

Bible Thoughts

with
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St. Luke's Gospel

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Introduction

St. Luke's Gospel.

WRITER. Luke, a Gentile doctor, [Col 4:14](#). Luke and Acts were both written by Luke addressed to Theophilus. We first know of Luke in Acts, Acts 16:10, Luke appears to have joined Paul as one of the team, he referred to "we." See also [Philemon v24](#), where Paul talks about Luke being a 'fellow worker.'

The Gospel was written to an individual [Luke 1:3,4](#) "having had perfect understanding of these things from the very first, to write unto thee in order, most excellent Theophilus,(friend of God) that thou mightest know the certainty of those things wherein thou hast been instructed." It was probably written about A.D. 60.

It was directed at the Greek speakers, but was suitable for universal readers. St. Luke's Gospel is written with great detail, he has included numerous historical facts, nautical facts and additional details about the life of Jesus not included in the other gospels.

St. Mark's Gospel was written first then St. Luke's Gospel. Luke probably never met Jesus, he examines "eyewitnesses and ministers of the Word" [Luke 1:2](#).

Message. The Key Phrase "The Son of man," [Luke 19:10](#), putting emphasis on the fact "Jesus is truly human."

This Gospel contains a number of events, sayings and parables which are not mentioned in the other Gospels.

The letter is broken up as follows:

Incidents and events exclusive to Luke's Gospel.

- Luke 1:5-25 Zechariah's vision and Elizabeth's conception
- Luke 1:26-38 Mary's salutation.
- Luke 1:39-56 Mary's visit to Elizabeth.
- Luke 1:57-80 John the Baptist's birth and Zechariah's hymn of praise.
- Luke 2:1-3 The enrolment decree of Caesar Augustus.
- Luke 2:4-7 Christ's nativity in Bethlehem.
- Luke 2:8-20 Details of the Christmas story.
- Luke 2:21 The circumcision of the Child Jesus.
- Luke 2:22-24 The presentation of Christ in the temple.
- Luke 2:25-38 The story of Simeon and Anna.
- Luke 2:39-40 The silent years at Nazareth.
- Luke 2:41-52 Jesus at the Passover and among the rabbis.
- Luke 3:1-2 Dating of the beginning of John's public ministry.
- Luke 3:10-15 John's success.
- Luke 3:23-38 Human genealogy of Christ from Mary.
- Luke 4:15-30 Christ's rejection at Nazareth.
- Luke 5:1-10 Details of the call of Peter, James and John.
- Luke 6:17-49 Discourse of Christ on the plain.
- Luke 7:11-17 Raising to life of the widow's son at Nain.
- Luke 7:36-50 The women who anointed Jesus in Simon's house.
- Luke 8:1-3 The women who ministered to Christ.
- Luke 9:51-56 Episode of James and John.
- Luke 10:1-12 The seventy sent out.

- Luke 10:17-24 Their return and report.
- Luke 10:25-37 Parable of the Good Samaritan.
- Luke 10:38-42 Christ at the house of Mary and Martha.
- Luke 11:5-8 Parable of the friend at midnight.
- Luke 11:37-54 Christ entertained by a Pharisee.
- Luke 12:1-53 Discourse to a great crowd.
- Luke 13:1-5 Pilate's murder of the Galilean's.
- Luke 13:6-9 Parable of the barren fig tree.
- Luke 13:10-17 The woman afflicted 18 years.
- Luke 13:22-30 Problem of the number to be saved.
- Luke 13:31-33 Reply to the Pharisees concerning Herod Antipas.
- Luke 14:1-6 The man with dropsy.
- Luke 14:7-14 Parable of the ambitious guest.
- Luke 14:15-24 Parable of the great banquet.
- Luke 14:25-35 Difficulties of discipleship.
- Luke 15:3-7 Parable of the lost sheep.
- Luke 15:8-10 Parable of the lost coin.
- Luke 15:11-32 Parable of the prodigal son.
- Luke 16:1-18 Parable of the dishonest manager.
- Luke 16:19-31 The rich man and the beggar Lazarus.
- Luke 17:1-10 Instructions to the disciples.
- Luke 17:12-19 Healing of the ten lepers.
- Luke 17:20-37 Questions concerning God's kingdom.
- Luke 18:1-8 Parable of the persistent widow.
- Luke 18:9-14 Parable of the Pharisee and publican.
- Luke 19:2-10 Zacchaeus' conversion and call.
- Luke 19:11-27 Parable of the pounds.

Luke 19:41-44 Christ's weeping over Jerusalem.

Luke 22:31-32 Warning to Peter.

Luke 22:35-38 Warning to buy a sword.

Luke 22:43 Appearance of an angel in Gethsemane.

Luke 22:44 The bloody sweat.

Luke 23:6-12 Pilate's sending Christ to Herod.

Luke 23:27-31 Christ's message to the women of Jerusalem.

Luke 23:39-43 The penitent thief.

Luke 24:13-35 The risen Christ's appearance to the Emmaus disciples.

Luke 24:37-49 Details of His appearance to the eleven.

Luke 24:50-53 Christ's ascension while blessing His disciples.

Chapter 1

v1-4 It is obvious from the first verses that Luke had set out to make sure all the information he wrote down was the truth, he used two sources of information, "eyewitnesses," they were not just someone who watched from the distance but people who had examined all that had been done and heard, they watched Jesus as His popularity increased, watched Him heal, give sight to the blind, life to the dead, then saw the agony He suffered as He completed His ministry, reliable witnesses. Secondly Luke used those who had kept records of the life of Jesus, the apostles and close followers like Mark. Luke put his record of the life of Christ together in an orderly way, by time and event, so that Theophilus "had perfect understanding."

The 'Plan' starts.

God is full of surprises, without notice, His planned way of Salvation starts with a miracle birth. An elderly childless couple, Zacharias and Elizabeth, who walked with the Lord, find themselves expecting a child, the Lord's messenger to be, John the Baptist as prophesied, [Isaiah 40:3-8](#).

v5 Luke gives us the information which identifies the time and people involved.

v6,7 God chose this couple because they lived lives right before God, obeying His law and commandments. We are also told that Elizabeth was unable to have children and that they were both advanced in years. A childless couple were looked down upon by the Jewish people of that time. A lack of children had become a reason for divorce. This couple would have suffered shame and sorrow, [Psalm 127:3](#), but God was about to use this heartbroken couple to His glory.

v8-23 The Angelic messenger.

Zacharias was a priest, at that time the priesthood had many thousand members divided into twenty four groups, each group took it in turn to carry out the temple duties twice a year for one week. Zacharias was chosen to "burn the incense," a job which was an honour for a priest and may have only done it once in their life.

While the sacrificed animal was burned upon the altar outside the temple the offering priest would enter into the Holy Place and poured incense over an altar full of hot coals there. As the smoke arose from the altar the priest would offer a set prayer of blessing and messianic salvation for Israel.

v9,10 Zacharias is all alone in the sacred place carefully obeying the set pattern of offering, outside the people are praying that the offering will be accepted.

v11,12 As the smoke rises up, suddenly "an angel of the Lord is standing on the right side of the altar of incense." As expected Zacharias is very scared, but the angel calms Zacharias fear with a message from God.

v13-17 "God has heard your prayers, you will have a son called John." John was to be special, "he would be great in the sight of the Lord," John was the special messenger from God to prepare the people for the coming Messiah.

v18 Zacharias is full of unbelief. "How can it be!!!" Zacharias, though living a life pleasing to God could not see that nothing is impossible to God.

v19,20 The angel Gabriel, has been sent by God with the message and silences the old man's doubts, he is given a sign, the angel silences the voice of Zacharias because of

his doubt, until the baby is born.

v21 The people standing outside were concerned, "why was Zacharias so long? Is there a problem with the offering?"

v22,23 When Zacharias eventually appears they soon realize that he had seen a vision. Zacharias tries to tell them what has happened but he remains mute, unable to speak.

v24,25 Zacharias returns home after completing his priests duties. Elizabeth becomes pregnant, just as Gabriel had said. Elizabeth's reaction to God's surprise is very different to Zacharias. She is full of happiness and praise for God.

Notes about this event,

Nothing is impossible to God, sometimes it is the impossible which is the best work of God.

If God does not answer prayers immediately, it does not mean No!

All that happens will be to God's Glory and a blessing to the believer.

Betrothal.

Before we continue with the story let us look at the Jewish betrothal customs of the time.

The marriages are usually arranged by the parents of the couple, once they have agreed the arrangement then the couple become engaged, *betrothed*. This betrothal is more binding than a normal engagement, it is as final as marriage, even though the marriage ceremony has not yet taken place. To end this betrothal the bridegroom has to go through a divorce process, only sexual relationship with another man before or during the betrothal would be accepted as a reason for cancellation.

v26-56 Gabriel meets Mary.

We now move from Judea, the home of Zacharias and Elizabeth, down to the hills of Galilee, where a teenage girl, Mary, is looking forward to a long uneventful life married to Joseph, a carpenter. Unknown to her God has other plans for her.

v28 Suddenly Gabriel appears to her in her home in the small town of Nazareth, a town with a poor reputation, [John 1:46](#). God thinks otherwise.

Mary is referred to as a "virgin" - *one who has not had a sexual relationship* who is betrothed to Joseph.

v28,29 While the families are watching Mary for failure, God moves, Gabriel comes into her and makes this amazing announcement, "You have been chosen by God for a special task." This event and greeting scares Mary.

v30-33 Gabriel continues, God has chosen you to have a baby which will become the Messiah.

v34 Mary, does not want proof, she asks "how can this be, I am a virgin"

v35 The power of the Holy Spirit will come on you and you will have the Son of God. Note that the Trinity is involved with this event, "power of the Highest," the Father, "The Holy Spirit shall come upon thee," finally, "a Holy Being who shall be born called the Son of God."

Why did God use this process? It is Man who disobeyed and needs to be punished for sin.

God had four paths which He could have followed:-

- 1) Use good human mother and father as parents, this would produce a child which was fully human with a nature of sin, humanity but no deity.
- 2) Create a being in heaven, possibly a special angel, which would have no human mother and father, the result would be all deity but no humanity.
- 3) Take over a human body, this would mean that there would still be two different as the Spirit of God would still not be human.
- 4) Create a baby which was part human, the female egg, and the Spirit of God which replaced the man, this would result in a baby fully human and fully divine. This would make a sinless human person who could take the punishment for sin, the perfect sacrifice.

v36,37 Gabriel then tells Mary of God's action with Elizabeth, reminding her that nothing is impossible with God.

v38 Mary is about to pay a price if she allows God to do this to her, she will become accused by her family and friends of failing in her betrothal, an adulteress, the penalty for this was to be stoned to death..

Mary submits to the Will of God. "be it unto me according to your word."

As the message sinks in Mary wants to tell others of the event, Joseph is naturally the first to hear, Unfortunately, according to [Matthew 1:19](#), Joseph he does not appreciate the event, he is immediately concerned, according to Jewish rules she should be stoned as an adulteress, if not as a blasphemer with her claims of who the father was. What to do? While he sleeps God sends His messenger in a dream and supplies all the answers, [Matt 1:19-25](#).

v39 Meanwhile, Mary has gone to visit Elizabeth.

v40-57 Mary's visit to Elizabeth.

v41-45 Elizabeth knows that she carries the prophesied forerunner for the Messiah, but where is the Messiah? The answer comes as soon as Mary enters the house.

Elizabeth's baby reacts and because the Holy Spirit is on Elizabeth she realizes why.

v46-55 The response by Mary we call the "Magnificat," it echo's the feelings of all who have felt the power and grace of God. Mary's heart is poured out in glory to God.

v56 After three months Mary returns to Nazareth to be wed to Joseph and open her life to the attitude of neighbour's and friends.

v57-80 The Birth of John the Baptist.

The birth of John the Baptist was prophesied in [Malachi 4:5](#), that Elijah would come before the Messiah.

This is a basic family event but is full of miracles.

Zacharias has now been dumb for nine months because he did not believe the angel, [John 1:20](#). v62 suggest he may also have been made deaf, "they made signs to his father." Finally, the day of arrival for the baby to be born.

v58 Elizabeth is full of joy and her friends and neighbour's join her in this joy. Zacharias however is still silent because of his unbelief. Zacharias had many months to consider the promise of God concerning the baby.

v59,60 As was normal, the baby, eight days after the birth, was circumcised, it was at this time that the child would normally be given their name. The neighbour's and fam-

ily thought that, as normal, the baby would be named after the father or a relative, but Elizabeth, responding to the instruction of God, v13, said it was to be "John." v62-65 "They made signs to his father," suggesting he was also deaf, and he writes the name 'John' as the angel from God had told him.

The people were amazed at this, and were even more amazed and very frightened when immediately Zacharias starts to speak, praising God.

What had happened was told around the area.

The actual birth is mentioned in one verse only v57, the name and the time of praise for the birth. are considered more important.

v67-75 The praises of Zacharias.

Right away he puts the Lord first instead of himself, even though he would have been the centre of the event. Being full of the Holy Spirit He praises God for His plan to save the people of Israel and fulfil the promise He had made to David, to remember His holy covenant.

v76-79 Finally, with the pride of a new father, Zacharias now turns to prophesy about the child.

God had waited quietly for four hundred years, now this new baby was to be the messenger announcing the coming Messiah.

v80 It is most likely that the parents of John died while he was young, it appears from the record of Luke that the future John the Baptist lived in the desert area's where he was open to the teaching of God.

Chapter 2

The head of the Roman Empire, Caesar Augustus, wants to take a census, to count the number of people under his control so that he can tax them, each had to return to the place of birth. This is what Caesar thought was being done, but in fact God was about to deliver a special baby to Bethlehem and needed the parents to be in Bethlehem as prophesied in [Micah 5:2](#).

Joseph was of the family of David so he and Mary had to travel to the town of Bethlehem to register. Luke still refers to Mary as being "his espoused wife," though from [Matt 1:24](#) they may have gone through the marriage ceremony but they had not consummated the union because Mary was carrying the baby Jesus.

v6,7 Luke briefly explains the situation, the population of Bethlehem had been greatly increased due to the census. Mary was about to give birth and needs some privacy, all the hotels,(inns) were full, all that was available to Mary and Joseph was the crowded, smelly animal stable in one of these inns. Surrounded by these animals Mary gives birth to the baby Jesus, the Messiah has arrived, the eternal King has just been born.

v8-14 God is very selective as to who He informs of this event. A group of shepherds on the hills somewhere local to Bethlehem are suddenly terrified as an angel appears with the message "Do not be afraid, I have come with a wonderful message of joy for all the world. In the city of Bethlehem is born the Saviour who is the Messiah. You will find the baby wrapped in swaddling clothes (strips of cloth wrapped around a new born baby.) and lying in a manger (an animal food trough, container)." Immediately after the message the sky is split open to reveal many thousands of angels from heav-

en, praising God.

v15-18 The shepherds, once they have recovered from their fright, rush down to Bethlehem to see this wonderful Child. They then spread the news round the town.

v19 Luke records that Mary treasures all these events. We must wonder what was going through her mind as she looks at this baby, face to face with the Creator, the eye's which look back at her were the eye's of God.

Jewish culture.

There were three ceremonies for the new parents following the commands of God.

1) Redemption of the First born.

According to [Exodus 13:2](#) every first born male, human or animal, was special to God. This instruction created a ceremony called the Redemption of the First born. [Numbers 18:16](#), parents could buy back their son from God for the sum of five shekels, which was paid to the priests.

2) Circumcision.

Every Jewish boy had to be circumcised on the eighth day after the birth, this ceremony was so important and sacred to the Jews that it could take place on the Sabbath if necessary. Also on this day the boy child would be given its name.

3) Purification after child birth.

Any woman who had a baby was considered unclean, for a male baby she was unclean for forty days, for a female, eighty days. During this period she was allowed to carry out her normal house hold duties but could not enter the Temple or be involved in any religious event. [Leviticus 12:1ff](#). At the end of the period she had to bring a burnt offering to the temple, as laid down in [Leviticus 12:6-8](#).

v21-24 Mary & Joseph take part in all of the commands of the Jewish customs. Jesus was circumcised and named on the eighth day, and Mary offered the purification offering. Note that the offering, "A pair of turtledoves or two young pigeons." indicated that Joseph was unable to buy a lamb, this indicates they were financially poor.

v25-35 Simeon - The Man of God.

Only Luke tells us about this event. Simeon was very devout and the Holy Spirit was on him, he has been told probably by dreams or by visions, that he will see the Messiah before he dies. The Holy Spirit brings him into the Temple on the day Mary, Joseph and baby Jesus come to make the offerings according to the Law. Some how God reveals to Simeon who this child was, he takes the child and praises and blesses God, Simeon thanks God that He is fulfilling His promises. Having seen God's Salvation for the world, Simeon is now happy to enter the presence of the Lord.

v33-35 The initial words of Simeon must have encouraged Mary and Joseph, then Simeon makes a prophecy which must have caused heart ache, "spoken against" rejected, opposition - "a sword will pierce her heart," little did she know that one day she will stand at the foot of the cross where she watches as the life pours out of her son Jesus, but the Son of God will be pierced and take on the sins of mankind.

v36-38 Anna, the elderly Prophetess.

Anna had lost her husband only after seven years of marriage, since then she had served the Lord in the temple. She also joins the group and continues the praise of God for this baby, telling many, who were also looking for the Messiah, of this child.

Between v38 and 39 of Luke's record a number of important events happen, we need to turn to Matthews Gospel to find what happened, [Matthew 2:1-23](#). v38,39 It appears that Mary and Joseph may have stayed in Bethlehem for some time after the birth, because, it would have taken some time for the Magi, following the star, to make the journey to find the "One born King of the Jews." After they had found the child, worshipped and departed for home, we are told that the evil Herod had all the baby boys of two years and younger killed. [Matthew 2:2-18](#).

Thankfully God had warned Joseph and the family had already moved to Egypt, where they remained until Herod died. They then returned to Nazareth, where Luke takes up the story again.

v40 We are not told very much about the childhood of Jesus. Here Luke tells us that the child grows up like any other boy, but the Spirit and grace of God are present in this human body.

v41-52 The Jerusalem visit.

It was common practice for adult Jews to visit Jerusalem for the Feast of the Passover each year. At the age of twelve Jesus would still be considered a child, this is why Luke refers to Him as "child" in the passage. Jesus would be classed as an adult at the age of thirteen when He would become *bar mitzvah*, "son of the law."

When Joseph and Mary sets out on the return journey, they lost track of Jesus. How did this happen? It was often practice for the women and children to travel as a group together and the men as a group with the older boys, Joseph and Mary may have assumed each had Jesus or he was with friends. They travelled a full day before they realized that Jesus was not with them.

It took a full days travelling back to Jerusalem then on the third day they find Jesus in the temple sitting with the teachers of the Law. The questions He was asking were making these teacher astonished and amazed with the understanding of this child.

v48 Mary and Joseph were naturally angry at the behaviour of Jesus, calling Him "son" remind Him that His parents were speaking.

v49 The reply showed His unique relationship with God, even Mary and Joseph had a problem in understanding this reply and relationship.

v51,52 However, Jesus submits to the human parents authority back in Nazareth, now a young man who is growing in His relationship with God and people.

Chapter 3

Luke's record now jumps forward a number of years, the date is about A.D. 28 or 29. Emperor Augustus had died in A.D. 14, Tiberius, adopted son of Augustus, was now Emperor.

Luke turns to record the Jewish religious leaders of the time, power was with the retired high priest Annas and his son in law Caiaphas who was the active high priest. Both are power-hungry and full of pride.

