

Luke 18

Persistence in Prayer — 18:1-8

- *Now He was telling them*—still the disciples, from 17:22
- *a parable to show that at all times they ought to pray and not to lose heart*—it’s unusual, but here Jesus is telling us the point of the parable before He actually tells the parable. The point is: (1) difficult times are coming, while waiting for the kingdom, during those times, we *ought to pray* for the kingdom to come. (2) During those times, we are *not to lose heart* (see Ephesians 3:13; 2 Thessalonians 3:13).
- *saying, “In a certain city there was a judge who did not fear God and did not respect man*—it seems like the unrighteous judge is the main character in this parable.
- *“There was a widow in that city*—widows and orphans were to be especially protected under the Law (Exodus 22:22-24; Psalm 68:5; 146:9; Isaiah 1:17; Jeremiah 7:6-7).
- *and she kept coming to him, saying, ‘Give me legal protection from my opponent’*—It seems like the judge would judge in her favor and make the one who wronged her make things right.
- *“For a while he was unwilling*—as time passed, the widow was being ignored by the judge
- *but afterward he said to himself, ‘Even though I do not fear God nor respect man*—he doesn’t answer to God and His law nor does he respond to the needs of mankind, the widow being an example of the person who is in most need of help. He is exactly what a judge should **not** be! Therefore, we would expect that the widow will not receive justice from him at all. However—
- *yet because this widow bothers me, I will give her legal protection, otherwise by continually coming she will wear me out* (lit. “hit me under the eye,” i.e. “give me a black eye”)”—This woman was most likely not an actual physical threat, but she did seem to be some kind of threat. Now it was in the best interest of the judge, socially probably, to give the woman what she wanted.
- *And the Lord said, “Hear what the unrighteous judge said”*

Thoughts and Applications

The unrighteous judge gave the woman justice, not because it was the right thing to do, not because the Old Testament Law required it, and not because a helpless widow requested it. It was just in his best interests to do so. He gave justice because he was selfish. She got what she wanted from him because he was evil and would put his interests above anything else. So even today, governments are expected to give justice, but unjust men will not bring about justice unless it will be of some benefit to them—perhaps persistence may force them to act in self-interest to reduce the pain of our persistence.

- *now, will not God bring about justice*—God’s actions are in contrast to the unjust judge. *Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, “Vengeance is Mine, I will repay,” says the Lord* (Romans 12:19).
- *for His elect*—God chose those who would be saved, according to His grace, not our works (Matthew 24:22; Romans 8:33; Colossians 3:12; 2 Timothy 2:10; Titus 1:1)
- *who cry to Him day and night*—Jesus had already discussed persistence in prayer in 11:1-13
- *and will He delay long over them?* His justice will be delayed until He comes
- *I tell you that He will bring about justice for them quickly*—It reminds me of the scene in heaven, when the martyrs of the tribulation time cry out to God, *How long, O Lord, holy and true, wilt Thou refrain from judging and avenging our blood on those who dwell on the earth?*
- *However, when the Son of Man comes, will He find faith* (or “faithfulness”) *on the earth?*”

Thoughts and Applications

It's not until Jesus returns that justice will finally be given by Jesus, which implies that there will not be justice on the earth until He returns. Mankind cannot bring about justice, i.e. establish God's kingdom on earth. Only Jesus can do that at His Second Coming. Also, the issue is not whether He will fulfill His promises but whether He will find faith (believers) when He returns. This seems to indicate that there will be few who believe at the time Christ returns—in contrast to the Reformed belief that they will bring in the kingdom of many believers when Jesus comes to an already established kingdom.

Humility in Prayer — 18:9-14

- Both these two parables are about prayer. But there are some differences: in the first, the disciples are addressed; in the second, the self-righteous are addressed. In the first, the character of the judge is emphasized. In the second, it's the character of the one who is praying that is emphasized. In the first, justice is sought. In the second, mercy and forgiveness are sought.
- *And He also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt*—for sure, Jesus is referring to the Pharisees and those like them. They are described as three things:
 - (1) they trusted in themselves, instead of in God
 - (2) they thought they were righteous, instead of sinners
 - (3) they viewed others with contempt, or looked down on others
- *“Two men went up into the temple to pray, one a Pharisee and the other a tax collector*—The Pharisee clearly represented the three things just mentioned. According to the values of the Pharisees, they would think the Pharisee would enter the kingdom and the tax collector, that great sinner, would be outside the kingdom.
- *“The Pharisee stood and was praying this to himself*—He wouldn't dare pray this out loud because he had to appear pious and godly to those people who judged by outward appearances. But Jesus, of course, knows the thoughts of men (5:22; 6:8; 12:16-19). Jesus had said, *Woe to you; scribes and Pharisees, ...for a pretense you make long prayers...* (Matthew 23:14).
- *‘God, I thank You*—He disguised his prayer as thanks to God, but really it was a boasting of who he thought he was, his arrogance
- *that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector. I fast twice a week; I pay tithes of all that I get'*

Thoughts and Applications

Characteristics of the “prayer” of the Pharisee:

- (1) The attitude of the Pharisee was one of self-trust, self-righteousness, and contempt for others.
- (2) The standard by which the Pharisee judged righteousness and unrighteousness was external, focusing only on outward deeds rather than on the heart. It was a very selective list of sins which the Pharisee listed, just as the “righteous deeds” were selective. It is no surprise that this man chose to major on what he thought to be his strengths and to minimize or ignore his sins.
- (3) The Pharisee judged himself in terms of those sins which society found unacceptable, rather than in terms of what offends God. He thought in terms of “crimes” more than in terms of “sins.” The things which the Pharisee looks down upon as sin are those things which society shuns as unacceptable.
- (4) The standard which the Pharisee used was comparative, not absolute. The Pharisee did not use the Law as his standard of measuring righteousness; rather, he compared himself with the

publican. He saw himself as righteous simply because he was, in his opinion, better than the publican.

- (5) The Pharisee boldly approached God, seemingly without regard for His holiness or with a sense of his own unholiness. He almost seems to expect God to be grateful for his presence and prayers.
- (6) The Pharisee thanked God for nothing other than what he was, in and of himself. There was no mention of God's graciousness, no realization of having been blessed by God. All this Pharisee thanked God for was that which he had achieved for himself.
- (7) The Pharisee did not ask God for anything, because he did not believe that he lacked anything. The Pharisee was self-sufficient. He trusted only in himself, and he found himself sufficient; thus he asked nothing of God.
- (8) This Pharisee not only saw himself as fully complying with the law, but he actually thought he had gone beyond it. The law did not require all that this Pharisee claims to have done for God in the keeping of the law, with respect to his outward acts of religious worship and service. Here is the epitome of arrogance. The law was given as a standard of righteousness, to show all men they are sinners. The law presents men with an impossible standard, which shows that works cannot save and that men must cast themselves upon the mercy and grace of God. But this Pharisee not only gets an "A" in obedience to the law, he thinks he has an "A+."
- (9) This Pharisee is overflowing with self-love but is desperately lacking in love for God and love toward man. In our day we are being taught and told that man's problem is that he thinks too little of himself. Low self-esteem has been identified by some as the cause of virtually every human ailment. This Pharisee has more than his fair share of self-love, but he has all too little love for either God or man. [*Deffinbaugh, bible.org*]

- *"But the tax collector, standing some distance away—they were not near each other at all, probably the Pharisee was in a prominent place (Matthew 6:5; Luke 14:7), where others could see him praying, while the tax collector was probably in a corner or somewhere where he would be least likely to be noticed by others.*
- *was even unwilling to lift up his eyes to heaven—He was praying to an audience of one—God!*
- *but was beating his breast, saying—a sign of repentance, humility*
- *'God, be merciful to me, the sinner!'*—He does not compare himself to anyone else but God and His Law, therefore, he sees himself as a sinner.
- *"I tell you, this man went to his house justified rather than the other; for everyone who exalts [lifts up] himself will be humbled [to make low, small, or insignificant], but he who humbles himself will be exalted"*—According to Jesus, no person is too sinful to be saved, only too righteous. The Pharisee, in his own mind, thinks he does not need God's grace because his righteousness (as he defines it) is more than enough. So the repentant sinner goes away justified (declared righteous) and the Pharisee goes away condemned by his own works and words.

Thoughts and Applications

- From the first parable, we learn that, as believers, we should be persistent in our prayers to God, based on the character of God, and that He will one day bring about justice on the earth. On the other hand, as in the second parable, we must remember to come to God in humility, aware of our own fallen character. We only deserve the divine wrath of God. A works-oriented system of salvation leads to pride, and pride leads to contempt for others. Grace is the opposite. It sees all people as condemned, without distinction, without exception. Salvation is only because of the grace of God, by means of the shed blood of Christ.

- There are no “sacred” activities which are exempt from sinful motives and actions. The Pharisee, who looked pious on the outside, Jesus said had thoughts and motives which were very wicked. Even in the act of “prayer” (or at least the appearance of it), there can be great sin. Even Bible preachers/teachers can have pride, or power peddling, or greed, or immorality. Don’t be naïve. No act is free from temptation and the sin nature. Every act, even the most pious, is tarnished by our sin. So don’t think that certain activities are somehow exempt from sin. Paul wrote, *For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ. And no wonder, for even Satan disguises himself as an angel of light. Therefore it is not surprising if his servants also disguise themselves as servants of righteousness* (2 Corinthians 11:13-15).

Entering the Kingdom of God — 18:15-43

The Child (vv. 15-17)

- *And they were bringing even their babies to Him* (also in Matthew 19:13-15; Mark 10:13-16)
- *so that He would touch them*—to pronounce a blessing, like the patriarchs did (Gen. 48:14-15)
- *but when the disciples saw it*—evidently, the disciples were a sort of “secret service” protection around Jesus, deciding who would get through to see Him and who would not.
- *they began rebuking them*—In Mark, we’re told, *when Jesus saw this, He was indignant* (anger at unfair treatment)—the disciples were rebuking the parents, and now Jesus is rebuking the disciples
- *But Jesus 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*—societies consider children as the least valuable, they drain the resources, not contribute to them. Yet to Jesus, they represented the ideal citizen of heaven—helpless, quick to believe, who run into the arms of their loving Father
- *“Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it at all.”*—Babies come with no works. They have done nothing to “earn” heaven.

Thoughts and Applications

Think of how dependent a baby is for everything in their life. God wants us to be that dependent on Him. Pride is thinking we are or have done something independent of God. Humility is acknowledging that it’s only God’s gift of grace that we are who we are, have what we have, and do what we do. *If He should gather to Himself His spirit and His breath, all flesh would perish together, and man would return to dust* (Job 34:14-15).

The Rich, Young Ruler (vv. 16-27)

- *A ruler questioned Him* (also in Matthew 19:16-30; Mark 10:17-22). From Matthew 19:22, we learn this ruler was young, which probably means he inherited his wealth, did not earn it. Though young, he was a ruler, most likely of the Pharisees, in the synagogue (because he was rich). In Mark 10:17, it says he *knelt before Him*. He was attracted to Jesus and His teachings. And Jesus *felt a love for him* (Mark 10:21).
- *saying, “Good Teacher, what shall I do to inherit eternal life?”*—Although he thought he kept the law, notice he did not have assurance of eternal life from that, else he wouldn’t be talking to Jesus about that very thing.
- *And Jesus said to him, “Why do you call Me good? No one is good except God alone*—To begin with, Jesus re-defined “good” as “God alone.” I doubt the ruler had that in mind when he called Jesus good, although it was true, as God, Jesus was “good.”
- *“You know the commandments, ‘DO NOT COMMIT ADULTERY (#7—Exodus 20:14), DO NOT MURDER (#6—v. 13), DO NOT STEAL (#8—v. 15), DO NOT BEAR FALSE WITNESS (#9—v.*

16), *HONOR YOUR FATHER AND MOTHER* (#5—v. 12)’—Notice these are the laws dealing with other people, not the first ones about God. Because these were actions, not his thoughts, he probably did keep them. He had not murdered anyone, etc.

- *And he said, “All these things I have kept from my youth”—*Matthew 16:20 says, *the young man said, “What do I still lack?”—*He was a law-keeper but he was not righteous. Hebrews 9:9 says, *both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience.* The Law pointed out sin, it did not cleanse your conscience.
- *When Jesus heard this, He said to him, “One thing you still lack; sell all that you possess [your earthly treasure] and distribute it to the poor, and you shall have treasure in heaven; and come, follow Me”—*Basically, Jesus is now telling the young man to obey the first four commandments, i.e., put God first by sacrificing your worldly treasure. It almost sounds like a “work,” but Jesus knows people act on what they believe to be true and they cling to what they treasure. So what this ruler decides to do will reflect what he believes.
- *But when he had heard these things, he became very sad, for he was extremely rich—*when given the choice between his money and his God, the young man chose money. And we are all rich. Some may be richer than others, but here in USA, we are rich. Would we give up what we have, the ability to buy strawberries in January, to live like a believer in the Ukraine, who doesn’t even have a toilet? Do we cling to our riches and our stuff and our families or do we cling to God?
- *And Jesus looked at him and said, “How hard it is for those who are wealthy to enter the kingdom of God!—*Because riches stand in the way of a commitment to God.
- *“For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God”—*of course, it is impossible for a camel to go through the eye of a needle.
- *They who heard it said, “Then who can be saved?”—*They came to the right conclusion. If it’s impossible, who can be saved?
- *But He said, “The things that are impossible with people are possible with God”—*God has to make a way.

Thoughts and Applications

Do we even think about how impossible it is for us to be saved, to come into the presence of God, to not experience the wrath of God? Try putting a camel through the eye of a needle. That is easier than me or you being in the kingdom of God. Who can be saved? NO ONE!!! But for the grace of God through the death of His precious one and only Son. He provided the way. He made it possible.

