

NKJV

COLOR CODE

STUDY BIBLE

HOW TO USE THE COLOR CODE STUDY BIBLE

The book you're holding in your hands right now is no ordinary book. Christians see this book as the unique Word of God, His message to humankind. That is why we appropriately refer to it with names that point to its unique nature and purpose, names like the Holy Bible or Holy Scripture. God the Creator speaks. And in this written communication, He tells us—His creatures—about Himself and His desires for each and every one of us.

The idea that the God of the universe desires something for us might be hard to believe. But His Word makes it clear that He desires good for His creatures, for humankind, for you. He is working to restore and perfect this sin-broken world, and He is doing this by revealing Himself to individuals. Amazingly, God's grand plan for the cosmos involves the human heart—your heart. God is revealing Himself to humanity and transforming them through grace and faith. And eventually He will remake creation as a place where people can live forever with their God in perfect communion.

The Bible unfolds this magnificent drama of redemption. Its pages contain a record of God's work. They share the history of His covenant relationship with humanity. They detail His requirements for our lives, and explain the doctrines and teachings that transform minds and hearts. Most important, they tell us about Jesus, who's at the very center of God's saving work. "For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6).

So the Bible is a vital component in God's work of revealing Himself and reconciling the world to Himself in Christ. Hearing God speak, becoming more Christ-like, walking with the Holy Spirit—all of these spiritual aspects of the Christian life require coming to know the Word of God. If you've been a Christian for any length of time, you know that your walk with Christ involves down-to-earth, everyday engagement with this amazing book. You know it's not enough to be a *reader* of the Word—you want to be a *student* of the Word. But where to begin? The Bible's not exactly an easy book to approach.

That's what the *Color Code Study Bible* was created for. Whether you're a new Christian who finds the Bible exciting but strange, or a longtime follower of Jesus who loves Scripture but wants a deeper understanding, or simply a believer who's curious to know more about God's message, the *Color Code Study Bible* is meant for you. This study Bible offers deep content in an approachable way. In addition to providing the text of Scripture in the trustworthy and readable New King James Version, it offers four ways of studying Scripture.

Book by book: Discover the unique message and context of each individual book within the Bible, through individual book introductions and the Study the Book sidebars. The book introductions provide insight into each book's background, author, audience, purpose, and message. The Study the Book sidebars explore in more detail the book's major themes and teachings, and help the reader see how each book contributes to the Bible's overarching message.

Verse by verse: Gain practical and theological insight at the verse level through the extensive, user-friendly footnotes that appear throughout the text.

Here you'll quickly and easily find information that sheds light on a verse's meaning, turning an otherwise mysterious passage or turn of phrase into something you can understand and apply.

Topic by topic: Explore the major teachings and big takeaways of the Bible through short, accessible articles that appear throughout the text. (See the list of Topic-by-Topic Articles on page vi for a full listing of the 21 topics and individual article locations, or encounter them as you explore Scripture's pages.) This feature provides a bird's-eye view of the entire Bible, giving a useful theological and practical framework for understanding the many pieces that make up the one Word of God.

Color Code Highlighted Verses: Of the 21 topics mentioned above, the *Color Code Study Bible* highlights selected verses in seven of them: (1) God the Father; (2) God the Son; (3) God the Holy Spirit; (4) Salvation; (5) Sanctification; (6) Sin and Temptation; and (7) Last Things. Each highlighted verse has been chosen to help you go deeper into these topics as you engage the Scriptures. And every page of the Scriptures includes a Color Code key at the bottom that helps you quickly identify the topic of each highlighted verse.

THE COLOR CODE STUDY BIBLE HIGHLIGHTED SCRIPTURE INDEX



LUKE

IN SUMMARY

Luke details the history of Jesus' life and ministry with the specificity of a doctor educating a patient and the simplicity of a man sharing with a friend.

HOW TO STUDY LUKE

The Gospel of Luke is unique, because Luke is the only Gentile (non-Jew) among the writers of the New Testament. Commentators have speculated that this may explain Luke's emphasis on the reality that salvation through Jesus is available to everyone. Peppered throughout his Gospel are Jesus' encounters with people from all walks of life: Jews and Gentiles, rich and poor, tax collectors and beggars, even the hated-by-Jews Samaritans.

Much speculation has been made as to the identity of Theophilus, the person to whom Luke addressed both his Gospel and the Book of Acts. The way in which Luke addresses him in Luke 1:3 as "most excellent Theophilus" may imply that he was a nobleman of some sort. That said, since it is clear that Luke's purpose is to tell the story of Jesus as it relates to *all* people, readers do well to avoid unnecessary speculation on this topic.

Other unique features of this Gospel include Luke's in-depth description of the birth of John the Baptist; none of the other Gospel accounts spend as much time there. Also, Luke frequently highlights the role of women in Jesus' ministry. Women, such as Mary, Elizabeth, and Anna, play a primary role at the beginning of the account. This theme carries throughout this book, including episodes involving Peter's mother-in-law (4:38, 39), a mourning widow (7:11–16), a sinful woman (7:36–50), and women who worked to support Jesus' ministry (8:2, 3). Finally, although Jesus' parables are recorded in other Gospel accounts, they seem to have special significance in Luke.

As you examine Luke's account, read it like you would a story. Continue by reading through Acts afterward. Take to heart Luke's purpose for writing his Gospel to Theophilus: "That you may know the certainty of those things in which you were instructed" (1:4). Allow your heart to be filled anew with the assurance that these

STUDY THE BOOK HIGHLIGHTS

The faithfulness of Simeon and Anna (2:25–38)

Satan's sneaky tactics (4:1–13)

Jesus elevates people (6:20–38)

Jesus looks at our hearts (8:4–15)

The Samaritan is a true neighbor (10:25–37)

God our Father waits with open arms (15:1–32)

Jesus foreshadows His death and resurrection (19:28–48)

Jesus showed grace even in the face of death (23:1–49)

Jesus walks in our midst (24:13–32)

accounts are trustworthy and true depictions of the man called Jesus of Nazareth.

Three non-Lukan passages in the Bible teach us about Luke: Colossians 4:14 reveals that Luke was a doctor. Second Timothy 4:11 mentions that Luke was the only friend at Paul's side during his last Roman imprisonment. Verse 24 of Philemon portrays Luke as a part of Paul's ministry team.

Luke's own writings reveal even more about him. After reading his two sizeable works—Luke and Acts—we begin to feel more like a friend and less like a stranger. For example, it doesn't take long to recognize that Luke was a meticulous researcher. Unlike Matthew and John, Luke was not one of the twelve apostles. Some say Luke called Antioch home; others say Philippi. Either way, it is highly probable that Luke never saw Jesus in person. Luke likely gathered his information from a variety of sources. Scholars disagree, but some suppose that Matthew and Luke both used Mark as a source, along with other sources that explain passages shared in Matthew and Luke that

do not appear in Mark. Due to his close relationship with Paul and the extended amount of time they spent together during Paul's last imprisonment, many speculate that Paul was a helpful source for Luke's research. Luke mentions other "eyewitnesses and ministers of the word" who had shared Jesus' story with him and with others (Luke 1:2).

It is likely that Luke joined Paul in the midst of his second missionary journey, somewhere around the region of Macedonia. One clue is Luke's shift in pronoun usage in Acts. Prior to Acts 16, Luke used the third-person pronouns "he" or "they"; then he shifted to "we" and

"us." This veiled reference to his involvement reveals something about his character. Luke never mentions his own name. He simply tells the story clearly, without drawing much attention to himself.

Regardless of where and how Luke acquired his information, he accomplishes his stated goal: to write "an orderly account" (Luke 1:3) of Jesus' life, ministry, death, and resurrection. And in so doing, he provided for the church a reliable rendition of the Person, events, and teachings that stand at the foundation of our faith.



Dedication to Theophilus

Inasmuch as many have taken in hand to set in order a narrative of those things which have been fulfilled^a among us, ²just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us, ³it seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus, ⁴that you may know the certainty of those things in which you were instructed.

John's Birth Announced to Zacharias

⁵There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the division of Abijah. His wife was of the daughters of Aaron, and her name was Elizabeth. ⁶And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. ⁷But

they had no child, because Elizabeth was barren, and they were both well advanced in years.

⁸So it was, that while he was serving as priest before God in the order of his division, ⁹according to the custom of the priesthood, his lot fell to burn incense when he went into the temple of the Lord. ¹⁰And the whole multitude of the people was praying outside at the hour of incense. ¹¹Then an angel of the Lord appeared to him, standing on the right side of the altar of incense. ¹²And when Zacharias saw *him*, he was troubled, and fear fell upon him.

¹³But the angel said to him, "Do not be afraid, Zacharias, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John. ¹⁴And you will have joy and gladness, and many will rejoice at his birth. ¹⁵For he will be great in the sight of the

1:1 ^a Or *are most surely believed*

1:1 *many have taken in hand to set in order.* Luke makes it clear that he was not the first to write a narrative of the ministry of Jesus.

1:2 *eyewitnesses.* These verses suggest that Luke was not an eyewitness to the events of Jesus' ministry, but that he had access to statements of those who were.

1:3 *orderly account.* Luke gave his narrative a basic structure. Not every part is in chronological sequence, but the broad sequence is Christ's ministry in Galilee, His travel to Jerusalem, and His struggles in Jerusalem. The order of events shows how Jesus gradually revealed Himself and how opposition to Him grew.

1:4 *the certainty.* Theophilus was likely a young Gentile believer. He not only needed to know the truth and accuracy of what the church taught, but he also needed to be reassured. He might well have

been wondering what he as a Gentile was doing in a movement which was originally Jewish.

1:5 *Herod.* He was appointed by the Roman emperor and reigned over Judea, Samaria, Galilee, Perea, and Syria from 37 to 4 B.C.

1:7 *Elizabeth was barren.* Being childless was a grave disappointment in ancient Israel (1 Sam. 1). The Scriptures record a number of times when God blessed a barren woman by giving her a son (Gen. 18:11; 21:2).

1:8–9 *the custom of the priesthood.* Zacharias served for one week twice a year at the temple, one of perhaps 18,000 priests who served in a year.

1:13 *Do not be afraid.* Angels often calmed the fears of those to whom they appeared (v. 30; 2:10; Gen. 15:1; Dan. 10:12; Matt. 1:20; Acts 18:9; Rev. 1:17).

1:14 *joy and gladness.* Joy is a major theme throughout the writings of Luke (vv. 44,47,58; 2:10; 10:20; 13:17; 15:5–7; Acts 5:41).

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother's womb. ¹⁶And he will turn many of the children of Israel to the Lord their God. ¹⁷He will also go before Him in the spirit and power of Elijah, *'to turn the hearts of the fathers to the children,'*^a and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."

¹⁸And Zacharias said to the angel, "How shall I know this? For I am an old man, and my wife is well advanced in years."

¹⁹And the angel answered and said to him, "I am Gabriel, who stands in the presence of God, and was sent to speak to you and bring you these glad tidings. ²⁰But behold, you will be mute and not able to speak until the day these things take place, because you did not believe my words which will be fulfilled in their own time."

²¹And the people waited for Zacharias, and marveled that he lingered so long in the temple. ²²But when he came out, he could not speak to them; and they perceived that he had seen a vision in the temple, for he beckoned to them and remained speechless.

²³So it was, as soon as the days of his service were completed, that he departed to his own house. ²⁴Now after those days his wife Elizabeth conceived; and she hid herself five months, saying, ²⁵"Thus the Lord has dealt with me, in the days when He looked on me, to take away my reproach among people."

Christ's Birth Announced to Mary

²⁶Now in the sixth month the angel

Gabriel was sent by God to a city of Galilee named Nazareth, ²⁷to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary. ²⁸And having come in, the angel said to her, "Rejoice, highly favored one, the Lord is with you; blessed are you among women!"^a

²⁹But when she saw him,^a she was troubled at his saying, and considered what manner of greeting this was. ³⁰Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. ³¹And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. ³²He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. ³³And He will reign over the house of Jacob forever, and of His kingdom there will be no end."

³⁴Then Mary said to the angel, "How can this be, since I do not know a man?"

³⁵And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God. ³⁶Now indeed, Elizabeth your relative has also conceived a son in her old age; and this is now the sixth month for her who was called barren. ³⁷For with God nothing will be impossible."

³⁸Then Mary said, "Behold the maidservant of the Lord! Let it be to me according to your word." And the angel departed from her.

1:17 ^a Malachi 4:5, 6 1:28 ^a NU-Text omits *blessed are you among women.* 1:29 ^a NU-Text omits *when she saw him.*

1:15 *shall drink neither wine nor strong drink.* As with Samuel and Samson, a vow was imposed on the child that indicated his special consecration to the Lord. *filled with the Holy Spirit.* Being filled with the Spirit means being directed by Him and obedient to Him (Eph. 5:18).

1:17 *in the spirit and power of Elijah.* John was the forerunner of the Messiah. This description recalls Matthew 3:1-6. John's ministry paralleled Elijah, for both prophets called Israel to repentance (1 Kin. 17:18).

1:19 *Gabriel.* Two angels are named in the Bible who function as messengers. Michael is the other one (Dan. 8:16; 9:21; 10:13,21; Jude 9; Rev. 12:7).

1:25 *my reproach.* In ancient Israel barrenness was seen as a cause for shame. The "opening of the womb" indicated God's grace (Gen. 21:6; 30:23; 1 Sam. 1:2). In this verse, Elizabeth praises the Lord

for mercifully blessing her even as He moved His plan for all of human history forward.

1:32 *the Highest.* This phrase is another way of referring to the majesty of God. *David.* Jesus fulfilled God's promise to David concerning an unending dynasty.

1:34 *How can this be.* Mary did not ask for a sign, so this remark does not reflect unbelief. She accepts her role without question in verse 38, and thus is a model of faith, even though she does not fully understand everything. The work of God in Mary introduces something unknown before or after; the birth into the human race of One who is both God and man.

1:35 *The Holy Spirit will come upon you.* This is a direct declaration of Jesus' divine conception. The child's conception means He is uniquely set apart.

1:38 *maidservant.* This term suggests humility

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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Mary Visits Elizabeth

³⁹Now Mary arose in those days and went into the hill country with haste, to a city of Judah, ⁴⁰and entered the house of Zacharias and greeted Elizabeth. ⁴¹And it happened, when Elizabeth heard the greeting of Mary, that the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit. ⁴²Then she spoke out with a loud voice and said, “Blessed are you among women, and blessed is the fruit of your womb! ⁴³But why is this granted to me, that the mother of my Lord should come to me? ⁴⁴For indeed, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy. ⁴⁵Blessed is she who believed, for there will be a fulfillment of those things which were told her from the Lord.”

The Song of Mary

⁴⁶And Mary said:

“My soul magnifies the Lord,
⁴⁷ And my spirit has rejoiced in God my Savior.
⁴⁸ For He has regarded the lowly state of His maidservant;
 For behold, henceforth all generations will call me blessed.
⁴⁹ For He who is mighty has done great things for me,
 And holy is His name.
⁵⁰ And His mercy is on those who fear Him
 From generation to generation.
⁵¹ He has shown strength with His arm;
 He has scattered the proud in the imagination of their hearts.
⁵² He has put down the mighty from their thrones,
 And exalted the lowly.
⁵³ He has filled the hungry with good things,
 And the rich He has sent away empty.

before the Lord and a readiness for faithful and obedient service, which should characterize every believer. Paul uses the masculine form of this word to describe himself (Rom. 1:1).

1:46 My soul magnifies the Lord. The following hymn gets its name, the “Magnificat,” from the Latin word for *magnifies*. Mary’s hymn is a recital of what God had done for her and for others in the past.

1:48 all generations will call me blessed. Mary went from being a poor unknown Hebrew girl to the most honored woman in the history of the world.

1:50 mercy. This term expresses the Old Testament

⁵⁴ He has helped His servant Israel,
 In remembrance of His mercy,

⁵⁵ As He spoke to our fathers,
 To Abraham and to his seed forever.”

⁵⁶And Mary remained with her about three months, and returned to her house.

Birth of John the Baptist

⁵⁷Now Elizabeth’s full time came for her to be delivered, and she brought forth a son. ⁵⁸When her neighbors and relatives heard how the Lord had shown great mercy to her, they rejoiced with her.

Circumcision of John the Baptist

⁵⁹So it was, on the eighth day, that they came to circumcise the child; and they would have called him by the name of his father, Zacharias. ⁶⁰His mother answered and said, “No; he shall be called John.”

⁶¹But they said to her, “There is no one among your relatives who is called by this name.” ⁶²So they made signs to his father—what he would have him called.

⁶³And he asked for a writing tablet, and wrote, saying, “His name is John.” So they all marveled. ⁶⁴Immediately his mouth was opened and his tongue loosed, and he spoke, praising God. ⁶⁵Then fear came on all who dwelt around them; and all these sayings were discussed throughout all the hill country of Judea. ⁶⁶And all those who heard them kept them in their hearts, saying, “What kind of child will this be?” And the hand of the Lord was with him.

Zacharias’ Prophecy

⁶⁷Now his father Zacharias was filled with the Holy Spirit, and prophesied, saying:

concept of God’s loyal, gracious, faithful love (Ps. 103).

1:51–53 He has put down the mighty. These verses portray a “reversal” in the end times, when those who have abused power will be judged and those who have suffered persecution will be exalted.

1:67 Zacharias was filled with the Holy Spirit, and prophesied. The presence of the Holy Spirit enabled Zacharias to announce God’s promise. Zacharias’s hymn is called the “Benedictus” from its first word in the Latin Vulgate translation. There are three types of prophecy in the Bible: foretelling future events,

God the Father

God the Son

God the Holy Spirit

Salvation

Sanctification

Sin and Temptation

Last Things

68 “Blessed is the Lord God of Israel,
For He has visited and redeemed
His people,
69 And has raised up a horn of
salvation for us
In the house of His servant David,
70 As He spoke by the mouth of His
holy prophets,
Who *have been* since the world
began,
71 That we should be saved from our
enemies
And from the hand of all who
hate us,
72 To perform the mercy *promised* to
our fathers
And to remember His holy
covenant,
73 The oath which He swore to our
father Abraham:
74 To grant us that we,
Being delivered from the hand of
our enemies,
Might serve Him without fear,
75 In holiness and righteousness
before Him all the days of our life.
76 “And you, child, will be called the
prophet of the Highest;
For you will go before the face of the
Lord to prepare His ways,
77 To give knowledge of salvation to
His people
By the remission of their sins,
78 **Through the tender mercy of our
God,
With which the Dayspring from on
high has visited^a us;**
79 To give light to those who sit in
darkness and the shadow of death,
To guide our feet into the way of
peace.”

⁸⁰So the child grew and became strong in spirit, and was in the deserts

forth-telling the Word of God, and praising God. Zacharias’s prophecy includes all three.
1:69 **horn of salvation.** The horn of an ox is a symbol of power (Deut. 33:17; 1 Sam. 2:10; 2 Sam. 22:3; Ps. 75:4–5,10; 132:17; Ezek. 29:21).
1:77 **knowledge of salvation.** John’s task was to prepare the people by informing them of their need to repent (3:1–14) and of the One who was coming (3:15–18).
1:78 **the Dayspring from on high has visited us.** This phrase is a reference to the coming of Messiah (Num. 24:17; Mal. 4:2).
2:1–2 **Augustus.** This was the Roman emperor from 31 B.C. to A.D. 14. **Quirinius.** Quirinius was the governor or administrator of a major census organized to facilitate the collection of taxes.

till the day of his manifestation to Israel.

Christ Born of Mary

2 And it came to pass in those days *that* a decree went out from Caesar Augustus that all the world should be registered. ²This census first took place while Quirinius was governing Syria. ³So all went to be registered, everyone to his own city.

⁴Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, ⁵to be registered with Mary, his betrothed wife,^a who was with child. ⁶So it was, that while they were there, the days were completed for her to be delivered. ⁷And she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger, because there was no room for them in the inn.

Glory in the Highest

⁸Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night. ⁹And behold,^a an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were greatly afraid. ¹⁰Then the angel said to them, “Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people. ¹¹For there is born to you this day in the city of David a Savior, who is Christ the Lord. ¹²And this *will be* the sign to you: You will find a Babe wrapped in swaddling cloths, lying in a manger.”

1:78 ^a NU-Text reads *shall visit*. 2:5 ^a NU-Text omits *wife*. 2:9 ^a NU-Text omits *behold*.

2:3–4 **to be registered.** The registration, following Jewish custom, took place at a person’s ancestral home (2 Sam. 24). The journey from Nazareth to Bethlehem was about 90 miles, at least a three-day trip.

2:9 **glory.** This word refers to evidence of God’s majestic presence, later associated with Jesus (Acts 7:55). In this scene, the glory is the appearance of light in the midst of darkness.

2:11 **Savior, who is Christ the Lord.** These three titles together summarize the saving work of Jesus and His sovereign position. What God was called in 1:47, Jesus is called here. The word Christ means “Anointed,” referring to Jesus’ royal, messianic position. The word Lord was the title of a ruler.

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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¹³And suddenly there was with the angel a multitude of the heavenly host praising God and saying:

¹⁴“Glory to God in the highest,
And on earth peace, goodwill
toward men!”^a

¹⁵So it was, when the angels had gone away from them into heaven, that the shepherds said to one another, “Let us now go to Bethlehem and see this thing that has come to pass, which the Lord has made known to us.” ¹⁶And they came with haste and found Mary and Joseph, and the Babe lying in a manger. ¹⁷Now when they had seen *Him*, they made widely^a known the saying which was told them concerning this Child. ¹⁸And all those who heard *it* marveled at those things which were told them by the shepherds. ¹⁹But Mary kept all these things and pondered *them* in her heart. ²⁰Then the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told them.

Circumcision of Jesus

²¹And when eight days were completed for the circumcision of the Child,^a His name was called JESUS, the name given by the angel before He was conceived in the womb.

Jesus Presented in the Temple

²²Now when the days of her purification according to the law of Moses were completed, they brought Him to Jerusalem to present *Him* to the Lord ²³(as it is written in the law of the Lord, “*Every male who opens the womb shall be called holy to the LORD*”),^a ²⁴and to offer a sacrifice according to what is said in the law of the Lord, “*A pair of turtledoves or two young pigeons.*”^a

Simeon Sees God’s Salvation

²⁵And behold, there was a man in

Jerusalem whose name was Simeon, and this man was just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him. ²⁶And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Christ. ²⁷So he came by the Spirit into the temple. And when the parents brought in the Child Jesus, to do for Him according to the custom of the law, ²⁸he took Him up in his arms and blessed God and said:

²⁹“Lord, now You are letting Your servant depart in peace,
According to Your word;
³⁰For my eyes have seen Your salvation
³¹Which You have prepared before the face of all peoples,
³²A light to *bring* revelation to the Gentiles,
And the glory of Your people Israel.”

³³And Joseph and His mother^a marveled at those things which were spoken of Him. ³⁴Then Simeon blessed them, and said to Mary His mother, “Behold, this *Child* is destined for the fall and rising of many in Israel, and for a sign which will be spoken against ³⁵(yes, a sword will pierce through your own soul also), that the thoughts of many hearts may be revealed.”

Anna Bears Witness to the Redeemer

³⁶Now there was one, Anna, a prophetess, the daughter of Phanael, of the tribe of Asher. She was of a great age, and had lived with a husband seven years from her virginity; ³⁷and this woman was a widow of about

2:14 ^a NU-Text reads *toward men of goodwill*. **2:17** ^a NU-Text omits *widely*.
2:21 ^a NU-Text reads *for His circumcision*.
2:23 ^a Exodus 13:2, 12, 15 **2:24** ^a Leviticus 12:8 **2:33** ^a NU-Text reads *And His father and mother*.

2:14 *peace, goodwill toward men*. Peace is not for everyone, but for those who please God.

2:21 *when eight days*. According to the law, a Jewish boy was to be circumcised on his eighth day (Gen. 17:12; Lev. 12:3).

2:25 *Consolation of Israel*. Simeon was waiting for the comforter of Israel, a hope that parallels the hope of national deliverance expressed in the two hymns of chapter one. This deliverance would involve the work of Messiah, as verse 26 suggests.

2:32 *A light to bring revelation to the Gentiles*. This

is the first explicit statement in Luke that includes both Jew and Gentile. Salvation is portrayed as light (1:79). It would be a revelation to Gentiles because they would be able to participate in God’s blessing with a fullness that had not been revealed in the Old Testament (Eph. 2:11—3:7).

2:36 *there was one, Anna, a prophetess*. Anna’s work as a prophetess in the temple court suggests that she addressed all who would listen to her, as did Miriam (Ex. 15:20), Deborah (Judg. 4:4), and Huldah (2 Kin. 22:14).

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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eighty-four years,^a who did not depart from the temple, but served *God* with fastings and prayers night and day. ³⁸And coming in that instant she gave thanks to the Lord,^a and spoke of Him to all those who looked for redemption in Jerusalem.

The Family Returns to Nazareth

³⁹So when they had performed all things according to the law of the Lord, they returned to Galilee, to their own city, Nazareth. ⁴⁰And the Child grew and became strong in spirit,^a filled with wisdom; and the grace of God was upon Him.

The Boy Jesus Amazes the Scholars

⁴¹His parents went to Jerusalem every year at the Feast of the Passover. ⁴²And when He was twelve years old,

they went up to Jerusalem according to the custom of the feast. ⁴³When they had finished the days, as they returned, the Boy Jesus lingered behind in Jerusalem. And Joseph and His mother^a did not know *it*; ⁴⁴but supposing Him to have been in the company, they went a day's journey, and sought Him among *their* relatives and acquaintances. ⁴⁵So when they did not find Him, they returned to Jerusalem, seeking Him. ⁴⁶Now so it was *that* after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. ⁴⁷And all who heard Him were astonished at His

2:37 ^a NU-Text reads *a widow until she was eighty-four*. **2:38** ^a NU-Text reads *to God*. **2:40** ^a NU-Text omits *in spirit*. **2:43** ^a NU-Text reads *And His parents*.

2:41 to Jerusalem every year. The annual pilgrimage to Jerusalem was customary for many who lived outside the city. The laws commanded three

pilgrimages for the men each year: Passover, Pentecost, and the Feast of Tabernacles (Ex. 23:14–17; Deut. 16:16).

The faithfulness of Simeon and Anna

STUDY THE BOOK
Luke 2:25–38

The year 2015 saw two astonishing discoveries in the world of art. A collector in England thought he had purchased two paintings by French Impressionist Claude Monet the year prior. Upon closer inspection, he found a third Monet painting taped to the back of one of the others. The three paintings combined were later valued at over \$2 million. Similarly, a man in Scotland found a rolled-up painting by Pablo Picasso that had likely been in his mother's attic for half a century. Its worth was estimated to be over \$170 million. Now, before you leave to rummage through your old boxes, let's learn one important lesson: we can easily overlook priceless treasures.

Our attention is naturally drawn to the main characters of the story of Jesus' birth: Mary, Joseph, the wise men, and the shepherds. However, don't read right past two gems of Scripture named Simeon and Anna.

