

## Luke

**1:1** Inasmuch as many have undertaken to organize in an orderly series a narrative of the things that have been accomplished among us,<sup>1</sup> **1:2** just as those, who became eyewitnesses and subordinate assistants of the message from the beginning, handed them down to us,<sup>2</sup> **1:3** it also seemed fitting to me, most excellent Theophilus, after researching it all from the beginning, to write it out for you accurately and orderly,<sup>3</sup> **1:4** so that you may understand the secure effect concerning the concepts that you were taught.<sup>4</sup>

**1:5** It happened in the days of Herod, king of Judea, that there was a certain priest by the name of Zacharias, of the division of Abiyah, and he had a wife from the daughters of Aaron, whose name was Elizabeth.<sup>5</sup> **1:6** They were both in a right standing before God and uncondemned as they walked in all the commandments and requirements of the Lord.<sup>6</sup> **1:7** However, they had no children, because Elizabeth was infertile. In addition, they were both advanced in their years.<sup>7</sup>

**1:8** It turns out that something happened while he was performing his priestly duty before God at his position in the division.<sup>8</sup> **1:9** According to the custom of the priesthood, he received the lot to enter into the temple of the Lord and burn incense.<sup>9</sup> **1:10** Meanwhile, the entire crowd of people were praying outside at the hour of the incense offering.<sup>10</sup>

**1:11** An angel of Yahweh appeared to him, standing to the right of the altar of incense.<sup>11</sup> **1:12** Zacharias became distressed when he saw him, and fear gripped him.<sup>12</sup> **1:13** But the angel said to him,

Do not be afraid, Zacharias, because your request has been heard.  
Your wife, Elizabeth, will bear you a son,  
and you will name him John.<sup>13</sup>

**1:14** He will bring joy and exultation to you,  
and many will rejoice at his birth,<sup>14</sup>

**1:15** because he will be great in the sight of the Lord. He will drink no wine nor strong drink, and he will be filled with the Holy Spirit while still in his mother's womb.<sup>15</sup>

**1:16** He will turn many of the sons of Israel back to the Lord their God,<sup>16</sup>

**1:17** and he will go before Him in the spirit and authority of Elijah,  
to turn back the hearts of the fathers to the children,  
and the disobedient to a mindset of those with a right standing,  
to make ready for the Lord a people who have been prepared.<sup>17</sup>

**1:18** And Zacharias said to the angel,

How can I know this to be true, because I am old, and my wife is advanced in her years?<sup>18</sup>

**1:19** The angel answered and said to him,

I am Gabriel,<sup>19</sup> who stands in the presence of the Lord,  
and I was sent to speak to you and to bring you this good news.<sup>20</sup>

**1:20** Behold, you will be dumb and unable to speak until these things take place,  
because you did not believe my words that will be fulfilled in their proper time.<sup>21</sup>

1:21 The people were waiting for Zacharias and were wondering what was delaying him in the temple.<sup>22</sup> 1:22 When he came out, he was unable to speak to them, and they realized that he had seen a vision in the temple. He kept making signs to them, and he remained mute.<sup>23</sup> 1:23 The days of his service reached their end, and he returned to his home.<sup>24</sup>

1:24 After these days, Elizabeth, his wife, became pregnant, and she hid herself for five months, saying,<sup>25</sup>

1:25 This is the way the Lord has dealt with me, when He gazed upon me, to take away my shame among men.<sup>26</sup>

1:26 In the sixth month, the angel Gabriel was sent to a city of Galilee called Nazareth,<sup>27</sup> 1:27 to a virgin who was engaged to a man by the name of Joseph, from the house of David. The name of the virgin was Mary.<sup>28</sup> 1:28 Entering in, he said to her,

Greetings, one who has been graced. The Lord is with you.<sup>29</sup>

1:29 But she became very distressed at this statement and was trying to figure out what kind of greeting this was.<sup>30</sup>

1:30 The angel said to her,

Do not be afraid, Mary, because you have found grace with the Lord.<sup>31</sup>

1:31 Behold, you will become pregnant, and you will bear a son, and you will name him Jesus.<sup>32</sup>

1:32 He will be great and be called the Son of the Most High. The Lord God will give him the throne of his father David,<sup>33</sup>

1:33 and he will reign over the house of Jacob into the ages, and there will be no end to his kingdom.<sup>34</sup>

1:34 And Mary said to the angel,

How will this happen, because I do not know a man?<sup>35</sup>

1:35 The angel answered and said to her,

The Holy Spirit will come upon you,  
and the authority of the Most High will overshadow you.  
Therefore, the one who is born from you is different.  
He will be called the Son of God.<sup>36</sup>

1:36 In addition, take note of the fact that your relative Elizabeth has also become pregnant in her old age. And this is her sixth month, the one who was called infertile—<sup>37</sup>

1:37 because nothing spoken will be impossible for God.<sup>38</sup>

1:38 And Mary said,

Behold, I am the slave of the Lord. May it happen to me according to what you have said.

Then the angel left her.<sup>39</sup>

1:39 In these same days, Mary arose and proceeded quickly to the hill country, to a city of Judah.<sup>40</sup> 1:40 She entered into the house of Zacharias and greeted Elizabeth.<sup>41</sup> 1:41 As soon as Elizabeth heard Mary's greeting, the baby leapt in her womb. Elizabeth was filled with the Holy Spirit,<sup>42</sup> 1:42 and she spoke out with a large shout,

Blessed are you among women, and blessed is the fruit of your womb.<sup>43</sup>

1:43 And how is it that the mother of my Lord comes to me?<sup>44</sup>

1:44 Behold, when the sound of your greeting reached my ears, the baby in my womb leapt with joy.<sup>45</sup>

1:45 And blessed is she who believed that there will be a fulfillment of that which was spoken to her by the Lord.<sup>46</sup>

1:46 And Mary said,

My soul speaks highly of the Lord,<sup>47</sup>

1:47 and my spirit rejoices in God my Savior,<sup>48</sup>

1:48 because He personally considered the humility of His slave.

From this time on, all generations will think me blessed,<sup>49</sup>

1:49 because the Authoritative One has done great things to me.

His name is different,<sup>50</sup>

1:50 and His loyal love is toward generations and generations, to those who fear Him <Psalm 103:17>.<sup>51</sup>

1:51 He has accomplished greatness with His arm.

He has scattered the proud because of the intentions of their heart.<sup>52</sup>

1:52 He has brought down rulers from their thrones and exalted the humble.<sup>53</sup>

1:53 He has filled the hungry with good things <Psalm 107:9> and sent away the rich empty-handed.<sup>54</sup>

1:54 He has come to the aid of Israel His servant, to remember His loyal love,<sup>55</sup>

1:55 just as He said to our fathers, to Abraham and his seed into the age.<sup>56</sup>

1:56 So Mary stayed with her for three months and then returned to her own home.<sup>57</sup>

1:57 Finally, the time arrived for Elizabeth to have her child, and she gave birth to a son.<sup>58</sup>

1:58 When her neighbors and relatives heard that God had displayed the greatness of His loyal love toward her, they rejoiced with her.<sup>59</sup> 1:59 On the eighth day, they came to circumcise him, and they were going to name him Zacharias, after his father.<sup>60</sup> 1:60 However, his mother answered and said,

No. Instead, he will be called John.<sup>61</sup>

1:61 They said to her,

There is no one among your relatives who is called by that name.<sup>62</sup>

1:62 So they made signs to his father as to what he wanted to name him.<sup>63</sup> 1:63 He asked for a tablet and wrote,

His name is John.

And they were all amazed.<sup>64</sup> 1:64 Immediately, his mouth was opened and his tongue loosed, and he was speaking in praise of God.<sup>65</sup> 1:65 The result was that awe came on all those living around them, and all these things were being discussed in the hill country of Judea.<sup>66</sup> 1:66 All those who heard about these things kept them in their heart, saying,

What, then, will this child turn out to be, for, indeed, the hand of the Lord is with him?<sup>67</sup>

1:67 His father Zacharias was filled with the Holy Spirit and prophesied,<sup>68</sup>

1:68 Blessed is the Lord God of Israel, because He has chosen to care for His people and has brought about liberation for them.<sup>69</sup>

1:69 He has raised up a horn of salvation <Psalm 18:2> for us within the house of David, His servant,<sup>70</sup>

1:70 just as He said by the mouth of His holy prophets from the past age—<sup>71</sup>

1:71 salvation from our enemies and from the hand of all those who hate us,<sup>72</sup>

1:72 to accomplish loyal love with respect to our fathers and to remember His holy covenant,<sup>73</sup>

1:73 the oath which He swore to our father Abraham, to grant to us<sup>74</sup>

1:74 that, while being rescued from the hand of our enemies, we serve Him without fear,<sup>75</sup>

1:75 with devotion and morality before Him all our days.<sup>76</sup>

1:76 And you, child, will be called a prophet of the Most High, because you will go before Yahweh to prepare His way,<sup>77</sup>

1:77 to provide His people with the knowledge of salvation by the forgiveness of their sins,<sup>78</sup>

1:78 because of the heartfelt loyal love of our God, by which the sunrise from on high will visit us,<sup>79</sup>

1:79 to shine on those who sit in darkness and deep, deep gloom <Isaiah 9:2>, to guide our feet in the way of shalom.<sup>80</sup>

1:80 The child continued to grow and become strong in the Spirit, and he lived in the deserts until the day that he revealed himself to Israel.<sup>81</sup>

2:1 Now, it happened in those days that a decree went out from Caesar Augustus that a census be taken of the whole area.<sup>82</sup> 2:2 This was the first census that occurred before Quirinius was governing Syria.<sup>83</sup> 2:3 Indeed, everyone was on his way to be registered, each to his own city.<sup>84</sup> 2:4 Therefore, Joseph went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David,<sup>85</sup> 2:5 to be registered with Mary, who, after becoming engaged to him, also became pregnant.<sup>86</sup> 2:6 It just so happened that, while they were there, the days for her to give birth were completed.<sup>87</sup> 2:7 So she gave birth to her firstborn son, and she wrapped him in clothes and laid him in a feeding trough, because there was no room for them in the living area.<sup>88</sup>

2:8 There were shepherds in the same place, guarding their sheep at night,<sup>89</sup> 2:9 and an angel of Yahweh appeared to them. In addition, the glory of Yahweh shone around them, and they were extremely afraid.<sup>90</sup> 2:10 The angel said to them,

Do not be afraid, for take note of the fact that I bring you good news of great joy, that will be for all the people,<sup>91</sup> **2:11** because today your Savior, who is the Messiah, the Lord, is born in the city of David.<sup>92</sup> **2:12** This will be the indication for you—you will find a baby wrapped in clothes and lying in a feeding trough.<sup>93</sup>

**2:13** And suddenly, there was with the angel a huge host of heaven, praising God and saying,<sup>94</sup>

**2:14** Glory to God in the transcendent region—shalom on earth—that which is well-pleasing to God in men.<sup>95</sup>

**2:15** Subsequently, as the angels were leaving them and going back into heaven, the shepherds started saying to one another,

Let us, indeed, go to Bethlehem and see this thing that has happened, that the Lord has made known to us.<sup>96</sup>

**2:16** So they went, hurrying and seeking Mary, Joseph, and the baby who was lying in a feeding trough.<sup>97</sup> **2:17** When they saw them, they made known to them the statement which had been made to them about this child.<sup>98</sup> **2:18** And all those who heard were amazed at what was spoken to them by the shepherds.<sup>99</sup> **2:19** Mary, especially, was considering carefully all these things, while pondering them in her heart.<sup>100</sup> **2:20** And the shepherds returned, glorifying and praising God on the basis of all that they heard and saw, just as it had been told them.<sup>101</sup>

**2:21** Then, when eight days had passed in order to circumcise him, he was named Jesus, the name given to him by the angel before he was conceived in the womb.<sup>102</sup> **2:22** And when the days of their purification according to the instruction of Moses had passed, they brought him up to Jerusalem to present him to Yahweh,<sup>103</sup> **2:23** just as it has been written in the instruction of the Lord,

Every male who opens the womb shall be considered holy to Yahweh <Exodus 13:2,12>,<sup>104</sup>

**2:24** and to present an offering according to what was said in the instruction of the Lord,

a pair of turtledoves or two young pigeons <Leviticus 5:7>.<sup>105</sup>

**2:25** Take note of the fact that there was a man in Jerusalem whose name was Simeon, and this man was in a right standing with God and well received by Him, because he was looking for the persuasion of Israel, and the Holy Spirit was upon him.<sup>106</sup> **2:26** In addition, it had been made known to him by means of the Holy Spirit that he would not see death before he saw the Messiah of Yahweh.<sup>107</sup> **2:27** So he came into the temple in the Spirit, and when the parents brought in the child Jesus to carry out the requirement of the biblical instruction in regard to him,<sup>108</sup> **2:28** he took him in his arms and blessed God, saying,<sup>109</sup>

**2:29** Now, Yahweh, You are sending me away in a state of shalom, according to Your statement,<sup>110</sup> **2:30** because my eyes have seen Your salvation,<sup>111</sup> **2:31** that You have prepared in the presence of all the people,<sup>112</sup> **2:32** a light of revelation for the Gentiles <Isaiah 42:6> and the glory of Your people Israel.<sup>113</sup>

**2:33** His father and others were amazed at the things being said about him.<sup>114</sup> **2:34** And Simeon blessed them and said to Mary his mother,

Take note of the fact that this child exists for the rise and fall of many in Israel, as a sign of opposition,<sup>115</sup> **2:35** with the purpose of the revealing of thoughts of many hearts, and a sword will pierce even your heart.<sup>116</sup>

**2:36** There was also a prophetess named Anna, a daughter of Phanuel, of the tribe of Asher. She was quite old and had lived with her husband for seven years after her state of being a virgin.<sup>117</sup> **2:37** Then, she was a widow to the age of eighty-four. She never left the temple, serving night and day with fastings and prayers.<sup>118</sup>

**2:38** At the same moment, she came up and was praising God, and she kept speaking about him to all who were waiting for the redemption of Jerusalem.<sup>119</sup>

**2:39** As soon as they completed everything required according to the instructions of Yahweh, they returned to Galilee, to their own city of Nazareth.<sup>120</sup> **2:40** The child continued to grow and become strong, while increasing in wisdom, and the grace of God was upon him.<sup>121</sup>

**2:41** His parents went up to Jerusalem each year for the Feast of the Passover.<sup>122</sup> **2:42** Thus, when he was twelve years old, they went up according to the requirement of the feast.<sup>123</sup> **2:43** After spending the full number of days, they were returning, and the child Jesus remained in Jerusalem. However, his parents were unaware of this.<sup>124</sup> **2:44** They supposed that he was in the group of travelers, and, after they had gone a day's journey, they began looking for him among their relatives and friends.<sup>125</sup> **2:45** When they did not find him, they returned to Jerusalem to look for him.<sup>126</sup>

**2:46** After three days, they found him in the temple, sitting in the midst of teachers, both listening to them and asking them questions.<sup>127</sup> **2:47** And all who heard him were astounded at his understanding and responses.<sup>128</sup> **2:48** When his parents saw him, they were overwhelmed, and his mother said to him,

Child, why did you do this to us? Your father and I have been so worried and looking for you.<sup>129</sup>

**2:49** He said to them,

Why did you spend so much time looking for me? Did you not know that I had to be about my Father's business?<sup>130</sup>

**2:50** But they did not grasp what he was saying to them.<sup>131</sup> **2:51** Nevertheless, he went down with them and arrived in Nazareth, all the while continuing in subjection to them. Meanwhile, his mother kept these statements in her heart,<sup>132</sup> **2:52** and Jesus kept growing in wisdom and maturity, and in favor with God and men.<sup>133</sup>

**3:1** Then, in the fifteenth year of the rule of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and Philip, his brother, was tetrarch of the region of Iturea and Trachonitis, and Lysanias was tetrarch of Abilene,<sup>134</sup> **3:2** in the high priesthood of Annas and Caiaphas, the message of God came to John,

the son of Zacharias, in the desert.<sup>135</sup> **3:3** And he came into all the region surrounding the Jordan and was announcing a baptism of repentance for the forgiveness of sins,<sup>136</sup> **3:4** like what is written in the book of the words of Isaiah the prophet –

The voice of one crying out in the desert, “Prepare the way of Yahweh; make His paths straight.”<sup>137</sup> **3:5** Every valley will be filled, and every mountain and hill will be leveled. Indeed, the crooked will become straight, and the rough places will be made smooth roads.<sup>138</sup> **3:6** And all flesh will see the salvation of God <Isaiah 40:3-5>.”<sup>139</sup>

**3:7** Thus, he was saying to the crowds who were going out to be baptized by him,

You offspring of vipers, who directed you to flee from the coming wrath?<sup>140</sup>  
**3:8** Therefore, bear fruit worthy of repentance, and don’t start saying among yourselves, “We have father Abraham,” because I say to you that God is able to raise up children of Abraham from these rocks.<sup>141</sup> **3:9** Indeed, the axe is already laid at the root of the trees. Therefore, every tree that does not bear fruit will be cut down and thrown into the fire.<sup>142</sup>

**3:10** And the crowds were questioning him, saying,

Then what shall we do?<sup>143</sup>

**3:11** He answered and said to them,

He who has two tunics, let him share with the person who has none, and he who has food, let him do likewise.<sup>144</sup>

**3:12** Tax-collectors were also coming to be baptized and said to him,

Teacher, what shall we do?<sup>145</sup>

**3:13** And he said to them,

Do no more than what you have been ordered.<sup>146</sup>

**3:14** And some soldiers were questioning him,

And what shall we do?

So he said to them,

Do not take money from anyone by force or accuse anyone falsely, and be content with your wages.<sup>147</sup>

**3:15** The people were in a state of hopefulness and were all reasoning in their hearts concerning John, whether he was the Messiah.<sup>148</sup> **3:16** John answered and said to all of them,

I am baptizing you with water, but there is one who is coming who is stronger than I am. I am not worthy to loose the strap of his sandals. He will baptize you



with the Holy Spirit and with fire.<sup>149</sup> **3:17** His winnowing fork is in his hand to clean out his threshing floor and to gather the wheat into his barn. And he will burn up the chaff with all-consuming fire.<sup>150</sup>

**3:18** Therefore, with many other exhortations he was proclaiming the good news to the people.<sup>151</sup> **3:19** But when Herod the tetrarch was reproved by him concerning Herodias, his brother's wife and concerning all the evil things that Herod had done,<sup>152</sup> **3:20** indeed, he added this to them all—he locked John up in prison.<sup>153</sup>

**3:21** Now, it happened in the process of all the people's being baptized that Jesus was also baptized. And heaven was opened while he was praying,<sup>154</sup> **3:22** and the Holy Spirit descended on him in bodily form like a dove. In addition, a voice spoke out of heaven,

You are my beloved Son. I am pleased with you.<sup>155</sup>

**3:23** When Jesus started off, he was about thirty years old, being the son, as it was considered by law, of Joseph, but more technically through Eli,<sup>156</sup> **3:24** through Matthat, through Levi, through Melchi, through Jannai, through Joseph,<sup>157</sup> **3:25** through Mattathias, through Amos, through Nahum, through Hesli, through Naggai,<sup>158</sup> **3:26** through Maath, through Mattathias, through Semein, through Josech, through Joda,<sup>159</sup> **3:27** through Joanan, through Rhesa, through Zerubbabel, through Shealtiel, through Neri,<sup>160</sup> **3:28** through Melchi, through Addi, through Cosam, through Elmadam, through Er,<sup>161</sup> **3:29** through Joshua, through Eliezer, through Jorim, through Matthat, through Levi,<sup>162</sup> **3:30** through Simeon, through Judah, through Joseph, through Jonam, through Eliakim,<sup>163</sup> **3:31** through Melea, through Menna, through Mattatha, through Nathan, through David,<sup>164</sup> **3:32** through Jesse, through Obed, through Boaz, through Salmon, through Nahshon,<sup>165</sup> **3:33** through Amminadab, through Admin, through Ram, through Hezron, through Perez, through Judah,<sup>166</sup> **3:34** through Jacob, through Isaac, through Abraham, through Terah, through Nahor,<sup>167</sup> **3:35** through Serug, through Reu, through Peleg, through Heber, through Shelah,<sup>168</sup> **3:36** through Cainan, through Arphaxad, through Shem, through Noah, through Lamech,<sup>169</sup> **3:37** through Methuselah, through Enoch, through Jared, through Mahalaleel, through Cainan,<sup>170</sup> **3:38** through Enosh, through Seth, through Adam, through God.<sup>171</sup>

**4:1** Now, Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit into the desert<sup>172</sup> **4:2** for forty days, and he was tested by the devil. He ate nothing during those days, and when they ended, he was hungry.<sup>173</sup> **4:3** And the devil say to him,

Because you are the Son of God, speak to this stone that it may become bread.<sup>174</sup>

**4:4** Jesus answered him,

It has been written, "A man shall not live by bread alone <Deuteronomy 8:8>."<sup>175</sup>

**4:5** So he led him up and showed him all the kingdoms of the world in a moment of time.<sup>176</sup> **4:6** And the devil said to him,

I will give you authority over all of this and its glory, because it has been given to me, and I give it to whomever I wish.<sup>177</sup> **4:7** Therefore, if you bow down before me, it will all be yours.<sup>178</sup>



4:8 Jesus answered and said to him,

It has been written, “You shall bow down before Yahweh your God, and you shall serve no one else <Deuteronomy 6:13; 10:20>.”<sup>179</sup>

4:9 So he led him to Jerusalem, stood him on the edge of the temple, and said to him,

Because you are the Son of God, throw yourself down from here,<sup>180</sup> 4:10 because it has been written,

He will command His angels concerning you to guard you carefully <Psalm 91:11>,<sup>181</sup>

4:11 and that,

They will bear you up on their hands, lest you strike your foot on a stone <Psalm 91:12>.<sup>182</sup>

4:12 Jesus answered and said to him,

It has been said,

You shall not test the Lord your God <Deuteronomy 6:16>.<sup>183</sup>

4:13 And when the devil had finished every test, he left him for a season.<sup>184</sup>

4:14 Then Jesus returned to Galilee in the authority of the Spirit, and the news about him spread into the whole region.<sup>185</sup> 4:15 He also began teaching in their synagogues and was praised by all.<sup>186</sup> 4:16 He came to Nazareth where he had been brought up, and according to his custom he entered the synagogue on the day of the Sabbath, and he stood up to read.<sup>187</sup> 4:17 And the book of Isaiah the prophet was given to him. When he unrolled it, he found the place where it had been written,<sup>188</sup>

4:18 The Spirit of Yahweh is upon me, because He has anointed me to proclaim good news to the poor. He has sent me to announce release to the captives and recovery of sight to the blind, to accomplish release for those who have been oppressed,<sup>189</sup> 4:19 to announce the acceptable year of Yahweh <Isaiah 61:1,2a>.<sup>190</sup>

4:20 After closing the book and giving it back to the attendant, he sat down.<sup>191</sup> 4:21 And he went on to say,

Today, this writing has been fulfilled with your hearing it.<sup>192</sup>

4:22 All were bearing witness to what he had said and were marveling at the words of grace that were coming out of his mouth. They were saying,

Is this not Joseph’s son?<sup>193</sup>

4:23 He said to them,

You will probably say this parable, “‘Doctor, heal yourself,’ whatever we heard that happened in Capernaum, do here also in your hometown.”<sup>194</sup>

4:24 Then he said,

Truly I say to you, no prophet is welcome in his hometown.<sup>195</sup> **4:25** And I say to you in truth, there were many widows in the days of Elijah, when heaven was closed for three years and six months, when a great famine occurred over all the land.<sup>196</sup> **4:26** Yet Elijah was sent to none of them except Zarephath of Sidon, to a woman who was a widow.<sup>197</sup> **4:27** And there were many lepers in Israel in the time of Elisha, but none of them was healed except Naiman the Syrian.<sup>198</sup>

**4:28** Everyone in the synagogue became enraged when they heard these things,<sup>199</sup> **4:29** and they stood up and threw him out of the city, to the edge of the hill on which their city had been built, in order to throw him over the cliff.<sup>200</sup> **4:30** But passing through in their midst, he left.<sup>201</sup>

**4:31** Then, he went down to Capernaum, a city of Galilee, and he began teaching them on the Sabbath days.<sup>202</sup> **4:32** And they were amazed at his teaching, because his message was with authority.<sup>203</sup> **4:33** For example, in the synagogue, there was a man who had the spirit of an unclean demon, and he cried out with a loud voice,<sup>204</sup>

**4:34** Ah, Jesus of Nazareth! What do we have to do with each other? Have you come to destroy us? I know who you are, the Holy One of God.<sup>205</sup>

**4:35** But Jesus expressed his strong disapproval of him and said,

Be quiet and come out of him!

So the demon threw him on the ground in the midst of the synagogue, and he came out of him without doing him any harm.<sup>206</sup>

**4:36** Then amazement came upon them all, and they began saying to one another,

What is this thing, that he commands the unclean spirits, and they come out?<sup>207</sup>

**4:37** Now, the news about him was spreading into every locale of the surrounding area.<sup>208</sup>

**4:38** Then, he got up and left the synagogue, and he entered into Simon's home. Simon's mother-in-law was suffering from a high fever, and they were asking him about her.<sup>209</sup>

**4:39** Standing over her, he expressed his strong disapproval of the fever, and it left her. She immediately got up and was serving them.<sup>210</sup>

**4:40** As the sun was setting, all those who had anyone who was sick with various diseases brought them to him. And laying his hands on each one of them, he was healing them.<sup>211</sup> **4:41** Even demons were coming out from many of them, and they were shouting,

You are the Son of God!

But expressing his strong disapproval, he was not allowing them to speak, because they knew him to be the Messiah.<sup>212</sup>

4:42 When day came, he left and went to a secluded place. Now, the crowds were searching for him, and they were trying to keep him from leaving them.<sup>213</sup> 4:43 But he said to them,

It is necessary that I proclaim the good news of the Kingdom of God to other cities also, because I was sent for this purpose.<sup>214</sup>

5:1 Then, it happened that while the multitude was crowding around him, listening to the message of God, and he was standing by the lake of Gennesaret,<sup>215</sup> 5:2 he saw two boats up on the beach of the lake. The fishermen had gotten out of them, and they were washing their nets.<sup>216</sup> 5:3 After he got into one of the boats, which belonged to Simon, he asked him to put out a little from the land. And he sat and began to teach the crowds from the boat.<sup>217</sup> 5:4 When he had finished speaking, he said to Simon,

Put out into deep water, and let down your nets for a catch.<sup>218</sup>

5:5 But Simon answered and said,

Master, we worked hard all night, and we caught nothing. But at your bidding, I will let down the nets.<sup>219</sup>

5:6 After doing so, they enclosed a huge quantity of fish, and their nets began to tear.<sup>220</sup> 5:7 Consequently, they signaled to their partners in the other boat to come and help them. And when they came, they filled both the boats so that they were sinking.<sup>221</sup> 5:8 When Simon Peter saw what was happening, he fell down at the knees of Jesus and said,

Go away from me, Lord, because I am an evil man.<sup>222</sup>

5:9 For fear had gripped him and all those who were with him on account of the catch of fish that they had taken.<sup>223</sup> 5:10 This likewise happened to both James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon,

Do not be afraid. From now on you will be catching men.<sup>224</sup>

5:11 As a result, when they brought their boats to land, they left everything and followed him.<sup>225</sup>

5:12 Now, it happened while he was in one of the cities, that, behold, there was a man covered with leprosy. When he saw Jesus, he fell on his face and begged him,

If you are willing, you have the ability to make me clean.<sup>226</sup>

5:13 So Jesus stretched out his hand and touched him, saying,

I am willing. Be cleansed.

And immediately the leprosy left him.<sup>227</sup> 5:14 He commanded him to say nothing to anyone,

But go and show yourself to the priest and make an offering for your cleansing, just as Moses commanded, as a witness to them.<sup>228</sup>

5:15 But the news about him was spreading even farther, so that large crowds were coming together to listen to him and to be healed of their illnesses.<sup>229</sup> 5:16 However, he would withdraw from them into the desert and pray.<sup>230</sup>

5:17 Now, it happened on one of the days that he was teaching that Pharisees and teachers of the law were sitting there. They had come from every village of Galilee and Judea and from Jerusalem, and the authority of Yahweh was there for him to heal.<sup>231</sup> 5:18 And, behold, some men were carrying on a stretcher a man who was paralyzed, and they were trying to bring him in and set him down in front of him.<sup>232</sup> 5:19 But not finding any way to bring him in because of the crowd, they went up on the roof and let him down along with the stretcher through the clay tiles into the midst of everyone in front of Jesus.<sup>233</sup> 5:20 Observing their belief, he said,

Sir, your sins have been forgiven you.<sup>234</sup>

5:21 The scribes and the Pharisees began reasoning to themselves,

Who is this who is speaking blasphemies? Who is able to forgive sins except God alone?<sup>235</sup>

5:22 But Jesus was aware of their reasonings and answered them,

What are you reasoning in your hearts?<sup>236</sup> 5:23 Which is easier to say, “Your sins have been forgiven,” or “Get up and walk?”<sup>237</sup> 5:24 But, in order for you to know that the Son of Man has the authority on earth to forgive sins—he said to the paralytic—I say to you, get up, pick up your stretcher, and go home.<sup>238</sup>

5:25 Immediately, he got up in front of them, picked up what he had been lying on, and he went to his home glorifying God.<sup>239</sup> 5:26 Now, astonishment gripped them all, and they were glorifying God and were filled with fear, saying,

We have seen remarkable things today.<sup>240</sup>

5:27 After these things had happened, he went out and saw a tax-collector by the name of Levi, sitting in the tax booth, and he said to him,

Follow me.<sup>241</sup>

5:28 And he left everything behind, got up, and followed him.<sup>242</sup> 5:29 Then, Levi gave a great banquet for him in his house, and there was a huge crowd of tax-collectors and others who were reclining at the table with them.<sup>243</sup> 5:30 However, the Pharisees and their scribes were grumbling to his disciples, saying,

Why are you eating and drinking with tax-collectors and sinners?<sup>244</sup>

5:31 Jesus answered and said to them,

Those who are well have no need for a doctor, but the sick do.<sup>245</sup> 5:32 I have not come to call the righteous but the sinners to repentance.<sup>246</sup>

5:33 Then, they said to him,

The disciples of John and the Pharisees fast often and offer prayers, but yours eat and drink.<sup>247</sup>

5:34 Jesus said to them,

You cannot make the sons of the bridegroom fast while the bridegroom is still with them.<sup>248</sup> 5:35 But the days will come when the bridegroom is taken away from them. Then they will fast in those days.<sup>249</sup>

5:36 And he told them a parable,

No one tears a piece of cloth from a new garment and puts it on an old garment. Otherwise, both he will tear the new garment, and the piece from the new will not match the old.<sup>250</sup> 5:37 And no one puts new wine into old wineskins. Otherwise, the new wine will burst the wineskins, and the wine will be spilled. In addition, the skins will be destroyed.<sup>251</sup> 5:38 But new wine must be put into fresh wineskins.<sup>252</sup> 5:39 Besides, no one, after drinking old wine, desires new wine. The old is just fine.<sup>253</sup>

6:1 Now, it happened that, on the Sabbath, he was passing through some grain fields, and his disciples were picking and eating the heads of grain, after rubbing them with their hands.<sup>254</sup> 6:2 But some of the Pharisees said,

Why are you doing what is not lawful on the Sabbaths?<sup>255</sup>

6:3 Jesus answered and said to them,

Have you not read what David did when he was hungry, he and those who were with him,<sup>256</sup> 6:4 that he entered into the house of God, and he took and ate the presented bread, which is not lawful to eat except for the priests alone, and he gave it to those who were with him?<sup>257</sup>

6:5 Then he said to them,

The Son of Man is lord of the Sabbath.<sup>258</sup>

6:6 And it happened on another Sabbath that he entered into a synagogue to teach, and there was a man there whose right hand was paralyzed.<sup>259</sup> 6:7 Now, the scribes and the Pharisees were watching him to see what he would do, if he would heal on the Sabbath, in order that they could find a reason to accuse him.<sup>260</sup> 6:8 But he knew their inner thoughts, and he said to the man with the paralyzed hand,

Get up and stand in the midst of everyone.

So he got up and stood where he was supposed to.<sup>261</sup>

6:9 Then Jesus said to them,

I ask you, is it lawful to do good or evil on the Sabbath, to save a life or destroy it?<sup>262</sup>

**6:10** And after looking around at them all, he said to him,

Stretch out your hand!

He did so, and his hand was restored to full health.<sup>263</sup> **6:11** But they went crazy and were discussing with one another what to do with Jesus.<sup>264</sup>

**6:12** It was during these days that he went out to a mountain to pray, and he spent the whole night in prayer to God.<sup>265</sup> **6:13** When it became day, he spoke to his disciples and selected twelve of them, whom he also named "apostles"—<sup>266</sup> **6:14** Simon whom he also called Peter, Andrew his brother, James, John, Philip, Bartholemew,<sup>267</sup> **6:15** Matthew, Thomas, James the son of Alphaeus, Simon who was called a Zealot,<sup>268</sup> **6:16** Judas the son of James, and Judas Iscariot who became a traitor.<sup>269</sup>

**6:17** When Jesus came down with them and stood on a level place, there were both the large crowd of his disciples and a great throng of people from all of Judea, Jerusalem, and the coastal region of Tyre and Sidon.<sup>270</sup> **6:18** The latter had come to hear him and to be healed of their diseases. Even those who were troubled by unclean spirits were being healed.<sup>271</sup> **6:19** In fact, the whole crowd were seeking to touch him, because power was coming from him, and he was healing them all.<sup>272</sup>

**6:20** And lifting up his eyes to his disciples, he began to say,

Blessed are the poor, because yours is the Kingdom of God.<sup>273</sup>

**6:21** Blessed are those who hunger now, because you will be filled.

Blessed are those who weep now, because you will laugh.<sup>274</sup>

**6:22** Blessed are you when men hate you, ostracize you, insult you, and spurn your name as evil on account of the Son of Man.<sup>275</sup>

**6:23** Be glad in that day and leap for joy, because behold, your wage in heaven is great. For, in the same way their fathers treated the prophets.<sup>276</sup>

**6:24** In stark contrast, woe to the rich, because you are receiving your comfort.<sup>277</sup>

**6:25** Woe to you who are filled now, because you will be hungry.

Woe to you who laugh now, because you will mourn and weep.<sup>278</sup>

**6:26** Woe to you when all men speak well of you, because in the same way their fathers treated the false prophets.<sup>279</sup>

**6:27** But I say to you who hear, love your enemies, and do good to those who hate you.<sup>280</sup>

**6:28** Wish the best for those who curse you. Pray for those who mistreat you.<sup>281</sup>

**6:29** Whoever strikes you on the cheek, present the other one also.

And do not withhold your tunic from the one who takes your clothing.<sup>282</sup>

**6:30** Give to everyone who asks you, and do not demand back from whoever takes what is yours.<sup>283</sup>

**6:31** Just as you desire that men treat you, do likewise to them.<sup>284</sup>

**6:32** If you love those who love you, what is the benefit for you? For even sinners love those who love them.<sup>285</sup>

**6:33** And if you do good to those who do good to you, what is the benefit for you? For even sinners do the same.<sup>286</sup>

**6:34** If you lend to those from whom you receive in order to receive back, what credit is that to you? For sinners lend to sinners in order to receive back the same.<sup>287</sup>

**6:35** Instead, love your enemies, and do good and lend while expecting nothing in return, and your wage will be great. Indeed, you will be sons of the Most High, because He is kind to ungrateful and evil men.<sup>288</sup>

**6:36** Be concerned about others' misfortune, just as your Father is concerned about others' misfortune.<sup>289</sup>

**6:37** Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Pardon, and you will be pardoned.<sup>290</sup>

**6:38** Give, and it will be given to you. They will pour into your lap the right measure—pressed down, shaken together, and running over. For according to your standard of measurement, it will be measured to you.<sup>291</sup>

**6:39** Then he spoke a parable to them,

A blind man cannot guide a blind man, can he? Will they not both fall into a ditch?<sup>292</sup>

**6:40** A student is not above his teacher. But everyone, after he has been completely taught, will be like his teacher.<sup>293</sup>

**6:41** Why are you looking at the speck of dust in your brother's eye, but you are not considering the beam of wood in your own eye?<sup>294</sup>

**6:42** How is it that you can say to your brother,

Brother, let me take the speck of dust out of your eye,  
when you are not even seeing the beam of wood that is in your eye?  
What a hypocrite! First, take the beam of wood out of your eye. Then you will see clearly to take the speck of dust out of your brother's eye.<sup>295</sup>

**6:43** Now, there is not a good tree that produces harmful fruit, and there is not a harmful tree that produces good fruit.<sup>296</sup>

**6:44** Each tree is known by its own fruit. For example, they do not gather figs from thornbushes, and they do not pick grapes from a briar bush.<sup>297</sup>

**6:45** A good man brings forth that which is good out of the good treasure of his heart, and the evil man brings forth that which is evil out of the evil treasure of his heart—because his mouth speaks from that which fills his heart.<sup>298</sup>

**6:46** Why do you call me Lord, Lord, but you do not do what I say?<sup>299</sup>

**6:47** In regard to everyone who comes to me, hears my words, and does them, I will show you what such a person is like.<sup>300</sup>

**6:48** He is like a man who builds a house, who dug deep and laid the foundation on rock. When a flood came, the river of water burst against that house, and it was not able to disturb it on account of how well made it had been.<sup>301</sup>

**6:49** But the one he hears my words and does not do them is like a man who built a house on the ground without a foundation, and the river of water burst against it, and immediately it collapsed. And the destruction of that house was great.<sup>302</sup>



**7:1** After he had completed everything that he said to those of the people who heard, he entered Capernaum.<sup>303</sup> **7:2** Now, a centurion's slave, who was respected by him, was sick and about to die.<sup>304</sup> **7:3** When he heard about Jesus, he sent the Jewish elders to him to ask him to come and heal his slave.<sup>305</sup> **7:4** And after they came to Jesus, they earnestly urged him, saying,

He is worthy of your granting him this,<sup>306</sup> **7:5** because he loves our nation, and he built the synagogue for us.<sup>307</sup>

**7:6** So Jesus started on his way with them. And when he was not far from the house, the centurion sent friends, who said to him,

Sir, do not trouble yourself further, because I am not worthy of your coming under my roof.<sup>308</sup> **7:7** For this reason, I did not even count myself worthy to come to you. But just say the word, and let my servant be healed.<sup>309</sup> **7:8** I am a man who has been placed under authority and who has soldiers under me, and I say to this one, "Go," and he goes. And to another, "Come," and he comes. And to my slave, "Do this," and he does it.<sup>310</sup>

**7:9** When Jesus heard these things, he marveled at him. Then, he turned to the crowd who were following him and said,

I say to you, I have not found such great belief in Israel.<sup>311</sup>

**7:10** When those who had been sent returned to the house, they found the slave in good health.<sup>312</sup>

**7:11** Next, Jesus went to a city called Nain, and both his disciples and the large crowd went with him.<sup>313</sup> **7:12** As he approached the city's gate, behold, a man who had died was being carried out. He was his mother's only son, and she was a widow. In addition, a sizeable crowd from the city was with her.<sup>314</sup>

**7:13** When the Lord saw her, he felt compassion for her and said to her,

Do not weep.<sup>315</sup>

**7:14** Then, he came and touched the bier, and those who were carrying it stood still. And he said,

Young man, I say to you, 'Arise.'<sup>316</sup>

**7:15** And the dead man sat up and began to speak. Thus, he gave him to his mother.<sup>317</sup>

**7:16** Fear gripped them all, and they began glorifying God, saying,

A great prophet has arisen among us!

and

God has visited His people.<sup>318</sup>

**7:17** And this report about him went out over all Judea and all the surrounding region.<sup>319</sup>

**7:18** John's students reported all these things to him. Summoning two of his students,<sup>320</sup>  
**7:19** John sent them to the Lord, saying,

Are you the Coming One, or should we wait for someone else?<sup>321</sup>

**7:20** When the men came to him, they said,

John the Baptist sent us to you, saying, "Are you the Coming One, or should we wait for someone else?"<sup>322</sup>

**7:21** At that time, he healed many people of diseases, illnesses, and evil spirits, and he gave to many blind people the ability to see.<sup>323</sup> **7:22** So he said to them,

Go and report to John what you have seen and heard—the blind receive sight <Isaiah 35:5>, the lame walk <Isaiah 35:6>, the lepers are cleansed, the deaf hear <Isaiah 35:5>, the dead are raised, and the poor have the good news proclaimed to them <Isaiah 61:1>.<sup>324</sup> **7:23** And happy is he who is not offended by me.<sup>325</sup>

**7:24** When John's messengers had left, he began saying to the crowds concerning John,

What did you go out into the desert to see? A reed swaying in the wind?<sup>326</sup> **7:25** But what did you go out to see? A man dressed in fancy clothes? Behold, those who have beautiful clothes and who live in luxury are in royal palaces.<sup>327</sup> **7:26** But what did you go out to see? A prophet? Yes! And I say to you, one who is more than a prophet.<sup>328</sup>

**7:27** This is the one of whom it was written,

Behold, I am sending my *angelos* before you.

He will pave the way ahead of you <Malachi 3:1>.<sup>329</sup>

**7:28** I say to you, no one who has been born of a woman is greater than John. However, the one who is the least in the Kingdom of God is greater than him.<sup>330</sup>

**7:29** When all the people and the tax-collectors heard this, they acknowledged how right God is, because they had been baptized with the baptism of John.<sup>331</sup> **7:30** But the Pharisees and the scribes rejected God's counsel, because they had not been baptized by him.<sup>332</sup>

**7:31** Therefore, to what shall I compare the people of this generation, and what are they like?<sup>333</sup> **7:32** They are like children, who sit in the market place and call to one another, saying,

We played the flute for you, but you did not dance.

We sang a dirge, but you did not weep.<sup>334</sup>

**7:33** John the Baptist comes along, eating no bread and drinking no wine, and you say,

He has a demon.<sup>335</sup>

**7:34** The Son of Man comes along, eating bread and drinking wine, and you say, Look! A gluttonous man and a drunkard; a friend of tax-collectors and sinners.<sup>336</sup>

**7:35** Yet, wisdom is vindicated by all its children.<sup>337</sup>

**7:36** A certain Pharisee asked him to dine with him. So, he entered into the Pharisee's house and reclined on the floor at the table.<sup>338</sup> **7:37** Now, take note of this. There was an evil woman in the city, and when she heard that he was dining in the Pharisee's house, she brought an alabaster vial of ointment.<sup>339</sup> **7:38** Standing behind him at his feet and weeping, she began to wet his feet with her tears. She kept wiping his feet with her hair and kissing them and anointing them with the ointment.<sup>340</sup> **7:39** When the Pharisee who had invited him to dine saw this, he said to himself,

If this man were a prophet, he would know what kind of woman this is who is touching him, that she is evil.<sup>341</sup>

**7:40** Jesus responded and said to him,

Simon, I have something to say to you.

And he said,

Say it, Teacher.<sup>342</sup>

**7:41** Two people owed money to a lender. One of them owed him five hundred denarii, and the other owed him fifty.<sup>343</sup> **7:42** When they were unable to repay him, he graciously forgave them both. So which one of them will love him more?<sup>344</sup>

**7:43** Simon answered and said,

I would say that it will be the one whom he forgave more.

And he said,

That's good thinking.<sup>345</sup>

**7:44** And turning toward the woman, he said to Simon,

See this woman. I entered your house, but you gave me no water for my feet. However, she has wet my feet with her tears and wiped them with her hair.<sup>346</sup>

**7:45** You gave me no kiss, but ever since I entered, she has not stopped kissing my feet.<sup>347</sup> **7:46** You did not anoint my head with oil, but she has anointed my feet with ointment.<sup>348</sup> **7:47** Accordingly, I say to you, her many acts of evil have been forgiven, because she has loved much. However, he who is forgiven little loves little.<sup>349</sup>

**7:48** Then he said to her,

Your evil has been forgiven.<sup>350</sup>

**7:49** Then, those who were reclining on the floor at the table with him began to say among themselves,

Who is this who even forgives evil?<sup>351</sup>

7:50 And he said to the woman,

Your belief has saved you. Go in peace.<sup>352</sup>

8:1 And it happened after this that he was going around from one city and village to another speaking publicly and proclaiming the good news of the Kingdom of God. And the twelve were with him,<sup>353</sup> 8:2 along with some women who had been healed of evil spirits and illnesses, e.g., Mary, who was called Magdalene, from whom seven demons had gone out,<sup>354</sup> 8:3 and Joanna, the wife of Kuza, who served Herod, and Susanna, plus many other women, who were assisting them out of their private means.<sup>355</sup>

8:4 After a large crowd had come to him, including those who were traveling to him from various cities, he spoke by way of a parable,<sup>356</sup>

8:5 The sower went out to sow his seed, and as he sowed, some seed fell on the road, and it was trampled underfoot, and the birds of the sky ate it up.<sup>357</sup>

8:6 And other seed fell on rocks, and as soon as it grew, it dried up, because it had no moisture.<sup>358</sup>

8:7 And other seed fell in the midst of thorns, and the thorns grew up with it and choked it.<sup>359</sup>

8:8 And other seed fell into good soil, and when it grew, it produced a crop a hundred times as much.

And after saying these things, he called out,

He who has ears to hear, let him hear.<sup>360</sup>

8:9 His disciples were asking him as to what this parable meant.<sup>361</sup> 8:10 So he said,

To you it has been given to know the mysteries of the Kingdom of God, but to the rest—in parables, so that while seeing they may not see, and while hearing they may not understand <Isaiah 6:9>.<sup>362</sup>

8:11 Here is an explanation of the parable.<sup>363</sup> The seed is God's message.

8:12 Those who are "on the road" are ones who, after they hear God's message, the devil comes and takes the message away from their hearts, so that they do not believe and are not saved.<sup>364</sup>

8:13 As for those who are "on the rocks," when they hear God's message, they receive it with joy. However, they have no roots, resulting in their believing for a season, but in a time of testing, they leave.<sup>365</sup>

8:14 Then that which fell among the thorns, when they hear God's message, as they proceed through life, they are choked by worries, wealth, and the pleasures of existence, and they produce no mature fruit.<sup>366</sup>

8:15 Finally, that which is in good soil, when they hear the message with a beautiful and good heart, they hold on to it and bear fruit with perseverance.<sup>367</sup>

8:16 No one, after lighting a lamp, covers it with a jar or puts it under the dining table. Instead, he puts it on a lampstand, so that those who come in may see the light.<sup>368</sup>

8:17 For there is nothing hidden that will not become evident, and there is no secret that will not be known and will come to light.<sup>369</sup>

**8:18** Therefore, be careful how you listen, for whoever has, it will be given to him.  
And whoever does not have, that which he seems to have will be taken away  
from him.<sup>370</sup>

**8:19** His mother and his brothers came to him, but they were unable to reach him on  
account of the crowd.<sup>371</sup> **8:20** And it was reported to him,

Your mother and your brothers are standing outside wishing to see you.<sup>372</sup>

**8:21** But he answered and said to them,

My “mother” and my “brothers” are those who listen to God’s message and do  
it.<sup>373</sup>

**8:22** Then it happened on one of the days that his disciples and he got into a boat, and  
he said to them,

Let us go over to the other side of the lake.

So they launched out.<sup>374</sup> **8:23** As they were sailing along, he fell asleep. Then, a fierce  
gale of wind descended on the lake, and they began to be swamped and in danger.<sup>375</sup>

**8:24** Consequently, they came to him and woke him up, saying,

Master, Master, we are perishing!

He got up and expressed his strong disapproval of the wind and the surging waves. So  
they stopped, and it became calm.<sup>376</sup> **8:25** Then, he said to them,

Where is your belief?

But they were fearful and amazed, saying to one another,

Who is this, that he commands the winds and the water, and they obey him?<sup>377</sup>

**8:26** Then, they sailed to the region of the Gerasenes, which is opposite Galilee.<sup>378</sup> **8:27**  
When he got out on land, a certain man from the city met him. He was possessed with  
demons and had not put on any clothing for a long time. Also, he was not living in a  
house but among the graves.<sup>379</sup> **8:28** Upon seeing Jesus, he cried out and fell before him,  
and he said in the loud voice,

What is it between you and me, Jesus, Son of God Most High? I beg you, do not punish  
me!<sup>380</sup>

**8:29** Then he commanded the unclean spirit to come out of the man. Now, it had grabbed  
him many times. Indeed, while being guarded, he was bound with chains and shackles.  
Yet, he would break the bonds and be driven into the wilderness areas by the demon.<sup>381</sup>

**8:30** So Jesus asked him,

What is your name?

And he said,

Legion,

because many demons had entered into him.<sup>382</sup> **8:31** And they were imploring him not to command them to go away into the abyss.<sup>383</sup> **8:32** Instead, there was a herd of many pigs nearby grazing on the mountain, and they implored him to permit them to enter into the pigs. So he gave them permission.<sup>384</sup> **8:33** Then, the demons left the man and entered the pigs. As a result, the herd rushed down the steep bank into the lake and drowned.<sup>385</sup>

**8:34** When the herdsmen saw what happened, they fled and reported this to the city and in the countryside.<sup>386</sup> **8:35** They went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone out, sitting at the feet of Jesus. He was clothed and in his right mind, and they became frightened.<sup>387</sup> **8:36** Then, those who had seen how the demon-possessed man had been rescued told them about it.<sup>388</sup> **8:37** And the whole multitude of the surrounding region of the Gerasenes asked him to leave them, because they were gripped with great fear. So, getting into a boat, he returned.<sup>389</sup>

**8:38** But the man from whom the demons had gone out was begging him to go with him. However, he sent him away, saying,<sup>390</sup>

**8:39** Return to your house and describe what great things God has done for you.

So he went away, proclaiming throughout the whole city what great things Jesus had done for him.<sup>391</sup>

**8:40** When Jesus returned, the crowd welcomed him, for they had been waiting for him.<sup>392</sup> **8:41** And, behold, there was a man by the name of Jairus, and he was a leader of the synagogue. Falling at Jesus' feet, he was urging him to come to his house,<sup>393</sup> **8:42** because his only daughter, who was about twelve years old, was dying.<sup>394</sup>

**8:43** Now, there was a woman who had had a flow of blood for twelve years, who had spent her entire living on doctors.<sup>395</sup> **8:44** And she came up behind him and touched the fringe of his garment, and immediately her flow of blood stopped.<sup>396</sup> **8:45** Then, Jesus said,

Who touched me?

And while they were all denying it, Peter said,

Master, the crowds are surrounding you and pressing in on you.<sup>397</sup>

**8:46** But Jesus said,

Someone touched me, because I was aware of power having gone out of me.<sup>398</sup>

**8:47** When the woman saw that she had not escaped notice, she came trembling and fell down before him. Then, in the presence of all the people, she stated why she had touched him and how she had been immediately healed.<sup>399</sup> **8:48** So he said to her,

Daughter, your belief has healed you. Go in shalom.<sup>400</sup>

**8:49** While he was still speaking, someone came from the synagogue leader's home and said,

Your daughter has died. Do not trouble the teacher anymore.<sup>401</sup>

**8:50** But, when Jesus heard what they said, he responded to him,

Do not fear. Only believe, and she will be healed.<sup>402</sup>

**8:51** When he came to the house, he did not permit anyone to enter with him, except Peter, John, James, and the girl's father and mother.<sup>403</sup> **8:52** They were all weeping and grieving for her, and he said,

Do not weep, because she has not died but is sleeping.<sup>404</sup>

**8:53** And they were laughing, because they knew that she had died.<sup>405</sup> **8:54** But he took her by the hand and called,

Child, arise.<sup>406</sup>

**8:55** So her spirit returned, and she immediately got up. Then he gave orders for something to be given to her to eat.<sup>407</sup> **8:56** Indeed, her parents were amazed, and he ordered them to tell no one what had happened.<sup>408</sup>

**9:1** Then, he called together the twelve, and he gave them power and authority over all the demons and to heal diseases.<sup>409</sup> **9:2** Plus, he sent them out to proclaim the Kingdom of God and to heal those who were ill.<sup>410</sup> **9:3** And he said to them,

Take nothing for your journey—no staff, no bag, no bread, no money, and not even two tunics.<sup>411</sup> **9:4** Whatever house you enter, stay there and go out from there.<sup>412</sup> **9:5** Whoever does not receive you, as you leave that city, shake the dust from your feet as a witness against them.<sup>413</sup>

**9:6** Departing, they were going through the villages, proclaiming the good news and healing everywhere.<sup>414</sup>

**9:7** Now, Herod the Tetrarch heard of all the things that were happening, and he was greatly perplexed, because it was being said by some that John had risen from the dead,<sup>415</sup> **9:8** and by some that Elijah had appeared, and by others that a prophet of the ancients had risen again.<sup>416</sup>

**9:9** But Herod said,

I myself had John beheaded. So who is this man about whom I hear such things?

And he was attempting to see him.<sup>417</sup>

**9:10** When the apostles returned, they described in detail what they had done. And taking them with him, he withdrew by himself to the city called Bethsaida.<sup>418</sup> **9:11** But the crowds



knew, and they followed him. And welcoming them, he was speaking to them about the Kingdom of God and curing those who were in need of healing.<sup>419</sup>

**9:12** Now, the day was ending, and the twelve came to him and said,

Send the crowd away, so that they may go into the surrounding villages and countryside and obtain lodging and food, because here we are in a desolate place.<sup>420</sup>

**9:13** But he said to them,

You give them something to eat.

Then they said,

We have no more than five loaves and two fish, unless we go and buy food for all these people.<sup>421</sup>

**9:14** There were about five thousand men, and he said to his disciples,

Have them sit down in groups of about fifty each.<sup>422</sup>

**9:15** They did so, and they all sat down.<sup>423</sup> **9:16** Then, he took the five loaves and the two fish, and looking up to heaven, he blessed them, broke them, and gave them to his disciples to set before the crowd.<sup>424</sup> **9:17** So they all ate their fill, and the broken pieces that were left over were picked up—twelve baskets full.<sup>425</sup>

**9:18** Now, it happened while he was praying alone and his disciples were with him that he asked them,

Who are the crowds saying that I am?<sup>426</sup>

**9:19** And they answered,

John the Baptist, and others are saying Elijah, while others are saying that a certain prophet of the ancients has arisen.<sup>427</sup>

**9:20** Then, he said to them,

But who do you say that I am?

And Peter answered,

God's Messiah.<sup>428</sup>

**9:21** But he strictly admonished them and instructed them not to say this to anyone,<sup>429</sup>

**9:22** saying,

It is necessary that the Son of Man suffer greatly and be rejected by the elders, the chief priests, and the scribes and then be killed and raised up on the third day.<sup>430</sup>

9:23 In addition, he was saying to everyone,

If someone desires to come after me, let him deny himself, take up his cross each day, and follow me.<sup>431</sup> 9:24 For whoever desires to save his life will lose it, and whoever loses his life for my sake, he will save it.<sup>432</sup>

9:25 What does it profit a man to gain the whole cosmos, if he loses or forfeits himself?<sup>433</sup> 9:26 Whoever is ashamed of me and my words, the Son of Man will be ashamed of him whenever he comes in his glory and the glory of the Father and the sacred *angeloi*.<sup>434</sup> 9:27 But, I tell you the truth, there are some who are standing here who will not taste death until they see the Kingdom of God.<sup>435</sup>

9:28 About eight days after he said these things, he went up to the mountain to pray, and he took Peter, James, and John.<sup>436</sup> 9:29 While he was praying, the appearance of his face became different, and his white garment began to flash like lightening.<sup>437</sup> 9:30 And, behold, two men were talking with him, and they were Moses and Elijah,<sup>438</sup> 9:31 who were being perceived in their glory. They were talking about his departure, which he was about to fulfill in Jerusalem.<sup>439</sup> 9:32 Peter and his companions had become overcome with sleep, but they woke up and saw his glory and the two men standing with him.<sup>440</sup>

9:33 As they were leaving, Peter said to Jesus,

Master, it is good for us to be here. Let us make three tents—one for you, one for Moses, and one for Elijah.

He did not know what he was saying.<sup>441</sup>

9:34 After he said these things, a cloud appeared and overshadowed them, and they became afraid as they entered the cloud.<sup>442</sup> 9:35 And a voice came out of the cloud and said,

This is My Son, whom I have chosen. Listen to him.<sup>443</sup>

9:36 Once the voice had occurred, Jesus was found alone. And they kept silent and reported to no one in those days anything that they had seen.<sup>444</sup>

9:37 The next day, after they came down from the mountain, a large crowd met him,<sup>445</sup>

9:38 and a man from the crowd shouted out,

Teacher, I beg you to look at my son, because he is my only one,<sup>446</sup> 9:39 and a spirit seizes him, and he suddenly screams, and it throws him into convulsions with foaming at the mouth, and only with difficulty does it leave him after breaking him.<sup>447</sup> 9:40 I begged your disciples to cast it out, but they were unable.<sup>448</sup>

9:41 Jesus answered and said,

Oh unbelieving and misled generation/race. How long will I be with you and endure you? Bring your son here.<sup>449</sup>

9:42 While he was still approaching, the demon slammed him down and threw him into convulsions. Jesus expressed his strong disapproval to the unclean spirit, and he healed the boy and gave him back to his father.<sup>450</sup> 9:43 And they were all amazed at the greatness of God.

While everyone was marveling at all that he was doing, he said to his disciples,<sup>451</sup>

9:44 Let these words sink into your ears—the Son of Man is about to be handed over to men.<sup>452</sup>

9:45 But they did not understand this statement, and it was concealed from them so that they would not comprehend it. And they were afraid to ask him about this statement.<sup>453</sup>

9:46 An argument started among them as to which one of them was the greatest.<sup>454</sup> 9:47 And Jesus, knowing that it was an argument of their hearts, took a child and stood him by his side.<sup>455</sup> 9:48 And he said to them,

Whoever receives this child in my name receives me, and whoever receives me receives Him who sent me. For the one who is the least among all of you, this is the one who is great.<sup>456</sup>

9:49 John answered and said,

Master, we saw someone casting out demons in your name, and we tried to prevent him, because he does not follow along with us.<sup>457</sup>

9:50 Jesus said to him,

Do not hinder him, because he who is not against you is with you.<sup>458</sup>

9:51 And it happened as the days of his ascension approached, that he set his face to proceed to Jerusalem.<sup>459</sup> 9:52 He sent messengers (ἄγγέλους) ahead of him, and after they proceeded, they entered into a village of Samaritans to make arrangements for him.<sup>460</sup> 9:53 But they would not welcome him, because his intent was to proceed to Jerusalem.<sup>461</sup> 9:54 When his disciples James and John saw this, they said,

Master, do you want us to call for fire to come down from heaven and destroy them?<sup>462</sup>

9:55 Jesus turned and rebuked them,

You do not know of what spirit you are.<sup>463</sup> 9:56 For the Son of Man did not come to destroy the lives of men, but to save them.

And they went on to another village.<sup>464</sup>

9:57 As they were proceeding on their way, someone said to him,

I will follow you wherever you go.<sup>465</sup>

9:58 And Jesus said to him,

The foxes have dens, and the birds of the sky build nests. But the Son of Man has nowhere to lay his head.<sup>466</sup>

**9:59** And he said to another person,

Follow me.

And he said,

Permit me first to go and bury my father.<sup>467</sup>

**9:60** And he said to him,

Let the dead bury their own dead, but you go and proclaim the Kingdom of God.<sup>468</sup>

**9:61** And another person said,

Master, I will follow you, but first permit me to say good-bye to those at home.<sup>469</sup>

**9:62** And Jesus said to him,

No one, after putting his hand to the plow and looking back, is qualified for the Kingdom of God.<sup>470</sup>

**10:1** After these things, the Lord designated seventy others and sent them ahead of him in pairs to every city and place where he was about to go.<sup>471</sup> **10:2** And he was saying to them,

The harvest is plentiful, but the workers are few. Therefore, pray to the Lord of the harvest to send out workers into His harvest.<sup>472</sup> **10:3** Go. Behold, I am sending you out as lambs in the midst of wolves.<sup>473</sup> **10:4** Carry no money bag, napsack, and no sandals, and greet no one on the way.<sup>474</sup> **10:5** Whatever house you enter, say first, 'Shalom to this house.'<sup>475</sup>

**10:6** And if a son of shalom is there, shalom will rest on him. But if not, it will return to you.<sup>476</sup> **10:7** Stay in that house, eating and drinking what they give you, because the laborer is worthy of his wages. Do not move from house to house.<sup>477</sup> **10:8** Whatever city you enter and they welcome you, eat whatever is set before you,<sup>478</sup> **10:9** and heal in it those who are sick. And say to them, 'The Kingdom of God has come near to you.'<sup>479</sup>

**10:10** Whatever city you enter and they do not welcome you, go out into its streets and say,<sup>480</sup> **10:11** 'Indeed, the dust from your city which clings to our feet, we wipe off in regard to you. Nevertheless, know this—the Kingdom of God has come near to you.'<sup>481</sup> **10:12** I tell you that in that day it will be more tolerable for the people of Sodom than for that city.<sup>482</sup>

**10:13** Damn you, Chorazin! Damn you, Bethsaida! Because, if the powerful acts which happened in your midst had occurred in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.<sup>483</sup> **10:14** Nevertheless, it will be more tolerable for Tyre and Sidon at the judgment than for you.<sup>484</sup> **10:15** And you, Capernaum, will not be exalted to heaven, will you? You will be brought down to Hades!<sup>485</sup>

**10:16** The one who listens to you listens to me, and the one who rejects you rejects me, and the one who rejects me rejects the One who sent me.<sup>486</sup>

**10:17** And the seventy returned with joy, saying,

Even the demons are subject to us in your name.<sup>487</sup>

**10:18** And he said to them,

I was watching Satan fall from heaven like lightening.<sup>488</sup> **10:19** Behold, I have given you the authority to tread on serpents and scorpions, and over all the power of the enemy. And nothing will harm you.<sup>489</sup> **10:20** Nevertheless, do not rejoice in this, that the spirits are subject to you. But rejoice that your names have been inscribed in the heavens.<sup>490</sup>

**10:21** In that hour he rejoiced in the Holy Spirit and said,

I confess to you Father, Lord of heaven and earth, that you have hidden these things from the wise and intelligent. Instead, you have revealed them to children. Yes, Father, because such was satisfying to You.<sup>491</sup>

**10:22** All things have been handed over to me by my Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and anyone to whom the Son wishes to reveal Him.<sup>492</sup>

**10:23** Turning to his disciples, he said privately,

Well-off are the eyes which see what you see.<sup>493</sup> **10:24** For I say to you that many prophets and kings desired to see what you see and did not see it, and to hear what you hear and did not hear it.<sup>494</sup>

**10:25** And, behold, a certain expert in the Law stood up to test him and said,

What should I do in order to inherit eternal life?<sup>495</sup>

**10:26** So he said to him,

What is written in the Law? How do you read it?<sup>496</sup>

**10:27** And he answered,

You shall love Yahweh your God with all your heart, all your soul, all your strength, and all your mind. And your neighbor as yourself.<sup>497</sup>

**10:28** Then he said to him,

You have answered correctly. Do this and you will live.<sup>498</sup>

**10:29** But wishing to justify himself, he said to Jesus,

And who is my neighbor?<sup>499</sup>

10:30 Jesus replied and said,

A certain man was going down from Jerusalem to Jericho, and he fell among robbers. And they stripped him and beat him, and went away leaving him half-dead.<sup>500</sup> 10:31 By chance, a certain priest was going down on that road, and when he saw him, he passed by on the other side.<sup>501</sup> 10:32 Likewise, a Levite came to the place, and when he saw him, he passed by on the other side.<sup>502</sup> 10:33 But a Samaritan, who was on a journey, came upon him, and when he saw him, he felt compassion.<sup>503</sup> 10:34 He came to him and bandaged up his wounds, pouring olive oil and wine on them. Then, he put him on his own beast and brought him to an inn and took care of him.<sup>504</sup> 10:35 The next day, he took out two denarii and gave them to the innkeeper and said, 'Take care of him, and whatever more you spend, I will repay you when I return.'<sup>505</sup> 10:36 Which of these three proved to be a neighbor to the man who fell among the robbers?<sup>506</sup>

10:37 And he said to him,

The one who showed mercy towards him.