The Disciples (vv. 28-30)

- *Peter said, “Behold, we have left our own homes and followed You”—“What then will there be for us?”* (Matthew 19:27)—Peter and the disciples had done what Jesus told the rich young ruler to do. They left all their worldly goods and their families to follow Christ.
- *And He said to them, “Truly I say to you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, who will not receive many times as much at this time and in the age to come, eternal life”—* The disciples thought they had given up all to follow Christ, but really, they made a great investment. They will receive many times more than what they gave up.

The Death of the Messiah (vv. 31-34)

- The disciples thought they had given up so much to follow Christ, but that was nothing compared to all Christ gave up to bring them salvation. Puts their sacrifice in perspective.
- *Then He took the twelve aside and said to them, “Behold, we are going up to Jerusalem, and **all things** which are written through the prophets about the Son of Man will be accomplished—*One

of the things that ties the Old Testament to the New Testament is prophecy. What was prophesied in the Old Testament was fulfilled in the New Testament. Prophecy is not totally understood until its fulfillment.

- *“For He will be handed over to the Gentiles, and will be mocked and mistreated and spit upon, and after they have scourged Him, they will kill Him; and the third day He will rise again.”*
- *But the disciples understood none of these things, and the meaning of this statement was hidden from them, and they did not comprehend the things that were said—*The understanding of Christ’s death was hidden from them by God, also this future was so different from what they expected, they remained in denial, and, of course, the Holy Spirit had not yet come. Jesus later said, *when He, the Spirit of truth, comes, He will guide you into all the truth* (John 16:13).

Thoughts and Applications

The helpless little child, who had nothing to offer, is our example as to how we enter the kingdom of God. The rich young ruler, who had virtually everything this world has to offer, is typical of those who do not enter the kingdom. He had youth, health, wealth, and power. Yet these were hindrances to entering the kingdom. It’s the death of Christ, it’s His sacrifice, it’s His righteousness, that gives us eternal life—whether you are like the child, rich, or a disciple.

The Blind Man (vv. 35-43)

- *As Jesus was approaching Jericho—the lowest spot on the earth, in the Jordan Valley, at the north end of the Dead Sea. Jerusalem is 2950 feet up and 17 miles west of Jericho.*
- *a blind man was sitting by the road begging—*Outwardly, this man was the opposite of the rich, young ruler. This man was poor and blind. According to the laws of the Pharisees, the ruler would enter the kingdom and the blind man would not. But inwardly, both men faced eternal death for the guilt of their sin.
- *Now hearing a crowd going by, he began to inquire what this was—he must have sensed a different excitement in this crowd, with the Messiah, heading for Jerusalem*
- *They told him that Jesus of Nazareth was passing by.*
- *And he called out [lit. to shout, cry out], saying, “Jesus, Son of David, have mercy on me!”—*He didn’t deserve to have Jesus’ attention, let alone His healing, but it would be an act of mercy
- *Those who led the way were sternly telling him to be quiet; but he kept crying out [lit. to scream, shriek, loud cries] all the more, “Son of David, have mercy on me!”*
- *And Jesus stopped and commanded that he be brought to Him; and when he came near, He questioned him, “What do you want Me to do for you?” And he said, “Lord, I want to regain my sight!”*
- *And Jesus said to him, “Receive your sight; your faith has made you well [lit. “has saved you”].”*
- *Immediately he regained his sight and began following Him, glorifying God;*
- *and when all the people saw it, they gave praise to God—they went from sternly telling him to be quiet to glorifying God.*

Thoughts and Applications

The rich ruler called Jesus “good teacher.” The blind man called Jesus “Son of David,” a Messianic title. The rich ruler depended on his works to save him. The blind man shouted “have mercy on me!” The rich man was a law-keeper. The blind man had faith. The rich ruler went back to his house to count his money. The blind man received his sight. The rich ruler went to hell. The blind man was saved, and because of him, others were glorifying God.

Luke 19

Zaccheus — 19:1-10

- *He entered Jericho and was passing through*—still in Jericho where Jesus just healed the blind man at the end of chapter 18.
- *And there was a man called by the name of Zaccheus; he was a **chief** tax collector*—men hated by the Pharisees. They collected taxes for Rome and were often stealing people’s money also. In Luke 5:30, Jesus was accused of eating with tax collectors and sinners, the two seemingly synonymous to the Pharisees. Tax collectors were low-life. As a chief tax collector, Zaccheus would have eaten with the Romans and royalty who visited Jericho, on one of the richest ancient trade routes. Jesus must have offended the Pharisees with His parable of the repentant tax gatherer in prayer and the pompous Pharisee in 18:9-14.
- *and he was rich*—so we’ll see it’s not riches themselves, but one’s attitude toward the riches, as Zaccheus contrasts with the rich young ruler in chapter 18. For Zaccheus, as the chief tax collector, I’m sure he got a “cut” from all the other tax collectors.
- *Zaccheus was trying to see who Jesus was, and was unable because of the crowd, for he was small in stature. So he ran on ahead and climbed up into a sycamore tree in order to see Him, for He was about to pass through that way*—Just as the blind man, Zaccheus wanted to see Jesus. But the blind man shouted to get Jesus’ attention. Zaccheus was hiding in the tree.
- *When Jesus came to the place, He looked up and said to him, “Zaccheus, hurry and come down, for today I must stay at your house”*—Jesus initiated the contact with Zaccheus. Jesus knew his name, and knew where he was in the tree. Jesus then said He **must** stay at Zaccheus’ house. Jesus wasn’t just accepting an invitation for dinner. Jesus invited Himself to Zaccheus’ house.
- *And he hurried and came down and received Him gladly*—Zaccheus’ response was to act quickly and to gladly receive Jesus. Evidently, this was even talking about spiritually receiving Jesus because he immediately had the fruits of salvation—giving his money away, making an impact on his lifestyle. Secondly, Jesus said that “salvation has come to this house.”
- *When they saw it, they all began to grumble, saying, “He has gone to be the guest of a man who is a sinner”*—The people (Pharisees? Jesus’ disciples?) responded with grumbling. Zaccheus was not merely a tax collector, he was a **chief** tax collector. He was the boss man.
- *Zaccheus stopped and said to the Lord, “Behold, Lord, half of my possessions I will give to the poor, and if [Gk. first class condition, meaning the statement is assumed to be true] I have defrauded anyone of anything, I will give back four times as much”*—Notice, his offer was completely voluntary—it was his idea. But he didn’t give it all, as Jesus had required of the rich young ruler. Why? Probably because he would have to use the other half to pay back four times as much to those he had defrauded. He went way overboard to make amends. He didn’t do the minimum he could get away with.
- *And Jesus said to him, “Today salvation has come to this house*—through Zaccheus, Jesus and His message were in a house of other people. So, you, too, are the door through which salvation can come to your family, your friends.
- *because he, too, is a son of Abraham*—this probably is talking about how the tax collectors, even though Jews, were ostracized by their fellow Jews, but not by Jesus.
- *For the Son of Man has come to seek and to save that which was lost*—Jesus could not seek the lost unless He spent time with the lost. The Pharisees were very critical of Jesus eating with “sinners and tax collectors,” yet these are the very ones who responded to Jesus and His message.

Thoughts and Applications

It seems like both things are true—some people call out to God, as the blind man did. Others, God draws to Himself. So there is both free will and sovereignty.

Minas Parable — 19:11-27

- *While they were listening to these things, ... because He was near Jerusalem, and they supposed that the kingdom of God was going to appear immediately*—Jericho is the last stop on the ancient road. From there, they would climb up to Jerusalem, the focal point of biblical prophecy. As they got closer, their expectations grew. [We even experience that ourselves today, as we drive from Jericho up to Jerusalem.] They thought the kingdom was just a few miles and a few hours away (in spite of all of the warnings Jesus had given them that He was about to be killed.)
- *Jesus went on to tell a parable ... So He said, “A nobleman went to a distant country to receive a kingdom for himself, and then return*—He was already a man of great power, and he was soon to be a king and would soon return to rule his kingdom. Obviously, this refers to Jesus.
- *And he called ten of his slaves, and gave them ten minas and said to them, ‘Do business with this until I come back.’*—One mina was worth about 100 days’ wages. The nobleman, of course, expected them to do business with the money, that is, make it earn something, even if just in a bank. Notice they each got the same amount—one mina each. This would represent the equal opportunity of life itself for each individual. Notice also, he did not leave anyone in charge. (This is not the same parable as the parable of the talents in Matthew 25:15, where God gives different gifts to each individual.)
- *But his citizens hated him and sent a delegation after him, saying, ‘We do not want this man to reign over us.’*—Referring to the Jewish leaders who would soon kill Jesus
- *When he returned, after receiving the kingdom*—He received the kingdom when he was away, as Jesus, after His resurrection and ascension, received the kingdom from the Father (Phil. 2:9-11).
- *he ordered that these slaves, to whom he had given the money, be called to him so that he might know what business they had done*—He didn’t give them the money so he could get richer. He already had all the kingdom. All will be accountable to Jesus for what they have done in their lives. This accounting determined their reign with the king.
- *The first appeared, saying, ‘Master, your mina has made ten minas more.’ And he said to him, ‘Well done, good slave, because you have been faithful in a very little thing, you are to be in authority over ten cities.’*—The result of his faithfulness was to become a ruler
- *The second came, saying, ‘Your mina, master, has made five minas. And he said to him also, ‘And you are to be over five cities.’*—Again, the result of his faithfulness was to become a ruler
- *Another came, saying, ‘Master, here is your mina, which I kept put away in a handkerchief; for I was afraid of you, because you are an exacting man; you take up what you did not lay down and reap what you did not sow’*—He lost money for his master because there was no gain at all. He accused the master of being an *exacting* (lit. hard or harsh) man, and said the king would just take whatever the mina earned anyway, so what’s in it for the slave?
- *He said to him, ‘By your own words I will judge you, you worthless slave. Did you know that I am an exacting man, taking up what I did not lay down and reaping what I did not sow? Then why did you not put my money in the bank, and having come, I would have collected it with interest?’*—The master used the servant’s words against him
- *Then he said to the bystanders, ‘Take the mina away from him and give it to the one who has the ten minas.’ And they said to him, ‘Master, he has ten minas already.’ I tell you that to everyone who has, more shall be given, but from the one who does not have, even what he does have shall be taken away.*

Thoughts and Applications

1. Notice the master expected the slave to take his words literally and seriously, which he did not do.
 2. The master took the words of the slave seriously, judging him according to what he said.
 3. The slave was very critical of the master, saying he was an *exacting* (lit. “hard”) man. It seems his view only differed slightly from the citizens who did not want the ruler to reign over them.
 4. This slave was hypocritical. If he truly believed the master was an *exacting man* and that he *was afraid of you*...then wouldn't he have made an effort to produce a profit for him, which he did not do? If the slave was truly fearful, he would have been obedient.
 5. Perhaps the slave did nothing with the mina because he thought the ruler was going to return immediately, as *they supposed that the kingdom of God was going to appear immediately* when Jesus got to Jerusalem. There is a tension between the imminent return of Jesus and the long-term view of life and ministry.
 6. The wicked slave did not lose his life, his place in the kingdom, but he lost his reward. Whatever he had was taken away from him and given to the one who had made the most investment of his mina.
 7. None of the slaves actually lost anything. They started with no minas and ended with no minas. Yet their faithfulness had been tested.
- *But these enemies of mine, who did not want me to reign over them, bring them here and slay them in my presence*—This obviously refers to the Jewish leadership who rejected and killed Jesus. They are doomed. They are the ones who ended up losing what they had. They represent those who go through the final Great White Throne Judgment. The enemies of Christ.

Thoughts and Applications

- The kingdom will be established, but not right away as the disciples thought it would be. Jesus was to go on a “journey” to the cross and then back to heaven, where He received the right to the kingdom, but He is coming back and His reward is with Him.
- The delay of the kingdom provides a time for the king's servants to be tested, so those who are faithful could be rewarded with greater responsibilities in the kingdom. Jesus has left each of us with “minas.” He expects us to be faithful and use what He has given us as stewards. But it all belongs to Him. We will be judged by what we do with what He's entrusted to us. “Don't be caught sitting on your minas” (Swindoll).
- The kingdom does not start with a political revolution and power. The kingdom will begin with judgment—of those who have rejected Christ as Savior, and a judging of the followers of Jesus according to their faithfulness in serving Him, which will be the basis of their reward as right to reign in His kingdom. (For sure, the Reformed view of the kingdom does not fit with this scenario at all!!!)
- Remember, Luke is writing to Theophilus, a Gentile. It's most common that slaves were Gentiles. This parable would be an encouragement to Theophilus, as the slaves were the faithful who were rewarded, whereas the Jews were the evil citizens, who did not want Jesus to reign over them, so they were cast out away from the presence of Jesus in His kingdom.
- If the minas actually do represent money, then our eternal rewards, at least in part, will be a result of our faithfulness in being stewards of the money God has given us—it's to be used to invest in eternity. If you use it for your own pleasures, you have had your reward.
- Just a point—This is not the same as the parable of the talents in Matthew 25. There are many differences. To begin with, the parable of Matthew 25 was given by Jesus on the Mt. of Olives in Jerusalem, a day or two **after** the Triumphal Entry. The Luke parable of the minas was given **before** the Triumphal Entry, while Jesus was still in Jericho.

