

INTRODUCTION TO LUKE

Luke, "*our dear doctor*" (*Col. 4:14*), was a doctor of medicine and a historian. He was a close companion of Paul, and was with him during both the first and second imprisonments at Rome (*Col. 4:14; Philemon 24; 2 Tim. 4:11*). He was not a Jew. His name, his style of writing, and his pattern of thought, all point to Greek training. He may have been one of the first Gentile converts at the metropolitan city of Antioch (*Acts 11:20-21*), where the first Gentile church outside the borders of Palestine was planted.

Both Matthew and John were "eyewitnesses" of the life of Christ. Mark based his work on the "eyewitness account" of Peter. Luke draws on authentic material already in circulation, and carefully studies and compares it [*he says this in Luke 1:1-4*], probably consulting with Paul about it. In every case, these writers wrote under the guidance of God [INSPIRATION] and what they wrote was EXACTLY what God wanted them to write (*2 Tim. 3:16-17*).

Evidence points to Luke writing this Gospel while Paul was imprisoned at Caesarea (*Acts 23:33; 24:27*). Luke probably wrote the Acts during Paul's first imprisonment at Rome, since he was there with him, and, because the Book of Acts terminates with Paul's first imprisonment and mentions nothing of the years between the release in 63-64 A.D. and the second imprisonment of 68 A.D. Luke's statement in *Acts 1:1* shows the Gospel of Luke already written when the Acts is begun. With the death of Jesus being in 30 A.D. [*by the corrected calendar*], this means both Luke and Acts were written within 34 years of the Cross. In fact, of all the New Testament writers, only John wrote later than this, toward the end of the First Century [*the Gospel of John, 1, 2, 3 John, Revelation*].

THE GOSPEL ACCORDING TO LUKE

Introduction

1 Dear Theophilus:

1 Many have done their best to write a report of the things that have taken place among us. 2 They wrote what we have been told by those who saw these things from the beginning and proclaimed the message. 3 And so, your Excellency, because I have carefully studied all these matters from their beginning, I thought it good to write an orderly account for you. 4 I do this so that you will know the full truth of all those matters which you have been taught.

The Birth of John the Baptist Announced

5 During the time when Herod was king of the land of Israel, there was a priest named Zechariah, who belonged to the priestly order of Abijah. His wife's name was Elizabeth; she also

Introduction

1 Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. Therefore, since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught. 2 3 4

The Birth of John the Baptist Foretold

5 In the time of Herod, king of Judea, there was a priest named Zechariah, who belonged to the priestly division of Abijah; his wife Elizabeth was also a descendant

1-2. **Dear Theophilus.** The name means "one who loves God." Acts is also addressed to him. We know nothing more about him. **Many have done their best.** It is human nature to write down important things and share them with others. Alford (Greek Testament) says: "I believe the only probable interpretation of the words to be, that many persons, in charge of Churches, or otherwise induced, drew up, here and there, statements (*narratives*, DIEGESIN) of the *testimony of eye-witnesses and ministers of the word*, so far as they themselves had been able to collect them." The "many" [which does not include the other Gospels] had done their best, but it is implied that their work was incomplete.

3-4. **Because I have carefully studied.** Luke had made a careful examination of all available material, and he had the assistance of the apostle Paul. **So that you will know the full truth.** Luke wants to make the full truth of the history of Christ available to Theophilus. Things put in writing are put in permanent form. **Which you have been taught.** Theophilus knew these facts about Jesus, but Luke's Gospel would be valuable to show the accuracy of these things.

5. **During the time when Herod was king.** Herod the Great (see note on Matt. 2:1). **A priest named Zechariah.** Not a "chief priest," one of the lower ranks. **Order of Abijah.** All the priests were grouped in twenty-four orders. The "Order of Abijah" was the eighth (1 Chron. 24:10). Each Order took charge of the temple worship in sequence, for a week at a time beginning on the Sabbath. The "heads" of these twenty-four Orders are the "chief priests." **His wife's name was Elizabeth.** She is also from a priestly family, so John the Baptist is of "priestly descent" on both sides of his family.

belonged to a priestly family. ⁶They both lived good lives in God's sight, and obeyed fully all the Lord's commandments and rules. ⁷They had no children because Elizabeth could not have any, and she and Zechariah were both very old.

⁸One day Zechariah was doing his work as a priest before God, taking his turn in the daily service. ⁹According to the custom followed by the priests, he was chosen by lot to burn the incense on the altar. So he went into the temple of the Lord, ¹⁰while the crowd of people outside prayed during the hour of burning the incense. ¹¹An angel of the Lord appeared to him, standing at the right side of the altar where the incense was burned. ¹²When Zechariah saw him he was troubled and felt afraid. ¹³But the angel said to him. "Don't be afraid, Zechariah! God has heard your prayer, and your wife Elizabeth will bear you a son. You are to name him John. ¹⁴How glad and happy you will be, and how

of Aaron. Both of them were upright in the sight of God, observing all the Lord's commandments and regulations blamelessly. But they had no children, because Elizabeth was barren; and they were both well along in years.

Once when Zechariah's division was on duty and he was serving a priest before God, he was chosen by lot, according to the custom of the priesthood, to go into the temple of the Lord and burn incense. And when the time for the burning of incense came, all the assembled worshippers were praying outside.

Then an angel of the Lord appeared to him, standing at the right side of the altar of incense. When Zechariah saw him, he was startled and was gripped with fear. But the angel said to him: "Do not be afraid, Zechariah; your prayer has been heard. Your wife Elizabeth will bear you a son and you are to give him the name John. He will be a joy and delight to you, and many will rejoice because of his birth, for he will

6. **They both lived good lives in God's sight.** Great men of God almost always come from parents who live holy lives. (*Compare 2 Tim. 1:5*).

8. **Was doing his work as a priest.** Zechariah came to Jerusalem once every twenty-four weeks, to serve his week in the temple with others of the Order of Abijah.

9. **He was chosen by lot.** In order to remove the "human element," specially marked stones were used to determine who was to do each separate part of the worship to God (*compare Prov. 16:33; Acts 1:26*). So he went into the temple of the Lord. Into the Holy Place. Philo mentions an Altar of Incense placed between the Seven-branched Lampstand and the [table which held] the Bread of the Presence. [*Hebrews 9:4* speaks of a "gold altar for the burning of incense" in the Most Holy Place (*Holy of Holies*) in the Tent (*the portable temple originally used in the Wilderness*).] Incense was burned on the altar in the Holy Place each morning and evening. This was such an honor, that no one was permitted to do this more than once. It brought the serving priest closer to the Divine Presence in the Most Holy Place than any other priestly service, and because of the special blessing connected with it, it was believed that all should have their time to share in it.

10. **While the crowd of people outside prayed.** People were in the Court of Israel and the Women's Court. Incense was symbolic of prayer (*Psalm 141:2; Rev. 5:8*). At the time the priest began to burn the incense, a bell signaled the people, who joined in prayer in deep silence.

11. **An angel of the Lord appeared.** Gabriel (*verse 19*).

13. **Don't be afraid, Zechariah.** The angel brings a message of hope! God has heard your prayer. They felt it was a disgrace to be childless, and had prayed continually for a child. You are to name him John. John means "God-given."

happy many others will be when he is born! ¹⁵He will be a great man in the Lord's sight. He must not drink any wine or strong drink. From his very birth he will be filled with the Holy Spirit. ¹⁶He will bring back many of the people of Israel to the Lord their God. ¹⁷He will go ahead of him, strong and mighty like the prophet Elijah. He will bring fathers and children together again; he will turn the disobedient people back to the way of thinking of the righteous; he will get the Lord's people ready for him."

¹⁸Zechariah said to the angel, "How shall I know if this is so? I am an old man and my wife also is old."

¹⁹"I am Gabriel," the angel answered. "I stand in the presence of God, who sent me to speak to you and tell you this good news. ²⁰But you have not believed my message, which will come true at the right time. Because you have not believed you will be unable to speak; you will remain silent until the day my promise to you comes true."

²¹In the meantime the people were waiting for Zechariah, wondering why he was spending such

be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit even from birth. Many of the people of Israel will he bring back to the Lord their God. And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the fathers to their children and the disobedient to the wisdom of the righteous—to make ready a people prepared for the Lord."

Zechariah asked the angel, "How can I be sure of this? I am an old man and my wife is well along in years."

The angel answered, "I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to tell you this good news. And now you will be silent and not able to speak until the day this happens, because you did not believe my words, which will come true at their proper time."

Meanwhile, the people were waiting for Zechariah and wondering why he stayed so long in the temple.

15. **He must not drink any wine or strong drink.** John was to be a *Nazarite* (see the law of *Nazarites*, *Numbers 6*). [Jesus was a *Nazarene*, something entirely different.]

16. **He will bring back.** See *Mark 1:1-5*.

17. **Strong and mighty like the prophet Elijah.** The way he looked, the way he dressed, and the way he lived, all reminds us of Elijah. See note on *Matt. 16:14*. **He will bring fathers and children together again.** The language of *Mal. 4:5-6*. The Law of Moses is about to be superseded by the Good News of Jesus Christ. **He will get the Lord's people ready for him.** He was the "advance man," getting things ready for Jesus to begin his *teaching tour* of Palestine, which could climax in the Cross. John began a "renewal movement" in Palestine. The common people loved both John and Jesus. The Jewish leaders rejected them both.

18. **How shall I know?** He wanted a miraculous sign.

19. **I am Gabriel.** The word of an angel was sign enough! **I stand in the presence of God.** See *Rev. 8:2*; *Dan. 8:15-18*; *Heb. 1:14*.

20. **You will remain silent.** He would not be able to utter a sound.

21. **The people were waiting for Zechariah.** Those who were praying in the courts waited until the priest who burned incense came out to dismiss them with a benediction. They wondered why he did not come out.

a long time in the temple. ²²When he came out he could not speak to them, and so they knew that he had seen a vision in the temple. Unable to say a word, he made signs to them with his hands.

²³When his period of service in the temple was over, Zechariah went back home. ²⁴Some time later his wife Elizabeth became pregnant, and did not leave the house for five months. ²⁵"Now at last the Lord has helped me in this way," she said. "He has taken away my public disgrace!"

The Birth of Jesus Announced

²⁶In the sixth month of Elizabeth's pregnancy God sent the angel Gabriel to a town in Galilee named Nazareth. ²⁷He had a message for a girl promised in marriage to a man named Joseph, who was a descendant of King David. The girl's name was Mary. ²⁸The angel came to her and said, "Peace be with you! The Lord is with you, and has greatly blessed you!"

²⁹Mary was deeply troubled by the angel's message, and she wondered what his words meant. ³⁰The angel said to her. "Don't be afraid, Mary, because God has been gracious to you.

When he came out, he could not speak to them. They realized he had seen a vision in the temple, for he kept making signs to them but remained unable to speak.

When his time of service was completed, he returned home. After this his wife Elizabeth became pregnant and for five months remained in seclusion. "The Lord has done this for me," she said. "In these days he has shown his favor and taken away my disgrace among the people."

The Birth of Jesus Foretold

In the sixth month, God sent the angel Gabriel to Nazareth, a town in Galilee, to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary. The angel went to her and said, "Greetings, you who are highly favored! The Lord is with you."

Mary was greatly troubled at his words and wondered what kind of greeting this might be. But the angel said to her, "Do not be afraid, Mary, you have found favor

22. **He could not speak to them.** This was the sign. They knew he had seen a vision. But Gabriel was not a vision, he had been there in person.

23. **Zechariah went back home.** After he had completed his week of serving in the temple, he returned to his home in the hill country (*verse 39*). The town is not identified.

24. **And did not leave the house for five months.** Her age might be the reason for this, but more likely she stayed in the house to spend more time in worship to God.

25. **He has taken away my public disgrace.** To be childless in Israel was a public disgrace. Compare *Gen. 16:1-3; 30:1-2*.

26. **To a town in Galilee named Nazareth.** To the home of Mary. Matthew tells of a later visit of the angel to Joseph (*Matt. 1:20-25*), but does not tell the angel's name.

27. **He had a message for a girl.** This girl was a VIRGIN - "The Virgin" of *Isaiah 7:14* (see note on *Matt. 1:23*). **Promised in marriage.** Equivalent to being married. See note on *Matt. 1:19*. **Who was a descendant of King David.** Both Mary (the mother of Jesus) and Joseph (the LEGAL father of Jesus) were descendants of King David.

30-33. **Don't be afraid.** In the angel's words we have: (1) relief of anxiety, **Don't be afraid**; (2) a promise, **Give birth to a son**; (3) a command, **You will name him Jesus**; (4) a prophecy, **He will be great and will be called the Son of the Most High God. His kingdom will never end!** Compare *Acts 15:15-18; Matt. 16:18-19*.

³¹You will become pregnant and give birth to a son, and you will name him Jesus. ³²He will be great and will be called the Son of Most High God. The Lord God will make him a king, as his ancestor David was, ³³and he will be the king of the descendants of Jacob forever; his kingdom will never end!"

³⁴Mary said to the angel, "I am a virgin. How, then, can this be?"

³⁵The angel answered, "The Holy Spirit will come on you, and God's power will rest upon you. For this reason the holy child will be called the Son of God. ³⁶Remember your relative Elizabeth. It is said that she cannot have children; but she herself is now six months pregnant, even though she is very old. ³⁷For there is not a thing that God cannot do."

³⁸"I am the Lord's servant," said Mary; "may it happen to me as you have said." And the angel left her.

Mary Visits Elizabeth

³⁹Soon afterward Mary got ready and hurried off to the hill country, to a town in Judea. ⁴⁰She went into Zechariah's house and greeted Elizabeth. ⁴¹When Elizabeth heard Mary's greeting, the baby moved within her. Elizabeth was filled with the Holy Spirit, ⁴²and spoke in a loud voice, "You are the most blessed of all women, and blessed is the child you will bear! ⁴³Why should this great thing happen to me, that my Lord's

with God. You will be with 31
child and give birth to a son,
and you are to give him the
name Jesus. He will be great 32
and will be called the Son of
the Most High. The Lord
God will give him the throne
of his father David, and he 33
will reign over the house of
Jacob forever; his kingdom
will never end."

"How can this be," Mary 34
asked the angel, "since I am
a virgin?"

The angel answered, "The 35
Holy Spirit will come upon
you, and the power of the
Most High will overshadow
you. So the holy one to be
born will be called the Son of
God. Even Elizabeth your 36
relative is going to have a
child in her old age, and she
who was said to be barren is
in her sixth month. For 37
nothing is impossible with
God."

"I am the Lord's servant," 38
Mary answered. "May it be
to me as you have said."
Then the angel left her.

Mary Visits Elizabeth

At that time Mary got 39
ready and hurried to a town
in the hill country of Judah,
where she entered Zechariah's
home and greeted Elizabeth.
When Elizabeth 41
heard Mary's greeting, the
baby leaped in her womb,
and Elizabeth was filled with
the Holy Spirit. In a loud 42
voice she exclaimed: "Bless-
ed are you among women,
and blessed is the child you
will bear! But why am I so 43
favored, that the mother of
my Lord should come to me?"

34-38. **Mary said to the angel.** Compare what the angel told Joseph in *Matt. 1:19-25* (see notes there), and see what Christ taught about divorce in *Matt. 19:1-9* (see notes there).

39. **Soon afterward.** Because of what the angel said to her. **Hurried off to the hill country.** The central plateau of Judea. Jerusalem, Bethlehem and Hebron were all on this plateau. We are not told which town Elizabeth lived in.

41. **The baby moved within her.** Luke intends to imply something more than the natural movements of an unborn child. Note Elizabeth is in the sixth month of her pregnancy (*verse 26*).

42-45. Elizabeth speaks in the poetic imagery of the Middle East, and she speaks as a prophet. **My Lord's mother.** Mary was to be the mother of Jesus, our Lord and Savior. [Note the pre-existence of Jesus (*Col. 1:15-17*). Jesus was born of a human mother to take human form (*Gal. 4:4; Heb. 2:14*).]

mother comes to visit me? ⁴⁴For as soon as I heard your greeting, the baby within me jumped with gladness. ⁴⁵How happy are you to believe that the Lord's message to you will come true!"

Mary's Song of Praise

⁴⁶Mary said,

"My heart praises the Lord;

⁴⁷my soul is glad because of God my Savior,

⁴⁸because he has remembered me, his lowly servant!

From now on all people will call me happy, because of the great things the Mighty God has done for me.

His name is holy;

⁵⁰he shows mercy to those who fear him, from one generation to another.

⁵¹He stretched out his mighty arm and scattered the proud with all their plans.

⁵²He brought down mighty kings from their thrones, and lifted up the lowly.

⁵³He filled the hungry with good things, and sent the rich away with empty hands.

⁵⁴He kept the promise he made to our ancestors, and came to the help of his servant Israel;

As soon as the sound of your ⁴⁴greeting reached my ears, the baby in my womb leaped for joy. Blessed is she who ⁴⁵has believed that what the Lord has said to her will be accomplished!"

Mary's Song

And Mary said: 46

"My soul praises the Lord and my spirit rejoices in ⁴⁷God my Savior, for he has been mindful of ⁴⁸the humble state of his servant.

From now on all generations will call me blessed, for the Mighty One has ⁴⁹done great things for me—

holy is his name.

His mercy extends to those ⁵⁰who fear him, from generation to generation.

He has performed mighty ⁵¹deeds with his arm;

he has scattered those who are proud in their inmost thoughts.

He has brought down ⁵²rulers from their thrones but has lifted up the humble.

He has filled the hungry ⁵³with good things but has sent the rich away empty.

He has helped his servant ⁵⁴Israel, remembering to be merciful

46-55. **Mary said.** Mary is also filled with the Holy Spirit. These two holy women are the first human prophets of the New Testament Age. Mary speaks the language of the Psalms. In *verses 46-49*, she praises God for his unusual gift of grace to her. In *verses 50-53*, she praises God because he brings down the proud, but lifts up the humble. In *verses 54-55*, she praises God because the ancient promise to Abraham is now being made to come true, and humble Israel will be lifted up by this. **God my Savior.** Mary includes herself among the lost. She herself would receive salvation through God's act in Jesus Christ (compare *Heb. 9:15*). **Will call me happy.** It was a great honor to be the human mother of the Messiah. We see Abraham called "happy," because he is the father of the faithful; Paul, because he is the apostle to the Gentiles; and Peter, because he was first to preach the Good News. **To show mercy to Abraham.** See *Gen. 12:1-3; 13:14-17; 15:5*. **And to all his descendants forever!** *Gal. 3:29* shows the promise fulfilled in Christ as *The Descendant*, and that everyone who is in Christ is a "descendant of Abraham."

⁵⁵he remembered to show mercy to Abraham
and to all his descendants forever!"

⁵⁶Mary stayed about three months with Elizabeth and then went back home.

The Birth of John the Baptist

⁵⁷The time came for Elizabeth to have her baby, and she gave birth to a son. ⁵⁸Her neighbors and relatives heard how wonderfully good the Lord had been to her, and they all rejoiced with her.

⁵⁹When the baby was a week old they came to circumcise him; they were going to name him Zechariah, his father's name. ⁶⁰But his mother said, "No! His name will be John."

⁶¹They said to her, "But you don't have any relative with that name!" ⁶²Then they made signs to his father, asking him what name he would like the boy to have.

⁶³Zechariah asked for a writing pad and wrote "His name is John." How surprised they all were!

⁶⁴At that moment Zechariah was able to speak again, and he started praising God. ⁶⁵The neighbors were all filled with fear, and the news about these things spread through all the hill country of Judea. ⁶⁶Everyone who heard of it thought about it and asked, "What is this child going to be?" It was plain that the Lord's power was with him.

to Abraham and his descendants forever, even as he said to our fathers."

Mary stayed with Elizabeth for about three months and then returned home.

The Birth of John the Baptist

When it was time for Elizabeth to have her baby, she gave birth to a son. Her neighbors and relatives heard that the Lord had shown her great mercy, and they shared her joy.

On the eighth day they came to circumcise the child, and they were going to name him after his father Zechariah, but his mother spoke up and said, "No! He is to be called John."

They said to her, "There is no one among your relatives who has that name."

Then they made signs to his father, to find out what he would like to name the child. He asked for a writing tablet, and to everyone's astonishment he wrote, "His name is John." Immediately his mouth was opened and his tongue was loosed, and he began to speak, praising God. The neighbors were all filled with awe, and throughout the hill country of Judea people were talking about all these things. Everyone who heard this wondered about it, asking, "What then is this child going to be?" For the Lord's hand was with him.

59. When the baby was a week old. On the eighth day Jewish boy babies were circumcised and named (*Gen. 17:12*). [Circumcise: to cut off the foreskin of a Jewish baby boy as a sign of God's covenant with the people of Israel (*Gen. 17:9-14*).] They were going to name him Zechariah. This was the custom.

63. Asked for a writing pad and wrote. He still could not make a sound. His name is John. See verse 13.

65. The neighbors were all filled with fear. Because of the unusual things which had happened.

Zechariah's Prophecy

⁶⁷John's father Zechariah was filled with the Holy Spirit, and he spoke God's message,
⁶⁸"Let us praise the Lord, the God of Israel! He came to the help of his people and set them free.
⁶⁹He provided a mighty Savior for us, who is a descendant of his servant David.
⁷⁰Long ago by means of his holy prophets he said this:
⁷¹he promised to save us from our enemies, and from the power of all those who hate us.
⁷²He said he would show mercy to our ancestors, and remember his sacred covenant.
⁷³⁻⁷⁴He made a solemn promise to our ancestor Abraham, and vowed that he would rescue us from our enemies, and allow us to serve him without fear;
⁷⁵to be holy and righteous before him, all the days of our life.
⁷⁶"You my child, will be called a prophet of the Most High God.
 You will go ahead of the Lord to prepare his road for him;

Zechariah's Song

His father Zechariah was ⁶⁷ filled with the Holy Spirit and prophesied:
 "Praise the Lord, the God ⁶⁸ of Israel, because he has come and has redeemed his people.
 He has raised up a horn of ⁶⁹ salvation for us in the house of his servant David
 (as he said through his ⁷⁰ holy prophets of long ago),
 salvation from our ⁷¹ enemies and from the hand of all who hate us—
 to show mercy to our ⁷² fathers and to remember his holy covenant, the ⁷³ oath he swore to our father Abraham:
 to rescue us from the hand ⁷⁴ of our enemies, and to enable us to serve him without fear in holiness ⁷⁵ and righteousness before him all our days.
 And you, my child, will be ⁷⁶ called a prophet of the Most High; for you will go on before the Lord to prepare the way for him,

67. **And he spoke God's message.** Prophecy is speaking by the inspiration of God. As soon as Zechariah can speak again, he immediately begins to praise God, and to predict the future work of John.

68-75. **Let us praise the Lord.** Zechariah's prophecy is in Hebrew thought and idiom. This shows the influence that molded John's character as he grew up as Zechariah's son. **A mighty savior for us.** Compare *Phil. 2:6-11*. **By means of his holy prophets.** The symbolism and rituals of the Old Testament point to Jesus. He was the totality of all their predictions! Jesus was Abraham's promised *Descendant*; Moses' *Prophet*; Isaiah's *Emmanuel*; Ezekiel's *Shepherd*; Daniel's *Holy One*: all these and others, pointing to his Coming. **Vowed that he would rescue us.** Zechariah no doubt thinks of the Roman Occupation Troops as he says this. [God's vow is found in *Gen 22:16-17*. See *Heb. 6:13-18*. The promise was completely fulfilled in the First Coming of Jesus and the climax of the Cross and Resurrection.]

76-79. **You, my child.** Zechariah's prophecy points to John's future role. **A prophet of the Most High God.** John would be the greatest of the Old Testament prophets [not counting Jesus himself]. See what Jesus said about him in *Luke 7:28*. **By having their sins forgiven.** The next verses give a brief

⁷⁷to tell his people that they will be saved,
by having their sins forgiven.

⁷⁸Our God is merciful and tender.

He will cause the bright dawn of salvation to rise on us,

⁷⁹and shine from heaven on all those
who live in the dark shadow of
death,

to guide our steps into the path of
peace.”

⁸⁰The child grew and developed in body and spirit. He lived in the desert until the day when he would appear publicly to the people of Israel.

The Birth of Jesus

(Also Matt. 1.18-25)

2 At that time Emperor Augustus sent out an order for all the citizens of the Empire to register themselves for the census. ²When his first census took place, Quirinius was the governor of Syria. ³Everyone, then, went to register himself, each to his own town.

⁴Joseph went from the town of Nazareth, in Galilee, to Judea, to the town named Bethlehem, where King David was born. Joseph went there

to give his people the knowledge of salvation through the forgiveness of their sins, because of the tender mercy of our God, by which rising sun will come to us from heaven to shine on those living in darkness and in the shadow of death, to guide our feet into the path of peace.”

And the child grew and became strong in spirit; and he lived in the desert until he appeared publicly to Israel.

The Birth of Jesus

2 In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. (This was the first census that took place while Quirinius was governor of Syria.) And everyone went to his own town to register.

So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the

statement of the Good News. **Our God is merciful and tender.** Because he is merciful and tender, he is about to act in history to cause the **bright dawn of salvation to rise on us.** The Good News will tell that condemnation can be taken away, and men [and women] can be “put right with God.” See *Rom. 8:1-4; John 3:16-17; Eph. 2:4-10.*

80. He lived in the desert. The nature of John’s public life later, points to a childhood lived as a kind of “holy hermit.” This is similar to what the childhood of Elijah must have been, since that prophet grew up among the semi-nomadic people of the land of Gilead. *2 Kings 2:8.*

1. At that time Emperor Augustus. Augustus Caesar, nephew and heir of Julius Caesar, was now the ruler of the civilized world. Herod was king of Judea, but Augustus Caesar was over him. **To register themselves for the census.** The word “tax” formerly meant “to register for the census,” since in ancient times, the two things went together.

2. When this first census took place. This reference to Quirinius as the governor of Syria clearly identified the time this happened, and Theophilus would clearly understand it. Scholars pinpoint the birth of Jesus in 4 B.C. by our calendar [*which is in error, since it is supposed to date from the birth of Christ*].

3. Each to his own town. Jewish and Roman customs were mixed together. The Jews registered people by Tribes and Families. Joseph was of the Family of David, and would have to register in David’s town.

4. Joseph went from the town of Nazareth. There is no record of how long he had been living in Galilee. **To the town named Bethlehem.** This was David’s town, because he had been born there.

because he was a descendant of David. ⁵He went to register himself with Mary, who was promised in marriage to him. She was pregnant, ⁶and while they were in Bethlehem, the time came for her to have her baby. ⁷She gave birth to her first son, wrapped him in cloths and laid him in a manger—there was no room for them to stay in the inn.

house and line of David. He ⁵went there to register with Mary, who was pledged to be married to him and was expecting a child. While ⁶they were there, the time came for the baby to be born, and she gave birth to her firstborn, a son. She ⁷wrapped him in strips of cloth and placed him in a manger, because there was no room for them in the inn.

The Shepherds and the Angels

⁸There were some shepherds in that part of the country who were spending the night in the fields, taking care of their flocks. ⁹An angel of the Lord appeared to them, and the glory of the Lord shone over them. They were terribly afraid, ¹⁰but the angel said to them, "Don't be afraid! I am here with good news for you, which will

The Shepherds and the Angels

And there were shepherds ⁸living out in the fields nearby, keeping watch over their flocks at night. An angel of ⁹the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. But the ¹⁰angel said to them, "Do not be afraid. I bring you good news of great joy that will be

5. **He went to register himself with Mary.** Women had to be registered too, and Mary was also of the Family of David. She would also be assessed the tax.

6. **The time came for her to have her baby.** The order from Emperor Augustus fulfilled scripture by bringing Mary and Joseph here, so Jesus would be born in Bethlehem (see *Micah 5:1-2*).

7. **She gave birth to her first son.** ΠΡΟΤΟΚΟΝ. The language implies that Mary would be the mother of other children. See note on *Matt. 1:25; John 2:12*. **Wrapped him in cloths.** New-born children were wrapped tightly in a long, narrow cloth. **And laid him in a manger.** In the animal's feeding trough. Tradition places the birth in a cave behind the inn. Justin Martyr mentions a prophecy in *Isa. 33:16* [Septuagint] which reads: "He shall dwell in a high cave of a strong rock: bread shall be given him, and his water shall be sure." Caves are used to house animals in most rocky countries. The number of people who came to Bethlehem to register for the census crowded the inn, so there was no room for Mary and Joseph to stay. Also, the more private cave would be better for the birth to take place, and, when Jesus came as a human being, he stooped to its most humble circumstances. [Inn: built on the plan of an Eastern house, but much larger. Four rows of rooms, enclosing a large yard with a well at the center. The outer wall is usually of brick on a stone foundation. The rooms are entered from the yard, and the rooms themselves are built two or three feet above the surface of the yard. Below and behind the row of rooms was the stable, which could be a cave, or a long room or row of rooms. The floor of the guest rooms was often extended into the stable to form a shelf to hold the food for the animals.]

8. **There were some shepherds.** David guarded his flocks of sheep here. **Who were spending the night in the fields.** At this time of the year, they stayed out in the open, guarding their sheep from wild animals and thieves. This argues against a winter date for the birth.

9. **An angel of the Lord.** An angel announced the coming birth of Jesus; an army of angels praise God at Jesus' birth; an angel strengthens Jesus at the temptation; an angel strengthens Jesus in the garden; at his raising from death, an angel rolls the stone away from the grave; as he was taken up to heaven, angels go along with him; when he comes to judge the world, his holy angels will come with him.

10. **I am here with Good News for you.** The bright dawn of salvation was about to shine on the whole human race. **Which will bring great joy to all the people.** The barrier between Jew and Gentile was about to be broken down. God's Truth was to be made available to the Gentiles as well as to the Jews.

bring great joy to all the people. ¹¹This very day in David's town your Savior was born—Christ the Lord! ¹²What will prove it to you is this: you will find a baby wrapped in cloths and lying in a manger."

¹³Suddenly a great army of heaven's angels appeared with the angel, singing praises to God,

¹⁴"Glory to God in the highest heaven, and peace on earth to those with whom he is pleased!"

¹⁵When the angels went away from them back into heaven, the shepherds said to one another, "Let us go to Bethlehem and see this thing that has happened, that the Lord has told us."

¹⁶So they hurried off and found Mary and Joseph, and saw the baby lying in the manger.

¹⁷When the shepherds saw him they told them what the angel had said about this child. ¹⁸All who heard it were filled with wonder at what the shepherds told them. ¹⁹Mary remembered all these things and thought deeply about them. ²⁰The shepherds went back, singing praises to God for all they had heard and seen; it had been just as the angel had told them.

for all the people. Today 11 in the town of David a Savior has been born to you; he is Christ the Lord. This will be a sign to you: You will find a baby wrapped in strips of cloth and lying in a manger."

Suddenly a great company 13 of the heavenly host appeared with the angel, praising God and saying,

"Glory to God in the 14 highest, and on earth peace to men on whom his favor rests."

When the angels had left 15 them and gone into heaven, the shepherds said to one another, "Let's go to Bethlehem and see this thing that has happened, which the Lord has told us about."

So they hurried off and 16 found Mary and Joseph, and the baby, who was lying in the manger. When they 17 had seen him, they spread the word concerning what had been told them about this child, and all who heard 18 it were amazed at what the shepherds said to them. But 19 Mary treasured up all these things and pondered them in her mind. The shepherds 20 returned, glorifying and praising God for all the things they had heard and seen, which were just as they had been told.

11. **In David's town.** Seven hundred years before this, the prophet had told about this day (*Micah 5:2*). See note on *Matt. 2:6*. David was born here. Now David's Son begins his earthly career in this town. **Christ the Lord.** The Anointed Lord—the Messiah—which the Nation eagerly awaited.

12. **What will prove it to you is this.** The prediction of what they will find is the sign. The proof will be the baby, the cloths, and the manger.

13. **Suddenly a great army of heaven's angels.** Compare *Rev. 5:11-12*.

14. **Glory to God.** The life of Jesus upon the earth was the fulfillment of their song of praise. Every thought, word, and action of that life was the translation of God's Love into visible forms which humans could see. Jesus brought glory to God and peace on earth. See note on *Phil. 4:7* for the true meaning of "peace on earth."

16. **So they hurried off.** Note how quickly they respond to the angel's message!

19. **Mary remembered all these things.** A mother remembers things connected with her children. Probably the reference here is to what the shepherds told that the angels had said.

Jesus Is Named

²¹A week later, when the time came for the baby to be circumcised, he was named Jesus, the name which the angel had given him before he had been conceived.

Jesus Is Presented in the Temple

²²The time came for Joseph and Mary to do what the Law of Moses commanded and perform the ceremony of purification. So they took the child to Jerusalem to present him to the Lord, ²³as it is written in the law of the Lord, "Every firstborn male shall be dedicated to the Lord." ²⁴They also went to offer a sacrifice of a pair of doves or two young pigeons, as required by the law of the Lord.

²⁵Now there was a man living in Jerusalem whose name was Simeon. He was a good and God-fearing man, and was waiting for Israel to be saved. The Holy Spirit was with him, ²⁶and he had been assured by the Holy Spirit that he would not die before he had seen the Lord's

Jesus Presented in the Temple

On the eighth day, when it was time to circumcise him, he was named Jesus, the name the angel had given him before he had been conceived.

When the time of their purification according to the Law of Moses had been completed, Joseph and Mary took him to Jerusalem to present him to the Lord (as it is written in the Law of the Lord, "Every firstborn male is to be consecrated to the Lord"), and to offer a sacrifice in keeping with what is said in the Law of the Lord: "A pair of doves or two young pigeons."

Now there was a man in Jerusalem called Simeon, who was righteous and devout. He was waiting for the consolation of Israel, and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord's Christ.

21. **When the time came for the baby to be circumcised.** See note on *Luke 1:59*. Jesus lived under the Jewish Law (*Gal. 4:4*). He obeyed it perfectly. He was circumcised on the "eighth day" [a week after birth], because it was God's Law at that time and was to be obeyed as long as it was in force. [There is no link between circumcision and baptism. Note that: (1) Circumcised Jews were baptized into Christ; (2) Circumcision only applied to males, while both sexes are baptized; (3) There is no Bible basis for saying that one takes the place of the other. Compare notes on *Col. 2:11-12*. **He was named Jesus.** According to Jewish custom, the baby was named at the time of circumcision. The angel had given the name. "Jesus" means *Savior*. The Hebrew form is "Joshua"—"Jehovah's Salvation."

22. **The ceremony of purification.** Thirty-three days after the birth of a male child (sixty-six days for a female child), he was to be presented at the temple with the proper ritual (*see Lev. 12*).

23. **Every firstborn male.** Compare *Num. 3:13*. All the first-born were to be presented to the Lord and redeemed with an offering (*Num. 18:15-16*).

24. **To offer a sacrifice.** The fact that they offer two birds shows they were poor. The Law (*Lev. 12:6-8*) required a lamb for a burnt offering and a pigeon or a dove for a sin offering, but allowed two birds to be substituted by those who could not afford the lamb. Note the Magi had not yet brought their gifts. (*see note on Matt. 2:11*).

25. **Whose name was Simeon.** He was the first prophet to declare that Christ *had* come. **Waiting for Israel to be saved.** That is, the Coming of the Messiah. **The Holy Spirit was with him.** To give him supernatural knowledge.

26. **And he had been assured by the Holy Spirit.** The Holy Spirit had promised Simeon that he would live to see the Messiah in person.

promised Messiah. ²⁷Led by the Spirit, Simeon went into the temple. When the parents brought the child Jesus into the temple to do for him what the Law required, ²⁸Simeon took the child in his arms, and gave thanks to God:

²⁹"Now, Lord, you have kept your promise, and you may let your servant go in peace.

³⁰With my own eyes I have seen your salvation,

³¹which you have prepared in the presence of all peoples:

³²A light to reveal your way to the Gentiles, and bring glory to your people Israel."

³³The child's father and mother were amazed at the things Simeon said about him. ³⁴Simeon blessed them and said to Mary, his mother, "This child is chosen by God for the destruction and the salvation of many in Israel. He will be a sign from God which many people will speak against, ³⁵and so reveal their secret thoughts. And sorrow, like a sharp sword, will break your own heart."

Moved by the Spirit, he went ²⁷ into the temple courts. When the parents brought in the child Jesus to do for him as the custom of the Law required, Simeon took ²⁸ him in his arms and praised God, saying:

"Sovereign Lord, as you ²⁹ promised, now dismiss your servant in peace.

For my eyes have seen ³⁰ your salvation,

which you have prepared ³¹ in the sight of all people, a light for revelation to ³² the Gentiles

and for glory to your people Israel."

The child's father and ³³ mother marveled at what was said about him. Then ³⁴ Simeon blessed them and said to Mary, his mother: "This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against, so that the thoughts ³⁵ of many hearts will be revealed. And a sword will pierce your own soul too."

27. **Led by the Spirit.** The Holy Spirit directed him. Compare *Acts 8:29*. **What the Law required.** The ritual of the Law was strictly obeyed, because Jesus lived under the Law.

28. **And gave thanks to God.** The "prophetic speeches" of Elizabeth, Mary and Simeon form a chain. Mary sings of the Messiah [who will come through her]; Zechariah praises the salvation of Israel; and Simeon announces a light to the Gentiles. Note Simeon announces Jesus as a *suffering* Messiah (*verses 34-35*), who would both destroy and save.

32. **A light to reveal your way.** Simeon announces that God's plans include the Gentiles. James later quotes the prophet Amos in *Acts 15:15-18*. See also *Isa. 9:2; 49:6*.

33. **Were amazed.** That Simeon should know the child, and the things which he was predicting.

34. **For the destruction and salvation of many.** Christ destroyed the hopes of those who looked for a political Messiah. Unbelievers would "fall on him" and be broken to pieces (*see notes on Matt. 21:42-44*). Christ brought a universal Kingdom, prepared for all nations. Many would reach out in faith to seize his act of sacrifice and make themselves part of it. See what Paul said in *2 Cor. 2:16*.

35. **And sorrow, like a sharp sword.** Happiness and sorrow will both fill her heart. He would be a king, but he must go by way of the Cross. The preaching of Christ produces either hate or love.

³⁶There was a prophetess named Anna, daughter of Phanuel, of the tribe of Asher. She was an old woman who had been married for seven years, ³⁷and then had been a widow for eighty-four years. She never left the temple; day and night she worshiped God, fasting and praying. ³⁸That very same hour she arrived and gave thanks to God, and spoke about the child to all who were waiting for God to redeem Jerusalem.

There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was very old; she had lived with her husband seven years after her marriage, and then was a widow 37 until she was eighty-four. She never left the temple but worshiped night and day, fasting and praying. Coming 38 up to them at that very moment, she gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem.

The Return to Nazareth

³⁹When they had finished doing all that was required by the law of the Lord, they returned to Galilee, to their home town of Nazareth. ⁴⁰The child grew and became strong; he was full of wisdom, and God's blessings were with him.

When Joseph and Mary 39 had done everything required by the Law of the Lord, they returned to Galilee to their own town of Nazareth. And the child grew 40 and became strong; he was filled with wisdom, and the grace of God was upon him.

The Boy Jesus in the Temple

⁴¹Every year the parents of Jesus went to Jerusalem for the Feast of Passover. ⁴²When Jesus was twelve years old, they went to the feast as

The Boy Jesus at the Temple

Every year his parents 41 went to Jerusalem for the Feast of the Passover. When 42 he was twelve years old, they went up to the feast, accord-

36. A prophetess named Anna. One who spoke by inspiration. Daughter of Phanuel. Who must have been well known at that time. Of the tribe of Asher. One of the Twelve Tribes, occupying land on the sea coast between Sidon and Carmel.

37. A widow for eighty-four years. It was not unusual for a girl to marry at twelve years of age, so Anna must have been at least 103 years old at this time. Unusual, but still very possible. She evidently lived inside the temple walls, and probably was given living space because of her holy life.

38. And spoke about the child. She announced to all that he was the promised child. She knew this by inspiration.

39. They returned to Galilee. Luke does not mention the visit of the Magi, the escape into Egypt, and the return from there. Matthew tells about this in chapter 2. To their home town of Nazareth. A mountain village in southern Galilee. This will be the home of Jesus until he is 30 years old.

40. The child grew and became strong. He experienced human life to its fullest, by growing up in a normal childhood. He was full of wisdom. "The divine nature revealed its own wisdom in proportion to the measure of the bodily growth."—Cyril. See *1 Tim. 3:16*. One of the riddles of time, is that the God-man should become a baby, not only in body, but in mind and wisdom as well. (Compare *Phil. 2:6-11*.)

41. Went to Jerusalem. The Law required every male Jew to come to the temple at Jerusalem three times a year, for the Feasts of Passover, Pentecost, and Tabernacles [also called the Feast of Booths, and Succoth; similar to our Thanksgiving]. Women were not required to attend, but they often did, to worship God.

42. When Jesus was twelve years old. At age twelve, a Jewish boy became a legal adult. From this time on it would be Jesus' personal responsibility to obey the Law.

usual. ⁴³When the days of the feast were over, they started back home, but the boy Jesus stayed in Jerusalem. His parents did not know this; ⁴⁴they thought that he was with the group, so they traveled a whole day, and then started looking for him among their relatives and friends. ⁴⁵They did not find him, so they went back to Jerusalem looking for him. ⁴⁶On the third day they found him in the temple, sitting with the Jewish teachers, listening to them and asking questions. ⁴⁷All who heard him were amazed at his intelligent answers. ⁴⁸His parents were amazed when they saw him, and his mother said to him, "Son, why have you done this to us? Your father and I have been terribly worried trying to find you."

⁴⁹He answered them, "Why did you have to look for me? Didn't you know that I have to be in my Father's house?" ⁵⁰But they did not understand what he said to them.

⁵¹So Jesus went back with them to Nazareth, where he was obedient to them. His mother

ing to the custom. After the ⁴³ feast was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it. Thinking he ⁴⁴ was in their company, they traveled on for a day. Then they began looking for him among their relatives and friends. When they did not ⁴⁵ find him, they went back to Jerusalem to look for him. After three days they found ⁴⁶ him in the temple courts, sitting among the teachers, listening to them and asking them questions. Everyone ⁴⁷ who heard him was amazed at his understanding and his answers. When his parents ⁴⁸ saw him, they were astonished. His mother said to him, "Son, why have you treated us like this? Your father and I have been anxiously searching for you."

"Why were you searching ⁴⁹ for me?" he asked. "Didn't you know I had to be in my Father's house?" But they did not understand what he meant.