Jesus is about to start His ministry, but first John the Baptist appears to call the Jews to get ready for the coming Messiah. [Mark 1:3-8](#); [John 1:6-8,19-28](#).

v4-6 There had been no prophets or messengers from God for about 400 years, now John comes with a fantastic message, "repent, the Messiah is coming,"

The task of John was to "Prepare the way," then just stand aside for the Messiah, John knew that he was "the voice," but Jesus would be "the Word." He was the man but Jesus the Messiah.

v7 Many of the listeners of the message of John were very happy to accept his warnings and turn to God, but some were coming to John with not intention of having a life change, John was able to see into their hearts and called them "vipers, hypocrites." In [Matthew 3:7](#) we are told that they were the Pharisees and Sadducees, the so called religious leaders, who believed that because they were descendants of Abraham then they were favoured by God.

v8,9 John has news for them, just because you have a special family background (pedigree,) know all about religious teaching, but do not produce anything that pleases God, must expect the anger of God, just as a fruitless tree is cut down and burnt. It is true repentance and spiritual 'fruit' that God was looking for.

v10-14 Those coming to be baptized asked John "What shall we do?" The answer given by John was very practical, there was to be a visible change in life of the heart. "Share and help others." For the tax collectors, the publicans, they were not to cheat and collect more tax than required. The soldiers, not to demand protection money and be content with their wages.

v15-18 Who is this man?

People who had heard John were wondering if he was the promised Messiah, no one spoke like him, he spoke with authority and truth, people were turning from sinful lives in a wonderful way. John's answer was clear and very humbling.

"I baptize with water" said John, "but coming is a person who will baptize with the Spirit of God, He is so great, so wonderful that I do not deserve to be even a servant, because I do not even have the right to undo His shoes." John can help the people to repent and turn to God, but the one coming is God, and will purify through the power of God's purifying fire, all rubbish will be burnt up before His fire, just as a farmer burns the waste from the wheat seeds.

v19-20 Herod.

Herod the tetrarch, also known as Antipas, he was the younger son of Malthace. He was a great builder, building the city of Tiberias, but also evil. He was married to the daughter of King Aretas IV but divorced her so that he could marry Herodias, the wife of his half brother Herod Philip. John said that this second marriage was not according to the law, Herod Antipas was afraid that these announcements would cause a problem and later arrested John.

v21-23 Jesus is baptized.

[Mark 1:9-11](#); [John 1:31-34](#).

One day, out of the people being baptized by John, comes Jesus, now about 30 years old. He appeared as just another person to be baptized. However, His baptism is different, not an act of repentance but an opportunity for the Father to identify and announce His Son. There before the crowd we see the Trinity, the voice of the Father, the appearance of the Holy Spirit and the Son.

v23-38 The Genealogy of Jesus.

Luke now provides a list of the human side of Jesus showing that He was the son of

Adam and the son of God, this list appears to be Mary's genealogy, while the one in [Matthew 1:1-17](#) shows the family line from Abraham to Jesus through David.

Chapter 4

The Devil, a very powerful angel created by God, but still subject to God. He became full of pride and chose to oppose God. It would therefore be to his advantage if he was able to get Jesus to give in to temptation. Though Jesus was divine He also had human desires and problems, Satan therefore attacks from both points. Note that Jesus was led into this situation deliberately by the Holy Spirit.

v2-4 Physical. Jesus had been exposed to the wilderness heat, He had been fasting, so His body desires for food would be considerable. Satan's first attack was for Jesus to use His divine power to satisfy His physical needs. "How can you be the creator and be suffering, turn these stones to bread, just a piece of bread, no one will know."

The answer by Jesus 'Man shall not live by bread alone, but by every word of God.'" shows that physical desires must also be according to the Word of God.

v5-8 Power. Satan now offers Jesus the world, because man had sinned this was now under his authority. "Just worship me and it is yours. Why put yourself through all the pain of rejection, the pain of crucifixion, the sin of mankind put on you just to become king of this world?"

How easy it would have been, but only God should be worshipped and served.

v9-12 Public demonstration of divine nature.

Satan takes Jesus up onto the top of the temple. "Show the people below that you are the divine Son of God by throwing yourself off the temple." Satan uses the Bible to carry out the temptation, [Psalm 91:11,12](#) 'God gives instruction to His angels to protect you, and, use their hands to stop you falling over the rocks on the road.' If Jesus had jumped off the temple and He was safely carried down to the ground by the angels with all the people in the temple watching, what an easy way to get Him accepted as God. But this is taking God for granted, putting yourself in danger just to prove God will protect you, this also makes you the centre of interest and not God. Jesus replies back with scripture, [Deuteronomy 6:16](#), "Do not tempt God." If Jesus had jumped, with God's protection, He would attract people to Him for the miracle rather than going to the cross, which was the main reason for His coming to earth.

v13 Satan withdraws, after not being able to tempt Jesus, but only for a while, the devil would wait in the shadows to make sure he was there if Jesus could ever be open to attack.

v14-30 Back Home.

v14,15 Jesus returns to the Galilee area and by the power of the Spirit becomes well known with many followers, teaching in the synagogues.

v16 Jesus now returns to Nazareth, His home town, where He had grown up. Jesus had lived in this town since He, as a child with Mary and Joseph, had returned from Egypt, [Matt 2:13-23](#). But this is a different Jesus!!!

As was normal, He attended the local synagogue.

The service at a synagogue would often be in three parts. A worship part, with prayers, then a reading of the scriptures, finally, a teaching time. As there was no permanent

teacher this could be anyone the leadership invited to do so.

The "book," which contained the Old Testament Scriptures, would have been scrolls mounted on handles, they would be read by rolling up one side while unrolling the other.

v17-20 Jesus is given the book of Isaiah and reads [Isaiah 61:1,2a](#), note that He stops at the first comma in verse 2. In the rest of the verse we see that God would be sending the Messiah with God's judgement, but first the grace of God must be revealed to the people.

v21 Jesus now tells the people that He was the one the scripture was talking about.

v22 In [Mark 1:21-2:12](#) we are told that Jesus performed supernatural acts in Capernaum, but because of unbelief in Nazareth, He was unable to do any miracles because all they saw was the son of Joseph.

v23 Jesus makes another statement for the people of Nazareth, "Doctor, heal yourself," He was prepared for their demands for Him to perform miracles as in Capernaum.

v24 "No prophet is accepted in his own country," this not only applies to the people of Nazareth, but will later apply to the Jewish nation. v25-27 Jesus here compares himself with the prophets Elijah and Elisha who were ignored by the Jews, so God reserved miracles for just two faithful Gentiles. [1 Kings 17:8-24](#); [2 Kings 5:1-14](#).

v28-30 The people in the synagogue, knew what Jesus was saying, Jesus had pointed out that they were like the Jews in the times of Elijah and Elisha, even suggesting that God would prefer the Gentiles instead of the unbelieving Jew, and it made them very angry.

There was no trial, just a hate crowd full of judgement, they dragged Him out of the town, planning to kill Him. What a change of attitude only a short while before they were "all bore Him witness and wondered at the gracious words," v22.

But death on the cross was what Jesus was to suffer, so somehow "He, passing through the midst of them, went His way."

v31-44 The Ministry moves.

Following the rejection by the town of Nazareth, Jesus moves to Capernaum. There He was able to teach and show His power with many miracles.

v32 The people were amazed at the teaching of Jesus in the synagogue, the people also noted that "He spoke with authority," Mark also records "not as the scribes," [Mark 1:21,22](#). The scribes were task was to explain the Law, but they always made quotes from other past scribes and past teachers. The people were noting that Jesus was speaking without referring to the teaching of anyone else, He spoke as if the voice of God.

v33-36 Satan and his followers were also involved, a man with an unclean spirit meets Jesus in the synagogue one day, the evil spirit has no problems in knowing the true identity of Jesus, "I know you and who you are--the Holy One of God!" Jesus would not allow the evil spirit speak but to come out of the man.

This story gives us some important information about the followers of Satan.

1) v33,36 They use people and can create an "unclean" situation, destroying the person.

2) v34,35,41, The know Jesus and respond to His authority.

3) v35 It is physically and spiritually dangerous to have anything to do with those

from the demonic kingdom.

v38-44 **Jesus heals.**

[Matt 8:14-17](#); [Mark 1:29-38](#).

v38,39 Jesus now goes home with Simon(Peter), Luke has not mentioned Peter before but seems to think that all the readers knew that he was a disciple. See [John 1:41,42](#) for introduction of Peter to Jesus, though his call to be a disciple comes later, [Luke 5:1-11](#).

Jesus has just returned from the synagogue, this plus the later verses tell us that the healing took place on the Sabbath. Healing was instant, at other times in the ministry the healing took time, showing that we need patience and wait on God for healing.

v40,41 "When the sun was setting," sunset marks the end of the Jewish day, now the Sabbath had ended the sick and possessed were brought to Jesus. It appears that Jesus may have been doing this for most of the night. Again Jesus silences the demons, preventing them giving His true identity.

v42-44 Often Jesus, following a busy time, removed Himself away from the crowds in order for a time of prayer and rest, [Luke 5:16](#). If Jesus needs a time of peace with His God, then so should we.

The people came searching for Him, the people wanted Jesus to remain with them, but Jesus was here to take the Words of God to the other towns and cities.

Chapter 5

v1-7 The Lake of Gennesaret, also known as the Sea of Galilee or Sea of Tiberias, was the scene of the next events. For sometime now Jesus had been preaching and healing around the area, He was followed everywhere by the people wanting to hear and see this teacher. On this day the crowds were pressing close to hear and see Jesus, it made it difficult for Him to teach. Seeing some fishermen, washing their nets, by their fishing boats, He asks to sit in one and moor a few feet out away from the shore. Sound travels well over water so it was a perfect way for the people to hear the Words of God and yet prevented people getting close.

The fishing boat was owned by Simon, he and his fishermen partners, James and John, sons of Zebedee, had been out fishing all night and had caught nothing. They were very tired and depressed and probably not in the mood for the next words of Jesus.

"Take the boat out into the deep water, put your nets into the water and you will catch your fish." You can imagine the thoughts of Simon, and expert fisherman, yet something tells him to obey these instructions.

The catch was so big that the nets began to break, calling for help by the fishermen in the other boat. Even then it was such a large catch, the two boats were so full of fish, that they began to sink.

v8,9 Peter, suddenly realizing that he is in the presence of a deity, falls down on his knees, Jesus was not just a teacher who could heal, He controlled the world.

v10,11 Now we learn of the real purpose of this event, Peter, James and John were called to join Jesus 'to catch men for God.' Their boats, their nets, this way of life was put aside to follow and serve Jesus.

v12-26 **Jesus heals a leper and paralyzed man.**

Leprosy, an infectious disease of the skin, nerves, muscles and bones. It is due to the infection of a germ, bacterium, and can cause severe disfigurement and disable the person. It appears to be caught by very close or direct contact with an infected person. After infection, exposure, often the effect does not appear until years later.

There are two main types. The first causes a few discoloured patches on the skin, with loss of feeling in that area.

The second type is far more severe, this attacks the nerves and skin, causing a loss of feeling. The muscles become paralyzed and creates deformities of body. The infection will eventually cause death of fingers, toes, ears, even the nose tissue. There is general tissue damage all over the body.

Because of the effect and danger of infection, anyone with leprosy was isolated and lived outside the town. If they moved about they had to cry "Unclean!" to warn the people. See [Leviticus 13:1-46](#) for rules on leprosy.

[Matt 8:2-4](#); [Mark 1:40-44](#) v12-14 A man *full* of leprosy approaches Jesus for help, the people would have rapidly moved away as he approached Jesus. The man knew that Jesus held his future in His hands, in faith he asks "Lord, heal me. I know you can if you want to." "You can make me clean" the man is saying, but he knows it is up to Jesus.

"I want to heal you. Be Healed!" said Jesus, healing was immediate and then Jesus reaches out to touch the man, possibly the first touch of love the man had felt for a long time.

v14 The man must have wanted to shout with joy but Jesus tells him to stay quite and get clearance according to the law from the priest, [Leviticus 13:1-46](#).

v15 The man obviously was not silent and neither were those who saw the healing of leprosy, many people were coming to hear and see this man Jesus.

v16 Jesus withdraws Himself for rest and communion with His Father.

[Matt 9:2-8](#); [Mark 2:1-12](#) v17-26 The scene now moves to a house, full of people and religious leaders from the area.

v18 A paralyzed man is brought by his four friends to be healed, but there are so many people they cannot get near Jesus. The house at that time had flat roofs, so the four take the man on his bed up onto the roof, remove a part of the roof and lower the paralyzed man down to Jesus.

v20 Jesus knows the reason for this man's illness, "Friend, your sins are forgiven." Illness is not always because of a sinful action, in this case Jesus knew this was the cause and removed the problem.

v21-25 This statement by Jesus immediately caused a problem for the religious leaders present. "Only God can forgive sins, who is this man claiming to be God?"

Jesus, knowing their thoughts, turns to them. "Why do you have these thoughts? Which is easier, tell the man your sins are forgiven," which cannot be proved. Or to prove I have power to forgive sins by showing this power with the command "Stand up and walk."

Jesus now turns to the man and commands him to "Stand up and walk home," which the man does immediately.

v26 "This man has power over illness and sins, who is He?" People were amazed yet full of fear.

v27-39 **The call of Levi.**

[Matt 9:9](#); [Mark 2:13,14](#).

Tax-gatherer, was often called publican in New Testament text. The Jewish nation was under the control of Rome, the Jews therefore had to pay taxes to the Roman Empire. Often the tax collector for the area was a Jew, he was considered a traitor, betraying his own people as he collected the tax money for the Romans, often over charging, he then lived on money that he had collected from his fellow Jews after giving the Romans their part of the tax. A tax-gatherer would probably not be allowed to attend the synagogue and would only associate with Jews who were also tax-gatherers or possibly lived on the wrong side of the law.

v27,28 Levi, also called Matthew, was sitting collecting the taxes when Jesus passes by. We do not know if there had been any previous contact, but it seems not, Jesus turns to Levi and called him to "Follow Me." In those few seconds Matthew decides tax-gatherer against a life with Jesus, without hesitation, Matthew turns away from his rich life as a tax man to become a disciple.

v29,30 Full of gratitude Matthew produces a feast at his home, inviting Jesus and disciples and all his tax-gatherer friends. However, as usual, the event is being watched and commented upon by the religious leaders. The self-righteous Pharisees and scribes expressed concern to the disciples, that it was very bad for Jesus to mix with "publicans and sinners."

v31,32 The response of Jesus included a hidden insult to the Pharisees and scribes, "I have come to help the sick only," He is saying that the Pharisees and scribes were healthy and did not need to repent. But Jesus knew their hearts, there righteousness was really self-righteousness, a thin skin of visible purity covering an evil heart and desires. Until they were prepared to admit that they needed healing Jesus could not heal them.

v33-35 The Pharisees try to compare the actions of Jesus against their behaviour and that of John the Baptist.

This comment introduced the act of fasting, going without food for a short period. The Pharisees etc. had a tradition that fasting showed how spiritual they were, so each Monday and Thursday they would go without food from sunrise to sunset, often making their face white so everyone could see how they were suffering.

Jesus was against the hypocrisy of this tradition, not necessarily against the act of fasting, if done for the right reason. Jesus told the Pharisees and scribes that there was a time to fast and a time for joy and feasting. Jesus makes a small reference to the coming sad days of the Cross, but for now we have a time of joy.

v36-39 **A Parable.**

Wine and liquids were often stored in a bag or bottle made out of animal skin. No one will put new wine, which would be fermenting, into last years old skins because they would have become stiff, brittle and breakable due to the previous years use. The old traditions of Judaism would not adjust to the new time of grace from God, so attached were the Jews to the old wineskins of tradition that they were preferred to the new truth of salvation through the grace and death of God's Son, which would pay the price of sin for ever.

Chapter 6

This chapter tells us of two events which challenged the Pharisees understanding of the laws of God and showed how determined the Pharisees were not to break the laws of God. Over the years they have looked at the basic Ten Commandments and created their opinions and interpretation. However, this had created situations where God had said "The seventh day, the Sabbath was to be a day of rest," [Gen 2:3](#); [Exodus 20:8-10](#), the religious leaders had decided that this meant no work under any condition.

[Matt 12:1-8](#); [Mark 2:23-28](#).

v1,2 Under Jewish rules it was allowed to eat a small meal from a neighbour's grain, except on the Sabbath, so the disciple would not have been breaking the law. But under the Pharisees interpretation of "No work" picking the seeds from the wheat heads was 'reaping', rubbing the seeds with their hands to remove the husk, that was threshing, finally throwing away the husk (dry outer covering on seeds) was considered winnowing (the separating of seed from husk by using the wind or blowing), to the Pharisees it was work!!!

v3-5 Jesus replied to this by reminding them what David did, how he entered the temple and ate the bread that only the priests were allowed to eat, [1 Sam 21:1-6](#). If David could do what was unlawful in an emergency, then why could Jesus not also do it? Jesus goes on to say that as He has authority to forgive sin then He also has sovereignty over any Sabbath Law.

v6-11 On another Sabbath, Jesus, knowing that the religious leaders were still angry at being defeated on the other Sabbath, sets them another challenge. He is preaching in the synagogue and there was present a man with a deformed right hand. Jesus called the man to stand in front of the people, turning to the religious leaders who were waiting to catch Him out and asks "Which is right to do on the Sabbath: to do good, or do evil? To save a life or to destroy one?"

Jesus now turns to the people and the man, "Let me see your hand" He said to the man and as he stretches out his hand it become normal, just like his other hand.

v11 This event makes the religious leaders present very angry and started to plan what they could do to this man Jesus.

v12-19 Choosing the Apostles.

[Matt 10:2-4](#); [Mark 3:13-19](#).

Jesus is about to chose the group of men who were to become His twelve disciples, who were to later become the Apostles who took the message of salvation to the world. Before He makes His decisions Jesus spends the night with His Father in prayer.

What does the titles "disciple and apostle" mean? Someone who wants to follow the teaching of another person, this means a hands-on relationship between the teacher and the student. Any believer is a disciple, however the title "Apostle" has a different meaning, the basic meaning is of "a person sent," in the early church it came to mean "one commissioned or sent out" by Jesus. It was only used to describe those who were directly sent by Jesus with the mission of preaching and healing. [Mark 6:30](#).

What these titles are not.

1) Becoming a follower for a short time, it takes time to learn and grow.

- 2) It has to be a personal relationship, you cannot become a disciple from a distance.
- 3) It is not just theoretical, there is a practical, you may know about the teaching, but need to use this knowledge to serve God, draw upon His grace each day.
- 4) It is not one person controlling another, not brain washing.
- 5) Becoming a disciple does not end, you will always be learning.

v14-16 **Disciples.**

Similar lists are found in [Matt 10:2-4](#); [Mark 3:16-19](#); [Acts 1:13](#).

Why did Jesus choose these men? What was so special about them? Well from the point of men not much, none of them were professionally taught, most had been labourers, though Matthew and the two sons of Zebedee may have been relatively wealthy. Two had a very different attitude to life, Matthew was employed by the Romans as a tax collector, while Simon the Zealot was very anti Roman. Some were temperamental, others impulsive. Not the type of people to win the world for Jesus.

v17-38 **The Beatitudes.**

Jesus is surrounded by many people, 'a great multitude,' he heals people of physically and spiritual problems then gives a wonderful sermon on how those who were to follow Him should live, we must note that He was speaking mainly to the disciples, v20. This record is similar to [Matthew 5:1ff](#). Because Luke records it took place "on the plain," while Matthew records "He went up onto a mountain," some Bible students wonder if they are two separate occasions.