The Triumphal Entry — 19:28-44

- Ever since the Mt. of Transfiguration, Jesus has been speaking to His disciples of going to Jerusalem, where He would be put to death (Luke 9:31, 51).
- All Israel knew that it would be in Jerusalem where the Messiah would be enthroned as their king. *Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey* (Zechariah 9:9).
- It was almost time for Passover. Spiritual Jews from all over the country would be making a pilgrimage to Jerusalem (John 11:55), as Jesus did with His family (Luke 2:41ff.) when He was young.
- *After He had said these things, He was going on ahead, going up to Jerusalem*—A climb of 2950 feet and 17 miles west of Jericho.
- *When He approached Bethphage and Bethany, near the mount that is called Olivet*—The Mt. of Olives is directly east of the Temple in Jerusalem, 1 block across the Kidron Valley. The Garden of Gethsemane is located here, it's where Jesus will ascend into heaven, and where His feet will touch the earth when He returns (Zechariah 14:4). Bethany is a village on the east side of the mountain, about 2 miles from Jerusalem. Jesus stayed there with His friends Mary, Martha, and Lazarus (John 12:1-2).
- *He sent two of the disciples, saying, "Go into the village ahead of you; there, as you enter, you will find a colt tied on which no one yet has ever sat; untie it and bring it here—*
 - This is the first time that it is recorded that Jesus rides on an animal. Why does He do so here? To fulfill prophecy (Zechariah 9:9). By doing this, He was declaring His identity as the Messiah.
 - Numbers 19:2 and Deuteronomy 21:3 say that the animals which were to be sacrificed to God were not to have had a yoke, i.e., a never-ridden animal.
 - This seems in keeping with Jesus not owning anything, even His tomb was borrowed (Luke 23:50-53).
- *"If anyone asks you, 'Why are you untying it?' you shall say, 'The Lord has need of it.'"* So those who were sent went away and found it just as He had told them. *As they were untying the colt, its owners said to them, "Why are you untying the colt?" They said, "The Lord has need of it."* — As God, Jesus has the right to possess everything. We are only stewards of what belongs to Him.
- *They brought it to Jesus, and they threw their coats on the colt and put Jesus on it. As He was going, they were spreading their coats on the road.*
- *As soon as He was approaching, near the descent of the Mount of Olives*—There is a change. Before, Jesus walked into Jerusalem as a worshipper. Now, in fulfilling this prophecy, He was riding in as King and to the Temple as God's ultimate High Priest.
- *shouting:*
 - *"BLESSED IS THE KING WHO COMES IN THE NAME OF THE LORD;*
 - *Peace in heaven and glory in the highest!"*

Thoughts and Applications

- *the whole crowd of the disciples began to praise God joyfully with a loud voice for all the miracles which they had seen*—(v. 37), praising Jesus for the miracles He had performed
- *These things His disciples did not understand at the first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him* (John 12:16)—The disciples did not understand what was going on.

- *When He had entered Jerusalem, all the city was stirred, saying, “Who is this?” And the crowds were saying, “This is the prophet Jesus, from Nazareth in Galilee”* (Matthew 21:10-11). The people in the city were “stirred,” wondering what was going on. The crowds said Jesus was a prophet, they didn’t say He was the Messiah.
- *Some of the Pharisees in the crowd said to Him, “Teacher, rebuke Your disciples”*—The Pharisees want Jesus to control His followers, to shut them up.

So it seems like people got caught up in the excitement and activity without knowing what was happening at all. It’s probably likely that some of the Jews (and the disciples) were anticipating Jesus setting up His kingdom now and overthrowing the Roman rule.

- *But Jesus answered, “I tell you, if these become silent, the stones will cry out!”*—Jesus is God. He deserved praise and worship from His creation, and it could not be silenced.
- *When He approached Jerusalem, He saw the city and wept* [lit. “sobbing”] *over it*—What the people saw as a celebration, Jesus saw as a disaster for Jerusalem.
- *saying, “If you had known in this day, even you, the things which make for peace!*—People look for peace in their circumstances. But peace comes from a relationship with Jesus Christ.
- *But now they have been hidden from your eyes*—Because Jesus came to die for our sins, the only thing that would make peace possible. Therefore, the Jews and Romans must kill Jesus.
- *“For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side, and they will level you to the ground and your children within you, and they will not leave in you one stone upon another*—In 70 A.D., the Roman emperor Titus constructed barricades and siege ramps in order to sack the city. Josephus wrote, “but for all the rest of the wall, it was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was left nothing to make those that came thither believe it had ever been inhabited.”
- *because you did not recognize the time of your visitation*”—Christ’s ministry among them.

Jesus’ Attack on Religion — 19:45-48

- *Jesus entered the temple and began to drive out those who were selling*—Jesus did begin to attack, but it was not on the Romans but on religion. The chief priests refused to accept any currency except shekels minted in Israel, therefore, money changers within the Temple would exchange the currency, at an inflated rate, of course. [Even today, in the Old City, there are many money changers to change your American dollars into the Jewish shekels.]
- *saying to them, “It is written, ‘AND MY HOUSE SHALL BE A HOUSE OF PRAYER,’* [Isaiah 56:7] *but you have made it a ROBBERS’ DEN”* [Jeremiah 7:11].
- *And He was teaching daily in the temple; but the chief priests and the scribes and the leading men among the people were trying to destroy Him, and they could not find anything that they might do, for all the people were hanging on to every word He said*—The chief priests and scribes were into self-preservation first and foremost. They must bide their time, and somehow turn the crowds against Jesus.

Thoughts and Applications

Soon this Jewish Temple would be torn down, and there would be a new temple created, not made with hands, a temple where there is no distinction between Jews and Gentiles, for all who are one in Jesus Christ (1 Corinthians 3:16; Ephesians 2:11-22).

Luke 20

Teaching in the Temple — 20:1-8

This section should start with 19:45-48, when Jesus entered the Temple and cleansed it. He then “took possession” of the Temple, going there to teach, and spending the night a short distance away on the Mt. of Olives (Luke 21:37-38).

- *On one of the days while He was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the elders confronted Him*—It seems like when Jesus “took possession” of the Temple, the enemies changed from the Pharisees, in the outlying areas like Galilee, to the Sadducees, who were the “professional” leaders of the Temple in Jerusalem.

Thoughts and Applications

It seems like Jesus hit these Sadducees where it hurt: He was getting praise from the people, not good for the ego of the Sadducees, and He overturned the money changers’ table, no doubt affecting the income of the Sadducees. And teaching in the Temple—taking over “their” job. Ego and money—a deadly combination, way to make enemies.

- *and they spoke, saying to Him, “Tell us by what authority You are doing these things, or who is the one who gave You this authority?”*—**They were** the authority (or so they thought), so where was Jesus getting His authority? Certainly not from them!! There is only two sources of authority: God or man. They probably figured they had Him, no matter which He answered.
- *Jesus answered and said to them, “I will also ask you a question, and you tell Me*—But Jesus turned the tables on them by asking them a counter question.
- *“Was the baptism of John from heaven or from men?”*
- *They reasoned among themselves, saying, “If we say, ‘From heaven,’ He will say, ‘Why did you not believe him?’*—Also, John had named Jesus as the Messiah, then they would have to agree that Jesus ruled the Temple by divine authority.
- *“But if we say, ‘From men,’ all the people will stone us to death, for they are convinced that John was a prophet”*—To be a false prophet or to speak against a true prophet both deserved the penalty of stoning. They are not interested in the truth. They are interested in the consequences.
- *So they answered that they did not know where it came from*—They must have choked on this answer because their authority was based on them knowing the answers.
- *And Jesus said to them, “Nor will I tell you by what authority I do these things.”*

Parable of the Vineyard and the Vine Growers — 20:9-16

- *And He began to tell the people this parable: “A man [God, the Father] planted a vineyard [nation of Israel] and rented it out to vine-growers [leaders of the nation], and went on a journey for a long time.*
- *“At the harvest time he sent a slave [prophet] to the vine-growers, so that they would give him some of the produce of the vineyard; but the vine-growers beat him and sent him away empty-handed. And he proceeded to send another slave; and they beat him also and treated him shamefully and sent him away empty-handed. And he proceeded to send a third [John the Baptist being the last prophet]; and this one also they wounded and cast out.*
- *“The owner of the vineyard said, ‘What shall I do? I will send my beloved son [Jesus]; perhaps they will respect him.’ But when the vine-growers saw him, they reasoned with one another, saying, ‘This is the heir; let us kill him so that the inheritance will be ours’*—They kill him, knowing he is the son. And how foolish to think that then the inheritance would be theirs.

- “So they threw him out of the vineyard and killed him. What, then, will the owner of the vineyard do to them?—The answer is obvious—severe judgment.
- *He will come and destroy these vine-growers [Jewish leadership] and will give the vineyard to others [Gentiles].” When they heard it, they said, “May it never be!”—lit. “God forbid!”*
- *But Jesus looked at them and said, “What then is this that is written:*
 - *‘THE STONE WHICH THE BUILDERS REJECTED—as worthless*
 - *THIS BECAME THE CHIEF CORNERSTONE’?—Psalm 118:22-24—the most important stone in the building, around which the rest of the building is measured*
- *“Everyone who falls on that stone will be broken to pieces; but on whomever it falls, it will scatter him like dust”—the utter destruction of those who reject the stone. Jesus, the One they will kill, will Himself be the One who crushes them.*

God and Government — 20:19-26

- *The scribes and the chief priests tried to lay hands on Him that very hour; ... for they understood that He spoke this parable against them—Their challenge to Jesus’ authority had backfired, embarrassing them. Jesus then told a parable that was obviously condemning them, so they wanted to arrest Him immediately, but they had to be more secretive.*
- *and they feared the people —Matthew 21:46 tell us it was because the people held that He was a prophet.*
- *So they watched Him—His every move*
- *and sent spies who pretended to be righteous, in order that they might catch Him in some statement, so that they could deliver Him to the rule and the authority of the governor—*

Thoughts and Applications

Paul wrote, *...false apostles, deceitful workers, disguising themselves as apostles of Christ. And no wonder, for even Satan disguises himself as an angel of light. Therefore it is not surprising if his servants also disguise themselves as servants of righteousness* (2 Corinthians 11:14-15). This is also a danger we need to be aware of in our own time.

- *They questioned Him, saying, “Teacher, we know that You speak and teach correctly, and You are not partial to any, but teach the way of God in truth—They didn’t really believe that. They were using flattery to trick Him, but it was actually the only truth they spoke.*
- *“Is it lawful [lit. “fitting” or “proper”] for us to pay taxes to Caesar, or not?”—Of course, the Mosaic Law said nothing about paying taxes to a foreign government. God intended for His people to be in the Promised Land and subject to Him alone. So “lawful” is not a good word to use.*
- *But He detected their trickery and said to them—Jesus answered them according to their motive, which was to trick Him, getting Him in trouble.*
- *“Show Me a denarius—Matthew 22:19 says, Show Me the coin used for paying the tax. We know there was a two-drachma temple tax (Matthew 17:24-27). So I assume the drachma was Jewish money for the Temple, and the denarius was Roman money for Roman taxes.*
- *Whose likeness and inscription does it have?”—Again, He answered with a counter-question.*
- *They said, “Caesar’s”—It’s Roman money, Israel is in submission to Rome, pay taxes*
- *And He said to them, “Then render to Caesar the things that are Caesar’s, and to God the things that are God’s”—Money has the image and words of government rulers. Mankind has the image of God. Governments can require taxes (they print the money), but they do not have the right to own the people. People belong to God, and He determines their destiny.*
- *And they were unable to catch Him in a saying in the presence of the people; and being amazed at His answer, they became silent—Their plan failed—again. Jesus won—again. They gave Je-*

sus two choices, one of which He must choose, but He ended up saying the two are not in conflict, as they were supposing when they asked the question.

Thoughts and Applications

- The Mosaic Law of the Old Testament was to function with Israel as a theocracy. But in the New Testament, Israel is under the control of a Gentile government, with obligations to that government, such as taxes. At Jesus' trial, the high priests even said to the governor, "*We have no king but Caesar*" (John 19:15). But the Romans were not the problem. It was Israel's sin. According to the Mosaic Covenant of Deuteronomy 28, when they abandon God, they will be cursed to be under foreign control. So the fact that the Romans were in control, was God keeping His covenant with them, as a result of their sin. Jesus was their Messiah, their solution, their Savior, but they wouldn't believe.
- How many times do we think the government is the problem or the solution, when really it is our sin that is the problem, and Jesus is the solution.
- We, too, live under pagan dominion until Jesus returns. So give the government what is theirs and give God what is His.

The Sadducees and the Resurrection — 20:27-40

In the book of Luke, this is the first mention of the Sadducees. Luke does mention them in Acts 4:1; 5:17; 23:6-8. They believed only in the first five books of Moses (whereas the Pharisees believed in the traditions). They did not believe in anything supernatural, such as the resurrection, life after death, angels, or spirits. They did not believe in faith. Rather, they believed that everyone creates their own fate, therefore, everyone deserves whatever fate they receive, including sickness, poverty, even one's manner of death—that is your "reward" or "punishment." They believed that God was far off, not interacting or interfering in human events. If the Pharisees were "conservatives," the Sadducees were the "liberals." They were the priests of the Temple, but were on the payroll of the Romans, whereas the Pharisees (or rabbis) were laymen of the people in the synagogues in outlying areas. As you can imagine, they were often in conflict with each other, but they both had a common enemy—Jesus.

- *Now there came to Him some of the Sadducees (who say that there is no resurrection)*—They do not want an answer. They are trying to show how foolish the idea of a resurrection is, thereby reinforcing their beliefs.
- *and they questioned Him, saying, "Teacher, Moses wrote for us that IF A MAN'S BROTHER DIES, having a wife, AND HE IS CHILDLESS, HIS BROTHER SHOULD MARRY THE WIFE AND RAISE UP CHILDREN TO HIS BROTHER*—from Deuteronomy 25:5-6. Most likely, this was not a new question but probably one they repeatedly asked to discredit the Pharisees. The purpose of this law was to keep the land and inheritance within one's tribe and family. For example, you couldn't have a parcel of land in Judah given to someone north in Reuben because of a marriage. Soon the tribes themselves, and their lands would be a jumbled mess. AND, the Messiah had to be from the tribe of Judah, the line of David.
- *Now there were seven brothers; and the first took a wife and died childless; and the second*
- *and the third married her; and in the same way all seven died, leaving no children. Finally the woman died also. In the resurrection therefore, which one's wife will she be? For all seven had married her*"—The Sadducees were trying to show how ridiculous it is to believe in the resurrection. They believed the Law was just for life now. "Immortality" was by the carrying on of an Israelites' family line through his offspring. Also, Moses must not believe in the resurrection of

the dead either, else why would there be provisions for the perpetuation of a man's offspring, if he were going to be raised from the dead.