Then he went down to Na- ⁵¹ zareth with them and was obedient to them. But his mother treasured all these

43. When the days of the feast were over. The seven days of the Passover week. Jesus stayed in Jerusalem. Because he was preoccupied in his talk with the Jewish teachers.

44. With the group. People traveled in large groups for protection against wild animals and bandits, as well as to have someone to talk to. Since Jesus had probably been there every year, it would be reasonable for them to think he was somewhere in the crowd of people. Therefore, they did not begin to search for him until the end of the first day's travel.

46. On the third day. That is, on the third day after they had last seen him. In the temple. There were porches and rooms in the Women's Court where the teachers of the Law taught classes regularly. Sitting with the Jewish teachers. Some of the greatest teachers in Jewish history lived about this time: Hillel, Simeon, and Gamaliel. Asking questions. This was the normal format for classes.

49. Why did you have to look for me? Didn't you know that I had to be in my Father's house? They should have come straight to the temple. These words first reveal his consciousness of his "super-normal" birth.

50. But they did not understand. They thought of him as "their son," and did not understand what he said about his Father's house.

51. So Jesus went back with them. His heart drew him to the Father's house, but duty called him back to Galilee. [Luke gives this isolated event from Jesus' childhood. There would have been more, if Luke had more to tell. Verses 41-52 are all we know of Jesus' early years.]

treasured all these things in her heart. ⁵²And Jesus grew, both in body and in wisdom, gaining favor with God and men.

The Preaching of John the Baptist

(Also *Matt. 3:1-12; Mark 1:1-8; John 1:19-28*)

3 It was the fifteenth year of the rule of Emperor Tiberius; Pontius Pilate was governor of Judea, Herod was ruler of Galilee, and his brother Philip ruler of the territory of Iturea and Trachonitis; Lysanias was ruler of Abilene, ²and Annas and Caiaphas were high priests. It was at this time that the word of God came to John, the son of Zechariah, in the desert. ³So John went throughout the whole territory of the Jordan River. "Turn away from your sins and be baptized," he preached, "and God will forgive your sins." ⁴As the prophet Isaiah had written in his book,

"Someone is shouting in the desert:
'Get the Lord's road ready for him;
make a straight path for him to travel!

⁵All low places must be filled up,
all hills and mountains leveled off.

The winding roads must be made
straight,
and the rough paths made smooth.

things in her heart. And ⁵²Jesus grew in wisdom and stature, and in favor with God and men.

John the Baptist Prepares the Way

3 In the fifteenth year of the reign of Tiberius Caesar—when Pontius Pilate was governor of Judea, Herod tetrarch of Galilee, his brother Philip tetrarch of Iturea and Trachonitis, and Lysanias tetrarch of Abilene—and during the high-priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the desert. He went into all the country around the Jordan, preaching a baptism of repentance for the forgiveness of sins. As is written in the book of the words of Isaiah the prophet:

"A voice of one calling in the desert,

'Prepare the way for the Lord,

make straight paths for him.

Every valley shall be filled in,

and every mountain and hill leveled off.

The crooked roads shall become straight,

and the rough ways smooth.

52. And Jesus grew. Jesus grew up in a remote province of the Roman Empire, a province conquered by occupation troops, in a little country village whose name was a "proverb" for futility, in poverty and manual labor in a carpenter shop. Perhaps this is God's "SENSE OF HUMOR" (compare *1 Cor. 1:27-28*). But Jesus had the supervision by Mary and Joseph, the Old Testament scriptures, the worship in the synagogue at Nazareth (*Luke 4:16*), the Feasts in the temple at Jerusalem (*Luke 2:41*), and the constant communion of his spirit with God, his heavenly Father. **Gaining favor.** Eighteen years of silence are covered in this verse. Some have questioned how Jesus could gain favor, if he was pure and sinless already. But since he shared our human nature (*Rom. 8:3*), he would be expected to grow and gain favor as humans do. Note that one of Jesus' favorite names for himself was "SON OF MAN."

1. It was the fifteenth year of the rule of Emperor Tiberius. Tiberius was the step-son of Emperor Augustus (*Luke 2:1*), and followed him as Emperor. Luke gives great detail to pinpoint the date of this. It would be 26 A.D. by our calendar.

2. Annas and Caiaphas were high priests. The Jews accepted only one high priest, who held that position for life. But Pilate, the Roman governor, had set aside Annas, and appointed Caiaphas, son-in-law of Annas, as high priest in his place. Both were called high priests at the same time. **The word of God came to John.** This is God's call for John to begin his work. John is 30 years old at this point, 6 months older than Jesus.

3. So John went throughout the whole territory. See notes on *Matt. 3:1-12*.

'All mankind will see God's salvation!'"

⁷Crowds of people came out to John to be baptized by him. "You snakes!" he said to them. "Who told you that you could escape from God's wrath that is about to come? ⁸Do the things that will show that you have turned from your sins. And don't start saying among yourselves, 'Abraham is our ancestor.' I tell you that God can take these rocks and make descendants for Abraham! ⁹The ax is ready to cut down the trees at the roots; every tree that does not bear good fruit will be cut down and thrown in the fire."

¹⁰The people asked him, "What are we to do, then?"

¹¹He answered, "Whoever has two shirts must give one to the man who has none, and whoever has food must share it."

¹²Some tax collectors came to be baptized, and they asked him, "Teacher, what are we to do?"

¹³"Don't collect more than is legal," he told them.

¹⁴Some soldiers also asked him, "What about us? What are we to do?"

He said to them, "Don't take money from anyone by force or accuse anyone falsely. Be content with your pay."

¹⁵People's hopes began to rise, and they began to wonder about John, thinking that perhaps he might be the Messiah. ¹⁶So John said to all of them, "I baptize you with water, but one who is much greater than I is coming. I am not good enough even to untie his sandals. He will baptize

And all mankind shall see God's salvation."

John said to the crowds coming out to be baptized by him, "You brood of vipers! Who warned you to flee from the coming wrath? Produce fruit in keeping with repentance. And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham. The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire."

"What should we do then?" the crowd asked.

John answered, "The man with two tunics should share with him who has none, and the one who has food should do the same."

Tax collectors also came to be baptized. "Teacher," they asked, "what should we do?"

"Don't collect any more than you are required to," he told them.

Then some soldiers asked him, "And what should we do?"

He replied, "Don't extort money and don't accuse people falsely—be content with your pay."

The people were waiting expectantly and were all wondering in their hearts if John might possibly be the Christ. John answered them all, "I baptize you with water. But one more powerful than I will come, the thongs of whose sandals I

7. **You snakes!** John said this to the Pharisees (*Matt. 3:7*).

10-11. **What are we to do, then?** The baptized must be taught; and those who baptized them are required to teach them (*Matt. 28:19-20*). John's answer gives his moral code - which is more concerned with external conduct, while Jesus puts more stress on the inner motives that create the outward conduct. [John preached *renewal*; Jesus came to make possible a *new birth*. See notes on *Acts 19:1-7*.]

12-13. **Some tax collectors.** Jews who collected taxes for the Roman Occupatin Government.

14. **Some soldiers also asked him.** These were probably Jews or Gentiles converted to Judaism who were part of the Roman army.

you with the Holy Spirit and fire. ¹⁷He has his winnowing shovel with him, to thresh out all the grain and gather the wheat into his barn; but he will burn the chaff in a fire that never goes out."

¹⁸In many different ways John urged the people as he preached the Good News to them. ¹⁹But John spoke against Governor Herod, because he had married Herodias, his brother's wife, and had done many other evil things. ²⁰Then Herod did an even worse thing by putting John in prison.

The Baptism of Jesus

(Also *Matt. 3.13-17; Mark 1.9-11*)

²¹After all the people had been baptized, Jesus also was baptized. While he was praying, heaven was opened, ²²and the Holy Spirit came down upon him in bodily form, like a dove. And a voice came from heaven, "You are my own dear Son. I am well pleased with you."

The Genealogy of Jesus

(Also *Matt. 1.1-17*)

²³When Jesus began his work he was about thirty years old; he was the son, so people thought, of Joseph, who was the son of Heli, ²⁴the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, ²⁵the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai,

am not worthy to untie. He will baptize you with the Holy Spirit and fire. His ¹⁷ winnowing fork is in his hand to clear his threshing floor and to gather the wheat into his barn, but he will burn up the chaff with unquenchable fire." And with many other words John exhorted the people and preached the good news to them. ¹⁸

But when John rebuked ¹⁹ Herod the tetrarch because of Herodias, his brother's wife, and all the other evil things he had done. Herod ²⁰ added this to them all; He locked John up in prison.

The Baptism and Genealogy of Jesus

When all the people were ²¹ being baptized, Jesus was baptized too. And as he was praying, heaven was opened and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: "You are my ²² Son, whom I love; with you I am well-pleased."

Now Jesus himself was a- ²³ bout thirty years old when he began his ministry. He was the son, so it was thought, of Joseph, the son of Heli, the ²⁴ son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, the son of Mattathias, ²⁵ the son of Amos, the son of Nahum, the son of Esli, the

19-20. **But John spoke against Governor Herod.** See notes on *Matt. 14:1-12*.

21-22. **Jesus also was baptized.** See notes on *Matt. 3:13-17*. Luke alone points out that Jesus was praying when heaven was opened and the Holy Spirit came down like a dove. Luke shows Jesus praying at each crisis in his life.

23-38. **When Jesus began his work.** Luke gives the Genealogy of Jesus, and this is compared with Matthew's Genealogy in notes on *Matt. 1:1-17*. Luke evidently gives the family record of Mary, since *Heli* was *her* father. Joseph's father was Jacob. This was "standard practice" to state it as Luke does, and the Jews, who were very accurate about such things, did not dispute either set of "family records." **He was the son, so people thought, of Joseph.** Joseph was Jesus' LEGAL father, and perhaps only Mary and Joseph [at this time] knew the Miraculous Birth of Jesus. [See note on *Matt. 27:56* about the difficulty of tracing names at this time.]

²⁶the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, ²⁷the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, ²⁸the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, ²⁹the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, ³⁰the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, ³¹the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, ³²the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, ³³the son of Amminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, ³⁴the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, ³⁵the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, ³⁶the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, ³⁷the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, ³⁸the son of Enos, the son of Seth, the son of Adam, the son of God.

The Temptation of Jesus

(Also *Matt. 4.1-11; Mark 1.12-13*)

4 Jesus returned from the Jordan full of the Holy Spirit, and was led by the Spirit into the desert, ²where he was tempted by the Devil for forty days. In all that time he ate nothing, so that he was hungry when it was over.

³The Devil said to him, "If you are God's Son, order this stone to turn into bread."

⁴Jesus answered, "The scripture says, 'Man cannot live on bread alone.'"

son of Naggai, the son of 26
Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, 27
the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, 28
the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, the son of Amminadab, the son of Ram, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, 29
the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of God. 30
31
32
33
34
35
36
37
38

The Temptations of Jesus

4 Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert, where for forty days he was tempted by the devil. He ate nothing during those days, and at the end of them he was hungry. 2

The devil said to him, "If you are the Son of God, tell this stone to become bread." 3

Jesus answered, "It is written: 'Man does not live on bread alone.'" 4

1. And was led by the Spirit into the desert. See notes on *Matt. 4:1-11*.

⁸Then the Devil took him up and showed him in a second all the kingdoms of the world. ⁹“I will give you all this power, and all the wealth,” the Devil told him. ¹⁰“It was all handed over to me and I can give it to anyone I choose. ¹¹All this will be yours, then, if you kneel down before me.”

⁸Jesus answered, “The scripture says, ‘Worship the Lord your God and serve only him!’”

⁹Then the Devil took him to Jerusalem and set him on the highest point of the temple, and said to him, ¹⁰“If you are God’s Son, throw yourself down from here. ¹¹For the scripture says, ‘God will order his angels to take good care of you.’ ¹²It also says, ‘They will hold you up with their hands so that not even your feet will be hurt on the stones.’”

¹²Jesus answered him, “The scripture says, ‘You must not put the Lord your God to the test.’”

¹³When the Devil finished tempting Jesus in every way, he left him for a while.

Jesus Begins His Work in Galilee

(Also *Matt. 4.12-17; Mark 1.14-15*)

¹⁴Then Jesus returned to Galilee, and the power of the Holy Spirit was with him. The news about him spread throughout all that territory. ¹⁵He taught in their synagogues and was praised by all.

The devil led him up to a high place and showed him in an instant all the kingdoms of the world. And he said to him, “I will give you all their authority and splendor, for it has been given to me, and I can give it to anyone I want to. So if you worship me, it will all be yours.”

Jesus answered, “It is written: ‘Worship the Lord your God and serve him only.’”

The devil led him to Jerusalem and had him stand on the highest point of the temple. “If you are the Son of God,” he said, “throw yourself down from here. For it is written:

‘He will command his angels concerning you to guard you carefully; and they will lift you up in their hands, so that you will not strike your foot against a stone.’”

Jesus answered, “It says: ‘Do not put the Lord your God to the test.’”

Jesus Rejected at Nazareth

When the devil had finished all these temptations, he left him until an opportune time.

Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. He taught in their synagogues, and everyone praised him.

14. Then Jesus returned to Galilee. For the events before the return, see note on *Matt. 4:12*. And the power of the Holy Spirit was with him. He had conquered Satan in the Temptation. Conquering evil gives new strength.

15. He taught in their synagogues. See note on *Matt. 4:23*. Synagogue: the place where Jews met every Sabbath day for their public worship; it was also used as a social center and as a school for Jewish children during week days.

Jesus Rejected at Nazareth

(Also *Matt. 13.53-58; Mark 6.1-6*)

¹⁶Then Jesus went to Nazareth, where he had been brought up, and on the Sabbath day he went as usual to the synagogue. He stood up to read the Scriptures, ¹⁷and was handed the book of the prophet Isaiah. He unrolled the scroll and found the place where it is written,

¹⁸"The Spirit of the Lord is upon me, because he has chosen me to preach the Good News to the poor.

He has sent me to proclaim liberty to the captives, and recovery of sight to the blind; to set free the oppressed,

¹⁹ and announce the year when the Lord will save his people."

²⁰Jesus rolled up the scroll, gave it back to the attendant, and sat down. All the people in the synagogue had their eyes fixed on him. ²¹He began speaking to them, "This passage of scripture has come true today, as you heard it being read."

²²They were all well impressed with him, and marveled at the beautiful words that he spoke. They said, "Isn't he the son of Joseph?"

He went to Nazareth, ¹⁶ where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read. The scroll ¹⁷ of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:

"The Spirit of the Lord is ¹⁸ on me; therefore he has anointed me to preach good news to the poor.

He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, ¹⁹ to proclaim the year of the Lord's favor."

Then he rolled up the ²⁰ scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, and he said to them, "Today ²¹ this scripture is fulfilled in your hearing."

All spoke well of him and ²² were amazed at the gracious words that came from his lips. "Isn't this Joseph's son?" they asked.

16. He went as usual to the synagogue. All religious Jews went to the Sabbath worship. This was a "ready made" opportunity for Jesus to teach. Compare *Matt. 13:53-58* and see notes there. Matthew probably gives a different visit, making at least two visits with similar events. He stood up to read. Anyone could read, and he did grow up here.

17. The book of the prophet Isaiah. There were regular readings for each Sabbath, and this one was partly in the book of Isaiah. [Scroll: a book made by gluing pages together to form long strips, which were rolled up for storage.] And found the place. He read from *Isaiah 61:1-3*. [The quotation agrees more closely with the Septuagint, with a few words from *Isa. 58:6*.] Note how accurately this describes his mission.

20. Jesus rolled up the scroll. After doing this, he gave it back to the attendant who was responsible for the building and its furniture. and sat down. It was the custom to stand while reading, and to sit while teaching. Had their eyes fixed on him. One who "grew up there" was about to teach them for the first time. Since the "news about him spread throughout all that territory," there would be unusual interest in what he was about to say. His mother, brothers, sisters, and perhaps Joseph [since the date of his death is not known] were probably all here at the synagogue.

21-22. This passage of scripture has come true today. By his reading of it, and by his mission. We are not told all he taught, but the people were well impressed with him. Isn't he the son of Joseph? A "sour note" creeps in. Compare *Matt. 13:54-58; John 6:42*. Joseph was his "FOSTER FATHER," but probably

²³He said to them, "I am sure that you will quote this proverb to me, 'Doctor, heal yourself.' You will also say to me, 'Do here in your own home town the same things we were told happened in Capernaum.'" ²⁴I tell you this," Jesus added. "A prophet is never welcomed in his own home town. ²⁵Listen to me: it is true that there were many widows in Israel during the time of Elijah, when there was no rain for three and a half years and there was a great famine throughout the whole land. ²⁶Yet Elijah was not sent to a single one of them, but only to a widow of Zarephath, in the territory of Sidon. ²⁷And there were many lepers in Israel during the time of the prophet Elisha; yet not one of them was made clean, but only Naaman the Syrian."

²⁸All the people in the synagogue were filled with anger when they heard this. ²⁹They rose up, dragged Jesus out of town, and took him to the top of the hill on which their town was built, to throw him over the cliff. ³⁰But he walked through the middle of the crowd and went his way.

A Man with an Evil Spirit

(Also Mark 1.21-28)

³¹Then Jesus went to Capernaum, a town in Galilee, where he taught the people on the

Jesus said to them, "Surely **23** you will quote this proverb to me: 'Physician, heal yourself! Do here in your home town what we have heard that you did in Capernaum.'" "

"I tell you the truth," he **24** continued, "no prophet is accepted in his home town. I **25** assure you that there were many widows in Israel in Elijah's time, when the sky was shut for three and a half years and there was a severe famine throughout the land. **26** Yet Elijah was not sent to any of them, but to a widow in Zarephath in the region of Sidon. And there were many **27** in Israel with leprosy in the time of Elisha the prophet, yet not one of them was cleansed except Naaman the Syrian."

All the people in the syna- **28** gogue were furious when they heard this. They got up, **29** and took him to the brow of the hill on which the town was built, in order to throw him down the cliff. But he **30** walked right through the crowd and went on his way.

Jesus Drives Out an Evil Spirit

Then he went down to **31** Capernaum, a town in Galilee, and on the Sabbath be-

no one knew this but Mary and Joseph [and of course, Jesus himself]. They were both astonished and impressed by the words he spoke, and annoyed that one so "common" [he was a *local boy*] would teach them!

23-24. Doctor, heal yourself. He answers the whispers and the unspoken words in their minds. They had heard the news of his fame, but he is just a poor young man from a poor family to them. **A prophet is never welcomed in his own home town.** "*Familiarity breeds contempt.*"

25-27. Listen to me. He points out that Elijah saved a Sidonian widow in Zarephath; and Elisha healed Naaman, a Syrian leper. He points to the saving of the Gentiles.

28-30. Were filled with anger when they heard this. If the Gentiles could be saved, that meant they were as good as they were, and this filled them with rage! (*Compare Acts 22:22.*) **Dragged Jesus out of town.** In their anger, they are going to kill him. (*Compare notes on Matt. 5:21-22.*) **But he walked through the middle of the crowd.** He is calm, cool; they are wild with anger. This is not really a miracle. His *majesty* surprises and dazzles them.

31. Then Jesus went to Capernaum. Nazareth was in the hills; Capernaum was in the concavity of Lake Galilee.

Sabbath. ³²They were all amazed at the way he taught, because his words had authority. ³³There was a man in the synagogue who had the spirit of an evil demon in him; he screamed out in a loud voice, ³⁴"Ah! What do you want with us, Jesus of Nazareth? Are you here to destroy us? I know who you are: you are God's holy messenger!"

³⁵Jesus commanded the spirit, "Be quiet, and come out of the man!" The demon threw the man down in front of them and went out of him without doing him any harm.

³⁶They were all amazed, and said to one another, "What kind of words are these? With authority and power this man gives orders to the evil spirits, and they come out!" ³⁷And the report about Jesus spread everywhere in that region.

Jesus Heals Many People

(Also *Matt. 8.14-17; Mark 1.29-34*)

³⁸Jesus left the synagogue and went to Simon's home. Simon's mother-in-law was sick with a high fever, and they spoke to Jesus about her. ³⁹He went and stood at her bedside, and gave a command to the fever. The fever left her, and she got up at once and began to wait on them.

⁴⁰After sunset, all who had friends who were sick with various diseases brought them to Jesus; he placed his hands on every one of them and healed them all. ⁴¹Demons, also, went out from many people, screaming, "You are the Son of God!"

Jesus commanded them and would not let them speak, because they knew that he was the Messiah.

gan to teach the people. They ³² were amazed at his teaching, because his message had authority.

In the synagogue there was ³³ a man possessed by a demon, an evil spirit. He cried out at the top of his voice, "Ha! What do you want with ³⁴ us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!"

"Be quiet!" Jesus said ³⁵ sternly. "Come out of him!" Then the demon threw the man down before them all and came out without injuring him.

All the people were a- ³⁶ mazed and said to each other, "What is this teaching? With authority and power he gives orders to evil spirits and they come out!" And the news about him ³⁷ spread throughout the surrounding area.

Jesus Heals Many

Jesus left the synagogue ³⁸ and went to the home of Simon. Now Simon's mother-in-law was suffering from a high fever, and they asked Jesus to help her. So he bent ³⁹ over her and rebuked the fever, and it left her. She got up at once and began to wait on them.

When the sun was setting, ⁴⁰ the people brought to Jesus all who had various kinds of sickness, and laying his hands on each one, he healed them. Moreover, demons ⁴¹ came out of many people, shouting, "You are the Son of God!" But he rebuked them and would not allow them to speak, because they knew he was the Christ.

33-37. There was a man in the synagogue. See notes on *Mark 1:21-27*. Matthew does not give this account.

38-39. Simon's mother-in-law was sick. See notes on *Matt. 8:14-17*.

Jesus Preaches in the Synagogues

(Also Mark 1.35-39)

⁴²At daybreak Jesus left the town and went off to a lonely place. The people started looking for him, and when they found him they tried to keep him from leaving. ⁴³But he said to them, "I must preach the Good News of the Kingdom of God in other towns also, because that is what God sent me to do."

⁴⁴So he preached in the synagogues all over the country.

Jesus Calls the First Disciples

(Also Matt. 4.18-22; Mark 1.16-20)

5 One time Jesus was standing on the shore of Lake Gennesaret while the people pushed their way up to him to listen to the word of God. ²He saw two boats pulled up on the beach; the fishermen had left them and were washing the nets. ³Jesus got into one of the boats—it belonged to Simon—and asked him to push off a little from the shore. Jesus sat in the boat and taught the crowd.

⁴When he finished speaking, he said to Simon, "Push the boat out further to the deep water, and you and your partners let your nets down for a catch."

⁵"Master," Simon answered, "we worked hard all night long and caught nothing. But if you

At daybreak Jesus went ⁴² out to a solitary place. The people were looking for him and when they came to where he was, they tried to keep him from leaving them. But ⁴³ he said, "I must preach the good news of the kingdom of God to the other towns also, because that is why I was sent." And he kept on ⁴⁴ preaching in the synagogues of Judea.

The Calling of the First Disciples

5 One day as Jesus was standing by the Lake of Gennesaret, with the people crowding around him and listening to the word of God, he saw at the water's edge ² two boats, left there by the fishermen, who were washing their nets. He got into ³ one of the boats, the one belonging to Simon, and asked him to put out a little from shore. Then he sat down and taught the people from the boat.

When he had finished ⁴ speaking, he said to Simon, "Put out into deep water, and let down the nets for a catch."

Simon answered, "Mas- ⁵ ter, we've worked hard all night and haven't caught anything. But because you say so, I will let down the nets."

43. I must preach . . . in other towns also. See notes on Matt. 8:14-17.

1. While the people pushed their way up to him. When people have not been made prejudiced by false teachers, they are usually eager to hear the Word. Lake Gennesaret. Another name for Lake Galilee [also called Lake Tiberias].

2. He saw two boats. They belonged to Peter and Andrew; and James and John. See notes on Matt. 4:18-22.

3. It belonged to Simon. We know him better as Peter. And taught the crowd. He sat in the fishing boat to teach, so the crowd could not push against him.

4-5. Out further to the deep water. Where the fish are. Let your nets down for a catch. This is Jesus' promise that they will catch fish. But if you say so. They had worked hard all night without catching any fish, but if Christ says so, he will try again. Note that Simon Peter was already a disciple of Jesus (John 1:40-42).

say so, I will let down the nets." ⁶They let the nets down and caught such a large number of fish that the nets were about to break. ⁷So they motioned to their partners in the other boat to come and help them. They came and filled both boats so full of fish that they were about to sink. ⁸When Simon Peter saw what had happened, he fell on his knees before Jesus and said, "Go away from me, Lord! I am a sinful man!"

⁹He and the others with him were all amazed at the large number of fish they had caught.

¹⁰The same was true of Simon's partners, James and John, the sons of Zebedee. Jesus said to Simon, "Don't be afraid; from now on you will be catching men."

¹¹They pulled the boats on the beach, left everything, and followed Jesus.

Jesus Makes a Leper Clean

(Also *Matt. 8:1-4; Mark 1:40-45*)

¹²Once Jesus was in a certain town where there was a man who was covered with leprosy. When he saw Jesus, he threw himself down and begged him, "Sir, if you want to, you can make me clean!"

¹³Jesus reached out and touched him. "I do want to," he answered. "Be clean!" At once the leprosy left the man. ¹⁴Jesus ordered him, "Don't tell this to anyone, but go straight to the priest and let him examine you; then offer the sacrifice, as Moses ordered, to prove to everyone that you are now clean."

When they had done so, ⁶ they caught such a large number of fish that their nets began to break. So they signaled their partners in the other boat to come and help them, and they came and filled both boats so full that they began to sink. ⁷

When Simon Peter saw this, he fell at Jesus' knees and said, "Go away from me, Lord; I am a sinful man!" For he and all his companions were astonished at the catch of fish they had taken, and so were James ⁸ and John, the sons of Zebedee, Simon's partners. ⁹

Then Jesus said to Simon, "Don't be afraid; from now on you will catch men." So ¹⁰ they pulled their boats up on shore, left everything and followed him. ¹¹

The Man With Leprosy

While Jesus was in one of ¹² the towns, a man came along who was covered with leprosy. When he saw Jesus, he fell with his face to the ground and begged him, "Lord, if you are willing, you can make me clean."

Jesus reached out his hand ¹³ and touched the man. "I am willing," he said. "Be clean!" And immediately the leprosy left him.

Then Jesus ordered him, ¹⁴ "Don't tell anyone, but go, show yourself to the priest and offer the sacrifices that Moses commanded for your cleansing, as a testimony to them."

6. **That the nets were about to break.** "The schools of fish in Lake Galilee are things of wonder, black masses hundreds of yards long, as thick as they could pack themselves together, with their black fins sticking up out of the water. Any net would strain to hold such a heavy load."

8. **He fell on his knees before Jesus.** Amazed and frightened by the miracle which brought the fish into their nets.

10. **Jesus said to Simon.** He speaks to Simon, but he intends this for the others also (*Matt 4:19*).

11. **Left everything, and followed Jesus.** They were already disciples (*John 1:40-42*), but had continued to go on fishing. Now they will follow Jesus personally. From now on they will be catching men for Jesus. Together they will "let the nets down" at Pentecost, and harvest a large number.

12-16. **A man who was covered with leprosy.** See notes on *Matt. 8:1-4*.

¹⁵But the news about Jesus spread all the more widely, and crowds of people came to hear him and be healed from their diseases. ¹⁶But he would go away to lonely places, where he prayed.

Jesus Heals a Paralyzed Man

(Also *Matt. 9.1-8; Mark 2.1-12*)

¹⁷One day when Jesus was teaching, some Pharisees and teachers of the Law were sitting there who had come from every town in Galilee and Judea, and from Jerusalem. The power of the Lord was present for Jesus to heal the sick. ¹⁸Some men came carrying a paralyzed man on a bed, and they tried to take him into the house and lay him before Jesus. ¹⁹Because of the crowd, however, they could find no way to take him in. So they carried him up on the roof, made an opening in the tiles, and let him down on his bed into the middle of the group in front of Jesus. ²⁰When Jesus saw how much faith they had, he said to the man, "Your sins are forgiven you, my friend."

²¹The teachers of the Law and the Pharisees began to say to themselves, "Who is this man who speaks against God in this way? No man can forgive sins; God alone can!"

²²Jesus knew their thoughts and said to them, "Why do you think such things? ²³Is it easier to say, 'Your sins are forgiven you,' or to say, 'Get up and walk'? ²⁴I will prove to you, then, that the Son of Man has authority on earth to forgive sins." So he said to the paralyzed man, "I tell you, get up, pick up your bed, and go home!"

²⁵At once the man got up before them all, took the bed he had been lying on, and went home, praising God. ²⁶They were all completely amazed! Full of fear, they praised God, saying, "What marvelous things we have seen today!"

Yet the news about him ¹⁵ spread all the more, so that crowds of people came to hear him and to be healed of their sicknesses. But Jesus ¹⁶ often withdrew to lonely places and prayed.

Jesus Heals a Paralytic

One day as he was teach- ¹⁷ ing, Pharisees and teachers of the law, who had come from every village of Galilee and from Judea and Jerusalem, were sitting there. And the power of the Lord was present for him to heal the sick. Some men came ¹⁸ carrying a paralytic on a mat and tried to take him into the house to lay him before Jesus. When they could not ¹⁹ find a way to do this because of the crowd, they went up on the roof and lowered him on his mat through the tiles into the middle of the crowd, right in front of Jesus.

When Jesus saw their ²⁰ faith, he said, "Friend, your sins are forgiven."

The Pharisees and the ²¹ teachers of the law began thinking to themselves, "Who is this fellow who speaks blasphemy? Who can forgive sins but God alone?"

Jesus knew what they were ²² thinking and asked, "Why are you thinking these things in your hearts? Which is ²³ easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? But that you may ²⁴ know that the Son of Man has authority on earth to forgive sins . . ." He said to the paralyzed man, "I tell you, get up, take your mat and go ²⁵ home." Immediately he stood up in front of them, took what he had been lying on and went home praising God. Everyone was amazed ²⁶ and gave praise to God. They were filled with awe and said, "We have seen remarkable things today."

Jesus Calls Levi

(Also *Matt. 9.9-13; Mark 2.13-17*)

²⁷After this, Jesus went out and saw a tax collector named Levi, sitting in his office. Jesus said to him, "Follow me." ²⁸Levi got up, left everything, and followed him.

²⁹Then Levi had a big feast in his house for Jesus, and there was a large number of tax collectors and other people at the table with them.

³⁰Some Pharisees and teachers of the Law who belonged to their group complained to Jesus' disciples. "Why do you eat and drink with tax collectors and outcasts?" they asked.

³¹Jesus answered them, "People who are well do not need a doctor, but only those who are sick. ³²I have not come to call the respectable people to repent, but the outcasts."

The Question about Fasting

(Also *Matt. 9.14-17; Mark 2.18-22*)

³³Some people said to Jesus, "The disciples of John fast frequently and offer up prayers, and the disciples of the Pharisees do the same; but your disciples eat and drink."

³⁴Jesus answered, "Do you think you can make the guests at a wedding party go without food as long as the bridegroom is with them? Of course not! ³⁵But the time will come when the bridegroom will be taken away from them, and they will go without food in those days."

The Calling of Levi

After this, Jesus went out and saw a tax collector by the name of Levi sitting at his tax booth. "Follow me," Jesus said to him, and Levi got up, ²⁸left everything and followed him. Then Levi held a great ²⁹banquet for Jesus at his house, and a large crowd of tax collectors and others were eating with them. But ³⁰the Pharisees and the teachers of the law who belonged to their sect complained to his disciples, "Why do you eat and drink with tax collectors and 'sinners'?"

Jesus answered them, "It ³¹is not the healthy who need a doctor, but the sick. I have ³²not come to call the righteous, but sinners to repentance."

Jesus Questioned About Fasting

They said to him, "John's ³³disciples often fast and pray, and so do the disciples of the Pharisees, but yours go on eating and drinking."

Jesus answered, "Can you ³⁴make the guests of the bridegroom fast while he is with them? But the time will come ³⁵when the bridegroom will be taken from them; in those days they will fast."

27-39. And saw a tax collector named Levi. We know this man better as Matthew. See notes on *Matt. 9.9-17*. All the "inner circle" of disciples had been disciples of John the Baptist, who then left him to follow Christ (*Acts 1:20-21*). All had continued to work at their jobs until this official call from Jesus. Matthew Levi, too, leaves everything to follow Jesus. Then Levi had a big feast in his house. To have Jesus meet his fellow tax-collectors. (See note on *Matt. 9:10*.) The disciples of John fast frequently. [Fast: to go without food for a while as a religious duty.] But your disciples eat and drink. They said this to scold Jesus [and his disciples] for attending this feast. Jesus shows that "fasting" should not be an empty formality, but should be done with real meaning. But it is "out of place" at some times. And no one wants new wine after drinking old wine. This is the final answer to the question in verse 33. Only Luke tells this. The disciples of John drank the old wine of Jewish orthodoxy, and did not like the

³⁶Jesus told them this parable also, "No one tears a piece off a new coat to patch up an old coat. If he does, he will have torn the new coat, and the piece of new cloth will not match the old. ³⁷Nor does anyone pour new wine into used wineskins. If he does, the new wine will burst the skins, the wine will pour out, and the skins will be ruined. ³⁸No! New wine should be poured into fresh skins! ³⁹And no one wants new wine after drinking old wine. 'The old is better,' he says."

The Question about the Sabbath

(Also *Matt. 12.1-8; Mark 2.23-28*)

6 Jesus was walking through some wheat fields on a Sabbath day. His disciples began to pick the heads of wheat, rub them in their hands, and eat the grain. ²Some Pharisees said, "Why are you doing what our Law says you cannot do on the Sabbath?"

³Jesus answered them, "Haven't you read what David did when he and his men were hungry? ⁴He went into the house of God, took the bread offered to God, ate it, and gave it also to his men. Yet it is against our Law for anyone to eat it except the priests."

⁵And Jesus concluded, "The Son of Man is Lord of the Sabbath."

The Man with a Crippled Hand

(Also *Matt. 12.9-14; Mark 3.1-6*)

⁶On another Sabbath Jesus went into a synagogue and taught. A man was there whose right

He told them this parable: **36**
 "No one tears a patch from a new garment and sews it on an old one. If he does, he will have torn the new garment, and the patch from the new will not match the old. **37**
 And no one pours new wine into old wineskins. If he does, the new wine will burst the skins, the wine will run out and the wineskins will be ruined. **38**
 No, new wine must be poured into new wineskins. And no one after drinking old wine wants the new, for he says, 'The old is better.' **39**

Lord of the Sabbath

6 One Sabbath Jesus was going through the grain-fields, and his disciples began to pick some heads of grain, rub them in their hands and eat the kernels. **2**
 Some of the Pharisees asked, "Why are you doing what is unlawful on the Sabbath?"

Jesus answered them, **3**
 "Have you never read what David did when he and his companions were hungry? He entered the house of God, and taking the consecrated bread, he ate what is lawful only for priests to eat. And he also gave some to his companions." **4**
 Then Jesus said to them, "The Son of Man is Lord of the Sabbath." **5**

On another Sabbath he **6**
 went into the synagogue and was teaching, and a man was there whose right hand was

new wine of the grace and freedom of the Gospel. Note there is no comparison being made between the old and the new. The point is that the one who drinks the old will not even try the new because he thinks the old is better.

1-5. **Through some wheat fields on a Sabbath day.** For notes on the argument with the Pharisees, see *Matt. 12:1-14*. [Note: *corn* is wheat or barley in England; oats in Scotland.]

6-11. **On another Sabbath.** For notes about the healing of the crippled hand, see *Matt. 12:9-15*.

hand was crippled. ⁷Some teachers of the Law and Pharisees wanted some reason to accuse Jesus of doing wrong; so they watched him very closely to see if he would cure on the Sabbath. ⁸But Jesus knew their thoughts and said to the man with the crippled hand, "Stand up and come here to the front." The man got up and stood there. ⁹Then Jesus said to them, "I ask you: What does our Law allow us to do on the Sabbath? To help or to harm? To save a man's life or destroy it?" ¹⁰He looked around at them all, then said to the man, "Stretch out your hand." He did so, and his hand became well again.

¹¹But they were filled with rage and began to discuss among themselves what they could do to Jesus.

Jesus Chooses the Twelve Apostles

(Also *Matt. 10.1-4; Mark 3.13-19*)

¹²At that time Jesus went up a hill to pray, and spent the whole night there praying to God. ¹³When day came he called his disciples to him and chose twelve of them, whom he named apostles: ¹⁴Simon (whom he also named Peter) and his brother Andrew; James and John, Philip and Bartholomew, ¹⁵Matthew and Thomas, James, the son of Alphaeus, and Simon (who was called the Patriot), ¹⁶Judas, the son of James, and Judas Iscariot, who became the traitor.

shriveled. The Pharisees and the teachers of the law were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal on the Sabbath. But Jesus knew what they were thinking and said to the man with the shriveled hand, "Get up and stand in front of everyone." So he got up and stood there.

Then Jesus said to them, "I ask you, which is lawful on the Sabbath: to do good or to do evil, to save life or to destroy it?"

He looked around at them all, and then said to the man, "Stretch out your hand." He did so, and his hand was completely restored. But they were furious and began to discuss with one another what they might do to Jesus.

The Twelve Apostles

One of those days Jesus went out into the hills to pray, and spent the night praying to God. When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles: Simon (whom he named Peter), his brother Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Simon who was called the Zealot, Judas son of James, and Judas Iscariot, who became a traitor.

12. **Jesus went up a hill to pray.** Jesus prepared for each crisis or important event, by praying.

13. **He called his disciples to him.** Out of these, he chooses twelve and appoints them to a special work. The word "apostle" means messenger - one sent on a mission. It was not a technical term, but a work description. For notes on this and a comparison of the lists of apostles, see *Matt. 10:1-5*.

Jesus Teaches and Heals

(Also Matt. 4.23-25)

¹⁷Coming down from the hill with them, Jesus stood on a level place with a large number of his disciples. A great crowd of people was there from all over Judea, and from Jerusalem, and from the coast cities of Tyre and Sidon; ¹⁸they came to hear him and to be healed of their diseases. Those who were troubled by evil spirits also came and were healed. ¹⁹All the people tried to touch him, for power was going out from him and healing them all.

Happiness and Sorrow

(Also Matt. 5.1-12)

²⁰Jesus looked at his disciples and said,

“Happy are you poor;
the Kingdom of God is yours!

²¹“Happy are you who are hungry now;
you will be filled!

“Happy are you who weep now;
you will laugh!

²²“Happy are you when men hate you, and reject you, and insult you, and say that you are evil, because of the Son of Man! ²³Be glad when that happens, and dance for joy, because a great reward is kept for you in heaven. For their ancestors did the very same things to the prophets.

²⁴“But how terrible for you who are rich
now;
you have had your easy life!

Blessings and Woes

He went down with them ¹⁷
and stood on a level place. A
large crowd of his disciples
was there and a great number
of people from all over
Judea, from Jerusalem, and
from the seacoast of Tyre and
Sidon, who had come to hear
him and to be healed of their
diseases. Those troubled by
evil spirits were cured, and
the people all tried to touch
him, because power was
coming from him and heal-
ing them all. ¹⁸
¹⁹

Looking at his disciples, ²⁰
he said:

“Blessed are you who are
poor,
for yours is the kingdom
of God.

Blessed are you who hun- ²¹
ger now,
for you will be satisfied.

Blessed are you who weep
now,
for you will laugh.

Blessed are you when men ²²
hate you,
when they exclude you
and insult you
and reject your name as
evil,
because of the Son of
Man.

“Rejoice in that day and ²³
leap for joy, because great is
your reward in heaven. For
that is how their fathers
treated the Prophets.

“But woe to you who are ²⁴
rich,
for you have already re-
ceived your comfort.

17-19. **Jesus stood on a level place.** This leads into Luke's version of the Sermon on the Mount (which Matthew gives in much greater detail). Only Luke tells us the Sermon was preceded by healing the crowds of sick.

20-23. **Happy.** These beatitudes are given more fully by Matthew. See notes on *Matt. 5:1-12*. **Kingdom of God.** Luke uses this phrase, while Matthew uses *Kingdom of heaven*. This shows the two phrases are interchangeable and mean the same thing.

24-26. **But how terrible for you who are rich now.** Matthew does not give these. Jesus lists four “horrors” which are the exact opposite of the beatitudes he had just given, and the meaning will be found in the comparison. **Rich now.** Those who are so much “IN LOVE” with this present “world” that they

²⁵“How terrible for you who are full now;
you will go hungry!

“How terrible for you who laugh now;
you will mourn and weep!

²⁶How terrible when all men speak well of
you; because their ancestors said the very same
things to the false prophets.”

Love for Enemies

(Also Matt. 5:38-48; 7:12a)

²⁷“But I tell you who hear me: Love your
enemies, do good to those who hate you, ²⁸bless
those who curse you, and pray for those who
mistreat you. ²⁹If anyone hits you on one cheek,
let him hit the other one too; if someone takes
your coat, let him have your shirt as well. ³⁰Give
to everyone who asks you for something, and
when someone takes what is yours, do not ask for
it back. ³¹Do for others just what you want them
to do for you.

³²“If you love only the people who love you,
why should you receive a blessing? Even sinners
love those who love them! ³³And if you do good
only to those who do good to you, why should
you receive a blessing? Even sinners do that!

³⁴And if you lend only to those from whom you
hope to get it back, why should you receive a
blessing? Even sinners lend to sinners, to get

Woe to you who are well
fed now,
for you will go hungry,
Woe to you who laugh
now,
for you will mourn and
weep.
Woe to you when all men ²⁶
speak well of you,
for that is how their
fathers treated the
false prophets.

Love for Enemies

“but I tell you who hear ²⁷
me: Love your enemies, do
good to those who hate you,
bless those who curse you, ²⁸
pray for those who mistreat
you. If someone strikes you ²⁹
on one cheek, turn to him the
other also. If someone takes
your cloak, do not stop him
from taking your tunic. Give ³⁰
to everyone who asks you,
and if anyone takes what be-
longs to you, do not demand
it back. Do to others as you ³¹
would have them do to you.