Then Jesus said to him,

Go and do likewise.<sup>507</sup>

10:38 As they were traveling, he entered into a particular village, and a woman by the name of Martha welcomed him.<sup>508</sup> 10:39 She had a sister called Mary, who was seated at the Lord's feet and listening to what he was saying.<sup>509</sup> 10:40 But Martha was all worried about the extent of her preparations. So she came over and said,

Lord, do you not care that my sister has left me alone to prepare? Then tell her to help me.<sup>510</sup>

10:41 The Lord answered her and said,

Martha, Martha, you are worried and anxious about so many things.<sup>511</sup> 10:42 But there is only one thing that is necessary, for Mary has chosen the good part, which will not be taken away from her.<sup>512</sup>

11:1 Now, it happened when he was in a certain place praying, as he finished, one of his disciples said to him,

Lord, teach us to pray, just as John also taught his disciples.<sup>513</sup>

11:2 So he said to them,

When you pray, say,

Father, may Your name be sacred,  
May Your kingdom come.<sup>514</sup>

11:3 Give us each day our bread for the next day.<sup>515</sup>

11:4 Forgive us our sins, for we also forgive everyone who is indebted to us.  
And do not bring us into a temptation, but deliver us from evil.<sup>516</sup>

11:5 And he said to them,

Suppose one of you has a friend, and he comes to him in the middle of the night and says to him, "Friend, lend me three loaves,"<sup>517</sup> 11:6 for a friend of mine has shown up from a journey, and I have nothing to set before him."<sup>518</sup> 11:7 And from inside he answers and says, "Do not bother me. The door has already been shut, and my children are in bed with me. I cannot get up and give you anything."<sup>519</sup> 11:8 I say to you, even if he will not get up and give him anything because he is his friend, because of his ignoring social conventions, he will get up and give him as much as he needs.<sup>520</sup>

11:9 And so I say to you, ask and it will be given to you. Seek and you will find. Knock and it will be opened to you.<sup>521</sup> 11:10 For everyone who asks receives. And everyone who seeks finds. And to everyone who knocks, it will be opened.<sup>522</sup> 11:11 And if your son asks his own father among you for a fish, will he give him a snake instead of a fish?<sup>523</sup> 11:12 Or if he asks for an egg, will he give him a scorpion?<sup>524</sup> 11:13 Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father who is in heaven give the Holy Spirit to those who ask him.<sup>525</sup>

11:14 And he was casting out a demon, and it was mute. When the demon had gone out, the mute man spoke, and the crowds were amazed.<sup>526</sup> 11:15 But some of them said,

He casts out the demons by the ruler of the demons, Beelzebul.<sup>527</sup>

11:16 Others were testing him and demanding a sign from heaven from him.<sup>528</sup> 11:17 But he knew their thoughts and said to them,

Every kingdom which is divided against itself is destroyed, and a house divided against itself falls.<sup>529</sup> 11:18 If Satan is indeed divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul.<sup>530</sup> 11:19 And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore, they will be your judges.<sup>531</sup> 11:20 But if I cast out demons by the finger of God, then the Kingdom of God has arrived among you.<sup>532</sup>

11:21 When a strong man who is fully armed guards his own palace, his possessions are safe.<sup>533</sup> 11:22 But when someone stronger than he attacks him and conquers him, he takes away all his armor on which he relied. And he divides up his plunder.<sup>534</sup>

11:23 He is who is not with me is against me. And he who does not gather with me scatters.<sup>535</sup>

11:24 When an unclean spirit goes out of a man, it passes through waterless places seeking rest. And when it does not find it, it says, "I will return to my house from which I came."<sup>536</sup>

11:25 And when it comes, it finds the house swept and put in order.<sup>537</sup> 11:26 Then it goes and takes along seven other spirits more evil than itself, and they go in and live there. And the last state of that man becomes worse than the first.<sup>538</sup>

11:27 And it happened while he was saying these things, one of the women in the crowd lifted up her voice and said to him,

Blessed is the womb which bore you and the breasts at which you nursed.<sup>539</sup>

11:28 But he said,

On the contrary, blessed are those who hear the message of God and guard it.<sup>540</sup>

11:29 As the crowds were increasing, he began to say,



This generation is an evil generation, and no sign will be given to it except the sign of Jonah.<sup>541</sup> **11:30** For just as Jonah became a sign to the Ninevites, so also will the Son of Man be to this generation.<sup>542</sup> **11:31** The queen of the south will be raised at the judgment with the men of this generation and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon. And behold something greater than Solomon is here.<sup>543</sup>

**11:32** The men of Nineveh will rise up at the judgment with this generation and condemn it, because they repented as a result of the preaching of Jonah. And behold something greater than Jonah is here.<sup>544</sup>

**11:33** No one after lighting a lamp puts it in a hidden place or under a basket, but on a lampstand, so that those who enter may see the light.<sup>545</sup> **11:34** The lamp of the body is the eye. When your eye is singular, then your whole body is full of light. But when it is evil, then your body is full of darkness.<sup>546</sup> **11:35** Be careful that the light in you is not darkness.<sup>547</sup> **11:36** Therefore if your whole body is full of light, having no part that is full of darkness, it will all be full of light, as when the lamp illumines you with its rays.<sup>548</sup>

**11:37** After he had spoken, a Pharisee asked him to dine with him. He entered and reclined at the table.<sup>549</sup> **11:38** When the Pharisee saw, he was surprised because he had not first washed before the meal.<sup>550</sup> **11:39** And the Lord said to him,

Now you Pharisees clean the outside of the cup and the platter. But the inside of you is full of robbery and evil.<sup>551</sup> **11:40** You fools. Did not He who made the outside also make the inside.<sup>552</sup> **11:41** But give the things that are inside as alms, and behold all things are clean for you.<sup>553</sup> **11:42** But woe to you Pharisees, because you tithe mint, rue, and every kind of vegetable, and you disregard the justice and love of God. But these are things you should have done without neglect.<sup>554</sup>

**11:43** Woe to you Pharisees, because you love the seat of honor in the synagogues and the respectful greetings in the market places.<sup>555</sup> **11:44** Woe to you, because you are like concealed tombs, and the people who walk on them are unaware.<sup>556</sup>

**11:45** One of the experts in the Law responded and said to him,

Teacher, when you say these things, you are insulting us also.<sup>557</sup>

**11:46** And he said,

Woe to you also, experts in the Law, because you weigh men down with burdens that are hard to carry, while you yourselves do not touch the burdens with one of your fingers.<sup>558</sup> **11:47** Woe to you, because you build the tombs of the prophets, and it was your fathers who killed them.<sup>559</sup> **11:48** Therefore you are witnesses and prove out of the deeds of your fathers, because they killed them and you build their tombs.<sup>560</sup> **11:49** For this reason the wisdom of God indeed said, "I will send to them prophets and apostles, and some of them they will kill, and some of them they will persecute,"<sup>561</sup> **11:50** so that the blood of all the prophets shed from the foundation of the world may be sought out from this generation—<sup>562</sup> **11:51** from the blood of Abel to the blood of Zechariah, who was killed between the altar and the house. Yes, I say to you, it will be sought out from this generation.<sup>563</sup>

**11:52** Woe to you, experts in the Law, because you have taken away the key of knowledge. You yourselves did not enter, and you have hindered those who are entering.<sup>564</sup>

**11:53** When he left there, the scribes and the Pharisees began to be very hostile and to attack him with questions concerning many things.<sup>565</sup> **11:54** They were plotting against him in order to catch him in something that he said.<sup>566</sup>

**12:1** In the midst of these things, after thousands of the crowd had gathered together so that they were stepping on one another, he began saying to his disciples,

Pay attention to yourselves regarding the leaven of the Pharisees, which is hypocrisy.<sup>567</sup> **12:2** There is nothing covered up which will not be revealed, and nothing hidden which will not become known.<sup>568</sup> **12:3** Accordingly, whatever you speak in the darkness will be heard in the light. And that which you speak in the inner rooms will be proclaimed on the rooftops.<sup>569</sup>

**12:4** I say to you, my friends, do not fear those who kill the body and after that have nothing more that they can do.<sup>570</sup> **12:5** But I will show you whom to fear. Fear Him, who, after He kills, has the authority to cast you into Gehenna. Yes, I say to you, fear Him.<sup>571</sup> **12:6** Are not five sparrows sold for two copper coins? Yet, not one of them is forgotten before God.<sup>572</sup> **12:7** Indeed, the hairs of your head are all numbered. Do not fear. You are more valuable than many sparrows.<sup>573</sup>

**12:8** I say to you, everyone who confesses me before men, the Son of Man will confess him before the *angeloi* of God.<sup>574</sup> **12:9** But the one who denies me before men will be denied before the *angeloi* of God.<sup>575</sup> **12:10** Everyone who speaks a statement against the Son of Man, it will be forgiven him. But it will not be forgiven the one who speaks against the Holy Spirit.<sup>576</sup> **12:11** Whenever they bring you before the synagogues, the rulers, and the authorities, do not be anxious for how you defend yourselves or what you say,<sup>577</sup> **12:12** for the Holy Spirit will teach you in that hour the things that you must say.<sup>578</sup>

**12:13** And someone in the crowd said to him,

Teacher, tell my brother to divide the inheritance with me.<sup>579</sup>

**12:14** He said to him,

Man, who appointed me judge or divider over you?<sup>580</sup>

**12:15** Then he said to them,

Watch out and guard against all greed, because in the midst of someone's having an abundance, his life does not come from the possessions that are his.<sup>581</sup>

**12:16** So he told them a parable, saying,

The land of a certain rich man produced good crops.<sup>582</sup> **12:17** And he was reasoning in his own mind, "What shall I do, because I do not have a place where I can store my crops?"<sup>583</sup> **12:18** So he said, "This is what I will do. I will tear down my barns and build larger ones. And I will store all my grain and goods there."<sup>584</sup> **12:19** Then I will say to myself, 'Self, you have many good things laid up for many years. Relax. Eat, drink, and be merry.'<sup>585</sup>

12:20 But God said to them, “You fool. Tonight your self is demanded back from you. And the things which you have prepared will belong to someone else.”<sup>586</sup> 12:21 Such is the one who stores up valuable things for himself instead of being wealthy toward God.<sup>587</sup>

12:22 And he said to his disciples,

Therefore, I say to you, do not be anxious for yourself, as to what you will eat, nor for your body, as to what you will wear,<sup>588</sup> 12:23 because the self is more than food, and the body is more than clothing.<sup>589</sup> 12:24 Consider the ravens, that they neither sow nor reap. They have no inner room nor barn. Yet, God feeds them. How much more valuable are you than birds.<sup>590</sup> 12:25 And which of you by being anxious is able to add an hour to his life’s span?<sup>591</sup> 12:26 Therefore, if you are powerless in the face of the least of things, why are you anxious about the rest?<sup>592</sup> 12:27 Consider the lilies, how they grow. They neither labor nor spin. But I say to you, not even Solomon in all his glory clothed himself like one of these.<sup>593</sup> 12:28 But if God thus clothes the grass in the field, which exists today and tomorrow is thrown into the furnace, how much more you, oh men of little belief.<sup>594</sup>

12:29 And do not seek what you will eat and what you will drink, and do not keep worrying,<sup>595</sup> 12:30 because the nations of the world eagerly seek all these things, but your Father knows that you need these things.<sup>596</sup> 12:31 Instead, seek His kingdom, and these things will be added to you.<sup>597</sup> 12:32 Do not be afraid, little flock, because your Father is delighted to give you the kingdom.<sup>598</sup>

12:33 Sell your possessions, and give money to the poor. Make yourselves coin bags which do not wear out, an incorruptible treasure in the heavens, where no thief comes near, nor moth destroys.<sup>599</sup> 12:34 For where your treasure is, there also will be your heart.<sup>600</sup>

12:35 Be in a state of your waists secured <Exodus 12:11> and your lamps burning.<sup>601</sup> 12:36 And you will be like men waiting for their master when he returns from the wedding feast, so that when he comes and knocks, they may immediately open the door for him.<sup>602</sup> 12:37 Blessed are those slaves whom the master finds alert when he comes. Truly I say to you that he will wrap himself around and have them recline at the table. And he will come to them and serve them.<sup>603</sup> 12:38 Blessed are those slaves, whether he comes in the second or the third watch and finds them in this manner.<sup>604</sup> 12:39 And know this, that if the head of the house had known at what time the thief was coming, he would not have allowed his house to be broken into.<sup>605</sup> 12:40 You too be ready, for the Son of Man is coming at an hour that you do not think.<sup>606</sup>

12:41 Then Peter said to him,

Lord, are you telling this parable to us or also to everyone else?<sup>607</sup>

12:42 And the Lord said,

Who then is the faithful and wise house manager, whom his master put in charge of his servants, to give them their food allotment at the proper time?<sup>608</sup> 12:43 Blessed is that slave whom the master finds so doing when he comes.<sup>609</sup> 12:44 Truly I say to you that he will put him in charge of all his possessions.<sup>610</sup>

12:45 But if that slave says in his heart, “My master will be a long time in coming,” and he begins to beat both the male and female slaves, and to eat and drink and get drunk,<sup>611</sup> 12:46

the master of that slave will come on a day when he does not expect him and at an hour he does not know, and he will cut him in half and assign him a place with the unbelievers.<sup>612</sup>

**12:47** Therefore, that slave who knew his master's desire and did not get ready or act according to his desire will be whipped many times.<sup>613</sup> **12:48** But the one who did not know it and committed deeds worthy of a beating will be whipped a few times. From everyone who has been given much, much will be required. And to whom they entrusted much, of him they will ask all the more.<sup>614</sup>

**12:49** I did not come to cast fire upon the earth, but how I wish that it were already kindled.<sup>615</sup>

**12:50** I have a baptism to undergo, and how distressed I am until it is accomplished.<sup>616</sup> **12:51** Do you suppose that I came to grant shalom on the earth? No, I say to you, but rather division.<sup>617</sup> **12:52** From now on there will be five people in one house who are divided, three against two and two against three.<sup>618</sup> **12:53** They will be divided, a father against his son and the son against his father, the mother against her daughter and her daughter against her mother, a mother-in-law against her daughter-in-law and the daughter-in-law against her mother-in-law.<sup>619</sup>

**12:54** And he was also saying to the crowds,

When you see a cloud rising in the west, immediately you say, "A rainstorm is coming." And so it turns out.<sup>620</sup> **12:55** And when you see a south wind blowing, you say, "It will be hot day." And so it turns out.<sup>621</sup> **12:56** Hypocrites! You know how to understand the appearance of the earth and the sky, but why do you not know how to understand this season?<sup>622</sup> **12:57** And why do not discern what is right from within yourselves?<sup>623</sup>

**12:58** Now while you are going with your opponent to appear before the magistrate, on your way make an effort to settle with him, lest he drag you before the judge, and the judge turn you over to the officer, and the officer throw you into prison.<sup>624</sup> **12:59** I say to you that you will not get out of there until you have paid the last cent.<sup>625</sup>

**13:1** At the same time there were some present who reported to him about the Galileans whose blood Pilate mixed with their sacrifices.<sup>626</sup> **13:2** And he responded and said to them,

Do you suppose that these Galileans were greater sinners than all the other Galileans because they suffered these things?<sup>627</sup> **13:3** I tell you, No, but unless you repent, you will all likewise die.<sup>628</sup> **13:4** Or do you suppose that those eighteen on whom the tower in Siloam fell and killed them were more deserving than all the men in Jerusalem?<sup>629</sup> **13:5** I tell you, No, but unless you repent, all of you will perish likewise.<sup>630</sup>

**13:6** And he was telling them this parable,

A certain man had a fig tree which had been planted in his vineyard, and he came looking for fruit on it. But he found none.<sup>631</sup> **13:7** Then he said to the vineyard-keeper, "For three years I have come looking for fruit on this fig tree, and I have found none. Cut it down. Why does it even take up space on the ground?"<sup>632</sup> **13:8** And he answered and said to him, "Sir, let it alone for this year too, until I dig around it and put in fertilizer.<sup>633</sup> **13:9** And if it bears fruit during that time, great. But if not, then, yes, you shall cut it down."<sup>634</sup>

**13:10** And he was teaching in one of the synagogues on the Sabbath.<sup>635</sup> **13:11** Behold, there was a woman who had a spirit of illness for eighteen years. And she was bent over

and unable to straighten up completely.<sup>636</sup> **13:12** When Jesus saw her, he called her over and said to her,

Woman, you have been released from your illness.<sup>637</sup>

**13:13** He laid his hands on her, and immediately she was caused to straighten up, and she was glorifying God.<sup>638</sup> **13:14** But the leader of the synagogue, being angry that Jesus had healed on the Sabbath, responded and said to the crowd,

There are six days in which it is necessary to work. So come during them and be healed, but not on the Sabbath day.<sup>639</sup>

**13:15** However, the Lord responded to him and said,

You hypocrites, does not each of you let his ox or donkey out of the stall on the Sabbath and lead him to water?<sup>640</sup> **13:16** And this woman, being a daughter of Abraham, whom Satan had bound for eighteen long years, was it not necessary to free her from this bond on the Sabbath day?<sup>641</sup>

**13:17** By saying these things, all those opposing him were being humiliated, and the entire crowd was rejoicing at all the glorious things which were being done by him.<sup>642</sup>

**13:18** As a result, he was saying,

What is the Kingdom of God like, and to what shall I compare it?<sup>643</sup> **13:19** It is like the seed of a mustard plant, which a man took and threw into his own garden. And it grew and became a tree. And the birds of the sky nested in its branches <Ezekiel 17:23>.<sup>644</sup>

**13:20** And again he said,

To what shall I compare the Kingdom of God?<sup>645</sup> **13:21** It is like yeast, which a woman took and hid in three measures of flour until it was all leavened.<sup>646</sup>

**13:22** And he was passing through from one city and village to another, teaching and making the trip to Jerusalem.<sup>647</sup> **13:23** And someone said to him,

Sir, is it a few who are being saved?<sup>648</sup>

And he said to them,

**13:24** Strive to enter through the narrow door, because many, I tell you, will seek to enter and will not be able.<sup>649</sup> **13:25** Once the head of the house gets up and closes the door, and you begin to stand outside and knock on the door, saying, "Lord, open up for us," then he will answer and say to you, "I do not know where you are from."<sup>650</sup> **13:26** Then you will begin to say, "We ate and drank in your presence, and you taught in our streets."<sup>651</sup> **13:27** And he will say, "I tell you, I do not know where you are from. Depart from me, all you who do evil."<sup>652</sup>

**13:28** In that place there will be weeping and grinding of teeth when you see Abraham, Isaac, Jacob, and all the prophets in the Kingdom of God, while you are being thrown out.<sup>653</sup> **13:29** And they will come from the east, the west, the north, and the south, and they will sit down in the Kingdom of God.<sup>654</sup> **13:30** Behold, the last shall be first, and the first shall be last.<sup>655</sup>

**13:31** In that hour, some Pharisees approached and said to him,

Go away and leave here, because Herod wants to kill you.<sup>656</sup>

**13:32** So he said to them,

Go and tell that fox, Behold, I am casting out demons and bringing about cures today and tomorrow. And on the third day, I will reach my goal.<sup>657</sup> **13:33** Nevertheless, it is necessary for me to journey today, tomorrow, and the next day, because it is not appropriate for a prophet to perish outside Jerusalem.<sup>658</sup>

**13:34** Jerusalem, Jerusalem, who kills the prophets and stones those sent to it. How often I have desired to gather together your children in the manner a hen gathers her brood under her wings. But you have not been willing.<sup>659</sup> **13:35** Behold, your house is abandoned, and I say to you, you will not see me until it occurs when you say, "Blessed is he who comes in the name of the Lord <Psalm 118:26>."<sup>660</sup>

**14:1** And when he went into a certain house of the leaders of the Pharisees on the Sabbath to eat bread, they were watching him closely.<sup>661</sup> **14:2** And, behold, in front of him was a certain man suffering from edema [interstitium fluid].<sup>662</sup> **14:3** Jesus responded and said to those trained in the Torah and the Pharisees,

Is it moral to heal on the Sabbath, or not?<sup>663</sup>

**14:4** But they remained silent. So Jesus took hold of him, healed him, and sent him away.<sup>664</sup> **14:5** And he said to them,

Which of you will have a son or an ox fall into a well and will not immediately pull him out on a Sabbath day?<sup>665</sup>

**14:6** And they were unable to make a reply to this.<sup>666</sup> **14:7** Then, he began telling the invited guests a parable when he noticed how they were choosing the places of honor, saying to them,<sup>667</sup>

**14:8** When you are invited by someone to a wedding feast, do not sit in the place of honor, lest someone more distinguished than you has been invited by him,<sup>668</sup> **14:9** and the one who invited you comes and says to you,

Give your place to this man.

Then, in disgrace, you begin to occupy the last place.<sup>669</sup> **14:10** Instead, when you are invited, go and recline at the last place, so that when the one who has invited you comes, he may say to you,

Friend, move up higher.

Then, you will have honor in the sight of all who are at the table with you.<sup>670</sup>

**14:11** For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.<sup>671</sup>

14:12 And he was also saying to the one who invited him,

When you give a luncheon or a dinner, do not invite your friends, your brothers, your relatives, and your rich neighbors. Otherwise they may invite you, and that will be your repayment.<sup>672</sup>

14:13 But when you give a banquet, invite the poor, the crippled, the lame, and the blind.<sup>673</sup>

14:14 Then, you will be blessed, because they do not have the ability to repay you, for you will be repaid in the resurrection of the righteous.<sup>674</sup>

14:15 When one of those reclining at the table heard these things, he said to him,

Blessed is the one who eats bread in the Kingdom of God.<sup>675</sup>

14:16 And he said to him,

A certain man was giving a huge dinner, and he invited many guests.<sup>676</sup> 14:17 Then, he sent his servant at the dinner hour to say to those who were invited,

Come, for it is now ready.<sup>677</sup>

14:18 But they all alike began to make excuses. The first one said to him,

I have bought a field, and I need to go out and look at it. Please consider me excused.<sup>678</sup>

14:19 And another said,

I have bought five yoke of oxen, and I am going to try them out. Please consider me excused.<sup>679</sup>

14:20 And another said,

I have married a wife, and therefore I am unable to come.<sup>680</sup>

14:21 So the slave returned and reported these things to his master. Then the head of the household became angry, and he said to his slave,

Go quickly into the squares and streets of the city, and bring in here the poor, the crippled, the blind, and the lame.<sup>681</sup>

14:22 And the servant said,

Master, what you commanded has been done, and there is still room.<sup>682</sup>

14:23 The master said to his slave,

Go out to the highways and the hedges, and compel them to come in, so that my house may be filled.<sup>683</sup> 14:24 For I tell you that none of those men who were invited shall taste of my banquet.<sup>684</sup>

14:25 Now large crowds were going along with him, and he turned and said to them,<sup>685</sup>



**14:26** If anyone comes to me and does not hate his own father, mother, children, brothers, sisters, and even his own life, he cannot be my disciple.<sup>686</sup> **14:27** He who does not carry his own cross and come after me cannot be my disciple.<sup>687</sup>

**14:28** For which one of you, when he wants to build a building for his farm, does not first sit down and figure out the cost, if he has enough to complete it?<sup>688</sup> **14:29** His purpose is so that, after he has laid his foundation and is not able to finish the building, all who are watching do not begin to ridicule him,<sup>689</sup> **14:30** saying,

This man began to build and was not able to finish.<sup>690</sup>

**14:31** Or what king, when he goes out to meet another king in battle, does not first sit down and consider if he is able with ten thousand men to encounter the one coming against him with twenty thousand men?<sup>691</sup> **14:32** And if he is not able, while the other is still far away, he sends an ambassador, and he asks for terms of peace.<sup>692</sup>

**14:33** So then, none of you can be my disciple, who does not renounce everything that he is about.<sup>693</sup>

**14:34** Therefore, salt is good. But if the salt becomes tasteless, with what will it be seasoned?<sup>694</sup> **14:35** It is useful for neither the ground nor the manure pile. They throw it out.

He who has ears to hear, let him hear.<sup>695</sup>

**15:1** All the tax-collectors and immoral people were coming near him to hear him.<sup>696</sup> **15:2** But the Pharisees and scribes were grumbling, saying,

This man welcomes immoral people and eats with them.<sup>697</sup>

**15:3** So he told them this parable.<sup>698</sup>

**15:4** What man among you, if he has a hundred sheep and has lost one of them, does not leave the ninety-nine in the open country and go after the one which is lost until he finds it?<sup>699</sup> **15:5** And when he finds it, he lays it on his shoulders, rejoicing.<sup>700</sup> **15:6** And when he gets home, he calls together his friends and his neighbors, saying to them,

Rejoice with me, because I have found my sheep which was lost.<sup>701</sup>

**15:7** I say to you that, in the same way, there will be more joy over one immoral person who repents than over ninety-nine righteous persons who need no repentance.<sup>702</sup>

**15:8** Or what woman, if she has ten drachmas and loses one drachma, does not light a lamp and sweep the house and search carefully until she finds it?<sup>703</sup> **15:9** And when she finds it, she calls together her friends and neighbors, saying,

Rejoice with me, because I have found the drachma which I had lost.<sup>704</sup>

**15:10** I say to you that, in the same way, there is joy in the presence of the angels of God over one immoral person who repents.<sup>705</sup>

**15:11** Then he said,

A certain man had two sons,<sup>706</sup> 15:12 and the younger one said to his father,

Father, give me the share of the estate which falls to me.

And he divided his property between them.<sup>707</sup> 15:13 Not many days later, the younger son gathered everything together and traveled into a far away country. There, he squandered his estate with reckless living.<sup>708</sup> 15:14 After he had spent everything, a severe famine occurred in that country, and he began to become impoverished.<sup>709</sup> 15:15 So he went and attached himself to one of the citizens of that country, and he sent him into his fields to feed the pigs.<sup>710</sup> 15:16 And he longed to be filled with the pods which the pigs were eating. But no one was giving any to him.<sup>711</sup> 15:17 When he came to his senses, he said,

How many of my father's hired laborers have more than enough, and I am dying here from hunger!<sup>712</sup> 15:18 I will get up and go to my father, and I will say to him,

I have sinned against heaven and in your sight.<sup>713</sup> 15:19 I am no longer worthy to be called your son. Make me like one of your hired laborers.<sup>714</sup>

15:20 So he got up and went to his father. But while he was still a long way off, his father saw him and felt compassion for him. And he ran and fell on his neck and kissed him.<sup>715</sup> 15:21 Then, the son said to him,

Father, I have sinned against heaven and in your sight. I am no longer worthy to be called your son.<sup>716</sup>

15:22 But the father said to his servants,

Quickly bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet.<sup>717</sup> 15:23 And bring the fattened calf, kill it, and let us eat and rejoice,<sup>718</sup> 15:24 because this son of mine was dead and has come back to life. He was lost and now is found.

And they began to rejoice.<sup>719</sup> 15:25 Now his older son was in the field, and when he came and approached the house, he heard music and dancing.<sup>720</sup> 15:26 So he summoned one of the servants and was inquiring what these things could be.<sup>721</sup> 15:27 And he said to him,

Your brother has come, and your father has killed the fattened calf because he has received him back safe and sound.<sup>722</sup>

15:28 But he became angry and was not wanting to go in. And his father came out and was urging him.<sup>723</sup> 15:29 But he answered his father,

Behold, for so many years I have been serving you, and I have never neglected one of your commands. Yet, you have never given me a young goat, so that I may rejoice with my friends.<sup>724</sup> 15:30 But when this son of yours, who has devoured your wealth with prostitutes, comes, you kill the fattened calf for him.<sup>725</sup>

15:31 And he said to him,

Child, you have always been with me, and all that is mine is yours.<sup>726</sup> **15:32** But we had to celebrate and rejoice, because this brother of yours was dead and now lives. He was lost and now is found.<sup>727</sup>

**16:1** And he was also saying to his disciples,

There was a certain wealthy man who had a household manager. And this manager was accused before him of squandering his possessions.<sup>728</sup> **16:2** And he called him and said to him,

What is this I hear about you? Give an accounting of your managing, because you can no longer be my household manager.<sup>729</sup>

**16:3** The manager said to himself,

What shall I do, because my master is taking away my job of household manager? I am not strong enough to dig, and I am ashamed to beg.<sup>730</sup> **16:4** I know what I'll do, so that when I am removed from the household management, they will welcome me into their homes.<sup>731</sup>

**16:5** And he summoned each one of his master's debtors, and he said to the first,

How much do you owe my master?<sup>732</sup>

**16:6** And he said,

A hundred measures of olive oil.

So he said to him,

Take your bill, sit down quickly, and write fifty.<sup>733</sup>

**16:7** Then he said to another,

How much do you owe?

And he said,

A hundred measures of wheat.

So he said to him,

Take your bill and write eighty.<sup>734</sup>

**16:8** And the master commended the unrighteous manager, because he acted shrewdly, for the sons of this age are shrewder towards their own type than the sons of light.<sup>735</sup> **16:9** Indeed, I say to you, make friends for yourselves by means of the mammon of unrighteousness, so that when it fails, they may welcome you into the eternal dwellings.<sup>736</sup>

**16:10** The one who is faithful in the least of things is also faithful in much. And the one who is unrighteous in the least of things is also unrighteous in much.<sup>737</sup> **16:11** Therefore, if you have not been faithful in unrighteous mammon, who will make you faithful with the true

thing?<sup>738</sup> **16:12** And if you have not been faithful in that which belongs to another, who will give you that which is your own?<sup>739</sup>

**16:13** No servant can serve two masters. Either he will hate the one and love the other, or he will cling to the one and despise the other. You cannot serve God and mammon.<sup>740</sup>

**16:14** Now, the Pharisees, who were lovers of money, were listening to all these things, and they were mocking him.<sup>741</sup> **16:15** And he said to them,

You are those who justify themselves before men, but God knows your hearts. For that which is considered of great value among men is an abomination before God.<sup>742</sup> **16:16** The Torah and the Prophets have existed until John. Since that time the good news of the Kingdom of God is being proclaimed, and everyone is forcing his way into it.<sup>743</sup> **16:17** Nevertheless, it is easier for heaven and earth to pass away than for one small stroke of the Torah to fail.<sup>744</sup> **16:18** Everyone who divorces his wife and marries another woman commits adultery. And he who marries a woman who is divorced from her husband commits adultery.<sup>745</sup>

**16:19** There was a certain wealthy man, and he wore purple and fine linen, rejoicing in his luxury each day.<sup>746</sup> **16:20** And a certain poor man by the name of Lazarus was laid at his gate, covered with sores<sup>747</sup> **16:21** and longing to be satisfied with those things falling from the table of the wealthy man. Besides, even the dogs were coming and licking his sores.<sup>748</sup>

**16:22** It happened that the poor man died and was carried away by angels into the bosom of Abraham. And the wealthy man also died and was buried.<sup>749</sup> **16:23** In Hades, he lifted up his eyes, being in torment, and he saw Abraham from far away and Lazarus in his bosom.<sup>750</sup> **16:24** And he shouted out and said,

Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool off my tongue, because I am in agony in this flame.<sup>751</sup>

**16:25** But Abraham said,

Child, remember that during your life you received your good things, and Lazarus likewise his bad things. But now he is being comforted here, and you are in agony.<sup>752</sup>

**16:26** And in addition to all these things, there is a permanent great chasm between us and you, so that those who desire to come over from here to you are unable, and no one may cross from there to us.<sup>753</sup>

**16:27** Then he said,

I beg you, father, that you send him to my father's house,<sup>754</sup> **16:28** for I have five brothers, so that they will not also come to this place of torment.<sup>755</sup>

**16:29** But Abraham said,

They have Moses and the Prophets. Let them listen to them.<sup>756</sup>

**16:30** And he said,

No, father Abraham, but if someone goes to them from the dead, they will repent.<sup>757</sup>

16:31 But he said to him,

If they do not listen to Moses and the Prophets, they will not be persuaded if someone rises from the dead.<sup>758</sup>

17:1 He said to his disciples,

It is inevitable that scandals come, but damn him through whom they come.<sup>759</sup> 17:2 It would be better for him if a millstone were hung around his throat and he were thrown into the sea, than he scandalize one of these little ones.<sup>760</sup>

17:3 Pay attention to yourselves. If your brother sins against you, rebuke him. And if he repents, forgive him.<sup>761</sup> 17:4 And if he sins against you seven times and returns to you seven times, saying, "I repent," forgive him.<sup>762</sup>

17:5 And the apostles said to the Lord,

Increase our belief.<sup>763</sup>

17:6 And the Lord said,

If you have belief like a mustard seed, you may say to this mulberry tree, "Be uprooted and be planted in the sea," and it will obey you.<sup>764</sup> 17:7 Which of you, having a slave plowing or shepherding, who after he has come in from the field, will say to him, "Come immediately and sit down to eat?"<sup>765</sup> 17:8 But will he not say to him, "Prepare something for me to eat and dress properly and serve me while I eat and drink. And afterward you may eat and drink?"<sup>766</sup> 17:9 He does not thank the slave because he did the things which were commanded, does he?<sup>767</sup> 17:10 So you too, when you have done all which was commanded you, you will say, "We are unworthy slaves. We have done only what we ought to have done."<sup>768</sup>

17:11 While he was on his way to Jerusalem, he was passing between Samaria and Galilee.<sup>769</sup> 17:12 As he entered a certain village, ten leprous men, who stood at a distance, met him.<sup>770</sup> 17:13 And they raised their voices, saying,

Jesus, Master, have mercy on us.<sup>771</sup>

17:14 And when he saw them, he said to them,

Go and show yourselves to the priests.<sup>772</sup>

17:15 One of them, when he saw that he was healed, returned and glorified God with a loud voice.<sup>773</sup> 17:16 And he fell on his face at his feet and gave thanks to him. Now, he was a Samaritan.<sup>774</sup> 17:17 Jesus responded and said,

Were there not ten cleansed? So, the nine, where are they?<sup>775</sup> 17:18 Was no one found who returned to give glory to God except this foreigner?<sup>776</sup>

17:19 And he said to him,

Stand up and go. Your belief has saved you.<sup>777</sup>

**17:20** Having been questioned by the Pharisees as to when the Kingdom of God was coming, he answered and said to them,

The Kingdom of God is not coming with observable actions.<sup>778</sup> **17:21** Nor will they say, “Behold, there it is.” For, behold, the Kingdom of God is in your midst.<sup>779</sup>

**17:22** And he said to his disciples,

The days will come when you will long to see one of the days of the Son of Man, and you will not see it.<sup>780</sup> **17:23** They will say to you, “Behold, there it is,” or “Behold, here it is.” Don’t leave, and do not follow them.<sup>781</sup> **17:24** For just as the lightning flashes out of one part of the sky and shines to another part of the sky, so will be the Son of Man in his day.<sup>782</sup> **17:25** But first he must suffer many things and be rejected by this ethnic group.<sup>783</sup>

**17:26** And just as it happened in the days of Noah, so also will it be in the days of the Son of Man.<sup>784</sup> **17:27** They were eating, drinking, marrying, and being given in marriage until the day that Noah entered the ark, and the flood came and destroyed them.<sup>785</sup> **17:28** Likewise, just as it happened in the days of Lot, they were eating, drinking, buying, selling, planting, and building.<sup>786</sup> **17:29** But on the day that Lot went out from Sodom, it rained fire and sulfur from heaven and destroyed them all.<sup>787</sup>

**17:30** It will be just the same on the day the Son of Man will be revealed.<sup>788</sup> **17:31** On that day, the one who is on the housetop and his things are in the house, let him not go down and take them out. Also, the one who is in the field, let him not turn back for the things behind him.<sup>789</sup> **17:32** Remember Lot’s wife.<sup>790</sup> **17:33** Whoever pursues preserving his existence will lose it. And whoever loses it will keep it alive.<sup>791</sup> **17:34** I say to you, on that night, there will be two people in one bed. One will be taken, and the other will be left.<sup>792</sup> **17:35** There will be two women in the same place. One will be taken, and the other will be left.<sup>793</sup> **17:36** Two men will be in the field. One will be taken, and the other will be left.<sup>794</sup>

**17:37** They responded and said to him,

Where, Lord?

And he said to them,

Where the body is, there also will the vultures be gathered.<sup>795</sup>

**18:1** And he told a parable to them in order to make the point that it is necessary for them always to pray and not become discouraged,<sup>796</sup> **18:2** saying,

There was a certain judge in a certain city, who himself did not fear God and did not respect man.<sup>797</sup> **18:3** Also there was a widow in that city, and she was constantly coming to him and saying,

Give me justice against my legal opponent.<sup>798</sup>

**18:4** But he was unwilling for a while. Then, after these things he said to himself,

Even though I do not fear God, nor do I respect man,<sup>799</sup> 18:5 yet, because this widow causes me trouble, I will give her justice so that she will not finally come and give me a black eye.<sup>800</sup>

18:6 And the Lord said,

Listen to what the unjust judge is saying.<sup>801</sup> 18:7 Will not God provide justice for His elect who cry to him day and night, and will He delay over them?<sup>802</sup> 18:8 I say to you that He will provide justice quickly [in a short time?]. But when the Son of Man comes, will he then find belief on the land?<sup>803</sup>

18:9 And he also told this parable for the benefit of certain ones who trusted in themselves that they were righteous and viewed others with contempt,<sup>804</sup>

18:10 Two men went up into the temple to pray, one a Pharisee and the other a tax collector.<sup>805</sup> 18:11 The Pharisee was standing and praying these things to himself,

God, I thank You that I am not like other people: thieves, unjust, adulterers, or even like this tax collector.<sup>806</sup> 18:12 I fast twice between Sabbaths. I tithe of everything I receive.<sup>807</sup>

18:13 But the tax collector, standing afar off, was not even willing to lift his eyes towards heaven, but he was beating his breast and saying,

God, be merciful to me, the sinner.<sup>808</sup>

18:14 I say to you, this man went down to his house justified. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.<sup>809</sup>

18:15 And they were bringing even their babies to him so that he could touch them. But when the disciples saw, they were rebuking them.<sup>810</sup> 18:16 But Jesus actually called for them, saying,

Permit the children to come to me, and do not hinder them, for the Kingdom of God belongs to such as these.<sup>811</sup> 18:17 Truly I say to you, whoever does not welcome the Kingdom of God like a child will never enter into it.<sup>812</sup>

18:18 A certain ruler questioned him, saying,

Good Teacher, what should I do in order to inherit eternal life?<sup>813</sup>

18:19 And Jesus said to him,

Why do you call me good? No one is good except God alone.<sup>814</sup> 18:20 You know the commandments—Do not commit adultery, do not murder, do not steal, do not bear false witness, honor your father and mother <Exodus 20:12-16; Deuteronomy 5:16-20>.<sup>815</sup>

18:21 And he said,

I have guarded these things from my youth.<sup>816</sup>

18:22 When Jesus heard this, he said to him,

One thing you still lack. Sell all that you have and distribute it to the poor, and you will have treasure in the heavens. And come and follow me.<sup>817</sup>

**18:23** But when he heard these things, he became very sad, because he was extremely wealthy.<sup>818</sup> **18:24** Jesus looked at him when he became very sad and said,

How difficult it is for those who have wealth to enter into the Kingdom of God.<sup>819</sup> **18:25** In fact, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God.<sup>820</sup>

**18:26** Those who heard this said,

Then who can be saved?<sup>821</sup>

**18:27** And he said,

The things that are impossible for man are possible for God.<sup>822</sup>

**18:28** Peter said,

We have left our possessions and followed you.<sup>823</sup>

**18:29** And he said to them,

Truly I say to you, there is no one who has left his house, wife, brothers, parents, or children for the sake of the Kingdom of God,<sup>824</sup> **18:30** who will not receive many times as much in this season and in the coming age—eternal life.<sup>825</sup>

**18:31** Then he took aside the twelve and said to them,

Behold, we are going up to Jerusalem, and everything which has been written about the Son of Man will be completed.<sup>826</sup> **18:32** For he will be handed over to the Gentiles and will be mocked, insulted, and spat upon.<sup>827</sup> **18:33** And after they have flogged him with a whip, they will kill him, and on the third day he will rise from the dead.<sup>828</sup>

**18:34** But they understood none of these things, and this statement had been hidden from them. And they did not comprehend the things that were said.<sup>829</sup> **18:35** As he was approaching Jericho, a certain blind man was sitting, begging.<sup>830</sup> **18:36** And hearing a crowd going by, he was inquiring what was going on.<sup>831</sup> **18:37** They told him that Jesus of Nazareth was passing by.<sup>832</sup> **18:38** And he cried out, saying,

Jesus, Son of David, have mercy on me!<sup>833</sup>

**18:39** But those who were leading the way were sternly telling him to be quiet. But he kept crying out all the more,

Son of David, have mercy on me!<sup>834</sup>

**18:40** So Jesus stopped and commanded that he be brought to him. And when he came near, he asked him,<sup>835</sup>



18:41 What do you want me to do for you?

And he said,

Lord, I want to receive my sight.<sup>836</sup>

18:42 And Jesus said to him,

Receive your sight. Your belief has healed you.<sup>837</sup>

18:43 And immediately he received his sight and was following him, glorifying God. And when all the people saw it, they gave praise to God.<sup>838</sup>

19:1 And he entered Jericho and was passing through.<sup>839</sup> 19:2 And behold, there was a man whose name was Zaccheus. He was a chief tax collector and was wealthy.<sup>840</sup> 19:3 He was trying to see who Jesus was, but he was unable because of the crowd, for he was small in stature.<sup>841</sup> 19:4 So he ran ahead and climbed up a sycamore tree in order to see him, for he was about to pass through that way.<sup>842</sup> 19:5 And when he came to the place, Jesus looked up and said to him,

Zaccheus, hurry and come down, for today I must stay at your house.<sup>843</sup>

19:6 So he hurried and came down and welcomed him rejoicing.<sup>844</sup> 19:7 And when they saw it, they were all grumbling and saying,

He has entered to lodge with a man who is immoral.<sup>845</sup>

19:8 Zaccheus stood up and said to the Lord,

Behold, Lord, half of my possessions I will give to the poor, and if I have defrauded someone, I will give him back four times as much.<sup>846</sup>

19:9 And Jesus said to him,

Today, salvation has come to this house, because, indeed, he is a son of Abraham.<sup>847</sup> 19:10 For the Son of Man has come to seek and to save the ruined.<sup>848</sup>

19:11 While they were listening to these things, he went on to tell a parable, because they were near Jerusalem, and they supposed that the Kingdom of God was going to appear immediately.<sup>849</sup> 19:12 So he said,

A certain man of noble birth went to a distant land in order to receive a kingdom for himself and then return.<sup>850</sup> 19:13 And he called ten of his slaves and gave them ten minas and said to them,

Be pragmatic until I come.<sup>851</sup>

19:14 But his citizens hated him and sent a delegation after him, saying,

We do not want this man to be our king.<sup>852</sup>

19:15 And after receiving the kingdom, he returned and called to himself these slaves to whom he had given the money in order to know what they had gained by being pragmatic with it.<sup>853</sup> 19:16 The first one came to him and said,

Master, your mina has made ten minas more.<sup>854</sup>

19:17 And he said to him,

Well done, good slave. Because you were faithful in the least of things, be in authority over ten cities.<sup>855</sup>

19:18 And the second came and said,

Your mina has made five minas.<sup>856</sup>

19:19 So he said to this one,

And you are to be over five cities.<sup>857</sup>

19:20 And another came and said,

Behold your mina which I stored away in a handkerchief,<sup>858</sup> 19:21 because I was afraid of you, that you are a strict man. You take up what you have not laid down, and you reap what you have not sown.<sup>859</sup>

19:22 He said to him,

By your mouth I will judge you, you evil slave. You knew that I am a strict man, taking up what I did not lay down, and reaping what I did not sow.<sup>860</sup> 19:23 Then why did you not place my money on the table, and after I came, I would have collected it with interest.<sup>861</sup>

19:24 Then he said to those present,

Take the mina from him and give it to the one who has ten minas.<sup>862</sup>

19:25 And they said to him,

Master, he has ten minas.<sup>863</sup>

19:26 I tell you that to everyone who has, more will be given, but from the one who does not have, even what he has will be taken away.<sup>864</sup> 19:27 But as for these enemies of mine who do not want me to be king over them, bring them here and strike them down in my presence.<sup>865</sup>

19:28 After he had said these things, he proceeded on ahead, going up to Jerusalem.<sup>866</sup>

19:29 And as he approached Bethphage and Bethany, towards the mountain called Olive, he sent two of his disciples,<sup>867</sup> 19:30 saying,

Go into the village ahead of you. As you enter it, you will find a colt which has been tied, on which no one has ever sat. Untie it and lead it to me.<sup>868</sup> **19:31** And if someone asks you, “Why are you untying it,” you will say, “Because the Lord needs it.”<sup>869</sup>

**19:32** And those who were sent went away and found it just as he told them.<sup>870</sup> **19:33** As they were untying the colt, its owners said to them,

Why are you untying the colt?<sup>871</sup>

**19:34** And they said,

The Lord has need of it.<sup>872</sup>

**19:35** They led it to Jesus, and they threw their cloaks on it and put Jesus on it.<sup>873</sup> **19:36** As he was going, they were spreading their cloaks on the road.<sup>874</sup> **19:37** And as soon as he was coming near, towards the descent of the Mount of Olives, the whole multitude of disciples began rejoicing, praising God with a loud voice for all the miracles which they had seen,<sup>875</sup> **19:38** saying,

Blessed is the king who comes in the name of the Lord <Psalm 118:26>. Shalom in heaven, and glory in the highest.<sup>876</sup>

**19:39** And some of the Pharisees in the crowd said to him,

Teacher, rebuke your disciples.<sup>877</sup>

**19:40** But he answered and said,

I tell you, if these become silent, the rocks will cry out.<sup>878</sup>

**19:41** And as he came near, he saw the city and wept over it,<sup>879</sup> **19:42** saying,

If you knew in this day the things which make for shalom! But now they have been hidden from your eyes.<sup>880</sup> **19:43** Because days will come upon you, and your enemies will set up a barricade against you, and surround you and hem you in on every side.<sup>881</sup> **19:44** And they will burn you to the ground and your children within you. And they will not leave one stone upon another within you, because you did not recognize the season of your visitation.<sup>882</sup>

**19:45** And Jesus entered into the temple and began to throw out the sellers,<sup>883</sup> **19:46** saying to them,

It is written, And My house will be a house of prayer <Isaiah 56:7>, but you have made it a cave of robbers <Jeremiah 7:11>.<sup>884</sup>

**19:47** And he was teaching daily in the temple, and the chief priests, the scribes, and the leading men of the people were seeking to destroy him.<sup>885</sup> **19:48** But they could not find anything which they could do, because all the people were hanging on every word.<sup>886</sup>

**20:1** On one of the days while he was teaching the people in the temple and proclaiming the good news, the chief priests and scribes with the elders stood opposite him<sup>887</sup> **20:2** and said to him,

Tell us by what authority are you doing these things, or who is giving you this authority?<sup>888</sup>

**20:3** Jesus answered and said to them,

I will ask you something, and you tell me,<sup>889</sup> **20:4** Was the baptism of John from heaven or from men?<sup>890</sup>

**20:5** And they reasoned among themselves,

If we say, "From heaven," he will say, "Why did you not believe him?"<sup>891</sup> **20:6** But if we say, "From men," all the people will stone us to death, because they are convinced that John is a prophet.<sup>892</sup>

**20:7** So they answered that they did not know where it was from.<sup>893</sup> **20:8** And Jesus said to them,

Nor will I tell you by what authority I do these things.<sup>894</sup>

**20:9** And he began to tell this parable to the people,

A certain man planted a vineyard and leased it to tenant farmers, and he went on a journey for a long time.<sup>895</sup> **20:10** In the season, he sent a slave to the tenant farmers, so that they would give him from the fruit of the vineyard. But the tenant farmers beat him and sent him away empty-handed.<sup>896</sup> **20:11** And he proceeded to send another slave. Yet they beat him, treated him dishonorably, and sent him away empty-handed.<sup>897</sup> **20:12** And he proceeded to send a third slave, and they injured him and threw him out.<sup>898</sup> **20:13** So the Master said,

What shall I do? I will send my beloved son. Perhaps they will respect him.<sup>899</sup>

**20:14** But when the tenant farmers saw him, they reasoned among themselves, saying,

This is the heir. Let us kill him so that the inheritance will be ours.<sup>900</sup>

**20:15** And they threw him out of the vineyard and killed him. Therefore, what will the master of the vineyard do to them?<sup>901</sup> **20:16** He will come and destroy these tenant farmers, and he will give the vineyard to others.

When they heard it, they said,

May it never be!<sup>902</sup>

**20:17** But he looked at them and said,

The stone which the builders rejected, this became the chief cornerstone <Psalm 118:22>.<sup>903</sup>

**20:18** Everyone who falls on that stone will be broken to pieces, and on whom it falls, it will crush him.<sup>904</sup>

**20:19** That very hour, the scribes and chief priests sought to lay hands on him, but they feared the people. For they understood that he spoke this parable against them.<sup>905</sup> **20:20** So they watched him and sent spies who pretended to be righteous, so that they might

catch him in a statement, so that they could deliver him to the rule and authority of the governor.<sup>906</sup> **20:21** And they asked him, saying,

Teacher, we know that you speak and teach correctly, and you are not partial to anyone, but you teach the way of God with truth.<sup>907</sup> **20:22** Is it lawful for us to pay taxes to Caesar, or not?<sup>908</sup>

**20:23** But he perceived their craftiness and said to them,<sup>909</sup>

**20:24** Show me a denarius. Whose image and inscription is on it?

They said, "Caesar's."<sup>910</sup> **20:25** And he said to them,

Then render to Caesar the things of Caesar and the things of God to God.<sup>911</sup>

**20:26** And they were unable to catch him in a statement in the presence of the people. Plus, they were amazed at his answer and became silent.<sup>912</sup> **20:27** Then, some Sadducees, who declare that there is no resurrection, approached him,<sup>913</sup> **20:28** saying,

Teacher, Moses wrote for us,

If someone's brother dies, having a wife, and he is childless, his brother should take his wife and raise up children for his brother <Deuteronomy 25:5>.<sup>914</sup> **20:29** Now there were seven brothers, and the first took a wife. But he died childless.<sup>915</sup> **20:30** And the second<sup>916</sup> **20:31** and the third took her, and likewise the seventh also died, leaving no children.<sup>917</sup> **20:32** Afterwards, the woman also died.<sup>918</sup> **20:33** Therefore, regarding the woman, in the resurrection, whose wife will she be, because the seven all had her as a wife?<sup>919</sup>

**20:34** And Jesus said to them,

The sons of this age marry and are given in marriage.<sup>920</sup> **20:35** But those who are considered worthy to attain to that age and the resurrection of the dead neither marry nor are given in marriage,<sup>921</sup> **20:36** because they are unable to die anymore, for they are equal to angels and are sons of God, being sons of the resurrection.<sup>922</sup>

**20:37** But as for the dead who are raised, Moses indeed made it known on the basis of the bush, where he calls Yahweh the God of Abraham, the God of Isaac, and the God of Jacob <Exodus 3:6>.<sup>923</sup> **20:38** Therefore, He is not the God of the dead, but of the living, for everyone lives because of Him.<sup>924</sup>

**20:39** Some of the scribes responded and said,

Teacher, you have spoken well,<sup>925</sup>

**20:40** for they no longer had the courage to question him.<sup>926</sup> **20:41** Then he said to them,

How is it that they say that the Messiah is the Son of David?<sup>927</sup> **20:42** For David himself says in the book of Psalms,

Yahweh said to my Lord, Sit at My right hand<sup>928</sup> **20:43** until I make your enemies a footstool for your feet <Psalm 110:1>.<sup>929</sup>

**20:44** Therefore, David calls him “Lord.” But how is he his son?<sup>930</sup>

**20:45** While all the people were listening to him, he said to his disciples,<sup>931</sup>

**20:46** Beware of the scribes, who like to walk around in robes, who love respectful greetings in the market places, the chief seats in the synagogues, and places of honor at dinners.<sup>932</sup>

**20:47** They devour widow’s houses and offer long prayers with false motives. These will receive greater condemnation.<sup>933</sup>

**21:1** And he looked up and saw the wealthy putting their gifts into the treasury.<sup>934</sup> **21:2** And he saw a certain poor widow putting in two lepta.<sup>935</sup> **21:3** And he said,

Truly I say to you, this poor widow has put in more than all of them.<sup>936</sup> **21:4** For they all put in out of their abundance for their gifts, but she put in out of what she lacks, all of what she has to live on.<sup>937</sup>

**21:5** And while some were talking about the temple, that it had been adorned with beautiful stones and sacred gifts, he said,<sup>938</sup>

**21:6** As for these things which you are observing, days will come when there will be not one stone left upon another stone, which will not be torn down.<sup>939</sup>

**21:7** They questioned him, saying,

Teacher, when therefore will these things happen, and what will be the sign when these things are about to take place?<sup>940</sup>

**21:8** And he said,

See that you are not misled, for many will come in my name, saying,

I am he (ἐγώ εἰμι),

and,

The time is near.

Do not go after them.<sup>941</sup> **21:9** When you hear of wars and rebellions, do not be terrified, for these things must take place first. But the end does not immediately follow.<sup>942</sup>

**21:10** Then he was saying to them,

Nation will arise against nation, and kingdom against kingdom.<sup>943</sup> **21:11** There will be great earthquakes, and in various places famines and plagues. There will be terrifying sights and great signs from heaven.<sup>944</sup>

**21:12** But before all these things, they will lay their hands on you and persecute you, handing you over to the synagogues and prisons, bringing you before kings and governors for my name’s sake.<sup>945</sup> **21:13** It will lead to an opportunity for you for your bearing witness.<sup>946</sup> **21:14** Therefore, commit in your hearts not to prepare ahead of time to defend yourselves,<sup>947</sup> **21:15**

because I will give you that which you will say and wisdom which none of your opponents will be able to oppose or refute.<sup>948</sup> **21:16** But you will be betrayed even by parents, brothers, relatives, and friends, and they will put some of you to death.<sup>949</sup> **21:17** And you will be hated by all because of my name.<sup>950</sup> **21:18** Yet not a hair of your head will be destroyed.<sup>951</sup> **21:19** By your endurance you will acquire your existences.<sup>952</sup>

**21:20** But when you see Jerusalem surrounded by armies, then know that her destruction is near.<sup>953</sup> **21:21** Then let those in Judea flee to the mountains, and those in her midst depart, and let not those in the outlying areas enter into her,<sup>954</sup> **21:22** because these are days of vengeance so that all things which have been written may be fulfilled.<sup>955</sup>

**21:23** Woe to those who are pregnant and to those who are nursing babies in those days, for there will be a great calamity on the land and wrath to this people.<sup>956</sup> **21:24** And they will fall by the edge of the sword, and they will be led captive into all the nations. And Jerusalem will be trampled underfoot by the Gentiles until the times of the Gentiles are fulfilled.<sup>957</sup>

**21:25** Then there will be signs with the sun, moon, and stars, and distress of the Gentiles on the earth in perplexity at the roaring sound of the sea and the waves <cf. Isaiah 13:10; Ezekiel 32:7; Joel 2:10,31; 3:15>,<sup>958</sup> **21:26** while men faint from fear and the expectation of things which are coming on the world. For the powers of the heavens will be shaken <cf. Isaiah 34:4>.<sup>959</sup> **21:27** And then they will see the Son of Man coming in a cloud <Daniel 7:13> with power and great glory.<sup>960</sup> **21:28** And when these things begin to happen, stand up and lift up your heads, because your redemption is drawing near.<sup>961</sup>

**21:29** And he told them a parable,

Look at the fig tree and all the trees.<sup>962</sup> **21:30** As soon as they put forth leaves and you see it, you know for yourselves that summer is now near.<sup>963</sup> **21:31** So also, when you see these things happening, know that the Kingdom of God is near.<sup>964</sup>

**21:32** Truly I say to you, this race/generation will not disappear until all these things occur.<sup>965</sup>

**21:33** Heaven and earth will disappear, but my words will not disappear.<sup>966</sup>

**21:34** Pay attention to yourselves, lest your hearts be weighed down with unbridled indulgence, drunkenness, and the anxieties of this life, so that that day comes upon you<sup>967</sup>

**21:35** like a trap. For it will come on all those who dwell on the whole face of the land.<sup>968</sup>

**21:36** Stay awake in the whole season, praying that you may have the strength to escape all these things that are about to take place and to stand before the Son of Man.<sup>969</sup>

**21:37** During the day he was teaching in the temple, but at night he would go out and spend the night on the mountain which is called Olive.<sup>970</sup> **21:38** And all the people would come early in the morning to him in the temple to listen to him.<sup>971</sup>

**22:1** Now the Feast of Unleavened Bread, which is called Passover, was approaching.<sup>972</sup>

**22:2** And the chief priests and scribes were seeking how they could do away with him, for they were afraid of the people.<sup>973</sup> **22:3** And Satan entered into Judas who was called Iscariot, who was from the number of the twelve.<sup>974</sup> **22:4** So he went away and spoke with the chief priests and officers how he could betray him to them.<sup>975</sup> **22:5** And they were delighted and agreed to give him silver.<sup>976</sup> **22:6** And he consented and was seeking a good opportunity to betray him to them apart from the crowd.<sup>977</sup>

22:7 And the day of Unleavened Bread approached, when it was necessary to sacrifice the Passover lamb.<sup>978</sup> 22:8 And he sent Peter and John, saying,

Go and prepare the Passover for us so that we may eat it.<sup>979</sup>

22:9 And they said to him,

Where do you want us to prepare it?<sup>980</sup>

22:10 And he said to them,

Behold, when you enter the city, a man will meet you, carrying a jar of water. Follow him into the house in which he goes.<sup>981</sup> 22:11 And you shall say to the owner of the house,

The teacher says to you, "Where is the guest room where I may eat the Passover with my disciples?"<sup>982</sup>

22:12 And he will show you a large furnished room upstairs. Prepare it there.<sup>983</sup>

22:13 So they went away and found it just as he had told them, and they prepared the Passover.<sup>984</sup> 22:14 When the hour had come, he reclined at the table and the apostles with him.<sup>985</sup> 22:15 And he said to them,

I have really wanted to eat this Passover with you before I suffer.<sup>986</sup> 22:16 For I say to you that I definitely will not eat it until it is fulfilled in the Kingdom of God.<sup>987</sup>

22:17 And he took the cup and gave thanks for it. And he said,

Take this and share it among yourselves,<sup>988</sup> 22:18 for I say to you that I definitely will not drink of the fruit of the vine from now until the Kingdom of God comes.<sup>989</sup>

22:19 And he took the bread, and after giving thanks for it, he broke it and gave it to them, saying,

This is my body which is being given for you. Do this as a reminder of me.<sup>990</sup>

22:20 Likewise, after they had eaten, he took the cup, saying,

This cup which is being poured out for you is the New Covenant because of my blood.<sup>991</sup>

22:21 Yet, behold, the hand of the one betraying me is with mine on the table,<sup>992</sup> 22:22 for, indeed, the Son of Man is proceeding according to that which has been determined. But woe to that man by whom he is betrayed.<sup>993</sup>

22:23 And they began to discuss among themselves which one of them it might be who was going to do this.<sup>994</sup> 22:24 And there also arose among them a dispute as to which one of them was regarded to be the greatest.<sup>995</sup> 22:25 And he said to them,

The kings of nations exercise control over them, and those who have authority over them are called 'Benefactors'.<sup>996</sup> 22:26 But it must not be like this for you. Instead, the one who is greatest among you, let him be like the youngest. And the one who is the leader, let him be like a servant.<sup>997</sup> 22:27 For who is greater, the one who reclines at the table or the one who



serves? Is it not the one who reclines at the table? But I am in your midst as the one who serves.<sup>998</sup>

**22:28** You are those who have always remained with me through my trials.<sup>999</sup> **22:29** And just as my Father has formally decreed that a kingdom be brought about for me, I formally decree for you<sup>1000</sup> **22:30** that you eat and drink at my table in my kingdom. And you will sit on thrones ruling over the twelve tribes of Israel.<sup>1001</sup>

**22:31** Simon, Simon, Satan has demanded to sift you like wheat.<sup>1002</sup> **22:32** But I have prayed for you that your belief may not fail. And you, once you have turned back, strengthen your brothers.<sup>1003</sup>

**22:33** But he said to him,

Lord, with you I am ready to go to prison and to death.<sup>1004</sup>

**23:34** And he said,

I say to you, Peter, a rooster will not crow today until you have denied three times that you know me.<sup>1005</sup>

**23:35** And he said to them,

When I sent you out without a money-belt, coin bag, and sandals, you did not lack anything, did you?

And they said,

No, nothing.<sup>1006</sup>

**22:36** And he said to them,

Whoever has a money-belt, let him take it with him. Likewise also a coin bag, and whoever does not have a sword, let him sell his garment and buy one.<sup>1007</sup> **22:37** For I say to you, this which has been written must be fulfilled in me, and he was numbered with criminals <Isaiah 53:12>, for that which concerns me has its fulfillment.<sup>1008</sup>

**22:38** And they said,

Lord, behold, here are two swords.

And he said to them,

It is enough.<sup>1009</sup>

**22:39** And he went out and proceeded as was his custom to the Mount of Olives. And the disciples also followed him.<sup>1010</sup> **22:40** When he arrived at the place, he said to them,

Pray that you not enter into temptation.<sup>1011</sup>

22:41 And he withdrew from them about a stone's throw, and he got down on his knees and was praying,<sup>1012</sup> 22:42 saying,

Father, if You are willing, remove this cup from me. But let not my desire be done, but Yours.<sup>1013</sup>

22:43 Then an angel from heaven appeared to him, and he was strengthening him.<sup>1014</sup>

22:44 And being in agony, he was praying fervently, and his sweat became like drops of blood falling down on the ground.<sup>1015</sup> 22:45 Then, he stood up from his prayer. And when he came to his disciples, he found them sleeping from sorrow.<sup>1016</sup> 22:46 And he said to them,

Why are you sleeping? Get up and pray that you may not enter into temptation.<sup>1017</sup>

22:47 While he was still speaking, behold, a crowd approached. And the one from the twelve called Judas was going before them. And he came near Jesus to kiss him.<sup>1018</sup>

22:48 And Jesus said to him,

Judas, are you handing over the Son of Man with a kiss?<sup>1019</sup>

22:49 When those who were around saw what was about to happen, they said,

Lord, if we strike with the sword, is that ok?<sup>1020</sup>

22:50 And one of them struck the high priest's slave, and he cut off his right ear.<sup>1021</sup> 22:51 But Jesus responded and said,

Stop this!

And he touched his ear and healed him.<sup>1022</sup> 22:52 Then Jesus said to the chief priests, officers of the temple, and elders who had come against him,

Have you come out with swords and clubs as you would against an insurrectionist?<sup>1023</sup> 22:53 While I was with you daily in the temple, you did not lay hands on me. But this hour and the power of darkness belong to you.<sup>1024</sup>

22:54 After they arrested him, they led him away and brought him to the house of the high priest. And Peter was following at a distance.<sup>1025</sup> 22:55 And after they kindled a fire in the middle of the courtyard and had sat down together, Peter was sitting in their midst.<sup>1026</sup>

22:56 And a female slave, when she saw him sitting in the light, looked at him intently and said,

This man was with him, too.<sup>1027</sup>

22:57 But he denied it, saying,

Woman, I do not know him.<sup>1028</sup>

22:58 A little later, another person saw him and said,

You, too, are one of them.

But Peter said,

Man, I am not.<sup>1029</sup>

**22:59** After about an hour had passed, another person began insisting, saying,

Certainly this man was with him, for he is a Galilean too.<sup>1030</sup>

**22:60** And Peter said,

Man, I do not know what you are talking about.

And immediately, while he was still speaking, a rooster crowed.<sup>1031</sup> **22:61** And the Lord turned and looked at Peter. And Peter remembered the Lord's statement, how he told him,

Before a rooster crows today, you will deny me three times.<sup>1032</sup>

**22:62** And he went out and wept bitterly.<sup>1033</sup> **22:63** Now, the men who were holding him were mocking him and beating him.<sup>1034</sup> **22:64** And they blindfolded him and were asking him, saying,

Prophecy. Who is the one who hit you?<sup>1035</sup>

**22:65** And they were saying many other things to him as they spoke rebelliously.<sup>1036</sup> **22:66** When the day arrived, the council of elders of the people, both the chief priests and the scribes, came together. And they led him away to their Sanhedrin.<sup>1037</sup> **22:67** And they said,

If you are the Messiah, tell us.

And he said to them,

If I tell you, you will not believe.<sup>1038</sup> **22:68** And if I ask you a question, you will not answer.<sup>1039</sup> **22:69** From now on, the Son of Man will be seated at the right hand of the power of God <Psalm 110:1>.<sup>1040</sup>

**22:70** And they all said,

So are you the Son of God?

And he said to them,

You are saying it. I am (ἐγώ εἰμι).<sup>1041</sup>

**22:71** Then they said,

What further testimony do we need? We have heard it ourselves from his own mouth.<sup>1042</sup>

**23:1** And the whole group of them rose up and led him to Pilate.<sup>1043</sup> **23:2** And they began to accuse him, saying,

We found this man misleading our nation and forbidding paying taxes to Caesar, saying that he himself is the Messiah, the king.<sup>1044</sup>

**23:3** So Pilate asked him, saying,

Are you the king of the Jews?

And he answered him and said,

You are saying it.<sup>1045</sup>

**23:4** Then Pilate said to the chief priests and the crowds,

I find no reason to charge this man.<sup>1046</sup>

**23:5** But they kept on insisting, saying,

He stirs up the people, teaching all over Judea, starting from Galilee to here.<sup>1047</sup>

**23:6** When Pilate heard it, he asked if he was a Galilean.<sup>1048</sup> **23:7** And when he learned that he belonged to Herod's jurisdiction, he sent him to Herod, who himself was in Jerusalem in those days.<sup>1049</sup> **23:8** Now Herod was very glad when he saw Jesus, for he had wanted to see him for a long time, because he had been hearing about him and hoped to see some sign performed by him.<sup>1050</sup> **23:9** So he questioned him with many statements, but he answered him nothing.<sup>1051</sup> **23:10** And the chief priests and scribes were standing there, accusing him vehemently.<sup>1052</sup> **23:11** And Herod with his soldiers, after treating him with contempt and mocking him, dressed him in a gorgeous robe and sent him back to Pilate.<sup>1053</sup> **23:12** Now Herod and Pilate became friends with one another that very day, for previously they had been enemies with each other.<sup>1054</sup>

**23:13** And Pilate called together the chief priests and rulers of the people<sup>1055</sup> **23:14** and said to them,

You brought this man to me as one who incites the people to rebellion, and behold, having examined him before you, I have found no guilt in this man regarding the charges which you make against him.<sup>1056</sup> **23:15** No, nor has Herod, for he sent him back to us. And behold, nothing deserving of death has been done by him.<sup>1057</sup> **23:16** Therefore, I will instruct him and release him.<sup>1058</sup>

**23:17** However, it was necessary for him to release one prisoner to them at the feast.<sup>1059</sup>

**23:18** But they cried out all-together, saying,

Away with this man, and release for us Barabbas.<sup>1060</sup>

**23:19** He was the one who had been thrown into prison for a certain insurrection in the city and for murder.<sup>1061</sup> **23:20** But Pilate, wanting to release Jesus, addressed them again.<sup>1062</sup> **23:21** However, they kept calling out, saying,

Crucify, crucify him.<sup>1063</sup>

23:22 And he said to them a third time,

Why? What evil has he done? I have found no cause for death in him. Therefore, I will instruct him and let him go.<sup>1064</sup>

23:23 But they were insistent, with loud voices asking for him to be crucified. And their voices began to prevail.<sup>1065</sup> 23:24 So Pilate pronounced sentence for their request to be granted.<sup>1066</sup> 23:25 And he released the man whom they had asked for, who had been thrown in prison for insurrection and murder, and he handed over Jesus according to their desire.<sup>1067</sup> 23:26 As they were leading him away, they took hold of a certain Simon the Cyrenian, coming in from the country, and they placed on him the cross to carry behind Jesus.<sup>1068</sup>

23:27 A large crowd of people was following him, and of women who were mourning and lamenting him.<sup>1069</sup> 23:28 And Jesus turned to them and said,

Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.<sup>1070</sup> 23:29 For behold, days are coming in which they will say,

Blessed are the barren and the wombs that never bore and the breasts that never nursed.<sup>1071</sup>

23:30 Then they will begin to say to the mountains, "Fall on us," and to the hills, "Cover us" <Hosea 10:8>.<sup>1072</sup>

23:31 For if they do these things when the tree is green, what will they do when it is dry?<sup>1073</sup>

23:32 Two others also, who were criminals, were led away with him to be put to death.<sup>1074</sup>

23:33 When they came to the place called The Skull, there they crucified him and the criminals, one on the right and one of the left.<sup>1075</sup> 23:34 And Jesus was saying,

Father, forgive them, for they know not what they are doing.

And they cast lots for his garments and divided them up among themselves <Psalm 22:18>.<sup>1076</sup> 23:35 And the people stood by, looking on. The rulers were also mocking him, saying,

He saved others. Let him save himself if he is the Messiah of God, the Chosen One.<sup>1077</sup>

23:36 The soldiers also mocked him, coming up to him, offering him vinegar,<sup>1078</sup> 23:37 and saying,

If you are the king of the Jews, save yourself.<sup>1079</sup>

23:38 And there was an inscription above him, "This is the king of the Jews."<sup>1080</sup>

23:39 One of the criminals who was hanged was verbally abusing him, saying,

Are you not the Messiah? Save yourself and us.<sup>1081</sup>

23:40 But the other responded, and rebuking him he said,

Do you not fear God, because you are under the same sentence of condemnation?<sup>1082</sup> **23:41** Indeed, we are being punished justly, for we are receiving what we deserve for what we did. But this man has done nothing wrong.<sup>1083</sup>

**23:42** And he was saying,

Jesus, remember me when you come in your kingdom.<sup>1084</sup>

**23:43** And he said to him,

Truly I say to you, today you will be with me in paradise.<sup>1085</sup>

**23:44** It was already about the sixth hour, and darkness fell over the whole land until the ninth hour,<sup>1086</sup> **23:45** because the sun was obscured. And the veil of the temple was torn in two.<sup>1087</sup> **23:46** And Jesus, crying out with a loud voice, said,

Father, into Your hands I commend my spirit <Psalm 31:5>.

And having said this, he died.<sup>1088</sup> **23:47** Now when the centurion saw what had happened, he was glorifying God, saying,

Certainly this man was innocent.<sup>1089</sup>

**23:48** And all the crowds who had come together for this spectacle, when they observed these things that happened, they were returning, beating their chests.<sup>1090</sup> **23:49** And all those who were known to him and the women who had accompanied him from Galilee had stood at a distance, seeing these things.<sup>1091</sup>

**23:50** And behold, a man named Joseph, who was a member of the Council, a good and righteous man<sup>1092</sup> **23:51** (he had not agreed with their plan and action) from Arimathea, a city of the Jews, who was waiting for the Kingdom of God,<sup>1093</sup> **23:52** this man went to Pilate and asked him for the body of Jesus.<sup>1094</sup> **23:53** And he took it down and wrapped it in a linen cloth, and he laid him in a tomb cut into the rock, where no one had ever lain.<sup>1095</sup> **23:54** It was the day of preparation, and the Sabbath was about to begin.<sup>1096</sup>

**23:55** Now the women who had come with him from Galilee followed, and they saw the tomb and how his body was laid.<sup>1097</sup> **23:56** Then they returned and prepared spices and ointments. And on the Sabbath, they rested according to the commandment.<sup>1098</sup> **24:1** On the first day of the week, at early dawn, they came to the tomb, bringing the spices which they had prepared.<sup>1099</sup> **24:2** But they found the stone rolled away from the tomb,<sup>1100</sup> **24:3** and when they entered, they did not find the body of the Lord Jesus.<sup>1101</sup> **24:4** In the midst of being perplexed about this, behold, two men stood near them in dazzling clothing.<sup>1102</sup> **24:5** And as the women were terrified and bowed their faces to the ground, they said to them,

Why do you seek the living among the dead?<sup>1103</sup> **24:6** He is not here, but he has been raised. Remember how he said to you while he was still in Galilee,<sup>1104</sup> **24:7** saying that the Son of Man must be delivered into the hands of sinful men, and be crucified, and rise on the third day.<sup>1105</sup>

24:8 And they remembered his words,<sup>1106</sup> 24:9 and returning from the tomb, they reported all these things to the eleven and to all the rest.<sup>1107</sup> 24:10 And there were Mary Magdalene, Joanna, and Mary, the mother of James, and the rest of the women with them. They were telling these things to the apostles.<sup>1108</sup> 24:11 However, these words appeared to them as nonsense, and they did not believe them.<sup>1109</sup> 24:12 But Peter got up and ran to the tomb, and leaning in, he saw only the linen wrappings. And he went away to his own place, wondering what had happened.<sup>1110</sup>

24:13 And behold, two of them on the same day were going to a village named Emmaus, which was about sixty stadia from Jerusalem.<sup>1111</sup> 24:14 And they were discussing with one another all these things which had taken place.<sup>1112</sup> 24:15 While they were talking and discussing, Jesus himself approached and was traveling with them.<sup>1113</sup> 24:16 But their eyes were prevented from recognizing him.<sup>1114</sup>

24:17 And he said to them,

What are these statements which you are exchanging with one another as you are walking?<sup>1115</sup>

24:18 One of them named Cleopas answered and said to him,

Are you the only one visiting Jerusalem and unaware of the things which have happened in it in these days?<sup>1116</sup>

24:19 And he said to them,

What things?

And they said to him,

The things concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people,<sup>1117</sup> 24:20 and how the chief priests and our rulers handed him over to the sentence of death, and they crucified him.<sup>1118</sup> 24:21 But we were hoping that he was the one who was going to redeem Israel. Indeed, besides all these things, it is the third day since these things happened.<sup>1119</sup>

24:22 And also, some women among us amazed us. When they were at the tomb early in the morning<sup>1120</sup> 24:23 and did not find his body, they came, saying that they had seen a vision of angels who said that he was alive.<sup>1121</sup> 24:24 And some of those who were with us went away to the tomb and found it just as the women had said. But they did not see him.<sup>1122</sup>

24:25 And he said to them,

O foolish men and slow of heart to believe all which the prophets have spoken.<sup>1123</sup> 24:26 Were these things not necessary—for the Messiah to suffer and to enter into his glory?<sup>1124</sup>

24:27 Then, beginning with Moses and from all the prophets, he explained the things concerning himself in all the scriptures.<sup>1125</sup> 24:28 And they approached the village where they were going, and he acted as if he were going further.<sup>1126</sup> 24:29 But they urged him, saying,

Stay with us, for it is getting toward evening, and the day is already almost over.

And he went in to stay with them.<sup>1127</sup> **24:30** When he reclined at the table with them, he took the bread, blessed it, broke it, and was giving it to them.<sup>1128</sup> **24:31** Then their eyes were opened, and they recognized him. But then he vanished from their presence.<sup>1129</sup> **24:32** And they said to one another,

Were not our hearts burning within us while he was speaking to us on the road, while he was revealing the scriptures to us?<sup>1130</sup>

**24:33** And they got up that very hour and returned to Jerusalem. And they found gathered together the eleven and those who were with them,<sup>1131</sup> **24:34** saying,

The Lord really has been raised and appeared to Simon.<sup>1132</sup>

**24:35** And they were explaining the things on the road and how he was recognized by them in the breaking of the bread.<sup>1133</sup> **24:36** While they were saying these things, he stood in their midst and said to them,

Shalom to you.<sup>1134</sup>

**24:37** But they were terrified and became afraid. And they thought they were seeing a spirit.<sup>1135</sup> **24:38** And he said to them,

Why are you troubled, and why do doubts arise in your hearts?<sup>1136</sup> **24:39** See my hands and my feet, that it is I myself. Touch me and see, for a spirit does not have flesh and bones as you see that I have.<sup>1137</sup>

**24:40** And when he said this, he showed them his hands and his feet.<sup>1138</sup> **24:41** And while they still did not believe from their joy and amazement, he said to them,

What do you have here to eat?<sup>1139</sup>

**24:42** They gave him a piece of broiled fish,<sup>1140</sup> **24:43** and he took it and ate it in front of them.<sup>1141</sup> **24:44** And he said to them,

These are my words which I spoke to you while I was still with you, that it was necessary for everything that has been written concerning me in the Torah of Moses, the Prophets, and the Psalms to be fulfilled.<sup>1142</sup>

**24:45** Then he opened their minds to understand the scriptures.<sup>1143</sup> **24:46** And he said to them,

Thus it has been written for the Messiah to suffer and to rise from the dead on the third day,<sup>1144</sup> **24:47** and for repentance for forgiveness of sins to be proclaimed in his name to all the nations starting from Jerusalem.<sup>1145</sup> **24:48** You are witnesses of these things.<sup>1146</sup> **24:49** And behold, I am sending the promise of my Father to you. But you are to stay in the city until you are clothed with power from on high.<sup>1147</sup>

**24:50** And he led them outside as far as Bethany, and while raising his hands he blessed them.<sup>1148</sup> **24:51** And it happened that, while he was blessing them, he parted from them



and was carried up into heaven.<sup>1149</sup> **24:52** And they worshiped him and returned to Jerusalem with great joy,<sup>1150</sup> **24:53** and they were continually in the temple blessing God.<sup>1151</sup>

<sup>1</sup> ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων – Luke’s is not the first attempt to write a “gospel” of Jesus of Nazareth as the Messiah. Nor is he saying that his narrative will be strictly chronological but simply orderly, i.e., put in a series that makes sense from the standpoint of presenting the material in a coherent and understandable way. In addition, these are things that have already happened.

<sup>2</sup> καθὼς παρέδωκαν ἡμῖν οἱ ἀπ’ ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου – Luke acknowledges the role and responsibility of the apostles as those who not only had firsthand experience with Jesus’ life and words but also who were obedient subordinates to Jesus of the account of his life and message, just as military officers are subordinate to their superiors and must follow their orders.

<sup>3</sup> ἔδοξε καί μοι παρηκολουθηκóτι ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε – κράτιστε is superlative of κρατύς ‘strong, mighty’ – a form of polite address with no reference to status. Θεόφιλε means “Lover of God,” and probably refers to a friend of Luke, not to people generically who love God.

<sup>4</sup> ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν – Luke’s concern is that his friend Theophilus be committed to ideas and a perspective on reality that results in a person’s having a secure and right standing before God as opposed to committing himself in a rebellious manner to a worldview that would procure for him God’s eternal condemnation. In other words, τὴν ἀσφάλειαν, whose basic meaning is a secure and stable circumstance, is being used as a metonymy of effect. The effect of believing the truth of the Bible is to exist in a secure situation of eventually obtaining God’s eternal salvation, whether or not a person actually *feels* secure.

<sup>5</sup> Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας ἱερέως τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρὼν καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ – [1Chr. 23:1 Now when David reached old age, he made his son Solomon king over Israel. 1Chr. 23:2 And he gathered together all the leaders of Israel with the priests and the Levites. 1Chr. 23:3 The Levites were numbered from thirty years old and upward, and their number by census of men was 38,000... 1Chr. 23:6 David divided them into divisions (לְחָיִים) (ἐφημερίας) according to the sons of Levi: Gershon, Kohath, and Merari. 2Chr. 8:14 Now according to the ordinance of his father David, he appointed the divisions of the priests for their service, and the Levites for their duties of praise and ministering before the priests according to the daily rule, and the gatekeepers by their divisions at every gate; for David the man of God had so commanded.] There were 24 such divisions of the descendants of Aaron, but not of Moses, each one of which took care of the temple duties for one week. In addition, the fact that Elizabeth (עֲלִישָׁבֶת = My God Has Sworn an Oath) is described as a “daughter of Aaron” means that she too, along with Zacharias (זַכְרְיָאֵל = Yahweh Remembers), is of the priestly line within the tribe of Levi.

<sup>6</sup> ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἁμεμπτοι – Luke assures his reader that Zacharias and Elizabeth possessed the proper inwardness that would result in their not being judged guilty by God when their eternal destiny was decided at the judgment and that they were also pursuing obedience to the Mosaic Covenant.

<sup>7</sup> καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ Ἐλισάβετ στειρά, καὶ ἀμφοτέροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν – All natural things considered, Zacharias and Elizabeth had been incapable of having children and remained so now in the old age, however old this meant in that culture where very few people lived probably beyond their 50<sup>th</sup> year. This seems inconsistent with God’s promise in the Mosaic Covenant that both the people and the cattle of Israel would be very fertile if they obeyed the Torah. Deut. 6:3 “O Israel, you should listen and be careful to do it, that it may be well with you and that you may multiply greatly, just as the LORD, the God of your fathers, has promised you, in a land flowing with milk and honey. Deut. 7:13 “He will love you and bless you and multiply you; He will also bless the fruit of your womb and the fruit of your ground, your grain and your new wine and your oil, the increase of your herd and the young of your flock, in the land which He swore to your forefathers to give you.” Even though Zacharias and Elizabeth had authentic belief and inwardness, the apparent contradiction between their physical condition and the Mosaic Covenant probably contributed to Zacharias’ poor attitude with respect to Gabriel’s announcement in vs. 12-17, that resulted in Gabriel’s rebuke by declaring him mute until John is born.

<sup>8</sup> Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντι τοῦ θεοῦ –

<sup>9</sup> κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου – Ex. 30:1 “Moreover, you shall make an altar as a place for burning incense... Ex. 30:7 Aaron shall burn fragrant incense on it; he shall burn it every morning when he trims the lamps. Ex. 30:8 When Aaron trims the lamps at twilight, he shall burn incense. There shall be perpetual incense before the LORD throughout your generations.”

<sup>10</sup> καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἕως τῇ ὥρᾳ τοῦ θυμιάματος – Read I Chronicles 23-II Chronicales 8 to understand how important the temple became in the lives of the Israelites, so that this gathering of people outside the temple on a daily basis would not at all be unusual.

<sup>11</sup> ὥφθη δὲ αὐτῷ ἄγγελος κυρίου ἐστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος – cf. Ex. 30:6, “You shall put this altar in front of the veil that is near the ark of the testimony, in front of the mercy seat that is over the ark of the testimony, where I will meet with you.”

<sup>12</sup> καὶ ἐταράχθη Ζαχαρίας ἰδὼν καὶ φόβος ἐπέπεσεν ἐπ’ αὐτόν – It would be quite a shock to see another “person” in the temple with him as he performed the burning of incense ritual. Who is this strange dude?

<sup>13</sup> εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνὴ σου Ἐλισάβετ γεννήσει υἱόν σοι καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην – While an option for interpreting Zacharias “request” is that he and Elizabeth prayed for the salvation of Israel, more likely on the basis of what Gabriel says next is that Zacharias had prayed for a child. However, he probably stopped after Elizabeth had passed the normal age of childbearing, assuming that she had. Therefore, God’s responding to their prayer for a child is many years after they had made their request.

<sup>14</sup> καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται –

<sup>15</sup> ἔσται γὰρ μέγας ἐνώπιον τοῦ κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πίη, καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ – Num. 6:2 “Speak to the sons of Israel and say to them, ‘When a man or woman makes a special vow, the vow of a Nazirite, to dedicate himself to the LORD (וְיָצִיט לַיהוָה נָזִיר) (δὲς ἐὰν μεγάλως εὐχῆται εὐχὴν ἀφαγνίσασθαι ἀγνείαν κυρίῳ), Num. 6:3 he shall abstain from wine and strong drink; he shall drink no vinegar, whether made from wine or strong drink, nor shall he drink any grape juice nor eat fresh or dried grapes. Num. 6:4 ‘All the days of his separation he shall not eat anything that is produced by the grape vine, from the seeds even to the skin. Num. 6:5 ‘All the days of his vow of separation no razor shall pass over his head. He shall be holy until the days are fulfilled for which he separated himself to the LORD; he shall let the locks of hair on his head grow long.” וְיָצִיט from נָזִיר = to dedicate oneself to a deity. ἀφαγνίζω is not used in the NT. In addition, in this context and based upon the use of this concept in the OT, to be “filled with the Holy Spirit” = to be someone whom God has a special purpose within human history so that John will be aware of what God is doing among the Israelites and speak and act accordingly, albeit in a rather unique way. Thus, the author of the story of creation, God, will pen a remarkable role for John. The evidence for this will be obvious by John even before he is born (cf. Luke 1:39-45).