The basic teaching was of the character of a citizen of the Kingdom of Christ, any earthly sacrifice made for Christ will result in a rich reward in heaven while those who live a life for their own benefit, selfishly, will be reward on earth but only create sorrow for the future eternity.

Jesus said that His people will be the "salt of the earth" and the "light of the world." Consider the attitude of Moses [Heb 11:24-28](#).

v20-26 **Two kinds of people.**

The thoughts start by comparing kinds of people, Their attitude from the heart or their outward appearance. Those who seek to please Jesus by their life are given wonderful promises by Him for their future. Anyone who desires the things of God will be blessed by God. Any who are against God, his people or His messengers must expect God to eventually "rewarded" them with judgement, "Woe unto you."

v27-38 **Love and Mercy.**

The first part concerned the disciple and God, now Jesus considers the relationship of the disciples and other men. The key point is v27ff, love for others independent of their attitude for you. This is a thought which is very different to the normal, most would be happy to be good in return for good, but to love not expecting any return is completely abnormal.

v34 Jesus even includes financial, pointing out that sinners lend money to each other expecting payment plus interest.

See notes on [Matt 5:1ff](#) for further comments on the Beatitudes.

v39-49 **Parables as pictures for the Beatitudes.**

See also [Matt 15:14](#); [Matt 7:3-5](#); [Matt 12:33-36](#) v39-42 Spiritual sight, you must be able to see to lead others. A student is only as good as the teacher, if the teacher falls

so does the student. A disciple must also understand his own limits, 'a large piece of wood(beam) in the eye' before they point out the faults, 'a small speck,' in others, especially the teacher.

v43-45 Good fruit cannot come from a bad tree, just as good attitude in the heart will produce good fruit. Only a person with a good heart will produce good teaching.

v46-47 Many people can hear the Words of Jesus, and even appear to obey, but the heart is not the same as the mouth, Just saying "Jesus is Lord" does not mean Jesus is Lord of the heart as well.

v48-49 [Matt 7:24-27](#). Anyone who does not build the house with good foundations will soon find that the walls will rapidly be washed away by the rain and flow of water. Jesus is saying that a person who hears and obeys and builds on the foundations of Jesus will be safe on the day that God judges his life.

Chapter 7

Luke now records a number of events showing the acts of Jesus and His teaching.

Luke seems to like to record miracles of healing and associated teaching.

Following the choosing of the disciples and their initial teachings Jesus returns to Capernaum.

v1-10 The centurion's servant healed.

[Matt 8:5-13](#).

v2 The centurions were the main officers of the Roman army, they often came up through the ranks to reach their position. A centurion was responsible and in charge of one hundred soldiers.

This centurion's attitude seems to be different to the normal centurions attitude, he cared for his servants and seems to have a genuine love of the Jewish nation, because of this he was respected by the local religious leaders.

v3-5 Jesus is approached by the Jewish elders to come and heal the centurion's servant. The Centurion probably felt that Jesus, a Jewish rabbi, would not want to have dealings with a Gentile Roman.

This centurion had a very good relationship with these elders as they told Jesus that he had built them a synagogue and felt he was worthy of help by Jesus.

v6 Though this man was a Gentile Jesus was willing to go and help his servant. We are not told whether the servant was a Jew or Gentile. As the group approach the home of the centurion he sends a message to Jesus, "Lord, you do not need to come to my house, I am not good enough to be with you. This is why I did not come personally to you, you only need to say the words and my servant will be healed." He went on to say that as a centurion he had the power to order his men to come and go as he wished, as a centurion he had this authority from Rome. He understood the authority of Jesus, he could see that Jesus had His authority from God.

v9 When Jesus heard these words He was amazed, he turns to the crowd and said "This man has the most faith I have seen anywhere, even in Israel." What a statement for Jesus to say, the pagan has more faith than the chosen people of God.

The messengers then returned to the house of the centurion and find the servant healed. Luke does not mention that Jesus said or did anything to carry out the healing.

v11-18 **The widows son raised.**

v11,12 Nain, about ten miles southeast of Nazareth. On the road from Capernaum to Nain are a number of rock tombs, it is possible then that Jesus met the funeral party as they left the city.

v12 Widows often had a hard time as they would have had to depend upon their male relatives for support. The death of a widows son would be a great disaster for her. v13 It was common practice for Eastern/Jewish funerals for loud crying, wailing to be made, often professional criers were hired. Therefore a complete stranger approaching a funeral and asking them to stop weeping could be considered an insult.

v14,15 Jesus approaches the 'bier,' a stretcher to carry a dead body, Jesus touches the bier "Young man, get up," and life returns to the body. This event was witnessed by the many people who were at the funeral.

v16 The unexpected return to life of the man caused great fear and then they gave praise and glory to God.

The people were saying "A great prophet is risen up among us," this statement great significance, importance, for there had been no prophets in Israel for many years.

v18-23 **John the Baptist ask questions.**

[Matt 11:2-6.](#)

v18-23 The ministry of John was slowly being taken over by the ministry of Jesus. It would appear that what Jesus was doing did not come up to the behaviour of the Messiah that John had expected and he was beginning to wonder if Jesus was the Messiah. To find out he sends some of his followers to observe Jesus and then ask Him the question "Are you the One who is coming, or should we wait for another?" Jesus does not immediately answer the question.

v21 Luke tells us that He demonstrated His power as He healed many people. At the end Jesus turns to the disciples of John, who have been watching and listening, "tell John not to be *offended*, or disappointed with His actions. Go back to John and tell him what you have seen and heard. *The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached.* Just as prophesied [Isaiah 61:1-3.](#)"

v24 **Jesus tribute to John.**

After the disciples of John had departed Jesus gives praise for John's work by asking the crowd three questions.

v24-26 What did you go to see *in the wilderness* :-

- 1) - a reed being blown by the wind? Reeds live by the water side and move how the wind blows, John knew what he was preaching and meant it.
- 2) - a man in rich clothes just like a king. John was not this, John showed the hardship he was willing to suffer for the message he had.
- 3) - a prophet. A prophet to the Jews was an important man, sent by God.

v27,28 John is the messenger of God preparing the way for the Messiah, [Malachi 3:1](#). John was more than a prophet. John was the last and most important prophet ever, yet because John never saw the final act of God as He killed His Son on the cross as payment for sin, anyone who accepts this grace of God lives in a greater position than John the Baptist.

v29,30 The ordinary people were prepared to accept the message of John, the condemnation for their sins and turn back to God. But the religious leaders and people who were teaching the scriptures could not see their evil hearts and rejected the message. v31-35 Jesus tries to show the minds of these people, they are like children playing games. Someone suggests we play "weddings" but no one wants to dance or join in. Another suggests "play funerals", but know one is willing to be the mourners. What ever is suggested they are not pleased.

John came without any luxuries, expensive living, and the leaders rejected him, yet the same people complained because Jesus attended the feasts with what they considered wrong people.

v36-50 Jesus in Simon the Pharisee's home.

v36 A Pharisee invites Jesus to have a meal in his house, we are not told what motives the man had for this action, it may have been good but he may have wanted to test or catch out Jesus.

v37 A woman now enters the house without an invitation, this must have been somewhat unacceptable to the law abiding Pharisee, because of her reputation of evil and he had not invited her.

Alabaster is a very fine semi transparent stone, used to make decorations or hollowed out into containers for valuable ointments etc. This box and contents brought by the woman must have been very valuable.

v38 Tables were not used for eating at this time, people usually stretched out on a mat on the floor or a low couch, a long, low seat, with possibly a headrest at one end. The woman approaches Jesus in this laying position and kneels at His feet. She now washes the feet of Jesus with her tears, wipes them with her hair and anoints, rubs them, with the ointment.

v39 The Pharisee now thinks how bad this was, the Pharisee would have expected a wise rabbi, teacher like Jesus to have rejected this woman. Religious leaders and teachers would have considered a woman of this sort untouchable.

Jesus can read Simons mind and knows what he is thinking. Instead of making a comment on the thoughts Jesus tells a parable.

v41-42 The creditor and two debtors.

Being a Pharisee Simon may have been wealthy, but he would understand owing another person money.

One man owes five hundred pence, the other fifty pence, the creditor who was owed money by both of these men forgives them both of their debt. Jesus asks Simon, "Which man would have greatest love for the creditor?" Simon, not realizing that Jesus had read his thoughts and cannot at first see the reason for this story, answers with care. "The one who received the greatest forgiveness I suppose." There is only one real answer and he gave it.

Jesus now, pointing to the woman, reminds Simon of how he had failed in his treatment of a guest. It was normal practice to wash a guests feet on their arrival, to not do so was a terrible insult, however, Jesus had ignored this failure to remain with Simon. But the woman had done this in love for Jesus.

v45 In addition Simon had failed to give Jesus the normal greeting of friendship in the East, a kiss. This woman had not stopped kissing Jesus. See [Rom 16:16](#); [1 Cor 16:20](#);

1 Thess 5:26.

v46 Again it was common practice at the beginning of a feast to anoint the guest with oil, Simon had again failed to do this simple and cheap action, the woman had used a very expensive oil to do this.

v47 This woman had many sins and lived a wrong life, therefore to be forgiven means much to her. Anyone who is forgiven a little has very little love. Did this mean that Simon still had not understood his relationship with God and needed forgiveness?

v48 Jesus now turns to the woman and tells her that her sins are forgiven. A direct statement to the crowd who would have been watching and listening.

v49 This statement again causes many to question this action, "Who can forgive sins except God?" Luke 5:21.

v50 "Saved" could mean 'made whole' physically and spiritually, in this case it would appeared to be spiritually, all due to her faith.

Chapter 8

v1-3 Jesus preaches and heals in Galilee.

v1 Jesus now makes a tour of the area of Galilee, reaching out to the people with His message. v2,3 It appears that Luke may have personally known these women when he wrote the gospel. Joanna is only mentioned in this gospel.

These women were "ministering to Him," as their gratitude to Jesus for their healing.

v4-15 The Parable of the Sower.

Matt 13:1-23; Mark 4:1-20.

This parable is recorded by three of the Gospels, not only does Jesus tell the story, but also gives a meaning of the story.

v5 It was a common site for the people to see a farmer out scattering the seed by hand over the prepared soil.

The "wayside." Except for a few main roads there were no made up roads, only tracks through the country side, often passing around or even crossing a farmers field. As people walk along these tracks the soil was compressed, becoming very hard, the seeds could not get rooted and were quickly eaten by the birds.

v6 Israel is a very stony country, the seed here is not falling on a rock surface but on the thin soil which was covering a layer of rock. The seeds would grow at the first rain fall but the thin soil would quickly dry out and the young plants die.

v7 On the edge of the farmers field, sometimes in the fields would be found thorn bushes, even if the tops had been cut down the roots were still alive and the bush would regrown with rain, so restricting the growth of the seed.

v8 If the seeds fall on the good soil it will soon grow and produce large crops as the soil is very fertile.

v9 The disciples could understand the facts of the story, but they wanted to understand what Jesus was actually teaching with this parable.

v10 The information about the "Kingdom of God" would be only revealed to those who were seeking the truth. To those who had no spiritual understanding, this was just an interesting and possible entertaining story (parable).

v11-15 Jesus now provides an interpretation (meaning) of this parable, it was not nor-

mal for Jesus to give the meaning of His parables, so this is unusual.

v12 The Word of God is the truth, written or spoken. The seed is the Word of God which is directed out to the hearers. For some the Word of God will fall on a persons hardened heart or will be taken away by Satan, these will reject the Word, they are the "wayside."

v14 "Some fell upon a rock," those who showed interest in the contents took it into there minds, but as soon as they find problems they turned away.

v14 Some hear the Word of God, they are pleased to hear and accept the Words, but never grow properly to produce fruit because the things of the world choke and prevent them growing.

v15 Finally the Words of God are taken in by the hearts seeking to please God, they grow and produce "much fruit."

v16-18 The candle.

Jesus is probably referring to the oil lamp used by many of the people, a small clay dish filled with olive oil, a wick placed in the oil would have been lit to provide a small light. The light, though small would have removed the darkness in all directions, placed under a pot it would prevent even this small light and would be a stupid action.

v17 The truth is like the light, it spreads everywhere it can reach, it cannot be hidden if it is meant to be of use.

v18 The person who hears is just as important as the speaker, we can all hear the words but we are free to chose to act or not to act upon them.

v19-21 Relationships.

v19 The Gospels do not speak much about the family of Jesus, His brothers did not believe His claims, [John 7:5](#). We are not told why the family had come to Jesus, they could be embarrassed by His claims and actions. Because of the crowd they are unable to reach Him. Jesus is told that they are there, His response is to point to all who were seeking to follow Him and say these are my family, the relationship with Jesus is spiritual, not physical.

v22 Jesus stills the waves.

[Matt 8:23-27](#); [Mark 4:36-41](#).

The eastern side of the sea of Galilee was largely empty of people, Jesus obviously wants to get away from the crowds for a reason, to rest and have time with His disciples.

The Sea of Galilee often has sudden changes in the weather, the lake is 680 feet below sea level and is surrounded by hills. Following the heat of the day, at the end of the day, as the air on these hill cools, it comes down these hills creating a strong wind across the water, this causes large waves to be generated. The boat is of open construction and the waves start to enter the boat.

v23 Jesus was obviously tired physically as soon after leaving the shore He was fast asleep. This storm must have been worse than normal because as the boat fills with water the fishermen disciples fear for their lives and rush to wake Jesus.

v24 Jesus response to this event was to show that His power also covers nature, the wind and waves respond to His command, "Peace, be still." Complete calm would not have naturally happened immediately, so the command calmed the waves as well.

v25 Jesus questions their faith, they still did not realize who He was, the Father God would not have allowed a storm to kill His Son, only the death on the cross was the Fathers plan.

v26-39 Demons at Gadarene.

[Matt 8 28-34](#); [Mark 5:1-17](#).

The town of Gadara was seven miles away from the shore, so this event took place at some tombs near the lake. The area was known as "the country of the Gadarenes."

v27 This man who approaches the group was so dangerous that he had been thrown out of the town and was now living amongst the tombs.

v28 The demons in the man recognize who Jesus is, the demon is afraid that the judgement of God was about to be declared for him.

v29 The people had originally kept this man chained but with his supernatural strength had broken the chains and escaped.

v30 Jesus asks "What is thy name?" The answer "Legion," means "many" but a Roman legion normally had 6000 men. As the devils asked to be sent into the herd of pigs the name probably means a very great number.

v31 The location of the "deep," is the place of destruction which has been prepared for all the evil spirits, the devils did not want to be sent there. It appears that if they inhabit a person or animal they will not be sent yet. [Rev 9:1](#); [Rev 11:7](#); [Rev 20:1,3](#).

v32 Swine or pigs were not permitted for a Jew so if these were owned by the Jews they would be against the command of God. It is possible they were owned by Gentiles for use by the Gentiles in Decapolis.

v33 This area of lake Galilee has tall, steep rock sides, once the animals start running they would easily fall over the edge, pigs cannot swim well so they would have drowned. It appears that the demonic force made the wrong request, when the animals died they lost their animal residence.

v34-36 The men looking after the herd saw what had happened and ran off to the city to tell the owners. The people of the city now come out to Jesus, they see the demonic man fully normal. On hearing the facts they were full of great fear.

v37 The people obviously thought that their pigs were more valuable than this man and requested Jesus to depart, not wanting to hear the message or the good acts Jesus could have done there.

v38,39 The healed man wanted to join Jesus, he could see that Jesus had something worth having, but Jesus instructed him to return home, tell others what had happen, tell them about the love of God. This man became a wonderful witness to the Saviour.

v41 A woman healed and the daughter of Jairus.

[Matt 9:18-26](#); [Mark 5:22-43](#).

v41 We are not told where the following events took place but in v40 we read "when Jesus had returned, the people gladly received Him," which suggests Capernaum, possibly Jairus was one of the elders involved with the centurion, [Luke 7:1-10](#).

Jairus requests help, his daughter is dying, a fast journey back to his home would have been important to Jairus, but the people crowded Jesus and slowed the passage down, then when this woman secretly approaches for healing and Jesus stops to investigate.

Luke makes it clear that this woman's problem was incurable, beyond the doctors of that day. This woman with an "haemorrhage" would be ceremonial defiled, and would be considered unclean, therefore would not be allowed to attend any synagogue and would also have had many problems at home, ([Leviticus 15:19-30](#)).

v44-46 The woman believed that all she had to do was to touch Jesus to be healed, she reached out in faith to touch just the tassel. See [Matt 9:8-26 notes](#). Jesus felt the flow of *virtue* or power out of Him. This question must have seemed strange to the disciples as the group were surrounded by the people, Jesus must have been touched many times, but not with faith of healing, Jesus could tell the difference.

v47,48 The woman had tried to be healed without any embarrassment, now on being discovered she is very afraid. She had to admit before Jesus and the crowd what had happened and why. Jesus confirms the healing and sends her away with joy.

v49,50 The delay is too much for the life of the little girl, people come to tell Jairus it is too late, what went through the mind of Jairus, was he angry with the woman's action? Jesus on hearing of this news tells Jairus to keep trusting in Him. v51-53 On arrival at the house of Jairus which was surrounded by many mourners. Jesus tells the people that she is "not dead but asleep," this remark causes total unbelief. However, Jesus knew that physical death is only a short passing event, that a person will awake from it one day. Compare [John 11:11-14](#)

Jesus now enters the house but only allows Peter, James and John, and the father and the mother of the child to enter with Him.

v54-56 Jesus calls to the child as if she is being awoken from sleep. The child must have been ill for sometime as Jesus instructs them to give her food.

v56 The request of Jesus to the parents not to tell anyone would seem a strange action seeing all the mourners would see the child was now alive. Jesus does not want the people to use the miracles to put Him in power, these miracles were to show the care and love of God for Man, all leading up to the final sign of love at the cross.

Chapter 9

v1-9 The twelve disciples sent to preach.

[Matt 10:1-42](#); [Mark 6:7-13](#).

Each disciple was chosen by Jesus so that He could train them to help Him during His time on the earth, then after His crucifixion to they were to take up His message and spread the Good News to the world.

v1-4 "Power," this means that the disciples had been given the ability, gift to heal and preach. "Authority" they had been given the right to use this power.

As part of this training He now sends them out in pairs, to preach the Kingdom of God and heal. Jesus wanted to increase their faith by making sure that they had made very little preparation for the journey. Jesus had told the disciples that they were not to beg as was normal for other religions. v4 They were not to go from house to house in search of the best place but to accept what ever was offered to them.

v5 Jesus also told them how to behave if the message was rejected. As an indication of the rejection, when the disciples left the city or town they were to shake off the dust from their shoes, this was as a sign of the peoples rejection.

v6 The message and miracles were taken into the area around Galilee by these disciples.

v7,8 As the message was spread Herod the tetrarch, the ruler of Galilee heard of this preaching and "the man Jesus." Because it was by his action that John the Baptist was beheaded he had great fear, was this John who had come back to life? Was it one of the old prophets that had risen from the dead? Perhaps Elijah, who was one of the most active of the prophets had been taken up into heaven alive and [Malachi 4:5](#) had prophesied that Elijah would return to prepare the way for the Messiah.

v9 Herod had a conscience, he knew of his evil action against John and his curiosity, his great interest in Jesus and wanted to meet Him, possibly for evil.

v10 The apostles return.