“If you love those who love ³²
you, what credit is that to
you? Even ‘sinners’ love
those who love them. And if ³³
you do good to those who are
good to you, what credit is
that to you? Even ‘sinners’
do that. And if you lend to ³⁴
those from whom you expect
repayment, what credit is
that to you? Even ‘sinners’
lend to ‘sinners,’ expecting

have become proud, arrogant, and unteachable. Such as these disqualify themselves for Christ's spiritual Kingdom. **Full now.** Those who are completely satisfied with material things. They have no deep sense of spiritual need, no desire to be “put right” with God. Because they have made this *world* their “god,” they will *go hungry* when all that is material is stripped away. **Laugh now.** Not ordinary laughter, but those who make their sin and rebellion against God a *hilarious frolic*. These will not laugh when Jesus Comes and the dead are raised! Compare *Rev. 6:12-17*. **When all men speak well of you.** This is said specifically to the disciples. It is the exact opposite of *verse 22*. Whoever structures his life to please God will meet people who will hate, reject, and insult him, [as they did to Christ]. To get all men to speak well of you, you must join the false prophets. [These four “horrors” can be understood as four types of people. (1) Those who *worship* riches. (2) Those delighted with this present life. (3) Those who live only for pleasure. (4) Those who live only to get praise and glory.]

27-36. **Love your enemies.** See notes on *Matt. 5:38-48*.

back the same amount! ³⁵No! Love your enemies and do good to them; lend and expect nothing back. You will have a great reward, and you will be sons of the Most High God. For he is good to the ungrateful and the wicked. ³⁶Be merciful, just as your Father is merciful."

Judging Others

(Also *Matt. 7:1-5*)

³⁷"Do not judge others, and God will not judge you; do not condemn others, and God will not condemn you; forgive others, and God will forgive you. ³⁸Give to others, and God will give to you: you will receive a full measure, a generous helping, poured into your hands—all that you can hold. The measure you use for others is the one God will use for you."

³⁹And Jesus told them this parable, "One blind man cannot lead another one; if he does, both will fall into a ditch. ⁴⁰No pupil is greater than his teacher; but every pupil, when he has completed his training, will be like his teacher.

⁴¹"Why do you look at the speck in your brother's eye, but pay no attention to the log in your own eye? ⁴²How can you say to your brother, 'Please, brother, let me take that speck out of your eye,' yet not even see the log in your own eye? You hypocrite! Take the log out of your own eye first, and then you will be able to see and take the speck out of your brother's eye."

to be repaid in full. But love ³⁵ your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked. Be merciful, just as ³⁶ your Father is merciful.

Judging Others

"Do not judge, and you ³⁷ will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. Give, ³⁸ and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you."

He also told them this parable: "Can a blind man lead a blind man? Will they not both fall into a pit? A student ⁴⁰ is not above his teacher, but everyone who is fully trained will be like his teacher.

"Why do you look at the ⁴¹ speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? How can you say to your brother, 'Brother, let me take the speck out of your eye,' when you yourself fail to see the plank in your own eye? You hypocrite, first take the plank out of your eye, and then you will see clearly to remove the speck from your brother's eye. ⁴²

37-38. **Do not judge others.** See notes on *Matt. 7:1-2*.

39. **One blind man cannot lead another one.** See note on *Matt. 15:14*.

40. **No pupil is greater than his teacher.** See note on *Matt. 10:24*. This also must be understood in view of verse 37. Jesus did not come to "judge" (*John 12:47-48*), but to save. Every Christian must follow his example.

41-42. **Why do you look at the speck.** An example to show how stupid this "judging" really is! Many who want to reform the world, need first to reform and clean up their own lives. Note that Jesus uses "HUMOR."

A Tree and Its Fruit

(Also *Matt. 7.16-20; 12.33-35*)

⁴³“A healthy tree does not bear bad fruit, nor does a poor tree bear good fruit. ⁴⁴Every tree is known by the fruit it bears; you do not pick figs from thorn bushes, or gather grapes from bramble bushes. ⁴⁵A good man brings good out of the treasure of good things in his heart; a bad man brings bad out of his treasure of bad things. For a man’s mouth speaks what his heart is full of.”

The Two House Builders

(Also *Matt 7.24-27*)

⁴⁶“Why do you call me, ‘Lord, Lord,’ and don’t do what I tell you? ⁴⁷Everyone who comes to me, and listens to my words, and obeys them—I will show you what he is like. ⁴⁸He is like a man who built a house: he dug deep and laid the foundation on the rock. The river flooded over and hit that house but could not shake it, because it had been well built. ⁴⁹But the one who hears my words and does not obey them is like a man who built a house on the ground, without laying a foundation; when the flood hit that house it fell at once— what a terrible crash that was!”

A Tree and Its Fruit

“No good tree bears bad ⁴³ fruit, nor does a bad tree bear good fruit. Each tree is ⁴⁴ recognized by its own fruit. People do not pick figs from thornbushes, or grapes from briars. The good man brings ⁴⁵ good things out of the good stored up in his heart, and the evil man brings evil things out of the evil stored up in his heart. For out of the overflow of his heart his mouth speaks.

The Wise and Foolish Builders

“Why do you call me, ⁴⁶ ‘Lord, Lord,’ and do not do what I say? I will show you ⁴⁷ what he is like who comes to me and hears my words and puts them into practice. He ⁴⁸ is like a man building a house, who dug down deep and laid the foundation on rock. When a flood came, the torrent struck that house but could not shake it, because it was well built. But ⁴⁹ the one who hears my words and does not put them into practice is like a man who built a house on the ground without a foundation. The moment the torrent struck that house it collapsed and its destruction was complete.”

43-45. **A healthy tree does not bear bad fruit.** Whatever a man really is will show up in his actions. See notes on *Matt. 7:15-21*.

46-49. **Why do you call me, Lord, Lord?** Many fool themselves by being “all talk and no action” [even though they do things which they think are important]. See notes on *Matt. 7:21-27*. **Dug deep.** Luke adds that the one man *dug deep* and *laid the foundation* on the rock. The foolish man built his house on the ground, *without laying a foundation*. We must build on *The Rock* who is Christ our Lord. The declaration of *faith* (*Matt. 16:16*) must be *believed in our hearts* (*Rom. 10:9-10*) and *declared with our lips* for us to build on the Rock (*Matt. 16:18; Mark 16:16*) and be saved.

Jesus Heals a Roman Officer's Servant

(Also Matt. 8:5-13)

7 When Jesus had finished saying all these things to the people, he went to Capernaum. ²A Roman officer there had a servant who was very dear to him; the man was sick and about to die. ³When the officer heard about Jesus, he sent to him some Jewish elders to ask him to come and heal his servant. ⁴They came to Jesus and begged him earnestly, "This man really deserves your help. ⁵He loves our people and he himself built a synagogue for us."

⁶So Jesus went with them. He was not far from the house when the officer sent friends to tell him, "Sir, don't trouble yourself. I do not deserve to have you come into my house, ⁷neither do I consider myself worthy to come to you in person. Just give the order and my servant will get well. ⁸I, too, am a man placed under the authority of superior officers, and I have soldiers under me. I order this one, 'Go!' and he goes; I order that one, 'Come!' and he comes; and I order my slave, 'Do this!' and he does it."

⁹Jesus was surprised when he heard this; he turned around and said to the crowd following him, "I have never found such faith as this, I tell you, not even in Israel!"

¹⁰The messengers went back to the officer's house and found his servant well.

Jesus Raises a Widow's Son

¹¹Soon afterward Jesus went to a town named Nain; his disciples and a large crowd went with

The Faith of the Centurion

7 When Jesus had finished saying all this in the hearing of the people, he entered Capernaum. There a centurion's servant, whom his master valued highly, was sick and about to die. The centurion heard of Jesus and sent some elders of the Jews to him, asking him to come and heal his servant. When they came to Jesus, they pleaded earnestly with him, "This man deserves to have you do this, because he loves our nation and has built our synagogue." So Jesus went with them.

He was not far from the house when the centurion sent friends to say to him: "Lord, don't trouble yourself, for I do not deserve to have you come under my roof. That is why I did not even consider myself worthy to come to you. But say the word, and my servant will be healed. For I myself am a man under authority, with soldiers under me. I tell this one, 'Go,' and he goes; and that one, 'Come,' and he comes. I say to my servant, 'Do this,' and he does it."

When Jesus heard this, he was amazed at him, and turning to the crowd following him, he said, "I tell you, I have not found such great faith even in Israel." Then the men who had been sent returned to the house and found the servant well.

Jesus Raises a Widow's Son

Soon afterward, Jesus went to a town called Nain, and his disciples and a large crowd went along with him.

1-10 A Roman officer there had a servant. For notes on the healing of this servant, see Matt. 8:5-13.
11. Soon afterward Jesus went to a town named Nain. Only Luke tells of this "raising from death." Nain was a town on the northwest slope of "Little Hermon," about twenty-five miles south of Capernaum.

him. ¹²Just as he arrived at the gate of the town, a funeral procession was coming out. The dead man was the only son of a woman who was a widow, and a large crowd from the city was with her. ¹³When the Lord saw her his heart was filled with pity for her and he said to her, "Don't cry." ¹⁴Then he walked over and touched the coffin, and the men carrying it stopped. Jesus said, "Young man! Get up, I tell you!" ¹⁵The dead man sat up and began to talk, and Jesus gave him back to his mother.

¹⁶Everyone was filled with fear, and they praised God, "A great prophet has appeared among us!" and, "God has come to save his people!"

¹⁷This news about Jesus went out through all the country and the surrounding territory.

The Messengers from John the Baptist

(Also *Matt. 11:2-19*)

¹⁸John's disciples told him about all these things. He called two of them to him ¹⁹and sent them to the Lord to ask him, "Are you the one John said was going to come, or should we expect someone else?"

As he approached the town ¹² gate, a dead person was being carried out—the only son of his mother, and she was a widow. And a large crowd from the town was with her. When the Lord saw ¹³ her, his heart went out to her and he said, "Don't cry."

Then he went up and ¹⁴ touched the coffin, and those carrying it stood still. He said, "Young man, I say to you, get up!" The dead man ¹⁵ sat up and began to talk, and Jesus gave him back to his mother.

They were all filled with ¹⁶ awe and praised God. "A great prophet has appeared among us," they said. "God has come to help his people." This news about Jesus spread ¹⁷ throughout Judea and the surrounding country.

Jesus and John the Baptist

John's disciples told him ¹⁸ about all these things. Calling two of them, he sent them ¹⁹ to the Lord to ask, "Are you the one who was to come, or should we expect someone else?"

12. **Just as he arrived at the gate of the town.** Most towns in the Middle East had walls and a gate. He met the funeral procession coming out. The dead were always carried out of a Jewish town to be buried outside. **The dead man.** He was being carried in an open coffin, covered with a cloth. [SOROS = coffin; bier; urn; a stand on which a corpse is carried.] **The only son.** A bitter loss. Compare *Jer. 6:26; Amos 8:10*.

13. **His heart was filled with pity.** Jesus really loved people. He had pity toward those who were sad and in need. Compare *Matt. 14:14*.

14. **And touched the coffin.** This signaled them to stop. **Get up!** This is the first time he commanded the dead to "get up!" Compare the raising of Jairus' daughter (*Matt. 9:18-26*); and the raising of Lazarus (*John 11*). Imagine the amazement of the crowd, also of the disciples!

15. **The dead man sat up.** Jesus speaks and the miracle is done! Language cannot express the feelings of this moment.

16-17. **Everyone was filled with fear.** They are shocked and astonished to see the dead man get up. **A great prophet has appeared among us!** Even the Twelve had not yet declared his Messiahship. **Through all the country.** All Palestine. Even John the Baptist, in prison east of the Dead Sea, seems to have heard about this.

18-33. **And sent them to the Lord to ask him.** John the Baptist had already identified Jesus as the Messiah (*John 1:31-34*). But the Jews expected a political Messiah, and John wonders why Jesus does not overthrow Herod and the Romans, declare himself king, and release him from prison. See notes on *Matt. 11:2-19*.

²⁰When they came to Jesus they said, "John the Baptist sent us to ask, 'Are you the one he said was going to come, or should we expect someone else?'"

²¹At that very time Jesus healed many people from their sicknesses, diseases, and evil spirits, and gave sight to many blind people. ²²He answered John's messengers, "Go back and tell John what you have seen and heard: the blind can see, the lame can walk, the lepers are made clean, the deaf can hear, the dead are raised to life, and the Good News is preached to the poor. ²³How happy is he who has no doubts about me!"

²⁴After John's messengers had left, Jesus began to speak about John to the crowds, "When you went out to John in the desert, what did you expect to see? A blade of grass bending in the wind? ²⁵What did you go out to see? A man dressed up in fancy clothes? Really, those who dress like that and live in luxury are found in palaces! ²⁶Tell me, what did you go out to see? A prophet? Yes, I tell you—you saw much more than a prophet. ²⁷For John is the one of whom the scripture says, 'Here is my messenger, says God; I will send him ahead of you to open the way for you.' ²⁸I tell you," Jesus added, "John is greater than any man ever born; but he who is least in the Kingdom of God is greater than he."

²⁹All the people and the tax collectors heard him; they were the ones who had obeyed God's righteous demands and had been baptized by John. ³⁰But the Pharisees and the teachers of the Law rejected God's purpose for themselves, and refused to be baptized by John.

When the men came to Jesus, they said, "John the Baptist sent us to you to ask, 'Are you the one who was to come, or should we expect someone else?'"

At that very time Jesus cured many who had diseases, sicknesses and evil spirits, and gave sight to many who were blind. So he replied to the messengers, "Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor. Blessed is the man who does not fall away on account of me."

After John's messengers left, Jesus began to speak to the crowd about John:

"What did you go out into the desert to see? A reed swayed by the wind? If not, what did you go out to see? A man dressed in fine clothes? No, those who wear expensive clothes and indulge in luxury are in palaces. But what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. This is the one about whom it is written:

I will send my messenger ahead of you, who will prepare your way before you.'

I tell you, among those born of women there is no one greater than John; yet the one who is least in the kingdom of God is greater than he."

(All the people, even the tax collectors, when they heard Jesus' words, acknowledged that God's way was right, because they had been baptized by John. But the Pharisees and experts in the law rejected God's purpose for themselves, because they had not been baptized by John.)

³¹“Now, to what can I compare the people of this day? What are they like? ³²They are like children sitting in the market place. One group shouts to the other, ‘We played wedding music for you, but you would not dance! We sang funeral songs, but you would not cry!’ ³³John the Baptist came, and he fasted and drank no wine and you said, ‘He has a demon in him!’ ³⁴The Son of Man came, and he ate and drank, and you said, ‘Look at this man! He is a glutton and wine-drinker, a friend of tax collectors and outcasts!’ ³⁵God’s wisdom, however, is shown to be true by all who accept it.”

“To what, then, can I compare the people of this generation? What are they like? They are like children sitting in the marketplace and calling out to each other:

‘We played the flute for for you, and you did not dance;

we sang a dirge, and you did not cry.’

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

Jesus at the Home of Simon the Pharisee

³⁶A Pharisee invited Jesus to have dinner with him. Jesus went to his house and sat down to eat. ³⁷There was a woman in that town who lived a sinful life. She heard that Jesus was eating in the Pharisee’s house, so she brought an alabaster jar full of perfume ³⁸and stood behind Jesus, by his feet, crying and wetting his feet with her tears. Then she dried his feet with her hair, kissed them, and poured the perfume on them.

Jesus Anointed by a Sinful Woman

Now one of the Pharisees ³⁶ invited Jesus to have dinner with him, so he went to the Pharisee’s house and reclined at the table. When a ³⁷ woman who lived a sinful life in that town learned that Jesus was eating at the Pharisee’s house, she brought an alabaster jar of perfume, and as she stood ³⁸ behind him at his feet weeping, she began to wet his feet with her tears. Then she

36. A Pharisee invited Jesus. Only Luke gives this anointing, and it is not the same as the one in *Matt. 26:6-13; Mark 14:3-9; John 12:1-8*, in which Mary was the woman. This event is early in the ministry of Jesus, before the gap between himself and the Pharisees became so severe they could not be friendly with each other. Jesus would eat with Pharisees and tax collectors alike. Pharisees are described in *Luke 18:9-14*. Johnson says: “We must imagine the guests arriving, Simon greeting each one with a hug and kiss [this was the custom], having slaves to wash their feet [it was dusty and they wore sandals], pouring olive oil over their heads to moisten the parched skin [which also was the custom]. But one guest is ignored. He is a poor man, not a Pharisee, invited as an act of snobbish pride. He gets no kiss of greeting, no hug; no slave washes his feet, but of course a poor man would not expect such things.”

37. A woman . . . sinful life. The language implies she was a prostitute in Capernaum. She heard that Jesus. The fame of Jesus was the talk of the town. She believed there was mercy, even for her. So she brought. The room where they were eating had no door, but the whole front of it was open, making it easy to slip in.

38. And stood behind Jesus. Rather than sitting up, these people lay on their side on a couch when they ate a feast. She stands behind him, at his feet [which stick out behind the couch]. Crying and

³⁹When the Pharisee who had invited Jesus saw this, he said to himself, "If this man really were a prophet, he would know who this woman is who is touching him; he would know what kind of sinful life she leads!"

⁴⁰Jesus spoke up and said to him, "Simon, I have something to tell you."

"Yes, Teacher," he said, "tell me."

⁴¹"There were two men who owed money to a money-lender," Jesus began; "one owed him five hundred dollars and the other one fifty dollars.

⁴²Neither one could pay him back, so he canceled the debts of both. Which one, then, will love him more?"

⁴³"I suppose," answered Simon, "that it would be the one who was forgiven more."

"Your answer is correct," said Jesus. ⁴⁴Then he turned to the woman and said to Simon, "Do you see this woman? I came into your home, and you gave me no water for my feet, but she has washed my feet with her tears and dried them with her hair. ⁴⁵You did not welcome me with a kiss, but she has not stopped kissing my feet

wiped them with her hair, kissed them and poured perfume on them.

When the Pharisee who ³⁹ had invited him saw this, he said to himself, "If this man were a prophet, he would know who is touching him and what kind of woman she is—that she is a sinner."

Jesus answered him, ⁴⁰ "Simon, I have something to tell you."

"Tell me, teacher," he said.

"Two men owed money to ⁴¹ a certain moneylender. One owed him five hundred denarii, and the other fifty.

Neither of them had the ⁴² money to pay him back, so he canceled the debts of both. Now which of them will love him more?"

Simon replied, "I suppose ⁴³ the one who had the bigger debt canceled."

"You have judged correctly," Jesus said.

Then he turned toward the ⁴⁴ woman and said to Simon,

"Do you see this woman? I came into your house. You did not give me any water for for my feet, but she wet my feet with her tears and wiped them with her hair. You did ⁴⁵ did not give me a kiss, but this woman, from the time I entered, has not stopped

wetting his feet. These are tears of repentance, with a deep sense of sin, and a strong hope of mercy and forgiveness. She dried his feet with her long hair, and poured the perfume on them.

39. When the Pharisee. He was surprised that Jesus would not drive her away. **He said to himself.** Simon decides in his own mind that Jesus: (1) either does not know what this woman is - which no true prophet could fail to know; (2) or he knows it and still lets her touch him - which defiles him, and no true prophet would allow this. Therefore, Simon decides Jesus is not a prophet at all.

40-43. Jesus spoke up. He answers the unspoken question of Simon. **Two men who owed money.** This is a parable - using common things to teach spiritual truth. **Neither could pay him back.** Both were helpless, as we all are before God. **So he canceled the debts.** This is GRACE: an undeserved favor. **Which one, then?** Grace brings love. Will one love him more than the other? **The one who was forgiven more.** This is Simon's evaluation. By it he judges himself.

44-46. I came into your home. Jesus shows the sharp contrast between Simon and the woman. Simon refused him water; she gave him her tears [which Augustine calls *the blood of her heart*]. Simon would not greet him with a kiss; she kissed his feet. Simon refused to provide oil for his head; she covered his feet with expensive perfume. Simon treated Jesus as a servant; she treated him as a king. [The water for the feet, the kiss, and the oil for the head were normal etiquette in that part of the world.]

since I came. ⁴⁶You provided no oil for my head, but she has covered my feet with perfume. ⁴⁷I tell you, then, the great love she has shown proves that her many sins have been forgiven. Whoever, has been forgiven little, however, shows only a little love."

⁴⁸Then Jesus said to the woman, "Your sins are forgiven."

⁴⁹The others sitting at the table began to say to themselves, "Who is this, who even forgives sins?"

⁵⁰But Jesus said to the woman, "Your faith has saved you; go in peace."

Women Who Accompanied Jesus

8 Some time later Jesus traveled through towns and villages, preaching the Good News about the Kingdom of God. The twelve disciples went with him, ²and so did some women who had been healed of evil spirits and diseases: Mary (who was called Magdalene), from whom seven demons

kissing my feet. You did not anoint my head with oil, but she has anointed my feet with perfume. Therefore, I tell you, her many sins have been forgiven—for she loved much. But he loves little who has been forgiven little."

Then Jesus said to her, ⁴⁸"Your sins are forgiven."

The other guests began to ⁴⁹say among themselves, "Who is this who even forgives sins?"

Jesus said to the woman, ⁵⁰"Your faith has saved you; go in peace."

The Parable of the Sower

8 After this, Jesus traveled about from one city and village to another, proclaiming the good news of the kingdom of God. The Twelve were with him, and also some women who had been cured of evil spirits and diseases: Mary, called Magdalene, from whom seven demons had come out;

47-50. I tell you, then. "Simon, if the one who was forgiven more will love more, this woman's great love proves she has been forgiven, because she had a lot to be forgiven for." [Simon thinks of the woman as very sinful and doubts her repentance; and thinks of himself as not a sinner at all.] **Your sins are forgiven.** Jesus rewards her faith and love by pronouncing her forgiven. **Who is this?** That is, what right does this man have to forgive sins? **But Jesus said to the woman.** Jesus ignores their questions. He tells her to go in peace. He has given her back her dignity. **LESSON FOR US:** (1) Some may feel more guilt, but all are equally unable to cancel the guilt of sin. (2) Christ can forgive. (3) "Decent" people may not recognize their deep need. (4). Not sin itself, but awareness of *sin forgiven* produces love. Gratitude is based on appreciation; and appreciation is based on a sense of need. Simon had no sense of need, did not ask to be forgiven, and received no forgiveness. The woman knew her need, came to Jesus, and was put right with God.

1. **Jesus traveled through towns and villages.** A tour of missions. Only Luke tells us about this.
2. **And so did some women.** The fact that these women were part of the group who went along with Jesus was contrary to Jewish custom. The teachers of the Law did not believe women should be taught spiritual matters. Jesus breaks down all barriers (Gal. 3:28). **Mary.** There is no reason at all to think that she was the woman at Simon's house (Luke 7:37). She was one of the most devoted friends of Christ, and was first to see him when he raised from death (John 20:16). The women named all must have had wealth and influence. [On demon possession, see note on Matt. 4:24; 8:28-29.]

had been driven out; ³Joanna, the wife of Chuza who was an officer in Herod's court; and Susanna, and many other women who used their own resources to help Jesus and his disciples.

The Parable of the Sower

(Also *Matt. 13.1-9; Mark 4.1-9*)

⁴People kept coming to Jesus from one town after another; and when a great crowd gathered, Jesus told this parable,

⁵"A man went out to sow his seed. As he scattered the seed in the field, some of it fell along the path, where it was stepped on, and the birds ate it up. ⁶Some of it fell on rocky ground, and when the plants sprouted they dried up, because the soil had no moisture. ⁷Some of the seed fell among thorns, which grew up with the plants and choked them. ⁸And some seeds fell in good soil; the plants grew and bore grain, one hundred grains each."

And Jesus concluded, "Listen, then, if you have ears to hear with!"

The Purpose of the Parables

(Also *Matt. 13.10-17; Mark 4.10-12*)

⁹His disciples asked Jesus what this parable meant. ¹⁰Jesus answered, "The knowledge of the secrets of the Kingdom of God has been given to you; but to the rest it comes by means of parables, so that they may look but not see, and listen but not understand."

Joanna the wife of Chuza, ³ the manager of Herod's household; Susanna; and many others. These women were helping to support them out of their own means.

While a large crowd was gathering and people were coming to Jesus from town after town, he told this parable: ⁴

"A farmer went out to sow ⁵ his seed. As he was scattering the seed, some fell along the path; it was trampled on, and the birds of the air ate it up. Some fell on rock, ⁶ and when it came up, the plants withered because they had no moisture. Other seed ⁷ fell among thorns, which grew up with it and choked the plants. Still other seed ⁸ fell on good soil. It came up yielded a crop, a hundred times more than was sown."

When he said this, he called out, "He who has ears to hear, let him hear."

His disciples asked him ⁹ what this parable meant. He ¹⁰ said, "The knowledge of the secrets of the kingdom of God has been given to you, but to others, I speak in parables, so that,

'though seeing, they may not see;
though hearing, they may not understand.'

3. **Joanna.** Nothing more is known of her. Note that her husband was an officer in Herod's court, which shows her social standing. [Herod Antipas. See note on *Matt. 2:1.*] **Susanna.** Mentioned only here. **Who used their own resources.** Note that they financed this tour of missions. What they were doing was unusual, but the customs of Palestine permitted them to do this [*without scandal*] to show their gratitude and devotion.

4-15. **A man went out to sow his seed.** For notes on this parable, see *Matt. 13:1-23*.

Jesus Explains the Parable of the Sower

(Also *Matt. 13.18-23; Mark 4.13-20*)

¹¹“This is what the parable means: the seed is the word of God. ¹²The seed that fell along the path stands for those who hear; but the Devil comes and takes the message away from their hearts to keep them from believing and being saved. ¹³The seed that fell on rocky ground stands for those who hear the message and receive it gladly. But it does not sink deep into them; they believe only for a while, and fall away when the time of testing comes. ¹⁴The seed that fell among thorns stands for those who hear; but the worries and riches and pleasures of this life crowd in and choke them, and their fruit never ripens. ¹⁵The seed that fell in good soil stands for those who hear the message and retain it in a good and obedient heart, and persist until they bear fruit.”

A Lamp under a Bowl

(Also *Mark 4.21-25*)

¹⁶“No one lights a lamp and covers it with a bowl or puts it under a bed. Instead, he puts it on the lampstand, so that people will see the light as they come in. ¹⁷ Whatever is hidden away will be brought out into the open, and whatever is covered up will be found and brought to light.

¹⁸“Be careful then, how you listen; because whoever has something will be given more, but whoever has nothing will have taken away from him even the little he thinks he has.”

“This is the meaning of 11
the parable: The seed is the
word of God. Those along 12
the path are the ones who
hear, and then the devil
comes and takes away the
word from their hearts, so
that they cannot believe and
be saved. Those on the rock 13
are the ones who receive the
word with joy when they hear
it, but they have no root.
They believe for a while, but
in the time of testing they fall
away. The seed that fell 14
among thorns stands for
those who hear, but as they
go on their way they are
choked by life’s worries,
riches and pleasures, and
they do not mature. But the 15
seed on good soil stands for
those with a noble and good
heart, who hear the word,
retain it, and by persevering
produce a crop.

A Lamp on a Stand

“No one lights a lamp and 16
hides it in a jar or puts it
under a bed. Instead, he puts it
on a stand, so that those who
come in can see the light. For 17
there is nothing hidden that
will not be disclosed, and
nothing concealed that will
not be known or brought out
into the open. Therefore con- 18
sider carefully how you lis-
ten. Whoever has will be
given more; whoever does
not have, even what he
thinks he has will be taken
from him.”

16-18. No one lights a lamp and covers it. See notes on *Matt. 5:15; Mark 4:21-25*. Mark says: “Pay attention to what you hear.” Luke says: “Be careful, then, how you listen.” What we hear depends upon how we listen.

Jesus' Mother and Brothers*(Also Matt. 12.46-50; Mark 3.31-35)*

¹⁹Jesus' mother and brothers came to him, but were unable to join him because of the crowd.

²⁰Someone said to Jesus, "Your mother and brothers are standing outside and want to see you."

²¹Jesus said to them all, "My mother and brothers are those who hear the word of God and obey it."

Jesus Calms a Storm*(Also Matt. 8.23-27; Mark 4.35-41)*

²²One day Jesus got into a boat with his disciples and said to them, "Let us go across to the other side of the lake." So they started out. ²³As they were sailing, Jesus went to sleep. A strong wind blew down on the lake, and the boat began to fill with water, putting them all in great danger. ²⁴The disciples came to Jesus and woke him up, saying, "Master, Master! We are about to die!"

Jesus got up and gave a command to the wind and to the stormy water; they quieted down and there was a great calm. ²⁵Then he said to the disciples, "Where is your faith?"

But they were amazed and afraid, and said to one another, "Who is this man? He gives orders to the winds and waves, and they obey him!"

Jesus Heals a Man with Demons*(Also Matt. 8.28-34; Mark 5.1-20)*

²⁶They sailed on over to the territory of the Gergesenes, which is across the lake from

Jesus' Mother and Brothers

Now Jesus' mother and brothers came to see him, but they were not able to get near him because of the crowd. Someone told him, ²⁰"Your mother and brothers are standing outside, wanting to see you."

He replied, "My mother ²¹and brothers are those who hear God's word and put it into practice."

Jesus Calms the Storm

One day Jesus said to his ²²disciples, "Let's go over to the other side of the lake." So they got into a boat and set out. As they sailed, he fell asleep. A squall came down ²³on the lake, so that the boat was being swamped, and they were in great danger.

The disciples went and ²⁴woke him, saying, "Master, Master, we're going to drown!"

He got up and rebuked the wind and the raging waters: the storm subsided, and all was calm. "Where is your ²⁵faith?" he asked his disciples.

In fear and amazement they asked one another, "Who is this? He commands even the winds and the water, and they obey him."

The Healing of a Demon-possessed Man

They sailed to the region ²⁶of the Gerasenes, which is across the lake from Galilee.

19-21. Jesus' mother and brothers came to him. See notes on Matt. 12:46-50; Mark 3:21.

22-25. One day Jesus got into a boat with his disciples. For notes on the Calming of the Storm, see Matt. 8:23-27.

26-39. A man from town who had demons in him. See notes on Matt. 8:28-34. The incident with the pigs proves the demons were not "make-believe." [Some scholars believe such demon possession disappeared after 70 A.D. when Jerusalem was destroyed.]

Galilee. ²⁷As Jesus stepped ashore, he was met by a man from the town who had demons in him. He had gone for a long time without clothes, and would not stay at home, but spent his time in the burial caves. ²⁸When he saw Jesus he gave a loud cry, fell down before him, and said in a loud voice, "Jesus, Son of the Most High God! What do you want with me? I beg you, don't punish me!" ²⁹He said this because Jesus had ordered the evil spirit to go out of him. Many times it had seized him, and even though he was kept a prisoner, his hands and feet tied with chains, he would break the chains and be driven by the demon out into the desert.

³⁰Jesus asked him, "What is your name?"

"My name is 'Mob,' " he answered—because many demons had gone into him. ³¹The demons begged Jesus not to send them into the abyss.

³²A large herd of pigs was near by, feeding on the hillside. The demons begged Jesus to let them go into the pigs, and he let them. ³³So the demons went out of the man and into the pigs; the whole herd rushed down the side of the cliff into the lake and were drowned.

³⁴The men who were taking care of the pigs saw what happened, so they ran off and spread the news in the town and among the farms.

³⁵People went out to see what had happened. They came to Jesus and found the man from whom the demons had gone out sitting at the feet of Jesus, clothed, and in his right mind; and they were all afraid. ³⁶Those who had seen it told the people how the man had been cured. ³⁷Then all the people from the territory of the Gergesenes asked Jesus to go away, because they were terribly afraid. So Jesus got into the boat and left. ³⁸The man from whom the demons had gone out begged Jesus, "Let me go with you."

But Jesus sent him away, saying, ³⁹"Go back home and tell what God has done for you."

When Jesus stepped ashore, ²⁷ he was met by a demon-possessed man from the town. For a long time this man had not worn clothes or lived in a house, but had lived in the tombs. When he ²⁸ saw Jesus, he cried out and fell at his feet, shouting at the top of his voice, "What do you want with me, Jesus, Son of the Most High God? I beg you, don't torture me!" For Jesus had commanded ²⁹ the evil spirit to come out of the man. Many times it had seized him, and though he was chained hand and foot and kept under guard, he had broken his chains and had been driven by the demon into solitary places.

Jesus asked him, "What is ³⁰ your name?"

"Legion," he replied, because many demons had gone into him. And they ³¹ begged him repeatedly not to order them to go into the Abyss.

A herd of many pigs was ³² feeding there on the hillside. The demons begged Jesus to let them go into them, and he gave them permission. When the demons came out ³³ of the man, they went into the pigs, and the herd rushed down the steep bank into the lake and was drowned.

When those tending the ³⁴ pigs saw what had happened, they ran off and reported this in the town and countryside, and the people went out ³⁵ to see what had happened. When they came to Jesus, they found the man from whom the demons had gone out, sitting at Jesus' feet, dressed and in his right mind; and they were afraid. Those who had seen it told ³⁶ the people how the demon-possessed man had been cured. Then all the people ³⁷ of the region of the Gergesenes asked Jesus to leave them, because they were

The man went through the whole town telling what Jesus had done for him.

Jairus' Daughter and the Woman Who Touched Jesus' Cloak

(Also *Matt. 9.18-26; Mark 5.21-43*)

⁴⁰When Jesus returned to the other side of the lake the crowd welcomed him, because they had all been waiting for him. ⁴¹Then a man named Jairus arrived, an official in the local synagogue. He threw himself down at Jesus' feet and begged him to go to his home, ⁴²because his only daughter, twelve years old, was dying.

As Jesus went along, the people were crowding him from every side. ⁴³A certain woman was there who had suffered from severe bleeding for twelve years; she had spent all she had on doctors, but no one had been able to cure her. ⁴⁴She came up in the crowd behind Jesus and touched the edge of his cloak, and her bleeding stopped at once. ⁴⁵Jesus asked, "Who touched me?"

Everyone denied it, and Peter said, "Master, the people are all around you and crowding in on you."

⁴⁶But Jesus said, "Someone touched me, for I knew it when power went out of me." ⁴⁷The woman saw that she had been found out, so she came, trembling, and threw herself at Jesus' feet. There, in front of everybody, she told him why she had touched him and how she had been healed at once. ⁴⁸Jesus said to her, "My daughter, your faith has made you well. Go in peace."

overcome with fear. So he got into the boat and left.

The man from whom the demons had gone out begged to go with him, but Jesus sent him away, saying, "Return home and tell how much God has done for you." So the man went away and told all over town how much Jesus had done for him.

A Dead Girl and a Sick Woman

Now when Jesus returned, a crowd welcomed him, for they were all expecting him. Just then a man named Jairus, a ruler of the synagogue, came and fell at Jesus' feet, pleading with him to come to his house because his only daughter, a girl of about twelve, was dying.

As Jesus was on his way, the crowds almost crushed him. And a woman was there who had been subject to bleeding for twelve years, but no one could heal her. She came up behind him and touched the edge of his cloak, and immediately her bleeding stopped.

"Who touched me?" Jesus asked.

When they all denied it, Peter said, "Master, the people are crowding and pressing against you."

But Jesus said, "Someone touched me; I know that power has gone out from me."

Then the woman, seeing that she could not go unnoticed, came trembling and fell at his feet. In the presence of all the people, she told why she had touched him and how she had been instantly healed. Then he said to her, "Daughter, your faith has healed you. Go in peace."

40-56. Then a man named Jairus arrived. This was the second time Jesus raised a person from death. [The first is in *Luke 7:1-17*.] For notes on Jairus' daughter and the woman who touched Jesus' cloak, see *Matt. 9:18-26; Mark 5:21-43*.

⁴⁹While Jesus was saying this, a messenger came from the official's house. "Your daughter has died," he told Jairus; "don't bother the Teacher any longer."

⁵⁰But Jesus heard it and said to Jairus, "Don't be afraid; only believe, and she will be well."

⁵¹When he arrived at the house he would not let anyone go in with him except Peter, John, and James, and the child's father and mother. ⁵²Everyone there was crying and mourning for the child. Jesus said, "Don't cry; the child is not dead—she is only sleeping!"

⁵³They all made fun of him, because they knew that she was dead. ⁵⁴But Jesus took her by the hand and called out, "Get up, child!" ⁵⁵Her life returned and she got up at once; and Jesus ordered them to give her something to eat. ⁵⁶Her parents were astounded, but Jesus commanded them not to tell anyone what had happened.

Jesus Sends Out the Twelve Disciples
(Also Matt. 10.5-15; Mark 6.7-13)

9 Jesus called the twelve disciples together and gave them power and authority to drive out all demons and to cure diseases. ²Then he sent them out to preach the Kingdom of God and to heal the sick. ³He said to them, "Take nothing with you for the trip: no walking stick, no beggar's bag, no food, no money, not even an extra shirt. ⁴Wherever you are welcomed, stay in the same house until you leave that town; ⁵wherever people don't welcome you, leave that town and shake the dust off your feet as a warning to them."

⁶The disciples left and traveled through all the villages, preaching the Good News and healing people everywhere.

While Jesus was still ⁴⁹ speaking, someone came from the house of Jairus, the synagogue ruler. "Your daughter is dead," he said. "Don't bother the teacher any more."

Hearing this, Jesus said ⁵⁰ to Jairus, "Don't be afraid; just believe, and she will be healed."

When he arrived at the ⁵¹ house of Jairus, he did not let anyone go in with him except Peter, John and James, and the child's father and mother. Meanwhile, all the ⁵² people were wailing and mourning for her. "Stop wailing," Jesus said. "She is not dead but asleep."

They laughed at him, ⁵³ knowing that she was dead. But he took her by the hand and said, "My child, get up!" Her spirit returned, ⁵⁵ and at once she stood up. Then Jesus told them to give her something to eat. Her ⁵⁶ parents were astonished, but he ordered them not to tell anyone what had happened.

Jesus Sends Out the Twelve

9 When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases, and he sent them out to preach the kingdom of God and to heal the sick. He told them: ² "Take nothing for the journey—no staff, no bag, no bread, no money, no extra tunic. Whatever house you enter, stay there until you leave that town. If people do not welcome you, shake the dust off your feet when you leave their town, as a testimony against them." So they set out and went from village to village, preaching the gospel and healing people everywhere. ⁶

1-6. Jesus called the twelve disciples together. The "sending out" of the Twelve is given in the greatest detail by Matthew. See notes on Matt. 10:1-15.

Herod's Confusion

(Also *Matt. 14.1-12; Mark 6.14-29*)

⁷Herod, the ruler of Galilee, heard about all the things that were happening; he was very confused about it because some people were saying, "John the Baptist has come back to life!" ⁸Others said that Elijah had appeared, while others said that one of the prophets of long ago had come back to life. ⁹Herod said, "I had John's head cut off; but who is this man I hear these things about?" And he kept trying to see Jesus.

Jesus Feeds the Five Thousand

(Also *Matt. 14.13-21; Mark 6.30-44; John 6.1-14*)

¹⁰The apostles came back and told Jesus everything they had done. He took them with him and they went off by themselves to a town named Bethsaida. ¹¹When the crowds heard about it they followed him. He welcomed them, spoke to them about the Kingdom of God, and healed those who needed it.

¹²When the sun had begun to set, the twelve disciples came to him and said, "Send the people away so they can go to the villages and farms around here and find food and lodging, because this is a lonely place."

¹³But Jesus said to them, "You yourselves give them something to eat."

They answered, "All we have is five loaves and two fish. Do you want us to go and buy food for this whole crowd?" ¹⁴(There were about five thousand men there.)

Jesus said to his disciples, "Make the people sit down in groups of about fifty each."

Now Herod the tetrarch ⁷ heard about all that was going on. And he was perplexed, because some were saying that John had been raised from the dead, others ⁸ that Elijah had appeared, and still others that one of the prophets of long ago had come back to life. But Herod ⁹ said, "I beheaded John. Who, then, is this I hear such things about?" And he tried to see him.

Jesus Feeds the Five Thousand

When the apostles returned, they reported to Jesus what they had done. Then he took them with him and they withdrew by themselves to a town called Bethsaida, but the crowds ¹¹ learned about it and followed him. He welcomed them and spoke to them about the kingdom of God, and healed those who needed healing.

Late in the afternoon the ¹² twelve came to him and said, "Send the crowd away so they can go to the surrounding villages and countryside and find food and lodging, because we are in a remote place here."

He replied, "You give ¹³ them something to eat."

They answered, "We have only five loaves of bread and two fish—unless we go and buy food for all this crowd." (About five thousand men ¹⁴ were there.)

But he said to his disciples, "Have them sit down in groups of about fifty each."

7-9. **Herod, the ruler of Galilee.** [Herod Antipas. See note on *Matt. 2:1.*] For notes on Herod's confusion, see *Matt. 14:1-12.*

10-17. **They went off by themselves.** See notes on *Matt. 14:13-27* about the Feeding of the Five Thousand. **Bethsaida.** This is Bethsaida-Julias, at the top of Lake Galilee, near where the Jordan flows into it. [The other Bethsaida was on the western shore of the lake, near Capernaum.] Matthew tells us they were in a *lonely place*, which was probably the narrow plain of *El-Batihah* on the eastern shore.

¹⁵The disciples did so and made them all sit down. ¹⁶Jesus took the five loaves and two fish, looked up to heaven, thanked God for them, broke them, and gave them to the disciples to distribute to the people. ¹⁷They all ate and had enough; and the disciples took up twelve baskets of what the people left over.

Peter's Declaration about Jesus

(Also *Matt. 16.13-19; Mark 8.27-29*)

¹⁸One time when Jesus was praying alone, the disciples came to him. "Who do the crowds say I am?" he asked them.

¹⁹"Some say that you are John the Baptist," they answered. "Others say that you are Elijah, while others say that one of the prophets of long ago has come back to life."

²⁰"What about you?" he asked them. "Who do you say I am?"

Peter answered, "You are God's Messiah."

Jesus Speaks about His Suffering and Death

(Also *Matt. 16.20-28; Mark 8.30-9.*)

²¹Then Jesus gave them strict orders not to tell this to anyone, ²²and added, "The Son of Man must suffer much, and be rejected by the elders, the chief priests, and the teachers of the Law. He will be put to death, and be raised to life on the third day."

²³And he said to all, "If anyone wants to come with me, he must forget himself, take up his cross every day, and follow me. ²⁴For whoever wants to save his own life will lose it; but whoever

The disciples did so, and ¹⁵everybody sat down. Taking ¹⁶the five loaves and the two fish and looking up to heaven, he gave thanks and broke them. Then he gave them to the disciples to set before the people. They all ate and were satisfied, and the disciples picked up ¹⁷twelve basketfuls of broken pieces that were left over.

Peter's Confession of Christ

Once when Jesus was praying in private and his disciples were with him, he asked them, "Who do the crowds say I am?"

They replied, "Some say ¹⁹John the Baptist; others say Elijah; and still others, that one of the prophets of long ago has come back to life."

"But what about you?" ²⁰he asked. "Who do you say I am?"