What can we learn from them? Both had grown in age and devotion to the Lord. Many believers with decades of experience let their spiritual fervor grow cold. Many drop out of serving altogether. Not these two; they were faithful until the end.

Also, they were looking for the Messiah. So many of their contemporaries completely missed out on Jesus' arrival, but Simeon and Anna were tuned into the Holy Spirit and acted in obedience.

Finally, both thanked God for giving them Jesus. They had waited decades for Him. The people had waited centuries. Now He was here and they were overjoyed!

MORE INSIGHT

Women played significant and surprising roles in the biblical narrative. Jesus elevated and honored women far beyond what was typical in the culture. Tamar, Rahab, Ruth, and Bathsheba were mentioned in His genealogy (Matt. 1). Anna appeared on the scene shortly after His birth (Luke 2:36). Mary Magdalene was the first to tell of His resurrection (Matt. 28:8–10). Galatians 3:28 reminds us that women are not second-class citizens in God's kingdom. They are loved and honored equally.

next: Luke 4:1–13

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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understanding and answers. ⁴⁸So when they saw Him, they were amazed; and His mother said to Him, “Son, why have You done this to us? Look, Your father and I have sought You anxiously.”

⁴⁹And He said to them, “**Why did you seek Me? Did you not know that I must be about My Father’s business?**” ⁵⁰But they did not understand the statement which He spoke to them.

Jesus Advances in Wisdom and Favor

⁵¹Then He went down with them and came to Nazareth, and was subject to them, but His mother kept all these things in her heart. ⁵²And Jesus increased in wisdom and stature, and in favor with God and men.

John the Baptist Prepares the Way

3 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, his brother Philip tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abilene, ²while Annas and Caiaphas were high priests,^a the word of God came to John the son of Zacharias in the wilderness. ³And he went into all the region around the Jordan, preaching a baptism of repentance for the remission of sins, ⁴as it is written in the book of the words of Isaiah the prophet, saying:

“The voice of one crying in the wilderness:

*‘Prepare the way of the LORD;
Make His paths straight.*

⁵ *Every valley shall be filled
And every mountain and hill
brought low;*

2:49 I must be about My Father’s business. This is the first indication in Luke’s Gospel that Jesus knew He had a unique mission and a unique relationship to the Father.

3:1–2 Tiberius Caesar . . . Pontius Pilate . . . Herod . . . Annas . . . Caiaphas. The various rulers that Luke lists show the complexity of the historical and political situation in Israel during Jesus’ day. A first-century Israelite had to deal with the edicts of the Roman emperor, the regulations of the governor over Israel, and the judgments of the religious leaders of Israel.

3:4–6 Prepare the way of the LORD. This citation from Isaiah 40:3–5 declares the coming of God’s deliverance. Luke cites the text more fully than Matthew or Mark. He carries the passage through to its mention of salvation being seen by all flesh (v. 6), thus highlighting that the gospel is for all people. The

The crooked places shall be made straight

And the rough ways smooth;

⁶ *And all flesh shall see the salvation of God.’”^a*

John Preaches to the People

⁷Then he said to the multitudes that came out to be baptized by him, “Brood of vipers! Who warned you to flee from the wrath to come? ⁸Therefore bear fruits worthy of repentance, and do not begin to say to yourselves, ‘We have Abraham as *our* father.’ For I say to you that God is able to raise up children to Abraham from these stones. ⁹And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire.”

¹⁰So the people asked him, saying, “What shall we do then?”

¹¹He answered and said to them, “He who has two tunics, let him give to him who has none; and he who has food, let him do likewise.”

¹²Then tax collectors also came to be baptized, and said to him, “Teacher, what shall we do?”

¹³And he said to them, “Collect no more than what is appointed for you.”

¹⁴Likewise the soldiers asked him, saying, “And what shall we do?”

So he said to them, “Do not intimidate anyone or accuse falsely, and be content with your wages.”

¹⁵Now as the people were in expectation, and all reasoned in their hearts about John, whether he was the Christ or not, ¹⁶John answered, saying to all, “I

3:2 ^a NU-Text and M-Text read *in the high priesthood of Annas and Caiaphas.*

3:6 ^a Isaiah 40:3–5

preparation for the arrival of a king typically meant that a road was prepared for his journey. This is what Isaiah compares to the arrival of God’s salvation.

3:8 Therefore bear fruits. John the Baptist warned that the fruits of repentance are necessary, not the claim of an ancestral connection to Abraham. External genealogical connections would not change one’s attitude to God.

3:11 two tunics. One was an undergarment, and the other was an outer garment. A person did not need two when another person had none.

3:12 tax collectors. These men were Jewish agents employed by those who had purchased the right to collect taxes for the Roman state. They often added interest to cover their own expenses and to pad their income. They were disliked both for their business practices and for their support of the occupying state.

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indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and fire.¹⁷ His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather the wheat into His barn; but the chaff He will burn with unquenchable fire.”

¹⁸And with many other exhortations he preached to the people. ¹⁹But Herod the tetrarch, being rebuked by him concerning Herodias, his brother Philip’s wife,^a and for all the evils which Herod had done,²⁰ also added this, above all, that he shut John up in prison.

John Baptizes Jesus

²¹When all the people were baptized, it came to pass that Jesus also was baptized; and while He prayed, the heaven was opened. ²²And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, “You are My beloved Son; in You I am well pleased.”

The Genealogy of Jesus Christ

²³Now Jesus Himself began His ministry at about thirty years of age, being (as was supposed) the son of Joseph, the son of Heli,^a ²⁴the son of Matthat,^a the son of Levi, the son of Melchi, the son of Janna, the son of Joseph, ²⁵the son of Mattathiah, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, ²⁶the son of Maath, the son of Mattathiah, the son of Semei, the son of Joseph, the son of Judah, ²⁷the son of Joannas, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri,²⁸ the son of Melchi, the

son of Addi, the son of Cosam, the son of Elmodam, the son of Er,²⁹ the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,³⁰ the son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim,³¹ the son of Melea, the son of Menan, the son of Mattathah, the son of Nathan, the son of David,³² the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon,³³ the son of Amminadab, the son of Ram, the son of Hezron, the son of Perez, the son of Judah,³⁴ the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,³⁵ the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah,³⁶ the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,³⁷ the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Cainan,³⁸ the son of Enosh, the son of Seth, the son of Adam, the son of God.

Satan Tempts Jesus

4 Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into^a the wilderness, ²being tempted for forty days by the devil. And in those days He ate nothing, and afterward, when they had ended, He was hungry.

3:19 ^a NU-Text reads *his brother’s wife*.
3:24 ^a This and several other names in the genealogy are spelled somewhat differently in the NU-Text. Since the New King James Version uses the Old Testament spelling for persons mentioned in the New Testament, these variations, which come from the Greek, have not been footnoted. **4:1** ^a NU-Text reads *in*.

3:16–17 the Holy Spirit and fire. These two facets of Christ’s work relate to His first and second comings. As a result of Christ’s work at His first coming, believers are placed into one family (1 Cor. 12:13) and commended to the care of the Holy Spirit. When Christ comes a second time, He will come with the fire of judgment. *winnowing fan.* This tool was a wooden forklike shovel that lifted the grain in the air so that the wind could separate it from the chaff.

3:19–20 all the evils which Herod had done. Herod had divorced his wife to marry his own niece Herodias, who already had been the wife of his brother Philip. Not only was the divorce a problem, so was marrying such a close relative (Lev. 18:16; 20:21).

3:22 You are My beloved Son; in You I am well pleased. This statement combines two ideas. The idea of God’s Son comes from Psalm 2:7, a psalm

about God’s chosen King. The idea of pleasure comes from the image of the Servant in Isaiah 42:1. The fact that Jesus is both King and Servant is fundamental to Jesus’ identity.

4:1–13 Temptation of Christ—Hebrews 2:18 makes the point that, because Christ was tempted, He is able to help those who are being tempted. We can see two examples of this quite plainly. The temptations are about security and power. In becoming man, Jesus gave up both (Phil. 2:5–11). Jesus didn’t cling to any of what was by nature and identity rightfully His. In doing so, He had to trust fully in the Father for His life and very being. He can truly identify with our temptations. His experience wasn’t just like ours are. No one ever gave up more power. No one of greater stature has ever been in such an insecure position. He can be there for us because He has been there before us.

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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³And the devil said to Him, “If You are the Son of God, command this stone to become bread.”

⁴But Jesus answered him, saying,^a “It is written, ‘Man shall not live by bread alone, but by every word of God.’”^b

⁵Then the devil, taking Him up on a high mountain, showed Him^a all the kingdoms of the world in a moment of time. ⁶And the devil said to Him, “All this authority I will give You, and their glory; for *this* has been delivered to me, and I give it to whomever I wish.

⁷Therefore, if You will worship before me, all will be Yours.”

⁸And Jesus answered and said to him, “Get behind Me, Satan!^a For^b it is written, ‘You shall worship the LORD your God, and Him only you shall serve.’”^c

⁹Then he brought Him to Jerusalem,

4:4 ^a Deuteronomy 8:3 ^b NU-Text omits *but by every word of God.* 4:5 ^a NU-Text reads *And taking Him up, he showed Him.*

4:8 ^a NU-Text omits *Get behind Me, Satan.*

^b NU-Text and M-Text omit *For.*

^c Deuteronomy 6:13

4:3 If You are the Son of God. This is a conditional statement. In other words, Satan was saying: “Let’s assume for the sake of argument that You are the Son of God.” In fact, Satan was challenging Jesus’ identity and authority.

4:4 It is written. Jesus responded to Satan’s temptation by quoting Deuteronomy 8:3. Jesus refused to operate independently of God. The Spirit had

led Him into the wilderness to prepare Him for His ministry, so eating at Satan’s instruction would have shown a lack of dependence on the Father.

4:5 all the kingdoms of the world. This temptation was an attempt to offer Jesus power by the wrong means. Satan’s method involved a detour around the cross, an inducement to “take the easy way” to power.

Satan’s sneaky tactics

STUDY THE BOOK Luke 4:1–13

In His stand against Satan’s temptations, Jesus demonstrated effective ways to resist the temptations we ourselves deal with. His ordeal also demonstrated that Jesus faced everything that we face (Heb. 4:15). Knowing that He was tempted just like we are gives us confidence to approach Him for help (Heb. 4:16).

Although Jesus’ temptation in this passage seems brief, we must not overlook its intensity. Also, we should not ignore Satan’s tactics, for they have been the same since the beginning. Satan used little words to make a big difference. Satan twisted God’s own commands in the garden of Eden to deceive Adam and Eve; and he now used the same tactic in the wilderness with Jesus. See 1 John 2:16 for these three kinds of temptation:

- *The lust of the flesh:* Satan tempted Adam and Jesus with food that would satisfy temporarily. Adam chose temporary gratification; Jesus chose what would satisfy eternally. Also, Satan began by saying, “If you are the Son of God.” That “if” cast doubt on the fact that Jesus *is* God the Son (Luke 4:3).
- *The lust of the eyes:* Satan offered Adam and Jesus something that looked

appealing but couldn’t satisfy. Adam took the bait and was tricked; Jesus saw through Satan’s scheme and rejected earthly power in order to take hold of eternal power. Satan said he would give Jesus authority (v. 6). But Jesus already had authority.

- *The pride of life:* Adam was duped into thinking he could be like God. Jesus was God, yet recognized that God should not be put to the test. Satan used Bible quotes from Psalm 91:11, but not for their intended purpose (Luke 4:10). Jesus countered with accurate use of Scripture (v. 12).

MORE INSIGHT

Examine Jesus’ responses in Luke chapter 4, verses 4, 8, and 12. Even though He was fully God, Jesus relied on Scripture in order to withstand Satan’s attacks. Christians must realize that God has provided His Word in order to equip Christians to avoid the snares that Adam and so many others have fallen into.

previous: Luke 2:25–38

next: Luke 6:20–38

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set Him on the pinnacle of the temple, and said to Him, “If You are the Son of God, throw Yourself down from here. ¹⁰For it is written:

*‘He shall give His angels charge over you,
To keep you,’*

¹¹and,

*‘In their hands they shall bear you up,
Lest you dash your foot against a stone.’^a*

¹²And Jesus answered and said to him, “It has been said, ‘*You shall not tempt the LORD your God.*’^a”

¹³Now when the devil had ended every temptation, he departed from Him until an opportune time.

Jesus Begins His Galilean Ministry

¹⁴Then Jesus returned in the power of the Spirit to Galilee, and news of Him went out through all the surrounding region. ¹⁵And He taught in their synagogues, being glorified by all.

Jesus Rejected at Nazareth

¹⁶So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. ¹⁷And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written:

¹⁸ *“The Spirit of the LORD is upon Me,
Because He has anointed Me
To preach the gospel to the poor;
He has sent Me to heal the
brokenhearted,^a
To proclaim liberty to the captives
And recovery of sight to the blind,*

To set at liberty those who are oppressed;

¹⁹ *To proclaim the acceptable year of the LORD.”^a*

²⁰Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. ²¹And He began to say to them, “Today this Scripture is fulfilled in your hearing.” ²²So all bore witness to Him, and marveled at the gracious words which proceeded out of His mouth. And they said, “Is this not Joseph’s son?”

²³He said to them, “You will surely say this proverb to Me, ‘Physician, heal yourself! Whatever we have heard done in Capernaum,^a do also here in Your country.’” ²⁴Then He said, “Assuredly, I say to you, no prophet is accepted in his own country. ²⁵But I tell you truly, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, and there was a great famine throughout all the land; ²⁶but to none of them was Elijah sent except to Zarephath,^a in the region of Sidon, to a woman who was a widow. ²⁷And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed except Naaman the Syrian.”

²⁸So all those in the synagogue, when they heard these things, were filled with wrath, ²⁹and rose up and thrust Him out of the city; and they led Him to the brow of the hill on which their city was built, that they might

4:11 ^a Psalm 91:11, 12 4:12 ^a Deuteronomy 6:16 4:18 ^a NU-Text omits to heal the brokenhearted. 4:19 ^a Isaiah 61:1, 2 4:23 ^a Here and elsewhere the NU-Text spelling is Capernaum. 4:26 ^a Greek Sarepta

4:10–11 *He shall give His angels charge over you, to keep you.* Satan cited Psalm 91:11–12, reminding Jesus of God’s promise of protection. However, the mere use of biblical words does not always reveal God’s will, particularly if they are placed in the wrong context.

4:12 *You shall not tempt the LORD your God.* In response to Satan’s third temptation, Jesus cited Deuteronomy 6:16. God is to be trusted, not tested. The Deuteronomy passage refers to Israel’s attempt to test God at Meribah (Ex. 17:1–7). Jesus would not repeat the nation’s error of unfaithfulness to God.

4:16–17 *stood up to read.* Most synagogue services had a reading from the Law and one from the Prophets, with an exposition that tied the texts together. Jesus expounded Isaiah 61.

4:18–19 *He has sent Me.* By citing Isaiah 61, Jesus was claiming to be a royal figure and to have a prophetic mission (v. 24). *liberty to the captives.* In the Old Testament, captivity refers to Israel’s exile (1:68–74); here captivity refers to sin (1:77; 7:47; 24:47; Acts 2:38; 5:31; 10:43; 13:38; 26:18). *those who are oppressed.* This was originally the call of Israel, but the nation had failed in its assignment (Is. 58:6).

the acceptable year of the LORD. This phrase is an allusion to the year of Jubilee when every 50th year all debt was forgiven and slaves were given their freedom (Lev. 25:10). 4:20 *He closed the book.* Jesus closed the book in the middle of the sentence. He did not continue because the next phrase—“the day of vengeance of our God”—was not being fulfilled then.

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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throw Him down over the cliff. ³⁰Then passing through the midst of them, He went His way.

Jesus Casts Out an Unclean Spirit

³¹Then He went down to Capernaum, a city of Galilee, and was teaching them on the Sabbaths. ³²And they were astonished at His teaching, for His word was with authority. ³³Now in the synagogue there was a man who had a spirit of an unclean demon. And he cried out with a loud voice, ³⁴saying, “Let us alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are—the Holy One of God!”

³⁵But Jesus rebuked him, saying, “Be quiet, and come out of him!” And when the demon had thrown him in *their* midst, it came out of him and did not hurt him. ³⁶Then they were all amazed and spoke among themselves, saying, “What a word this *is!* For with authority and power He commands the unclean spirits, and they come out.” ³⁷And the report about Him went out into every place in the surrounding region.

Peter’s Mother-in-Law Healed

³⁸Now He arose from the synagogue and entered Simon’s house. But Simon’s wife’s mother was sick with a high fever, and they made request of Him concerning her. ³⁹So He stood over her and rebuked the fever, and it left her. And immediately she arose and served them.

Many Healed After Sabbath Sunset

⁴⁰When the sun was setting, all those who had any that were sick with various diseases brought them to Him; and He laid His hands on every one of them and healed them. ⁴¹And demons also came out of many, crying out and saying, “You are the Christ,^a the Son of God!”

And He, rebuking *them*, did not

allow them to speak, for they knew that He was the Christ.

Jesus Preaches in Galilee

⁴²Now when it was day, He departed and went into a deserted place. And the crowd sought Him and came to Him, and tried to keep Him from leaving them; ⁴³but He said to them, “I **must preach the kingdom of God to the other cities also, because for this purpose I have been sent.**” ⁴⁴And He was preaching in the synagogues of Galilee.^a

Four Fishermen Called as Disciples

5 So it was, as the multitude pressed about Him to hear the word of God, that He stood by the Lake of Gennesaret, ²and saw two boats standing by the lake; but the fishermen had gone from them and were washing *their* nets. ³Then He got into one of the boats, which was Simon’s, and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat.

⁴When He had stopped speaking, He said to Simon, “**Launch out into the deep and let down your nets for a catch.**”

⁵But Simon answered and said to Him, “Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net.” ⁶And when they had done this, they caught a great number of fish, and their net was breaking. ⁷So they signaled to *their* partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. ⁸When Simon Peter saw *it*, he fell down at Jesus’ knees, saying, “Depart from me, for I am a sinful man, O Lord!”

⁹For he and all who were with him were astonished at the catch of fish

4:41 ^a NU-Text omits *the Christ*. 4:44 ^a NU-Text reads *Judea*.

4:34 *What have we to do with You.* The demon knew that Jesus possessed divine authority, and he wanted nothing to do with Him.

4:35–36 *rebuked.* This term in Aramaic was a technical term for calling evil into submission. Jesus’ authority over evil forces is clear.

4:41 *You are the Christ, the Son of God.* This confession, unique to the Gospel of Luke, shows the close connection Luke makes between Jesus’ sonship and messiahship.

4:43 *kingdom of God.* In Luke, the kingdom is referred to thirty times and six times in Acts. Jesus announced the rule of God through His person, in

dealing with sin (24:47), in distributing the Spirit as He mediates blessing from God’s side (24:49), and in reigning with His followers according to the Old Testament promise (Ps. 2:7–12; Acts 3:18–22).

5:1 *Gennesaret.* This is another name for the Sea of Galilee or the Sea of Tiberias.

5:5 *at Your word I will let down the net.* This is Peter’s statement of faith. The fisherman noted that he and his companions had just failed to make a catch at the best time for fishing, the evening. The circumstances were not good for a catch at the time of Jesus’ command, but Peter chose to obey His word and let down his nets anyway.

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which they had taken; ¹⁰and so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, “Do not be afraid. From now on you will catch men.” ¹¹So when they had brought their boats to land, they forsook all and followed Him.

Jesus Cleanses a Leper

¹²And it happened when He was in a certain city, that behold, a man who was full of leprosy saw Jesus; and he fell on his face and implored Him, saying, “Lord, if You are willing, You can make me clean.”

¹³Then He put out His hand and touched him, saying, “I am willing; be cleansed.” Immediately the leprosy left him. ¹⁴And He charged him to tell no one, “But go and show yourself to the

priest, and make an offering for your cleansing, as a testimony to them, just as Moses commanded.”

¹⁵However, the report went around concerning Him all the more; and great multitudes came together to hear, and to be healed by Him of their infirmities. ¹⁶So He Himself often withdrew into the wilderness and prayed.

Jesus Forgives and Heals a Paralytic

¹⁷Now it happened on a certain day, as He was teaching, that there were Pharisees and teachers of the law sitting by, who had come out of every town of Galilee, Judea, and Jerusalem. And the power of the Lord was present to heal them.^a ¹⁸Then behold, men brought on a bed a man who was paralyzed,

5:17 ^a NU-Text reads *present with Him to heal*.

5:12 leprosy. This term was used broadly in the ancient world. It included psoriasis, lupus, and ringworm. Lepers were isolated from the rest of society (Lev. 13:45–46), but could be restored to the community when they recovered (Lev. 14).

5:14 show yourself to the priest. Jesus commanded that the regulation of Leviticus 14 be followed in silencing the healed leper. Jesus sought to avoid drawing excessive attention to His healing ministry.

Obedience / Note 4

Obey Even When You Don't Want To
Luke 5:1–11

- “Go talk to her.”
- “Make a meal for them or mow their lawn.”
- “Volunteer to teach that class.”
- “Call her and tell her the truth.”

Sometimes we hear God’s voice and we know precisely what He is calling us to do—but we simply *do not want to do it*. We’d rather do almost anything than what He has told us to do.

We might say, “Please, Lord, just let me serve on a committee or teach Sunday school or go on a mission trip. I cannot do this thing You’ve asked me to.”

And this is where our love for God is tested: when we don’t want to obey.

Sometimes it’s not even a matter of sin. You aren’t wondering if you’re disobeying a commandment; you are sure you are living in God’s will. It’s a choice between permissible and wise. He gave you a special assignment and He expects you to do it.

Simon and some other fishermen had been fishing all night when Jesus got into Simon’s boat and proceeded to teach. We can assume Simon was probably a little tired and hungry after a long night of manual labor. And then Jesus gave another command: “Launch out into the deep and let down your nets for a catch” (v. 4). This man Jesus, who was not a fisherman, was telling Simon how to fish.

Simon’s response shows both his frustration and his obedience: “Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net” (v. 5).

Simon may not have wanted to obey. He may have thought it was a bad idea. But Simon did what Jesus asked. And when they miraculously caught an unprecedented number of fish, Simon saw that he was in the presence of holiness (v. 8).

Wearily Simon’s act of reluctant obedience was the good and right thing to do. And through it he saw Jesus even more clearly.

previous: Joshua 24:1–25

next: 1 John 5:2, 3

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whom they sought to bring in and lay before Him. ¹⁹And when they could not find how they might bring him in, because of the crowd, they went up on the housetop and let him down with *his* bed through the tiling into the midst before Jesus.

²⁰When He saw their faith, He said to him, “**Man, your sins are forgiven you.**”

²¹And the scribes and the Pharisees began to reason, saying, “Who is this who speaks blasphemies? Who can forgive sins but God alone?”

²²But when Jesus perceived their thoughts, He answered and said to them, “**Why are you reasoning in your hearts? ²³Which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Rise up and walk’? ²⁴But that you may know that the Son of Man has power on earth to forgive sins**”—He said to the man who was paralyzed, “**I say to you, arise, take up your bed, and go to your house.**”

²⁵Immediately he rose up before them, took up what he had been lying on, and departed to his own house, glorifying God. ²⁶And they were all amazed, and they glorified God and were filled with fear, saying, “We have seen strange things today!”

Matthew the Tax Collector

²⁷After these things He went out and saw a tax collector named Levi, sitting at the tax office. And He said to him, “**Follow Me.**” ²⁸So he left all, rose up, and followed Him.

²⁹Then Levi gave Him a great feast in his own house. And there were a great number of tax collectors and others who sat down with them. ³⁰And their

scribes and the Pharisees^a complained against His disciples, saying, “Why do You eat and drink with tax collectors and sinners?”

³¹Jesus answered and said to them, “**Those who are well have no need of a physician, but those who are sick. ³²I have not come to call *the* righteous, but sinners, to repentance.**”

Jesus Is Questioned About Fasting

³³Then they said to Him, “Why do^a the disciples of John fast often and make prayers, and likewise those of the Pharisees, but Yours eat and drink?”

³⁴And He said to them, “**Can you make the friends of the bridegroom fast while the bridegroom is with them? ³⁵But the days will come when the bridegroom will be taken away from them; then they will fast in those days.**”

³⁶Then He spoke a parable to them: “**No one puts a piece from a new garment on an old one;^a otherwise the new makes a tear, and also the piece that was *taken* out of the new does not match the old. ³⁷And no one puts new wine into old wineskins; or else the new wine will burst the wineskins and be spilled, and the wineskins will be ruined. ³⁸But new wine must be put into new wineskins, and both are preserved.^a ³⁹And no one, having drunk old wine, immediately^a desires new; for he says, ‘The old is better.’”^b**

5:30 ^a NU-Text reads *But the Pharisees and their scribes.* 5:33 ^a NU-Text omits *Why do*, making the verse a statement.

5:36 ^a NU-Text reads *No one tears a piece from a new garment and puts it on an old one.* 5:38 ^a NU-Text omits *and both are preserved.* 5:39 ^a NU-Text omits *immediately.* ^b NU-Text reads *good.*

5:21 *blasphemies.* The charge of the scribes and the Pharisees was that Jesus’ claim dishonored God. This was a serious charge; the conviction of blasphemy would eventually lead to Jesus’ death (22:70–71).

5:23 *Which is easier.* Jesus posed a riddle to His audience. From an external point of view, it would seem easier to declare sins forgiven than to actually heal a person. In reality, however, one has to possess more authority to forgive sin. Jesus linked the healing to what it represented, the forgiveness of sin. Jesus forgave the man’s sins and healed him at the same time.

5:24 *Son of Man.* This is an Aramaic idiom that refers to a human being, meaning “someone” or “I.” Jesus used this idiom as a title, taken from Daniel 7:13. In the Book of Daniel, the phrase “Son of Man” describes a figure who shares authority with the Ancient of Days.

5:29 *with them.* In ancient Israel the table was a place where spiritual points were taught and where fellowship occurred.

5:33 *fast.* The Pharisees fasted twice a week, on Mondays and Thursdays (18:12), as well as on the Day of Atonement (Lev. 16:29). They also fasted as an act of penitence (Is. 58:1–9) and to recall four times a year the destruction of Jerusalem (Zech. 7:3,5; 8:19). The goal of fasting was to dedicate oneself to prayer and to focus on God. John led an ascetic life, which his followers also imitated (7:24–28; Matt. 11:1–19).

5:35 *the days will come.* The image of the removal of the bridegroom is the first hint in Jesus’ ministry of His fast-approaching death.

5:37 *puts new wine into old wineskins.* This would not work because as the new wine fermented, it would stretch the old skin and break it, ruining the wineskin and wasting the wine.

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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Jesus Is Lord of the Sabbath

6 Now it happened on the second Sabbath after the first^a that He went through the grainfields. And His disciples plucked the heads of grain and ate *them*, rubbing *them* in *their* hands. ²And some of the Pharisees said to them, “Why are you doing what is not lawful to do on the Sabbath?”