<sup>16</sup> καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν – cf. Deut. 4:30, “When you are in distress and all these things have come upon you, in the latter days you will return to the LORD your God (וְשָׁבוּ אֶל יְהוָה אֱלֹהֵיכֶם) (καὶ ἐπιστράφη) πρὸς κύριον τὸν θεόν σου) and listen to His voice.” So definitely end times language referring to God’s fulfilling his promises to Abraham to make of the Jews a great nation.

<sup>17</sup> καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον – cf. Malachi 4:5,6, “Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. He will restore the hearts of the fathers to the children (וְשָׁבוּ לִבְכֻשָׁם לִבְנֵיהֶם) (LXX – δὲς ἀποκαταστήσει καρδίας πατρὸς πρὸς υἱὸν) and the hearts of the children to their fathers (וְשָׁבוּ לִבְנֵיהֶם לִבְכֻשָׁם) (LXX – καὶ καρδίας ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ), so that I will not come and smite the land with a curse.” Meaning that adults and children will treat each other with proper inwardness and love that will not be perfect but will be based upon each person’s fundamental desire for God’s mercy. In addition, their mindset will stem from a genuine belief that means that they are prepared to serve God properly.

<sup>18</sup> καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον κατὰ τί γινώσκειαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνὴ μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς – Because of Gabriel’s response, Zacharias was beyond the point of believing that this would really happen after Elizabeth’s infertility and their advanced age.

<sup>19</sup> Gabriel – Daniel 8:16 – גַּבְרִיֵּאל (Γαβριήλ) – גַּבְרִיֵּאל + אֱלֹהִים = Man of God

<sup>20</sup> καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· ἐγὼ εἰμι Γαβριήλ ὁ παρεστηκὸς ἐνώπιον τοῦ θεοῦ καὶ ἀπεστάλην λαλῆσαι πρὸς σέ καὶ εὐαγγελίσασθαι σοι ταῦτα – An angelic, “Don’t you know who I am.”

<sup>21</sup> καὶ ἰδοὺ ἔσθι σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἥς ἡμέρας γένηται ταῦτα, ἀνθρώπων οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν – God’s training Zacharias in midst of his unbelief within the context of his belief.

<sup>22</sup> Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν καὶ ἐθαύμαζον ἐν τῷ χρόνῳ ἐν τῷ ναφῶ αὐτόν –

<sup>23</sup> ἐξεληθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναφῶ καὶ αὐτὸς ἦν διανεύων αὐτοῖς καὶ διέμενεν κωφός –

<sup>24</sup> καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ – It was the next Levitical division’s turn to serve in the temple after a week, and Zacharias went home to Elizabeth.

<sup>25</sup> Μετὰ δὲ ταῦτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε λέγουσα – Why did she hide? Wondering if she really would carry the baby to term and he would be healthy?

<sup>26</sup> ὅτι οὕτως μοι πεποίηκεν κύριος ἐν ἡμέραις αἷς ἐπέειδεν ἀφελεῖν ὄνειδος μου ἐν ἀνθρώποις – In the light of the promise of the Mosaic Covenant for the nation of Israel to thrive numerically if they were properly obedient to God, it became a sign of disgrace for a woman to be infertile.

<sup>27</sup> Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριήλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ἣ ὄνομα Ναζαρέθ – Elizabeth was six months pregnant when Mary found out the news from God about herself and her pregnancy.

<sup>28</sup> πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ὀνόματι Ἰωσήφ ἐξ οἴκου Δαυὶδ καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ – So Mary was much younger than Elizabeth, and she had not attempted to have children yet like Elizabeth. She was only engaged to Joseph and was as virgin.

<sup>29</sup> καὶ εἰσελθὼν πρὸς αὐτὴν εἶπεν· χαῖρε, κεχαριτωμένη, ὁ κύριος μετὰ σοῦ – God is paying special, loving attention to Mary, and her relationship with Him is defined by God’s loyal love, His hesed, that He promised to the descendants

of Abraham through the covenant that He made with Him. cf. Isaiah 7:14, “Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel (יְהוֹנָתָן) (Εμμανουηλ).” As in the case of the Israelites of Ahaz’s day, God is continuing His covenantal acts toward them through Mary.

<sup>30</sup> ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη καὶ διελογίζετο ποταπὸς εἴη ὁ ἄσπασμός οὗτος – Mary is not afraid of Gabriel and his sudden appearance, but she is not quite sure what he is saying, and there is an element of fear within her, even though the words should indicate that she has nothing to be afraid of.

<sup>31</sup> καὶ εἶπεν ὁ ἄγγελος αὐτῇ· μὴ φοβοῦ, Μαριάμ. εὗρες γὰρ χάριν παρὰ τῷ θεῷ – God has chosen to be gracious to Mary and rescue her from her moral depravity through not only changing her inwardness but also through providing her with her king and high priest within her own body, i.e., by creating the Messiah within her to be born and carry out his responsibility.

<sup>32</sup> καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ τέξῃ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν – Jesus means that same as Joshua, Yahweh saves (יְהוֹשֻׁעַ) (יְהוֹשֻׁעַ in Nehemiah 8:17; an alternative spelling) (Ἰησοῦς in the LXX, too).

<sup>33</sup> οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου κληθήσεται καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ – cf. *Psa.* 82:6, “I said, ‘You are gods, and all of you are sons of the Most High (יְהוָה יֵשׁוּעַ) (υἱοὶ ὑψίστου).”

Just as God rebuked the kings of Judah for their neglect of justice within the kingdom, God will use Jesus as king of Israel to bring justice to them and all other peoples. Jesus is the final Davidic king, who will reign eternally.

<sup>34</sup> καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος – According to 2 Samuel 7, Psalms 2, 8, 45, & 89, the Kingdom of Israel with the final Davidic king ruler over it will survive until the end of the present realm, and, in addition, the eternal Kingdom of God of the next realm will go on into eternity.

<sup>35</sup> εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον· πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω – Mary is much younger than Zacharias and Elizabeth so that she has not gone through years of wondering why God has not blessed her with children in spite of our genuine belief and inwardness. Thus, her question is different from Zacharias’ in v. 18. Hers is simple wonderment at how with no hint of a poor attitude. Consequently, Gabriel does not rebuke her. But Mary, also, is under the impression for her understanding of the OT that the final Messiah will be an ordinarily conceived human being, albeit a descendant of David. So she, as a descendant of David, realizes that she satisfies the requirements for bearing the Messiah. However, because she is not married yet, there seems to be one problem to her.

<sup>36</sup> καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ – Mary’s pregnancy will occur miraculously as God causes it to happen. Thus, because Mary is a descendant of David, this child can qualify to be the ultimate fulfillment of the Davidic Covenant and, therefore, the Son of God. The MT has ἐκ σοῦ after τὸ γεννώμενον, and this participle is neuter, as though the angel is saying, “That which is born from you is different, which is obvious because this child is brought into existence miraculously.” Then, the statement after this, κληθήσεται υἱὸς θεοῦ, would stand on its own, which makes the most sense—that the title Son of God is not because of the miraculous birth, but because of this child’s being a descendant of David and appointed king of Israel. The actual title “Son of God” (υἱὸς θεοῦ) is not used in the OT. However, it is clear that this is the human being who can call God Father and God can call him Son, the king of Israel, according to 2 Samuel 7.

<sup>37</sup> καὶ ἰδοὺ Ἑλισάβετ ἡ συγγενὴς σου καὶ αὕτη συνείληφεν υἱὸν ἐν γήρει αὐτῆς καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ – If Elizabeth was of the tribe of Levi and Mary was of the tribe of Judah, how was Elizabeth a “relative” of hers?

<sup>38</sup> ὅτι οὐκ ἄδυνατήσῃ παρὰ τοῦ θεοῦ πᾶν ῥῆμα – If God would choose to speak something into existence according to his eternal plans and purposes as well as his character, then it will come into existence. It is impossible for anyone to stop God from carrying out what he desires to do and how he wants the story of creation to unfold.

<sup>39</sup> εἶπεν δὲ Μαριάμ· ἰδοὺ ἡ δούλη κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. καὶ ἀπῆλθεν ἀπ’ αὐτῆς ὁ ἄγγελος – Thus, Mary accepts the message of God from Gabriel more readily than Zacharias.

<sup>40</sup> Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα – Out of curiosity, Mary traveled from northern Israel to southern Israel to see for herself what was happening with Elizabeth.

<sup>41</sup> καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἠσπάσατο τὴν Ἑλισάβετ –

<sup>42</sup> καὶ ἐγένετο ὡς ἤκουσεν τὸν ἄσπασμόν τῆς Μαρίας ἡ Ἑλισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἑλισάβετ – God moved Elizabeth to do and say something special with respect to the plans and purposes of God.

<sup>43</sup> καὶ ἀνεφώνησεν κραυγῇ μεγάλῃ καὶ εἶπεν· εὐλογημένη σὺ ἐν γυναιξίν καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου – Here, “blessed” refers to the good and right part that Mary and her child will play in the story of God’s project of bringing about the eternal Kingdom of God, as opposed to what μακάριος = happy would mean. Mary and Jesus can be “spoken well of” by God and all those who grasp and embrace God’s purposes.

<sup>44</sup> καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ – Where did Elizabeth get this information?

<sup>45</sup> ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἄσπασμου σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου – How does Elizabeth know that this was what was going on with John?

<sup>46</sup> καὶ μακαρία ἡ πιστεύσασα ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου – Different word for “blessed” here—μακαρία. Happy and well-off is Mary because she demonstrated such ready belief when Gabriel announced to her how God was going to use her in his story. And how does Elizabeth know this?

<sup>47</sup> Καὶ εἶπεν Μαριάμ· Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον – So Mary presents her own understanding of the greatness of this situation. She extols God in her own way.

<sup>48</sup> καὶ ἡγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου – Ultimately, the transcendent God is the Savior, the rescuer, of sinful human beings from his condemnation. He also is the ultimate Savior of the Jews from their enemies in order to fulfill his promises to Abraham to make of them a great nation.

<sup>49</sup> ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἰγεναί – Future generations of Jews will consider how remarkable was Mary's role in their history and how well-off Mary is not only because of her role, but because of her authentic belief that was a part of her role and that would result in her own eternal salvation through the very child whom she bore. As she goes on to say, her blessedness is because of what God has done for her, not what she has done for God. Technically, any Jewish woman of the tribe of Judah could do what she did, just as anybody could do what any of us does. But only God can do what he does and cause us to be blessed and well-off with respect to our eternal salvation.

<sup>50</sup> ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός. καὶ ἅγιον τὸ ὄνομα αὐτοῦ – God is not just powerful, δυνατός, but he exercises the highest of authority that exists, which is a part of what this word means.

<sup>51</sup> καὶ τὸ ἔλεος αὐτοῦ εἰς γενεάς καὶ γενεάς τοῖς φοβουμένοις αὐτόν – cf. Ps. 103:17, עַל-יְרֵאִי־יִצְחָק לְבָנֵי בְנִים (LXX – τὸ δὲ ἔλεος τοῦ κυρίου ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος ἐπὶ τοὺς φοβουμένους αὐτόν, καὶ ἡ δικαιοσύνη αὐτοῦ ἐπὶ υἱοὺς υἰών). God's faithfulness to his promises to the Jews requires their fearing him and believing him in return, which only he can cause. Thus, God will fulfill all his promises to them, as Mary is expressing here.

<sup>52</sup> Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους διανοία καρδίας αὐτῶν – God will make the nation of Israel great. However, the proud will not participate in this greatness, because true greatness requires great humility, that only God can cause within the Jews. Just as the OT prophets do, Mary may also be going beyond the boundaries of national Israel to include the gentiles in her statement of God's excluding the proud from his plans for Israel and for all authentic believers.

<sup>53</sup> καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινοὺς – God will not allow proud human beings who exercise authority over other human beings, his creatures, for their own self-aggrandizement to get away with usurping his authority whereby rulers should see themselves as merely servants of God to provide a sense of civil order in which all other human beings are free to make their own choices as they wrestle with the meaning of their existence and their eternal destiny.

<sup>54</sup> πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλεν κενούς – cf. Ps. 107:9, “For He has satisfied the thirsty soul, and the hungry soul He has filled with what is good, וְהָאֵלֹהִים יִשְׂבֹּרֵם בְּטוֹבָה וּבְשֶׁשׁ נֶפֶשׁ כִּי-יִשְׁבֹּרֵם (LXX – ὅτι ἐχόρτασεν ψυχὴν κενὴν καὶ ψυχὴν πεινῶσαν ἐνέπλησεν ἀγαθῶν).” God's definition of greatness is different from man's. Humble people in Israel who suffer in poverty and deprivation and come to the conclusion that greatness and wealth in the present life are not the goals of human existence according to the Bible will be rewarded with both a life of plenty when God fulfills his promises to Israel to make of them a great nation and a life that will extend into eternity. Proud people in Israel who are constantly striving for more in the present realm in order to prevent deprivation will not participate in the greatness of Israel and will be rewarded with deprivation in eternity as they incur God's condemnation.

<sup>55</sup> ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους – Mary has on her mind mostly the Jews and their role within God's story, that God has not yet fulfilled his promises through Abraham to them. Thus, she recognizes that her child will be the very focal point of completing these promises.

<sup>56</sup> καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν. τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα – Mary also recognizes that the promises to Abraham extend to the end of the present age as well as into the eternal Kingdom of God.

<sup>57</sup> Ἔμεινεν δὲ Μαριάμ σὺν αὐτῇ ὡς μήνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς – It sounds as though Mary stayed just up to the point when Elizabeth was going to give birth. Why not stay through the birth?n Maybe Mary thought it best not to draw attention to herself and her child while Elizabeth and Zacharias dealt with the local response to the birth of their son.

<sup>58</sup> Τῇ δὲ Ἑλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτὴν καὶ ἐγέννησεν υἱόν –

<sup>59</sup> καὶ ἤκουσαν οἱ περὶ οἰκοῦ καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς καὶ συνέχαιρον αὐτῇ –

<sup>60</sup> Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθον περιτεμεῖν τὸ παιδίον καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν –

<sup>61</sup> καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν οὐχί, ἀλλὰ κληθήσεται Ἰωάννης –

<sup>62</sup> καὶ εἶπαν πρὸς αὐτὴν ὅτι οὐδεὶς ἐστὶν ἐκ τῆς συγγενείας σου ὃς καλεῖται τῷ ὀνόματι τούτῳ –

<sup>63</sup> ἐνένευσεν δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό –

<sup>64</sup> καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων Ἰωάννης ἐστὶν ὄνομα αὐτοῦ. καὶ ἑθαύμασαν πάντες –

<sup>65</sup> ἀνεώχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν –

<sup>66</sup> Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιουκούντας αὐτοὺς, καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα – The word spread that two major miracles had occurred—1) that an older couple who included a

barren woman had had a son, and 2) that the husband/father had been struck mute by God and then had regained his ability to speak, so that, when he did, he spoke about God's fulfilling His promises to Israel through his newborn son. The result was that this couple's fellow Jews living in their proximity were awed by what God was doing.

<sup>67</sup> καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν λέγοντες· τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ χεὶρ κυρίου ἦν μετ' αὐτοῦ – The people have recognized that God's activity within the created reality is such that He is going to use John the Baptist in a special way within biblical history and in regard to His specific and main purpose of fulfilling the Abrahamic Covenant in order to bring about the eternal Kingdom of God. Cf. Exodus 3:9-12,20; 7:4; 9:3; Isaiah 66:2.

<sup>68</sup> Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων – The most straightforward way to understand the meaning of God's filling Zacharias with the Holy Spirit and Zacharias' prophesying is that, now after Zacharias has spent much of his life studying the OT in the synagogue with his community and he has pondered the birth of his son and Mary's son for a total of nine months or so, God has truly given Zacharias the ability to grasp the OT message so that he speaks on God's behalf in regard to what these two sons mean to the Jews—that God will use them to complete His promises to the nation of Israel and use them as His people within human history. Cf. Exodus 31:3; Luke 1:15.

<sup>69</sup> Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ – Zacharias "praise" of God (v. 64) is to extol Him for nearing the end of completing His Abrahamic promises to Israel, to make of them "a great nation" (cf. Genesis 12:1-3) and free them from their enemies so that they live on the land of Israel without fear of the threat of anyone and can worship Him according to the Mosaic Covenant with freedom and obedience. See also the footnote for verse 71. While Zacharias sounds as though he is expecting God's salvation now, and maybe he does not understand the dual-coming nature of the Messiah, he probably is freely willing to wait as long as God would will it before He finishes His project with the Jews (cf. Genesis 49:1-27). Regarding ἐπισκεπτομαι, cf. Jer. 29:10, "For thus says the LORD, 'When seventy years have been completed for Babylon, I will visit (בָּרַכְתִּי) (ἐπισκέψομαι) you and fulfill My good word to you, to bring you back to this place.'"

<sup>70</sup> καὶ ἡγειρεν κέρας σωτηρίας ἡμῖν ἐν οἴκῳ Δαυὶδ παῖδος αὐτοῦ – cf. Ps. 18:2, "The LORD is my rock and my fortress and my deliverer, My God, my rock, in whom I take refuge; My shield and the horn of my salvation (κέρας σωτηρίας μου), my stronghold." Horn in the ANE represented strength. Here, Zacharias is applying the idea to the Messiah and King of Israel, whose role is to lead them into liberation from their enemies. "Horn" in OT – קֶרֶן (קרן), κέρατα (κέρας) (Gen. 22:13 – ram caught in the thicket by its horns; Ex. 27:2 – the four horns of the altar); but קֶרֶן (קרן) (שָׁלֵשׁ קֶרֶן) (Joshua 6:5) or just קֶרֶן (קרן) (אֵל שָׁלֵשׁ קֶרֶן) (Exodus 19:13). Therefore, here in Luke, a symbol of strength and not a sound.

<sup>71</sup> καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος προφητῶν αὐτοῦ – cf. Jer. 23:5, "Behold, the days are coming," declares the LORD, "When I will raise up for David a righteous Branch; and He will reign as king and act wisely and do justice and righteousness in the land." Cf. Jacob's predictions to his sons in Genesis 49, and specifically to Judah.

<sup>72</sup> σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς – Just as human beings are naturally antagonistic toward God because of their immoral condition, so also are they toward anyone who rightly and appropriately represents God, especially, it would seem, toward the Jews down through their history. Psalm 106:4, "So He saved them from the hand of the one who hated them, and redeemed them from the hand of the enemy (יְהוָה אֱלֹהֵינוּ שָׁמַר אֶת אֲמָרְנוֹ מִיַּד הָאֹיֵב) (καὶ ἔσωσεν αὐτοὺς ἐκ χειρὸς μισούντων καὶ ἐλυτρώσατο αὐτοὺς ἐκ χειρὸς ἐχθροῦ)." Psalm 106:4 has to do with God's rescuing the Israelites from Pharaoh's army when he parted the Red Sea. The whole psalm is about the Jews' disobedience toward God, God's disciplining them and rescuing them time after time, and His faithfulness to His loyal love and covenant with Abraham. Cf. Deuteronomy 25:19, "Therefore it shall come about when the LORD your God has given you rest from all your surrounding enemies, in the land which the LORD your God gives you as an inheritance to possess, you shall blot out the memory of Amalek from under heaven; you must not forget." Cf. Deuteronomy 30:7, "The LORD your God will inflict all these curses on your enemies and on those who hate you, who persecuted you."

<sup>73</sup> ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ – God's relationship with the Jews is governed by the covenant that He made with Abraham to the effect that his descendants would be God's people and He would be faithful to care for and provide for them until the end of the present realm. cf. Psalm 106:45, And He remembered His covenant for their sake, and relented according to the greatness of His lovingkindness (יְהוָה זָכַר אֶת הַבְּרִית וְרָחַם כְּגִדְּלוֹת רַחֲמָיו) (καὶ ἐμνήσθη τῆς διαθήκης αὐτοῦ καὶ μετεμελήθη κατὰ τὸ πλῆθος τοῦ ἐλέους αὐτοῦ).

<sup>74</sup> ὅρκον ὃν ὤμοσεν πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν – cf. Genesis 12:1-3; 22:15-18. God promised and swore an oath to Abraham that his descendants would be the people of God, ethnically speaking, and that He would make them a great nation.

<sup>75</sup> ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας λατρεύειν αὐτῷ – Here, Zacharias' concern is having to be afraid of enemies who would harm the Jews in the midst of their living in obedience to the Mosaic Covenant that includes worshipping God at the temple in Jerusalem. cf. v. 71. 1 Samuel 12:10, "They cried out to the LORD and said, 'We have sinned because we have forsaken the LORD and have served the Baals and the Ashtaroah; but now deliver us from the hands



of our enemies, and we will serve You.”

<sup>76</sup> ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν – While it is entirely possible for the Jews to serve God with true, inward devotion, pursuing morality as much they are able, to do so without having to worry about the threat of harm from their enemies would almost be heaven on earth for them. Indeed, this will be the situation for the Jews living on the land of Israel during the millennial kingdom of Revelation 20 and of the statements of the Davidic kingdom for the Jews spoken of in the prophets.

<sup>77</sup> Καὶ σὺ δέ, παιδίον, προφήτης ὑψίστου κληθήσῃ· προπορεύσει γὰρ ἐνώπιον κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ – John the Baptist’s role within biblical history will be to speak on behalf of God in regard to things that God is about to do among the Jews. Cf. Malachi 3:1, “Behold, I am going to send My messenger (מַלְאָכִי) (τὸν ἄγγελόν μου), and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming,” says the LORD of hosts.

<sup>78</sup> τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἀμαρτιῶν αὐτῶν – John’s prophetic responsibility will be to make know that God is planning to forgive them for their immorality which includes their salvation from either their oppressed lives under the Romans or the oppression that they will experience in the future, depending on when exactly God wants to fulfill His promises through the Messiah in the millennial kingdom, as well as from God’s eternal condemnation. Cf. Jeremiah 31:34, “They will not teach again, each man his neighbor and each man his brother, saying, ‘Know the LORD,’ for they will all know Me, from the least of them to the greatest of them,” declares the LORD, “for I will forgive their iniquity, and their sin I will remember no more.”

<sup>79</sup> διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπισκέπεται ἡμᾶς ἀνατολὴ ἐξ ὕψους – cf. v. 72. God’s faithfulness to the covenant that he initiated and made with Abraham is not only something to which he is contractually obligated, but also something that he feels deeply and positively about. His love for the Jews is both a moral obligation for him and something truly heartfelt, in spite of the anger he has also felt and exhibited toward them throughout biblical history because of their disobedience to the Abrahamic and Mosaic Covenants. Plus, in the ANE, the sunrise in the morning that ended the thick darkness of the night was always a welcome sight that gave people the opportunity to continue to work on the continuing existence of their lives. Thus, God is the quintessential “sunrise” from His position of transcendence, who not only provides simple human existence but also escape from oppressive circumstances and, ultimately, from the eternal consequences of the Jews’ immoral condition. [Cf. Psalm 68:33, “To Him who rides upon the highest heavens, which are from ancient times (שֶׁמַיִם קְדָמִים) (ἐπὶ τὸν οὐρανὸν τοῦ οὐρανοῦ κατὰ ἀνατολάς); Behold, He speaks forth with His voice, a mighty voice.” Of the 19 verses that contain the phrase κατὰ ἀνατολάς, only this one is translated in the various versions of the Bible as referring to time. All the others refer to the place of the east.]

<sup>80</sup> ἐπιφάναι τοῖς ἐν σκότει καὶ σκιά θανάτου καθημένοις, τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης – cf. Isaiah 9:2, “The people who walk in darkness will see a great light; those who live in a dark land, the light will shine on them (וְהָאֵלֹהִים יִפְאֶרְנוּ וְהָאֵלֹהִים יִפְאֶרְנוּ) (LXX – ὁ λαὸς ὁ πορευόμενος ἐν σκότει, ἴδετε φῶς μέγα· οἰκατοικοῦντες ἐν χώρα καὶ σκιά θανάτου, φῶς λάμψει ἐφ’ ὑμᾶς).” Cf. Psalm 23:4 in regard to מַלְאָכִי and σκιά θανάτου. Zacharias is referring to the Jews who are currently living under the dark oppression of their Roman and Jewish rulers. Cf. Isaiah 59:8, “They do not know the way of peace [shalom] (וְלֹא יָדְעוּ דֶּרֶךְ שָׁלוֹם) (ὁδὸν εἰρήνης), and there is no justice in their tracks; They have made their paths crooked, whoever treads on them does not know peace.” The way of shalom for the Jews is not only a lifestyle of pursuing goodness under the mercy and grace of God, but also a life free from human oppression from their enemies.

<sup>81</sup> Τὸ δὲ παιδίον ἠΰξανεν καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδειξέως αὐτοῦ πρὸς τὸν Ἰσραὴλ – Because of 1:15 and Gabriel’s prediction of John’s being filled with the Holy Spirit, it is more coherent to interpret Luke as saying that he is continuing to grow strong in the Spirit of God as he gets nearer to starting his responsibilities as God’s prophet.

<sup>82</sup> Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην – Caesar Augustus was Octavian, the adopted nephew of Julius Caesar. He ruled from 27 BC to AD 14.

<sup>83</sup> αὕτη ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου – Quirinius became governor of Syria in AD 6 after the banishment of Herod Archelaus who had succeeded his father, Herod the Great. The census to which Luke refers took place in 6 BC during the reign of Herod the Great. Cf. Matthew 2:1-23. Luke must be mentioning Quirinius because of his importance to Theophilus as a chronological milestone.

<sup>84</sup> καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν – Apparently this census required that each person be counted at the city of his birthplace, not the city of his current residence. But why?

<sup>85</sup> Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρεθ εἰς τὴν Ἰουδαίαν εἰς τὴν πόλιν Δαυὶδ ἣτις καλεῖται Βηθλέεμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυὶδ – Joseph and Mary left Nazareth, went to Bethlehem, left there eventually to go to Egypt, and then returned to Nazareth after the death of Herod the Great and the succession to his throne of Archelaus. Cf. Matthew 2.

<sup>86</sup> ἀπογράψασθαι σὺν Μαριὰμ τῇ ἐμνηστευμένῃ αὐτῷ, οὓς ἐγκύω – While engaged to Joseph, Mary became pregnant by the miraculous work of God, and Joseph married her in this condition. cf. Matthew 1:24,25, “And Joseph awoke from his sleep and did as the angel of the Lord commanded him, and took Mary as his wife, but kept her a virgin

until she gave birth to a Son; and he called His name Jesus.”

<sup>87</sup> Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν – cf. Micah 5:2, “But as for you, **Bethlehem** Ephrathah, too little to be among the clans of Judah, from you One will go forth for Me to be ruler in Israel (בֵּיתְלֵחֶם עֲפְרַתָּה (כִּי) אֵין אֶרְכּוֹנָהּ בְּעַמֵּי יְהוּדָה, מִמְּךָ יֵצֵא לִּי מֶלֶךְ בְּיִשְׂרָאֵל) (εις ἄρχοντα ἐν τῷ Ἰσραὴλ). His goings forth are from long ago, from the days of eternity (מִיָּמֵינוּ מִיָּמֵינוּ) (καὶ αἱ ἔξοδοι αὐτοῦ ἀπ’ ἀρχῆς ἐξ ἡμερῶν αἰῶνος).”

<sup>88</sup> καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι – A typical house enclosed not only the humans in a raised living area but also their animals for protection in a lower area near the door, with a feeding trough at the end of the living area of the humans. With additional people there in the house who had traveled for the census trying to sleep in the living area, there was no room on the floor for this small baby to sleep safely. Therefore, Mary laid him in the feeding trough.

<sup>89</sup> Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποιμνὴν αὐτῶν – On the grassy knolls just outside the town of Bethlehem.

<sup>90</sup> καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν – Because of the extra fanfare, the “glory of Yahweh” that is “shining around them,” compared to the situations of Zacharias and Mary where a conventional angel appeared to them, this is more likely a theophany. But, like Zacharias, they all become extremely afraid. This would be quite a shock to anybody. Cf. Exodus 24:16,17, “The **glory** of the **LORD** (הַקְדָּוָה) (ἡ δόξα τοῦ θεοῦ) rested on Mount Sinai, and the cloud covered it for six days; and on the seventh day He called to Moses from the midst of the cloud. And to the eyes of the sons of Israel the appearance of the **glory** of the **LORD** (הַקְדָּוָה) (τῆς δόξης κυρίου) was like a consuming fire on the mountain top.”

<sup>91</sup> καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· μὴ φοβεῖσθε, ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἣτις ἔσται παντὶ τῷ λαῷ – As with Zacharias, the messenger from God encourages the shepherds not to be afraid. In this case, it is because the nature of the message is about the birth of the Savior, Jesus—news that will be enjoyable for all the people of Israel.

<sup>92</sup> ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὃς ἐστὶν χριστὸς κύριος ἐν πόλει Δαυὶδ – It makes sense that “Savior” here, used in the context of Jews in Israel, refers to the fact that the Messiah will rescue Israel from both their earthly enemies and God’s eternal condemnation.

<sup>93</sup> καὶ τοῦτο ὑμῖν τὸ σημεῖον, εὐρήσετε βρέφος ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ – The first part of the indication is probably not so unusual. It is the second part that would catch the shepherds’ attention. What is any baby doing lying in a household’s animals’ feeding trough, and especially the Messiah and Savior of Israel, the Davidic King?

<sup>94</sup> καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἄγγέλῳ πλῆθος στρατιᾶς οὐρανίου αἰνούντων τὸν θεὸν καὶ λεγόντων – A large number of conventional angels joined the theophany of Yahweh standing on earth in the midst of the shepherds. Like a choir, they spoke great statements about God’s greatness—statements of his transcendence, of his bringing shalom and salvation to his people Israel, and of his causing the people of Israel to change inwardly and become authentically obedient to him.

<sup>95</sup> δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνῃ ἐν ἀνθρώποις εὐδοκίας – The angels explain in succinct form the three things that comprise the most important aspects of reality, especially for the people of Israel, **1.** God’s being extolled by the nation of Israel who acknowledge his transcendence and sovereignty, **2.** God’s plans for Israel to experience wholeness, whether through biblical belief in the midst of moral depravity before and during the temporal Kingdom of Israel or through moral perfection in the eternal Kingdom of God, and **3.** the miraculous inward condition of the Jews to make of them a “great nation” (cf. Genesis 12:2) brought about by God that motivates them to praise God and that qualifies them to participate in the shalom and moral perfection that God has planned for them for all eternity.

<sup>96</sup> Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ’ αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους· διέλωμεν δὴ ἕως Βηθλέεμ καὶ ἰδωμεν τὸ ρῆμα τοῦτο τὸ γεγονὸς ὃ ὁ κύριος ἐγνώρισεν ἡμῖν – Either out of curiosity or authentic belief, or both, the shepherds decide to take their flocks into town and find this newborn baby. Here is a good example of where “Lord” is obviously referring to the transcendent Creator and not to Jesus.

<sup>97</sup> καὶ ἦλθαν σπεύσαντες καὶ ἀνεῦραν τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ – Probably asking everyone they could, even knocking on doors, the shepherds pursued finding the baby and his family. The fact that Luke includes the detail of the baby’s lying in a feeding trough shows how unusual this would have been, that there was so little room on the floor of the living space in the home that Mary had to place Jesus in the feeding trough next to her at the edge of the floor.

<sup>98</sup> ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ ρήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου – Clearly, the manner of their coming by their information would be of interest to everyone who truly cared about the OT’s fulfillment regarding the Messiah.

<sup>99</sup> καὶ πάντες οἰακούντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς – There were many more people in the house besides Mary, Joseph, and Jesus, because this is why he had to be placed in a feeding trough. Everyone was duly surprised at the fact that God had appeared to these shepherds and announced to them the birth of the King of Israel. Why had God not appeared to the Sanhedrin in Jerusalem? In addition, the other people in the house may not yet have known about Jesus’ identity. Instead of their hearing it from Mary and Joseph, they heard it through God and through the shepherds.





to “rise” in their spirituality and their standing before God as they authentically believed in him and others to “fall” in their spirituality and their standing before God as they rejected him. In the latter case, this child would demonstrate people’s opposition to God and their rebellion towards Him.

<sup>116</sup> καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία — ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί — As said above, Jesus will reveal the condition of people’s hearts, whether they actually believe God’s truth as a result of authentic inwardness brought about by God such that humbly repent of their evil or they remain committed to rebellion against Him on the basis of their moral depravity. Even Mary will be confronted in regard to her immoral condition and her need for God’s eternal mercy by her son Jesus as he presents his message and carries out his responsibility of offering himself to God to qualify to be people’s high priest at the judgment.

<sup>117</sup> Καὶ ἦν Ἄννα προφήτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσὴρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἕτη ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς — Anna and her husband had been able to enjoy each other’s company for seven years.

<sup>118</sup> καὶ αὕτῃ χήρα ἕως ἐτῶν ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ νηστείας καὶ δεήσεων λατρεύουσα νύκτα καὶ ἡμέραν — After her husband had died, Anna spent the rest of her life until now when she was 84 years old focusing on God by spending most of her time in the temple.

<sup>119</sup> καὶ αὕτῃ τῇ ὥρα ἐπιστᾶσα ἀνθωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἰερουσαλὴμ — Either because of what Simeon had just been saying or because of a unique communication from God, Anna recognized the identity of this baby as the Messiah so that she, too, approached this group of people and was speaking well of God. In a similar Judeo-centric way, she connected Jesus to God’s promise eventually to free the Jews from the oppression and hostility of their enemies so that Jerusalem would finally be a carefree place to worship God in the temple. Cf. Psalm 147:2, “The LORD builds up Jerusalem; He gathers the outcasts of Israel.”

<sup>120</sup> Καὶ ὥς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον κυρίου, ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἐαυτῶν Ναζαρέθ — Perhaps the entire 40 days of waiting for this time of “purifying” Mary about Jesus’ birth according to Leviticus 12 was spend in the Jerusalem area, indeed, in Bethlehem. Now, they would return to Nazareth.

<sup>121</sup> Τὸ δὲ παιδίον ἠῤῥξανεν καὶ ἐκραταιοῦτο πληρούμενον σοφίας, καὶ χάρις θεοῦ ἦν ἐπ’ αὐτό — cf. 1:80, same statement about John the Baptist. So Luke probably means strong “in spirit” here also. Thus, Jesus continued to learn about and embrace faithfully his unique role as the Messiah and final Davidic King.

<sup>122</sup> Καὶ ἐπορεύοντο οἰγονεῖς αὐτοῦ κατ’ ἔτος εἰς Ἰερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα — Jesus’ parents were obedient to the Mosaic Covenant. Cf. Leviticus 23; Numbers 28,29; Deuteronomy 16 — Three times that Jewish males were required to celebrate a festival to God in Jerusalem—the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Booths (especially Deuteronomy 16:16, only verse where all three are mentioned together). Cf. Exodus 34:23, “Three times a year all your males are to appear before the Lord GOD, the God of Israel.” So why did Mary and Jesus accompany Joseph?

<sup>123</sup> Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς — cf. Leviticus 23, Numbers 28, and Deuteronomy 16.

<sup>124</sup> καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἰερουσαλὴμ, καὶ οὐκ ἔγνωσαν οἰγονεῖς αὐτοῦ — Apparently, there was enough overlap of watching children by a group of friends and relatives that Mary and Joseph were not concerned about the whereabouts of Jesus within their group as they left Jerusalem to go back to Nazareth.

<sup>125</sup> νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἤλθον ἡμέρας ὁδὸν καὶ ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενεῦσιν καὶ τοῖς γνωστοῖς — A whole day without knowing where one’s son is seems like a long time to us, but it would not have been in that culture.

<sup>126</sup> καὶ μὴ εὐρόντες ὑπέστρεψαν εἰς Ἰερουσαλὴμ ἀναζητοῦντες αὐτόν — Now, though, Mary and Joseph were probably quite worried. Where was this precocious twelve-year old.

<sup>127</sup> καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσσοις διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς — Where else would they have been looking for him? Instead, he was doing some Bible study with some of the local Bible teachers in the temple area.

<sup>128</sup> ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ — Jesus clearly grasped the concepts that they were discussing, and his questions must have been amazingly penetrating into biblical theology.

<sup>129</sup> καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ γὰρ ὁδυνώμενοι ἐζητοῦμέν σε — Completely relieved, his mother asked him why he had chosen to do what he did that created so much anxiety and worry in them. Mary refers to Jesus’ father Joseph, but he is not the most important father to Jesus, as he demonstrates by his answer in the next verse.

<sup>130</sup> καὶ εἶπεν πρὸς αὐτούς· τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναί με — Jesus’ response indicates that his understanding is that the transcendent God is the more important Father to him, about whom he wanted to learn more in discussion with these Bible teachers in the temple in Jerusalem. We can probably also assume that it was his earthly father, Joseph, and his mother, Mary, who had taught him as the Messiah to revere his heavenly Father more than them. In a sense, it is their fault he is continuing his education of his role as Yahweh’s Messiah with the teachers of the scriptures in the temple.

<sup>131</sup> καὶ αὐτοὶ οὐ συνήκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς — Based upon Luke’s comment in the next verse about his remaining in subjection to them, they were not yet grasping what it really meant for Jesus to be the Messiah and the

commitment to God that this was going to require—even to the point of dying on the cross. So they knew he was the Messiah, but they did not fully understand what this meant. However, Jesus was getting a better handle on it than they had, even though he was so much younger and must have been taught by them to a degree.

<sup>132</sup> καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέθ καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς – Jesus considered it appropriate to leave Jerusalem and the temple and return to Nazareth with his parents, thus being obedient to them while also being obedient to God, his Father. In addition, Mary did not dismiss what Jesus had said and done, but, instead, kept mulling these things over in order to understand them better.

<sup>133</sup> Καὶ Ἰησοῦς προέκοπτεν ἐν τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῶν καὶ ἀνθρώποις – Jesus was not done yet growing in his own grasp of reality. Certainly, God appreciated him as His Son and the Messiah, and, so far, people appreciated him, too. However, the people who were drawn in a positive way to him must not have been the religious and political leadership. Or, if they were, this obviously was going to change by the end of his life and his crucifixion where the majority of them would reject him as the true Messiah.

<sup>134</sup> Ἐν ἔτει δὲ πεντεκαίδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετρααρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετρααρχούντος τῆς Ἰτουραίας καὶ Τραχωνιτίδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετρααρχούντος – The major players in government at the time of Jesus, especially Tiberius, Pilate, and Herod. The fifteenth year of Tiberius Caesar's reign would have been around A.D. 29. Anchor Bible Dictionary – “When Herod [the Great, i.e., “the king” (Matt. 2:1)] died in 4 B.C., his kingdom was at the disposal of Augustus. In his last will he had bequeathed his kingdom to three of his sons, but the will could not take effect until Augustus [Octavian, Julius Caesar's nephew] confirmed it. Judea and Samaria were bestowed on Herod's son Archelaus (cf. Matt 2:22), who received the title of ethnarch; Galilee and Peraea (S Transjordan) went to Archelaus' full brother Antipas (“Herod the tetrarch” of the gospel records), while their half-brother Philip received as his tetrarchy the territories which Herod had acquired E and NE of the Sea of Galilee in 23 and 20 B.C.—“the region of Ituraea and Trachonitis” (Luke 3:1)... Archelaus, who inherited his father's ruthlessness but not his statesmanship, proved so intolerable to his subjects in Judea and Samaria that after 9 years they threatened revolt if he were not removed. Augustus accordingly removed him in A.D. 6 and banished him to Gaul. His principality was transformed into a Roman province,” of which Pontius Pilate was the fifth governor/prefect from A.D. 27-37.

<sup>135</sup> ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ – The major players of Judaism during the time of Jesus. God starts in motion what He is going to accomplish through Jesus as the Messiah by having John the Baptist, who is not in a city but in the desert somewhere outside the populated areas near Jerusalem, prepare the way. Annas was high priest from about A.D. 6-15, when his son Caiaphas was appointed and was in office during the trial and execution of Jesus.

<sup>136</sup> καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν – There was nothing special about this except that John had been out in the desert, away from the both the center of Judaism as established even by God, i.e., the temple in Jerusalem, and the center of Judaism as established by man, i.e., the Sanhedrin with their ties to the Roman government. Now, he comes a little closer by being near the Jordan River for baptismal purposes, i.e., to allow the people to **state** publicly that they desire to be “cleansed” and forgiven for their rebellion against God (cf. Acts 22:16 – ‘Now why do you delay? Get up and be baptized, and wash away your sins, calling on His name.’). People from the cities, especially Jerusalem, had to come to John, because he was not going to go to them. They had to be intrigued and interested enough in his message based upon second-hand evidence from those who had personal contact with him to go to him.

<sup>137</sup> ὡς γέγραπται ἐν βίβλῳ λόγων Ἠσαΐου τοῦ προφήτου· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ – Isaiah 40:3, “A voice is calling, ‘Clear the way of Yahweh in the wilderness; make straight in the desert a highway for our God.’” The quote is directly from the LXX, substituting αὐτοῦ for τοῦ θεοῦ ἡμῶν. Isaiah is speaking metaphorically about people who should prepare their hearts for God by straightening out and smoothing their crooked and rough choices to reflect an inwardness committed to truth, mercy, and morality.

<sup>138</sup> πᾶσα φάραγξ πληρωθήσεται καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσται τὰ σκολιὰ εἰς εὐθειάν καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας – Isaiah 40:4, “Every valley will be lifted up, and every mountain and hill will be made low. The rough ground will become a plain and the rugged terrain a broad valley.” Pretty much a direct quote from the LXX, whose last part of the verse reads καὶ ἔσται πάντα τὰ σκολιὰ εἰς εὐθειάν καὶ ἡ τραχεῖα εἰς πεδία. Thus, people will prepare themselves inwardly for the truth of the Messiah.

<sup>139</sup> καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ – Isaiah 40:5, “And the glory of Yahweh will be revealed, and all flesh will see it together, because the mouth of Yahweh has spoken.” Direct quote from the middle part of the verse in the LXX, which is clearly different from the MT. In the context of Isaiah 40 and Luke 3, “all flesh” refers to only the Jews. Therefore, every Jew alive at the time of either the Messiah's first coming or second coming will have the opportunity to see God's glory and His mode of salvation from His condemnation through the activity of the Messiah, including his death, resurrection, ascension, return, and advocacy at the final judgment. Cf. Joel 2:28 where “all flesh” again refers to only the Jews alive at the time that God acts in the manner in which He says He will.

<sup>140</sup> Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς – John is being very honest with his fellow Jews, that in the midst of their moral depravity it

is surprising that any one of them is interested in what he has to say about escaping God's anger and eternal condemnation. So how is it that they do want to hear his message? Only God's grace.

<sup>141</sup> ποιήσατε οὖν καρπούς ἀξιούς τῆς μετανοίας καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς· πατέρα ἔχομεν τὸν Ἀβραάμ. λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ – It has been easy for the Jews to claim a special status before God merely by virtue of their descendancy from Abraham through Isaac and Jacob, as though their ethnic origin is something that they have brought about. They have forgotten that who they are and what they are ethnically are themselves a gift of God, and all it takes is for Him to speak something into existence or speak something into being different from what it currently is for it to happen. In other words, it is just as easy for God to create them as it is for God to change rocks into people like them, i.e., Jews. Therefore, they should not think that their ethnic origin makes them special in and of itself. The same would be true of a person who has authentic inwardness. This, too, is a gift of God and does not in and of itself apart from God make a person special before Him. In addition, John is saying that the key to a person's relationship with God is his inward repentance and remorse for his moral depravity and rebellion against Him. Thus, it is this humble seeking of mercy that becomes the mark of a person's life.

<sup>142</sup> ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται – God is ready to judge and punish the Jews for their unbelief. Therefore, He requires that any individual become inwardly changed and make choices that reflect genuine remorse in the light of a person's moral depravity.

<sup>143</sup> Καὶ ἐπρωτῶν αὐτὸν οἱ ὄχλοι λέγοντες· τί οὖν ποιήσωμεν – We can safely assume that the crowds interpret John correctly because they are mostly Jewish and are familiar with the OT message. But were they expecting him to say simply, "Follow the Mosaic Covenant?" Probably, especially so that they could immediately refute his accusation that they were immoral vipers, instead of beloved children of God.

<sup>144</sup> ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς· ὁ ἔχων δύο χιτῶνας μεταδώτω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω – John's answer is very simple—charity and sharing of that which is necessary in order to subsist in the present world, because this is reflective of a changed heart. Notice that there is no mention of the Mosaic Covenant, because John realizes that a life of morality based upon authentic inwardness is at the heart of the covenant. It is not the covenant *per se* that God is so much concerned about with respect to the Jews, but their hearts of repentance and pursuit of morality.

<sup>145</sup> ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν· διδάσκαλε, τί ποιήσωμεν – Tax-collectors were considered the dregs of society, lumped together with all other "sinners"—extortioners, the unjust, and adulterers (cf. Jesus' parable in Luke 18:11). Nevertheless, these men were still Jews, and obviously some of them cared enough about the immoral condition that they shared with the rest of humanity that they were willing to travel to hear what John had to say.

<sup>146</sup> ὁ δὲ εἶπεν πρὸς αὐτούς· μὴδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε – Anchor Bible Dictionary suggests these may be Jewish commercial toll-collectors hired by Jewish tax-collectors, who themselves would have bought from the Roman government the right to collect taxes. The tendency of all tax-collectors probably was to extort more than what they were told to collect from people, thus enlarging their own coffers illegally. Everyone knew they did this but could not stop them, because they were backed by the Roman government who simply wanted what they were owed regardless of how the tax-collectors obtained it.

<sup>147</sup> ἐπρωτῶν δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες· τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς· μὴδένα διασεῖσθε μὴδὲ συκοφαντήσητε καὶ ἀρκείσθε τοῖς ὀψωνίοις ὑμῶν – Were these strictly Jewish temple soldiers or Roman soldiers? If the latter, they certainly would have used their position as soldiers to extort money from the Jewish populace. Anchor Bible Dictionary suggests that the Roman army was used for police work in the light of the absence of local police forces. However, military intervention was typically heavy-handed and even bloody. Cf. Jesus' speaking in the Sermon on the Mount of a Jew's being made to carry a soldier's pack for a mile. If these really were Roman soldiers, then notice John says nothing about their following the Mosaic Covenant and only about their moral behavior in the midst of repentance, which is the key inward concept of his message.

<sup>148</sup> Προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ χριστός – The conditions of life brought about by the Roman subjugation of the whole area and the occupation by the Roman army created an even heightened desire and expectation within the Jews for the promised OT Messiah, who would crush their enemies and set up his own kingdom in order to rule the world. John's message, popularity, and straightforward approach to repentance and morality made them wonder if he were this person?

<sup>149</sup> ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμᾶντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ – John knows of the current existence of the Messiah within Israel and obviously defers to him. He basically says that he has an important role as a prophet but not as important as the Messiah's. The Messiah's role at the judgment will mean either eternal life (as indicated by John's using the words "Holy Spirit") or eternal condemnation and destruction (as indicated by John's using the word "fire"). Thus, John continues his message of exhorting the people to flee from the wrath of God (cf. Luke 3:9).

<sup>150</sup> οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ διακαθᾶραι τὴν ἄλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σίτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω – John knows that Jesus stands ready to complete his mission from the Father of being part of the process of completely destroying even the Jews who are disobedient to God and to him,

while also gathering together the Jews who are inwardly repentant and desire moral perfection and salvation from God's judgment.

<sup>151</sup> Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν – Luke provides us with the core of what he thinks John was saying to the crowds. But there was more that he could have recorded of John's presenting the good news of the presence of the Messiah, even if this news also involved judgment and condemnation for those who rejected it.

<sup>152</sup> Ὁ δὲ Ἡρώδης ὁ τετραάρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρώδης – Even though John knew that his mission was to lay the groundwork for Jesus before he actually started announcing his presence as the Messiah and demonstrating it through miracles, John directed his comments toward the particular ruler Herod Antipas. Herodias had been married to Herod's brother Philip, tetrarch of Iturea and Trachonitis, but she left him in order to marry Herod. John publicly called Herod to account on this immoral action of his and hers.

<sup>153</sup> προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν καὶ κατέκλεισεν τὸν Ἰωάννην ἐν φυλακῇ – Herod responded to John's public declaration of his immorality by trying to shut John up and imprisoning him. Obviously, this is a good example of the abuse of power by a ruling authority, the natural result of man's moral depravity in the midst of power.

<sup>154</sup> Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεωχθῆναι τὸν οὐρανὸν – Even though Jesus did not need to repent of any sin because he was morally perfect, he nevertheless chose to identify with the people's need for mercy by being baptized. This also demonstrated his willingness to immerse himself in obedience to God and acknowledgement of His being the transcendent Father.

<sup>155</sup> καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὡς περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα – God made an obvious sign to the people of His relationship with Jesus as the Messiah by causing a dove-like apparition to descend upon Jesus, symbolizing God's decision to use this particular character in His story for the special purpose of being the Messiah. God confirmed this symbol by speaking out of heaven, so to speak, so that people could hear Him. God's words, especially the use of the title Son, were to the effect that Jesus is the Davidic king, the fulfillment of the Davidic Covenant whereby God would be a Father to him, and he would be a Son to God. Thus, God was saying that Jesus is the king of the Jews, who will fulfill His promise to Abraham to make them the greatest nation in human history.

<sup>156</sup> καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὥσεὶ ἐτῶν τριάκοντα, ὢν υἱός, ὡς ἐνομιζέτο, Ἰωσήφ τοῦ Ἠλὶ – Jesus was legally the son of Joseph and therefore the rightful heir to the throne of David, even though "biologically" God was his father, i.e., his Father by divine miracle.

<sup>157</sup> τοῦ Μαθθᾶτ τοῦ Λευὶ τοῦ Μελχὶ τοῦ Ἰανναὶ τοῦ Ἰωσήφ –

<sup>158</sup> τοῦ Ματταθίου τοῦ Ἀμῶς τοῦ Ναοὺμ τοῦ Ἑσλὶ τοῦ Ναγγαὶ –

<sup>159</sup> τοῦ Μάαθ τοῦ Ματταθίου τοῦ Σεμεῖν τοῦ Ἰωσήφ τοῦ Ἰωδᾶ –

<sup>160</sup> τοῦ Ἰωαννάν τοῦ Ῥησᾶ τοῦ Ζοροβαβέλ τοῦ Σαλαθιηλ τοῦ Νηρι –

<sup>161</sup> τοῦ Μελχὶ τοῦ Ἀδδὶ τοῦ Κωσάμ τοῦ Ἐλμαδάμ τοῦ Ἡρ –

<sup>162</sup> τοῦ Ἰησοῦ τοῦ Ἐλιέξερ τοῦ Ἰωρίμ τοῦ Μαθθᾶτ τοῦ Λευὶ –

<sup>163</sup> τοῦ Συμεὼν τοῦ Ἰούδα τοῦ Ἰωσήφ τοῦ Ἰωνάμ τοῦ Ἐλιακίμ –

<sup>164</sup> τοῦ Μελεὰ τοῦ Μεννὰ τοῦ Ματταθᾶ τοῦ Ναθαμ τοῦ Δαυιδ –

<sup>165</sup> τοῦ Ἰεσσαὶ τοῦ Ἰωβὴδ τοῦ Βόος τοῦ Σαλᾶ τοῦ Ναασσών –

<sup>166</sup> τοῦ Ἀμιναδάβ τοῦ Ἀδμὶν τοῦ Ἀρνὶ τοῦ Ἑσρώμ τοῦ Φάρες τοῦ Ἰούδα –

<sup>167</sup> τοῦ Ἰακώβ τοῦ Ἰσαάκ τοῦ Ἀβραάμ τοῦ Θάρα τοῦ Ναχώρ –

<sup>168</sup> τοῦ Σεροὺχ τοῦ Ῥαγαὺ τοῦ Φάλεκ τοῦ Ἑβερ τοῦ Σαλᾶ –

<sup>169</sup> τοῦ Καϊνὰμ τοῦ Ἀρφαξᾶδ τοῦ Σὴμ τοῦ Νῶε τοῦ Λάμεχ –

<sup>170</sup> τοῦ Μαθουσαλᾶ τοῦ Ἐνὼχ τοῦ Ἰάρετ τοῦ Μαλελεήλ τοῦ Καϊνὰμ –

<sup>171</sup> τοῦ Ἐνὼς τοῦ Σὴθ τοῦ Ἀδὰμ τοῦ Θεοῦ –

<sup>172</sup> Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου καὶ ἦγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ – After God's public declaration at Jesus' baptism of his being His Son, Jesus was fully committed to continuing with his responsibility of declaring himself and showing himself to be the Messiah. In addition, Jesus started to return to Nazareth after being baptized by John, but the Father led him out into the wilderness and away from populated areas.

<sup>173</sup> ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις καὶ συντελεσθεῖσιν αὐτῶν ἐπέειπεν – Jesus spent forty days in the desert, and Luke tells us that God's purpose for his being there was to be tested in regard to his inwardness and commitment to his specific calling by God. Would Jesus, as an ordinary human being and the incarnation of God, be willing to follow through with his responsibility to gain his roles as advocate and king by suffering rejection, persecution, and death from the Jews and Gentiles? In the midst of forty days in the desert, of course Jesus became hungry. We also find out that God's intent was to use the devil as an instrument of the test. Cf. Job 1 & 2 where Satan interacts with God and is given instructions about how to test Job and cause him suffering, instructions which Satan followed to the smallest detail but did not go beyond.

<sup>174</sup> εἶπεν δὲ αὐτῷ ὁ διάβολος· εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος – Satan is not actually questioning Jesus' identity as the Messiah but only reminding him of his status and role—to be the eternal ruler over all the created reality with only the transcendent Father above him in status. Therefore, Jesus has the right to do with the creation whatever he desires, including changing any part of it in order to meet his own personal needs, such as hunger. In other words, Satan is not saying anything to Jesus that does not appear to be right—if the Father were to choose to

the authorize him to do so. But this is the issue for Jesus. Has the Father authorized him to change the stone into bread, or would he be acting on his own apart from the Father if he did this? This same kind of statement by the devil could have been addressed to David, Solomon, or any of the other Davidic kings, “Because you are the Davidic king and ruler of the created reality, manipulate the created reality in order to meet your felt needs.”

<sup>175</sup> καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς· γέγραπται ὅτι οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος – cf. Deuteronomy 8:8, “He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that He might make you understand that man does not live by bread alone (לֶחֶם עַל-לֶחֶם לֹא יֵחִי אָדָם יְיָהּ הֵאֱמַרְתָּ) (οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος), but man lives by everything that proceeds out of the mouth of the LORD.” Jesus’ response to Satan is basically that he experiences whatever the transcendent Father brings into existence by His creative actions, and that human existence is more than physical existence. He is also implying that it is clear to him (how, we are not told) that God is neither currently bringing food into existence for him nor commanding him to perform a miracle and change part of the creation in order for food to exist for him. Therefore, he is willing to remain in a condition of hunger until God writes the story otherwise. In other words, Jesus is not permitted to act solely upon his what he feels he needs, even physically, but he is permitted to act solely on what God creates in his life, just as God determined when and where He brought manna into existence for the Israelites in the desert. We appear to be in some control of our situations and can act in order to fulfill our needs, but the question is whether or not we are willing to live ultimately with God’s being in complete control so that, if it is theologically necessary, we actually die from a lack of what we need.

<sup>176</sup> καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμή χρόνου – Literally? Perhaps so, that Jesus and the devil made a trip of the world to look at all that would eventually belong to Jesus as his kingdom because of his fulfilling the Davidic Covenant. Exactly how the trip was accomplished we are not told.

<sup>177</sup> καὶ εἶπεν αὐτῷ ὁ διάβολος· σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται καὶ ὃ ἐὰν θέλω δίδωμι αὐτήν – Is Satan telling the truth? Has the transcendent Father granted him authority over all the earth so that he has the option and ability to pass it on to whomever he wishes? It would seem so, because Jesus does not question him on this fact. Indeed, Jesus seems to assume that the Father and Satan have had a conversation like the ones in Job 1,2, and that for God’s purposes here, He has granted Satan the right to give Jesus the authority over the world because it is his authority to pass on. Therefore, the devil is saying that, even though he can give Jesus less than what the Father is going to give him, he nevertheless can give it to him now. In other words, Jesus does not have to wait until after he has suffered death on the cross—assuming Satan knows how the story is going to go. Thus, the devil wants Jesus to consider fulfilling his role of being the ruler of the earth without having to suffer death, and he is of course approaching him in a weak moment when he is hungry and suffering, so that his judgment may be impaired like other people’s when they are hungry and suffering. The temptation for Jesus is to get what he wants, indeed what he is designed for, sooner and without going through the pain of the crucifixion. In fact, he can avoid death altogether, because he will be in direct control of and have complete authority over those who are slated to put him to death—the Romans and the Jews. The temptation is ours also, to do what we can in the present realm to fulfill what we are designed for, to rule in the eternal Kingdom of God under the authority of Jesus (cf. Romans 5:

<sup>178</sup> σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ πάντα – All Jesus has to do is bend his knee before Satan. He does not even have to mean it. Then Satan will grant him the authority that he purportedly has—that of ruling the earth.

<sup>179</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ γέγραπται· κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις – cf. Deuteronomy 6:13, “You shall fear the LORD your God; and you shall serve Him (יְיָ אֱלֹהֶיךָ) (αὐτῷ λατρεύσεις καὶ πρὸς αὐτὸν κολληθήσῃ) and swear by His name.” Cf. Deuteronomy 10:20, “You shall fear the LORD your God; you shall serve Him and cling to Him (וּבְיָדָיו תִּלָּכָה) (αὐτῷ λατρεύσεις καὶ πρὸς αὐτὸν κολληθήσῃ), and you shall swear by His name.” The LXX includes “and cling to Him” in both verses even though the Hebrew has it in only 10:20. Jesus’ point is that he does not care who within the creation has authority over what. He will get his authority from only God, who will grant it to him when He sees fit to do so, just as he will get his food from God whenever He also chooses to write this into the story. Jesus is willing to sell his soul only to God the Father for what he ultimately longs for, i.e., to become the eternal king of the Kingdom of God, and even if it requires that he suffer death by crucifixion. Truncating the process that God wants him to endure is not attractive to Jesus, because it is both disobedient to God and would result in less than acceptable results, even though he would be the ruler of the world. The same is true for us. We are designed to rule with Jesus in the eternal Kingdom of God. What if we can become renowned and powerful simply by selling our souls and lives to those within the created reality, even if they have the power and authority and make us renowned and powerful? It is not worth it, because we are both disobeying God and rejecting our ultimate goal while settling for less acceptable results that cannot satisfy us completely.

<sup>180</sup> Ἦγαγεν δὲ αὐτὸν εἰς Ἱερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ περὺγιον τοῦ ἱεροῦ καὶ εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω – Satan is not questioning Jesus’ identity as the Messiah, but only encouraging him to use his status to get God’s attention. Satan must be implying that Jesus has not demonstrated enough faith and obedience to get God to respond by meeting his need of hunger. And what better way to show God how much faith he has than to put himself in a life-threatening situation and permit God to rescue him miraculously—according to His very promises regarding the Jews as a nation and as individuals as found in Psalm 91. God has promised Abraham to make his descendants a great nation, but we are still waiting for Him to fulfill this promise. Psalm 91 describes the

Jews when this occurs, that they will be divinely protected from their enemies and harm. Indeed, through the leadership of the Messiah, they will crush their enemies.

<sup>181</sup> γέγραπται γάρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε – Cf. Psalm 91:11, “For He will give His angels charge concerning you, to guard you in all your ways (LXX – ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε ἐν πάσαις ταῖς ὁδοῖς σου).” As Jesus has quoted the OT to Satan, Satan quotes the OT to him, specifically Psalm 91 that is addressed to a godly person within Israel who abides by God’s promises of the Abrahamic Covenant and by God’s instructions in the Mosaic Covenant. The Psalm claims that this person will be kept from all suffering and hardship in life. Satan is implying that God must be overlooking Jesus’ perfect obedience, and therefore he needs to get His attention so that God will end his suffering. Therefore, Jesus needs simply to use God’s authoritative message to wake God up. Surely God will remain faithful to what He has said in the Bible, so that Jesus can both show God how much he trusts Him and get God’s attention in order not to have to suffer anymore.

<sup>182</sup> καὶ ὅτι ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου – cf. Psalm 91:12, “They will bear you up in their hands, that you do not strike your foot against a stone (LXX – ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου).” Satan tries to use the Bible to show Jesus how he can end his suffering.

<sup>183</sup> καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι εἴρηται οὐκ ἐκπειράσεις κύριον τὸν θεόν σου – cf. Deuteronomy 6:16, **לֹא יִסְתָּאֵם יְהוָה אֱלֹהֵינוּ לֵבְנוֹתָם** (LXX – Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου)

Jesus accurately recognizes what Satan is suggesting, that he test God’s love for him by putting himself in a situation where God must rescue him from death or he will not be able to complete his mission as the Messiah, all because there is a question as to whether or not God does actually love him since He has placed him in a condition of hunger. How can it be said that God loves Jesus the Messiah if Jesus is suffering from hunger? This does not appear to make theological sense, and Satan is attempting to exploit this apparent discrepancy. However, Jesus says that there is no discrepancy. God’s faithfulness and love toward him in the current situation in this morally depraved world where it is necessary that he suffer death on a cross anyway is not at all in question. Therefore, he need not test God’s love. He is already confident of it, because of what the Bible says and what God has recently said about him as His beloved Son at his baptism.

<sup>184</sup> καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ’ αὐτοῦ ἄχρι καιροῦ – Satan gives up trying to get Jesus to disobey the Father—for the time being.

<sup>185</sup> Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν. καὶ φήμη ἐξῆλθεν καθ’ ὅλης τῆς περιχώρου περὶ αὐτοῦ – Jesus finally arrives where he had originally purposed to go after his baptism, back in Galilee near his hometown of Nazareth. But he has been tested and been found true to the Father’s calling as the suffering Messiah so that God has truly authorized him to continue to act out this role, which we will now see him do. Probably because of the voice of God that had spoken of his being His son at the baptism, people are talking about him, especially now that he has returned to the Galilean area and is teaching in their synagogues and starting to perform miracles that confirm his being anointed and the Messiah.

<sup>186</sup> καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν δοξαζόμενος ὑπὸ πάντων – Of course he would take the opportunity to do his own explaining of the biblical message to the people in that area in their synagogues. It is all about the biblical message. Apparently his good understanding of the Bible was recognized by all and spoken well of, for the time being.

<sup>187</sup> καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν τεθραμμένος, καὶ εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν καὶ ἀνέστη ἀναγνῶναι – Having been gone for probably at least two months, while he went to the Jordan River to be baptized and then out in the desert to be tested by Satan and then around the area of the Sea of Galilee, Jesus returns to Nazareth. Now Luke will tell us explicitly what happens in this particular synagogue setting. We can guess that this was not the first time that he had read from the Isaiah passage and commented on it with respect to his being the Messiah. Standing up in the synagogue probably indicated to everyone and the keeper of the scrolls that the person desired to read from them. How was it that certain people could read in those days, and where did Jesus get his own instructions on how to do so? “As was his custom” probably refers to what he had been doing since he returned from his baptism and the desert.

<sup>188</sup> καὶ ἐπέδοθ' αὐτῷ βιβλίον τοῦ προφήτου Ἡσαίου καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον – Isaiah lived around 700 B.C. and during the Assyrian destruction and exile of the northern kingdom of Israel. Perhaps there was great anticipation among the people in the synagogue as Jesus took the time to unroll the Isaiah scroll and find exactly the spot from which he wanted to read. They, too, had heard about his teaching and the miracles that he had performed so far.

<sup>189</sup> πνεῦμα κυρίου ἐπ’ ἐμὲ οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με, κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει – cf. Isaiah 61:1, Πνεῦμα κυρίου ἐπ’ ἐμὲ, οὗ εἵνεκεν ἔχρισέν με· εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέν με, ἰάσασθαι τοὺς συντετριμμένους τῇ καρδίᾳ, κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν. The phrase “recovery of sight to the blind” is in the LXX but not in the Hebrew text. The sense is all the same, that this person has been appointed by God by means of his being “anointed” to bring salvation and greatness to the people of Israel and to demonstrate his role as the Messiah by performing miracles (cf. Isaiah 35:1. Prophets, priests, and kings in Israel were designated by God to be anointed with oil, thus making each of them a messiah. Especially if Jesus was reading from a Hebrew and not a Greek scroll, as soon as he read mashiach (anointed), the ears of his audience would have pricked up. Because of what they had already heard about him in the

area of the Galilee, they must have wondered, is he saying that he is the Mashiah (Messiah)?

<sup>190</sup> κηρύξαι ἐνιαυτὸν κυρίου δεκτὸν – cf. Isaiah 61:2a, καλέσαι ἐνιαυτὸν κυρίου δεκτὸν καὶ ἡμέραν ἀνταποδόσεως. Then, when Jesus read this part of the passage, the people’s curiosity must have elevated just that much more. God’s favorable year is the time when He fulfills His promises to Abraham and makes of them a great nation, so that they live on their land unoppressed by their enemies. Jerusalem becomes the focal point of worship of Yahweh, and Israel’s borders are secure. All of this occurs because the Servant of Yahweh as “Israel” all wrapped up in one person appears and leads the people (cf. Isaiah 49:8; 60:10). The verse in Isaiah adds, “And the day of repayment [of our God – Hebrew],” which Jesus did not read, but one wonders what the Jesus’ listeners thought with respect to this idea too since they were living under the oppression of the Romans.

<sup>191</sup> καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ – The synagogues must have had someone who was responsible for keeping the available Bible scrolls.

<sup>192</sup> ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν – Jesus declares that he is the Messiah, the liberator of Israel from all who oppress them.

<sup>193</sup> Καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ καὶ ἔλεγον· οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος – The people of Nazareth recognized that Jesus was connecting himself to God’s message of grace in the Isaiah passage, but they were having trouble getting past the fact that he was an ordinary man who was simply the son of a stonemason in their city.

<sup>194</sup> καὶ εἶπεν πρὸς αὐτοὺς· πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· ἰατρί, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα· εἰς τὴν Ῥαφαήλ σου ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου – The people of Nazareth had heard about Jesus’ statements and miracles in other parts of the Galilean area since he returned from his baptism and the desert where he had been tested by Satan. Consequently, Jesus assumes that they want to see the same thing in their midst in order for him to confirm what he is saying to them about being the Messiah. The parable seems to refer to someone who, in the midst of offering solutions to other people’s problems, solves his own problems. In this case, Jesus’ problem is that the people of Nazareth view him as simply the son of a local stonemason and carpenter, not as the Messiah. Therefore, if he really wants to convince them of his messianic identity and role, he will need to perform the same kinds of miracles that they have heard he did in Capernaum. We do not know exactly what these were.

<sup>195</sup> εἶπεν δὲ· ἀμὴν· λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ – The lack of acceptance by the people in his own city only shows that people are naturally more attracted to the novelty of an outsider who says or does spectacular things. In addition, in this case the people’s rejection will be indicative of the rejection of him by all of Israel, as Jesus goes on to say. In other words, this situation in Nazareth, his “hometown,” is a microcosm of the situation in Israel, his home nation, and, by extrapolation, of the situation in the whole world. It is also a continuation of the rejection of the OT prophets by Israel until the final season of the present realm when “all Israel will be saved” (Romans 11:26).

<sup>196</sup> ἐπ’ ἀληθείας δὲ λέγω ὑμῖν, πολλὰ χήραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ὅτι ἔτι τρία καὶ ἡμίνας ἔξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πάσαν τὴν γῆν – cf. 1 Kings 17,18.

<sup>197</sup> καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν – cf. 1 Kings 17,18

<sup>198</sup> καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Ναϊμάν ὁ Σύρος – cf. 2 Kings 5:1-14. Not only is Jesus not going to be surprised by the Nazarenes’ rejection of him, he is saying that it is “biblical,” i.e., part of God’s plans and purposes to include the gentiles in the “acceptable year of the Lord.” He is also intimating to these Jews that, as they now exist before God, they are actually not acceptable to God, and this is what infuriates them.

<sup>199</sup> καὶ ἐπλήσθησαν πάντες θυμὸν ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα – These Jews must have prided themselves on being acceptable to God because of their biblical status as the chosen people of God and their adherence to the Mosaic Covenant, that had been given to Jews specifically and only. However, Jesus is implying by his comments from the OT that God does not accept them, unless they were to accept him as their Messiah, which they are unwilling to do because he is neither performing the kinds of miracles in their presence that they have heard that he performed in Capernaum and because he is simply the son of a local stonemason and carpenter. In other words, he does not impress them as being of messianic stature and appearance.

<sup>200</sup> καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως καὶ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους ἐφ’ ᾧ ἡ πόλις ὠκοδόμητο αὐτῶν ὥστε κατακρημνίσαι αὐτόν – This is a lot of anger, that they fully intend to kill Jesus for his insolence in suggesting that they are unacceptable to God.

<sup>201</sup> αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο – We can assume that this happens miraculously, because how does an individual pass through a crowd unharmed when they are fully intending to kill him. Later, this kind of miracle will not be forthcoming, when he fails to escape the cross, except by death.

<sup>202</sup> Καὶ κατήλθεν εἰς Ῥαφαήλ πόλιν τῆς Γαλιλαίας· καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι – Luke has mentioned Capernaum already in Jesus’ statement to the people in the synagogue of Nazareth (v. 23), meaning that this was at least Jesus’ second time there. He went “down” to Capernaum because it is on the Sea of Galilee, which is 600 feet below sea level, while Nazareth is up in the hills west of the Sea of Galilee. As was his custom (cf. v. 16), he spent time in the synagogue of Capernaum teaching on several Sabbaths.



<sup>203</sup> καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδασκίᾳ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ – Jesus was able to rule over, control, and manipulate the created reality with the authority of the Son of God, the Davidic king (cf. Psalm 8), which Luke will go on to describe with the three episodes of the demon-possessed man, Simon's mother-in-law's fever, and the many other people who were cured of their sicknesses.

<sup>204</sup> Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα ἁκαθάρτου καὶ ἀνέκραξεν φωνῇ μεγάλῃ – The phrase ἔχων πνεῦμα ἁκαθάρτου is the key here. In previous times in Greece, a *daimonion* could refer to a spiritual creature that was “between the gods and mortals,” but it did not necessarily have an evil connotation. The two most helpful verses in Luke to understand the meaning of the word are Luke 7:33, “For John the Baptist has come eating no bread and drinking no wine, and you say, ‘He has a demon!’” and Luke 11:18, “If Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul.” These verses indicate that a demon was an invisible and “spiritual” being in league with Satan and, therefore, in rebellion against God. This last aspect is meant specifically here by ἁκαθάρτου = unclean, i.e., immoral and evil. The word πνεῦμα is probably synonymous with δαιμονίου so that the genitive is that of identification, i.e., that the spiritual being who is affecting this man is a demon. Cf. Luke 4:36, “And amazement came upon them all, and they began saying to one another, ‘What is this message, because he commands the unclean spirits, and they come out?’” But how does a human being “have” (ἔχων) a spiritual being that so intimately affects him that he is basically controlled by the demon? And is it just as possible for a “clean” spirit, if there are any, to go inside a human being and affect his choices to the point of controlling him? Perhaps, theoretically, but would this happen, because part of the rebellious and immoral activity of the unclean spirit and demon must be that he is controlling another being? In other words, a demon-possessed person probably cannot be said to be responsible for his actions that are caused by the demon. Therefore, in this context, an “unclean demon” is a separate created being that has overwhelmed spiritually an already morally depraved human being. In addition, this being is entirely capable of knowing and admitting what it has discovered, probably in league with other demons as they all follow Satan, to be true, i.e., that Jesus is the Messiah who will destroy God's enemies, including beings who are invisible and exist beyond the physical reality that we directly know and who are evil and committed to rebellion against God.

Other important questions, “Were demons fallen angels who had originally been moral and good, was Satan originally a good angel, were demons basically of the same ontological nature as angels even if they had been originally created by God to be evil?”

<sup>205</sup> ὅρα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἁπολῆσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ – The main concern of the “unclean demon” is that Jesus will destroy him and the other demons like him (cf. “we” and “us”). The phrase ὁ ἅγιος τοῦ θεοῦ is used only in this context in the gospels to refer to Jesus. Interesting that it is used by demonic influences to refer to the Jewish Messiah and Davidic king.

<sup>206</sup> καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· φημώθητι καὶ ἔξελθε ἅπ' αὐτοῦ. καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἔξηλθεν ἅπ' αὐτοῦ μηδὲν βλάψαν αὐτόν. – For some reason, Jesus did not want the demonic influences to express explicitly who he was. Plus, he wanted to free the man from this evil spirit in line with Isaiah 61:1,2 that he had been reading in synagogues throughout the Galilean area. In addition, in Luke 5:11-15, Jesus will order a man who is healed of leprosy not to speak publicly about what has happened to him. This is a common theme in these stories. But what about all the people whom he heals during the night after curing Peter's mother-in-law of a fever? Are they really going to remain silent about such remarkable things that are happening to all of them. And what is the real purpose of Jesus' wanting them all to remain silent?