- *Jesus said to them, "The sons of **this age** marry and are given in marriage, but those who are considered worthy to attain to **that age** and the resurrection from the dead, neither marry nor are given in marriage for they cannot even die anymore, because they are like angels, and are sons of God, being sons of the resurrection"*—The entire argument of the Sadducees was based on their idea that life in the kingdom of God would be just like it is now, so marriage carries over into the afterlife. But Jesus answers:
 - There is a separation between "this age" and "that age." They are not the same.
 - The only people in the kingdom of God are *those who are considered worthy to attain* it. It's not for everyone. We know the only way to attain it is through faith in Jesus Christ and His shed blood for our sins.
 - Marriage is for this age, not for that age. There is no marriage in the kingdom of God (therefore, also, no children will be born).
 - Neither is there any death in the kingdom of God.
 - In the kingdom of God, angels do not marry, neither do they die or reproduce.
- The Sadducees could not see how the present conditions could be continued after the resurrection. But that is exactly the point. They can't be continued. But that does not prove there is no resurrection, only that things are different in the resurrection than they are now.

Thoughts and Applications

The Jews (whether Pharisees or Sadducees) only thought in terms of the Mosaic Covenant (Deuteronomy 28), which was a works system (blessing for obedience, cursing for disobedience). They seemed to neglect the Abrahamic Covenant which was of faith in the grace of God (His covenant of a land, seed, and blessing). *For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith. ... Now not for his sake only was it written, ... but for our sake also, ... as those who believe in Him who raised Jesus our Lord from the dead* (read all of Romans 4!!).

- *But that the dead are raised, even Moses showed, in the passage about the burning bush, where he calls the Lord THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB* (Exodus 3:6). *Now He is not the God of the dead but of the living; for all live to Him*—They had charged that Moses did not believe in the resurrection of the dead, but here Jesus proves them wrong about that, too, in quoting this burning bush passage. God spoke to Moses in the present tense: "I AM the God of Abraham, etc." They were still alive, though earthly dead.

Thoughts and Applications

Paul wrote, *If the dead are not raised, not even Christ has been raised; and if Christ has not been raised, your faith is worthless; you are still in your sins* (1 Corinthians 15:16-17).

- *Some of the scribes answered and said, "Teacher, You have spoken well"*—The Pharisees liked this answer because it agreed with their position that there is a resurrection of the dead.
- *For they did not have courage to question Him any longer about anything*—Maybe because they realize they cannot win. However, Jesus then asks them a question, which they cannot answer.

David's Son — 20:41-44

Then He said to them, "How is it that they say the Christ [Messiah] is David's son?—This was the clear teaching of the Old Testament (2 Samuel 7:8-29; Isaiah 9:5-7; Micah 5:2; see also Matthew 1:1; Luke 1:27, 32, 69; 2:4; 18:38).

- "For David himself says in the book of Psalms [110:1],
 - 'THE LORD SAID TO MY LORD,
 - "SIT AT MY RIGHT HAND,
 - UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET"'—Who are the Messiah's enemies? These Pharisees and Sadducees, as Jesus made clear in the parable of the vineyard and vine-growers in verses 9-18.

Thoughts and Applications

Jesus is at the right hand of the Father (Luke 22:69; Acts 2:33; Romans 8:34; Ephesians 1:20; Colossians 3:1; Hebrews 1:3, 13; 8:1; 10:12; 12:2; 1 Peter 3:22) **until** God sends Jesus back to earth as King of Kings and destroys His enemies (Revelation 19).

- *Therefore David calls Him 'Lord,' and how is He his son?"*—A father would not call his son "Lord." This Psalm clearly teaches both the humanity of Messiah (son of David) and His deity (David's Lord)—from the lips of David himself. Here Jesus is showing the Jewish leaders how they are inconsistent with the Old Testament Scriptures, even those written by David. They had an issue with Jesus, who they thought was a man, who claimed to be God—yet Jesus showed them this was what the Old Testament and David taught.

Those Who Have Much — 20:45-47

- *And while all the people were listening, He said to the disciples*—warning for those who were followers of Jesus
- *"Beware of the scribes*—As I've said before, every book in the New Testament, except Philemon, warns believers to beware of false teachers. It's your responsibility.
- *who like to walk around in long robes*—a Greek stole, the functional equivalent of an expensive, hand-tailored, silk suit adorned with religious symbols (Numbers 15:38-40).
- *and love respectful greetings in the market places*—public recognition of their exalted status
- *and chief seats in the synagogues*—Up front, facing the congregation, where a leader can receive greatest visibility
- *and places of honor at banquets*—people of the highest social rank (Luke 14:7-8).
- *who devour widows' houses*—taking advantage of the helpless (see Isaiah 10:1-2).
- *and for appearance's sake offer long prayers*—not to seek God's favor but to win human admiration
- *These will receive greater condemnation"*—Those with greater knowledge have a greater accountability and will receive greater condemnation

Thoughts and Applications

This greater condemnation would be at the Great White Throne Judgment of Revelation 20:11-15, where the unbelievers are *judged from the things which are written in the books, according to their deeds... [and] thrown into the lake of fire*. Evidently, some kind of degrees of punishment in the Lake of Fire. Salvation is by faith in Jesus Christ and His blood shed on the cross for our sins, judgment is of deeds. *How much severer punishment do you think he will deserve who has trampled under foot the Son of God... (Hebrews 10:29).*

Luke 21

Those Who Have Little — 21:1-4

- *And He looked up and saw the rich putting their gifts into the treasury*—The Pharisees loved money (Luke 16:14) and viewed wealth as evidence of their piety. In their minds, God would be impressed by the size of their contributions.
- *And He saw a poor widow putting in two small copper coins*—In the previous section (20:45-47), Jesus commented on how the Pharisees *devour widows' houses*. But here it is the gift of a widow who receives the praise of Jesus.
- *And He said, "Truly I say to you, this poor widow put in more than all of them*—because it hurt her to give what she did.
- *for they all out of their surplus put into the offering; but she out of her poverty put in all that she had to live on*"—It wasn't the amount of money but what the money meant to her. Her trust was in God to take care of her, not in her money.

Thoughts and Applications

Poverty is no reason to not give to God. On the other hand, how many of us make sure we have all our needs met first, and then give God the left-overs (if there is any), or give out of our surplus. No matter how much we give, it's about our heart attitude when we give. Jesus' point is not to discourage large donors but to honor those who have only a small amount to offer.

Jerusalem in the Last Days — 21:5-38

There's two events described in this passage are the events which will happen before Christ sets up His kingdom: the destruction of Jerusalem and the Second Coming of Christ. Luke 17:20-37 and 19:41-44 also deal with these events.

- *And while some were talking about the temple, that it was adorned with beautiful stones and votive gifts*—Jesus was impressed with what was taking place **in** the Temple, in the widow's offering, but the disciples were impressed with the Temple itself—with its beauty. Some of the Temple blocks are 67.5 feet long, 75 feet high and 9 feet thick. I've seen these blocks. I can't even imagine how they were moved and put in place in ancient times.

Thoughts and Applications

There are four earthly Temples mentioned in the Bible:

1. Solomon's Temple, built about 900 B.C. and destroyed by the Babylonians in 586 B.C.
 2. Nehemiah's Temple, built about 500 B.C. A simple, unattractive Temple. The Roman King of the Jews, Herod the Great, "beautified" that Temple. The renovation began in 19 B.C. Herod died in 4 B.C. It was the Temple Jesus and the disciples came into in about A.D. 28. It was completed in A.D. 63, just seven years before it was destroyed by the Romans in A.D. 70.
 3. There will be a Temple in the Tribulation time, in which the antichrist *takes his seat in the temple of God, displaying himself as being God* (2 Thessalonians 2:4). This Temple could be built before the Rapture. All we know is that it exists during the Tribulation. This Temple will be destroyed at the Second Coming of Jesus (Zechariah 14:4).
 4. The Millennial Temple, built by Christ (Ezekiel 40-48), which will last 1,000 years and be destroyed when Christ destroys this earth with fire (2 Peter 3:10-13).
- *He said, "As for these things which you are looking at, the days will come in which there will not be left one stone upon another which will not be torn down"*—Although Jerusalem and the Tem-

ple were burned down in 70, Jesus is here talking about a destruction that happens during the end of the Tribulation.

- *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?"*—Jesus doesn't answer these questions. He's more interested in their conduct during that time than their satisfying their curiosity.

First Command:

- *And He said, "See to it that you are not misled... **Do not go after them***—First is a strong warning against following false claims about the Messiah and the kingdom.
- *for many will come in My name, saying, 'I AM,' and, 'The time is near'*—"I AM" is God's memorial name to all generations (Exodus 3:14-15). It's blasphemy for anyone else to say that.

Thoughts and Applications

- It's interesting that the first danger Jesus talks about is a spiritual danger, of turning away from Him to follow false christs or antichrists.
- The Roman Catholic pope is called the "Vicar of Christ" from the Latin "vicarius" meaning "substitute." Popes have claimed an authority that supersedes (takes the place of) that of Jesus. Today, there are "Protestant" groups, such as the NAR and IHOP who tell people to say, "I AM..." You are your own god. Of course, that's also what the Mormons claim. These are blasphemous claims. *Do not be misled...do not go after them.*
- Matthew 24:24 also tells us these false messiahs will perform *great signs and wonders, so as to mislead, if possible, even the elect.* As we get closer to the Tribulation, we should expect to see signs and wonders increase. Today there are false apostles, even in Grand Rapids, who claim to heal, hear words from God, etc. These are satanic, not of God. Even in the Tribulation, God, angels, and the 2 witnesses are the only godly ones who do miraculous signs. But Jesus said those people claiming to be "I AM" or "false messiahs" will be doing miraculous signs by the power of Satan. *Do not be misled...do not go after them.*

Second Command:

- *When you hear of wars and disturbances, **do not be terrified**; for these things must take place first, but the end does not follow immediately*—during the Tribulation, conditions continue to get worse and worse. We may see the birth pangs before the Rapture, as these events unfold.
- *Then He continued by saying to them, "Nation will rise against nation and kingdom against kingdom*—There have been more wars in the last 100 years than in all previous history altogether.
- *and there will be great earthquakes*—also an increase in earthquakes in last years
- *and in various places plagues*— March 7, 2013, According to Egypt's *Al-Ahram*, at least 20 swarms of locusts, each comprising up to 80 million insects, have invaded Egypt over the past three months, and there are more believed to be waiting in the wings, so to speak, along the country's southern border with Sudan. "One swarm of locusts can gobble up 100,000 tons of crops, an amount sufficient to feed 500,000 people for a whole year," Nader Nouredin, an agricultural expert, tells *Al-Ahram*. *The Guardian* quoted officials as saying, "the insects covered nearly 2,000 acres (800 hectares) of desert overnight [Tuesday]."
- *and famines*—Every 5 seconds, a child somewhere in the world dies from hunger. 870 million people in the world do not have enough to eat.
- *and there will be terrors and great signs from heaven*—Here's something interesting: A Tetrad; when four consecutive full lunar eclipses take place in the skies above planet Earth, is scheduled to occur the first evening of Passover in 2014 and 2015. While scientists note it is fairly uncommon for this phenomenon to occur, it is even rarer for all four of the total consecutive eclipses to coincide with the full moons that signal the beginning of the two annual Feasts of the Lord. In

fact, they say it has only occurred seven times since the era when Jesus ministered on earth—the point is, this is a sign the Jews today are talking about.

—Then there was the large meteorite that injured hundreds in Russia on February 15, 2013.

- *But before all these things, they will lay their hands on you and will persecute you, delivering you to the synagogues and prisons [Jews], bringing you before kings and governors [Gentiles] for My name's sake*—There will be supernatural calamities raining down on the earth, but also a special persecution for those who believe in Jesus Christ.
- *It will lead to an opportunity for your testimony*—Rather than being afraid, the believers are to look at this persecution as an opportunity to give testimony about Jesus Christ—as Stephen did in Acts 7.
- *So make up your minds not to prepare beforehand to defend yourselves*—There's no way to prepare for something you don't know.
- *for I will give you utterance and wisdom which none of your opponents will be able to resist or refute*—
- *But you will be betrayed even by parents and brothers and relatives and friends, and they will put some of you to death*—already today believers are experiencing family members and friends who express hatred for God and those who follow Him
- *and you will be hated by all because of My name*—The liberal press in U.S. certainly exhibits this hatred toward Christians even today.
- *Yet not a hair of your head will perish. By your endurance you will gain your lives*—i.e., those who endure through the Tribulation will pass into the Millennial Kingdom (Matthew 24:13).
- *But when you see Jerusalem surrounded by armies, then recognize that her desolation is near. Then those who are in Judea must flee to the mountains, and those who are in the midst of the city must leave, and those who are in the country must not enter the city; because these are days of vengeance, so that **all things which are written will be fulfilled***—prophecy in the Bible is taken literally—every single thing which is written will be fulfilled exactly as it was written
- *Woe to those who are pregnant and to those who are nursing babies in those days; for there will be great distress upon the land and wrath to this people; and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles are fulfilled.*

Thoughts and Applications

The times of the Gentiles does NOT mean the church age (largely made up of Gentiles). This has to do with the nation of Israel being under the control of Gentile nations, with no Jewish king on the throne of David. This began with the Babylonian Captivity in 586 B.C. and continues until Jesus returns to take His seat on the throne of David, as King of Kings.