³But Jesus answering them said, “Have you not even read this, what David did when he was hungry, he and those who were with him: ⁴how he went into the house of God, took and ate the showbread, and also gave some to those with him, which is not lawful for any but the priests to eat?” ⁵And He said to them, “The Son of Man is also Lord of the Sabbath.”

Healing on the Sabbath

⁶Now it happened on another Sabbath, also, that He entered the synagogue and taught. And a man was there whose right hand was withered. ⁷So the scribes and Pharisees watched Him closely, whether He would heal on the Sabbath, that they might find an accusation against Him. ⁸But He knew their thoughts, and said to the man who had the withered hand, “Arise and stand here.” And he arose and stood. ⁹Then Jesus said to them, “I will ask you one thing: Is it lawful on the Sabbath to do good or to do evil, to save life or to destroy?”^a ¹⁰And when He had looked around at them all, He said to the man,^a “Stretch out your hand.” And he did so, and his hand was restored as whole as the other.^b ¹¹But they were filled with rage, and discussed with one another what they might do to Jesus.

The Twelve Apostles

¹²Now it came to pass in those days

6:1 plucked . . . ate . . . rubbing. According to Jewish tradition, the disciples were reaping, threshing, and preparing food, and so were violating the commandment not to work on the Sabbath. It is clear that at this point the Pharisees were watching Jesus carefully (v. 7).

6:3–4 showbread. This was bread that was taken from the twelve loaves placed on a table in the holy place and changed once a week (Ex. 25:30; 39:36; Lev. 24:5–9). Jesus pointed out that if David and his men could violate the law to satisfy their hunger, His disciples could do the same.

6:5 also Lord of the Sabbath. Regardless of the laws and customs that the Pharisees cited, Jesus has authority over the Sabbath. Jesus’ claim of divine

authority here is similar to His claim of authority to forgive sins in 5:21, 24. ¹³And when it was day, He called His disciples to *Himself*; and from them He chose twelve whom He also named apostles: ¹⁴Simon, whom He also named Peter, and Andrew his brother; James and John; Philip and Bartholomew; ¹⁵Matthew and Thomas; James the son of Alphaeus, and Simon called the Zealot; ¹⁶Judas the son of James, and Judas Iscariot who also became a traitor.

Jesus Heals a Great Multitude

¹⁷And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases, ¹⁸as well as those who were tormented with unclean spirits. And they were healed. ¹⁹And the whole multitude sought to touch Him, for power went out from Him and healed *them* all.

The Beatitudes

²⁰Then He lifted up His eyes toward His disciples, and said:

- “Blessed are you poor,
For yours is the kingdom of God.
²¹ Blessed are you who hunger now,
For you shall be filled.
Blessed are you who weep now,
For you shall laugh.
²² Blessed are you when men hate you,
And when they exclude you,

6:1 ^a NU-Text reads *on a Sabbath*. **6:9** ^a M-Text reads *to kill*. **6:10** ^a NU-Text and M-Text read *to him*. ^b NU-Text omits *as whole as the other*.

authority here is similar to His claim of authority to forgive sins in 5:21, 24.

6:11 rage. The term here means irrational or mindless anger. The parallels in Matthew 12:14 and Mark 3:6 make it clear that the Pharisees started to plot against Jesus in earnest after this confrontation.

6:17 level place. This probably refers to a plateau on a mountain. The setting and the contents of the sermon that follows suggest that Luke is providing a shorter version of the Sermon on the Mount, omitting those portions that have to do with the law.

6:20 Blessed are you. Blessed means “happy,” referring to the special joy and favor that comes upon those who experience God’s grace.

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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And revile you, and cast out your name as evil,
For the Son of Man's sake.

- 23** Rejoice in that day and leap for joy!
For indeed your reward is great in heaven,
For in like manner their fathers did to the prophets.

Jesus Pronounces Woes

- 24** "But woe to you who are rich,
For you have received your consolation.
25 Woe to you who are full,
For you shall hunger.
Woe to you who laugh now,
For you shall mourn and weep.
26 Woe to you^a when all^b men speak well of you,

For so did their fathers to the false prophets.

Love Your Enemies

27 "But I say to you who hear: Love your enemies, do good to those who hate you, **28** bless those who curse you, and pray for those who spitefully use you. **29** To him who strikes you on the one cheek, offer the other also. And from him who takes away your cloak, do not withhold your tunic either. **30** Give to everyone who asks of you. And from him who takes away your goods do not ask them back. **31** And just as you want men to do to you, you also do to them likewise.

6:26 ^a NU-Text and M-Text omit *to you*.
^b M-Text omits *all*.

6:22 *For the Son of Man's sake*. Identification with Jesus usually leads to rejection and hardship, but the disciple who has left all to follow Jesus understands what placing Jesus first means. He or she also recognizes that God is aware of all suffering.

6:24 *woe*. A woe is a cry of pain that results from misfortune. Just as God presented blessings for obedience and curses for disobedience in Deuteronomy 28, Jesus presented blessings and woes to His disciples who were anticipating the kingdom. The same

blessings and woes apply to believers today when their works are evaluated (1 Cor. 3:12–15; 2 Cor. 5:10; 1 John 2:28; Rev. 22:12).

6:27–28 *Love your enemies*. The threat of religious persecution was very real when Jesus presented His command for extraordinary love. The reference to a cursing enemy suggests a context of religious persecution.

6:30 *do not ask them back*. The commands of verses 29 and 30 are expressed in such absolute terms that

Jesus elevates people

STUDY THE BOOK Luke 6:20–38

Jesus elevates people. That's one reason His teachings have appealed to so many over the last twenty centuries. In Luke 6:20–38 we find what many refer to as the Sermon on the Plain. These teachings are strikingly similar to parts of the Sermon on the Mount found in Matthew 5–7. Portions of the Sermon on the Mount also appear in Luke 11 and 12, giving rise to the idea that Jesus may have delivered similar messages during His ministry or that the Gospel writers uniquely organized Jesus' teachings.

In Luke's account, Jesus offers hope to those who hurt:

- *To the hated, reviled, and cast out* because they will have reason to rejoice eternally and because they are in good company with God's finest servants (Luke 6:22, 23).
- *To the poor* (called "poor in spirit" in Matt. 5:3) because they know their need to learn from God (Luke 6:20; see 12:31).

- *To the hungry* because they will be filled (Luke 6:21; see 12:24).

Jesus is not saying that His followers should be ecstatic about their poverty, hunger, suffering, or persecution. Instead, He offers encouragement and hope in the midst of each trial. Jesus sees, hears, knows, and cares.

MORE INSIGHT

When Moses encountered God at the burning bush, he got a glimpse into God's heart. God said, "I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land" (Ex. 3:7, 8).

previous: Luke 4:1–13
next: Luke 8:4–15

God the
Father

God the Son

God the
Holy Spirit

Salvation

Sanctification

Sin and
Temptation

Last Things

³²“But if you love those who love you, what credit is that to you? For even sinners love those who love them. ³³And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. ³⁴And if you lend to those from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back. ³⁵But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil. ³⁶Therefore be merciful, just as your Father also is merciful.

Do Not Judge

³⁷“Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven. ³⁸Give, 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.”

³⁹And He spoke a parable to them: “Can the blind lead the blind? Will they not both fall into the ditch? ⁴⁰A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher. ⁴¹And why do you look at the speck in your brother’s eye, but do not perceive the plank in your own eye? ⁴²Or how can you say to your brother, ‘Brother, let me remove the speck that is in your eye,’ when you yourself do not see the plank that is in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck that is in your brother’s eye.

A Tree Is Known by Its Fruit

⁴³“For a good tree does not bear bad fruit, nor does a bad tree bear good fruit. ⁴⁴For every tree is known by its

own fruit. For men do not gather figs from thorns, nor do they gather grapes from a bramble bush. ⁴⁵A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart^a brings forth evil. For out of the abundance of the heart his mouth speaks.

Build on the Rock

⁴⁶“But why do you call Me ‘Lord, Lord,’ and not do the things which I say? ⁴⁷Whoever comes to Me, and hears My sayings and does them, I will show you whom he is like: ⁴⁸He is like a man building a house, who dug deep and laid the foundation on the rock. And when the flood arose, the stream beat vehemently against that house, and could not shake it, for it was founded on the rock.^a ⁴⁹But he who heard and did nothing is like a man who built a house on the earth without a foundation, against which the stream beat vehemently; and immediately it fell.^a And the ruin of that house was great.”

Jesus Heals a Centurion’s Servant

7 Now when He concluded all His sayings in the hearing of the people, He entered Capernaum. ²And a certain centurion’s servant, who was dear to him, was sick and ready to die. ³So when he heard about Jesus, he sent elders of the Jews to Him, pleading with Him to come and heal his servant. ⁴And when they came to Jesus, they begged Him earnestly, saying that the one for whom He should do this was deserving, ⁵“for he loves our nation, and has built us a synagogue.”

⁶Then Jesus went with them. And when He was already not far from the house, the centurion sent friends to Him,

6:45 ^a NU-Text omits *treasure of his heart*.

6:48 ^a NU-Text reads *for it was well built*.

6:49 ^a NU-Text reads *collapsed*.

they force the listener to reflect on them by contrasting them with the normal responses people would have to such injustices.

6:35 *He is kind to the unthankful and evil.* The practice of loving one’s enemies is modeled by God Himself.

6:38 *good measure.* This illustration comes from the marketplace where grain was poured out, shaken down, and then filled to overflowing so the buyer received the full amount purchased. Such is the full measure that will be returned to one who has been generous.

6:46 *Lord, Lord.* Jesus pointed out that those who called Him by this title of respect acknowledged submission to Him. However when these same people ignored His teaching, they were guilty of hypocrisy.

7:1 *Capernaum.* This city was on the northwest shore of the Sea of Galilee. It was an important town in northern Galilee with an economy centered on fishing and agriculture. Heavily Jewish, it was the center for Jesus’ Galilean ministry (4:31–44).

7:5 *built us a synagogue.* The Roman government regarded synagogues as valuable because their moral emphasis helped maintain order.

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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saying to Him, “Lord, do not trouble Yourself, for I am not worthy that You should enter under my roof. ⁷Therefore I did not even think myself worthy to come to You. But say the word, and my servant will be healed. ⁸For I also am a man placed under authority, having soldiers under me. And I say to one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does *it*.”

⁹When Jesus heard these things, He marveled at him, and turned around and said to the crowd that followed Him, “**I say to you, I have not found such great faith, not even in Israel!**” ¹⁰And those who were sent, returning to the house, found the servant well who had been sick.^a

Jesus Raises the Son of the Widow of Nain

¹¹Now it happened, the day after, that He went into a city called Nain; and many of His disciples went with Him, and a large crowd. ¹²And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her. ¹³When the Lord saw her, He had compassion on her and said to her, “**Do not weep.**” ¹⁴Then He came and touched the open coffin, and those who carried *him* stood still. And He said, “**Young man, I say to you, arise.**” ¹⁵So he who was dead sat up and began to speak. And He presented him to his mother.

¹⁶Then fear came upon all, and they glorified God, saying, “A great prophet has risen up among us”; and, “God has visited His people.” ¹⁷And this report about Him went throughout all Judea and all the surrounding region.

John the Baptist Sends Messengers to Jesus

¹⁸Then the disciples of John reported to him concerning all these things.

7:9 not even in Israel. The centurion’s example of faith came from outside the nation of Israel. This is one of only two cases where Jesus “marveled” (Mark 6:6).

7:12 a dead man . . . carried out. This was a funeral procession. The cemetery was located outside the city gates. Funerals were normally held the day of death because keeping a body overnight rendered a house unclean.

7:24–26 He began to speak to the multitudes

¹⁹And John, calling two of his disciples to *him*, sent *them* to Jesus,^a saying, “Are You the Coming One, or do we look for another?”

²⁰When the men had come to Him, they said, “John the Baptist has sent us to You, saying, ‘Are You the Coming One, or do we look for another?’” ²¹And that very hour He cured many of infirmities, afflictions, and evil spirits; and to many blind He gave sight.

²²Jesus answered and said to them, “**Go and tell John the things you have seen and heard: that *the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them.*** ²³**And blessed is *he* who is not offended because of Me.**”

²⁴When the messengers of John had departed, He began to speak to the multitudes concerning John: “**What did you go out into the wilderness to see? A reed shaken by the wind? ²⁵But what did you go out to see? A man clothed in soft garments? Indeed those who are gorgeously appareled and live in luxury are in kings’ courts. ²⁶But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. ²⁷This is *he* of whom it is written:**

*‘Behold, I send My messenger before Your face,
Who will prepare Your way before You.’^a*

²⁸For I say to you, among those born of women there is not a greater prophet than John the Baptist;^a but he who is least in the kingdom of God is greater than he.”

²⁹And when all the people heard *Him*, even the tax collectors justified God, having been baptized with the baptism of John. ³⁰But the Pharisees

7:10 ^a NU-Text omits *who had been sick*.

7:19 ^a NU-Text reads *the Lord*.

7:27 ^a Malachi 3:1 **7:28** ^a NU-Text reads *there is none greater than John*.

concerning John. The questions that Jesus asked were designed to emphasize that John the Baptist played a special role in God’s plan. The crowds did not go out to the wilderness to see scenery or a man dressed in special clothes, but to see a prophet.

7:28 he who is least in the kingdom of God. Jesus emphasizes the contrast between the old and new eras. John was the greatest prophet ever born. But the lowest person in the new era of God’s kingdom is higher than the greatest prophet of the old era.

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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and lawyers rejected the will of God for themselves, not having been baptized by him.

³¹And the Lord said, ^a“To what then shall I liken the men of this generation, and what are they like? ³²They are like children sitting in the marketplace and calling to one another, saying:

‘We played the flute for you,
And you did not dance;
We mourned to you,
And you did not weep.’

³³For John the Baptist came neither eating bread nor drinking wine, and you say, ‘He has a demon.’ ³⁴The Son of Man has come eating and drinking, and you say, ‘Look, a glutton and a winebibber, a friend of tax collectors and sinners!’ ³⁵But wisdom is justified by all her children.”

A Sinful Woman Forgiven

³⁶Then one of the Pharisees asked Him to eat with him. And He went to the Pharisee’s house, and sat down to eat. ³⁷And behold, a woman in the city who was a sinner, when she knew that *Jesus* sat at the table in the Pharisee’s house, brought an alabaster flask of fragrant oil, ³⁸and stood at His feet behind *Him* weeping; and she began to wash His feet with her tears, and wiped *them* with the hair of her head; and she kissed His feet

7:31 ^a NU-Text and M-Text omit *And the Lord said*.

7:31–34 *To what then shall I liken.* Jesus made a comparison between children playing a game in the marketplace and the present generation of Israel, referring especially to the Jewish religious leaders. The leaders were like the children in that they complained no matter what tune was played. John the Baptist refused to eat bread or drink wine, and the religious leaders dismissed him as demon-possessed. In contrast, Jesus, the Son of Man was accused of living loosely and associating with sinners. No matter what the style of God’s messenger was, the religious leaders complained and rejected him.

7:36 *one of the Pharisees asked Him to eat with him.* This event is not the same as the one in Matthew 26:6–13; Mark 14:3–9; and John 12:1–8. The event described in those passages occurred in the house of a leper, a place where no Pharisee would ever have gone.

7:37 *alabaster flask.* This was made of soft stone to preserve the quality of the precious and expensive perfume. There is humility and devotion in the woman’s act of service, as well as a great deal of courage, as she performed the deed in front of a crowd that knew her as a sinner.

Salvation / Note 3

You Are Saved by Grace through Faith
Luke 7:50

Quick review: You cannot save yourself. You must believe Jesus in order to be saved.

So just how does that work?

Two main realities: grace and faith.

Faith, “the substance of things hoped for, the evidence of things not seen” (Heb. 11:1), is trusting not only in who Jesus is and what He did but also that He alone can truly save you. Faith means being certain of our hope because we are certain of our God and His faithfulness. We believe He will come through because we trust Him. Our faith is supported by meditating on God’s faithful relationships with people since the beginning of time. One step forward while trusting fully in God, followed by another step, and then another. That’s faith.

Grace, the undeserved favor of God, is the context for our faith, from beginning to end. We cannot do anything to force God to give us His favor. We can never be good enough to earn it. We certainly can’t do something to make Him feel He owes us. He just gives it. And this gift frees us to start again, to love God thoroughly, and to live the freedom He designed for us to live (Eph. 2:8–10). Like giving a treehouse to a six-year-old with no money and no way to buy a gift in return, God gives us salvation as a gift directly from His heart.

In Luke 7:36–50, a sinful woman came shamelessly before Jesus in a social setting. She brought a flask of fragrant oil, washed His feet with her tears, wiped His feet with her hair, kissed His feet, and anointed them with oil. Beautiful expressions of one deeply indebted to the only One who could save her. Jesus did not credit those outward expressions toward her salvation; instead, He said, “Your faith has saved you. Go in peace” (Luke 7:50).

previous: John 3:16, 17

next: Romans 10:5–13

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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and anointed *them* with the fragrant oil. ³⁹Now when the Pharisee who had invited Him saw *this*, he spoke to himself, saying, “This Man, if He were a prophet, would know who and what manner of woman *this is* who is touching Him, for she is a sinner.”

⁴⁰And Jesus answered and said to him, “Simon, I have something to say to you.”

So he said, “Teacher, say it.”

⁴¹“There was a certain creditor who had two debtors. One owed five hundred denarii, and the other fifty. ⁴²And when they had nothing with which to repay, he freely forgave them both. Tell Me, therefore, which of them will love him more?”

⁴³Simon answered and said, “I suppose the one whom he forgave more.”

And He said to him, “You have rightly judged.” ⁴⁴Then He turned to the woman and said to Simon, “Do you see this woman? I entered your house; you gave Me no water for My feet, but she has washed My feet with her tears and wiped *them* with the hair of her head. ⁴⁵You gave Me no kiss, but this woman has not ceased to kiss My feet since the time I came in. ⁴⁶You did not anoint My head with oil, but this woman has anointed My feet with fragrant oil. ⁴⁷Therefore I say to you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little.”

⁴⁸Then He said to her, “Your sins are forgiven.”

⁴⁹And those who sat at the table with Him began to say to themselves, “Who is this who even forgives sins?”

⁵⁰Then He said to the woman, “Your faith has saved you. Go in peace.”

Many Women Minister to Jesus

8 Now it came to pass, afterward, that He went through every city and village, preaching and bringing the glad tidings of the kingdom of God. And the twelve *were* with Him, ²and certain women who had been healed of evil

spirits and infirmities—Mary called Magdalene, out of whom had come seven demons, ³and Joanna the wife of Chuza, Herod’s steward, and Susanna, and many others who provided for Him^a from their substance.

The Parable of the Sower

⁴And when a great multitude had gathered, and they had come to Him from every city, He spoke by a parable: ⁵“A sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trampled down, and the birds of the air devoured it. ⁶Some fell on rock; and as soon as it sprang up, it withered away because it lacked moisture. ⁷And some fell among thorns, and the thorns sprang up with it and choked it. ⁸But others fell on good ground, sprang up, and yielded a crop a hundredfold.” When He had said these things He cried, “He who has ears to hear, let him hear!”

The Purpose of Parables

⁹Then His disciples asked Him, saying, “What does this parable mean?”

¹⁰And He said, “To you it has been given to know the mysteries of the kingdom of God, but to the rest *it is given* in parables, that

*‘Seeing they may not see,
And hearing they may not
understand.’^a*

The Parable of the Sower Explained

¹¹“Now the parable is this: The seed is the word of God. ¹²Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved. ¹³But the ones on the rock *are those* who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of temptation fall away. ¹⁴Now the

8:3 ^a NU-Text and M-Text read *them*.

8:10 ^a Isaiah 6:9

7:44–46 *Do you see this woman?* Jesus contrasted the actions of the woman with the actions of the Pharisee Simon, implying that the woman knew more about forgiveness than Simon (v. 47).

8:1–3 *Mary called Magdalene*. Because she is introduced here, it is unlikely that she was the sinful woman of 7:36–50. *Joanna*. This is an example of how some women of means used their wealth to benefit the work of God.

8:10 *kingdom . . . parables*. Jesus’ parables both concealed and revealed truths. The disciples were privileged to learn the truths of parables. For other listeners, the parables served as judgments that concealed truth, as the reference to Isaiah 6:9 indicates. On occasion, a parable was understood by an outsider but was not accepted, thus still functioning as a message of judgment (20:9–19).

8:13 *who believe for a while . . . fall away*. Brief and

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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ones *that* fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity. ¹⁵But the ones *that* fell on the good ground are those who, having heard the word with a noble and good heart, keep it and bear fruit with patience.

The Parable of the Revealed Light

¹⁶“No one, when he has lit a lamp, covers it with a vessel or puts it under a bed, but sets it on a lampstand, that those who enter may see the light.

superficial encounters with the Word of God will not stand times of testing. A person needs to meditate on the truths in Scripture and establish them as principles for living in order to withstand the trials and temptations that will inevitably come. **8:14** *cares, riches, and pleasures of life*. According to this parable, these three are the great obstacles

¹⁷For nothing is secret that will not be revealed, nor *anything* hidden that will not be known and come to light. ¹⁸Therefore take heed how you hear. For whoever has, to him *more* will be given; and whoever does not have, even what he seems to have will be taken from him.”

Jesus’ Mother and Brothers Come to Him

¹⁹Then His mother and brothers came to Him, and could not approach Him because of the crowd. ²⁰And it

to spiritual fruitfulness. The concerns of life can squelch spiritual growth. This type of “soil” is viewed as tragically unsuccessful (2 Tim. 2:4; 4:10). **8:19–20** *Then his mother and brothers came to Him*. Jesus’ family was concerned about the direction of His ministry (Mark 3:31–35). Though some have suggested that the brothers here were sons of

Jesus looks at our hearts **STUDY THE BOOK**
Luke 8:4–15

Challenging passages in the Bible must be approached with the full context—looking at the verses before and after as well as the whole of the Bible message. For example, if a person read Luke 8:10 alone, it might appear that Jesus wanted to keep certain people from understanding His parable of the soils. The Bible is clear that this isn’t true (2 Pet. 3:9). When we consider the context of this passage, we get a clearer understanding of what Jesus was teaching.

First, recognize the setting. The scene begins by saying “a great multitude had gathered” (Luke 8:4). The Gospels revealed that Jesus was unimpressed by large crowds. For example, in Luke 9:12–17 Jesus miraculously fed over five thousand men (not counting women and children). His popularity was soaring. So what was His response? He preached a message so challenging that “from that time many of His disciples went back and walked with Him no more” (John 6:66). His methods even confused His closest followers (John 6:60).

Knowing this, we see that Jesus’ desire is for authentic faith rather than superficial claims. In His parable the seed goes into many types of soil, but only produces fruit in those who have “a noble and good heart,”

who “keep it and bear fruit with patience” (Luke 8:15).

The parable following this one clarified that Jesus wanted everyone to see and follow His light (Luke 8:16–18). However, Jesus knows what is really in each person’s heart (John 2:24, 25; Acts 1:24). Those whose hearts are hard and will not repent choose only the surface meaning of the message. But those who have tender hearts and are willing to listen—they receive the fullness of what Christ has to offer.

MORE INSIGHT

Jesus said that parables were useful—both to *hide* His teachings about the kingdom and to *reveal* those same truths (Matt. 13:12–15)! How could that be? The key here is to realize that Jesus’ parables weren’t intellectually challenging. They were simple teachings that made spiritual truths accessible—and sometimes those spiritual truths weren’t easy to face. Those who were open to Jesus were enlightened by the parables. But those who resisted Jesus found His parables offensive and difficult.

previous: Luke 6:20–38
next: Luke 10:25–37

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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was told Him by *some*, who said, “Your mother and Your brothers are standing outside, desiring to see You.”

²¹But He answered and said to them, “My mother and My brothers are these who hear the word of God and do it.”

Wind and Wave Obey Jesus

²²Now it happened, on a certain day, that He got into a boat with His disciples. And He said to them, “Let us cross over to the other side of the lake.” And they launched out. ²³But as they sailed He fell asleep. And a windstorm came down on the lake, and they were filling with water, and were in jeopardy. ²⁴And they came to Him and awoke Him, saying, “Master, Master, we are perishing!”

Then He arose and rebuked the wind and the raging of the water. And they ceased, and there was a calm. ²⁵But He said to them, “Where is your faith?”

And they were afraid, and marveled, saying to one another, “Who can this be? For He commands even the winds and water, and they obey Him!”

A Demon-Possessed Man Healed

²⁶Then they sailed to the country of the Gadarenes,^a which is opposite Galilee. ²⁷And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes,^a nor did he live in a house but in the tombs. ²⁸When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, “What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!” ²⁹For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness.

³⁰Jesus asked him, saying, “What is your name?”

Joseph by a previous marriage or cousins of Jesus, most likely they were the sons of Joseph and Mary. Joseph’s absence here may mean that he had died by this time.

8:23 a windstorm. The calming of the wind is the first of four miracles in verses 22–56 that demonstrate Jesus’ authority over a variety of phenomena—nature, demons, disease, and death. This miracle took place on the Sea of Galilee. Cool air rushing down the ravines and hills of the area collides with warm air from the Sea of Galilee, causing sudden and strong storms.

And he said, “Legion,” because many demons had entered him. ³¹And they begged Him that He would not command them to go out into the abyss.

³²Now a herd of many swine was feeding there on the mountain. So they begged Him that He would permit them to enter them. And He permitted them. ³³Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned.

³⁴When those who fed *them* saw what had happened, they fled and told *it* in the city and in the country. ³⁵Then they went out to see what had happened, and came to Jesus, and found the man from whom the demons had departed, sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. ³⁶They also who had seen *it* told them by what means he who had been demon-possessed was healed. ³⁷Then the whole multitude of the surrounding region of the Gadarenes^a asked Him to depart from them, for they were seized with great fear. And He got into the boat and returned.

³⁸Now the man from whom the demons had departed begged Him that he might be with Him. But Jesus sent him away, saying, ³⁹“Return to your own house, and tell what great things God has done for you.” And he went his way and proclaimed throughout the whole city what great things Jesus had done for him.

A Girl Restored to Life and a Woman Healed

⁴⁰So it was, when Jesus returned, that the multitude welcomed Him, for they were all waiting for Him. ⁴¹And behold, there came a man named Jairus,

8:26 ^a NU-Text reads *Gerasenes*. **8:27** ^a NU-Text reads *who had demons and for a long time wore no clothes*. **8:37** ^a NU-Text reads *Gerasenes*.

8:25 Where is your faith? Jesus’ question was a rebuke of His disciples. Because God was aware of their situation, they could trust in His protection, for He was powerful enough to control the winds and waves.

8:28 Son of the Most High God. The demon’s confession recalls the angel’s announcement to Mary in 1:31–32 and the demonic confessions of 4:34, 41.