<sup>207</sup> καὶ ἐγένετο θάμβος ἔπ' πάντας καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες· τίς ὁ λόγος οὗτος ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἁκαθάρτοις πνεύμασιν καὶ ἐξέρχονται; – What is amazing the people is the authority with which Jesus is speaking and controlling the created reality, probably especially the evil aspects of it. This question by the people also demonstrates that they had a “theology” of demons whereby they understood them to be independent and separate beings of an invisible nature. It is possible that “spirits” here refers to the nature of people who “have an unclean spirit,” but other passages make it clear that the Jewish people considered these “spirits” to be altogether separate beings, i.e., not part of human nature *per se*.

<sup>208</sup> καὶ ἐξεπορεύετο ἡχος· περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου – Naturally, news of this man's capabilities spread like wildfire throughout the Galilean region. How about south toward Jerusalem?

<sup>209</sup> Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος ἡ συνεχομένη πυρετῷ μεγάλῃ καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς – This is Luke's first mention of Simon, i.e., Peter, in his account.

<sup>210</sup> καὶ ἐπιστάς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστὰς διηκόνει αὐτοῖς – Luke mentions quickly another example in Capernaum of Jesus' controlling the negative aspects of the created reality whereby a high fever disappears immediately upon Jesus' communicating that it should.

<sup>211</sup> Δύοντος δὲ τοῦ ἡλίου ἅπαντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιτίθει· ἐθεράπευεν αὐτούς – Here is another example by Luke of Jesus's authority over the creation. Not only does he have control over evil “spirits,” but also over common, everyday diseases, as was the case with Simon's mother-in-law too.

<sup>212</sup> ἔξηρχετο δὲ καὶ δαιμόνια ἅπὸ πολλῶν κρ[αυγ]άζοντα καὶ λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι – Luke quotes the evil spirits as explicitly and correctly

identifying Jesus as the Davidic king and Messiah, whose responsibility ultimately will be to destroy all evil in the creation, including them. However, once again, Jesus does not want these evil spirits to be talking about who he is.

<sup>213</sup> Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον· καὶ οἱ ὄχλοι ἐπεζήτουν αὐτὸν καὶ ἦλθον ἕως αὐτοῦ καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν – Jesus must have stayed up all night healing people and then got away from the crowds. However, the crowds naturally wanted to find him after he had displayed so much power and authority, and they also wanted to keep him around—I assume as their personal healer.

<sup>214</sup> ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι· ‘με δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην’ – Jesus’ response to the people from the Galilean area was that God has sent him to proclaim the good news of the coming eternal Kingdom of God (and even temporary Kingdom of Israel) to all of Israel. Thus, he had to move on to other cities and villages throughout the land. Yet, the next story mentioned by Luke is still near Capernaum, because it involves Simon’s boat on the Sea of Galilee.

<sup>215</sup> Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ· καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ· καὶ αὐτὸς ἦν ἐστῶς παρὰ τὴν λίμνην Γεννησαρὲτ – Even though Luke tells the story just before this of Jesus’ saying that he must leave the people and go to other cities and towns, he does not do so yet. He is still near Capernaum, because it is Simon Peter’s boat into which he gets in a moment. Therefore, the purpose of the previous statement by Jesus is to communicate that he is the Messiah for all the people of Israel, not for just one area.

<sup>216</sup> καὶ εἶδεν δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἄλιεῖς ἀπ’ αὐτῶν ἀποβάντες ἔπλυνον τὰ δίκτυα – It is probably early in the morning, because Peter will go on to say that they were up allnight fishing, while Jesus was back in an isolated place healing all sorts of people, and they caught nothing.

<sup>217</sup> Ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν τῷ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους – This would have been an interesting scene, a rabbi sitting in a boat a little ways from the beach, speaking to a large crowd of people who themselves were sitting and standing on the beach.

<sup>218</sup> Ὡς δὲ ἐπάνυστο λαλῶν, εἶπεν πρὸς τὸν Σίμονα· ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγρην – It would seem that Jesus knew what was going to happen, that somehow the Father had communicated the rest of the scenario to him so that Jesus was led by God to say this.

<sup>219</sup> καὶ ἀποκριθεὶς τῷ Σίμων εἶπεν· Ἐπιστάτα, δι’ ὅλης νυκτὸς κοπιᾶσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου· χαλάσω τὰ δίκτυα – Peter is not at all certain that going fishing again now will do any good, but he has enough respect for Jesus, probably on the basis of his healing his mother-in-law, to do his bidding. Luke is the only NT author who uses the word ἐπιστάτης = Master, and it always is used when people are addressing Jesus (cf. Luke 8:24,45; 9:33,49; 17:13).

<sup>220</sup> καὶ τοῦτο ποιήσαντες· συνέκλεισαν πλῆθος ἰχθύων πολὺ, διερρήσσετο δὲ τὰ δίκτυα αὐτῶν – So Jesus was right.

<sup>221</sup> καὶ κατένευσαν τοῖς μετόχοις· ἐν τῷ ἐτέρῳ πλοίῳ τοῦ ἐλθόντος· συλλαβέσθαι αὐτοῖς· καὶ ἦλθον καὶ ἐπλησαν ἀμφοτέρω τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά – One would guess that these fishermen, and perhaps all other fishermen on the Sea of Galilee, had never experienced catching this many fish at one time before.

<sup>222</sup> Ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν τοῦ Ἰησοῦ λέγων· Ἐξέλθε ἀπ’ ἐμοῦ, ὅτι ἄνθρωπος ἁμαρτωλὸς εἰμι, κύριε – Perhaps Peter was not altogether convinced that Jesus was the Messiah after seeing the miracles in the synagogue and his mother-in-law’s being healed of a fever and maybe even hearing about the healings during the night—if all these had taken place before this time. Now, it seems that he has become convinced. He calls him “Lord” in the context of referring to his being a sinner and being unworthy of being in Jesus’ presence. For a person to have this much control over the created reality is combined in Peter’s mind with moral perfection and God’s justice.

Therefore, as a person who was not buying the whole message about Jesus as the Messiah, Peter knew that he was being disobedient to God and was unworthy of either God’s or Jesus’ care and concern. This is a much different reaction from what we might expect from such a prosperous catch of fish. Most people would focus on the financial bonanza that had just fallen into their laps, not on how they stood before God and His justice. Peter had probably been able to tell that Jesus was targeting him, that this was all a setup for Peter mostly and for no one else, except of course James and John who end up following Jesus after this even too. Therefore, it makes sense that Peter would say, “Jesus, you should leave me, i.e., not be so concerned about me,” rather than saying, “Jesus, I am leaving you...”

<sup>223</sup> Θάμβος γὰρ περιέσχεν αὐτὸν· καὶ πάντας τοὺς σὺν αὐτῷ· ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ὧν συνέλαβον – A rather natural reaction, we can assume, but why not just excitement and enthusiasm for the fact that they now were going to make more money than they ever had before after a night’s worth of fishing? What exactly are they afraid of? God’s justice? Yes, it would seem.

<sup>224</sup> Ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου, οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν πρὸς τὸν Σίμονα ὁ Ἰησοῦς· μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν – Luke identifies by name the other two fishermen who would also become apostles of Jesus. Jesus’ response to Peter is to the effect that this was all planned to get Peter’s complete attention for the purpose of moving him into the most important transition of his life, to become one of the Messiah’s apostles. In addition, the inference that Peter can draw from Jesus’ saying, “Do not be afraid,” is that Peter will not incur God’s condemnation but, instead, His mercy.

<sup>225</sup> καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν ἀφέντες πᾶντα· ἠκολούθησαν αὐτῷ – Even though Jesus had used the singular “you” in responding to Peter (even if he had spoken Aramaic), James and John understood that he had been talking about them too, and, once they have dealt with the catch of fish and cleaned up their boats and nets, they all three reorient their lives toward becoming disciples and eventually apostles of Jesus.



of the Jew's sin offering to God, in which case their objection is not that Jesus is declaring a person forgiven, but that someone other than God through the Mosaic Covenant and the person's obedient actions is making this declaration. This latter seems more likely in that they say that "God alone" (μόνος ὁ θεός) can forgive sins.

<sup>236</sup> ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς· τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν ὅτι; – Jesus would be familiar with the finer points of the Pharisees' theology, having grown up in Nazareth where he probably interacted with them on a regular basis. Therefore, this question is more of a "Why are you reasoning what you are in your hearts?"—because their theology was only partly correct and needed some very important refining.

<sup>237</sup> τί ἐστιν εὐκοπώτερον, εἰπεῖν ἀφέωνται ἄμαρτια σου, ἢ εἰπεῖν ἔγειρε καὶ περιπάτει; – Jesus is saying to the Pharisees that it would be easy for him to pretend to be someone he is not, i.e., someone who has been authorized by God to forgive sins, if all that he did was walk around declaring people to be forgiven. It is easy simply to speak the words, "Your sins are forgiven." But what is that much more difficult is to coordinate with the transcendent Creator according to His sovereign plans and purposes to perform a miracle of healing, so that the healing is completely successful 100% of the time.

<sup>238</sup> ἴνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας – εἶπεν τῷ παραλελυμένῳ· σοὶ λέγω, ἔγειρε καὶ ἄρα· τὸ κλινιδίον σου ἔξω πορεύου εἰς τὸν οἶκόν σου – Jesus is saying two things—1) that he is the Son of God who comes from humanity to exercise God's control over the created reality just like any other Davidic kings (cf. Psalm 8), and 2) that this control includes having the authority from the transcendent Creator to declare someone with authentic belief (if this is what is really going on inside the paralytic) to be forgiven, because he is also this person's eternal priest who will be his advocate at the final judgment. Therefore, Jesus performs a miracle of healing to prove that he also is in the process of qualifying to be this man's eternal advocate, thus declaring himself to be the Messiah. The conclusion that he wants the Pharisees to draw correctly is that he *does* have the authority to forgive sins just as much as he has the authority to participate in miracles of healing.

<sup>239</sup> καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἑφ' ὃ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν – cf. John 5 where this kind of healing miracle takes place with a man who had been lying on a bedroll, and when Jesus ordered him to pick it up, and it was the Sabbath, both got in trouble with the Jewish leaders.

<sup>240</sup> καὶ ἔκστασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεόν· καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι εἶδομεν παράδοξα σήμερον – Is their fear because of assuming that something bad could happen to them because of this man, or is it because they are just very astonished? Probably the latter.

<sup>241</sup> Καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο τελώνην ὀνόματι Λεβὶν· καθήμενον ἐπὶ τῷ τελώνιον, καὶ εἶπεν αὐτῷ· ἀκολούθει μοι – Luke adds this story for what it demonstrates about Jesus' being the Messiah of Isaiah 61. He takes the proverbial outcast (sinner) and calls him to follow him and become one of his apostles (forgiven by God and granted the authority to speak on behalf of the Messiah as though it were the Messiah himself who was speaking). Interestingly enough, the man's name is the same as the patriarch of the priests of the Mosaic Covenant, Levi. Cf. Matthew 9:9-17 – Matthew gives himself the name he wants in the story in his account. In addition, he says that the disciples of John ask the question about fasting. Luke includes prayer in the Pharisees' question, and no doubt, both religious practices part of the conversations between Jesus and both groups.

<sup>242</sup> καὶ καταλιπὼν πάντα ἀναστὰς ἠκολούθει αὐτῷ – Just like Peter, James, and John above after they caught an inordinate amount of fish, Levi leaves his job to be a disciple of Jesus—and eventually an apostle, although he may not have realized this yet. Probably, this was not Jesus' and Levi's first interaction with one another. Previous encounters were guiding them, in a sense, so that Jesus knew that this was the right time to say to him, "Follow me," with the outcome occurring as it did.

<sup>243</sup> Καὶ ἐποίησεν δοχὴν μεγάλην Λεβὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ ἦν ὄχλος πολλὸς τελωνῶν καὶ ἄλλων· οἳ ἦσαν μετ' αὐτῶν κατακείμενοι – Not only does Jesus choose a religious and social outcast to follow him and become his apostle, but he also socializes with this man's friends, who are also religious and social outcasts. This is even in light of the Mosaic Covenant's prescription to remove all evil persons from within the midst of the nation of Israel (cf. Deuteronomy 13:5; 17:2-7,12; 21:18-21; 22:13-21; 1 Corinthians 5:13). Is Jesus violating the Mosaic Covenant or interpreting it correctly? It must be the latter, that compassion and mercy toward people who are willing and even perhaps just curious enough to meet with him and learn more about him *as the Messiah* are not those whom the Mosaic Covenant is saying ought to be ostracized from Israel during this time—even if their current theology happens to be wrong? Yes.

<sup>244</sup> καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες· διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε – Probably the Pharisees did not enter the house and were not reclining with Jesus and Levi's friends in order to keep themselves clean according to the Mosaic Covenant. Instead, they were only peering in the front door and then standing around with the overflow of Jesus' disciples outside the house. Therefore, they ask them the question. On the basis of this Covenant, it appears that the Pharisees have a legitimate complaint against Jesus. Instead of "removing the evil from Israel," he almost seems to be condoning it. How can he claim to be in favor of pursuing authentic, biblical morality? Because these people are interested in meeting with *him* and probably learning more about *him as the Messiah*. However, the Pharisees do not care about these people's interest in Jesus. They care about only their traditions and other people's conforming to their doctrines and theology. In other words, people who care more about traditional orthodoxy and doctrines do not ultimately care about Jesus as the

Messiah—regardless of how much they claim to do so (cf. Galatians). They care about only the appearance of their superiority as good, religious people. But, in Matthew 23, Jesus tells them to go to hell, and Paul, in Galatians, does the same.

<sup>245</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς· οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες – Jesus probably saw the Pharisees peering through the front door and talking to his disciples outside. He also knew exactly what they were saying, and counters their perspective on the Mosaic Covenant with the fact that mercy always trumps justice, especially when people are willing to meet with him and learn more about him *as the Messiah*. People who **think** that they are right with God on the basis of their religious traditions, doctrines, and orthodoxy do not need Jesus, because they are ultimately counting on their own performance before God to make themselves worthy of God's forgiveness. It is only those whose self-understanding is that there is always a question about their eternal forgiveness, because from their perspective, apart from God's freely and willingly choosing to grant them mercy, they will not receive it. Thus, they always live with a realistic tension, in spite of their understanding of God's sovereignty and independent grace, so that it really is only the miraculous perseverance of their belief through suffering that gives them any confidence that they are authentic believers. Thus, "well" means neither having authentic, biblical inwardness nor moral perfection. It means thinking that one is right with God on the basis of religious performance of the Mosaic Covenant, i.e., the perspective of the Jewish leaders of the Judaism of Jesus' day.

<sup>246</sup> οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν – Does Jesus mean the actual "righteous," i.e., those who are either morally perfect or who have authentic, biblical inwardness, or does he mean those who **think** that they are sufficiently obeying God and especially the Mosaic Covenant that they do not need any more mercy than what they think that they are already receiving from God on the basis of their religious performance? The latter. Thus, Jesus continues the medical metaphor to say that it is only those who have a profound sense of their moral depravity that they cannot rid themselves of whom he has "called," i.e., whom he knows ultimately will be capable of authentic, biblical belief in him as the suffering Messiah whose death will be the greatest didactic tool that God uses in human history to communicate the depth of our depravity. To mandate that the king of the eternal Kingdom of God and the priest of the final judgment die a criminal's death on a cross is for God to shout loudly and clearly that the human moral condition is horrific and insoluble apart from His willingness to be gracious and merciful *when He chooses*.

<sup>247</sup> Οἱ δὲ εἶπαν πρὸς αὐτόν· ὅτι μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν – While the previous verses might lead to interpreting the Pharisees as once again complaining about the disciples' eating and drinking with tax-collectors and sinners, Jesus' response to them indicates that they are using the phrase "eat and drink" as another way of their saying that the disciples are not fasting and praying regularly according to the script of Judaism. It is as though they are saying, "Your disciples eat and drink whenever they want instead of fasting and praying according to good Jewish religious practice." Thus, it may even be the case that the conversation between Jesus and the Pharisees about this issue may have taken place at a completely different time, but Luke as the editor of his account of Jesus chooses to include it here, because the general topic is eating and drinking in line with current interpretation of the Mosaic Covenant. This also sounds like modern Christianity and its obsession with spiritual disciplines. Even John the Baptist's disciples were still following the religious traditions. Thus, it appears to the Pharisees that Jesus' disciples are being completely rebellious toward God, and it is remarkable that they have adopted Jesus' perspective on these actions so soon after becoming his disciples. Commentators interpret the OT clause לֹא-תִשְׁמְרוּ אֶת-הַצֵּיטָרָה (LXX – ταπεινώσατε τὰς ψυχὰς ὑμῶν – cf. Leviticus 16:29-31; 23:27-32; Numbers 29:7) as referring to fasting, especially because it is used in parallel with it in Isaiah 58. But this latter verse is part of an indictment by God of the Israelites who are performing their religious practices and yet not being heard by God in the prayers. This in no way means that God commanded them to fast. If anything, it was the opposite—that they should have authentic inwardness and forget about religious practices like this. Psalm 35:13 is similar in that David is claiming to accompany his inward humbling of himself with outward fasting, but this in no way indicates that God either commanded fasting or admired it. It means that David simply did it, probably as an outward sign to show his enemies that he was trying to be inwardly and genuinely compassionate toward them. Cf. Exodus 10:3 where Moses accuses Pharaoh of refusing to humble himself before God. Certainly, Moses is not concerned about Pharaoh's fasting. Therefore, the OT never commands fasting as an act of obedience to God. What about praying? The Mosaic Covenant never directly commands praying. Thus, Jesus response here in vs. 34,35 applies equally to prayer.

<sup>248</sup> ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς· μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστίν· ποιῆσαι νηστεύσαι – Jesus' response is not that fasting and prayer are wrong, but that the context in which they are engaged in is what substantiates their validity in symbolizing the inward condition of a human being. Jesus uses the analogy of a wedding where it would not make sense for the groomsmen to "fast," i.e., not eat, before the wedding and while they are spending time with the groom.

<sup>249</sup> ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις – But what if the groom all of sudden were to die so that not only would the wedding not take place, but also the groomsmen would lose their friend and the one whom they are committed to support in his endeavor to get married? This would produce so much sadness in them that they would naturally lose their appetites while grieving the loss of their friend, even while contemplating the significance of this friend, the groom, in their lives. Thus, they would appropriately fast—because they could not help it. With this analogy, Jesus corrects the Pharisees' theology of fasting. Even though one might try to make a case from the OT for regular, planned fasting and prayer, Jesus is teaching them

that biblical fasting and prayer are neither planned nor necessarily regular. They arise naturally from circumstances and a human being's response to the circumstances. Cf. Jesus' prayer in the Garden of Gethsemane in Matthew 26:36ff. and even even his slipping away from the crowds to pray.

<sup>250</sup> Ἐλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι οὐδεὶς ἐπιβλημα ἀπὸ ἱματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή γε, καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ οὐ συμφωνήσκει· τὸ ἐπιβλημα τὸ ἀπὸ τοῦ καινοῦ – Jesus uses another analogy that involves cloth. If an old and well-worn cloth acquires a hole in it, it does not make sense to take a new, whole cloth and cut a piece from it in order to repair the old. You end up damaging the new cloth unnecessarily and not even matching in quality and durability the new cloth.

<sup>251</sup> καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή γε, ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολούνται – Another analogy that works for Jesus purposes is putting freshly made wine in old wineskins. As the new wine continues to ferment, the air inside the wineskin expands and causes it to stretch. However, if the wineskin has already been stretched, rather than doing so with the new wine, it will simply break, thus spilling the wine on the ground and, in addition, ruining the wine skin. It is ok to put old wine but not new wine in an old wineskin.

<sup>252</sup> ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον – Thus, new wine that is going to ferment must be put in new wineskins that can stretch with the effects of the wine.

<sup>253</sup> ἢ [καὶ] οὐδεὶς πῶν παλαιὸν ᾧ θέλει νέον· λέγει γάρ· ὁ παλαιὸς ἡ χρηστός ἐστιν. – Another aspect to the wine/wineskin analogy is the tendency for people to enjoy the old, fermented wine so as to prefer it to new, unfermented wine. The new wine does not seem to have the same substantial taste and kick to it. The Pharisees' obsession with religious practices as the means to measure the quality of their relationship with God gives them the sense that their relationship is sufficiently substantial. However, Jesus is saying that they need a new wine perspective that, he admits, will not feel as substantial. Depending upon the sovereign and independent grace and mercy of God feels altogether insubstantial to a human being in comparison to focusing on religious and spiritual practices to measure one's relationship with God. Jesus is saying that to make this mistake is to misunderstand what it means for him to be the Messiah, regardless of how much one claims to follow Jesus. In other words, mixing following Jesus with religious and spiritual practices and disciplines is to mix an old and erroneous mentality toward God with a new one, thus resulting in a person's being characterized by the old mentality like the Pharisees, whom Jesus is quietly rebuking here for their rebellion against God.

<sup>254</sup> Ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ· καὶ ἦσθιον τοὺς στάχυας ψάχοντες ταῖς χερσίν· – Just another Sabbath walk through the grain fields. But why did the disciples even think that it was ok to pick and eat the heads of grain on the Sabbath, especially if the field belonged to someone else? Because of Deuteronomy 23:24,25, “When you enter your neighbor's vineyard, then you may eat grapes until you are fully satisfied (שָׂבִיב וְשָׂבִיב) (ὅσον ψυχὴν σου ἐμπλησθῆναι), but you shall not put any in your basket. When you enter your neighbor's standing grain, then you may pluck the heads with your hand, but you shall not wield a sickle in your neighbor's standing grain.” In addition, there is Leviticus 19:9,10, where God spoke of farmers' actually leaving even grapes and grain after a harvest so that it could be gleaned by the poor, “Now when you reap the harvest of your land, you shall not reap to the very corners of your field, nor shall you gather the gleanings of your harvest. Nor shall you glean your vineyard, nor shall you gather the fallen fruit of your vineyard; you shall leave them for the needy and for the stranger. I am the LORD your God.” In other words, God mandated that the Jewish community be an extremely charitable one. *Individuals* were obligated to watch out for and care for one another's physical needs. Therefore, it was permissible to pick a few grains from your “neighbor's” field, even before the harvest, but not to harvest his field. In other words, human need was to be paramount within Israel, not following ritual commandments, as Jesus will go on to explain. Obviously, it would be expected of the picker of grain to be honest about his actual need and of the farmer to be honest about his being willing to follow God's commandments and be charitable. Also, would not Jesus' disciples be familiar with current rabbinic teachings on this matter that made it illegal to “thresh” grain on the Sabbath, even if a person picked it with his hands? For example, the Pharisees, in contrast to the Sadducees, considered the rabbinic traditions that were called the Oral Law and that interpreted the Mosaic Covenant, to be as authoritative as the OT itself. In other words, they believed that the Oral Law had been communicated by God to Moses just as much as the Written Law had been. However, by definition, Moses wrote down the Written Law, which we know as the Pentateuch, the first five books of the Bible called Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. However, he did not write down the Oral Law. The belief was that this latter body of communications from God was transmitted orally from generation to generation even down to the day of Jesus and the Pharisees with whom he interacted. The Oral Law as the rabbinic traditions described in greater detail what God meant by the 613 commandments of the Mosaic Covenant found in Exodus through Deuteronomy. Later, in the midst of subsequent turmoil and instability for the Jews after the destruction of Jerusalem and the temple in A.D. 70 and their expulsion from the land of Israel in A.D. 135, Rabbi Judah ha-Nasi compiled the Oral Law into a written document and edited it between about A.D. 180-220. His ultimate purpose was to preserve the Oral Law for his fellow Jews who were losing their knowledge of it while having to pay attention simply to surviving the radical changes that were occurring in their lives. The entire document that he compiled and edited has become known as the Mishnah, and it specifically forbids threshing on the Sabbath, of which of course rubbing grain in one's hands could be construed as such (the Talmud consists of the Mishnah (c. A.D. 200) and the Gemara (c. A.D. 300-500), the latter being rabbinic discussions that further elucidate the Mishnah and other OT

writings, so that it expounds quite broadly on the Hebrew Bible). Therefore, it is more than likely that Jesus and the disciples were well aware of the prohibition of Sabbath threshing and rubbing grain in one's hands, but it sounds as though the disciples had already adopted Jesus' perspective on a number of things. For example, consider the incident above regarding fasting and praying where the disciples did not feel compelled to follow the rabbinic traditions. But how could they be so open so quickly to a new perspective that was radically different from what they were used to and that would obviously get them in trouble with the Jewish leaders? The only reasonable answer is, the Spirit of God that had already created in them a confidence in Jesus and his teaching.

<sup>255</sup> τινὲς δὲ τῶν Φαρισαίων εἶπαν· 'τί ποιεῖτε ὃ οὐκ ἔξεστιν τοῖς σάββασιν' – Clearly, the Pharisees are interpreting the Sabbath commandment of the Mosaic Covenant to be forbidding work of such a nature that, even if someone rubs grain in his hands in order to eat it, this is a violation of the commandment (see note above regarding the Mishnah and Talmud). It would be easy for them to come to this conclusion simply on the basis of the OT, because the Sabbath commandment assumed that the Jews were in possession of food that had already been prepared to eat on the Sabbath (cf. Exodus 16:22-26 – "Now on the sixth day they gathered twice as much bread, two omers for each one. When all the leaders of the congregation came and told Moses, then he said to them, 'This is what the LORD meant: Tomorrow is a sabbath observance, a holy sabbath to the LORD. Bake what you will bake and boil what you will boil, and all that is left over put aside to be kept until morning.' So they put it aside until morning, as Moses had ordered, and it did not become foul nor was there any worm in it. Moses said, 'Eat it today, for today is a sabbath to the LORD; today you will not find it in the field. Six days you shall gather it, but on the seventh day, the sabbath, there will be none.'"). Thus, strictly speaking, on the basis of both the OT Mosaic Covenant and current rabbinic teachings, the disciples were apparently in violation of the Sabbath commandment.

<sup>256</sup> καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς· οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυὶδ ὅτε ἐπεινάσεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὅντες] – Jesus' response to the Pharisees is to cite the story of David in 1 Samuel 21:1-6 where his men and he eat the "Bread of the Presence" that was "lawful" for only the priests to eat. Therefore, the question that Jesus is encouraging the Pharisees to ask is, what was David's rationale for "disobeying" God such that even the priest condoned his desires and actions, and what is Jesus' similar rationale for permitting his disciples to "break" the sabbath? David was fleeing for his life from Saul who had threatened to kill him. But what if he died of hunger? Therefore, just as it was legitimate for David to flee from Saul as a manner of trusting God for his life, it was legitimate for David to eat ritually holy and consecrated bread. In other words, the saving of physical life trumps the performing of the Mosaic Covenant's ritual commandments, even if the commandments obviously and explicitly declare that obeying them means that a person is certainly obeying God. Therefore, God did not intend that the ritual commandments be in any way absolute. Human life and health, and I would assume even psychological health, always supersede obedience to God that is outward and ritualistic, i.e., that, in the final analysis, should not affect a person's or someone else's physical, psychological, or spiritual well-being. The "Bread of the Presence" commandment is in Leviticus 24:5-9 – "Then you shall take fine flour and bake twelve cakes with it; two-tenths of an ephah shall be in each cake. You shall set them in two rows, six to a row, on the pure gold table before the LORD. You shall put pure frankincense on each row that it may be a memorial portion for the bread, even an offering by fire to the LORD. Every sabbath day he shall set it in order before the LORD continually; it is an everlasting covenant for the sons of Israel. It shall be for Aaron and his sons, and they shall eat it in a holy place; for it is most holy to him from the LORD'S offerings by fire, his portion forever."

<sup>257</sup> [ὡς] εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν καὶ ἔδωκεν τ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς; τ – As stated in a previous footnote, the Sabbath commandment assumes that the Israelites already have food prepared to eat on the Sabbath. Therefore, from the Pharisees' perspective that probably included the rabbinic teachings that eventually became the Mishnah and the Talmud, to prepare food on the Sabbath and eat it would be tantamount to eating food that is not lawful to eat as David did. So how are the Pharisees going to justify David's actions and not Jesus' disciples actions? Just as David had no food other than the consecrated bread in the tabernacle, Jesus' disciples had no food other than which was available by rubbing the grain in their hands.

<sup>258</sup> καὶ ἔλεγεν αὐτοῖς τ κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου – It appears that the Pharisees had no response to give to Jesus that would explain David's actions in the light of their own perspective on the Mosaic Covenant. Therefore, Jesus adds the words in this verse. Is Jesus saying that 1), he has the authority to dictate what people do on the Sabbath in the light of the Mosaic Covenant because he is God, and, therefore, basically the One who gave the commandment to the Jews? Or is he saying that (2), like David, Solomon, et al., who were Sons of Man on the basis of Psalm 8, he rules over the creation in such a way that he discerns when human need takes precedence over a ritual commandment? Or is he saying that 3), he as the Messiah grasps correctly the Mosaic Covenant and its individual commandments such as keeping the Sabbath, so that his interpretation of the commandment is the one to follow in contrast to that of the Pharisees? His meaning is most likely a combination of the second and third suggestions, especially because the phrase "Son of Man" is a direct reference to Psalm 8 where David marvels that God has granted to him and his human descendants to rule over the creation with authority that is just a little lower than that of God Himself as the transcendent Creator. In addition, because Jesus is the Son of God and God's proxy within the creation so that he rules over it with the authority of God, following His lead is thus genuinely being obedient to God. The Son of God/Man is that to which the Sabbath ultimately points. Indeed, Jesus is the most important piece of the

puzzle of reality. The Jews thought that Moses and the Mosaic Covenant were the most important piece of the puzzle and that the Messiah would affirm them in this. When Jesus did not and even “broke” the MC in their opinion, he clearly nullified any claim that he made to being the Messiah. Thus, he is even greater than the temple (v. 6) and is the focus of both the temple and the Sabbath, not keeping the Sabbath commandment in the Mosaic Covenant to the extreme which the Pharisees have made of it. One can “break” the Sabbath commandment, indeed the entire Mosaic Covenant if he is focused on Jesus of Nazareth as the Messiah, King, and Priest through whom a person acquires eternal mercy and life from God. The MC points to the Messiah and not the other way around.

<sup>259</sup> Ἐγένετο δὲ ἐν ἐτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν. καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. – As long as Luke is relating stories of Jesus that pertain to the Sabbath commandment and the Pharisees’ response to his disciples’ and his actions to demonstrate further that Jesus is the Anointed One of Isaiah 61, here is another one. This story involves human health and well-being also in that a man has a paralyzed hand that we can assume prevents him from living life well. Perhaps he cannot work and perform labor to earn a viable living.

<sup>260</sup> παρετηροῦντο δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ ῥαπαρεύει ἵνα ἑυρώσιν κατηγορεῖν αὐτοῦ – The Pharisees have already objected to the disciples’ “working” on the Sabbath by rubbing grain in their hands in order to eat it. Cf. Exodus 20:10 – “you shall not do any work (לֹא-תַעֲשֶׂה) (οὐ ποιήσεις ἐν αὐτῇ πᾶν ἔργον).” Now, they are waiting to see if they can lobby an objection Jesus’ way if he “works” and heals the paralyzed man’s hand on the Sabbath. This assumes that the rabbis had proscribed even doctors’ helping sick patients on the Sabbath, because to do so would constitute “work” in line with the doctors’ professional calling. And, in their opinion, God was so strict about the Sabbath that He did not want anyone doing anything that even closely resembled work. This is going to make sense to especially those who have been brought up in such an inflexible culture and had these notions pounded into their heads. It also may make sense to people who grew up in a chaotic environment and are craving a sense of order and structure so that it would be easy for them to become religiously fanatic about such prescriptions.

<sup>261</sup> αὐτοὺς δὲ ἤδει τοὺς διαλογισμοὺς αὐτῶν. εἶπεν δὲ τῷ ἀνδρὶ τῷ ξηρὰν ἔχοντι τὴν χεῖρα· ἔγειρε καὶ στήθι εἰς τὸ μέσον· καὶ ἀναστὰς ἔστη – Jesus’ prior experience with the Pharisees was like the Pharisees’ prior experience with him. Just as they suspected that he would heal the man of his paralyzed hand because he had been healing many other people ever since his return to Galilee from the Jordan River and being tested by Satan in the desert, he knew that they would object to his doing so on the Sabbath on the basis of their understanding of the Mosaic Covenant. But Jesus decided to make very clear his different understanding of God and obedience to Him by asking the man to stand in the midst of everyone so that they all could clearly see this man’s being healed.

<sup>262</sup> εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτοὺς· Ἐπερωτῶ ὑμᾶς· εἰ ἔξεστιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀπολέσαι; – First, Jesus challenges the Pharisees on their understanding of what it means to obey God and particularly the Sabbath commandment. Did God intend the commandment to be obeyed so scrupulously and exactly that no outward deviation from it would be permissible, even if the outward deviation involved doing something that either would be considered good in line with other obvious moral commandments within the Mosaic Covenant or would be considered evil in line with these commandments? For example, the Mosaic Covenant exhorts the Jews to treat each other kindly. If there is an opportunity to treat a fellow Jew kindly, but it would involve “work,” i.e., labor of of a sort whereby a Jew would engage in action that he does the other six days of the week within the nation of Israel, does the Sabbath commandment in its explicit form trump the other aspects of the Mosaic Covenant so that it prohibits a Jew’s treating other Jews kindly by engaging in action that he does the other six days of the week? Or what about doing something evil? The Mosaic Covenant prohibits murder. But, again, does the prohibition against “working” on the Sabbath found in the Sabbath commandment supersede all other actions so that it actually becomes permissible to do that which is obviously immoral on the Sabbath as long as one is “keeping the Sabbath” in its strictest sense? Jesus is implying that this actually is the logic of the Pharisees’ perspective—that they have so focused on the external aspects of the Mosaic Covenant that these aspects take precedence over even murder, stealing, and adultery. Thus, evil has actually become relativized in their minds. In other words, we human beings are so capable of obsessing on our religious performance before God that we actually overlook or even condone obvious immorality in the midst of rituals and ceremonies that we consider *more* important as what it means to obey God. In fact, we applaud ourselves for our scrupulous religiosity while avoiding, indeed rejecting, morality. Thus, Jesus is saying the same is true of saving a life vs. destroying a life. If, in the midst of keeping the Sabbath in the strictest manner, it means that I do not take the opportunity to rescue someone from dying, e.g., I avoid the cry for help from a drowning person, or I actually kill someone, e.g., I serve them pre-prepared food that has turned toxic and poison them, this in no way would bother the Pharisees, because I am still doing exactly what the Sabbath commandment explicitly says, and the Sabbath commandment is the only valid morality on the Sabbath day. Jesus is therefore telling the Pharisees that they are completely misunderstanding God and the Mosaic Covenant. The divine call to charity within the Mosaic Covenant always trumps ritual and religiosity. And anyone who rejects this principle of obedience to God is actually rebelling against God.

<sup>263</sup> καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπεν αὐτῷ· ἔκτεινον τὴν χεῖρά σου. ὁ δὲ ἑποίησεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ – Thus, Jesus acts in such a way that is line with who God is while “violating” the Sabbath commandment



from the perspective of the Pharisees. God is more concerned about authentic love and morality than He is about following ritual commandments explicitly and completely.

<sup>264</sup> αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας καὶ διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ – The Pharisees demonstrate that they are stuck on following the explicit statements of the Sabbath commandment at the expense of authentic love and morality, so that they begin conspiring with one another how they may punish Jesus, a fellow Jew, for such clear “disobedience” of God and the covenant that He made with the Jews at Mt. Sinai. This is also in spite of the clear indication by God that Jesus is the Messiah by means of His causing miracles to occur through him. Such spiritual and moral blindness is *the* defining characteristic of human moral depravity that also pushes people to need obsessively and unwaveringly to be right regardless of their being wrong.

<sup>265</sup> Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ – Two other times Luke has mentioned Jesus’ praying. 1) 3:21 – “Now, it happened in the process of all the people’s being baptized that Jesus was also baptized. And heaven was opened while he was praying, 3:22 and the Holy Spirit descended on him in bodily form like a dove.” 2) 5:15 – “But the news about him was spreading even farther, so that large crowds were coming together to listen to him and to be healed of their illnesses. 5:16 However, he would withdraw from them into the desert and pray.” Within this immediate context, Luke’s mention of Jesus’ praying is probably because of his next step in his role as the Messiah to pick the twelve men who will follow him closely until the time of his death. Eleven of them will become *bona fide* authorized spokesmen, i.e., apostles, on his behalf, and the twelfth will betray him that will result in the crucifixion. These men are very important to the story of God’s producing the Kingdoms of Israel and of God. Thus, it would make sense for Jesus to prepare himself prayerfully for the event of his explicitly choosing them, not only because of the importance of choosing eleven who would be interested enough in his teaching to learn it and teach others in an authoritative manner, but also because he was making a commitment to suffer and die on a cross as a result of the twelfth’s actions. Thus, his prayer may have been more about asking the transcendent Creator to grant him the strength to endure all that he would experience in order to fulfill his role as the Messiah.

<sup>266</sup> καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ’ αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν – According to the way the story goes, his disciples, even the large crowd of them, must have been on the mountain with him, so that he had access to them immediately after his session of prayer and picked twelve of them specifically to be his “apostles.” Interesting that even Judas Iscariot was actually called an apostle at this time, indicating that the potential was theoretically there, in spite of the fact that God would sovereignly cause the story to go in the direction of Judas’ betraying Jesus.

<sup>267</sup> Σίμωνα ὃν καὶ ὠνόμασεν Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, ὁ καὶ Ἰάκωβον καὶ Ἰωάννην ὁ καὶ Φίλιππον καὶ Βαρθολομαῖον –

<sup>268</sup> καὶ Μαθθαῖον καὶ Θωμᾶν ὁ καὶ Ἰάκωβον Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον ζηλωτὴν –

<sup>269</sup> καὶ Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώθ, ὃς ἐγένετο προδότης –

<sup>270</sup> Καὶ καταβάς μετ’ αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος πολλὸς μαθητῶν αὐτοῦ, καὶ πλῆθος πολλὸν τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ ὁ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος – Obviously, Jesus’ reputation as a rabbi and healer was spreading far and wide, so that many people were traveling great distances to hear what he had to say and to be healed of the infirmities that were making their earthly existences just that much more difficult, i.e., more difficult than simply putting up with their internal moral depravity and the external causes of nature that uncontrollably bring hardship in the present realm.

<sup>271</sup> οἱ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν καὶ οἱ ἐνοχλοῦμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο – Jesus was displaying the power of God over both the natural realm of physical diseases and the realm of spiritual inhabitants such as demons.

<sup>272</sup> καὶ πᾶς ὁ ὄχλος ἐζήτουν ἅπτεσθαι αὐτοῦ, ὅτι δύναμις παρ’ αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντα – What was it about touching Jesus that became so important? Probably that he was reaching out and touching those who needed healing. Thus, Jesus was like a rock star whom everyone, seeing the miraculous effect of Jesus’ touch, wanted to touch, even if there was nothing known wrong with them. Quite a scene!

<sup>273</sup> Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν· Μακάριοι οἱ πτωχοὶ ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ – Just as in the case of the Sermon on the Mount in Matthew 5-7, these words were not spoken directly to the whole crowd but to Jesus’ disciples. Cf. Matthew 5:1,2 – “When Jesus saw the crowds, he went up on the mountain; and after he sat down, his disciples came to him. He opened his mouth and began to teach them, saying,....” It was as though he was looking to get the attention of those who had been showing an interest in what he had been teaching, not just in his ability to heal. The gist of his comments, therefore, seem to be not only an explanation of his perspective on the biblical message in contrast to that of the rabbinic Judaism of his day that was taught by the scribes and Pharisees, but also in order to prepare his disciples for what is coming if they continue associating with him. Just as Jesus would be mistreated by those within the nation of Israel who continued to rebel against God, like these people’s ancestors who refused to listen to God’s prophets (cf. Luke 6:23), so also his disciples could expect to be rejected and mistreated by the very same people.

The context of all these statements, especially including 6:43-45, indicates that the poverty and wealth of which Jesus speaks in v. 20 and v. 24 respectively are of an internal nature. The religious climate of his day, as shown already by encounters with other Jewish rabbis, is such that people considered themselves spiritually wealthy if they were

scrupulously following the Mosaic Covenant and Oral Law, so that Jesus' disciples were spiritually poor in the opinion of the scribes and Pharisees. However, Jesus is teaching that spiritual wealth is not based upon strict outward conformity to rabbinic Judaism but on humble acknowledgement of a person's need for God's mercy in the midst of moral depravity and rebellion against God. Cf. Luke 5:32, "I have not come to call the righteous but the sinners to genuine repentance." Thus, this statement is like that in Matthew 5:3, "Blessed are the poor in spirit..." Consequently, eternal life will be granted not to the scrupulously religious, regardless of how zealous they are to obey God and the Mosaic Covenant, but to the morally humble, regardless of how poorly they are following the Jewish traditions. The latter are truly the "blessed" and in good shape spiritually speaking, because their destinies include eternal life. Cf. Paul's comments in Romans 10:1-3 – 1 Brethren, my heart's desire and my prayer to God for them is for their salvation. 2 For I testify about them that they have a zeal for God, but not in accordance with knowledge. 3 For not knowing about God's righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God.

It is important, also, to see that in vs. 20-22 and 24-26 Jesus is not giving his disciples a commandment to be people who are "blessed" or not to be people who are cursed, but he is merely describing the characteristics of people who have been inwardly and miraculously changed by God in the first case, and those who have not been in the second case.

<sup>274</sup> μακάριοι οἱ πεινῶντες ὡς οὖν, ὅτι ἔχοντες ἡσέσθη. ἢ μακάριοι οἱ κλαίοντες ὡς οὖν, ὅτι γελάσετε – Jesus is saying that another way to characterize those who are well-off spiritually is that they are hungry, i.e., they long to be different morally by being morally perfect. Their sense of lack now will go away in the eternal Kingdom of God, so that they will never feel it again. They are also sad because of their moral depravity. It is a painful experience for them, but in eternity, they will never be sad again because of their immoral condition. Indeed, they will rejoice at their moral perfection.

<sup>275</sup> μακάριοι ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι ὡς καὶ ὅταν ἀπορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου – Cf. Matthew 5:11 – Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. The spiritual climate of the "world" in general and, thus, within the nation of Israel as Jesus has been exposing and is mainly discussing, is such that there is great hostility toward the truth on the part of morally depraved human beings. People, even those who claim to be following the God of the Bible in Israel by assiduously obeying the Mosaic Covenant, will not be able to tolerate those who are genuinely and inwardly humble and seeking God's forgiveness and mercy. They will succumb to the need to distance themselves from people of genuine Biblical inwardness and cast aspersions on their reputation, even warning people to stay away from them because they are "dangerous." Ultimately, this will occur because of people's association by name, belief, mindset, goals, purposes, etc. with Jesus of Nazareth as the Messiah. Thus, Jesus is preparing his disciples for what may come in their lives because God has caused them to choose to follow him. In other words, this teaching by Jesus is not about universal moral principles that all people should follow. His teaching is about what it is the result of choosing to be his students and followers, specifically in his current historical, geographical, social, and political context in Israel. It would be interesting to know more about what were the experiences of the apostles and Christians in Jerusalem during the time of the book of Acts. For example, what did the other apostles actually do when Paul got arrested in Acts 22 & 23?

<sup>276</sup> ἡγάριτε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολλὸς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίησαν τοῖς προφήταις οἱ πατέρες αὐτῶν – Cf. Matthew 5:12 – "Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you." Here is the biblical joy of rejection by religious people for Jesus' disciples in his day that coincides with his rejection and results in a person's being welcomed into the eternal Kingdom of God. Jesus is saying that Jews within the nation of Israel were hostile to God and His prophets in OT times. This same hostility still exists in Jesus' day and will manifest itself toward him and those who genuinely associate with him. Jesus will go on in this speech to exhort his disciples to exercise mercy instead of justice toward those who are being disobedient to God by mistreating them. He will also state that the rationale for mercy at this time in history is the desire of those who are associated with him that is characterized by a desire for God's eternal mercy. Nevertheless, we need not forget that Jesus will exercise great justice toward his enemies at his second coming. Therefore, he is not about mercy only. But while he was in the process of qualifying for his role in the granting of mercy to his morally depraved disciples, as individuals they were obligated to extend mercy and not demand God's justice toward their enemies. We also have to wonder what it was like for the apostles to live in Jerusalem during the years after Jesus' ascension. Acts tells us that at the beginning they definitely experienced opposition. But what about later up to the time of the destruction of Jerusalem in A.D. 70. Were any of them around at that time? What was the condition of the Christian community in Jerusalem in A.D. 70?

cf. Jeremiah 20-24 – 20 Indeed, there was also a man who prophesied in the name of the LORD, Uriah the son of Shemaiah from Kiriath-jearim; and he prophesied against this city and against this land words similar to all those of Jeremiah. 21 When King Jehoiakim and all his mighty men and all the officials heard his words, then the king sought to put him to death; but Uriah heard it, and he was afraid and fled and went to Egypt. 22 Then King Jehoiakim sent men to Egypt: Elnathan the son of Achbor and certain men with him went into Egypt. 23 And they brought Uriah from Egypt and led him to King Jehoiakim, who slew him with a sword and cast his dead body into the <sup>1</sup>burial place of the common people. 24 But the hand of Ahikam the son of Shaphan was with Jeremiah, so that he was not given into the hands of the people to put him to death.

<sup>277</sup> Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν – Those within the nation of Israel who think that they are spiritually wealthy and find comfort in their religious scrupulousness while lacking authentic inwardness are experiencing all the satisfaction that is humanly possible, because it will end at their deaths.

<sup>278</sup> οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι ὄνυν, ὅτι πεινάσετε. οὐαὶ ἡμῖν, οἱ γελῶντες νῦν, ὅτι πενήσετε καὶ κλαύσετε – Those Jews who are misunderstanding the OT and wrongly following the Mosaic Covenant but who nevertheless feel a fullness of religious obedience to God that gives them a false sense of security in their relationship with God will find all that security gone at the judgment. They will crave protection from God's anger and justice, but they will find none. In addition, they will find themselves sorely disappointed in God's rejection of them after being so happy throughout their lives on earth, thinking that they were fully accepted by God.

<sup>279</sup> οὐαὶ ἡμῖν ὅταν ὑμᾶς καλῶς εἴπωσιν ὅτι πάντες οἱ ἄνθρωποι κατὰ τὰ αὐτὰ γὰρ ἐποιοῦν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν – Pursuing truth does not win you any popularity contests. Simply because the natural response of moral depravity is to reject truth and, by extrapolation, those who embrace truth, it is not a good sign when everyone thinks well of you, if you are a genuine follower of the biblical message. People will band together to reject those who embrace the truth the same way that the OT Jews banded together to reject God's prophets.

<sup>280</sup> Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν. καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς – cf. Lev. 26:6-13 – “I shall also grant peace in the land, so that you may lie down with no one making you tremble. I shall also eliminate harmful beasts from the land, and no sword will pass through your land. 7 But you will chase your enemies and they will fall before you by the sword; 8 five of you will chase a hundred, and a hundred of you will chase ten thousand, and your enemies will fall before you by the sword. 9 So I will turn toward you and make you fruitful and multiply you, and I will confirm My covenant with you. 10 You will eat the old supply and clear out the old because of the new. 11 Moreover, I will make My dwelling among you, and My soul will not reject you. 12 I will also walk among you and be your God, and you shall be My people. 13 I am the LORD your God, who brought you out of the land of Egypt so that you would not be their slaves, and I broke the bars of your yoke and made you walk erect.” Cf. Matt. 5:38 “You have heard that it was said, ‘AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.’ 39 But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also. 40 If anyone wants to sue you and take your shirt, let him have your coat also. 41 Whoever forces you to go one mile, go with him two. 42 Give to him who asks of you, and do not turn away from him who wants to borrow from you. 43 You have heard that it was said, ‘YOU SHALL LOVE YOUR NEIGHBOR and hate your enemy.’ 44 But I say to you, love your enemies and pray for those who persecute you, 45 so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. 46 For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? 47 If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? 48 Therefore you are to be perfect, as your heavenly Father is perfect.” Cf. Ex. 21:22-25 – “If men struggle with each other and strike a woman with child so that she gives birth prematurely, yet there is no injury, he shall surely be fined as the woman's husband may demand of him, and he shall pay as the judges decide. 23 But if there is any further injury, then you shall appoint as a penalty life for life, 24 eye for eye, tooth for tooth, hand for hand, foot for foot, 25 burn for burn, wound for wound, bruise for bruise.” Thus, Jesus' statements appear to refer to popular interpretations of the Mosaic Covenant in his day. The commandment to love one's neighbor (Leviticus 19:18) was probably construed to imply that it was permissible to hate anyone who is not your “neighbor,” i.e., a Gentile outside of the community of the nation of Israel, especially because it was specifically the Gentiles whom God labeled as Israel's “enemies” in the OT. In addition, the Mosaic Covenant specifically commanded the Jews to destroy the Canaanites, because the latter were explicit rebels against God. One could think that, by extrapolation, the Jews were justified in hating the Romans and wanting them condemned by God for their mistreatment of the Jews, which actually was not as great as it could have been. For example, Emperor Tiberius rather respected the Jews and protected them from harsh treatment by the local Roman authorities. Nevertheless, Jesus is saying to those who “hear,” i.e., who are grasping what he is saying as truth, that he is reinterpreting the OT message to emphasize mercy on the part of his disciples who understand God because of their association with him. They should exercise mercy toward the Romans as occupiers of the land of Israel. For Jesus' disciples, these comments will become important also when the serious followers of Moses become their enemies because of their association with him as the Jewish Messiah. Thus, Jesus is explaining that he has a proper understanding of the OT, what could be called Messianic Judaism vs. Rabbinic Judaism.

<sup>281</sup> εὐλογεῖτε τοὺς καταραζομένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεάζοντων ὑμᾶς – The natural response of human beings is justice, not mercy. Jesus is urging those who understand that he is the Messiah to reject their natural response toward those who want harm to come to them by extending mercy. Thus, they should want God to extend mercy to their “enemies”—most likely on the basis of God's having extended mercy to them who themselves do not deserve it as Jesus will go on to explain in verses 37 and 38.

<sup>282</sup> τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα ἡ πρώτη παρέχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κολύσῃς – cf. Matthew 38,39 – “You have heard that it was said, ‘AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.’ 39 But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also.” cf. Matthew 5:40 – “If anyone wants to sue you and take your shirt (τὸν χιτῶνά), let him have your coat (τὸ ἱμάτιον) also.” Assuming Jesus is addressing contemporary rabbinic teaching that is radically different from his understanding of the biblical message, he is saying that it is evil to obsess on justice at the expense of mercy. As shown

in the previous footnote, the context of the statement about “an eye for an eye, etc.” is a man’s striking a pregnant woman while he is fighting with a man, and she is injured. The man owes her “an eye for an eye, etc.” Maybe, contemporary teaching in Jesus’ day permitted someone to slap another person if he accidentally struck him. Rather than acknowledging the nature of the accident and extending grace and mercy, the person struck was permitted to return the “hit” with a slap. However, Jesus is most likely zeroing in on the rabbis’ obsession with justice at the expense of mercy and saying that this is inherently evil, because it ignores the fundamental nature of God who forgoes justice in order to extend mercy to His people. In the case of a lawsuit where the defendant is required to pay restitution by giving up his outer garment, Jesus is saying that justice is good, but mercy is more important when we are talking about human beings and their existence, because this existence is ultimately about preparing for the final judgment in order to receive God’s eternal mercy.

<sup>283</sup> παντί τ αἰτοῦντί σε δίδου, καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαιτεῖ – Again, charity toward even those who oppose Jesus’ followers because of their association with him is more important than holding on to personal possessions that are taken from them. Jesus’ “enemies” were eventually going to take his life from him, but he was not going to demand it back from them. Having those who misunderstand the biblical message while claiming to follow it take what is yours because of your being a follower of the Jewish Messiah is simply part of the expected experience this side of eternity.

<sup>284</sup> Καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι τ ποιεῖτε αὐτοῖς ὁμοίως – Is not this commandment by the Messiah the same as God’s commandment to the Jews under the Mosaic Covenant to “love your neighbor as yourself.” Jesus is telling his disciples to treat their fellow Jews as they would treat themselves—both their “neighbors” who are following the Messiah and their “enemies” who are not and therefore are oppressing and mistreating them.

<sup>285</sup> καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ τ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν – cf. Matthew 5:46,47 – “For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? 47 If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same?” The implication is that loving people who treat you well is easy, so that even people whom the rabbinic Judaism of Jesus’ day would say are people who will not inherit the Kingdom of God, e.g., the Romans, do this. In addition, rabbinic Jews does this. In other words, the answer to the question, what is the benefit of loving those who love you, is, God’s eternal condemnation. This is to say, there is certainly no eternal benefit. Therefore, does it not make sense that people who inherit the Kingdom of God should act noticeably differently from those who will not? And what is the difference? Is it scrupulous adherence to the Mosaic Covenant and the rabbinic traditions as the scribes and Pharisees thought of the difference between the Romans and them? Jesus is saying, No. It is treating people who would hate the Mosaic Covenant and all biblical truth with the same respect and kindness that a person would want them to show him because he loves the Mosaic Covenant and biblical truth. In addition, it is treating people who appear to love the Mosaic Covenant and biblical truth but do not because of their rejection of Jesus as the Messiah with the same respect and kindness that a person who loves biblical truth would want to be shown to him. There is no eternal benefit in acting like people who will not obtain eternal life—even if one’s actions look good, i.e., one’s actions are loving because you are loving those who love you.

<sup>286</sup> καὶ ὁ[γὰρ] ἐὰν ἀγαθοποιῇτε τοὺς ἀγαθοποιῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ τ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν –

<sup>287</sup> καὶ ἐὰν δανίστητε παρ’ ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις ὁ[ἐστίν]; καὶ τ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα – The natural way to treat people is on a *quid pro quo* basis—something for something. If someone does something for us, we feel it only good and right to do something for them. If someone does not do anything for us, then we feel it only good and right that we are not at all obligated to do anything for them. Thus, our “love” so to speak is something we give on the condition that someone “loves” us. Jesus is explaining that Messianic Judaism is based upon God’s mercy, not on His sense of *quid pro quo* which itself is actually good and right.

<sup>288</sup> πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε ἡμῶν ἀπελπίζοντες καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ ὑψίστου, ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς – cf. Matthew 5:44, 45 – “But I say to you, love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; 45 for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.” An eternal benefit comes to only those who treat in a loving way those who mistreat them in an unloving way, thereby showing that they are the progeny of the very Creator who lovingly treats people who rebel against Him—as everyone does! In other words, mercy is supposed to trump justice for Jesus’ disciples as individuals who follow him as the Messiah, because they understand that mercy trumps justice for God even as He mercifully provides to unbelievers the things that are necessary to exist in the present realm. Cf. Isaiah 26:10, “Though the wicked is shown favor, he does not learn righteousness; he deals unjustly in the land of uprightness, and does not perceive the majesty of the LORD.”

<sup>289</sup> Γίνεσθε οἰκτίρμονες καθὼς ὁ[καὶ] ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν – The bottom line for Jesus’ disciples is to act like God. He cares about the misfortunes of people to the extent that He rescues them from His eternal condemnation by changing them inwardly. He also provides them with life in the present realm, something that no one even deserves.

<sup>290</sup> Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε καὶ μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε – Indeed, the path for Jesus’ disciples to obtain eternal mercy and God’s rescue from His condemnation is to grant the same mercy and forgiveness to those who do not deserve it from them. Another way to say part of this is,

whatever God ought to do according to His justice to you as a morally depraved human being who deserves His eternal condemnation, do not do this to another human being. Another way to say the other part is, that which God will do for those who escape His eternal condemnation, i.e., pardoning and forgiving them when they do not deserve it, definitely do exactly the same thing to other human beings.

<sup>291</sup> δίδετε, καὶ δοθήσεται ὑμῖν μέτρον καλὸν πεπιεσμένον σεσαλευμένον ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν ὃ γὰρ μέτρῳ μετρεῖτε ἄντιμετρηθήσεται ὑμῖν – The disciple of Jesus as the Messiah should extend great mercy to others because he considers great mercy from God to be the most valuable commodity that he can acquire. As a consequence, he will receive God’s great mercy. In other words, the amount of mercy that a morally depraved disciple of Jesus considers to be valuable and worthwhile to obtain is the amount that he ought to dispense—in order to receive an even greater amount from God for the purpose of obtaining eternal life.

<sup>292</sup> Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς· μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν· οὐχὶ ἀμφοτέρω εἰς βόθυνον ἔμπεσοῦνται – Jesus’ disciples have grown up being taught by scribes and Pharisees in the synagogues. With his appearance as the Messiah, who clearly has a different perspective on how to understand the OT, Jesus wants them to think about whom they are ultimately going to choose to follow. Will it be the scribes and Pharisees? Or will it be he? Whomever they choose, they should make sure that their leader(s) can see truth well enough that he/they do not lead them into the ditch of God’s condemnation.

<sup>293</sup> οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον ὅτι κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ – Jesus wants his students to remember that the goal of a student is to gain the same understanding of reality as the teacher. Is he intimating that the scribes and Pharisees with the Oral Law have placed themselves above Moses and not actually become like him, because if they had, they would believe that Jesus is the Messiah and would follow him. Thus, Jesus’ students should adopt the same understanding of reality that he is and not that the scribes and Pharisees have.

<sup>294</sup> Τί ὁδὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς – Those Jewish students of Jesus who have been well-taught by the scribes and Pharisees have become like them in scrupulously analyzing other people’s supposed obedience to God and evaluating it. However, their *modus operandi* leads them to judge other people’s misbehavior as hugely problematic before God while, at the same time, completely ignoring their own misbehavior, which is internal and inward, that is even worse. Compare, for example, the Pharisees’ evaluation of Jesus’ disciples “threshing” grain on the Sabbath by rubbing it in their hands (Luke 6:2) vs. their own blindness to their moral depravity and the eternal value of extending mercy while claiming to know where God ought to express His justice.

<sup>295</sup> πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου· ἀδελφέ, ἄφες ἐκβάλλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτά, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν – Jesus’ exhortation to any student who would follow the leadership of the scribes and Pharisees is to learn from him to do a proper and accurate self-evaluation that gets down to the nub of human moral depravity, and then the student can comment (with great humility and circumspection) about another person’s moral faults. Thus, Jesus is saying that a morally depraved human being can properly help another person in the midst his moral depravity only when he has truly humbled himself before God after deeply grasping his need for God’s mercy through an understanding of his own moral depravity.

<sup>296</sup> Οὐ γὰρ ἔστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν, οὐδὲ ὅτι ἀλὶν δένδρον σαπρὸν ποιοῦν καρπὸν καλόν – Jesus is telling his disciples that, when it is all said and done, there are two kinds of people in this world, and each kind cannot be the other kind and cannot manifest itself like the other kind.

<sup>297</sup> ἕκαστον ὅταν δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκειται· οὐ γὰρ ἐξ ἄκανθων συλλέγουσιν σύκα οὐδὲ ἐκ βάτου σταφυλὴν τρυγῶσιν – Indeed, people, like trees, demonstrate outwardly what kind of person they are inwardly.

<sup>298</sup> ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας ὅτι προφέρει ὅτι ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ ὅτι προφέρει τὸ πονηρὸν· ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ – The origin of the spiritual and moral quality of a person is the “heart,” i.e., the inward spiritual orientation of the person. And it is what a person “says,” even through his actions of a truly moral quality, about the nature of God and reality that manifests whether or not the person is actually oriented toward God or away from Him. Jesus’ implication is that the nature of people’s inwardness will manifest itself in their speech and actions.

<sup>299</sup> Τί δέ με καλεῖτε κύριε, καὶ οὐ ποιεῖτε ὅσα λέγω – Here Jesus combines the actions of a person with his actually speaking, i.e., that what comes out of his mouth is also what he does (v. 45). This is a rebuke of Jesus’ disciples who he can tell are not really his disciples. They are claiming to follow him, but they are not actually “speaking” of the nature of God and reality the way he is. They are still stuck in the teaching and mentality of the scribes and Pharisees of his day that leads them to do what is evil instead of what is good.

<sup>300</sup> Πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι ἔστιν ὁμοῖος – Again, the doing of Jesus’ words is both speaking correctly about the nature of God and acting in a gracious and merciful way toward those who clearly are hurtful and do not deserve mercy.

<sup>301</sup> ὁμοῖος ἔστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρης δὲ γενομένης προσέρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλευθῆαι αὐτὴν διὰ τὸ καλῶς οἰκοδομηθῆαι αὐτήν – The person who fundamentally commits himself to looking at reality as Jesus does and pursuing obedience to God as Jesus does will not be eternally destroyed when judged and evaluated by God in the end.

<sup>302</sup> ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὁμοίως ἐστὶν ἀνθρώπῳ οἰκοδομήσαντι ὅτι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ἣ προσέφηξεν ὁ ποταμός, καὶ ὁ εὐθύς συνέπεσεν καὶ ἐγένετο τὸ ῥήγμα τῆς οἰκίας ἐκείνης μέγα – The person who listens to Jesus' teaching on reality but does not fall in line with it will also find himself being destroyed by God after He judges and evaluates him in the end.

<sup>303</sup> Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ – Capernaum is on the northern shore of the Sea of Galilee. This is at least the third time that Jesus has been in Capernaum (cf. Luke 4:23, 31).

<sup>304</sup> Ἐκατοντάρχου δὲ τινος δοῦλος κακῶς ἔχων ἡμελλεν τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος – The Roman centurions commanded anywhere from 80 to 480 men in the Roman army. This man is most likely a Gentile besides, and of course he has heard the news of Jesus' message and miracles over the last few months that Jesus has been traveling around the Galilean area. He could have even had orders from Herod Antipas to watch out for any subversive activity by Jesus and his followers.

<sup>305</sup> ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δούλον αὐτοῦ – In a few verses, we find out that this centurion had a good relationship with the Jews and was even supportive of them on a religious level. The Jewish elders would be those men who were considered the religious leaders in Capernaum. Thus, obviously, the centurion is well aware that Jesus has the ability to heal people of even life threatening diseases by touching them, and so he wants him to come and do so for his slave.

<sup>306</sup> οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως λέγοντες ὅτι ἄξιός ἐστιν ὃ παρέξι τοῦτο – The most straightforward reading of these Jewish leaders' comments is that their mentality is definitely a pharisaical one, that they believe that a human being, even a Jew, earns God's grace and mercy. Consequently, they can say to Jesus that this centurion is worthy before God of having his slave healed, because this man is basically a proselyte to the Jewish religion while also remaining true to his responsibilities within the Roman army. In other words, his actions toward the Jews have not been just for show and political reasons, but are truly heartfelt.

<sup>307</sup> ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ὠκοδόμησεν ἡμῖν –

<sup>308</sup> ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς, ἡδὴ δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ὁ παῖς τῆς οἰκίας ἐπεμψεν ὁ φίλους ὁ ἑκατοντάρχης λέγων αὐτῷ κύριε, μὴ σκύλλου, οὐ γὰρ ἱκανὸς εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς – The exact content of the elders' words to which Jesus is responding is not clear, but perhaps he at least sees an opportunity to interact with a Gentile, and a Roman soldier at that, on behalf of his message that he is the Jewish Messiah. What Jesus ends up finding out is that this Roman centurion is displaying a humility and belief in him that he has not yet seen among the Jews.

<sup>309</sup> ὁ δὲ οὐδὲ ἐμάντον ἡξίωσα πρὸς σὲ ἐλθεῖν, ἀλλὰ εἰπε λόγῳ, καὶ ἰαθήτω ὁ παῖς μου – While the Jewish elders' perspective may be that this centurion has earned the right for his request to be granted by Jesus, his own perspective is that he has not. Indeed, he is so profoundly affected by his lack of worthiness that he encourages Jesus not to enter his house. Instead, he wants Jesus just to speak right where he is on his way to his house, and he knows that his slave can and will be made well this way. This is truly remarkable in light of the many and various "shows" that Jesus has put on around the Sea of Galilee. The temptation to entertain such a "rock star" in one's own house and see him "perform" a great miracle would be tremendous. Yet, this man's sense of unworthiness before Jesus trumps his need to be known as having had Jesus visit him in his own house and, there, heal his slave. He is completely content to have Jesus perform the miracle in the presence of others without ever having been in his presence.

<sup>310</sup> καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ πορεύεσθαι, καὶ πορεύεται, καὶ ἄλλῳ ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου ποιήσον τοῦτο, καὶ ποιῇ – While the centurion understands keenly the relationship between those in authority and those under them, because he lives it every day as one who answers without hesitation to those above him and as one to whom others answer without hesitation, he describes Jesus' relationship to the created reality that includes the illness of his slave in these terms. If Jesus speaks to the aspect of creation that incorporates the slave's illness and tells it to change so that the slave is well instead of sick, then this is exactly what will happen, because the creation is under the authority of Jesus. Does the centurion grasp the fact that this is based upon Jesus' role as the Davidic king, i.e., the Son of God? Or has the centurion merely deduced this truth from what he has heard and perhaps even observed of Jesus' actions over the last few months? We are not told.

<sup>311</sup> ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτὸν καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν ὅτι λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὔρον – It would make sense that Jesus is responding not only to the centurion's understanding of the relationship between him and the created reality, but also to the centurion's remarkable humility. The fact that this man is not caught up in the popularity scene of Jesus demonstrates greater understanding of the issue that exists between God and human beings that what one normally sees among morally depraved human beings.

<sup>312</sup> Καὶ ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες εὔρον τὸν δούλον ὑγιαίνοντα – One might think, while the centurion did not feel the need to have Jesus personally come into his house and perform a miracle, that Jesus would want to proceed to this great man of faith's house and meet him, especially because he is a Gentile. To the contrary, Jesus is perfectly content to pass up this opportunity to meet him and move on in declaring himself the Messiah to the people within Israel. We do not know exactly what Jesus "said," just that the miracle occurred and the centurion's slave was healed.

<sup>313</sup> Καὶ ἐγένετο ἐν τῷ ἔξῃς ἐπορεύθη εἰς πόλιν καλουμένην Ὑρὸν καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ ὄχλος πολὺς – Obviously, Jesus is not going to shake this crowd. Either they are attracted to his message or his miracles or both. Probably more the miracles than the message, knowing human nature.

<sup>314</sup> ὡς δὲ ἤγγισεν τῇ πόλει τῆς πόλεως, καὶ ἰδοὺ ἐξεκοιμίζετο ὁ τεθνηκὼς ὁ μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ καὶ αὐτὴ ἦν χήρα, καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ – How did Luke know that this young man who had died was his mother's only son? And how did he know she was a widow. Assuming the body was being carried on a stretcher and that it was not covered, Jesus could tell that the dead person was a young man. Then, Jesus could deduce that this was the older woman's and only son, because there were perhaps no other young people who looked like her that were near her and comforting her the way children would do for their mother—and vice versa. In addition, there was no man who was with her in like manner. Therefore, most likely this was her only child, and she had been widowed.

<sup>315</sup> καὶ ἰδὼν αὐτὴν ὁ κύριος ἐπλαγχνίσθη ἐπ' αὐτῇ καὶ εἶπεν αὐτῇ μὴ κλαῖε – After deducing her situation, Jesus felt compassion for this older woman. Her only close relative, her son, had died, and she would be alone in her home. Jesus first speaks directly to her and encourages her not to cry. He was already intending to raise his young man from the dead.

<sup>316</sup> καὶ προσελθὼν ἤψατο τῆς σοροῦ, οἱ δὲ βασταύζοντες ἔστησαν, καὶ εἶπεν νεανίσκε ὦ σοὶ λέγω, ἐγέρθητι – Next, Jesus walks up to the bier and touches it. Those who are carrying it interpret his touch in such a way that they can tell that he wants them to stop where they are. Jesus speaks words that are basically a command for the young man to awake from his sleep of death.

<sup>317</sup> καὶ ἀνέκασεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ – The dead man sits up alive and begins to speak. It would be great to know what he was saying, but, regardless, Jesus gives the woman's son to her—maybe with a brief gesture.

<sup>318</sup> ἔλαβεν δὲ φόβος πάντας καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι προφήτης μέγας ἡγήθη ἐν ἡμῖν καὶ ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ – The crowd's reaction was natural. One moment this young man is dead. The next moment he is alive—quite a shocking transition considering that it probably had never happened in these people's lives. Being Jewish and aware of the miracles in the OT that included people's rising from the dead, the crowd's immediate conclusion is that God has sent a prophet into their midst. A prophet, yes, but what about the Messiah? Did those other than Jesus' disciples think about this? Had Jesus even raised someone from the dead, yet, or was this the first time?

<sup>319</sup> καὶ ἐξηλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ περιχώρῳ – The news about Jesus and his ability to perform miracles continued to spread—naturally! But this was the point. The Messiah had appeared, and God clearly wanted His people, the nation of Israel, to know. But would they believe Him for what he was doing? Certainly not entirely, as demonstrated by the crucifixion. Very few Jews ended up believing in Jesus as the Messiah during these three brief years of his traveling around Israel.

<sup>320</sup> Καὶ ἀπηγγεῖλαν Ἰωάννης οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης – John the Baptist is probably still down in the area of the Jordan River east of Jerusalem. His work and message have obviously attracted young men who want to be with him and learn from him about God. But why are they not more attracted to Jesus, assuming that they have heard about him? And why has John not encouraged them to move on from him to become students of Jesus?

<sup>321</sup> ἔπεμψεν πρὸς τὸν κύριον λέγων· σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν; – Why, after hearing God's voice out of heaven declare that Jesus is the Son of God, is John not still convinced that Jesus is the Messiah (cf. Luke 3:22)? Probably because he is in prison and questioning why God would allow this to happen to him as the prophet who prepares the way for the Messiah (cf. Matthew 11). Cf. Psalm 118:26 – “Blessed is the one who comes (שְׂמֵחַ) (ὁ ἐρχόμενος) in the name of the LORD; we have blessed you from the house of the LORD.” This is the only place in the OT where this phrase is used exactly like this.

<sup>322</sup> παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν· Ἰωάννης ὁ βαπτιστὴς ἀπέστειλεν ἡμᾶς πρὸς σὲ λέγων· σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν; –

<sup>323</sup> ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστιγῶν καὶ πνευμάτων πονηρῶν καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν – Of course Jesus has performed these miracles not only at this time and in this particular place, but also in other places around the Sea of Galilee and for at least several months.

<sup>324</sup> καὶ ἀποκριθεὶς εἶπεν αὐτοῖς πορευθέντες ἀπαγγεῖλατε Ἰωάννῃ ἃ εἶδετε καὶ ἠκούσατε· τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται – cf. Isaiah 35:5,6 – “Then the eyes of the blind will be opened and the ears of the deaf will be unstopped. Then the lame will leap like a deer, and the tongue of the mute will shout for joy. For waters will break forth in the wilderness and streams in the Arabah.” Cf. Isaiah 61:1, “The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives and freedom to prisoners.” Clearly, Jesus' response is intended to offer adequate, external evidence for his being “The Coming One” and the Messiah.

<sup>325</sup> καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί – Why would someone be offended by a person who is actually healing sick people, raising the dead, and proclaiming that God is fulfilling His promise to rescue the Jews from oppression and harm?

<sup>326</sup> Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου· τί ἔξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; –

<sup>327</sup> ἀλλὰ τί ἔξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν. –

<sup>328</sup> ἀλλὰ τί ἔξήλθατε ἰδεῖν; προφήτην; ναὶ λέγω ὑμῖν, καὶ περισσότερον προφήτου Ἦ – A mere prophet is not predicted in the Bible. “More than a prophet” is, especially when he goes before and announces Yahweh and His Messiah.

<sup>329</sup> οὗτός Ἦ ἐστὶν περὶ οὗ γέγραπται· ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου Ἐμπροσθέν σου – Cf. Malachi 3:1, “Behold, I am going to send My messenger (מַלְאָכִי מִלְּפָנַי) (ἰδοὺ ἐγὼ ἐξαποστέλλω τὸν ἄγγελόν μου), and he will clear the way before Me (יְהוָה יֵלֵךְ בְּרִצְוֹ) (καὶ ἐπιβλένεται ὁδὸν πρὸ προσώπου μου). And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming,” says the LORD of hosts.”

<sup>330</sup> λέγω ὑμῖν, ἡμεῖζον ἐν γεννητοῖς γυναικῶν Ἰωάννου οὐδεὶς ἐστίν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ ἡμεῖζον αὐτοῦ ἐστίν – They are equal.

<sup>331</sup> Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεὸν βαπτισθέντες τὸ βάπτισμα Ἰωάννου – To have been baptized with John’s baptism is not to have this even trip some kind of intellectual switch within the people in a cause and effect fashion, but it is to have had their eyes opened by God so that they felt properly motivated to go to John and be baptized by him as clearly different from and separate from their previous relationship to the Judaism of the scribes and Pharisees. Consequently, they continue to see the difference, embrace the difference, and live the difference as that which is good and right.

<sup>332</sup> οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν ἡμεῖς ἑαυτοὺς· μὴ βαπτισθέντες ὑπ’ αὐτοῦ – God has not opened the hearts of the scribes and Pharisees to see the error of their Judaism and the truth of that of John the Baptist and of Jesus. Therefore, they do not agree with Jesus that John the Baptist is the fulfillment of Malachi 3. Nor do they agree that greatness is achieved by following Jesus. They are going to stick with their interpretation of Moses and claim to follow him.

<sup>333</sup> Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης καὶ τίνι εἰσὶν ὅμοιοι; – Jesus is not referring to those who have embraced the message that he is the Messiah, but rather to those like the scribes and Pharisees, i.e., probably the majority of the people in the land of Israel, who have rejected him as their Messiah.