- *There will be signs in sun and moon and stars, and on the earth dismay among nations, in perplexity at the roaring of the sea and the waves, men fainting from fear and the expectation of the things which are coming upon the world; for the powers of the heavens will be shaken*—these cosmic signs will draw mens' eyes upward—
- *Then they will see THE SON OF MAN COMING IN A CLOUD with power and great glory*—In fulfillment of the vision of Daniel 7:13-14—*I kept looking in the night visions, and behold, with the clouds of heaven One like a Son of Man was coming, and He came up to the Ancient of Days [God the Father] and was presented before Him. And to Him was given dominion, glory and a kingdom, that all the peoples, nations, and men of every language might serve Him. His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed.* (See also Revelation 19.)

- *But when these things begin to take place, straighten up and lift up your heads [rejoicing], because your redemption is drawing near—safety in the kingdom brought about by the coming of the King.*
- *Then He told them a parable: “Behold the fig tree and all the trees; as soon as they put forth leaves, you see it and know for yourselves that summer is now near.*
- *So you also, when you see these things happening, recognize that the kingdom of God is near—many of these signs are too general to isolate, but one very specific sign is when the antichrist takes his seat in the Temple, displaying himself as God. Jesus said, *when you see the abomination of desolation which was spoken of through Daniel the prophet, standing in the holy place... then there will be a great tribulation, such as has not occurred since the beginning of the world until now* (Matthew 24:15, 21). This event is the mid-point of the Tribulation.*
- *Truly I say to you, this generation will not pass away until all things take place—From Matthew 24:34, it seems preferable to say His words refer to the generation living at the time of the cosmological events that will just precede His Second Coming. That generation will actually see the founding of the kingdom of God—something every generation of Jewish citizens has longed for throughout the nation’s history [Walvoord].*
- *Heaven and earth will pass away—2 Peter 3:10ff. The earth and its heavens will be destroyed by fire.*
- *but My words will not pass away—as Jesus already said, **all things which are written will be fulfilled***
- *Be on guard—we’re back to what Jesus said at the beginning, *See to it that you are not misled... Do not go after the false christs and the antichrist**
- *so that your hearts will not be weighted down with dissipation and drunkenness and the worries of life, and that day will not come on you suddenly like a trap—because the Tribulation will be so traumatic, just trying to survive one day at a time, that might be a believer’s focus so they forget that Jesus is about to return*
- *for it will come upon **all those** who dwell on the face of all the earth—definitely not the Rapture, which is only for believers*
- *But keep on the alert at all times, praying that you may have strength to escape all these things that are about to take place, and to stand before the Son of Man—surviving the Tribulation and going into the kingdom*
- *Now during the day He was teaching in the temple, but at evening He would go out and spend the night on the mount that is called Olivet. And all the people would get up early in the morning to come to Him in the temple to listen to Him—perhaps because of His talking about the coming kingdom*

Thoughts and Applications

- The Rapture has no signs whatsoever. We’re just told it is imminent (at any moment). The Second Coming, however, is full of signs. The Tribulation itself is a sign. We don’t know how much of the Tribulation birth pangs we will experience before the Rapture. But certainly we can look at the world around us and recognize the signs of a global empire and a global religion, both of which will be under the power of the antichrist and his false prophet.
- Also, anything to do with the re-building of the Temple in Jerusalem is also an indicator.
- Also, the growing apostasy of the church is another indicator. Denomination after denomination, Bible colleges, seminaries, etc. are going away from the authority of the Bible. Experiences, visions, dreams, mystical things are becoming the authority in the lives of many who call themselves believers.

Luke 22

The Plan — 22:1-2

Now the Feast of Unleavened Bread, which is called the Passover, was approaching. The chief priests and the scribes were seeking how they might put Him to death; for they were afraid of the people. Mark 14:1-2 tells us, Now the Passover and Unleavened Bread were two days away; and the chief priests and the scribes were seeking how to seize Him by stealth and kill Him; for they were saying, “Not during the festival, otherwise there might be a riot of the people.” So their intention was to kill Jesus in secret, but to wait until after Passover so it wouldn’t cause a riot among the people. But the plan of God in prophecy was that Jesus was to be killed as the Passover Lamb, so the evil plan of Judas and the scribes were used by God to achieve His divinely determined purposes, and therefore to fulfill prophecy.

Judas — 22:3-6

- **Chosen as one of the Twelve**—...*Judas Iscariot, who became a traitor (Luke 6:13-16).*
- **Sent out as one of the Twelve**—*When Jesus called the Twelve together, He gave them power and authority to drive out all demons and to cure diseases, and He sent them out to preach the kingdom of God and to heal the sick (Luke 9:1-2).* There’s no indication that Judas was not part of this. Matthew 7:21-23 says, *many will say to Me on that day, ‘... in Your name drive out demons and perform many miracles?’ Then I will tell them plainly, ‘I never knew you. Away from Me, you evildoers!’*

Thoughts and Applications

Judas experienced the power of God working through him, but it was to no advantage for he himself. He did not really believe what he proclaimed. Yet most likely people became believers through the preaching of the Gospel by Judas. God can, and will, use whatever means to bring people to Himself. But just because God uses you, don’t think God approves of you.

- **Judas’ betrayal foretold**—“... *He meant Judas, ...who, though one of the Twelve, was later to betray Him*” (John 6:70-71). “...*none has been lost except the one doomed to destruction so that the Scripture would be fulfilled*” (John 17:12). This clearly describes Judas as an unbeliever. In fact, Jesus said of Judas, “*It would have been good for that man if he had not been born*” (Mark 14:21).
- **Judas and money**—Jesus and the disciples were in Bethany, at a dinner given in honor of Jesus by Mary, Martha, and Lazarus. Mary anointed Jesus’ feet with a costly perfume. *But one of his disciples, Judas Iscariot, who was later to betray him, objected, “Why wasn’t this perfume sold and the money given to the poor? It was worth a year’s wages.” He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it (John 12:4-6).* Did he betray Jesus because he missed getting some of the money from the expensive perfume, or simply because of his greed?
- *And Satan entered into Judas who was called Iscariot, belonging to the number of the twelve—* John 13:2 says, *During supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him.*

Thoughts and Applications

James 1:14-15 says, *Each one is tempted when he is carried away and enticed by his own lust. Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.* Satan may have planted the seed to betray Christ, but the heart of Judas was fertile ground to receive

that seed. The Millennial Kingdom, when Satan is bound for 1000 years, will demonstrate that it's the lust of the sin nature, and not Satan, which leads us to sin. Satan merely helps it along.

- **Judas making the deal**—*And he went away and discussed with the chief priests and officers how he might betray Him to them. Matthew 26:14-16 says, Then one of the Twelve—the one called Judas Iscariot—went to the chief priests and asked, “What are you willing to give me if I hand him over to you?” So they counted out for him thirty silver coins. From then on Judas watched for an opportunity to hand him over. They were glad and agreed to give him money. So he consented, and began seeking a good opportunity to betray Him to them apart from the crowd.*
- **The supper**—*Now when evening came, Jesus was reclining at the table with the twelve disciples. As they were eating, He said, “Truly I say to you that one of you will betray Me.” Being deeply grieved, they each one began to say to Him, “Surely not I, Lord?” And He answered, “He who dipped his hand with Me in the bowl is the one who will betray Me.” ...And Judas, who was betraying Him, said, “Surely it is not I, Rabbi?” Jesus said to him, “You have said it yourself” (Matthew 26:20-25). John 13:21-30 tells us something interesting: When Jesus had said, “Truly, truly, I say to you, that one of you will betray Me.” ...So Simon Peter gestured to him [John], and said to him, “Tell us who it is of whom He is speaking.” He [John], leaning back thus on Jesus’ bosom, said to Him, “Lord, who is it?” Jesus then answered, “That is the one for whom I shall dip the morsel and give it to him.” So when He had dipped the morsel, He took and gave it to Judas, the son of Simon Iscariot. After the morsel, Satan then entered into him. Therefore Jesus said to him, “What you do, do quickly.” Now no one of those reclining at the table knew for what purpose He had said this to him. For some were supposing, because Judas had the money box, that Jesus was saying to him, “Buy the things we have need of for the feast”; or else, that he should give something to the poor. So after receiving the morsel he went out immediately; and it was night.*

Thoughts and Applications

The betrayal by Judas was no surprise to Jesus. In fact, it seems in these verses like Jesus is almost giving him permission to do it (*What you do, do quickly*). Jesus says there is a betrayer. The other disciples are horrified to think that one of them would betray Jesus. But Jesus gives a sign of the betrayal—*the one for whom I shall dip the morsel and give it to him*. So Jesus dips the morsel and gave it to Judas. And Judas, *after receiving the morsel...* Who would willingly accept this morsel? Only the one who would actually betray Him. In Luke 22:14-23, they ate the Passover meal first, and then this morsel dipping occurred. It seems to me, this is an illustration of how people can even participate in Communion, yet not be believers. The other disciples at the table were completely unaware of what was happening. Paul wrote, *...for even Satan disguises himself as an angel of light. Therefore it is not surprising if his servants also disguise themselves as servants of righteousness* (2 Corinthians 11:15). We are also usually unaware. We need to sharpen our discernment!!

- **The betrayal**—Mark 14:43-46 tells us, *Judas, one of the twelve, came up accompanied by a crowd with swords and clubs, who were from the chief priests and the scribes and the elders. Now he who was betraying Him had given them a signal, saying, “Whomever I kiss, He is the one; seize Him and lead Him away under guard.” After coming, Judas immediately went to Him, saying, “Rabbi!” and kissed Him. They laid hands on Him and seized Him* (see also Matthew 26:47-50; Luke 22:47-48; John 18:1-8).
- **Remorse and suicide**—*Then when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders, saying, “I have sinned by betraying innocent blood.” But they said, “What is that to us? See to*

that yourself!” And he threw the pieces of silver into the temple sanctuary and departed; and he went away and hanged himself (Matthew 27:3-5).

Thoughts and Applications

Only Matthew records the remorse of Judas after the arrest of Jesus. There is no repentance, only regret when He saw Jesus was condemned. It’s almost like he was surprised by what happened. But notice how callous the religious leaders were. They were so willing, like Satan was, to exploit the sinful inclinations of others. Glad for Judas to do the dirty work for them. We all have sinful tendencies, especially in certain areas. Evil people and Satan are right there, ready to exploit those sins. We need to be especially on the alert in these sinful areas of temptation.

- **Judas replaced**—Only Luke tells us about replacing Judas in Acts 1:16-25. The apostles saw it as a scriptural necessity to replace Judas.

Thoughts and Applications

Characteristics of Judas:

- (1) Judas was a man who seemed, for a good period of time, to be a genuine follower of Jesus.
- (2) Judas was a man who had experienced and had been a channel of God’s power.
- (3) Judas was very much like the other disciples, who did not stand out from them, nor was he ever suspected by them as a traitor.
- (4) Judas seems even to have been sort of a leader among the disciples (keeping the money box).
- (5) Judas’ downfall came from a flaw evident earlier in his life, in a secret sin (stealing).
- (6) Judas was a man who seems to have loved money too much and Jesus too little.
- (7) Judas was a man who heard Jesus’ teaching, but failed to obey it.
- (8) Judas’ failure was progressive, taking place over a period of time, and by means of a sequence of decisions.
- (9) Judas was not forced to sin by Satan, but was surely tempted and assisted in his fall.
- (10) Judas was made vulnerable to Satan’s involvement by his sin of greed. Satan was able to get a “death grip” on Judas by means of his fleshly desires and their dominion in his life.
- (11) Judas did not choose to follow Satan, but to follow his own lusts.
- (12) While it is clear to the reader that Judas became possessed by Satan, we do not know that Judas was ever consciously aware of this. To put it differently, Judas made choices which resulted in his possession by Satan, but we are never told that he actively sought to be possessed.
- (13) From Judas’ twisted point of view his sin was not all that bad (he merely pointed out Jesus), and it was justifiable (after all, he did deserve the commission—in his mind).
- (14) Judas was a man who was not born a traitor, but became one, by a progressive sequence of wrong choices. (*bible.org*)

Characteristics of Satan:

- (1) Satan can work freely through religious leaders, as well as through the secular powers (cf. 2 Corinthians 11:13-15).
- (2) Satan can work through believers (e.g. Peter, cf. Matthew 17:23; Luke 22:31; Acts 5:3) as well as through unbelievers.
- (3) Satan is perfectly willing and able to work through secondary causes (like greed), rather than openly and directly. In particular, Satan works through the world (external pressure) and the flesh (internal pressure).
- (4) Satanic possession does not always take the form of foaming at the mouth and unusual behavior. It may seem to act in a normal, even in a spiritual way.
- (6) Regardless of Satan’s success in working through the lives of men, his activity is subject to the control of God and it ultimately produces that which God has purposed and promised. (*bible.org*)

The Last Supper — 22:7-13

Thoughts and Applications

1. In Matthew, Mark, and Luke, the supper is brief, but in John, we learn that it was a long thing. For example, there is the Upper Room Discourse (John 14–16) and the High Priestly Prayer (John 17).
2. Luke describes the event from the historical perspective of those who were there. He does not describe the significance of Communion that we know later from the epistles.
3. The “last supper” is a unique, never-to-be repeated event. It marks the end of the dispensation of the Law (with Passover) and the beginning of the “new covenant in Christ’s blood” (Communion).
4. This was the beginning of the celebration of Communion in the church age that we look back on, though the disciples had no idea at this point what it was.
5. The disciples are missing the significance of what Jesus was doing because they were thinking about the identity of the betrayer and who was the greatest among them.
6. Even in the fuller teaching recorded in John, they did not understand, but Jesus told them they would understand when the Holy Spirit came.
7. The last supper was not a joyous occasion, as it appears in so many paintings.
8. In contrast to the disciples, Jesus was eager to eat this Passover with them before He suffered (v. 15).