8:30 Legion. This name reflects the fact that the man was possessed by multiple demons. A legion was a Roman military unit of about 6,000 soldiers.

8:31 the abyss. This is an allusion to the underworld and the destruction of judgment (Rom. 10:7).

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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and he was a ruler of the synagogue. And he fell down at Jesus' feet and begged Him to come to his house, ⁴²for he had an only daughter about twelve years of age, and she was dying.

But as He went, the multitudes thronged Him. ⁴³Now a woman, having a flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any, ⁴⁴came from behind and touched the border of His garment. And immediately her flow of blood stopped.

⁴⁵And Jesus said, "Who touched Me?"

When all denied it, Peter and those with him^a said, "Master, the multitudes throng and press You, and You say, 'Who touched Me?'"^b

⁴⁶But Jesus said, "Somebody touched Me, for I perceived power going out from Me." ⁴⁷Now when the woman saw that she was not hidden, she came trembling; and falling down before Him, she declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately.

⁴⁸And He said to her, "Daughter, be of good cheer;^a your faith has made you well. Go in peace."

⁴⁹While He was still speaking, someone came from the ruler of the synagogue's house, saying to him, "Your daughter is dead. Do not trouble the Teacher."^a

⁵⁰But when Jesus heard it, He answered him, saying, "Do not be afraid; only believe, and she will be made well." ⁵¹When He came into the house, He permitted no one to go in^a except Peter, James, and John,^b and the father and mother of the girl. ⁵²Now all wept and mourned for her; but He said, "Do not weep; she is not dead, but sleeping." ⁵³And they ridiculed Him, knowing that she was dead.

⁵⁴But He put them all outside,^a took her by the hand and called, saying, "Little girl, arise." ⁵⁵Then her spirit returned, and she arose immediately. And He commanded that she be given something to eat. ⁵⁶And her parents were

astonished, but He charged them to tell no one what had happened.

Sending Out the Twelve

⁹ Then He called His twelve disciples together and gave them power and authority over all demons, and to cure diseases. ²He sent them to preach the kingdom of God and to heal the sick. ³And He said to them, "Take nothing for the journey, neither staffs nor bag nor bread nor money; and do not have two tunics apiece.

⁴"Whatever house you enter, stay there, and from there depart. ⁵And whoever will not receive you, when you go out of that city, shake off the very dust from your feet as a testimony against them."

⁶So they departed and went through the towns, preaching the gospel and healing everywhere.

Herod Seeks to See Jesus

⁷Now Herod the tetrarch heard of all that was done by Him; and he was perplexed, because it was said by some that John had risen from the dead, ⁸and by some that Elijah had appeared, and by others that one of the old prophets had risen again. ⁹Herod said, "John I have beheaded, but who is this of whom I hear such things?" So he sought to see Him.

Feeding the Five Thousand

¹⁰And the apostles, when they had returned, told Him all that they had done. Then He took them and went aside privately into a deserted place belonging to the city called Bethsaida. ¹¹But when the multitudes knew it, they followed Him; and He received them and spoke to them about the kingdom of God, and healed those who had need of healing.

8:45 ^a NU-Text omits *and those with him*.

^b NU-Text omits *and You say, 'Who touched Me?'*

8:48 ^a NU-Text omits *be of good cheer*.

8:49 ^a NU-Text adds *anymore*.

8:51 ^a NU-Text adds *with Him*. ^b NU-Text

and M-Text read *Peter, John, and James*.

8:54 ^a NU-Text omits *put them all outside*.

8:44 *her flow of blood stopped*. This condition not only would have been embarrassing, it would have made the woman unclean (Lev. 15:25–31). It took great courage for her to seek out Jesus. Note that her action was not criticized, but commended (v. 48). 8:52 *but sleeping*. Sleeping was a common metaphor for death. Here it indicates that the girl's death was not permanent.

9:2 *to preach . . . to heal the sick*. The entire nation of Israel needed to see the evidence of the kingdom of God and make a decision concerning the King. Jesus commissioned His disciples to spread the word about God's kingdom through preaching and healing.

9:11 *spoke . . . healing*. Jesus had the same two-pronged ministry that the twelve disciples had:

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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¹²When the day began to wear away, the twelve came and said to Him, “Send the multitude away, that they may go into the surrounding towns and country, and lodge and get provisions; for we are in a deserted place here.”

¹³But He said to them, “You give them something to eat.”

And they said, “We have no more than five loaves and two fish, unless we go and buy food for all these people.” ¹⁴For there were about five thousand men.

Then He said to His disciples, “Make them sit down in groups of fifty.” ¹⁵And they did so, and made them all sit down.

¹⁶Then He took the five loaves and the two fish, and looking up to heaven, He blessed and broke them, and gave them to the disciples to set before the multitude. ¹⁷So they all ate and were filled, and twelve baskets of the leftover fragments were taken up by them.

Peter Confesses Jesus as the Christ

¹⁸And it happened, as He was alone praying, that His disciples joined Him, and He asked them, saying, “Who do the crowds say that I am?”

¹⁹So they answered and said, “John the Baptist, but some say Elijah; and others say that one of the old prophets has risen again.”

²⁰He said to them, “But who do you say that I am?”

Peter answered and said, “The Christ of God.”

Jesus Predicts His Death and Resurrection

²¹And He strictly warned and commanded them to tell this to no one, ²²saying, “The Son of Man must suffer

many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day.”

Take Up the Cross and Follow Him

²³Then He said to them all, “If anyone desires to come after Me, let him deny himself, and take up his cross daily,^a and follow Me. ²⁴For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it. ²⁵For what profit is it to a man if he gains the whole world, and is himself destroyed or lost? ²⁶For whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes in His own glory, and in His Father’s, and of the holy angels. ²⁷But I tell you truly, there are some standing here who shall not taste death till they see the kingdom of God.”

Jesus Transfigured on the Mount

²⁸Now it came to pass, about eight days after these sayings, that He took Peter, John, and James and went up on the mountain to pray. ²⁹As He prayed, the appearance of His face was altered, and His robe became white and glistening. ³⁰And behold, two men talked with Him, who were Moses and Elijah, ³¹who appeared in glory and spoke of His decease which He was about to accomplish at Jerusalem. ³²But Peter and those with him were heavy with sleep; and when they were fully awake, they saw His glory and the two men who stood with Him. ³³Then it happened, as they were parting from Him, that Peter said to Jesus, “Master, it is good for us to

9:23 ^a M-Text omits *daily*.

preaching and healing (v. 2). The topic of Jesus’ preaching was always the kingdom of God.

9:13–17 *about five thousand men*. This is the only miracle of Jesus’ ministry that appears in all four Gospels. The feeding of the 5,000 demonstrated Jesus’ ability to provide.

9:20 *The Christ of God*. The emphasis here is on the messianic role of Jesus. He is the Promised One who was ushering in a new era. However, Jesus would soon reveal to the disciples that His messiahship would have elements of suffering that the disciples did not expect (vv. 22–23).

9:22 *must suffer . . . be rejected . . . be killed . . . be raised*. This is the first of several predictions in Luke of Jesus’ suffering and vindication (v. 44; 12:50; 13:31–33; 17:25; 18:31–33). The disciples struggled to understand what Jesus was saying (v. 45; 18:34). They could not comprehend how Jesus’ predictions fit into God’s plan. Only after Jesus’ resurrection and

His explanation of the Scriptures to them did they begin to understand (24:25–27,44–49).

9:23 *take up his cross daily*. Although Jesus offered salvation as a free gift (John 1:12; 3:16–18), He also warned that following Him would entail suffering and hardship (Matt. 5:10–12; Rom. 8:17; 2 Thess. 1:5).

9:24–25 *For what profit is it to a man if he gains the whole world*. It makes no sense to attempt to save our lives on earth only to lose everything when our lives quickly and inevitably pass away. The wise course is to invest our earthly resources—our time, talents, and wealth—in what is eternal.

9:31 *spoke of His decease*. This important allusion to the central Old Testament event of salvation is unique to Luke’s account of the transfiguration. The comparison is made between Jesus’ death and the journey to salvation that the nation of Israel experienced under Moses.

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah”—not knowing what he said.

³⁴While he was saying this, a cloud came and overshadowed them; and they were fearful as they entered the cloud. ³⁵And a voice came out of the cloud, saying, “This is My beloved Son.^a Hear Him!” ³⁶When the voice had ceased, Jesus was found alone. But they kept quiet, and told no one in those days any of the things they had seen.

A Boy Is Healed

³⁷Now it happened on the next day, when they had come down from the mountain, that a great multitude met Him. ³⁸Suddenly a man from the multitude cried out, saying, “Teacher, I implore You, look on my son, for he is my only child. ³⁹And behold, a spirit seizes him, and he suddenly cries out; it convulses him so that he foams *at the mouth*; and it departs from him with great difficulty, bruising him. ⁴⁰So I implored Your disciples to cast it out, but they could not.”

⁴¹Then Jesus answered and said, “O faithless and perverse generation, how long shall I be with you and bear with you? Bring your son here.” ⁴²And as he was still coming, the demon threw him down and convulsed him. Then Jesus rebuked the unclean spirit, healed the child, and gave him back to his father.

Jesus Again Predicts His Death

⁴³And they were all amazed at the majesty of God.

But while everyone marveled at all the things which Jesus did, He said to His disciples, ⁴⁴“Let these words sink down into your ears, for the Son of Man is about to be betrayed into the hands of men.” ⁴⁵But they did not understand this saying, and it was hidden from them so that they did not perceive it; and they were afraid to ask Him about this saying.

9:35 ^a NU-Text reads *This is My Son, the Chosen One.*

9:34 cloud. This is an allusion to the presence of God (Ex. 40:35).

9:41 O faithless and perverse generation. This rebuke suggests that the disciples lacked the faith to cast out the spirit described in verses 38–40. There is also a hint of a competitive spirit among the disciples (v. 46).

9:45 they were afraid to ask. The indication here is that the disciples still had much to learn. Their fear

shows that they understood something about what Jesus said, but they did not understand how and why Jesus could say such things about Himself, since He was the Messiah. The suffering of the Messiah was something the disciples did not yet understand. They would continue to be confused in their understanding of how such suffering fit into God’s plan until Jesus’ death and resurrection (24:25–26, 43–49).

Christ Follower / Note 2

Following Jesus Is Deliberate
Luke 9:23

A few years after the beginning of His earthly ministry, many people followed Jesus. By this time He had turned water into wine, multiplied fish and loaves to feed thousands, cured people of diseases, taught heavenly truths, and raised the dead. Who wouldn’t want to see such a show?

But then Jesus began to expound on the heart of His message and His ministry. He didn’t come to heal. He didn’t come to teach. He came to seek and to save (Luke 19:10).

Jesus explained what it meant to follow Him: “He said to them all, ‘If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me. For

whoever desires to save his life will lose it, but whoever loses his life for My sake will save it” (Luke 9:23, 24).

Cross? What? For twenty-first-century Americans, a modern equivalent might sound like this: Take up your personal electric chair and follow me. A cross was not a symbol of hope and faith during the life of Jesus. It was a symbol of agonizing death.

So why in the world did the One who came to bring abundant life (John 10:10) want us to choose death? Because He was looking for followers who would die to sin. He called us to die to selfishness, die to pride, die to ourselves. Each day, we choose to kill everything in us that is not Christ.

Still want to be a Christ follower?

previous: Matthew 4:18–22

next: Ephesians 2:1–10

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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Who Is the Greatest?

⁴⁶Then a dispute arose among them as to which of them would be greatest. ⁴⁷And Jesus, perceiving the thought of their heart, took a little child and set him by Him, ⁴⁸and said to them, “Whoever receives this little child in My name receives Me; and whoever receives Me receives Him who sent Me. For he who is least among you all will be great.”

Jesus Forbids Sectarianism

⁴⁹Now John answered and said, “Master, we saw someone casting out demons in Your name, and we forbade him because he does not follow with us.”

⁵⁰But Jesus said to him, “Do not forbid him, for he who is not against us^a is on our^b side.”

A Samaritan Village Rejects the Savior

⁵¹Now it came to pass, when the time had come for Him to be received up, that He steadfastly set His face to go to Jerusalem, ⁵²and sent messengers before His face. And as they went, they entered a village of the Samaritans, to prepare for Him. ⁵³But they did not receive Him, because His face was set for the journey to Jerusalem. ⁵⁴And when His disciples James and John saw this, they said, “Lord, do You want us to command fire to come down from heaven and consume them, just as Elijah did?”^a

⁵⁵But He turned and rebuked them,^a and said, “You do not know what manner of spirit you are of. ⁵⁶For the Son of Man did not come to destroy men’s lives but to save them.”^a And they went to another village.

The Cost of Discipleship

⁵⁷Now it happened as they journeyed on the road, that someone said to

Him, “Lord, I will follow You wherever You go.”

⁵⁸And Jesus said to him, “Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head.”

⁵⁹Then He said to another, “Follow Me.”

But he said, “Lord, let me first go and bury my father.”

⁶⁰Jesus said to him, “Let the dead bury their own dead, but you go and preach the kingdom of God.”

⁶¹And another also said, “Lord, I will follow You, but let me first go and bid them farewell who are at my house.”

⁶²But Jesus said to him, “No one, having put his hand to the plow, and looking back, is fit for the kingdom of God.”

The Seventy Sent Out

10 After these things the Lord appointed seventy others also,^a and sent them two by two before His face into every city and place where He Himself was about to go. ²Then He said to them, “The harvest truly is great, but the laborers are few; therefore pray the Lord of the harvest to send out laborers into His harvest. ³Go your way; behold, I send you out as lambs among wolves. ⁴Carry neither money bag, knapsack, nor sandals; and greet no one along the road. ⁵But whatever house you enter, first say, ‘Peace to this house.’ ⁶And if a son of peace is there, your peace will rest on it; if not, it will return to you. ⁷And remain in the same house, eating and drinking such things as they give,

9:50 ^a NU-Text reads *you*. ^b NU-Text reads *your*. **9:54** ^a NU-Text omits *just as Elijah did*. **9:55** ^a NU-Text omits the rest of this verse. **9:56** ^a NU-Text omits the first sentence of this verse. **10:1** ^a NU-Text reads *seventy-two others*.

9:51 *He steadfastly set His face to go to Jerusalem.* This is the first indication that Jesus’ attention was turning toward His final suffering in Jerusalem (v. 53; 13:22; 17:11; 18:31; 19:11,28,41). Luke’s Gospel uniquely emphasizes this journey to Jerusalem.

9:52 *Samaritans.* These people were the descendants of Jews who had married Gentiles after the fall of the northern kingdom, Israel. The Samaritans eventually developed their own religious rites which they practiced on Mount Gerizim instead of at the temple in Jerusalem. Though there was deep hostility between Jews and Samaritans, Jesus ministered to both groups.

9:54 *command fire to come down.* James and John wanted Jesus to bring judgment upon the Samaritan

villages that refused to respond to His message, just as Elijah had done in 2 Kings 1:9–16. Their demand for judgment was antithetical to Jesus’ loving response (v. 56).

9:59 *let me first go and bury my father.* This aspiring disciple placed family responsibilities ahead of following Jesus. The concerns of home were this man’s stumbling block.

9:62 *fit for the kingdom.* This remark of Jesus demonstrates the seriousness of commitment to Him.

10:2 *The harvest truly is great.* The picture of a great harvest suggests that a positive response awaited the laborers, even in the face of much rejection.

10:3 *lambs among wolves.* This image from Isaiah 40:11 was a popular one in Judaism.

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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for the laborer is worthy of his wages. Do not go from house to house. ⁸Whatever city you enter, and they receive you, eat such things as are set before you. ⁹And heal the sick there, and say to them, ‘The kingdom of God has come near to you.’ ¹⁰But whatever city you enter, and they do not receive you, go out into its streets and say, ¹¹‘The very dust of your city which clings to us^a we wipe off against you. Nevertheless know this, that the kingdom of God has come near you.’ ¹²But^a I say to you that it will be more tolerable in that Day for Sodom than for that city.

Woe to the Impenitent Cities

¹³“Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works

which were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. ¹⁴But it will be more tolerable for Tyre and Sidon at the judgment than for you. ¹⁵And you, Capernaum, who are exalted to heaven, will be brought down to Hades.^a ¹⁶He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me.”

The Seventy Return with Joy

¹⁷Then the seventy^a returned with

10:11 ^a NU-Text reads *our feet*. **10:12** ^a NU-Text and M-Text omit *But*. **10:15** ^a NU-Text reads *will you be exalted to heaven? You will be thrust down to Hades!* **10:17** ^a NU-Text reads *seventy-two*.

10:13 *if the mighty works . . . had been done.* Jesus’ remark was meant to wake the people up to what their rejection of Him signified.
10:16 *He who hears you hears Me.* Hearing the

messenger is the same as hearing the One who sent him. Authority resides not in the messenger, but in the person the messenger represents, the source of the message.

Relationships / Note 5

Build Wise Relationships with Unbelievers
Luke 10:1–37

We believers need one another to help us live for Jesus and honor Him. We learn from other believers how to work well, love well, rest well, and manage time well. We absolutely need to invest time in these relationships (Heb. 10:24, 25).

But we are also called to go and make disciples. We must make friends with those who’ve not yet become believers (see the concept note at 2 Corinthians 6:14, “Let Your Closest Relationships Be with Christ Followers”). We teach them about Jesus, and when they accept Jesus we help these new believers know what Scripture means and how to live according to it (Matt. 28:19, 20).

These relationships are typically best when a man witnesses to a man and a woman to a woman. Evangelistic dating is unwise and dangerous. It’s also often wise to go about the work of making disciples in partnership with at least one other believer. Jesus sent out His apostles “into every city and place where He Himself was about to go,” (Luke 10:1). Jesus would walk into those

cities, but His apostles would go first and prepare the hearts and minds of the citizens.

It’s not your job to know everything and it’s not your job to save anyone; that’s the Holy Spirit’s role. But you are called to relate well to people who do not know Christ, to give a picture of how Christ followers act, and to make God’s transformation intensely appealing.

“The harvest truly is great, but the laborers are few; therefore pray the Lord of the harvest to send out laborers into His harvest” (v. 2). You are called to labor. To work. To gather those who need to hear His voice and let them know He loves them and wants a relationship.

How? By eating with them, by working in harmony with them, by getting to know them (v. 7), by talking to them and by caring about them simply because they matter and not so you can have a notch on your witnessing belt. Form *relationships*. Let others see Jesus in your mind and your mouth and your heart. By meeting the needs even of those you don’t yet know (vv. 25–37).

We are called to be light bearers in a dark world (Phil. 2:12–18).

previous: Ephesians 6:1–9

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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joy, saying, “Lord, even the demons are subject to us in Your name.”

¹⁸And He said to them, “I saw Satan fall like lightning from heaven. ¹⁹Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. ²⁰Nevertheless do not rejoice in this, that the spirits are subject to you, but rather^a rejoice because your names are written in heaven.”

Jesus Rejoices in the Spirit

²¹In that hour Jesus rejoiced in the Spirit and said, “I thank You, Father, Lord of heaven and earth, that You have

hidden these things from *the wise and prudent* and revealed them to babes. Even so, Father, for so it seemed good in Your sight. ²²All^a things have been delivered to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and *the one* to whom the Son wills to reveal *Him*.”

²³Then He turned to *His* disciples and said privately, “Blessed *are* the eyes which see the things you see; ²⁴for I tell you that many prophets and kings have

10:20 ^a NU-Text and M-Text omit *rather*.

10:22 ^a M-Text reads *And turning to the disciples He said, “All . . .*

10:18 /saw Satan. This verse provides a commentary on what the disciples’ healing ministry meant. The reversal of the effects of sin and death, which Satan introduced through his deception in Genesis 3 is portrayed graphically as Satan falling from heaven. Jesus’ ministry and what grows out of it represents the defeat of Satan, sin, and death.

10:19–20 /I give you the authority. This passage records the transmission of Jesus’ power to His

immediate circle of disciples. It should be noted that similar power was not given beyond that circle of disciples.

10:22 All things have been delivered to Me. This is Jesus’ declaration of total authority as the Son of God (John 10:18; 17:2). Jesus declares His unique relationship with God the Father. The Lord reveals Himself only through Jesus. To know God, one must know His Son, Jesus.

The Samaritan is a true neighbor

STUDY THE BOOK
Luke 10:25–37

Similar to the parable of the soils in Luke 8:4–15, context is critical to understanding the parable of the Good Samaritan. The scene began when a lawyer approached Jesus with the intent to test Him (Luke 10:25). We must remember that Jesus was not responding to someone who was genuinely seeking truth but who was intent on justifying himself (v. 29).

Hoping to challenge Jesus, the lawyer found himself having to answer his own question. On the topic of the greatest commandment, the lawyer recited Deuteronomy 6:5. Known as the “Shema” (Hebrew for “hear”), this was a portion of Scripture that many Jews recited two times each day.

However, the discussion about loving your neighbor (Lev. 19:18) prompted the parable. It is apparent that the lawyer wanted to narrow the scope of who exactly he had to love. Evidently he did not want to do more than was necessary to fulfill the Law’s requirements. Jesus, on the other hand, demonstrated that in His kingdom love meets needs.

Culturally, we struggle to appreciate how

much this story would have galled those listening. We hear the term “Good Samaritan” with a happy heart; Jews saw it as the ultimate oxymoron. Jews despised Samaritans, to the point that many would walk miles out of their way to avoid walking on Samaritan soil. Through this shocking parable, Jesus pointed out that loving one’s neighbor is not a box to be checked on a spiritual checklist, but a limitless habit of seeing and meeting needs.

MORE INSIGHT

- A denarius was the equivalent of a day’s wage for a common laborer.
- A night’s stay in an inn usually cost one-twelfth of a denarius.
- By paying two denarii, not only was the Samaritan paying two days’ wages, but he was also paying for about three weeks’ worth of accommodations.

previous: Luke 8:4–15

next: Luke 15:1–32

God the
Father

God the Son

God the
Holy Spirit

Salvation

Sanctification

Sin and
Temptation

Last Things

desired to see what you see, and have not seen *it*, and to hear what you hear, and have not heard *it*.”

The Parable of the Good Samaritan

25And behold, a certain lawyer stood up and tested Him, saying, “Teacher, what shall I do to inherit eternal life?”

26He said to him, “What is written in the law? What is your reading of it?”

27So he answered and said, “*You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,*^a and *your neighbor as yourself.*”^b

28And He said to him, “*You have answered rightly; do this and you will live.*”

29But he, wanting to justify himself, said to Jesus, “And who is my neighbor?”

30Then Jesus answered and said: “A certain *man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead.* 31Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. 32Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side. 33But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. 34So he went to *him* and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. 35On the next day, when he departed,^a he took out two denarii, gave *them* to the innkeeper, and said to him,

“Take care of him; and whatever more you spend, when I come again, I will repay you.” 36So which of these three do you think was neighbor to him who fell among the thieves?”

37And he said, “He who showed mercy on him.”

Then Jesus said to him, “Go and do likewise.”

Mary and Martha Worship and Serve

38Now it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house. 39And she had a sister called Mary, who also sat at Jesus’^a feet and heard His word. 40But Martha was distracted with much serving, and she approached Him and said, “Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me.”

41And Jesus^a answered and said to her, “Martha, Martha, you are worried and troubled about many things. 42But one thing is needed, and Mary has chosen that good part, which will not be taken away from her.”

The Model Prayer

11 Now it came to pass, as He was praying in a certain place, when He ceased, *that* one of His disciples said to Him, “Lord, teach us to pray, as John also taught his disciples.”

10:27 ^a Deuteronomy 6:5 ^b Leviticus 19:18
 10:35 ^a NU-Text omits *when he departed*.
 10:39 ^a NU-Text reads *the Lord’s*.
 10:41 ^a NU-Text reads *the Lord*.

10:25–26 *what shall I do to inherit eternal life*. The question posed by the lawyer is really a challenge, since the verse speaks of the testing of Jesus. This is a similar, though probably distinct, event from Matthew 22:34–40 and Mark 12:28–34. To inherit something is to receive it. In other words, the man was asking, “What must I do to share in the reward at the resurrection of the righteous at the end?”

10:27 *love the LORD . . . your neighbor*. The lawyer responded to Jesus’ question by quoting Deuteronomy 6:5, a text that was recited twice a day by every faithful Jew. This text summarized the central ethical standard of the law.

10:28 *do this and you will live*. Jesus was not saying that righteousness is the result of works. Rather He was saying that love for and obedience to God will be a natural result of placing one’s faith in the Lord.

10:29 *who is my neighbor*. This question was an attempt to limit the demands of the law by suggesting that some people are neighbors while others are

not. The lawyer was looking for minimal obedience while Jesus was looking for absolute obedience.

10:30 *Jerusalem to Jericho*. This was a 17-mile journey on a road known to harbor many robbers.

10:31–33 *priest . . . Levite . . . Samaritan*. Part of the beauty of the story of the Good Samaritan is the reversal of stereotypes. The priest and Levite traditionally would have been the “good guys.” The Samaritan would have been a “bad guy,” a person who compromised in religious matters. However, the Samaritan knew how to treat his neighbor. The neighbor here was not someone the Samaritan knew or even someone of the same race, just someone in need.

10:36 *which . . . was neighbor*. The central issue is not determining who one’s neighbor is, but being a good neighbor to all.

11:1 *Lord, teach us to pray*. The Lord’s Prayer illustrates the variety of requests that one can and should make to God, as well as displaying the humble attitude that should accompany prayer. The use

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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²So He said to them, “When you pray, say:

Our Father in heaven,^a
Hallowed be Your name.
Your kingdom come.^b
Your will be done

On earth as *it is* in heaven.
³ Give us day by day our daily bread.

⁴ And forgive us our sins,
For we also forgive everyone who
is indebted to us.
And do not lead us into
temptation,
But deliver us from the evil one.”^a

A Friend Comes at Midnight

⁵And He said to them, “Which of you shall have a friend, and go to him at midnight and say to him, ‘Friend, lend me three loaves; ⁶for a friend of mine has come to me on his journey, and I have nothing to set before him’; ⁷and he will answer from within and say, ‘Do not trouble me; the door is now shut, and my children are with me in bed; I cannot rise and give to you’? ⁸I say to you, though he will not rise and give to him because he is his friend, yet because of his persistence he will rise and give him as many as he needs.

Keep Asking, Seeking, Knocking

⁹“So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. ¹⁰For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. ¹¹If a son asks for bread^a from any father among you, will he give him a stone? Or if he asks for a fish, will he give him a serpent

instead of a fish? ¹²Or if he asks for an egg, will he offer him a scorpion? ¹³If you then, being evil, know how to give good gifts to your children, how much more will *your* heavenly Father give the Holy Spirit to those who ask Him!”

A House Divided Cannot Stand

¹⁴And He was casting out a demon, and it was mute. So it was, when the demon had gone out, that the mute spoke; and the multitudes marveled. ¹⁵But some of them said, “He casts out demons by Beelzebub,^a the ruler of the demons.”