<sup>334</sup> ὅμοιοι εἰσὶν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις καὶ προσφωνοῦσιν ἀλλήλοις ὅτι λέγει· ὑψήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε, ἐθρηνήσαμεν Ἦ καὶ οὐκ ἐκλαύσατε – The majority of the people in Israel are not only choosing to be in line with the teaching of the Jewish traditions by their leaders, but they are all expecting everyone in the Jewish community to join them in their view of reality. Yet, after John the Baptist and Jesus have refused to do so, they are surprised. They are like children who have accompanied their parents into the agora of a ANE city or town and who expect to be able to interact with one another the same way that they always have. They expect to do things, like playing a musical instrument or singing a song, so that the other children respond by dancing or feeling a particular way. The children do not have the maturity to allow others to respond differently and be different from them. They derive their sense of security and well-being only from being in a group where everyone is like them and is joining with them in the way that they act and think. Their security is not from being individuals before God, but from just like everybody else in their group.

<sup>335</sup> ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστής ἡμῖν ἐσθίων ἄρτον ἡμῖν πίνων οἶνον· καὶ λέγετε· δαιμόνιον ἔχει – John the Baptist behaves one particular way—with austerity, i.e., with a plainness and simplicity that makes him quite unsocial and removed from the mainstream of society. The result is that the upholders of tradition and community think that he is crazy and is driven by a completely inappropriate force that they hope they never see within them. See notes on demons at Luke 4:33.

<sup>336</sup> ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε· ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν – Jesus the Messiah, who is operating in conjunction with John the Baptist (cf. Luke 3:1-22; Isaiah 40:3,4), behaves in what is almost an opposite way to John the Baptist, and the Jewish leaders think that he is obsessed with satisfying his physical desires so that he is completely evil and a drunkard. Yet, both men are the very models of pursuing obedience to God—John as a morally depraved human being, who needs the Messiah as his advocate, and Jesus as the morally perfect incarnation of God and the Messiah. In other words, the Jewish leaders who are obsessed with rabbinic traditions are totally misunderstanding reality.

<sup>337</sup> καὶ ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς – In spite of the erroneous analysis and conclusion by the Jewish leaders about both John the Baptist and Jesus, the truth will win the day eventually and has already done so to a degree by virtue of the many people who have adopted a genuine belief of both John’s and Jesus’ messages.

<sup>338</sup> Ἠρώτα δὲ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγη μετ’ αὐτοῦ, καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου ἤκατεκλήθη – Jesus has been basically declared a rebel against God by the current Jewish leadership. The only way that it makes sense that this Pharisee would invite Jesus into his own home is 1) if he is one of his disciples who does not care about what other Pharisees think or say, or 2) if he is part of a conspiracy to catch Jesus in some obvious evil that is contrary to the Mosaic Covenant so that they can easily accuse him and get rid of him. It would seem that it is the latter, because Jesus says that this Pharisee has not treated him well upon his entering his house, and he tells him a



parable that points to the Pharisee's lack of appreciation for God's mercy and forgiveness in contrast to the woman's appreciation (vs. 75-77).

<sup>339</sup> καὶ ἰδοὺ γυνὴ ἣτις ἦν ἐν τῇ πόλει ἁμαρτωλὸς, καὶ ἐπιγνοῦσα ὅτι κατὰκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου – What kind of evil was this woman known for? Prostitution? In a village in the Galilee? Or was she simply a known non-participant in the religious community that was following the Mosaic Covenant according to the Pharisees' teaching. Perhaps she had already become inwardly genuine by the miraculous work of God, and she had been appropriately rejecting the Pharisees' teaching and had ostracized herself from the traditional Jewish religious community of her city, thus allowing the local leadership to brand her as a "sinner" and evil. If so, then Jesus' parable later may be hinting at the fact that it is Simon the Pharisee who is committing the greater evil, not the woman.

<sup>340</sup> καὶ στάσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίονσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἔξέμασεν καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ μύρῳ – Why was this woman even allowed inside the Pharisee's house? Could he not now be accused of associating with sinners in the same way that Jesus has been accused? It could be because the Pharisee sees an opportunity for this woman to be a handy instrument of the conspiracy to accuse and arrest Jesus, or, as the EBC says, the social customs of the day permitted needy people to visit such a banquet and receive any leftovers.

Was there something culturally significant about wiping someone's feet with your hair? Certainly, kissing Jesus' feet, which had been dirty from walking the dusty roads of Galilee and the city but had probably been washed according to a standard Jewish custom for guests, was an action that would have communicated that she considered Jesus to be not only special but also valuable.

<sup>341</sup> ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων οὗτος εἰ ἦν ὁ προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἣτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλὸς ἐστίν – This statement to himself shows that the Pharisee is not a disciple of Jesus but an adversary instead. For this "evil woman" to "touch" Jesus with her hair, hands and lips would obviously have been very impressive to the Pharisee and his guests. On the basis of the Mosaic Covenant's saying that it is necessary to discipline and even punish evil people within the Jewish community, and most especially who willfully reject the Mosaic Covenant, the Pharisee and his religious guests would have expected Jesus to push this woman away and not allow her to touch him and make him unclean like her. In addition, the Pharisee draws upon his knowledge of the OT and assumes that "prophets of God," which Jesus basically has been claiming to be since he took his Messiahship public, should be able to discern supernaturally who is being obedient to God and who is not. This would be knowledge that God would give a prophet, by definition.

<sup>342</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δὲ διδάσκαλε, εἰπέ, φησὶν – Jesus probably sees the look of disapproval on the Pharisee's face and, therefore, rightly concludes that he is thinking incorrectly about God and His grace/mercy with respect to Jesus and this new relationship with the "evil" woman who is expressing her grief so publicly at his feet.

<sup>343</sup> δύο χρεοφιλῆται ἦσαν δανιστῇ τινι ὁ εἷς ὥφειλεν δηνάρια πεντακόσια. ὁ δὲ ἕτερος πεντήκοντα – The parable sounds as though it should lead the conclusion that there are different sizes of offenses that someone can commit before God and that the woman's offense is greater than the Pharisee's. However, the parable is really more about the level of grief and appreciation that a morally depraved human being is feeling and expressing toward God and His truth, regardless of the "size" of a person's particular offenses toward God. In other words, it is not as though the woman is a greater "sinner" than the Pharisee, and it is not as though the Pharisee is a greater "sinner" than the woman. They both are morally depraved human beings. However, Jesus may very well be hinting that, in a sense, the Pharisee's "sin" is greater than the woman's, because the Pharisee is rejecting him as the Messiah and God's truth even contained in the Mosaic Covenant, while it appears to the Pharisee that the woman is the greater "sinner," especially because she is willfully rejecting the current rabbinic teaching on the covenant.

<sup>344</sup> μὴ ἔχοντων ὁ αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν ὁ πλεῖον ἀγαπήσει αὐτόν – This is interesting how Jesus ties the magnitude of someone's love for another person to the amount of money that is first owed to that person and then is no longer demanded by that person to pay him back because he has forgiven the debt. Human beings typically feel love toward those who provide them well with things that help life to be safe, comfortable, enjoyable, and happy. Nevertheless, another action on the part of another person that naturally evokes a response of love is the forgiving of a large debt that is owed. There is a sense of relief and freedom, because without the forgiveness, a person can feel a great pressure, even painful pressure, to fulfill the obligation on account of the possible consequences if the obligation is not satisfied. Therefore, in this case, relief is actually love or, at least, easily leads to love. The elimination of the pressure to pay someone back provides room for love.

<sup>345</sup> ἀποκριθεὶς Σίμων εἶπεν ὑπολαμβάνω ὅτι ὁ πλεῖον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ ὁρθῶς ἔκρινας – At least on the level of human relationships, Simon the Pharisee is thinking correctly. But can he transfer this to the spiritual realm and recognize that he is not thinking correctly about God and His mercy? Can he see that he does not appreciate enough God's mercy, but, instead, is too focused on the justice of God as expressed in the Mosaic Covenant? While the Mosaic Covenant explicitly commands the Jews to exercise justice toward "sinners" within their community, a proper understanding of God should lead to a person's being perfectly ok with mercy's being expressed toward a "sinner," if God so wills it. In other words, assuming that, because of some great evil the woman, actually deserves to be stoned under the Mosaic Covenant, Jesus is asking Simon if it is ok if, instead, he expresses mercy toward her. Simon should

be able to say that this is fine with him, just as if Jesus said, let's stone her. Thus, God calls for the execution in Numbers 15 of the man who was collecting wood on the Sabbath, leading someone like Simon to conclude that the Mosaic Covenant should be obeyed to the letter, so that this woman, perhaps, ought to be stoned. Jesus implicitly is pointing to the sacrifices within the Mosaic Covenant and saying, but what about mercy and forgiveness? Are they not permitted under the covenant? And his response is, yes, especially if someone like this woman has grasped the significance of his role as the one person with whom it is necessary to associate in order to gain God's mercy, which it seems we can assume is the case for this "evil" woman.

<sup>346</sup> καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ 'μοι ἐπὶ πόδας' οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξεν μου τοὺς πόδας καὶ ταῖς θριξίν αὐτῆς ἐξέμαξεν – Was not water and washing a guest's feet part of the very definition of civility and respect for another human being in those days? Maybe, but it could be that Jesus is simply saying that this woman understands who he is, while Simon and his other guests do not. Simon should be "worshiping" Jesus like this woman. Instead, Simon is criticizing him.

<sup>347</sup> φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς 'εἰσῆλθον οὐ' διέλιπεν καταφιλοῦσά μου τοὺς πόδας – Of what was a kiss representative, even by a man toward another man in that culture?

<sup>348</sup> ἐλαίῳ 'τὴν κεφαλὴν' μου οὐκ ἤλειψας· αὕτη δὲ μύρω ἤλειπεν 'τοὺς πόδας μου' – Is this a reference to something that was commonly done for guests when they entered a person house, or is this Jesus' not so subtle reference to his role as prophet, priest, and king, i.e., the Messiah? Probably the latter, which, if so, could have been more startling and upsetting to the Pharisee than Jesus' allowing this woman to "touch" him. Thus, Jesus is speaking metaphorically here. Simon has not "anointed" Jesus as the Messiah, but this woman has been expressing the kind of respect and appreciation toward Jesus that would easily lead someone to conclude that she grasps his significance as the Messiah.

<sup>349</sup> οὐ χάριν λέγω σοι, ἀφεόνται 'αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί', ὅτι ἡγάπησεν πολὺ· ὃ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. – Again, this may not be a reference to the fact that this woman really is a greater "sinner" than Simon, but that she appreciates God's mercy more than he does, in spite of his assiduous obedience to the letter of the Mosaic Covenant. She realizes in the midst of her moral depravity that God has *greatly* forgiven her. Simon needs to realize that in the midst of his moral depravity God could *greatly* forgive him, too.

<sup>350</sup> εἶπεν δὲ αὐτῇ· ἀφεόνται σου αἱ ἁμαρτίαι – Could not any human being, indeed any Jew who correctly understands God and His mercy, say this to another human being? In other words, could not even Simon say to the woman that, on the basis of her obvious grief over her moral depravity and her repentance, that certainly God will be forgiving toward her? Thus, could not Jesus be interpreted as simply saying that, in his opinion, this woman's actions would certainly be seen as originating from a humble and contrite heart? In other words, he does not have to be interpreted as actually pronouncing her forgiven by God—as though he has the right to convey God's forgiveness wherever he chooses.

<sup>351</sup> καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφήσιν – However, Simon the Pharisee and his other guests interpret Jesus as pronouncing divine forgiveness for this woman. On what basis would it have been appropriate for them to think that this is what Jesus was doing, rather than his merely giving his opinion like any other human being with respect to the biblical qualities of her actions? Perhaps, the conviction in his voice. Jesus sounds as though he really means it and believes that it is true. They also wonder what kind of person Jesus is and what world view he has such that he has concluded that this evil woman is forgiven by God instead of being damned by Him. Jesus view of biblical truth is certainly not the same as theirs. They would never declare this woman to be forgiven by God, unless she repents of her rejection of them as her teachers and of their understanding of the Mosaic Covenant.

<sup>352</sup> εἶπεν δὲ πρὸς τὴν γυναῖκα· ἡ πίστις σου σέσωκέν σε· πορεύου 'εἰς εἰρήνην' – These statements appear more authoritative than the previous one about forgiveness, but are they really? I assume that a lot depends upon how Jesus spoke to the woman. Notice that Jesus does not say that her obedience to the Mosaic Covenant and the sacrifices that she has offered to God have resulted in her "salvation." Instead, it is her "belief" in his significance in her life as the key to God's mercy. Jesus is also saying that she has the very thing that God says in the OT that He wants to provide to His people, shalom, a life both of mercy from God and that is whole in its purpose and meaning. While Simon considers this woman to be an enemy of God, Jesus says that she is God's friend.

<sup>353</sup> Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ καὶ οἱ δώδεκα σὺν αὐτῷ – I assume still in only the Galilean region.

<sup>354</sup> καὶ γυναῖκές τινες αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων ἁπονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνῇ, ἀφ' ἧς δαιμόνια ἐπτὰ ἐξεληλύθει – cf. Matthew 27:55,56, "Many women were there looking on from a distance, who had followed Jesus from Galilee while ministering to Him. 56 Among them was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee." Luke's interest in mentioning these women may have been both the fact that they played a prominent role in being the first to find out about Jesus' resurrection so that the male apostles heard about from them, as well as the fact that women were not permitted to attach themselves so prominently to rabbis and become his students. Thus, Jesus and they were breaking social customs by their presence with him. See notes at Luke 4:33 on demons.

<sup>355</sup> καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου καὶ Σουσάννα καὶ ἕτεραι πολλάι, αἵτινες ἦ διηκόνουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς – cf. Luke 23:55; 24:10, "Now the women who had come with Him out of Galilee followed,

and saw the tomb and how His body was laid... Now they were Mary Magdalene and Joanna and Mary the mother of James; also the other women with them were telling these things to the apostles.”

<sup>356</sup> Συνιόντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν εἶπεν ᾿διὰ παραβολῆς· – Luke has mentioned this kind of situation several times already, the gathering of large crowds from far away places, as far away as Tyre and Sidon, for example. However, it seems that, up to this point, Jesus has spoken more plainly to large crowds. What changed? Perhaps his increasing sense that the people are remaining resistant to the core of his message as the Messiah and of grace, even while being interested in the miracles that he is performing. Cf. Luke 6:17ff. where Jesus spoke more plainly in a fashion just like the Sermon on the Mount.

<sup>357</sup> Ἐξῆλθεν ὁ σπεῖρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ σπεῖρειν αὐτὸν ᾿ὁ μὲν ἔπεσεν παρὰ τὴν ὁδὸν καὶ κατεπατήθη. καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν ᾿αὐτό – Jesus will explain the parable to his students beginning in v. 10.

<sup>358</sup> καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φυνὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἱκμάδα. –

<sup>359</sup> καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ ἄκανθαὶ ἀπέπνιξαν ᾿αὐτό –

<sup>360</sup> καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ᾿ἀγαθὴν καὶ φυνὲν ἐποίησεν καρπὸν ἑκατονταπλασίονα. ταῦτα λέγων ἐφώνει ὁ ἔχων ὅτα ἀκούειν ἀκουέτω – Jesus gives the crowd an exhortation to grasp fully what he is saying, indicating not only that he is speaking truth but also that they may or may not be interested in what he is saying. Yet, it is absolutely necessary to be interested for the sake of a person’s eternal destiny. Jesus will go on to say to his students that there are important and serious consequences to how a person listens and interacts with ideas that come his way, especially the ideas that are from God and of a biblical nature, i.e., that are part of the explanation of reality that He has desired to be accurate and authoritative in the biblical documents.

<sup>361</sup> Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ ᾿τίς αὕτη εἴη ἡ παραβολή – The fact that Jesus’ students ask him for an explanation of the parable reveals their curiosity in truth, about which Jesus will comment in a moment.

<sup>362</sup> ὁ δὲ εἶπεν ὑμῖν δέδοται γνῶναι τὰ μυστήρια τοῦ βασιλείας τοῦ θεοῦ, \* τοῖς δὲ λοιποῖς ἐν παραβολαῖς. ἵαν βλέποντες μὴ ᾿βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν – cf. Is. 6:9 He said, “Go, and tell this people: ‘Keep on listening, but do not perceive; keep on looking, but do not understand.’ Is. 6:10 “Render the hearts of this people insensitive, their ears dull, and their eyes dim. Otherwise they might see with their eyes, hear with their ears, understand with their hearts, and return and be healed.” Jesus is looking at the present generation of Jews the same way that God looked at Israel and Judah in the time of King Pekah of Israel (approx. 740-732 B.C.) ad King Jotham of Judah (approx. 740-735 B.C.), as a people to whom God will be faithful even though they are being rebellious toward Him now and in spite of the fact that He is going to destroy both kingdoms within 100 years. God commanded Isaiah to proclaim the truth of the people’s rebellion against Him and His faithfulness to them, even though God would not change their hearts and cause them to repent so that He might relent of His wrath toward them. It must be that Jesus is sensing the same kind and extent of rebellion toward God among his contemporary Jews, so that he uses the same language to describe his present role among them. He is like Isaiah, whom God sent to proclaim the truth to the Jews even though they would reject it. Jesus knows that, for the most part, his contemporary Jews will reject his message to the point that they will condemn him as a criminal and crucify him on the cross, thus allowing him to fulfill his role as the suffering Messiah. In addition, with these words, Jesus basically foretells the destruction of Jerusalem in A.D. 70 and the exile of the Jews in A.D. 132 that will occur in a similar manner to the destruction of the northern Kingdom of Israel in 722 B.C. by the Assyrians and the of the southern Kingdom of Judah in 586 B.C. by the Babylonians.

Nevertheless, Jesus is telling his apostles and students that they are different from the majority of Jews, that God has granted to them a changed heart, in order that they both demonstrate a curiosity for truth as well as an understanding of it to a degree once they are presented with it. Jesus also is committed to explaining the truth to his apostles and students plainly, while presenting the truth to the crowds in stories, the details of which are similar to the theological points that he wants to make, but which probably require that he explain the stories before people will actually understand them. Thus, Jesus can discover the condition of the people’s hearts by means of their response to his stories, i.e., whether or not they are curious enough about truth that they are motivated to come to him and ask for an explanation in order that they may grasp his message as comprehensively as possible.

<sup>363</sup> Ἔστιν δὲ αὕτη ἡ παραβολή ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ – Thus, Jesus begins a clarification of his story for the benefit of those whom he considers to be gifted by God to be not only interested in truth but then also able to grasp it and hold on to the concepts after they have been clearly explained.

<sup>364</sup> οἱ δὲ παρὰ τὴν ὁδὸν εἰσιν οἱ ᾿ἀκούσαντες, εἴτα ᾿έρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν – Jesus likens himself to a sower. In that particular agricultural culture, a farmer would carry seed in a sack over his shoulder and walk his fields spreading seed into the furrows. However sometimes, when he got close to the road that abutted his field, some of the seed that he was throwing onto the ground would actually land on the road that was hard from people walking on it constantly. Jesus is sowing the biblical message of his being the Messiah and King of Israel. As he speaks, he is throwing it out into the field of the crowds of people who are listening. However, sometimes, the message falls on the ears of people who are “on the road” and not in the field. When they hear the message, Satan somehow is involved in their rejecting it fairly immediately. They are already predisposed against the message by virtue of their innate moral depravity which makes them hostile to the biblical truth and rebellious against God. However, God also has the devil further aid them in considering Jesus’ proclamation of his Messiahship to be false. The result of their rejection of the truth of his being the Messiah is that are

unwilling to believe this truth and are not rescued from God's eternal condemnation at the final judgment. Thus, Jesus is pointing out that there are definitely people of unchanged hearts who remain such in the crowds to whom he is speaking.

<sup>365</sup> οἱ δὲ ἐπὶ τῆς πέτρας οἱ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ρίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται – Just as there are rocks in the fields of Israel on which seed falls when the sower tosses his seed into the field, so that it does not reach the fertile ground, there are people in the crowds who are listening to Jesus who are not fertile ground in which his message can take root and grow into maturity. The seed on the rocks immediately sprouts, but then it grows quickly enough and dies. The message of Jesus as the Messiah in this kind of people immediately produces a strong level of joy as they imagine that he has come to rescue them from the oppressive Romans, particularly Herod Antipas in the Galilee area who was so cruel toward the peasant farming Jews, but they become discouraged fairly quickly when nothing changes in their lives. Even though they appeared to believe the truth of Jesus' proclaiming himself to be the Messiah, they soon after abandon their belief. They, like the people "on the road" are overwhelmed by their moral depravity and do not have a changed heart from God.

<sup>366</sup> τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοι εἰσιν οἱ ἡ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται καὶ οὐ τελεσφοροῦσιν – Just as there are also weeds and undesirable plants in the farmer's field, in spite of the fact that he has cleaned them out as much as possible, there are things of human existence in the present realm that grow along with a person's belief after he has heard Jesus speak of his being the Messiah. And just as the weeds and thornbushes suck all the moisture out of the ground so that there is none left for the wheat or barley to be nourished and grow with the result that it dies, circumstances that cause worry, suffering, pain, and even joy in a human being's life suck all the person's energy out of him, leaving nothing with which he can nurture his belief. And thus, eventually, he stops believing. There are people in the crowds who are listening to Jesus who are grasping the fact that he is the King of Israel who will rescue them from the enemies of the Jews, but they are hoping that Jesus will act quickly. However, over the long course of time in their lives, when it becomes apparent that he is not in a hurry to fulfill his role of the Savior of Israel and they are still suffering under the thumb of the Romans so that their minds are more focused on how they can bring even the smallest amount of pleasure into their lives as a brief reprieve from their struggles and suffering, they give up believing that Jesus is the Messiah. As we will see from the next verse and kind of person, what Jesus means by their not producing mature fruit is that their belief in him does not endure as they become more and more discouraged by life's not changing for the better for them. The conclusion that one can draw from Jesus' description of this third kind of people is that they, like the first two kinds, do not have a changed heart so that they can escape the inevitable result of their moral depravity which makes them hostile toward God and naturally rejecting of the biblical message.

<sup>367</sup> τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοι εἰσιν οἵτινες ἐν καρδίᾳ ἡ καλῇ καὶ ἡ ἀγαθῇ ἀκούσαντες τὸν λόγον ἡ κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ – Finally, there is the fourth kind of person in the crowds who are listening to Jesus. Just as the farmer's seed falls into good, fertile ground so that it sprouts, grows, and produces the quantity of fruit necessary to sustain the farmer and his family, Jesus' message is heard by people in the crowds who not only grasp the fact that he is the Jewish Messiah, but who also maintain their belief throughout the rest of their lives, not allowing anything of the present realm and their existence within it to discourage them so much that they abandon their belief in the Messiah. In this manner, they "bear fruit with perseverance." This is to say that they continue believing the biblical message and are eventually rescued from God's eternal condemnation at the final judgment when the Messiah appeals to the Father for mercy on their behalf. And, as Jesus even says of this kind of people, they each have "a beautiful and good heart," because God has miraculously changed their hearts and provided them with authentic, enduring belief in Jesus as the Messiah and King of the Jews.

<sup>368</sup> Οὐδεὶς δὲ λύχνον ἄψας καλύπτει αὐτὸν σκευεῖ ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν. ὥστε οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς. – Here, Jesus tells another parable that he basically goes on to explain in vs. 17 & 18. In Jesus' day, lamps looked like gravy dishes with rope wicks lying where the ladle would so that it was partly immersed in olive oil that filled the dish. After the rope was lit with fire, it would draw oil from the lamp and continue to burn. Jesus is saying that it is mere common sense that the purpose of the lamp was to project light into a room. Therefore, no one would put the lamp under a clay jar or a dining table so that its light could not be seen. What is Jesus' point with this parable?

<sup>369</sup> οὐ γάρ ἐστιν κρυπτόν ὃ οὐ φανερόν γενήσεται οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γινώσθῃ καὶ εἰς φανερόν ἔλθῃ – Jesus begins his explanation of the parable by commenting that a time is coming in the future when all hidden and secret things will become manifested. Jesus has been talking about two different kinds of people and the end result of the condition of their hearts and what exactly they do with the information about his being the Messiah, either that they are rescued from God's eternal condemnation at the final judgment, or that they are not. Logically, Jesus is saying here that the hidden condition of people's hearts will become clear. When? At the judgment. To whom? God. Thus, the purpose of the "lamp" of a human being is to shed light on his moral and spiritual condition, i.e., his heart, at the final judgment. He will not be able to keep this hidden from God by thinking that he put his heart under the clay pot or dining table of his religiosity and appearance as a believer in the Messiah.

<sup>370</sup> Βλέπετε οὖν πῶς ἀκούετε· ὅς ἂν γὰρ ἔχη, δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχη, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ – Jesus goes on to explain the parable by exhorting his students to interact well with the ideas of his message,

because there will be consequences to how they do so. If they listen to the message, believe it, and endure in their belief of it like the fourth people of the previous parable with beautiful and good hearts, then “it will be given to them.” What is the “it?” It must be eternal life and being rescued from God’s condemnation and destruction. However, if they are like one of the three other kinds of people without changed hearts, then even what they seem to have as far as a grasp of the truth of the biblical message is concerned will evaporate into thin air as they incur God’s justice. They may think that they did a good job of hiding their rebellion against God under a “Christian” banner, even while following the Mosaic Covenant in Jesus’ day or participating in the “Church” in the history of Christianity after Jesus’ ascension into heaven, but they will not fool God. The condition of their hearts will be revealed at the final judgment, and all the apparent knowledge and understanding of Jesus as the Messiah that they had will go poof, when God condemns them and the result is their eternal destruction. In this way, after telling his students that God has gifted them with the desire and ability to understand biblical truth in contrast to the majority of the crowds who have come to listen to him, Jesus warns them to continue to work at understanding the truth with a good heart. And the reason is that the actual manner in which they interact with biblical ideas will be dependent upon what kind of inwardness they have that itself will be revealed at the final judgment. In addition, each one of Jesus’ students will be responsible for his individual heart and his individually and properly embracing and understanding the biblical message. But the tendency among all human beings, as it was with the scribes and Pharisees of Jesus’ day, is to adopt a *tradition* of knowledge that becomes codified in creeds and commentaries and simply read these into the biblical text, thus merely spouting a kind of group-think theology that neither encourages nor permits individual thinking so that people take responsibility for themselves before God. The “Church” becomes their God to whom they are made to be accountable, and may the person be ostracized and damned who attempts to lead them in the way of the Messiah instead of in the way of the Church.

<sup>371</sup> Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ ἡ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον – Cf. Matthew 12:46-50; Mark 3:31-35. Clearly, Jesus’ mother Mary and her other children, perhaps only sons, but possibly daughters also if οἱ ἀδελφοὶ is intended to be generic, were attempting to approach Jesus in this location. However, we do not know exactly what is their purpose—just to say hello, or was there even something urgent with which they needed to speak to Jesus? Could they have even been concerned about him and all the time and energy that he was putting into what he was doing. In other words, were they not quite on board with either his assignment as the Messiah or the manner in which he was going about performing his messiahship, or both?

<sup>372</sup> ἀπηγγέλη δὲ αὐτῷ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω ἰδεῖν θέλοντές σε – These messengers of his mother’s and brothers’ desires were probably closer in the crowd to Jesus, so that word had been passed from the outer people in the crowd to these inner people regarding them. Perhaps, too, along with the message came the cultural expectation that Jesus should respond immediately to at least his mother’s request, even to honor her according to the fifth of the ten commandments, “Honor your father and your mother, that your days may be prolonged in the land which the Lord your God is giving you” (Exodus 20:12).

<sup>373</sup> ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς· μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες – However, Jesus’ response to his family’s request is to point to his responsibility as the Messiah, that, in some sense, takes precedence over his blood family ties. While it is possible that Jesus is also commenting on the spiritual condition of his mother and siblings, that because they are not regular students of his during his journeys around the Galilee, that they are not actual, genuine followers of his, it is more likely that his response is intended more for those who are giving him the message about his family and who may also have expected him to grant more importance to his family than even to them. Instead, Jesus is telling them that the proper way for him to treat his “family” is for him to include only those who are embracing the biblical message of the OT and his announcement of his messiahship with authentic belief. He may be implying that it will be these people for whom he acts as a “brother” by being their advocate at the final judgment. Therefore, Jesus’ response is another indirect exhortation to those around him to listen well to what the OT and he are saying about God and His purposes so as not to “do” the message of God as the scribes and Pharisees are, i.e., by thinking that they are making themselves worthy of God’s mercy and also by rejecting him as the Messiah, but by more profoundly grasping the concepts of their moral depravity, God’s grace, and the role that the Messiah plays in God’s plan to rescue people from the eternal justice and condemnation.

The account neither affirms nor denies that Jesus went to his mother and siblings right away. Perhaps he did, but his purpose, as usual, was to point people’s attention to God’s ultimate plan of using him as their king and advocate in eternity, thus making authentic believers those for whom he plays the most intimate role above and beyond even the most intimate roles that human beings play in families.

The relevance for us is similar but a little more complicated than Jesus’ situation. His responsibility before God the Father was tainted by neither his own moral depravity, because he was morally perfect, or a more complicated life other than the fact that he should keep proclaiming publicly his role and identity as the Messiah until he hung on a cross and died. Our lives are more complicated with spouses (if we have one), jobs (that are other than proclaiming oneself to be the Messiah), etc. Nevertheless, the fact still remains that all people of genuine belief in history, including Jesus, will be our eternal family and companions in the Kingdom of God. Thus, Jesus is our “brother” and more so eternally than a blood relative who lacks authentic belief and who consequently will miss out on God’s mercy and the Kingdom of God.

<sup>374</sup> Εγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ καὶ εἶπεν πρὸς αὐτούς· διέλθωμεν εἰς τὸ πέραν τῆς λίμνης, καὶ ἀνήχθησαν – Luke does not say exactly how long after the previous event this story takes place. Mark says that there were other boats, probably all owned by Peter and his fishermen buddies. Luke

does not tell us what side of the lake they are currently on, but the next story indicates that they arrive in the Gerasene country which is opposite Galilee. Therefore, they are sailing from the west side of the Sea of Galilee to the east side, from the Jewish side to the Gentile side.

<sup>375</sup> πλεόντων δὲ αὐτῶν ἀφύπνωσεν. καὶ κατέβη λαίλαψ ἡ ἀνέμου εἰς τὴν λίμνην· καὶ συνεπληροῦντο καὶ ἐκινδύνευον – Clearly, Jesus was weary, and he falls asleep in the boat. However, a typical windstorm arises from Mt. Hermon, which is just north of the Sea of Galilee and rises to 9,200 feet above sea level, down onto the Sea of Galilee, which is 600 feet below sea level.

<sup>376</sup> προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες· ἑπιστάτα ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἑπαύσαντο καὶ ἐγένετο γαλήνη – In fear of their lives, Jesus’ students wake him up and alert him to their and his danger, that the boat is about to capsize in a storm perhaps large enough to cause them all to drown, regardless of how good of swimmers they are (cf. John 21:7 – probably Peter and the other fishermen could swim as simply part of what was necessary for their vocation). Just as Jesus had earlier expressed his strong disapproval of illnesses and caused them to leave people, he did the same to the wind and caused it to subside. However, this makes sense in the light of God’s performing miracles through Jesus (cf. John 5), especially in the light of his status as the Son of God and God’s proxy within the creation and in the light of the Old Testament’s stating that the Messiah will perform miracles in order to demonstrate his identity (e.g., Isaiah 61:1, especially the LXX, and also Isaiah 35:5,6).

<sup>377</sup> εἶπεν δὲ αὐτοῖς· ποῦ ἢ ἡ πίστις ὑμῶν· φοβηθέντες δὲ ἐθαύμασαν λέγοντες πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ – Assuming that Jesus is speaking to apostles and not just other students of his, and assuming that he has spent time during the months of their traveling together in the Galilean area talking about the OT and its statements regarding the Messiah’s suffering death on a cross, Jesus is now asking his apostles where their understanding of these facts went. If the Messiah is going to die at the hands of the government authorities, he is not going to die in a lake, regardless of how high the wind gets and how large the waves surge into the boat. Yet, it appears that the apostles’ minds are so scrambled from this near death experience that they are having trouble grasping that this is the same man whom they have seen perform many other miracles of manipulating the natural forces in the world, e.g., diseases, infirmities, etc. and who will die under different circumstances.

<sup>378</sup> Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γερασηνῶν, ἥτις ἐστὶν ἀντιπέρα τῆς Γαλιλαίας – Having finished calming the Sea of Galilee after the wind storm, Jesus and his companions continue sailing to the east side of the lake, which is predominantly Gentile populated.

<sup>379</sup> ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν ἄνθρωπος τις ἐκ τῆς πόλεως ἔχων δαιμόνια· καὶ χρόνῳ ἱκανῷ· οὐκ ἐνεδύσατο ἱμάτιον· καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ’ ἐν τοῖς μνημασιν – Thus, Jesus’ first experience on this side of the lake was with a demoniac, from the city of the Gerasenes. Clearly, this man was not in his right mind. See notes at Luke 4:33 on demons. Also, cf. Luke 8:2, “along with some women who had been healed of evil spirits and illnesses, e.g., Mary, who was called Magdalene, from whom seven demons had gone out.” In other words, it was not altogether unusual for a human being “have” and be affected by more than one evil spirit and demon.

<sup>380</sup> ἰδὼν δὲ τὸν Ἰησοῦν ἀνακράζας προσέειπεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπεν· τί ἐμοὶ καὶ σοί, ὁ Ἰησοῦ υἱὲ τοῦ θεοῦ· τοῦ ὑψίστου· δέομαί σου, μὴ με βασανίσῃς – Probably because the demons were in league with other demons who all were followers of Satan who clearly knew Jesus’ identity (cf. Luke 4:1-13 during the temptations of Jesus), this “man” can identify Jesus as the “Son of God Most High,” i.e., as the Messiah, without ever having seen him before. Here, βασανίσῃς, which has the basic connotation of punishment that is based upon legal proceedings, means punish. These demons, who most likely know that they are going to be punished by God when He has finished with the present realm, are concerned that the time has actually come for them. In their minds, the very presence of the Messiah in their location could result in the end of their existences, because they associate his presence with their own demise.

<sup>381</sup> παρήγγειλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτὸν καὶ ἐδεσμεύετο ἀλύσειν καὶ πέδαις φυλασσόμενος καὶ διαρρήσων τὰ δεσμά ἤλαυνετο ὑπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους – Luke switches to the singular to describe the demon-possessed man, but the meaning is the same as the plural. This man is definitely affected and controlled by these demons to the extent that he was very anti-social and possessed superhuman strength.

<sup>382</sup> ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς· τί σοι ὄνομα ἐστίν; ὁ δὲ εἶπεν· λεγιὼν, ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν – Interesting that demons name themselves. For what reason? In this case, it at least identified the fact that there was a large number of them who were in this man.

<sup>383</sup> καὶ παρεκάλουν αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν – It would seem that in Jewish (and demonic thought), the abyss (ἄβυσσος) was the dwelling place” of the dead, i.e., it was the final “location” of those who specifically rebelled against God during the existences within the present created reality. Cf. Romans 10:7, “or ‘WHO WILL DESCEND INTO THE ABYSS?’ (that is, to bring Christ up from the dead).” Perhaps, this “location” is ultimately destruction, which it seems is most likely the case from the evidence in the Bible.

<sup>384</sup> ἦν δὲ ἐκεῖ ἀγέλη χοίρων ὀικανῶν βοσκομένη ἐν τῷ ὄρεϊ καὶ παρεκάλεσαν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς – The presence of pigs in this locale indicate that it is a Gentile region. The demons do not want to be destroyed but to be allowed to enter into the pigs, and Jesus gives them permission. We

notice that they must ask permission of Jesus, who is the *de facto* future ruler of the universe as the Messiah and, of course, the God-man on earth.

<sup>385</sup> ἐξεληθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη – Did the demons intend to kill the pigs by drowning them in the lake? Perhaps, because it would be a way to demonstrate their destructive purposes within the creation and then leave the area and get away from Jesus by no longer having any “bodies” to inhabit.

<sup>386</sup> Ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονός ἐφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς – These men were probably not the owners of the pig herd but merely shepherds. Of course, when their flock was destroyed by running into the Sea of Galilee and drowning, they fled in terror to report these events to the rest of the people in the city of the Gerasenes. They may have even been without earshot of Jesus and the demoniac and thus heard the entire exchange between them, thus knowing exactly why the pigs had destroyed themselves.

<sup>387</sup> ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός καὶ ἦλθον πρὸς τὸν Ἰησοῦν καὶ εὗρον καθήμενον τὸν ἄνθρωπον ἅφ’ οὗ τὰ δαιμόνια ἐξῆλθεν ἱματισμένον καὶ σωφρονούντα· παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν – It is most interesting that the townspeople’s response to this incident is fear. Clearly, this experience is way out of the ordinary for them, thus provoking immediate fear. In addition, pig farmer’s livelihood had just been drastically diminished by the loss of his pigs, which may also have contributed to their “fear.” In other words, they may have been wondering, what force is now present in this Jewish man that can so quickly destroy an entire herd of pigs—and this, in spite of their experiences with the superhuman strength of the demoniac whenever he would break his chains and be driven off into the desert.

<sup>388</sup> ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες· πῶς ἐσώθη ὁ δαιμονισθείς – After the initial response of fear, the people then listened to the entire event recounted by been eye-witnesses. One can imagine how rather chaotic this scene would have been as many people, Jesus’ disciples included, jumped in to contribute to the telling of the story, while Jesus probably just stood there and watched and waited to see what the townspeople’s final response to him was going to be.

<sup>389</sup> καὶ ἠρώτησεν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γερασηνῶν ἀπελθεῖν ἀπ’ αὐτῶν, ὅτι φόβῳ μεγάλῳ συνέχοντο· αὐτὸς δὲ ἐμβὰς εἰς πλοῖον ὑπέστρεψεν – Here is the final assessment of the people of what just happened. They want the man responsible for it to leave. Rather than being grateful to God for His rescuing a tormented demon-possessed man from a longstanding horrible condition, they are greatly frightened by the whole incident and want Jesus to go away. Yes, Jesus directly or indirectly caused the destruction of at least a part of man’s livelihood. This was the “expense” of freeing this demoniac from the evil spirits, showing that God is more concerned about the latter than the former. And, yes, this might be quite disturbing to the those who cannot appreciate God and His purposes of eventually destroying all evil and preserving only goodness, and this could even cause great fear in this kind of people. But to go so far as to insist that the Jewish Messiah leave completely and probably not come back is high rebellion against God. And Jesus does not object to their request. He knows that any discussion or arguing with them about the complete explanation of the benefits that he just brought about and will bring about for them if they will but believe in him as the Messiah would be fruitless. Therefore, he simply gets back into the boat and leaves, probably having spent only a few hours in this location, because at this point in the people’s lives, their hearts remain unchanged and incapable of embracing Jesus as the Messiah.

<sup>390</sup> ἐδεῖτο δὲ αὐτοῦ ὁ ἀνὴρ ἅφ’ οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν αὐτῷ· ἠπέλυσεν δὲ αὐτὸν λέγων – The man who had been cured of the demons, however, had a different response from the rest of the people. It appears that his heart has been changed by God, and he is basically on his knees asking Jesus to allow him to go with him.

<sup>391</sup> ὑπόστρεψε εἰς τὸν οἶκόν σου καὶ διηγοῦ ὅσα σοι ἐποίησεν ὁ θεός, καὶ ἀπῆλθεν καθ’ ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς – But Jesus says no to the man’s request. Instead of permitting him to remain with him, he tells the man to go and be God’s and his evangelist among the hard-hearted and unbelieving people where he lives. If they will not listen to Jesus, God’s proxy on earth and the king of the eternal Kingdom of God, will they listen to this man? We do not know, but at least this man was not going to let the others sweep the incident under the rug and forget about it, which is probably what they wanted to do in the midst of their great fear.

<sup>392</sup> Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν – The scene switches back to the west side of the Sea of Galilee, the Jewish side. Because the people have been following Jesus while he has been speaking and, probably especially, he has been performing miracles, they are anxious to continue their experience with him.

<sup>393</sup> καὶ ἰδοὺ ἦλθεν ἀνὴρ ὃ ὄνομα Ἰαῖρος καὶ οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν, καὶ πεσὼν παρὰ τοὺς πόδας [τοῦ] Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκόν αὐτοῦ – Luke does not offer us an explanation of Jairus’ spiritual condition, only that he is desperate because his daughter is so ill that she is about to die. Thus, he may be an authentic believer in Jesus as the Messiah, or he may simply be an anxious father who knows that Jesus can perform miracles of healing and this toward his daughter also.

<sup>394</sup> ὅτι θυγάτηρ μονογενῆς ἦν αὐτῷ ὡς ἐτῶν δώδεκα καὶ αὐτὴ ἀπέθνησκεν· Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν –

<sup>395</sup> Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἥτις [ιατροῖς προσαναλώσασα ὅλον τὸν βίον] οὐκ ἴσχυσε ἀπ’ οὐδενὸς θεραπευθῆναι – In the midst of the father’s anxiety and impatience for Jesus to come and heal his daughter, an interruption occurs from an “unclean” woman, i.e., someone who technically should not even be in the crowd according to the Mosaic Covenant. Cf. Leviticus 15:19 “When a woman has a discharge, if her discharge in her body is blood, she shall continue in her menstrual impurity for seven days; and whoever touches her shall be unclean

until evening.” Cf. Leviticus 15:25, “Now if a woman has a discharge of her blood many days, not at the period of her menstrual impurity, or if she has a discharge beyond that period, all the days of her impure discharge she shall continue as though in her menstrual impurity; she is unclean.” Thus, this woman has had to separate herself from her community for as long as she has had this blood flow. In addition, she would not be allowed to touch anyone and no one would be allowed to touch her until the 8<sup>th</sup> day after her blood flow stops. Consequently, both Jesus and she are technically unclean according to the Mosaic Covenant. Jesus is unclean until the evening, and the woman is unclean until she makes an offering on the 8<sup>th</sup> day (Lev. 15:29). Then on the eighth day she shall take for herself two turtledoves or two young pigeons and bring them in to the priest, to the doorway of the tent of meeting. Lev. 15:30 The priest shall offer the one for a sin offering and the other for a burnt offering. So the priest shall make atonement on her behalf before the LORD because of her impure discharge.). Like the father, she too is anxious and desperate, especially because she has drained her resources trying to find a doctor who could help her, and this perhaps in the midst of many hours of prayerfully beseeching God to heal her. And now, God is answering her prayers, but in a rather unusual way. Initially, we know nothing about her understanding of Jesus. We can surmise, however, that she is aware of his ability to perform miracles, because this has obviously become public knowledge along with some of what he is teaching.

<sup>396</sup> προσελθοῦσα ὁπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς – The woman knows that she is unclean according to the Mosaic Covenant and that it is wrong for her to touch anyone. Therefore, secretly, she approaches Jesus from behind, hoping that she can simply touch the very fringe of his garment and that it will be sufficient contact with the “healer” that it will work for her. The result is that her blood flow stops immediately. It worked!!

<sup>397</sup> καὶ εἶπεν ὁ Ἰησοῦς· τίς ὁ ἀψάμενός μου; ἀρνούμενων δὲ πάντων εἶπεν ὁ Πέτρος· ὁ ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν – While the woman also hoped to go unnoticed in her touching Jesus, it does not happen this way. He does notice and asks who touched him. Peter is quick to point out to him that lots of people are touching him, because he has become such a star that the whole crowd wants to get close to him and be a valid part of his life.

<sup>398</sup> ὁ δὲ Ἰησοῦς εἶπεν· ἤψατό μου τις, ἐγὼ γὰρ ἔγνων δύναμιν ἔξελθουσαν ἀπ’ ἐμοῦ – Jesus responds to Peter that there was a special kind of touch that just occurred, because he detected that the transcendent Creator, the Father, had taken the story of human history that it was as though the healing power had flowed through him and out to the woman. This situation is probably not unique, but the Father gave to Jesus as the Messiah the ability to sense when he was participating in God’s miracles, especially when they involved his touching someone and either healing them or raising them from the dead.

<sup>399</sup> ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν, τρέμουσα ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι’ ἣν αἰτίαν ἤψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον παντός τοῦ λαοῦ καὶ ὡς ἰάθη παραχρῆμα – The woman could have ignored Jesus question and slipped away into the crowd unnoticed by anyone. But she has enough of a conscience before God, as well as a belief in Jesus’ goodness and perhaps even Messiahship, that she feels compelled to make herself known to him after his question. Maybe the tone of his voice was helpful, that it demonstrated such care and compassion that she was willing to admit to him that she had just made him unclean until the evening, knowing that his response was not going to be harsh and critical.

<sup>400</sup> ὁ δὲ εἶπεν αὐτῇ· ὦ θυγάτηρ, ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην – Jesus recognizes her “belief” by virtue of her courage to reveal to the whole crowd herself and the “wrong” that she had just done. Thus he can say that she has a kind of true “belief,” and he can wish her well in her life and relationship with God and himself.

<sup>401</sup> Ἔτι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου λέγων· ὅτι τέθνηκεν ἡ θυγάτηρ σου· μηκέτι σκύλλε τὸν διδάσκαλον – Then, that thing that the father of the ill daughter most feared occurred. Friends or family showed up to say that his daughter had died. It was too late for Jesus to heal her. The father probably felt not only devastated but also angry at the woman who had interrupted Jesus and prevented him from immediately going to his daughter to heal her.

<sup>402</sup> ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ· μὴ φοβοῦ, μόνον πίστευσον, καὶ σωθήσεται – Jesus assures the man that it is not too late for God to help his daughter. He needs only believe in God and him, and his daughter will be “saved” – here, healed.

<sup>403</sup> ἔλθων δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινα σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα –

<sup>404</sup> ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν· μὴ κλαίετε, οὐ γὰρ ἀπέθανεν ἀλλὰ καθεύδει – The crowd that had gathered to grieve for the loss of the man’s daughter were all grieving and weeping. Could some of these be hired weepers, or at least people who are only putting on the act of grieving and weeping, which is why they laugh so easily when Jesus states that the girl is just sleeping?

<sup>405</sup> καὶ κατεγέλων αὐτοῦ εἰδότες ὅτι ἀπέθανεν – What would cause the people to laugh so easily in such a grievous situation? Perhaps that they were not people who really cared about the girl that much, but their participating in the situation was simply cultural. It was expected that the whole community would grieve even if not everyone actually knew or cared about the deceased.

<sup>406</sup> αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων· ἡ παῖς, ἔγειρε – Thus, again, Jesus *touches* someone who needs his help.



<sup>407</sup> καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς ὡς καὶ ἀνέστη παραχρήμα καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν – The girl’s inner life returned to her body, so that Jesus encouraged her parents to give her something to eat

<sup>408</sup> καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός – It was going to be hard to keep this story quiet, but Jesus once again requested that the details of the event be kept among those in the room with the girl. Why? Perhaps to keep the sensationalism to as low a level as possible while he was still proceeding toward the end of his existence on earth that would involve crucifixion.

<sup>409</sup> Συγκαλεσάμενος δὲ τοὺς δώδεκα ὁ ἔδωκεν αὐτοῖς δυνάμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν – It makes the most sense that Jesus’ (and thus God’s purpose) to grant this level of authority over the creation to his apostles is to prepare them for their role after his death—to be not only his authoritative and accurate spokesmen in regard to his being the final Messiah but also his imitators with respect to the power and authority that he himself has been granted by the transcendent Creator, because he is the fulfillment of the Davidic Covenant.

<sup>410</sup> καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι [τοὺς ἀσθενεῖς] [TR – τοὺς ἀσθενούντας] – Here is the apostle’s main purpose for the rest of their lives—to make God’s kingdom known to the Jews first of all and then the Gentiles after them. In addition, like Jesus whose authority they are intended to imitate, they will verify the purposes of God vis-à-vis them by performing the same kind of miracles that Jesus has performed.

<sup>411</sup> καὶ εἶπεν πρὸς αὐτούς· μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε πήραν μήτε ἄρτον μήτε ἀργύριον μήτε ὅ[τι] δύο χιτῶνας ἔχειν – It could be that Jesus wants his apostles to learn the same degree of dependence on the Creator as he has by trusting that God will provide them with all that they need on their journey, but I think that it makes more sense that he wants them to feel as he has the full brunt of the rejection of God among the Jewish people. This is born out by v. 5.

<sup>412</sup> καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθῃτε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε – The ANE Jewish custom of hospitality may have required that some family in a village welcome and house the apostles, but this may be simply an encouragement by Jesus to his apostles to enjoy and appreciate whatever positive reception that they experience among the Jewish people, because not everyone is going to be so receptive to the message of him as the King of Israel.

<sup>413</sup> καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ’ αὐτούς – Thus, not only will the apostles find out that some people do embrace appropriately the message of his being the Messiah, but others definitely will not—such as the scribes and Pharisees as Jesus and the apostles have already seen. Consequently, Jesus wants his apostles to be prepared for this and to acknowledge God’s justice in this matter. To shake the dust off of one’s feet was probably an idiomatic expression referring to a person’s not wanting to have anything to do with another person’s status before God, i.e., not wanting to participate in it. Shaking off the dust of one’s feet may have been an actual act by Jews when leaving a Gentile city. Thus, Jesus’ apostles would be acknowledging that Jews who reject him as the Messiah are acting as though they are not God’s people.

<sup>414</sup> ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κόμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ – The apostles did what Jesus instructed them. An interesting question would be, did Judas participate in both the proclamation of the message and the performing of miracles, if we consider the fact that he was and remained a complete rebel against God? We know that God performs miracles through people who do completely reject him. Take, for example, the sorcerers of Pharaoh in Exodus 7:10-13. They threw down their staffs, which became serpents, just as Aaron had done. Yes, Aaron’s staff swallowed the staffs of the sorcerers, but the latter still “performed a miracle” by having their staffs turn into serpents.

<sup>415</sup> Ἦκουσεν δὲ Ἡρώδης ὁ τετραάρχης τὰ γινόμενα καὶ πάντα καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπὸ τινῶν ὅτι Ἰωάννης ἡγέρθη ἐκ νεκρῶν –

<sup>416</sup> ὑπὸ τινῶν δὲ ὅτι Ἡλίας ἐφάνη, ἄλλων δὲ ὅτι προφήτης ἦ τις τῶν ἀρχαίων ἀνέστη – Now Luke provides us with an interesting parenthesis about the Roman leadership, i.e., Herod Antipas (20 B.C.-A.D. 39) in particular. He hears about Jesus and all the speaking and healing that his apostles are doing, and he is wondering what is really going on. His counselors are telling him that the Jewish people are divided in their assessment of who Jesus is. Some think that he is the resurrection of John the Baptist, whom Herod executed. Some think that he is the reappearance of Elijah before the end of the world as predicted by Malachi – [Mal. 4:5](#) “Behold, I am going to send you [Elijah](#) the prophet before the coming of the great and terrible day of the LORD.” Others think that Jesus is another resurrected prophet from OT times.

<sup>417</sup> εἶπεν δὲ ὁ Ἡρώδης Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δὲ ἐστὶν οὗτος περὶ οὗ ἠκούω τοιαῦτα; καὶ ἐξήτει ἰδεῖν αὐτόν – Herod is confused. What, though, is preventing him as a ruler who can do basically whatever he wants from actually seeing Jesus? Does he fear going out in public, or is it beneath him to be simply another member of the crowds who gather to see and hear Jesus? What about inviting or even demanding that Jesus appear before him at his palace? Why does he not do this?

<sup>418</sup> Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. Καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ’ ἰδίαν εἰς πόλιν καλουμένην Βηθσαῖδα – So the apostles had successful experiences during the wanderings to other villages by virtue of their proclaiming the message of Jesus as the Messiah and their performing miracles of healing. Jesus heard their stories and then took them to the city of Bethsaida, on the northeast shore of the Sea of Galilee, just east of where the Jordan River feeds into the lake. Cf. [John 1:44](#), Now Philip was from Bethsaida, of the city of Andrew and Peter.

<sup>419</sup> οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ· καὶ ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰᾶτο – Nevertheless, the crowds still want to hear Jesus and experience his miracles. Therefore, they follow him to Bethsaida, where he welcomes them with both further explanations of the future Kingdom of God and healing those who are sick.

<sup>420</sup> Ἡ δὲ ἡμέρα ἤρξατο κλίνειν προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ· ἀπόλυσον ἃς τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύκλῳ κώμας καὶ ἄγρους καταλύσωσιν καὶ εὐρωσιν ἐπισιτισμόν, ὅτι ὥδε ἐν ἐρήμῳ τόπῳ ἐσμέν – We may wonder what was the apostles' motivation for making such a demand of Jesus. Perhaps, they were worn out from the day's activities with the large crowd of people and simply wanted to be free of the crowd.

<sup>421</sup> εἶπεν δὲ πρὸς αὐτούς· δότε αὐτοῖς ἡμεῖς φαγεῖν. οἱ δὲ εἶπαν· οὐκ εἰσὶν ἡμῖν πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα – Jesus' response is to suggest/command that they provide for the crowd's physical needs of food. Lodging is not the issue here. Food is, but obviously he already knows that they do not have enough to feed the entire crowd. Thus, Jesus is admitting that the people will be on their own for their lodging. But it would appear that he has received instructions from God the Father to perform another miracle that will provide the people with enough food for them to be satisfied. However, before he does so, he commands his wornout apostles to press themselves further and feed the crowd. Naturally, they look at what they brought for themselves to feed the thirteen of them and tell Jesus that it is completely impractical for them to feed such a large crowd, because they have only five loaves of bread and two fish. Thus, they would have to go and buy more food, but we can assume that they probably do not have sufficient money in order to do so.

<sup>422</sup> ἦσαν γὰρ ὥσεὶ ἄνδρες πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· κατακλίνετε αὐτοὺς κλισίας [ὥσεὶ] ἀνά ἑκατὸν πενήκοντα – Five thousand people is a lot, and Jesus wants his apostles to walk through the crowd and inform them that they should sit down in groups of fifty, because he is going to feed them. Presumably, this takes quite a while, so that the whole process is going to extend the apostles' time of having to deal with the crowd for much longer, even hours.

<sup>423</sup> καὶ ἐποίησαν οὕτως καὶ κατέκλιναν ἅπαντας – The apostles and the people comply.

<sup>424</sup> λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ – What does it mean for Jesus to “bless” the bread? Probably that he acknowledges the source of the food as God Himself, thus even thanking God for it. This gesture towards the Father is not what causes the food to multiply, but it will be God Himself who causes it to happen through His creative actions within the story of the present realm. But what does this actually look like as Jesus is going through the actual motions of cutting up the bread and the fish? Does he cut a slice, hand it to an apostle, and the bread grows back to the original length that it was before he cut the slice? And the same with the fish? It would seem that this has to be the case. Or he could have cut up all the bread and the fish as it was, divided it amongst his twelve apostles, and told them to hand it out to the people. Then, as the apostles walked through the crowd, the food miraculously maintained its quantity until they got to the end of their duty of handing it out. In other words, the miracle could have taken place while Jesus was in possession of the food or while the apostles were in possession of it. Or the 12 apostles could have each handed out a hundredth of what Jesus gave them to the 100 groups of fifty to which each of them would have been responsible for giving food. Then the food could have miraculously maintained its quantity as each group shared amongst themselves until everyone in the group had enough to eat. In other words, the miracle of the multiplying food could have happened while it was in Jesus' possession, the apostles' possession, or the people's possession. What makes the most sense in this context?

<sup>425</sup> καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες, καὶ ἦρθεν τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφινοι δώδεκα – The result of the entire process is that five thousand people eat as much as that which completely satisfies them, and this all from five loaves of bread and two fish. Then, afterwards, there is enough left over to fill 12 baskets once the people have eaten. This implies that the food grew at least while it was in the possession of the people!

<sup>426</sup> Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνας συνῆσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς λέγων· τίνα με λέγουσιν οἱ ὄχλοι εἶναι – Assuming that the Jews of Jesus' day are familiar enough with their own scriptures, the Hebrew Bible, they all would have some knowledge of God's promise of the continuation of the Davidic Kingdom for Israel and, therefore, of a particular King who would not only rule over the Jews but also crush their enemies and rule the world. Thus, this is a reasonable question by Jesus after all that he has said and done up to this point that points to his being the Messiah. Have the people correctly identified him?

<sup>427</sup> οἱ δὲ ἀποκριθέντες εἶπαν· Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἠλίαν, ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη – It does not make a lot of sense that some people have concluded that Jesus is John the Baptist resurrected. Have they not heard about Jesus' being baptized by him with the dove of the Holy Spirit's descending upon him? But, if they have not heard about Jesus' baptism, then it is easier to see how they could come to this conclusion. In Malachi 4:5, God states that he is going to send Elijah before the culmination of history and in order to use as an instrument of turning the hearts of the Jewish people back to Him. Perhaps, because Jesus is not acting like a ruler *per se* by gathering an army and making plans to overthrow Rome, the people are thinking that he is simply the forerunner of this conquering ruler. It seems to make the most sense that “of the ancients” means “like the OT prophets.” Thus, they think that Jesus is another in a long line of spokesman to them specifically on behalf of God. Is he going to do anything more spectacular than proclaim the biblical message and perform a few miracles? Probably not, in their opinion.

<sup>428</sup> εἶπεν δὲ αὐτοῖς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν· τὸν χριστὸν τῷ θεοῦ – This question is the one that is more important to Jesus. Where do his disciples, and particularly the twelve apostles, stand on properly identifying him? Have they truly done so to the point that they have concluded rather confidently that he is the Messiah and Davidic King? Peter's answer reveals that at least they are on the right track. He is using the right label. Yes, Jesus is the Messiah, but do Peter and the apostles grasp all that this means, especially in regards to Jesus' having to suffer death as part of his role as the Messiah? Probably not, and this is why Jesus goes on to mention this explicitly in v. 22.

<sup>429</sup> ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τοῦτο – But why would Jesus not want his apostles to proclaim him as the Messiah in public? Certainly, he has been doing so, and his miracles have conclusively been demonstrating this fact. So why would he not want his disciples to do what he has been doing, especially after he has already sent them out to perform the same kind of healing miracles that he has been doing? Probably in order to keep the evidence of his Messiahship to a minimum in order, on a human level, not to stir up more animosity than is necessary from the Jewish leaders that will eventually lead to his death. There is no need to rush things. God will cause him to suffer death on the cross all in good time.

<sup>430</sup> εἰπὼν ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἔγερθῆναι – Apparently, Jesus has not yet mentioned his destiny of dying to his apostles and disciples. Mark says in a parallel passage, “And he began to teach that it is necessary for the Son of Man to suffer many things... (καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν...).” Matthew says, “From that time, Jesus began to show his disciples... (ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ...).” Thus, these two biblical authors state more explicitly that this is new information that Jesus is sharing with his disciples and that will move them along tremendously in their understanding of the biblical message. Therefore, it is implicit in this statement by Jesus that his apostles' understanding of the whole concept of Messiah is not complete enough that he would want them trying to explain publicly who he is. In fact, we find out from Acts that God's plan is for the apostles not to exercise their responsibility and authority until after Jesus' death, resurrection, and ascension whereby they are the only ones left to be Jesus' authoritative spokesmen. In addition, Peter's sermon in Acts 2 shows that his clarity and confidence in talking about Jesus as the Messiah grew remarkably from the time before Jesus' death. Jesus probably draws from Psalm 8 to label himself as the Son of Man, i.e., the Son of God who comes from humanity to rule over the creation and Israel just as David and Solomon did. Jesus is also making the OT connection that has not been so obvious to the Jews that the final Davidic King is slated to suffer execution at the hands of the leaders of the very nation whom he will rule and rescue from God's eternal condemnation, the Jews.

<sup>431</sup> Ἔλεγεν δὲ πρὸς πάντας· εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἄρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἡμέραν καὶ ἀκολουθείτω μοι – When Jesus mentions above that he is going to be killed by the Jewish leaders, his disciples would immediately think of two options for how this will happen. Either they will stone him to death, or they will figure out a way to get the Romans to crucify him. Jesus provides a strong clue as to which of the two options is correct. He says that associating with him could very well cost his apostles and disciples their lives. He also exhorts those who would commit themselves to being taught and led by Jesus as their Messiah in what they think of reality and how they live their lives, including having Jesus be their advocate at the judgment, to deny themselves, i.e., to let go of any claim that they may want to make on their remaining free from persecution from a world that is fundamentally hostile to biblical truth. God may have the same kind of plans for them to be killed as Jesus will be.

<sup>432</sup> ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ οὗτος σώσει αὐτήν – As usual, Jesus says that there are two kinds of people in this world—those whose fundamental goals and desires are all about the present cosmos and, specifically, preserving their physical lives free from the discomfort of mistreatment by others that could result in even death, and those who are fundamentally committed to preserving their opportunity to obtain an existence in the future and eternal Kingdom of God. The people in the first category will do anything, including deny that Jesus is the Messiah, to rescue themselves from hurt, pain, discomfort, and even death in their present existence on earth. Those in the second category will recognize that associating with Jesus for the sake of eternity will result in exactly this—eternal life, so that their efforts to avoid mistreatment by others are always relativized in their minds, hearts, and emotions by their efforts to survive the final judgment of God with Jesus' advocacy. Thus, those who go so far in their choices in life to submit to death at the hands of others, if this is necessary in the present circumstances, will gain their final goal—eternal life.

<sup>433</sup> τί γὰρ ὠφελεῖται ἄνθρωπος ῥυπαρὸς τὸν κόσμον ὅλον ἑαυτὸν δὲ ἀπολέσας ἢ ζῆμιωθῆναι – The furthest that a human being can go to protect himself from harm by others is to gain complete control over the entire created reality. Interestingly enough, this is exactly what God is going to grant Jesus as the Son of God and King of the eternal Kingdom of God when he returns (cf. v. 26). But, if pursuit of this power and even attaining this level of power is the fundamental desire of a morally depraved human being, it results in his foregoing protection eternally from God's condemnation.

<sup>434</sup> ὃς γὰρ ἂν ἐπαισχυνηθῇ με καὶ τοὺς ἐμοὺς ὁ λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνηθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων – It makes sense that Jesus is using the word “glory” as the OT does, to refer to something quite spectacular, even visible, that occurs when God appears within the creation or performs an obvious “miracle.” For example, Moses tells the Israelites in the Sinai to wait for the manna with which

God will feed them. And by means of it “[they] will see the glory of Yahweh (יהוה) (ὁψεσθε τὴν δόξαν κυρίου).” While there is definitely something awesome about Jesus now as he proclaims his Messiahship orally and performs miracles to demonstrate it, it pales in comparison to how remarkable will be the scene when God brings an end to the present realm. But the end will also involve the final judgment, and a human being’s response to Jesus will determine Jesus’ response to the human being at the judgment. If the person rejects the truth about Jesus as the Jewish Messiah, then Jesus will not be his advocate before the Father.

<sup>435</sup> λέγω δὲ ὑμῖν ἄληθώς, εἰσὶν τινες τῶν αὐτοῦ ἐστηκότων οἱ οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ – While Jesus has just referred to his appearance on earth at the end of the present realm, he, nevertheless, wants to encourage his apostles and disciples that they will see something remarkable with respect to the Kingdom of God even before they die. They will see the kickoff of the kingdom when God raises Jesus from the dead after he has qualified to become the King and Son of God. In other words, Jesus does not actually qualify to be the King of the eternal Kingdom of God and, therefore, the Son of God, until after his death. Thus, he is saying that many, if not most, of his disciples will live long enough to see him die and rise from the dead, thus accomplishing all that he must do to qualify to be the King. Mark puts this statement of Jesus in terms of the power that is coming, “after the [the Kingdom] has come with power (ἐληλυθυῖαν ἐν δυνάμει).” The power is God’s when he has raised Jesus from the dead and puts his stamp of approval on Jesus as the qualified Son of God and King. Cf. Romans 1:4 regarding Jesus, “who was declared with power the Son of God by the resurrection from the dead (τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει).”

<sup>436</sup> Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέραι ὀκτὼ ὁ[καὶ] παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἦν ἀνέβη εἰς τὸ ὄρος προσεύεσθαι – As his crucifixion approached, Jesus prepared himself by taking these three men to pray with him on a mountain. He probably knew that he would meet Moses and Elijah, who would help him.

<sup>437</sup> καὶ ἐγένετο ἐν τῷ προσεύεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἑξαστράπτων – This is similar to Moses’ face shining because of being in the presence of God in Exodus 34. The point would be the same, that Jesus is experiencing something above the natural of human existence on earth, i.e., the supernatural of God’s doing something different in order to reveal that there is something, namely God, which/who exists on a ontological level above that which is normally seen in this world. And the purpose of these changes with respect to Jesus would be to show him and the others that God was with him in a truly significant way.

<sup>438</sup> καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ Ἡλίας – Moses died in the land of Moab, and God buried him there (Deuteronomy 34:1-8). Elijah “went up in a windstorm into the heavens,” meaning that he did not die on earth (2 Kings 2:11). Therefore, God has resurrected Moses to cause him to appear to Jesus, and He has simply brought Elijah back into existence (?) in order for him to do the same.

Why does God bring these two men specifically to talk to Jesus at this time? They are significant persons with respect to his mission of becoming people’s king and priest.

<sup>439</sup> οἱ ὁφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἡμελλεν πληροῦν ἐν Ἱερουσαλὴμ – Jesus’ departure is going to be his death, resurrection, and ascension, all of which will qualify him for his eternal role of king and priest. Obviously, his death by crucifixion will be the most difficult part of this departure for which he is preparing himself through prayer. And Moses and Elijah are helping him also. Or is he helping them by assuring them that he will become their advocate before God? Probably both. It would be comforting for Jesus to meet with two people in their eternal states, and it would be comforting to them to meet with Jesus who makes their eternal destinies possible. Also, Moses and Elijah are appearing in their eternal states—even before the 1<sup>st</sup> resurrection of Revelation 20.

<sup>440</sup> ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ – Peter, James, and John are not as concerned about Jesus’ death as he is, so that they have easily allowed their fatigue to lead them into sleep. Nevertheless, they awake in time to view the scene with Jesus as he is talking with Moses and Elijah.

<sup>441</sup> καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ’ αὐτοῦ εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν ἑπιστάτα, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηναὶς τρεῖς, μίαν σοὶ καὶ μίαν Μωϋσεὶ καὶ μίαν Ἡλίᾳ, μὴ εἰδὼς ὃ λέγει – Is this Peter’s way of referencing either the tabernacle of the wilderness (cf. Exodus 25:9ff.) or the tents in which the Israelites lived during their journey through the wilderness along with the tents in which they were to live during the Feast of Tents (cf. Leviticus 23:42,43)? Or is it Peter’s way of wanting to serve all three men by providing them with shelter for the night, because he assumed that they would remain on the top of the mountain at least this long?

<sup>442</sup> ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἔπεσκίαζεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτούς εἰς τὴν νεφέλῃν – Most likely the cloud is a theophany. The transcendent God is appearing to Jesus and his three companions, and He is going to speak. The response of Peter, James, and John is fear, probably because they know something quite supernatural is occurring, especially once God speaks from out of the cloud.

<sup>443</sup> καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα· οὗτός ἐστιν ὁ υἱός μου ὁ ἠγαπητός, αὐτοῦ ἀκούετε – When the cloud appears and God speaks, this is a frightening experience for the disciples. God calls Jesus His “Son,” the Davidic King. Indeed, he is the final king of Israel. God declares that He has chosen him, probably to emphasize his special role as king and priest. And He exhorts the three disciples to pay most attention to Jesus, and it would make sense for them to do so because he is the very center of human history from the beginning into eternity. There simply is no other person about whom we should gather information and know and understand.

- <sup>444</sup> καὶ τ ἐν τῷ γενέσθαι τὴν φωνὴν εὐρέθη Ἰησοῦς μόνος. ‘καὶ αὐτοὶ’ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις ὅτι οὐδὲν ὧν ἑώρακαν – Probably to prevent any kind of sensationalism that could derail (humanly speaking) his goal of dying on a cross, Jesus commanded the three disciples to wait until after this major event in his process of qualifying for his role as Messiah and priest (cf. Matthew 17:9). Cf. 2 Peter 1:16ff.
- <sup>445</sup> Ἐγένετο δὲ ‘τῇ ἐξῆς ἡμέρᾳ’ ‘κατελθόντων αὐτῶν’ ἀπὸ τοῦ ὄρους ‘συνήντησεν αὐτῷ ὄχλος πολὺς’ –
- <sup>446</sup> καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἔβόησεν λέγων διδάσκαλε, δέομαί σου ἑπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς μοί ἐστιν –
- <sup>447</sup> καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτὸν καὶ ἐξαίφνης κρᾶζει τ καὶ σπαράσσει αὐτὸν μετὰ ἁφροῦ καὶ ‘μόγισ ἀποχωρεῖ ἀπ’ αὐτοῦ συντριβὸν αὐτόν –
- <sup>448</sup> καὶ ἐδεήθη τῶν μαθητῶν σου ἵνα ‘ἐκβάλωσιν αὐτόν, καὶ οὐκ ἠδυνήθησαν –
- <sup>449</sup> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν ὁ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὥδε τὸν υἱόν σου’ –
- <sup>450</sup> ἔτι δὲ προσερχομένου αὐτοῦ ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ ‘συνεσπάραξεν’ ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ καὶ ‘ἰάσατο τὸν παῖδα’ καὶ ἀπέδωκεν ‘αὐτὸν τῷ πατρὶ αὐτοῦ –
- <sup>451</sup> ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν πρὸς τοὺς μαθητάς αὐτοῦ –
- <sup>452</sup> θέσθε ὑμεῖς εἰς τὰ ὅσα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων –
- <sup>453</sup> οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο καὶ ἦν παρακεκαλυμμένον ἀπ’ αὐτῶν ἵνα μὴ αἰσθῶνται αὐτό, καὶ ἐφοβοῦντο ἑρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου –
- <sup>454</sup> Εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἂν εἴη μείζων αὐτῶν –
- <sup>455</sup> ὁ δὲ Ἰησοῦς ‘εἰδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος ‘παιδίον ἔστησεν αὐτὸ παρ’ ἑαυτῷ – The Father must have made this known to Jesus for didactic purposes.
- <sup>456</sup> καὶ εἶπεν ὁ αὐτοῖς ὅς ἐάν δέξηται ‘τοῦτο τὸ παιδίον’ ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται καὶ ὁὗς ἂν ἐμὲ δέξηται, δέχεται τὸν ἀποστειλαντά με· ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν τ μέγας –
- <sup>457</sup> Ἀποκριθεὶς δὲ τ Ἰωάννης εἶπεν ‘ἐπιστάτα, εἰδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια καὶ ἰερωσύμην αὐτόν, ὅτι οὐκ ἀκολουθεῖ μεθ’ ἡμῶν – Human nature is to form groups and organizations, so that participating in them defines a person’s beliefs, rather than the person’s standing alone with his belief as his own existential decision before God. Even if a person is doing the right thing, the group is offended if he does not claim that the definition of his doing the right thing necessitates participating in the group.
- <sup>458</sup> εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· μὴ κωλύετε τ· ὁὗς γὰρ οὐκ ἔστιν καθ’ ὑμῶν, ὑπὲρ ὑμῶν ἐστιν. – Jesus is saying that the person, with his belief and doing the right thing, who acknowledges another person’s or persons’ beliefs and action as good and right, regardless of what group each of them may or may not be involved in, is properly associated with these other persons—regardless of what group to which each of them belongs. This completely invalidates Augustine’s statement, “He who does not have the church as his mother cannot have God as his Father” and the notion that Christianity must be institutionalized in order to be biblical.
- <sup>459</sup> Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀνάληψεως αὐτοῦ καὶ αὐτὸς ‘τὸ πρόσωπον ἐστήρισεν’ τοῦ πορεύεσθαι εἰς Ἱερουσαλὴμ – Here a new section of Luke (9:51-19:44) begins, Jesus’ travels towards Jerusalem through Samaria, etc. and his goal of the crucifixion and resurrection. There are a lot of paragraphs of Jesus’ teaching that seem strung together in only Luke’s order with some coherence as to themes and ideas. This the only place in the NT where ἀνάληψις is used. Two options, 1) Jesus’ being taken up on the cross above the ground, or 2) Jesus’ taken up to the “right hand of God” (cf. Psalm 110:1 and Luke 20:42,43, etc.). #2 is more coherent, so that Luke means all the events in Jerusalem that lead up to and include Jesus’ crucifixion, resurrection, and ascending from this earth into the realm where he resides until his second coming.
- <sup>460</sup> Καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ. καὶ πορευθέντες εἰσῆλθον εἰς ‘κώμην Σαμαριτῶν ὥς ἐτοιμάσαι αὐτῷ – As in John 4, Jesus and his disciples are passing through Samaria instead of going around it.
- <sup>461</sup> καὶ οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν ‘πορευόμενον εἰς Ἱερουσαλὴμ – However, this time the response is not welcoming, because God was making it clear that he should continue on his journey to Jerusalem. Did Jesus know that their response would be so negative? Probably, and he was showing his disciples the importance of the end of his mission.
- <sup>462</sup> ἰδόντες δὲ οἱ μαθηταὶ τ Ἰάκωβος καὶ Ἰωάννης εἶπαν κύριε, θέλεις εἰπῶμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς τ – cf. 2 Kings 1:1-16. How quick we sinful human beings are to ask for judgment and destruction of those whom we know are wrong in their behavior, rather than admitting that apart from God’s work within us we are no different. Cf. Matthew 23:29-33 where the Pharisees declare that they are different from their ancestors who killed the prophets but are refusing to recognize that they are just like them.
- <sup>463</sup> στραφεῖς δὲ ἐπετίμησεν αὐτοῖς, καὶ εἶπεν, Οὐκ οἴδατε οἶον πνεύματός ἐστε ὑμεῖς – These disciples think that are acting righteously and morally correctly, but they are not. And they do not recognize this.
- <sup>464</sup> ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολῶσαι, ἀλλὰ σῶσαι. καὶ ἐπορεύθησιν εἰς ἑτέραν κώμην – During his first appearance, Jesus’ intent was not to harm anything but, instead, to allow himself to suffer death at the hands of those who deserve God’s condemnation. It will be during his second appearance that he will

destroy men as is fitting, i.e., if they are still inwardly opposed to him as the Jewish Messiah and, therefore, opposed to God.