Bethsaida was a small town on the north shore of the sea of Galilee, some distance from the large cities and should have been quite and peaceful for the disciples to rest.

v11-17 Feeding of the five thousand.

[Matt 14:13-21](#); [Mark 6:30-44](#); [John 6:1-14](#).

v11 The reputation of Jesus had now spread, people wanted to hear what He had to say and see His miracles, they were prepared to travel long distances to find Him.

v12 The disciples had realized that the end of the day was approaching, the people would need food and drink from the local towns which were some distance away.

v13 On approaching Jesus with this thought He turned to the disciples and said "You feed them." The disciples must have done a quick examination of what was needed and what was available. Five loaves and two fish were all they can find.

The loaves would have been small round cake like, similar to large biscuits, the fish would have been small, pickled or dried fish.

v14,15 "Five thousand men," it was normal to ignore the women and children, they would not have been counted so we are possibly looking at a crowd of ten thousand people. Jesus knows how to organize and instructs the disciples to form groups of fifty people to help in the distribution.

v16 Looking to heaven, Jesus blesses the food and starts to distribute the bread and fish to the disciples. He provides a constant supply to the disciples for distribution to the groups.

v17 At the end, twelve baskets of food, not needed, were collected. Even more than they started out with, and all were satisfied.

The Ministry changes.

It is at this point that the ministry reaches a peak, following the feeding of the five thousand He became very popular. John 6:15 tells us that the people wanted Him to become their king, but His refusal meant a turning away of the people. They were seeking a miraculous leader, but that was not God's plan.

The question for the disciples "Who do you think I am?" Followed by the confession of Peter begins the journey towards the cross.

v18-27 Who am I?

v18 As was normal for Jesus to move into a new part of the ministry He draws Himself away to be alone for prayer. Compare [Luke 3:21](#); [Luke 5:16](#); [Luke 6:12](#); [Luke 22:1](#); [Luke 22:44](#).

v18 Jesus asked the disciples "who did the people think I am?"

v19 The Jews had various thoughts and ideas, but each showed that they only saw a man, not the Messiah. For example a "man" who had just supplied their needs in the feeding of 5000.

v20 It is at this point that the focus of the ministry changes, it now starts to enter upon Jesus Himself and not His actions and teaching.

Jesus now asks the disciples directly. "Who do you think I am?" Peter answers "The Christ" (Messiah is the same word in Greek). The disciple knew that he was someone special, someone unique, the One the Jewish nation had been looking for, but were soon to reject, unknown to the disciple.

v21 The cross was to be the reason for all further action, Jesus did not want to be seen as a leader of a revolution movement against the Roman invaders.

v22 shows what is planned for the Messiah. See [Isaiah 53](#), the prophets had already shown what the Messiah would have to suffer. The Jewish nation were not looking for this type of Messiah, they wanted a king to lead them out of bondage.

Compare the message of the early church, this was focused on this kind of "Messiah," [Acts 2:22-24](#); [Acts 13:17-34](#); [Acts 17:2,3](#); [Acts 26:22-24](#).

v23-26 shows what will happen to any who follow this Messiah. *He* was to be first, *self* was always to be second

v22,23 Christ was here to fulfil the plan of God as shown in scripture. His followers must also be expected to suffer for him. None of the disciples could see the coming cross and what it was going to cost, so some of the prophecies by Jesus must have been very confusing.

"Take up his cross daily, and follow Me." A willing act by the believer showing acceptance of the suffering as part of their faith in Jesus. "Follow" as used in this passage indicates that it is a continual, ceaseless, forever action.

v24 Jesus demands that a believers whole life is consecrated, made sacred for His cause, whatever happens to a believer, it must be all for His sake.

v25 What does a person gain if they, for a short time, gain the whole world but spending eternity in punishment.

v26 Jesus said that if you are embarrassed with following me, then how much more will I be embarrassed with you when we arrive in the presence of God.

v27 These words seem to indicate that the return of Christ will be within the lifetime of the disciples, but He did not come. Jesus could be referring to the appearance of the Church after His death and resurrection which will finally be called to heaven as His Bride. Or perhaps He was talking about the Transfiguration, soon to happen, at which some disciples would be present.

v28-36 The Transfiguration.

[Matt 17:1-8](#); [Mark 9:2-8](#).

The disciples had only seen Jesus as a Man with special powers and teaching, a few days later three of the disciples were to see Him in His heavenly glory.

He takes Peter James and John away, why He chose these three we are not told. He takes them up into a high mountain for a time of prayer. "High mountain," traditionally thought to be Mount Tabor or more likely Mount Hermon which is near Caesarea Philippi.

Following the climb the disciples are tired and admit to falling asleep but were awoken by the events going on.

Meanwhile Jesus is in prayer and as He prayed He reveals His true glory, His body and clothes all become incandescent, glowing bright like a light, the glory and glow of God. He is joined by two men, Moses and Elijah.

v30 The two men left the world under unusual circumstances, Moses had died and buried by the direct hand of God [Deuteronomy 34:1-11](#), Elijah had been removed from the earth by a whirlwind, [2 Kings 2:1-12](#). These two men represent the Law and the Prophets, witnesses to the work of Jesus but still subordinate, lower in position to Jesus.

v31 They were discussing the very important coming work of Jesus on the cross. The word translated *decease* has the meaning of withdrawing from one area and beginning another life, and exit rather than a finish.

v32,33 The disciples were having trouble keeping awake as it was late at night. Peter wanted to continue the experience and suggests they build three *tabernacles* or huts as temporary shelters.

v34-36 A cloud, not a rain cloud but a cloud of glory showing the presence of God covers them, see [Exodus 13:21,22](#); [Number 9:15](#). A voice from the cloud repeats His approval of His Son. Then all became normal. None present told of these events until after the death and resurrection.

v37-43 The powerless disciples.

[Matt 17:14-21](#); [Mark 9:14-29](#).

The next day the group join the rest of the disciples, after the glory of the Transfiguration, Jesus is met by the humiliation of the loss of faith of the disciples.

The disciples had been approached by a man with demonic infected son, he asked them to heal the child but they could not.

Jesus is disappointed that without His physical presence the disciples faith had failed. He knew that His presence on earth was soon to end and they would only have His spiritual presence.

The disciples had already been given the power, [Matt 10:1ff](#). They did not have any doubts as to who Jesus was but still did not have the faith in the authority that Jesus had given them, they lacked faith.

v41 Jesus is now talking to the disciples, "This group of people alive today are faithless, how long shall I be with you and suffer you?" Despite all the previous experience in the ministry, they were still powerless.

Jesus heals the child and returns him to his father. This event causes great wonderment by the people, but Jesus has further words for His disciples.

v44,45 Jesus again tells of His coming death.

[Matt 17:22,23](#); [Mark 9:31-32](#).

v44,45 Jesus tells the disciples that they must grasp the fact that it was ordained by God for Him to die. But the whole idea was not even considered by the disciples, they did not understand or ask for an explanation of what Jesus was prophesying.

v46-48 The child.

[Matt 18:1-5](#); [Mark 9:33-37](#).

v46 "Which of them should be greatest." They were still thinking as men, they could not see the coming suffering and the plan of God for the salvation of Man. The disciples still had not understood the words of Jesus a few days earlier [Luke 9:22-26](#).

v47,48 Jesus knew their thoughts and takes a child which He used to show humility. The child had not reached any place of importance in the world, this Jesus said was an example of the "least among you."

v49,50 The disciples now show how human their attitude was, they were bigots, people who could not accept that others were able to do the work, to take the message. They wanted to stop this man's work. Jesus, who knows the heart of a person was able to say "he that is not against us, is for us." The person's heart and reason for action is more important than being part of the group.

The path to the Cross.

The following chapters of Luke's record are mainly unique to him, many of the events and parables are only recorded by Luke. They seem to just be a collection of stories with no order of time.

Leaving Galilee for the final time.

v51 God's plan now takes the next step, the whole aim from now on was for Jesus to go to Jerusalem and be crucified on the Cross. "Time had come that He should be received up," Jesus has chosen the task which would involve humiliation, [Heb 12:2](#).

v52-56 Samaritans were part Jew part Gentile, descendants of the people that had been allowed into the country after the fall of the northern kingdom in 721 B.C. Because they were of mixed blood the Jews hated them, normally anyone going to Jerusalem would avoid going through Samaria.

v54 Because Jesus was not prepared to stay in the area of Samaria healing and teaching as He had done in Galilee, the people would not receive Him. On seeing this attitude James and John want Jesus to punish the people, they want revenge. Jesus tells James and John off for their attitude, "The Son of Man came to save people, not destroy them" was the whole aim of the ministry of Jesus.

Little did these two disciples know of the future rejection of Jesus by the Jews.

v57-62 More tests for becoming a disciple.

[Matt 8:18-22](#).

Luke records a number of people who approached Jesus about becoming a follower. The first man said he will go anywhere, Jesus reminds the man that the Lord of the earth has less than the animals on the earth that He can call His own.

v59,60 Another man wants to "first bury his father," this did not necessarily mean that the man's father had just died but that he had the responsibility to look after his father until he died, then he would follow Jesus.

Jesus replies that those who are spiritually dead should care for each other, those who are spiritually alive to Jesus should follow Him and preach now.

v61,62 The third man wants first to look back at friends and relatives, making sure they will support the action. The farmer, said Jesus, always looks to the front as he ploughs the field, if he keeps looking back he will never plough a straight, proper, furrow in the soil. What has happened cannot be changed, the believer must be always looking to Jesus.

Chapter 10

The Seventy sent out.

This event is only recorded by Luke. Jesus must have quite a large following at this time if He could send out seventy men to preach in the cities of Galilee and Judea.

Jesus had now planned for His future to be in Jerusalem, [Luke 9:51-54](#), Jesus was now expecting to leave the area permanently so this would be the final message from Him. Jesus sends the people out as in the previous mission, in pairs, [Mark 6:7](#). The words "whither He Himself would come." indicates that the Seventy people were preparing the people for His last message and appeal.

v2 Jesus often used this when He was speaking of the gathering of believers [John 4:35,36](#); [Matt 13:30,39](#).

v4 The mission was to be only short in duration, and it was urgent, the men were not to carry unnecessary luggage. They were even instructed not to salute or greet anyone, this was not being unfriendly but the eastern greeting was often so long that Jesus considered it a great waste of time in the ceremony.

v5-8 The messengers were not to wander about looking for accommodation when they entered a city, messengers not beggars, they were to accept the first invitation received but first check if they were welcome, accepting what ever was offered to them.

v9 "Heal the sick," Jesus had given them the power to heal as an addition to the message, there is no record that these seventy were able to keep the power on completion of the ministry.

Judgement on the cities

[Matt 11:20-24](#).

v10-15 If you and the message is rejected by the city or people then give them the warning that it will be better at the judgement for Sodom, a city of Abraham's time which was so vile and evil that God destroyed it, [Genesis 19:1-24](#).

Jesus issues a special warnings to Chorazin and Bethsaida, He said that if the evil Phoenician cities of Tyre and Sidon had seen the miracles and heard the message they would have repented, showing their repentance by wearing sackcloth. Instead Jesus warns that they could be heading for Hell by rejecting His message.

v17 The seventy return and report that their mission had been successful. The twelve disciples were unable to heal a boy, [Luke 9:40](#) but these messengers reported that the demons *fled* at the mention of the Name of Jesus.

v18-20 Jesus is saying that the power of Satan had been broken, and the success of the seventy confirms this, though the final power was not broken until the death of Jesus on the cross. The seventy had been given power and authority over danger and Satan. Serpents and scorpions are symbolic of spiritual wickedness, [Deut 8:15](#); [Psalm 91:13](#). Jesus then reminds them that just being able to heal and have power over demons does not mean that their name is written in the Book of Life, [Matt 7:22,23](#), this fact is far more important.

v21-24 Jesus now rejoices and thanks God the Father for His revealing of the Fathers plans and powers to those who did not have a trained and educated mind but to the ordinary man. The final source of revelation was to be through Jesus Himself, showing

the close bond and relationship between the Father and Son. We see the Father through the Son, many men in the past would have been very pleased to be in the position of the disciples, to see and hear the Son of God.

v25ff **Disciple characteristics**

v25 This event is not the same as recorded in [Mark 12:28-31](#). The Jewish lawyer would have been an expert in religious teachings of the Law of Moses not the laws of the courts. This man is out to test the teachings of Jesus, he was asking a trick question, "Eternal life, how does a person qualify for this?"

v26 Jesus asks the lawyer what was written in the law? This implies, indicates, suggests that the answer was already in the Old Testament. The lawyer replies with quotes from [Deuteronomy 6:5](#); [Leviticus 19:18](#), the same verses given by Jesus in [Mark 12:28-31](#). "Heart," the inner life of a person, "Soul," a persons personality, "Strength," physical abilities, "Mind," the persons being able to think, examine.

v29 The lawyer realizes that he had not obeyed the law he had thought that he knew so much about, in an attempt to prove he is right he attempts to starts a discussion on who is his neighbour? A strict Jew would not admit that a non Jew could be his neighbour, the parable Jesus used to show who was a neighbour would therefore hit hard at the belief of the lawyer.

v30-37 **The Good Samaritan.**

The journey *down* from Jerusalem to Jericho was literally true as Jerusalem is 2,600 feet above sea level while Jericho is nearly 1,300 below sea level. The road is perfect for the robbers to hide and escape.

The first person to pass the injured man was a priest, a religious man who served God in the temple. Then a Levite who also would serve in the temple. Neither approached the man, possible wanting to get clear of the area incase the robbers were still there, but they may have thought he was dead and so would defile himself from temple duties by touching a corpse.

Then a Samaritan appears.

Samaritans were a mixed race, decedents of the Jews left during the exile which continued to worship as Jews but on Mount Gerizim instead of Jerusalem, even had their own priesthood. Unfortunately they also married the Gentile nations which entered the area and were therefore of mixed race. A normal Jew considered themselves pure and would have nothing to do with the Samaritans.

By approaching the injured man the Samaritan was exposing himself to danger, the robbers may have been hidden, waiting for this to happen. By this action Jesus was pointing out the love this man had for another person, as the Law commanded.

v35 The *two pence* he pays the inn keeper would be about two days wages at the time, a considerable sum of money for the Samaritan to pay for a stranger.

v36 "Which was the neighbour?" asked Jesus of the lawyer. The lawyer could not even mention the name *Samaritan*, just admit that it was not the religious people.

v38-42 **Mary and Martha.**

v38,39 [John 12:1](#) tells us that the village is Bethany, about two hours walk from Jerusalem on the Jericho road. Jesus appears to have often visited this village.

Martha appears to have been the older sister, who would be responsible for the running

of the home. Mary, the younger, seems to have often sat and listened to the teaching of Jesus, this action upset Martha who was so busy caring for the needs of their guests. v41,42 "Martha, Martha," Jesus wants to make an unusual statement to Martha, "one thing is needful," Martha was thinking that there were "many things" that were important for the Lord and guests and was too busy working, Jesus told Martha that her presence was more important to Him than her cooking and care.

Chapter 11

Prayer.

[Matt 6:9-13.](#)

This situation is recorded by Matthew and Luke, neither record when the event happened, through Matthew included it as part of the Sermon on the Mount, whether these were two separate occasions we are not told but there is some indication that they were. Note that the original words used by Jesus would have been in Aramaic but by the time Matthew and Luke wrote their Gospels the prayer would have been in use by Jew and Gentile believers.

The disciples asked Jesus to teach them how to pray, It is obvious that the following prayer should be used as a model and pattern for all time, He is teaching what sort of prayer would be acceptable to God. In the Matthew version the record includes warnings about "vain repetitions" (repeating the same words) or pray in a hypocritical manner (like an actor with no meaning). However, the record in Luke comes as a question from a disciple who has just seen Jesus praying, and He starts with the words "When ye pray, say:" indicating that on this occasion this is not just an example prayer. The version recorded by Luke is shorter than that of Matthew but the contents are basically the same. Jesus did not mean it to be said in a parrot-like fashion, formally or mechanically without meaning from the heart. Note that He also said "you pray," This prayer could not have ever been prayed by Jesus, He would have referred to "My Father," not "Our Father", neither would He pray for forgiveness, Jesus was the perfect sinless Son of God, who became sin for Mankind in His sacrifice, but never sinned.

v2 "Our Father," Jesus used a child's word for father, also used in [Rom 8:15](#). It would have been used as part of the family circle, a sign of family love and affection. It also gives an indication in the correct attitude as we approach the Father in prayer.

"hallowed be Thy name," the first part of the prayer is to have and give honour and reverence to God, we must have the correct attitude, we are talking to a divine, almighty, omnipotent (all powerful), omniscience (knows all things), pure and holy God. We must honour, worship and acknowledge His holiness.

"Thy Kingdom come." We must be willing to submit to the complete rule of God in all matters. It is interesting to note that Jesus told us to pray for the coming of God's kingdom, it obviously was not present, but also it is a request for His divine rule to become part of the worshippers life. See [1 Cor 15:20-28](#).

"Thy will be done, as in Heaven, so on earth." The will of God in heaven is accepted by the angelic beings without question or objection, the prayer is asking for the same obedience by the worshiper.

The prayer has been concerned with the glory of God, now the prayer requests concern

the believer.

v3 "Give us day by day our daily bread." The Greek words used by Luke indicates *to keep giving us our daily needs*.

v4 "forgive us our sins," is a confession, admitting we have sinned, and a request for forgiveness. We are admitting to being sinners who need the love and divine grace of God.

"For we also forgive every one that is indebted to us." We can receive forgiveness only through the grace of God, but we are only able to request for forgiveness if we are free from any anger or revenge for others treatment of us, we are free from hypocrisy and false attitude to others, only when we have forgiven others can we ask forgiveness through the grace of God.

"Lead us not into temptation, but deliver us from evil." A sincere prayer not to sin again after forgiveness, a better way of saying this is "Do not lead us to be tested," God never tempts a believer or non believer to do evil, [James 1:13](#).

v5-10 The story of the demanding friend.

This story told by Jesus is to show that there will always be an answer to prayer, Jesus has compared a prayer to God on the same level as a request to a friend, the prayer is as to a friend.

"Midnight," In New Testament times it was very rare for normal people to be out at midnight, it would have been very dangerous to travel at this time due to the risk of robbers etc.

"An old friend of mine, who is on a long journey, has just arrived here." Any one who had been travelling all day and now arrives at this late hour would have been very tired and hungry. Jewish hospitality insisted that this person was cared for.

v7 The homes found at that time would not have had separate bedrooms, the father would have locked the door and beds/mats unrolled onto the floor of the house, for the family. Often the father and mother would have had to climb over the children to open the door, hence the words "Trouble me not; the door is now shut and my children are with me in bed, and I cannot rise and give to thee."

v8 The continual knocking on the door would cause the householder more problems by disturbing the family, he would therefore get up to supply the needs of the friend. If a human friend will respond to a demanding friend, how much will God respond, without demand from the person. Note, there may be a delay in the response, be prepared to wait. Compare [Luke 18:1-8](#).

v9 Jesus tells the believers to "ask" for what you need, "seek" for what you cannot understand or know about. "Knock" so that any problems can be located and removed.

v10 Jesus promised a complete answer, with no rejection.

v11-13 By comparing the behaviour of a human father, Jesus shows that God is a father who will give His gifts not because a person keeps asking but because He loves His creation, His children. A human father will not give anything evil but will show and act with love, how much more will God respond with love?

v14-23 Opposition to Jesus.