¹⁶Others, testing Him, sought from Him a sign from heaven. ¹⁷But He, knowing their thoughts, said to them: “Every kingdom divided against itself is brought to desolation, and a house divided against a house falls. ¹⁸If Satan also is divided against himself, how will his kingdom stand? Because you say I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore they will be your judges. ¹⁹And if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore they will be your judges. ²⁰But if I cast out demons with the finger of God, surely the kingdom of God has come upon you. ²¹When a strong man, fully armed, guards his own palace, his goods are in peace. ²²But when a stronger than he comes upon him and overcomes him, he takes from him all his armor in which he trusted, and

11:2 ^a NU-Text omits *Our* and *in heaven*.

^b NU-Text omits the rest of this verse.

11:4 ^a NU-Text omits *But deliver us from the evil one*. **11:11** ^a NU-Text omits the words from *bread* through *for* in the next sentence.

11:15 ^a NU-Text and M-Text read *Beelzebub*.

of the plural pronoun “us” throughout the prayer shows that it is not just the prayer of one person for his or her own personal needs, but a community prayer.

11:2 *Your kingdom come*. The reference here is to God’s program and promise. This is more affirmation than request, highlighting the petitioner’s submission to God’s will and the desire to see God’s work come to pass.

11:4 *we also forgive*. The petitioner recognizes that if mercy is to be sought from God, then mercy must be shown to others. We need to adopt the same standard that we expect others to follow. *do not lead us into temptation*. This remark is often misunderstood as suggesting that perhaps God can lead us into sin. The point is that if one is to avoid sin, one must follow where God leads. In short, the petitioner asks God for the spiritual protection necessary to avoid falling into sin.

11:17–18 *you say I cast out demons by Beelzebub*. The attribution of Jesus’ miracles to Satan was not only blasphemous, it was illogical. If Satan had cast out the demon (v. 14), he would have been destroying the result of his own work.

11:20 *the finger of God*. This phrase is an allusion to God’s power, like that demonstrated in the Exodus (Ex. 8:19; Deut. 9:10; Ps. 8:3). *the kingdom of God has come upon you*. Jesus’ miracles represented the arrival of God’s power and promise—in short, His rule. That rule comes in and through Jesus. The miracles of Jesus demonstrated God’s victory over the forces of evil. The kingdom program, depicted as drawing near, will be consummated at the return of Jesus when this rule is manifested over every creature.

11:22 *when a stronger than he*. Jesus portrays Himself as someone stronger than Satan who overruns Satan’s house and gives the spoils of victory to those who are His (Eph. 4:8–9).

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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divides his spoils. ²³He who is not with Me is against Me, and he who does not gather with Me scatters.

An Unclean Spirit Returns

²⁴“When an unclean spirit goes out of a man, he goes through dry places, seeking rest; and finding none, he says, ‘I will return to my house from which I came.’ ²⁵And when he comes, he finds it swept and put in order. ²⁶Then he goes and takes with *him* seven other spirits more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first.”

Keeping the Word

²⁷And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, “Blessed is the womb that bore You, and the breasts which nursed You!”

²⁸But He said, “More than that, blessed are those who hear the word of God and keep it!”

Seeking a Sign

²⁹And while the crowds were thickly gathered together, He began to say, “This is an evil generation. It seeks a sign, and no sign will be given to it except the sign of Jonah the prophet.^a ³⁰For as Jonah became a sign to the Ninevites, so also the Son of Man will be to this generation. ³¹The queen of the South will rise up in the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon is here. ³²The men of Nineveh will rise up in the judgment with this generation and condemn it, for they repented at the preaching of Jonah; and indeed a greater than Jonah is here.

The Lamp of the Body

³³“No one, when he has lit a lamp, puts it in a secret place or under a basket, but on a lampstand, that those who come in may see the light. ³⁴The lamp of the body is the eye. Therefore, when your eye is good, your whole body also is full of light. But when *your eye* is bad, your body also is full of darkness. ³⁵Therefore take heed that the light which is in you is not darkness. ³⁶If then your whole body is full of light, having no part dark, the whole body will be full of light, as when the bright shining of a lamp gives you light.”

Woe to the Pharisees and Lawyers

³⁷And as He spoke, a certain Pharisee asked Him to dine with him. So He went in and sat down to eat. ³⁸When the Pharisee saw it, he marveled that He had not first washed before dinner.

³⁹Then the Lord said to him, “Now you Pharisees make the outside of the cup and dish clean, but your inward part is full of greed and wickedness. ⁴⁰Foolish ones! Did not He who made the outside make the inside also? ⁴¹But rather give alms of such things as you have; then indeed all things are clean to you.

⁴²“But woe to you Pharisees! For you tithe the mint and rue and all manner of herbs, and pass by justice and the love of God. These you ought to have done, without leaving the others undone. ⁴³Woe to you Pharisees! For you love the best seats in the synagogues and greetings in the marketplaces. ⁴⁴Woe to you, scribes and Pharisees, hypocrites!^a For you are like graves which are not seen, and the men who walk over them are not aware of them.”

11:29 ^a NU-Text omits *the prophet*.
11:44 ^a NU-Text omits *scribes and Pharisees, hypocrites*.

11:23 *He who is not with Me.* Jesus’ ministry forces everyone to make a choice. Neutrality is not an option. Either Jesus comes from God or He does not. Not to align with Jesus is to be against Him.

11:26 *the last state.* Jesus’ point is that experiencing God’s blessing and then ignoring it leaves one callous towards the work of God and exposed to the control of demonic forces.

11:29 *the sign of Jonah.* This refers to his prophetic call to repentance rather than to the resurrection foreshadowed by Jonah’s return from the belly of the great fish.

11:36 *your whole body is full of light.* A person can become like light, a living picture of what God’s Word teaches, by concentrating on the light of the truth.

11:39 *make the outside . . . clean.* These condemnations by Jesus are similar to those in Matthew 23. The Pharisees washed the outside of cups, making sure that the cups had not become unclean through contact with a dead insect (Lev. 11:31–38). Jesus pointed out that the Pharisees concerned themselves with outward appearances and ritual cleanness, while what was inside, what really counts, was full of selfishness and evil.

11:42 *tithe the mint and rue.* Some Pharisees took the strictest interpretation and counted almost anything, including spices. However, they neglected two basic things that the prophets also had warned about: love and justice (Mic. 6:8; Zech. 7:8–10).

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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⁴⁵Then one of the lawyers answered and said to Him, “Teacher, by saying these things You reproach us also.”

⁴⁶And He said, “Woe to you also, lawyers! For you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers. ⁴⁷Woe to you! For you build the tombs of the prophets, and your fathers killed them. ⁴⁸In fact, you bear witness that you approve the deeds of your fathers; for they indeed killed them, and you build their tombs. ⁴⁹Therefore the wisdom of God also said, ‘I will send them prophets and apostles, and some of them they will kill and persecute,’ ⁵⁰that the blood of all the prophets which was shed from the foundation of the world may be required of this generation, ⁵¹from the blood of Abel to the blood of Zechariah who perished between the altar and the temple. Yes, I say to you, it shall be required of this generation.

⁵²“Woe to you lawyers! For you have taken away the key of knowledge. You did not enter in yourselves, and those who were entering in you hindered.”

⁵³And as He said these things to them,^a the scribes and the Pharisees began to assail Him vehemently, and to cross-examine Him about many things, ⁵⁴lying in wait for Him, and seeking to catch Him in something He might say, that they might accuse Him.^a

Beware of Hypocrisy

12 In the meantime, when an innumerable multitude of people had gathered together, so that they trampled one another, He began to say to His disciples first of all, “Beware of the leaven

11:46 *burdens*. This term refers to a ship’s cargo. The idea is that a heavy strain was being imposed on the people and yet, in the end, this burden did not bring them close to God. Here Jesus rebuked the tradition that had grown up around the law of Moses.

11:47–48 *you build the tombs of the prophets*. Jesus made a biting, ironic comparison between the current generation of Israel and the generations of the past. Jesus was saying that the current generation finished the job of slaying the prophets that the previous generation had started. The building and care of tombs was supposed to be an act of honoring the prophets, but Jesus pointed out that something else was really going on.

11:52 *Woe to you lawyers*. Jesus charged the lawyers with doing the opposite of what they claimed their calling to be. Rather than bringing people nearer to God, they had removed the possibility of their entering into that knowledge, and had prevented others from understanding it as well.

of the Pharisees, which is hypocrisy. ²For there is nothing covered that will not be revealed, nor hidden that will not be known. ³Therefore whatever you have spoken in the dark will be heard in the light, and what you have spoken in the ear in inner rooms will be proclaimed on the housetops.

Jesus Teaches the Fear of God

⁴“And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do. ⁵But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him!

⁶“Are not five sparrows sold for two copper coins?^a And not one of them is forgotten before God. ⁷But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.

Confess Christ Before Men

⁸“Also I say to you, whoever confesses Me before men, him the Son of Man also will confess before the angels of God. ⁹But he who denies Me before men will be denied before the angels of God.

¹⁰“And anyone who speaks a word against the Son of Man, it will be forgiven him; but to him who blasphemes against the Holy Spirit, it will not be forgiven.

11:53 ^a NU-Text reads *And when He left there*. **11:54** ^a NU-Text omits *and seeking* and *that they might accuse Him*.

12:6 ^a Greek *assarion*, a coin of very small value

12:1–2 *leaven*. This represents the presence of corruption. Unleavened bread is what the Jews ate at Passover (Ex. 12:14–20). The corruption in view here is hypocrisy. Practicing hypocrisy is senseless because eventually all deeds—both good and evil—will be exposed.

12:4 *do not be afraid of those who kill the body*. This verse anticipates the presence of severe religious persecution in response to Jesus’ remarks in Luke 11:39–54.

12:5 *Fear Him*. Even in the context of physical persecution, the only One believers should fear is God, who sees how we live and judges us. Jesus was not guaranteeing physical preservation in this life, but was opening the prospect of deliverance in the next life.

12:6 *two copper coins*. These were the smallest coins in circulation, worth about one-sixteenth of a basic day’s wages.

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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¹¹“Now when they bring you to the synagogues and magistrates and authorities, do not worry about how or what you should answer, or what you should say. ¹²For the Holy Spirit will teach you in that very hour what you ought to say.”

The Parable of the Rich Fool

¹³Then one from the crowd said to Him, “Teacher, tell my brother to divide the inheritance with me.”

¹⁴But He said to him, “Man, who made Me a judge or an arbitrator over you?” ¹⁵And He said to them, “Take heed and beware of covetousness,^a for one’s life does not consist in the abundance of the things he possesses.”

¹⁶Then He spoke a parable to them, saying: “The ground of a certain rich man yielded plentifully. ¹⁷And he thought within himself, saying, ‘What shall I do, since I have no room to store my crops?’ ¹⁸So he said, ‘I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods. ¹⁹And I will say to my soul, ‘Soul, you have many goods laid up for many years; take your ease; eat, drink, and be merry.’” ²⁰But God said to him, ‘Fool! This night your soul will be required of you; then whose will those things be which you have provided?’

²¹“So is he who lays up treasure for himself, and is not rich toward God.”

Do Not Worry

²²Then He said to His disciples, “Therefore I say to you, do not worry about your life, what you will eat; nor about the body, what you will put on. ²³Life is more than food, and the body is more than clothing. ²⁴Consider the ravens, for they neither sow nor reap, which have neither storehouse nor barn;

and God feeds them. Of how much more value are you than the birds? ²⁵And which of you by worrying can add one cubit to his stature? ²⁶If you then are not able to do *the* least, why are you anxious for the rest? ²⁷Consider the lilies, how they grow: they neither toil nor spin; and yet I say to you, even Solomon in all his glory was not arrayed like one of these. ²⁸If then God so clothes the grass, which today is in the field and tomorrow is thrown into the oven, how much more will *He* clothe you, O you of little faith?

²⁹“And do not seek what you should eat or what you should drink, nor have an anxious mind. ³⁰For all these things the nations of the world seek after, and your Father knows that you need these things. ³¹But seek the kingdom of God, and all these things^a shall be added to you.

³²“Do not fear, little flock, for it is your Father’s good pleasure to give you the kingdom. ³³Sell what you have and give alms; provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches nor moth destroys. ³⁴For where your treasure is, there your heart will be also.

The Faithful Servant and the Evil Servant

³⁵“Let your waist be girded and your lamps burning; ³⁶and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately. ³⁷Blessed are those servants whom the master, when he comes, will find watching. Assuredly, I say to you that he will gird

^{12:15} ^a NU-Text reads *all covetousness*.

^{12:31} ^a NU-Text reads *His kingdom, and these things*.

^{12:14} *who made Me a judge*. Jesus refuses to enter into a dispute over money, which is clearly dividing a family. Such disputes over money destroy relationships, so Jesus tells a parable that explains the danger of focusing on wealth.

^{12:18–19} *I will do this*. Including verse 17, the word “I” appears six times, showing the selfish focus this man has as a result of his fortune. His plan is to store his abundant resources for himself, as though the assets were his alone and should be hoarded. This focus on the self is what Jesus is condemning.

^{12:27–29} *God so clothes the grass*. This illustration indicates that God cares enough to provide beauty for the parts of His creation that have a short life.

Why should we worry if God takes such care of even the smallest blade of grass? The Lord knows our problems and will provide us with what we need.

^{12:33} *Sell what you have*. In contrast to the world’s hoarding of possessions, the disciple must be generous with what God gives. By serving God and others, you can invest in your eternal future. You cannot take possessions with you in the next life, but you can store up an eternal treasure by giving to others (Phil. 4:17).

^{12:34} *where your treasure is*. What people consider valuable is where their energy will be spent. Knowing God and investing in His purposes should be the treasure we seek.

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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Last Things / Note 3

Any Day Now

Luke 12:35–40

Across the spectrum of genuine Christian faith, good Christians differ on many negotiable issues. The details surrounding the return of Jesus represent a common sticking point. Many Christians sincerely disagree on the signs leading up to Jesus' return and the timeline of events, such as a rapture of the saints, a tribulation period, or a millennial reign of Christ.

Despite these differences, Christians are essentially unanimous in the belief that Jesus is coming back.

Scripture is clear that Jesus will return. Jesus Himself promised He would return (John 14:1–4), and biblical writers such as Paul (1 Thess. 4:13–18) and Peter (2 Pet. 3:10) agreed. But while we are confident in His return, we don't know when He will return. Jesus told us that no one except the Father knows the time of Jesus' return: "But of that day and hour no one knows, not even the angels of heaven, but My Father only" (Matt. 24:36).

Over the years, many have claimed special knowledge about the time, but all have come up short. That's because Jesus didn't just say that we *did not* know—His words indicate that we *cannot* know. Instead, we must be prepared for His coming and live like it could be today. Theologians call this the "imminence" of Christ's return. In Matthew 25:1–13 Jesus told a parable about ten virgins who waited for a wedding. Five were prepared with the right amount of oil for their lamps. Five others were not and were left outside when they missed the beginning of the ceremony.

Likewise, Jesus encourages us to be ready because "the Son of Man is coming at an hour you do not expect" (Luke 12:40).

previous: 1 Corinthians 15:26

next: Revelation 19:16

himself and have them sit down to eat, and will come and serve them. ³⁸And if he should come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. ³⁹But know this, that if the master of the house had known what hour the thief would come, he would have watched and^a not allowed his house to be broken into. ⁴⁰Therefore you also be ready, for the Son of Man is coming at an hour you do not expect."

⁴¹Then Peter said to Him, "Lord, do You speak this parable *only* to us, or to all *people*?"

⁴²And the Lord said, "Who then is that faithful and wise steward, whom *his* master will make ruler over his household, to give *them* their portion of food in due season? ⁴³Blessed is that servant whom his master will find so doing when he comes. ⁴⁴Truly, I say to you that he will make him ruler over all that he has. ⁴⁵But if that servant says in his heart, 'My master is delaying his coming,' and begins to beat the male and female servants, and to eat and drink and be drunk, ⁴⁶the master of that servant will come on a day when he is not looking for *him*, and at an hour when he is not aware, and will cut him in two and appoint *him* his portion with the unbelievers. ⁴⁷And that servant who knew his master's will, and did not prepare *himself* or do according to his will, shall

12:39 ^a NU-Text reads *he would not have allowed*.

12:38 *if he should come in the second watch, or come in the third watch.* This verse speaks of a return at an unusually late hour. The exact time referred to depends on which system of time was used. In the Roman system the second and third watch would be 9 P.M. to 3 A.M. By the Jewish method it would be 10 P.M. to 6 A.M.

12:41 *only to us, or to all.* Peter asked if Jesus' teaching was for the disciples only or for all people. Jesus did not answer the question directly. Instead He described a variety of categories of servants. Servants are those who belong to the Master and have their stewardship evaluated (19:11–27). Several responses, from faithfulness to blatant disobedience, are described in verses 42–48. The issue is who lives life in a way that looks for, and takes seriously, the return of Jesus (1 John 2:28).

12:45 *begins to beat the male and female servants.* This servant is depicted as consciously doing the opposite of caring for others, and of treating the Master's return as irrelevant.

12:46 *will cut him in two.* The image of being slain indicates the severity of this judgment, especially in contrast to the whippings of verses 47 and 48.

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be beaten with many stripes. ⁴⁸But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.

Christ Brings Division

⁴⁹“I came to send fire on the earth, and how I wish it were already kindled! ⁵⁰But I have a baptism to be baptized with, and how distressed I am till it is accomplished! ⁵¹Do you suppose that I came to give peace on earth? I tell you, not at all, but rather division. ⁵²For from now on five in one house will be divided: three against two, and two against three. ⁵³Father will be divided against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law.”

Discern the Time

⁵⁴Then He also said to the multitudes, “Whenever you see a cloud rising out of the west, immediately you say, ‘A shower is coming’; and so it is. ⁵⁵And when you see the south wind blow, you say, ‘There will be hot weather’; and there is. ⁵⁶Hypocrites! You can discern the face of the sky and of the earth, but how is it you do not discern this time?”

Make Peace with Your Adversary

⁵⁷“Yes, and why, even of yourselves, do you not judge what is right? ⁵⁸When you go with your adversary to the magistrate, make every effort along the way to settle with him, lest he drag you to the judge, the judge deliver you to the officer, and the officer throw you into prison. ⁵⁹I tell you, you shall not depart

from there till you have paid the very last mite.”

Repent or Perish

13 There were present at that season some who told Him about the Galileans whose blood Pilate had mingled with their sacrifices. ²And Jesus answered and said to them, “Do you suppose that these Galileans were worse sinners than all other Galileans, because they suffered such things? ³I tell you, no; but unless you repent you will all likewise perish. ⁴Or those eighteen on whom the tower in Siloam fell and killed them, do you think that they were worse sinners than all other men who dwelt in Jerusalem? ⁵I tell you, no; but unless you repent you will all likewise perish.”

The Parable of the Barren Fig Tree

⁶He also spoke this parable: “A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. ⁷Then he said to the keeper of his vineyard, ‘Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down; why does it use up the ground?’ ⁸But he answered and said to him, ‘Sir, let it alone this year also, until I dig around it and fertilize it. ⁹And if it bears fruit, well. But if not, after that^a you can cut it down.’”

A Spirit of Infirmity

¹⁰Now He was teaching in one of the synagogues on the Sabbath. ¹¹And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise

13:9 ^a NU-Text reads *And if it bears fruit after that, well. But if not, you can cut it down.*

12:49 *I came to send fire on the earth.* Fire is an image associated with God’s judgment (Jer. 5:14; 23:29). Jesus’ coming brings judgment on those who refuse to accept Him and divides the believers from the faithless.

12:54–55 *a cloud rising out of the west.* In Palestine, a western breeze meant moisture coming from the Mediterranean Sea. A south wind meant hot air coming from the desert.

12:56 *Hypocrites.* Jesus rebuked His audience for being able to discern the weather but not what God was doing through Him.

13:1 *Pilate.* Pilate was known for his insensitivity to the Jewish people early in his rule. The event probably occurred during the Feast of the Passover or

Tabernacles, when Galileans most likely would have been at the temple.

13:5 *unless you repent.* The manner in which a person dies is not a measure of righteousness; what is important is not to die outside of God’s grace and care. The way to avoid such a fate is to repent, to come to God through the care of the Physician Jesus (5:32).

13:6 *a fig tree.* This tree often represents God’s blessing, or a people who have a special relationship with God (Mic. 7:1–2). The man in this parable represents God; the fig tree represents Israel.

13:7 *for three years.* A fig tree was often given some time to bear good fruit since its root structure was complex and took time to develop. Three years would have been enough for the tree to yield some fruit.

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herself up. ¹²But when Jesus saw her, He called *her* to *Him* and said to her, “**Woman, you are loosed from your infirmity.**” ¹³And He laid *His* hands on her, and immediately she was made straight, and glorified God.

¹⁴But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath; and he said to the crowd, “There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day.”

¹⁵The Lord then answered him and said, “**Hypocrite!**^a Does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead *it* away to water it? ¹⁶So ought not this woman, being a daughter of Abraham, whom Satan has bound—think of it—for eighteen years, be loosed from this bond on the Sabbath?” ¹⁷And when He said these things, all His adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by Him.

The Parable of the Mustard Seed

¹⁸Then He said, “What is the kingdom of God like? And to what shall I compare it? ¹⁹It is like a mustard seed, which a man took and put in his garden; and it grew and became a large^a tree, and the birds of the air nested in its branches.”

The Parable of the Leaven

²⁰And again He said, “To what shall I liken the kingdom of God? ²¹It is like leaven, which a woman took and hid in three measures^a of meal till it was all leavened.”

13:15 Hypocrite. When the ruler of the synagogue became indignant regarding Jesus’ healing on the Sabbath (vv. 10–14), Jesus pointed out that basic compassion was shown to animals on the Sabbath, so how much more compassion should be shown to a suffering woman (v. 16)?

13:18–19 mustard. A tree of the mustard family would grow to about twelve feet. The image of birds nesting in the trees is found frequently in the Old Testament (Ps. 104:12; Ezek. 17:22–24; Dan. 4:10–12).

13:26 We ate and drank . . . You taught. The appeal here is by people who experience Jesus’ presence. The passage primarily involves those Jews who witnessed Jesus’ ministry. They were trying to gain entry into God’s presence based simply on the fact that they had observed Jesus. Jesus refused them, pointing out that it was not enough for them to have been close to Him. In order to have a relationship

The Narrow Way

²²And He went through the cities and villages, teaching, and journeying toward Jerusalem. ²³Then one said to Him, “Lord, are there few who are saved?”

And He said to them, ²⁴“**Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able.**” ²⁵When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, ‘Lord, Lord, open for us,’ and He will answer and say to you, ‘I do not know you, where you are from,’ ²⁶then you will begin to say, ‘We ate and drank in Your presence, and You taught in our streets.’ ²⁷But He will say, ‘I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.’ ²⁸There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out. ²⁹They will come from the east and the west, from the north and the south, and sit down in the kingdom of God. ³⁰And indeed there are last who will be first, and there are first who will be last.”

³¹On that very day^a some Pharisees came, saying to Him, “Get out and depart from here, for Herod wants to kill You.”

³²And He said to them, “Go, tell that fox, ‘Behold, I cast out demons and perform cures today and tomorrow, and the third day I shall be perfected.’”

13:15 ^a NU-Text and M-Text read *Hypocrites*.

13:19 ^a NU-Text omits *large*. **13:21** ^a Greek *sata*, approximately two pecks in all

13:31 ^a NU-Text reads *In that very hour*.

with God, one must embrace Jesus and come to know Him.

13:29 east . . . west . . . north . . . south. People would come from all corners of the earth for entrance into God’s kingdom. This passage alludes to the inclusion of Gentiles.

13:30 there are last who will be first. There will be many surprises in God’s kingdom. Those who are despised on earth—some Gentiles, for example—will be greatly honored in the kingdom. Conversely, those who are considered influential and powerful on earth—the Jewish religious leaders of Jesus’ day, for example—will be excluded from the kingdom.

13:32 Go, tell that fox. Herod is portrayed as more curious than hostile. The reference here is to Herod’s cunning. Jesus’ reply seems to take the Pharisees’ warning at face value.

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³³Nevertheless I must journey today, tomorrow, and the *day* following; for it cannot be that a prophet should perish outside of Jerusalem.

Jesus Laments over Jerusalem

³⁴“O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen *gathers* her brood under *her* wings, but you were not willing! ³⁵See! Your house is left to you desolate; and assuredly,^a I say to you, you shall not see Me until *the time* comes when you say, ‘*Blessed is He who comes in the name of the LORD!*’”^b

A Man with Dropsy Healed on the Sabbath

14 Now it happened, as He went into the house of one of the rulers of the Pharisees to eat bread on the Sabbath, that they watched Him closely. ²And behold, there was a certain man before Him who had dropsy. ³And Jesus, answering, spoke to the lawyers and Pharisees, saying, “*Is it lawful to heal on the Sabbath?*”^a

⁴But they kept silent. And He took *him* and healed him, and let him go. ⁵Then He answered them, saying, “*Which of you, having a donkey^a or an ox that has fallen into a pit, will not immediately pull him out on the Sabbath day?*” ⁶And they could not answer Him regarding these things.

Take the Lowly Place

⁷So He told a parable to those who were invited, when He noted how they chose the best places, saying to them: ⁸“*When you are invited by anyone to a wedding feast, do not sit down in the best place, lest one more honorable than you be invited by him; ⁹and he who invited you and him come and say to you,*

‘Give place to this man,’ and then you begin with shame to take the lowest place. ¹⁰But when you are invited, go and sit down in the lowest place, so that when he who invited you comes he may say to you, ‘Friend, go up higher.’ Then you will have glory in the presence of those who sit at the table with you. ¹¹For whoever exalts himself will be humbled, and he who humbles himself will be exalted.”

¹²Then He also said to him who invited Him, “When you give a dinner or a supper, do not ask your friends, your brothers, your relatives, nor rich neighbors, lest they also invite you back, and you be repaid. ¹³But when you give a feast, invite *the poor, the maimed, the lame, the blind.* ¹⁴And you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just.”

The Parable of the Great Supper

¹⁵Now when one of those who sat at the table with Him heard these things, he said to Him, “Blessed is he who shall eat bread^a in the kingdom of God!”

¹⁶Then He said to him, “A certain man gave a great supper and invited many, ¹⁷and sent his servant at supper time to say to those who were invited, ‘Come, for all things are now ready.’ ¹⁸But they all with one *accord* began to make excuses. The first said to him, ‘I have bought a piece of ground, and I must go and see it. I ask you to have me excused.’ ¹⁹And another said, ‘I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused.’ ²⁰Still another said, ‘I have married a wife, and therefore I cannot come.’ ²¹So that servant

13:35 ^a NU-Text and M-Text omit *assuredly*.

^b Psalm 118:26 **14:3** ^a NU-Text adds *or not*.