- *Then came the first day of Unleavened Bread on which the Passover lamb had to be sacrificed.*
- *And Jesus sent Peter and John, saying, “Go and prepare the Passover for us, so that we may eat it”—The gospels speak of the meal of this chapter as the Passover meal (Matthew 26:17-35; Mark 14:12-31; John 13:1-38). But the Gospel of John indicates Jesus died on the cross at the exact time that lambs were slain in preparation for the Passover (John 19:14). Josephus wrote that the Galileans celebrated Passover on Thursday and the Judeans on Friday. This would answer the question about the different Passover days. (Imagine how many lambs had to be killed at that time. Dividing it among two days helped that.) It seems this chapter happened Thursday afternoon (as Jesus and His disciples were Galileans) and into the night.*
- *They said to Him, “Where do You want us to prepare it?” And He said to them, “When you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house that he enters. And you shall say to the owner of the house, ‘The Teacher says to you, “Where is the guest room in which I may eat the Passover with My disciples?’ And he will show you a large, furnished upper room; prepare it there.”—There is a mystery as to where this meal was to be. The disciples did not know the location. More importantly, Judas did not know the location. So this insured that Jesus would be alone with His disciples and He would not be arrested there.*
- *And they left and found everything just as He had told them; and they prepared the Passover—Part of this preparation was to take a lamb to the Temple, kill it there, sprinkle the blood on the altar, and bring the lamb “home” to roast and eat.*

Thoughts and Applications

Passover started on the last night the Israelites spent in Egypt, when the angel of death passed over their houses with blood on the doorposts. Passover feast is described in Exodus 12:11, 14-20, 43, 48; 34:25; 34:25; Leviticus 23:5; Numbers 9:4, 6, 10, 12-14; 28:16; Deuteronomy 16:1-2, 5-6). At the time of Christ, it’s not clear what exactly they did for Passover. Today, it’s common for people to do the “Seder Meal,” thinking they are doing the Passover meal. However, the elements of the Seder meal are not what is prescribed in the Mosaic Law. They are cult traditions of Rabbinic Judaism. When you participate in a seder meal, you are participating in a cultic practice.

Passover Becomes the First Communion — 22:14-20

- *When the hour had come, He reclined at the table, and the apostles with Him*—They were not sitting in chairs, as depicted in the famous painting.
- *And He said to them, “I have earnestly desired to eat this Passover with you before I suffer;*

Thoughts and Applications

I have often wondered why Jesus died at Passover and not on the Day of Atonement (Yom Kippur). The reason, I think, is because the Day of Atonement was for the sins of the nation. Passover is about the sins of the individual. Also, on the Day of Atonement, two goats were chosen. One was sacrificed, and the other was left alive, *to send it into the wilderness as the scapegoat* (Leviticus 16). So the emphasis was on the live goat. Whereas in Passover, the emphasis is on the shedding of blood as providing salvation. . . .*without shedding of blood there is no forgiveness* (Hebrews 9:22).

- *for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God*—though still at His first coming, Jesus has in mind His Second Coming, when He will inaugurate His kingdom, the very thing the disciples have been asking about practically His whole ministry time.
- *And when He had taken a cup and given thanks, He said, “Take this and share it among yourselves; for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes”*—evidently, our eternal bodies will be able to drink and eat but don’t need to in order to survive.
- *And when He had taken some bread and given thanks, He broke it and gave it to them, saying, “This is My body which is given for you; do this in remembrance of Me”*—Jesus clearly states that Communion is a **remembrance** of His body given for us. The bread and the cup **DO NOT become** the body and blood. (If that were true, as the Catholics say, how could the bread and cup that Jesus partook of here be His own body and blood?)
- *And in the same way He took the cup after they had eaten, saying, “This cup which is poured out for you is the new covenant in My blood.*
 - The “new covenant” is an actual covenant made between God and the Jews (Jeremiah 31:31-34). The aspects of this New Covenant are:
 - It is with the Jews from both Israel and Judah, i.e., all 12 tribes
 - It occurs “after those days,” i.e., after the Second Coming
 - *“I will put My law within them, and on their heart I will write it,”* i.e., *they will not teach again, ...each man his brother, saying, ‘Know the Lord,’ for they shall all know Me*—no need for teachers
 - *I will be their God, and they shall be My people*
 - *For I will forgive their iniquity, and their sin I will remember no more*
 - All the conditions of the New Covenant will be possible **ONLY** because Jesus has died for their sins. [In the OT, they never had a *cleansed conscience* from the forgiveness of sins (Hebrews 9:14). We do, because Jesus has died for our sins (1 John 1:9).]
 - We, in the church age, **participate** in the New Covenant, in that we have our sins forgiven because of the shed blood of Christ and we have the Holy Spirit living in us, who teaches us. But the New Covenant is not made with the church age believers.
- *“But behold, the hand of the one betraying Me is with Mine on the table. For indeed, the Son of Man is going as it has been determined; but woe to that man by whom He is betrayed!” And they began to discuss among themselves which one of them it might be who was going to do this thing*—Judas and his betrayal are totally unsuspected by the disciples.

Who Is the Greatest? — 22:24-30

- *And there arose also a dispute among them as to which one of them was regarded to be greatest.*
- *And He said to them, “The kings of the Gentiles lord it over them—they dictate and dominate*
- *and those who have authority over them are called ‘Benefactors’—i.e., “doer of good”*
- *“But it is **not** this way with you—This is a strong command from Jesus. Matthew also says, do not be called Rabbi; for One is your Teacher, and you are all brothers. And do not call anyone on earth your father; for One is your Father, He who is in heaven. And do not be called leaders, for One is your Leader, that is, Christ (Matthew 23:8-10).*

Thoughts and Applications

No one is to have spiritual authority over you. *For there is one God, and one mediator also between God and men, the man Christ Jesus (1 Timothy 2:5).* Yes, there are elders in the church, but they are there to serve, not to be a spiritual authority in your life. For example, I’ve often heard people say that their “elders” have given them permission to have women in leadership over men, even though the Bible strictly prohibits such a thing (1 Timothy 2:12). But these people think their elders have “spiritual authority” over them to even change what the Bible says.

- *but the one who is the greatest among you must become like the youngest, and the leader like the servant. 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 among you as the one who serves—John 13:5-16 tells us that Jesus, before this meal began, washed the disciples’ feet, “For I gave you an example that you also should do as I did to you.”*

Thoughts and Applications

You should leave this life having served more than being served.

- *“You are those who have stood by Me in My trials; and just as My Father has granted Me a kingdom, I grant you that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel.* The disciples preoccupation with their positions and power on earth was inappropriate because (1) that’s how the heathen on earth act, (2) it’s the opposite of how Jesus acted toward them, and He is the greatest of all, and (3) it’s the wrong time—they will be great, but not now. It’s for the next life.

Thoughts and Applications

Just as Jesus said to give up treasure in this life to gain treasure in His kingdom in eternity, we are to also give up positions and power. But as Jesus has said all along, you don’t just give these things up for nothing, it’s an investment in eternity. For example, it’s like giving up junk food and exercising, not for nothing, but in order to have the reward of being healthy or running well in a race. So what we give up here on the earth is an investment. One day in heaven, you’ll be glad you did it, and possibly even wish you had done more.

Peter’s Denial Foretold — 22:31-34

- *“Simon, Simon, behold, Satan has demanded permission to sift you like wheat—Jesus could have prevented Satan but He chose to not do that.*
 - We can assume that Peter was in the middle of the debate about who was the greatest disciple. How shocking it would be to him to have Jesus say that Peter would deny Jesus three times this very night.

- Satan has access to heaven and to God. Job 1 describes the dialogue between God and Satan regarding testing Job. Revelation 12:10 tells us that Satan is an *accuser of our brethren, who accuses them before our God day and night*.
- During the Tribulation, Satan will be cast out of heaven (Revelation 12:7-10).
- During the Millennial Kingdom, Satan will be cast off the earth and put in the abyss for those 1000 years.
- *but I have prayed for you, that your faith may not fail*—Peter would fail, but his faith would not fail.

Thoughts and Applications

This is certainly a prayer that I pray—that no matter what circumstances I will go through in life, I will often fail, but I pray that my faith won't fail. Good can come from failure. We will fail, as Peter did, but it's God's grace that never fails.

- *and you, when once you have turned again, strengthen your brothers*—Jesus predicted not only Peter's failure but also his restoration. Peter could not be used by God when he was too "great" or too self-confident. But after he failed, Peter experienced the grace of God—THEN he could lead others. It was not greatness that Peter needed to experience but grace.
- *But he said to Him, "Lord, with You I am ready to go both to prison and to death!"*—Peter was more willing to trust his own feelings of love and self-confidence rather than to trust the words of prophecy, words from Jesus Himself—essentially calling Jesus a liar.
- *And He said, "I say to you, Peter, the rooster will not crow today until you have denied three times that you know Me."*

Thoughts and Applications

God's Word is to be our guide, not our own ambitions or desires. Our faith is to be based on what God has said in His Word.

Bags and Swords — 22:35-38

- *And He said to them, "When I sent you out without money belt and bag and sandals, you did not lack anything, did you?" They said, "No, nothing"*—This was in Luke 9 and 10.
- *And He said to them, "But now, whoever has a money belt is to take it along, likewise also a bag, and whoever has no sword is to sell his coat and buy one. For I tell you that this which is written must be fulfilled in Me, 'AND HE WAS NUMBERED WITH TRANSGRESSORS' [Isaiah 53:12]; for that which refers to Me has its fulfillment."*
- *They said, "Lord, look, here are two swords."* *And He said to them, "It is enough."* This response has been interpreted in at least four ways: (1) a rebuke to the disciples. If that were the case, then Jesus was saying, "Enough of this kind of talk!"; (2) even two swords are enough to show human inadequacy at stopping God's plan for the death of Christ. Swords could not stop God's purpose and plan; (3) that two swords were adequate for the 12 of them; (4) that by possessing two swords they would be classified by others as transgressors or criminals. This fourth view seems preferable (Walvoord, BKC).

Thoughts and Applications

This is a difficult passage. When Jesus was with the disciples, they lacked nothing when He sent them out. Jesus' was popular with the people, who provided hospitality for the disciples. But now, Jesus was going to be taken from them, in a violent way. They would soon need to provide for themselves, clothing, food, and even protection.

The Garden of Gethsemane — 22:39-46

- *And He came out and proceeded as was His custom to the Mount of Olives [and the Garden of Gethsemane on that mount—John 18:1, 3]—a place Judas was familiar with, as it was Jesus’ custom to go there.*
- *and the disciples also followed Him. When He arrived at the place, He said to them, “Pray that you may not enter into temptation”—*Their assignment was to pray—not for Jesus and what He was going to go through, but that they themselves might not enter into temptation. What temptation? To try to keep Jesus from going to the cross, as in verses 49-50, when they wanted to use their swords. Also, when they were scattered after He was arrested, their hopes for a kingdom were destroyed by the rejection of Jesus as the Messiah by the Jewish leaders, they would be tempted to resist the will of God rather than submit to it.
- *And He withdrew from them about a stone’s throw, and He knelt down and began to pray, saying, “Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done”—*Jesus was not contemplating changing His mind. He has always been committed to doing the Father’s will. That did not change. Here, Jesus is asking the Father if the Father has changed His mind. Also, Jesus is wondering one last time if there was any other way to achieve the salvation of mankind, any other way for the sins of men to be forgiven.
- *this cup* refers to the cup of the wrath of God against sinners (Psalm 75:6-10; Isaiah 51:17; Jeremiah 25:15-20; Revelation 14:9-11).
- *Now an angel from heaven appeared to Him, strengthening Him—*His suffering was supernatural, contemplating experiencing the wrath of His Father God against Himself, it took a supernatural strengthening from an angel to sustain Him to continue on. His prayer did not prevent His suffering, but it did get Him through His suffering.
- *And being in agony He was praying very fervently—*after being strengthened, He prayed with even more intensity. Only Jesus alone knew the depths of God’s righteousness, man’s sin, and the amount of wrath from God which these required. *The wages of sin is death* (Romans 6:23).
- *and His sweat became like drops of blood, falling down upon the ground—*it’s not that His sweat became drops of blood, it says His sweat became **like** drops of blood, i.e., flowing
- *When He rose from prayer, He came to the disciples and found them sleeping from sorrow—*They don’t comprehend the magnitude of what is about to take place, yet they know something is going to happen, and they are sorrowful about it
- *and said to them, “Why are you sleeping?—*Their sorrow was no excuse for falling asleep
- *Get up and pray that you may not enter into temptation”—*Jesus’ last words of instruction, twice, to His disciples before He died.

Thoughts and Applications

“Temptation” is the same Greek word as “testing” in James 1:2. Also, this word is in the Lord’s Prayer in Matthew 6:13, *do not lead us into temptation [should be testing], but deliver us from evil.* According to James 1:13-14 says, *Let no one say when he is tempted, “I am being tempted by God”; for God cannot be tempted by evil, and He Himself does not tempt anyone. But each one is tempted when he is carried away and enticed by his own lust.* So it’s good to pray that we will not be tempted, i.e. be carried away by our own lusts, and also to pray that we will not have testing or trials, but also pray, if we do have testing and trials, that our faith will not fail (Luke 22:31).

The Arrest — 22:47-53

- *While He was still speaking—*telling the disciples to pray. Notice that Jesus was not still praying when they came. He came to meet them. He was not caught off guard by their appearing.