<sup>465</sup> 'Καὶ πορευομένων' αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς αὐτόν· ἀκολουθήσω σοι ὅπου ἂν ᾖ ἡ ἀπέρχῃ. <sup>τ</sup> – cf. Matthew 8:19-22. This person sounds noble and sincere. But the question always is, is someone who outwardly comes across as sincere actually so inwardly?

<sup>466</sup> καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνειν – If the person is still hoping to find safety and security in the present realm, then he is not up to the task of following Jesus. He has not chosen to settle down in this world but to fulfill his mission of dying on the cross, which requires that the world reject him and seek to destroy him and his influence.

<sup>467</sup> Εἶπεν δὲ πρὸς ἕτερον· ἀκολουθεῖ μοι. ὁ δὲ εἶπεν· Ὁ κύριε, ἐπίτρεψόν μοι ἄπελθόντι πρῶτον θάψαι τὸν πατέρα μου – Jesus is speaking both physically and inwardly, but mainly inwardly.

This person has certain family obligations, including waiting until his father dies and performing not only his burial but also the responsibility of inheriting his property before he can wander off with Jesus. He is more concerned about dealing with his relationship with his father than he is with Jesus.

<sup>468</sup> εἶπεν δὲ αὐτῷ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἐαυτῶν νεκρούς, σὺ δὲ ἄπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ – However, Jesus' commands the man to focus on what really matters—life from God and not property and the things of this realm, which are the focus of those who are “dead,” i.e., not awakened to their need for God's forgiveness in order to gain eternal life through the Messiah. So when Jesus is telling this man to follow him, it is not just or even primarily physically, but it is inwardly.

<sup>469</sup> Εἶπεν δὲ καὶ ἕτερος· ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου – This person is also talking about how important his familial relationships and obligations are.

<sup>470</sup> εἶπεν δὲ [πρὸς αὐτόν] ὁ Ἰησοῦς· οὐδεὶς ἑπιβαλὼν τὴν χεῖρα ἐπ' ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὐθετοῦς ἐστὶν τῇ βασιλείᾳ τοῦ θεοῦ – But Jesus urges him to consider what is actually going on in his heart. Is his commitment to God and Jesus as the Messiah greater and absolute in comparison to his commitment to his family, so that his relationship with the latter is appropriately relativized in the light of the infinitizing (Kierkegaard's word) of himself before God.

<sup>471</sup> Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος ἑτέροισιν ἑβδομήκοντα δύο καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο δύο – πρὸ προσώπου αὐτοῦ εἰς πάσαν πόλιν καὶ τόπον οὗ ἤμελλεν αὐτὸς ἔρχεσθαι – Luke is the only gospel with this story.

<sup>472</sup> Ἐλεγεν δὲ πρὸς αὐτούς· ὁ μὲν θηρισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θηρισμοῦ ὅπως ἔργατας ἐκβάλλῃ εἰς τὸν θηρισμὸν αὐτοῦ – Jesus is commenting on the abundance of people who need to hear the gospel of his messiahship and who will hopefully believe it once they hear it. There is really only one person who is proclaiming this message, and it is he. Eventually there will be more after his ascension, and he is encouraging these disciples to pray in line with what will occur then.

<sup>473</sup> ὑπάγετε· ἰδοὺ ἡ πόσις ὡς ἄρνας ἐν μέσῳ λύκων – Jesus' point is that the world is fundamentally hostile to God and him the Messiah, so that his disciples should be fully aware of what they may encounter as those who are proclaiming this truth.

<sup>474</sup> μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα, καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσθητε – At this time, Jesus wants these disciples not only to rely completely on God but also to make it obvious whether people are truly interested in the truth of the gospel and in him.

<sup>475</sup> εἰς ἣν δ' ἂν εἰσέλθῃτε οἰκίαν, πρῶτον λέγετε· εἰρήνη τῷ οἴκῳ τούτῳ – Jesus wants the disciples to offer God's wholeness to every house they enter and to the people who will take care of their physical needs.

<sup>476</sup> καὶ ἐὰν ἐκεῖ ἡ εἰρήνη, ἡ εἰρήνη ὑμῶν εἰ δὲ μὴ γε, ἐφ' ὑμᾶς ἁνακάμψει – People will reveal their hearts through their treatment of these disciples. If God has opened them to the truth, then His shalom and hope of eternal life will indeed come to them through the message which the disciples of Jesus will bring them about him. But if they are not open, then they will reject the message.

<sup>477</sup> ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν – It sounds as though whatever is the homeowner's response to the gospel, the disciples should consider what they receive from him for their physical sustenance to be what they deserve and therefore to continue to receive it.

<sup>478</sup> καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν – If the whole city comes across to these disciples as open and welcoming of their message about him, then they should receive from the people what they need as far as food and shelter is concerned.

<sup>479</sup> καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς καὶ λέγετε αὐτοῖς· ἡγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ – Plus, the disciples should perform miraculous acts of healing as Jesus has been doing and teach the people about the coming Kingdom of God to Israel and the world. They should also let them know that they have encountered the Kingdom of God to a small degree by virtue of their interactions with them as disciples of Jesus.

<sup>480</sup> εἰς ἣν δ' ἂν πόλιν εἰσέλθῃτε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἶπατε – These are instructions specifically for those cities that are not welcoming to these disciples and their message.

<sup>481</sup> καὶ τὸν κονιορτὸν τὸν ὁκολληθέντα ἡμῖν ἐκ τῆς πόλεως ὁμῶν 'εἰς τοὺς πόδας' ἀπομασσόμεθα ὁμῖν πλὴν τοῦτο γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ – By wiping off the dust of the city from their feet, they are showing that God rejects these people in the light of their rejecting Jesus' disciples and their message, even their ability to heal people of their illnesses.

<sup>482</sup> λέγω ὑμῖν ὅτι Σοδόμοις 'ἐν τῇ ἡμέρᾳ ἐκείνῃ' ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ – Two options, 1) the final judgment of the land of Israel prior to Jesus' return, or 2) the final judgment at the 2<sup>nd</sup> resurrection. Because Jesus mentions the mercy granted to the people of Sodom who are obviously already dead, #2 is more coherent. The people of Sodom may find more mercy at the final judgment, because they did not have the miracles available to them that these people have, along with the message of the gospel regarding Jesus. Cf. 10:13.

<sup>483</sup> Οὐαὶ σοι, Χοραζὶν 'οὐαὶ σοι,' Βηθσαϊδᾶ ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἔγενήθησαν αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμενοι μετενόησαν – The Gentile cities of Tyre and Sidon would have responded to God's miracles and the message of the gospel better than the Jewish cities of Bethsaida and Chorazin have.

<sup>484</sup> πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται 'ἐν τῇ κρίσει' ἢ ὑμῖν – Jesus' and his disciples' presence with both the miracles and the gospel message results in a higher level of accountability for the cities where they are.

<sup>485</sup> καὶ σύ, Καφαρναούμ, 'μὴ ἕως οὐρανοῦ ὑψωθῇς;' ἕως οὗτοῦ ἔδου 'καταβῇ' – The same as above goes for Capernaum, too—the home of Peter and Andrew.

<sup>486</sup> Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ 'ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με' – To be a disciple of Jesus, not just his apostle, carries with it a great deal of responsibility for the person who is following Jesus and a great deal of accountability for those who encounter him and interact with him. The reason is that ultimately God has worked in Jesus' disciple and is working through Jesus' disciple for the sake of adding more people to those who will enter into eternal life.

<sup>487</sup> Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα ὁ[δύο] μετὰ χαρᾶς λέγοντες· κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου – So the seventy go out and do what Jesus commands them. And when they return, they express their joy to Jesus that he was right and they had miraculously and powerfully exercised great power and influence over the forces of evil, e.g., demons and disease, in the present realm. Pretty heady stuff for them, and this happened to those who would not eventually become apostles. These seventy were truly acting as workers for the harvest of God's people. Does this mean that all disciples and followers of Jesus throughout Christian history should be performing miraculous acts of healing and casting out demons? Nothing in the NT requires that this be the case. But it certainly was in Jesus' and the apostles' day. Now we have the written accounts of God's working through them just as the Israelites had the written accounts of the miracles in Moses' day and then in Elijah's/Elisha's day to refer to and encourage them to believe the truth of their God.

<sup>488</sup> εἶπεν δὲ αὐτοῖς· ἐθεώρουν τὸν σατανᾶν ὥς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα· –

<sup>489</sup> ἰδοὺ ἔδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφρων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἔχθρου, καὶ οὐδὲν ὑμᾶς ὁὐ μὴ ἁδικήσῃ –

<sup>490</sup> πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἔγγεγραπτα ἐν τοῖς οὐρανοῖς –

<sup>491</sup> Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο [ἐν] τῷ πνεύματι τῷ ἁγίῳ· ἡ καὶ εἶπεν· ἐξομολογοῦμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας τὰ ὑποκόρυφα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις· καὶ ὁ πατήρ, ὅτι οὕτως ἡ εὐδοκία ἐγένετο· ἔμπροσθέν σου – As in other places where Jesus contrasts people who embrace and reject the gospel, the "wise and intelligent" are those who proudly display their biblical (or other kind of) knowledge while the "children" are those who humbly confess their sin and need for God's grace and mercy in order to obtain His forgiveness and eternal life. This is similar to the difference in the cities of which Jesus has spoken above.

<sup>492</sup> ἡ πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου, καὶ οὐδεὶς γινώσκει τίς ἐστίν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστίν ὁ πατήρ εἰ μὴ ὁ υἱὸς καὶ ὁ ἄνθρωπος βούληται ὁ υἱὸς ἀποκαλύψαι – By means of his miracles and the biblical truth which he speaks, Jesus reveals the Father to those in his presence there on the land of Israel during his lifetime, thus implying that it is vitally important for the Jews to watch and listen to him as to what is most important to know about reality, i.e., the Father, the transcendent Creator who is the author and purposer of this story.

<sup>493</sup> Καὶ στραφεὶς πρὸς τοὺς μαθητὰς ἡ καὶ ἰδίαν εἶπεν· μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε – Jesus' revealing himself through his words and actions is a huge bonus for the people who encounter him in his day.

<sup>494</sup> λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν – Many of the believing prophets and kings of Israel, i.e., kings of Judah including David, wanted very much to see the appearance of God's Messiah as part of their own experience of relating to God with proper inwardness. But Jesus is saying that God waited until now to reveal him in the presence of these current disciples and people.

<sup>495</sup> Καὶ ἰδοὺ νομικὸς τις ἀνέστη ἐκπειράζων αὐτὸν λέγων· ὁ διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω – Thus, a diligent student of the OT and especially the 613 commandments of the Mosaic Covenant wanted to test the correctness of Jesus' understanding of the Torah. Did he view God and reality the way the Jewish leadership did, so that he was capable of teaching truth, or was he a heretic? His question was how a Jew (or any human being) could obtain God's promise through Abraham of eternal life.

<sup>496</sup> ὁ δὲ εἶπεν πρὸς αὐτόν· ἐν τῷ νόμῳ ὅτι γέγραπται· πῶς ἀναγινώσκεις – Jesus is willing to play this man’s game and suggests that the answer is in the Torah, probably specifically in the Mosaic Covenant.

<sup>497</sup> ὁ δὲ ἀποκριθεὶς εἶπεν· ἀγαπήσεις κύριον τὸν θεόν ὅσου ἕξ ὅλης [τῆς] καρδίας σου ὡς καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν – The Law expert answers that it is summed up in the two commandments of love, i.e., loving God with all one’s being and loving and treating other Jews as one would love and treat himself, presumably with great care and concern.

<sup>498</sup> εἶπεν δὲ αὐτῷ· ὀρθῶς ἀπεκρίθης· τοῦτο ποιεῖ καὶ ζήσῃ – Jesus affirms the correctness of the man’s answer and exhorts him to obey these commandments for the sake of obtaining eternal life from God.

Is Jesus correct, that person can obtain eternal life simply by obeying the Mosaic Covenant without explicitly believing in him? Yes, if this obedience is from a heart which God has changed by His Spirit, but Jesus probably also means that a person who properly loves God will also properly believe in him when this person encounters Jesus and the truth about him as the Messiah.

<sup>499</sup> ὁ δὲ θέλων ῥητορεύσασθαι αὐτὸν εἶπεν πρὸς τὸν Ἰησοῦν· καὶ τίς ἐστίν μου πλησίον – But this Law expert wanted more details from Jesus, especially that he was outwardly obeying the second commandment properly—by loving his fellow Jews who were scrupulously studying (so that they had great knowledge of) and following the Mosaic Covenant outwardly as he was.

<sup>500</sup> Ὑπολαβὼν ὁ Ἰησοῦς εἶπεν· ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼ καὶ λησταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτόν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμίθαν – According to how Jesus introduces this man, he could be a Jew or a Gentile, but more likely he is a Jew.

<sup>501</sup> κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ καὶ ἰδὼν αὐτὸν ἀντιπαρήλθεν – The priest must be of the tribe of Levi, like the second person who is identified strictly as a Levite, but because he is going down from Jerusalem, he must have just finished his allotted time of serving in the temple and is returning home. Thus, he comes fresh from serving God in the most sacred place which God has designated. One would think, therefore, that he of all people would be sensitive to the issue of how to be a neighbor to someone, because he had recently been doing this for his fellow Israelites by aiding in their worship of God in the temple. But it would appear that his serving God is strictly perfunctory and centered on the rituals assigned to the tribe of Levi as priests of the people.

In addition, based on other passages in the gospel where this issue arises, this priest may have concluded that this man was not properly keeping the Mosaic Covenant, because bad things do not happen to good people, i.e., people who intently follow the MC.

<sup>502</sup> Ὁμοίως δὲ καὶ Λευίτης [γενόμενος] κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ὁ ἀντιπαρήλθεν. – This Levite, in contrast to the priest in the previous verse, is ascending the road from Jericho to engage in his allotted duties of serving God in the temple. Thus, he too would be considering what it means for him to serve God in the manner in which he is about to. This should also cause him to consider the ramifications of serving God as a Levitical priest with respect to the whole Law, including how to be a neighbor to his fellow Jews. But his perspective on serving is also strictly perfunctory and ritual oriented. Plus, he probably has the same perspective that this man deserved whatever bad happened to him, so that the Law specifies neighbors as fellow followers of the MC.

<sup>503</sup> Σαμαρίτης δὲ τις ὁδεύων ἦλθεν κατ’ αὐτόν καὶ ἰδὼν ὁ ἐσπλαγχνίσθη – The Jews do not consider Samaritans to be fully Jewish and certainly not good followers of the Mosaic Covenant, because they do not worship God at the temple in Jerusalem (cf. John 4).

<sup>504</sup> καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτόν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ –

<sup>505</sup> καὶ ἐπὶ τὴν αὐρίον ὁ ἐκβαλὼν ἔδωκεν δύο δηνάρια τῷ πανδοχεῖ καὶ εἶπεν· ἐπιμελήθητι αὐτοῦ, καὶ ὁ τὶ ἂν προσδαπανήσῃς ἐγὼ ἐν τῷ ἐπανερχέσθαι με ἀποδώσω σοι – Clearly, the Samaritan demonstrated kindness and compassion towards the man who had encountered the robbers and their violence.

<sup>506</sup> τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς ληστὰς – Jesus changes the man’s question from, Who is my neighbor, to, How can you be a neighbor to other people?

<sup>507</sup> ὁ δὲ εἶπεν· ὁ ποιήσας τὸ ἔλεος μετ’ αὐτοῦ, εἶπεν· δὲ αὐτῷ ὁ Ἰησοῦς· πορεύου καὶ σὺ ποιεῖ ὁμοίως – The man cannot escape answering Jesus’ question and says correctly that it was the person (he is not even willing to state explicitly that it was the Samaritan) who demonstrated compassion towards the man who was hurt. Therefore, they both become each other’s neighbor.

And Jesus commands the man to demonstrate his neighborliness likewise to people who are hurting if he wants to obey this second commandment properly.

<sup>508</sup> Ἐν δὲ τῷ πορεύεσθαι αὐτοὺς αὐτὸς εἰσηλθὼν εἰς κώμην τινὰ γυνὴ δὲ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτόν – cf. John 11:1 where we find out that the village is Bethany, just east of Jerusalem. Martha, not Mary, is said to welcome Jesus, but we find out that this is mainly a cultural and hospitable sense, not in a sense of truly understanding what Jesus is actually bringing to her environment there in her house, i.e., that of the Messiah whose teaching and actions render everything else in life of relative unimportance.

The fact that Luke places this story of Jesus’ being just outside Jerusalem with later stories of this section of 9:51-19:44 place him farther away from the city means that he is not concerned about strict chronological order of these stories. Instead, it is the themes of the stories and Jesus’ teaching that concerns him.



<sup>509</sup> καὶ τῇδε ἦν ἀδελφὴ καλουμένη Ἑμαρίαμ, ὅ[τ]η καὶ ἑπαρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ κυρίου ἑῖπεν ὅτι ἡ ἀδελφὴ μου μόνην τὸν λόγον αὐτοῦ – Jesus will point out that Mary does have a good understanding of what his presence brings their lives at this very moment. She is paying attention to only thing right now, Jesus’ teaching about the Kingdom of God and his being the Messiah.

<sup>510</sup> ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστᾶσα δὲ εἶπεν· κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνην με ἑκατέλειπεν διακονεῖν· εἰπὲς οὖν αὐτῇ ἵνα μοι συναντιλάβηται – Martha’s mind and attention are focused on her cultural responsibility of hospitality, which is of tremendous importance in the Middle East, both past and present. It is nevertheless an extremely kind and caring practice of theirs, so certainly she cannot be faulted for wanting to treat Jesus with great kindness and respect. In fact, meeting his and his disciples physical needs by preparing food (I assume this is the main part of Martha’s work) is extremely loving on her part, apart from the cultural requirement. Indeed, Martha considers her actions to be so important that she confronts Jesus on the fact that her sister is not helping, when everyone (right?) would agree that she should be.

<sup>511</sup> ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος· Μάρθα Μάρθα, ἑμεριμᾶς καὶ θορυβάζῃ περὶ πολλὰ – What Jesus says here makes it seem as though he recognizes that Martha’s concern extends beyond just the food preparations for him and his disciples. She worries inappropriately and unnecessarily about things that pertain to her external existence in this realm and life, including cultural norms and requirements.

<sup>512</sup> ἑνὸς δὲ ἐστὶν χρεία· ἑμαρίαμ ἑγὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο ἥτις οὐκ ἀφαιρεθήσεται ἑ αὐτῆς – On the basis of the rest of the Bible, the one thing that is necessary must be eternal life and mercy from God through Jesus as Messiah and High Priest. And of all the things that are possible for Mary to be doing right now, including helping Martha, Jesus is saying that she has chosen the good part of what is available to, gaining more understanding of the one necessary thing of how to obtain God’s eternal mercy and life by listening to Jesus teach about them. Jesus also says that what Mary is receiving will not be taken away from her, implying that what Martha is “receiving,” the satisfaction of fulfilling her cultural requirements and solving all her earthly problems during this temporary existence will not produce permanent and eternal satisfaction.

<sup>513</sup> Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπεν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδασκεν τοὺς μαθητὰς αὐτοῦ –

<sup>514</sup> εἶπεν δὲ αὐτοῖς· ὅταν ἑπροσεύχησθε ἑ λέγετε Πάτερ ἑ ἀγιασθήτω τὸ ὄνομά σου· ἑλθέτω ἡ βασιλεία σου· – Father = recognizing that God is the source of our existence, and that we simply would not be here on earth if it were not for His causing us to exist within our individual stories which are within the overall story of His eternal plans and purposes.

May Your name be sacred = acknowledging that God is completely different from us and His creation so that His eternal plans and purposes are to be recognized, revered, and observed with wonder and awe as God works them out on a daily basis towards the eternal Kingdom of God.

May Your kingdom come = acknowledging that God’s ultimate plan is to bring about the eternal Kingdom of God by means of Jesus as Messiah and High Priest and which will begin with the millennial Kingdom of Israel when he returns and continue with a completely new creation into the eternal Kingdom of God.

<sup>515</sup> τὸν ἄρτον ἑμῶν τὸν ἐπιούσιον ἑδίδου ἡμῖν ἑτὸ καθ’ ἡμέραν· – Acknowledging God as the provider of what we need to survive this life physically—food, clothing, shelter—while we wait for Him to bring about the Kingdom of God, and to be grateful for whatever He provides and to share it with others.

<sup>516</sup> καὶ ἄφες ἡμῖν ἑτὰς ἀμαρτίας· ἡμῶν, ἑκαὶ γὰρ αὐτοὶ ἑἀφίομεν ἑπαντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν [MT – ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ] – More than anything else we need God’s mercy and forgiveness in order to avoid being destroyed by him and in order to enter into the eternal Kingdom of God. And we demonstrate our commitment to obtaining His mercy by being willing to forgive people who hurt and harm us which actually deserves justice and punishment, even God’s justice and punishment, but we are willing to forgive them knowing that there is a possibility that God will forgive them eternally as He forgives us likewise.

God tests people’s belief in order to confirm and strengthen it, while Satan tempts (same word as test) their belief in order to destroy it. It only makes sense that Jesus is encouraging his disciples (and us) to ask God not to allow Satan to destroy their faith and belief through his deceitful schemes.

<sup>517</sup> Καὶ εἶπεν πρὸς αὐτοῦς· τίς ἐξ ὑμῶν ἔξει φίλον καὶ πορεύεται πρὸς αὐτὸν μεσονυκτίου καὶ ἑεῖπῃ αὐτῷ· φίλε, χρῆσόν μοι τρεῖς ἄρτους –

<sup>518</sup> ἐπειδὴ φίλος μου ἑπαρεγένετο ἐξ ὁδοῦ πρὸς με· καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ –

<sup>519</sup> κάκεινος ἔσωθεν ἀποκριθεὶς ἑεῖπῃ· μὴ μοι κόπους ἀπάρεχε· ἥδη ἡ θύρα κέκλεισται καὶ τὰ παῖδιά μου μετ’ ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι –

<sup>520</sup> λέγω ὑμῖν, ἑεῖ καὶ ὁὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι ἑφίλον αὐτοῦ· διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρήξῃ – Coherence requires connecting these parables of vs. 7-13 with the prayer which Jesus has just taught his disciples at their request.

Suggestions for meaning of τὴν ἀναίδειαν – 1) persistence of the friend, 2) avoidance of shame of the man in bed (Bailey, *Poet and Peasant*, pgs. 125-133), 3) ignoring of social conventions of the friend (by disturbing the man and his family at night after he has secured himself in his home). Also, two options, 1) the man and his friend are both like God and people, i.e., God is reluctant and persistence in seeking mercy will obtain it, 2) the man is not like God, because He is altogether willing at any time to provide mercy to the repentant sinner.

Both #2s make the most sense. The community's obligation is to be hospitable to those outside who come into the community, regardless of the time of day or night (cf. Martha in the previous story), and God is always willing to hear a prayer like the one Jesus just taught to his disciples in order to provide for us daily and eternally, i.e., with that which He wants us to have to survive this life and that which He wants us to have (mercy!!) to obtain life in the eternal Kingdom of God.

<sup>521</sup> Κάγω ὑμῖν λέγω, αἰτεῖτε καὶ δοθήσεται ὑμῖν. ζητεῖτε καὶ εὕρησέτε, κρούετε καὶ ἁνοιγήσεται ὑμῖν –

<sup>522</sup> πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὕρισκει καὶ τῷ κρούοντι ἁνοίγ[ησ]εται – This is Jesus' interpretation of the previous parable. Asking, seeking, and knocking (like the friend at night) will result in God's daily provision and eternal life and mercy in the Kingdom of God.

<sup>523</sup> τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἢ ἰχθύν, καὶ ἀντὶ ἰχθύος ὄφιν ἑαυτῷ ἐπιδώσει –

<sup>524</sup> ἢ καὶ ἡ αἰτήσῃ ῥῶν, ἐπιδώσει αὐτῷ σκορπίον – Two more parables to emphasize God's gracious and willing character to grant life in the present realm (to a degree) and life in the future realm (immortal and morally perfect) to sinners who ask him. And the gift of the Holy Spirit is the *summa summarum* (sum of sums, all in all) inwardly for a sinner in the present realm, because a changed heart is the necessary condition for a sinner to obtain not only God's provision as a Christian in the present life, but also God's mercy and life in the future, eternal life.

One of the keys to understanding these parables and Jesus' point is acknowledging how *undeserving* we are to receive anything good from God because of our inherent sinfulness and rebellion against Him.

<sup>525</sup> εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει ἡμῖν τὸ πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν –

<sup>526</sup> Καὶ ἦν ἐκβάλλων δαιμόνιον ὁ καὶ αὐτὸ ἦν – κωφὸν ἐγένετο δὲ τοῦ δαιμονίου ἐξεληθέντος ἐλάλησεν ὁ κωφὸς καὶ ἐθαύμασαν οἱ ὄχλοι –

<sup>527</sup> τινὲς δὲ ἐξ αὐτῶν εἶπον· ἐν Βεελζεβούλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια – Rather than attribute Jesus' miraculous works of casting out demons to God and His Spirit at work in the creation, these people attribute them to Satan, the evil ruler of the demons. This demonstrates just how depraved we are.

<sup>528</sup> ἄλλοι δὲ περὶ αὐτοῦ σημεῖον ἐξ οὐρανοῦ ἐζήτησαν παρ' αὐτοῦ – What is the difference between a sign that they are requesting and the signs which Jesus has been showing them by healing people and casting out demons? Ultimately, no difference except they want to have some responsibility for it by asking for it? It would seem so.

<sup>529</sup> αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς· πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται καὶ οἶκος ἐπὶ οἶκον πίπτει –

<sup>530</sup> εἰ δὲ καὶ ὁ σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια –

<sup>531</sup> εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται – Reference to future Jews who will be authentic believers and whom God will use to perform similar miracles to Jesus.

<sup>532</sup> εἰ δὲ ἐν δακτύλῳ θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἅρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ – This is always the issue, that the people correctly interpret Jesus' signs which he has been showing them, that he is the Messiah of the Kingdom of God, even if it has not appeared as they expect, with a king who immediately conquers their enemies such as the Romans, but who has to go through the experience of the crucifixion first.

<sup>533</sup> ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἔστιν τὰ ὑπάρχοντα αὐτοῦ –

<sup>534</sup> ἐπὶ δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἶρει ἐφ' ἣ ἐπιποιήσῃ καὶ τὰ σκῦλα αὐτοῦ διαδώσῃ – The more logical and reasonable way to interpret what Jesus is doing by casting out demons is to believe that he is of God and the Messiah, because he is stronger than Satan. This is good news, but they are unwilling to acknowledge it!

<sup>535</sup> Ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἔστιν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει – Jesus is again urging the people to consider the evidence correctly and embrace him as the Messiah in order to help gather people for the Kingdom of God. Otherwise, they are turning people away from it, contrary to what they claim as good, religious Jews of the OT.

<sup>536</sup> Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνδρῶν τόπων ζητοῦν ἀνάπαυσιν καὶ μὴ εὕρισκον – [τότε] λέγει ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον –

<sup>537</sup> καὶ ἐλθὼν εὕρισκει ἑσθιωμένον καὶ κεκοσμημένον –

<sup>538</sup> ὅποτε πορεύεται καὶ παραλαμβάνει ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἐπὶ καὶ εἰσελθόντα κατοικεῖ ὅκεῖ καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων – To acknowledge correctly what Jesus is doing by casting out demons should lead to encouraging these people who have been freed from demons to continue the important journey by embracing Jesus as the Messiah in order to avoid returning to their previous demoniac condition and, indeed, finding themselves in an even worse spot by being more influenced by demonic activity.

<sup>539</sup> Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἑπάραςά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας – She probably meant this is a complement to both Mary and Jesus after seeing Jesus' miracles and hearing him speak. Nothing like a good Jewish mother!

<sup>540</sup> αὐτὸς δὲ εἶπεν· μένουσιν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες – Jesus once again points out that his familial relationships pale in comparison to his relationships with authentic believers who guard God's truth of him as the Messiah and will enjoy the benefits of doing this by obtaining eternal life.

<sup>541</sup> Τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο λέγειν ἡ γενεὰ αὕτη ὅτι γενεὰ πονηρὰ ἐστὶν σημεῖον ᾧ ζητεῖ. καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ – Jesus’ popularity is growing, but the real test will be everyone’s response to his crucifixion and resurrection. Will they still embrace him as the Messiah after he has been executed and then rises from the dead 3 days later similarly to Jonah’s spending 3 days in the fish?

By “no sign” Jesus means the greatest sign, because he has been giving this generation of Jews many signs of his being the Messiah by healing people and casting out demons.

<sup>542</sup> καθὼς γὰρ ἐγένετο ὁ Ἰωνᾶς τοῖς Νινευίταις σημεῖον, οὕτως ἔσται ὁ καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ –

<sup>543</sup> βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς, ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε – If a Gentile is so fascinated by what she has heard about Solomon’s wisdom that she is willing to travel a long distance to hear him, then it is even more reasonable for Jesus’ immediate listeners among the Jews to do all they can to hear and follow him, because as the Messiah he is a greater Son of God than Solomon every could be. Indeed, he is Solomon’s Messiah and Lord (cf. Psalm 110:1 by David).

Hence the Queen of the South will basically have the right to declare that the Jewish people of Jesus’ day deserve God’s condemnation because they did not believe in him.

<sup>544</sup> ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινουσὶν αὐτήν ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε. – Same as above with respect to the people of Nineveh. Indeed, by extrapolation, anyone who authentic and inwardly repents before God can say that others who have not done this, including the Jews of Jesus’ day in Israel, deserve God’s condemnation, especially because they have rejected the most obvious display of God’s work in human history, Jesus with his miracles and teaching.

<sup>545</sup> Οὐδεὶς λύχνον ἄψας εἰς ῥύπτῃν τίθησιν [οὐδὲ ὑπὸ τὸν μόδιον] ἀλλ’ ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν –

<sup>546</sup> Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου. ὅταν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν ἔστιν ἐπὶ πᾶν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν –

<sup>547</sup> ὁ σκοπεῖ οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν –

<sup>548</sup> εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον μέρος τι σκοτεινόν, ἔσται φωτεινόν ὅλον ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζη σε. – Assuming the human “eye” represents a sinful person’s inward commitment to something, if this is towards the light of the truth of Jesus as the Messiah, then the person can be considered to be “full of light” in spite of his continued moral depravity. And he will with the rest of his whole body, i.e., his self and personhood, demonstrates his singular and permanent commitment to this truth by his actions and behavior, even though he will not be morally perfect yet.

<sup>549</sup> Ἐν δὲ τῷ λαλήσει αὐτὸν Φαρισαῖος ὅπως ἀριστήσῃ παρ’ αὐτῷ εἰσελθὼν δὲ ἀνέπεσεν –

<sup>550</sup> ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου – We can assume that Jesus would have intentionally avoided doing so, because the Pharisee and his other guests would have made a big show of ceremonially washing before the meal as part of their supposed obedience to the Mosaic Covenant.

<sup>551</sup> εἶπεν δὲ ὁ κύριος πρὸς αὐτόν νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας – Jesus is pointing out their inward moral depravity that they are unwilling to acknowledge. The unbelieving Pharisees considered themselves good enough to obtain God’s blessings simply by their outward behavior in conformity to the commandments of the Mosaic Covenant.

<sup>552</sup> ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν – The Pharisees acknowledge God by their outward behavior, basically claiming that God has given them the ability to follow the Mosaic Covenant by their external actions, but they refuse to acknowledge what the transcendent God and author of this story has done to them on the inside by creating them to be morally depraved human beings who need to acknowledge their inner condition and repent of it just as much as they would repent of any external action that was a violation of the Covenant.

<sup>553</sup> πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἔστιν – If the Pharisees were willing to acknowledge their inner condition, they would give it to God as not only something of which they repent, but also something that they need God to forgive and change in order that they may eventually be morally perfect and immortal in the Kingdom of God.

The Pharisees scrupulously tithe to the temple their garden herbs, but they do not give God their inner beings from which they can perform actions of authentic love and justice towards other sinners, which would be much more important than giving God herbs. How they treat people is the crux of their relationship with God, even via the Mosaic Covenant, not elements of the Covenant where their interaction with people is not involved.

<sup>554</sup> ἀλλ’ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύσμον καὶ τὸ πῆγανον καὶ πᾶν λάχανον καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ ταῦτα δὲ ἔδει ποιῆσαι κάκεῖνα μὴ παρῆναι. –

<sup>555</sup> Οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπάτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς – The Pharisees’ concern for man’s approval condemns them because they lack regard ultimately for God’s approval, which can come about through only authentic repentance of their inward sin.

<sup>556</sup> Οὐαὶ ὑμῖν, ὅτι ἔστε ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἀνθρώποι οἱ περιπατοῦντες ἐπάνω οὐκ οἶδασιν – The Pharisees are like a hidden tomb that contains a dead person while people walk on top of it and are unaware of the death inside. The Pharisees do such a good job of hiding their sinfulness through their outward behavior and appearance that they actually fool people into thinking that they are right with God when of course they are not.

<sup>557</sup> Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ· διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις – These are not “lawyers” as we understand the word but men who have studied very carefully the 613 commandments of the Mosaic Covenant and concluded how each should be obeyed. Their study probably included the Oral Law, commandments derived from the Mosaic Covenant in order to cover as much of a Jew’s life as possible.

<sup>558</sup> ὁ δὲ εἶπεν· καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἔνι τῶν δακτύλων ὁμῶν οὐ προσψάυετε τοῖς φορτίοις· – These MC experts place requirements on people that they cannot keep and that they do not help them keep, meaning also that they themselves do not keep them—at least not as much as they demand that others keep them and as much as they probably claim that they do.

<sup>559</sup> Οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, ὅτι πατέρες ὑμῶν ἀπέκτειναν αὐτούς – cf. Jeremiah 20-24 – **20** Indeed, there was also a man who prophesied in the name of the LORD, Uriah the son of Shemaiah from Kirjath-jearim; and he prophesied against this city and against this land words similar to all those of Jeremiah. **21** When King Jehoiakim and all his mighty men and all the officials heard his words, then the king sought to put him to death; but Uriah heard it, and he was afraid and fled and went to Egypt. **22** Then King Jehoiakim sent men to Egypt: Elnathan the son of Achbor and certain men with him went into Egypt. **23** And they brought Uriah from Egypt and led him to King Jehoiakim, who slew him with a sword and cast his dead body into the <sup>1</sup>burial place of the common people. **24** But the hand of Ahikam the son of Shaphan was with Jeremiah, so that he was not given into the hands of the people to put him to death.

<sup>560</sup> ἄρα ὑμεῖς μαρτυρεῖτε ὅτι καὶ οὐκ ἐπὶ τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε – Here, “prove out” means that while these legal experts may criticize their ancestors for killing the prophets, they are unwilling to recognize that they are no different inwardly (cf. Matthew 23:23ff.).

<sup>561</sup> διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν· ἁποστελῶ εἰς αὐτοὺς προφῆτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν – The OT basically declares that God will send His spokesmen to the Jews of the Messiah’s day, and they will kill them, including the Messiah, just as their ancestors killed the previous prophets.

<sup>562</sup> ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκκεχυμένον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης – By killing the Messiah, all the deaths of righteous men by unbelievers can be summed up in what is driving and motivating the Jews of Jesus’ day to kill him.

<sup>563</sup> ἀπὸ τοῦ αἵματος Ἀβελ ἕως τοῦ αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναὶ λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης – The Jews of Jesus’ day will commit the ultimate crime against God and His spokesmen, the prophets.

<sup>564</sup> Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε – By turning obedience to the Mosaic Covenant into merely outward and multiple acts that no one can achieve perfectly, these students of the Covenant are preventing people from understanding the truth about God, even as these experts claim that they do.

<sup>565</sup> Ὁ καὶ ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων – Jesus was only making enemies of the Jewish leadership of his day, but he knew that this would culminate in his death on the cross. So it really did not matter.

<sup>566</sup> ἐνεδρεύοντες αὐτὸν ἠθροῦσαι τι ἐκ τοῦ στόματος αὐτοῦ – As a result, the Jewish leadership were angry and seeking to destroy Jesus.

<sup>567</sup> Ἐν οἷς ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ· πρῶτον προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, ἧς ἐστὶν ὑπόκρισις, τῶν Φαρισαίων· – The crowds are getting larger and larger. And the most important thing for Jesus’ disciples to do is not to be impressed with his popularity which is resulting from the miracles he is performing, but to gain greater clarity with respect to his message of the gospel and truth of God in contrast to the dominate teaching of their day, that of the Pharisees. Jesus calls the latter hypocrisy, because the Pharisees have created a script of external religious activities which they are following in the midst of their inward rebellion against God and their unbelief. The religious script looks very convincing that it is a proper way to obey God, but it is not. And the disciples need to take note of this fact and become authentic, inward believers in Jesus as the Messiah and obedient to God.

<sup>568</sup> Οὐδὲν δὲ συγκατακρυπτόν ἐστιν ὅτι οὐκ ἀποκαλυφθήσεται· καὶ κρυπτόν δὲ οὐ γνωσθήσεται· – Implied is that merely following a script can appear like a good and righteous life to others, but eventually the person will be found out, because God will reveal their unbelief.

<sup>569</sup> ἀνθ’ ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε ἐν τῷ φωτὶ ἀκουσθήσεται, καὶ ὁ πρὸς τὸ οὐδὲν ἐλάλησατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωματίων – Speak here refers to a person’s *explicitly stated* beliefs and actions in contrast to the actual condition on their heart, where the former looks good and righteous while the latter is characterized by unbelief and rebellion. People carry out their hypocrisy in the darkness by not being honest about what is really going on inside them, but God will bring their rebellion against Him to light in the judgment. The rooftop was the living room of houses where conversations took place in the cool of the evening and night, so that what people say and do as characterized by their hypocrisy in the secret of their minds and hearts, i.e., their “inner rooms,” will become known on the rooftops, i.e., clearly and obviously at the judgment.

<sup>570</sup> Λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα· καὶ μετὰ ταῦτα μὴ ἐχόντων περισσώτερόν τι ποιῆσαι· – The Pharisees engage in hypocrisy to appear good and righteous because they are afraid of people’s disapproval. Taking to its extreme, their need for people’s approval is a need to remain safe and unharmed,

even physically alive, in the face of possible opposition from these other people. But human beings are more than their physical existence via their bodies. They are human beings whose complete concept, life, and story is in the mind of God and combined with their bodies in order to be living persons on the earth. But if their bodies are destroyed, the concept of them is still in the mind of God to be combined with an eternal body in the Kingdom of God.

<sup>571</sup> ὑποδείξω δὲ ὑμῖν τίνα φοβηθήτε· φοβήθητε τὸν μετὰ τὸ ἀποκτείνειν ἔχοντα ἐξουσίαν ἑμβαλεῖν εἰς τὴν γέενναν. ναὶ λέγω ὑμῖν, τοῦτον φοβήθητε – Gehenna was the garbage dump in Jerusalem where refuse was burning in order to destroy it. Therefore, to translate the word as Hell and imply according to the modern understanding that Jesus is talking about eternal torment is incorrect.

If we understand ψυχή in the parallel passage of Matthew 10:26-33 to refer to a person's actual existence that is the combination of his spirit (who he is in the mind of God) and his body, then Jesus is saying that another human being's killing my body does not erase the possibility of my being a person, a ψυχή, because God can always resurrect me if He wants (and which He will in the first resurrection to make me and other authentic believers eternal and immortal beings).

<sup>572</sup> οὐχὶ πέντε στρουθία ἑκατομμύρια ἀσσανθίων δύο; καὶ ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ – If sparrows are always in the mind of God, then so are His people who have authentic belief, even when they are dead and disembodied, ready for the resurrection.

<sup>573</sup> ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πάντα ἡριθμῶνται. μὴ φοβεῖσθε· πολλῶν στρουθίων διαφέρετε – Do not fear even death and your body's dying or being killed. By virtue of your greater value as children of God, authentic believers in Jesus the Messiah, God will not forget you and will resurrect you for the purpose of your obtaining the eternal Kingdom of God.

<sup>574</sup> Λέγω δὲ ὑμῖν, πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ – It is key here for Jesus' disciples to realize how important it is to be his disciple and follower, to embrace him with wholehearted commitment as the Messiah and Son of Man of Psalm 8 who will rule over God's property of the eternal Kingdom of God. And all of God's invisible creatures in the heavenly realm will know who they are, because Jesus will make it explicit to them who are his followers.

<sup>575</sup> ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ. – Jesus is the central figure in all of human history. To deny or reject him and his central role will result in rejection by Jesus and God the Father.

<sup>576</sup> Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται – However, there is the possibility of a process of coming to embrace Jesus as the Messiah while still being an authentic believer in Yahweh and His eternal plans and purposes. As long as as person is committed to the latter even while not being fully commitment to Jesus, he can still be saved. But not being committed to God and His overall work is eternally disastrous for a sinner.

<sup>577</sup> Ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνήσητε ὡς ἢ τί ἀπολογήσῃτε ἢ τί εἰπῇτε –

<sup>578</sup> τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν – Thus, whenever Jesus' disciples in the future of Israel are brought before other Jews, i.e., hypocrites like the Pharisees, to defend their beliefs, God through His Spirit will direct what they say. And if people reject what they say after initially rejecting Jesus, they are speaking against the Holy Spirit's direct communication to them through these disciples and therefore rejecting God and His eternal plans and purposes. And if they are unwilling to continue the process of learning about God and His Messiah through these disciples, then they will incur God's condemnation.

<sup>579</sup> Εἶπεν δὲ τις ἐκ τοῦ ὄχλου αὐτῷ διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν – In the culture, this would be entirely valid and legitimate, that the firstborn receives double the inheritance of the other sons, but at least the other sons receive something. Therefore, this man is pointing out that his brother is being greedy.

<sup>580</sup> ὁ δὲ εἶπεν αὐτῷ ἄνθρωπε, τίς με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ' ὑμᾶς – Jesus wonders why this man is coming to him and not to the Jewish leaders for help in receiving his inheritance. He has been teaching about the Kingdom of God, but not indicating that he exists to settle people's disputes, unless they believed that this was an important role of the Messiah, which is certainly possible.

<sup>581</sup> Εἶπεν δὲ πρὸς αὐτούς ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτῷ – While there is nothing wrong with wealth and inheriting wealth, there is something wrong from requiring wealth to be a part of one's existence in order to feel satisfied with one's existence.

<sup>582</sup> Εἶπεν δὲ παραβολὴν πρὸς αὐτούς λέγων ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα –

<sup>583</sup> καὶ διελογίζετο ἐν ἑαυτῷ λέγων τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συναῶ τοὺς καρπούς μου –

<sup>584</sup> καὶ εἶπεν· τοῦτο ποιήσω, καθελῶ μου τὰς ἀποθήκας καὶ μεζιζονας οἰκοδομήσω καὶ συναῶ ἐκεῖ πάντα τὸν σῖτον καὶ τὰ ἀγαθὰ μου –

<sup>585</sup> καὶ ἐρῶ τῇ ψυχῇ μου ψυχὴ, ἔχεις πολλὰ ἀγαθὰ· κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου – The man's attitude is that he controls his immediate surroundings, including his property, so that he can enjoy his possessions without the threat of something or someone preventing him from doing so. In addition, life is basically comprised of the esthetic, enjoying those things outside himself that he owns and controls as opposed to the quality of his inwardness.

<sup>586</sup> εἶπεν δὲ αὐτῷ ὁ θεός· ἄφρων, ταύτη τῇ νυκτὶ τὴν ψυχὴν σου ἄπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τί νῦν ἔσται – This man has even ignored his death as a certainty and God as the one who controls when he dies. Thus, the greatest power over his life, God, is something he has refused to take into account. And God comes along and manifests Himself by causing him to die when he is not ready.

<sup>587</sup> οὕτως ὁ θησαυρίζων ἑαυτῷ καὶ μὴ εἰς θεὸν πλουτῶν. – True wealth is in relationship to God and His eternal plans and purposes of the Kingdom of God and becoming a participant in it. Earthly wealth is not immoral, unless a person is mainly committed to it and not to his eternal well-being in the Kingdom of God which is coming but not here yet. Otherwise, a person is foolish instead of being wise, the latter coming from a firm and clear grasp of the real issue of life, God's stated plans and purposes. This is authentic spiritual and spiritual growth when greater clarity is achieved.

<sup>588</sup> Εἶπεν δὲ πρὸς τοὺς μαθητάς· ὁ αὐτοῦ· διὰ τοῦτο ἡ λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ ὅτι τί φάγητε, μηδὲ τῷ σώματι ὅτι ἐνδύσησθε –

<sup>589</sup> ἡ ὁ γὰρ ψυχὴ πλεονέκτης ἐστὶν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος – The self, the ψυχή, is comprised of body and spirit, but because the spirit is the concept of a person in the mind of God, the body is merely a vessel in which this concept resides and does not define the concept. Therefore, external things that add to the bodily existence of a person do not actually add to the concept of the person, because the latter is primarily defined by a person's moral and spiritual inwardness, whether he is committed to rebelling against God, which is how he begins his existence as a human being on this earth, or he is committed to obeying God, which is what he can become if the Spirit of God changes his inwardness and makes him an authentic believer in God (and His Messiah, Jesus).

<sup>590</sup> κατανοήσατε τοὺς κόρακας· οὗτοι οὐ σπεύρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστιν ταμῖον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν – God will provide externally for birds, and He will do so for His people who are authentic believers—to the extent that He chooses because of the greater value of human beings above birds, because the former can inherit eternal life.

<sup>591</sup> τίς δὲ ἐξ ὑμῶν ὁ μεριμνῶν δύναται ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πηχυν – And ultimately life in the present realm ends for God's people, authentic believers, with the next realm, the eternal Kingdom of God, being their final stop within the creation. We are just passing through this realm, waiting for our permanent and eternal home and residence. And our anxiety about the things of this life do not add one more second, minute, hour, day, week, month, or year to what God has determined will be the length of time we exist in the present realm. So what use really is anxiety and worry about the things of this life? None whatsoever. Consequently, part of our moral obligation is to choose not to worry but to engage in the actuality of our existence in which God has placed us as we confidently wait for our eternal lives in the Kingdom of God. But this is hard work. And yet it will happen as the Spirit of God invisibly moves us in this direction for the sake of the glory of God.

<sup>592</sup> εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε – Ultimately, God controls our lives as the transcendent Creator of all reality and the author of this story in which we are characters. This makes us powerless to change this story and how it is going to unfold with us in it. So why worry about the things we experience in this story when they are ultimately out of our control? It does not make sense that we do, but we do. And Jesus is encouraging his disciples to do the hard work of choosing not to worry and instead to trust God for His story.

<sup>593</sup> κατανοήσατε τὰ κρίνα πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων –

<sup>594</sup> εἰ δὲ ἐν ἁγρῷ τὸν χόρτον ὄντα σήμερον καὶ αὐριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέζει, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι – God will clothe His authentic people, even physically, in the present realm, but His ultimate plan is to clothe them with eternal immortality and moral perfection in the next realm. Therefore, we should not place all our emphasis on how God clothes us and provides for us externally in the present realm, but instead place our emphasis on God's provision in the future, eternal realm.

<sup>595</sup> καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε καὶ τί πίετε καὶ μὴ μετεωρίζεσθε – Continuing in the same vein, worry over the external realities of the present realm that becomes the actual commitment of a person's heart is not what God has called us to do.

<sup>596</sup> ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν, ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρήσετε τούτων – The fact that God knows our needs should lead us to trust Him ultimately to meet these needs as He sees fit, which may or may not meet our expectations or fulfill our desires. The latter are within the category of the esthetic, while the former, i.e., trusting Him implicitly for the esthetic, is within the categories of the ethical and the religious, i.e., of belief.

<sup>597</sup> πλὴν ζητεῖτε τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν – Yes, the outward needs of the present realm God will provide for His authentic believing people, but our focus is not on them but on the eternal Kingdom of God, which He has promised through Abraham to these Jewish disciples of Jesus and which will begin with the Kingdom of Israel when he returns and end with the new, eternal creation after the millennial kingdom.

<sup>598</sup> Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι ὁ εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν – And God indeed will give the eternal kingdom to these authentic disciples of Jesus and to all believers who are caused by the Spirit of God to wait inwardly for this kingdom, thus living this life with a completely different perspective and attitude from non-believers.

<sup>599</sup> Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει – Be charitable and generous with your

external possessions that do not comprise who you really are and what you really do, which is based on your inwardness of authentic belief as you wait for the eternal Kingdom of God.

<sup>600</sup> ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἡ καρδία ὑμῶν ἐστὶν – This refers to the ultimate question for every human being, is his heart committed to the things of this life or to the things of the next life? We begin our existence as a human being in the former state, and if God has chosen us, we transition to the latter state.

<sup>601</sup> Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καϊόμενοι – cf. LXX of Exodus 12:11, “And you shall it eat in this manner, with your waists secured (αἱ ὀσφύες ὑμῶν περιεζωσμέναι), your sandals on your feet, and your staff in your hand. And you shall eat it with haste. It is the Passover of Yahweh.” So both the Hebrew and Greek literally read, “your waists secured/wrapped around.” Thus, Jesus is quoting God’s instructions to the Israelites on the night before they leave Egypt to be ready to march and leave their present situation as they travel towards the land of Israel which He has promised to them. This is analogous to a true disciple of Jesus who is always ready to leave the present realm and travel towards the next and eternal Kingdom of God, which he will enter during the first resurrection from the dead for authentic believers.

<sup>602</sup> καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἐαυτῶν πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ –

<sup>603</sup> μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὐρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς –

<sup>604</sup> ἥν ἐν τῇ δευτέρᾳ ἥν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτως, μακάριοί εἰσιν ἐκεῖνοι – The analogy is that Jesus returns to find his disciples ready to receive him by virtue of their commitment to eternal things vs. temporal things. He will serve them by ushering them into God’s Kingdom of Israel first by changing them into immortal and morally perfect beings. And no one knows exactly when he is returning which means that his disciples need to remain continuously prepared for his return.

<sup>605</sup> τοῦτο δὲ γινώσκετε ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης ἔρχεται, οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ – Not that Jesus is a thief, but an analogy involving a negative future is just as apt, that his disciples are each “the head of the house” who is waiting for the “thief,” Jesus to return and welcome them into his kingdom.

<sup>606</sup> καὶ ὑμεῖς ὅτι γίνεσθε ἔτοιμοι, ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. – Here Jesus states explicitly what each parable and analogy means, that he as the Messiah will return and his disciples need to choose to be ready and prepared by being inwardly committed to God and the eternal things of God in contrast to temporary and earthly things which God provides but are relativized by the promise of the eternal realm.

<sup>607</sup> Εἶπεν δὲ ὁ Πέτρος· κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις καὶ πρὸς πάντας – Why would Peter wonder this? Because it sounds very general while he is catching on to the fact that he and his fellow disciples/apostles will play a special role in bringing about the Kingdom of God (?).

<sup>608</sup> καὶ εἶπεν ὁ κύριος· τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι ἐν καιρῷ [τὸ] σιτομέτριον – Jesus’ response with this parable is that he is mainly speaking to his disciples who will become apostles, i.e., those who will speak with the same authority, clarity, and accuracy as he is regarding the message of the Kingdom of God. Their role will involve feeding good and accurate information to authentic believers so that all the people of God who will inherit eternal life are well cared for as it concerns their belief and understanding of God.

Or another possibility that is more coherent with vs. 45-48 is that everyone true follower of Jesus needs to consider himself as caring for other followers in such a manner as to help them gain greater clarity and understanding of the gospel message. This is also more coherent with vs. 54-59. These are general statements strung together by Luke to refer to all people, especially authentic believers.

<sup>609</sup> μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποιῶντα οὕτως –

<sup>610</sup> ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν – All the possessions refer to the eternal Kingdom of God, that the apostles will share a very special role in ruling over it (sitting on twelve thrones and judging the tribes of Israel).

<sup>611</sup> ἂν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξῃται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι –

<sup>612</sup> ἢ ξεῖ ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, καὶ διχοτομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει –

<sup>613</sup> Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ ὁ μὴ ἰετοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλάς – Greater clarity and understanding of the gospel message makes a person accountable for them, so that if a person squanders them he will incur God’s eternal condemnation.

<sup>614</sup> ὁ δὲ μὴ γνοὺς, ποιήσας δὲ ἄξια πληγῶν δαρήσεται ὀλίγας. παντὶ ὁδὲ ὃ ἰεδόθη πολὺ, πολὺ ζητηθήσεται παρ’ αὐτοῦ, καὶ ὃ παρέθεντο πολὺ, ἰπερισσότερον αἰτήσουσιν αὐτόν – There is always the possibility that an authentic believer is unable to gain greater clarity and understanding of the gospel due to his immediate circumstances, which fortunately will still result in eternal salvation (?).

<sup>615</sup> Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἥδη ἀνήφθῃ – Jesus’ first coming is not about judgment, which will be the case with respect to his second coming.

<sup>616</sup> βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως οὗτο τελεσθῇ – Instead, Jesus’ first coming involves is qualifying to judge others by means of his being willing to suffer death by crucifixion.

<sup>617</sup> δοκεῖτε ὅτι εἰρήνην παρεγενόμην ἔδουναί ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἰάλλ' ἢ διαμερισμόν – Thus, his first coming is not to bring about the Kingdom of God and its quality of life that can be described as shalom (or the nation of Israel's final "peace" with God). Instead, his first coming is going to cause the Jews to be divided in their opinion of him—some rightly believing that he is the Messiah and some incorrectly rejecting him as such.

<sup>618</sup> ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἐνὶ οἴκῳ ἑδιαμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισὶν –

<sup>619</sup> διαμερισθήσονται ἡ πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ τὴν θυγατέρα καὶ θυγάτηρ ἐπὶ τὴν μητέρα, πενθερά ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν πενθεράν – The division Jesus will cause among the Jews will penetrate deeply into their society so that members of families will oppose one another in their hearts on the basis of some of them believing in him and some of them not. In other places in the gospels, Jesus' statements indicate that family members will even put each other to death for believing in Jesus.

<sup>620</sup> Ἔλεγεν δὲ καὶ τοῖς ὄχλοις ὅταν ἴδῃτε ὅτι ἡ νεφέλη ἀνατέλλουσα ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι ὄμβρος ἔρχεται, καὶ γίνεται οὕτως –

<sup>621</sup> καὶ ὅταν νότον πνέοντα ᾤ, λέγετε ὅτι καύσων ἔσται, καὶ γίνεται –

<sup>622</sup> ὑποκριταί, τὸ πρόσωπον ἡμῶν καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν καιρὸν δὲ τοῦτον ὡς οὐκ οἴδατε δοκιμάζειν –

<sup>623</sup> τί δὲ καὶ ὡς ἑαυτῶν οὐ κρίνετε τὸ δίκαιον – By calling people hypocrites, Jesus in these statements is referring mainly to non-believers who are refusing to conclude rightly from his miracles and teaching regarding his being the Messiah that he really is the Messiah who must be taken seriously when he is also speaking about his return. And the problem is "within" themselves, that they are not rightly oriented towards God and him, which is something they need to choose to change (but which they can only if God has chosen them and causes His Spirit to bring about their choice to change).

<sup>624</sup> ὡς γὰρ ὑπάγετε μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ὅτι αὐτοῦ, μήποτε ἡ καταστροφή σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδώσει τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς τὴν φυλακὴν –

<sup>625</sup> λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἃ καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς – The issue for sinners can be described in legal terms, that they need to obtain God's forgiveness and mercy, which they can through Jesus' advocacy.

Otherwise, they will incur and just and commensurate punishment according to God's justice and condemnation.

<sup>626</sup> Παρήσαν δὲ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πιλάτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν – This means that Pilate killed these people while they were in Jerusalem offering sacrifices to Yahweh at the temple.

<sup>627</sup> καὶ ἀποκριθεὶς εἶπεν αὐτοῖς δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἀμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν – Yes, this would be most Jews' perspective on the basis of their understanding of the Mosaic Covenant. Good things happen to good people in Israel while bad things happen to bad people.

<sup>628</sup> οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ ἡμετεροῦ πάντες ὁμοίως ἀπολείσθῃ – But Jesus must be referring to eternal death at the hands of God where true repentance results in escaping His condemnation and punishment.

<sup>629</sup> ἢ ἐκεῖνοι οἱ δεκαοκτὼ ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωάμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας τὴν Ἱερουσαλὴμ – Same kind of question and perspective with respect to these Jews who died.

<sup>630</sup> οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ ἡμετεροῦ πάντες ὡσαύτως ἀπολείσθῃ – Thus, death even for Jews by an accident or at the hands of a foreigner could simply be as a result of God's sovereignty, while people can escape eternal death by means of authentic repentance and inwardness.

<sup>631</sup> Ἔλεγεν δὲ ταύτην τὴν παραβολὴν συκὴν εἶχεν τις πεφυτευμένη ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐκ εὗρεν –

<sup>632</sup> εἶπεν δὲ πρὸς τὸν ἀμπελουργόν ἰδοὺ τρία ἔτη ὅτι οὐκ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐκ εὕρισκω τὸ ἔκκοπον ὅτι αὐτὴν, ἵνα τί καὶ τὴν γῆν καταργεῖ –

<sup>633</sup> ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάσω περὶ αὐτὴν καὶ βάλλω τὸ κῶπρον –

<sup>634</sup> καὶ μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον εἰ δὲ μή γε, ἔκκῳεις αὐτήν – The analog of the fig tree is the nation of Israel. As a group of people, they have been continuously rebellious against God. Yet He has been patient and will continue to be—until He fulfills His promise of making them a great nation.

<sup>635</sup> Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν –

<sup>636</sup> καὶ ἰδοὺ γυνὴ ἡ πενθερὰ ἑχούσα ἀσθενείας ἔτη δεκαοκτὼ καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές –

<sup>637</sup> ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησεν αὐτὴν εἶπεν αὐτῇ γύναι, ἀπολέλυσαι τὴν ἀσθενείαν σου –

<sup>638</sup> καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας καὶ παραχρῆμα ἀνθρωπώθη καὶ ἐδόξαζεν τὸν θεόν – Here is the proper response that everyone should express to God for His miracles of healing through Jesus as the Messiah.

<sup>639</sup> Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἑθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι ἔξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι ἐν ταῖς αὐταῖς οὐκ ἐρχόμενοι θεραπεύεσθαι καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου – Here is the improper response to God and His miracles. It just seems remarkable that someone could get so angry at what God is doing that is so good for people—simply because it appears that a human being (Jesus) is violating a commandment of the MC. Was God really saying, "Do not perform a miracle on the Sabbath, even though miracles originate only with Me?" How could someone come to this conclusion unless that are choosing to be very self-deceived.



<sup>640</sup> ἄπεκρίθη δὲ αὐτῷ ὁ κύριος καὶ εἶπεν ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἄπαγαγὼν ποτίζει – Thus, Jesus declares that these Jews have created a script of external actions which they believe fulfill the Mosaic Covenant that allows for leading animals out of stalls (as if animals are as important as human beings) but does not allow for miraculously healing human beings of serious illnesses. It is mind-boggling.

<sup>641</sup> ταύτην δὲ θυγατέρα Ἀβραάμ οὐσαν, ἣν ἔδωκεν ὁ σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου – Implying that she is more important than her animals and has been in the grip of mankind's greatest enemy, Satan vs. their animals simply being in the grip of a stall which these people had built.

<sup>642</sup> καὶ ταῦτα λέγοντος αὐτοῦ κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ – It was clear to some of the people that Jesus really was speaking truth and performing wonderful God-given actions for which both God and he should be commended.

<sup>643</sup> Ἐλεγεν οὖν τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν –

<sup>644</sup> ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἐβαλεν εἰς κήπον ἑαυτοῦ, καὶ ἤρξατο καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ – Ezekiel 17:23, On the high mountain of Israel I will plant it, and it will bring forth branches and bear fruit. And it will become a noble cedar tree. And all the birds of every wing will dwell in its shade (καὶ πᾶν πετεινὸν ὑπὸ τὴν σκιάν αὐτοῦ ἀναπαύσεται). Its branches will be restored (τὰ κλήματα αὐτοῦ ἀποκατασταθήσεται).

The Kingdom of God will be a place where people can find rest and refuge, not where they have to work like crazy just to keep up with all that God requires of them religiously.

<sup>645</sup> Καὶ πάλιν εἶπεν τίνι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ –

<sup>646</sup> ὁμοία ἐστὶν ζύμῃ, ἣν λαβούσα γυνὴ [ἐν]έκρυπεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐξυμώθη ὅλον – In addition, the Kingdom of God will spread throughout the entire nation of Israel, but that may not be now. Yet, when it does, everyone will be on the same page and realize for example that what just happened to this woman was part of what the Kingdom of God is all about.

<sup>647</sup> Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορεῖαν ποιούμενος εἰς Ἱεροσόλυμα –

<sup>648</sup> Εἶπεν δὲ τις αὐτῷ κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτούς – Meaning, is it only a few Jews who will enter into God's kingdom? How would he have gotten this impression?

<sup>649</sup> ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν – Here is one parable. The narrow door is the teaching of one man vs. the many teachers of the present Jewish leadership. Jesus is encouraging his listeners not to be persuaded by the majority, but instead to listen to only him for their understanding of God and how to obtain eternal life.

<sup>650</sup> ἂν οὐκ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν καὶ ἄρξησθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν λέγοντες κύριε, ἄνοιξον ἡμῖν, καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν οὐκ οἶδα ὑμᾶς πόθεν ἐστέ – Here is a second parable. The head of the house is God who ends people's opportunity to qualify for eternal life when they die, which God controls. So Jesus is encouraging his listeners not to dally or move slowly in their assessment of him as the Messiah and the key to their obtaining eternal life.

<sup>651</sup> τότε ἄρξεσθε λέγειν Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας –

<sup>652</sup> καὶ ἐρεῖ λέγων ὑμῖν οὐκ οἶδα [ὑμᾶς] πόθεν ἐστέ ἀπόστητε ἀπ' ἐμοῦ πάντες ἐργάται ἁδικίας – This is still the head of the house as Jesus himself as the icon of God where people will think that because they were interested in what Jesus was doing and teaching that this is sufficient to qualify them for eternal life. However, their interest needs to be a complete and inward commitment to who Jesus is and what he is doing in order for this to happen. Simple interest will result in rejection by God and Jesus.

<sup>653</sup> ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψῃσθε Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμεῖς δὲ ἐκβαλλομένους ἔξω – Rejection by God will be an extremely unpleasant experience while it be clear to those who are rejected that their fellow Jews going back to Abraham who have genuinely qualified for eternal life are obtaining it.

<sup>654</sup> καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀπὸ βορρᾶ καὶ νότου καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ – Jesus could be referring either to the Jews returning to the land of Israel for the millennial kingdom or to Gentiles who become authentic believers in Yahweh. The latter would be the more polemical against the pharisaical Jews and is the better interpretation.

<sup>655</sup> καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι καὶ εἰσὶν πρῶτοι οἱ ἔσονται ἔσχατοι – And all will be of equal status before God in the Kingdom of God in contrast to the prevailing perspective of the Jewish leaders who saw themselves as having greater status than the common people because they were diligent students of the Old Testament and diligent keepers of the MC commandments.

<sup>656</sup> Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες Φαρισαῖοι λέγοντες αὐτῷ ἔξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι – So Jesus must have still been fairly close to Galilee, Herod's jurisdiction. But why would Herod want to kill him when he has been trying to see him and even have him perform a miracle?

<sup>657</sup> καὶ εἶπεν αὐτοῖς πορευθέντες εἰπατε τῇ ἀλώπεκι ταύτῃ ἰδοὺ ἐβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον καὶ τῇ τρίτῃ Ἐτελειούμαι – Jesus is confident that he will continue to fulfill the responsibility which God

has assigned him of performing miracles and teaching about the Kingdom of God with his own life culminating in the cross and resurrection, and not even Herod will be able to stop him from doing so.

<sup>658</sup> πλήν δεί με σήμερον καὶ αὐριον καὶ τῇ ἑχομένη πορευέσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ – Jesus admits that he is going to die, but it will be in Jerusalem as designated by God. Again, Herod cannot change God's plans.

<sup>659</sup> Ἱερουσαλήμ Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου ὃν τρόπον ὄρνις ἡτὴν ἑαυτῆς νοσσιᾷν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε – Speaking of Jerusalem, it has always been filled with Jews who reject God as demonstrated by their killing His spokesmen whom He has sent to them. But as the Messiah, Jesus would love to gather everyone together as authentic believers in God and rule over them and care for them by protecting them from their enemies.

cf. Jeremiah 20-24 – **20** Indeed, there was also a man who prophesied in the name of the LORD, Uriah the son of Shemaiah from Kiriath-jearim; and he prophesied against this city and against this land words similar to all those of Jeremiah. **21** When King Jehoiakim and all his mighty men and all the officials heard his words, then the king sought to put him to death; but Uriah heard it, and he was afraid and fled and went to Egypt. **22** Then King Jehoiakim sent men to Egypt: Elnathan the son of Achbor and certain men with him went into Egypt. **23** And they brought Uriah from Egypt and led him to King Jehoiakim, who slew him with a sword and cast his dead body into the <sup>1</sup>burial place of the common people. **24** But the hand of Ahikam the son of Shaphan was with Jeremiah, so that he was not given into the hands of the people to put him to death.

<sup>660</sup> ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ὅτι λέγω ὅτι ὑμῖν, ὅτι οὐ μὴ ἴδητέ με ἕως ἡμεῶν ὅτε εἴπητε εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου – Psalm 118:26, Blessed is he who comes in the name of Yahweh (εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου). We have blessed you from the house of Yahweh.

And, of course, Jesus will have the opportunity to care for the Jews in the millennial kingdom when he returns and God restores them to the land of Israel and circumcises their hearts. But first he must die on the cross in order to qualify for this role, and the Jews (Jerusalem) must endure God's abandonment so to speak by virtue of its destruction which will include that of the temple.

<sup>661</sup> Καὶ ἐγένετο ἐν τῷ ἑλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρόντων ὅτι τῶν Φαρισαίων σαββάτω φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν – Again, the Sabbath is at the center of the controversy between Jesus and the Jewish leadership. Cf. 13:10-21.

<sup>662</sup> Καὶ ἰδοὺ ἄνθρωπος ὅτις ἦν ὕδρωπικός ἐμπροσθεν αὐτοῦ – Edema = a condition characterized by an excess of watery fluid collecting in the cavities or tissues of the body. Also called dropsy.

<sup>663</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων ὅτι ἔξεστιν τῷ σαββάτῳ θεραπεῦσαι ὅτι οὕτως –

<sup>664</sup> οἱ δὲ ἡσύχασαν. καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέλυσεν –

<sup>665</sup> καὶ ὁ πρὸς αὐτοὺς εἶπεν τίνος ὑμῶν υἱὸς ἢ βοὺς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτόν ἢ ἐν ἡμέρᾳ τοῦ σαββάτου – These experts in the Torah and Pharisees are willing to work on the Sabbath when it comes to rescuing their animals, but they are not willing to work when it comes to helping a fellow Jew and human being escape from their suffering. What is it they drives people to be like this? Whatever it is, it is really evil. And we all are guilty of it (and would kill the prophets along with Jesus' contemporaries' ancestors – cf. Matthew 23)!

<sup>666</sup> καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι πρὸς ταῦτα –

<sup>667</sup> Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπείχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς –

<sup>668</sup> ὅταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακληθῇς εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός ὅσου ἢ κεκλημένος ὑπ' αὐτοῦ –

<sup>669</sup> καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ μετὰ αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν –

<sup>670</sup> ἀλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκός σε ἐρεῖ σοι φίλε, προσανάβηθι ἀνώτερον τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι –

<sup>671</sup> ὅτι πᾶς ὁ ὑψὼν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινὼν ἑαυτὸν ὑψωθήσεται – Ultimately this parable is about obtaining eternal life in the Kingdom of God, and Jesus is saying that the only way to obtain it in the future is to be humble enough now that a person is willing to basically go unnoticed by his fellow human beings, to be willing to forego the approval of other people in order to have and hold on to the approval of the sovereign God who grants mercy to only humble people.

<sup>672</sup> Ἐλεγεν δὲ καὶ τῷ κεκληκώτῳ αὐτόν ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνῃ τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονάς σου, μήποτε καὶ αὐτοὶ ἀντικαλέσωσιν σε καὶ γένηται ἀνταπόδομά σοι –

<sup>673</sup> ἀλλ' ὅταν ὁδοῇς, καλέει πτωχοὺς, ἀναπείρους, χωλοὺς, τυφλοὺς –

<sup>674</sup> καὶ μακάριος ὁ ἄνθρωπος ὅστις οὐκ ἔχουσιν ἀνταποδοῦναι σοι, ἀνταποδοθήσεται ἡ γὰρ σοὶ ἐν τῇ ἀναστάσει τῶν δικαίων – Similar to the above parable, Jesus tells the host of this dinner on the Sabbath to be willing to care for people who cannot repay him in the present life for the sake of wanting more that God “repay” him with eternal life in the next realm. Status and privilege among human beings and as recognized by them in the present life is nothing in comparison to God's gift of eternal life in the next life.



<sup>699</sup> τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἄπολέσας ἐξ αὐτῶν ἓν ‘οὐ καταλείπει’ τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ ‘πορεύεται ἐπὶ τὸ ἀπολωλὸς’ ἕως ᾗ εὕρῃ αὐτό –

<sup>700</sup> καὶ εὐρὼν ἐπιτίθῃσιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων –

<sup>701</sup> καὶ ἐλθὼν εἰς τὸν οἶκον ‘συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς· συγχαρήτε μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός –

<sup>702</sup> λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἐννέα δίκαιοις οἵτινες οὐ χρεῖαν ἔχουσιν μετανοίας – The key to this parable is to realize that there is no such person who does not need to repent—except Jesus himself. Therefore, Jesus is really talking about people who think that they do not need to repent to the depth that they should, and these people are the Pharisees and scribes. Certainly they “repent” when they bring their sin offerings to God at the temple, but their repentance lacks the depth from the heart of that of a person who has been changed by the Holy Spirit. As a result, Jesus’ is saying that the Pharisees and scribes are missing the point of even the Mosaic Covenant that God’s intention is not to create a community of people who outwardly are keeping His commandments but to create a community of people who inwardly are do so, which means that the tax-collectors and immoral people are potentially just a much possible candidates for this community as the Pharisees and scribes.

In addition, this should be every Jew’s intent is to help potential candidates become repentant instead of shunning them. The Pharisees and scribes should also realize that God does not rejoice at their “repentance,” because it is false, while He does at that of the tax-collectors and scribes.

<sup>703</sup> Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα ‘ἐὰν ἀπολέσῃ δραχμὴν μίαν’, οὐχὶ ἅπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως ᾗ εὕρῃ –

<sup>704</sup> καὶ εὐροῦσα ‘συγκαλεῖ τὰς φίλας καὶ ᾗ γείτονας λέγουσα· συγχαρήτε μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα –

<sup>705</sup> οὕτως, λέγω ὑμῖν, ‘γίνεται χαρὰ ἐν ὧπιον ὅτων ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι –

<sup>706</sup> Εἶπεν δέ ἄνθρωπος τις εἶχεν δύο υἱούς – The lesson here is the same as that in the above parable about the lost sheep. A person who really cannot afford to lose one thing, i.e., God in regard to those whom He has chosen, will do everything he can to find the lost item and rejoice over it when he finds it, i.e., God’s rejoicing when He inwardly changes even a tax-collector or immoral person (or Pharisee or scribe) and caused him to become an authentic believer and penitent who acquires eternal life.

<sup>707</sup> καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί· πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. ὁ δὲ διεῖλεν αὐτοῖς τὸν βίον –

<sup>708</sup> καὶ μετ’ οὐ πολλὰς ἡμέρας ‘συναγαγὼν πάντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακρὰν καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ’ ζῶν ἁσώτως – The real evil of this young man is that 1) he wanted his father dead right now so that he could enjoy his inheritance, and 2) he wanted to live his life any way he wanted without any impunity in regard to his immoral behavior. He wanted to get away with both murder and any other kind of immorality. And he really believed that he could.

<sup>709</sup> δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἱσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι – Nothing like being stripped of everything external that one is using to create a charade to motivate someone to face into reality.

<sup>710</sup> καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους – No longer is he independent of all other human beings. He is now so dependent that he has no say in how he is going to survive, which is exactly opposite to how things had been before. Feeding pigs for a Jew were certainly not be at the top of his list for desirable jobs.

<sup>711</sup> καὶ ἐπεθύμει ‘χορτασθῆναι ἐκ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ – Probably the pods were rationed for just enough for the pigs, so that he dared not cross his employer and lose his job and only chance for survival.

<sup>712</sup> εἰς ἑαυτὸν δὲ ἐλθὼν ἔφη· ‘πόσοι μίσθιοι τοῦ πατρός μου περισσεύονται ἄρτων, ἐγὼ δὲ ‘λιμῷ ὥδε’ ἀπόλλυμαι – He has probably been too embarrassed to return home, but he finally comes up with the idea of allowing his father to reject him as his son since he rejected him as his father, so that he becomes a mere hired laborer for the rest of his life. But at least he would have enough food to satisfy himself.