[Matt 12:22-37](#).

v14,15 Jesus heals a man who was dumb and controlled by a demon, Jesus removes the demon and restored the ability of the dumb man to speak. This caused the people

to wonder as to who this man was. But without thinking the Pharisees accused Jesus that His power must come from the Devil.

The name *Beelzebub* is a name used for Satan, it means "head or master of the house." In [2 Kings 1:1-4](#) the god of Ekron had the name of *Beelzebub*, "the lord of the flies," one of the Philistine gods, this appears to have been changed to *Beelzebub*.

v16 Others demanded a sign from heaven when they had just been witnesses of one.

v17-19 Jesus points out the foolishness of their statements, If He did these by the power of Satan then Satan would be destroying and fighting himself. He also asked them by whose power they claimed to cast out demons.

v20 By not accepting that Jesus was come with the power of God the Pharisees were joining the side of Satan.

v21,22 Jesus is talking about Satan when He talks of a strong man, this man keeps control of his possessions until a far stronger comes, Jesus is showing His greater power by releasing men from the power of Satan.

v23 "He that is not with Me, is against Me;" The man is deliberately against Jesus, if you are not helping bring souls to God, then you must be sending them away.

v24-26 This miracle is an example of spiritual truth, when evil is removed then a gap or vacuum is left which must be filled with good things, these good things must have greater power or else the space will be filled again by evil and the situation will be worse than before. Only with the power of Jesus can we conquer Satan.

v27,28 By calling for a blessing on the mother of Jesus this woman is saying how wonderful Jesus was. Jesus responded by saying He desires acceptance and obedience to His teaching, not compliments.

v29-32 The sign of Jonah.

[Matt 12:39-42.](#)

Jonah had been given a task to take a warning message from God to evil Ninevites, he chose to run away and suffered the judgement of God, being swallowed by a large fish. The return of Jonah from death was an example of the coming Resurrection of Christ. This event was to be the sign that the Jews were asking for.

v31 The Queen of the South was the ruler of Sheba, a country to the South near Arabia. To make this long journey from this place to meet Solomon showed how eager she was, "she came from the utmost parts of the earth." [1 Kings 10:1-10.](#)

Solomon had been given a special wisdom by God, now there was a greater than Solomon. So why were the people wanting to listen?

v32 The message Jonah took to Nineveh made the people repent [Jonah 3:5-9](#); [Jonah 4:11](#), a greater messenger than Jonah was now here, Jesus, no one accepted Him. The queen and the people of Nineveh will judge this evil generation of Jews for their rejection.

v33-38 The lighted candle.

[Matt 5:15,16](#); [Mark 4:21,22](#)

No one who has a light puts it in a place which no one can see or use, they put the light where it lights as much as possible, on a candlestick. This verse is an encouragement not to hide the light of God.

The eye is the way light information from the world enters the mind of a person, if the eye is damaged in some way the information may not be correct, even a complete fail-

ure if the persons eye is blind. Jesus is saying that a believer must make sure that the "light," the information, they are accepting is the true light from God.

v36 This verse suggests that a person full of the true light will shine on others. Because of the situation that Jesus was in, when He was making this statement, it is possible that He was also referring to Israel, they had been given the "light" by God but hidden it, or the light from Jesus was being rejected. These few verses are a warning against spiritual blindness to the truth.

v37-44 The Pharisees hypocrisy, faking.

In the gospel by Luke Jesus is more than once recorded as visiting the home of a Pharisee, [Luke 7:36](#); [Luke 14:1](#). Jesus often seems to deliberately act to cause a discussion. As He sits for the meal He does not wash His hands as was the normal action by the Pharisee, this action was not to do with hygiene but the removal of sinful defilement, make dirty by contact with Gentiles and other sinners See Mark 7:1-5.

Jesus shows how much He is against their attitude and teaching, they were busy cleaning the outside of their bodies when the inner thoughts and attitude were full of dirty and sinful desires, they are like a man who washes the outside of a vessel, cup or plate and ignore the dirt inside. God made both the inside and outside of a person and expects both to be kept clean.

v41 If a Pharisee was prepared to help the poor, not self centered, then the heart would be more in tune with God.

v42 Jesus now gives further examples of the Pharisees failing, with warnings. They are so much concerned with the smallest religious detail, even tithing the herbs they had grown, yet failed to have any love for God and others.

v43 The front seats in the synagogues were usually kept for the important visitors or members of the synagogue, they liked to always take these seats and be recognized, respected and greeted in the market place.

v44 If a Jew had contact with a grave or dead person they were considered defiled, made dirty. This included a person stepping on a grave without realizing it was there was against the Law. It was a common practice to paint graves white so that they are very visible, Jesus was saying that the Pharisees were like hidden graves and making others dirty when they came into contact with them, breaking the Law by their attitude and teaching.

v45-54 Lawyers are included.

These lawyers would be experts in interpretation of religious scripture, not necessarily the laws of the country.

These men were so concerned with how to interpret the law, loaded the people back with rules and regulations, this load is so much you are overloading and breaking their back, yet never interested in helping.

v47-50 The previous generations of prophets and messengers, which were sent by God, your fathers preferred to disobey them or even been prepared to kill them instead of listen and obey. But now you are building monuments which are making your fathers more important and heroes because it is easier to build them up than obey the message. God will require judgement of this generation because of your attitude and your behaviour, starting at Abel right through to Zechariah.

Lawyers, you have the knowledge, you are experts in the Law and are able to explain what is meant, yet all you do is prevent people understanding and obeying God. The religious leaders were now out to trick Jesus at every opportunity and so accuse Him in some way.

Chapter 12

Evil of the Pharisees.

Compare [Mark 8:13-21](#).

Jesus is speaking to the disciples but because of the size of the crowd many others would have heard these words.

Jesus issues a warning against the Pharisees.

Jesus now issues warnings against the effect of people rejecting His message, beware of any Jew who chose to ignore Him, the resultant judgement by God on the nation in the near future and on the future Day of Judgement.

Leaven was a mixture of fine flour and a microscopic single-celled plant called yeast today, it had the ability to change any sugar present into alcohol and a gas, it grows and multiplies, spreading through the material. Leaven was used in bread making to make it rise, a small amount was mixed with the bread dough, left in a warm area which allowed the yeast to operate. Use of leaven during Passover was not permitted to remind the Jews of their hurried departure from Egypt, not having time to even prepare bread.

Leaven is often used to show how evil operates, starting out small and spreading through the heart and life of the person.

v1-3 Jesus is warning of the evil teaching and behaviour of the Pharisees spreading through the nation, it was all play acting, hypocrisy. All the secret hidden actions will one day be revealed.

Closets were small inner room or store-room of an Eastern house, only the master of the house or special people would have had access to the room. Any words spoken in that room would not normally be heard by anyone else. Against this, all would be able to hear if the words were shouted from the roof of the house, a public announcement.

v4,5 Jesus told them not to fear, just respect those who could kill the physical body, it was the destruction of the heart and mind of a person that was the danger. Though Satan could help a person become evil, it was God who ultimately controlled the result of a person's action, it is Him we should fear.

Hell, or as translated from the Hebrew *Gehenna*, the rubbish pit on the southwest of old Jerusalem. Fires were kept continually burning there to destroy the rubbish. A picture of the fate of the lost soul.

v6 See [Matt 10:29](#) where Jesus quoted the value of sparrows, they were so cheap that an extra one was thrown in for nothing if you bought four, yet God cared and is concerned for each one.

v7 Each one of us is far more valuable, even each hair on your head is known about by God. This fact should make us full of love for God.

v8 Jesus is encouraging His followers to show the world who they love, it would bring great joy to Him. Jesus would be very pleased to witness in heaven that you are His.

v9 Jesus is disowning the person, refusing to have anything to do with the person, He has the authority to accept or reject anyone before God.

v10 A very serious warning, slander, saying untruth, harmful words, lies against or about the Holy Spirit will not be forgiven, for example, attributing the power of Jesus to Satan, [Luke 11:17-20](#); [Acts 5:1-11](#). This action can only cause a complete separation from the Holy power, God's messenger to men, who has the power to change a persons life. This is the power used by believers to reveal God to them.

v11,12 Let God control the situation when being persecuted.

v13-34 Material Possessions.

v13-15 The people would often consider and respect Jesus as a Rabbi, a teacher or master, expecting Him to have the answer to their problem.

The man approaches Jesus to sort out his family arguments of an inheritance, the man was only interested in financial gain, not what was justice, the man did not ask Jesus to examine the facts of the case. Jesus refuses to make a decision, to make a judgement for this man's personal gain. Jesus would have been able to read the mind of the man, the desire to have more may have been his motive for approaching Jesus. The Lord reminds the crowd that material possessions are not the answer to life.

v16 The rich fool.

As an example of Jesus now tells a story about a very successful farmer, he has a very large harvest and has to consider what to do. He could have given away the excess to help others, but decides instead to build bigger stores to keep it for himself for his future life on earth, he was ready to retire from work.

v20 "This night you soul shall be required of you." The man had not considered that he was to be called into the presence of God that night, all his riches would not be of help or benefit to him.

v21-24 Jesus is telling to make sure all "wealth" and treasures should be for heavenly use, all "investment" should be aimed at our future heavenly life.

In this statement Jesus is not encouraging us to take no care of our body, He is saying that food and clothing should not become the main desire and aim in life. What a person *is*, is more important than what they *have*. We need to look at the animal world, they do not sow , reap, store their food, but God supplies enough for them to live. We are far more important to God than the birds.

v25,26 The rich man's problem was not his height, but how long he had to enjoy his riches. Though Jesus was asking if any of us could make ourselves grow by eighteen inches (a Cubit), He was also saying that none of us has any real power over our physical life, height or duration.

v27 Lilies or anemones were found everywhere in Galilee, they were usually red or purple, royal colours. "Solomon in all his glory," is referring to what Solomon would look like dressed in all his court costumes and jewels, and he does not appear as splendid as these wild flowers.

v28,29 The fields of grass, which have very short life and only ends up in the fire, are also looked after by God, remember, He has much more concern for a each one of us who has an eternal future.

v30-34 The world is only looking for material possessions, but Jesus said our Father in heaven knows what material needs we require, so if we concentrate on serving God,

He will supply all our needs, Jesus has told the believers what is the priority in their life, God first, lay up our treasures in heaven, that is where your heart and desires will be, then put yourself last.

v35 The Eastern dress was long and flowing, therefore if the person needed to be able to run or do hard physical work the loose clothes had to be tucked or inserted into a belt around the waist.

The only way to light a lamp was from another lamp or fire, matches and lighters were not available, if a light goes out it could be hard to relight.

v36-38 In an Eastern wedding, the bridegroom, after a supper meal with his friends, would go with the friends to the house of his bride, to claim her. This would take place anytime late at night, the servants of the bridegroom and bride would need to be ready with lights and waiting, dressed ready for work. This wedding was very symbolic of the return of the Lord for His Bride the Church, we must be ready what ever time He comes.

v39,41 The change from saying it will be like *bridegroom* to *thief* gives special importance on the unexpected time of appearance of the bridegroom. The believer must be ready and watching for the return of the Lord. [1 Thess 5:1-4](#).

The parable was used by Jesus to give information and teaching by the use of illustrations, a story or example which helps explain the teaching. It was easier to remember a story, and often easier to understand the teaching and draw out the religious truth.

Peter asks Jesus who the parable was for, the disciples or the crowd? To answer the question Jesus used another parable.

v43 A servant was often a slave who had been put in charge of the possessions of the owner or household master. The master is apparently away and the servant left in charge. Jesus goes on to say that when the master returned he finds the servant looking after his possessions as well as possible, then he will reward the servant. However, if the master is delayed in returning and the servant does not do his job properly, treating the workers under his control badly, then he must expect the master to be very angry on his return.

This parable reminds us that believers can question the belief of the return of Jesus, have doubts that He will return, and live a life as if he will not return.

v46-48 The Roman masters had the power of life and death over their slaves, for a slave to fail to look after or misuse the masters possessions could result in punishment by death for the slave. The Lord Jesus also has the power to reward or punish His servants, the believers. The words used by Jesus suggest various levels of punishment,v48. We must be ready for His return.

v49-53 Jesus is saying that His mission would create divisions and problems, "I am come to send fire on the earth," He knew that His death on the cross would cause many arguments, family splits, each person would have to make a decision, for or against Him. The real reason for His presents on earth was for Him to die on the cross, "I have a baptism to be baptized with," but until that event His power was restricted.

See [Mark 10:38](#); [John 12:32](#).

v54-59 Jesus turns to the crowd and said "each of you can look at the sky, and tell if it is about to rain, or tell if the wind will bring heat or cold, yet you do not see the warnings of His coming, or the effect and result of this event."

He continues, "to understand these signs you do not have to be clever, use your sense to see the signs just as you would if you were about to take someone to court, it would be far more sensible instead to sorting out the problem before it came before the magistrate, for then the decision is left to the court and the judge. The judge might send you to prison and make you pay very dearly. It would have been better to have thought clearly and made a sensible decision earlier."

Chapter 13

The first few verses of this chapter are asking the question "are disasters the result of sin." It was a common belief in the Jewish nation that it was, [John 9:1,2](#). Even today when we have disasters like earthquakes or storms etc. we ask "where was God?"

v1 We are not given details of what the people were referring to but it was probably a group of fanatical nationalists from Galilee who had made a demonstration in Jerusalem during a feast time. Pilate, has sent in soldiers which resulted in a battle in the temple area.

v2 Jesus asks the people if they thought that these Galileans were more sinful than other Galileans because they suffered? Were they being punished because of their actions?

v3 "No" Jesus replies, "unless all people repent they will all suffer the same punishment."

v3,4 As a result of this question Jesus points out another disaster, the collapse of a tower in Siloam, eighteen people died. "Do you think these eighteen were more sinful than you from Jerusalem?"

v5 Jesus repeats His previous statement, "unless all people repent they will all suffer the same punishment."

This event reminds us that suffering is not always as a direct result of sinful acts. [John 9:1,2](#). All have sinned and will be punished, [Rom 3:9-18](#); [Rom 6:23](#).

Sometimes God will judge a sinful action, [Acts 5:1-11](#).

We must also realize that God can act in a way which some may say was punishment but was all part of God's plan, [Acts 7:54-60](#). As a result of the death of Stephen the Christians who had stayed in Jerusalem were forced to leave for safety and take the message out into the world, which was as God had planned.

Of course all suffering is the indirect result of sin, When Adam and Eve disobeyed God all Mankind and the world now suffered as a result of our sinful nature, but because of the death of Jesus on the cross there is now a way out, [Rom 8:1ff](#).

Chapter 14

v1 Jesus received an invitation to have a meal with one of the chief Pharisees on the Sabbath day, was this real friendship or as Luke records "they watched Him." Had they pretended to be social yet all they wanted was to catch Jesus out. They obviously still had not understood the powers and abilities of Jesus, He could read their hearts and minds.

v2 The presence of this sick man may not have been planned, perhaps he had come in the hope of healing. Dropsy is the swelling of the body due to excessive liquid (water)

in the body tissues, not a disease in itself but a sign of a more serious problem in the major organs. A condition very obvious to all present.

v3,4 Jesus reverses the roll, he challenges the religious leaders present with a question, "Is it permitted to heal on the Sabbath day?" See [Luke 6:9](#). They do not know how to answer, if they say healing on the Sabbath was wrong it would show how wrong their teaching was, if they said it was OK then they could not object to His action. Jesus heals the man.

v5,6 Jesus now uses the same question challenge as He has used before, [Luke 6:9](#); [Luke 13:15](#). Which of you would not save an animal on the Sabbath? Again they could not answer.

Jesus now uses examples to show the behaviour of those present, the third as a response to a comment.

v7-11 The wedding feast

Behaviour of the Religious leaders at any social gathering was always to go for the highest position at the table, "they chose out the chief places," Social position was important to the Jewish society, the position of honour or place meant much to them.

Jesus tells them to accept a position free at the table, not try to get to the chief places, to start with they may have been reserved for someone else. Take the lower place and let the master invite you to the place he wants you to have.

Jesus used the situation to remind that with God humility is the way to receive the real reward from Him.

v12-14 Jesus now turns to the host of His meal that day. When you have a feast like this, do not invite your relatives or rich friends, a selfish practice, for these are the people who will return the invitation. Instead invite those who are poor or ill, this will bring reward as these people cannot repay you for your kindness, use your wealth to help others.

v14 The words used indicate the double resurrection, one for the believers, one for those who had rejected salvation through Jesus.

v15 The man is saying "it will be wonderful to have dinner in the kingdom of heaven." But this remark allows Jesus to show who will be invited to this feast in heaven. God demands true faith, not a religious, casual attitude.

v16-24 A great supper

This parable would be of great interest to those present, it was the same kind of life they lived.

It was the custom to send out invitations a few days or weeks before a feast, then as per custom there was a personal invitation on the day, in this story the servant is sent out to those previously invited. The people invited now find reasons for not coming, an insult under Jewish custom.

v18 "I must see the land I have just bought." A foolish excuse as no one would buy ground without first seeing it. Another buys animals without first checking their health etc. If you bought oxen without first testing it would be very foolish, they could be useless and so worthless. As the men had already made their purchases then it would not have made to much of a problem to delay another day and go to the feast.

v20 "I have married a wife," this man thought it was a good reason for not coming. It is obvious that none of the guests wanted to come to the feast. Their attitude made

the master very angry at this direct insult.

v23 The feast was ready, there was no time to spare so the servants were sent out into the streets to bring in the beggars, the poor and the ill into the feast.

v22 "Yet there is room." Beggars and poor would have been everywhere so there should not have been a problem in getting a large group.

v23 Eastern custom was that the eating cannot start until all the seats taken, so the master sends his servants out to invite strangers outside of the city to come.

v24 The master, having been so insulted, refuses to have anything else to do with the initial people invited, those who refused to come were rejected forever.

Jesus is indicating that the chosen tribe of Jews would reject His invitation to accept Him as the Messiah, this would result in His invitation to others of the world.

A committed disciple.

v25,26 Salvation is free, but to be a disciple is costly to a believer.

Jesus is at the peak of His ministry, He is followed by large crowds. At this point instead of encouraging more to follow Him, Jesus points out what it will cost - there is no hidden "small print" as He lists the cost.

v26 Personal relationships must come second. Jesus is not saying we cannot have love for the family He is telling us we must put them second to Him if we want to be a true follower.

Even "self" must take second place, Jesus has to be first.

v27 The cross was considered a mark of shame in the time of Jesus, we must be willing to be "crucified" with Him. To be crucified does not mean we must hang ourselves on a cross, that's physically impossible, but when a person is crucified he can only see one future, he cannot go back to an old life or have any future plans for himself.

v28-30 The Jews built towers in the middle of their vineyards to protect them, to ensure a good harvest. An half built tower would not be of much use.

Many people and churches "build towers" but they are not completed.

v31-32 A king does not normally make war unless he knows that there is a good chance of winning. Similarly a disciple must expect to be at war with the world, we are out numbered but we have God the Father on our side so will finally win. [Rom 8:32-39](#).

v32 A Christian must not be willing to "negotiate" or come to terms with the world to get a more comfortable passage.

v33 A disciple must be willing to hand everything over to Jesus. Many believers often have parts of their life which they want to keep from the Lord. It costs to be a disciple.

v34-35 Salt is used to preserve, the world needs to be preserved from the attacks of evil by the "salt" of Christ, unfortunately, the "salt" of the believer can become dirty, polluted, and not work. Today's church is often only "salting" itself and not the world. What kind of 'disciple' are you?