- *behold, a crowd came*—John 18:6 tells us the crowd of soldiers drew back and tripped over themselves when Jesus identified Himself to them.
- [1] *and the one called Judas, one of the twelve, was preceding them; and he approached Jesus to kiss Him. But Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?”*—Jesus rebuked His betrayer
- *When those who were around Him saw what was going to happen, they said, “Lord, shall we strike with the sword?” And one of them struck the slave (Malchus, John 18:10) of the high priest and cut off his right ear*—No doubt Peter (John 18:10) thought he was helping, but instead he was inciting the crowd, and, of course, resisting the plan of God for Jesus to die.
- [2] *But Jesus answered and said, “Stop! No more of this”*—Jesus rebuked His disciples
- *And He touched his ear and healed him*—but Jesus quickly healed the slave’s ear, Jesus prevented more bloodshed, and probably preventing the arrest of Peter. No evidence remained of what Peter did.
- [3] *Then Jesus said to the chief priests and officers of the temple and elders who had come against Him, “Have you come out with swords and clubs as you would against a robber? While I was with you daily in the temple, you did not lay hands on Me*—Jesus rebuked the temple officers and chief priests and elders, arresting Him in the darkness, like a common criminal, when Jesus had been openly teaching in the daylight, but they chose to deal with Him under the cover of darkness and in secret.
- *but this hour and the power of darkness are yours*—not just the night, but the power of evil (darkness) are theirs now to take Jesus. The only reason they are able to carry out their plans is because it is the plan of God.

Thoughts and Applications

The focus of Luke is not on what was done **to** Jesus but on what was said and done **by** Jesus. He rebuked three times and healed once. Even in His arrest and in the power of darkness and evil, Jesus was still in charge. So it will be in the Tribulation.

Peter's Denial — 22:54-62

- *Having arrested Him, they led Him away and brought Him to the house of the high priest; but Peter was following at a distance*—to see where they were leading Jesus?
- *After they had kindled a fire in the middle of the courtyard and had sat down together, Peter was sitting among them. And a servant-girl, seeing him as he sat in the firelight and looking intently at him, said, “This man was with Him too”*—perhaps how he dressed singled him out. Yet Peter continued to stay there. He did not escape to save himself.
- *But he denied it, saying, “Woman, I do not know Him”*—it seems like Peter did not realize he had denied Jesus until the third time and the rooster crowed.
- *A little later, another saw him and said, “You are one of them too!” But Peter said, “Man, I am not!” After about an hour had passed, another man began to insist, saying, “Certainly this man also was with Him, for he is a Galilean too”*—Something about him made them know he was from Galilee rather than Jerusalem
- *But Peter said, “Man, I do not know what you are talking about.” Immediately, while he was still speaking, a rooster crowed.*
- *The Lord turned and looked at Peter*—Even though darkness is reigning, prophecy is being fulfilled.
- *And Peter remembered the word of the Lord, how He had told him, “Before a rooster crows today, you will deny Me three times”*—exactly as Jesus had predicted earlier that night

- *And he went out and wept bitterly*—Sorry for his sin, which I’m sure, at this point was very great. Yet, unknown to Peter, Jesus was about to die for that very sin.

Thoughts and Applications

This might seem like a small incident, but notice the prophecy Jesus made was literally fulfilled. Even the rooster was involved in crowing at exactly the right moment. So we can be assured future prophecy will be literally fulfilled—nature, animals, mankind, and demonic forces are all under the control of God and will bend to His will and purpose and plan.

Mocked and Abused — 22:63-65

- *Now the men who were holding Jesus in custody were mocking Him and beating Him, and they blindfolded Him and were asking Him, saying, “Prophecy, who is the one who hit You?”*
- *And they were saying many other things against Him, blaspheming*—because Jesus is God, what they say against Him is blasphemy

Thoughts and Applications

The soldiers were mocking and beating Jesus, not because of some crime He did, but to get Him to prove He was a prophet. So Jesus was persecuted and will die as the prophets before Him were also.

Condemned by the Sanhedrin — 22:66-71

- *When it was day, the Council of elders of the people assembled, both chief priests and scribes, and they led Him away to their council chamber, saying, “If You are the Christ [Messiah], tell us”*—because then they could kill Him for blasphemy, punishable by death.
- *But He said to them, “If I tell you, you will not believe; and if I ask a question, you will not answer*—they don’t really want to know the truth.
- *But from now on THE SON OF MAN WILL BE SEATED AT THE RIGHT HAND OF THE power OF GOD.”*
- *And they all said, “Are You the Son of God, then?” And He said to them, “Yes, I am.”*
- *Then they said, “What further need do we have of testimony? For we have heard it ourselves from His own mouth”*—They don’t need witnesses, they’ve heard it themselves

Thoughts and Applications

The “Jewish” trial of Jesus happened during the night of the arrest. But such a trial was not legal. So in the morning, they hurriedly had another trial. These “trials” happened in the house of the high priest Caiaphas (28-36 A.D.) and the home of the former high priest Annas (6-15 A.D.), the father-in-law of Caiaphas. Having found Jesus guilty of blasphemy, they could not put Him to death. Only the Romans could do that, so they sent Jesus to the Romans.

Luke 23

Jesus before Pilate — 23:1-7

- *Then the whole body of them got up and brought Him before Pilate.*
- *And they began to accuse Him, saying, “We found this man [1] misleading our nation and [2] forbidding to pay taxes to Caesar, and [3] saying that He Himself is Christ, a King”*—three political charges, for which they thought the Romans would kill Jesus
- *So Pilate asked Him, saying, “Are You the King of the Jews?” And He answered him and said, “It is as you say”*—the only words Luke records Jesus as saying to Pilate and Herod

- *Then Pilate said to the chief priests and the crowds, “I find no guilt in this man”—perhaps because Jesus was standing before him all bloody from His beatings, very non-threatening. Also, Pilate’s wife had a dream that Pilate should not condemn this “innocent man” (Matthew 27:19).*
- *But they kept on insisting, saying, “He stirs up the people, teaching all over Judea, starting from Galilee even as far as this place”—their attempt to show how dangerous Jesus was to the whole nation backfired.*
- *When Pilate heard it, he asked whether the man was a Galilean. And when he learned that He belonged to Herod’s jurisdiction, he sent Him to Herod, who himself also was in Jerusalem at that time—I’m sure he was glad to shift the problem to Herod, especially because he and Herod were enemies (v. 12).*

Jesus before Herod — 23:8-12

- *Now Herod—tetrarch of Galilee when Jesus was born (Luke 3:1); he had Herodias, his brother’s wife (3:19); he had arrested and then beheaded John the Baptist (9:7), and he wanted to also kill Jesus (13:31).*
- *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 was hoping to see some sign performed by Him—which is a strange request because Jesus spent several years, literally in Herod’s “backyard” of Galilee doing all kinds of miracles which Herod could have seen. But Herod would not come to Jesus, he was glad when they brought Jesus to him—Herod was the king, after all, not Jesus (so he thought).*
- *And he questioned Him at some length; but He answered him nothing—as prophesied in Isaiah 53:7, He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth.*
- *And the chief priests and the scribes were standing there, accusing Him vehemently.*
- *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—this pleases the chief priests and scribes, showing that Herod did not take the side of Jesus.*
- *Now Herod and Pilate became friends with one another that very day; for before they had been enemies with each other—somehow this made his former enemy his friend. How? Don’t know.*

Jesus Again before Pilate — 23:13-25

- *Pilate summoned the chief priests and the rulers and the people, 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.*
- *“No, **nor has Herod**, for he sent Him back to us; and behold, nothing deserving death has been done by Him—As the testimonies of these two Roman leaders show, Jesus is innocent.*
- *“Therefore I will punish Him and release Him”—Obviously, to appease the crowd, Jesus is severely beaten (John 19:1-3). But still, Pilate intended to release Jesus, not kill Him.*
- *[Now he was obliged to release to them at the feast one prisoner.] But they cried out all together, saying, “Away with this man, and release for us Barabbas!” (He was one who had been thrown into prison for an insurrection made in the city, and for murder.)—*
- *Pilate, wanting to release Jesus, addressed them again*
- *but they kept on calling out, saying, “Crucify, crucify Him!”*
- *And he said to them **the third time**, “Why, what evil has this man done? I have found in Him no guilt demanding death; therefore I will punish Him and release Him”—again, Pilate declares Jesus to be innocent*

- *But they were insistent, with loud voices asking that He be crucified. And their voices began to prevail—Pilate eventually gives in to their pressure, going against what he morally knows to be true.*
- *And Pilate pronounced sentence that their demand be granted.*
- *And he released the man they were asking for who had been thrown into prison for insurrection and murder, but he delivered Jesus to their will.*

Thoughts and Applications

1. One thing is clear—Jesus was not guilty of any crime or of breaking any Roman law. Pilate repeatedly declared Jesus to be innocent. Yet, Pilate could not avoid making a decision about Jesus, though he tried. As a politician, he was required to compromise and keep the constituency happy.
2. Only Luke records the trial before Herod. In Acts 4:27-28, Luke says, *“For truly in this city there were gathered together against Your holy servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, to do whatever Your hand and Your purpose predestined to occur.* It was unanimous—both the Gentiles and the Jews put Jesus to death. No one stood for Jesus.
3. There is no reasoning with religious extremists.
4. Unsaved people have a deep hatred toward God. In the last chapter of R. C. Sproul’s book *The Holiness of God*, he writes, *“By nature, our attitude toward God is not one of mere indifference. It is a posture of malice. We oppose His government and refuse His rule over us. Our natural hearts are devoid of affection for Him; they are cold, frozen to His holiness. By nature, the love of God is not in us. . . . it is not enough to say that natural man views God as an enemy. We must be more precise. God is our mortal enemy. He represents the highest possible threat to our sinful desires. His repugnance to us is absolute, knowing no lesser degrees. No amount of persuasion by men or argumentation from philosophers or theologians can induce us to love God. We despise His very existence and would do anything in our power to rid the universe of His holy presence. If God were to expose His life to our hands, He would not be safe for a second. We would not ignore Him; we would destroy Him.”*

The Crucifixion — 23:26-49

- *When they led Him away, they seized a man, Simon of Cyrene—a country in Northern Africa with a large Jewish population. Mark 15:21 says Simon was the father of Alexander and Rufus. Romans 16:13 says, Greet Rufus, a choice man in the Lord. Although we can’t say for sure that this is the same Rufus, it’s possible that Simon became a believer this day, as then did his son.*
- *coming in from the country, and placed on him the cross to carry behind Jesus—the crossbeam, weighing nearly 100 pounds, as Jesus was too physically weak to carry it.*
- *And following Him was a large crowd of the people, and of women who were mourning and lamenting Him.*
- *But Jesus turning to them said, “Daughters of Jerusalem, stop weeping for Me, but weep for yourselves and for your children—because of the destruction of Jerusalem which happens in 70.*
- *For behold, the days are coming when they will say, ‘Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.’ Then they will begin TO SAY TO THE MOUNTAINS, ‘FALL ON US,’ AND TO THE HILLS, ‘COVER US’—probably the future Tribulation*
- *“For if they do these things [reject Jesus] when the tree is green [when Jesus is with them], what will happen when it is dry?” [when Jesus is no longer with them].*
- *Two others also, who were criminals, were being led away to be put to death with Him.*

- *When they came to the place called The Skull [in Hebrew, Golgotha—John 19:17], there they crucified Him—evidence exists of many forms of crucifixion. We can't be sure of the details here. The point seems to be that it was public, alongside the road (Matthew 27:39), as a deterrent to future crimes, and that the person suffered, sometimes for several days. The actual death was from suffocation. Beating the person ahead of time would shorten the time on the cross. For the three, they needed to be dead before 6:00 that evening, when Sabbath (and Passover this year) began. So they broke the criminals' legs, but Jesus was already dead, so they did not break His legs (John 19:31-33), For these things came to pass to fulfill the Scripture, "Not a bone of Him shall be broken" (John 19:36).*
- *Women, including the mother of Jesus, were standing by, along with John. So Jesus entrusted His mother Mary to John, for him to take care of her (John 19:25-27).*
- *and the criminals, one on the right and the other on the left.*
- *But Jesus was saying, "Father, forgive them; for they do not know what they are doing"—Most likely, those crucified cursed God or prayed for help. But no one said these words Jesus said.*
- *And they cast lots, dividing up His garments among themselves—prophesied in Psalm 22:18*
- *And the people stood by, looking on. And even the rulers were sneering at Him, saying, "He saved others; let Him save Himself if this is the Christ of God, His Chosen One."*
- *The soldiers also mocked Him, coming up to Him, offering Him sour wine—to deaden the pain?*
- *and saying, "If You are the King of the Jews, save Yourself!"*
- *Now there was also an inscription above Him, "THIS IS THE KING OF THE JEWS."*
- *One of the criminals who were hanged there was hurling abuse at Him, saying, "Are You not the Christ? Save Yourself and us!"*
- *But the other answered, and rebuking him said, "Do you not even fear God, since you are under the same sentence of condemnation?—This thief recognized his own sin and that he was deserving of death.*
- *"And we indeed are suffering justly, for we are receiving what we deserve for our deeds; but this man has done nothing wrong"—As far as we know, the only thing this thief knew about Jesus he learned from the mocking and words the soldiers and crowds were hurling at Jesus, at a time when no one else was showing faith in Jesus.*
- *And he was saying, "Jesus, remember me when You come in Your kingdom!"—Obviously, they were both about to die, so this thief believed in an afterlife, when Jesus would have a kingdom*
- *And He said to him, "Truly I say to you, today—there is no soul sleep. At death, you enter immediately into your eternal state*
- *you shall be with Me—the hope of believers, to be with Jesus as soon as we die (John 14:1-6).*
- *in Paradise"—or Abraham's Bosom (see notes on Luke 16:19-31), the place dead believers from the Old Testament went until Jesus died. Then He took them to heaven, so when we die during our church age, to be absent from the body and to be at home with the Lord (2 Cor. 5:8).*
- *[1] It was now about the sixth hour—noon, as the day started at 6:00 A.M.*
- *and darkness fell over the whole land until the ninth hour because the sun was obscured*
- *—3:00 P.M. Precisely the hour the priests across town at the Temple were slaughtering the Passover lambs, Jesus, THE Passover Lamb was dying, shedding His blood for our sins.*
- *[2] and the veil of the temple was torn in two—revealing the Holy of Holies, representing the presence of God, where the Ark of the Covenant used to be (prior to the Babylonian Captivity). And it was torn from top to bottom by God (Matthew 27:51). This ends the age of the Mosaic Law. First Corinthians 3:16 tells us, now...you are a temple of God and the Spirit of God dwells in you.*
- *And Jesus, crying out with a loud voice, said, "Father, INTO YOUR HANDS I COMMIT MY SPIRIT." Having said this, He breathed His last.*

- [3] *The earth shook and the rocks were split* (Matthew 27:51).
- [4] *The tombs were opened, and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after His resurrection they entered the holy city and appeared to many* (Matthew 27:52-53).
- *Now when the **centurion** saw what had happened, he began praising God, saying, “Certainly this man was innocent.” And, ...the centurion, and those who were with him keeping guard over Jesus, when they saw the earthquake and the things that were happening, became very frightened and said, “Truly this was the Son of God!”* (Matthew 27:54). But it doesn’t say they became believers.
- *And all the **crowds** who came together for this spectacle, when they observed what had happened, began to return, beating their breasts—perhaps in remorse, like Judas reacted.*
- *And all His acquaintances and the **women** who accompanied Him from Galilee were standing at a distance, seeing these things.* Matthew 27:55 tells us *among them was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee* (John and James).