Peter answered, "The Christ of God."

Jesus strictly warned them ²¹not to tell this to anyone. And he said, "The Son of ²²Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and he must be killed and on the third day be raised to life."

Then he said to them all: ²³"If anyone would come after me, he must deny himself and take up his cross daily and follow me. For whoever ²⁴wants to save his life will lose it, but whoever loses his life

18-21. One time when Jesus was praying alone. Only Luke mentions that he was praying alone when the disciples came to him and he asked them this question. **Who do the crowds say I am?** He does not ask this for information, but to "draw out" a declaration of their own faith. See notes on *Matt. 16:13-20*. **You are God's Messiah.** Peter says what they all believe. This fact that Jesus is God's Messiah is the *foundation stone* upon which the church of Christ is built.

22-27. **The Son of Man must suffer much.** [Son of Man: see *Luke 22:69-70*.] This is his first announcement that he must suffer and die. See notes on *Matt. 16:20-28*.

loses his life for my sake will save it. ²⁵Will a man gain anything if he wins the whole world but is himself lost or defeated? Of course not! ²⁶If a man is ashamed of me and of my teaching, then the Son of Man will be ashamed of him when he comes in his glory and the glory of the Father and of the holy angels. ²⁷Remember this! There are some here, I tell you, who will not die until they have seen the Kingdom of God."

The Transfiguration

(Also Matt. 17.1-8; Mark 9.2-8)

²⁸About a week after he had said these things, Jesus took Peter, John, and James with him and went up a hill to pray. ²⁹While he was praying, his face changed its appearance and his clothes became dazzling white. ³⁰Suddenly two men were there talking with him. They were Moses and Elijah, ³¹who appeared in heavenly glory and talked with Jesus about how he would soon fulfill God's purpose by dying in Jerusalem. ³²Peter and his companions were sound asleep, but they awoke and saw Jesus' glory and the two men who were standing with him. ³³As the men were leaving Jesus, Peter said to him, "Master, it is a good thing that we are here. We will make three tents, one for you, one for Moses, and one for Elijah." (He really did not know what he was saying.)

³⁴While he was still speaking, a cloud appeared and covered them with its shadow; and the disciples were afraid as the cloud came

for me will save it. What 25
 good is it for a man to gain
 the whole world, and yet lose
 or forfeit his very self? If any- 26
 one is ashamed of me and
 my words, the Son of Man
 will be ashamed of him when
 he comes in his glory and in
 the glory of the Father and
 of the holy angels. I tell you 27
 the truth, some who are
 standing here will not taste
 death before they see the
 kingdom of God."

About eight days after 28
 Jesus said this, he took Peter,
 John and James with him
 and went up onto a moun- 29
 tain to pray. As he was pray-
 ing, the appearance of his
 face changed, and his clothes
 became as bright as a flash
 of lightning. Two men, 30
 Moses and Elijah, appeared
 in glorious splendor, talking 31
 with Jesus. They spoke
 about his departure, which
 he was about to bring to ful-
 fillment at Jerusalem. Peter 32
 and his companions were
 very sleepy, but when they
 became fully awake, they
 saw his glory and the two
 men standing with him. As 33
 the men were leaving Jesus,
 Peter said to him, "Master,
 it is good for us to be here.
 Let us put up three shelters
 —one for you, one for Moses
 and one for Elijah." (He did
 not know what he was say-
 ing.)

While he was speaking, a 34
 cloud appeared and envel-
 oped them, and they were
 afraid as they entered the

28-36. **About a week after he had said these things.** [A week ends as the eighth day begins.] Luke tells us that Jesus went up a hill to pray, and that *while he was praying* the Transfiguration took place. See notes on *Matt. 17:1-9*. 31. **How he would soon fulfill God's purpose.** Not by setting up an earthly kingdom (compare *John 6:15*), but by dying in Jerusalem (compare *John 10:17-18*). God's purpose was to make peace through his Son's death (*Col. 1:20*). All men take part in Christ's death (*2 Cor 5:14*), and what mankind *unconditionally* lost in Adam, mankind *unconditionally* receives in Christ (*Rom. 5:18-19*), so that all who believe can become **new** in Christ (*2 Cor. 5:17; Rom. 6*). Jesus said: "If you *obey my teaching you are really my disciples; you will know the truth, and the truth will make you free*" (*John 8:31-32*).

over them. ³⁵A voice said from the cloud, "This is my Son, whom I have chosen—listen to him!"

³⁶When the voice stopped, there was Jesus all alone. The disciples kept quiet about all this, and told no one at that time anything they had seen.

Jesus Heals a Boy with an Evil Spirit

(Also Matt. 17.14-18; Mark 9.14-27)

³⁷The next day they went down from the hill, and a large crowd met Jesus. ³⁸A man shouted from the crowd, "Teacher! Look, I beg you, at my son—my only son! ³⁹A spirit attacks him with a sudden shout and throws him into a fit, so that he foams at the mouth; it keeps on hurting him and will hardly let him go! ⁴⁰I begged your disciples to drive it out, but they couldn't."

⁴¹Jesus answered, "How unbelieving and wrong you people are! How long must I stay with you? How long do I have to put up with you?" Then he said to the man, "Bring your son here."

⁴²As the boy was coming, the demon knocked him to the ground and threw him into a fit. Jesus gave a command to the evil spirit, healed the boy, and gave him back to his father. ⁴³All the people were amazed at the mighty power of God.

Jesus Speaks Again about His Death

(Also Matt. 17.22-23; Mark 9.30-32)

The people were still marveling at everything Jesus was doing, when he said to his disciples, ⁴⁴"Don't forget what I am about to tell you! The Son of Man is going to be handed over to the power of men." ⁴⁵But they did not know what this meant. It had been hidden from them so that they could not understand it, and they were afraid to ask him about the matter.

cloud. A voice came from the ³⁵ cloud, saying, "This is my Son whom I have chosen; listen to him." When the ³⁶ voice had spoken, they found that Jesus was alone. The disciples kept this to themselves, and told no one at that time what they had seen.

The Healing of a Boy With an Evil Spirit

The next day, when they ³⁷ came down from the mountain, a large crowd met him. A man in the crowd called ³⁸ out, "Teacher, I beg you to look at my son, for he is my only child. A spirit seizes him ³⁹ and he suddenly screams; it throws him into convulsions so that he foams at the mouth. It scarcely ever leaves him and is destroying him. I begged your disciples ⁴⁰ to drive it out, but they could not."

"O unbelieving and per- ⁴¹ verse generation," Jesus replied, "how long shall I stay with you and put up with you? Bring your son here."

Even while the boy was ⁴² coming, the demon threw him to the ground in a convulsion. But Jesus rebuked the evil spirit, healed the boy and gave him back to his father. And they were all ⁴³ amazed at the greatness of God.

While everyone was mar- ⁴⁴ veling at all that Jesus did, he said to his disciples, "Listen carefully to what I am about to tell you: The Son of Man is going to be betrayed into the hands of men." But ⁴⁵ they did not understand what this meant. It was hidden from them, so that they did not grasp it, and they were afraid to ask him about it.

37-42. Teacher! Look, I beg you, at my son. For the healing of this boy with an evil spirit, see notes on Matt. 17:14-21.

43-45. Don't forget what I am about to tell you. For this second announcement of his death, see notes on Matt 17:22-23.

Who Is the Greatest?

(Also *Matt. 18.1-5; Mark 9.33-37*)

⁴⁶An argument came up among the disciples as to which one of them was the greatest. ⁴⁷Jesus knew what they were thinking, so he took a child, stood him by his side, ⁴⁸and said to them, "Whoever in my name welcomes this child, welcomes me; and whoever welcomes me, also welcomes the one who sent me. For he who is least among you all is the greatest."

Who Is not against You Is for You

(Also *Mark 9.38-40*)

⁴⁹John spoke up, "Master, we saw a man driving out demons in your name, and we told him to stop, because he doesn't belong to our group."

⁵⁰"Do not try to stop him," Jesus said to him and to the other disciples, "because whoever is not against you is for you."

A Samaritan Village Refuses to Receive Jesus

⁵¹As the days drew near when Jesus would be taken up to heaven, he made up his mind and set out on his way to Jerusalem. ⁵²He sent messengers ahead of him, who left and went into a Samaritan village to get everything ready for him. ⁵³But the people there would not receive him, because it was plain that he was going to

Who Will Be the Greatest?

An argument started ⁴⁶ among the disciples as to which of them would be the greatest. Jesus, knowing ⁴⁷ their thoughts, took a little child and had him stand beside him. Then he said to ⁴⁸ them, "Whoever welcomes this little child in my name welcomes me; and whoever welcomes me welcomes the one who sent me. For he who is least among you all—he is the greatest."

"Master," said John, "we ⁴⁹ saw a man driving out demons in your name and we tried to stop him, because he is not one of us."

"Do not stop him," Jesus ⁵⁰ said, "for whoever is not against you is for you."

Samaritan Opposition

As the time approached ⁵¹ for him to be taken up to heaven, Jesus resolutely set out for Jerusalem, and he ⁵² sent messengers on ahead. They went into a Samaritan village to get things ready for him, but the people there ⁵³ did not welcome him, because he was headed for

46-50. **As to which one of them was the greatest.** See notes on *Matt. 18:1-6*. **John spoke up.** See notes on John's statement in *Mark 9:38-40*.

51-52. **As the days drew near.** The time when he must suffer and die. **Set out on his way to Jerusalem.** He knew what he must face there, but he has made up his mind, and will do as God wants him to do. It is impossible to know the exact time frame here. This seems to be still early in Jesus' public ministry. Luke must intend to show that Jesus was aware of the Cross long before he came to it, and that this Cross fulfilled Old Testament prophecy. Compare *Luke 24:25-26*. **He sent messengers ahead of him.** To find a place to stay for the night. **Went into a Samaritan village.** Josephus says the Galileans usually went through Samaria on their way to Jerusalem for the Feasts. The Samaritans and the Jews hated each other.

53-54. **Would not receive him.** The reason given for this is that it was plain he was going to Jerusalem. Perhaps if he had planned to stay there and teach and heal, they would have received him. **Lord, do you want us to call fire down?** To refuse to receive a religious teacher was considered the same as

Jerusalem. ⁵⁴When the disciples James and John saw this, they said, "Lord, do you want us to call fire down from heaven and destroy them?"

⁵⁵Jesus turned and rebuked them; ⁵⁶and they went on to another village.

The Would-Be Followers of Jesus

(Also *Matt. 8.19-22*)

⁵⁷As they went on their way, a certain man said to Jesus, "I will follow you wherever you go."

⁵⁸Jesus said to him, "Foxes have holes, and birds have nests, but the Son of Man has no place to lie down and rest." ⁵⁹He said to another man, "Follow me."

But that man said, "Sir, first let me go back and bury my father."

⁶⁰Jesus answered, "Let the dead bury their own dead. You go and preach the Kingdom of God."

⁶¹Another man said, "I will follow you, sir; but first let me go and say good-bye to my family."

⁶²Jesus said to him, "Anyone who starts to plow and then keeps looking back is of no use for the Kingdom of God."

Jerusalem. When the disciples James and John saw this, they asked, "Lord, do you want us to call fire down from heaven to destroy them?" But Jesus turned and rebuked them, and they 56 went to another village.

The Cost of Following Jesus

As they were walking 57 along the road, a man said to him, "I will follow you wherever you go."

Jesus replied, "Foxes have 58 holes and birds of the air have nests, but the Son of Man has no place to lay his head."

He said to another man, 59 "Follow me."

But the man replied, "Lord, first let me go and bury my father."

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

Still another said, "I will 61 follow you, Lord; but first let me go back and say good-bye to my family."

Jesus replied, "No one 62 who puts his hand to the plow and looks back is fit for service in the kingdom of God."

rejecting his teaching. The two "Men of Thunder" (*Mark 3:17*) are ready to destroy the whole village. Religious *enthusiasm* has caused people to sin by persecuting others. [But compare Elijah, *2 Kings 2:9-12.*]

55. **Jesus turned and rebuked them.** He had not come to destroy, but to save! [A few manuscripts add: "*You don't know what kind of Spirit you belong to; for the Son of Man did not come to destroy men's lives but to save them.*"]

57-62. **A certain man said to Jesus.** This must have happened many times. See notes on *Matt. 8:18-22*. Matthew identifies this man as a teacher of the Law. **I will follow you.** That is, become a disciple and travel with Jesus. **But the Son of Man.** The Messiah (see note on *Matt. 10:23*). Jesus tests this man's sincerity by pointing out the hardships. Jesus had no permanent home, and often spent the night out in the open. **He said to another man.** A disciple. See note on *Matt. 8:21*. **Let the dead bury their own dead.** This disciple may have been an apostle who wanted to stay with his father until his father's death. Preaching the Kingdom of God has the very highest priority. Let the world take care of its own duties. **And then keeps looking back.** This was not just "saying good-bye" to his family. This man feels he cannot leave his family. A believer, ready to be buried with Christ in baptism, who goes home to talk it over with unbelieving relatives, has a good chance of being talked out of doing it. See *Matt. 10:34-39* and notes there.

Jesus Send Out the Seventy-two

10 After this the Lord chose another seventy-two men and sent them out, two by two, to go ahead of him to every town and place where he himself was about to go. ²He said to them, "There is a large harvest, but few workers to gather it in. Pray to the owner of the harvest that he will send out workers to gather in his harvest. ³Go! I am sending you like lambs among wolves. ⁴Don't take a purse, or a beggar's bag, or shoes; don't stop to greet anyone on the road. ⁵Whenever you go into a house, first say, 'Peace be with this house.' If a peace-loving man lives there, let your greeting of peace remain on him; if not, take back your greeting of peace. ⁷Stay in that same house, eating and drinking what they offer you, because a worker should be given his pay. Don't move around from one house to another. ⁸Whenever you go into a town and are made welcome, eat what is set before you, ⁹heal the sick in that town, and say to the people there, 'The Kingdom of God has come near you.' ¹⁰But whenever you go into a town and are not welcomed there, go out in the streets and say, ¹¹'Even the dust from your town that sticks to our feet we wipe off against you; but remember this,

Jesus Sends Out the Seventy-two

10 After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was to go. He told them, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field. Go! I am sending you out like lambs among wolves. Do not take a purse or bag or sandals; and do not greet anyone on the road. ²
 "When you enter a house, first say, 'Peace to this house.' If a man of peace is there, your peace will rest on him; if not, it will return to you. Stay in that house, eating and drinking whatever they give you, for the worker deserves his wages. Do not move around from house to house. ³
 "When you enter a town and are welcomed, eat what is set before you. Heal the sick who are there and tell them, 'The kingdom of God is near you.' But when you enter a town and are not welcomed, go into its streets and say, 'Even the dust of your town that sticks to our feet we wipe off against you. Yet be sure of this: The king- ⁴
⁵
⁶
⁷
⁸
⁹
¹⁰
¹¹

1. **The Lord chose another seventy-two men.** [A few manuscripts say seventy.] Only Luke tells this. It must have taken place *after* the events already given. Seventy-two may have been a symbolic number, and Grotius, et. al., connect it with the seventy-two members of the Sanhedrin. Since Jesus had already sent out the Twelve (*Luke 9:1*), it proves the deep influence of his teaching that he could find seventy-two more capable of being sent out. **Two by two.** So each could give the other "moral support." Also, at least two witnesses were required to establish truth under the Law. **To every town and place.** It was perhaps six months before his death. He wants to go to every town in person, and he sends these ahead as "advance-men" to prepare the people for his message.

2. **There is a large harvest.** See note on *Matt. 9:37*, where he said this at a different time.
 3-12. **Go!** He gives them roughly the same instructions as the twelve. See notes on *Matt. 10*. Matthew gives the most detail, but Luke adds: "Don't stop to greet anyone on the road." The Jews had a ritual for greeting people, and it took a lot of time [sometimes as much as three hours!]. They cannot spare the time to do this, because there is work to be done. **Peace be with this house.** They are to greet people with this blessing. [It was the custom for a guest to do this.] **If a peace-loving man.** The one who deserves this blessing accepts these messengers as guests in his home [he is receptive].

the Kingdom of God has come near you!' ¹²I tell you that on the Judgment Day God will show more mercy to Sodom than to that town!"

The Unbelieving Towns

(Also Matt. 11.20-24)

¹³"How terrible it will be for you, Chorazin! How terrible for you too, Bethsaida! If the miracles which were performed in you had been performed in Tyre and Sidon, long ago the people there would have sat down, put on sackcloth, and sprinkled ashes on themselves to show that they had turned from their sins! ¹⁴God will show more mercy on the Judgment Day to Tyre and Sidon than to you. ¹⁵And as for you, Capernaum! You wanted to lift yourself up to heaven? You will be thrown down to hell!"

¹⁶Jesus said to his disciples, "Whoever listens to you, listens to me; whoever rejects you, rejects me; and whoever rejects me, rejects the one who sent me."

The Return of the Seventy-two

¹⁷The seventy-two men came back in great joy. "Lord," they said, "even the demons obeyed us when we commanded them in your name!"

dom of God is near.' I tell 12 you, it will be more bearable on that day for Sodom than for that town.

"Woe to you, Chorazin! 13 Woe to you, Bethsaida! For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. But it 14 will be more bearable for Tyre and Sidon at the judgment than for you. And you, 15 Capernaum, will you be lifted up to the skies? No, you will go down to the depths.

"He who listens to you lis- 16 tens to me; he who rejects you rejects me; but he who rejects me rejects him who sent me."

The seventy-two returned 17 with joy and said, "Lord, even the demons submit to us in your name."

13-15. **How terrible it will be for you.** See notes on Matt. 11:20-24. He seems to be repeating what he had said at a different time, to point out the sin of rejecting the Lord's messengers.

16. **Whoever listens to you, listens to me.** The Lord works by proxy through his people. See note on Matt. 10:40.

17-20. **The seventy-two men came back in great joy.** Luke seems to emphasize the work of these seventy-two. How long they had been out on their mission is not known. **Even the demons obeyed us.** Jesus gave a promise to the Twelve (Matt. 10:8), and must have repeated it to the seventy-two. They used the power of Christ's name. See note on Mark 9:38-40. **I saw Satan fall like lightning from heaven.** It may be that Christ refers to the original fall of Satan. But it may also be prophetic, speaking of the fall of Satan which will take place in the victory of the Cross. See 1 John 3:8; Rev. 20:1-3. **So that you can walk on snakes and scorpions.** This sounds a lot like the language of Mark 16:17-18. It is a promise of victory. **And over all the power of the Enemy.** This shows the snakes and scorpions are symbolic. **But don't be glad.** Pride causes Satan's original fall. **Because your names are written in heaven.** The most important reason to be glad is that we are God's people!

¹⁸Jesus answered them, "I saw Satan fall like lightning from heaven. ¹⁹Listen! I have given you authority, so that you can walk on snakes and scorpions; and over all the power of the Enemy, and nothing will hurt you. ²⁰But don't be glad because the evil spirits obey you; rather be glad because your names are written in heaven."

Jesus Rejoices

(Also *Matt. 11.25-27; 13.16-17*)

²¹At that time Jesus was filled with joy by the Holy Spirit, and said, "Father, Lord of heaven and earth! I thank you because you have shown to the unlearned what you have hidden from the wise and learned. Yes, Father, this was done by your own choice and pleasure.

²²"My Father has given me all things. No one knows who the Son is except the Father, and no one knows who the Father is except the Son and those to whom the Son wants to reveal him."

²³Then Jesus turned to the disciples and said to them privately, "How fortunate you are, to see the things you see! ²⁴Many prophets and kings, I tell you, wanted to see what you see, but they could not, and to hear what you hear, but they did not."

The Parable of the Good Samaritan

²⁵A certain teacher of the Law came up and tried to trap Jesus. "Teacher," he asked, "what must I do to receive eternal life?"

He replied, "I saw Satan 18 fall like lightning from heaven. I have given you 19 authority to trample on snakes and scorpions, and to overcome all the power of enemy; nothing will harm you. However, do not rejoice 20 that the spirits submit to you, but rejoice that your names are recorded in heaven."

At that time Jesus, full of 21 joy through the Holy Spirit, said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure. . .

"All things have been 22 committed to me by my Father. No one knows who the Son is except the Father, and no one knows who the Father is except the Son and those to whom the Son chooses to reveal him."

Then he turned to his dis- 23 ciples and said privately, "Blessed are the eyes that see what you see. For I tell 24 you that many prophets and kings wanted to see what you see but did not see it, and to hear what you hear but did not hear it."

The Parable of the Good Samaritan

On one occasion an expert 25 in the law stood up to test Jesus. "Teacher," he asked, "what must I do to inherit eternal life?"

21-22. **Father . . . I thank you.** He said this more than once. See notes on *Matt. 11:25-27*.

23-24. **How fortunate you are.** See notes on *Matt. 13:16-17*. He probably said this more than once.

25-29. **A certain teacher of the Law.** Only Luke tells the Parable of the Good Samaritan, the Lost Son, and the Rich Man and Lazarus. **Tried to trap Jesus.** His motive was not right. **What must I do?** Jesus told people to turn from sin. This man did not think he had any sin. **What do the Scriptures say?** This is the place to find God's answers. **You must love the Lord your God.** This teacher knew the Scriptures and gave the correct answer. **Do this and you will live.** True worship to God includes "practicing what you preach." Jesus said: "Whoever loves me will obey my message" (*John 14:23*). **Wanted to put himself in the right.** He had a "guilty conscience." He does not love his fellow man, so, he asks: **Who is my fellow man?** Jesus gives a parable in answer.

²⁶Jesus answered him, "What do the Scriptures say? How do you interpret them?"

²⁷The man answered, "'You must love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind'; and, 'You must love your fellow-man as yourself.'"

²⁸"Your answer is correct," replied Jesus; "do this and you will live."

²⁹But the teacher of the Law wanted to put himself in the right, so he asked Jesus, "Who is my fellow-man?"

³⁰Jesus answered, "There was a man who was going down from Jerusalem to Jericho, when robbers attacked him, stripped him, and beat him up, leaving him half dead. ³¹It so happened that a priest was going down that road; when he saw the man he walked on by, on the other side. ³²In the same way a Levite also came there, went over and looked at the man, and then walked on by, on the other side. ³³But a certain Samaritan who was traveling that way came upon him, and when he saw the man his heart was filled with pity. ³⁴He went over to him, poured oil and wine on his wounds and bandaged them; then he put the man on his own animal and took him to an inn, where he took care of him. ³⁵The next day he took out two silver coins and gave them to the innkeeper. 'Take care of him,' he told the innkeeper, 'and when I come back this way I will pay you back whatever you spend on him.'"

"What is written in the 26 Law?" he replied. "How do you read it?"

He answered: "'Love the 27 Lord your God with all your heart, with all your soul, with all your strength and with all your mind'; and, 'Love your neighbor as yourself.'"

"You have answered cor- 28 rectly," Jesus replied. "Do this and you will live."

But he wanted to justify 29 himself, so he asked Jesus, "And who is my neighbor?"

In reply Jesus said: 30

"A man was going down 31 from Jerusalem to Jericho, when he fell into the hands of robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. A priest happened 32 to be going down the same road, and when he saw the man, he passed by on the other side. So too, a Levite, 33 when he came to the place and saw him, passed by on the other side. But a Samaritan, as he traveled, came where the man was; and when he saw him, he took 34 pity on him. He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, took him to an inn and took care of him. 35 The next day he took out two silver coins and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.'

30-37. **There was a man.** A Jew, from Jerusalem. **Who was going down.** The road from Jerusalem to Jericho descends over 3,000 feet in eighteen miles. **When robbers attacked him.** This road was dangerous to travel, for just that reason. **Stripped him, and beat him up.** They took everything he had, and left him in serious condition from the beating. **That a priest was going down.** Jericho was a city of priests. A priest ought to be a holy man, and the Law commanded mercy and help. **In the same way a Levite.** A Levite served in the temple as an assistant to the priests. He even goes over and looks at the wounded man, before going on his way. **But a certain Samaritan.** To get the full impact of this, you must remember that Jews and Samaritans *hated* each other! "*Jews will not use the same dishes that Samaritans use*" (John 4:9). If anyone had an excuse to pass this man by, it was the Samaritan. **His heart was filled with pity.** Note the contrast between the Samaritan and the others. His "pity" makes

³⁶And Jesus concluded, "In your opinion, which one of these three acted like a fellow-man toward the man attacked by the robbers?"

³⁷The teacher of the Law answered, "The one who was kind to him."

Jesus replied, "You go, then, and do the same."

"Which of these three do you think was a neighbor to the man who fell into the hands of robbers?"

The expert in the law replied, "The one who had mercy on him."

Jesus told him, "Go and do likewise."

At the Home of Martha and Mary

As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him. She had a sister called Mary, who sat at the Lord's feet listening to what he said. But Martha was distracted by all the preparations that had to be made. She came to him and asked, "Lord, don't you care that my sister has left me to do the work by myself? Tell her to help me!"

"Martha, Martha," the Lord answered, "you are worried and upset about many things, but only one thing is needed. Mary has chosen what is better, and it will not be taken away from her."

Jesus Visits Martha and Mary

³⁸As Jesus and his disciples went on their way he came to a certain village where a woman named Martha welcomed him in her home.

³⁹She had a sister named Mary, who sat down at the feet of the Lord and listened to his teaching.

⁴⁰Martha was upset over all the work she had to do; so she came and said, "Lord, don't you care that my sister has left me to do all the work by myself? Tell her to come and help me!"

⁴¹The Lord answered her, "Martha, Martha! You are worried and troubled over so many things, ⁴²but just one is needed. Mary has chosen the right thing, and it will not be taken away from her."

him go out of his way to help this man. He gives him "first aid," puts him on his own animal [and perhaps has to walk himself], takes him to an inn, stays the night with him, and pays the bill out of his own pocket. [Inns are described in note on Luke 2:7.] **Two silver coins.** This was two day's pay at this time. And he promised to pay more. **Which one of these three.** Clearly, the one who was kind. The teacher of the Law cannot escape this. **You go, then, and do the same.** The teacher of the Law must show this same spirit of help to everyone! All who need help are our "fellow man." Christianity must submit to no barriers of race or sect or political ideology.

38. He came to a certain village. This is Bethany, home of Mary, Martha, and Lazarus. We do not know the exact time this happened. It might have been on his last trip to Jerusalem.

39. Who sat down at the feet of the Lord. We see Martha "rushing around," preparing the meal; while Mary sits at his feet, listening to his teaching. But there is not as much difference between the two women as seems to be.

40. Lord, don't you care? Martha thinks she has a problem, and she "lets this grow" until she speaks sharply to Jesus. Sometimes we can bear the heaviest sorrows, and then stumble over some little thing. Martha was a good woman.

41-42. You are worried and troubled over so many things. The Africans have a proverb: "Don't sell your elephant to buy medicine for your cat." **But just one is needed.** The important thing was the "bread of life." **Mary has chosen the right thing.** Jesus can be with them only a short time, and it is not too important whether he gets a feast or a piece of bread. But his teaching will stay with them all their lives, and so it has the greatest importance! We must learn to classify things according to their importance. If something must go undone, it ought to be of less importance.

Jesus' Teaching on Prayer*(Also Matt. 6.9-13; 7.7-1)*

11 One time Jesus was praying in a certain place. When he finished, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples."

²Jesus said to them, "This is what you should pray:

'Father:

May your holy name be honored;
may your Kingdom come.

³ Give us day by day the food we need.

⁴ Forgive us our sins,
because we forgive everyone who
does us wrong.

And do not bring us to hard testing.' "

⁵And Jesus said to his disciples, "Suppose one of you should go to a friend's house at midnight and tell him, 'Friend, let me borrow three loaves of bread. ⁶A friend of mine who is on a trip has just come to my house and I don't have any food for him!' ⁷And suppose your friend should answer from inside, 'Don't bother me! The door is already locked, and my children and I are in bed. I can't get up to give you anything.' ⁸Well, what then? I tell you, even if he will not get up and give you the bread because he is your friend, yet he will get up and give you everything you need because you are not ashamed to keep on asking. ⁹And so I say to you: Ask, and you will receive; seek, and you will find; knock, and the

Jesus' Teaching on Prayer

11 One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples."

He said to them, "When 2
you pray, say:

'Father,
hallowed be your name,
your kingdom come.
Give us each day our daily 3
bread.
Forgive us our sins, 4
for we also forgive every-
one who sins
against us.
And lead us not into tempt-
ation.' "

Then he said to them, 5
"Suppose one of you has a
friend, and he goes to him at
midnight and says, 'Friend,
lend me three loaves of
bread, because a friend of 6
mine on a journey has come
to me, and I have nothing to
set before him.'

"Then the one inside an- 7
swers, 'Don't bother me.
The door is already locked,
and my children are with me
in bed. I can't get up and
give you anything.' I tell 8
you, though he will not get
up and give the bread be-
cause he is his friend, yet be-
cause of the man's persis-
tence he will get up and give
him as much as he needs.

"So I say to you: Ask and 9
it will be given to you; seek
and you will find; knock and
the door will be opened to

1. One time Jesus was praying in a certain place. Luke does not tell where or when this happened. But it seems to tie in with the Sermon on the Mount. Lord, teach us to pray. Matthew gives this "model prayer" in *Matt. 6:9-13*. See notes there.

5-8. Friend, let me borrow three loaves of bread. Jesus gave this parable to teach that we should not be ashamed to keep on asking God for what we need. Compare *Matt. 7:7-11*; also the parable of the Widow and the Judge, *Luke 18:1-8*. My children and I are in bed. He cannot get up without waking them up. Because you are not ashamed to keep on asking. How much more we ought to EXPECT from our Father in heaven!

9-13. Ask, and you will receive. See note on *Matt. 7:7-11*. Luke does not give a "chronological history," and these events are "out of sequence." Will give the Holy Spirit. Matthew says: "good things." The Holy Spirit is the best possible gift. Compare *John 3:5; 7:37-39; Acts 2:38*.

door will be opened to you. ¹⁰For everyone who asks will receive, and he who seeks will find, and the door will be opened to him who knocks.

¹¹Would any of you who are fathers give your son a snake when he asks for fish? ¹²Or would you give him a scorpion when he asks for an egg?

¹³As bad as you are, you know how to give good things to your children. How much more, then, the Father in heaven will give the Holy Spirit to those who ask him!"

Jesus and Beelzebub

(Also *Matt. 12.22-30; Mark 3.20-27*)

¹⁴Jesus was driving out a demon that could not talk; when the demon went out, the man began to talk. The crowds were amazed, ¹⁵but some of the people said, "It is Beelzebub, the chief of the demons, who gives him the power to drive them out."

¹⁶Others wanted to trap him, so they asked him to perform a miracle to show God's approval.

¹⁷But Jesus knew their thoughts and said to them, "Any country that divides itself into groups that fight each other will not last very long; a family divided against itself falls apart. ¹⁸So if Satan's kingdom has groups fighting each other, how can it last? You say that I drive out demons because Beelzebub gives me the power to do so.

¹⁹If this is how I drive them out, how do your followers drive them out? Your own followers prove that you are wrong! ²⁰No, it is rather by means of God's power that I drive out demons, which proves that the Kingdom of God has already come to you.

²¹"When a strong man, with all his weapons ready, guards his own house, all his belongings

you. For everyone who asks ¹⁰ receives; he who seeks finds; and to him who knocks, the door will be opened.

"Which of you fathers, if ¹¹ your son asks for a fish, will give him a snake instead? Or if he asks for an egg, will ¹² give him a scorpion? If you ¹³ then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!"

Jesus and Beelzebub

Jesus was driving out a demon that was mute. When the demon left, the man who had been dumb spoke, and the crowd was amazed. But ¹⁵ some of them said, "By Beelzebub, the prince of demons, he is driving out demons." Others tested him by asking ¹⁶ for a sign from heaven.

Jesus knew their thoughts ¹⁷ and said to them: "Any kingdom divided against itself will be ruined, and a house divided against itself will fall. If Satan is divided against himself, how can his kingdom stand? I say this because you claim that I drive out demons by Beelzebub. Now if I drive out demons by Beelzebub, by whom do your followers drive them out? So then, ¹⁹ they will be your judges. But ²⁰ if I drive out demons by the finger of God, then the kingdom of God has come to you.

"When a strong man, ²¹ fully armed, guards his own house, his possessions are

14-26. It is Beelzebub . . . who gives him the power. See notes on *Matt. 12:22-29, 43-45*. This conversation took place in Galilee.

are safe. ²²But when a stronger man attacks him and defeats him, he carries away all the weapons the owner was depending on and divides up what he stole.

²³"Anyone who is not for me is really against me; anyone who does not help me gather is really scattering."

The Return of the Evil Spirit

(Also *Matt. 12.43-45*)

²⁴"When an evil spirit goes out of a man, it travels over dry country looking for a place to rest. If it can't find one, it says to itself, 'I will go back to my house which I left.' ²⁵So it goes back and finds the house clean and all fixed up. ²⁶Then it goes out and brings seven other spirits even worse than itself, and they come and live there. So that man is in worse shape, when it is all over, than he was at the beginning."

True Happiness

²⁷When Jesus had said this, a woman spoke up from the crowd and said to him, "How happy is the woman who bore you and nursed you!"

²⁸But Jesus answered, "Rather, how happy are those who hear the word of God and obey it!"

The Demand for a Miracle

(Also *Matt. 12.38-42*)

²⁹As the people crowded around Jesus he went on to say, "How evil are the people of this day! They ask for a miracle, but none will be given them except the miracle of Jonah. ³⁰In the same way that the prophet Jonah was a sign for the people of Nineveh, so the Son of Man will be a

safe. But when someone ²² stronger attacks and overpowers him, he takes away the armor in which the man trusted and divides up the spoils.

"He who is not with me is ²³ against me, and he who does not gather with me, scatters.

"When an evil spirit ²⁴ comes out of a man, it goes through arid places seeking rest and does not find it. Then it says, 'I will return to the house I left.' When it ar- ²⁵ rives, it finds the house swept clean and put in order. Then it goes and takes ²⁶ seven other spirits more wicked than itself, and they go in and live there. And the final condition of that man is worse than the first."

As Jesus was saying these ²⁷ things, a woman in the crowd called out, "Blessed is the mother who gave you birth and nursed you."

He replied, "Blessed ²⁸ rather are those who hear the word of God and obey it."

The Sign of Jonah

As the crowds increased, ²⁹ Jesus said, "This is a wicked generation. It asks for a miraculous sign, but none will be given it except the sign of Jonah. For as Jonah was a ³⁰ sign to the Ninevites, so also will the Son of Man be to

27-28. **How happy is the woman.** This woman who speaks, comes closer to the worship of the human mother of Christ, than anyone else in the New Testament. Jesus rebukes her, and points out that it is not his human mother, but rather those who hear the word of God and obey it, who are HAPPY. [On the meaning of "happy," see note on *Matt. 5:3*.]

29-32. **They ask for a miracle.** See notes on *Matt. 12:38-42*.

sign for the people of this day. ³¹On the Judgment Day the Queen from the South will stand up and accuse the people of today, because she traveled halfway around the world to listen to Solomon's wise teaching; and there is something here, I tell you, greater than Solomon. ³²On the Judgment Day the people of Nineveh will stand up and accuse you, because they turned from their sins when they heard Jonah preach; and there is something here, I tell you, greater than Jonah!"

The Light of the Body

(Also *Matt. 5.15; 6.22-23*)

³³"No one lights a lamp and then hides it or puts it under a bowl; instead, he puts it on the lampstand, so that people may see the light as they come in. ³⁴Your eyes are like a lamp for the body. When your eyes are clear your whole body is full of light; but when your eyes are bad your whole body will be in darkness. ³⁵Be careful, then, that the light in you is not darkness. ³⁶If, then, your whole body is full of light, with no part of it in darkness, it will be bright all over, as when a lamp shines on you with its brightness."

Jesus Accuses the Pharisees and the Teachers of the Law

(Also *Matt. 23.1-36; Mark 12.38-40*)

³⁷When Jesus finished speaking, a Pharisee invited him to eat with him; so he went in and sat down to eat. ³⁸The Pharisee was surprised when he noticed that Jesus had not washed

this generation. The Queen ³¹ of the South will rise at the judgment with the men of this generation and condemn them, for she came from the ends of the earth to listen to Solomon's wisdom, and now one greater than Solomon is here. The men of ³² Nineveh will stand up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and now one greater than Jonah is here.

The Lamp of the Body

"No one lights a lamp and ³³ puts it in a place where it will be hidden, or under a bowl. Instead he puts it on its stand, so that those who come in may see the light. Your eye is the lamp of your ³⁴ body. When your eyes are good, your whole body also is full of light. But when they are bad, your body also is full of darkness. See to it, ³⁵ then, that the light within you is not darkness. There- ³⁶ fore, if your whole body is full of light, and no part of it dark, it will be completely lighted, as when the light of a lamp shines on you."

Six Woes

When Jesus had finished ³⁷ speaking, a Pharisee invited him to eat with him; so he went in and reclined at the table. But the Pharisee, ³⁸ noticing that Jesus did not first wash before the meal, was surprised.

33-36. **And then hides it.** See notes on *Matt. 5:15; 6:22-23*. **If, then, your whole body is full of light.** Symbolic of the Christian's influence. See *Matt. 5:16*. Also symbolic of eternal glory (*Matt. 13:43*). 37-38. **A Pharisee invited him to eat with him.** Jesus did not hesitate to mix with all classes of people. **Was surprised when he noticed.** The Jews had a special ritual for washing their hands. Jesus had not followed this ritual before eating. See notes on *Matt. 15:2; Mark 7:2-5*.

before eating. ³⁹So the Lord said to him, "Now, then, you Pharisees clean the cup and plate on the outside, but inside you are full of violence and evil. ⁴⁰Fools! Did not God, who made the outside, also make the inside? ⁴¹But give what is in your cups and plates to the poor, and everything will be clean for you.

⁴²"How terrible for you, Pharisees! You give to God one tenth of the seasoning herbs, such as mint and rue and all the other herbs, but you neglect justice and love for God. These you should practice, without neglecting the others.

⁴³"How terrible for you, Pharisees! You love the reserved seats in the synagogues, and to be greeted with respect in the market places. ⁴⁴How terrible for you! You are like unmarked graves which people walk on without knowing it."

⁴⁵One of the teachers of the Law said to him, "Teacher, when you say this you insult us too!"

⁴⁶Jesus answered, "How terrible for you, too, teachers of the Law! You put loads on men's backs which are hard to carry, but you yourselves will not stretch out a finger to help them carry those loads. ⁴⁷How terrible for you! You make fine tombs for the prophets—the very prophets your ancestors murdered. ⁴⁸You yourselves admit, then, that you approve of what your ancestors did; because they murdered the prophets, and you build their tombs. ⁴⁹For this reason the Wisdom of God said, 'I will send them prophets and messengers; they will kill

Then the Lord said to ³⁹ him, "Now then, you Pharisees clean the outside of the cup and dish, but inside you are full of greed and wickedness. You foolish people! ⁴⁰ Did not the one who made the outside make the inside also? But give what is inside ⁴¹ to the poor, and everything will be clean for you.

"Woe to you Pharisees, ⁴² because you give God a tenth of your mint, rue and all other kinds of garden herbs, but you neglect justice and the love of God. You should have practiced the latter without leaving the former undone.

"Woe to you Pharisees, ⁴³ because you love the most important seats in the synagogues and greetings in the marketplaces.

"Woe to you, because you ⁴⁴ are like unmarked graves, which men walk over without knowing it."

One of the experts in the ⁴⁵ law answered him, "Teacher, when you say these things, you insult us also."

Jesus replied, "And you ⁴⁶ experts in the law, woe to you, because you load people down with burdens they can hardly carry, and you yourselves will not lift one finger to help them.

"Woe to you, because you ⁴⁷ build tombs for the prophets, and it was your forefathers who killed them. So you ⁴⁸ testify that you approve of what your forefathers did; they killed the prophets, and you build their tombs. ⁴⁹ Because of this, God in his wisdom said, 'I will send them prophets and apostles, some

39-52. So the Lord said to him. Jesus may have said this more than once. See notes on a similar lesson in *Matt. 23:1-36*. Verse 41 is only given by Luke. The Jewish leaders hated everybody who was not a part of their own group, especially the poor. Compare what Jesus taught in *Matt. 25:31-46*. **You are like unmarked graves.** Touching a grave made a person "ritually unclean," so graves were *whitewashed* just before Feast Days, so they could be clearly seen. **You make fine tombs.** See note on *Matt. 23:29-30*. **You have kept the key.** They did this by teaching lies which prevent people from believing in Christ. Compare *Matt. 23:13* and note there; also *1 Thess. 2:15-16*.

some of them and persecute others.' ⁵⁰So the people of this time will be punished for the murder of all the prophets killed since the creation of the world, ⁵¹from the murder of Abel to the murder of Zechariah, who was killed between the altar and the holy place. Yes, I tell you, the people of this time will be punished for them all!

⁵²"How terrible for you, teachers of the Law! You have kept the key that opens the door to the house of knowledge; you yourselves will not go in, and you stop those who are trying to go in!"

⁵³When Jesus left that place the teachers of the Law and the Pharisees began to criticize him bitterly and ask him questions about many things, ⁵⁴trying to lay traps for him and catch him in something wrong he might say.

A Warning against Hypocrisy

(Also Matt. 10.26-27)

12 As thousands of people crowded together, so that they were stepping on each other, Jesus said first to his disciples, "Be on guard against the yeast of the Pharisees—I mean their hypocrisy. ²Whatever is covered up will be uncovered, and every secret will be made known. ³So then, whatever you have said in the dark will be heard in broad daylight, and whatever you have whispered in men's ears in a closed room will be shouted from the housetops."

of whom they will kill and others they will persecute.' Therefore this generation ⁵⁰ will be held responsible for blood of all the prophets that has been shed since the beginning of the world, from the blood of Abel to the ⁵¹ blood of Zechariah, who was killed between the altar and the sanctuary. Yes, I tell you, this generation will be held responsible for it all.

"Woe to you experts in the ⁵² law, because you have taken away the key to knowledge. You yourselves have not entered, and you have hindered those who were entering."

When Jesus left there, the ⁵³ Pharisees and the teachers of the law began to oppose him fiercely and to besiege him with questions, waiting to ⁵⁴ catch him in something he might say.

Warnings and Encouragements

12 Meanwhile, when a crowd of many thousands had gathered, so that they were trampling on one another, Jesus began to speak first to his disciples, saying: "Be on your guard against the yeast of the Pharisees, which is hypocrisy. ² There is nothing concealed that will not be disclosed, or hidden that will not be made ³ known. What you have said in the dark will be heard in the daylight, and what you have whispered in the ear behind closed doors will be proclaimed from the housetops.