Chapter 15

This chapter shows just how much the religious leaders hated the life and teaching of Jesus. If Jesus was a true Rabbi He should only be teaching the good people in the synagogue. Jesus tells three parables in this chapter to show to these leaders the mind

of God to the lost sinners. The first two are to show the feelings the religious leaders should have had for the lost and them receiving salvation. The third shows the love and mind of God for His lost children.

The Publicans were the tax collectors for the Roman or for the customs of the country. This system was very open to mis-use by the Tax collectors, often demanding more than required and keeping the extra for themselves. The strict Jew would be very much against these people, they were considered *unclean* by the religious leaders.

The title "sinners" was used by the religious leaders and was applied to the general people of the street because they had a poor knowledge of the Law, [John 7:49](#).

The Pharisees could not understand why Jesus wanted to have dealings with these people, "This man receives sinners and eats with them."

The following three parables were especially spoken to this audience.

v3-7 The Lost Sheep.

[Matt 18:12-14](#).

It was normal for the shepherd to count the number of sheep into the sheepfold at the end of each day to make sure none had wandered off. If one was missing then the shepherd would naturally go and look for it straight away.

v5,6 "Laying the sheep on his shoulders," The sheep may be injured or needed to be carried as they were lost and did not know the way back to the sheepfold. On return to home, because each sheep was so valuable, the shepherd rejoiced with his neighbour's, just as God and heaven would rejoice when a sinner is returned to God.

v7 Jesus now compares the sheep to people, He said that heaven, like the neighbour's will rejoice as each lost sinner is returned back to the heavenly fold. Jesus then said that the rest of the sheep are like the "just persons who needed no repentance," the Pharisees, who felt they were far better than publicans and sinners.

v8-10 The lost coin.

Turning now to the woman's life. "Having ten pieces of silver," she finds that she has lost one. These coins were very valuable, possibly her life savings covering many years, they could have been part of a marriage dowry payment. The woman now searches diligently, with great care. She "lights a candle," this would have been necessary as most Eastern houses would not have had windows. Often the Eastern house floors would be made of mud, it was therefore possible for the coin to be lost in the dirt, so she cleans and brushes out all the dirt. Again she calls in her neighbour's to a party of joy when the coin is found.

v10 Again the heavenly beings will have great joy over any sinner who turns back to God.

v11-32 The Prodigal Son.

A better title for this story would be the *Two Lost Sons*.

The heir would normally get his share of the estate when the father died, but under Jewish custom it was possible for the an heir to claim his share during his father's life time. See [Deuteronomy 21:17](#). The eldest son would normally receive a double share and any others an equal share. If there were no sons then the inheritance would pass to any daughters. If no daughters then the fathers brothers and so on until next of kin.

[Numbers 27:8-11](#). The youngest son just could not wait, wanted his share that day.

The younger son is given his share of the fathers estate, then goes off to a country some distance away. The young people in the time of Jesus often went to live in Rome or Antioch because of the carefree life available. The world is very attractive to people, but has nothing to give but sadness in the end.

The young man has been spending his money and finds that it only lasts so long, the young man soon runs out of money and the so called *friends* he had found. When a widespread famine hits the area he has to take employment with a rich person, where his job is looking after and feeding the pigs. This would be a terrible humility for a Jew.

v16 The situation of the man was so low that he was prepared to eat the food of the pigs, "husks," probably the pods of the carob tree or locust tree.

v17 To become an hired servant would be worse than a slave, as a hired servant he could never guarantee his job, if he became a slave he would never lose his job, a slave would always have food and shelter.

v18 The young man then decides to return home, "*I will arise and go to my father,*" to admit that he was a failure, that he had done wrong to his father and to God. To make sure a Jew does not commit blaspheme they would often not use the name of God, instead he would use the word *heaven*, [Matt 5:34](#); [Matt 26:64,65](#).

v19 What a change in attitude by the young man, when he left he was so full of pride, "I want," now he realized how wrong he was and was full of humility, willing to be lower than a slave.

v20 It would appear that the father had been looking out for the return of his son since he had left. When the boy was a long way off the father saw him coming. This reminds us that God, though holy and pure, has great love and is always watching for a returning sinner.

v21 The boy is not allowed to finish his prepared speech, as soon as he admits, confesses to have sinned his father takes over. All that a sinner has to do to return to God is confess their wrong, God does the rest.

v22 The clothes of the boy are smelly from a life with the pigs, if he had any shoes they would have been well worn. The action of the father is to restore the son to a position of honour. The best robe would only have been given to a special guest, the ring indicated a restored position of son-ship, one he had rejected before.

v23,24 A special animal was often kept just for that extra special occasion or visitor. Compare [Genesis 18:7](#). This resulted in a party, a time of joy for the father, his lost son had returned from the *dead*.

v25 The older son, who had remained working with the father, now comes in from the fields. On hearing the party he asks a servant "what's going on," On hearing the reason for the party he is very angry and refuses to enter the house. The reaction of the older son was jealousy and outraged, he had served the father without fault and never received a reward. He was very angry for the way and the injustice that the father was treating his brother. The father comes out to the older son. The son response to the question of the father, "*I've served you, like a slave, all these years without hurting you in anyway, yet you never offered me the chance to have a party.*" The words show that the older son was full of self-pity and self-righteousness, having no feelings for the love of the father or for the lost younger brother.

The reference to a "kid" shows how much he felt sorry for himself, compared with the "fatted calf" the "kid" would have been of very small value. He was saying that the father had cheated him. All he had was contempt, "this **your** son."

v31,32 The father did not approve of the younger son's behaviour but was so full of love he was prepared to restore him to the position of son-ship, because he had returned in humility and confession of his wrong. The father was showing the attitude of God to the lost sinners.

Chapter 16

The unjust Steward

Jesus now tells a parable which shows the attitude of people. Jesus seems to be telling His followers that, though He does not approve of evil in any form, Believers could be more useful for the Kingdom of God if they involved themselves in the same commitment for the task given by God as the dishonest steward for his work. For example, someone planning to steal from a bank will spend many days examining the task and making plans. Unfortunately, many believers never make any plans for the work of God, I have even heard people say "God will sort out any failures I make." None of us are perfect but we can always do the best we can for the work of God, not having a "that should be good enough" attitude.

Jesus refers to two types of people, "the children of this world," and "the children of light," v8. The first group are controlled by their worldly desires. Both the rich man and the steward were controlled by self interest. The "the children of light," should always consider earthly good and also their future with God.

The rich man has a steward who is trusted and looks after and manages the rich man's home and business. However, it appears that the steward was not very good at his job and probably dishonest. The rich man has heard about the bad workmanship of the steward and calls him to explain his bad workmanship.

v4 Without doubt this steward is guilty of wrong. When he examines his action he realized he cannot do physical work like digging, and feels too ashamed to beg, however, the steward had not been ashamed to steal or misuse his position.

The steward, realizing that he had been caught out, his dishonesty was now revealed and he was soon to be out of work, has to think quickly and comes up with a very bright idea, however, it means he has to be even more dishonest, stealing more from his master.

He approaches the many people who owed money to the rich man. It was part of his job as steward to make sure the debts were paid, but he also had the power to set how it was paid, in one payment or in small amounts each month. Even if the rich man sacks the steward, any arrangements the steward had made would be legally binding.

v5-7 The steward deliberately reduces the amount owed to his master by each debtor. This means that the debtors now owed the steward a possible reward for letting them off some of their debt. This was the main aim of the steward, v4 "when I am put out of the stewardship, they may receive me into their houses."

v8 "And the Lord commended the unjust steward,." This is not Jesus commending the steward, it is the master. The rich master does not approve of the steward's action but

has admiration for his way of working, at least he now has some of the debts paid. Jesus said that worldly people seem to make more accurate judgements in dealing with things of the world than believers.

v9-12 "Make friends of the mammon of unrighteousness," *Mammon* is an Aramaic word meaning money or possessions. The steward knew that by his action he would have a claim on the debtors whose bills he had reduced, they would be very happy with the financial help, and so would help him if in need.

Jesus told the listeners that "He wanted believers to also be smart in the same way, but make sure you only do what is right, I'm not telling you to cheat, only be honest, even in small ways, use problems to help you survive in this world. If you are not trusted to deal with worldly wealth, you will not be trusted with the true riches of heaven. If you cannot faithfully handle other people's money, why will you be trusted with what money others give you for your own use?" If you cannot use the material wealth of the world, then you do not deserve to be trusted with spiritual responsibilities.

v13 During the New Testament times there did not exist the modern common practice of having two employers, daytime and evening, slavery or employment at that time did not expect a division of devotion. God makes a full exclusive demand on His people.

v14-18 The Law and the Pharisees attitude.

The teaching of Jesus did not meet the behaviour of those who wanted wealth and being deeply religious, as with the Pharisees. Jesus warns them that though they may appear 'holy' to the world, their hearts are so full of wrong that they are an abomination (cause disgust) to God.

v16 Jesus declares that John the Baptist marked the end of the Law, when John declared the coming of the Messiah he was introducing the kingdom of God. "every man presseth into it," this can have a meaning of *force against* or just *crowding to enter*. The most likely meaning is that ordinary people are wanting, *pressing* to enter this kingdom rather than demonic or men being in opposition to its coming.

v17 The "Tittle" or *little horn* was a small 'hook' that was used to separate one Hebrew letter from another similar to it. Jesus is saying that it is easier to destroy the universe than for the Law to be changed, even in the smallest point.

v18 Divorce.

[Matt 5:31,32](#); [Mark 10:2-12](#); [1 Cor 7:10-15](#).

Under the Law a man can divorce a wife under certain conditions, "If there was some uncleanness in her" [Deuteronomy 24:1](#). The original law was intended only for wrong sexual behaviour, but over time it had been expanded by the religious leaders and teachers to include many other things, even allowing divorce if the wife burnt or spoiled a man's dinner! Note, only the man could divorce the woman.

Jesus is reminding the Pharisees that if they permit divorce outside of the initial meaning of the Law they will be committing adultery. The Lord was indicating that marriage for the believers must be monogamous, only one husband and wife at any time.

v19-31 The rich man and Lazarus.

v19 The description of the rich man given by Jesus indicates how rich this man was, purple dye was very expensive, linen clothes would only been available to the very rich. This man lived in a very rich manner, "fared sumptuously every day."

v20,21 This is the only parable that Jesus gave a proper name for a person, some Bible

students have therefore wondered if this was based upon a true story.

Lazarus, a beggar, is laid at the gate of the rich man's house each day by friends, there hoping to get food scraps and leftovers from the house, probably meant for the scavenger dogs found in the Eastern streets. These dogs would come and lick the open skin wounds and sores of LaZarus who was too sick to resist.

v22 The beggar and the rich man die, there is no mention of a burial for Lazarus because it was normal to throw the bodies of beggars onto the rubbish heaps. The heavenly host takes Lazarus to be in the place of honour by Abraham. The rich man was buried, however, he ends up in hell.

The Hebrew word *Sheol* translated *hell* can mean the place of *after life* or the *place of punishment*. *Hades*, under Jewish teaching, contained both Gehenna or hell, and paradise.

v23-26 The rich man can see Lazarus and Abraham and is able to speak to them, he asks for Lazarus to come to him and help him in the pain he is suffering. Abraham reminds the rich man what each received during their lifetime, now they are receiving what was earned during their lifetime. Abraham also points out there was a permanent gap between hell and paradise which could not be crossed.

v27-31 The man then asks for Lazarus to be sent back to life to warn his family. Abraham tells the man that he and his family have taken no notice of the messages and teachings of Moses and the prophets and a man who rises from the dead will also be ignored. Miracles on their own do not produce faith for soon Jesus was to rise from the dead yet the religious leaders and many of the people still did not believe.

Chapter 17

17:1 - 18:30 Instructions to the Disciples.

Compare [Matt 18:6ff](#); [Mark 9:42](#) Luke records a collection of teachings for the disciples, often with warnings.

Jesus knew that there was no way of stopping problems, offences and stumbling blocks from occurring in a believers life in this world, but He did give very severe warning of not being the cause of the problem for another believer.

v2 *Millstone*. The word used in [Mark 9:42](#) indicates that it was the very large millstone turned by a donkey, not the small one used in a home.

v4 "Seven times a day," if a person commits that number of offences each day, the person receiving would be driven mad, yet Jesus said they must be willing to forgive if the person asks for forgiveness, even for that number of offences, [Eph 4:32](#).

v5 The disciples could not accept that a person committing so many offences should be forgiven, they asked for an increase in their faith. Jesus now tells a parable to show faith.

The Mustard seed.

The mustard seed is the smallest seed known of by the Jewish people at that time, compare [Luke 13:19ff](#). Jesus is using the small seed as an example of power and ability of faith rather than how much faith. Jesus tells the disciples that they could have

enough faith to just tell a tree to transplant itself and move into the sea. Jesus is saying that with faith nothing is impossible.

v7-10 A believers service should be done without expecting praise, we can never say that God owes us anything. We must never say "I've done enough for God, now I will rest". In the parable Jesus is comparing a believer with a servant serving his master. Just as if you had a servant who has worked for you all day, you would still expect the servant to serve you, the master, with your food, then when the master is satisfied then the servant can relax. This was what the servant was expected to do, "*I delight to do your will*" Psalm 40:8. As such a believer should not expect thanks for doing his job. In the parable the servant has worked hard all day in the fields for his master, he returned, tired, hungry, needing rest. The master still expects the servant to serve his needs. This is the serving life of a believer, we serve God according to His will, 24 hours a day, 7 days a week, 52 weeks a year, always on call for the worship and serving of God. True believers never rest or retire until the Lord calls them home. This should be the attitude of the believer, we have been given a task by our Lord and should do it as a matter of course, not expecting thanks unless we did more than was asked of us, beyond the line of duty.

v11-19 Healing of ten lepers.

v11 Jesus now goes to Jerusalem, passing through Samaria and Galilee.

Under the Jewish Law Lepers were not allowed to come near any other people. The lepers were therefore some distance away and had to call out to attract Jesus for help. Without approaching or doing anything to them Jesus just instructs them to go to the priest to be inspected and shown to be clear of Leprosy.

The lepers now started out in faith as instructed, Luke recorded that "as they went, they were cleansed." If they had not faithfully obeyed Jesus they would not have been healed.

v15-19 One leper, a despised Samaritan, on realizing he was healed, turned back to thank Jesus. Jesus asks where were the other nine who were healed, presumably they were Jewish as Jesus referred to the Samaritan, despised by the pious Jew, as a "stranger." Gratitude was much less than faith.

v20-37 The coming of the New Kingdom.

consider [Luke 19:11ff](#).

John the Baptist and Jesus had preached that the kingdom of God was about to appear. The Pharisees demanded that Jesus say when this will be, "if you are the Messiah you will know and set the kingdom up."

The Pharisees thought that the Messiah would take over Israel, throw out the Roman controlling power. Jesus response with "The Kingdom of God comes not with outward show." The initial appearance of this kingdom would not initially be a political power or involve an obvious people movement because the kingdom will exist within the believing people. Jesus is indicating that this kingdom of God was already here, He had brought it with Him, it was now awaiting to be recognized.

v22-24 "Days of the Son of Man," This was the phrase that the Jewish religious teachers used to describe the coming of the Messiah and the setting up of His kingdom. See [Daniel 7:13,14](#). "You shall not see it," indicating that the Messiah's arrival will not be

immediate, there will be a long delay, but when it does come it will be like a flash of lightning, very visible but without warning, when it arrives all the people will know it had arrived. Therefore take no notice if some tell you 'See, here!' or 'See, there!' The arrival of the Messiah will be very obvious to all the world, not just in a small area.

v25 This passage indicates that Jesus was referring to Himself, rejection and the coming death in Jerusalem was all part of the Messianic plan, but it will not happen until "His day," v24.

v26-29 Before the Messiah comes there will be a delay, as with Noah, the warning message by Noah of the coming flood took place over many years before judgement took place. The people carried on with their normal activities of life, living without God and ignoring the warnings.

Judgement took place when the servants of God were removed, Noah and Lot were taken away then God poured out His judgement.

v30 "In that Day," - the people will still be seeking material possessions when the Messiah returns, Jesus said that the man on the flat roof would not have time to go down into his house to collect his valuables, or if working out in the fields, no time to go home, they would have to flee immediately.

v32 Lot's wife turned round to look back at her old life in the city they had just left, she was turned into salt.

v34-36 These verses are showing peoples action at different times of the day, at night, early morning and in the fields during the day. The instance of the return of the Lord would occur at different times of day around the world.

v37 The disciples ask what will happen to those who are taken. Many people at first think that Jesus was referring to the removal of the Believers, however, the word used for *body* suggests a *corpse*, compare [Matt 24:28](#). The word *eagle* normally means *vultures*, this statement may actually be saying "look for the corpse, that is where the vultures will be." Possibly a reference to Armageddon [Rev 16:14](#); [Rev 19:17ff](#).

Some translations have suggested that Jesus was talking about His dead body.

Chapter 18

The next two parables are only recorded in Luke's Gospel.

v1-8 The unjust Judge.

Though this parable appears to be about prayer it is a final part to the teaching about the future in the previous chapter. The basic idea is similar to the parable of [Luke 11:5ff](#). A judge, possibly a Roman judge who does not honour the Law, God or man, can be made to act following the continual requests and appeals of the widow. The widow appears to come regularly to the judge for help. The words 'Avenge me of mine adversary,' indicate that she is asking for protection from misuse of the law, not punishment for the person.

"For a while he would not," he at first refused to help but the repeated calls for help makes the judge act.

If an unjust judge will help the widow, then think how God will protect and help His people, the *Elect*, when they cry out to Him.

v8 Jesus asks a question, "when the Son of Man comes, shall He find faith on the

earth?" indicating that the spiritual condition on the earth will not improve, even just before His return.

v9-14 **The Pharisee and the Publican.**

There is no evidence that this was spoken at the same time but it has a relationship to the coming Kingdom.

The story shows the difference between false worship and true repentance.

The Pharisee enters the temple, then standing in a very visible position, obviously wanting to be noticed, prays aloud and "with himself," showing his attitude to the act.

v11 The Pharisee is self centered, self righteous, "God, I thank Thee that I am not as other men are." *I am so perfect* he thinks. "I fast twice in the week." Fasting was part of the Jewish worship but did not require twice a week.

v12 "I give a tenth of what I gain"

v13 The publican, or tax collector, stands in a quite place at the edge of the temple, "standing afar off, not even wanting to look up to heaven," cries out, 'God, be merciful to me a sinner!' The words used indicated that in the eyes of this man he was the worse sinner on the earth. He does not plead how many good works he did, just bows in humbleness asking for forgiveness.

Because of the heart and attitude of the publican, Jesus said that this man was made right, "justified" with God.

v15-17 **Blessing the children.**

[Matt 19:13-15](#); [Mark 10:13-16](#).

It was a common practice for parents to bring their young children to a rabbi for a blessing. The disciples felt that these people were making unnecessary demands upon the Lord Jesus.

v17 The attitude of Jesus to children was very different to the normal Jewish adult, children were not important until they became adults. Jesus wanted the children to come to him without any fear or problems, He points out that unless an adult approaches the Kingdom of God with the mind and faith of a child they will have great trouble understanding and entering God's Kingdom.

v18-30 **The rich young ruler.**

[Matt 19:16-30](#); [Mark 10:17-31](#).