14:5 ^a NU-Text and M-Text read *son*.

14:15 ^a M-Text reads *dinner*.

13:34 *O Jerusalem, Jerusalem.* The double address indicates Jesus’ deep sorrow (2 Sam. 18:33; Jer. 22:29). The city had executed many of God’s messengers. Stephen makes a similar point about the nation of Israel in Acts 7:51–53.

13:35 *Blessed is He.* This is a citation of Psalm 118:26. The people of Israel would not see the Messiah again until they were ready to receive Him and recognize that He was sent from God. Psalm 118 reflects the greeting of a priest to a group entering the temple. Jesus used the language of this psalm to illustrate God’s greeting to Him.

14:7 *they chose the best places.* In ancient times the best seats at a meal were those next to the host.

14:17 *those who were invited.* In the ancient world, invitations to a feast were sent out well in advance of the meal. Then on the day of the feast, servants would announce the start of the meal. This parable is similar to the one in Matthew 22:1–4, but was probably spoken on a different occasion.

14:20 *I have married a wife.* While the Old Testament exempted a man from military duty because of marriage (Deut. 20:7; 24:5), marriage was not an excuse for avoiding social duties. The general point

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came and reported these things to his master. Then the master of the house, being angry, said to his servant, ‘Go out quickly into the streets and lanes of the city, and bring in here *the poor and the maimed and the lame and the blind.*’ ²²And the servant said, ‘Master, it is done as you commanded, and still there is room.’ ²³Then the master said to the servant, ‘Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.’ ²⁴For I say to you that none of those men who were invited shall taste my supper.’”

Leaving All to Follow Christ

²⁵Now great multitudes went with Him. And He turned and said to them, ²⁶‘If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple.’ ²⁷And whoever does not bear his cross and come after Me cannot be My disciple. ²⁸For which of you, intending to build a tower, does not sit down first and count the cost, whether he has *enough* to finish it— ²⁹lest, after he has laid the foundation, and is not able to finish, all who see *it* begin to mock him, ³⁰saying, ‘This man began to build and was not able to finish?’ ³¹Or what king, going to make war against another king, does not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand? ³²Or else, while the other is still a great way off, he sends a delegation and asks conditions of peace. ³³So likewise, whoever of you does not forsake all that he has cannot be My disciple.

here is that the man regarded his own affairs as more important than the feast.

14:21 *the poor and the maimed and the lame and the blind.* This list matches that of verse 13. The maimed were excluded from full participation in Jewish worship (Lev. 21:17–23). The master’s second invitation extended the scope of the offer to those who were rejected by society.

14:23 *Go out into the highways.* The master’s second invitation extended beyond the city limits, encouraging even more people to come to the feast. This may picture the inclusion of Gentiles in God’s salvation (Is. 49:6). The instruction to *compel* them to come in does not mean to force people in, but to urge them.

14:34 *Salt is good.* In the ancient world, salt was often used as a catalyst for burning fuel such as cattle dung. The salt of the time was impure and could lose its strength over time, becoming useless. Jesus’ point is that the same is true of a “saltless” disciple.

Tasteless Salt Is Worthless

³⁴‘Salt is good; but if the salt has lost its flavor, how shall it be seasoned? ³⁵It is neither fit for the land nor for the dunghill, *but* men throw it out. He who has ears to hear, let him hear!’”

The Parable of the Lost Sheep

15 Then all the tax collectors and the sinners drew near to Him to hear Him. ²And the Pharisees and scribes complained, saying, “This Man receives sinners and eats with them.” ³So He spoke this parable to them, saying:

⁴‘What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it? ⁵And when he has found *it*, he lays *it* on his shoulders, rejoicing. ⁶And when he comes home, he calls together *his* friends and neighbors, saying to them, ‘Rejoice with me, for I have found my sheep which was lost!’ ⁷I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance.

The Parable of the Lost Coin

⁸‘Or what woman, having ten silver coins,^a if she loses one coin, does not light a lamp, sweep the house, and search carefully until she finds *it*? ⁹And when she has found *it*, she calls *her* friends and neighbors together, saying, ‘Rejoice with me, for I have found

15:8 ^a Greek *drachma*, a valuable coin often worn in a ten-piece garland by married women

15:1 *tax collectors . . . sinners.* The three parables of chapter 15 explain why Jesus associated with the despised groups while the Pharisees and scribes did not. The parables in this chapter are found only in Luke.

15:4 *a hundred sheep.* This was a medium-sized flock. The average herd ran from 20 to 200 head, while a flock of 300 or more was considered large.

15:7 *persons who need no repentance.* This phrase is a rhetorical way of describing the scribes and Pharisees. A similar description is found in 5:31, where it is said that some do not need a physician. The scribes and Pharisees believed that they did not need to repent because they were not lost.

15:8 *ten silver coins.* A drachma was a silver coin equal to a day’s wage for a basic laborer. The woman needed a lamp because she lived in a windowless house. Her broom for sweeping would have been made of palm twigs.

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the piece which I lost!’ ¹⁰Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents.”

The Parable of the Lost Son

¹¹Then He said: “A certain man had two sons. ¹²And the younger of them said to his father, ‘Father, give me the portion of goods that falls to me.’ So he divided to them his livelihood. ¹³And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living. ¹⁴But when he had spent all, there arose a severe famine in that land, and he began to be in want. ¹⁵Then he went and joined himself to a citizen of that

country, and he sent him into his fields to feed swine. ¹⁶And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him anything.

¹⁷“But when he came to himself, he said, ‘How many of my father’s hired servants have bread enough and to spare, and I perish with hunger! ¹⁸I will arise and go to my father, and will say to him, “Father, I have sinned against heaven and before you, ¹⁹and I am no longer worthy to be called your son. Make me like one of your hired servants.”’

²⁰“And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and

15:15 to feed swine. Feeding swine was an insulting job for a Jewish person, since pigs were unclean according to the law of Moses. **15:20 his father saw him and had compassion.** Many scholars feel that the emphasis on the son in this

parable causes people to miss the more important point, namely, the importance of the father’s welcoming role. Still others think it could even be called the Parable of the Elder Brother. Interestingly, both brothers underestimate their father’s love and grace.

God our Father waits with open arms **STUDY THE BOOK**
Luke 15:1–32

We can learn this much from the Pharisees: don’t assume you have a corner on understanding God.

It seems like the Pharisees just wouldn’t listen. Each time they questioned Jesus or tried to trap Him, they were the ones walking away looking foolish. In Luke 15, we find three of Jesus’ most famous parables; their fame may have something to do with the fact that they all drive home the same point.

Again, the context is critical. This time the Pharisees didn’t try to challenge Jesus publicly. Instead they simply marveled at the company Jesus kept: “This Man receives sinners and eats with them” (v. 2). In response to their being appalled that “all the tax collectors and the sinners drew near to Him” (v. 1), Jesus shared three parables.

The first two are relatively straightforward. A man had a hundred sheep, lost one, and went in search of it (vv. 4–7). Next, a woman had ten coins, lost one, and went in search of it (vv. 8–10). In both parables, the main character called on friends and neighbors to join in rejoicing that what was once lost had been found. The point of each parable: Jesus came

to seek and save the lost. Heaven rejoices when one sinner repents. Often the obviously sinful company Jesus kept was more responsive to God than the self-righteous religious leaders.

Jesus then told the parable of the lost son. Many refer to this as the story of the Prodigal Son. However, the hero of the story is not the wayward son but the waiting father. While the son was off squandering all that his father had given him, the father stood watching and waiting for his son to return. When he did, the father threw aside all dignity and ran to his lost-but-now-found child.

MORE INSIGHT

Do not overlook Jesus’ emphasis on the other brother in this parable. He does not rejoice in his brother’s return. He also needed to accept his father’s love. His irritation is an obvious connection to the initial complaint of the Pharisees and scribes in Luke 15:1, 2.

previous: Luke 10:25–37

next: Luke 19:28–48

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kissed him. ²¹And the son said to him, ‘Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.’

²²“But the father said to his servants, ‘Bring^a out the best robe and put it on him, and put a ring on his hand and sandals on his feet. ²³And bring the fatted calf here and kill it, and let us eat and be merry; ²⁴for this my son was dead and is alive again; he was lost and is found.’ And they began to be merry.

²⁵“Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. ²⁶So he called one of the servants and asked what these things meant. ²⁷And he said to him, ‘Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.’

²⁸“But he was angry and would not go in. Therefore his father came out and pleaded with him. ²⁹So he answered and said to his father, ‘Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. ³⁰But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.’

³¹“And he said to him, ‘Son, you are always with me, and all that I have is yours. ³²It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.’”

The younger brother is slow to realize the extent and permanence of his father’s love. The elder brother has trouble understanding that the restored relationship with the younger son is vital to the life of the father. What makes the dramatic conversion possible is the younger son’s knowledge that he will be accepted when he returns. While there are consequences to his behavior (his money is gone), he is welcomed to be a part of the family again. In many ways the welcome is even more than he could have hoped for. What is amazing about grace is that it is always more than we expect or deserve.

15:21 no longer worthy to be called your son. Despite his awareness of being accepted by his father, the son continued his confession of his sin. He then asked to become one of his father’s servants. Similarly, a sinner realizes that he or she brings nothing to and deserves nothing from God, but must rely completely on God’s mercy.

15:24 dead... alive again... lost... found. The total transformation of the prodigal son is summarized in these two contrasts. Such a transformation is a

The Parable of the Unjust Steward

16 He also said to His disciples: “There was a certain rich man who had a steward, and an accusation was brought to him that this man was wasting his goods. ²So he called him and said to him, ‘What is this I hear about you? Give an account of your stewardship, for you can no longer be steward.’

³“Then the steward said within himself, ‘What shall I do? For my master is taking the stewardship away from me. I cannot dig; I am ashamed to beg. ⁴I have resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.’

⁵“So he called every one of his master’s debtors to him, and said to the first, ‘How much do you owe my master?’

⁶And he said, ‘A hundred measures^a of oil.’ So he said to him, ‘Take your bill, and sit down quickly and write fifty.’

⁷Then he said to another, ‘And how much do you owe?’ So he said, ‘A hundred measures^a of wheat.’ And he said to him, ‘Take your bill, and write eighty.’

⁸So the master commended the unjust steward because he had dealt shrewdly. For the sons of this world are more shrewd in their generation than the sons of light.

⁹“And I say to you, make friends for yourselves by unrighteous mammon,

15:22 ^a NU-Text reads *Quickly bring*.

16:6 ^a Greek *batos*, eight or nine gallons each (Old Testament *bath*) **16:7** ^a Greek *koros*, ten or twelve bushels each (Old Testament *kor*)

reason to celebrate. It is also the reason Jesus chose to associate with the lost.

15:28 he was angry. The elder brother’s unhappiness over a fatted calf (v. 27) being killed to celebrate the return of his undisciplined brother illustrates the response of the Pharisees and scribes at the prospect of sinners becoming acceptable to God.

16:1 a steward. This was a servant who supervised and administered an estate. The charge brought against this steward is incompetence.

16:8 So the master commended the unjust steward. The master recognized the foresight in the steward’s generosity. It is debatable whether the steward was dishonest and robbed the master by such reductions or was shrewd in using his authority to discount the goods (vv. 6–7). The fact that the master commended the steward may suggest that the master was not robbed and that the steward’s reduction was the result of either an adherence to the law or a lowering of the steward’s own commission.

16:9 unrighteous mammon. This is money and should be used generously to build works that last.

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that when you fail,^a they may receive you into an everlasting home. ¹⁰He who is faithful in *what is* least is faithful also in much; and he who is unjust in *what is* least is unjust also in much. ¹¹Therefore if you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? ¹²And if you have not been faithful in what is another man's, who will give you what is your own?

¹³“No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.”

The Law, the Prophets, and the Kingdom

¹⁴Now the Pharisees, who were lovers of money, also heard all these things, and they derided Him. ¹⁵And He said to them, “You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God.

¹⁶“The law and the prophets were until John. Since that time the kingdom of God has been preached, and everyone is pressing into it. ¹⁷And it is easier for heaven and earth to pass away than for one tittle of the law to fail.

¹⁸“Whoever divorces his wife and marries another commits adultery; and whoever marries her who is divorced from her husband commits adultery.

The Rich Man and Lazarus

¹⁹“There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. ²⁰But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, ²¹desiring to be fed with the

crumbs which fell^a from the rich man's table. Moreover the dogs came and licked his sores. ²²So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. ²³And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.

²⁴“Then he cried and said, ‘Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.’ ²⁵But Abraham said, ‘Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. ²⁶And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.’

²⁷“Then he said, ‘I beg you therefore, father, that you would send him to my father's house, ²⁸for I have five brothers, that he may testify to them, lest they also come to this place of torment.’ ²⁹Abraham said to him, ‘They have Moses and the prophets; let them hear them.’ ³⁰And he said, ‘No, father Abraham; but if one goes to them from the dead, they will repent.’ ³¹But he said to him, ‘If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.’”

Jesus Warns of Offenses

17 Then He said to the disciples, “It is impossible that no offenses should come, but woe to him through whom they do come! ²It would be better

16:9 ^a NU-Text reads *it fails*. **16:21** ^a NU-Text reads *with what fell*.

Money is called unrighteous because it often manifests unrighteousness and selfishness in people (1 Tim. 6:6–10, 17–19; James 1:9–11; 5:1–6).

16:19 *clothed in purple*. Purple clothes were extremely expensive because they were made with a special dye extracted from a kind of snail.

16:20–21 *licked his sores*. To have his sores licked by dogs threatened Lazarus with infection as well as ritual uncleanness, since dogs fed on garbage, including dead animals.

16:22 *Abraham's bosom*. This was the blessed place of the dead. Angelic escorts for the dead were also known in Judaism. This verse indicates that the dead know their fate immediately.

16:24 *I am tormented in this flame*. The rich man

desired relief from his suffering. The image of thirst for the experience of judgment is common (Is. 5:13; 65:13; Hos. 2:3).

16:29 *They have Moses and the prophets*. Abraham made it clear that the rich man's brothers should have known what to do, since they had the message of God in the ancient writings. The point here is that generosity with money and care for the poor were taught in the Old Testament (Deut. 14:28–29; Is. 3:14–15; Mic. 6:10–11).

17:1–2 *woe to him*. Jesus warned that judgment awaits those who cause others to stumble. The severe form of the warning suggests that false teaching, or leading someone into apostasy, is in view here. *amillstone*. This was a heavy stone used in a grinding mill.

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for him if a millstone were hung around his neck, and he were thrown into the sea, than that he should offend one of these little ones. ³Take heed to yourselves. If your brother sins against you,^a rebuke him; and if he repents, forgive him. ⁴And if he sins against you seven times in a day, and seven times in a day returns to you,^a saying, ‘I repent,’ you shall forgive him.”

Faith and Duty

⁵And the apostles said to the Lord, “Increase our faith.”

⁶So the Lord said, “If you have faith as a mustard seed, you can say to this mulberry tree, ‘Be pulled up by the roots and be planted in the sea,’ and it would obey you. ⁷And which of you, having a servant plowing or tending sheep, will say to him when he has come in from the field, ‘Come at once and sit down to eat’? ⁸But will he not rather say to him, ‘Prepare something for my supper, and gird yourself and serve me till I have eaten and drunk, and afterward you will eat and drink’? ⁹Does he thank that servant because he did the things that were commanded him? I think not.^a ¹⁰So likewise you, when you have done all those things which you are commanded, say, ‘We are unprofitable servants. We have done what was our duty to do.’”

Ten Lepers Cleansed

¹¹Now it happened as He went to Jerusalem that He passed through the midst of Samaria and Galilee. ¹²Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off. ¹³And they lifted up *their* voices and said, “Jesus, Master, have mercy on us!”

¹⁴So when He saw *them*, He said to them, “Go, show yourselves to the priests.” And so it was that as they went, they were cleansed.

17:20 kingdom of God. In ancient Israel there was an expectation that the kingdom of God would come with cosmic signs (Joel 2:28–32). Jesus’ concept of the kingdom of God, however, was broader than the time of the final consummation.

17:21 within you. This verse indicates that there was an aspect of kingdom promise involved in Jesus’ first coming. The kingdom of God is among earthly kingdoms today; but one day the kingdom of God will swallow up all rival kingdoms (Rev. 11:15). In verses 22–37, Jesus makes it clear that the kingdom has two phases—one now and one to come. In the

¹⁵And one of them, when he saw that he was healed, returned, and with a loud voice glorified God, ¹⁶and fell down on his face at His feet, giving Him thanks. And he was a Samaritan.

¹⁷So Jesus answered and said, “Were there not ten cleansed? But where *are* the nine? ¹⁸Were there not any found who returned to give glory to God except this foreigner?” ¹⁹And He said to him, “Arise, go your way. Your faith has made you well.”

The Coming of the Kingdom

²⁰Now when He was asked by the Pharisees when the kingdom of God would come, He answered them and said, “The kingdom of God does not come with observation; ²¹nor will they say, ‘See here!’ or ‘See there!’^a For indeed, the kingdom of God is within you.”

²²Then He said to the disciples, “The days will come when you will desire to see one of the days of the Son of Man, and you will not see it. ²³And they will say to you, ‘Look here!’ or ‘Look there!’^a Do not go after *them* or follow *them*. ²⁴For as the lightning that flashes out of one *part* under heaven shines to the other *part* under heaven, so also the Son of Man will be in His day. ²⁵But first He must suffer many things and be rejected by this generation. ²⁶And as it was in the days of Noah, so it will be also in the days of the Son of Man: ²⁷They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. ²⁸Like-wise as it was also in the days of Lot: They ate, they drank, they bought, they

17:3 ^a NU-Text omits *against you*. **17:4** ^a M-Text omits *to you*. **17:9** ^a NU-Text ends verse with *commanded*; M-Text omits *him*.

17:21 ^a NU-Text reverses *here* and *there*.

17:23 ^a NU-Text reverses *here* and *there*.

beginning of His kingdom on earth, God first prepares a King to rule; then He gathers a people for Him to rule over; then He gives the Ruler a realm in which to reign. The kingdom of God is not the same as the church, though the church is a part of the kingdom. The kingdom now is the presence of God alongside earthly kingdoms. One day, however, Jesus will rule over all, and He will share that rule with His people (Rev. 2:26–27; 5:9–10; 20:4–6).

17:26 in the days of Noah. At that time people paid little attention to God and faced judgment as a result (Gen. 6:5–13). The same will be the case at Jesus’ return.

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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sold, they planted, they built; ²⁹but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed *them* all. ³⁰Even so will it be in the day when the Son of Man is revealed.

³¹“In that day, he who is on the housetop, and his goods *are* in the house, let him not come down to take them away. And likewise the one who is in the field, let him not turn back. ³²Remember Lot’s wife. ³³Whoever seeks to save his life will lose it, and whoever loses his life will preserve it. ³⁴I tell you, in that night there will be two *men* in one bed: the one will be taken and the other will be left. ³⁵Two *women* will be grinding together: the one will be taken and the other left. ³⁶Two *men* will be in the field: the one will be taken and the other left.”^a

³⁷And they answered and said to Him, “Where, Lord?”

So He said to them, “Wherever the body is, there the eagles will be gathered together.”

The Parable of the Persistent Widow

18 Then He spoke a parable to them, that men always ought to pray and not lose heart, ²saying: “There was in a certain city a judge who did not fear God nor regard man. ³Now there was a widow in that city; and she came to him, saying, ‘Get justice for me from my adversary.’ ⁴And he would not for a while; but afterward he said within himself, ‘Though I do not fear God nor regard man, ⁵yet because this widow troubles me I will avenge her, lest by her continual coming she weary me.’”

17:32 Lot’s wife. This woman represents those who are attached to earthly things, those whose hearts are still in this world. Like Lot’s wife, such people will perish (Gen. 19:26).

17:34–37 one will be taken. This phrase suggests judgment such as when the soldiers took Jesus to crucify Him. Verse 37 makes it clear that those who are taken are taken to final judgment. The vultures will be gathered. When judgment comes, it will be final and terrible, with the stench of death and the presence of vultures everywhere. No one will need to look for the place of judgment; the presence of the birds will reveal where the carcasses are.

18:2 a judge. The Romans allowed the Jews to manage most of their own affairs. This judge did not fear God, and was therefore probably a secular judge, not a religious one. The dishonest judge represents corrupted power.

18:5 this widow troubles me. The persistence of the widow is the lesson of the parable. God is

⁶Then the Lord said, “Hear what the unjust judge said. ⁷And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them? ⁸I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?”

The Parable of the Pharisee and the Tax Collector

⁹Also He spoke this parable to some who trusted in themselves that they were righteous, and despised others: ¹⁰“Two men went up to the temple to pray, one a Pharisee and the other a tax collector. ¹¹The Pharisee stood and prayed thus with himself, ‘God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector. ¹²I fast twice a week; I give tithes of all that I possess.’ ¹³And the tax collector, standing afar off, would not so much as raise *his* eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’ ¹⁴I tell you, this man went down to his house justified *rather* than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

Jesus Blesses Little Children

¹⁵Then they also brought infants to Him that He might touch them; but when the disciples saw *it*, they rebuked them. ¹⁶But Jesus called them to *Him* and said, “Let the little children come to Me, and do not forbid them; for of such

17:36 ^a NU-Text and M-Text omit verse 36.

a counterexample to the judge. God does not begrudge answering prayer. Jesus’ point is that, if an insensitive judge will respond to the continual requests of a widow, God will certainly respond to the continual prayers of believers.

18:11–12 God, I thank You. The tone of the prayer reveals the Pharisee’s problem. He uses the pronoun “I” five times in two verses. The Pharisee’s attitude seems to be that God should be grateful to him for his commitment. The man obviously looked down on other people and was proud of his fasting and tithing.

18:13 God, be merciful to me a sinner. This is an example of the humble spirit of repentance that Jesus commends. The tax collector knew that he could not say or bring anything to enhance his standing with God. He knew that only God’s mercy and grace, and not his own works, could deliver him.

18:16 But Jesus called them. Jesus used the thoughtlessness of his disciples to make two points: (1) all people, even little children, are important to God;

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is the kingdom of God. ¹⁷Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it.”

Jesus Counsels the Rich Young Ruler

¹⁸Now a certain ruler asked Him, saying, “Good Teacher, what shall I do to inherit eternal life?”

¹⁹So Jesus said to him, “Why do you call Me good? No one is good but One, that is, God. ²⁰You know the commandments: ‘Do not commit adultery,’ ‘Do not murder,’ ‘Do not steal,’ ‘Do not bear false witness,’ ‘Honor your father and your mother.’”^a

²¹And he said, “All these things I have kept from my youth.”

²²So when Jesus heard these things, He said to him, “You still lack one thing. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me.”

²³But when he heard this, he became very sorrowful, for he was very rich.

With God All Things Are Possible

²⁴And when Jesus saw that he became very sorrowful, He said, “How hard it is for those who have riches to enter the kingdom of God! ²⁵For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”

²⁶And those who heard it said, “Who then can be saved?”

²⁷But He said, “The things which are impossible with men are possible with God.”

²⁸Then Peter said, “See, we have left all^a and followed You.”

²⁹So He said to them, “Assuredly, I say to you, there is no one who has left

house or parents or brothers or wife or children, for the sake of the kingdom of God, ³⁰who shall not receive many times more in this present time, and in the age to come eternal life.”

Jesus a Third Time Predicts His Death and Resurrection

³¹Then He took the twelve aside and said to them, “Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be accomplished. ³²For He will be delivered to the Gentiles and will be mocked and insulted and spit upon. ³³They will scourge Him and kill Him. And the third day He will rise again.”

³⁴But they understood none of these things; this saying was hidden from them, and they did not know the things which were spoken.

A Blind Man Receives His Sight

³⁵Then it happened, as He was coming near Jericho, that a certain blind man sat by the road begging. ³⁶And hearing a multitude passing by, he asked what it meant. ³⁷So they told him that Jesus of Nazareth was passing by. ³⁸And he cried out, saying, “Jesus, Son of David, have mercy on me!”

³⁹Then those who went before warned him that he should be quiet; but he cried out all the more, “Son of David, have mercy on me!”

⁴⁰So Jesus stood still and commanded him to be brought to Him. And when he had come near, He asked him, ⁴¹saying, “What do you want Me to do for you?”

He said, “Lord, that I may receive my sight.”

18:20 ^aExodus 20:12–16; Deuteronomy 5:16–20 **18:28** ^aNU-Text reads *our own*.

and (2) the kingdom of God consists of those who respond to Him with the trust that a little child gives to a parent.

18:22 *Sell all that you have and distribute to the poor.* This was a radical test of the ruler’s concern for others (12:33–34). Jesus was determining whether the ruler’s treasure (Matt. 6:19–21) lay with God or money (16:13). Jesus was not establishing a new requirement for being saved. He was examining the ruler’s orientation to God by directly confronting him with the very thing that was hindering him—namely, his wealth.

18:24–25 *For it is easier for a camel to go through the eye of a needle.* Jesus used this figure of speech to emphasize the difficulty of turning from wealth to find salvation. Because many Jewish people

believed that wealth was evidence of God’s blessing, Jesus’ statements would have been shocking to His audience.

18:34 *they understood none of these things.* The disciples may have understood something of what Jesus said, but they could not understand why God’s Chosen One would have to face such suffering. For those who were expecting the Promised One to be an exalted figure who would deliver God’s people, it would be very difficult to reconcile such an expectation with such terrible suffering.

18:38 *Son of David.* Note the irony in this verse. The blind man recognized who Jesus was more clearly than many people who were blessed with physical sight. The blind man’s cry for mercy demonstrated his belief that Jesus had the power to heal him.

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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⁴²Then Jesus said to him, “Receive your sight; your faith has made you well.” ⁴³And immediately he received his sight, and followed Him, glorifying God. And all the people, when they saw it, gave praise to God.

Jesus Comes to Zacchaeus’ House

19 Then Jesus entered and passed through Jericho. ²Now behold, there was a man named Zacchaeus who was a chief tax collector, and he was rich. ³And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature. ⁴So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that way. ⁵And when Jesus came to the place, He looked up and saw him,^a and said to him, “Zacchaeus, make haste and come down, for today I must stay at your house.” ⁶So he made haste and came down, and received Him joyfully. ⁷But when they saw it, they all complained, saying, “He has gone to be a guest with a man who is a sinner.”

⁸Then Zacchaeus stood and said to the Lord, “Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold.”

⁹And Jesus said to him, “Today salvation has come to this house, because he also is a son of Abraham; ¹⁰for the Son of Man has come to seek and to save that which was lost.”

The Parable of the Minas

¹¹Now as they heard these things, He spoke another parable, because He was near Jerusalem and because they thought the kingdom of God would appear immediately. ¹²Therefore He said: “A certain nobleman went into a far country to receive for himself a kingdom and to return. ¹³So he called ten of his

servants, delivered to them ten minas,^a and said to them, ‘Do business till I come.’ ¹⁴But his citizens hated him, and sent a delegation after him, saying, ‘We will not have this man to reign over us.’