53-54. **Trying to lay traps for him.** Compare Matt. 22; John 8 & 10, for details of how they tried to trap Jesus.

1-5. **As thousands of people crowded together.** This is one of the statements which show the great influence of Christ on the people. [See also Mark 1:33; 2:2; 3:9; 6:31; etc.] This sermon is almost identical to the one in Matthew. **Be on guard against the yeast.** Symbolic of the *spirit* of the Pharisees. Religion can easily become only *ritual and hypocrisy*. See note on Matt. 16:6. **Whatever is covered up.** For notes on verses 2-5, see Matt. 10:26-28. The houses had flat roofs which made a "stage" for someone to speak and attract attention.

Whom to Fear*(Also Matt. 10.28-31)*

⁴"I tell you, my friends, do not be afraid of those who kill the body but cannot afterward do anything worse. ⁵I will show you whom to fear: fear God who, after killing, has the authority to throw into hell. Yes, I tell you, be afraid of him!

⁶"Aren't five sparrows sold for two pennies? Yet not a single one of them is forgotten by God. ⁷Even the hairs of your head have all been numbered. So do not be afraid; you are worth much more than many sparrows!"

Confessing and Denying Christ*(Also Matt. 10.32-33; 12.32; 10.19-20)*

⁸"I tell you: whoever declares publicly that he belongs to me, the Son of Man will do the same for him before the angels of God; ⁹but whoever denies publicly that he belongs to me, the Son of Man will also deny him before the angels of God.

¹⁰"Anyone who says a word against the Son of Man can be forgiven; but the one who says evil things against the Holy Spirit will not be forgiven.

¹¹"When they bring you to be tried in the synagogues, or before governors or rulers, do not be worried about how you will defend yourself or what you will say. ¹²For the Holy Spirit will teach you at that time what you should say."

"I tell you my friends, do not be afraid of those who kill the body and after that can do no more. But I will show you whom you should fear. Fear him who, after the killing of the body, has power to throw you into hell. Yes, I tell you, fear him. Are not five sparrows sold for two pennies? Yet not one of them is forgotten by God. Indeed, the very hairs of your head are all numbered. Don't be afraid; you are worth more than many sparrows.

"I tell you, whoever acknowledges me before men, the Son of Man will also acknowledge him before the angels of God. But he who disowns me before men will be disowned before the angels of God. And everyone who speaks a word against the Son of Man will be forgiven, but anyone who blasphemes against the Holy Spirit will not be forgiven.

"When you are brought before synagogues, rulers and authorities, do not worry about how you will defend yourselves or what you will say, for the Holy Spirit will teach you at that time what you should say."

6-9. **Aren't five sparrows sold for two pennies?** Sparrows were the cheapest birds sold. See notes on *Matt. 10:29-33*.

10. **Will not be forgiven.** For notes on the "unforgiveable sin," see *Matt. 12:31-32*.

11-12. **When they bring you to be tried in the synagogues.** A promise of supernatural help. See notes on *Matt. 10:19-20*.

The Parable of the Rich Fool

¹³A man in the crowd said to him, "Teacher, tell my brother to divide with me the property our father left us."

¹⁴Jesus answered him, "Man, who gave me the right to judge, or to divide the property between you two?" ¹⁵And he went on to say to them all, "Watch out, and guard yourselves from all kinds of greed; because a man's true life is not made up of the things he owns, no matter how rich he may be."

¹⁶Then Jesus told them this parable, "A rich man had land which bore good crops. ¹⁷He began to think to himself, 'I don't have a place to keep all my crops. What can I do?' ¹⁸This is what I will do,' he told himself; 'I will tear my barns down and build bigger ones, where I will store the grain and all my other goods. ¹⁹Then I will say to myself, Lucky man! You have all the good things you need for many years. Take life easy, eat, drink, and enjoy yourself!' ²⁰But God said to him, 'You fool! This very night you will have to give up your life; then who will get all these things you have kept for yourself?'"

The Parable of the Rich Fool

Someone in the crowd ¹³said to him, "Teacher, tell my brother to divide the inheritance with me."

Jesus replied, "Man, who ¹⁴appointed me a judge or an arbiter between you?" Then ¹⁵he said to them, "Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions."

And he told them this ¹⁶parable:

"The ground of a certain rich man produced a good crop. He thought to himself, ¹⁷'What shall I do? I have no place to store my crops.'

"Then he said, 'This is ¹⁸what I'll do. I will tear down my barns and build bigger ones, and there I will store all my grain and my goods. And I'll say to myself, 'You ¹⁹have plenty of good things laid up for many years. Take life easy; eat, drink and be merry.'"

"But God said to him, ²⁰'You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?'"

13-14. **A man in the crowd said to him.** Only Luke gives this parable of the Rich Fool. **Tell my brother.** Whether this man's brother had been unfair or not, isn't told. But the parable shows that the one who said this was motivated by *greed*. He wants Jesus *on his side* to be able to *force* the brother to *give in* to his demands. **Man, who gave me the right?** The Lord's business was not to help secure land and money for others. His mission was to save. [There were legal authorities to handle such things. But note what Paul says in *1 Cor. 6:1-6*.]

15. **Guard yourselves from all kinds of greed.** Money is not the problem, but the *love* of money (*1 Tim. 6:10*). **A man's true life.** Comfort, happiness, and especially *eternal things* do not depend upon how much we have of material wealth. Many have sacrificed health to gain wealth, only to be forced to sacrifice wealth to attempt to regain health.

16-19. **Then Jesus told them this parable.** To show that riches are no protection. **A rich man had land.** No hint that this man was dishonest. He worked hard for what he had. **What can I do?** His riches were in the form of perishable foodstuffs. **Where I will store the grain and all my other goods.** Notice his intention to *hoard* his surplus, instead of using it for the good of others. Selfishness is the beginning of his foolishness. **You have all the good things you need for many years.** His second serious mistake is to forget that we are all *transients* in this life. **Take life easy.** His third error is ignore his spiritual needs. It is not his wealth which is wrong, but his *attitude* toward it, and what it symbolizes to him.

20-21. **You fool!** His fellow men may have thought he was *wise*, but he is a *fool* in God's view. **This very night you will have to give up your life.** He thought he had long years ahead of him, but instead his life is terminated! He thought he was secure, but he dies *unprepared*. [Note that the same Greek word is

²¹And Jesus concluded, "This is how it is with those who pile up riches for themselves but are not rich in God's sight."

Trust in God

(Also Matt. 6.25-34)

²²Then Jesus said to the disciples, "This is why I tell you: do not be worried about the food you need to stay alive, or about the clothes you need for your body. ²³Life is much more important than food, and body much more important than clothes. ²⁴Look at the crows: they don't plant seeds or gather a harvest; they don't have storage rooms or barns; God feeds them! You are worth so much more than birds! ²⁵Which one of you can live a few more years by worrying about it? ²⁶If you can't manage even such a small thing, why worry about the other things? ²⁷Look how the wild flowers grow: they don't work or make clothes for themselves. But I tell you that not even Solomon, as rich as he was, had clothes as beautiful as one of these flowers. ²⁸It is God who clothes the wild grass—grass that is here today, gone tomorrow, burned up in the oven. Won't he be all the more sure to clothe you? How little faith you have! ²⁹So don't be all upset, always concerned about what you will eat and drink. ³⁰(For the heathen of this world are always concerned about all these things.) Your Father knows that you need these things. ³¹Instead, be concerned with his Kingdom, and he will provide you with these things."

"This is how it will be with ²¹ anyone who stores things up for himself but is not rich toward God."

Do Not Worry

Then Jesus said to his ²² disciples: "Therefore I tell you, do not worry about your life, what you will eat; or about your body, what you will wear. Life is more than ²³ food, and the body more than clothes. Consider the ²⁴ ravens: They do not sow or reap, they have no storeroom or barn; yet God feeds them. And how much more valuable you are than birds! Who ²⁵ of you by worrying can add a single hour to his life? Since ²⁶ you cannot do this very little thing, why do you worry about the rest?"

"Consider how the lilies ²⁷ grow. They do not labor or spin. Yet I tell you, not even Solomon in all his splendor was dressed like one of these. If that is how God clothes ²⁸ the grass of the field, which is here today and tomorrow is thrown into the fire, how much more will he clothe you, O you of little faith! And do not set your heart on ²⁹ what you will eat or drink; do not worry about it. For ³⁰ the pagan world runs after all such things, and your Father knows that you need them. But seek his kingdom, ³¹ and these things will be given to you as well.

translated *life* or *soul* by its meaning in a sentence.] **This is how it is.** Every man is a fool, who worships riches as an *idol*, and neglects the One True God. See note on Matt. 6:24.

22-31. **Do not be worried.** These verses about Trust in God are almost identical to those in Matt. 6:25-34. See notes there.

Riches in Heaven

(Also *Matt. 6.19-21*)

³²“Do not be afraid, little flock; because your Father is pleased to give you the Kingdom. ³³Sell all your belongings and give the money to the poor. Provide for yourselves purses that don’t wear out, and save your riches in heaven, where they will never decrease, because no thief can get to them, no moth can destroy them. ³⁴For your heart will always be where your riches are.”

Watchful Servants

³⁵“Be ready for whatever comes, with your clothes fastened tight at the waist and your lamps lit, ³⁶like servants who are waiting for their master to come back from a wedding feast. When he comes and knocks, they will open the door for him at once. ³⁷How happy are those servants whose master finds them awake and ready when he returns! I tell you, he will fasten his belt, have them sit down, and wait on them. ³⁸How happy are they if he finds them ready, even if he should come as late as midnight or even later! ³⁹And remember this! If the man of the house knew the time when the thief would come, he would not let the thief break into his

“Do not be afraid, little flock, for your Father has been pleased to give you the kingdom. Sell your possessions and give to the poor. Provide purses for yourselves that will not wear out, a treasure in heaven that will not be exhausted, where no thief comes near and no moth destroys. For where your treasure is, there will your heart be also.

Watchfulness

“Be dressed ready for service and keep your lamps burning, like men waiting for their master to return from a wedding banquet, so that when he comes and knocks they can immediately open the door for him. It will be good for those servants whose master finds them watching when he comes. I tell you the truth, he will dress himself to serve, will have them recline at the table and will come and wait on them. It will be good for those servants whose master finds them ready, even if he comes in the second or third watch of the night. But understand this: If the owner of the house had known at what hour the thief was coming, he would not have let his

32. **Do not be afraid, little flock.** The flock of sheep is safe only because of the Shepherd’s protection. Jesus is the True Shepherd (*John 10:1-16*). **Your Father is pleased to give you the Kingdom.** This is both the Kingdom/church now (*Matt. 16:18; Col. 1:13*), and the *promise* of “new heavens and a new earth” (*2 Pet. 3:13*).

33. **Sell all your belongings.** The Lord does not intend to say that everyone should take a “vow of poverty.” He shows that the only way to *store up wealth* is to *use it* for good. Compare *Acts 2:45*. See notes on *Matt. 6:19-21*.

35-46. **Be ready for whatever comes.** People in the East wore long robes, which had to be tucked under their belts to get ready to travel. See notes on *Matt. 24:42-44*. **And your lamps lit.** See notes on *Matt. 25:3-8*. **They will open the door for him at once.** The master returning from a wedding feast would be expecting his servants to “wait up on him.” If they were asleep, or unprepared, it would take them a long time to answer. **Knew the time when the thief would come.** See notes on *Matt. 24:43-44*. **Peter said.** Peter sometimes did not know just how far Jesus intended his parables to apply. Compare notes on *Matt. 18:21-22*. **Who, then, is the faithful and wise servant?** See notes on *Matt. 24:45-51*.

house. ⁴⁰And you, too, be ready, because the Son of Man will come at an hour when you are not expecting him."

The Faithful or the Unfaithful Servant

(Also Matt. 24.45-51)

⁴¹Peter said, "Lord, are you telling this parable to us, or do you mean it for everyone?"

⁴²The Lord answered, "Who, then, is the faithful and wise servant? He is the one whom his master will put in charge, to run the household and give the other servants their share of the food at the proper time. ⁴³How happy is that servant if his master finds him doing this when he comes home! ⁴⁴Indeed, I tell you, the master will put that servant in charge of all his property. ⁴⁵But if that servant says to himself, 'My master is taking a long time to come back,' and begins to beat the other servants, both the men and the women, and eats and drinks and gets drunk, ⁴⁶then the master will come back some day when the servant does not expect him and at a time he does not know. The master will cut him to pieces, and make him share the fate of the disobedient.

⁴⁷"The servant who knows what his master wants him to do, but does not get himself ready and do what his master wants, will be punished with a heavy whipping; ⁴⁸but the servant who does not know what his master wants, and does something for which he deserves a whipping,

house be broken into. You also must be ready, because the Son of Man will come at an hour when you do not expect him."

Peter asked, "Lord, are 41 you telling this parable to us, or to everyone?"

The Lord answered, 42 "Who then is the faithful and wise manager, whom the master puts in charge of his servants to give them their food allowance at the proper time? It will be good for that 43 servant whom the master finds doing so when he returns. I tell you the truth, he 44 will put him in charge of all his possessions. But suppose 45 the servant says to himself, 'My master is taking a long time in coming,' and he then begins to beat the men and women servants and to eat 46 and drink and get drunk. The master of that servant will come on a day when he does not expect him and at an hour he is not aware of. He will cut him to pieces and assign him a place with the unbelievers.

"That servant who knows 47 his master's will and does not get ready or does not do what his master wants will be beaten with many blows. But 48 the one who does not know and does things deserving punishment will be beaten with few blows. From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked.

47-48. **The servant who knows.** This servant deliberately sins. **But the servant who does not know.** This servant sins through ignorance. This parable points especially to those who listen to Jesus and were pleased with what he said, but made no attempt to learn its meaning or apply it to their lives. The greatest work is to believe in Christ (*John 6:29*). The greatest sin is to reject Christ (*Matt. 12:31-32*). Degrees of reward and punishment become meaningless when compared with Eternal Joy or Eternal Punishment.

will be punished with a light whipping. The man to whom much is given, of him much is required; the man to whom more is given, of him much more is required."

Jesus the Cause of Division

(Also *Matt. 10.34-36*)

⁴⁹"I came to set the earth on fire; how I wish it were already kindled! ⁵⁰I have a baptism to receive; how distressed I am until it is over! ⁵¹Do you suppose that I came to bring peace to the world? Not peace, I tell you, but division. ⁵²From now on a family of five will be divided, three against two, two against three. ⁵³Fathers will be against their sons, and sons against their fathers; mothers will be against their daughters, and daughters against their mothers; mothers-in-law will be against their daughters-in-law, and daughters-in-law against their mothers-in-law."

Understanding the Time

(Also *Matt. 16.2-3*)

⁵⁴Jesus said also to the people, "When you see a cloud coming up in the west, at once you say, 'It is going to rain,' and it does. ⁵⁵And when you feel the south wind blowing, you say, 'It is going to get hot,' and it does. ⁵⁶Hypocrites! You can look at the earth and the sky and tell what it means; why, then, don't you know the meaning of this present time?"

Not Peace but Division

"I have come to bring fire on the earth, and how I wish it were already kindled! But I have a baptism to undergo, and how distressed I am until it is completed! Do you think I came to bring peace on earth? No, I tell you, but division. From now on there will be five in one family divided against each other, three against two and two against three. They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law."

Interpreting the Times

He said to the crowd: ⁵⁴"When you see a cloud rising in the west, immediately you say, 'It's going to rain,' and it does. And when the south wind blows, you say, 'It's going to be hot,' and it is. Hypocrites! You know ⁵⁶how to interpret the appearance of the earth and the sky. How is it that you don't know how to interpret this time?"

49. I came to set the earth on fire. Conflict and persecution would be the effect of preaching the Good News. When Truth is put into the hands of a man, he must decide what to do with it! See notes on *Matt. 10:34-37*. How I wish it were already kindled. Some see in this the opposition of the Jewish leaders which leads to the Cross. But Jesus seems to point beyond to the beginning of his church on Pentecost. Compare *Heb. 2:9-10*.

50. I have a baptism to receive. This is symbolic of the events presented in the act of the Cross. How distressed I am. He anticipated the heavy load of the Crucifixion. Compare *Heb. 5:7-10*.

51-53. Not peace, I tell you, but division. Following Jesus sometimes "tears us loose" from both people and things we love. See note on *Matt. 10:34*.

54-56. When you see a cloud coming up. The Jewish Age was about to close. See notes on *Matt. 16:2-3*.

Settle with Your Opponent

(Also Matt. 5:25-26)

⁵⁷“Why do you not judge for yourselves the right thing to do? ⁵⁸If a man brings a lawsuit against you and takes you to court, do your best to settle the matter with him while you are on the way, so that he won’t drag you before the judge, and the judge hand you over to the police, and the police put you in jail. ⁵⁹You will not come out of there, I tell you, until you pay the last penny of your fine.”

Turn from Your Sins or Die

13 At that time some people were there who told Jesus about the Galileans whom Pilate had killed while they were offering sacrifices to God. ²Jesus answered them, “Because these Galileans were killed in that way, do you think it proves that they were worse sinners than all the other Galileans? ³No! I tell you that if you do not turn from your sins, you will die as they did. ⁴What about those eighteen in Siloam who were killed when the tower fell on them? Do you suppose this proves that they were worse than all the other people living in Jerusalem? ⁵No! I tell you that if you do not turn from your sins, you will all die as they did.”

“Why don’t you judge for yourselves what is right? As you are going with your adversary to the magistrate, try hard to be reconciled to him on the way, or he may drag you off to the judge, and the judge turn you over to the officer, and the officer throw you into prison. I tell you, you will not get out until you have paid the last penny.”

Repent or Perish

13 Now there were some present at that time who told Jesus about Galileans whose blood Pilate had mixed with their sacrifices. Jesus answered, “Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way? I tell you, no! But unless you repent, you too will all perish. Or those eighteen who died when the tower in Siloam fell on them—do you think they were more guilty than all the others living in Jerusalem? I tell you, no! But unless you repent, you too will all perish.”

57-59. **Why do you not judge for yourselves.** They had enough information, and they could see all that was taking place. **If a man brings a lawsuit against you.** This is another example of doing everything you can to be prepared—while you can do it! See notes on Matt. 5:25-26. **Until you pay the last penny.** This was true of material things. The spiritual lesson is that when you stand before the Judge, it will be too late to solve your problem. Compare Heb. 4:6-7.

1. **Who told Jesus about the Galileans.** Jesus teaches in these verses that calamities which happen to God’s people are not to be thought of as “special acts of judgment for hidden sin.” Compare James 1:2-4 and also Rev. 6. Only Luke tells of this happening to the Galileans. Fights at the temple and severe reprisals by the Roman soldiers were common. Those who told Jesus about this evidently thought it a judgment.

3. **No! Jesus does not deny that these people were sinners, but he does say with emphasis, that they were no worse than other people. You will all die as they did.** He says this to teach them with strong words that only turning from sin [repentance] will save them! (Compare Acts 2:38 and notes.)

4-5. **What about those eighteen in Siloam?** Only Luke tells of this. The lesson is the same as before. They were not killed because they were worse sinners. All must turn from sin, or perish! [Siloam was a suburb of Jerusalem, south of the city.]

The Parable of the Unfruitful Fig Tree

⁶Then Jesus told them this parable, "A man had a fig tree growing in his vineyard. He went looking for figs on it but found none. ⁷So he said to his gardener, 'Look, for three years I have been coming here looking for figs on this fig tree and I haven't found any. Cut it down! Why should it go on using up the soil?' ⁸But the gardener answered, 'Leave it alone, sir, just this one year; I will dig a trench around it and fill it up with fertilizer. ⁹Then if the tree bears figs next year, so much the better; if not, then you will have it cut down.'"

Then he told this parable: 6
 "A man had a fig tree, 7
 planted in his vineyard, and 7
 he went to look for fruit on 7
 it, but did not find any. So 7
 he said to the man who took 7
 care of the vineyard, 'For 7
 three years now I've been 7
 coming to look for fruit on 7
 this fig tree and haven't 7
 found any. Cut it down! 7
 Why should it use up the 7
 soil?"

"'Sir,' the man replied, 8
 'leave it alone for one more 8
 year, and I'll dig around it 8
 and fertilize it. If it bears 9
 fruit next year, fine! If not, 9
 then cut it down.'"

Jesus Heals a Crippled Woman on the Sabbath

¹⁰One Sabbath day Jesus was teaching in a synagogue. ¹¹A woman was there who had an evil spirit in her that had kept her sick for eighteen years; she was bent over and could not straighten up at all. ¹²When Jesus saw her he called out to her, "Woman, you are free from your sickness!" ¹³He placed his hands on her and at once she straightened herself up and praised God.

A Crippled Woman Healed on the Sabbath

On a Sabbath Jesus was 10
 teaching in one of the syna- 11
 gogues, and a woman was 11
 there who had been crippled 11
 by a spirit for eighteen 11
 years. She was bent over and 11
 could not straighten up at 11
 all. When Jesus saw her, he 12
 called her forward and said 12
 to her, "Woman, you are set 12
 free from your infirmity." 12
 Then he put his hands on 13
 her, and immediately she 13
 straightened up and praised 13
 God.

¹⁴The official of the synagogue was angry that Jesus was healed on the Sabbath; so he spoke up and said to the people, "There are six days in which we should work; so come during those days and be healed, but not on the Sabbath!"

Indignant because Jesus 14
 had healed on the Sabbath, 14
 the synagogue ruler said to 14
 the people, "There are six 14
 days for work. So come and 14
 be healed on those days, not 14
 on the Sabbath."

6-9. A man had a fig tree. A common fruit. It symbolizes the entire Jewish nation here. But found none. They did not honor God with their lives! Look, for three years. This is how long Jesus had been teaching and preaching. The people should have listened and honored God. Cut it down! There is no hope of it beginning to bear fruit. Just this one year. Give it one last chance to be fruitful. The last months of Christ's ministry would end in his rejection and crucifixion. Then the doom of the nation was finalized!

10-17. A woman was there. Only Luke tells this healing of the Crippled Woman. A similar healing on the Sabbath is given in *Matt. 12:10-13; Mark 3:1-5*. That had kept her sick for eighteen years. A demon was the cause of her trouble (see *verse 16*). When Jesus saw her. She had no thought of being healed. But when Jesus sees her need, he at once heals her. The official of the synagogue. One of the synagogue elders, who called together the congregation, preserved order, and who invited the readers and

¹⁵The Lord answered him by saying, "You hypocrites! Any one of you would untie his ox or his donkey from the stall and take it out to give it water on the Sabbath. ¹⁶Now here is this descendant of Abraham whom Satan has kept in bonds for eighteen years; should she not be freed from her bonds on the Sabbath?" ¹⁷His answer made all his enemies ashamed of themselves, while all the people rejoiced over every wonderful thing that he did.

The Parable of the Mustard Seed

(Also *Matt. 13.31-32; Mark 4.30-32*)

¹⁸Jesus asked, "What is the Kingdom of God like? What shall I compare it with? ¹⁹It is like a mustard seed, which a man took and planted in his field; the plant grew and became a tree, and the birds made their nests in its branches."

The Parable of the Yeast

(Also *Matt. 13.33*)

²⁰Again Jesus asked, "What shall I compare the Kingdom of God with? ²¹It is like the yeast which a woman takes and mixes in a bushel of flour, until the whole batch of dough rises."

The Narrow Door

(Also *Matt. 7.13-14, 21-23*)

²²Jesus went through towns and villages, teaching and making his way toward Jerusalem.

The Lord answered him, ¹⁵"You hypocrites! Doesn't each of you on the Sabbath untie his ox or donkey from the stall and lead it out to give it water? Then should ¹⁶not this woman, a daughter of Abraham, whom Satan has kept bound for eighteen long years, be set free on the Sabbath day from what bound her?"

When he said this, all his ¹⁷opponents were humiliated, but the people were delighted with all the wonderful things he was doing.

The Parables of the Mustard Seed and Yeast

Then Jesus asked, "What ¹⁸is the kingdom of God like? What shall I compare it to? It is like a mustard seed, ¹⁹which a man took and planted in his garden. It grew, became a tree, and the birds of the air perched in its branches."

Again he asked, "What ²⁰shall I compare the kingdom of God to? It is like yeast ²¹that a woman took and mixed into a large amount of flour until it worked all through the dough."

The Narrow Door

Then Jesus went through ²²the cities and villages, teaching as he made his way to

speakers. Jairus was one (*Matt. 9:18*). Was angry. He thought Jesus had "broken" the Sabbath. The Law did not say it was wrong to heal on the Sabbath, but Jewish Tradition did say so. And said to the people. He did not want to scold Jesus, so he scolds the people, expecting Jesus to understand he is really scolding him. There are six days. He is saying the woman should have been healed on a week day. You hypocrites! They would take care of their animals on the Sabbath, but refuse to help a human being. Whom Satan has kept in bonds. Satan brought sin, and sin brought disease into the world. All disease, then, is indirectly from Satan. But this woman's disease was due to an evil spirit. [Demons: see note on *Matt. 4:24*.]

18-21. What shall I compare it with? For notes on the parables of the Mustard Seed and the Yeast, see *Matt. 13:31-33*.

22. Jesus went through the towns and villages. Probably in the area called Perea, east of the Jordan river. People often went this way from Galilee to Jerusalem, to detour around Samaria.

²³Someone asked him, "Sir, will just a few people be saved?"

Jesus answered them, ²⁴"Do your best to go in through the narrow door; because many people, I tell you, will try to go in but will not be able.

²⁵The master of the house will get up and close the door; then when you stand outside and begin to knock on the door and say, 'Open the door for us, sir!' he will answer you, 'I don't know where you come from!' ²⁶Then you will answer back, 'We ate and drank with you; you taught in our town!' ²⁷He will say again, 'I don't know where you come from. Get away from me, all you evildoers!' ²⁸What crying and gnashing of teeth there will be when you see Abraham, Isaac, and Jacob and all the prophets in the Kingdom of God, while you are thrown out! ²⁹People will come from the east and the west, from the north and the south, and sit at the table in the Kingdom of God. ³⁰Then those who are now last will be first, and those who are now first will be last."

Jesus' Love for Jerusalem

(Also *Matt. 23.37-39*)

³¹At that same time some Pharisees came to Jesus and said to him, "You must get out of

Jerusalem. Someone asked 23 him, "Lord, are only a few people going to be saved?"

He said to them, "Make 24 every effort to enter through the narrow door, because many, I tell you, will try to enter and will not be able to. Once the owner of the house 25 gets up and closes the door, you will stand outside knocking and pleading, 'Sir, open the door for us.'

"But he will answer, 'I don't know you or where you come from.'

"Then you will say, 'We 26 ate and drank with you, and you taught in our streets.'

"But he will reply, 'I don't 27 know you or where you come from. Away from me, all you evildoers!'

"There will be weeping 28 and grinding of teeth when you see Abraham, Isaac and Jacob and all the prophets in the kingdom of God, but you yourselves thrown out. People will come from east 29 and west and north and south, and will take their places at the feast in the kingdom of God. Indeed 30 there are those who are last who will be first, and first who will be last."

Jesus' Sorrow for Jerusalem

At that time some Phari- 31 sees came to Jesus and said

23. **Sir, will just a few people be saved?** This question is often asked. Jesus never answers it, but tells each one to make sure of his own salvation. [See the Redeemed in Eternity pictured in *Rev. 7:9*.]

24. **Do your best.** This implies a maximum amount of effort. [And yet the cause of our salvation is God's Act in Christ.] **Through the narrow door.** See note on *Matt. 7:13-14*. The door of the Kingdom is so narrow that we must leave our many sins and idols behind, to be able to enter.

25. **And close the door.** The time of opportunity will expire. If we continue to say "no" to God, we may find the door shut when we decide to enter.

26-27. **We ate and drank with you; you taught in our town!** "They heard! Doesn't this merit God's approval???" But *faith is obediential* (see notes on *Matt. 7:22-23*).

28-29. **When you see Abraham, Isaac, and Jacob.** The "fathers" believed and obeyed. See notes on *Matt. 8:11-12*.

30. **Then those who are now last will be first.** The Gentiles had not shared in the Law. The Jew thought the Gentile had no hope, while he himself was sure of salvation. See note on *Matt. 20:16*.

31. **Some Pharisees came to Jesus.** They intended to scare Jesus into hiding, where he could not teach people. Herod Antipas (see note on *Matt. 2:1*) had already killed John the Baptist.

here and go somewhere else, because Herod wants to kill you."

³²Jesus answered them, "Go tell that fox: 'I am driving out demons and performing cures today and tomorrow, and on the third day I shall finish my work.'³³ Yet I must be on my way today, tomorrow, and the next day; it is not right for a prophet to be killed anywhere except in Jerusalem.

³⁴"Jerusalem, Jerusalem! You kill the prophets, you stone the messengers God has sent you! How many times I wanted to put my arms around all your people, just as a hen gathers her chicks under her wings, but you would not let me!³⁵ Now your home will be completely forsaken. You will not see me, I tell you, until the time comes when you say, 'God bless him who comes in the name of the Lord.'"

Jesus Heals a Sick Man

14 One Sabbath day Jesus went to eat a meal at the home of one of the leading Pharisees; and people were watching Jesus closely.

to him, "Leave this place and go somewhere else. Herod wants to kill you."

He replied, "Go tell that fox, 'I will drive out demons and heal people today and tomorrow, and on the third day I will reach my goal.' In any case, I must keep going today and tomorrow and the next day—for surely no prophet can die outside Jerusalem!"

"O Jerusalem, Jerusalem, 34 you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! Look, 35 your house is left to you desolate. I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of the Lord.'"

Jesus at a Pharisee's House

14 One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, he was being care-

32. **Go tell that fox.** A fox is symbolic of sly cunning. This described the character of Herod. It may be that Herod himself sent the Pharisees to try to scare Jesus. He could not kill Jesus because of his popularity. **On the third day.** Some think Jesus meant he would be moving on in three days' time. But it is more likely he meant this symbolically, speaking of his teaching mission ending in the glory of the Cross and Resurrection.

33. **To be killed anywhere except in Jerusalem.** [John the Baptist was the exception to this, dying in the Machaerus prison in Perea.] Jerusalem (the earthly city) was symbolic of the forces of evil which fight against God (see *Rev. 11:8*). Jesus would die there, and his church would begin there!

34-35. **Jerusalem, Jerusalem!** Jesus may have said this more than once. See notes on *Matt. 23:37-39*. **Now your home will be completely forsaken.** God would depart the temple, even though the ritual would continue to go on. The temple was destroyed in 70 A.D., and the ritual ceased.

1. **One Sabbath day, Jesus went to eat a meal.** The Pharisees had rigid ideas about working on the Sabbath, but they made it a day of feasting. They would say: "Greet the Sabbath with a good appetite; fill your table with fish, meat, and plenty of wine." **And people were watching.** Jesus is a guest, but they watch closely, hoping to trap him.

²A man whose legs and arms were swollen came to Jesus, ³and Jesus spoke up and asked the teachers of the Law and the Pharisees. “Does our Law allow healing on the Sabbath, or not?”

⁴But they would not say a thing. Jesus took the man, healed him, and sent him away. ⁵Then he said to them, “If any one of you had a son or an ox that happened to fall in well on a Sabbath, would you not pull him out at once on the Sabbath itself?”

⁶But they were not able to answer him about this.

Humility and Hospitality

⁷Jesus noticed how some of the guests were choosing the best places, so he told this parable to all of them, ⁸“When someone invites you to a wedding feast, do not sit down in the best place. It could happen that someone more important than you had been invited, ⁹and your host, who invited both of you, would come and say to you, ‘Let him have this place.’ Then you would be ashamed and have to sit in the lowest place. ¹⁰Instead, when you are invited, go and sit in the lowest place, so that your host will come to you and say, ‘Come on up, my friend, to a better place.’ This will bring you honor in the presence of all the other guests. ¹¹Because everyone who makes himself great will be humbled, and everyone who humbles himself will be made great.”

fully watched. There in front of him was a man suffering from dropsy. Jesus asked the Pharisees and experts in the law, “Is it lawful to heal on the Sabbath or not?” But they remained silent. So taking hold of the man, he healed him and sent him away.

Then he asked them, “If one of you has a son or an ox that falls into a well on the Sabbath day, will you not immediately pull him out?” And they had nothing to say.

When he noticed how the guests picked the places of honor at the table, he told them this parable:

“When someone invites you to a wedding feast, do not take the place of honor, for a person more distinguished than you may have been invited. If so, the host who invited both of you will come and say to you, ‘Give this man your seat.’ Then, humiliated, you will have to take the least important place. But when you are invited, take the lowest place, so that when your host comes, he will say to you, ‘Friend, move up to a better place.’ Then you will be honored in the presence of all your fellow guests. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

2-6. **A man whose legs and arms were swollen.** Jesus knows they are watching to see if he will heal this man on the Sabbath. **Does our Law allow?** The Law of Moses did allow it, but their Tradition said it was wrong. **But they would not say a thing.** They knew they did not follow what the Law said. **Then he said to them.** Jesus very plainly points out the fact that they say one thing and do another. See notes on *Matt. 12:10-11*.

7-11. **So he told this parable.** A parable uses common things to teach a spiritual lesson. **Do not sit down in the best place.** Protocol gave special honor to certain places. Some of the guests were trying to get one of the *best places* and the honor that went with it. **It could happen that someone.** If you were “moved down” to a lower place, you would “lose face” [be dis-honored]. **Come on up.** If you are moved up to a higher seat, you “gain points” [be honored] by this action. **Because everyone who makes himself.** This is a general law. *Why* you do something is often more important than *what* you do. [“It is surprising what you can do, when you don’t care who gets the credit for it.”] Many fail because they want all the glory and will not cooperate with others.

¹²Then Jesus said to his host, "When you give a lunch or a dinner, do not invite your friends, or your brothers, or your relatives, or your rich neighbors—because they will invite you back and in this way you will be paid for what you did. ¹³When you give a feast, invite the poor, the crippled, the lame, and the blind, ¹⁴and you will be blessed; because they are not able to pay you back. You will be paid by God when the good people rise from death."

The Parable of the Great Feast

(Also Matt. 22.1-10)

¹⁵One of the men sitting at the table heard this and said to Jesus, "How happy are those who will sit at the table in the Kingdom of God!"

¹⁶Jesus said to him, "There was a man who was giving a great feast, to which he invited many people. ¹⁷At the time for the feast he sent his servant to tell his guests, 'Come, everything is ready!' ¹⁸But they all began, one after another, to make excuses. The first one told the servant, 'I bought a field, and have to go and look at it; please accept my apologies.' ¹⁹Another one said, 'I bought five pairs of oxen and am on my way to try them out; please accept my apologies.' ²⁰Another one said, 'I have just gotten married,

Then Jesus said to his ¹² host, "When you give a luncheon or dinner, do not invite your friends, your brothers or relatives, or your rich neighbors; if you do, they may invite you back and so you will be repaid. But when you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be ¹³ blessed. Although they can not repay you, you will be repaid at the resurrection of the righteous."

The Parable of the Great Banquet

When one of those at the ¹⁵ table with him heard this, he said to Jesus, "Blessed is the man who will eat at the feast in the kingdom of God."

Jesus replied: ¹⁶

"A certain man was preparing a great banquet and invited many guests. At the ¹⁷ time of the banquet he sent his servant to tell those who had been invited, 'Come, for everything is now ready.'

"But they all alike began ¹⁸ to make excuses. The first said, 'I have just bought a field, and I must go and see it. Please excuse me.'

"Another said, 'I have ¹⁹ just bought five yoke of oxen, and I'm on my way to try them out. Please excuse me.'

"Still another said, 'I just ²⁰ got married, so I can't come.'

12-14. **When you give a lunch or a dinner.** There is no honor in giving with the thought of being paid back. Helping those who could not possibly pay you back pleases God. "When you give to the poor it is like lending to the Lord, because the Lord will pay you back" (Prov. 19:17).

15-24. **How happy are those.** This is the happiness which God gives. It is a great honor to be "rescued from the power of darkness and brought safe into the Kingdom of Christ" (see Col. 1:13). *But many are not ready and willing for this!* Matthew gives a similar parable in Matt. 22:1-14. **Come, everything is ready.** It was the custom to give the second invitation just as the feast was to begin. John the Baptist gave the first invitation to the Jewish people. Jesus is giving the second. The feast began on Pentecost. The Good News of Christ continues to say: "Come, everything is ready." **To make excuses.** The excuses show they really didn't want to be guests. **The first one told the servant.** The excuses are silly! The first claims to have bought a field *sight unseen!* The second claims to have bought five pairs [yoke = pair]

and for this reason I cannot come.' ²¹The servant went back and told all this to his master. The master of the house was furious and said to his servant, 'Hurry out of the streets and alleys of the town, and bring back the poor, the crippled, the blind, and the lame.' ²²Soon the servant said, 'Your order has been carried out, sir, but there is room for more.' ²³So the master said to the servant, 'Go out to the country roads and lanes, and make people come in, so that my house will be full. ²⁴I tell you all that none of those men who were invited will taste my dinner!'"

The Cost of Being a Disciple

(Also Matt. 10.37-38)

²⁵Great crowds of people were going along with Jesus. He turned and said to them, ²⁶"Whoever comes to me cannot be my disciple unless he hates his father and his mother, his wife and his children, his brothers and his sisters, and himself as well. ²⁷Whoever does not carry his own cross and come after me cannot be my disciple. ²⁸If one of you is planning to build a tower, he sits down first and figures out what it will cost, to see if he has enough money to finish the job. ²⁹If he doesn't, he will not be able to finish the tower after laying the foundation; and all who see what

"The servant came back ²¹ and reported this to his master. Then the owner of the house became angry and ordered his servant, 'Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.'

" 'Sir,' the servant said, ²² 'what you ordered has been done, but there is still room.'

"Then the master told his ²³ servant, 'Go out to the roads and country lanes and make them come in, so that my house will be full. I tell you, ²⁴ not one of those men who were invited will get a taste of my banquet.'"

The Cost of Being a Disciple

Large crowds were travel- ²⁵ ing with Jesus, and turning to them he said: "If anyone ²⁶ comes to me and does not hate his father and mother, his wife and children, his brothers and sisters—yes, even his own life—he cannot be my disciple. And anyone ²⁷ who does not carry his cross and follow me cannot be my disciple.

"Suppose one of you ²⁸ wants to build a tower. Will he not first sit down and estimate the cost to see if he has enough money to complete it? For if he lays the ²⁹ foundation and is not able to finish it, everyone who sees

of oxen *without testing them out!* The third has just gotten married and claims his wife doesn't want to attend! **Hurry out to the streets and alleys.** The Jewish leaders had "turned down" the invitation. Now another class of people are called. **The poor, the crippled, the blind, and the lame.** The outcasts of society. There were many of them in that part of the world, *as there are everywhere.* **Go out to the country roads and lanes.** To the Gentile nations! **Make people come in.** By using the *power* of the Good News (Rom 1:16-17). **I tell you that none of those.** Those who refuse to come, shut themselves out by their own act.

26-27. **Whoever comes to me.** See notes on Matt. 10-37-38. **Unless he hates his father.** This is not "hate" in the sense of "despise, be hostile toward." Jesus says his disciples must hate "*himself as well,*" yet each disciple is told to "*love your fellow man as yourself.*" The meaning is this: we must choose Christ no matter what it costs us to do so!

28-33. **He sits down first and figures out what it will cost.** This is just good sense. Before anyone follows Christ, they must learn what it will cost them, because everything that stands between them and Christ must be pushed into the background! But also look at the rewards!!!

happened will make fun of him. ³⁰“This man began to build but can’t finish the job!” they will say. ³¹If a king goes out with ten thousand men to fight another king, who comes against him with twenty thousand men, he will sit down first and decide if he is strong enough to face that other king. ³²If he isn’t, he will send messengers to meet the other king, while he is still a long way off, to ask for terms of peace. ³³In the same way,” concluded Jesus, “none of you can be my disciple unless he gives us everything he has.”

Worthless Salt

(Also *Matt. 5.13; Mark 9.50*)

³⁴“Salt is good, but if it loses its taste there is no way to make it salty again. ³⁵It is no good for the soil or for the manure pile; it is thrown away. Listen, then, if you have ears!”

The Lost Sheep

(Also *Matt. 18.12-14*)

15 One time many tax collectors and outcasts came to listen to Jesus. ²The Pharisees and the teachers of the Law started grumbling, “This man welcomes outcasts and even eats with them!” ³So Jesus told them this parable,

it will ridicule him, saying, ³⁰“This fellow began to build and was not able to finish.”

“Or suppose a king is about to go to war against another king. Will he not first sit down and consider whether he is able with ten thousand men to oppose the one coming against him with twenty thousand? If he is not able, he will send a delegation while the other is still a long way off and will ask for terms of peace. In the same way, any of you who does not give up everything he has cannot be my disciple.

“Salt is good, but if it loses its saltiness, how can it be made salty again? It is fit neither for the soil nor for the manure pile; it is thrown out.

“He who has ears to hear, let him hear.”

The Parable of the Lost Sheep

15 Now the tax collectors and “sinners” were all gathering around to hear him. But the Pharisees and the teachers of the law muttered, “This man welcomes sinners and eats with them.”

Then Jesus told them this parable:

34-35. **Salt is good.** See notes on *Matt. 5:13; Mark 9:50*. The Christian is the salt of the earth. The *taste* is the spirit of love, good will, and self-sacrifice. One who does not have this *spirit* is worthless to Christ.

1. **One time many tax collectors and outcasts.** These people came to Jesus in great numbers. **Tax collector.** They worked for the Roman Occupation Army, and were thought of as traitors to their fellow Jews. Most had been dishonest and made themselves rich. **Outcasts.** People who had been “suspended” and no longer allowed to be part of the synagogue.

2. **The Pharisees and the teachers of the Law.** The *Pharisees* were the orthodox religious leaders. The *teachers of the Law* were the *theologians*. **And even eats with them!** No strict Jew could eat with Gentiles, and these people were classed in with the Gentiles. The Pharisees felt they could not *close their eyes* to this.

3-6. **Suppose one of you has a hundred sheep.** Jesus gives three parables in this chapter to show God’s love for his creation. A shepherd who lost one sheep would go out looking for it, even though the ninety-nine were safe. **He puts it on his shoulders.** A common custom. **I am so happy!** This is God’s attitude when a “lost one” is found! Every servant of Christ should share this *happiness* when a sinner turns to God.