Only Luke tells us that this young man was a *ruler*, It was normal for rulers to be of mature age, so the man may have been a young member of a ruling family.

The young man wants to find out how to inherit eternal life but starts out by using the title for Jesus of "Good Master." Jesus asks him if he really knows and understands the meaning of "Good," for only God is good, it is interesting to note that Jesus did not refuse to accept the title.

v18 "What shall I do?" The question shows that he has been searching for the answer but not found it.

v20 Jesus knows that the young man knows the Law, He does not refer to the first four which deal with how a man relates to God, or the last which deals with feeling. Jesus highlights those which deal with personal and human relationships.

v21 "All these have I kept from my youth up to now." is the reply, he had kept all these commandments, however, Jesus knows the heart of the man and now shows

where the problem is, - "sell all that you have, give it away." This touches the man's heart for he was rich. He was obviously interested in the teaching of Jesus but the price he had to pay was too much and goes away sorrowful. On seeing the effect this had on the man Jesus now makes this statement, "It is difficult for the rich to enter the Kingdom, much easier for a camel to pass through the eye of a needle."

Luke used the word for a surgical needle. There have been many attempts to explain what Jesus was referring to, the Greek words for *camel* and *cable* as very similar or was He referring to a special small door giving access into a walled city at night, a fully loaded camel could not get through it, the owner needing to leave the rich luggage outside the safety of the city.

v26 It was a common thinking to the Jew that riches or wealth was a sign of blessing from God, for those who obeyed the Law. Riches were supposed to be a sign of being right with God. "Who then can be saved?" is the question. Salvation is by the grace of God, nothing is impossible.

v28-30 "We have left all and followed you." said Peter, possibly asking what reward will we get. Jesus replies that all who are prepared to follow and serve God will be more than satisfied with their rewards in this world and for eternity.

v31-34 The future death and resurrection.

Luke's record now comes back in step with Matthew and Marks Gospels. Concentrating now on the last days of the life of Jesus.

v31 "**Behold, we go up to Jerusalem,**" The journey to Jerusalem and the cross now starts.

All the Gospels recorded that the events are as prophesied. Jesus goes into great detail of the coming events, that the Gentiles would be involved in His death. But, He will rise again on the third day. Compare [Matt 20:19](#); [Mark 10:34](#); [John 2:19](#).

v35-43 Blind man healed.

[Matt 20:29](#); [Mark 10:46](#).

There are differences of this event as recorded in the Gospels, Luke said it occurred as they approached Jericho, Matthew and Mark as they left. Matthew mentions two men healed, Mark and Luke only one was healed.

Luke was probably referring to the Gentile city built by Herod near the main Jewish city Old Jericho which Matthew and Mark were talking about.

As the group passed by the blind man he calls out to Jesus using a royal title, indicating his believe in Jesus the Messiah. The crowd told him to be quite but this made him cry out louder, "Thou Son of David, have mercy on me!" Before this event Jesus had not encourage the use of that title in public, now as he heads for Jerusalem He is happy to claim the title.

Jesus was never to pass this way again so it was the man's final chance of healing. Jesus stop and called to him, in response to the man's faith, Jesus heals him. The healed man and the crowd now followed Jesus praising God for giving the power to Jesus.

Chapter 19

v1-10 Jesus meets Zacchaeus.

The tax collectors were appointed by the Romans, they never normally received a

wage for the work but were allowed to collect their wage by increasing the tax demands from the people. Zacchaeus, who appears to be the chief tax collector in the area, was one of these people, he seems to have a great interest in meeting Jesus.

Jericho was an important commercial city, due to the warm climate in that area it was popular with the rich and travellers, a good place to collect the tax duty.

Zacchaeus was a small man, unable to see Jesus because of the crowd decided to climb a sycamore tree, in Palestine a common, large tree, easily climbed.

With the crowd around Jesus, what makes Jesus look up into the tree and call for Zacchaeus to come down, it must have been a little embarrassing for Zacchaeus to be seen by the crowd, the Tax man up a tree, but they also had problems in understanding why Jesus wanted to eat with the hated tax people. Zacchaeus was all part of God's plan.

v8 As a result of the time with Jesus, Zacchaeus makes this promise. This promise showed the people that the presence of Jesus with Zacchaeus was of great benefit to them. Giving was a very new experience to Zacchaeus, like most tax collectors all he did was take.

The Greek words used by Luke suggested that the promise made by Zacchaeus "if I have taken anything from any man by false accusation," was really "Since I have". Under the Jewish Law any money stolen by false acts was to be returned plus 20 per cent interest (a fifth), *"all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertained, in the day of his trespass offering."* Leviticus 6:5; [Numbers 5:7](#), however, Zacchaeus put a much larger penalty upon himself, one normally considered as robbery, *"If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep."* Exodus 22:1.

v9 God had given the Covenant to Abraham, Zacchaeus had received salvation by faith, not because of being born a Jew.

v10 This gives the complete message of the Gospel, Jesus came to seek and save the lost.

v11 The Jews and disciples thought that when the Messiah came the Kingdom of God would appear at the same time. Despite Jesus giving a warning of His coming death on the cross the disciples were still expecting it to happen, so Jesus gives this parable.

v11-27 The ten pounds.

Compare [Luke 17:21](#); [Acts 1:6-8](#).

This parable is not the same as [Matt 25:14-30](#) - the giving of Talents, though there are similarities.

The 'Nobleman' leaves the area to be given another kingdom, it may have been based on Herod's son Archelaus, who had recently gone to Rome to get the title of his father, Herod the Great.

In the parable the nobleman gives a pound equally to each of his ten servants, "Possess" or use them in business until I return. The servants were expected to use the gift and then explain their use on return of the master.

v14 The people hated the master and sent message, 'We will not have this man to reign over us.'

v15 On the return of the master the servants are called to him, to show how they were able to handle the gift and responsibility.

v16-19 The first servant had managed to grow his money to ten pounds, the master puts him in charge of ten cities because of his faith. The next has produced only five pounds, he's not told off for the lower result, instead just given authority, equal to his ability, over five cities.

v20-23 We assume that each of the other servants also produces an increase, until one comes along who has not used the money, just hidden it. The servant felt that he was honest because he was able to return the money with no loss, but the master considered him wicked as he had not even tried to make anything of the gift. He had not even put the money into a bank and earned interest at least.

v24-26 This may seem unfair taking the money from this servant, but the money had already lost value, wasted as far as the master was concerned. Equally, misuse or not even using the gifts God has given the believer is wrong and must expect some sort of punishment.

v27 The master now considers those of the people who had rejected him.

Judgement of the world and the rejection of the Messiah, the believers failure to work for the master are all part of this parable.

v28-44 Entry into Jerusalem.

v28 Jesus is now walking ahead of the disciples. They may be following very unwilling because they knew that the religious leaders were out to get Jesus, [John 11:47ff](#).

v29-40 Bethany is to the South East of the Mount of Olives, Bethphage was nearby but does not exist today.

As they approach the two villages Jesus instructs two disciples to enter the village where they will find a colt tied with his donkey mother, a colt is a young male animal, usually untrained. [Matt 21:2](#) told us that the animal was a donkey, a common animal used by the poor for carrying. A horse would only be used by the wealthy or the army. The use of a donkey therefore shows that He is peaceful and humble, of the poor people.

v31-34 We do not know if Jesus had made some previous arrangement with the owners or they felt the power of God, they released the animals to the disciples.

As we are approaching the Passover feast there would have been many people on the road to Jerusalem as well as Jesus and the disciples.

v35,36 The crowd would have witnessed the healing of blind Bartimaeus near Jericho. They were therefore expecting Jesus to claim the Messianic title during the Passover. We now see a public demonstration of the crowds belief in Jesus.

v37 The crowds enthusiasm and excitement increases as they came into sight of Jerusalem.

v38 This comes from [Psalm 118:25,26](#) and was often sung by Pilgrims approaching Jerusalem.

v39,40 Amongst the crowd were Pharisees who told Jesus to stop the crowd, not just the twelve disciples. Christ claims that His position must be acknowledged, "the stones would immediately cry out at their silence." The Pharisees knew what He was claiming, the coming rejection was not therefore done without them knowing His claim.

v41-44 Jesus weeps over Jerusalem.

If you stand on the top of the Mount of Olives it is possible to see most of Jerusalem, Jesus looks out across the valley, He knows of the future suffering of the people and

what will happen to the city, the rebellion, the Roman siege and final capture of the city of Jerusalem in A.D. 70 by Titus. The temple would be destroyed and most of the buildings knocked down. Very little of the Jerusalem of the time of Jesus exists today.

v45-48 **The cleansing of the Temple.**

[Matt 21:12-16](#); [Mark 11:15-18](#). See also [John 2:13-17](#).

It would be very difficult for the people travelling to Jerusalem for the Passover to bring suitable animal sacrifices, so the priests had allowed an area of the temple to be used to purchase these. In addition they would need coins suitable for the temple tax, many of the pilgrims could have come from outside the country and need money changed. This activity had grown into a very commercial business controlled by the priests. Jesus demands that His Father's House be only used for worship and throws out the merchants, this would have caused a loss of income for the Temple priests.

v47,48 The religious leaders wanted to destroy Jesus but were scared because the people were listening to what He was teaching each day in the Temple.

Chapter 20

v1-8 Authority of Jesus.

[Matt 22:23-27](#); [Mark 11:27-33](#). Compare [Luke 20:19-40](#).

Jesus is teaching in the temple daily as they approached the Passover Feast, the religious leaders are desperate to find something to charge Him with. Here we have a man from Nazareth, Galilee who is performing miracles, telling the people about a different God to what they teach and telling what was wrong with the religious system which they controlled. By whose authority is He doing it? They therefore planned to make Him claim something which the people would not accept and so destroy Him.

Unfortunately, they still thought of Jesus as a man with limitations, He knows what they are planning. When they ask the question, He asks them a question about John the Baptist and his baptism in return. "Did John come by divine power and authority or human authority"?

If John had come by divine authority then the Pharisees would have to acknowledge that they had rejected a messenger from God, or if they said by human authority, the crowd would be against them because many accepted the message of John as from God.

They were not willing to answer Jesus, they had not accepted the authority of John, so neither is He willing to tell them by what authority He has.

v9-18 The parable of the vineyard.

[Matt 21:33-46](#); [Mark 12:1-11](#).

Also consider [Isaiah 5:1-7](#).

Jesus having stopped the religious leaders now turns to the crowd and using this parable explains how God will deal with the nation. A similar story is used by Isaiah.

A man buys some land and creates a large vineyard, he has to leave the country so rents out the vineyard to farmers. Under Jewish law the owner would have expected about a third of any crop produced by the farmers as rent. This rent would be collected by a servant or agent of the master.

The farmers refuse to pay the rent and beat up the servants sent. Finally the master de-

cides to send his own son, he believes the people will respect the son.

On seeing the son, the farmers think up the idea that if they kill the son there will be no heirs and they will become the owners.

Jesus asks the crowd what should be done, "destroy the farmers and let other farmers rent the land" was the answer. The reaction of the people, "God forbid!" suggests they understood that they were like the 'farmers.' The Pharisees taught that they the Jewish nation was the true heirs of God. They had killed the prophets and rejected their message from God. Jesus now puts himself above the prophets by telling them that as a final act the master, God, sends the son. The final days of the life of Jesus on earth were approaching. Jesus prophesies of His coming rejection and death. The crowd could not understand that the Messiah they were looking for first had to suffer.

v17 [Psalms 118:22](#). Previous verse of the same Psalm that was used by the crowd as Jesus rode into Jerusalem a few days earlier.

See [Acts 4:11](#); [1 Peter 2:7](#).

v18,19 Anyone who chooses to reject, *fall* over the death of Christ will be hurt, judged, "grind him to powder," by Christ and finally lost for eternity.

v19 The reaction of the priests was immediate, within an hour they setup a system of people, pretending to be good people seeking the truth, they were to watch every move and action of Jesus, hoping to find something to arrest Him with. However, they had realized that under the Roman laws they were not legally able to condemn Jesus to death, they planned to trap Him breaking the Roman laws.

v21-26 Payment of Tax money.

[Matt 22:15-22](#); [Mark 12:13-17](#).

v21-23 With pure flattery and false praise, though really true, the *spies* put a question to Jesus, "Should we pay tax to Caesar, or not?" If Jesus said "yes," then the people would consider him a supporter of the Roman rule and turn against him, if he said "no, do not pay" then Jesus would be considered a threat by the Roman authority.

The priests still did not appreciate the power and understanding of Jesus, he knew what they were up to.

v24 Jesus asks for a penny, a *denarius*, a silver coin issued by Rome and was the main unit of money. The lower value bronze coins did not have the emperor's image stamped on them. "Whose image and superscription," an image of the emperor's face and his title were stamped on each penny.

The Jews were using this Roman coin with no problem and so were acknowledging the rule of the emperor. If the Jews were willing to admit that Caesar was their 'lord' they could not challenge Jesus. He gave the perfect answer, there was nothing said which could be used by Rome against Him. He also reminded them that they should worship God as their Lord.

v27-38 Resurrection and the [Sadducees](#).

[Matt 22:23-33](#); [Mark 12:18-27](#).

There were many more Pharisees than Sadducees, they would only accept the law as given in the first five books of Moses, any traditional understanding of the meaning was not accepted. Therefore their question is based upon these five books.

v28 It was normal practice to keep the family name and possession for the family, it was expected that a younger brother would marry the older brother's wife if he died without any children and then raise a male child in the older brothers name. This was

done to prevent the family name die out, The idea is base on [Deuteronomy 25:5-10](#). The question put to Jesus by the Sadducees would have been very hypothetical, (based upon an imagined situation). This question was often used by the Sadducees to prove that there was no life after death. If there was life after death then the woman in the afterlife would be married to seven husbands at the same time, which was illegal under the Law in normal life. Therefore there can not be a life after death.

v34-40 Jesus had to explain that in the coming kingdom of God, in the world after death marriage would not exist, as children of God they will have become like angels. v37,38 Jesus now points out the error of their belief, Moses referred to the God of Abraham, Isaac and Jacob, showing they were still alive.

v41 Jesus further asks them a question to highlight their wrong thinking, "If David called the Messiah Lord, how is the Messiah the son of David"? The Messiah was divine, not an earthly Messiah.

Jesus does not continue with this statement, instead He gives warnings about the scribes religion. They were fake, wanting to show off there religion which was completely false, they had no real love, happy to cheat the poor whenever they could. These who should have known what was the Will of God for each person would receive a greater punishment for their behaviour.

Chapter 21

v1-4 The widows mite.

[Mark 12:41-44](#).

Jesus appears to be in the Temple and is watching people place their Temple gifts into chests which were found in the court of the Temple.

v2-4 *Two mites*, a mite was worth a very small amount of money, two mites being the lowest offering accepted by the priests. Though it was a very small amount, it was given at considerable cost to the widow, it was all she had to give. Compared with the many other very large gifts being placed in the chests, the people were only giving a small part of their wealth.

v5-38 The Temple's destruction and Olivet Discussion.

Compare [Matt 24 to 25](#); [Mark 13:1ff](#).

v5,6 The people point out to Jesus how glorious the Temple was, very richly decorated. Jesus tells them that soon not a single stone of the building will remain in place, the Temple was to be totally destroyed.

The record by Matthew, which is much more detail, indicates that most of the following discussion took place on the Mount of Olives.

v7 "When shall these things be?" This is a double question, the destruction of the Temple and the start of the Kingdom of Christ, the disciples, at that time, did not understand the coming events, of His death, resurrection and future second return.

The destruction of the Temple took place in A.D. 70, following the siege of Jerusalem by Titus. Luke's report seems to cover the events in A.D. 70 as well as future events, v20-24 seems to be referring to A.D. 70, because the record states "Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled." That period went from A.D. 70 and ended in 1948 when Israel as a Nation appeared again. Howev-

er, the events description does also apply to the End Times.

v8 "Be not deceived," There have been many who claim to being the 'Messiah' since then, even in modern times. Jesus warns those there and the readers not to be deceived, do not follow them.

v9 Jesus now gives a list of events which will occur before His return, including those of A.D. 70. Jesus said there would be wars and disturbances, physical and human, indicating that there would be a considerable time period between His departure from the earth and return.

v10 We all know how many local and world wide wars have occurred over the last 2000 plus years.

v11-19 Great earthquakes, deadly diseases, shortage of food and events in the sky / heaven were all predicted as signs of the end, but before that time the believers were to suffer persecution. v25-26 "There shall be signs in the sun, the moon and in the stars." These predictions must apply to the time just before the return of Christ. People will be full of fear with all the physical events of the world as well as the political and social problems.

v26 "The powers of heaven shall be shaken." The whole of the physical universe will be affected by the action of God during those final times. Compare [2 Peter 3:10,11](#).

v27 It will be an unmistakable appearance of Jesus Christ, a cloud, bright and shining will surround Him. [Acts 1:9,11](#); [Rev 1:7](#).

v28 "When these things begin to come to pass," This indicates that the events will take place over a time, giving warning to any who are watching and able to understand. See [Rom 13:11](#).

v29-30 The fig tree was a common tree in Palestine, it normally has fruit buds during very early spring. This was a sign of the end of winter and the coming summer. Jesus is telling them that the kingdom of God was not soon to appear, it was in the future, but the warning signs will be there. Also consider [Luke 17:21](#).

v32 "This generation," [Matt 24:34](#); [Mark 13:30](#). Did this refer to the generation living when Jesus was making this prophecy, if so it confirms that much of this passage covers the period up to the destruction of Jerusalem. It could also be talking about the period after the reappearance of the Nation of Israel in 1948. Either interpretation works.

v34 "Come upon you suddenly," Jesus has already told the disciples that the end would not come unannounced, warning signs will be present, but here He is indicating that it would come quicker than expected.

v35 The last days will involve testing for all believers but other scripture indicates that the true believer will be taken out of the world without warning before God starts to pour out His anger on the world.

v37,38 The city of Jerusalem during the Passover week would be very crowded with people from around the empire. Jesus and the disciples may therefore have slept in or near the Mount of Olives. Throughout this week He continues to teach during the day in the Temple.

Chapter 22

Judas makes arrangements to betray Jesus.

[Matt 26:2,14,15](#); [Mark 14:1,2,10,11](#) v1 To the Jewish people the Passover was the most important feast of the year, it was the remembrance and celebration of the release of the Jews from their slavery under the Egyptians. During that event the specially selected *Passover Lambs* were killed, one to each household, and the blood painted onto the door posts of the house, without this blood application the first born of each family would die as judgement that night. See [Exodus 12:1ff](#) for full story.

v2 It must seem strange that at what was the most sacred time of the year the religious leaders had so much hate in their hearts.

v3-6 Judas Iscariot had only become a follower of Jesus for his own benefit, he had turned against the Lord when Jesus made it clear that He was not out to claim the kingdom of Israel and lead the people at that time. This attitude by Judas allowed Satan to access and control his actions, [John 13:2,26,27](#). Judas approaches the religious leaders to arrange a place and time when they could secretly 'arrest' Jesus for a reward.

Jesus give instruction to prepare for Passover.

[Matt 26:17-19](#); [Mark 14:12-16](#).

v7 During the Passover period all leaven was rigidly removed from the Jewish households, hence the alternative name. "Leaven"- a lump of old dough under fermentation. In the New Testament the word "leaven" is usually referring to something bad. Compare [1 Cor 5:8](#).