¹⁵“And so it was that when he returned, having received the kingdom, he then commanded these servants, to whom he had given the money, to be called to him, that he might know how much every man had gained by trading. ¹⁶Then came the first, saying, ‘Master, your mina has earned ten minas.’ ¹⁷And he said to him, ‘Well done, good servant; because you were faithful in a very little, have authority over ten cities.’ ¹⁸And the second came, saying, ‘Master, your mina has earned five minas.’ ¹⁹Likewise he said to him, ‘You also be over five cities.’

²⁰“Then another came, saying, ‘Master, here is your mina, which I have kept put away in a handkerchief. ²¹For I feared you, because you are an austere man. You collect what you did not deposit, and reap what you did not sow.’ ²²And he said to him, ‘Out of your own mouth I will judge you, you wicked servant. You knew that I was an austere man, collecting what I did not deposit and reaping what I did not sow. ²³Why then did you not put my money in the bank, that at my coming I might have collected it with interest?’

²⁴“And he said to those who stood by, ‘Take the mina from him, and give it to him who has ten minas.’ ²⁵(But they said to him, ‘Master, he has ten minas.’) ²⁶For I say to you, that to everyone who has will be given; and from him who does not have, even what he has will be taken away from him. ²⁷But bring here those enemies of mine, who did not

19:5 ^a NU-Text omits *and saw him*.

19:13 ^a The *mina* (Greek *mna*, Hebrew *minah*) was worth about three months’ salary.

19:2 *Zacchaeus*. This was the chief tax collector, which meant he most likely bid for the right to collect taxes and then hired another tax collector to actually gather the money.

19:7 *they all complained*. The crowd was not happy with Jesus’ choice of who to honor with His fellowship. In the crowd’s opinion, Zacchaeus was a sinner. Tax collectors often took for themselves a high percentage of what they demanded. They were hated and despised in ancient Israel.

19:11 *they thought*. Evidently the disciples believed that Jesus’ arrival in Jerusalem would signal the arrival of the kingdom of God. Jesus’ parable in verses 12–27

was designed to dispel this misconception. Note that the disciples raised the same question in Acts 1:6.

19:13 *ten minas*. Each servant received one mina or about three months’ wages for the average worker. The master, symbolizing Jesus Himself, wants to see fruit, or dividends from his investment. Did his servants put the money they received to good use?

19:20–23 *I feared you*. The unfaithful servant’s excuse for failure reflects a negative view of the nobleman. If the servant had really feared the master, he would have done something with the money. Even putting the money in the bank would have yielded interest.

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want me to reign over them, and slay them before me.”

The Triumphal Entry

²⁸When He had said this, He went on ahead, going up to Jerusalem. ²⁹And it came to pass, when He drew near to Bethphage^a and Bethany, at the mountain called Olivet, that He sent two of His disciples, ³⁰saying, “Go into the village opposite you, where as you enter you will find a colt tied, on which no one has ever sat. Loose it and bring it here. ³¹And if anyone asks you, ‘Why are you loosing it?’ thus you shall say to him, ‘Because the Lord has need of it.’”

³²So those who were sent went their way and found it just as He had said to them. ³³But as they were loosing the colt, the owners of it said to them, “Why are you loosing the colt?”

³⁴And they said, “The Lord has need of him.” ³⁵Then they brought him to Jesus. And they threw their own clothes on the colt, and they set Jesus on him. ³⁶And as He went, many spread their clothes on the road.

³⁷Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen, ³⁸saying:

“Blessed is the King who comes in the name of the LORD!”^a
Peace in heaven and glory in the highest!”

³⁹And some of the Pharisees called

^{19:29} ^a M-Text reads *Bethsphage*.
^{19:38} ^a Psalm 118:26

19:31–34 *the Lord has need of it.* Such borrowing of an animal was not as strange as it may appear. There was an ancient custom by which a political or religious leader could commandeer property for short-term use. Jesus was entering Jerusalem to celebrate

the Passover and the Feast of Unleavened Bread, festivals that commemorated the great act of God’s deliverance of the nation. Such feasts were often celebrated at this time with the hope that God’s decisive deliverance would come.

Jesus foreshadows His death and resurrection

STUDY THE BOOK
Luke 19:28–48

We have all experienced a much-anticipated day: a birth, a graduation, a wedding, the day you leave on a trip, the day you come home, or the day you present the product. These exciting moments fill our lives and in many ways become our greatest memories. Plans are made for months. To-do lists are written and rewritten. The anticipation builds as the date approaches, and the anticipation becomes almost as memorable as the actual event.

There are other days that are equally anticipated but for unhappy reasons: a surgery, a difficult conversation, a court date, a funeral (Ecc. 3:1–8). Arrangements are still made well in advance, but excitement is replaced by tension and stress.

As we examine the first day of Jesus’ final week on earth, we see both of these realities (anticipation and tension) casting dueling shadows wherever Jesus and His disciples went.

The tremors could be felt as He rode triumphantly into Jerusalem amidst the praise of the people (Luke 19:37). The mood quickly

turned as He entered the temple only to find it filled with greed and devoid of prayer (v. 45). To save humankind, Jesus would have to endure the ugliness of humanity’s sin. He would suffer and die before rising from death.

MORE INSIGHT

Tension builds early and steadily in Luke’s Gospel. In Luke 9:51, we see that “when the time had come for Him to be received up . . . He steadfastly set His face to go to Jerusalem.” The subsequent chapters in Luke reveal that while Jesus did not head straight to Jerusalem, His focus was certainly on what would occur there. As His final week approached, Jesus began to prepare His disciples for exactly what was going to happen in Jerusalem (18:31–34). Clearly, though, they did not understand until after the events had unfolded (24:44, 45). How could they?

previous: Luke 15:1–32
next: Luke 23:1–49

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to Him from the crowd, “Teacher, rebuke Your disciples.”

⁴⁰But He answered and said to them, “I tell you that if these should keep silent, the stones would immediately cry out.”

Jesus Weeps over Jerusalem

⁴¹Now as He drew near, He saw the city and wept over it, ⁴²saying, “If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. ⁴³For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, ⁴⁴and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation.”

Jesus Cleanses the Temple

⁴⁵Then He went into the temple and began to drive out those who bought and sold in it, ^a ⁴⁶saying to them, “It is written, ‘My house is^a a house of prayer,’^b but you have made it a ‘den of thieves.’”^c

⁴⁷And He was teaching daily in the temple. But the chief priests, the scribes, and the leaders of the people sought to destroy Him, ⁴⁸and were unable to do anything; for all the people were very attentive to hear Him.

Jesus’ Authority Questioned

20 Now it happened on one of those days, as He taught the people in the temple and preached the gospel, that the chief priests and the scribes,

together with the elders, confronted Him ²and spoke to Him, saying, “Tell us, by what authority are You doing these things? Or who is he who gave You this authority?”

³But He answered and said to them, “I also will ask you one thing, and answer Me: ⁴The baptism of John—was it from heaven or from men?”

⁵And they reasoned among themselves, saying, “If we say, ‘From heaven,’ He will say, ‘Why then^a did you not believe him?’ ⁶But if we say, ‘From men,’ all the people will stone us, for they are persuaded that John was a prophet.” ⁷So they answered that they did not know where it was from.

⁸And Jesus said to them, “Neither will I tell you by what authority I do these things.”

The Parable of the Wicked Vinedressers

⁹Then He began to tell the people this parable: “A certain man planted a vineyard, leased it to vinedressers, and went into a far country for a long time. ¹⁰Now at vintage-time he sent a servant to the vinedressers, that they might give him some of the fruit of the vineyard. But the vinedressers beat him and sent him away empty-handed. ¹¹Again he sent another servant; and they beat him also, treated him shamefully, and sent him away empty-handed. ¹²And again he sent a third; and they wounded him also and cast him out.

^{19:45} ^a NU-Text reads *those who were selling*. ^{19:46} ^a NU-Text reads *shall be*. ^b Isaiah 56:7 ^c Jeremiah 7:11 ^{20:5} ^a NU-Text and M-Text omit *then*.

19:41 wept over it. Jesus knew that so many of the people of Israel had rejected Him that the nation would suffer judgment, in the form of the terrible destruction that came on Jerusalem in A.D. 70.

19:43 build an embankment around you. This is a prediction of Rome’s successful siege of Jerusalem under Titus. The details reflect a divine judgment for covenant unfaithfulness, similar to the Babylonian destruction of Jerusalem in 586 B.C. (Is. 29:1–4; Jer. 6:6–21; Ezek. 4:1–3).

19:45 He went into the temple. Jesus cleansed the temple in anger after seeing that the place of prayer had become an excuse for corrupt commerce. Merchants were selling sacrificial animals in the outer court of the temple (the Court of the Gentiles) at exorbitant prices. Money changers were making an excessive profit exchanging currencies for the temple shekel. John records a temple cleansing in John 2:13–22, but it is not clear whether that event is the

same as this one in Luke. Since John places the event early in Jesus’ ministry, Jesus might have cleansed the temple twice.

20:4 The baptism of John—was it from heaven or from men? Here as throughout the Gospel of Luke, the ministries of John the Baptist and Jesus are linked. Jesus’ question presented the Pharisees with a dilemma. If they recognized John’s ministry as coming from heaven, they would be recognizing the same divine origin of Jesus’ similar “independent” Spirit-directed ministry. But if the Pharisees denied that John was sent by God they risked angering the majority of the people, who believed that John’s ministry was divinely directed (vv. 5–6).

20:9 A certain man planted a vineyard. The imagery of the vineyard recalls the subject of Jesus’ parable in 13:6–9. This parable is also found in Matthew 21:33–44 and Mark 12:1–12, with some slight variations of detail in each account.

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¹³“Then the owner of the vineyard said, ‘What shall I do? I will send my beloved son. Probably they will respect *him* when they see him.’ ¹⁴But when the vinedressers saw him, they reasoned among themselves, saying, ‘This is the heir. Come, let us kill him, that the inheritance may be ours.’ ¹⁵So they cast him out of the vineyard and killed *him*. Therefore what will the owner of the vineyard do to them? ¹⁶He will come and destroy those vinedressers and give the vineyard to others.”

And when they heard *it* they said, “Certainly not!”

¹⁷Then He looked at them and said, “What then is this that is written:

*‘The stone which the builders rejected
Has become the chief
cornerstone’?*^a

¹⁸Whoever falls on that stone will be broken; but on whomever it falls, it will grind him to powder.”

¹⁹And the chief priests and the scribes that very hour sought to lay hands on Him, but they feared the people^a—for they knew He had spoken this parable against them.

The Pharisees: Is It Lawful to Pay Taxes to Caesar?

²⁰So they watched *Him*, and sent spies who pretended to be righteous, that they might seize on His words, in order to deliver Him to the power and the authority of the governor.

²¹Then they asked Him, saying, “Teacher, we know that You say and

teach rightly, and You do not show personal favoritism, but teach the way of God in truth: ²²Is it lawful for us to pay taxes to Caesar or not?”

²³But He perceived their craftiness, and said to them, “Why do you test Me?^a ²⁴Show Me a denarius. Whose image and inscription does it have?”

They answered and said, “Caesar’s.”

²⁵And He said to them, “Render therefore to Caesar the things that are Caesar’s, and to God the things that are God’s.”

²⁶But they could not catch Him in His words in the presence of the people. And they marveled at His answer and kept silent.

The Sadducees: What About the Resurrection?

²⁷Then some of the Sadducees, who deny that there is a resurrection, came to *Him* and asked Him, ²⁸saying: “Teacher, Moses wrote to us *that* if a man’s brother dies, having a wife, and he dies without children, his brother should take his wife and raise up offspring for his brother. ²⁹Now there were seven brothers. And the first took a wife, and died without children. ³⁰And the second^a took her as wife, and he died childless. ³¹Then the third took her, and in like manner the seven also; and they left no children,^a and died. ³²Last

^{20:17} ^a Psalm 118:22 ^{20:19} ^a M-Text reads *but they were afraid.* ^{20:23} ^a NU-Text omits *Why do you test Me?* ^{20:30} ^a NU-Text ends verse 30 here. ^{20:31} ^a NU-Text and M-Text read *the seven also left no children.*

^{20:14} *This is the heir.* The vinedressers hoped that with the son gone, the inheritance would fall to those who worked the property, a transfer that was possible in the ancient world. The details of this parable do not represent the thinking of those who crucified Jesus. The leaders of Israel thought they were stopping someone who was dangerous to Judaism, not that they were going to inherit Jesus’ kingdom.

^{20:17} *The stone which the builders rejected.* This passage, taken from Psalm 118:22, pictures the exaltation of the Righteous One, Jesus, after His rejection. Opposition will not stop God from making the One who is rejected the center of His work of salvation.

^{20:18} *Whoever falls on that stone.* Jesus is the stone. Anyone who goes against the stone will be destroyed. Jesus’ statement is similar to a late Jewish proverb: “If the stone falls on the pot, alas for the pot; if the pot falls on the stone, alas for the pot.” The imagery for the stone is also found in 1 Peter 2:4–8. ^{20:22} *Is it lawful for us to pay taxes to Caesar.* This

question concerned the poll tax to Rome, which was different from the taxes collected by the tax collectors. The poll tax was a citizenship tax paid directly to Rome, as an indication that Israel was subject to that Gentile nation. The Pharisees’ query was a trick question. If Jesus answered yes, the people would be angry because He respected a foreign power. If He answered no, He could be charged with sedition. ^{20:24} *Whose image and inscription does it have?* Jesus’ reply was clever. He had the Pharisees pull out a coin, indicating that they already recognized Roman sovereignty by using Roman coins themselves. A penny was a silver coin that had a picture of the emperor Tiberius on it.

^{20:27} *Sadducees.* The Sadducees, the Pharisees, and the Essenes were three major divisions in first-century Judaism. The Sadducees rejected the oral traditions that the Pharisees too stringently obeyed. Instead they based their teaching only on the first five books of the Old Testament. They also denied that there could be a resurrection.

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of all the woman died also. ³³Therefore, in the resurrection, whose wife does she become? For all seven had her as wife.”

³⁴Jesus answered and said to them, “The sons of this age marry and are given in marriage. ³⁵But those who are counted worthy to attain that age, and the resurrection from the dead, neither marry nor are given in marriage; ³⁶nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection. ³⁷But even Moses showed in the *burning bush passage* that the dead are raised, when he called the Lord ‘*the God of Abraham, the God of Isaac, and the God of Jacob.*’^a ³⁸For He is not the God of the dead but of the living, for all live to Him.”

³⁹Then some of the scribes answered and said, “Teacher, You have spoken well.” ⁴⁰But after that they dared not question Him anymore.

Jesus: How Can David Call His Descendant Lord?

⁴¹And He said to them, “How can they say that the Christ is the Son of David? ⁴²Now David himself said in the Book of Psalms:

*‘The LORD said to my Lord,
‘Sit at My right hand,*

⁴³ *Till I make Your enemies Your
footstool.’^a*

⁴⁴Therefore David calls Him ‘*Lord*’; how is He then his Son?”

Beware of the Scribes

⁴⁵Then, in the hearing of all the people, He said to His disciples, ⁴⁶“Beware of the scribes, who desire to go around in long robes, love greetings in the

marketplaces, the best seats in the synagogues, and the best places at feasts, ⁴⁷who devour widows’ houses, and for a pretense make long prayers. These will receive greater condemnation.”

The Widow’s Two Mites

21 And He looked up and saw the rich putting their gifts into the treasury, ²and He saw also a certain poor widow putting in two mites. ³So He said, “Truly I say to you that this poor widow has put in more than all; ⁴for all these out of their abundance have put in offerings for God,^a but she out of her poverty put in all the livelihood that she had.”

Jesus Predicts the Destruction of the Temple

⁵Then, as some spoke of the temple, how it was adorned with beautiful stones and donations, He said, ⁶“These things which you see—the days will come in which not *one stone shall be left upon another that shall not be thrown down.*”

The Signs of the Times and the End of the Age

⁷So they asked Him, saying, “Teacher, but when will these things be? And what sign *will there be* when these things are about to take place?”

⁸And He said: “*Take heed that you not be deceived. For many will come in My name, saying, ‘I am He,’ and, ‘The time has drawn near.’ Therefore^a do*

20:37 ^a Exodus 3:6, 15 20:43 ^a Psalm 110:1
21:4 ^a NU-Text omits *for God.* 21:8 ^a NU-Text omits *Therefore.*

20:36 *they are equal to the angels.* The everlasting life of a resurrected person makes that person something like an angel. Paul explains further that in the resurrection we will be given resurrection bodies similar to Christ’s (1 Cor. 15:25–58). This will be a new experience that will not necessarily parallel experiences on this earth, such as marriage.

20:41–42 *How can they say.* Here Jesus takes His turn at raising a theological issue. The dilemma He poses is how the Messiah could be called the Son of David, when David himself gave Him the title *Lord, my Lord.* This is a citation from Psalm 110:1. The Messiah was David’s descendant and yet David gave Him the respect due to a superior, the reverse of what normally occurred in ancient times. Jesus was not denying the title *Son of David* to the Messiah, He was simply noting that the title *Lord,* meaning “Master,” is more central. Even David one day will bow at the Messiah’s feet and confess that He is Lord (Phil. 2:10).

21:2 *two mites.* These were the smallest currency available.

21:5 *donations.* These were gift offerings for the decoration of the temple and included gold and silver-plated gates, grapevine clusters, and Babylonian linen tapestries which hung from the temple veil. Even Tacitus, the Roman historian, called it an “immensely opulent temple.”

21:6 *not one stone shall be left upon another.* Jesus noted that the beautiful place of worship was temporary and would be destroyed. He was referring to the fall of Jerusalem in A.D. 70, which itself was a picture of the destruction of the last days.

21:8 *Take heed that you not be deceived.* The first century and early second century were times of great messianic fervor in Judaism, as the Israelites sought freedom from Roman rule. Many people claimed to be the Messiah. Jesus warned His disciples not to be fooled by such claims.

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not go after them. ⁹But when you hear of wars and commotions, do not be terrified; for these things must come to pass first, but the end *will not come* immediately.”

¹⁰Then He said to them, “Nation will rise against nation, and kingdom against kingdom. ¹¹And there will be great earthquakes in various places, and famines and pestilences; and there will be fearful sights and great signs from heaven. ¹²But before all these things, they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons. You will be brought before kings and rulers for My name’s sake. ¹³But it will turn out for you as an occasion for testimony. ¹⁴Therefore settle it in your hearts not to meditate beforehand on what you will answer; ¹⁵for I will give you a mouth and wisdom which all your adversaries will not be able to contradict or resist. ¹⁶You will be betrayed even by parents and brothers, relatives and friends; and they will put some of you to death. ¹⁷And you will be hated by all for My name’s sake. ¹⁸But not a hair of your head shall be lost. ¹⁹By your patience possess your souls.

The Destruction of Jerusalem

²⁰“But when you see Jerusalem surrounded by armies, then know that its desolation is near. ²¹Then let those who are in Judea flee to the mountains, let those who are in the midst of her depart, and let not those who are in the country enter her. ²²For these are the days of vengeance, that all things which are

written may be fulfilled. ²³But woe to those who are pregnant and to those who are nursing babies in those days! For there will be great distress in the land and wrath upon this people. ²⁴And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.

The Coming of the Son of Man

²⁵“And there will be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring; ²⁶men’s hearts failing them from fear and the expectation of those things which are coming on the earth, for the powers of the heavens will be shaken. ²⁷Then they will see the Son of Man coming in a cloud with power and great glory. ²⁸Now when these things begin to happen, look up and lift up your heads, because your redemption draws near.”

The Parable of the Fig Tree

²⁹Then He spoke to them a parable: “Look at the fig tree, and all the trees. ³⁰When they are already budding, you see and know for yourselves that summer is now near. ³¹So you also, when you see these things happening, know that the kingdom of God is near. ³²Assuredly, I say to you, this generation will by no means pass away till all things take place. ³³Heaven and earth will pass away, but My words will by no means pass away.

21:12 *synagogues and prisons . . . kings and rulers.* These references indicate that all nations would share responsibility for the massacre of the disciples.

21:15 *I will give you a mouth and wisdom.* Jesus promises the disciples that the Holy Spirit will assist them in giving testimony (12:11–12). The initial fulfillment of this promise is found in Acts 4:8–14; 7:54; and 26:24–30.

21:16 *You will be betrayed.* The persecution of the disciples would be painful and severe. Identifying with Jesus often means risking the rejection and denunciation of family, and in some cases martyrdom.

21:20 *its desolation.* This passage compared the desecration of the temple to what occurred in 167 B.C., when Antiochus Epiphanes erected an altar to Zeus in the temple. A similar desecration of the temple site occurred during the destruction of Jerusalem in A.D. 70.

21:22 *days of vengeance.* Jerusalem had become an object of divine judgment because of its unfaithfulness. Jesus warned of this consequence throughout His ministry (13:9,34–35; 19:41–44). The premise for such judgment goes back to the curses of the Mosaic

covenant and the Old Testament prophets’ warnings of coming judgment (Deut. 28:49–57; 32:35; Jer. 6:1–8; 26:1–9; Hos. 9:7).

21:27 *the Son of Man coming in a cloud.* The reference here is to the authoritative return of Jesus. The allusion to the cloud and the figure comes from Daniel 7:13–14, with its picture of One who receives authority from the Ancient of Days. Jesus viewed this text in terms of an apocalyptic deliverance. The image of the cloud is important, since God is identified as riding the clouds in the Old Testament (Ex. 34:5; Ps. 104:3). The Son of Man has divine authority to judge the world.

21:29–30 *When they are already budding.* The tender buds that appear every spring on trees show that summer is approaching; the appearance of the signs Jesus describes will warn of the coming of the end times.

21:33 *will by no means pass away.* The disciples had the assurance that Jesus’ promises concerning the end times were more certain than creation itself. God made an unconditional and unilateral covenant, and He will keep it (Gen. 12:1–3; 15:18–21; Ps. 89).

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The Importance of Watching

³⁴“But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day come on you unexpectedly. ³⁵For it will come as a snare on all those who dwell on the face of the whole earth. ³⁶Watch therefore, and pray always that you may be counted worthy^a to escape all these things that will come to pass, and to stand before the Son of Man.”

³⁷And in the daytime He was teaching in the temple, but at night He went out and stayed on the mountain called Olivet. ³⁸Then early in the morning all the people came to Him in the temple to hear Him.

The Plot to Kill Jesus

22 Now the Feast of Unleavened Bread drew near, which is called Passover. ²And the chief priests and the scribes sought how they might kill Him, for they feared the people.

³Then Satan entered Judas, surnamed Iscariot, who was numbered among the twelve. ⁴So he went his way and conferred with the chief priests and captains, how he might betray Him to them. ⁵And they were glad, and agreed to give him money. ⁶So he promised and sought opportunity to betray Him to them in the absence of the multitude.

Jesus and His Disciples Prepare the Passover

⁷Then came the Day of Unleavened Bread, when the Passover must be killed. ⁸And He sent Peter and John, saying, “Go and prepare the Passover for us, that we may eat.”

⁹So they said to Him, “Where do You want us to prepare?”

¹⁰And He said to them, “Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house which he enters. ¹¹Then you shall say to the master of the house, ‘The Teacher says to you, “Where is the guest room where I may eat the Passover with My disciples?’” ¹²Then he will show you a large, furnished upper room; there make ready.”

¹³So they went and found it just as He had said to them, and they prepared the Passover.

Jesus Institutes the Lord’s Supper

¹⁴When the hour had come, He sat down, and the twelve^a apostles with Him. ¹⁵Then He said to them, “With fervent desire I have desired to eat this Passover with you before I suffer; ¹⁶for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God.”

¹⁷Then He took the cup, and gave thanks, and said, “Take this and divide it among yourselves; ¹⁸for I say to you,^a I will not drink of the fruit of the vine until the kingdom of God comes.”

¹⁹And He took bread, gave thanks and broke it, and gave it to them, saying, “This is My body which is given for you; do this in remembrance of Me.”

²⁰Likewise He also took the cup after supper, saying, “This cup is the new covenant in My blood, which is shed for you. ²¹But behold, the hand of My betrayer is with Me on the table. ²²And truly the Son of Man goes as it has been determined, but woe to that man by whom He is betrayed!”

²³Then they began to question among

21:36 ^a NU-Text reads *may have strength*.
22:14 ^a NU-Text omits *twelve*. **22:18** ^a NU-Text adds *from now on*.

21:34 *take heed to yourselves*. Though the events of the end times may not come to pass for a long time, believers should continue to look for their arrival. The day of Jesus’ return should not take us by surprise. We should live as if it is imminent.

22:1 *the Feast of Unleavened Bread*. This feast took place immediately following Passover (Ex. 12:1–20; Deut. 16:1–8). The two feasts were often considered as one. Passover commemorated the night of the tenth plague in Egypt. The Feast of Unleavened Bread celebrated the Exodus.

22:4 *captains*. These were Levites who were members of the temple guard. They were the ones who could make the arrest.

22:11–12 *guest room*. Such rooms were often made available to the thousands of pilgrims who came to

Jerusalem for the celebration of Passover and the Feast of Unleavened Bread. Such a room would contain couches for guests at the feasts to recline for the meal. Access to the room was probably gained by stairs on the outside of the house.

22:19 *My body . . . do this in remembrance*. Jesus instituted a new meal which is not only a memorial of His death, but also a fellowship meal of unity. It is a proclamation and a symbol of the believer’s anticipation of Jesus’ return, when all God’s promises will be fulfilled (1 Cor. 10:16–17; 11:23–26).

22:20 *This cup is the new covenant*. The wine of the Lord’s Supper depicts the giving of life, a sacrifice of blood, which inaugurated the new covenant for those who respond to Jesus’ offer of salvation (Heb. 8:8,13; 9:11–28).

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God's Will / Note 6

God Gives Individualized Plans

Luke 22:31–34

Imagine that I live in Tennessee, you live in California, and we both have the goal of getting to the Grand Canyon. Same goal, different steps. I'm going to get on a plane and fly west. You're going to get in a car and drive east. We started in different places, we'll go at different speeds, we'll see different sights, but we both still have our eyes on one goal. We'll both get there. But the journey will be different.

Every Christian has the same ultimate goal: share Christ.

But we won't all take the same exact steps.

Jeremiah was called to be a prophet to the nations (Jer. 1:5). Samson was called to deliver God's people from the Philistines (Judg. 13:5). Daniel and Joseph were given the task of interpreting dreams. Abraham was told to leave his home and family (Gen. 12:1–3). Different steps, different journeys, same goal.

When Jesus and His disciples were having their Last Supper, Jesus demonstrated this very truth. He revealed that Satan would sift all the apostles—but Jesus had prayed specifically for Peter. Jesus had prayed that Peter's faith would not fail despite wavering, and that he would strengthen his brothers when he returned to Christ (Luke 22:31, 32). God's will for Peter was different from the others. And Peter returned to obeying God after painfully denying Him on the night of His betrayal.