“Suppose one of you has a hundred sheep and loses one of them—what does he do? He leaves the other ninety-nine sheep in the pasture and goes looking for the one that got lost until he finds it. ⁵When he finds it, he is so happy that he puts it on his shoulders, ⁶and carries it back home. Then he calls his friends and neighbors together, and says to them, ‘I am happy I found my lost sheep, Let us celebrate!’ ⁷In the same way, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine respectable people who do not need to repent.”

The Lost Coin

⁸“Or suppose a woman who has ten silver coins loses one of them—what does she do? She lights a lamp, sweeps her house, and looks carefully everywhere until she finds it. ⁹When she finds it, she calls her friends and neighbors together, and says to them, ‘I am so happy I found the coin I lost. Let us celebrate!’ ¹⁰In the same way, I tell you, the angels of God rejoice over one sinner who repents.”

The Lost Son

¹¹Jesus went on to say, “There was a man who had two sons. ¹²The younger one said to him, ‘Father, give me now my share of the property.’ So the man divided the property between his two

4
hundred sheep and loses one
of them. Does he not leave
the ninety-nine in the open
country and go after the lost
sheep until he finds it? And
5
when he finds it, he joyfully
puts it on his shoulders and
6
goes home. Then he calls his
friends and neighbors to-
gether and says, ‘Rejoice
with me; I have found my
lost sheep.’ I tell you that in
7
the same way there is more
rejoicing in heaven over one
sinner who repents than over
ninety-nine righteous per-
sons who do not need to re-
pent.

The Parable of the Lost Coin

8
“Or suppose a woman has
ten silver coins and loses
one. Does she not light a
lamp, sweep the house and
search carefully until she
finds it? And when she finds
9
it, she calls her friends and
neighbors together and says,
‘Rejoice with me; I have
found my lost coin.’ In the
same way, I tell you, there is
rejoicing in the presence of
the angels of God over one
sinner who repents.”

The Parable of the Lost Son

11
Jesus continued:
“There was a man who
had two sons. The younger
12
one said to his father,
‘Father, give me my share of
the estate.’ So he divided his
property between them.

7. There will be more joy in heaven. The Father, the Son, and all the angels! Over one sinner who repents. One who makes up his mind to *turn from sin* and give his life as a *living sacrifice*. Than over ninety-nine respectable people. God does not love the ones who are “safe in the pasture” ANY LESS, but the *finding* of the *lost* is cause for special joy!

8-10. Or suppose a woman who has ten silver coins. It is the custom in the East to have a string of coins for a bracelet, necklace, etc. The *happiness* of finding the lost coin shows the *happiness* of God and his angels when a lost *sinner* is found!

11-13. There was a man who had two sons. The parables of the Lost Sheep and the Lost Coin symbolize Christ searching for the lost sinner. This parable of the Lost Son shows the lost sinner *bringing himself* back to the Father's house. All three show the happiness over the sinner who turns from sin. The story of this man and his two sons touches hearts all the way around the world! In the symbolism, the

sons. ¹³After a few days the younger son sold his part of the property and left home with the money. He went to a country far away, where he wasted his money in reckless living. ¹⁴He spent everything he had. Then a severe famine spread over that country, and he was left without a thing. ¹⁵So he went to work for one of the citizens of that country, who sent him out to his farm to take care of the pigs. ¹⁶He wished he could fill himself with the bean pods the pigs ate, but no one gave him anything to eat. ¹⁷At last he came to his senses and said, 'All my father's hired workers have more than they can eat, and here I am, about to starve! ¹⁸I will get up and go to my father and say, "Father, I have sinned against God and against you. ¹⁹I am no longer fit to be called your son; treat me as one of your hired workers.'" ²⁰So he got up and started back to his father.

"He was still a long way from home when his father saw him; his heart was filled with pity and he ran, threw his arms around his son, and

"Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living. After he had spent everything, there was a severe famine in that whole country, and he began to be in need. So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs. He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything.

"When he came to his senses, he said, 'How many of my father's hired men have food to spare, and here I am starving to death! I will set out and go back to my father and say to him, "Father, I have sinned against heaven and against you. I am no longer worthy to be called your son; make me like one of your hired men." So he got up and went to his father.

"But while he was still a long way off, his father saw him and was filled with compassion for him. He ran to his son, threw his arms around him and kissed him.

father is God; the older brother is those who are sanctimonious (sure of their own goodness and who despise everybody else); the younger son is the sinful. [As Jesus tells this, the Pharisees and teachers of the Law are the "older brother," and the tax collectors and the outcasts are the "younger son."] **Give me now.** A selfish demand. The whole human race has done this! **So the man divided the property.** By Jewish custom, the older son would get two shares, the younger only one (*Deut. 21:17*). **He went to a country far away.** Among strangers who help him spend his money. **Where he wasted his money.** The sinful life is a wasteful life. It is much worse when we waste our spiritual opportunities.

14-16. **Then a severe famine.** The world cannot meet the deep spiritual needs of mankind. **To take care of the pigs.** This was just about as low as a Jew could get—FEEDING PIGS! [They were religiously unclean animals.] **With the bean pods.** [The pods of the carob tree.] *The bean pods of sin make very poor eating!*

17-19. **At last he came to his senses.** He could see the mess he was in, and he remembered how it was *back home*. This is the contrast between *sin* and *salvation*. **I will get up and go.** This decision to *get up and go home* is repentance. However, note that the younger son in this parable had no high motives in what he did. "He went home because he was hungry, and there was plenty of food at home." **I am no longer fit.** Notice the *hopelessness!* The son has no thought of another chance, no hope of being restored. He will be content to just be one of his father's hired workers. [Grace is *undeserved* favor.]

20-24. **When his father saw him.** Up to this point the parable tells a story that has happened many times in this world. Countless people have acted like this younger son. But the real difference in this

kissed him. ²¹“Father,” the son said, “I have sinned against God and against you. I am no longer fit to be called your son.” ²²But the father called his servants: “Hurry!” he said, “Bring the best robe and put it on him. Put a ring on this finger and shoes on his feet. ²³Then go get the prize calf and kill it, and let us celebrate with a feast! ²⁴Because this son of mine was dead, but now he is alive; he was lost, but now he has been found.” And so the feasting began.

²⁵“The older son, in the meantime, was out in the field. On his way back, when he came close to the house, he heard the music and dancing. ²⁶He called one of the servants and asked him, ‘What’s going on?’ ²⁷‘Your brother came back home,’ the servant answered, ‘and your father killed the prize calf, because he got him back safe and sound.’ ²⁸The older brother was so angry that he would not go into the house; so his father came out and begged him to come in. ²⁹‘Look,’ he answered back to his father, ‘all these years I have worked like a slave for you, and I never disobeyed your orders. What have you given me? Not even a goat for me to have a

“The son said to him, ²¹ ‘Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.’

“But the father said to his ²² servants, ‘Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet. Bring ²³ the fattened calf and kill it. Let’s have a feast and celebrate. For this son of mine ²⁴ was dead and is alive again; he was lost and is found.’ So they began to celebrate.

“Meanwhile, the older ²⁵ son was in the field. When he came near the house, he heard music and dancing. So he called one of the servants ²⁶ and asked him what was going on. ‘Your brother ²⁷ has come,’ he replied, ‘and your father has killed the fattened calf because he has him back safe and sound.’

“The older brother ²⁸ came angry and refused to go in. So his father went out and pleaded with him. But ²⁹ he answered his father, ‘Look! All these years I’ve been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could cele-

parable is the *Father who waited!* The father waiting and watching and while the younger son was still a long way from home, the father *saw him!* **And he ran.** No sober dignity! No stern demands! [God runs to meet the sinner who is bringing himself home. See notes on *Acts 2:36-38.*] **Father, the son said.** And as the son confesses his sins, the Father is saying: “Hurry! Bring the best robe . . . Put a ring on his finger . . . shoes . . . prize calf . . . but now he is alive!” [God gives *everyman* the gift of freedom, which can be misused. He waits and hopes for *everyman’s* return. He runs when he sees *everyman* bringing himself back home. He does not say: “You are only coming back because you are hungry; go back to your pigs until you can become pure and spiritual.” It is this **HUMILITY** of God that the Jewish leaders could not understand. They thought one who had deliberately sinned should not be allowed to come back at all. But God was **RUNNING** to meet *everyman* in the historical **ACT** of the Cross. See *1 Cor. 2:9* and notes there.]

25-32. **The older son.** He is symbolic of the Pharisees and teachers of the Law in *verse 2*. He is also symbolic of some Christians who fall into the trap which James speaks about (*James 4:1-4*). The older son is angry, because he sees no reason to forgive the younger son and welcome him back. The Pharisees were angry with Jesus, because he offered **MERCY** to the tax collectors and outcasts. Some sanctimonious Christians find it hard to be happy when “tax collectors and outcasts,” “notorious sinners,” and in general “people shunned by their peer group” bring themselves home to Christ. Read the message in these scriptures: *1 John 1:10; James 2:10; Rom. 3:23; 5:8; 1 Tim. 1:15; Rom. 8:1-4; Gal. 3:27.*

feast with my friends! ³⁰But this son of yours wasted all your property on prostitutes, and when he comes back home you kill the prize calf for him! ³¹‘My son,’ the father answered, ‘you are always here with me and everything I have is yours.’ ³²But we had to have a feast and be happy, because your brother was dead, but now he is alive; he was lost, but now he has been found.’ ”

The Shrewd Manager

16 Jesus said to his disciples, “There was a rich man who had a manager, and he was told that the manager was wasting his master’s money. ²He called him in and said, ‘What is this I hear about you? Turn in a complete account of your handling of my property, because you cannot be my manager any longer.’ ³‘My master is going to dismiss me from my job,’ the man said to himself. ‘What shall I do? I am not strong enough to dig ditches, and I am ashamed to beg. ⁴Now I know what I will do! Then when my job is gone I shall have friends who will welcome me in their homes.’ ⁵So he called in all the people who were in debt to his master. He said to the first one, ‘How much do you owe my master?’ ⁶‘One hundred barrels of olive oil,’ he answered, ‘Here is your account,’ the manager

brated with my friends. But ³⁰when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!’
 “ ‘My son,’ the father ³¹said, ‘you are always with me, and everything I have is yours. But we had to cele- ³²brate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.’ ”

The Parable of the Shrewd Manager

16 Jesus told his disciples:
 “There was a rich man whose manager was accused of wasting his possessions. So he called him in and ²asked him, ‘What is this I hear about you? Give an account of your management, because you cannot be manager any longer.’
 “The manager said to ³himself, ‘What shall I do now? My master is taking away my job. I’m not strong enough to dig, and I’m ashamed to beg—I know ⁴what I’ll do so that, when I lose my job here, people will welcome me into their houses.’
 “So he called in each one ⁵of his master’s debtors. He asked the first, ‘How much do you owe my master?’
 “ ‘Eight hundred gallons ⁶of olive oil,’ he replied.
 “The manager told him, ‘Take your bill, sit down quickly, and make it four hundred.’

1-3. **There was a rich man.** The three parables of the 15th chapter were aimed at the *sanctimonious*. This one deals with *greed*, and may have been aimed at the tax collectors who were there. [Many of them were guilty of dishonesty and mismanagement.] **Was wasting his master’s money.** Just like the younger son in *chapter 15:13*. **What is this I hear about you?** The manager has betrayed his master by his action. **Turn in a complete account.** He is fired! And the books will all be audited. **What shall I do?** He has a few short days yet until the action is final. What can he do to help himself? “Reckless living” has made him too “soft” to work at manual labor. He is too proud to beg.

4-7. **Now I know what I will do.** The “way out” of all this comes to him in a flash! **So he called in all the people.** In order to make *friends* who will welcome him in their homes. He calls these people to come in and lets them “write off” their debts at reduced rates.

told him; 'sit down and write fifty.' ⁷He said to another one, 'And you—how much do you owe?' 'A thousand bushels of wheat,' he answered. 'Here is your account,' the manager told him; 'write eight hundred.' ⁸The master of this dishonest manager praised him for doing such a shrewd thing; because the people of this world are much more shrewd in handling their affairs than the people who belong to the light."

⁹And Jesus went on to say, "And so I tell you: make friends for yourselves with worldly wealth, so that when it gives out you will be welcomed in the eternal home. ¹⁰Whoever is faithful in small matters will be faithful in large ones; whoever is dishonest in small matters will be dishonest in large ones. ¹¹If, then, you have not been faithful in handling worldly wealth, how can you be trusted with true wealth? ¹²And if you have not been faithful with what belongs to someone else, who will give you what belongs to you?

¹³"No servant can be the slave of two masters; he will hate one and love the other; he will be loyal to one and despise the other. You cannot serve both God and money."

"Then he asked the second, 'And how much do you owe?'"

"'A thousand bushels of wheat,' he replied."

"He told him, 'Take your bill and make it eight hundred.'"

"The master commended the dishonest manager because he had acted shrewdly. For the people of this world are more shrewd in dealing with their own kind than are the people of the light. I tell you, use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings."

"Whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much. So if you have not been trustworthy in handling worldly wealth, who will trust you with true riches? And if you have not been trustworthy with someone else's property, who will give you property of your own?"

"No servant can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money."

8. The master of this dishonest manager praised him. Not for his dishonesty, but for his shrewdness in preparing for his future. **Are much more shrewd.** The shrewd manager knew better how to deal with his master and the debtors [who were probably tenants] under his control, than people of light know how to deal with their God above and their needy brothers here. **Central idea:** The one point taught in this parable is to use our earthly resources shrewdly to prepare for the time when these very things will fail us.

9. And so I tell you. We are managers of the worldly wealth which God gives us. We must not waste it, nor hoard it up. We are to *use it* in a way which meets with God's approval, to make friends in that eternal home. It is true of many things, that we "*use it, or lose it!*"

10-12. Whoever is faithful in small matters. A person who is faithful in minor details will not be unfaithful in more important things. **If, then, you have not been faithful.** Our management of worldly wealth clearly reveals our character and spirit. The *true wealth* is the Eternal. **With what belongs to someone else.** This world and all that is in it belongs to God! If we are faithful in our use of God's wealth, he will give us Eternity! See *Eph. 2:8-10*.

13. No servant can be the slave of two masters. See note on *Matt. 6:24*.

Some Sayings of Jesus

(Also *Matt. 11.12-13; 5.31-32; Mark 10.11-12*)

¹⁴The Pharisees heard all this, and they made fun of Jesus, because they loved money. ¹⁵Jesus said to them, "You are the ones who make yourselves look right in men's sight, but God knows your hearts. For what men think is of great value is worth nothing in God's sight.

¹⁶"The Law of Moses and the writings of the prophets were in effect up to the time of John the Baptist; since then the Good News about the Kingdom of God is being told, and everyone forces his way in. ¹⁷But it is easier for heaven and earth to disappear than for the smallest detail of the Law to be done away with.

¹⁸"Any man who divorces his wife and marries another woman commits adultery; and the man who married a divorced woman commits adultery."

The Rich Man and Lazarus

¹⁹"There was once a rich man who dressed in the most expensive clothes and lived in great

The Pharisees, who loved 14 money, heard all this and were sneering at Jesus. He 15 said to them, "You are the ones who justify yourselves in the eyes of men, but God knows your hearts. What is highly valued among men is detestable in God's sight.

"The Law and the Pro- 16 phets were proclaimed until John. Since that time, the good news of the kingdom of God is being preached, and everyone is forcing his way into it. It is easier for heaven 17 and earth to disappear than for the least stroke of a pen to drop out of the Law.

"Anyone who divorces his 18 wife and marries another woman commits adultery, and the man who marries a divorced woman commits adultery.

The Rich Man and Lazarus

"There was a rich man 19 who was dressed in purple and fine linen and lived in

14. **And they made fun of Jesus.** They understood Jesus to be attacking *greed*, and they thought this *foolish*, because they measured everything in terms of money.

15. **Is worth nothing in God's sight.** The things that seem so important in this world, have no value in God's sight. Compare *1 Cor. 1:26-31*.

16. **The Law of Moses and the writings.** See notes on *Matt. 11:12-13*.

17. **But it is easier.** See note on *Matt. 5:17-18*.

18. **Any man who divorces his wife.** Marriage meant little to the Pharisees. See notes on *Matt. 19:1-9*.

19. **There was once a rich man.** Jesus tells this to illustrate the result of a wrong attitude and misuse of worldly wealth. The parable of the Shrewd Manager showed how worldly wealth is to be used; this parable shows the horror which a failure to use worldly wealth properly will bring. [*Jesus brings the whole force of his rebuke on the one point of "failure to use."* Nothing said about this rich man wasting other people's money nor any hint that he gained his riches dishonestly. To have described him as dishonest or drunken, would have clouded the issue. Here is a good citizen, with no hint of scandal attached to his name. He was "well off," and made no attempt to help anyone else. He spent his worldly wealth pleasing himself, and spent none serving God or helping his fellow man.]

luxury every day. ²⁰There was also a poor man, named Lazarus, full of sores, who used to be brought to the rich man's door, ²¹hoping to fill himself with the bits of food that fell from the rich man's table. Even the dogs would come and lick his sores. ²²The poor man died and was carried by the angels to Abraham's side, at the feast in heaven; the rich man died and was buried. ²³He was in great pain in Hades; and he looked up and saw Abraham, far away, with Lazarus at his side. ²⁴So he called out, 'Father Abraham! Take pity on me, and send Lazarus to dip his finger in some water and cool off my tongue, because I am in great pain in this fire!' ²⁵But Abraham said, 'Remember, my son, that in your lifetime you were given all the good things, while Lazarus got all the bad things; but now he is enjoying himself here, while you are in

luxury every day. At his gate ²⁰ was laid a beggar named Lazarus, covered with sores and longing to eat what fell ²¹ from the rich man's table. Even the dogs came and licked his sores.

"The time came when the ²² beggar died and the angels carried him to Abraham's side. The rich man also died and was buried. In hell, ²³ where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. So he called to him, ²⁴ 'Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.'

"But Abraham replied, ²⁵ 'Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you

20. **There was also a poor man.** In the last stages of his life, this poor man has nothing to keep him alive, but the charity he receives. **Named Lazarus.** This is the only time Jesus mentions a name in a parable. *Lazarus* means *God a help*, and it is symbolic of *absolute poverty*. *Augustine* wrote: "Does not Christ seem to you to have been reading in that book where he found the name of the poor man written, but found not the name of the rich? For that book is the Book of Life." [*Book of the Living*; see note on *Rev. 20:14-15*.] The description shows the condition of the helpless poor at that time. The rich man has friends, and servants to wait on him. Lazarus has only dogs. [*Dogs*: see note on *Matt. 7:6*.] The whole point is that the rich man *gave* nothing to Lazarus. The *bits of food* from the rich man's table was the garbage which would be thrown out on the street.

22. **And was carried by the angels.** Not because he was poor, but because he pleased God.

23. **He was in great pain in Hades.** Not because he was rich [Abraham was rich], but because he *failed to use it shrewdly*. Note also that both were Jews, and therefore both people of God. The difference between them in this parable is how they used what they had.

24. **Take pity on me.** Note that the rich man was very conscious of his surroundings, and that he could both see and recognize Abraham. [The Jews had a saying: "Abraham sits at the entrance to Hades and will not let his descendants go in there."] He calls on Abraham for help. The conditions of the rich man and Lazarus are sharply reversed in the spirit world. [See note at the end of this chapter.]

25. **Remember, my son.** Alford (Greek Testament) says: "Analogy gives us every reason to suppose that in the disembodied state the whole life on earth will lie before the soul in all its thoughts, words, and deeds, like a map of the past journey before a traveler."

pain. ²⁶Besides all that, there is a deep pit lying between us, so that those who want to cross over from here to you cannot do it, nor can anyone cross over to us from where you are.' ²⁷The rich man said, 'Well, father, I beg you, send Lazarus to my father's house, ²⁸where I have five brothers; let him go and warn them so that they, at least, will not come to this place of pain.' ²⁹Abraham said, 'Your brothers have Moses and the prophets to warn them; let your brothers listen to what they say.' ³⁰The rich man answered, 'That is not enough, father Abraham! But if someone were to rise from death and go to them, then they would turn from their sins.' ³¹But Abraham said, 'If they will not listen to Moses and the prophets, they will not be convinced even if someone were to rise from death.' "

Sin

(Also Matt. 18.6-7, 21-22; Mark 9.42)

17 Jesus said to his disciples, "Things that make people fall into sin are bound to happen; but how terrible for the one who makes them happen! ²It would be better for him if a large millstone were tied around his neck and he were thrown into the sea, than for him to cause

are in agony. And besides all ²⁶this, between us and you a great chasm has been fixed, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.'

"He answered, 'Then I ²⁷beg you, father, send Lazarus to my father's house, for ²⁸I have five brothers. Let him warn them, so that they will not also come to this place of torment.'

"Abraham replied, 'They ²⁹have Moses and the Prophets; let them listen to them.'

"'No, father Abraham,' ³⁰he said, 'but if someone from the dead goes to them, they will repent.'

"He said to him, 'If they ³¹do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.' "

Sin, Faith, Duty

17 Jesus said to his disciples: "Things that cause people to sin are bound to come, but woe to that person through whom they come. It would be better for him to be thrown into the sea with a millstone tied around his neck than for him to cause one of these lit-

26. **There is a deep pit.** Permanent and impassible! In the future state, the good and the evil will be separated from each other. [See note at the end of this chapter.]

27-31. **Send Lazarus to my father's house.** He first thought of himself. Now he wants to warn his family. This is brought up to emphasize what follows. **Your brothers have Moses and the prophets to warn them.** The rich man and his brothers thought worldly wealth was the only REALITY. The warning was there, loud and clear, but they did not listen! **They will not be convinced.** If they will not listen to Moses and the prophets, Lazarus returning from the dead would not make them listen. **JESUS DID RETURN FROM THE DEAD!** But many of the enemies of Jesus paid no attention to it! Compare 1 Thess. 2:14-16. [Hades is the Greek name for the world of the dead, and is the same as Sheol in the Old Testament. Hades sometimes means the *abyss*, a place of punishment for the wicked awaiting judgment (see note on Rev. 9:2). But also in this spirit world of Hades is Paradise—"heaven" before the Judgment. In Hades we see the wicked in great pain; while the good enjoy their rewards. The joys of Paradise were thought of as "the feast in heaven." After the resurrection and the Judgment, the good will inherit the Eternal Kingdom; while the wicked, death, and the world of the dead (Hades) will be thrown into the lake of fire (see Rev. 20:14-15).]

1-2. **Things that make people fall into sin.** See notes on Matt. 18:6-7.

one of these little ones to sin. ³Be on your guard!
 "If your brother sins, rebuke him, and if he repents, forgive him. 'If he sins against you seven times in one day, and each time he comes to you saying, 'I repent,' you must forgive him.'"

Faith

⁵The apostles said to the Lord, "Make our faith greater."

⁶The Lord answered, "If you had faith as big as a mustard seed, you could say to this mulberry tree, 'Pull yourself up by the roots and plant yourself in the sea!' and it would obey you."

A Servant's Duty

⁷"Suppose one of you has a servant who is plowing or looking after the sheep. When he comes in from the field, do you say to him, 'Hurry along and eat your meal'? ⁸Of course not! Instead, you say to him, 'Get my supper ready, then put on your apron and wait on me while I eat and drink; after that you may eat and drink.' ⁹The servant does not deserve thanks for obeying orders, does he? ¹⁰It is the same with you; when you have done all you have been told to do, say, 'We are ordinary servants; we have only done our duty.'"

tle ones to sin. So watch 3
 yourselves.

"If your brother sins, rebuke him, and if he repents, forgive him. If he sins against you seven times in a day, and seven times comes back to you and says, 'I repent,' forgive him." 4

The apostles said to the Lord, "Increase our faith!" 5

He replied, "If you have faith as small as a mustard seed, you can say to this mulberry tree, 'Be uprooted and planted in the sea,' and it will obey you. 6

"Suppose one of you had a servant plowing or looking after the sheep. Would he say to the servant when he comes in from the field, 'Come along now and sit down to eat'? Would he not rather say, 'Prepare my supper, get yourself ready and wait on me while I eat and drink; after that you may eat and drink'? 7

Would he thank the servant because he did what he was told to do? So 8

you also, when you have done everything you were told to do, should say, 'We are unworthy servants; we have only done our duty.' 9 10

3-4. **If your brother sins, rebuke him.** Note that a rebuke and forgiveness are both duties. Compare Gal. 6:1-2. See notes on Matt. 18:15-22.

5-6. **Make our faith greater.** The disciples ask for faith to be able to do the things he has just told them. **If you had faith as big as a mustard seed.** *Godet* writes: "The only real power of the universe is the divine will. The human will, which has discovered the secret of blending with this force of forces, is raised, in virtue of this union, to omnipotence." But the gap between ourselves and God shows how far we are from that *perfect* union. See notes on Matt. 14:28-31. [The mulberry tree is a "fig-mulberry," called a *sycamine* in some versions. It was large, with very deep roots.]

7-10. **Suppose one of you has a servant.** This parable is based on the custom of having the same servant work in the fields and in the house. The servant expected to serve his master *first*, and himself *last*! **The servant does not deserve thanks for obeying orders.** There is no special *merit* in doing what you are supposed to do. **It is the same with you.** Since in God's sight no one can even fulfill their duty (*Psalms* 143:2), it is not possible for someone to do *more than* their duty. One who has *great faith* has no reason to be proud of what he does! God owes us nothing just because we do a good job. The eternal reward comes through grace, not debt (*Rom.* 11:6; *Eph.* 2:4-10). But notice the warning in *Rom.* 6:1-2.

Jesus Makes Ten Lepers Clean

¹¹As Jesus made his way to Jerusalem he went between Samaria and Galilee. ¹²He was going into a village when he was met by ten lepers. They stood at a distance ¹³and shouted, "Jesus! Master! Have pity on us!"

¹⁴Jesus saw them and said to them, "Go and let the priests examine you."

On the way they were made clean. ¹⁵One of them, when he saw that he was healed, came back, praising God in a loud voice. ¹⁶He threw himself to the ground at Jesus' feet, thanking him. The man was a Samaritan. ¹⁷Jesus spoke up, "There were ten men made clean; where are the other nine? ¹⁸Why is this foreigner the only one who came back to give thanks to God?" ¹⁹And Jesus said to him, "Get up and go; your faith has made you well."

The Coming of the Kingdom

(Also Matt. 24.23-28, 37-41)

²⁰Some Pharisees asked Jesus when the Kingdom of God would come. His answer was, "The Kingdom of God does not come in such a way as to be seen. ²¹No one will say, 'Look, here it is!' or, 'There it is!'; because the Kingdom of God is within you."

Ten Healed of Leprosy

Now on his way to Jerusalem, Jesus traveled along the border between Samaria and Galilee. As he was going into a village, ten men who had leprosy met him. They stood at a distance and called out in a loud voice, "Jesus, Master, have pity on us!"

When he saw them, he said, "Go, show yourselves to the priests." And as they went, they were cleansed.

One of them, when he saw he was healed, came back, praising God in a loud voice. He threw himself at Jesus' feet and thanked him—and he was a Samaritan.

Jesus asked, "Were not all ten cleansed? Where are the other nine? Was no one found to return and give praise to God except this foreigner?" Then he said to him, "Rise and go; your faith has made you well."

The Coming of the Kingdom of God

Once, having been asked by the Pharisees when the kingdom of God would come, Jesus replied, "The kingdom of God does not come visibly, nor will people say, 'Here it is,' or 'There it is,' because the kingdom of God is within you."

11-19. As Jesus made his way to Jerusalem. The time of this is uncertain. If this happened on his last tour, it would be just after he left Galilee, before he reached Perea. He went between Samaria and Galilee. From west to east, to cross the Jordan river. He was met by ten lepers. [Leprosy: see notes on Matt. 8:1-2.] Expelled from society, lepers banded together for company and protection. They stood at a distance. The Law required this (Lev. 13:45-46). Go and let the priests examine you. The priest had to certify the leper as clean (see note on Matt. 8:4). Notice at this point they are still lepers. On the way they were made clean. This was a test of faith. Not one would have been healed, if he disobeyed. But when faith is action, their leprosy is gone! One of them . . . came back. To praise God and to thank Jesus! Where are the other nine? One returns to thank Jesus, and it is the foreigner [a Samaritan]. The others, saved from a living death, are seen no more. Your faith has made you well. God says in effect: "You move, and I will bless you." This man's faith also showed itself in love.

20-21. When the Kingdom of God would come. These Pharisees, and the Jewish people, expected a political kingdom with the power and glory of David's kingdom restored to Israel. Compare note on Acts 1:6. In such a way as to be seen. It was not to be material and visible. Is within you. "You are in fact the slaves of the master you obey" (Rom. 6:16). The Kingdom of God is made up of people who have yielded their heart and loyalty to Christ—have become his disciples.

²²Then he said to the disciples, "The time will come when you will wish you could see one of the days of the Son of Man, but you will not see it. ²³There will be those who will say to you, 'Look, over there!' or, 'Look, over here!' But don't go out looking for it. ²⁴As the lightning flashes across the sky and lights it up from one side to the other, so will the Son of Man be in his day. ²⁵But first he must suffer much and be rejected by the people of this day. ²⁶As it was in the time of Noah, so shall it be in the days of the Son of Man. ²⁷Everybody kept on eating and drinking, men and women married, up to the very day Noah went into the ark and the Flood came and killed them all. ²⁸It will be as it was in the time of Lot. Everybody kept on eating and drinking, buying and selling, planting and building. ²⁹On the day Lot left Sodom, fire and sulfur rained down from heaven and killed them all. ³⁰That is how it will be on the day the Son of Man is revealed.

³¹"The man who is on the roof of his house on that day must not go down into the house to get his belongings that are there; in the same way, the man who is out in the field must not go back to the house. ³²Remember Lot's wife! ³³Whoever tries to save his own life will lose it; whoever loses his life will save it. ³⁴On that night, I tell you, there will be two men sleeping in one bed; one

Then he said to his disci- 22
 ples, "The time is coming
 when you will long to see one
 of the days of the Son of
 Man, but you will not see it.
 Men will tell you, "There he 23
 is!" or "Here he is!" Do not go
 running off after them. For 24
 the Son of Man in his day
 will be like the lightning,
 which flashes and lights up
 the sky from one end to the
 other. But first he must suffer 25
 many things and be re-
 jected by this generation.

"Just as it was in the days 26
 of Noah, so also will it be in
 the days of the Son of Man.
 People were eating, drink- 27
 ing, marrying and being
 given in marriage up to the
 day Noah entered the ark.
 Then the flood came and de-
 stroyed them all. "It was
 the same in the days of Lot. 28
 People were eating, drink-
 ing, buying, selling, plant-
 ing and building. But the 29
 day Lot left Sodom, fire and
 sulfur rained down from
 heaven and destroyed them
 all.

"It will be just like this on 30
 the day the Son of Man is re-
 vealed. On that day no one 31
 who is on the roof of his
 house, with his goods inside,
 should go down to get them.
 Likewise, no one in the field
 should go back for anything.
 Remember Lot's wife! Who- 32
 ever tries to keep his life will 33
 lose it, and whoever loses his
 life will preserve it. I tell 34
 you, on that night two
 people will be in one bed;
 one will be taken and the

22-24. **When you will wish you could see.** In their restless eagerness to see a *visible* kingdom, many would be tempted to follow false prophets and false Messiahs. He warns them against this, telling them that just as the lightning lights up the sky from one side to the other, so will be his *visible* Second coming! "Look, he is coming with the clouds! Everyone will see him, including those who pierced him" (Rev. 1:7).

25. **But first he must suffer.** See notes on Luke 24:25-27.

26-37. **As it was in the time of Noah.** This is similar to parts of Matt. 24:17-41. See notes there. **Remember Lot's wife!** By delaying and looking back, as they were fleeing Sodom, she lost her life. Compare notes on Matt. 24:16-18. **Where, Lord?** They still thought the things he spoke about were a *local* prediction. Jesus gave a proverbial answer. Sin will draw punishment and destruction to itself! Compare note on Matt. 24:28.

will be taken away, the other left behind. ³⁵Two women will be grinding meal together: one will be taken away, the other left behind. [³⁶Two men will be in the field: one will be taken away, the other left behind.]”

³⁷The disciples asked him, “Where, Lord?”

Jesus answered, “Where there is a dead body the vultures will gather.”

The Parable of the Widow and the Judge

18 Then Jesus told them this parable, to teach them that they should always pray and never become discouraged. ²“There was a judge in a certain town who neither feared God nor respected men. ³And there was a widow in that same town who kept coming to him and pleading for her rights: ‘Help me against my opponent!’ ‘For a long time the judge was not willing, but at last he said to himself, ‘Even though I don’t fear God or respect men, ⁵yet because of all the trouble this widow is giving me I will see to it that she gets her rights; or else she will keep on coming and finally wear me out!’ ”

⁶And the Lord continued, “Listen to what that corrupt judge said. ⁷Now, will God not judge in favor of his own people who cry to him for help day and night? Will he be slow to help

other left. Two women will ³⁵ be grinding grain together; one will be taken and the other left.” [Two men will ³⁶ be in the field; one will be taken away, the other left behind.]”*

“Where, Lord?” they ³⁷ asked.

He replied, “Where there is a dead body, there the vultures will gather.”

The Parable of the Persistent Widow

18 Then Jesus told his disciples a parable to show them that they should always pray and not give up. He said:

“In a certain town there was a judge who neither feared God nor cared about men. And there was a widow in that town who kept coming to him with the plea, ‘Grant me justice against my adversary.’

“For some time he refused. But finally he said to himself, ‘Even though I don’t fear God or care about men, yet because this widow keeps bothering me, I will see that she gets justice, so that she won’t eventually wear me out with her coming!’ ”

And the Lord said, “Listen to what the unjust judge says. And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep put-

1. **To teach them that they should always pray.** Prayer is a right, not a duty. **And never become discouraged.** God knows our needs, much better than we do. But he wants us to ask him and to praise him, just as we want our children to talk to us. See *Eph. 6:18*.

2-3. **There was a judge.** Judges in the East were notorious for being dishonest and taking bribes. **And there was a widow.** In the East, a widow was almost totally helpless, unless she had powerful friends. The Bible presents God as a *friend* to the widow and the orphan. **Help me against my opponent.** She had an enemy against whom she was helpless.

4-5. **For a long time.** The judge had no high motives, and she had no money to bribe him. This is important, because it builds up to the “punch line.” **Yet because of all the trouble.** She kept on “nagging” him, and finally he did what she wanted, even though there was nothing in it for him.

6-8. **Listen to what the corrupt judge said.** This is the application of the parable—the “punch line.” **Will God not judge in favor of his own people?** If a corrupt and dishonest judge would finally act be-

* Some MSS add verse 36.

them? ⁸I tell you, he will judge in their favor, and do it quickly. But will the Son of Man find faith on earth when he comes?"

The Parable of the Pharisee and the Tax Collector

⁹Jesus also told this parable to people who were sure of their own goodness and despised everybody else. ¹⁰"Two men went up to the temple to pray; one was a Pharisee, the other a tax collector. ¹¹The Pharisee stood apart by himself and prayed, 'I thank you, God, that I am not greedy dishonest, or immoral, like everybody else; I thank you that I am not like that tax collector. ¹²I fast two days every week, and I give you one tenth of all my income.' ¹³But the tax collector stood at a distance and would not even raise his face to heaven, but beat on his breast and said,

ting them off? I tell you, he ⁸ will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth?"

The Parable of the Pharisee and the Tax Collector

To some who were confident of their own righteousness and looked down on everybody else, Jesus told this parable: ⁹

"Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood ¹⁰ up and prayed about himself: 'God, I thank you that I am not like all other men—robbers, evildoers, adulterers—or even like this tax collector. I fast twice a week ¹¹ and give a tenth of all my income.' ¹²

"But the tax collector ¹³ stood at a distance. He would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a sinner.'

cause of the continual "nagging" of this widow, Jesus says, what about a God who loves you??? Will he be slow to help them? God will not act like the judge in this parable. He will answer right away! [But note God does not always answer yes; sometimes he says no, or wait a while—just as we do with our own children.] Find faith on earth when he comes? Not "The Faith," but the kind of faith the widow showed in going to the judge again and again! The Lord is distressed by the unbelief of those who believe! See note on Matt. 17:17. [Christians will be alive and waiting when Jesus returns. See notes on 1 Thess. 4:15-18.]

⁹ Jesus also told this parable. He must mean the Pharisees, since they were sanctimonious. Rabbi Simeon, a Pharisee, is supposed to have said: "If there were only thirty righteous men in the world like Abraham, my son and I would be two of them; if only two, my son and I would be those; if only one, it would be myself."

¹⁰ Two men went up to the temple to pray. Jesus deliberately uses extremes in this parable. The Pharisees were very religious, and the tax collectors were outcasts. See notes on Matt. 3:7; 9:9.

¹¹⁻¹² The Pharisee stood apart by himself. So everyone would be sure to see him. The Pharisees liked to impress people by showing off their goodness. Like everybody else. The Pharisees thought they had "God in a box," and so they despised all "non-pharisees." [But avoid praying: "I thank You that I am not like that Pharisee!"]

¹³ But the tax collector stood at a distance. He was conscious of being an outcast, and so stayed at a distance from the others. But beat on his breast. Symbolic of sadness. Have pity on me, a sinner! Note the difference in attitude. The Pharisee thought God owed him something. The tax collector humbly asks for pity and mercy.

'God, have pity on me, a sinner!' "I tell you," said Jesus, "this man, and not the other, was in the right with God when he went home. Because everyone who makes himself great will be humbled, and everyone who humbles himself will be made great."

Jesus Blesses Little Children

(Also *Matt 19.13-15; Mark 10.13-16*)

¹⁵Some people brought their babies to Jesus to have him place his hands on them. But the disciples saw them and scolded them for doing so. ¹⁶But Jesus called the children to him, and said, "Let the children come to me, and do not stop them, because the Kingdom of God belongs to such as these. ¹⁷Remember this! Whoever does not receive the Kingdom of God like a child will never enter it."

The Rich Man

(Also *Matt 19.16-30; Mark 10.17-31*)

¹⁸A Jewish leader asked Jesus, "Good Teacher, what must I do to receive eternal life?"

¹⁹"Why do you call me good?" Jesus asked him. "No one is good except God alone. ²⁰You know the commandments: 'Do not commit adultery; do not murder; do not steal; do not lie; honor your father and mother.'"

²¹The man replied, "Ever since I was young I have obeyed all these commandments."

²²When Jesus heard this, he said to him, "You still need to do one thing. Sell all you have and give the money to the poor, and you will have riches in heaven; then come and follow me."

"I tell you that this man, ¹⁴ rather than the other, went home justified before God. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

The Little Children and Jesus

People were also bringing ¹⁵ babies to Jesus to have him touch them. When the disciples saw this, they rebuked them. But Jesus called the children to him and said, ¹⁶ "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. I tell you the truth, ¹⁷ anyone who will not receive the kingdom of God like a little child will never enter it."

The Rich Ruler

A certain ruler asked him, ¹⁸ "Good teacher, what must I do to inherit eternal life?"

"Why do you call me ¹⁹ good?" Jesus answered. "No one is good—except God alone. You know the com- ²⁰ mandments: 'Do not commit adultery, do not murder, do not steal, do not give false testimony, honor your father and mother.'"

"All these I have kept ²¹ since I was a boy," he said.

When Jesus heard this, he ²² said to him, "You still lack one thing. Sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me."

14. **This man, and not the other.** This is the "punch line." The tax collector was forgiven and made right with God. [He was already a *child of God*, but had sinned.] This parable teaches us that the *right attitude* is important, for us to receive the promise of *1 John 1:9*. This parable, and the one before this, should be kept in mind by every Christian.

15-17. **Some people brought their babies to Jesus.** See notes on *Matt. 19:13-15*. It was the custom for a rabbi to bless babies.

18-30. **A Jewish leader asked Jesus.** See notes on *Matt. 19:16-30*. He was probably leader of a synagogue (see note on *Luke 13:14*).

²³But when the man heard this he became very sad, because he was very rich.

²⁴Jesus saw that he was sad and said, "How hard it is for rich people to enter the Kingdom of God! ²⁵It is much harder for a rich man to enter the Kingdom of God than for a camel to go through the eye of a needle."

²⁶The people who heard him asked, "Who, then, can be saved?"

²⁷Jesus answered, "What is impossible for men is possible for God."

²⁸Then Peter said, "Look! We have left our homes to follow you."

²⁹"Yes," Jesus said to them, "and I tell you this: anyone who leaves home or wife or brothers or parents or children for the sake of the Kingdom of God ³⁰will receive much more in this present age, and eternal life in the age to come."

Jesus Speaks a Third Time about His Death

(Also Matt. 20.17-19; Mark 10.32-34)

³¹Jesus took the twelve disciples aside and said to them, "Listen! We are going to Jerusalem where everything the prophets wrote about the Son of Man will come true. ³²He will be handed over to the Gentiles, who will make fun of him, insult him, and spit on him. ³³They will whip him and kill him, but on the third day he will rise to life."

³⁴The disciples did not understand any of these things; the meaning of the words was hidden from them, and they did not know what Jesus was talking about.

When he heard this, he ²³ became very sad, because he was a man of great wealth. Jesus looked at him and ²⁴ said, "How hard it is for the rich to enter the kingdom of God! Indeed, it is easier for ²⁵ a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

Those who heard this ²⁶ asked, "Who then can be saved?"

Jesus replied, "What is ²⁷ impossible with men is possible with God."

Peter said to him, "We ²⁸ have left all we had to follow you!"

"I tell you the truth," ²⁹ Jesus said to them, "no one who has left home or wife or brothers or parents or children for the sake of the kingdom of God will fail to receive many times as much ³⁰ in this age and, in the age to come, eternal life."

Jesus Again Predicts His Death

Jesus took the Twelve a- ³¹ side and told them, "We are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be fulfilled. He ³² will be handed over to the Gentiles. They will mock him, insult him, spit on him, flog him and kill him. On the third day he will rise ³³ again."

The disciples did not ³⁴ understand any of this. Its meaning was hidden from them, and they did not know what he was talking about.

31-34. Listen! We are going to Jerusalem. See notes on Matt. 20:17-19; Mark 10:32-34. Luke adds: "where everything the prophets wrote about the Son of Man will come true." See Luke 9:31. [Some of what the prophets wrote: Psalm 16:10; 22:7-8; 49:15; Isa. 53:1-9; Dan. 9:26.]

Jesus Heals a Blind Beggar

(Also Matt 20.29-34; Mark 10.46-52)

³⁵Jesus was coming near Jericho, and a certain blind man was sitting by the road, begging. ³⁶When he heard the crowd passing by he asked, "What is this?"

³⁷"Jesus of Nazareth is passing by," they told him.

³⁸He cried out, "Jesus! Son of David! Have mercy on me!"