The Burial — 23:50-56

- *And a man named Joseph—After these things Joseph of Arimathea, being a disciple of Jesus, but a secret one for fear of the Jews...and Nicodemus, who had first come to Him by night [a Pharisee, a ruler of the Jews—John 3:1], also came* (John 19:38-42).
- *Joseph who was a [prominent—Mark 15:43] member of the Council [the Sanhedrin], a good and righteous man*
- *(he had not consented to their plan and action—to put Jesus to death), a man from Arimathea, a city of the Jews [don’t know where that is, but he was obviously living in Jerusalem], who was waiting for the kingdom of God—this is all we know about him*
- *this man [gathered up courage—Mark 15:43] and went to Pilate and asked for the body of Jesus—he is no longer a secret disciple. It did take courage. His last opportunity to openly acknowledge Jesus.*
- *And he took it down and wrapped it in a linen cloth, Nicodemus, bringing a mixture of myrrh and aloes, about a hundred pounds weight* (John 19:39). *They took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews* (John 19:40).
- *and laid Him in a tomb [laid it in **his own** new tomb—Matthew 27:60] cut into the rock, where no one had ever lain. ...Now in the place where He was crucified there was a garden, and in the garden a new tomb* (John 19:41). *And they rolled a stone against the entrance of the tomb* (Mark 15:46).
- *It was the preparation day, and the Sabbath was about to begin—There was an urgency to get the permission from Pilate, take the body off the cross, wrap it in linen with spices, and lay it in the tomb all between 3:00 and 6:00 when the Sabbath would begin. Since the tomb was nearby, they laid Jesus there* (John 19:42).
- *Now the women who had come with Him out of Galilee followed, and saw the tomb and how His body was laid. Then they returned and prepared spices and perfumes—to return to the tomb after the Sabbath, on Sunday morning.*
- *And on the Sabbath they rested according to the commandment.*

Thoughts and Applications

Where were the disciples? Were they wallowing in self-pity because their plans for a kingdom and Jesus died with Him? We don’t know. But Jesus didn’t choose them because they were great leaders. It’s His grace and mercy that enabled them to start the church. Joseph is an example to us of the courage it sometimes takes to identify with Jesus!!

Luke 24

Resurrection Morning — 24:1-12

- *But on the first day of the week [Sunday], at early dawn, they came to the tomb [where they saw Joseph and Nicodemus bury Jesus] bringing the spices which they had prepared.*
- *And they found the stone rolled away from the tomb,*
- *but when they entered, they did not find the body of the Lord Jesus.*
- *While they were perplexed about this, behold, two men suddenly stood near them in dazzling clothing;*
- *and as the women were terrified and bowed their faces to the ground, the men said to them, “Why do you seek the living One among the dead?—For them to be seeking His body was an act of unbelief—a loving act of unbelief—but unbelief nonetheless.*
- *“He is not here, but He has risen. Remember how He spoke to you while He was still in Galilee,*
- *saying that the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.”*
- *And they remembered His words—His prophecy, literally fulfilled.*
- *and returned from the tomb and reported all these things to the eleven and to all the rest.*
- *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.*
- *But these words appeared to them as nonsense, and they would not believe them—not only did the disciples not remember the prophecy Jesus made, not only did they abandon Him at the cross, now they would not believe the women either (hmmmm!!).*
- *But Peter got up and ran to the tomb; stooping and looking in, he saw the linen wrappings only; and he went away to his home, marveling at what had happened.*

The Road to Emmaus — 24:13-35

- *And behold, two of them [disciples, but not part of the 11] were going that very day [Sunday] to a village named Emmaus, which was about seven miles from Jerusalem.*
- *And they were talking with each other about all these things which had taken place.*
- *While they were talking and discussing, Jesus Himself approached and began traveling with them. [He appeared in a different form—Mark 16:12]. But their eyes were prevented [by the Holy Spirit] from recognizing Him.*
- *And He said to them, “What are these words that you are exchanging with one another as you are walking?” And they stood still, looking sad—they had given up hope, were discouraged.*
- *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 here in these days?”—They thought He was slightly below them, i.e., totally unaware of what was going on, kind of rebuking Him.*
- *And He said to them, “What things?”*
- *And they said to Him, “The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people, and how the chief priests and our rulers delivered Him to the sentence of death, and crucified Him—They concluded that Jesus was only a prophet—a true prophet of God, a powerful prophet, but only a prophet, who died like many of the Old Testament prophets had.*
- *“But we were hoping that it was He who was going to redeem Israel—looking for a political solution, rescuing Israel from the Romans*

- *Indeed, besides all this, it is the third day since these things happened—Friday was His death, Saturday was Sabbath and Passover, so now it was Sunday, the third day, when Jesus had prophesied He would be raised from the dead.*
- *But also some women among us amazed us. When they were at the tomb early in the morning, and did not find His body—another clue—no body*
- *they came, saying that they had also seen a vision of angels—how many times do you see angels?*
- *who said that He was alive—the angels testify that Jesus was alive*
- *Some of those who were with us went to the tomb and found it just exactly as the women also had said; but Him they did not see”—it’s the third day, the tomb is empty, the testimony of the woman—yet they still don’t believe because they did not actually see Him alive*
- *And He said to them, “O foolish men and slow of heart to believe in all that the prophets have spoken!—well put—foolish men and slow of heart to believe **all** of what the Scriptures had said*
- *Was it not necessary for the Christ to suffer these things and to enter into His glory?”—They should have known that from the Scriptures and from what Christ has predicted*
- *Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures—Many of these verses had already been quoted during the years of the life of Jesus—even before His birth, and they will continue to be quoted in Acts and the epistles. But these men still didn’t realize it was Jesus who was talking with them.*
- *And they approached the village where they were going and He acted as though He were going farther.*
- *But they urged Him, saying, “Stay with us, for it is getting toward evening, and the day is now nearly over.” So He went in to stay with them—their opinion of Him dramatically changed—from thinking He was someone totally out of touch with what was going on to wanting Him to stay, to be with them, to teach them more—even though they still didn’t know who He was. And if they had not urged Him to stay, they would not have had their eyes open to recognize who He was.*
- *When He had reclined at the table with them, He took the bread and blessed it, and breaking it, He began giving it to them. Then their eyes were opened and they recognized Him—It was a work of the Spirit of God, giving them understanding.*
- *and He vanished from their sight.*
- *They said to one another, “Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?”—from breaking hearts to burning hearts*
- *And they got up that very hour and returned to Jerusalem, and found gathered together the eleven and those who were with them, saying, “The Lord has really risen and has appeared to Simon”—Jesus had appeared alive to Peter, so now they all believed Jesus had risen.*
- *They began to relate their experiences on the road and how He was recognized by them in the breaking of the bread.*

Thoughts and Applications

Why the walk and talk of the Scripture? Because every event must be seen in light of the Scripture. The reason these men were in despair was because they did not view their circumstances from God’s point of view in the Scripture. When viewed biblically, everything that had happened was part of God’s plan, which included Jesus suffering, dying, and raising from the dead. Those who reject the Word of God will not be convinced by His works (see Luke 16:31, such as resurrection from the dead). Jesus laid a biblical foundation before He revealed its fulfillment in Himself! The hearts of the men were burning, not just because Jesus taught them, they didn’t know that, but because the

Scripture was taught accurately. We need to recognize our own fallenness, our own inclination to twist and distort the Scripture to proof-text our own preferences and preconceived ideas. That's what these disciples did. But when Jesus explained the truth of the mind of God as revealed in His Word, they were on fire!! We need to study the Word so it can change us (2 Timothy 3:16-17; Hebrews 4:12-13), not so we can change it.

The Physical Evidence — 24:36-43

- From Acts 1:3, we learn, *To these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over a period of forty days and speaking of the things concerning the kingdom of God.* Luke wrote even more details of this time in Acts 1. So the rest of these verses in Luke happened over 40 days, until the ascension.
- Luke recorded what happened in Jerusalem, where as Matthew 28:16-17 recorded what happened in Galilee. According to 1 Corinthians 15:6, *He appeared to more than five hundred brethren at one time*, and we don't know where that was.
- *While they were telling these things, He Himself stood in their midst and said to them, "Peace be to you." But they were **startled and frightened***—If He was really alive, as they were saying, why was His appearance such a shock? And when Jesus greeted them with "Peace be to you," why were they troubled?
- *and thought that they were seeing a spirit*—They thought they believed. They said they believed. But they did not really believe. It seems like it was easier for them to believe in a "ghostly" Jesus than in a Jesus who was literally and physically present.

Thoughts and Applications

How many people even today believe in the "spirit" of Jesus, but do not believe He was physically raised from the dead and is alive today?

- *And He said to them, "Why are you **troubled**, and why do **doubts** arise in your hearts?"*
- *"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"*—They didn't believe what their eyes saw. So now Jesus tells them to touch Him.
- *And when He had said this, He showed them His hands and His feet*—where the nails of the cross pierced Him.
- *While they still could not believe it because of their **joy and amazement**, He said to them, "Have you anything here to eat?" They gave Him a piece of a broiled fish; and He took it and ate it before them.*

Thoughts and Applications

- Seeing, hearing, touching, nail scars, eating—all physical proofs of His resurrected body. It seems that we will have perfect resurrected bodies, but Jesus' resurrected body has the nail scars—ever a reminder to us of the price He paid so we could have resurrected bodies! Jesus was the first to get a resurrected body. Next, some 2,000 years later, will be us, the believers of the church age, who receive our resurrected bodies at the Rapture. Notice, evidently these bodies can be seen, heard, touched, and can eat—yet they can appear and disappear, as Jesus did in a locked room, and somehow *He appeared in a different form*—Mark 16:12.
- The disciples were first startled and frightened because they were troubled and doubting. Then their troubled spirits were turned to joy and amazement. So our troubled spirits can have joy when we fix our eyes on Jesus, the source of peace.

Biblical Evidence — 24:44-49

- [1] *Now He said to them, “These are My words which I spoke to you while I was still with you—* Jesus started talking about it early in His ministry (Luke 4:14-30; 9:21-23, 44-45; 18:31-34).
- *that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled”*—These are the three main divisions of the Old Testament. **ALL** of the Old Testament looked ahead to the coming of Jesus as the Messiah, of His rejection, suffering, death, and resurrection. Some of these Scriptures are referred to in Acts, chapter 2, for example.
- *Then He opened their minds to understand the Scriptures*—From now on, the apostles will turn to the Old Testament prophecies to prove that Jesus was the promised Messiah.
- *and He said to them, “Thus it is written, that the Christ would suffer and rise again from the dead the third day*—This was God’s plan and prophesied. All that happened to Him was a prophetic necessity.
- [2] *and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem*—This would also be difficult for the disciples to understand, but it’s been taught throughout the book of Luke. It was often presented as an encouragement to Theophilus, a Gentile who needed to believe in Jesus for His salvation. Luke writes of it again in Acts 1:8, Jesus said, *...you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.*
- *You are witnesses of these things.*
- [3] *And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high*—which happened in Acts 2, when the Holy Spirit descended upon them, as Jesus promised in John 14–16.

The Ascension — 24:50-53

- Forty days later (Acts 1:3), *And He led them out as far as Bethany (on the Mt. of Olives—Acts 1:12), and He lifted up His hands and blessed them.*
- *While He was blessing them, He parted from them and was carried up into heaven*—But now they were not discouraged when He went away from them.
- *And they, after worshiping Him, returned to Jerusalem with great joy, and were continually in the temple praising God*—they went from hiding in rooms with locked doors to publicly praising God in the temple in Jerusalem.

Thoughts and Applications

This is not the end. There is a sequel—the book of Acts, which describes the work of Christ in the world through His body, the church, empowered by His Spirit. In Luke, we see their training with Jesus. In Acts, we see the apostles are different men than they were in Luke. It was a process in their understanding and growth. It doesn’t happen overnight. Maturity takes time. Their faith continued to grow. The Good News of Jesus has spread from Jerusalem to the uttermost parts of the earth.

Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name (John 20:30-31).