The Feast of the [Passover](#) is eaten on the evening of the day, each day starts at sundown in the Jewish system. The house was prepared for the Passover Feast by making sure there was no leaven(yeast) in the house.

v8-11 The passage seems to suggest that Jesus had made previous arrangements for the coming meal of the Passover, a secret place where He would not be betrayed. We must remember that Jesus, because He was divine, knew what was to happen and what Judas had planned.

It would be unusual for a man to carry water, that was normally the woman's or the slaves job.

v12-14 The room seems to have already been prepared.

v15,16 Jesus expresses that He has great desire to eat this meal, it is to be associated with His coming death on the cross. The meal is also part of the plan of God, in His purpose of redemption through Jesus.

v17-20 The Last Supper was not the [Passover Meal](#), See [1 Cor 5:7](#). The following seems to have taken place after the Passover feast. The passage "I say unto you, I will not anymore eat thereof until it be fulfilled in the Kingdom of God." suggests they never had the Passover feast. Jesus wanted the disciples to eat a meal together and at the same time He wanted to introduce the Feast of Remembrance, now kept by Believers today.

Jesus identifies Himself with the Passover emblems, the body and blood of the Passover lamb. Both were part of the sacrifice on the redemption day in Egypt, both were to be part of the new covenant. "He took bread," saying "This is My body which is given for you." Likewise also He took the cup after supper, "This cup is the new testament in My blood, which is shed for you."

v21-24 This remark by Jesus was to produce considerable questioning by the disciples, see [Matt 26:21ff](#), but it seems to have turned into a discussion, argument on who was the greatest, their pride turned away the problem of betrayal. See v25-30 and [John 13:1-13](#), the washing of the disciples feet is the result of this.

v22 "The Son of Man goes as it was determined;" The death of Jesus was all part of the divine plan for man's redemption.

v25-30 The title "benefactors," was used by the Greek kings of Egypt and Syria, but Jesus told the disciples that they should be prepared to humble themselves. "Look at me I consider myself a servant." However, in the future Kingdom, as given by my Father you will sit with me at My table and be judges of Israel, [Matt 19:28](#) - important people, but today you must be prepared to be humble to serve.

v31-34 Jesus tells Peter he will fail Him.

[Matt 26:33-35](#); [Mark 14:29-31](#).

Peter has just said that he will never fail Jesus, "Though all men shall be offended because of You, yet I will never be offended." [Matt 26:33](#), Jesus now prophesies that Peter will fail before the morning.

v31 The "you" is plural in the original text showing that Satan had tried to attack all the disciples, not just Peter. "Sift you as wheat." Wheat was examined to separate the dirt and rubbish from the good seed, Satan was trying to break down the good with the bad in the disciples lives.

v32-34 "I have prayed for you," a personal, special action for Peter, the Lord had special concern for him. Jesus knew that Peter, over confident, would need extra care, Jesus had future plans for him.

v35-38 Warnings of coming problems.

Luke is the only gospel to record this event.

Jesus reminds them that when they went out with the message that the Messiah was here that they had all their needs supplied. However, He said that from now on they will need a purse, a bag and even a sword. The disciples did not seem to understand because they then produced two swords, these would have been of little use against the temple guard later.

v39-50 The Betrayal.

v39-46 Jesus on the Mount of Olives.

[Matt 26:36-46](#); [Mark 14:32-42](#); [John 18:1](#). Jesus takes the disciples to a quiet place amongst the olive trees, [Matt 26:33](#) tells us that the disciples were split into two groups, Jesus takes Peter and the two sons of Zebedee away a short distance from the main group, then kneels in prayer.

v42 "Father, if You are willing, remove this cup from Me." What was the cup? In [Rev 14:10](#) and [Rev 16:19](#) the "cup" contains the wrath of God. Jesus was also part human as well as divine so this cup must also contain the human fear of death. The fact that Jesus, the Son of God, was sinless but was about to take on the sins of the world must have been terrible to Him, but this was what Jesus came for, to complete the work of redemption and salvation, Jesus had to take the "cup."

"Not My will, but Thine be done" shows a ready acceptance of the will of God the Father, to fulfil His desires for Mankind.

v43 The answer to the prayer was not the removal of the cup but the strength to carry out the task.

v44 "As it were, great drops of blood falling down to the ground." There have been a few recorded cases where a person under very intense mental suffering has had blood oozing from the skin due to the breakdown of the small blood vessels just below the skin.

v45 The disciples could not appreciate what was about to happen but they were still sensitive to the agony Jesus was going through, however physical and the emotional pressure were wearing them out, sleep was the only answer.

v47,48 As Jesus was trying to encourage the disciples to pray, the Temple guard, led by Judas appear. Judas comes and kisses Jesus to identify Him to the soldiers, an Eastern greeting of fellowship, a sad way to betray a friend.

v49,50 The disciples were prepared to fight, one pulls out a sword and cuts off the right ear of the high priests servant. Only Luke records which ear was cut off, must have got the information from a witness.

v51 Jesus did not want to be charged with resisting arrest so He stops the disciples, who run away, and then heals the man.

v52 The group who had come to arrest Jesus were probably temple guards though [John 18:3,12](#) suggests that Roman soldiers may have also been present, probably necessary as the Roman Governor would not be too pleased to have a band of Temple guards wandering around without his permission.

v53 Jesus acknowledges that Satan and his followers have achieved a temporary victory. Consider [Eph 6:12](#).

The arrest and trial Luke 22:54 to Luke 23:25.

[Matt 26:57ff](#); [Mark 14:53ff](#); [John 18:12ff](#) For order of events during arrest and trial see [Crucifixion](#).

v54 Caiaphas was the official high priest, but his father in law, Annas, the previous high priest, still had considerable power. John records that Jesus was first taken to the home of Annas, [John 18:13](#).

Luke does not record the events under Annas, he concentrates on the actions of Peter. "Peter followed afar off."

v55 Jerusalem would be cold at night in spring it is 2,600 feet above sea level, so the people would be around a fire.

v56-60 The maid may have seen Peter with Jesus in the temple and when he spoke his Galilean accent would have revealed his place of birth. At each challenge Peter denies knowing Jesus, after the third challenge and denial, the cock crows, probably just as dawn was showing.

v61,62 Jesus turns to look at Peter. Sufficient to make Peter realize his failure.

v63 The behaviour of the people who were present during the trial was completely illegal, any prisoner was supposed to be protected until final conviction, condemned officially. Jesus, however, was exposed to the evil behaviour and actions of the temple guard.

v66 According to the Jewish law, the [Sanhedrin](#) council could not meet at night. [Matt 26:57,58](#); [Mark 14:53,55](#) say that there was an unofficial hearing in the high priests house. The formal sentence was passed as soon as legally allowed. The Sanhedrin

were only allowed to pass judgement on religious and civil crimes, nothing which involved a punishment by death, only the Roman governor could pass that judgement. v67-69 Luke only records two of the questions asked by the Sanhedrin. If Jesus had answered "Yes" it would be considered treason as under Rome any one claiming to be the Messiah was against the Roman government. However, Jesus points out His future position, basically saying he was the Messiah.

v70,71 This second question was meant to cause rejection by the people, if He claimed to be the "Son of God" it would be blasphemy. His response is the same as saying "Yes." Jesus had supplied the evidence that they needed, note it was a blasphemy charge.

Chapter 23

For order of events of Arrest, Trial and Crucifixion see [Order of events at the crucifixion](#).

Jesus before Pilate.

[Matt 27:2,11-14](#); [Mark 15:1-5](#); [John 18:28-38](#).

v1 The Roman governor of Palestine, Pontius Pilate, A.D. 26-36, normally lived in Caesarea, but because of the possibility of problems, would move to Jerusalem during the Passover period. It was possible that he knew of the arrest of Jesus because there appears to have been Roman soldiers present on the Mount of Olives, [John 18:3,12](#), probably necessary as the Roman Governor would not be too pleased to have a band of Temple guards wandering around without his permission.

v2 Jesus was found guilty of blasphemy under the Jewish court, which would not have been accepted in a Roman court. Now Jesus was being accused of claiming to be "king of the Jews, leading the people away from Roman authority, telling them not to pay the Roman tax," which would make a Roman Governor interested in the charge.

v3,4 When Pilate saw Jesus, the Greek used indicates that he was surprised, "**You** are the king of Jews?" Luke does not record the full exchange, just the decision of the court, "I find no fault in this man."

v5 This did not go down to well with the Jewish leadership.

v6,7 When Pilate heard that Jesus was from the Galilee area, he thought he had a get out, Pilate had no direct control of the area, this was under Herod, who being a nominal Jew, was required to be at the Passover and was therefore in Jerusalem.

v8 Luke records in [Luke 9:7-9](#) that Herod had heard of Jesus and had great interest and a strong desire to meet Jesus.

v9 Jesus does not respond to Herod's questioning, despite the scribes and priests making accusations, to Jesus this was a waste of time, to Herod this was all a joke, Herod even encourages the people and soldiers with him to mock Jesus and His royal claims. v12 Because Pilate had recognized Herod's position any hatred between the two was now removed.

v13-16 Pilate tells the religious leaders that he and Herod can find nothing worthy of death. Pilate proposed a Roman scourge, possible illegal if not guilty, then to release Jesus.

v17-25 It was the normal custom of the Roman governor to release a political prisoner

during the Passover, [John 18:39](#), Pilate hopes to release Jesus, but the people wanted the release of a known outlaw Barabbas, who had led an anti Roman riot, v19 and [John 18:40](#). The crowd, lead by the religious leaders, demanded the release of Barabbas and to crucify Jesus.

v26-49 The Crucifixion.

[Matt 27:33-38](#); [Mark 15:22-28](#); [John 19:17-19](#).

v26 Jews have moved around the world, this man had come from Cyrene, it is possible that he was on the way to the Cyrenian synagogue in Jerusalem, [Acts 6:9](#). The prisoner who was about to be crucified had to carry the cross to the place of crucifixion, Jesus, following the treatment He has received, the scourging etc., is unable to carry the heavy wooden cross all the way, so the Roman guard grab one of the people watching to carry the cross for the prisoner. This act is of interest as He represents all Mankind, Man has to carry the cross to their punishment, even though God Himself was to pay the price.

v27-30 Only Luke records this situation. The friends and believers are shocked and sad to find that the trial had taken place so quickly. The Lord was more concerned for their future, He knew that Jerusalem was soon to be destroyed, A.D. 70, and the people who lived in it were to suffer greatly.

v31 A well known proverb at the time, it means that 'if an innocent man is treated this way in peacetime, what will happen to those in the time of war.'

v32 "Malefactors," Matthew describes them as "thieves," some people wonder if they were part of the band controlled by Barabbas, there is no evidence as such.

For study notes on the [Cross](#).

v33 "Calvary," The actual site position is unknown as many of the landmarks were destroyed during the siege of Jerusalem. We know it was outside the city wall at the time, near a major highway of the time. "Calvary" or "Golgotha" means "skull," It is suggested that the place may have looked like a skull. The Church of the Holy Sepulchre could have been built at the place, it was outside the city during the New Testament times, others claim Gordon's Calvary, further to the North is the place.

v34 Jesus asks the Father God to forgive those involved as they were only carrying out God's plan for the redemption of Mankind.

It was the right of the soldiers who carried out the crucifixions to have any possessions and clothes of the prisoners. [John 19:23,24](#) records that the soldiers divided the clothing into four and then gambled on the cloak which was seamless and could not be split into four as it would destroy it.

v35 The religious leaders were challenging Jesus to prove who He was by coming down from the cross. They could not see that the events were all part of the redemption of mankind, the offering of the Lamb of God, [Heb 9:11,12](#); [Col 2:13,14](#).

v36,37 The Roman soldiers on guard also mocked, laughed at Him.

Wine is offered, [Matt 27:34](#) tells us that the wine vinegar had gall added. Gall has the power to deaden pain and other reactions and make it easier for the prisoner. Jesus refused it as He wanted to be in full control.

v38 It was common practice to display a sign of what crimes the prisoner had committed, usually nailed to the cross or hung round the neck. Pilate had written the charge in three languages so all could read, "THIS IS THE KING OF THE Jews." The Gospels

give a slightly different record of the words used, there may have been slight differences due to the languages. [Matt 27:37](#); [Mark 15:26](#); [John 19:19](#).

v39-43 A better translation could be "You are the Messiah? Then save yourself and us." A sarcastic, hurtful remark by the first thief, but the second points out that they deserve their suffering, this man shows great faith in Jesus, both had only hours to live yet the thief could see Jesus entering His kingdom.

v43 Jesus promised the man that he would be in the house of God with Him today.

v44 The sixth hour, about noon, all times are from daybreak at six o'clock in the morning. This darkness cannot be due to an eclipse, not during a Passover full moon, which means the moon was on the wrong side of the earth. We are not told how far "there was darkness over all the land" covered, whether local or global, also it lasts for three hours.

"The veil of the temple was torn." This was a large, very thick woven curtain which hung in the Temple, to separate the Holy Place, where the priests carried out their duties, from the Holy of Holies, only the High Priest could enter this area.

The records state that the curtain was torn from the top to the bottom, distinctly supernatural. This opened the Holy of Holies to the world, easy access to God was now indicated.

v46 Jesus makes one more announcement, "It is finished," [John 19:30](#). The task that had been set by God the Father was now completed, Jesus was now able to dismiss His spirit into the hands of the Father, His death was conscious and voluntary, not a death as a direct result of the crucifixion. [Matt 27:50](#); [Mark 15:37](#); [John 19:30](#).

v47 The centurion, a Gentile who had probably seen many crucifixions, confesses that Jesus was something special, "a righteous man!"

v48,49 Many people, including the friends and relatives watched this happen with great sadness.

The burial of Jesus.

[Matt 27:57-61](#); [Mark 15:42-47](#); [John 19:38-42](#).

v50,51 Joseph of Arimathea was a member of the Sanhedrin, who had not consented to the verdict of death of Jesus, as a known follower he may not have even been told of the meeting.

v52 Normally the bodies would have been thrown on a rubbish heap, so when Joseph approaches Pilate for the body he was immediately under suspicion, a brave man.

v53-56 The words used indicate that Joseph carefully wrapped the body tightly in several layers of a bandage-like cloth. He then takes it to a sepulcher tomb which he had prepared for himself, [Isaiah 53:9](#).

Jesus died on Friday afternoon, the Sabbath would have begun at sunset that day, so the women were planning to complete the burial after the Sabbath had passed. Having seen how and where the body was placed they return home to prepare for the Sabbath and then prepare the necessary spices and ointments used to preserve the body, this action would have also been a sign of care, love and respect for the dead by the relatives and friends.

Chapter 24

Luke's record of the events after the crucifixion includes some events not recorded by the other Gospels.

v1-12 **The tomb is empty.**

[Matt 28:1-6](#); [Mark 16:1-8](#); [John 20:1-17](#).

v1-3 The day, under the Jewish system, commenced at sundown, [Mark 16:1,2](#) records that the women purchased and prepared the spices on Saturday evening, then early the next morning they set out for the tomb.

On arrival they find the stone rolled away and the body gone. The tomb was empty.

v4 The women could not understand what had happened, they knew that the disciples had not removed the body, as the Jewish leaders later stated. Perhaps Joseph had moved the body for safety, while they discuss the problems "two men stood by them in shining garments." Both the records in Matthew and Mark record that an angel gave the message.

v5-8 "Why do you look for the living among the dead? He is risen, just as He told you."

It had been revealed on the mount of Transfiguration what was to happen at Jerusalem, [Luke 9:31](#), and before they left Galilee Jesus had told them what the future held, [Luke 18:31-34](#). Suddenly, they understood, the missing body had a different meaning.

v9 Not only were the disciples in Jerusalem but many other followers.

v10 Joanna was the wife of Chuza, Herod's steward, [Luke 8:3](#). Mary Magdalene, [Luke 8:2](#).

v11 The Greek word used for "idle tales," means *nonsense*, the disciples were not prepared to believe.

v12 Peter runs (with John) to the sepulcher, sees the linen cloth and starts to wonder. [John 20:2-10](#). The linen clothes would have been wound around the body, now they were laying empty as if the body had passed through them without being unwrapped.

v13-35 **The walk to Emmaus .**

Some think that the villages Kubeibeh or Mozah, some 7 miles to the north-west was Emmaus, however there is also a village today called *Amwas*, about nineteen miles to the west of Jerusalem which could also be the village Emmaus as two older copies of the Luke's manuscript give 20 miles as the distance.

Two were making this journey, Cleopas, a husband of one of the Mary's, [John 19:25](#), the second person could have been his wife, it was normal refer to the man and not to mention women. While they were walking, Jesus joins them on the walk.

v16 It may seem strange that they did not recognize Jesus, but they had seen Him die and would not be expecting Him to appear in this way.

v17,18 "Why so sad?" is the greeting given by Jesus, The two just could not understand that someone did not know what had happened in Jerusalem.

v19,20 They spoke of "Jesus of Nazareth, who was a prophet," indicating that they still had not appreciated the divine nature of Jesus, His deity.

v21 They had expected that Jesus was to bring in the Messianic Kingdom, now they were totally disappointed, three days had passed, "it's all over, there is no hope," was their attitude.

The women and certain disciples had reported an empty tomb, a strange report, yet

there was not a physical report of a resurrection, no sign of Jesus.

v25-27 Jesus now, starting at Moses, shows that it was prophesied that the Messiah was to suffer and die. A clear indication that the coming of Christ was predicted in the Old Testament. The events of the passed week should not have been a surprise to them.

v28,29 Out of fellowship the two men offered the 'stranger' a share in their accommodation. It was dangerous to travel at night. v30-32 As he takes the bread and blesses it they realize who He was, did they see the nail prints in His hands? Jesus vanishes, they have their proof of a living Jesus.

v33 The discovery was so important they risked all and returned to Jerusalem in the dark with the news of a risen Jesus.

v34 There is no record of this appearance to Peter except [1 Cor 15:5](#).

v35-45 Jesus appears to the Ten disciples.

[Matt 28:16,17](#); [Mark 16:14](#); [John 20:19-23](#).

36-43 While the ten disciples were discussing the appearance of Jesus to those on the way to Emmaus and to Peter, suddenly Jesus is there in the room with them. The risen Lord has the power to appear and disappear, His resurrected body has powers that exceed the laws of a natural body and matter.

They were obviously not expecting this to happen, they think they are seeing a spirit.

Jesus speaks peace to them, then shows His hands and feet as proof of who He was.

He then told them to touch Him, prove I am not a spirit, a ghost. Finally He asked for some food, completely proving that this was a risen Jesus, a ghost does not eat food!!

[Acts 10:41](#).

Jesus now reminds them of the words He had spoken with them before the crucifixion, He points out that all that happened was predicted in the Old Testament, then just as with the two on the road to Emmaus, Jesus reveals to them all the teaching about Him. It was all arranged that Jesus Christ was to suffer, die and rise again on the third day, it was all written about by Moses and the prophets.

Now Jesus gives them their future task, to preach "repentance and remission of sins," starting in Jerusalem then the whole world. This started at Pentecost, [Acts 2:38](#), and is still a believers task today.

v49 Jesus tells that the promised power from God will soon come, just wait in Jerusalem. *And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:* Joel 2:28.

Luke does not record all of the many appearances of Jesus before He ascends back into heaven. [Matt 28:16-20](#); [Mark 16:14-20](#); [John 20:19-23](#); [Acts 1:6-11](#).

v50,51 Luke now records that Jesus took the disciples out to Bethany, while blessing them He is taken up into heaven. [Acts 1:9](#). The disciple and followers return to Jerusalem, and worship with great joy.

Luke and Acts were written as one document and should be read as one.