³⁹The people in front scolded him and told him to be quiet. But he shouted even more loudly, "Son of David! Have mercy on me!"

⁴⁰So Jesus stopped and ordered that the blind man be brought to him. When he came near, Jesus asked him, ⁴¹"What do you want me to do for you?"

"Sir," he answered, "I want to see again."

⁴²Then Jesus said to him, "See! Your faith has made you well."

⁴³At once he was able to see, and he followed Jesus, giving thanks to God. When the crowd saw it, they all praised God.

Jesus and Zacchaeus

19 Jesus went on into Jericho and was passing through. ²There was a chief tax collector

A Blind Beggar Receives His Sight

As Jesus approached Jericho, a blind man was sitting by the roadside begging. When he heard the crowd going by, he asked what was happening. They told him, "Jesus of Nazareth is passing by."

He called out, "Jesus, Son of David, have mercy on me!"

Those who led the way rebuked him and told him to be quiet, but he shouted all the more, "Son of David, have mercy on me!"

Jesus stopped and ordered the man to be brought to him. When he came near, Jesus asked him, "What do you want me to do for you?"

"Lord, I want to see," he replied.

Jesus said to him, "Receive your sight; your faith has healed you." Immediately he received his sight and followed Jesus, praising God. When all the people saw it, they also praised God.

Zacchaeus the Tax Collector

19 Jesus entered Jericho and was passing through. A man was there by the name of Zacchaeus; he was a chief tax collector

35-43. **Jesus was coming near Jericho.** This is the last time he would go to Jerusalem, since the crucifixion was just a little more than a week away. See notes on *Matt. 20:29-34*. Matthew says there were two, but Mark and Luke mention only the one who shouted.

1. **Jesus went on into Jericho.** Jesus had crossed the Jordan near Jericho, the city of palm trees, and the road led directly through there on the way to Jerusalem. Mark shows us that Jesus was ahead of the crowd; went on in to Jericho; the noise of the crowd disturbed the blind men [Luke mentions only the one who shouted]; and as Jesus was leaving the town, the healing in *Luke 18:35-43* took place; then this meeting with Zacchaeus. From Jericho the road climbs more than 3,000 feet in eighteen miles, from the valley floor to Jerusalem in the mountains.

2. **There was a chief tax collector there.** Both the importance and location of Jericho would make it a center for the Roman tax collection. Zacchaeus was supervisor of the district. **Who was rich.** The job paid very well. But he was honest (*verse 8*).

there, named Zacchaeus, who was rich. ³He was trying to see who Jesus was, but he was a little man and could not see Jesus because of the crowd. ⁴So he ran ahead of the crowd and climbed a sycamore tree to see Jesus, who would be going that way. ⁵When Jesus came to that place, he looked up and said to Zacchaeus, "Hurry down, Zacchaeus, because I must stay in your house today."

⁶Zacchaeus hurried down and welcomed him with great joy. ⁷All the people who saw it started grumbling, "This man has gone as a guest to the home of a sinner!"

⁸Zacchaeus stood up and said to the Lord, "Listen, sir! I will give half my belongings to the poor; and if I have cheated anyone, I will pay him back four times as much."

⁹Jesus said to him, "Salvation has come to this house today; this man, also, is a descendant of Abraham. ¹⁰For the Son of Man came to seek and to save the lost."

and was wealthy. He wanted 3
to see who Jesus was, but
being a short man he could
not, because of the crowd.
So he ran ahead and 4
climbed a sycamore-fig tree
to see him, since Jesus was
coming that way.

When Jesus reached the 5
spot, he looked up and said
to him, "Zacchaeus, come
down immediately. I must
stay at your house today."
So he came down at once 6
and welcomed him gladly.

All the people saw this 7
and began to mutter, "He
has gone to be the guest of a
sinner."

But Zacchaeus stood up 8
and said to the Lord, "Look,
Lord! Here and now I give
half of my possessions to the
poor, and if I have cheated
anybody out of anything, I
will pay back four times the
amount."

Jesus said to him, "Today 9
salvation has come to this
house, because this man,
too, is a son of Abraham.
For the Son of Man came to 10
seek and to save what was
lost."

3-4. **He was trying to see who Jesus was.** His curiosity was aroused by all the noise and the crowd. **Climbed a sycamore tree.** This was a type of *fig-mulberry* tree with low-hanging branches. His smallness would not allow him to see over the heads of the crowd.

5. **Because I must stay in your house today.** Not just to find a place to stay, but because Jesus saw in this man something valuable. His work was to search out and to save.

6. **And welcomed him with great joy.** He had not expected such an honor.

7. **Started grumbling.** This crowd expected Jesus to be crowned king of a political kingdom as soon as he arrived at Jerusalem. Here he is the guest of a tax collector, a chief agent for the Roman oppressors. If Jesus had been concerned about popularity, he would not have gone to Zacchaeus' house.

8. **Zacchaeus stood up.** This must be in response to the Lord's teaching. **I will give half my belongings to the poor.** This is proof of his faith! No doubt he had been in love with the idea of being rich. Now he has found something much greater, and gives his love to Jesus! **And if I have cheated anyone.** Perhaps he had, because tax collectors were notorious for their dishonesty. If he has cheated anyone, he makes the promise to pay them back *four times as much!* True repentance causes us to try to right the wrongs we have done to others. "If you cannot restore what you got by cheating others, give it to God; because the poor receive God's charity."

9. **Salvation has come to this house.** Because Zacchaeus has truly turned from sin and turned to God! **Is a descendant of Abraham.** Jesus may have said this to the crowd, because in their narrow understanding, they thought only Jews had any part in God's kingdom. But the true descendants of Abraham are those who believe in Christ (*Gal. 3:7, 29*).

10. **For the Son of Man came.** His whole purpose is to *rescue* those who are lost. This is why he went to Zacchaeus' house.

The Parable of the Gold Coins

(Also *Matt 25:14-30*)

¹¹While the people were listening to this, Jesus continued and told them a parable. He was now almost at Jerusalem, and they supposed that the Kingdom of God was just about to appear. ¹²So he said, "There was a nobleman who went to a country far away to be made king and then come back home. ¹³Before he left, he called his ten servants and gave them each a gold coin and told them, 'See what you can earn with this while I am gone.' ¹⁴Now, his countrymen hated him, and so they sent messengers after him to say, 'We don't want this man to be our king.'

¹⁵"The nobleman was made king and came back. At once he ordered his servants, to whom he had given the money, to appear before him in order to find out how much they had earned. ¹⁶The first one came and said, 'Sir, I have earned ten gold coins with the one you gave me.' ¹⁷'Well done,' he said; 'you are a good servant! Since you were faithful in small matters, I will put you in charge of ten cities.' ¹⁸The second servant came and said, 'Sir, I have earned five gold coins with

The Parable of the Ten Minas

While they were listening ¹¹ to this, he went on to tell them a parable, because he was near Jerusalem and the people thought that the kingdom of God was going to appear at once. He said: ¹²

"A man of noble birth went to a distant country to have himself appointed king and then to return. So he ¹³ called ten of his servants and gave them ten minas. 'Put this money to work,' he said, 'until I come back.'

"But his subjects hated ¹⁴ him and sent a delegation after him to say, 'We don't want this man to be our king.'

"He was made king, how- ¹⁵ ever, and returned home. Then he sent for the servants to whom he had given the money, in order to find out what they had gained with it.

"The first one came and ¹⁶ said, 'Sir, your mina has earned ten more.'

"Excellent, my good ser- ¹⁷ vant!' his master replied. 'Because you have been trustworthy in a very small matter, take charge of ten cities.'

"The second came and ¹⁸ said, 'Sir, your mina has earned five more.'

11. He was now almost at Jerusalem. Not over twenty miles from there. Since the crowd expected him to set up an earthly kingdom like David's as soon as he arrived at Jerusalem, he tells this parable.

12. There was a nobleman. This is a lot like the parable of the Three Servants in *Matt. 25:14-30*. But this one has a different purpose. To be made king. Christ would leave earth and return to heaven before being made King.

13. And gave them each a gold coin. [Worth perhaps \$160 in 1974 dollars.] See what you can earn with this. It was given to be used. Note that in this parable, each received exactly the same amount. It seems a small amount for a nobleman to give, and would not "buy loyalty."

14. We don't want this man to be our king. After his raising from death and his being taken up to heaven, many of the Jews would still reject him.

15. The nobleman was made king and came back. His Second Coming, when he rewards his servants. To appear before him. To find out how much each has earned with the "gold coin."

16-19. Sir, I have earned ten gold coins. Compare notes on *Matt. 25:19-23*. The gold coin can be symbolic of truth. Their ability to use it accounts for the different degree of gain. [Will there be degrees of reward and punishment in Eternity? See note on *Luke 12:48*.] In this life, being trustworthy in small matters brings greater responsibility, and honor as well.

the one you gave me.' ¹⁹To this one he said, 'You will be in charge of five cities.' ²⁰Another servant came and said, 'Sir, here is your gold coin; I kept it hidden in a handkerchief. ²¹I was afraid of you, because you are a hard man. You take what is not yours, and reap what you did not plant.' ²²He said to him, 'You bad servant! I will use your own words to condemn you! You know that I am a hard man, taking what is not mine and reaping what I have not planted. ²³Well, then, why didn't you put my money in the bank? Then I would have received it back with interest when I returned.' ²⁴Then he said to those who were standing there, 'Take the gold coin away from him and give it to the servant who has ten coins.' ²⁵They said to him, 'Sir, he already has ten coins!' ²⁶'I tell you,' he replied, 'that to every one who has, even more will be given; but the one who does not have, even the little that he has will be taken away from him. ²⁷Now, as for these enemies of mine who did not want me to be their king: bring them here and kill them before me!'"

"His master answered, ¹⁹You take charge of five cities.'

"Then another servant ²⁰came and said, 'Sir, here is your mina; I have kept it laid away in a piece of cloth. I was afraid of you, because ²¹you are a hard man. You take out what you did not put in and reap what you did not sow.'

"His master replied, ²²I will judge you by your own words, you wicked servant! You knew, did you, that I am a hard man, taking out what I did not put in, and reaping what I did not sow? Why then didn't you put my ²³money on deposit, so that when I came back, I could have collected it with interest?"

"Then he said to those ²⁴standing by, 'Take his mina away from him and give it to the one who has ten minas.'

"'Sir,' they said, 'he ²⁵already has ten!'"

"He replied, ²⁶'I tell you that to everyone who has, more will be given, but as for the one who has nothing, even what he has will be taken away. But those ²⁷enemies of mine who did not want me to be king over them—bring them here and kill them in front of me.'"

20-23. **Sir, here is your gold coin.** It is not enough that we do no harm to others. We must take positive action to *do good!* Salvation is solely on the basis of *God's act in Christ*; but we have been *created* for a life of *good works* (*Eph. 2:10*). To fail to do this is rebellion against God! Compare notes on *Matt. 25:24-27*.

24-26. **Then he said.** To the angels (*Matt. 13:41*; *2 Thess. 1:7*; *Jude 14*). **That to everyone who has.** Those who have been faithful to their trust will receive all that God has promised! But the unfaithful will be disinherited forever! [These are all God's people who are being judged. The Jews had not kept their *trust* (compare *Matt. 23:37-39*).]

27. **As for these enemies of mine.** This shows the doom of all who will not permit the Lord to be their King. See *Matt. 13:49*; *21:44*; *25:30*; *2 Thess. 1:8-10*.

The Triumphant Entry into Jerusalem

(Also *Matt. 21.1-11; Mark 11.1-11; John 12.12-19*)

²⁸Jesus said this and then went on to Jerusalem ahead of them. ²⁹As he came near Bethphage and Bethany, at the Mount of Olives, he sent two disciples ahead ³⁰with these instructions, "Go to the village there ahead of you; as you go in you will find a colt tied up that has never been ridden. Untie it and bring it here. ³¹If someone asks you, 'Why are you untying it?' tell him, 'The Master needs it.' "

³²They went on their way and found everything just as Jesus had told them. ³³As they were untying the colt, its owners said to them, "Why are you untying it?"

³⁴"The Master needs it," they answered, ³⁵and took the colt to Jesus. Then they threw their cloaks over the animal and helped Jesus get on. ³⁶As he rode on, they spread their cloaks on the road.

³⁷When he came near Jerusalem, at the place where the road went down the Mount of Olives the large crowd of his disciples began to thank God and praise him in loud voices for all the great things that they had seen: ³⁸"God bless the king who comes in the name of the Lord! Peace in heaven, and glory to God!"

³⁹Then some of the Pharisees spoke up from the crowd to Jesus. "Teacher," they said, "command your disciples to be quiet!"

⁴⁰Jesus answered, "If they keep quiet, I tell you, the stones themselves will shout."

The Triumphant Entry

After Jesus had said this, ²⁸ he went on ahead, going up to Jerusalem. As he approached Bethphage and Bethany at the hill called the Mount of Olives, he sent two of his disciples, saying to them: "Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. If anyone asks ³¹ you, 'Why are you untying it?' tell him, 'The Lord needs it.' "

Those who were sent went ³² and found it just as he had told them. As they were untying the colt, its owners asked them, "Why are you untying the colt?"

They replied, "The Lord ³⁴ needs it."

They brought it to Jesus, ³⁵ threw their cloaks on the colt and put Jesus on it. As he went along, people spread their cloaks on the road.

When he came near the ³⁷ place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen:

"Blessed is the king who ³⁸ comes in the name of the Lord!

Peace in heaven and glory in the highest!"

Some of the Pharisees in ³⁹ the crowd said to Jesus, "Teacher, rebuke your disciples!"

"I tell you," he replied, ⁴⁰ "if they keep quiet, the stones will cry out."

28-40. **And then went on to Jerusalem.** The road from Jericho to Jerusalem climbs 3,000 feet in eighteen miles. All four Gospels give this. See notes on *Matt. 21:1-16*. **Down the Mount of Olives.** The city of Jerusalem and the temple burst into view! **God bless the king!** They still expected Jesus to announce himself as the Messiah-King and set up a political kingdom. Jesus had told them he must die, but they could not understand. Compare note on *Acts 1:6*.

Jesus Weeps over Jerusalem

⁴¹He came closer to the city and when he saw it he wept over it, ⁴²saying, "If you only knew today what is needed for peace! But now you cannot see it! ⁴³The days will come upon you when your enemies will surround you with barricades, blockade you, and close in on you from every side. ⁴⁴They will completely destroy you and the people within your walls; not a single stone will they leave in its place, because you did not recognize the time when God came to save you!"

Jesus Goes to the Temple

(Also *Matt. 21.12-17; Mark 11.15-19; John 2.13-22*)

⁴⁵Jesus went into the temple and began to drive out the merchants, ⁴⁶saying to them, "It is written in the Scriptures that God said, 'My house will be called a house of prayer.' But you have turned it into a hideout for thieves!"

⁴⁷Jesus taught in the temple every day. The chief priests, the teachers of the Law, and the leaders of the people wanted to kill him, ⁴⁸but they could not find how to do it, because all the people kept listening to him, not wanting to miss a single word.

As he approached Jerusalem and saw the city, he wept over it and said, "if you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes. The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God's coming to you."

Jesus at the Temple

Then he entered the temple area and began driving out those who were selling. "It is written," he said to them, "My house will be a house of prayer"; but you have made it a 'den of robbers.'"

Every day he was teaching at the temple. But the chief priests, the teachers of the law and the leaders among the people were trying to kill him. Yet they could not find any way to do it, because all the people hung on his words.

41-44. **When he saw it he wept over it.** Only Luke gives these words. This is a lot like what Jesus predicted in *Matt. 24:15-22*. Compare notes there. Only one other place speaks of Jesus weeping (*John 11:35*). **If you only knew today.** This was the time of opportunity and peace. But unbelief made it impossible for them to see the truth. **What is needed for peace.** If they had believed in Christ, they would not have rebelled against Rome, Jerusalem would not have been destroyed, and the 1,100,000 who were killed in that horror would not have died (see note on *Matt. 24:21*). They could have had earthly peace, as well as the peace of God, but they did not want it! **Will surround you with barricades.** The Roman soldiers built barricades to blockade the city and starve it into surrender. Inside the city civil war raged, they destroyed their own food supplies, and the thousands died at the hands of their own people (see note on *Matt. 24:21*). **Not a single stone.** This is how complete the destruction would be! The soldiers may have believed gold had been hidden between the stones, and they dismantled the entire city completely! **Because you did not recognize the time.** Christ had come to save them from their doom. Because they would not listen and repent, a double measure of God's wrath would come on them (*Matt. 23:35-36*).

45-48. **Jesus went into the temple.** An act of authority. He made the temple ritually pure. See notes on *Matt. 21:12-17*. **Because all the people.** Public opinion made it difficult for the Jewish leaders to kill Jesus.

The Question about Jesus' Authority

(Also Matt. 21.23-27; Mark 11.27-33)

20 One day, when Jesus was in the temple teaching the people and preaching the Good News, the chief priests and the teachers of the Law, together with the elders, came ²and said to him, "Tell us, what right do you have to do these things? Who gave you the right to do them?"

³Jesus answered them, "Now let me ask you a question. Tell me, 'did John's right to baptize come from God or from men?'"

⁵They started to argue among themselves, "What shall we say? If we say, 'From God,' he will say, 'Why, then, did you not believe John?' ⁶But if we say, 'From men,' this whole crowd here will stone us, because they are convinced that John was a prophet." ⁷So they answered, "We don't know where it came from."

⁸And Jesus said to them, "Neither will I tell you, then, by what right I do these things."

The Authority of Jesus Questioned

20 One day as he was teaching the people in the temple courts and preaching the gospel, the chief priests and the teachers of the law, together with the elders, came up to him. "Tell us by what authority you are doing these things," they said. "Who gave you this authority?"

He replied, "I will also ask you a question. Tell me, John's baptism—was it from heaven, or from men?"

They discussed it among themselves and said, "If we say, 'From heaven,' he will ask, 'Why didn't you believe him?' But if we say, 'From men,' all the people will stone us, because they are persuaded that John was a prophet."

So they answered, "We don't know where it was from."

Jesus said, "Neither will I tell you by what authority I am doing these things."

The Parable of the Tenants

He went on to tell the people this parable:

"A man planted a vineyard, rented it to some farmers and went away for a long time. At harvest time he sent a servant to the tenants so they would give him some of the fruit of the vineyard. But the tenants beat him and sent him away empty-handed. He sent another servant, but that one also they beat and treated shamefully and sent away empty-handed. He sent still a third, and they wounded him and threw him out."

The Parable of the Tenants in the Vineyard

(Also Matt. 21:33-46; Mark 12.1-12)

⁹Then Jesus told the people this parable, "A man planted a vineyard, rented it out to tenants, and then left home for a long time. ¹⁰When the time came for harvesting the grapes, he sent a slave to the tenants to receive from them his share of the harvest. But the tenants beat the slave and sent him back without a thing. ¹¹So he sent another slave; but the tenants beat him also, treated him shamefully, and sent him back

1-8. Tell us, what right do you have? A man must have authority to do what Jesus did. See notes on *Matt. 21:23-27.*

9-19. A man planted a vineyard. See notes on this parable in *Matt. 21:33-46.* The Jewish leaders rejected every prophet God sent them!

without a thing. ¹²Then he sent a third slave; the tenants hurt him, too, and threw him out. ¹³Then the owner of the vineyard said, 'What shall I do? I will send my own dear son; surely they will respect him!' ¹⁴But when the tenants saw him they said to one another, 'This is the owner's son. Let us kill him and his property will be ours!' ¹⁵So they threw him out of the vineyard and killed him.

"What, then, will the owner of the vineyard do to the tenants?" Jesus asked. ¹⁶"He will come and kill those men, and turn over the vineyard to other tenants."

When the people heard this they said, "Surely not!"

¹⁷Jesus looked at them and asked, "What, then, does this scripture mean?"

'The very stone which the builders rejected turned out to be the most important stone.'

¹⁸Everyone who falls on that stone will be cut to pieces; and if the stone falls on someone, it will crush him to dust."

The Question about Paying Taxes

(Also *Matt. 22.15-22; Mark 12.13-17*)

¹⁹The teachers of the Law and the chief priests tried to arrest Jesus on the spot, because they knew that he had told this parable against them; but they were afraid of the people. ²⁰So they watched for the right time. They bribed some men to pretend they were sincere, and sent them to trap Jesus with questions, so they could hand him over to the authority and power of the Governor. ²¹These spies said to Jesus, "Teacher, we know that what you say and teach is right. We know that you pay no attention to a man's status, but teach the truth about God's will for man.

"Then the owner of the vineyard said, 'What shall I do? I will send my son, whom I love; perhaps they will respect him.'

"But when the tenants saw him, they talked the matter over. 'This is the heir,' they said. 'Let's kill him, and the inheritance will be ours.' So they threw him out of the vineyard and killed him.

"What then will the owner of the vineyard do to them? He will come and kill those tenants and give the vineyard to others."

When the people heard this, they said, "May this never be!"

Jesus looked directly at them and asked, "Then what is the meaning of that which is written:

'The stone the builders rejected has become the capstone?'

Everyone who falls on that stone will be broken to pieces, but he on whom it falls will be crushed."

The teachers of the law and the chief priests looked for a way to arrest him immediately, because they knew he had spoken this parable against them. But they were afraid of the people.

Paying Taxes to Caesar

Keeping a close watch on him, they sent spies, who pretended to be honest. They hoped to catch Jesus in something he said so that they might hand him over to the power and authority of the governor. So the spies questioned him: "Teacher, we know that you speak and teach what is right, and that you do not show partiality but teach the way of God in accordance with the truth.

20-26. Tell us, is it against our Law? For notes on this question about paying taxes, see *Matt. 22:15-22*.

²²Tell us, is it against our Law for us to pay taxes to the Roman Emperor, or not?"

²³But Jesus saw through their trick and said to them, ²⁴"Show me a silver coin. Whose face and name are these on it?"

"The Emperor's," they answered.

²⁵So Jesus said, "Well, then, pay to the Emperor what belongs to him, and pay to God what belongs to God."

²⁶They could not catch him in a thing there before the people, so they kept quiet, amazed at his answer.

The Question about Rising from Death

(Also Matt. 22. 23-33; Mark 12.18-27)

²⁷Some Sadducees came to Jesus. (They are the ones who say that people will not rise from death.) They asked him, ²⁸"Teacher, Moses wrote this law for us: 'If a man dies and leaves a wife, but no children, that man's brother must marry the widow so they can have children for the dead man.'²⁹Once there were seven brothers; the oldest got married, and died without having children. ³⁰Then the second one married the woman, ³¹and then the third. The same thing happened to all seven—they died without having children. ³²Last of all, the woman died. ³³Now, on the day when the dead rise to life, whose wife will she be? All seven of them had married her."

³⁴Jesus answered them, "The men and women of this age marry, ³⁵but the men and women who are worthy to rise from death and live in the age to come do not marry. ³⁶They are like angels and cannot die. They are the sons of God, because

Is it right for us to pay taxes 22 to Caesar or not?"

He saw through their dup- 23 licity and said to them, "Show me a denarius. 24 Whose portrait and inscription are on it?"

"Caesar's," they replied. 25

He said to them, "Then give to Caesar what is Caesar's, and to God what is God's."

They were unable to trap 26 him in what he had said there in public. And astonished by his answer, they became silent.

The Resurrection and Marriage

Some of the Sadducees, 27 who say there is no resurrection, came to Jesus with a question. "Teacher," they 28 said, "Moses wrote for us that if a man's brother dies and leaves a wife but no children, the man must marry the widow and have children for his brother. Now there 29 were seven brothers. The first one married a woman and died childless. The 30 second and then the third 31 married her, and in the same way the seven died, leaving no children. Finally, 32 the woman died too. Now 33 then, at the resurrection whose wife will she be, since the seven were married to her?"

Jesus replied, "The people 34 of this age marry and are given in marriage. But those 35 who are considered worthy of taking part in that age and in the resurrection from the dead will neither marry nor be given in marriage, and they can no 36 longer die; for they are like the angels. They are God's children, since they are chil-

27-40. Some Sadducees came to Jesus. For notes on this question about Rising from Death, see Matt. 22:23-33.

they have risen from death. ³⁷And Moses clearly proves that the dead are raised to life. In the passage about the burning bush he speaks of the Lord as 'the God of Abraham, the God of Isaac, and the God of Jacob.' ³⁸This means that he is the God of the living, not of the dead, because all are alive to him."

³⁹Some of the teachers of the Law spoke up, "A good answer, Teacher!" ⁴⁰For they did not dare ask him any more questions.

The Question about the Messiah

(Also *Matt. 22.41-46; Mark 12.35-37*)

⁴¹Jesus said to them, "How can it be said that the Messiah will be the descendant of David? ⁴²Because David himself says in the book of Psalms,

'The Lord said to my Lord:

Sit here at my right side,

⁴³until I put your enemies as a footstool under your feet.'

⁴⁴David, then, called him 'Lord.' How can the Messiah be David's descendant?"

Jesus Warns against the Teachers of the Law

(Also *Matt. 23.1-36; Mark 12.38-40*)

⁴⁵As all the people listened to him, Jesus said to his disciples, ⁴⁶"Watch out for the teachers of the Law, who like to walk around in their long robes, and love to be greeted with respect in the market place; who choose the reserved seats in the synagogues and the best places at feasts; ⁴⁷who take advantage of widows and rob them of their homes, and then make a show of saying long prayers! Their punishment will be all the worse!"

of the resurrection. But ³⁷ in the account of the bush, even Moses showed that the dead rise, for he calls the Lord 'the God of Abraham, and the God of Isaac, and the God of Jacob.' He is not ³⁸ the God of the dead, but of the living, for to him all are alive."

Some of the teachers of ³⁹ law responded, "Well said, teacher!" And no one dared ⁴⁰ to ask him any more questions.

Whose Son Is the Christ?

Then Jesus said to them, ⁴¹ "How is it that they say the Christ is the Son of David? David himself declares in ⁴² the Book of Psalms:

'The Lord said to my

Lord:

Sit at my right hand, until I make your ene- ⁴³ mies your footstool.'

David calls him 'Lord.' How ⁴⁴ then can he be his son?"

While all the people were ⁴⁵ listening, Jesus said to his disciples, "Beware of the ⁴⁶ teachers of the law. They like to walk around in flowing robes and love to be greeted in the marketplaces and have the most important seats in the synagogues and the places of honor at banquets. They devour ⁴⁷ widows' houses and for a show make lengthy prayers. Such men will be punished most severely."

41-44. How can it be said? For notes on this question about the Messiah, see *Matt. 22:41-46*. The Jews did not expect the Messiah to be *divine* [God in human form]. But they did expect him to be David's descendant, which he was.

45-47. Watch out for the teachers of the Law. See notes on Jesus' warning in *Matt. 23:5-14*.

The Widow's Offering

(Also Mark 12.41-44)

21 Jesus looked around and saw rich men dropping their gifts in the temple treasury, ²and he also saw a very poor widow dropping in two little copper coins. ³He said, "I tell you that this poor widow put in more than all the others. ⁴'For the others offered their gifts from what they had to spare of their riches; but she, poor as she is, gave all she had to live on.'"

Jesus Speaks of the Destruction of the Temple

(Also Matt. 24.1-2; Mark 13.1-2)

⁵Some of them were talking about the temple, how beautiful it looked with its fine stones and the gifts offered to God. Jesus said, "'All this you see—the time will come when not a single stone here will be left in its place; every one will be thrown down.'"

Troubles and Persecutions

(Also Matt. 24.3-14; Mark 13.3-13)

⁷"Teacher," they asked, "when will this be? And what will happen to show that the time has come for it to take place?"

⁸Jesus said, "Watch out; don't be fooled. Because many men will come in my name saying, 'I am he!' and, 'The time has come!' But don't follow them. ⁹'Don't be afraid when you hear of wars and revolutions; such things must happen first, but they do not mean that the end is near.'"

¹⁰He went on to say, "Countries will fight each other, kingdoms will attack one another. ¹¹There will be terrible earthquakes, famines, and plagues everywhere; there will be awful things

The Widow's Offering

21 As he looked up, Jesus saw the rich putting their gifts into the temple treasury. He also saw a poor widow put in two very small copper coins. "I tell you the truth," he said, "this poor widow has put in more than all the others. All these people gave their gifts out of their wealth; but she out of her poverty put in all she had to live on."

Signs of the End of the Age

Some of his disciples were remarking about how the temple was adorned with beautiful stones and with gifts dedicated to God. But Jesus said, "As for what you see here, the time will come when not one stone will be left on another; every one of them will be thrown down."

"Teacher," they asked, "when will these things happen? And what will be the sign that they are about to take place?"

He replied: "Watch out that you are not deceived. For many will come in my name, claiming, 'I am he,' and, 'The time is near.' Do not follow them. When you hear of wars and revolutions, do not be frightened. These things must happen first, but the end will not come right away."

Then he said to them: "Nation will rise against nation, and kingdom against kingdom. There will be great earthquakes, famines and pestilences in various places, and fearful events and great signs from heaven."

1-4. Saw rich men dropping their gifts. For notes on the widow's copper coins, see *Mark 12:41-44*.

and great signs from the sky. ¹²Before all these things take place, however, you will be arrested and persecuted; you will be handed over to trial in synagogues and be put in prison; you will be brought before kings and rulers for my sake. ¹³This will be your chance to tell the Good News. ¹⁴Make up your minds ahead of time not to worry about how you will defend yourselves; ¹⁵because I will give you such words and wisdom that none of your enemies will be able to resist or deny what you say. ¹⁶You will be handed over by your parents, your brothers, your relatives, and your friends; they will put some of you to death. ¹⁷Everyone will hate you because of me. ¹⁸But not a single hair from your heads will be lost. ¹⁹Stand firm, because this is how you will save yourselves."

Jesus Speaks of the Destruction of Jerusalem

(Also *Matt. 24.15-21; Mark 13.14-19*)

²⁰When you see Jerusalem surrounded by armies, then you will know that soon she will be destroyed. ²¹Then those who are in Judea must run away to the hills; those who are in the city must leave, and those who are out in the country must not go into the city. ²²For these are 'The Days of Punishment,' to make come true all that

"But before all this, they ¹² will lay hands on you and persecute you. They will deliver you to synagogues and prisons, and you will be brought before kings and governors, and all on account of my name. This will result in your being witnesses to them. But make up ¹³ your mind not to worry beforehand how you will defend yourselves. For I will give you words and wisdom that none of your adversaries will be able to resist or contradict. You will be betrayed by parents, brothers, relatives and friends, and they will put some of you to death. All men will hate you ¹⁴ because of me. But not a hair of your head will perish. By standing firm you will ¹⁵ save yourselves. ¹⁶ ¹⁷ ¹⁸ ¹⁹

"When you see Jerusalem ²⁰ surrounded by armies, you will know that its desolation is near. Then let those who ²¹ are in Judea flee to the mountains, let those in the city get out, and let those in the country not enter the city. For this is the time of punishment in fulfillment of all that has been written. ²²

5-33. **When will this be?** This parallels *Matthew 24*. See notes on each section at the reference in *Matt.* 18. **But not a single hair from your heads will be lost.** Every Christian escaped from Jerusalem before the Roman armies built the barricades. Not one of them died in the horror of the destruction. But also even if some were killed because of their faith in Christ, they would not lose any of God's promise! 20. **When you see Jerusalem surrounded.** This is the "Awful Horror" of *Matthew*. See note on *Matt. 24:15*. 24. **And the heathen will trample over Jerusalem.** This must mean the actual work of destruction. The Romans were thought of as "heathen" by the Jews. See notes on *Matt. 24:29-31*. 25. **There will be signs in the sun.** Josephus the Jewish historian tells that these things were actually seen and heard in the last few years before Jerusalem was destroyed. 27. **Then the Son of Man will appear.** *Matthew* says the *sign* of the Son of Man. Not the Second Coming, but a "spiritual coming" of Jesus in the *judgment* on the Jewish nation. This can be tied in with *1 Pet. 4:17-18*. 32. **Before the people now living have all died.** This shows the "time frame" for the fulfillment of what he says. It would be while that *generation* of people were still living. See note on *Matt. 24:34*.

the Scriptures say. ²³How terrible it will be in those days for women who are pregnant, and for mothers with little babies! Terrible distress will come upon this land, and God's wrath will be against this people. ²⁴Some will be killed by the sword, and others taken as prisoners to all countries; and the heathen will trample over Jerusalem until their time is up."

The Coming of the Son of Man

(Also Matt. 24.29-31; Mark 13.24-27)

²⁵There will be signs in the sun, the moon, and the stars. On earth, whole countries will be in despair, afraid of the roar of the sea and the raging tides. ²⁶Men will faint from fear as they wait for what is coming over the whole earth; for the powers in space will be driven from their courses. ²⁷Then the Son of Man will appear, coming in a cloud with great power and glory. ²⁸When these things begin to happen, stand up and raise your heads, because your salvation is near."

The Lesson of the Fig Tree

(Also Matt. 24.32-35; Mark 13.28-31)

²⁹Then Jesus told them this parable, "Remember the fig tree and all the other trees. ³⁰When you see their leaves beginning to appear you know that summer is near. ³¹In the same way, when you see these things happening, you will know the Kingdom of God is about to come.

³²"Remember this! All these things will take place before the people now living have all died. ³³Heaven and earth will pass away; my words will never pass away."

The Need to Watch

³⁴Watch yourselves! Don't let yourselves become occupied with too much feasting and strong drink, and the worries of this life, or that

How dreadful it will be in ²³ those days for pregnant women and nursing mothers! There will be great distress in the land and wrath against this people. They ²⁴ will fall by the sword and will be taken as prisoners to all the nations. Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled.

"There will be signs in the ²⁵ sun, moon and stars. On the earth, nations will be in anguish and perplexity at the roaring and tossing of the sea. Men will faint from ²⁶ terror, apprehensive of what is coming on the world, for the heavenly bodies will be shaken. At that time they ²⁷ will see the Son of Man coming in a cloud with power and great glory. When these ²⁸ things begin to take place, stand up and lift up your heads, because your redemption is drawing near."

He told them this parable: ²⁹ "Look at the fig tree and all the trees. When they sprout ³⁰ leaves, you can see for yourselves and know that summer is near. Even so, when ³¹ you see these things happening, you know that the kingdom of God is near.

"I tell you the truth, this ³² generation will certainly not pass away until all these things have happened. Heaven and earth will pass ³³ away, but my words will never pass away.

"Be careful, or your ³⁴ hearts will be weighed down with dissipation, drunkenness and the anxieties of life, and that day will close on you unexpectedly like a

Day may come on you suddenly. ³⁵For it will come like a trap upon all men over the whole earth. ³⁶Be on watch and pray always that you will have the strength to go safely through all these things that will happen, and to stand before the Son of Man."

³⁷Jesus spent those days teaching in the temple, and when evening came he would go out and spend the night on the Mount of Olives. ³⁸All the people would go to the temple early in the morning to listen to him.

The Plot against Jesus

(Also *Matt. 26.1-5; Mark 14.1-2; John 11.45-53*)

22 The time was near for the Feast of Unleavened Bread, which is called the Passover. ²The chief priests and the teachers of the Law were trying to find some way of killing Jesus; because they were afraid of the people.

Judas Agrees to Betray Jesus

(Also *Matt 26.14-16; Mark 14.10-11*)

³Then Satan went into Judas, called Iscariot, who was one of the twelve disciples. ⁴So Judas went off and spoke with the chief priests and the officers of the temple guard about how he could hand Jesus over to them. ⁵They were pleased and offered to pay him money. ⁶Judas agreed to it and started looking for a good chance to betray Jesus to them without the people knowing about it.

trap. For it will come upon ³⁵ all those who live on the face of the whole earth. Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man."

Each day Jesus was teaching at the temple, and each evening he went out to spend the night on the hill called the Mount of Olives, and all the people came early in the morning to hear him at the temple.

Judas Agrees to Betray Jesus

22 Now the Feast of Unleavened Bread, called the Passover, was approaching, and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people. Then Satan entered Judas, called Iscariot, one of the Twelve. And Judas went to the chief priests and the officers of the temple guard and discussed with them how he might betray Jesus. They were delighted and agreed to give him money. He consented, and watched for an opportunity to hand Jesus over to them when no crowd was present.

34-36. **Watch yourselves!** Only Luke gives this exact wording. See notes on *Matt. 24:38-51*.

37. **Spend the night on the Mount of Olives.** Johnson thinks this means "at Bethany," rather than out on the lonely mountain side. See note on *Matt. 21:17*.

38. **All the people would go to the temple.** All the Gospels picture the intense interest of the people in his teaching during this *last week*.

1-2. **The time was near for the Feast.** No leavened bread could be eaten during Passover week. The Feast of Unleavened Bread lasted seven days after Passover, and was named because they did not use leaven (yeast) in making the special bread for that week. **Were trying to find some way of killing Jesus.** Public opinion was against them, so they search for a way to do it that will not *stir up* the people. See notes on *Matt. 26:1-5*.

3-6. **Then Satan went into Judas.** Judas *volunteered* to do Satan's *dirty work!* See notes on *Matt. 26:14-16*.

Jesus Prepares to Eat the Passover Meal

(Also *Matt. 26.17-25; Mark 14.12-21; John 13.21-30*)

⁷The day came during the Feast of Unleavened Bread when the lambs for the Passover meal had to be killed. ⁸Jesus sent Peter and John with these instructions, "Go and get our Passover meal ready for us to eat."

⁹"Where do you want us to get it ready?" they asked him.

¹⁰He said, "Listen! As you go into the city a man carrying a jar of water will meet you. Follow him into the house that he enters, ¹¹and say to the owner of the house: 'The Teacher says to you, Where is the room where my disciples and I will eat the Passover meal?' ¹²He will show you a large furnished room upstairs, where you will get everything ready."

¹³They went off and found everything just as Jesus had told them, and prepared the Passover meal.

The Lord's Supper

(Also *Matt. 26.26-30; Mark 14.22-26; 1 Cor. 11.23-25*)

¹⁴When the hour came, Jesus took his place at the table with the apostles. ¹⁵He said to them, "I have wanted so much to eat this Passover meal with you before I suffer! ¹⁶For I tell you, I will never eat it until it is given its full meaning in the Kingdom of God."

The Last Supper

Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed. Jesus sent Peter and John, saying, "Go and make preparations for us to eat the Passover."

"Where do you want us to prepare for it?" they asked.

He replied, "As you enter the city, a man carrying a jar of water will meet you. Follow him to the house that he enters, and say to the owner of the house, 'The Teacher asks: Where is the guest room, where I may eat the Passover with my disciples?' He will show you a large upper room, all furnished. Make preparations there."

They left and found 13 things just as Jesus had told them. So they prepared the Passover.

When the hour came, 14 Jesus and his apostles reclined at the table. And he said to them, "I have eagerly desired to eat this Passover with you before I suffer. For 15 I tell you, I will not eat it again until it finds fulfillment in the kingdom of God." 16

7-8. **The day came during the Feast.** This says the Feast of Unleavened Bread had begun *before* the Passover had been eaten. Alford (Greek Testament), et. al., believe Jesus and his disciples ate this Passover a day before the Jews ate theirs, and that Jesus died on the cross about the time the passover lambs were being killed. See notes on *John 18:28; 19:31*; and on the parallel verses in the other Gospels.

9-13. **Where do you want us to get it ready?** On this preparation, see notes on *Matt. 26:17-25*. **A large furnished room upstairs.** The guest room of the house. [Some have thought the "young man" of *Mark 14:51* was Mark, and that since Mark's mother lived in Jerusalem (*Acts 12:12,25*), this room was in her home.]

14-20. **When the hour came.** There are four descriptions of the beginning of the Lord's Supper [the Holy Meal]. See notes on *Matt. 26:26-30*.

¹⁷Then Jesus took the cup, gave thanks to God, and said, "Take this and share it among yourselves; ¹⁸for I tell you that I will not drink this wine from now on until the Kingdom of God comes."

¹⁹Then he took the bread, gave thanks to God, broke it, and gave it to them, saying, "This is my body [which is given for you. Do this in memory of me." ²⁰In the same way he gave them the cup, after the supper, saying, "This cup is God's new covenant sealed with my blood which is poured out for you.]

²¹"But, look! The one who betrays me is here at the table with me! ²²Because the Son of Man will die as God has decided it; but how terrible for that man who betrays him!"

²³Then they began to ask among themselves which one of them it could be who was going to do this.

The Argument about Greatness

²⁴An argument came up among the disciples as to which one of them should be thought of as the greatest. ²⁵Jesus said to them, "The kings of this world have power over their people, and the rulers are called 'Friends of the People.' ²⁶But this is not the way it is with you; rather, the greatest one among you must be like the youngest, and the leader must be like the servant.

²⁷Who is greater, the one who sits down to eat or the one who serves him? The one who sits down, of course. But I am among you as one who serves.

²⁸"You have stayed with me all through my

After taking the cup, he gave thanks and said, "Take this and divide it among you. For I tell you I will not drink again from the fruit of the vine until the kingdom of God comes."

And he took some bread, gave thanks and broke it, and gave it to them saying, "This is my body given for you; do this in remembrance of me."

In the same way, after the supper he took the cup, saying, "This cup is the new covenant in my blood, which is poured out for you. But the hand of him who is going to betray me is with mine on the table. The Son of Man will go as it has been decreed, but woe to that man who betrays him." They began to question among themselves which of them it might be who would do this.

Also a dispute arose among them as to which of them was considered to be greatest. Jesus said to them, "The kings of the Gentiles lord it over them; and those who exercise authority over them are given the title Benefactor. But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves. You are those who have stood by me

21-23. **But, look!** Luke puts this incident after the Lord's Supper, while Matthew and Mark place it before the Supper. Johnson thinks that Luke has it out of sequence, and that Judas therefore was not present when the Supper was instituted. *John 13:21-35* seems to imply this. Compare notes on *Matt. 26:21-25*.

24-30. **An argument came up.** They must have argued more than once about who was the greatest. Jesus scolded their attitude by washing their feet (see *John 13:2-12*). **But this is not the way it is with you.** He is *greatest* who serves the world best. **The same agreement with you.** A spiritual Kingdom, not a political power. See note on *Matt. 19:28*.

trials; ²⁹and just as my Father has given me the right to rule, so I will make the same agreement with you, ³⁰You will eat and drink at my table in my Kingdom, and you will sit on thrones to judge the twelve tribes of Israel."

Jesus Predicts Peter's Denial

(Also *Matt. 26.31-35; Mark 14.27-31; John 13.36-38*)

³¹"Simon, Simon! Listen! Satan has received permission to test all of you, as a farmer separates the wheat from the chaff. ³²But I have prayed for you, Simon, that your faith will not fail. And when you turn back to me, you must strengthen your brothers."

³³Peter answered, "Lord, I am ready to go to prison with you and to die with you!"

³⁴"I tell you, Peter," Jesus answered, "the rooster will not crow today until you have said three times that you do not know me."

Purse, Bag, and Sword

³⁵Then Jesus said to them, "When I sent you out that time without purse, bag, or shoes, did you lack anything?"

"Not a thing," they answered.

³⁶"But now," Jesus said, "whoever has a purse or a bag must take it; and whoever does not have

in my trials. And I confer on ²⁹ you a kingdom, just as my Father conferred one on me, so that you may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel.

"Simon, Simon, Satan ³¹ has asked to sift you all as wheat. But I have prayed for ³² you, Simon, that your faith may not fail. And when you have returned to me, strengthen your brothers."

But he replied, "Lord, I ³³ am ready to go with you to prison and to death."

Jesus answered, "I tell ³⁴ you, Peter, before the rooster crows today, you will deny three times that you know me."

Then Jesus asked them, ³⁵ "When I sent you without purse, bag or sandals, did you lack anything?"

"Nothing," they answered.

He said to them, "But ³⁶ now if you have a purse, take it, and also a bag; and if you don't have a sword, sell your cloak and buy one.

31-34. **Sim, Simon! Listen!** For notes on this prediction and warning, see *Matt. 26:31-35*. Peter was so confident here! But when the time actually came, he did deny Jesus, and even used a vow to make it stronger. (*Matt. 26:74*).

35. **When I sent you out that time.** See notes on *Matt. 10:9-15*. Luke gives the "sending out" of seventy-two more (*Luke 10:1-12*).

36. **But now, Jesus said.** Before they could count on the good will of the Jewish people they were working among. Now they can expect severe opposition. **Whoever does not have a sword.** This is symbolic, meaning they will find enemies on every side. Compare *Matt. 5:38-42; 26:51-52*.

a sword must sell his coat and buy one. ³⁷For I tell you this: the scripture that says, 'He was included with criminals,' must come true about me. Because that which was written about me is coming true."

³⁸The disciples said, "Look! Here are two swords, Lord!"

"That is enough!" he answered.

Jesus Prays on the Mount of Olives

(Also *Matt. 26.36-46; Mark 14.32-42*)

³⁹Jesus left the city and went, as he usually did, to the Mount of Olives; and the disciples went with him. ⁴⁰When he came to the place he said to them, "Pray that you will not fall into temptation."

⁴¹Then he went off from them, about the distance of a stone's throw, and knelt down and prayed. ⁴²"Father," he said, "if you will, take this cup away from me. Not my will, however, but your will be done." [⁴³An angel from heaven appeared to him and strengthened him. ⁴⁴In great anguish he prayed even more fervently; his sweat was like drops of blood, falling to the ground.]

⁴⁵Rising from his prayer, he went back to the disciples and found them asleep, worn out by their grief. ⁴⁶And he said to them, "Why are you sleeping? Get up, and pray that you will not fall into temptation."

It is written: 'And he was ³⁷ numbered with the transgressors'; and I tell you that this must be fulfilled in me. Yes, what is written about me is reaching its fulfillment."

The disciples said, "See, ³⁸ Lord, here are two swords."

"That is enough," he replied.

Jesus Prays on the Mount of Olives

Jesus went out as usual to ³⁹ the Mount of Olives, and his disciples followed him. On reaching the place, he said to them, "Pray so that you will not fall into temptation." He withdrew about a ⁴¹ stone's throw beyond them, knelt down and prayed,

"Father, if you are willing, ⁴² take this cup from me; yet not my will, but yours be done." An angel from ⁴³ heaven appeared to him and strengthened him. And ⁴⁴ being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.

When he rose from prayer ⁴⁵ and went back to the disciples, he found them asleep, exhausted from sorrow. "Why are you sleeping?" ⁴⁶ he asked them. "Get up and pray so that you will not fall into temptation."

37. **He was included with criminals.** This is quoted from *Isa. 53:12*. It was about to come true in Jesus.

38. **Look! Here are two swords.** They take what he said in *verse 36* literally. **That is enough!** He says this to show he does not mean them to literally arm themselves with swords, since two swords would not have been enough for twelve men.

39-46. **To the Mount of Olives.** For the suffering of Gethsemane, see notes on *Matt. 26:36-46. Heb. 5:7* also speaks of this. **His sweat was like drops of blood.** Only Luke tells this. It shows the agony of Christ's suffering!

The Arrest of Jesus

(Also *Matt. 26.47-56; Mark 14.43-50; John 18.3-11*)

⁴⁷Jesus was still speaking when a crowd arrived. Judas, one of the twelve disciples, was leading them, and he came up to Jesus to kiss him. ⁴⁸But Jesus said, "Is it with a kiss, Judas, that you betray the Son of Man?"

⁴⁹When the disciples who were with Jesus saw what was going to happen, they said, "Shall we strike with our swords, Lord?" ⁵⁰And one of them struck the High Priest's slave and cut off his right ear.

⁵¹But Jesus said, "Enough of this!" He touched the man's ear and healed him.

⁵²Then Jesus said to the chief priests and the officers of the temple guard and the elders who had come there to get him, "Did you have to come with swords and clubs, as though I were an outlaw? ⁵³I was with you in the temple every day, and you did not arrest me. But this is your hour to act, when the power of darkness rules."

Peter Denies Jesus

(Also *Matt. 26.57-58, 69-75; Mark 14.53-54, 66-72; John 18.12-18, 25-27*)

⁵⁴They arrested Jesus and took him away into the house of the High Priest; and Peter followed from a distance. ⁵⁵A fire had been lit in the center of the courtyard, and Peter joined those who were sitting around it. ⁵⁶When one of the servant girls saw him sitting there at the fire, she looked straight at him and said, "This man too was with him!"

⁵⁷But Peter denied it, "Woman, I don't even know him!"

Jesus Arrested

While he was still speaking a crowd came up, and the man who was called Judas, one of the Twelve, was leading them. He approached Jesus to kiss him, but Jesus asked him, ⁴⁸"Judas, are you betraying the Son of Man with a kiss?"

When Jesus' followers saw ⁴⁹what was going to happen, they said, "Lord, should we strike with our swords?" And one of them struck the ⁵⁰servant of the high priest, cutting off his right ear.

But Jesus answered, "No ⁵¹more of this!" And he touched the man's ear and healed him.

Then Jesus said to the ⁵²chief priests, the officers of the temple guard, and the elders, who had come for him, "Am I leading a rebellion, that you have come with swords and clubs? ⁵³Every day I was with you in the temple courts, and you did not lay a hand on me. But this is your hour—when darkness reigns."

Peter Disowns Jesus

Then seizing him, they led ⁵⁴him away and took him into the house of the high priest. Peter followed at a distance. But when they had kindled a ⁵⁵fire in the middle of the courtyard and had sat down together, Peter sat down with them. A servant girl ⁵⁶saw him seated there in the firelight. She looked closely at him and said, "This man was with him."

But he denied it. "Girl, I ⁵⁷don't know him," he said.

47-53. **When a crowd arrived.** For notes on this arrest of Jesus, see *Matt. 26:47-56*. Be sure to read the section in the other Gospels.

54-62. **And Peter followed from a distance.** For notes on Peter's denial, see *Matt. 26:69-75*.

⁵⁸After a little while, a man noticed him and said, "You are one of them, too!"

But Peter answered, "Man, I am not!"

⁵⁹And about an hour later another man insisted strongly, "There isn't any doubt that this man was with him, because he also is a Galilean!"

⁶⁰But Peter answered, "Man, I don't know what you are talking about!"

At once, while he was still speaking, a rooster crowed. ⁶¹The Lord turned around and looked straight at Peter, and Peter remembered the Lord's words, how he had said, "Before the rooster crows today, you will say three times that you do not know me." ⁶²Peter went out and wept bitterly.

Jesus Mocked and Beaten

(Also *Matt. 26.67-68; Mark 14.65*)

⁶³The men who were guarding Jesus made fun of him and beat him. ⁶⁴They blindfolded him and asked him, "Who hit you? Guess!" ⁶⁵And they said many other insulting things to him.

Jesus before the Council

(Also *Matt. 26.59-66; Mark 14.55-64;*

John 18.19-24)

⁶⁶When day came, the elders of the Jews, the chief priests, and the teachers of the Law met together, and Jesus was brought to their Council.

⁶⁷"Tell us," they said, "are you the Messiah?"

He answered, "If I tell you, you will not believe me, ⁶⁸and if I ask you a question you will not

A little later someone else ⁵⁸saw him and said, "You also are one of them."

"Man, I am not!" Peter replied.

About an hour later a ⁵⁹nother asserted, "Certainly this fellow was with him, for he is a Galilean."

Peter replied, "Man, I ⁶⁰don't know what you're talking about!" Just as he was speaking, the rooster crowed. The Lord turned ⁶¹and looked straight at Peter. Then Peter remembered the word the Lord had spoken to him: "Before the rooster crows today, you will disown me three times." And he ⁶²went outside and wept bitterly.

The Soldiers Mock Jesus

The men who were guard- ⁶³ing Jesus began mocking and beating him. They ⁶⁴blindfolded him and demanded, "Prophesy! Who hit you?" And they said ⁶⁵many other insulting things to him.

Jesus Before Pilate and Herod

At daybreak the council ⁶⁶of the elders of the people, both the chief priests and teachers of the law, met together, and Jesus was led before them. "If you are the ⁶⁷Christ," they said, "tell us."

Jesus answered, "If I tell you, you will not believe me, and if I asked you, you ⁶⁸

63-65. **Made fun of him and beat him.** For notes on this, see *Matt. 26:67-68; Mark 14:65*.

66. **When day came.** Jesus had already had a hearing before Annas, and had been sentenced to death by Caiaphas and the Sanhedrin. But another meeting of their Council [Sanhedrin] had to be held to make it legal, since the night trial had no legal standing. Luke gives this formal hearing in detail.

67-68. **Are you the Messiah?** They had expected the Messiah to set up an earthly kingdom like David's. He already answered this at the night trial (*Matt. 26:63*) He protests the violence and injustice of his trial.

answer. ⁶⁹But from now on the Son of Man will be seated at the right side of the Almighty God."

⁷⁰They all said, "Are you; then, the Son of God?"

He answered them, "You say that I am."

⁷¹And they said, "We don't need any witnesses! We ourselves have heard his very own words!"

Jesus before Pilate

(Also Matt. 27.1-2, 11-14; Mark 15.1-5; John 18.28-38)

23 The whole group rose up and took Jesus before Pilate, ²where they began to accuse him, "We caught this man misleading our people, telling them not to pay taxes to the Emperor and claiming that he himself is Christ, a king."

³Pilate asked him, "Are you the king of the Jews?"

"You say it," answered Jesus.

⁴Then Pilate said to the chief priests and the crowd, "I find no reason to condemn this man."

⁵But they insisted even more strongly, "He is starting a riot among the people all through Judea with his teaching. He began in Galilee, and now has come here."

would not answer. But from ⁶⁹ now on, the Son of Man will be seated at the right hand of the mighty God."

They all asked, "Are you ⁷⁰ then the Son of God?"

He replied, "You are right in saying I am."

Then they said, "Why do ⁷¹ we need any more testimony? We have heard it from his own lips."

23 Then the whole assembly rose and led him off to Pilate. And they ² began to accuse him, saying, "We have found this man subverting our nation, He opposes payment of taxes to Caesar and claims to be Christ, a king."

So Pilate asked Jesus, ³ "Are you the king of the Jews?"

"Yes, it is as you say," Jesus replied.

Then Pilate announced to ⁴ the chief priests and the crowd, "I find no basis for a charge against this man."

But they insisted, "He ⁵ stirs up the people all over Judea by his teaching. He started in Galilee and has come all the way here."

69-70. **But from now on the Son of Man.** Notice how the Council understands "the Son of Man." **Are you, then, the Son of God?** In their minds, *Son of Man* and *Son of God* meant the same thing. Jesus had used the language of *Dan. 7:13*, which they understood to apply to the Messiah. Jesus was God [the Eternal Logos of *John 1:1-3*] in human form.

71. **We don't need any witnesses!** To their minds, what Jesus has just said is **BLASPHEMY!** [But it wasn't! He really was God in human form!]

1-25. **And took Jesus before Pilate.** See notes on *Matt. 27:11-35; John 18:28 to 19:16*. Matthew says they put Jesus in chains and took him. **Telling them not to pay taxes to the Emperor.** This was false (see *Matt. 22:21*). It is ironic that they accuse Jesus of doing what Barabbas had actually done (see *Mark 15:7* and note there). **Claiming that he himself is Christ, a king.** This was true, but not in the sense of their charge. He did not claim to be an earthly king. **I find no reason to condemn this man.** This is Pilate's verdict, after questioning Jesus (see *John 18:33-38*). **He is starting a riot.** They try again to make Jesus seem to be one of the "Zealots" who start riots in their attempt to drive out the Roman

Jesus before Herod

⁶When Pilate heard this he asked, "Is this man a Galilean?" ⁷When he learned that Jesus was from the region ruled by Herod, he sent him to Herod, who was also in Jerusalem at that time. ⁸Herod was very pleased when he saw Jesus, because he had heard about him and had been wanting to see him for a long time. He was hoping to see Jesus perform some miracle. ⁹So Herod asked Jesus many questions, but Jesus did not answer a word. ¹⁰The chief priests and the teachers of the Law stepped forward and made strong accusations against Jesus. ¹¹Herod and his soldiers made fun of Jesus and treated him with contempt. They put a fine robe on him and sent him back to Pilate. ¹²On that very day Herod and Pilate became friends; they had been enemies before this.

Jesus Sentenced to Death

(Also *Matt. 27.15-26; Mark 15.6-15; John 18.39-19.16*)

¹³Pilate called together the chief priests, the leaders, and the people, ¹⁴and said to them, "You brought this man to me and said that he was misleading the people. Now, I have examined him here in your presence, and I have not found him guilty of any of the crimes you accuse him of. ¹⁵Nor did Herod find him guilty, because he sent him back to us. There is nothing this man has done to deserve death. ¹⁶I will have him whipped, then, and let him go."

[¹⁷At each Passover Feast Pilate had to set free one prisoner for them.] ¹⁸The whole crowd cried

On hearing this, Pilate ⁶asked if the man was a Galilean. When he learned that Jesus was under Herod's jurisdiction, he sent him to Herod, who was also in Jerusalem at that time. ⁷

When Herod saw Jesus, ⁸he was greatly pleased, because for a long time he had been wanting to see him. From what he had heard about him, he hoped to see him perform some miracle. ⁹He plied him with many questions, but Jesus gave him no answer. The chief priests and the teachers of the law were standing there, ¹⁰vehemently accusing him. Then Herod and his soldiers ¹¹ridiculed and mocked him. Dressing him in an elegant robe, they sent him back to Pilate. ¹²That day Herod and Pilate became friends—before this they had been enemies.

Pilate called together the ¹³chief priests, the rulers and the people, and said to ¹⁴them, "You brought me this man as one who was inciting the people to rebellion. I have examined him in your presence and have found no basis for your charges against him. Neither has ¹⁵Herod, for he sent him back to us; as you can see, he has done nothing to deserve death. Therefore, I will ¹⁶punish him and then release him."

Now he was obliged to release ¹⁷one man to them at the feast.

With one voice they cried ¹⁸out, "Away with this man! Release Barabbas to us!"

Occupation Troops. He sent him to Herod. Herod Antipas. This man murdered John the Baptist. Herod was very pleased. He had a great curiosity about Jesus. Herod and his soldiers made fun of Jesus. Pilate was not cruel like Herod. Herod and Pilate became friends. Because Pilate had sent Jesus to Herod. Nor did Herod find him guilty. Pilate tries again to set Jesus free. I will have him whipped, then, and let him go. This would be a compromise which would allow the Council to "save face." Pilate will have an innocent man whipped and then let him go free. Set Barabbas free for us! Barabbas is a guilty man! See notes on *Matt. 27:15-26*. See note on *verse 2*.

out, "Kill him! Set Barabbas free for us!" ¹⁹(Barabbas had been put in prison for a riot that had taken place in the city, and for murder.)

²⁰Pilate wanted to set Jesus free, so he called out to the crowd again. ²¹But they shouted back, "To the cross with him! To the cross!"

²²Pilate said to them the third time, "But what crime has he committed? I cannot find anything he has done to deserve death! I will have him whipped and set him free."

²³But they kept on shouting at the top of their voices that Jesus should be nailed to the cross; and finally their shouting won. ²⁴So Pilate passed the sentence on Jesus that they were asking for. ²⁵He set free the man they wanted, the one who had been put in prison for riot and murder, and turned Jesus over to them to do as they wished.

Jesus Nailed to the Cross

(Also Matt. 27.32-44; Mark 15.21-32; John 19.17-27)

²⁶They took Jesus away. As they went, they met a man named Simon, from Cyrene, who was coming into the city from the country. They seized him, put the cross on him, and made him carry it behind Jesus.

²⁷A large crowd of people followed him; among them were some women who were weeping and wailing for him. ²⁸Jesus turned to them and said, "Women of Jerusalem! Don't cry for me, but for yourselves and your children. ²⁹For the days are coming when people will say, 'How lucky are the women who never had children, who never bore babies, who never nursed them!' ³⁰That will be the time when people will say to the mountains,

(Barabbas had been thrown into prison for an insurrection in the city, and for murder.)

Wanting to release Jesus, Pilate appealed to them again. But they kept shouting, "Crucify him! Crucify him!"

For the third time he spoke to them: "Why? What crime has this man committed? I have found in him no grounds for the death penalty. Therefore, I will have him punished and then release him."

But with loud shouts they insistently demanded that he be crucified, and their shouts prevailed. So Pilate decided to grant their demand. He released the man who had been thrown into prison for insurrection and murder, the one they asked for, and surrendered Jesus to their will.

The Crucifixion

As they led him away, they seized Simon from Cyrene, who was on his way in from the country, and put the cross on him and made him carry it behind Jesus. A large number of people followed him, including women who mourned and wailed for him. Jesus turned and said to them, "Daughters of Jerusalem, do not weep for me; weep for yourselves and for your children. For the time will come when you will say, 'Blessed are the barren women, the wombs that never bore and the breasts that never nursed!'"

Then, "They will say to the mountains: Fall on us; and to the hills: Cover us."

26-49. They took Jesus away. The most complete notes on the Crucifixion are found in *Matt. 27:32-56*. A large crowd of people followed him. This shows that Jesus had a lot of sympathizers in Jerusalem. Women of Jerusalem. These are local residents, not from outlying areas. Don't cry for me. Even in his own agony, Jesus thinks of these people and the horrors which they are bringing on themselves (see

'Fall on us!' and to the hills, 'Hide us!' ³¹For if such things as these are done when the wood is green, what will it be like when it is dry?"

³²They took two others also, both of them criminals, to be put to death with Jesus. ³³When they came to the place called "The Skull," they nailed Jesus to the cross there, and the two criminals, one on his right and one on his left. ³⁴Jesus said, "Forgive them, Father! They don't know what they are doing."

They divided his clothes among themselves by throwing dice. ³⁵The people stood there watching, while the Jewish leaders made fun of him, "He saved others; let him save himself, if he is the Messiah whom God has chosen!"

³⁶The soldiers also made fun of him; they came up to him and offered him cheap wine, ³⁷and said, "Save yourself, if you are the king of the Jews!"

³⁸These words were written above him: "This is the King of the Jews."

³⁹One of the criminals hanging there hurled insults at him, "Aren't you the Messiah? Save yourself and us!"

⁴⁰The other one, however, rebuked him, saying, "Don't you fear God? We are all under the

For if men do these things 31 when the tree is green, what will happen when it is dry?"

Two other men, both 32 criminals, were also led out with him to be executed. When they came to the place 33 called The Skull, there they crucified him, along with the criminals—one on his right, the other on his left. Jesus 34 said, "Father, forgive them, for they do not know what they are doing." And they divided up his clothes by casting lots.

The people stood watch- 35 ing, and the rulers even sneered at him. They said, "He saved others; let him save himself if he is the Christ of God, the Chosen One."

The soldiers also came up 36 and mocked him. They offered him wine vinegar and 37 said, "If you are the king of the Jews, save yourself."

There was a written notice 38 above him, which read: THIS IS THE KING OF THE JEWS.

One of the criminals who 39 hung there hurled insults at him: "Aren't you the Christ? Save yourself and us!"

But the other criminal re- 40 buked him. "Don't you fear God," he said, "since you are under the same sen-

note on *Matt. 24:21*). For if such things as these are done. This is a proverb. The meaning is: "If the leaders and the Romans crucify the nation's Messiah, what will they do to the nation itself?" **Forgive them, Father.** Only Luke tells these words. Jesus must have said this just after they nailed him to the cross. The kind of LOVE which he demonstrates here, is the kind of love Christians are to develop. See *John 13:34-35*; *1 John 4:16-21*. **They don't know what they are doing.** They don't know they are rejecting and killing their own Messiah. They don't know they are sealing the doom of their own city and nation. **They divided his clothes among themselves.** See *John 19:23-24*.

39. One of the criminals hanging there. These criminals were certainly associates of Barabbas (see *Mark 15:7* and note there). Matthew and Mark show these criminals insulting Jesus. [The Zealots tried to drive out the Roman Occupation Forces. They had expected Jesus to announce himself king and raise an army. Their insults express their frustration.]

40. The other one, however. This one has a "change of heart," and rebukes his fellow criminal. Alford (Greek Testament) mentions that some feel this penitent criminal was a disciple of Christ. If he was, this would fit in with the fanaticism of the Zealots, especially what he says in *verse 42*. [One of the Twelve was a "zealot," *Simon the Patriot*.] **41. Ours, however, is only right.** They knew the risks they were taking by being political activists, and they knew also that Jesus was not one of them, but was

same sentence. ⁴¹Ours, however, is only right, because we are getting what we deserve for what we did; but he has done no wrong." ⁴²And he said to Jesus, "Remember me, Jesus, when you come as King!"

⁴³Jesus said to him, "I tell you this: today you will be in Paradise with me."

The Death of Jesus

(Also Matt. 27.45-56; Mark 15.33-41;
John 19.28-30)

⁴⁴It was about twelve o'clock when the sun stopped shining and darkness covered the whole country until three o'clock; ⁴⁵and the curtain hanging in the temple was torn in two. ⁴⁶Jesus cried out in a loud voice, "Father! In your hands I place my spirit!" He said this and died.

⁴⁷The army officer saw what had happened, and he praised God, saying, "Certainly he was a good man."

⁴⁸When the people who had gathered there to watch the spectacle saw what happened, they all went back home, beating their breasts. ⁴⁹All those who knew Jesus personally, including the women who had followed him from Galilee, stood off at a distance to see these things.

tence? We are punished ⁴¹ justly, for we are getting what our deeds deserve. But this man has done nothing wrong."

Then he said, "Jesus, re- ⁴² member me when you come into your kingdom."

Jesus answered him, "I ⁴³ tell you the truth, today you will be with me in paradise."

Jesus' Death

It was now about the sixth ⁴⁴ hour, and darkness came over the whole land until the ninth hour, for the sun ⁴⁵ stopped shining. And the curtain of the temple was torn in two. Jesus called out ⁴⁶ with a loud voice, "Father, into your hands I commit my spirit." When he had said this, he breathed his last.

The centurion, seeing ⁴⁷ what had happened, praised God and said, "Surely this was a righteous man." ⁴⁸ When all the people who had gathered to witness this sight saw what took place, they beat their breasts and went away. But all those who ⁴⁹ knew him, including the women who had followed him from Galilee, stood at a distance, watching these things.

innocent of the charges. ⁴². Remember me, Jesus, when you come as King! This is an expression of faith! This man obviously knows something of Jesus' teaching, and expects him to come as King [of a spiritual Kingdom]. ⁴³. Today you will be in Paradise with me. Paradise is "heaven before the Judgment" (see note at end of *Luke 16:31*). This man was Jew, a descendant of Abraham. If he was a disciple of Christ (see note on *verse 40*), he had been baptized (*John 4:1-2*). Until Jesus died, the Old Law was in effect (see *Col. 2:14* and note). ⁴⁶. Jesus cried out in a loud voice. He first said *Eloi, Eloi, lema sabachthani?* Then: *It is finished!* Then: *Father! In your hands I place my spirit!* [We ordinarily say "soul" when we mean "spirit."] ⁴⁷. The army officer. See note on *Matt. 27:54*. ⁴⁸. Beating their breasts. People would pound on their chest as a sign of great sadness! ⁴⁹. Including the women. See notes on *Matt. 27:55-56*.

The Burial of Jesus

(Also *Matt. 27.57-61; Mark 15.42-47; John 19.38-42*)

⁵⁰⁻⁵¹There was a man named Joseph, from the Jewish town of Arimathea. He was a good and honorable man, and waited for the coming of the Kingdom of God. Although a member of the Council, he had not agreed with their decision and action. ⁵²He went into the presence of Pilate and asked for the body of Jesus. ⁵³Then he took the body down, wrapped it in a linen sheet, and placed it in a grave which had been dug out of the rock—a grave which had never been used. ⁵⁴It was Friday and the Sabbath was about to begin.

⁵⁵The women who had followed Jesus from Galilee went with Joseph and saw the grave and how Jesus' body was placed in it. ⁵⁶Then they went back home and prepared the spices and ointments for his body.

On the Sabbath they rested, as the Law commanded.

The Resurrection

(Also *Matt. 28.1-10; Mark 16.1-8; John 20.1-10*)

24 Very early on Sunday morning the women went to the grave carrying the spices they had prepared. ²They found the stone rolled away from the entrance to the grave, ³so they went in; but they did not find the body of the Lord Jesus.

Jesus' Burial

Now there was a man ⁵⁰ named Joseph, a member of the Council, a good and upright man, who had not ⁵¹ consented to their decision and action. He came from the Judean town of Arimathea and he was waiting for the kingdom of God. Going to ⁵² Pilate, he asked for Jesus' body. Then he took it down, ⁵³ wrapped it in linen cloth and placed it in a tomb cut in the rock, one in which no one had yet been laid. It was ⁵⁴ Preparation Day, and the Sabbath was about to begin.

The women who had come ⁵⁵ with Jesus from Galilee followed Joseph and saw the tomb and how his body was laid in it. Then they went ⁵⁶ home and prepared spices and perfumes. But they rested on the Sabbath in obedience to the commandment.

The Resurrection

24 On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb. They ² found the stone rolled away from the tomb, but when ³ they entered, they did not find the body of the Lord

50-56. **There was a man named Joseph.** On the Burial of Jesus, see notes on *Matt. 27:57-61*. **Although a member of the Council.** Both Joseph and Nicodemus were members of the Sanhedrin (the ruling Jewish Council and Supreme Court) but had opposed the decision and action against Jesus. [Johnson thinks that they were not present when the Sanhedrin took their action against Jesus.] **It was Friday.** The day before the Passover (*John 19:14*). [Remember the Sabbath would begin at 6 P.M. Friday.] Jesus died about 3 P.M. (*Matt. 27:46*), the time the lambs would be killed in preparation for the Passover. This shows the Jews had not yet eaten the Passover Meal.

1-12. **Very early on Sunday morning.** Sunday has been called the "Lord's Day" since then, because Jesus raised from death on Sunday. The women "*saw the grave and how Jesus' body was placed in it*" on Friday, had "*prepared the spices and ointments for his body*" following the Jewish custom, and "*on*

"They stood there puzzled about this, when suddenly two men in bright shining clothes stood by them. ⁵Full of fear, the women bowed down to the ground. as the men said to them, "Why are you looking among the dead for one who is alive? ⁶He is not here; he has been raised. Remember what he said to you while he was in Galilee: ⁷"The Son of Man must be handed over to sinful men, be nailed to the cross, and rise to life on the third day.' "

⁸Then the women remembered his words, ⁹returned from the grave, and told all these things to the eleven disciples and all the rest. ¹⁰The women were Mary Magdalene, Joanna, and Mary the mother of James; they and the other women with them told these things to the apostles. ¹¹But the appostles thought that what the women said was nonsense, and did not believe them. ¹²But Peter got up and ran to the grave; he bent down and saw the grave cloths and nothing else. Then he went back home wondering at what had happened.

The Walk to Emmaus

(Also Mark 16.12-13)

¹³On that same day two of them were going to a village named Emmaus, about seven miles from Jerusalem, ¹⁴and they were talking to each other about all the things that had happened. ¹⁵As they talked and discussed, Jesus himself

Jesus. While they were wondering about this, suddenly two men in clothes that gleamed like lightning stood beside them. In their fright the women bowed down with their faces to the ground, but the men said to them, "Why do you look for the living among the dead? He is not here; he has risen! Remember how he told you, while he was still with you in Galilee: 'The Son of Man must be delivered into the hands of sinful men, be crucified and on the third day be raised again.' " Then they remembered his words.

When they came back from the tomb, they told all these things to the Eleven and to all the others. It was Mary Magdalene, Joanna, Mary the mother of James, and the others with them who told this to the apostles. But they did not believe the women, because their words seemed to them like nonsense. Peter, However, got up and ran to the tomb. Stooping down, he saw the strips of linen lying by themselves, and he went away, wondering to himself what had happened.

On the Road to Emmaus

Now that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem. They were talking with each other about everything that had happened. As they talked and discussed these things with each other, Jesus himself came up and walked

the Sabbath they rested. " Notice the women came *expecting* to embalm the DEAD BODY. When they told the apostles, they thought it was *nonsense, and did not believe them*. For notes on Resurrection, and an explanation of how the Gospels agree on this, see *Matt. 28:1-10*.

13. **Two of them were going.** Only Luke tells this in detail. Cleopas was one of the two (*verse 18*). **Emmaus.** Six or eight miles west of Jerusalem.

15. **As they talked and discussed.** About Jesus and his death. **Jesus himself drew near.** Mark says Jesus appeared in a different manner (see *Mark 16:12-13*). They did not know who he was. When our thoughts are on Jesus, we are most likely to have him with us (see notes on *Matt. 18:19-20*).

drew near and walked along with them; ¹⁶they saw him, but somehow did not recognize him. ¹⁷Jesus said to them, "What are you talking about, back and forth, as you walk along?"

They stood still, with sad faces. ¹⁸One of them, named Cleopas, asked him, "Are you the only man living in Jerusalem who does not know what has been happening there these last few days?"

¹⁹"What things?" he asked.

"The things that happened to Jesus of Nazareth," they answered. "This man was a prophet, and was considered by God and by all the people to be mighty in words and deeds. ²⁰Our chief priests and rulers handed him over to be sentenced to death, and he was nailed to the cross. ²¹And we had hoped that he would be the one who was going to redeem Israel! Besides all that, this is now the third day since it happened. ²²Some of the women of our group surprised us; they went at dawn to the grave, ²³but could not find his body. They came back saying they had seen a vision of angels who told them that he is alive. ²⁴Some of our group went to the grave and found it exactly as the women had said; but they did not see him."

²⁵Then Jesus said to them, "How foolish you are, how slow you are to believe everything the prophets said! ²⁶Was it not necessary for the Messiah to suffer these things and enter his

along with them; but they ¹⁶were kept from recognizing him.

He asked them, "What ¹⁷are you discussing together as you walk along?"

They stood still, their faces downcast. One of ¹⁸them, named Cleopas, asked him, "Are you the only one living in Jerusalem who doesn't know what things have happened there in these days?"

"What things?" he asked. ¹⁹

"About Jesus of Nazareth," they replied. "He was a prophet, powerful in word and deed before God and all the people. The chief priests ²⁰and our rulers handed him over to be sentenced to death, and they crucified him; but we had hoped that ²¹he was the one who was going to redeem Israel. And what is more, it is the third day since all this took place. In addition, some of our ²²women amazed us. They went to the tomb early this morning but didn't find his ²³body. They came and told us that they had seen a vision of angels, who said he was alive. Then some of our com- ²⁴panions went to the tomb and found it just as the women had said, but him they did not see."

He said to them, "How ²⁵foolish you are, and how slow of heart that you do not believe all that the prophets have spoken! Did not the ²⁶Christ have to suffer these things and then enter his

18. **One of them, named Cleopas.** Probably the Clopas of *John 19:25*. Compare note on *Matt. 10:2-4, 19-24*. **What things?** Christ asks this to get them to talk about it. They give a condensed version of the recent events. **Who was going to redeem Israel.** They had expected him to declare himself king and raise an army to drive out the Romans. Their hopes of this happening died with him. **This is now the third day.** This clearly identifies the day of Jesus' resurrection. See note on *Matt. 12:40*. **But could not find his body.** This shows they still could not think in terms of a *resurrection!* They still had trouble believing even when they had seen him (*Mark 16:14*).

25. **How foolish you are!** They knew very well what the prophets had said, and they had been with Jesus over three years, and heard him explain all these things.

26. **Was it not necessary?** *Isaiah 53; Daniel 9:26; etc.*, speak about this. **And enter his glory.** The ACT of the Cross is meant. See *Luke 9:31*.

glory?" ²⁷And Jesus explained to them what was said about him in all the Scriptures, beginning with the books of Moses and the writings of all the prophets.

²⁸They came near the village to which they were going, and Jesus acted as if he were going farther; ²⁹but they held him back, saying, "Stay with us; the day is almost over and it is getting dark." So he went in to stay with them. ³⁰He sat at table with them, took the bread, and said the blessing; then he broke the bread and gave it to them. ³¹Their eyes were opened and they recognized him; but he disappeared from their sight. ³²They said to each other, "Wasn't it like a fire burning in us when he talked to us on the road and explained the Scriptures to us?"

³³They got up at once and went back to Jerusalem, where they found the eleven disciples gathered together with the others ³⁴and saying, "The Lord is risen indeed! He has appeared to Simon!"

³⁵The two then explained to them what had happened on the road, and how they had recognized the Lord when he broke the bread.

Jesus Appears to His Disciples

(Also Matt 28. 16-20; Mark 16. 14-18;

John 20. 19-23; Acts 1. 6-8)

³⁶While they were telling them this, suddenly the Lord himself stood among them and said to them, "Peace be with you."

³⁷Full of fear and terror, they thought that they

glory?" And beginning with ²⁷ Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

As they approached ²⁸ the village to which they were going, Jesus acted as if he were going farther. But they ²⁹ urged him strongly, "Stay with us, for it is nearly evening; the day is almost over." So he went in to stay with them.

When he was at the table ³⁰ with them, he took bread, gave thanks, broke it and began to give it to them. Then their eyes were opened ³¹ and they recognized him, and he disappeared from their sight. They asked each ³² other, "Were not our hearts burning within us while he talked with us on the road and opened the scriptures to us?"

They got up and returned ³³ at once to Jerusalem. There they found the Eleven and those with them, assembled together and saying, "It is ³⁴ true! The Lord has risen and has appeared to Simon." Then the two told what had ³⁵ happened on the way, and how Jesus was recognized by them when he broke the bread.

Jesus Appears to the Disciples

While they were still talk- ³⁶ ing about this, Jesus himself stood among them and said to them, "Peace be with you."

They were startled and ³⁷ frightened, thinking they

29-32. **Stay with us.** That is, stay overnight and talk some more. **And said the blessing.** Not as a guest would do, but as a host. **Their eyes were opened.** This implies their eyesight was "distorted" so that he was *unrecognizable* to them. (See verse 15.)

33-35. **They got up at once!** This kind of news would not keep! **Found the eleven disciples.** This may be the same meeting as the one in *John 10:19-23*. **He has appeared to Simon!** See *1 Cor. 15:5*.

36-43. **Suddenly the Lord himself stood among them.** They were behind locked doors (*John 20:19*). This implies that Jesus could "pass through" a door or wall *in his resurrection body*. **Feel me, and you**

were seeing a ghost. ³⁸But he said to them, "Why are you troubled? Why are these doubts coming up in your minds? ³⁹Look at my hands and my feet and see that it is I, myself. Feel me, and you will see, because a ghost doesn't have flesh and bones, as you can see I have."

⁴⁰He said this and showed them his hands and his feet. ⁴¹They still could not believe, they were so full of joy and wonder; so he asked them, "Do you have anything to eat here?" ⁴²They gave him a piece of cooked fish, ⁴³which he took and ate before them.

⁴⁴Then he said to them, "These are the very things I told you while I was still with you: everything written about me in the Law of Moses, the writings of the prophets, and the Psalms had to come true."

⁴⁵Then he opened their minds to understand the Scriptures, ⁴⁶and said to them, "This is what is written: that the Messiah must suffer, and rise from death on the third day, ⁴⁷and that in his name the message about repentance and the forgiveness of sins must be preached to all nations, beginning in Jerusalem. ⁴⁸You are witnesses of these things. ⁴⁹And I myself will send upon you what my Father has promised. But you must wait in the city until the power from above comes down upon you."

saw a ghost. He said to ³⁸ them, "Why are you troubled, and why do doubts rise in your minds? Look at my ³⁹ hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have."

When he had said this he ⁴⁰ showed them his hands and feet. And while they still did ⁴¹ not believe it because of joy and amazement, he asked them, "Do you have anything here to eat?" They ⁴² gave him a piece of broiled fish, and he took it and ate ⁴³ it in their presence.

He said to them, "This is ⁴⁴ what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms."

Then he opened their ⁴⁵ minds so they could understand the Scriptures. He told ⁴⁶ them, "This is what is written: The Christ will suffer and rise from the dead ⁴⁷ on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning ⁴⁸ at Jerusalem. You are witnesses of these things. I am ⁴⁹ going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high."

will see. His body showed the marks of his suffering. Thomas spoke of this as being proof (*John 20:25*). They were so full of joy and wonder. This all seems too good to be true! Which he took and ate before them. As proof that he was real, not just a ghost or materialized spirit.

44-49. Then he said to them. Luke passes over an interval of weeks, between verses 43 and 44. Christ was seen a number of times after his resurrection (see notes on *Matt. 28:9*). Then he opened their minds. To help them understand. He repeats the "OBLIGATION" he placed on them in Galilee (see notes on *Matt. 28:16-20*). Jesus requires that in his name (1) repentance; (2) forgiveness of sins; (3) must be preached; (4) to all nations; (5) beginning in Jerusalem. They did this, beginning from the Day of Pentecost. What my Father has promised. The baptism with the Holy Spirit (*Acts 1:5*). But you must wait. Their great mission of making disciples to Christ could not begin until they received the gift of the Holy Spirit from the Father.

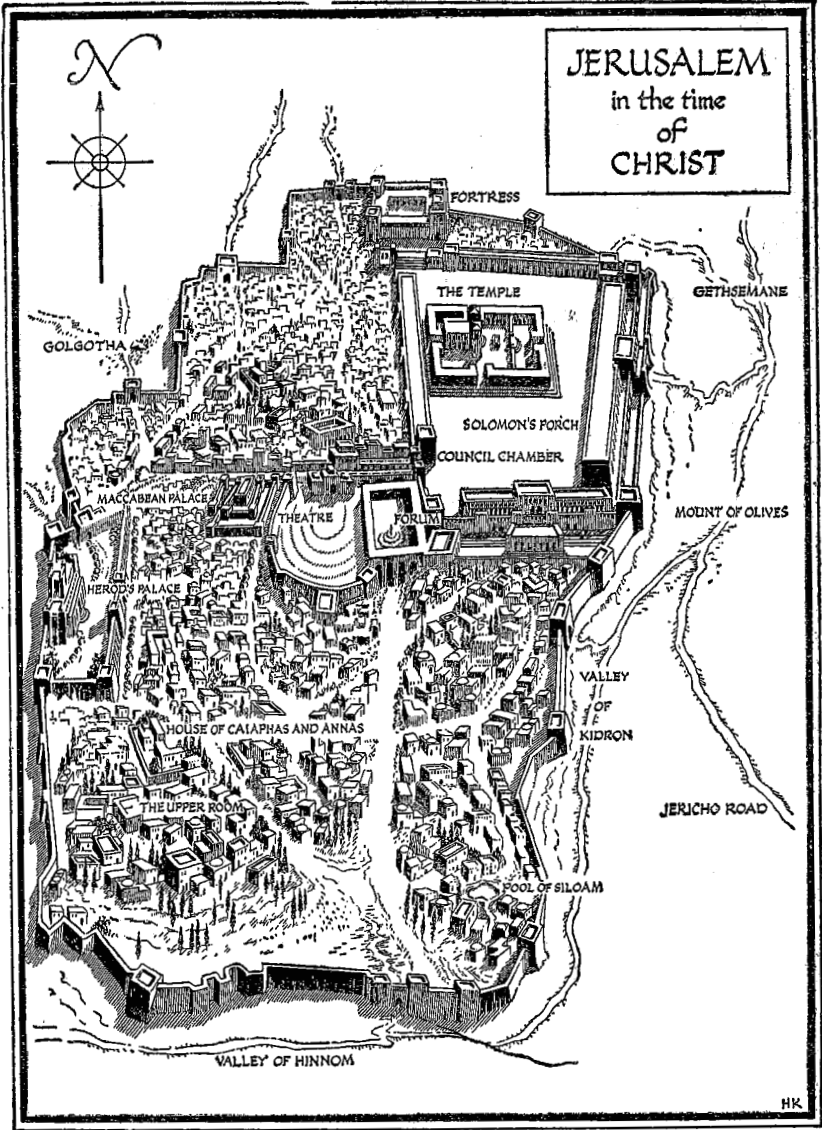
Jesus Is Taken up to Heaven*(Also Mark 16.19-20; Acts 1.9-11)*

⁵⁰Then he led them out of the city as far as Bethany, where he raised his hands and blessed them. ⁵¹As he was blessing them, he departed from them and was taken up into heaven. ⁵²They worshiped him and went back into Jerusalem, filled with great joy, ⁵³and spent all their time in the temple giving thanks to God.

The Ascension

When he had led them out ⁵⁰ to the vicinity of Bethany, he lifted up his hands and blessed them. While he was ⁵¹ blessing them, he left them and was taken up into heaven. Then they worshiped ⁵² him and returned to Jerusalem with great joy. And ⁵³ they stayed continually at the temple, praising God.

50-53. Then he led them out. Compare *Mark 16:19-20; Acts 1:1-9*. And blessed them. The last act of our Lord on the earth, was a *blessing*. Filled with great joy. Their Lord and Savior was *ALIVE* and had been taken up to sit on his throne! [Compare *Acts 15:16-18* and notes there.] And spent all their time in the temple. Worshiping and teaching. See *Acts 2:46*. Verse 53 is a connecting link between Luke and Acts.



From THE BIBLE, AUTHORIZED VERSION to commemorate THE THIRD JUBILEE of THE BRITISH AND FOREIGN BIBLE SOCIETY. 1804 - 1954.