<sup>713</sup> ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου – Just in case his father does not cotton to the idea simply because he is willing to allow him to reject him as his son, he is willing to repent before him and admit his immorality and impropriety towards his father, thus hoping to soften him enough to take him on as a hired laborer.

<sup>714</sup> οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου· ποίησόν με ὡς ἓνα τῶν μισθίων σου – He will even admit that the only thing he now deserves, if the father is actually willing to keep him around and not reject him to the extent of throwing him off his land, is to be a work hand and not anyone close to the status of being his son.

<sup>715</sup> καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα ἑαυτοῦ. Ἐτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν – This level of compassion must have come as quite a shock to the young man. Expecting anger and rejection, he receives compassion, kisses, and embracing instead—as if he were a son, which is exactly what the father thinks and believes.

<sup>716</sup> εἶπεν δὲ ὁ υἱὸς αὐτῷ· πατέρα, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου

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<sup>717</sup> εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· ὁταχὺ ἔξευγέκατε τὸ στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας —

<sup>718</sup> καὶ φέρετε τὸν μόσχον τὸν σιτευτόν, θύσατε, καὶ φαγόντες εὐφρανθῶμεν —

<sup>719</sup> ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν καὶ ἠνέζησεν, ἦν ἀπολωλὼς καὶ εὗρέθη. καὶ ἤρξαντο εὐφραίνεσθαι — The father's response after the admission of guilt and immorality is celebration instead of rejection.

The deadness of the son was not because the father had chosen to reject him, but because the son had chosen to reject the father and abandon him—purportedly forever, never to return. Thus his return is like a beloved person coming back to life after he has died.

The son had made himself lost, and the father was willing to accept the son's choice. But now he made himself found, and the father was just as willing to accept this choice too.

<sup>720</sup> Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν —

<sup>721</sup> καὶ προσκαλεσάμενος ἓνα τῶν παίδων ἐπυνθάνετο· τί ἂν εἴη ταῦτα —

<sup>722</sup> ὁ δὲ εἶπεν αὐτῷ ὅτι ὁ ἀδελφός σου ἦκει, καὶ ἔθυσεν ὁ πατὴρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν —

<sup>723</sup> ὡργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν, ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν —

<sup>724</sup> ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ· ὁ αὐτοῦ· ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριπον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ —

<sup>725</sup> ὅτε δὲ ὁ υἱὸς σου οὗτος ὁ καταφαγὼν σου τὸν βίον μετὰ τὸν πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν σιτευτόν μόσχον· — The older son had watched his younger brother demand his inheritance and leave, thus shamefully declaring that his father was dead to him, and he had said, Good riddance, to him and declared in return that his brother was dead to him, so that even if he came back due to unfortunate circumstances that would potentially kill him, he as still dead and should be forever rejected by both his father and him.

In addition, the older son honestly believed that his persevering and dutiful work for his father was far more deserving of a celebration and eating the fattened calf than the return of his profligate brother, regardless of the brother's attitude.

<sup>726</sup> ὁ δὲ εἶπεν αὐτῷ τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν — As with the parables of the lost sheep and coin, Jesus cannot be saying that the older brother is not only like the Pharisees and scribes, but that also the Pharisees and scribes are true heirs of God's property, the eternal Kingdom of God, simply because they have dutifully been following the Mosaic Covenant. Therefore, he is saying that they are *potential* heirs of the kingdom because they are members of God's chosen people, the nation of Israel. In addition, they actually need to become as repentant as the younger son in order to take hold of their inheritance, as well as abandon their anger and perspective towards "sinners," because they are just like them. Then God will kill the fattened calf and rejoice and celebrate their returning from the deadness of their religious hypocrisy to being alive in authentic belief and obedience to God.

<sup>727</sup> εὐφρανθήναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλὼς καὶ εὗρέθη — Because there is no such thing as a sinful human being's simply doing his duty of obeying the Father externally, the genuine repentance of a sinner who recognizes that he deserves nothing from God but to be rejected as the Father's "son" actually requires (of sorts) God to celebrate this change in the person and receive him back as His son. To think otherwise and demand that one deserves this kind of celebration apart from genuine repentance is only evil.

<sup>728</sup> Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητάς· ὁ ἄνθρωπος τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ — And we assume that the master is correct. The household manager has acted in an immoral and evil manner towards him.

<sup>729</sup> καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ· τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου, οὐ γὰρ δύνη ἔτι οἰκονομεῖν — He is being fired and will have to leave this particular household. Therefore, he will have to find a new household where he can be work.

<sup>730</sup> εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, τὸ ἐπαιτεῖν αἰσχύνομαι —

<sup>731</sup> ἔγνω τὴν ποιήσω, ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους αὐτῶν — Now that he is being fired from his present position in this particular household, he is going to need another job in another household. So the question is, how can he make sure that he is received into other people's homes?

<sup>732</sup> καὶ προσκαλεσάμενος ἓνα ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ· πόσον ὀφείλεις τῷ κυρίῳ μου —

<sup>733</sup> ὁ δὲ εἶπεν· ἑκατὸν βράβους ἐλαίου. ὁ δὲ εἶπεν αὐτῷ· δέξαι σου τὰ γράμματα καὶ καθίσας ῥαχέως γράψον πεντήκοντα — But this sounds as though he is encouraging the one who owes his master to cheat him by revising his invoice. And he plans to get away with it.

<sup>734</sup> ἔπειτα ἑτέρῳ εἶπεν· σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν· ἑκατὸν κόρους σίτου. λέγει αὐτῷ· δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα —

<sup>735</sup> καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεάν τὴν ἑαυτῶν εἰσιν — The master recognizes that the servant, as unrighteous and evil as he is, has still acted in a manner that is most beneficial for him, by encouraging his debtors to

cheat him so that they will hire him and accept him into their own households now that he is being fire and is leaving. And Jesus comment about this is that evil people during this particular time before the arrival of the Kingdom of God are more astute towards one another for the sake of preserving their lives and livelihoods than “sons of light” are towards each other for the sake of obtaining eternal life. In this case, the “sons of light” would be Jews who, while being diligent students of the Mosaic Covenant, are nevertheless missing the point of the Bible and remaining hostile towards God. Rather than treating each other in a manner that is focused on the religious and ceremonial aspects of the covenant, i.e., the external elements, they should acquire authentic inwardness in order to be considered shrewd, astute, and wise with respect to God.

<sup>736</sup> Καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπῃ δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς – Making friends by means of money in the context of this parable would be to use money in a charitable and loving fashion towards those in need in order to demonstrate a heart of true belief and faith that will ultimately result in being welcomed by God and other authentic believers into the eternal Kingdom of God.

<sup>737</sup> Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν – It is every aspect of a believer’s life that is important to incorporate into a person’s living out the gospel, so that the person pays attention to the very least of these elements just as much as he does to the greatest of elements. The least of elements = the use of money. The greatest of elements = actual moral behavior in line with the commandments such as “Do not murder,” “Do not commit adultery,” etc.

<sup>738</sup> εἰ οὖν ἐν τῷ ἁδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει – If a sinful human being [with changed inwardness] cannot use money charitably and lovingly, then it would not be appropriate for him to inherit eternal life and be given responsibility for caring for people and things in the eternal Kingdom of God.

<sup>739</sup> καὶ εἰ ἐν τῷ ἁλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει – Likewise, if a sinful human being [with changed inwardness] cannot properly utilize what belongs to God, then it would be inappropriate to grant him his own place and position in the eternal Kingdom of God.

<sup>740</sup> Οὐδεὶς οἰκέτης δύναται δυσὶν κυρίοις δουλεύειν ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ – The bottom line is that a person who truly wants to obtain God’s eternal mercy and life must use everything he has from the perspective that it ultimately belongs to God is only under his limited control for him to use in loving people, especially those who have authentic belief and inwardness like him.

If a person is selfish with what God has provided him and then thinks that he is focused on worshiping God, he is just kidding himself, because the latter is impossible in the midst of the former.

<sup>741</sup> Ἦκουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες καὶ ἐξεμυκτήριζον αὐτόν – The Pharisees are understanding that he is teaching against a level of loving money which they actually engage in. And they probably justify this level on the basis of the Mosaic Covenant which states that God will bless the Jews with prosperity if they obey the covenant properly. And because the Pharisees have figured out a way to enrich themselves under Roman rule, they believe that God is genuinely blessing them and are good and righteous in His eyes. Therefore, they believe they are justified in mocking Jesus for his erroneous teaching.

<sup>742</sup> καὶ εἶπεν αὐτοῖς ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ – In this context, it is not money *per se* that is considered of great value to men and an abomination before God. Instead, it is the love of money which is, because it implies a primary commitment to the things of this existence as opposed to a commitment to the things of the eternal Kingdom of God which is coming.

Thus, Jesus states explicitly exactly what is the problem with the Pharisees. Through their outward obedience to the MC, they honestly believe that they are good and righteous and that their fellow Jews can easily recognize this and commend them for it. Indeed, Jesus is saying that this is their primary motive, to obtain the acceptance of their fellow Jews above that of God.

Nevertheless, God sees what is going on inside them and condemns them for their primary intent of getting man’s approval. Thus, valuing money as the Pharisees do, even while justifying this on the basis of the Mosaic Covenant, is considered evil by God and worthy of eternal condemnation.

<sup>743</sup> Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου τὸ ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται – John as a NT prophet of God started the ball rolling with the proclamation of the gospel message of the Messiah and the coming Kingdom of God. However, rather than the Jews’ believing this message authentically, most of them are claiming to embrace it, but they are doing so out of their rebellion against God. In this way, they are forcing themselves into the kingdom, which is another way of saying that they are counting on their outward obedience to the MC to make themselves worthy of the kingdom, which is impossible.

<sup>744</sup> εὐκοπώτερον δέ ἐστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου ἑμίαν κεραίαν πεσεῖν – The Torah is still correct while the Jews are not. And everything which it teaches in the midst of the Jews’ misunderstanding it will still be true and come to pass if it is talking about the future fulfillment of God’s promises and events predicted in it.

<sup>745</sup> Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει – Here Jesus cites an example of the Jews’ misunderstanding of the Torah while believing that they are making themselves worthy of God’s blessings. They consider Moses’ instructions regarding divorce to be a license to

to do whenever they want and with whatever reason and excuse that they want to use. Instead, God wanted the Jews (and all other people) to take marriage much more seriously.

<sup>746</sup> Ἄνθρωπος ὃς τις ἦν πλούσιος ὅτι, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ' ἡμέραν λαμπρῶς – Speaking of loving money, Jesus know has an allegory of a man who did just exactly this, but his love for his money distorted his understanding of reality. He thought he was in control of his life, even to the extent of when he would did, rather than humbling submitting to God's transcendent authorship of all of the created reality which includes the story of his own life. Thus, this man who loved money rejoiced not in God, who provides for him, but in the kind of luxury he was able to enjoy because of his wealth, i.e., *his* wealth.

<sup>747</sup> πτωχὸς δέ τις ὀνόματι Λάζαρος ὅτι ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἰλκωμένος –

<sup>748</sup> καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου ὅτι, ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἔλκη αὐτοῦ – In contrast to the wealthy man, Lazarus was poor and miserable because of his physical afflictions and hunger. No luxury for him. Instead, his closest companions were filthy dogs who licked his sores. A very unpleasant and seemingly worthless life.

<sup>749</sup> ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη – But the poor man had genuine belief. And he was carried off into the eternal Kingdom of God after he died. In contrast, the wealthy man was subject to his own unbelief and rebellion against God, and the effect was eternal punishment after he died.

<sup>750</sup> καὶ ἐν τῷ ἅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ –

<sup>751</sup> καὶ αὐτὸς φωνήσας εἶπεν πᾶτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ – Now the man got it. He longed for some relief from the torment which he was experiencing because he deserved it. And he knew he deserved it, because he did not ask to be released from the punishment and torment, just to have some relief.

<sup>752</sup> εἶπεν δὲ Ἀβραάμ· τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὥδε παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι – Abraham reminds him that he wanted to live in luxury more than anything else while he was alive, while Lazarus was not only miserable during his life, but he looked forward to eternal life and its being radically different. And he was willing to wait for his existence to change when he died.

<sup>753</sup> καὶ ἐν πᾶσιν τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἐνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ ἔκειθεν πρὸς ἡμᾶς διαπερῶσιν – In addition, it is impossible for people to change places after death.

<sup>754</sup> εἶπεν δὲ ἐρωτῶ ὅτι, πᾶτερ ὅτι, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου –

<sup>755</sup> ἔχω γὰρ πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου – Now the man cares about at least his family and wishes only the best for them, that they not end up where he is because of their own obsession with wealth and luxury in the present realm.

<sup>756</sup> λέγει δὲ ὁ Ἀβραάμ· ἔχουσιν Μωϋσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν – But Abraham reminds the man that all his family has to do is read the Bible as every good Jew should and they can discover how to qualify for obtaining the same kind of eternal existence as Lazarus. It is all right there.

<sup>757</sup> ὁ δὲ εἶπεν οὐχί, πᾶτερ Ἀβραάμ, ἀλλ' ἐάν τις ἀπὸ νεκρῶν ῥορευθῇ πρὸς αὐτοὺς μετανοήσουσιν – But the man probably thinks of his own experience as a good, synagogue attending Jew who heard the Bible every week and yet chose to misunderstand it by focusing on wealth and luxury instead of authentic belief and love for God and his fellow Jews. So he says that his family may need something more dramatic than Bible study to convince them to change their attitude and ways, i.e., the drama of someone's rising from the dead and appearing to them.

<sup>758</sup> εἶπεν δὲ αὐτῷ· εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδ' ἐάν τις ἐκ νεκρῶν ἵνα ἀναστῇ πεισθήσονται – But Abraham rightly informs him that something as dramatic as a person's rising from the dead and appearing to other people does not in and of itself convince them to repent in a genuine manner and escape the punishment that the wealthy man is experiencing. Implied is that it requires an internal miracle of God through His Spirit which makes Bible study entirely adequate as the context within which people change and acquire authentic belief.

Listening to truth as presented by the Bible is the perfect context in which to become an inwardly changed person. And listening to a person who has risen from the dead, such as Jesus, is not a bad context either. It is just that neither one is more persuasive, because the persuader ultimately is God as He works within a person and changes his heart.

<sup>759</sup> Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· ἀνένδεκτόν ἐστιν τοῦ ὅτι τὰ σκάνδαλα μὴ ἐλθεῖν, ὅτι οὐ ἔρχεται – Jesus is saying that people with erroneous perspectives on reality, even within the Jewish community, will always exist, and they will seek to influence others to adopt their lies. However, the result of all their efforts and their manner of living which comes from their false worldview will be eternal condemnation from God.

<sup>760</sup> ὁ γὰρ αὐτῷ εἰ ὁ λίθος μυλῶν περικείται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν ἢ ἵνα σκανδαλίσῃ τῶν μικρῶν τούτων ἕνα – A person's willfully choosing to reject biblical truth and adopt lies instead on which to base their lives is bad enough. But to make a concerted effort to persuade a humble child to follow him in his error is basically worthy of capital punishment. It is the worse thing a person can do apart from willfully choosing to put himself in a position of eternal condemnation.

<sup>761</sup> προσέχετε ἑαυτοῖς. Ἐάν ἀμάρτη [εἰς σέ] ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ, καὶ ἐάν μετανοήσῃ ἄφεσις αὐτῷ – Help each other to face into and avoid sin, realizing that the problem of sin never goes away.

<sup>762</sup> καὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἀμαρτήσῃ εἰς σὲ καὶ ὁ ἐπτάκις ὁ ἐπιστρέψῃ πρὸς σὲ λέγων μετανοῶ, ἀφήσεις αὐτόν – Constant repentance on the part of sinners and constant forgiveness on the part of those are sinned against is standard operating procedure for authentic believers.

<sup>763</sup> Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ πρόσθετος ἡμῖν πίστις – The twelve apostles realize that if this is what is required to be a genuine follower of Jesus as the Messiah, then their belief and commitment to him will need to grow and be strengthened.

<sup>764</sup> εἶπεν δὲ ὁ κύριος· εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ὅ[ταύτη]· ἔκριζώσῃ καὶ φυτεύῃ ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν – Assuming that this is what the transcendent Creator wants you to do within the story which He is telling. But Jesus' point is that the apostles will have the level and strength of belief and understanding that will allow them to repent and forgive over and over.

<sup>765</sup> Τίς δὲ ὅς ὑμῶν δοῦλον ἔχων ἄροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ τὸ ἐρεῖ αὐτόν· εὐθέως παρελθὼν ἀνάπεσε –

<sup>766</sup> ἄλλ' οὐχὶ ἐρεῖ αὐτόν· ἐτοίμασον τὴν δειπνήσω καὶ περιζωσάμενος διακόνει μοι ἕως φάγῃ καὶ πίω, καὶ μετὰ ταῦτα φάγεσθαι καὶ πίεσθαι σύ –

<sup>767</sup> μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ ὁ διαταχθέντα; –

<sup>768</sup> οὕτως καὶ ὑμεῖς, ὅταν ποιήσῃτε ὅσα πάντα τὰ διαταχθέντα ὑμῖν, ὁ λέγετε ὅτι δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὀφείλομεν ποιῆσαι πεποιήκαμεν. – Nevertheless, the apostles will realize that everything which they have done as a result of their genuine belief and understanding of the gospel will be only that which they were morally obligated to do. They never rise to the status of Jesus as their master, and they never make themselves worthy of any good thing from God. They always remain undeserving sinners who are granted belief, understanding, and the ongoing ability to repent and forgive from God according to His grace and mercy.

<sup>769</sup> Καὶ ἐγένετο ἐν τῷ πορεύεσθαι τὸ εἰς Ἱερουσαλὴμ καὶ αὐτὸς διήρχετο διὰ μέσον Σαμαρείας καὶ Γαλιλαίας –

<sup>770</sup> Καὶ εἰσερχομένου αὐτοῦ εἰς τινὰ κώμην ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ ἔστησαν πόρρωθεν –

<sup>771</sup> καὶ αὐτοὶ ἦσαν φωνὴν λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς –

<sup>772</sup> καὶ ἰδὼν εἶπεν αὐτοῖς· πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν – cf. Leviticus 14 :1-32, **Lev. 14:1** Then the LORD spoke to Moses, saying, **Lev. 14:2** “This shall be the law of the leper in the day of his cleansing. Now he shall be brought to the priest, **Lev. 14:3** and the priest shall go out to the outside of the camp. Thus the priest shall look, and if the infection of leprosy has been healed in the leper, **Lev. 14:4** then the priest shall give orders to take two live clean birds and cedar wood and a scarlet string and hyssop for the one who is to be cleansed. **Lev. 14:5** “The priest shall also give orders to slay the one bird in an earthenware vessel over running water. **Lev. 14:6** “As for the live bird, he shall take it together with the cedar wood and the scarlet string and the hyssop, and shall dip them and the live bird in the blood of the bird that was slain over the running water. **Lev. 14:7** “He shall then sprinkle seven times the one who is to be cleansed from the leprosy and shall pronounce him clean, and shall let the live bird go free over the open field. **Lev. 14:8** “The one to be cleansed shall then wash his clothes and shave off all his hair and bathe in water and be clean. Now afterward, he may enter the camp, but he shall stay outside his tent for seven days. **Lev. 14:9** “It will be on the seventh day that he shall shave off all his hair: he shall shave his head and his beard and his eyebrows, even all his hair. He shall then wash his clothes and bathe his body in water and be clean.

**Lev. 14:10** “Now on the eighth day he is to take two male lambs without defect, and a yearling ewe lamb without defect, and three-tenths of an ephah of fine flour mixed with oil for a grain offering, and one log of oil; **Lev. 14:11** and the priest who pronounces him clean shall present the man to be cleansed and the aforesaid before the LORD at the doorway of the tent of meeting. **Lev. 14:12** “Then the priest shall take the one male lamb and bring it for a guilt offering, with the log of oil, and present them as a wave offering before the LORD. **Lev. 14:13** “Next he shall slaughter the male lamb in the place where they slaughter the sin offering and the burnt offering, at the place of the sanctuary — for the guilt offering, like the sin offering, belongs to the priest; it is most holy. **Lev. 14:14** “The priest shall then take some of the blood of the guilt offering, and the priest shall put it on the lobe of the right ear of the one to be cleansed, and on the thumb of his right hand and on the big toe of his right foot. **Lev. 14:15** “The priest shall also take some of the log of oil, and pour it into his left palm; **Lev. 14:16** the priest shall then dip his right-hand finger into the oil that is in his left palm, and with his finger sprinkle some of the oil seven times before the LORD. **Lev. 14:17** “Of the remaining oil which is in his palm, the priest shall put some on the right ear lobe of the one to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, on the blood of the guilt offering; **Lev. 14:18** while the rest of the oil that is in the priest's palm, he shall put on the head of the one to be cleansed. So the priest shall make atonement on his behalf before the LORD. **Lev. 14:19** “The priest shall next offer the sin offering and make atonement for the one to be cleansed from his uncleanness. Then afterward, he shall slaughter the burnt offering.

**Lev. 14:20** “The priest shall offer up the burnt offering and the grain offering on the altar. Thus the priest shall make atonement for him, and he will be clean.

**Lev. 14:21** “But if he is poor and his means are insufficient, then he is to take one male lamb for a guilt offering as a wave offering to make atonement for him, and one-tenth of an ephah of fine flour mixed with oil for a grain offering, and a log of oil, **Lev. 14:22** and two turtledoves or two young pigeons which are within his means, the one shall be a sin offering and the other a burnt offering. **Lev. 14:23** “Then the eighth day he shall bring them for his cleansing to the priest, at the doorway of the tent of meeting, before the LORD. **Lev. 14:24** “The priest shall take the lamb of the guilt



offering and the log of oil, and the priest shall offer them for a wave offering before the LORD. **Lev. 14:25** “Next he shall slaughter the lamb of the guilt offering; and the priest is to take some of the blood of the guilt offering and put *it* on the lobe of the right ear of the one to be cleansed and on the thumb of his right hand and on the big toe of his right foot. **Lev. 14:26** “The priest shall also pour some of the oil into his left palm; **Lev. 14:27** and with his right-hand finger the priest shall sprinkle some of the oil that is in his left palm seven times before the LORD. **Lev. 14:28** “The priest shall then put some of the oil that is in his palm on the lobe of the right ear of the one to be cleansed, and on the thumb of his right hand and on the big toe of his right foot, on the place of the blood of the guilt offering. **Lev. 14:29** “Moreover, the rest of the oil that is in the priest’s palm he shall put on the head of the one to be cleansed, to make atonement on his behalf before the LORD. **Lev. 14:30** “He shall then offer one of the turtledoves or young pigeons, which are within his means. **Lev. 14:31** “*He shall offer* what he can afford, the one for a sin offering and the other for a burnt offering, together with the grain offering. So the priest shall make atonement before the LORD on behalf of the one to be cleansed. **Lev. 14:32** “This is the law *for him* in whom there is an infection of leprosy, whose means are limited for his cleansing.”

<sup>773</sup> Εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ῥάθυ, ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν –

<sup>774</sup> καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρίτης –

<sup>775</sup> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ‘οὐχὶ οἱ δέκα’ ἐκαθαρίσθησαν; οἱ ὅδε ἐννέα ποῦ –

<sup>776</sup> ‘οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι’ δόξαν τῷ θεῷ εἰ μὴ ὁ ἄλλογενὴς οὗτος – The other nine lepers must have been Jews, but it is only the Samaritan, a half-breed Jew, who feels motivated out of gratitude and thankfulness to both God and Jesus as the Messiah to express his thankfulness properly and personally to Jesus. Therefore, is he the only one with genuine belief? Probably, and this is what Jesus is also pointing out as the next verse demonstrates <sup>777</sup> καὶ εἶπεν αὐτῷ· ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε. – While σέσωκέν could mean only “heal,” it is more likely that Jesus is including the concept of eternal salvation in what this man’s belief has achieved for him—because he has demonstrated authentic belief through the expression of his gratitude.

<sup>778</sup> Ἐπερωτήθεις δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν· οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως – At this point in his presentation of all these stories and teaching by Jesus, Luke feels that it is appropriate to provide these comments by him about the coming Kingdom of God.

παρατήρησις can mean 1) observable signs, or 2) observing, or 3) observing or doing rituals or rites.

Jesus cannot mean that there will be nothing that happens which points to the fact that the Kingdom of God is in the process of appearing, because this is exactly what he does say in Matthew 24, Mark 13, and Luke 21. Therefore, he is actually seeking to turn these Pharisees’ attention away from the observable signs to something which they should acknowledge and face into right now—the importance of their inwardness, as Jesus goes on to say in the next verse.

<sup>779</sup> οὐδὲ ἐροῦσιν· ἰδοὺ ὧδε ἡ ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν – “In your midst” could make sense if Jesus is pointing to himself, which is a strong possibility since he is the Messiah who will establish the Kingdom of God on his return. But the Pharisees are implying this by their question. So why would Jesus simply affirm what they are willing to assume at this point. Instead, it makes more sense that he is encouraging them to face into their own inwardness as the most important place for them to consider what is happening. If they are being sanctified and set apart by the Spirit of God in their hearts, then the Kingdom of God is beginning to come into existence there. This should be their focus and not observable signs in the heavens or on earth, because the latter will make sense and become valuable to them only if the former has occurred, i.e., their changed hearts with its resultant authentic belief.

<sup>780</sup> Εἶπεν δὲ πρὸς τοὺς μαθητάς· ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε – See at the end of this footnote comments from the Expositor’s Bible Commentary on vs. 22-25 for comparison’s sake.

This presentation of comments by Jesus regarding his return most likely occurred at a different time from the Olivet Discourse of Matthew 24, Mark 13, and Luke 21, but the statements and ideas are obviously quite similar.

In line with what Jesus says in the Olivet Discourse, he is stating to his immediate disciples and others who follow them in history in believing in Jesus the Messiah (the “you” of this verse) that his return to restore the Kingdom of Israel is a long way off in history. His immediate disciples will suffer enough persecution from unbelievers and perhaps hardship under the oppression of the Roman Empire, even resulting in the destruction of Jerusalem and the temple, that they will definitely be wanting (ἐπιθυμέω = lust in some verses in the NT) Jesus to return during their own lives.

However, this will not be the case, because Jesus at least knows that the time between his first and second comings will be a lengthy one. Certainly the same will be true of any persecuted believers later in history. They will all appropriately desire Jesus to return, but it will not happen during their lifetimes.

[Expositor’s Bible Commentary – In this paragraph, which begins with a saying not found in Matthew or Mark, Jesus continues the emphasis on the suddenness of the kingdom’s coming. Does “one of the days” (v.22) refer back to the time of his earthly ministry or forward to his return? Does “one” mean any “one” or “the first” of a series as in Matthew 28:1 and parallels? Since Jesus now addresses his disciples, who will have reason to long for his return, and since what follows deals with that return, “one of the days” probably refers to the initiation of the reign of the coming Son of Man (cf. Notes). “You will not see it” implies “not yet” rather than “never.” His coming will be obvious, “like the lightning” (v.24); so rumors of seeing him in various places (“here,” “there,” vv.21, 23) cannot be true. (For Jesus’ use of the plural “days” [v.22] and of the third person referring to the Son of Man [e.g., “in his day”] and the combination of these with the passion prediction in v.25, see Notes.)

The inclusion of the passion prediction (v.25) is natural in Luke, who stresses the order of suffering before glory (cf. 24:26, 46; Acts 17:3). “This generation” may obliquely refer back to the Pharisees. Broadly it refers to Jesus’ contemporaries elsewhere called by him “unbelieving and perverse” (9:41) and “wicked” (11:29; cf. 11:31-32, 50-51).<sup>781</sup> καὶ ἐροῦσιν ὑμῖν· ἰδοὺ ἔκεῖ, [ἢ] ἰδοὺ ὧδε· μὴ ἀπέλθῃτε μηδὲ διώξητε – This will be during the entire time between Jesus’ first and second comings that certain Jews will falsely claim to be the Messiah and there will be certain Jews who will falsely claim from evil intent that the Messiah has arrived. It is also possible that Gentiles during the long time between Jesus’ two appearance will mistakenly claim that Jesus has returned, whether from evil intent or simple misunderstanding of the Bible.

While Mark’s parallel verse 13:21 says simply, “Do not believe him,” and Matthew’s verse 24:23 is the same, this expression of the same idea in Luke 17 changes the wording to “Don’t leave, and do not follow them.” Jesus must mean, do not leave where you are on the land of Israel to check out a rumor to the effect that he has returned when it is not absolutely obvious (cf. 17:24), but simply continue living your lives of authentic belief in the midst of the struggles that you are enduring because of your faith.

<sup>782</sup> ὥσπερ γὰρ ἡ ἀστραπή ἡ ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ’ οὐρανὸν ἡ λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ – Instead, Jesus assures his disciples that it will be as obvious as lightening flashing in the sky when he appears to restore the Kingdom of Israel and destroy his enemies. Here “Son of Man” is Jesus’ favorite term for the Messiah and comes from David’s Psalm 8 after God has made the Davidic Covenant with him. It means the Son of God, i.e., God’s representative king of Israel, who comes from the human race, i.e., who is flesh and blood just like his brethren whom he rescues from God’s eternal wrath and condemnation (cf. Hebrews 2). Cf. Matthew 24:27.

<sup>783</sup> πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης – This verse is additional to the parallel passage in Matthew 24:25-28. As Jesus drew closer to his crucifixion, he informed his disciples several times that the end of his first appearance on earth was not going to be enjoyable.

As in Mark 13:30 and Matthew 24:34, the noun γενεά could mean either generation (i.e., a period of 30-70 years depending on the historical time period under discussion) or race/ethnic group. Certainly either meaning works in this context because it is both the Jews and this generation of Jews who reject Jesus and execute him. I might lean towards generation as the meaning here because the context is mostly temporal, where Jesus is talking about his Jewish disciples looking forward to his return in the future and yet not seeing it. However, the fact that it is Jesus’ own people, the Jews as an ethnic group, who reject him is always a remarkable fact of his first appearance on earth that obviously involves this generation of Jews.

<sup>784</sup> καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου – There are two possibilities for the extent of Jesus’ perspective in the following verses – 1) global, or 2) local to the land of Israel. Certainly #1 fits the rest of the biblical message, especially Revelation 6:12-17 and the sixth seal along with Revelation 16:17-21 as quoted below. But the question by the disciples in Luke 17:37 as to where God’s judgment will be poured out and Jesus’ answer of the body and gathering vultures that is basically the same as his statement in Matthew 24:28 of corpse and gathering vultures makes me wonder if he is referring to only the land of Israel in this passage for the sake of focusing the attention of his disciples, who are listening and living on this land, to their homeland and the monumental effects of the nation of Israel’s rejection of him as their Messiah, king, and priest (cf. 17:25).

**Rev. 6:12** I looked when He broke the sixth seal, and there was a great earthquake; and the sun became black as sackcloth made of hair, and the whole moon became like blood; **13** and the stars of the sky fell to the earth, as a fig tree casts its unripe figs when shaken by a great wind. **14** The sky was split apart like a scroll when it is rolled up, and every mountain and island were moved out of their places. **15** Then the kings of the earth and the great men and the commanders and the rich and the strong and every slave and free man hid themselves in the caves and among the rocks of the mountains; **16** and they said to the mountains and to the rocks, “Fall on us and hide us from the presence of Him who sits on the throne, and from the wrath of the Lamb; **17** for the great day of their wrath has come, and who is able to stand?”

**Rev. 16:17** Then the seventh angel poured out his bowl upon the air, and a loud voice came out of the temple from the throne, saying, “It is done.” **18** And there were flashes of lightning and sounds and peals of thunder; and there was a great earthquake, such as there had not been since man came to be upon the earth, so great an earthquake was it, and so mighty. **19** The great city was split into three parts, and the cities of the nations fell. Babylon the great was remembered before God, to give her the cup of the wine of His fierce wrath. **20** And every island fled away, and the mountains were not found. **21** And huge hailstones, about one hundred pounds each, came down from heaven upon men; and men blasphemed God because of the plague of the hail, because its plague was extremely severe.

My notes from Matthew 24:37 – Jesus presents several analogies to illustrate the attitude of unbelievers during the time that he calls here “the days of the Son of Man,” which would mean that same thing as Matthew’s “appearance” (ἡ παρουσία = blessed appearance for the purpose of restoring the Kingdom of Israel). He is saying that the unbelievers who are alive at the time of his return will be like the unbelievers in Noah’s day.

<sup>785</sup> ἡσθιον, ἔπινον, ἐγάμων, ἐγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσηλθεν Νῶε εἰς τὴν κιβωτὸν καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν πάντας – Unbelievers in Noah’s day were completely blind to the signs being shown them by Noah’s building the ark and entering it, that these portended God’s judgment and destruction of them on earth. And then God brought the flood on the earth and did kill and destroy them.

<sup>786</sup> Ὁμοίως ἡ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λώτ ἡσθιον, ἔπινον, ἡγόραζον, ἐπώλουν, ἐφύτευον, ὠκοδόμουν – Another analogous event similar to the time of Noah was God’s destroying Sodom and Gomorrah when Lot was living in Sodom. The unbelieving people in these cities were living their lives as if nothing cataclysmic was going to happen to them. As far as they were concerned, their lives were as normal and going to be as normal as they had been up to that time in their lives. The response of the unbelievers can be attributed to their hardness of heart. They were unwilling to read the signs correctly and flee from the wrath of God.

<sup>787</sup> Ἡ δὲ ἡμέρα ἐξῆλθεν Λώτ ἀπὸ Σοδόμων, ἔβρεξεν ἡ πύρ καὶ θεῖον ἀπ’ οὐρανοῦ καὶ ἀπώλεσεν πάντας – As the rest of Sodom lived life normally, when Lot and his family left the city, the unbelievers of the city thought nothing of it, i.e., that he knew something and was escaping God’s judgment of the people in the city. Therefore, they were completely caught by surprise and died in the fire and brimstone that descended on them. And none of them escaped death. They all died in the divine holocaust except Lot’s family because they fled the city.

<sup>788</sup> Κατὰ τὰ αὐτὰ ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται – Thus, Jesus goes on to say that the unbelievers who are living on the land of Israel when he returns will experience the same kind of natural and cataclysmic destruction as the people of both Noah’s time and Lot’s time. The revealing of the Son of Man, the Davidic king as he is described in Psalm 2, will spell physical disaster for the unbelievers. As suggested above, even though Matthew 24 with the help of Revelation 6 and 16 take the interpretation in the direction of global judgment and destruction, I think Jesus is more likely confining his meaning in this passage to divine judgment and destruction of unbelievers on the land of Israel.

It is easy to see how the preterists conclude that the return of Jesus was at the destruction of Jerusalem in A.D. 70 because of the similarity of language here to Matthew 24:15ff. But Luke 21:20ff. clear up the confusion by indicating that the Matthew passage is about A.D. 70. Thus, Jesus uses similar language to refer to both dramatic events.

<sup>789</sup> ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅς ἐστι ἐπὶ τοῦ δώματος καὶ τὰ σκευὴ αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτά, καὶ ὁ ἐν ἁγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω – In the Olivet Discourse and Matthew 24:15-20 and Mark 13:14-18, Jesus uses this language to refer to the time of the destruction of Jerusalem and the temple. Thus, here in Luke 17 he means basically the same thing, that the judgment of God will come so suddenly on the land of Israel that authentic believers should flee any obvious coming disaster without thinking that it is more important to save more than themselves with their faith intact. Revelation 7 and 14 call the protected Jews who are saved from divine judgment just before Jesus’ return and who will become believers after his return the “144,000.”

<sup>790</sup> μνημονεύετε τῆς γυναικὸς Λώτ – Just as Lot’s wife looked back, i.e., hesitated in her heart from leaving the comfort and security of the city of Sodom (if you can call living in the midst of such people who are outwardly hostile to God comforting and secure), thus violating God’s specific commandment not to do so, so that she was destroyed by God on the spot, so also the believers during God’s judgment of the land of Israel before Jesus’ return should remain steadfast in their hearts to trust God and submit to His destruction of unbelievers while they do what they can, especially with authentic faith in their hearts, to escape the same destruction. And they will escape it as Jesus goes on to explain.

<sup>791</sup> ὅς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι ἀπολέσει αὐτήν, ὁ δὲ ὅς ἂν ἀπολέσῃ ζωογονήσῃ αὐτήν – This statement is not found in the parallel passage of Matthew 24:36-41, but the meaning is the same as the point that Jesus is making in the Matthew verses. Just as Lot’s wife in her heart did not take seriously God’s warning and wanted to preserve her life in Sodom rather than obey God and trust Him for a new life after the city had been destroyed by God’s judgment, the unbeliever who places all his hope in holding onto life in this world (even life on the land of Israel – cf. John 6) will be judged and destroyed by God during the cataclysmic events which He will bring on the land of Israel. In contrast, the believer who is willing to let go of the things of this world and existence in it as that which is most important to him as a human being will keep himself alive into eternal life.

<sup>792</sup> λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης ὁμιᾶς, ὁ εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται – As in Matthew 24:36-41, the life of the unbeliever will be “taken” (ὁ εἷς παραλημφθήσεται) in the judgment of God on the land of Israel while the believer will be left on the earth to be raised immortal and morally perfect in the first resurrection of Revelation 20 and then inhabit the millennial Kingdom of Israel with Jesus’ ruling over it.

<sup>793</sup> ἔσονται δύο ἀλήθουσιν ἐπὶ τὸ αὐτό, ὅς μίᾳ παραλημφθήσεται, ἡ δὲ ἕτέρα ἀφεθήσεται – Same as the previous verse.

<sup>794</sup> δύο ἔσονται ἐν τῷ ἁγρῷ ὁ εἷς παραλημφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται – Same as the two previous verses.

<sup>795</sup> καὶ ἀποκριθέντες λέγουσιν αὐτῷ ποῦ, κύριε; ὁ δὲ εἶπεν αὐτοῖς ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ αἰετοὶ ἐπισυναχθήσονται – As a result of what Jesus has said about the destruction coming on the land of Israel, his disciples specifically ask him where God’s judgment will take place. It seems a bit strange that they need to ask this if Jesus really has been encouraging them to focus on the land of Israel, but at this point in the disciples’ journey of learning what Jesus is teaching them during his first appearance on earth, no question by them should really surprise us.

His answer is the same as Matthew 24:28 except there the word for “body” is not τὸ σῶμα but “corpse” (τὸ πτῶμα), but the meaning is the same, referring to a fallen, dead (or at least dying) body where vultures are circling to move in and devour it once it is assuredly dead. Here are notes from Matthew 24:28 – Jesus has been describing the effects of the Jews’ rejecting him as their Messiah which has brought God’s judgment on them that has extended from the destruction of Jerusalem and the temple to his second coming and restoring the Kingdom of Israel. In this verse Jesus indicates that the devastation brought upon the Jews will be so great that it will just about destroy them as a people,



immoral actions. This is like the Pharisees and scribes in Matthew 23 who claim that they would not have killed God's prophets as their ancestors did. Yes, they would have. They are no different in the core of their being as morally depraved sinners, and this Pharisee is not different likewise than all the sinners whom he lists and views with contempt because they are so evil and he is not.

<sup>807</sup> νηστεύω δις τοῦ σαββάτου, ἡποδεκατῶ πάντα ὅσα κτῶμαι – Then the Pharisee lists two things that he must consider at the top of the list of what it means to obey God and the Mosaic Covenant, fasting and tithing—indeed, fasting twice between Sabbath days, the keeping of the latter being implied as another way he is properly obeying God, and then tithing of everything he receives. But what he is unwilling to realize is that anybody can carry out these outward actions and look good and righteous.

<sup>808</sup> ὁ δὲ τελώνης μακρόθεν ἐστὼς οὐκ ἠθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπεν τὸ στήθος αὐτοῦ λέγων ὁ θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ – The tax collector is displaying great humility by standing in a less obvious place in the temple, keeping his eyes on the ground as he prays, and feeling the disgust for his sinfulness as demonstrated by beating his breast. There is no gratitude, no comparison with others, no list of things he has done to obey God. There is just an appeal to God for mercy and forgiveness, while he labels himself a sinner (not someone who has done what is evil, but someone who is evil in the core of his being).

<sup>809</sup> λέγω ὑμῖν, κατέβη οὗτος δεικναι ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται – Jesus says that it is the tax collector who stands forgiven before God, not the Pharisee. And the reason is that the Pharisees is proud and not humble, while the tax collector is humble and not proud. The Pharisee claims he has made himself worthy of God's blessings. The tax collector claims that he is unworthy of any blessing from God and can only appeal to His grace and kindness to bless him with forgiveness. Otherwise, he knows there is nothing he can do or say that can motivate God to give this to him. Jesus is also saying that the effects of both pride and humility are eternal, not just within the temporal realm.

<sup>810</sup> Προσέφερον δὲ αὐτῷ ἑκατὶνὰ βρέφη ἵνα αὐτὸν ἅπτῃται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς – Probably because of the cultural view of children, that they were not considered as important as adults, the disciples disapproved of people bringing their babies to Jesus just to touch them. And why did the parents want him to touch them? Just in case there was any incurable illness in them?

<sup>811</sup> ὁ δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων ἄφετε τὰ παιδιά ἔρχεσθαι πρός με καὶ μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ – The characteristic of children of which is speaking is their humility. If they were old enough to know they were less important than adults, then in their innocence they would exhibit a natural humility that is vital for receiving God's mercy and entrance into the Kingdom of God. Children recognize that they have a legitimate authority in their lives—their parents, and that they are morally obligated to, indeed, they desire the strong, loving, and wise guidance of their parents. Jesus is implying that the people of his day in Israel have not properly recognized all that it means to have God as their authority, because they have not sufficiently faced into the depth of their sin when repenting before God. They have not adequately humbled themselves in order to obtain His eternal mercy.

cf. Matthew 19:13ff. and Mark 10:13ff.

<sup>812</sup> ἀμὴν τὸ λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν – Without childlike humility it is impossible to gain eternal life from God. We all need to stop being children and become adults, but we should never stop being childlike in our humility before God.

<sup>813</sup> Καὶ ἐπρώτησέν τις αὐτὸν ἄρχων λέγων διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω –

<sup>814</sup> εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός – Is this man using God with its ultimate meaning, or is he simply kissing up to Jesus? In addition, is this man willing to consider the ultimate meaning of good and realize that he is actually correct in using this qualifier to label Jesus? Indeed, Jesus is both morally perfect and the only and permanent icon of God on earth and in the creation.

<sup>815</sup> τὰς ἐντολὰς οἶδας· μὴ μοιχεύσης, μὴ φονεύσης, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα – Jesus points the man to the Mosaic Covenant and the moral commandments within the Ten Commandments as those which a person should obey in order to gain eternal life. But obviously Jesus does not mean that a person makes himself worthy by following these commandments as the Jewish leadership tended to believe as shown by Romans and Galatians. He means these as ethical tasks that a genuine believers pursues as an important part of his biblical worldview and an effect of the work of God's grace within him.

<sup>816</sup> ὁ δὲ εἶπεν ταῦτα πάντα ἐφύλαξα ἐκ νεότητος – The man claims that he has always “guarded” these commandments. Does he mean, pursued keeping them in order to earn God's blessing, or pursued obeying them from a heart of genuine belief and God's grace? We do not know, and maybe Jesus does not either. In either case, Jesus goes on to test the man's “faith” with his next statement.

<sup>817</sup> ἀκούσας δὲ τὸ Ἰησοῦς εἶπεν αὐτῷ ἔτι ἓν σοι λείπει πάντα ὅσα ἔχεις πώλησον καὶ δάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν [τοῖς] οὐρανοῖς, καὶ δεῦρο ἀκολουθεῖ μοι – Jesus puts a very difficult condition on the man, to give up his wealth, even sell it all and give the proceeds to the poor. The question is, how does this man view his wealth, as something primary to his relationship to God and what God is doing in him, or something secondary to God's inward work? In other words, additional discussion of exactly why Jesus is saying this to him would have been not only permissible by him, but also appropriate.

<sup>818</sup> ὁ δὲ ἀκούσας ταῦτα περίλυπος ἔγενήθη· ἦν γὰρ πλούσιος σφόδρα – Jesus had asked him to self-inflict tremendous loss, and his emotional and visceral reaction was extreme sadness, as it should be. The question is not, will he feels sad if he loses all his wealth, even he chooses to sell it all himself? The question is, is he willing to lose everything in order to gain himself, i.e., to gain eternal life? Only if the Spirit of God causes him to be willing as part of what God has planned for him in his existence.

<sup>819</sup> Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς ᾠ[περίλυπον γενόμενον]· εἶπεν· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται – Jesus acknowledges the difficulty of working through the gain of wealth with its attractiveness and the loss of wealth with its resultant sadness that would eventually culminate in entering into the Kingdom of God.

<sup>820</sup> εὐκοπώτερον γὰρ ἐστὶν ἰκάμηλον διὰ ἱρήματος ἱβελόνης εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν – Because it is impossible for a camel to go through the eye of a needle, it is impossible for wealthy people to obtain eternal life—left to themselves.

<sup>821</sup> εἶπαν δὲ οἱ ἰακούσαντες· καὶ τίς δύναται σωθῆναι – Good question, because it sure sounds as though salvation (eternal, I suppose they mean) is simply unattainable by human beings.

<sup>822</sup> ὁ δὲ εἶπεν· τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστὶν· – This is perhaps one of the most profound statements in all the Bible. Jesus admits that salvation is impossible for human beings to obtain in and of themselves, but when God chooses to get involved, He miraculously (implied) causes it to happen.

<sup>823</sup> Εἶπεν δὲ ὁ Πέτρος· ἰδοὺ ἡμεῖς ἀφέντες τὰ ἴδια ἠκολούθησάμεν σοι – Does Peter mean externally or internally, or both? Is he wise enough to understand the internal issue? Probably at this point, he means only externally in line with Jesus' encouraging the wealthy man to sell all that he has.

<sup>824</sup> ὁ δὲ εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφοὺς ἢ γονεῖς ἢ τέκνα τ' ἔνεκεν τῆς βασιλείας τοῦ θεοῦ –

<sup>825</sup> ὅς οὐχὶ μὴ ᾧ[ἀπο]λάβῃ πολλὰ πλῆθυσιν ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον – By willingly choosing to believe in Jesus in contrast to others who may be close relatives and who may even object to one's belief in Jesus, a person will gain an intimate and friendly relationship with other believers as well as the property of the eternal Kingdom of God, which will all be worth so much more than one's earthly family and property, regardless of the number of relatives and the level of wealth that one attains in the present realm.

<sup>826</sup> Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς· ἰδοὺ ἀναβαίνομεν εἰς Ἱερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου – Jesus had indirectly referred to his death in Jerusaelm in 13:33. This is the first time that Luke mentions that Jesus says directly to his twelve apostles that he will die and rise from the dead when he gets to Jerusalem.

<sup>827</sup> παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαιχθήσεται καὶ ὕβρισθήσεται καὶ ἐμπτυσθήσεται – Jesus will be handed over to the Romans by the Jews so that all these things will happen to him culminating in his resurrection.

<sup>828</sup> καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται –

<sup>829</sup> καὶ αὐτοὶ οὐδὲν τούτων συνήκαν καὶ ἦν τὸ ῥῆμα ὅτι οὗτο κεκρυμμένον ἀπ' αὐτῶν καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα – An important editorial comment by Luke, that God through Jesus (or any other human being) can present and state truth as explicitly and clearly as Jesus just did, but the listeners may not understand and grasp what is being said—because God does not want them to (implied). It is not our job to cause people either to understand the gospel or to believe it. Ultimately, it is God's responsibility according to His sovereign plan and purposes.

<sup>830</sup> Ἐγένετο δὲ ἐν τῷ ἐγγίσειν αὐτὸν εἰς Ἱεριχὼ τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαίτων –

<sup>831</sup> ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἴη τοῦτο –

<sup>832</sup> ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται – It is interesting that Jesus is identified as only Jesus of Nazareth.

<sup>833</sup> καὶ ἐβόησεν λέγων· Ἰησοῦ υἱὲ Δαυὶδ, ἐλέησόν με – Somehow the blind man has found out that Jesus of Nazareth is the Son of God and Messiah, the Son of David as he calls him here. His appeal for mercy probably has only to do with he wanting to be healed, as he goes on to say.

<sup>834</sup> καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα ἱσιγήσῃ, αὐτὸς δὲ πολλὰ μᾶλλον ἔκραζεν· υἱὲ Δαυὶδ, ἐλέησόν με – Why would they want him to stop calling out to Jesus? Probably because he was interrupting their time with him, and they were simply being selfish.

<sup>835</sup> σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ ἐπρώτησεν αὐτόν – Jesus finally takes notice of the man and wants him brought to him.

<sup>836</sup> τί σοι θέλεις ποιῆσω; ὁ δὲ εἶπεν· κύριε, ἵνα ἀναβλέψω –

<sup>837</sup> καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε – Jesus grants the man's request.

<sup>838</sup> καὶ παραχρῆμα ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν. καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ – The result is that both the man and the rest of the crowd acknowledge God's greatest and mercy towards this sinner who does not deserve this gift of sight, which is really what God desires from all of us, is that we appropriately praise and worship Him, and that only He can cause anyway.

<sup>839</sup> Καὶ εἰσελθὼν διήρχετο τὴν Ἱεριχὼ –

<sup>840</sup> Καὶ ἰδοὺ ἀνὴρ ὀνόματι ὀκαλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ αὐτὸς πλούσιος – Of course Zaccheus was wealthy because he was not only a tax collector but a chief tax collector who in collusion with the Romans was fleecing and overcharging his own people, the Jews, as much as he and his fellow tax collectors could get

away with. Therefore, the last thing they were doing was loving their neighbor Jews as themselves in line with the Mosaic Covenant.

<sup>841</sup> καὶ ἐζητεῖ ἰδεῖν τὸν Ἰησοῦν τίς ἐστὶν καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν –

<sup>842</sup> καὶ ᾠροδραμῶν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συγκομορέαν ἵνα ἴδῃ αὐτὸν ὅτι ἐκείνης ἡμελλεν διέρχεσθαι –

<sup>843</sup> καὶ ὥς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς ἔειπεν πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατέβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μείναι – Somehow God had communicated to Jesus that his man Zaccheus was ready to hear and embrace his message that he was the Messiah, and Jesus was ready to associate with him regardless of what the Jewish leadership might think of his doing so.

<sup>844</sup> καὶ σπεύσας κατέβη καὶ ὑπεδέξατο αὐτὸν χαίρων – Zaccheus demonstrates good ethical belief in and acceptance of Jesus with great joy. He is rejoicing in this gain which he is experiencing from Jesus.

<sup>845</sup> καὶ ἰδόντες πάντες διεγόγγυζον ὁλοῦντες ὅτι παρὰ ἀμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλύσαι – The “they” here must be all the Jews who are accompanying but who obviously do not understand all that it means for him to be God’s Messiah, meaning also that they do not understand God and the OT.

<sup>846</sup> σταθεὶς δὲ ὁ Ζακχαῖος εἶπεν πρὸς τὸν κύριον ἰδοὺ τὰ ἡμίσιά μου τῶν ὑπαρχόντων, κύριε, τοῖς πτωχοῖς δίδωμι, καὶ εἴ τι νός τι ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν – Just as the wealthy man in the previous story was unwillingly to experience the loss of his wealthy in order to gain eternal life, Zaccheus is willing to self-inflict loss for the sake of not only righting any wrongs which he has committed, but also for the sake of demonstrating the proper morality that accompanies association with Jesus as the Messiah.

cf. Leviticus 5:16, He shall make restitution for that which he has sinned against the holy thing, and shall add to it a fifth part of it and give it to the priest. The priest shall then make atonement for him with the ram of the guilt offering, and it will be forgiven him. Cf. Numbers 5:7, then he shall confess his sins which he has committed, and he shall make restitution in full for his wrong and add to it one-fifth of it, and give it to him whom he has wronged.

So Zaccheus is going way beyond what the MC requires of a Jew who cheats a Jew.

<sup>847</sup> εἶπεν δὲ πρὸς αὐτόν ὁ Ἰησοῦς ὅτι σήμερον σωτηρία ἔστιν ὅτι ἐν τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ὁ ἐστίν – Jesus’ response explicitly claims that Zaccheus is demonstrating authentic belief in God and him and that by virtue of this, he is showing what it really means to be a descendant of Abraham, i.e., not someone who can claim this physically, but someone who reveals the same kind of belief that Abraham had, regardless of whether or not he is a physical descendant in accordance with God’s promises in Genesis 12:1-3.

<sup>848</sup> ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός – Jesus states that his purpose is not to search out those who think that they are properly submitting to God by means of their external obedience to the commandments of the Mosaic Covenant (the Jewish leadership and probably most of the Jews in Israel at this time), but he is looking for people who have discovered by means of proper introspection that they are ruined morally and spiritually and simply need to obtain God’s mercy and forgiveness through the Messiah. In other words, most Jews would believe that they are the people who have their act together (chosen!) people by virtue of their obedience to the Mosaic Covenant, but Jesus is implying that they are actually “ruined” and need to recognize the depth of their sinfulness in the midst of also coming to the realization that he is truly their Messiah, King, and Priest. They are not slated for God’s mercy and salvation by their outward performance of the Mosaic Covenant but for His destruction and ruin.

<sup>849</sup> Ἀκούοντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν διὰ τὸ ἔγγυς εἶναι Ἱερουσαλὴμ αὐτὸν καὶ δοκεῖν αὐτοὺς ὅτι παραρρήμα ῥέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι – The parable is going to show that Jesus will leave the earth and Israel for a while in order to “receive” his kingdom, i.e., in order to wait for the right time to return from his absence and institute the Kingdom of Israel.

<sup>850</sup> εἶπεν οὖν ἄνθρωπος τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι – Jesus will leave the earth and Israel until it is the right time according to God the Father for him to return and set up the Kingdom of Israel.

<sup>851</sup> καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπεν πρὸς αὐτούς – He has granted the knowledge of the kingdom and him to certain ones who should take this knowledge and convey it others as it would be appropriate.

<sup>852</sup> οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτὸν καὶ ᾤέσταν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες· οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ’ ἡμᾶς – The fact will be that most Jews will not want him to be their Messiah and king and will look for someone else to fulfill these roles.

<sup>853</sup> Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους ᾠούτους οἷς ᾠδῶκε τὸ ἀργύριον, ἵνα γνοῖ τί διεπραγματεύσαντο – The Jews with whom he left his message and knowledge will have to give account of what they did with this knowledge.

<sup>854</sup> παρεγένετο δὲ ὁ πρῶτος λέγων· κύριε, ἡ μνᾶ σου δέκα προσηργάσατο μνᾶς – Some will convey it well and numerous times to other people.

<sup>855</sup> καὶ εἶπεν αὐτῷ· εὖγε, ἀγαθὲ δοῦλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἵσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων – These will be given the responsibility of continuing to convey it in a commensurate manner in the Kingdom of Israel.

<sup>856</sup> καὶ ἦλθεν ὁ δεύτερος λέγων· ἡ μνᾶ σου, κύριε, ἐποίησεν πέντε μνᾶς – Others will convey it not so well and not so numerous, but they will convey it.

<sup>857</sup> εἶπεν δὲ καὶ τούτῳ· ἡ καὶ σὺ ἐπάνω γίνου· πέντε πόλεων – They also will be given the responsibility of continuing to convey it in a commensurate manner in the Kingdom of Israel.

<sup>858</sup> καὶ ὁ ἕτερος ἦλθεν λέγων· κύριε, ἰδοὺ ἡ μὲν σου ἦν εἶχον ἀποκειμένην ἐν σουδαρίῳ –

<sup>859</sup> ἔφοβούμην γὰρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ, αἰρεῖς δὲ οὐκ ἔθικας καὶ θερίζεις· οὐκ ἔσπειρας – This person knew he was accountable for the knowledge, but was afraid to make a mistake doing so in which case he would incur the wrath of God. So he simply kept the knowledge in his own mind and did not share it.

<sup>860</sup> λέγει αὐτῷ ἐκ τοῦ στόματός σου· κρινῶ σε, πονηρὲ δούλε· ἦδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἰρῶν δὲ οὐκ ἔθικα καὶ θερίζων δὲ οὐκ ἔσπειρα – Jesus agrees that he holds the Jews who know his message accountable for sharing it.

<sup>861</sup> καὶ διὰ τί οὐκ ἔδοκας μοι τὸ ἀργύριον· ἐπὶ τράπεζαν· καὶ γὰρ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα – This man should have at least laid out the information that he had and seen how God would use it.

<sup>862</sup> καὶ τοῖς παρεστῶσιν εἶπεν· ἄρατε ἀπ' αὐτοῦ τὴν μὲν καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι – But since he did not, he demonstrated a complete lack of belief and in fact complete rebellion against God and Jesus the Messiah. Therefore, God takes his knowledge away (he experiences His condemnation and destruction), and the person who has the best grasp of the message gains even more, as the “people” in the next verse point out with a sense of objecting to this person obtaining more knowledge.

<sup>863</sup> καὶ εἶπαν αὐτῷ· κύριε, ἔχει δέκα μνᾶς –

<sup>864</sup> λέγει ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὁ ἔχει ἀρθήσεται – But Jesus indicates that this is how the Kingdom of Israel works, with people who have knowledge of God and who share it appropriately gaining more knowledge and responsibility with it, while people who have knowledge of God and who do not share it appropriately lose what they have (as a result of God's condemnation and destroying them).

<sup>865</sup> πλὴν τοὺς ἔχθρους μου· τούτους τοὺς μὴ θελήσαντάς με βασιλεύσαι ἐπ' αὐτοὺς ἀγάγετε ὧδε καὶ κατασφάζετε αὐτοὺς ἔμπροσθέν μου. – Likewise, the Jews who reject Jesus as the Messiah will also incur God's condemnation and destruction.

<sup>866</sup> Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων· τὸ εἰς Ἱεροσόλυμα – Notice the number of times Luke mentions in 9:51-19:44 that Jesus is proceeding to Jerusalem.

<sup>867</sup> Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος· τὸ καλούμενον Ἐλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν – In Luke's account, this is the last stage of Jesus' journey to Jerusalem, riding into the city on a donkey/colt. Bethphage and Bethany are just a couple miles east of Jerusalem.

<sup>868</sup> λέγων· ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ἣ εἰσπορευόμενοι εὐρήσετε πῶλον· ὁδεμένον, ἐφ' ὃν οὐδεὶς ὁπώποτε ἀνθρώπων ἐκάθισεν, ὃ καὶ λύσαντες αὐτὸν ἀγάγετε –

<sup>869</sup> καὶ ἂν τις ὑμᾶς ἐρωτᾷ· ὁδία τί λύτετε; οὕτως ἐρεῖτε· ὅτι ὁ κύριος αὐτοῦ χρεῖαν ἔχει – These statements by Jesus must be based upon God the Father's having communicated to him directly how his story is going to unfold in regard to his riding the colt into Jerusalem. Certainly, God could have written the story without anyone's questioning the disciples why they are taking the colt, but this is the way He wanted things to go.

<sup>870</sup> Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς –

<sup>871</sup> λύνοντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς· τί λύτετε τὸν πῶλον –

<sup>872</sup> οἱ δὲ εἶπαν· ὅτι ὁ κύριος αὐτοῦ χρεῖαν ἔχει – And presumably this was the end of the matter as far as the owners were concerned.

<sup>873</sup> καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν καὶ ἐπιρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον· ἐπεβίβασαν τὸν Ἰησοῦν –

<sup>874</sup> πορευομένου δὲ αὐτοῦ ὑπεστρώννουν τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ – Seems unusual, but cf. 2 Kings 9:13, Then they hurried and each man took his garment and placed it under him on the bare steps, and blew the trumpet, saying, “Jehu is king!” EBC – this is a sign of submission, which makes sense.

<sup>875</sup> ἐγγίζοντος δὲ αὐτοῦ· ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον ἰδυνάμεων –

<sup>876</sup> λέγοντες ὑλογημένος ὁ ἐρχόμενος, ὁ βασιλεὺς ἐν ὀνόματι κυρίου ἐν οὐρανῷ εἰρήνην καὶ δόξα ἐν ὑψίστοις – So on the basis of the miracles which God has performed through Jesus, his disciples conclude that he is the king of Israel (like Jehu in 2 Kings 9:13) and commend God for sending the Messiah to them. In other words, they are thinking that Jesus is the final king and therefore the Messiah.

Psalms 118:26, Blessed is the one who comes in the name of Yahweh. We have blessed you (pl.) from the house of Yahweh. This is the same psalm with the statement, “The stone which the builders rejected has become the chief cornerstone (v. 22, and cf. Luke 20:17).” And here we notice that the disciples modify the statement from Psalm 118 and call Jesus “king.” Blessed is the king who comes in the name of Yahweh, thus identifying Jesus as the Messiah. Hugely important because of the association of this one who comes from Yahweh and the Messiah and the king of Israel.

<sup>877</sup> καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν· διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου – They say this because they do not believe that he is Israel's final king and Messiah.

<sup>878</sup> καὶ ἀποκριθεὶς εἶπεν· λέγω ὑμῖν, ἐὰν οὗτοι ἰσχυροῦσιν, οἱ λίθοι κρᾶξουσιν – Jesus is saying that not only are his disciples correct in their assessment of him, but also no one will be able to stop God from announcing somehow



and some way that he is the Messiah. Indeed, if no human being will make this information public, then God will cause nature to speak like human beings and say it. This is how important this information is to Israel and to the world.

<sup>879</sup> Καὶ ὡς ἡγγισεν ἰδὼν τὴν πόλιν ἐκλαυσεν ἐπ' αὐτήν – Mourning the loss of affirmation and love from the nation of Israel, God's people. If weeping over loss is good enough for Jesus, it is good enough for me.

<sup>880</sup> λέγων ὅτι εἰ ἔγνωσ' ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην ὅτι νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου – True eternal shalom comes from God and His grace through the forgiveness by means of the Messiah. The Jews do not "know" this, because they are rejecting him as the Messiah. But God has intentionally hidden it from their minds and hearts so that Jesus may be considered a criminal against God by them and be crucified, which will allow him to fulfill his responsibility of qualifying to be king and priest for Israel and anyone Gentile who embraces him as such.

<sup>881</sup> ὅτι ἤξουσιν ἡμέραι ἐπὶ σέ καὶ παρεμβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ περικυκλώσουσιν σε καὶ συνέξουσιν σε πάντοθεν –

<sup>882</sup> καὶ ἑδαφιοῦσιν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί, ἀνθ' ὧν οὐκ ἔγνωσ' τὸν καιρὸν τῆς ἐπισκοπῆς σου – While the devastation by the Man of Lawlessness and his army will be great, this sounds more like the Roman destruction of Jerusalem and the temple in A.D. 70. For example, God says in Zechariah 14:2, "For I will gather all the nations against Jerusalem to battle, and the city will be captured, the houses plundered, the women ravished and half of the city exiled, but the rest of the people will not be cut off from the city." In other words, when the Man of Lawlessness (Gog of Ezekiel 38,39) tries to capture Jerusalem, he will not be able to destroy it completely. God will protect Jerusalem and the Jewish people by pouring out His Spirit on them and by the return of Jesus (cf. Zechariah 12:10). And Zechariah 14:3,4 says with respect to the invading army at the time of Jesus' return – **3** Then the LORD will go forth and fight against those nations, as when He fights on a day of battle. **4** In that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south. **5** You [the believing Jews] will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; yes, you will flee just as you fled before the earthquake in the days of Uzziah king of Judah. Then the LORD, my God, will come, and all the holy ones with Him [as Paul states in 1 Thessalonians 4:13-17]. Therefore, here in Luke 19:43,44 Jesus is predicting the destruction of Jerusalem by the Roman general Titus. He surrounded the city and laid siege to it, which resulted in his burning the city to the ground with its people inside and tearing down every building, including the temple. And if there was anything left, General Sextus during the reign of Hadrian finished the job to quell the Bar Kokhba revolt in A.D. 135.

The season/time of the Jews' visitation is God's visiting them through His Messiah, Jesus. But they rejected him and therefore God Himself, which resulted in God's judgment by destroying Jerusalem and the temple in A.D. 70 and expelling the Jews from the land of Israel in A.D. 135.

I Peter 2:12 mentions the next time of God's visitation at the return of Jesus – **12** Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe them, glorify God in the day of visitation (ἐν ἡμέρᾳ ἐπισκοπῆς).

Cf. Luke 1:78 – **78** Because of the tender mercy of our God, with which the Sunrise from on high will visit us (ἐν οἷς ἐπισκέπεται ἡμᾶς ἀνατολὴ ἐξ ὕψους),

<sup>883</sup> Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας – Here Luke begins his last section of Jesus' being in Jerusalem where he will be crucified and rise from the death (19:45-24:53).

This is not the first time Jesus has thrown out the merchants and money-changers. Cf. John 2.

<sup>884</sup> λέγων αὐτοῖς· γέγραπται· καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν – cf. Isaiah 56:6,7 – **6** Also the "foreigners who join themselves to the LORD,

To minister to Him, and to love the name of the LORD,

To be His servants, everyone who keeps from profaning the sabbath

And holds fast My covenant;

**7** Even those I will bring to My holy mountain

And make them joyful in My house of prayer.

Their burnt offerings and their sacrifices will be acceptable on My altar;

For My house will be called a house of prayer for all the peoples.

During the millennial kingdom, both Jews and Gentiles will respect the temple as the proper place to worship God and pray according to the Mosaic Covenant, and no commerce will take place in its midst.

cf. Jeremiah 7:11 – "Has this house, which is called by My name, become a den of robbers in your sight? Behold, I, even I, have seen it," declares the LORD.

Just as the Jews of the southern Kingdom of Judah misused the temple, so are the Jews of Jesus' day. Therefore, they deserve destruction and exile like their ancestors.

cf. Jeremiah 7:1-28 – **Jer. 7:1** The word that came to Jeremiah from the LORD, saying, **2** "Stand in the gate of the LORD'S house and proclaim there this word and say, 'Hear the word of the LORD, all you of Judah, who enter by these gates to worship the LORD!'" **3** Thus says the LORD of hosts, the God of Israel, "Amend your ways and your deeds, and I will let you dwell in this place. **4** "Do not trust in deceptive words, saying, 'This is the temple of the LORD, the temple of the LORD, the temple of the LORD.' **5** "For if you truly amend your ways and your deeds, if you truly practice justice between a man and his neighbor, **6** if you do not oppress the alien, the orphan, or the widow, and

do not shed innocent blood in this place, nor walk after other gods to your own ruin, **7** then I will let you dwell in this place, in the land that I gave to your fathers forever and ever.

**Jer. 7:8** “Behold, you are trusting in deceptive words to no avail. **9** “Will you steal, murder, and commit adultery and swear falsely, and offer sacrifices to Baal and walk after other gods that you have not known, **10** then come and stand before Me in this house, which is called by My name, and say, ‘We are delivered!’ — that you may do all these abominations? **11** “Has this house, which is called by My name, become a den of robbers in your sight? Behold, I, even I, have seen *it*,” declares the LORD.

**Jer. 7:12** “But go now to My place which was in Shiloh, where I made My name dwell at the first, and see what I did to it because of the wickedness of My people Israel. **13** “And now, because you have done all these things,” declares the LORD, “and I spoke to you, ‘rising up early and speaking, but you did not hear, and I called you but you did not answer, **14** therefore, I will do to the house which is called by My name, <sup>b</sup>in which you trust, and to the place which I gave you and your fathers, as I did to Shiloh. **15** “I will cast you out of My sight, as I have cast out all your brothers, all the offspring of Ephraim.

**Jer. 7:16** “As for you, do not pray for this people, and do not lift up a cry or prayer for them, and do not intercede with Me; for I do not hear you. **17** “Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem? **18** “The children gather wood, and the fathers kindle the fire, and the women knead dough to make cakes for the queen of heaven; and *they* pour out drink offerings to other gods in order to spite Me. **19** “Do they spite Me?” declares the LORD. “Is it not themselves *they* spite, to their own shame?” **20** Therefore thus says the Lord GOD, “Behold, My anger and My wrath will be poured out on this place, on man and on beast and on the trees of the field and on the fruit of the ground; and it will burn and not be quenched.”

**Jer. 7:21** Thus says the LORD of hosts, the God of Israel, “Add your burnt offerings to your sacrifices and eat flesh. **22** “For I did not speak to your fathers, or command them in the day that I brought them out of the land of Egypt, concerning burnt offerings and sacrifices. **23** “But this is what I commanded them, saying, ‘Obey My voice, and I will be your God, and you will be My people; and you will walk in all the way which I command you, that it may be well with you. **24** “Yet they did not obey or incline their ear, but walked in *their own* counsels *and* in the stubbornness of their evil heart, and went backward and not forward. **25** “Since the day that your fathers came out of the land of Egypt until this day, I have sent you all My servants the prophets, daily rising early and sending *them*. **26** “Yet they did not listen to Me or incline their ear, but stiffened their neck; they did more evil than their fathers.

**Jer. 7:27** “You shall speak all these words to them, but they will not listen to you; and you shall call to them, but they will not answer you. **28** “You shall say to them, ‘This is the nation that did not obey the voice of the LORD their God or accept correction; truth has perished and has been cut off from their mouth.

In the above passage of Jeremiah 7, the phrase “robbers’ den” is an interesting one in the context. Two things typically are true of a robbers’ den. The first is that it is a place to hide from the law, and the second is that it is a place to plan the next heist. Therefore, God is saying that the temple is where the Israelites are hiding from Him and where they plan their next moves of stealing from both Him and their fellow Jews. In other words, the Israelites are using the very place where they know they come into the presence of God actually to hide from the presence of God—ironic. In addition, they are using the time spent performing the actions of worship of God to plan their next actions of cheating their fellow Israelites—ironic. But “robbers’ den” does not mean only unfair and selfish economic transactions on the part of the Israelites. Instead, the entire context points towards a meaning of first, a stubborn and evil (uncircumcised or changed) heart so that people are operating strictly on the basis of the moral depravity at the level of their defining moral essence, and second, actions that in some cases are probably economic (not practicing “justice between a man and his neighbor” – 7:5) and in other cases are religious (making “cakes for the queen of heaven”, etc. – 7:18). They think that they are hiding their rebellion against God by showing up at the temple and going through the motions of presenting offerings to Him according to the Mosaic Covenant, when they are also using the time and place to plan their next immoral and unjust move towards God and their fellow Jews.

Therefore, the last comment in this verse in Mark that the merchants have made the temple a robbers’ den indicates primarily the lack of a changed heart and authentic faith on the part all these merchants who are selling, i.e., that they have injected their own unbelief and false religion into the proper place of worship of Yahweh. Thus, they may be engaging in fair and natural commerce, but they also may be exploiting the opportunity to sell their animals, birds, and money by using it in an unfair and selfish way. But it also may be the case that the Levitical, temple leadership, and especially the high priest, are being so meticulous in the inspection of animal sacrifices brought to them that only the merchants’ animals and birds end up being acceptable to them, thus requiring the people to buy their sacrifices from the merchants. Or they are taking advantage of the fact that some people from far away do not want to go to the trouble of bringing their own sacrifices and are selling them what they need at an exorbitant price. Regardless of the leaders’ and the merchants’ motivation, the primary problem is their unchanged and stubborn hearts. And it would ultimately be the high priest who would authorize all the activities in the temple area where they all are hiding from God by being in the very place where God requires they worship Him and they also are planning their next heist of stealing from God and the people for their own economic gain.

cf. Isaiah 56:1-8 – **Is. 56:1** Thus says the LORD, “Preserve justice and do righteousness, For My salvation is about to come and My righteousness to be revealed. **2** “How blessed is the man who does this, and the son of man who takes hold of it; Who keeps from profaning the sabbath, and keeps his hand from doing any evil.” **3** Let not the foreigner who

has joined himself to the LORD say, “The LORD will surely separate me from His people.” Nor let the eunuch say, “Behold, I am a dry tree.” **4** For thus says the LORD, “To the eunuchs who keep My sabbaths, and choose what pleases Me, and hold fast My covenant, **5** to them I will give in My house and within My walls a memorial, and a name better than that of sons and daughters; I will give them an everlasting name which will not be cut off. **Is. 56:6** “Also the foreigners who join themselves to the LORD, to minister to Him, and to love the name of the LORD, to be His servants, everyone who keeps from profaning the Sabbath and holds fast My covenant; **7** Even those I will bring to My holy mountain and make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; for My house will be called a house of prayer for all the peoples (בְּיַת־פְּרָיִם לְכָל־עַמִּי יִקְרָא) (oikos προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν).” **8** The Lord GOD, who gathers the dispersed of Israel, declares, “Yet *others* I will gather to them, to those *already* gathered.”

Because the context concerns Gentiles to a great degree, Jesus’ quote from Isaiah 56:7 probably indicates that all this business activity is taking place in the Court of the Gentiles (nations/peoples), which is the outer area of the temple. Therefore, the first comment pertains to the atmosphere of humility that is involved in prayer that should pervade the entire temple and allow Gentiles (non-Jews) to come and use the temple for their own worship of God. The offering of sacrifices with bleating sheep and cutting their throats to drain their blood is noisy enough without the hawking of these same animals and birds by greedy, evil at heart merchants in the same area and making it difficult for the “nations” to worship God properly. How can a person (Gentile) pray thoughtfully and humbly before God with so much noise and commotion? And what would a visitor really be taught about God in such a situation? Certainly not that God is merciful and gracious to sinners who do humble themselves before Him. Instead, they would learn that this is how the Jews engage in great business activity and achieve great wealth, while merely putting on a show for God. There may even be in the Jewish leadership’s mind using the merchants and moneychangers from preventing Gentiles from accessing the temple, i.e., using them to keep out the riffraff.

We should notice also that Isaiah 56 speaks of Gentiles’ bringing their sacrifices to be offered on the temple altar in addition to the Jewish offerings. Thus, the Mosaic Covenant becomes something that the Gentiles will enjoy keeping on the land of Israel during the millennial kingdom.