We each have different gifts (Eph. 4:7–16), different paths, and different steps. Your goal may be the same as your neighbor's, but that doesn't mean your path will be the same.

previous: Matthew 28:18–20

themselves, which of them it was who would do this thing.

The Disciples Argue About Greatness

²⁴Now there was also a dispute among them, as to which of them should be considered the greatest. ²⁵And He said to them, "The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called 'benefactors.' ²⁶But not so among you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves. ²⁷For who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? Yet I am among you as the One who serves.

²⁸"But you are those who have continued with Me in My trials. ²⁹And I bestow upon you a kingdom, just as My Father bestowed *one* upon Me, ³⁰that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel."

Jesus Predicts Peter's Denial

³¹And the Lord said, ^a "Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat. ³²But I have prayed for you, that your faith should not fail; and when you have returned to Me, strengthen your brethren."

³³But he said to Him, "Lord, I am ready to go with You, both to prison and to death."

³⁴Then He said, "I tell you, Peter, the rooster shall not crow this day before you will deny three times that you know Me."

Supplies for the Road

³⁵And He said to them, "When I sent you without money bag, knapsack, and sandals, did you lack anything?"

22:31 ^a NU-Text omits *And the Lord said.*

22:30 *eat and drink . . . sit on thrones judging.* This is a promise of future blessing and authority. The disciples were promised a seat at the banquet of victory and the right to help Jesus rule over Israel on His return (Matt. 19:28; 2 Tim. 2:12).

22:32 *I have prayed for you . . . you have returned.* The Greek word for *you* here is singular, referring specifically to Peter. In effect, Jesus restored Peter even before his fall (vv. 54–62), and He instructed the disciple to shepherd the saints by strengthening them.

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So they said, "Nothing."

³⁶Then He said to them, "But now, he who has a money bag, let him take it, and likewise a knapsack; and he who has no sword, let him sell his garment and buy one. ³⁷For I say to you that this which is written must still be accomplished in Me: 'And He was numbered with the transgressors.'^a For the things concerning Me have an end."

³⁸So they said, "Lord, look, here are two swords."

And He said to them, "It is enough."

The Prayer in the Garden

³⁹Coming out, He went to the Mount of Olives, as He was accustomed, and His disciples also followed Him. ⁴⁰When He came to the place, He said to them, "Pray that you may not enter into temptation."

⁴¹And He was withdrawn from them about a stone's throw, and He knelt down and prayed, ⁴²saying, "Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done." ⁴³Then an angel appeared to Him from heaven, strengthening Him. ⁴⁴And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground.^a

⁴⁵When He rose up from prayer, and had come to His disciples, He found them sleeping from sorrow. ⁴⁶Then He said to them, "Why do you sleep? Rise and pray, lest you enter into temptation."

Betrayal and Arrest in Gethsemane

⁴⁷And while He was still speaking, behold, a multitude; and he who was called Judas, one of the twelve, went before them and drew near to Jesus to kiss Him. ⁴⁸But Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?"

⁴⁹When those around Him saw what was going to happen, they said to Him, "Lord, shall we strike with the sword?"

⁵⁰And one of them struck the servant of the high priest and cut off his right ear.

⁵¹But Jesus answered and said, "Permit even this." And He touched his ear and healed him.

⁵²Then Jesus said to the chief priests, captains of the temple, and the elders who had come to Him, "Have you come out, as against a robber, with swords and clubs? ⁵³When I was with you daily in the temple, you did not try to seize Me. But this is your hour, and the power of darkness."

Peter Denies Jesus, and Weeps Bitterly

⁵⁴Having arrested Him, they led Him and brought Him into the high priest's house. But Peter followed at a distance.

⁵⁵Now when they had kindled a fire in the midst of the courtyard and sat down together, Peter sat among them. ⁵⁶And a certain servant girl, seeing him as he sat by the fire, looked intently at him and said, "This man was also with Him."

⁵⁷But he denied Him,^a saying, "Woman, I do not know Him."

⁵⁸And after a little while another saw him and said, "You also are of them."

But Peter said, "Man, I am not!"

⁵⁹Then after about an hour had passed, another confidently affirmed, saying, "Surely this fellow also was with Him, for he is a Galilean."

⁶⁰But Peter said, "Man, I do not know what you are saying!"

Immediately, while he was still speaking, the rooster^a crowed. ⁶¹And the Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how He had said to him, "Before the rooster crows,^a you will deny Me three times." ⁶²So Peter went out and wept bitterly.

22:37 ^a Isaiah 53:12 **22:44** ^a NU-Text brackets verses 43 and 44 as not in the original text. **22:57** ^a NU-Text reads *denied it*. **22:60** ^a NU-Text and M-Text read *a rooster*. **22:61** ^a NU-Text adds *today*.

22:37 *this which is written*. Jesus cited Isaiah 53:12, which describes a righteous one who suffers as a criminal. Jesus noted that His death would fulfill Isaiah's prediction.

22:42 *this cup*. This is a figure of speech for wrath (Ps. 11:6; 75:7–8; Jer. 25:15–16; Ezek. 23:31–34).

22:43 *strengthening Him*. God's answer to Jesus' prayer did not allow His Son to avoid suffering. However, God did provide angelic help for Jesus to face what was coming. Sometimes God answers prayer

by eliminating trials; sometimes He answers by strengthening us in the midst of them.

22:52 *as against a robber*. The Greek term for *robber* was used of both highway bandits and revolutionaries. Jesus rebuked His captors for treating Him as though He were a dangerous lawbreaker.

22:59 *for he is a Galilean*. According to Mark 14:70, Peter's accent gave him away as being from the same region as Jesus.

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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Jesus Mocked and Beaten

⁶³Now the men who held Jesus mocked Him and beat Him. ⁶⁴And having blindfolded Him, they struck Him on the face and asked Him,^a saying, “Prophesy! Who is the one who struck You?” ⁶⁵And many other things they blasphemously spoke against Him.

Jesus Faces the Sanhedrin

⁶⁶As soon as it was day, the elders of the people, both chief priests and scribes, came together and led Him into their council, saying, ⁶⁷“If You are the Christ, tell us.”

But He said to them, “If I tell you, you will by no means believe. ⁶⁸And if I also ask you, you will by no means answer Me or let Me go.^a ⁶⁹Hereafter the Son of Man will sit on the right hand of the power of God.”

⁷⁰Then they all said, “Are You then the Son of God?”

So He said to them, “You rightly say that I am.”

⁷¹And they said, “What further testimony do we need? For we have heard it ourselves from His own mouth.”

Jesus Handed Over to Pontius Pilate

23 Then the whole multitude of them arose and led Him to Pilate. ²And they began to accuse Him, saying, “We found this fellow perverting the^a nation, and forbidding to pay taxes to Caesar, saying that He Himself is Christ, a King.”

³Then Pilate asked Him, saying, “Are You the King of the Jews?”

He answered him and said, “It is as you say.”

⁴So Pilate said to the chief priests

and the crowd, “I find no fault in this Man.”

⁵But they were the more fierce, saying, “He stirs up the people, teaching throughout all Judea, beginning from Galilee to this place.”

Jesus Faces Herod

⁶When Pilate heard of Galilee,^a he asked if the Man were a Galilean. ⁷And as soon as he knew that He belonged to Herod’s jurisdiction, he sent Him to Herod, who was also in Jerusalem at that time. ⁸Now when Herod saw Jesus, he was exceedingly glad; for he had desired for a long time to see Him, because he had heard many things about Him, and he hoped to see some miracle done by Him. ⁹Then he questioned Him with many words, but He answered him nothing. ¹⁰And the chief priests and scribes stood and vehemently accused Him. ¹¹Then Herod, with his men of war, treated Him with contempt and mocked Him, arrayed Him in a gorgeous robe, and sent Him back to Pilate. ¹²That very day Pilate and Herod became friends with each other, for previously they had been at enmity with each other.

Taking the Place of Barabbas

¹³Then Pilate, when he had called together the chief priests, the rulers, and the people, ¹⁴said to them, “You have brought this Man to me, as one who misleads the people. And indeed, having examined Him in your presence, I have

22:64 ^a NU-Text reads *And having blindfolded Him, they asked Him.*

22:68 ^a NU-Text omits *also and Me or let Me go.* **23:2** ^a NU-Text reads *our.*

23:6 ^a NU-Text omits *of Galilee.*

22:66 *the elders of the people . . . came together.* The description here is of a major morning trial that involved all the Jewish religious leaders, the entire council or Sanhedrin. This trial violated various Jewish legal rules given in later sources: meeting on the morning of a feast; meeting at Caiaphas’s home; trying a defendant without defense; and reaching the verdict in one day instead of the two days that were required for capital cases.

22:69 *on the right hand of the power of God.* Jesus’ reply here alludes to the regal enthronement image of Psalm 110:1. This reply is what convicted Him. Apparently what offended Jesus’ audience was His claim to sit in God’s presence and to exercise divine authority. In effect, His answer to their question about being the Christ was more than they expected. It was not blasphemous to claim to be Messiah. What was blasphemous was the

claim to be the Judge of Jewish people, with God’s authority.

23:2 *began to accuse.* Three charges were lodged against Jesus: (1) perverting the nation, (2) forbidding payment of taxes to Rome, and (3) claiming to be the Christ. The first charge, which was a general complaint, involved disturbing the peace. The other two charges could have been construed as challenges to Rome. The second charge was a blatant lie (20:20–26). The third charge was true, but not in the threatening sense that the prosecutors suggested. A three-part Roman procedure was followed at the trial; charges, examination, and verdict.

23:5 *they were the more fierce.* By mentioning the charge that Jesus stirred up the people, the leaders suggested that Pilate risked being found derelict in his duty if he let Jesus go.

23:7 *Herod’s jurisdiction.* Herod was responsible for

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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found no fault in this Man concerning those things of which you accuse Him; ¹⁵no, neither did Herod, for I sent you back to him;^a and indeed nothing deserving of death has been done by Him. ¹⁶I will therefore chastise Him and release Him” ¹⁷(for it was necessary for him to release one to them at the feast).^a

¹⁸And they all cried out at once, saying, “Away with this Man, and release to us Barabbas”—¹⁹who had been thrown into prison for a certain rebellion made in the city, and for murder.

²⁰Pilate, therefore, wishing to release Jesus, again called out to them. ²¹But they shouted, saying, “Crucify Him, crucify Him!”

²²Then he said to them the third time, “Why, what evil has He done? I have found no reason for death in Him. I will therefore chastise Him and let Him go.”

²³But they were insistent, demanding with loud voices that He be crucified. And the voices of these men and of the chief priests prevailed.^a ²⁴So Pilate gave sentence that it should be as they requested. ²⁵And he released to them^a the one they requested, who for rebellion and murder had been thrown into prison; but he delivered Jesus to their will.

The King on a Cross

²⁶Now as they led Him away, they laid hold of a certain man, Simon a Cyrenian, who was coming from the country, and on him they laid the cross that he might bear it after Jesus.

23:15 ^a NU-Text reads *for he sent Him back to us.* **23:17** ^a NU-Text omits verse 17. **23:23** ^a NU-Text omits *and of the chief priests.* **23:25** ^a NU-Text and M-Text omit *to them.*

Galilee, so Pilate “passed the buck” for the ruling and showed political courtesy at the same time. **23:16** *chastise Him and release Him.* Pilate hoped that a public whipping might satisfy the crowd and tame Jesus, avoiding the need to resort to the death penalty.

23:18–19 *Away with this Man.* The entire crowd is portrayed as wanting Jesus to die. Luke makes it clear that Jesus’ death was not only instigated by Jewish officials but approved by the Jewish people. **23:26** *Simon a Cyrenian* was recruited to carry Jesus’ cross. He was from a leading city of Libya.

Jesus showed grace even in the face of death **STUDY THE BOOK**
Luke 23:1–49

Jesus’ death was terrible in every way. Roman crucifixion remains one of the cruelest forms of punishment humankind has ever devised. Its brutality can be understood simply by observing that civilized societies do not practice this type of execution anymore. Not only was Jesus crucified, but He was scourged with a whip lined with bits of glass as a part of the process. Luke tells us that prior to the multifaceted trials, Jesus was also “mocked . . . beat[en] . . . blindfolded . . . struck . . . blasphemously spoke[n] against” (Luke 22:63–65). On top of the mental and physical torture He endured, Jesus also endured the spiritual punishment of taking the sin of all humankind upon Himself (2 Cor. 5:21).

Jesus responded with grace. He was mocked, but He did not retaliate (Luke 22:63). He was tried unjustly, but He did not complain (Luke 23:9). He was abandoned by His own people, but He asked for them to be forgiven (v. 34). While on the cross, He was cursed by one criminal, and asked to be remembered

by another. Jesus offered forgiveness to the second (v. 43). The way Jesus died impressed the centurion in verse 47. Jesus’ righteousness was evident even in His darkest hour.

MORE INSIGHT

Luke 23 offers several details about Jesus’ crucifixion that are not included in the other Gospel accounts. Here are a few:

- A multitude followed Jesus to Golgotha (v. 27).
- Jesus’ asked the Father to forgive His executioners (v. 34).
- Soldiers mocked Jesus at the cross (vv. 36, 37).
- Jesus spoke with and reassured one of the criminals (vv. 40–43).
- Jesus committed His spirit to the Father (v. 46).

previous: Luke 19:28–48
next: Luke 24:13–32

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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²⁷And a great multitude of the people followed Him, and women who also mourned and lamented Him. ²⁸But Jesus, turning to them, said, “**Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children.** ²⁹For indeed the days are coming in which they will say, ‘**Blessed are the barren, wombs that never bore, and breasts which never nursed!**’ ³⁰Then they will begin ‘**to say to the mountains, ‘Fall on us!’ and to the hills, ‘Cover us!’**”^a ³¹For if they do these things in the green wood, what will be done in the dry?”

³²There were also two others, criminals, led with Him to be put to death. ³³And when they had come to the place called Calvary, there they crucified Him, and the criminals, one on the right hand and the other on the left. ³⁴Then Jesus said, “**Father, forgive them, for they do not know what they do.**”^a

And they divided His garments and cast lots. ³⁵And the people stood looking on. But even the rulers with them sneered, saying, “He saved others; let Him save Himself if He is the Christ, the chosen of God.”

³⁶The soldiers also mocked Him, coming and offering Him sour wine, ³⁷and saying, “If You are the King of the Jews, save Yourself.”

³⁸And an inscription also was written over Him in letters of Greek, Latin, and Hebrew:^a

THIS IS THE KING OF THE JEWS.

³⁹Then one of the criminals who were hanged blasphemed Him, saying, “If You are the Christ,^a save Yourself and us.”

⁴⁰But the other, answering, rebuked him, saying, “Do you not even fear God, seeing you are under the same condemnation? ⁴¹And we indeed justly, for we

receive the due reward of our deeds; but this Man has done nothing wrong.” ⁴²Then he said to Jesus, “Lord,^a remember me when You come into Your kingdom.”

⁴³And Jesus said to him, “**Assuredly, I say to you, today you will be with Me in Paradise.**”

Jesus Dies on the Cross

⁴⁴Now it was^a about the sixth hour, and there was darkness over all the earth until the ninth hour. ⁴⁵Then the sun was darkened,^a and the veil of the temple was torn in two. ⁴⁶And when Jesus had cried out with a loud voice, He said, “**Father, ‘into Your hands I commit My spirit.’**”^a Having said this, He breathed His last.

⁴⁷So when the centurion saw what had happened, he glorified God, saying, “**Certainly this was a righteous Man!**”

⁴⁸And the whole crowd who came together to that sight, seeing what had been done, beat their breasts and returned. ⁴⁹But all His acquaintances, and the women who followed Him from Galilee, stood at a distance, watching these things.

Jesus Buried in Joseph’s Tomb

⁵⁰Now behold, *there was* a man named Joseph, a council member, a good and just man. ⁵¹He had not consented to their decision and deed. *He was from Arimathea, a city of the Jews, who himself was also waiting^a for the*

23:30 ^a Hosea 10:8 **23:34** ^a NU-Text brackets the first sentence as a later addition. **23:38** ^a NU-Text omits *written and in letters of Greek, Latin, and Hebrew.* **23:39** ^a NU-Text reads *Are You not the Christ?* **23:42** ^a NU-Text reads *And he said, ‘Jesus, remember me.* **23:44** ^a NU-Text adds *already.* **23:45** ^a NU-Text reads *obscured.* **23:46** ^a Psalm 31:5 **23:51** ^a NU-Text reads *who was waiting.*

23:28 do not weep for Me. Though He was dying, Jesus pointed out that their weeping should be for Jerusalem and its inhabitants, since judgment was going to fall on the city (19:41–44). Jerusalem here represents the entire nation of Israel.

23:31 what will be done in the dry. The idea here seems to be “If this is what is done to a live tree, what will happen to the dead one?” In other words, “If Jesus, the living tree, has not been spared, how much more will dead wood not be spared.” This is Jesus’ final lament over the nation of Israel.

23:33 the place called Calvary. The name of the place in Aramaic is Golgotha, which means “skull.” Calvary is the Latin name for Golgotha. Possibly

the name referred to a geographical feature of the locale, something that resembled a skull.

23:36 sour wine. The drink referred to here was probably wine vinegar, which was inexpensive and quenched thirst better than water. It was a drink of the poor.

23:44 sixth hour . . . ninth hour. The first hour was sunrise, so the time was 12 p.m. to 3 p.m. During these three hours, signs of creation revealed that the hour was not one of light but of darkness (22:53).

23:47 Certainly this was a righteous Man. If Jesus was righteous and innocent, then He is who He claimed to be. Thus a second figure besides the thief on the cross had insight into Jesus’ death.

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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kingdom of God. ⁵²This man went to Pilate and asked for the body of Jesus. ⁵³Then he took it down, wrapped it in linen, and laid it in a tomb *that was hewn out of the rock*, where no one had ever lain before. ⁵⁴That day was the Preparation, and the Sabbath drew near.

⁵⁵And the women who had come with Him from Galilee followed after, and they observed the tomb and how His body was laid. ⁵⁶Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath according to the commandment.

He Is Risen

24 Now on the first *day* of the week, very early in the morning, they, and certain *other women* with them,^a came to the tomb bringing the spices which they had prepared. ²But they found the stone rolled away from the tomb. ³Then they went in and did not find the body of the Lord Jesus. ⁴And it happened, as they were greatly^a perplexed about this, that behold, two men stood by them in shining garments. ⁵Then, as they were afraid and bowed *their faces* to the earth, they said to them, “Why do you seek the living among the dead? ⁶He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, ⁷saying, ‘*The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.*’”

⁸And they remembered His words. ⁹Then they returned from the tomb and told all these things to the eleven and to all the rest. ¹⁰It was Mary Magdalene, Joanna, Mary *the mother* of James, and the other *women* with them, who told these things to the apostles. ¹¹And their words seemed to them like idle

tales, and they did not believe them. ¹²But Peter arose and ran to the tomb; and stooping down, he saw the linen cloths lying^a by themselves; and he departed, marveling to himself at what had happened.

The Road to Emmaus

¹³Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles^a from Jerusalem. ¹⁴And they talked together of all these things which had happened. ¹⁵So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them. ¹⁶But their eyes were restrained, so that they did not know Him.

¹⁷And He said to them, “*What kind of conversation is this that you have with one another as you walk and are sad?*”^a

¹⁸Then the one whose name was Cleopas answered and said to Him, “Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?”

¹⁹And He said to them, “*What things?*”

So they said to Him, “The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people, ²⁰and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. ²¹But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened. ²²Yes, and certain women of our

24:1 ^a NU-Text omits *and certain other women with them.* 24:4 ^a NU-Text omits *greatly.* 24:12 ^a NU-Text omits *lying.* 24:13 ^a Literally *sixty stadia* 24:17 ^a NU-Text reads *as you walk? And they stood still, looking sad.*

23:52 *the body of Jesus.* There is no doubt that Jesus died. Efforts to explain the resurrection as something like a return from a coma are more impossible than the idea of the resurrection itself.

23:54 *That day was the Preparation.* Jesus was buried late on Friday, on the day called Preparation when everything was made ready for the Sabbath, the day when no labor could take place.

24:2 *they found the stone rolled away.* Matthew 28:2 mentions that an earthquake moved the stone, which would have fit in a channel in front of the entrance to the tomb. Moving the stone would have been possible, though difficult, for a group of people. The earthquake settles the question of how the stone was moved.

24:11 *they did not believe them.* Skepticism reigned among the disciples. It is clear that they did not expect a resurrection. The disciples thought the women’s story was nonsense.

24:12 *Peter arose and ran.* Having already experienced a fulfilled prediction of the Lord (22:54–62), Peter hurried to the tomb to check out the women’s story. It is hard to say whether Peter believed in the resurrection when he left the tomb. At that point he was probably more amazed than anything else.

24:19–21 *Jesus of Nazareth, who was a Prophet.* These disciples on the road to Emmaus regarded Jesus as the Revealer of God’s way and the Doer of His work.

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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company, who arrived at the tomb early, astonished us. ²³When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive. ²⁴And certain of those *who were* with us went to the tomb and found *it* just as the women had said; but Him they did not see.”

²⁵Then He said to them, “O foolish ones, and slow of heart to believe in all that the prophets have spoken! ²⁶Ought not the Christ to have suffered these things and to enter into His glory?” ²⁷And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

24:23 He was alive. The women reported that there was no body found in Jesus’ tomb, and that angels had announced to them that Jesus lives. The fact that the men were still sad indicates that they did not believe the report.

24:25 slow of heart to believe. Jesus, who at this time was still not known to the travelers, rebuked

The Disciples’ Eyes Opened

²⁸Then they drew near to the village where they were going, and He indicated that He would have gone farther. ²⁹But they constrained Him, saying, “Abide with us, for it is toward evening, and the day is far spent.” And He went in to stay with them.

³⁰Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke *it*, and gave it to them. ³¹Then their eyes were opened and they knew Him; and He vanished from their sight.

³²And they said to one another, “Did not our heart burn within us while He talked with us on the road, and while He

His companions and reminded them of the things that the prophets taught.

24:27 And beginning at Moses. Going from the books of Moses to the Prophets, Jesus provided an overview of God’s plan in the Scriptures. This plan is present throughout the entire Old Testament (Acts 3:22–26; 10:43).

Jesus walks in our midst

STUDY THE BOOK Luke 24:13–32

A good summary never hurt anyone. Yes, it is important that readers challenge themselves with complex reading material. But there is a reason why your local bookstore has an entire section devoted to study material that helps with summarizing everything from classic novels to college courses.

In his writings, Luke provides stunning summaries. One of the best appears in Luke 24:13–32. Two downtrodden sojourners plod their way along the road to Emmaus, talking about the events leading up to and following Jesus’ resurrection. Then Jesus, in the form of a stranger, joins them and inquires what they are talking about. The reader can almost see Cleopas stop in his tracks, befuddled that anyone might possibly not know about Jesus of Nazareth. In verses 19–24, the two friends collectively outline for the stranger, in a few sentences, what Luke has till now taken entire chapters to describe:

- Jesus was a prophet from God, and it showed in His life, miracles, and teachings (v. 19).
- He fit the description for the Messiah that had been promised (v. 21).

- However, the religious authorities had Jesus crucified (v. 20).
- Now rumors were swirling that He was actually alive (vv. 22–24).

Perhaps the best summary of all is the one Luke didn’t record in detail. As they walked along the road, the resurrected Jesus started with Moses and explained how the Old Testament pointed to Himself (though without revealing His identity to His travel companions).

When Jesus later met with the rest of the disciples, Luke records that He “opened their understanding, that they might comprehend the Scriptures” (Luke 24:45).

MORE INSIGHT

If you ever want to brush up on the Old Testament, just read Stephen’s sermon in Acts 7:1–53. In a matter of a few pages, Stephen takes his audience from Abraham to Solomon with a startling combination of clarity, insight, and brevity.

previous: Luke 23:1–49

God the
Father

God the Son

God the
Holy Spirit

Salvation

Sanctification

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Temptation

Last Things

opened the Scriptures to us?” ³³So they rose up that very hour and returned to Jerusalem, and found the eleven and those *who were* with them gathered together, ³⁴saying, “The Lord is risen indeed, and has appeared to Simon!” ³⁵And they told about the things *that had happened* on the road, and how He was known to them in the breaking of bread.

Jesus Appears to His Disciples

³⁶Now as they said these things, Jesus Himself stood in the midst of them, and said to them, “Peace to you.” ³⁷But they were terrified and frightened, and supposed they had seen a spirit. ³⁸And He said to them, “Why are you troubled? And why do doubts arise in your hearts? ³⁹Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have.”

⁴⁰When He had said this, He showed them His hands and His feet.^a ⁴¹But while they still did not believe for joy, and marveled, He said to them, “Have you any food here?” ⁴²So they gave Him a piece of a broiled fish and some honeycomb.^a ⁴³And He took *it* and ate in their presence.

The Scriptures Opened

⁴⁴Then He said to them, “*These are the words which I spoke to you while I was still with you, that all things must*

be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.” ⁴⁵And He opened their understanding, that they might comprehend the Scriptures.

⁴⁶Then He said to them, “Thus it is written, and thus it was necessary for the Christ to suffer and to rise^a from the dead the third day, ⁴⁷and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. ⁴⁸And you are witnesses of these things. ⁴⁹Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem^a until you are endued with power from on high.”

The Ascension

⁵⁰And He led them out as far as Bethany, and He lifted up His hands and blessed them. ⁵¹Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven. ⁵²And they worshiped Him, and returned to Jerusalem with great joy, ⁵³and were continually in the temple praising and^a blessing God. Amen.^b

24:40 ^a Some printed New Testaments omit this verse. It is found in nearly all Greek manuscripts. **24:42** ^a NU-Text omits *and some honeycomb*. **24:46** ^a NU-Text reads *written, that the Christ should suffer and rise*. **24:49** ^a NU-Text omits *of Jerusalem*. **24:53** ^a NU-Text omits *praising and*. ^b NU-Text omits *Amen*.

24:39 *flesh and bones*. Jesus pointed out that a raised body is not a disembodied spirit. The presence of His body indicates that Jesus had been raised and that He was not a hallucination. He was raised in the same physical body in which He had been put to death. The difference was that His resurrected body is not corruptible and not subject to death. **24:46** *Christ to suffer and to rise from the dead*. Two parts of God’s plan had been fulfilled. Jesus had been crucified and raised from the dead. Old

Testament texts that predict these events are Psalm 22 and Psalm 118:22. **24:49** *the Promise of My Father*. This is a reference to the baptism of the Holy Spirit at Pentecost (Acts 2:4). It was promised in Jeremiah 31:31–33, and in Joel 2:28. Peter called this coming of the Spirit “the beginning” (Acts 11:15) because the real fulfillment of God’s promise of salvation would start in those people united by the Spirit to establish the church.

God the Father	God the Son	God the Holy Spirit	Salvation	Sanctification	Sin and Temptation	Last Things
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