EBC – When Jesus entered the temple area (v.15), the smell of the animals entered his nostrils; and the noise from the moneychangers’ tables beat on his ears. For the convenience of pilgrims, the cattlemen and the moneychangers had set up businesses in the Court of the Gentiles. The animals were sold for sacrifices. It was far easier for a pilgrim in Jerusalem to purchase one that was guaranteed kosher than to have to bring an animal with him and have it inspected for meeting the kosher requirements. The Roman money the pilgrims brought to Jerusalem had to be changed into the Tyrian currency (the closest thing to the old Hebrew shekel), since the annual temple tax had to be paid in that currency [cf. Exodus 30]. Exorbitant prices were often charged for changing the currency. By overturning the tables of the moneychangers and the benches of those selling doves, Jesus was directly challenging the authority of the high priest, because they were there by his authorization. In John’s account Jesus drove them out with a whip made from pieces of rope. Mark does not mention a whip. Nevertheless the words “driving out” and “overturned the tables” suggest that Jesus used force [at least on the animals and the tables, not on the people].

<sup>885</sup> Καὶ ἦν διδάσκων τὸ καθ’ ἡμέραν ἐν τῷ ἱερῷ. οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ – Out of envy and the false supposition that he is violating the Torah.

<sup>886</sup> καὶ οὐχ εὗρισκον ὅτι ποιήσωσιν Ἦ, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο ‘αὐτοῦ ἀκούων’ – For the moment, Jesus’ popularity and the attractiveness of his teaching among all the crowds were preventing the Jewish leadership from finding an opportune way to get rid of him.

<sup>887</sup> Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ὁ διδάσκωντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις –

<sup>888</sup> καὶ εἶπαν λέγοντες πρὸς αὐτόν· Ὁ εἰπὸν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην – They probably want him to say, “God,” and then they can accuse him of blasphemy and condemn him.

<sup>889</sup> ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς· ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον, ἢ καὶ εἰπατέ μοι –

<sup>890</sup> τὸ βάπτισμα ὁ Ἰωάννου ἐξ οὐρανοῦ ἢ ἢ ἐξ ἀνθρώπων – So Jesus plays their same game and asks them to commit to the correct idea or not in regard to John the Baptist. And he probably has already deduced that they will balk at answering his question so that he will not have to answer theirs.

<sup>891</sup> οἱ δὲ ἑσυνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι ἐὰν εἰπώμεν ἐξ οὐρανοῦ, ἐρεῖ διὰ τί ὁ οὐκ ἐπιστεύσατε αὐτῷ –

<sup>892</sup> ἐὰν δὲ εἰπώμεν ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς, πεπεισμένος γὰρ ἐστιν Ἰωάννην προφήτην εἶναι – The Jewish leaders are caught between a rock and a hard place. It is a lose-lose situation for them, unless that refuse to answer at all.

<sup>893</sup> καὶ ἀπεκρίθησαν μὴ εἰδέναι ὁ πόθεν – So they decide to claim complete ignorance in regard to John the Baptist, which is a lie. They want to say, “From men.”

<sup>894</sup> καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ – And now Jesus clearly has the right to refuse to answer their question.

<sup>895</sup> Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ὁ ἀνθρώπος [τις] ἐφύτευσεν ἀμπελῶνα καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν χρόνους ἱκανοὺς –

<sup>896</sup> καὶ τ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος ῥώσουσιν αὐτῷ· οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες· κενόν –

<sup>897</sup> καὶ προσέθετο ἕτερον πέμψαι· δοῦλον· οἱ δὲ κάκεινον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν –

<sup>898</sup> καὶ προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον τραυματίσαντες ῥέξβαλον –

<sup>899</sup> εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος· τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον

τ ἐντραπήσονται –

<sup>900</sup> ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἑαυτοὺς· οὗτός ἐστιν ὁ κληρονόμος· τ ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία – Jesus is not saying that the Jewish leaders actually have concluded that he is the Messiah and are consciously plotting against God and him to keep him from fulfilling his role, but if they are willing to understand the parable, they are plotting against God and him as the Messiah, which in the final analysis will cause him to fulfill his role by being crucified and qualifying to be the nation of Israel's king and priest.

<sup>901</sup> καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν· τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος –

<sup>902</sup> ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς· τοὺς τοὺς καὶ δώσει τὸν ἀμπελῶνα ἄλλοις· ἀκούσαντες δὲ εἶπαν· μὴ γένοιτο – Actually, the Jewish leaders do understand at least that Jesus is speaking this parable against them as the tenant farmers who are mistreating him as their ancestors have mistreated God's prophets, and they beg to differ with him on the issue of their deserving to be destroyed by God and the leadership of the nation of Israel being given to other leaders.

<sup>903</sup> ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· τί οὖν ἐστιν τὸ γεγραμμένον τοῦτο λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας – In Psalm 118, God is saying that He is building the great nation of Israel on both His promise/grace and the one who comes from Him whom the people will consider blessed (cf. v. 26).

<sup>904</sup> πᾶς ὁ πεισὼν ἐπ' ἐκείνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν – For a person to experience this “stone” in any other way than to embrace it as foundational to God's building the Kingdom of Israel is to invite God to crush and destroy him.

<sup>905</sup> Καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἄρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτόν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην· – The Jewish leaders were not willing to accept that Jesus was correct in calling for God to destroy them for rejecting him as the Son of God, and so they sought to kill him as the parable indicated. But as with question Jesus had posed about John the Baptist, the leaders feared the people and their support of Jesus.

<sup>906</sup> Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους ὑποκρινόμενους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγον, ὥστε παραδοῦναι αὐτόν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος· – The ultimate plan was to hand Jesus over to the Roman governor Pilate and have him crucify him in order to get rid of him. As if Jesus was not going to be able to tell if people are pretending to be his followers.

<sup>907</sup> καὶ ἐπρωτότησαν αὐτόν λέγοντες· διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις – What an obvious statement from those who are only pretending to be in support of Jesus.

<sup>908</sup> ἔξεστιν ἡμῶς Καίσαρι φόρον δοῦναι ἢ οὐ· – Basically, does the Mosaic Covenant and Torah which call for us to submit to only God's authority and no human authority than one God gives us within the nation of Israel, i.e., that is Jewish, permit us to submit to the Gentile, human authority of the Roman Empire? The obvious and in certain respects correct answer is, No.

If Jesus answered, No, then they could accuse him of treason against Rome, hand him over to Pilate, and be assured that Pilate would execute him. If he answered, Yes, they could accuse him of violating the Torah and accuse him of clear blasphemy and then turn him over to Pilate and urge him to execute him for them, which they must have had some confidence was a real if not certain possibility.

<sup>909</sup> Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς αὐτούς· – Their pretension and attempt to trap him was obvious to Jesus.

<sup>910</sup> δεῖξατέ μοι ῥηνάριον· τ τίνος ἔχει εἰκόνα καὶ ἐπιγραφὴν; οἱ δὲ εἶπαν· Καίσαρος –

<sup>911</sup> ὁ δὲ εἶπεν πρὸς αὐτούς· τοῖνυν ἀπόδοτε τὰ τ Καίσαρος τ Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ – Actually, this works (obviously!). The denarius is not Jewish coinage and therefore does not have to be considered as under the authority of the Torah and Mosaic Covenant. So if Rome made the denarius, then Rome owns it, and they can give it to Rome. On the other hand, people are made by God, and they should give themselves to Him, thus satisfying both authorities.

<sup>912</sup> καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος· ἐναντίον τοῦ λαοῦ καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν –

<sup>913</sup> Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ [ἀντι]λέγοντες· ἀνάστασιν μὴ εἶναι, ἐπρωτότησαν αὐτόν – A specific group of the Jewish leaders.

<sup>914</sup> λέγοντες· διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, ἐάν τις ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἦ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ – The law of levirate marriage from the Latin levir meaning brother-in-law.

<sup>915</sup> ἐπὶ τὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος –

<sup>916</sup> καὶ ὁ δεῦτερος –

<sup>917</sup> καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως ὁ δὲ καὶ οἱ ἐπὶ τὰ οὐ κατέλιπον τέκνα· καὶ ἀπέθανον –

<sup>918</sup> ὕστερον 'καὶ ἡ γυνὴ ἀπέθανεν' –

<sup>919</sup> 'ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν γίνεταί γυνή; οἱ γὰρ ἐπὶ τὰ ἔσχον αὐτὴν γυναῖκα –

<sup>920</sup> καὶ τ' εἶπεν αὐτοῖς ὁ Ἰησοῦς· οἱ υἱοὶ τοῦ αἰῶνος τούτου τ' γαμοῦσιν καὶ γαμίσκονται –

<sup>921</sup> οἱ δὲ καταζωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται – The institution of marriage ceases in the eternal Kingdom of God in the new creation.

<sup>922</sup> ὁ οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι γὰρ εἰσιν 'καὶ υἱοὶ εἰσιν' θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες – And the reason is that propagation of human beings is no longer necessary, because those who attain to the resurrection of the dead never die after that.

<sup>923</sup> ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βάπτου, ὡς λέγει κύριον τὸν θεὸν Ἀβραάμ καὶ τ' θεὸν Ἰσαάκ καὶ τ' θεὸν Ἰακώβ –

<sup>924</sup> θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων, πάντες γὰρ αὐτῷ ζῶσιν – The people who will live in the resurrection are those who are like Abraham, Isaac, and Jacob, sinners who were alive by virtue of the work of the Spirit of God within them and who will go on to attain to the resurrection of the dead and living in the eternal Kingdom of God.

<sup>925</sup> Ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπαν· διδάσκαλε, καλῶς εἶπας –

<sup>926</sup> οὐκέτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν –

<sup>927</sup> Εἶπεν δὲ πρὸς αὐτούς· πῶς λέγουσιν τὸν χριστὸν 'εἶναι Δαυὶδ υἱόν' –

<sup>928</sup> 'αὐτὸς γὰρ' Δαυὶδ λέγει ἐν 'βίβλῳ ψαλμῶν' εἶπεν τ' κύριος τῷ κυρίῳ μου κάθου ἐκ δεξιῶν μου –

<sup>929</sup> ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου –

<sup>930</sup> Δαυὶδ οὖν 'κύριον αὐτὸν' καλεῖ, καὶ πῶς 'αὐτοῦ υἱός' ἔστιν – In Psalm 110, David relates how one of his descendants as the King of Israel will be not only his Lord but also his priest "according to the order of Melchizedek." As the author of Hebrews explains, David has figured out that in order to obtain eternal life from God, one of his descendants as his "son" will actually rule over him in eternity and will appeal to God for mercy on his behalf as both a permanent, eternal king and eternal priest. Thus, the Messiah is the Son or descendant of David. But apparently the Jews of Jesus day had not been able to interpret Psalm 110 correctly in the light of all the other passages about not only the Messiah but even the Mosaic Covenant and its highlighting the fact that the Jews needed God's mercy through both a priest and a sacrifice, both of which the priest according to the order of Melchizedek of Psalm 110 would be.

<sup>931</sup> Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν 'τοῖς μαθηταῖς [αὐτοῦ]' –

<sup>932</sup> προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων ἀσπασμούς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις –

<sup>933</sup> οἱ ᾧ κατεσθίουσιν τὰς οἰκίας τῶν χρηρῶν ὁ καὶ προφάσει μακρὰ προσεύχονται οὗτοι λήμψονται περισσότερον κρίμα – The scribes are more interested in the approval of man than they are the approval of God.

EBC – In comments about Mark 12:40, EBC says that teachers of the Law were not allowed to be paid for their services and relied on the generous patronage of others. They greedily preyed upon wealthy widows. In comments about Luke 20:47, EBC says that they misused their responsibility as legal arbiters and betrayed the financial trust innocent widows placed in them.

They will receive greater condemnation, but it will still be measured.

<sup>934</sup> Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους –

<sup>935</sup> εἶδεν δὲ τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ 'λεπτὰ δύο' –

<sup>936</sup> καὶ εἶπεν· ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχὴ ἢ πλεῖον πάντων ἔβαλεν –

<sup>937</sup> πάντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τ', αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς πάντα τὸν βίον ὃν εἶχεν ἔβαλεν – Jesus is not saying that she put in all that she has to live on (that would not make any sense), but that all that she has to live on is a definite lacking, i.e., she is extremely poor. Therefore, any gift from her is basically a sacrifice on her part in comparison to the wealthy whose gifts do not cut into their ability to live and sustain their standard of living.

From notes on Mark – If she put in the temple treasury her whole livelihood, then how was she going to be able to live? This does not make sense unless she is counting on God to provide her with her livelihood all over again, which is possible. But does this really make sense either? Or is Jesus referring to her willingness to give up everything in the world in order to gain herself and eternal life from God as in other passages? This makes more sense, that he is using hyperbolic language to try to get across the important point that a person's inwardness and commitment to God is more valuable than their outward actions and the basis of their outward actions in the final analysis.

<sup>938</sup> Καὶ τινὼν λεγόντων περὶ τοῦ ἱεροῦ ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται εἶπεν – When studying this passage of the Olivet Discourse in Luke 21 along with Matthew 24, Mark 13, and Luke 17, it is preferable to pursue understanding the event of this discussion between Jesus and his disciples as opposed to simply the text of each individual account. This means using the other parallel passages to help understand the meaning of the passage in any one of the individual accounts. And Jesus' comment in Matthew 24:36, "Regarding that day and hour, no one knows, not even the *angels* of the heavens, nor the Son, but the Father alone" (cf. Mark 13:32), is key to realizing that Jesus knows that Jerusalem and the temple will be destroyed and that he will return to restore the Kingdom of Israel, but he does not know the exact time of any of these events or even who will destroy Jerusalem and the temple. Maybe it will be the Romans, but it could be a nation later in history which follows Rome and its empire.

This temple was a pet project of King Herod the Great who as an Edomite wanted to ingratiate himself to the Jews. Its construction as a replacement for the one built by Zerubbabel after the return of the exiles from Babylon 500 years



earlier was begun over forty years before this event and was still not yet complete. It became one of the seven wonders of the world so that it obviously was a beautiful building, and it is no surprise that the disciples would comment on this fact.

See the notes for my translation of Mark 13 for a more detailed explanation of portions of the Olivet Discourse. The notes for my translation of Matthew 24 will also help.

<sup>939</sup> ταῦτα ὅσα θεωρεῖτε ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ἃς οὐ καταλυθήσεται – While Jesus is certain that the temple is going to be destroyed, he probably does not know exactly when or by whom, i.e., that it is less than forty years away in A.D. 70 when Titus and his Roman army decimate the entirety of Jerusalem. Just as he does not know the time of the temple's destruction, neither does he know when is his return and establishing the Kingdom of Israel (the millennial kingdom of Revelation 20). Cf. Mark 13:32, And of that day and hour no one knows, not the angels in heaven, nor the Son, but only the Father; and Matthew 24:36 Regarding that day and hour, no one knows, not even the *angeloi* of the heavens, nor the Son, but the Father alone; and Acts 1:7, And he said to them, "It is not for you to know the times or the seasons which the Father has established by His own authority."

The destruction of the temple indicates another judgment on Israel by God as He brought about in 722 B.C. and 586 B.C. on the northern Kingdom of Israel and the southern Kingdom of Judah respectively. Thus, one more judgment of the Jews is going to occur before Jesus the Messiah establishes the restoration of the Kingdom of Israel, i.e., all Israel (cf. Acts 1). This also means one more exile of the Jews before they are restored to the land in prosperity, success, and with their permanent king, the Messiah. The exile mostly takes place in A.D. 132-135 as a result of the Bar Kochba revolt, when the Jews are scattered by the Romans never to return until the 19<sup>th</sup> century with the Zionist Movement which culminates in the state of Israel coming into existence in 1948. However, this should not yet be considered the restoration of the Jews to the land, because it will later include God's changing the hearts of all the Jews worldwide after the invasion and destruction caused by the Man of Lawlessness and his army (cf. 2 Thessalonians and Daniel 11,12). Thus, present day Israel is quite possibly the arena in which God's last judgment of the Jews will take place before the return of Jesus and before he restores the Kingdom of Israel.

<sup>940</sup> Ἐπηρώτησαν δὲ αὐτὸν ἡ λέγοντες· διδάσκαλε, πότε οὖν ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι – Like Mark, Luke is probably stating the question verbatim, while Matthew reveals the other two details of the question regarding Jesus' *parousia*, his coming into his kingdom (the emperor's blessing his people with his presence), and the end of the age of the Gentiles.

Notice Luke does not mention that they are all up on the Mt. of Olives when this discussion takes place and that Peter, James, John, and Andrew asked him this question privately.

Here are the notes for Matthew 24:3 – Matthew demonstrates by the way he states the question that he understands the disciples to be asking about these other two elements also. This is to say that they connect the destruction of the temple with either his coming into his kingdom which they believe will occur soon (if they have not yet grasped that he is going to die and rise from the dead, which seems more likely; cf. Acts 1), or his return (assuming that they have grasped to some degree the fact that he will leave and come back to set up his kingdom, which actually does not seem likely). They also connect the destruction of the temple with "the finalization" of the present age, meaning the end of the period of time when Israel is still at the mercy of their enemies (the age of the Gentiles when they have hegemony over the world) and before the Messiah returns to destroy their enemies and set up his kingdom as the final Davidic king so that he and the Jews have hegemony over the world. Therefore, the disciples are assuming that these three events are contemporaneous.

παρουσία = an emperor's blessing his people with his presence, thus Jesus' coming into his kingdom and truly being present as the king and acting completely with the authority and role of the king, which he is not currently doing completely. This is why I have translated it "blessed appearance."

<sup>941</sup> ὁ δὲ εἶπεν βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· ἡ ἐγὼ εἰμι, καὶ ὁ καιρὸς ἤγγικεν. μὴ ἵνα πορευθῆτε ὀπίσω αὐτῶν – Luke has Jesus connecting his *parousia*, setting up the Kingdom of Israel, with the end of the age of the Gentiles (as made clear by Matthew's providing more details to the disciples' question).

Two options for the "you" – 1) Peter, Andrew, James, John, and their peers only; 2) anyone who lives through the long time that Jesus implies in vs. 7-11, so that Peter, Andrew, James and John are representatives of them. Because of the long time implied in Matthew 24:7,8, #2 makes more sense than #1.

Thus false messiahs and false teachers will arise within the Jewish community in particular. Some will claim to be the Messiah, while others will claim they know that he is coming soon. Jesus is implying that it will be a long time before his return and the restoration of the Kingdom of Israel occurs.

<sup>942</sup> ὅταν δὲ ἀκούσῃτε πολέμους καὶ ἀκαταστασίας, μὴ ἵπτοθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος – This is the end of the present realm leading into the Kingdom of Israel when Jesus returns. Thus, it is the end of Gentile hegemony over the world and the beginning of Jewish hegemony under the rule of Jesus as the king of Israel.

Assuming from the biblical message that history is Israel-centric and Jewish-centric and that Jesus is talking to Jews whose scriptures predict their becoming the greatest nation in human history, he could be talking about only Israel's enemies declaring that they are going to attack the Jews on the land of Israel, which of course will obviously frighten them. However, the next verse indicates that these wars are between multiple "ethnic groups" and therefore much wider

spread than just Israel and probably even the Middle East. In addition, these attacks on the Jews and wars between other ethnic groups will not indicate that the finalization of the age is occurring and that the Messiah is about to happen. In other words, there will be lots of global conflicts which will occur before his return. It is not that “non-violence” is an immoral goal, but it is unrealistic in the light of God’s plans and purposes. Jesus’ point is that between his death, resurrection, ascension and his establishing the Kingdom of Israel will be a long time, indeed long enough that some people will weary of having to wait and thus become susceptible to being deceived by false Messiahs who precede Jesus’ parousia. The deception will also occur because the Jews (and others) will simply become afraid of being attacked and the possibility of violence towards them. Jesus encourages them to work through their fear with genuine belief in order to gain the eternal Kingdom of God. Indeed, violence throughout the times of the Gentiles will be a necessary part of God’s story before Jesus establishes his kingdom on the land of Israel.

<sup>943</sup> Ὅτε ἔλεγεν αὐτοῖς· ἔγερθήσεται ἡ ἐθνὸς ἐπ’ ἐθνὸς καὶ βασιλεία ἐπὶ βασιλείαν – This is during the rather long period of time leading up to Jesus’ return.

Jesus is saying that his establishing the Kingdom of Israel is a long way off. These kinds of catastrophes of vs. 9-11 are simply the “beginning of birth pangs” according to Matthew’s and Mark’s accounts, which in line with the analogy would still mean that the “birth” of Jesus’ parousia, his establishing the Kingdom of Israel as their blessed king, would not occur for a long time.

While it is possible that Jesus is talking about wars, earthquakes, and famines around the entire globe, his purview is more likely the boundaries of the Roman Empire and its neighbors in the Ancient Near East where there have been plenty of these catastrophic events which have occurred.

<sup>944</sup> σεισμοὶ τε μεγάλοι· καὶ κατὰ τόπους· λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε· καὶ ἀπ’ οὐρανοῦ σημεῖα μεγάλα ἔσονται· – This is also during the rather long period leading up to Jesus’ return and just before his parousia and setting up the Kingdom of Israel.

Luke adds the “great signs from heaven,” which are not in Matthew’s or Mark’s text. Cf. Joel 2:28-32 and the destruction on the land of Israel prior to restoring the Jews and bringing about the final Davidic kingdom.

<sup>945</sup> Πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ’ ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδιδόντες εἰς ὅτας συναγωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου – So this is before the destruction of Jerusalem in A.D. 70.

<sup>946</sup> ἀποβήσεται ἡ ὑμῖν εἰς μαρτύριον – This is clearer than in Matthew and Mark that the purpose is to proclaim the gospel to the Gentiles using the persecution of (Jewish mainly?) Christians as that which leads to it. So while Christians have used similar passages in Mark 13:10 and Matthew 24:14 as the basis for missionary movements starting in the 19<sup>th</sup> century, it is more coherent to understand Jesus to be saying that the Gentiles’ hearing the gospel will be because of their persecuting Christians than because of the missionary movements.

<sup>947</sup> θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ ᾤμελετᾶν ἀπολογηθῆναι –

<sup>948</sup> ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ἣ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν· ἅπαντες οἱ ἀντικείμενοι ὑμῖν – The similar passages in Matthew and Mark indicate that it is the Holy Spirit who gives people the wisdom and courage to proclaim the gospel. Here, Luke has Jesus’ saying that it is he who does so. What he means is that all he taught Peter, Andrew, James, and John, i.e., his immediate disciples, and what they pass on to others as his apostles, will become useful through the invisible work of God’s Spirit as He strengthens them and gives them clear minds to speak the truth to those who are mistreating them.

<sup>949</sup> παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν – The rift between Christians and non-Christians will show up even in families where one would expect a parent to defend his son’s life instead of handing him over to be executed for his Christian faith—just to save his own life.

<sup>950</sup> καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου – The antipathy that unbelievers harbor towards God will be revealed in their antipathy towards believers, even those within their own families.

<sup>951</sup> καὶ θρῖξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόλῃται – This seems contradictory to 21:16 to the effect that Christians will be put to death by their persecutors. Therefore, it must be an idiomatic expression referring to the eternal existence of authentic believers. Even if they are put to death, Christians will go on in the resurrection of Revelation 20 to exist in the eternal Kingdom of God. This is also coherent with the next verse, 21:19.

<sup>952</sup> ἐν τῇ ὑπομονῇ ὑμῶν ἡ κτήσασθε τὰς ψυχὰς ὑμῶν – Here Jesus must mean by “your souls” (τὰς ψυχὰς ὑμῶν) “your existences,” i.e., your existing as human beings in the eternal Kingdom of God. It is by the perseverance of the belief of authentic Christians that they obtain entrance into God’s eternal kingdom and life.

<sup>953</sup> Ὅταν δὲ ἴδῃτε κυκλομενῆν ὑπὸ στρατοπέδων ἡ Ἰερουσαλὴμ, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς – Here through v. 24a Jesus is speaking of the destruction of Jerusalem and the expulsion of the Jews from the land of Israel that occurred from A.D. 70-135, even though, because of his comment to the effect that he does not know exactly when his return will occur, he does not know either when Jerusalem’s destruction will occur and what Gentile army will perform it. There is always the possibility that another Gentile nation will conquer the Romans and be the destroying force of Jerusalem, or even another Gentile nation much later. The point is that God will bring about vengeance on the Jews for their rejecting their Messiah, Jesus of Nazareth, by using some Gentile army as His tool of vengeance, but not even Jesus knows exactly when and which army.

In the latter time period of A.D. 132-135, 580,000 Jews were killed by the Romans under General Sextus Severus, 50 fortified towns and 985 villages were destroyed, and the rest of the Jews were exiled from the land, never to return in

any great number until the 19<sup>th</sup> century and the Zionist Movement.

So here in Luke 21:20, the author substitutes “But when you see Jerusalem surrounded by armies” for Mark’s and Matthew’s “When you see the abomination of desolation standing where it must not be (let the reader understand).” In this way, Luke tells us what the “let the reader understand” means. In line with Daniel 9, it means that the great sin which has displeased God of rejecting and crucifying the Messiah is leading to the destruction of Jerusalem by the (Roman) army which is in place where it should not be, i.e., a Gentile army dominating the Jews and their capital city on their land in contrast to what God has promised the Jews in Deuteronomy 28 of their having hegemony over the Gentiles. Thus, “abomination of desolation” is a metonymy of effect where the cause (the Jews’ crucifying their Messiah) is put for the effect, the arrival of the (Roman) army on the land of Israel and its destroying Jerusalem and the temple.

Mark the author had realized how cryptic Jesus is being in regard to the appearance of the (Roman) army on the land of Israel and laying siege to Jerusalem, and so he adds “let the reader understand,” which Matthew adopts also as a good way of pointing the reader to the right interpretation.

Matthew also points the reader towards the correct OT book for interpreting the phrase “abomination of desolation.”

And Daniel 9:27 is the correct passage of the three in Daniel because the first of the other two passages refers to Antiochus Epiphanes, who set up a statue of Zeus in the Jerusalem temple in December, 168 B.C., while the second passage refers to either the same event of Antiochus Epiphanes or something having to do with the Man of Lawlessness just before Jesus’ returns.

Here is a quote from the Expositor’s Bible Commentary regarding Daniel 11:31 – This verse gives further details about the momentous events of December 168 B.C. The desecration was, as already described, the rifling of the sanctuary and temple treasury and the removal of all the sacred vessels. The abolition of the daily sacrifices to the Lord was now made binding by the erection in the temple of Yahweh of “the abomination that causes desolation” (*siqquq mesomem*). Apparently this was a statue of Jupiter or Zeus Olympius, if we may judge from the statement of 2 Macc 6:2 that the temple itself was to be renamed the Temple of Zeus Olympius. Pagans invariably installed an image in the inner sanctuary of any temple dedicated to the worship of that deity. Even if the actual statue was not installed in the Jerusalem temple as early as 16 December (25 Chislev) 168 B.C., we may be sure that an idolatrous altar was formally consecrated there at that time. Thus the same type of desecration overtook the second temple as befell the first temple in the evil days of Ahaz (735–715) and Manasseh (695–642), when they too had set up an idolatrous altar (by Ahaz—2 Kings 16:10-16) and images of heathen gods (by Manasseh—2 Kings 21:3-5).

<sup>954</sup> τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη καὶ οἱ ἐν μέσῳ αὐτῆς ἵ ἐκχωρεῖτωσαν καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν – And Jesus warns the Jews that once the (Roman) army has laid siege to Jerusalem, or even before it does as it is arriving on the land of Israel, every Jew who can should flee from it and find safety in the mountains, which are probably the Judean and Jordanian mountains east of Jerusalem and even on the other side of the Dead Sea. Luke includes when Mark and Matthew do not “and those who are in the midst of the city must leave, and those who are in the country must not enter the city,” indicating that Jesus is speaking of all Jews in and around Jerusalem when its demise comes from this Gentile army.

<sup>955</sup> ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσιν τοῦ πλησθῆναι πάντα τὰ γεγραμμένα – Luke also includes when Mark and Matthew do not “because these are days of vengeance, so that all things which are written will be fulfilled,” indicating that the destruction of Jerusalem and the persecution of the Jews which follows (right up to the time of Jesus’ return) is because of God’s anger being poured out on them for all their rebellion against Him, especially because of their rejecting and executing their Messiah, Jesus of Nazareth.

<sup>956</sup> οὐαὶ ἡ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς ἔθλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργῆς ἡ τῶ λαῷ τούτῳ – Jesus is not condemning pregnant and nursing mothers. He is simply stating that the Gentile army’s destruction of the land of Israel is going to be so extensive and complete that it will be a very difficult time for everybody, especially for those who are “burdened” to a degree by pregnancy and nursing children that already makes it hard to travel quickly, which is exactly what the Jews will need to do in order to escape this army. This great calamity on the land and wrath to this people is coming directly from God as a response to the Jews’ many acts of rebellion against Him, especially their rejection of Jesus the Messiah by crucifying him.

<sup>957</sup> καὶ πεσοῦνται στόματι ῥαχαίρης καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα, καὶ Ἱερουσαλὴμ ἔσται πατομένη ὑπὸ ἐθνῶν, ἄχρι οὗ πληρωθῶσιν ἡ καιροὶ ἐθνῶν – Only Luke states this explicitly, that the invading Gentile army (the Romans of General Titus of A.D. 70) will not only destroy Jerusalem and the temple, but they will also massacre the Jews on their own land (during mostly the Bar Kokhba Revolt of A.D. 132-135 by the Roman General Sextus Severus). Jesus adds that the city of Jerusalem, and therefore the land of Israel will be dominated by Gentiles until God is ready to fulfill His promise to the Jews of Genesis 12:1-3 and Deuteronomy 28 to cause the Jews finally to exercise hegemony over all the Gentile nations around the world, i.e., when Jesus returns and restores the Kingdom of Israel as the greatest country in all of human history. Until then, the Jews will find themselves utterly dependent on the Gentiles for their survival as the state of Israel is even today dependent on the United States to defend itself against its surrounding enemies.

<sup>958</sup> Καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἡ ἔχους θαλάσσης καὶ σάλου – This is a continuation of the idea of “until the times of the Gentiles are fulfilled” as Jesus goes on to explain the events associated with his second coming at the end of the present age, after God has fulfilled His





<sup>964</sup> οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα ῥιζόμενα, ῥιζώσχετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ – Luke explains what Matthew and Mark record as Jesus' words, "he is near, right at the gates," i.e., that Jesus is very close to making his blessed appearance in order to restore the Kingdom of Israel on the land of Israel, the first stage of the eternal Kingdom of God. Thus, Luke indicates that technically the Kingdom of God does not arrive until Jesus returns.

<sup>965</sup> ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ὅαν ῥά πάντα γένηται – There are two possibilities for how to translate ἡ γενεὰ αὕτη – 1) "this generation," as though Jesus is speaking of either a) the generation of Jews who are listening to him speak about all these things, or b) the generation of Jews who will be alive when the signs of vs. 25-28 take place in the distant future, or 2) "this race" or "ethnic group," i.e., the Jews.

There are also two options for understanding what Jesus means – I. he is making a temporal point (a point regarding time) that once the signs of vs. 25-28 begin, it will be less than a generation of years, approximately 30-40 years in the ANE because of their life expectancy, before he returns to restore the Kingdom of Israel, or II. he is making a point about the absolute certainty of God's fulfilling His promises to the Jews to make of them a great nation according to Genesis 12:1-3. If I. is the correct interpretation, then this verse should be tied to the previous two verses, so that v. 33 which seems to be making the point of the absolute certainty of the events occurring, especially his return to restore the Kingdom of Israel, would stand alone. If II. is the correct interpretation, then this verse should be tied to the next verse, v. 33, which as I said seems most likely to be making the point that God will surely fulfill His promises to the Jewish people and make them a great nation.

In the light of the disciples' ongoing concern about the fulfillment of God's promise to transform the Jews into a great nation, II. makes more sense along with the correct interpretation of ἡ γενεὰ αὕτη being 2) above, i.e., "this race" or "this ethnic group." Therefore, Jesus is saying that God will ensure that the Jews play their divine and biblical role right up to the end of the history of the present realm. As a result, Jesus will definitely return and restore the kingdom to Israel so that the Jews will not disappear as an ethnic group in spite of the great tribulation which they will experience and the many times that it will look as though they are about to get wiped out, e.g., during the holocaust of World War II.

In addition, this verse should be linked to the next, v. 33, because both are talking about the certainty of Jesus' return and the establishment of his kingdom over the Jews.

From the Expositor's Bible Commentary regarding this verse – The other major alternative, "generation" as a class or race of people, would make most sense if understood as meaning the Jewish people. The point then would be that the Jewish people would be preserved throughout the ages till the consummation of history by Christ's return.

<sup>966</sup> ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ ῥαπαρεύσονται – There are two options for what Jesus means in this verse – 1) at the end of the present realm, God will destroy the current creation and make a new one in which the second stage of the Kingdom of God will exist; but before God brings this about, He will fulfill His promises to the Jews of which Jesus has just spoken in answer to the disciples' question, or 2) the likelihood of God's not fulfilling His promises to the Jews of which Jesus has just spoken is the same as the likelihood of the universe all of a sudden disappearing when it is not supposed to, i.e., the chances are absolutely nil, as if Jesus were using the modern idiom and expression, "Hell will freeze over before God does not fulfill His promises to the Jews."

The second option fits better with the context and v. 32, that Jesus is assuring his disciples that there is absolutely no way that what they anticipate and are hoping for in regard to their people, the Jews, and God's fulfilling His promises, is NOT going to happen. Heaven and earth will pass away (which is completely out of the question like hell's freezing over) before what Jesus has stated about his return and setting up the Kingdom of Israel does not actually occur.

In addition, it makes more sense to connect vs. 32 and 33 together because of the use of *παρέρχομαι* in both of them, so that Jesus is making the same point in them—there is nothing but an absolute definiteness in regard to the Kingdom of Israel and its being restored at the end of the current age of the Gentiles by virtue of God's remaining faithful to His promises.

<sup>967</sup> Προσέχετε ὅδε ἑαυτοῖς μήποτε βαρῆθωσιν ῥυμὼν αἱ καρδίαι· ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς καὶ ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη – This paragraph is different from Matthew and Mark and therefore may not be verbatim. Luke has Jesus mention specific ways that his disciples could take their focus off the goal of persevering in belief and obtaining God's eternal mercy and life when he returns. It would be by indulging their desire simply to feel good through the heavy use of alcohol or by allowing the things of this world to take precedence over eternal life so that they spend all their time thinking and fretting over how they can both have things they want in this world and control their existences in order to maximize their satisfaction and fulfillment in the present realm. If they allow themselves to go in this direction with their commitments, thoughts, and behavior, then Jesus' return will be like a trap suddenly shutting on them, and they will incur God's judgment, death, and destruction instead of eternal life.

<sup>968</sup> ὥς παγίς· ἐπείσελεύσεται γάρ· ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς – There are two possibilities for interpreting ἐπὶ πρόσωπον πάσης τῆς γῆς, either #1) on the face of the entire earth, i.e., a global judgment and destruction, or #2) on the face of the whole land of Israel, i.e., a local judgment and destruction specific to the Jews. Because v. 36 speaks of either being judged and dying or persevering in belief and surviving the catastrophe God will bring about before Jesus' return, #2 makes more sense. The global judgment will leave some unbelievers on the earth to live in the Gentile countries who will grudgingly submit to Jesus' authority in Jerusalem, while the judgment of God on Israel removes all unbelievers from the land.

- <sup>969</sup> ἀγρυπνεῖτε ἵνα ἐν παντὶ καιρῷ δεόμενοι ἵνα ἡ κατισχύσητε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι καὶ ἵνα σταθῇ ἐμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου – Assuming Jesus is talking about Jews who will either die in God’s judgment on their land or who live through it in order to be in the presence of the Messiah when he returns, Jesus is exhorting his disciples to pray that God will grant them the strength to endure all the hardship and devastation coming on the land of Israel by virtue of the army of the Man of Lawlessness (cf. Ezekiel 38,39; 2 Thessalonians; Revelation).
- <sup>970</sup> Ἦν δὲ τὰς ἡμέρας ἑνὶ τῷ ἱερῷ διδάσκων, ἡ νύκτας ἐξερχόμενος ἠϋλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν –
- <sup>971</sup> καὶ πᾶς ὁ λαὸς ὠρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ. – Jesus was still gathering crowds who were interested in his teaching. This must have been very disconcerting to the Jewish leaders.
- <sup>972</sup> Ἦγγιζεν δὲ ἡ ἑορτὴ τῶν ἁζύμων ἢ λεγομένη πάσχα –
- <sup>973</sup> καὶ ἐξήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ὅτι πῶς ἁγιάσωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν λαόν –
- <sup>974</sup> Εἰσηλθὼν δὲ σατανᾶς εἰς Ἰούδαν τὸν καλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα –
- <sup>975</sup> καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν ὅτι καὶ στρατηγούς ὅτι πῶς αὐτοῖς παραδῶ αὐτόν –
- <sup>976</sup> καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι –
- <sup>977</sup> καὶ ἐξωμολόγησεν, καὶ ἐξήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτόν ἅτερ ὄχλου αὐτοῖς. – Jesus’ arrest by the Jewish leaders had to be when he was alone and not surrounded by the crowds who were interested in his teaching so as to ensure that they could not intervene and prevent his arrest from occurring.
- <sup>978</sup> Ἠλθεν δὲ ἡ ἡμέρα τῶν ἁζύμων, ὅτε ἡ εἰς θύεσθαι τὸ πάσχα –
- <sup>979</sup> καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπὼν πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν –
- <sup>980</sup> οἱ δὲ εἶπαν αὐτῷ ποῦ θέλεις ἐτοιμάσωμεν –
- <sup>981</sup> ὁ δὲ εἶπεν αὐτοῖς ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν ἵνα συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται – All this Jesus was able to say because God the Father had communicated to him what was going to transpire in this part of the story.
- <sup>982</sup> καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας ὅτι λέγει ὁ σοὶ ὁ διδάσκαλος ποῦ ἐστιν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω –
- <sup>983</sup> καὶ ἐκεῖνος ὑμῖν δείξει ἀνάγειον μέγα ἐστρωμένον ἐκεῖ ἐτοιμάσατε –
- <sup>984</sup> ἀπελθόντες δὲ εὗρον καθὼς εἰρήκει αὐτοῖς καὶ ἡτοίμασαν τὸ πάσχα –
- <sup>985</sup> Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ οἱ ἀπόστολοι σὺν αὐτῷ –
- <sup>986</sup> καὶ εἶπεν πρὸς αὐτούς ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ’ ὑμῶν πρὸ τοῦ με παθεῖν –
- <sup>987</sup> λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ – The original Passover during the exodus of the Israelites from slavery in Egypt will find its most significant filling out when Jesus returns and the Jews return to their land free from their enemies and free from their moral depravity as a result of God’s having changed their hearts made them authentic believers according to Deuteronomy 30 and Solomon’s prayer in 1 Kings 8.
- <sup>988</sup> καὶ δεξάμενος ὁ ποτήριον εὐχαριστήσας εἶπεν λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς –
- <sup>989</sup> λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ πίω ἄλλ’ ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως ὅτε ἡ βασιλεία τοῦ θεοῦ ἔλθῃ – Jesus will not taste wine until the Kingdom of Israel when he returns.
- <sup>990</sup> Καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων τοῦτο ἐστὶν τὸ σῶμά μου ὅτι ὑπὲρ ὑμῶν διδόμενον τοῦτο ποιεῖτε εἰς τὴν ἑμὴν ἀνάμνησιν – The unleavened bread symbolizes Jesus’ own body and his death in order for him to qualify to be their priest and advocate before God the Father.
- <sup>991</sup> καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνήσαι, λέγων τοῦτο τὸ ποτήριον ἢ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον – The wine symbolizes the blood which he will shed on the cross that will qualify him to be the means by which they can obtain God’s complete forgiveness through the New Covenant, because he will be their priest by virtue of the offering of himself which he brings to God.
- <sup>992</sup> Πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ’ ἐμοῦ ἐπὶ τῆς τραπέζης – The process by which Jesus will die and qualify to be both priest and king involves one of his close disciples’ betraying him to the Jewish leadership. It could have been otherwise, but this is how God wanted the story to go. And yet the one who betrays him will be held accountable for his sin. Indeed, he will incur God’s condemnation for it.
- <sup>993</sup> ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὀρισμένον πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκεῖνῳ δι’ ὃ παραδίδεται –
- <sup>994</sup> καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτούς τὸ τίς ἅρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν –
- <sup>995</sup> Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων – Interesting how a conversation about betrayal can so easily segue into a conversation about the most prominent disciple, i.e., from the worst disciple to the best disciple.
- <sup>996</sup> ὁ δὲ εἶπεν αὐτοῖς οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται – Greatest in the world is measured by the level of control and benefit on a physical level that people maintain in regard to others.
- <sup>997</sup> ὑμεῖς δὲ οὐχ οὕτως, ἀλλ’ ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν –
- <sup>998</sup> τίς γὰρ μείζων, ὁ ἀνακειμένος ἢ ὁ διακονῶν; οὐχί; ὁ ἀνακειμένος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμι ὡς ὁ διακονῶν – In the present realm for Jesus and his followers, greatest is measured by level of service, even to the point of death, in order to benefit others. Jesus is a servant like those who serve others who are eating dinner by virtue of his dying for

them and making it possible for them to obtain not only God's eternal mercy, but also entrance into the future Kingdom of God.

<sup>999</sup> Ὑμεῖς δὲ ἔστε· οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου – Excepting Judas Iscariot, these disciples/apostles have persisted in following Jesus in the midst of all the difficulties he has experienced during the last three years which have tested his own belief in and obedience of God the Father.

<sup>1000</sup> κἀγὼ διατίθεμαι ὑμῖν ὅτι καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν – So just as God has written into the story the events of Jesus' bringing about the Kingdom of Israel and the eternal Kingdom of God, Jesus is saying that God has written into the story that the eleven apostles enter the Kingdom of God when it occurs.

<sup>1001</sup> ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθήσεσθε ἐπὶ τῶν θρόνων τὰς δώδεκα φυλάς κρίνοντες τοῦ Ἰσραὴλ – In addition, the eleven apostles help rule over the "great nation" of the Jews who will be living on the land of Israel when Jesus sets up the millennial kingdom of Revelation 20.

<sup>1002</sup> ὁ Σίμων Σίμων, ἰδοὺ ὁ σατανᾶς ἐξητήσατο ὑμᾶς τοῦ σιναῖσαι ὡς τὸν σίτον – Satan as God's and Jesus' adversary wants to make it difficult for Peter to continue his belief in Jesus through some experience that will be painful or could be painful depending on how Peter responds.

<sup>1003</sup> ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπῃ ἡ πίστις σου· καὶ σὺ ποτε ἐπιστρέψας· στήρισον τοὺς ἀδελφούς σου – Peter will soon deny Jesus three times, but he will survive this trial and testing of his belief in order to help his fellow apostles to persevere in their belief through any trials and testing which they experience.

<sup>1004</sup> ὁ δὲ εἶπεν αὐτῷ· κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι – Peter is expressing a great deal of confidence and courage, but it presently is false confidence and false courage, because he will succumb to the temptation to deny Jesus in order to escape any discomfort that would come from confessing his belief in him and association with him.

<sup>1005</sup> ὁ δὲ εἶπεν· λέγω σοι, Πέτρε, οὐ φωνήσει σήμερον ἀλέκτωρ ἕως τρίς· με ἀπαρνήσῃ εἰδέναι – This is how the story will unfold, because God has determined it.

<sup>1006</sup> Καὶ εἶπεν αὐτοῖς· ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πῆρας· καὶ ὑποδημάτων, μὴ τινος ὑστερήσατε· οἱ δὲ εἶπαν· οὐθενός –

<sup>1007</sup> εἶπεν δὲ αὐτοῖς· ἀλλὰ νῦν ὁ ἔχων βαλλάντιον ἀράτω, ὁμοίως καὶ πῆραν, καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν –

<sup>1008</sup> λέγω γὰρ ὑμῖν ὅτι· τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό· καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ ὅγάρ τὸ περὶ ἐμοῦ τέλος ἔχει – Perhaps what Jesus is saying is that life is about ready to return to normal for his followers, because he will not only be crucified, but he will also ascend from and leave the earth until his second coming. Therefore, for all his followers, do not be surprised if they will even need to defend themselves physically, and it will be legitimate for them to do so. Likewise, they will need to make a living and concern themselves with money issues as that which is simply how existence works in this present realm. And the way that this will manifest itself is that he will be considered a criminal by the world, which is a world full of criminals until he returns and fulfills all that God has planned for him as the Messiah.

<sup>1009</sup> οἱ δὲ εἶπαν· κύριε, ἰδοὺ μάχαιραι ὄδε δύο. ὁ δὲ εἶπεν αὐτοῖς· ἵκανόν ἐστιν· – Jesus says that two swords are enough for his group, not because he expects them to use them tonight to defend him against those who will arrest him, but for the future after he is crucified and ascends.

<sup>1010</sup> Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν ἐλαιῶν, ἠκολούθησαν δὲ αὐτῷ οἱ μαθηταί –

<sup>1011</sup> γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς· προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν – Jesus is saying, Pray that you may not succumb to the temptation to abandon your belief in me in the midst of the upcoming events, my betrayal, trial, and crucifixion.

<sup>1012</sup> καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὥσπερ λίθου βολὴν καὶ θεὶς τὰ γόνατα προσήυχετο –

<sup>1013</sup> λέγων· πάτερ, εἰ βούλει· παρένεγκε τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω· – Jesus was repulsed by his being crucified and sought from God what He was not only willing to do, but what He was planning to do for His own purposes. If God was willing for Jesus to become king and priest without his dying on a cross, then this is what Jesus desired. However, if God was not willing for this to happen apart from the cross, then Jesus ultimately desired to follow God's plans and purposes even if at another level he desired to avoid the pain of cross. All this is authentic human obedience of God in the light of God's sovereignty and the difficulties of human existence in the present realm.

<sup>1014</sup> ὥφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν – God sustained and supported Jesus as much as he needed in order to carry out his responsibility of dying so that he could become people's king and priest.

<sup>1015</sup> καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσήυχετο· καὶ ἐγένετο· ὁ ἰδρὼς αὐτοῦ ὥσπερ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν. – This is encouraging to know that Jesus experienced agony in the face of coming pain just as any human being naturally does. He was having a physical and visceral reaction to the thought of being crucified that he was sweating profusely.

<sup>1016</sup> καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς ἦλθὼν πρὸς τοὺς μαθητάς εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης –

<sup>1017</sup> καὶ εἶπεν αὐτοῖς· τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσελθῇτε εἰς πειρασμόν – Jesus' encouragement to his disciples is still the same, that the events which are about to happen will not rob them of their belief because of how difficult and confusing they are going to be.

- <sup>1018</sup> Ἐτι τὸ αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος ἔρχεται, καὶ ὁ λεγόμενος Ἰουδας εἰς τῶν δώδεκα προήρχετο αὐτοὺς καὶ ἤγγισεν τῷ Ἰησοῦ φιλήσαι αὐτόν –
- <sup>1019</sup> Ἰησοῦς δὲ εἶπεν αὐτῷ Ἰουδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως – Good question. Why not just point to Jesus and tell the temple guards that this is the man whom they want to arrest?
- <sup>1020</sup> Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπαν κύριε, εἰ πατάξομεν ἐν μαχαίρῃ –
- <sup>1021</sup> καὶ ἐπάταξεν εἰς τὴν ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλον καὶ ἀφείλεν τὸ οὖς αὐτοῦ τὸ δεξιόν –
- <sup>1022</sup> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν ἔατε ἕως τούτου καὶ ἀψάμενος τοῦ ὠτίου ἰάσατο αὐτόν – Jesus' objection is because his statements before about having a sword was for the future after his death and ascension, when life would basically return to normal for all his disciples, even us in the 21<sup>st</sup> century who are allowed to participate in the defense of people against harm from others.
- <sup>1023</sup> Εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαίρων καὶ ξύλων – Certainly Jesus never did or say anything to make people believe that they would need weapons to arrest him. So why the show of force? Just to make sure out of a sense of fear and intimidation.
- <sup>1024</sup> καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνετε τὰς χεῖρας ἐπ' ἐμέ, ἀλλ' αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους – Jesus acknowledges that this is all how the story must unfold so that evil will appear to triumph over goodness by God's Messiah's being rejected by his own people and executed on a cross. Basically Jesus is saying, "Let evil reign as long as it must in order to accomplish God's purposes."
- <sup>1025</sup> Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως ὁ δὲ Πέτρος ἠκολούθει τὸ μακρόθεν –
- <sup>1026</sup> περιπαλῶντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συγκαθισάντων ἐκάθητο ὁ Πέτρος μέσος αὐτῶν – There are more details in John's gospel as to how Peter makes his way inside.
- <sup>1027</sup> ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτενίσασα αὐτῷ εἶπεν καὶ οὗτος σὺν αὐτῷ ἦν –
- <sup>1028</sup> ὁ δὲ ἠρνήσατο λέγων οὐκ οἶδα αὐτόν, γύναι – Peter's first denial.
- <sup>1029</sup> καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη καὶ σὺ ἐξ αὐτῶν εἶ. ὁ δὲ Πέτρος ἔφη ἄνθρωπε, οὐκ εἰμί – Peter's second denial.
- <sup>1030</sup> καὶ διαστάσης ὥσει ὥρας μιᾶς ἄλλος τις διῃσχυρίζετο λέγων ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός ἐστιν –
- <sup>1031</sup> εἶπεν δὲ ὁ Πέτρος ἄνθρωπε, οὐκ οἶδα ὃ λέγεις καὶ παραχρήμα ἔτι λαλοῦντος αὐτοῦ ἐφώνησεν ἀλέκτωρ – Peter's third denial and the fulfillment of what Jesus predicted.
- <sup>1032</sup> καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ, καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι πρὶν ἄλέκτορα φωνῆσαι ὁ σήμερον ἀπαρνήσῃ με τρίς –
- <sup>1033</sup> καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς –
- <sup>1034</sup> Καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν ἐνέπαιζον αὐτῷ ὀδρόντες –
- <sup>1035</sup> καὶ περικαλύψαντες αὐτὸν ἐπηρώτων λέγοντες προφήτευσον, τίς ἐστὶν ὁ παῖσας σε –
- <sup>1036</sup> καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν –
- <sup>1037</sup> Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν – The men who were holding him as stated in the previous verse lead Jesus to their Sanhedrin, because they are the temple guard and Jews like those of the Sanhedrin.
- <sup>1038</sup> λέγοντες εἰ σὺ εἶ ὁ χριστός, εἰπὼν ἡμῖν. εἶπεν δὲ αὐτοῖς ἔὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε – And they, i.e., the Sanhedrin, demand of Jesus that he tell them straightforwardly if he is the Messiah.
- <sup>1039</sup> ἔὰν δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῇτε –
- <sup>1040</sup> ἀπὸ τοῦ νῦν δὲ ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ –
- <sup>1041</sup> εἶπαν δὲ πάντες σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη ὑμεῖς λέγετε ὅτι ἐγὼ εἰμι – By the phrase ἐγὼ εἰμι Jesus is not claiming to be the God of Exodus 3. Instead, the context allows for the completion of the predicate nominative, that he is saying, "I am the Messiah."
- <sup>1042</sup> οἱ δὲ εἶπαν τί ἔτι ἔχομεν μαρτυρίας χρειαῖν; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ – Instead of what the Mosaic Covenant prescribes, i.e., an accusation against someone being substantiated on the basis of two or three witness (cf. Deuteronomy 19:15, A single witness shall not rise up against a man on account of any iniquity or any sin which he has committed; on the evidence of **two or three witnesses** a matter shall be confirmed.), the council of elders manipulate the circumstances to draw a confession out of Jesus.
- <sup>1043</sup> Καὶ ἄνασταν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον – Only the Roman government could legally execute him by crucifixion.
- <sup>1044</sup> Ἦρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες τοῦτον εὗραμεν διαστρέφοντα τὸ ἔθνος ὁμῶν καὶ κωλύοντα φόρους Καίσαρι διδόναι καὶ λέγοντα ἐαυτὸν χριστὸν βασιλέα εἶναι – Three issues. 1) Misleading the Jewish nation by violating the Sabbath and the Mosaic Covenant and claiming to be the Messiah. 2) Forbidding paying taxes to Caesar, which is a lie. 3) Claiming to be the Messiah, a king, as the OT actually predicts, but the Jewish leadership consider his claim to be false because he neither recognizes them as legitimate leaders nor has pursued raising a Jewish army to overthrow the Romans.
- <sup>1045</sup> ὁ δὲ Πιλάτος ἠρώτησεν αὐτὸν λέγων σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη σὺ λέγεις – It makes sense that Jesus is answering Yes with this statement.

- <sup>1046</sup> ὁ δὲ Πιλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους· οὐδὲν εὗρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ – Anybody can say that he is the king of the Jews and not commit a crime as long as he does not act as though he is the king by overthrowing the Romans. So Pilate can and must declare him innocent.
- <sup>1047</sup> οἱ δὲ ἐπίσχυον λέγοντες ὅτι ἀνασειεί τὸν λαὸν ὁ διδάσκων καθ' ὅλης τῆς Ἰουδαίας, ὁ καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε – “Stirs up” is meant to say that he incites the people to rebel against Rome (cf. 23:14).
- <sup>1048</sup> Πιλάτος δὲ ἀκούσας ἡ ἐπρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν –
- <sup>1049</sup> καὶ ἐπιγινούσῃ ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν ἀνεπέμψεν αὐτὸν πρὸς Ἡρώδη, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις –
- <sup>1050</sup> Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ἦν γὰρ ἔξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν ἡ περὶ αὐτοῦ καὶ ἠλπιζεν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον –
- <sup>1051</sup> ἐπρωτά δὲ αὐτὸν ἐν λόγοις ἱκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ –
- <sup>1052</sup> εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ –
- <sup>1053</sup> ἐξουθενήσας δὲ αὐτὸν [καὶ] ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν ἐσθήτα λαμπράν ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ –
- <sup>1054</sup> ἐγένοντο δὲ φίλοι ὅ τε Ἡρώδης καὶ ὁ Πιλάτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προὔπληρον γὰρ ἐν ἐχθρᾷ ὄντες πρὸς αὐτούς· –
- <sup>1055</sup> Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν –
- <sup>1056</sup> εἶπεν πρὸς αὐτούς· προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐθὲν εὔρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε ὁ κατ' αὐτοῦ –
- <sup>1057</sup> ἀλλ' οὐδὲ Ἡρώδης, ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς, καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον ἡ περὶ αὐτοῦ – Interesting that the dative is used to mean “by him” with a passive verb. This is a profound statement by Pilate, that Jesus is not deserving of execution and death, including death by crucifixion.
- <sup>1058</sup> παιδεύσας οὖν αὐτὸν ἀπολύσω –
- <sup>1059</sup> ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἐορτὴν ἓνα –
- <sup>1060</sup> Ἀνέκραγον δὲ παμπληθεῖ λέγοντες· αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν ὁ τὸν Βαραββᾶν –
- <sup>1061</sup> ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ –
- <sup>1062</sup> πάλιν δὲ ὁ Πιλάτος προσεφώνησεν αὐτοῖς θέλων ἀπολύσαι τὸν Ἰησοῦν –
- <sup>1063</sup> οἱ δὲ ἐπεφώνουν λέγοντες· σταύρου σταύρου αὐτόν – Incited by the Jewish leaders, all the Jews cry out for Jesus' crucifixion.
- <sup>1064</sup> ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς· τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὔρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω –
- <sup>1065</sup> οἱ δὲ ἐπέκειντο φωναῖς μεγάλας αἰτούμενοι αὐτὸν σταυρωθῆναι, καὶ κατίσχυον αἱ φωναὶ αὐτῶν – Because Pilate's job was to prevent the Jews in Judea from rioting and rebelling against Roman authority, which is exactly what they were doing by opposing his decision to release Jesus.
- <sup>1066</sup> Καὶ Πιλάτος ἐπέκρινεν γενέσθαι τὸ αἷτημα αὐτῶν – In order to avoid a riot, Pilate decided to go along with what the Jews and leaders wanted.
- <sup>1067</sup> ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν ὃν ἡτοῦντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν –
- <sup>1068</sup> Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνά τινα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὀπισθεν τοῦ Ἰησοῦ –
- <sup>1069</sup> Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν αἱ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν –
- <sup>1070</sup> στραφεῖς δὲ πρὸς αὐτάς [ὁ] Ἰησοῦς εἶπεν θυγατέρες Ἱερουσαλὴμ, μὴ κλαίετε ὅτι ἐμὲ ἡ πλὴν ὅτι ἐάντας κλαίετε καὶ ὅτι ἐπὶ τὰ τέκνα ὑμῶν –
- <sup>1071</sup> ὅτι ὁ ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν μακάριοι αἱ στεῖραι καὶ αἱ κοιλίαι αἱ οὐκ ἐγέννησαν καὶ μαστοὶ οἱ οὐκ ἔθρεψαν – Relatively speaking, it will be better not to exist than to experience the suffering which the Jews will endure just before the return of the Messiah.
- <sup>1072</sup> τότε ἄρξονται λέγειν τοῖς ὄρεσιν πέσετε ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς καλύψατε ἡμᾶς – This prediction by Hosea is made in the midst of speaking of the destruction of the northern Kingdom of Israel by Assyria. Jesus is using these same words to refer to Jerusalem's destruction in the last days before his return, even though we also know that the city was destroyed by Titus in A.D. 70.
- <sup>1073</sup> ὅτι εἰ ἐν τῷ ὕγρῳ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται – The tree is green means that the Messiah is among them and they are experiencing relative peace from the Romans, while the tree's being dry means that there will come a time when no one is there to militate the Jews' circumstances and keep their suffering from being as great as it is going to be.
- <sup>1074</sup> Ἦγοντο δὲ καὶ ἕτεροι κακούργοι δύο σὺν αὐτῷ ἀναιρεθῆναι –
- <sup>1075</sup> Καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακούργους ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν –
- <sup>1076</sup> ὁ δὲ Ἰησοῦς ἔλεγεν· πᾶτερ, ἄφες αὐτοῖς, οὐ γὰρ οἶδασιν τί ποιοῦσιν. ὁ δὲ διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους – Jesus realizes that some of those who are involved in the very process of executing him may eventually become authentic believers in him as their Messiah, both Jews and Romans. Therefore, he speaks to the point that he exists to die for those who are rebels against God and him.

<sup>1077</sup> Καὶ εἰστήκει ὁ λαὸς θεωρῶν. ἐξεμυκτήριζον δὲ ‘καὶ οἱ ἄρχοντες’ λέγοντες· ἄλλους ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ χριστὸς τοῦ θεοῦ· ὁ ἐκλεκτός – This is further proof for the Jewish leadership that he is not the Messiah, because he would have to be powerful and invincible as their king who overthrows their enemies.

<sup>1078</sup> ἔνέπειξαν δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι, ὄξος προσφέροντες αὐτῷ –

<sup>1079</sup> ‘καὶ λέγοντες· εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, ἴσῳσον σεαυτόν’. –

<sup>1080</sup> ἦν δὲ καὶ ἐπιγραφή ἑπ’ αὐτῷ· ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος’. –

<sup>1081</sup> Εἷς δὲ τῶν ἰσχυροτέρων κακούργων ἐβλασφήμει αὐτὸν λέγων· ὁ οὐκ εἶ ὁ χριστός; ἴσῳσον σεαυτὸν καὶ ἡμᾶς· –

<sup>1082</sup> ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη· οὐδὲ φοβῆ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι ἔει –

<sup>1083</sup> καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξεν –

<sup>1084</sup> καὶ ἔλεγεν· Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου –

<sup>1085</sup> καὶ εἶπεν αὐτῷ· ἀμὴν σοι λέγω, σήμερον μετ’ ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ – Once the man dies, it will seem like only a moment of time before he is resurrected by God and enters into immortality with a morally perfect body, i.e., into Paradise as far as he is concerned.

EBC – This Persian word, which had been taken over into Greek, symbolizes a place of beauty and delight. It means “park” or “garden” and refers to the Garden of Eden in Genesis 2:8 (LXX) and to the future bliss the garden symbolizes (Isa 51:3; of Rev 2:7).

<sup>1086</sup> ‘Καὶ ἦν’ ὁ ὅδῳ ὡσεὶ ὥρα ἕκτη καὶ σκότος ἐγένετο ἐφ’ ὅλην τὴν γῆν ἕως ὥρας ἐνάτης –

<sup>1087</sup> τοῦ ἡλίου ἐκλιπόντος, ἡσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον· –

<sup>1088</sup> καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν· πᾶτερ, εἰς χεῖράς σου παρατίθεται τὸ πνεῦμά μου. τοῦτο δὲ εἰπὼν ἐξέπνευσεν –

<sup>1089</sup> Ἰδὼν δὲ ὁ ἑκατοντάρχης τὸ γινόμενον· ἐδόξαζεν τὸν θεὸν λέγων· ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν –

<sup>1090</sup> καὶ πάντες οἱ συμπαραγινόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ γενόμενα, τύπτοντες τὰ στήθη ἑκάστῳ – ὑπέστρεφον – “Beating their chests” means grief or despair, or both? If these crowds are genuine believers, then both, thinking that their Messiah has not turned out to be the Messiah which they expected either.

<sup>1091</sup> Εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ὁπλὸς μακρόθεν καὶ ἡ γυναῖκες ὁαὶ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας ὁρᾶσαι ταῦτα – They stood at a distance as protection from possible mistreatment by both Jews and Romans for being followers of this criminal.

<sup>1092</sup> Καὶ ἰδὼν ἄνθρωπον ὀνόματι Ἰωσήφ βουλευτῆς ὑπάρχων [καὶ] ἀνὴρ ἀγαθὸς καὶ δίκαιος –

<sup>1093</sup> οὗτος οὐκ ἦν ἰσχυροτέρων τῆ βουλή καὶ τῇ πράξει αὐτῶν ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς ἠρώμετο τὴν βασιλείαν τοῦ θεοῦ – Certainly there were lots of Jews who were “waiting for the Kingdom of God,” but Luke must be saying this of Joseph of Arimathea because it meant that he was doing so with authentic belief, so that God had him participate in the process of Jesus’ becoming king and priest by burying him. This is also why Luke includes the comment that Joseph did not agree with the plans and actions of the council of elders to crucify Jesus.

<sup>1094</sup> οὗτος προσελθὼν τῷ Πιλάτῳ ᾔτησεν τὸ σῶμα τοῦ Ἰησοῦ –

<sup>1095</sup> καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ ὃ οὐκ ἦν οὐδεὶς οὐπω κείμενος –

<sup>1096</sup> καὶ ἡμέρα ἦν παρασκευῆς καὶ σάββατον ἐπέφωσκεν· –

<sup>1097</sup> Κατακολουθήσασαι δὲ αἱ γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι ἐκ τῆς Γαλιλαίας αὐτῷ, ἐθαύσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ –

<sup>1098</sup> ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα. καὶ τὸ μὲν σάββατον ἡσυχάσαν κατὰ τὴν ἐντολήν· –

<sup>1099</sup> Τῇ δὲ μιᾷ τῶν σαββάτων ὀρθροῦ βαθείας ἐπὶ τὸ μνημα ἦλθον φέρουσαι ἅ ἡτοίμασαν ἀρώματα –

<sup>1100</sup> εὗρον δὲ τὸν λίθον ἀποκεκλισμένον ἀπὸ τοῦ μνημείου –

<sup>1101</sup> εἰσελθοῦσαι δὲ οὐκ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ –

<sup>1102</sup> καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτάς περὶ τοῦτου καὶ ἰδοὺ ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθῇτι ἁστραπτύσῃ· –

<sup>1103</sup> ἐμφοβῶν δὲ γενομένων αὐτῶν καὶ κλινουσῶν ‘τὰ πρόσωπα’ εἰς τὴν γῆν εἶπαν πρὸς αὐτάς· τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν –

<sup>1104</sup> οὐκ ἔστιν ὧδε, ἀλλ’ ἡγήθη· μνήσθητε ὅς ἐλάλησεν ὑμῖν ἔτι ὧν ἐν τῇ Γαλιλαίᾳ – Luke has provided three times when Jesus predicted his crucifixion and resurrection—9:22; 9:43-45; 18:31-33.

<sup>1105</sup> λέγων· τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι –

<sup>1106</sup> καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ –

<sup>1107</sup> Καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκά καὶ πᾶσιν τοῖς λοιποῖς –

<sup>1108</sup> ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία ἡ Ἰακώβου καὶ αἱ λοιπαὶ σὺν αὐταῖς. ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα –

<sup>1109</sup> καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα ταῦτα, καὶ ἠπίστουν αὐταῖς – God has still not caused the apostles to grasp the truth of all that Jesus has said and all that has happened to him.

<sup>1110</sup> Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον καὶ παρακύψας βλέπει τὰ ὀθόνια ὁμόνα, καὶ ἀπῆλθεν πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός· – At least Peter wanted to verify for himself the truth of what the women were saying.

- <sup>1111</sup> 'Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι· εἰς κώμην ἀπέχουσαν σταδίους ᾧ ἐξήκοντα ἀπὸ Ἱερουσαλὴμ, ἣν ὄνομα Ἑμμαοὺς· –
- <sup>1112</sup> καὶ αὐτοὶ ὁμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων –
- <sup>1113</sup> καὶ ἐγένετο ἐν τῷ ὁμίλειν αὐτοὺς καὶ συζητεῖν 'καὶ αὐτὸς' Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς –
- <sup>1114</sup> οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν –
- <sup>1115</sup> 'εἶπεν δὲ πρὸς αὐτούς· τίνες οἱ λόγοι οὗτοι οὕς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες·; καὶ ἐστάθησαν· σκυθρωποὶ –
- <sup>1116</sup> ἀποκριθεὶς δὲ 'εἶς ὀνόματι Κλεοπάς εἶπεν πρὸς αὐτόν· σὺ μόνος παροικεῖς Ἱερουσαλὴμ καὶ οὐκ ἔγνων τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις – So the whole city of Jerusalem wags definitely aware of Jesus' words, actions, trial, and death by crucifixion. Soon, at least at Pentecost with Peter's sermon, they would learn about his resurrection as proof of his being the Messiah.
- <sup>1117</sup> 'καὶ εἶπεν αὐτοῖς· ποῖα; οἱ δὲ εἶπαν αὐτῷ· τὰ περὶ Ἰησοῦ τοῦ 'Ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ· ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ –
- <sup>1118</sup> ὅπως τε παρέδωκαν αὐτόν· οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν –
- <sup>1119</sup> ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός 'ἔστιν ὁ μέλλων λυτρουῖσθαι τὸν Ἰσραὴλ· ἀλλὰ γε καὶ σὺν πᾶσιν τούτοις τρίτην ὀκαύτην ἡμέραν ἄγει ᾧ ἀπ' οὗ ταῦτα ἐγένετο – Thus, there was the common belief among the Jews that the Messiah would free them and their land from all their enemies such as the Romans at this time, and this would be in accordance with God's promise to Abraham in Genesis 12:1-3 to make of the Jews a "great nation" and with His statements through the OT prophets.
- <sup>1120</sup> ἀλλὰ καὶ γυναῖκες τινες ἑξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθρινὰ ἐπὶ τὸ μνημεῖον –
- <sup>1121</sup> καὶ μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι· 'καὶ ὀπτασίαν ἀγγέλων ἑώρακεναι, οἱ λέγουσιν αὐτὸν ζῆν –
- <sup>1122</sup> καὶ ἀπηλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον καὶ εὗρον οὕτως· 'καθὼς καὶ αἱ γυναῖκες εἶπον', αὐτὸν δὲ οὐκ εἶδον –
- <sup>1123</sup> Καὶ αὐτὸς εἶπεν πρὸς αὐτούς· ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ· τοῦ πιστεύειν· ἐπὶ πᾶσιν οἷς 'ἐλάλησαν οἱ προφῆται' –
- <sup>1124</sup> οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστὸν καὶ εἰσελθεῖν εἰς τὴν 'δόξαν αὐτοῦ – Here Jesus is declaring that the prophets predicted his suffering death in order to qualify to inaugurate the Kingdom of God for Israel on the land of Israel.
- <sup>1125</sup> καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν 'διερμήνευσεν' αὐτοῖς ᾧ ἐν ὁπάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ –
- <sup>1126</sup> Καὶ ἤγγισαν εἰς ὁτὴν κώμην οὗ ἐπορεύοντο, καὶ αὐτὸς 'προσεποιήσατο' πορρώτερον πορεύεσθαι –
- <sup>1127</sup> καὶ παρεβιάσαντο αὐτόν λέγοντες· μέινον μεθ' ἡμῶν, ὅτι πρὸς ἐσπέραν 'ἔστιν καὶ κέκλικεν' ὥδη ἡ ἡμέρα. καὶ εἰσηλθὲν τοῦ μέναι σὺν αὐτοῖς –
- <sup>1128</sup> καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτόν· μετ' αὐτῶν λαβὼν ὁτὸν ἄρτον εὐλόγησεν καὶ ὁκλάσας 'ἐπεδίδου αὐτοῖς –
- <sup>1129</sup> αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ· καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν –
- <sup>1130</sup> καὶ εἶπαν πρὸς ἀλλήλους· οὐχὶ ἡ καρδία ἡμῶν 'καιομένη ἦν' [ἐν ἡμῖν]· ὥς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ᾧ ὥς διήνοιγεν ἡμῖν τὰς γραφάς – This is a good description of the kind of effect that biblical truth will have on people whose hearts have been changed by the Spirit of God, even if the "burning" intensity is not always at the same level every time or even the same level that these two men felt it. There is such an attraction to biblical truth by changed of heart sinners that they recognize they are genuinely interested in it. There is inwardness of passion (infinite) by the Spirit of God.
- <sup>1131</sup> Καὶ ἀναστάντες ᾧ αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ καὶ εὗρον 'ἡθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς –
- <sup>1132</sup> λέγοντας ὅτι· ὄντως ἠγέρθη ὁ κύριος· καὶ ὤφθη Σίμωνι – Luke has not included the details of the event of Jesus' appearance to Simon Peter.
- <sup>1133</sup> καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὥς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου – Another dative meaning by and being used with the passive verb.
- <sup>1134</sup> Ταῦτα δὲ αὐτῶν λαλοῦντων αὐτὸς ᾧ ἔστη ἐν μέσῳ αὐτῶν· καὶ λέγει αὐτοῖς· εἰρήνη ὑμῖν· – Matthew describes Jesus appearing to the apostles in Galilee, while John mentions his appearance to them in both Jerusalem and Galilee. Plus, Jesus must have gone through a kind of ascension in both places too at two (or more?) different times.
- <sup>1135</sup> 'πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν· 'πνεῦμα θεωρεῖν – In our words, they thought that they were seeing a ghost.
- <sup>1136</sup> καὶ εἶπεν αὐτοῖς· τί τεταραγμένοι ἐστέ καὶ 'διὰ τί' διαλογισμοὶ ἀναβαίνουσιν· ἐν τῇ καρδίᾳ· ὑμῶν –
- <sup>1137</sup> ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας· ὁμοῦ ὅτι· ἐγὼ εἰμι αὐτός·· ψηλαφήσατέ· ὁμοῦ καὶ ἴδετε, ὅτι πνεῦμα· σὰρκα καὶ ὀστέα οὐκ ἔχει· καθὼς ἐμὲ θεωρεῖτε ἔχοντα – Is this then his eternal body? Probably not, but his resurrected mortal body that looks just like his earthly body and that which was crucified. Indeed, this is his crucified body raised from the dead. But maybe God will want Jesus to manifest the marks of his crucifixion for all eternity as a way of everyone's identifying Jesus in the eternal Kingdom of God, even if others who were injured or even maimed in this life receive completely whole bodies. We basically do not know for sure.
- <sup>1138</sup> καὶ τοῦτο εἰπὼν· ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας –



- 
- <sup>1139</sup> ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς· ἔχετε τι βρώσιμον ἐνθάδε –  
<sup>1140</sup> οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος –  
<sup>1141</sup> καὶ ᾠδῶν ἐνώπιον αὐτῶν ἔφαγεν· –  
<sup>1142</sup> Εἶπεν δὲ πρὸς αὐτούς· οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὧν· σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι  
πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ –  
<sup>1143</sup> τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς – By the Spirit of God.  
<sup>1144</sup> καὶ εἶπεν αὐτοῖς ὅτι οὕτως γέγραπται ᾧ παθεῖν τὸν χριστὸν καὶ ἀναστῆναι ἔκ νεκρῶν ἡ τρίτῃ ἡμέρᾳ –  
<sup>1145</sup> καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν ἑῷς ἁφесιν ἁμαρτιῶν ἑῷς πάντα τὰ ἔθνη, ᾧ ῥιζάμενοι  
ἀπὸ Ἱερουσαλὴμ –  
<sup>1146</sup> ὑμεῖς μάρτυρες τούτων –  
<sup>1147</sup> καὶ [ἰδοὺ] ἐγὼ ἄποστέλλω τὴν ἐπαγγελίαν ᾧ τοῦ πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως  
οὗ ἐνδύσησθε ἑξ ὕψους δύναντιν· –  
<sup>1148</sup> Ἐξήγαγεν δὲ αὐτούς ἕως ἑξῆς ἕως· πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς –  
<sup>1149</sup> καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτούς διέστη ἀπ' αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν –  
<sup>1150</sup> Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης –  
<sup>1151</sup> καὶ ἦσαν διὰ παντός ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν –