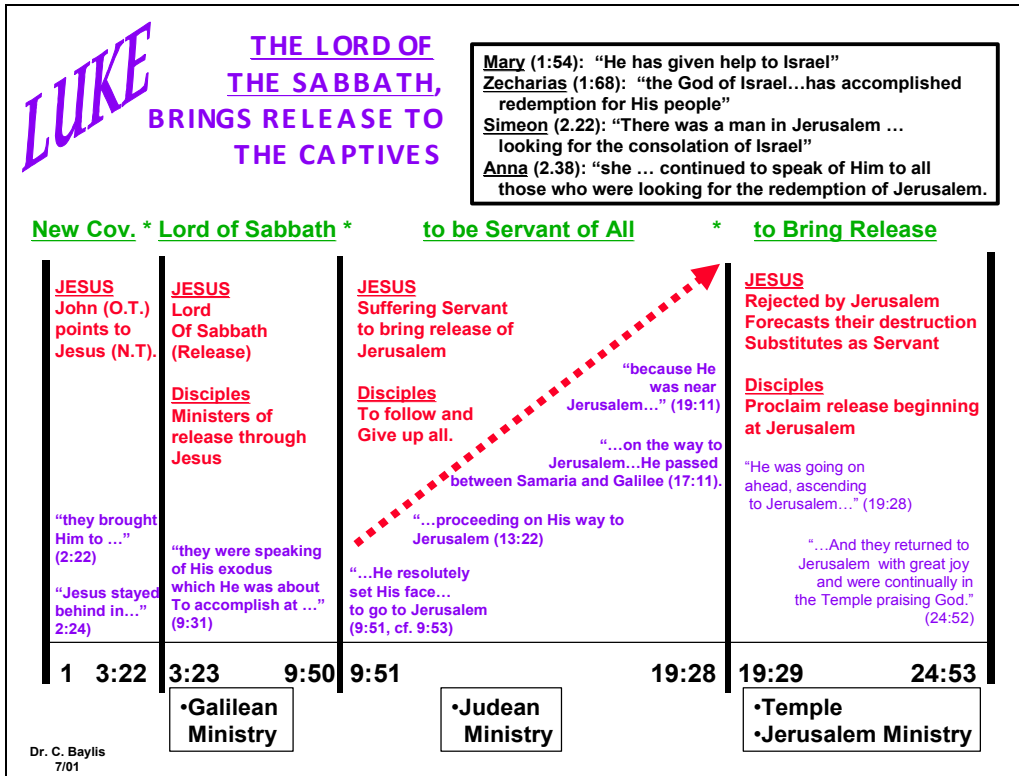
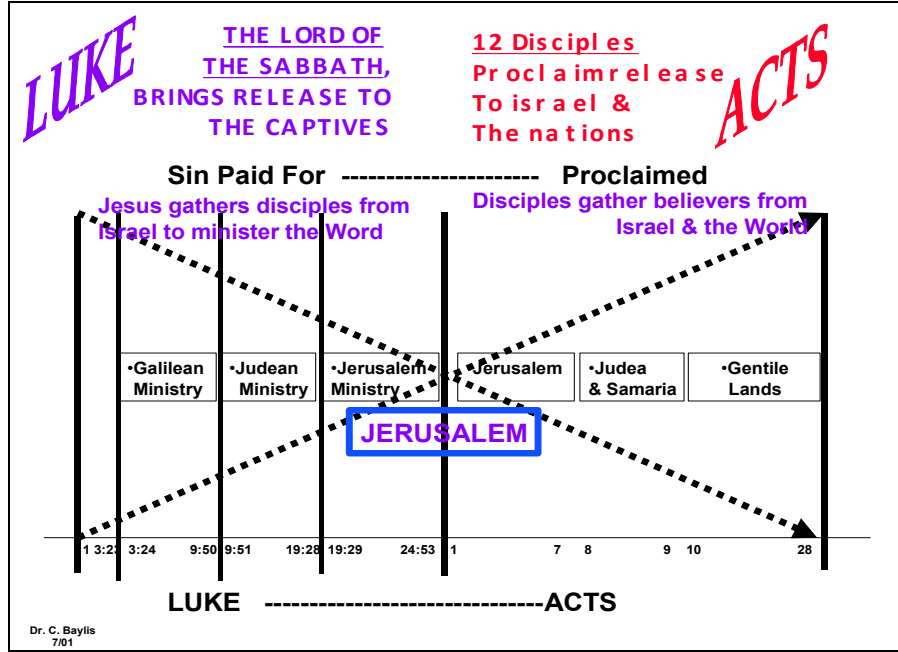
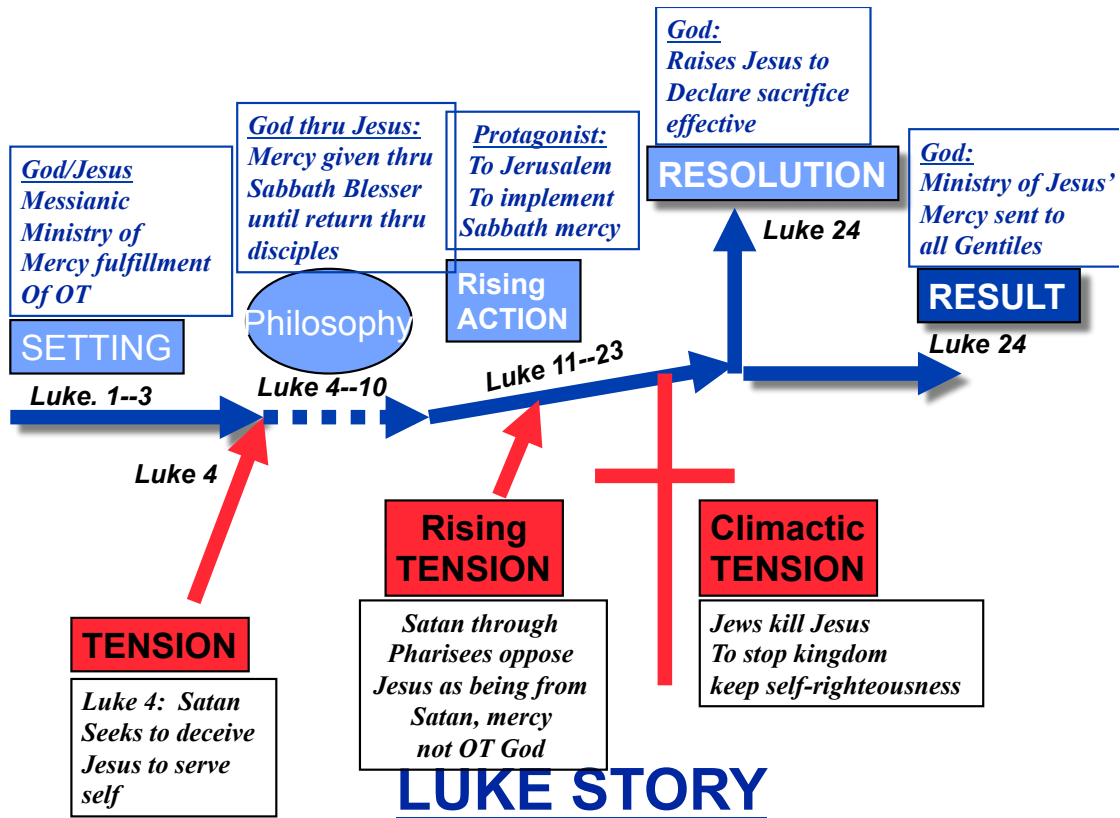


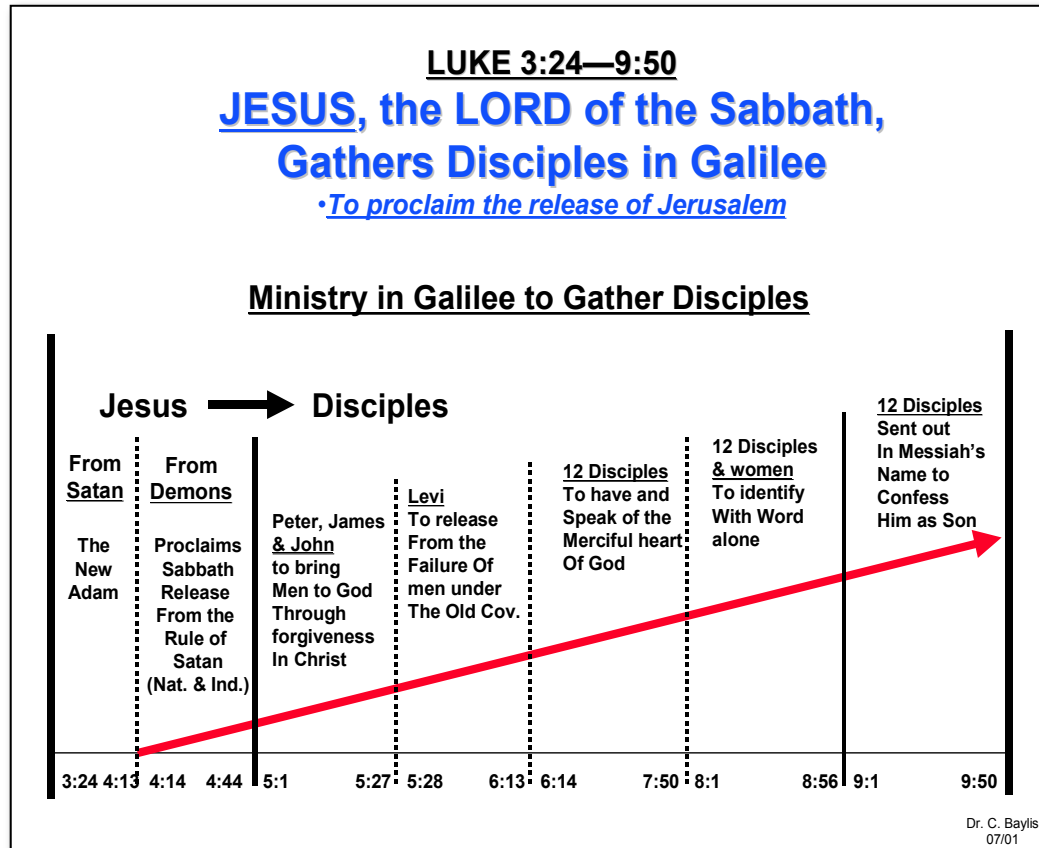
Luke 3:24—9:50





LUKE STORY

III. [Galilee]: Jesus, the ultimate Adam of Genesis 1:26 and 3:15 chooses and instructs His disciples how to implement His mission to bring in the ultimate Sabbath rest, releasing men from their captivity under Satan and Israel from Gentile control (also under Satan) [3:24—9:50].



Literary Structure: This section is marked by the introduction of characters who follow Jesus. The section begins with the narrator demonstrating Jesus as the ultimate Adam (3:24-4:13), and then continues with Jesus Himself declaring His mission as Lord of the Sabbath to release the prisoners (4:14-44).

From then on, there is a sequence of gathering more disciples, adding women and finally sending the disciples out to represent Him. Peter, James and John are called in 5:1, then Levi in 5:28, then the 12 in 6:14. Women who support Him financially are added to the group with Him in 8:1 and then finally in 9:1 the 12 are sent out in His Name with His power.

Each of these introductions to sections where additional followers are added is immediately followed by event(s) or instructions that will explain to the followers something about their mission.

A. Jesus' credentials as the ultimate human representative of God are examined determining Him as fully man and fully God. [3:21—4:13].

Having been just declared the Son of God by the Voice from heaven, the next section shows Him as the Son of Man, the ultimate Adam.

1. The first proof of His qualifications as the ultimate Adam is His genealogy from Joseph (Mary¹) to Adam to God.

First His lineage is examined. He is traced back to God through Mary, through David and Abraham, through Adam and finally as a Son of God. This basically shows His physical lineage is that of a man, humble, and lowly and qualified to be the 'Seed of the Woman.' This is to be compared with the immediately preceding passage which contains the baptism of Jesus. The final words of that narrative are 'Thou art My beloved Son, in Thee I am well-pleased.'

23 And when He began His ministry, Jesus Himself was about thirty years of age, being supposedly² the son of Joseph, the son of Eli³, 24 the son of Matthat, the son of Levi, the son of Melchi, the

¹ It should be mentioned here that the difficulty with the genealogy here is not an easy one. There are several views.

1. Matthew presents the royal line while Luke presents the natural genealogy of Joseph.
2. Matthew presents Joseph's (the king line) while Luke presents Mary's (the natural line).
3. Matthew and Luke both present Joseph's line but the differences are explained by a Levirate marriage occurring.

² ὡς υἱός, ὡς ἐνομίζετο, Ἰωσήφ τοῦ Ἡλὶ, lit.: being son as thought Joseph of Eli. This becomes a difficulty for on the face of it this would be the lineage of Joseph. However, the lineage of Matthew on the face of it is also Joseph's.

³ The view held here is that this is Mary's genealogy.

1. Primarily this is due to the genealogy going back to Adam (Matthew's only goes back to Abraham) to establish the humanity of Christ from the beginning, thus providing the entrance into the parallel in the next event on the mountain of temptation. (Joseph's line does not provide a genealogical connection to Jesus as is clear from the virgin birth).

son of Jannai, the son of Joseph, 25 the son of Mattathias, the son of Amos, the son of Nahum, the son of Hesli, the son of Naggai, 26 the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, 27 the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, 28 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, 29 the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, 30 the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the

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2. The language shows the connection actually further than Adam, showing Adam (a son) of God. Thus it appears that the genealogical connection to Adam is to show ‘the Seed of the Woman’ which was literal, but that ‘Seed’ was to be a Son (genealogically connected to Eve (Adam)) but obediently to God.
 3. In the parallel interaction between John and Jesus in Luke chapters 1—3, Elizabeth’s heritage is given as well as Zecharias’, thus establishing a precedent for the importance of the mother’s heritage.
 4. Joseph’s heritage to David is mentioned in 1:27 and 2:4 and the heritage of Jesus to the house of David is mentioned also in 1:69. This would seemingly lend weight to the importance of Joseph’s line to David within the book. However, in a book where the humanity of Christ is emphasized so much, and the virgin birth, it would seem that a seed link would be important. In light of the passages of John 7:42, Romans 1:3, 2 Tim. 2:8, spermatoz, the word used in these passages normally indicates a physical seed heritage as opposed to a more general usage.
 5. There is some evidence that this is the line of Mary’s father who had adopted Joseph as his son.

“The genealogy is quite different from Matthew’s, agreeing in the section between Joseph and David only in the names Zerubbabel and Shealtiel. The most credible harmonization is based on Jewish customs in the case of the marriage of heiresses: it may well be that Mary had no brothers and that, therefore, on her marriage to Joseph, her husband was adopted by Mary’s father, whose genealogy is thus reflected in the Lukan text (cf. Ezra 2:61; Num 32:41 cf. 1 Chr 2:21–22, etc).” (Source: *Word Biblical Commentary*. Refer to the note under Explanation, Luke 3:23–28, *Word Biblical Commentary*, as to a possibility of how this might have worked.)

6. In Isaiah 11:1, a shoot will stem from the stump of Jesse. This indicates that the regal line of Ahaz has been cut off and that a stem will come from the root of Jesse. Based on the Davidic Covenant, David must have seed in the Messiah, so the stem appears here to be Nathan and the cutting off of the line of Solomon.

son of Eliakim, 31 the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, 32 the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, 33 the son of Amminadab, the son of Admin, the son of Ram, the son of Hezron, the son of Perez, the son of Judah, 34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, 35 the son of Serug, the son of Reu, the son of Peleg, the son of Heber, the son of Shelah, 36 the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, 37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, 38 the son of Enosh, the son of Seth, the son of Adam, the son of God.

2. Jesus reveals Himself as perfect in temptation with respect to obedience of the word. (4:1-13).

Then Jesus undergoes a temptation in the wilderness and emerges perfectly having quoted the Word of God from Deuteronomy to show a proper response to God's Word as Israel failed to do.⁴ Note that the question Satan poses is "if you are the 'Son of God'". This was Luke's previous listing, the baptism where Jesus was affirmed to be the Son of God by God's voice, and the genealogies which were taken back to Adam to God.

- a. Satan tests Jesus regarding His hunger and is rebuffed as Jesus only responds to the Word of God, thus reaffirming Himself as the Son (Image) of God.

⁴ There is a dual parallel here. First, Jesus responds from Deuteronomy responding as the Nation of Israel should have in the time of their temptations. Yet He also responds individually in a parallel to Adam. While Eve saw that the tree was good for food, Jesus was hungry yet only responded to the direction of the Father, not to that of the devil, as Eve did. Secondly, unlike Adam and Eve who sought rulership apart from obedience, Jesus seeks His rulership only through obedience to the Father, though the devil offers Him rulership apart from suffering. Finally Jesus refuses to prove Himself through the urging of the devil, stating that He is to be submissive to the Father, not to tempt God (or to force God's hand).

In addition, being "The Son" of God would indicate more broadly than a birthright, but also an "obedience" aspect. Thus Satan's question contains an categorical error. If He was the Son then He would not force the Father to respond to Him, but vice-versa. Thus throwing Himself down from the temple and having the Father save Him would indeed show the Father's heart, but it would not show that the Son's heart was the same, having acted separately from the Father's will (which was impossible).

What Satan is doing here is taking a normal human need and asking Jesus to satisfy His own need by asserting His power as the Son. Yet Jesus responds that the Son is to act in the Image of God, that is, to represent God's desires, which are known through His Word. Thus, Jesus' representation demonstrates that He is the Son, not the supernatural abilities. This first temptation parallels Eve's first thought, that the fruit was good to eat.

4:1 And Jesus, full of the Holy Spirit, returned from the Jordan and was led about by the Spirit in the wilderness 2 for forty days, being tempted by the devil. And He ate nothing during those days; and when they had ended, He became hungry. 3 And the devil said to Him, "If You are the Son of God, tell this stone to become bread." 4 And Jesus answered him, "It is written, 'MAN SHALL NOT LIVE ON BREAD ALONE.'"⁵

- b. Having failed to get Jesus to focus on self-interest above the interest of God (the Son), Satan tempts Jesus with the offer of rule, but under Satan, not God; and Jesus rightly demonstrates that He is the Son (Representative) of God as He refuses to serve Satan.

Satan now moves again to self-interest, placing rule as the ultimate goal, and offers that to Him. But Jesus, as the Son, recognizes that rule must be representative only of God, and thus this is an illegitimate rule (death). Adam also was tempted with rule apart from God, and chose that ("you shall be as God").

5 And he led Him up and showed Him all the kingdoms of the world in a moment of time. 6 And the devil said to Him, "I will give You all this domain and its glory; for it has been handed over to me, and I give it to whomever I wish. 7 "Therefore if You worship before me, it shall all be Yours." 8 And Jesus answered and said to him, "It is written, 'YOU SHALL WORSHIP THE LORD YOUR GOD AND SERVE HIM ONLY.'"

- c. Having failed to tempt Jesus to fulfill His need apart from God's direction, and to grasp at Self-rule as the ultimate, Satan now moves to have God demonstrate that Jesus is the

⁵ This is a quotation from Deuteronomy 8:3 where Israel is referred to as being provided manna instead of their whining for the food of Egypt.

Son by protecting Him in fulfillment of Scripture, yet Jesus again points out that it is God who directs Him, and He does not direct the Father, thus demonstrating that He truly is the Son (Representative, Image).

9 And he led Him to Jerusalem and had Him stand on the pinnacle of the temple, and said to Him, "If You are the Son of God, throw Yourself down from here; 10 for it is written, 'HE WILL GIVE HIS ANGELS CHARGE CONCERNING YOU TO GUARD YOU,' 11 and, 'ON their HANDS THEY WILL BEAR YOU UP, LEST YOU STRIKE YOUR FOOT AGAINST A STONE.'" 12 And Jesus answered and said to him, "It is said, 'YOU SHALL NOT PUT THE LORD YOUR GOD TO THE TEST.'" 13 And when the devil had finished every temptation, he departed from Him until an opportune time.⁶

- B. Jesus presents Himself in Galilee as the Minister of the compassion (mercy) of God to restore Israel from oppression, the Lord of the Sabbath and gathers disciples to continue that ministry (4:14—6:12).

This section is marked off by bookends of two Sabbath stories on both ends. Both the first and the last stories demonstrate reactions of those who perceive His message. Jesus is the Minister of God's mercy, the One who will bring in the ultimate Sabbath rest (deliverance from the enemies), that is, to deliver Israel from under Gentile (Satanic) rule. Yet Israel does not perceive itself as needy and thus will reject the Lord of the Sabbath.

This section appears to have a great relationship to Isaiah 58 as well as Isaiah 61.

Jesus is then rejected as He presents Himself to the people at Nazareth, declaring His purpose as Messiah to come to the lowly and outcast, which clearly included the Gentiles (4:25-30).⁷ But Jesus continues to offer Himself first to the Jews (4:43).

⁶ More likely, "for a while". This is likely indicating that Satan, having failed to deceive Jesus, will move to Plan B, which is to kill Him (cf. Acts 2:23). Recall that Satan acts through his Gentile power Rome.

⁷ The use of the widow of Zarephath and Naaman the Syrian demonstrated several things. First of all both Elijah and Elisha were ministers of repentance and judgment to the nation Israel during their apostasy. Jesus is saying the same thing, that Israel is under judgment and needs to repent. They will reject Him as they rejected Elijah. As Elijah and Elisha, Jesus will then minister to the remnant, the outcast who receive Him. It should also be noted that this Elijah/Elisha motif is paralleled in Luke 7 where Jesus

Excursus: The Sabbath Year and the Year of Jubilee

In Luke Jesus is presented as being the Great Sabbath Blessor (The Lord of the Sabaoth), who is going to release the people from their debts (sins) during the Sabbath Year and the Year of Jubilee represented on behalf of the Kingdom.

Isaiah 58 is about the Sabbath abuses and tells that one should demonstrate God's mercy on the Sabbath, not self-restriction.

Isaiah 58:1 "Cry loudly, do not hold back; Raise your voice like a trumpet, And declare to My people their transgression, And to the house of Jacob their sins. 2 "Yet they seek Me day by day, and delight to know My ways, As a nation that has done righteousness, And has not forsaken the ordinance of their God. They ask Me for just decisions, They delight in the nearness of God.

*3 'Why have we fasted and Thou dost not see?
Why have we humbled ourselves and Thou dost not notice?'*

*Behold, on the day of your fast you find your desire,
And drive hard all your workers.*

*4 "Behold, you fast for contention and strife
and to strike with a wicked fist.*

You do not fast like you do today to make your voice heard on high. 5 "Is it a fast like this which I choose, a day for a man to humble himself? Is it for bowing one's head like a reed, And for spreading out sackcloth and ashes as a bed? Will you call this a fast, even an acceptable day to the LORD?

6 "Is this not the fast which I choose,

*To loosen the bonds of wickedness,
To undo the bands of the yoke,
And to let the oppressed go free,
And break every yoke?*

*7 "Is it not to divide your bread with the hungry,
And bring the homeless poor into the house;
When you see the naked, to cover him;
And not to hide yourself from your own flesh?*

8 "Then your light will break out like the dawn, And your recovery will speedily spring forth; And your righteousness will go before you; The glory of the LORD

heals a Centurion's slave (recalls Naaman) and raises a widow's son (recalls the Widow of Zarepath).

will be your rear guard. 9 "Then you will call, and the LORD will answer; You will cry, and He will say, 'Here I am.'

*If you remove the yoke from your midst,
The pointing of the finger, and speaking wickedness,
10 And if you give yourself to the hungry,
And satisfy the desire of the afflicted,*

Then your light will rise in darkness, And your gloom will become like midday. 11 "And the LORD will continually guide you, And satisfy your desire in scorched places, And give strength to your bones; And you will be like a watered garden, And like a spring of water whose waters do not fail. 12 "And those from among you will rebuild the ancient ruins; You will raise up the age-old foundations; And you will be called the repairer of the breach, The restorer of the streets in which to dwell.

*13 "If because of the sabbath, you turn your foot from doing your own pleasure on My holy day,
And call the sabbath a delight,
the holy day of the LORD honorable,
And shall honor it, desisting from your own ways,
From seeking your own pleasure,
And speaking your own word,*

14 Then you will take delight in the LORD, And I will make you ride on the heights of the earth; And I will feed you with the heritage of Jacob your father, For the mouth of the LORD has spoken. "

Also it bears mentioning regarding the Feast of Jubilee, which was a year long celebration after the seventh Sabbath year. This is found in Leviticus 25 and demonstrates that the Sabbath year was a time where the oppressed were relieved of their debts, the land which they had lost returned to them. It was the means by which God released the oppressed, since the land was His.

Leviticus 25:1 The LORD then spoke to Moses at Mount Sinai, saying, 2 "Speak to the sons of Israel, and say to them, 'When you come into the land which I shall give you, then the land shall have a sabbath to the LORD. 3 'Six years you shall sow your field, and six years you shall prune your vineyard and gather in its crop, 4 but during the seventh year the land shall have a sabbath rest, a sabbath to the LORD; you shall not sow your field nor prune your vineyard. 5 'Your harvest's aftergrowth you shall not reap, and your grapes of untrimmed vines you shall not gather; the land shall have a sabbatical year. 6 'And all of you shall have the sabbath products of the land for food; yourself, and your male and female slaves, and your hired man and your foreign resident, those who live as aliens with you. 7 'Even your cattle and the animals that are in your land shall have all its crops to eat. 8 'You are also to count off seven sabbaths of years for yourself, seven

times seven years, so that you have the time of the seven sabbaths of years, namely, forty-nine years.

A ram's horn announced the Year of Jubilee

9 'You shall then sound a ram's horn abroad on the tenth day of the seventh month; on the day of atonement you shall sound a horn all through your land.

One of the great features of the Year of Jubilee was the release of debts.

10 'You shall thus consecrate the fiftieth year and proclaim a release through the land to all its inhabitants. It shall be a jubilee for you, and

The return of property to the original owner

each of you shall return to his own property,

The return of one who had become a servant to pay off debts.

and each of you shall return to his family. 11 'You shall have the fiftieth year as a jubilee; you shall not sow, nor reap its aftergrowth, nor gather in from its untrimmed vines. 12 'For it is a jubilee; it shall be holy to you. You shall eat its crops out of the field. 13 'On this year of jubilee each of you shall return to his own property.

The Year of Jubilee would be the point from which the value of land was assessed. One should not, under any circumstances, wrong his neighbor in the purchase or sale of land, since that defeated the purpose of the Year.

14 'If you make a sale, moreover, to your friend, or buy from your friend's hand, you shall not wrong one another. 15 'Corresponding to the number of years after the jubilee, you shall buy from your friend; he is to sell to you according to the number of years of crops. 16 'In proportion to the extent of the years you shall increase its price, and in proportion to the fewness of the years, you shall diminish its price; for it is a number of crops he is selling to you. 17 'So you shall not wrong one another, but you shall fear your God; for I am the LORD your God. 18 'You shall thus observe My statutes, and keep My judgments, so as to carry them out, that you may live securely on the land. 19 'Then the land will yield its produce, so that you can eat your fill and live securely on it. 20 'But if you say, "What are we going to eat on the seventh year if we do not sow or gather in our crops?" 21 then I will so order My blessing for you in the sixth year that it will bring forth the crop for three years. 22 'When you are sowing the eighth year, you can still eat old things from the crop, eating the old until the ninth year when its crop comes in.

Israel was always to remember that they themselves had been given the land by God to use, and thus should never wrong another.

23 'The land, moreover, shall not be sold permanently, for the land is Mine; for you are but aliens and sojourners with Me.

A kinsman may redeem the land and restore it to the one who lost it based on its distance from the Year. However, if not redeemed it shall be restored in the Year.

24 'Thus for every piece of your property, you are to provide for the redemption of the land. 25 'If a fellow countryman of yours becomes so poor he has to sell part of his property, then his nearest kinsman is to come and buy back what his relative has sold. 26 'Or in case a man has no kinsman, but so recovers his means as to find sufficient for its redemption, 27 then he shall calculate the years since its sale and refund the balance to the man to whom he sold it, and so return to his property. 28 'But if he has not found sufficient means to get it back for himself, then what he has sold shall remain in the hands of its purchaser until the year of jubilee; but at the jubilee it shall revert, that he may return to his property.

A dwelling house in a walled city has a right of redemption of only one year, and will not return in the Year.

29 'Likewise, if a man sells a dwelling house in a walled city, then his redemption right remains valid until a full year from its sale; his right of redemption lasts a full year. 30 'But if it is not bought back for him within the space of a full year, then the house that is in the walled city passes permanently to its purchaser throughout his generations; it does not revert in the jubilee.

Houses with adjoining fields (no walls) shall return in the Year.

31 'The houses of the villages, however, which have no surrounding wall shall be considered as open fields; they have redemption rights and revert in the jubilee. 32 'As for cities of the Levites, the Levites have a permanent right of redemption for the houses of the cities which are their possession. 33 'What, therefore, belongs to the Levites may be redeemed and a house sale in the city of this possession reverts in the jubilee, for the houses of the cities of the Levites are their possession among the sons of Israel. 34 'But pasture fields of their cities shall not be sold, for that is their perpetual possession. 35 'Now in case a countryman of yours becomes poor and his means with regard to you falter, then you are to sustain him, like a stranger or a sojourner, that he may live with you. 36 'Do not take usurious interest from him, but revere your God, that your countryman may live with you. 37 'You shall not give him your silver at interest, nor your food for gain. 38 'I am the LORD your God, who brought you out of the land of Egypt to give you the land of Canaan and to be your God. 39 'And if a countryman of yours becomes so poor with regard to you that he sells himself to you, you shall not subject him to a slave's service. 40 'He shall be with you as a

hired man, as if he were a sojourner; he shall serve with you until the year of jubilee. 41 'He shall then go out from you, he and his sons with him, and shall go back to his family, that he may return to the property of his forefathers. 42 'For they are My servants whom I brought out from the land of Egypt; they are not to be sold in a slave sale. 43 'You shall not rule over him with severity, but are to revere your God. 44 'As for your male and female slaves whom you may have-- you may acquire male and female slaves from the pagan nations that are around you. 45 'Then, too, it is out of the sons of the sojourners who live as aliens among you that you may gain acquisition, and out of their families who are with you, whom they will have produced in your land; they also may become your possession. 46 'You may even bequeath them to your sons after you, to receive as a possession; you can use them as permanent slaves. But in respect to your countrymen, the sons of Israel, you shall not rule with severity over one another. 47 'Now if the means of a stranger or of a sojourner with you becomes sufficient, and a countryman of yours becomes so poor with regard to him as to sell himself to a stranger who is sojourning with you, or to the descendants of a stranger's family, 48 then he shall have redemption right after he has been sold. One of his brothers may redeem him, 49 or his uncle, or his uncle's son, may redeem him, or one of his blood relatives from his family may redeem him; or if he prospers, he may redeem himself. 50 'He then with his purchaser shall calculate from the year when he sold himself to him up to the year of jubilee; and the price of his sale shall correspond to the number of years. It is like the days of a hired man that he shall be with him. 51 'If there are still many years, he shall refund part of his purchase price in proportion to them for his own redemption; 52 and if few years remain until the year of jubilee, he shall so calculate with him. In proportion to his years he is to refund the amount for his redemption. 53 'Like a man hired year by year he shall be with him; he shall not rule over him with severity in your sight. 54 'Even if he is not redeemed by these means, he shall still go out in the year of jubilee, he and his sons with him. 55 'For the sons of Israel are My servants; they are My servants whom I brought out from the land of Egypt. I am the LORD your God.

1. Jesus Releases from rule of Satan: On two Sabbaths Jesus proclaims that He has come to release Israel from their bondage to Satan (repentance) and their bondage to Rome [4:14-44].

Literary Structure: This section is marked out in an inclusio (bookends) with two Sabbaths being times when this section occurs.

a. **Introduction:** Jesus teaching in the Spirit (total operation with God the Father) is acclaimed greatly in His home area (4:14-15).

4:14 And Jesus returned to Galilee in the power of the Spirit; and news about Him spread through all the surrounding district. 15 And He began teaching in their synagogues and was praised by all.

- b. **Sabbath #1:** Beginning in Nazareth, Galilee, Jesus presents Himself to those in His home area, and prophesies that the prominent (Israel) will reject Him, but He will be received by the outcast (Gentiles, widows), those who need release. (4:16-30).

Literary Structure: The section is in typical narrative flow. The setting (introduction) shows a stable situation. The tension (problem) is introduced when Jesus states that He is the fulfillment of the Scripture of Isaiah 61. There is an intensification of the tension, as Jesus must explain to them, that He is Messiah, but that they will reject Him. The response to the tension then is when they try to kill Him. The hope of restoration however lies in the fact that He is not killed and continues on to be their Deliverer which will all come together at the end of the book.

- 1) **The setting:** A Sabbath day in the synagogue in Nazareth is where Jesus is to inaugurate His ministry (4:16).

4:16 And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read.

- 2) **Setting continued (The Scripture read):** Isaiah 61:1-2a is read by Jesus which prophesies the Anointed One of God (Suffering Servant of YHWH) and His ministry or release from oppression of evil nations and sin.

The Year of Jubilee is here the focus in the “favorable Year of YHWH”. That year was to be a release of all debts and the return of property associated with the family. The land was owned by YHWH and Israel was the caretaker. This prophecy predicted that the Suffering Servant of YHWH would be the One who would come and release them from bondage. Note however that this release was given to those who were hopeless.

17 And the book of the prophet Isaiah was handed to Him. And He opened the book, and found the place where it was written, 18 "THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR⁸. HE HAS SENT ME TO PROCLAIM RELEASE⁹ TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE¹⁰ THOSE WHO ARE DOWNTRODDEN, 19 TO PROCLAIM THE FAVORABLE YEAR OF THE LORD."¹¹

⁸ The “poor” here are those who have been rejected by the Pharisaical system, which was the system that gave one his righteous standing in the community. Those who actually perceived the Scriptures properly recognized their sin, but could not get it forgiven through the present system as they were rejected for their sin, not restored.

⁹ The word here is “forgiveness”. “Forgiveness” is only used elsewhere with respect to the forgiveness of sins.

¹⁰ The “set free” word here again is “forgiveness” which is always used for the forgiveness of sins in this book.

¹¹ Word Biblical Commentary, Volume 24, Isaiah 35-66; “Comment”, Isaiah 61:1-2, states the following: “*To proclaim liberty to the captives and an opening to those imprisoned.* The words echo the description of 58:6, but they are also metaphors for the Jewish sense of what it means to be exiles and subjects throughout this period (cf. 49:9). לקרא דרוך

“to proclaim liberty” is used otherwise in the OT for the “year of jubilee” (cf. Lev 25). It calls for a general emancipation of slaves on every fiftieth year. The prophets use it as a symbol for the release from the problems of exile (cf. Jer 34:8, 15, 17). There is no evidence that the Year of Jubilee was ever actually put into effect. But it is a known and very effective metaphor for the freedom which God is providing for his people through his chosen instrument. *And an opening*: the translations have differed over the meaning of the word, “the opening of the prison” (RSV) or “the opening of blind eyes” (LXX and Luke 4:18; see n. 1.b). The parallel position to *liberty* and its grammatical relation to *those imprisoned* determines the translation and meaning here. The new restoration of rights and buildings in Jerusalem will be received as release from a long prison sentence.

“*To proclaim the year of Yahweh’s favor* parallels reference to the Year of Jubilee, but it is closer to the pictures of 40:1–11; chaps. 51–52; and chap. 60. The events predicted and seen dimly in those chapters are now announced as coming to pass. This contrasts in the Vision with the curse of 6:11–13.11”

- 3) **Tension Introduced (The Explanation):** Jesus announces that He is this Anointed One who will bring the Sabbath Year restoration from the enemies.

20 And He closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed upon Him. 21 And He began to say to them, "Today this Scripture has been fulfilled in your hearing."

- 4) **Questioning to tension (The Inquiry of the People):** The response of the people is amazement, yet they question the possibility that He could be more than they realize?

22 And all were speaking well of Him, and wondering at the gracious words which were falling from His lips; and they were saying, "Is this not Joseph's son?"

- 5) **Intensification of tension (Jesus' Response):** Jesus points out that their inability to recognize Him as God's Anointed will result in their rejecting Him, that He will go to the Gentiles and outcasts and they immediately fulfill His words by attempting to kill Him. (4:23-30).

This is very interesting. The book is about the restoration of Jerusalem and Israel from the oppressing Gentiles. Jesus has come to Israel to remove that curse, yet Israel will reject Him since He has come to those who need the curse reversed, and Israel does not perceive Him as the One who will do it, since they are righteous and are not in need of deliverance. They simply do not see the curse as due to their sin.

Both Elisha (Naaman) and Elijah (Widow of Zarepath) called Israel to repentance to return them from Gentile domination, yet it was non-Israelites who responded, while the Israelites rejected.

- a) **Jesus' Answer:** Jesus responds to their questions regarding His human lineage by pointing out that they perceive Him as a

regular human being who should not be elevated over them.

4:23 And He said to them, "No doubt you will quote this proverb to Me, 'Physician, heal yourself! Whatever we heard was done at Capernaum, do here in your home town as well. "' 24 And He said, "Truly I say to you, no prophet is welcome in his home town.

- b) **O.T. Illustrations:** Elijah and Elisha were both sent to Israel and were rejected by them and so they went to the ones who perceived their need and the fact that YHWH could help them through these prophets. Israel was under a curse of Gentile dominion in both cases, yet even in matters of health (widows, death, leprosy was always seen as a curse) Israel did not recognize Elijah nor Elisha as ministers of removing that curse.

25 "But I say to you in truth, there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months¹², when a great famine came over all the land; 26 and yet Elijah was sent to none of them, but only to Zarephath, in the land of Sidon¹³, to a woman who was a widow. 27 "And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian."

- 6) **Failure to tension (The people's action response):** Their response is to attempt to kill Him (as Ahab did to Elijah) and the Assyrians did to Elisha.

28 And all in the synagogue were filled with rage as they heard these things; 29 and they rose up and cast Him out of the city, and led Him to the brow of

¹² The "six months" appears here and in James 5, yet does not appear to occur in the Old Testament.

¹³ Sidon was outside the boundaries of the Territory of Israel at that time.

the hill on which their city had been built, in order to throw Him down the cliff. 30 But passing through their midst, He went His way.

- c. **Sabbath #2:** Moving to Capernaum, the Messianic works demonstrate His ability to free them from the control of Satan (national domination and individual) [4:31-44].

Literary Structure: Luke's use of 'inclusio' again shows up as this section is marked off by exorcism of demons. Both cases have the demons testifying that Jesus is the Holy One of God, the Son of God. Jesus is demonstrating a follow-up to His interaction with Satan in ch. 4 as the Greater Adam rejecting temptation. Now He will cast out demons demonstrating His ability to reverse the rule of Satan both individually (Gen. 3) and nationally (Dan. 10).

- 1) Capernaum in Galilee spreads news of Jesus' casting out of a demon demonstrating Jesus has the power over Satan to return Israel to rule and men to God (4:31-37).

Individually, Satan was the ruler of this world (Genesis 3), and nationally was over the Gentile oppressors of Israel (Daniel 10). Jesus demonstrates His power to reverse this rule and set Israel (and man) free.

4:31 And He came down to Capernaum, a city of Galilee. And He was teaching them on the Sabbath; 32 and they were amazed at His teaching, for His message was with authority. 33 And there was a man in the synagogue possessed by the spirit of an unclean demon, and he cried out with a loud voice, 34 "Ha! What do we have to do with You, Jesus of Nazareth? Have You come to destroy us? I know¹⁴ who You are-- the Holy One of God!" 35 And Jesus rebuked him, saying, "Be quiet and come out of him!" And when the demon had thrown him down in their midst, he came out of him without doing him any harm. 36 And amazement came upon them all, and they began discussing with one another saying, "What is this message? For with authority and

¹⁴ This may be one of the cases where James refers to when he quotes his antagonist as saying, "even the demons believe . . ."

power He commands the unclean spirits, and they come out." 37 And the report about Him was getting out into every locality in the surrounding district.

- 2) Jesus raises the sick. Simon's mediates for his mother-in-law. (4:38-39).

Continuing on the same Sabbath Jesus expands His demonstrations of control over the curse of sickness.

38 And He arose and left the synagogue, and entered Simon's home. Now Simon's mother-in-law was suffering from a high fever; and they made request of Him on her behalf. 39 And standing over her, He rebuked the fever, and it left her; and she immediately arose and waited on them.

- 3) Jesus heals all the sick. (4:40).

Jesus continues (likely after the official Sabbath had ended) to cure all the curses of sickness.

4:40 And while the sun was setting, all who had any sick with various diseases brought them to Him; and laying His hands on every one of them, He was healing them.

- 4) Jesus continues to cast out demons demonstrating His Anointing as the One to bring in the rest from the enemy (Rome, Satan) (4:41).

The other end of the bookend is complete as the demons admit Him to be the Anointed One of God to Whom they must submit.

41 And demons also were coming out of many, crying out and saying, "You are the Son of God!" And rebuking them, He would not allow them to speak, because they knew Him to be the Christ.¹⁵

¹⁵ This appears to be that Jesus was letting His words and works speak for themselves. There appears to be a motif here where Jesus wants them to perceive the deeper meaning of His miracles, that is, the forgiveness of sins. Many would testify of His miracle healings, but few would perceive the real release that He offered. Also, this is part of His overall destiny to be the Suffering Servant of Isaiah, who would give

- d. Jesus preaches in other cities despite efforts to keep Him there. (4:42-44).

42 And when day came, He departed and went to a lonely place; and the multitudes were searching for Him, and came to Him, and tried to keep Him from going away from them. 43 But He said to them, "I must preach the kingdom of God to the other cities also, for I was sent for this purpose." 44 And He kept on preaching in the synagogues of Judea.¹⁶

2. Jesus demonstrates to the three first disciples how they will, through Him, the Sabbath Minister, administer the mercy of Isaiah 61, the ability to forgive sins and return men to God (5:1-26).

Prior to Jesus' continuing His ministry to the outcast, Jesus begins the call of the disciples. The book is very much about the training of the disciples to carry on His ministry of mercy, and the first (Peter, James and John) are told that they will now carry on His ministry of mercy, not with physical things, but with men.

When Jesus does the two miracles following the calling of the three disciples, it will be to demonstrate how they are "fishers of men." It is through the ministry of imputed cleanliness (the leper) and forgiveness of sins (the paralytic). In other words, just as Jesus miracle of multiplying the catch of fish was not about fish, but about bringing men to God, so also the healing of the leper is not about leprosy but cleansing, and the healing of the paralytic was not about a man walking but about forgiveness of sins.

It is important to note that this story (as others throughout the book) is not about fish and how to multiply them. Peter recognizes, not how he might have a great future in fishing if he keeps the Lord around him, but that the Lord is God here, and he is sinful.¹⁷ Thus the imperative to follow and make them fishers of

Himself for the deliverance of Jerusalem. Isaiah 42:2 "He will not cry out or raise *His voice*, nor make His voice heard in the street."

¹⁶ There is a critical problem here. Other suggestions are that it should read "Galilee" or "their" or "of the Jews".

¹⁷ Note that this acknowledgement that Peter is sinful is what Israel did not do. Thus to be a disciple, the first step was the knowing that one needed release from his sins.

men is regarding their ability not to gather fish, but to gather men to the call of the good news.

IMPORTANT: It is important to note that the point of the miracles was NOT to benefit in a physical manner. It was to show that Jesus could forgive sins, which could not be seen. However, there is more. The point is not ultimately for one to take their “forgiveness” and leave it at that. It is the admiration of the ONE who can forgive sins. In other words, once sins are forgiven (e.g., the Kingdom) what would keep one glorifying God? It is the character of this ONE who forgives sins. In other words, I don’t love my dad because he gave me things. I love him because he is the one who has the character that loves me.

a. **Calling of Disciples:** Jesus calls the disciples as part of His ministry of release to men: Simon, James and John follow Christ due to His miracle of the fishes. (5:1-11).

1) **Setting (Fishermen):** The miracle of the multiplication of fish shows that Jesus is the ultimate Man in control over the creatures (cf. Gen. 1:26¹⁸,28).

5:1 Now it came about that while the multitude were pressing around Him and listening to the word of God, He was standing by the lake of Gennesaret; 2 and He saw two boats lying at the edge of the lake; but the fishermen had gotten out of them, and were washing their nets. 3 And He got into one of the boats, which was Simon's, and asked him to put out a little way from the land. And He sat down and began teaching the multitudes from the boat.

2) **Tension Introduced (The miracle of the fish):** Jesus demonstrates that He is something more than a man to the disciples.

4 And when He had finished speaking, He said to Simon, "Put out into the deep water and let down your nets for a catch." 5 And Simon answered and said, "Master, we worked hard all night and caught nothing, but at Your bidding I will let down the nets." 6 And when they had done this, they enclosed a great quantity of fish; and their nets began to

¹⁸ and let them rule over the fish of the sea

break; 7 and they signaled to their partners in the other boat, for them to come and help them. And they came, and filled both of the boats, so that they began to sink.

- 3) **Successful response:** Peter responds to Jesus' demonstration of control over the fish (Gen. 1:26) recognizing Him as God's ultimate Man and recognizes himself as 'of Adam', a sinful man.

8 But when Simon Peter saw that, he fell down at Jesus' feet, saying, "Depart from me, for I am a sinful man, O Lord!" 9 For amazement had seized him and all his companions because of the catch of fish which they had taken; 10 and so also James and John, sons of Zebedee, who were partners with Simon.

- 4) **Clarification of Response:** Jesus tells them 1) that Peter's repentance is just the first step (receiving forgiveness) and 2) that it is not fish that are important, but that it is important to proclaim the release (that he has experienced) from bondage of the curse to mankind.

And Jesus said to Simon, "Do not fear, from now on you will be catching men." 11 And when they had brought their boats to land, they left everything and followed Him.

- b. **Fishing for Men #1:** The cleansing of a leper: The disciples are to bring men to a relationship with God through imputed cleansing through Christ. Jesus heals (and thus ritually cleanses) a leper (the New Elijah) as testimony to the priests of His Anointing as God's Minister of mercy under the New Covenant and He continues to act under the Father's direction (prays) (5:12-16).

This man is being released from his captivation under the curse of leprosy. It is a throwback to the Elisha miracle of healing Naaman (ch. 4). Probably the most important thing to note here is not simply that this is a miracle, but that the leper was "cleansed", that is, he was now able to enter the Temple for worship. Physically he was restored to a relationship with God. He had asked to be cleansed, and he was cleansed, and the Priests now were

to attest it. Thus the demonstration to the disciples of the ability of Jesus was that of cleansing men and bringing them to God.

In addition, this miracle adds an answer to what was left undone in the previous ‘fisherman’ story. Peter had asked that the Lord depart from Him for he was a sinful man. The contrast is clear. Jesus was pure, and Simon was sinful. Yet Jesus moves from that true statement to one of mission. Peter (and the reader) might notice that there is a fairly large gap between Peter’s confession and Jesus’ prophecy, that of repentance and restoration. That is precisely explained in this story of the leper. The leper recognizes his own defilement and the Lord’s ability to change that. He asks, the Lord gives, and the leper is cleansed.

Note also the Lord’s attention to the preciseness of the Law. The leper might have been eager to begin a new life and that would begin right away. Yet there was a prescription in the Law, for his relationship to God was the most important, and the priest was the one prescribed to validate that. Thus the miracle becomes validated in a legal way.

12 And it came about that while He was in one of the cities, behold, there was a man full of leprosy; and when he saw Jesus, he fell on his face and implored Him, saying, "Lord, if You are willing, You can make me clean." 13 And He stretched out His hand, and touched him¹⁹, saying, "I am willing; be cleansed." And immediately the leprosy left him. 14 And He ordered him to tell no one, "But go and show yourself to the priest, and make an offering for your cleansing, just as Moses commanded, for a testimony to them." 15 But the news about Him was spreading even farther, and great multitudes were gathering to hear Him and to be healed of their sicknesses. 16 But He Himself would often slip away to the wilderness and pray.

¹⁹ The “touching” here and elsewhere in Luke is an important thing to notice. The unclean always made the clean, unclean, and that through touching. Here Jesus imparts something that could only be done through ritual washings and sacrifices, that is, to make one ceremonially clean. Furthermore, He does it by healing Him. Thus the underlying cause was taken away, making the man clean. The clean had made the unclean, clean. The fullness of the Old Testament processes had now appeared in a man.

- c. **Fishing for Men #2:** The paralytic's forgiveness; The disciples are to bring men to a relationship with God through the forgiveness of sins through Jesus. Jesus heals a paralytic as evidence of forgiveness of sins (New Covenant) but the Pharisees question. (5:17-26).

Literary Structure: Again a simple narrative is in place. The desire for healing is the setting. The tension is introduced when Jesus does not heal him as expected, but forgives his sins. This causes the Pharisees to react negatively, but Jesus brings it to its conclusion by healing the man as proof of what He said regarding forgiveness, thus stifling the Pharisees.

As if the previous miracle was not enough to show them that relationship with God was the important thing, Jesus comes out and forgives sins. Now the miracle is done simply to validate the forgiveness of sins, which is the real miracle.

- 1) **Setting:** A paralytic is placed in front of Jesus with the intention that He heal him.

17 And it came about one day that He was teaching; and there were some Pharisees and teachers of the law sitting there, who had come from every village of Galilee and Judea and from Jerusalem; and the power of the Lord was present for Him to perform healing. 18 And behold, some men were carrying on a bed a man who was paralyzed; and they were trying to bring him in, and to set him down in front of Him. 19 And not finding any way to bring him in because of the crowd, they went up on the roof and let him down through the tiles with his stretcher, right in the center, in front of Jesus.

- 2) **Tension Introduced:** Jesus forgives a paralytic's sins.

It is noteworthy that the paralytic was in need of healing, yet Jesus forgave his sins, something more important and permanent.

20 And seeing their faith, He said, "Friend, your sins are forgiven you."

- 3) **Response to tension:** The Scribes and Pharisees call Jesus a blasphemer.

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

- 4) **Jesus' Concluding Response:** Jesus validates His ability to forgive sins by raising the paralytic.

22 But Jesus, aware of their reasonings, answered and said to them, "Why are you reasoning in your hearts? 23 "Which is easier, to say, 'Your sins have been forgiven you,' or to say, 'Rise and walk'? 24 "But in order that you may know that the Son of Man has authority on earth to forgive sins,"-- He said to the paralytic-- "I say to you, rise, and take up your stretcher and go home."

- 5) **The final response of the healed and the people.** The paralytic glorifies God while the multitudes simply ponder the amazing feat that has been accomplished.

25 And at once he rose up before them, and took up what he had been lying on, and went home, glorifying God. 26 And they were all seized with astonishment and began glorifying God; and they were filled with fear, saying, "We have seen remarkable things today."

3. **The Calling of Levi and the Sabbath Release:** Jesus calls an outcast, to follow and minister to others for Jesus' ministry (Isaiah 61) is to bring in mercy not available in the Old Covenant, to those who are in need and stand condemned under the Old. (5:27—6:11).

- a. Levi, a tax collector is called, recognizing his sin, and calls others to Jesus.

- 1) **Setting:** Levi, an outcast tax collector, follows and holds a dinner in which Jesus is questioned as to why He relates to sinners²⁰ which He answers that

²⁰ This scene occurs in a similar sense in Chapter 15.

they are the ones who need the mercy of the Father. (5:27-32).

In the continuance of Jesus adding men to His inner circle to take out the Gospel (cf. Luke 24), Jesus is questioned regarding His relationship with the outcast with respect to the Old Covenant. Jesus' response is related to His function of Isaiah 61, that He is the Minister of God's mercy to those who recognize their need. The Old Covenant had rightly condemned these men and they were coming to Jesus aware that they needed the mercy that He brought. The Pharisees on the other hand, stood uncondemned by the Law (in their eyes) and thus did not need His mercy. What is interesting is that Jesus' statement that the righteous do not need mercy is true. Had they been righteous under the Law they would not have needed mercy. However, they were not righteous, they only perceived that they were, and thus did not come for the mercy that was offered them.

27 And after that He went out, and noticed a tax-gatherer named Levi, sitting in the tax office, and He said to him, "Follow Me." 28 And he left everything behind, and rose and began to follow Him. 29 And Levi gave a big reception for Him in his house; and there was a great crowd of tax-gatherers and other people who were reclining at the table with them. 30 And the Pharisees and their scribes began grumbling at His disciples, saying, "Why do you eat and drink with the tax-gatherers and sinners?" 31 And Jesus answered and said to them, "It is not those who are well²¹ who need a physician, but those who are sick. 32 "I have not come to call the righteous but sinners to repentance."

- 3) **Question & Answer: The Pharisees believe the Old Covenant is good enough for their righteousness.** Jesus illustrates the difference

²¹ Jesus is not saying that the Pharisees thought they were well (righteous) thus did not need Him, but that those who are righteous do not need mercy, but those who are unrighteous. However, only those who perceive themselves as unrighteous would come to Him. The Pharisees did not perceive that and thus did not come.

between the Old and New Covenants with respect to the condemned; the New Covenant provided mercy for those condemned under the Old, yet the Pharisees stick with old since they feel uncondemned. (5:33-39).

The connection between this question and the previous question is that Jesus has stated “those who are sick” are the ones who need Him. It would seem that He is saying that the tax-gatherers and the sinners are unrighteous and the Pharisees who do not need Him are righteous. But that is not the case. They are all unrighteous and Christ has come to them all, but the Pharisees do not realize it since they think they are in a relationship with God through their own works. Thus the next question validates that for those who are under the Old Covenant are thinking that it is good enough (they feel they are righteous) and thus do not need the mercy of Christ. But Christ is saying that all those under the Old Covenant are in need of His righteousness.

It is interesting that the disciples of John the Baptist are combined here with the Pharisees, which would seem odd since the disciples of John the Baptist were being pointed to Christ. The point however is that the disciples of John the Baptist were truly righteous under the Old Covenant, since they would hold a righteousness that God granted under the Old Covenant, a symbolic or partial imputed righteousness that was waiting for the fullness of the cross. The Pharisees on the other hand thought they were righteous under the Old Covenant, but wrongly so, since it was based on their own works. The disciples of John the Baptist were righteous and were looking for that righteousness to be fulfilled. They apparently were still considering whether Jesus was the One (cf. ch. 7 where John still seems to be examining the works of Jesus to see whether He is the One.) It was ultimately the resurrection that would validate Jesus as the One. While His word was a validation, and His works, ultimately it found itself in the crucifixion and the resurrection.

33 And they said to Him, "The disciples of John often fast and offer prayers; the disciples of the Pharisees also do the same; but Yours eat and drink."²² 34 And Jesus said to them, "You cannot make the attendants of the bridegroom fast while the bridegroom is with them, can you? 35 "But the days will come; and when the bridegroom is taken away from them, then they will fast in those days." 36 And He was also telling them a parable: "No one tears a piece from a new garment and puts it on an old garment; otherwise he will both tear the new, and the piece from the new will not match the old. 37 "And no one puts new wine into old wineskins; otherwise the new wine will burst the skins, and it will be spilled out, and the skins will be ruined. 38 "But new wine must be put into fresh wineskins. 39 "And no one, after drinking old wine wishes for new; for he says, ' The old is good enough. '"

- 3) **Illustration: Sabbath #3:** Jesus shows that He is the Lord (the ultimate Anointed Implementer) of the Sabbath blessing by utilizing a provision of the Old Testament for Himself and then His disciples against the Pharisees who used the Old Testament in a self-justifying restrictive sense (cf. Deut. 28). (6:1-5).

The picking of grain was a provision of the Law for those who were needy (Deut. 23:25). One was allowed to pick the grain but was not allowed to gather it together in baskets and thus harvest it as their own. They could simply take care of their hunger. There was no restriction of doing this on the Sabbath²³ since the poor had to eat on the Sabbath as well as on other days. What the Pharisees had done was to intensify (add a restriction which was not there) the Law which did not represent God. God's care was for the poor and

²² Apparently the disciples of John the Baptist had not yet converted to the fullness of Jesus (perhaps waiting for crucifixion and resurrection) and thus joined the celebration of His appearance.

²³ However, it was 'not lawful' to do on the Sabbath, that is, it was not written that it could be done on the Sabbath. It was unstated. The Pharisees had made it part of their oral Law, perhaps better stated, their traditions.

the hungry, not to make a man righteous through restrictions. Thus the Pharisees were not representing the heart of God, not caring for men and their hunger, a violation of Isaiah 58. Jesus as the Ultimate Man was certainly deserving of the benefits of the Covenant.²⁴

David (the O.T. Covenant blesser) had eaten the Shewbread and it was acceptable. The reason it was acceptable was that the Bread was allocated²⁵ for the Priests in the Law, but it did not explicitly restrict it from being eaten by others allocated by the priests in order to provide for the hunger (a basic provision of the Law) of others, and most certainly for this O.T. Messiah, David (cf. the story of Nabal in 1 Samuel 25 where David is not given food by Nabal). However, the function of the priest was to mediate blessing to the people from God. David was in the position of being the covenant blesser. So the priest mediated it to David who mediated it to His companions. So Jesus above all should be administered as a Man, so that He can administer it to those blessed through Him (the ultimate Sabbath blessing). On the other hand the Pharisees were only interested in restriction for self-righteousness sake (Isaiah 58).

6:1 Now it came about that on a certain Sabbath He was passing through some grainfields; and His disciples were picking and eating the heads of grain, rubbing them in their hands. 2 But some of the Pharisees said, "Why do you do what is not lawful on the Sabbath?" 3 And Jesus answering them said, "Have you not even read what David did when he was hungry, he and those who were with

²⁴ Note the contrast here with the temptation in Luke 4 where Jesus rejected food though He had not eaten for 40 days since to eat would have required Him to follow the direction of Satan rather than the Word of God. Here Jesus does follow the Word of God, yet the Pharisees, in an attempt to make themselves righteous, had made the Law restrictive rather than giving relief.

²⁵ The term "which is not lawful" is taken here to indicate that the Law only mentioned the priests as proper recipients of the bread. Thus it was "not lawful" or "not in the Law". The Pharisees had made it not lawful in their oral Law, a restriction to justify themselves, a violation of Isaiah 58.

him, 4 how he entered the house of God, and took and ate the consecrated bread which is not lawful for any to eat except the priests alone, and gave it to his companions?"²⁶ 5 And He was saying to them, "The Son of Man is Lord of the Sabbath."²⁷

²⁶ Leviticus 24:5-9 indicates that the bread was for Aaron and his sons. The following passage indicates that these provisions were to make sure that all things were kept holy to the Lord. In 1 Samuel 21:4-7 David and his men are given the Bread of the Presence due to their hunger and the lack of other provisions to sustain them. However, the argument there by Ahimilech (from Eli) seems to be legitimate, and Ahimilech is faithful to David (cf. 22:14) and defends him to Saul. If this be so, then it was alright for him to administer the bread meant for him and the priests to David and his men due to their hunger, as long as they were not ceremonially unclean, which would have been showing a disregard for the holy things.

Thus Jesus' argument would be that there are things in the Law, which, if done with the additional restrictions that the Pharisees have done, would contradict the intent of the Law, which were to show the heart of God. Thus the priests seemingly violate the Sabbath (according to the Pharisees' reasoning of restricting things beyond that stated in the Law) by following the command to circumcise on the eighth day (cf. John 7:22-23). This would be the Pharisees interpretation of the Law, yet Jesus says that it is right to do good on the Sabbath (see Isaiah 58, discussed earlier in the notes), thus to circumcise is not a contradiction of the Law when done on the Sabbath. Therefore, it was not a contradiction of the Law for David to be fed by the Bread of the Presence, even though the primary purpose of it was to feed the priests as listed by the Law (there was no provision stated for others to eat, but there was no restriction). Thus Jesus says that it was alright for David to take the Bread from the Priest (it was the priest's to allocate if they were holy), and thus it is alright for Him and His disciples to eat from the fields on the Sabbath (no restriction in the Law, although no provision explicitly) for the Law provided for the blessing of the hungry by exactly what Jesus was doing.

Jesus statement "which is not lawful" would not indicate His interpretation of the Law, but theirs if they read it as restrictive according to their additions, instead of positive (the bread indicated things symbolically and thus were to be kept as holy, but were not meant to overwhelm the provision of food to the O.T. Messiah).

Therefore, by adding this restriction to the provisions of the Law, the poor were not fed on the Sabbath, and thus the Pharisees restricted what God had provided in the Law. While they were well-fed, the poor would go hungry.

Also see Mark 7:1-15 where Jesus illustrates how they have made their traditions as doctrines and thus are able to contradict the provisions of the Law to aid themselves.. See also Isaiah 29:13.

²⁷ This would seem to say that Jesus, as the Anointed One of God, was to be honored by the Sabbath and not vice-versa. The Sabbath was to honor God, and these

- 4) **Illustration: Sabbath #4:** Jesus continues His function as Lord of the Sabbath by administering mercy on behalf of God to a man who has a withered hand (6:6-11).

In this section, the Sabbath issue is continued. The previous story was regarding the question of whether one's hunger could be satisfied on the Sabbath and also benefit others, and now the administration of God's mercy through God's Anointed on the Sabbath. The Pharisees objections show their heart is contrary to the Law. In the Law God was continually providing for the needy as the heart of God, yet the Pharisees had taken the Sabbath as contrary to God's heart for the needy, and the Covenant Sabbath Blessor was standing in front of them.

6 And it came about on another Sabbath, that He entered the synagogue and was teaching; and there was a man there whose right hand was withered. 7 And the scribes and the Pharisees were watching Him closely, to see if He healed on the Sabbath, in order that they might find reason to accuse Him. 8 But He knew what they were thinking, and He said to the man with the withered hand, "Rise and come forward!" And he rose and came forward. 9 And Jesus said to them, "I ask you, is it lawful on the Sabbath to do good, or to do harm, to save a life, or to destroy it?" 10 And after looking around at them all, He said to him, "Stretch out your hand!" And he did so; and his hand was restored. 11 But they themselves were filled with rage, and discussed together what they might do to Jesus. 12 And it was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God.

- C. **Disciples called and taught:** Jesus gives instructions and illustrations of mercy through Himself that the disciples should represent by giving mercy out also [3:23—9:50].

Pharisees disdained God's Anointed by providing a contradiction, that is rejecting the provision for God's Anointed on the Sabbath. However, the main import of this is that Jesus is the Lord of the Sabbath, the Ruler, the Administrator of Sabbath blessing, and the Sabbath is used by God through Him to bless man.

Literary Structure: The third and last division (6:13-9:50) of the larger section (3:23-9:50) is separated from the call of Peter, James and John, and the call of Levi, by the fact that the previous lessons for the disciples were events which followed their call. Now Jesus calls the 12, but gives them direct instructions. These instructions are ‘The Sermon on the Level Place’ (ch. 6), ‘The Sower and the Seed’ (ch. 8) and the instructions to the disciples as they go out (ch. 9). Of course, there are events interspersed for added emphasis but the didactic method is now a definite intensification of the movement of the book.

1. Jesus chooses 12 disciples to stand in for rejecting Israel and gives them the word of mercy from the Law (6:13-49).

The Lord now turns to teach the 12. These lessons will be and exhortation to have the character of God. Each of these principles is a characteristic of God as demonstrated in the covenant.

- a. Jesus chooses twelve disciples to represent Him in His ministry of mercy (6:12-16).

In the context here the antagonist is the Nation Israel. For Jesus to choose 12 (twelve) is a contrast to the 12 tribes of Israel to whom He came. These 12 will (and have already been instructed to do so) take the gospel forth to the nations. This was the imperative of Exodus 19:5ff. and of the Abrahamic Covenant of Genesis 12:1-3, that Israel would minister the word of God’s mercy to the nations. They have not (as Jonah) since they saw themselves as righteous through their own heritage and not through the righteousness of God. Thus they saw the nations as under judgment without any just works (as they) and did not want to extend the mercy of God.

13 And when day came, He called His disciples to Him; and chose twelve of them, whom He also named as apostles: 14 Simon, whom He also named Peter, and Andrew his brother; and James and John; and Philip and Bartholomew; 15 and Matthew and Thomas; James the son of Alphaeus, and Simon who was called the Zealot; 16 Judas the son of James, and Judas Iscariot, who became a traitor.

- b. Many assemble to hear Him and He gives mercy to them by healing all who come to Him (6:17-19)

6:17 And He descended with them, and stood on a level place; and there was a great multitude of His disciples, and a great throng of people from all Judea and Jerusalem and the coastal region of Tyre and Sidon, 18 who had come to hear Him, and to be healed of their diseases; and those who were troubled with unclean spirits were being cured. 19 And all the multitude were trying to touch Him, for power was coming from Him and healing them all.

c. Jesus gives the explanation of the Law that indicates God's heart of mercy (6:20-49).

1) Jesus blesses the lowly by demonstrating that those who are humble now will be elevated later, and those who are elevated now will be humbled later (6:20-26).

a) The speech is directed to His 12 disciples (6:20a).

20 And turning His gaze on His disciples, He began to say,

b) The four blessings are on those who are poor, hungry, weep and are persecuted for Jesus' sake (are rejected by Judaism) for they shall be rewarded (6:20b-22)

The simple message of these blessings is that one should not measure their rightness before God based on human perception of acceptance by others. For history shows that the righteous have always been persecuted by the unrighteous. So Jesus makes the point that they should actually rejoice for they will be rewarded for their suffering on His account.

(1) Those who are lacking the good news of forgiveness ("poor") shall receive entry into the kingdom through Jesus.

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

Blessed are you who weep now, for you shall laugh. 22 "Blessed are you when men hate you, and ostracize you, and cast insults at you, and spurn your name as evil, for the sake of the Son of Man. 23 "Be glad in that day, and leap for joy, for behold, your reward is great in heaven; for in the same way their fathers used to treat the prophets.

Luke:

Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ

Blessed are those who are the poor, for yours is the Kingdom of God.

Matthew:

Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν

Blessed are those who are the poor in the Spirit (or spirit) for theirs is the kingdom of heaven.

- (2) Those who are hungry for the Word of God shall be satisfied in Jesus for the Word of the fullness of God has come forth in Him.

The hunger here is that for the Word of God. This word brings forth the revelation of God which is all man needs to find his fulfillment. Noteworthy is the comparison of hunger and the Word in Luke 4:2-4 where Jesus is hungry, yet rejects the bread for the Word of God.

21 "Blessed are you who hunger now, for you shall be satisfied

- c) The four woes are on those who are rich, well fed, laugh and are spoken well of, as false prophets (6:24-26).

The whole issue here is the identification with the Word of the Gospel through Jesus Christ. This gospel condemned the status quo Judaistic religion for the gospel of mercy, and thus the person became persecuted, thus poverty and suffering followed. The partial indications of the Old Testament (the rejection of the prophets) revealed a fuller time when Jesus (and His followers) would be rejected even to death.

24 "But woe to you who are rich, for you are receiving your comfort in full. 25 "Woe to you who are well-fed now, for you shall be hungry. Woe to you who laugh now, for you shall mourn and weep. 26 "Woe to you when all men speak well of you, for in the same way their fathers used to treat the false prophets.

- d) Jesus instructions on how to be righteous (i.e., act like God does). (6:27-49).

- (1) Give mercy²⁸ to lowly as God does. (6:27-38).

²⁸ A note here is needed regarding verse 38. While this verse is utilized frequently as an encouragement to tithe or give offerings, there is nothing in this context which would suggest that it is money that is in view here. First of all the context is that of mercy in multiple ways when one is persecuted for the sake of Jesus or is representing Him. Secondly the nature of the giving is that of giving to an enemy or the poor who cannot give back. Thirdly, the whole point of the sermon is that it will be rewarded in the eschaton, not in this life. If that were the case then one would be like the Pharisee who is "rich now". So while giving to the poor or for evangelism might come under this heading (as long as it is for the sake of Jesus) it would not be isolated to money but would be focused on the giving of the gospel of mercy. Notice however that the immediately preceding context is very much concerned with issuing the pardon that God has issued without self-righteousness. See also the following verses, which deal with self-righteousness.

These sayings, like those in the Sermon on the Mount, are representative of God in Christ. Thus these are not general principles to be used under all cases for all causes, but for the cause of Jesus Christ and the response to persecution.

27 "But I say to you who hear, love your enemies, do good to those who hate you, 28 bless those who curse you, pray for those who mistreat you. 29 "Whoever hits you on the cheek, offer him the other also; and whoever takes away your coat, do not withhold your shirt from him either. 30 "Give to everyone who asks of you, and whoever takes away what is yours, do not demand it back. 31 "And just as you want people to treat you, treat them in the same way.²⁹ 32 "And if you love those who love you, what credit is that to you? For even sinners love those who love them. 33 "And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. 34 "And if you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners, in order to receive back the same amount. 35 "But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil men. 36 "Be merciful, just as your Father is merciful. 37 "And do not judge and you will not be judged; and do not

²⁹ In this case it is to be remembered that these are imitations of God. Men take from Him without giving back. Thus men are to give mercy to others without expecting return.

condemn, and you will not be condemned; pardon, and you will be pardoned. 38 "Give³⁰, and it will be given to you; good measure, pressed down, shaken together, running over, they will pour into your lap. For by your standard of measure it will be measured to you in return."

- (2) Recognize one's own unrighteousness. (6:39-45).

The following story and discourse emphasizes the inability of man to perceive his own need of mercy. This perception (of his own unrighteousness must precede his own reception of mercy, and thus his ministry of mercy to others. If one has his own righteousness then he cannot minister God's mercy to others. One's righteousness can be determined by one's testimony as to how they have achieved righteousness. If it is from God's mercy then they are righteous. If it is not from God's mercy (self-obtained) then they are unrighteous.

- (a) Perception of God's revelation is important for without the perception of one's depravity, one is

³⁰ While this verse is utilized frequently as an encouragement to tithe or give offerings, there is nothing in this context which would suggest that it is money that is in view here. First of all the context is that of mercy in multiple ways when one is persecuted for the sake of Jesus or is representing Him. Secondly the nature of the giving is that of giving to an enemy or the poor who cannot give back. Thirdly, the whole point of the sermon is that it will be rewarded in the eschaton, not in this life. If that were the case then one would be like the Pharisee who is "rich now". So while giving to the poor or for evangelism might come under this heading (as long as it is for the sake of Jesus) it would not be isolated to money but would be focused on the giving of the gospel of mercy. Notice however that the immediately preceding context is very much concerned with issuing the pardon that God has issued without self-righteousness. See also the following verses which deal with self-righteousness.

helpless to help others or himself.

One must perceive the message of the mercy of God to himself as unrighteous before he can aid another

39 And He also spoke a parable to them: "A blind man cannot guide a blind man, can he? Will they not both fall into a pit? 40 "A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his teacher. 41 "And why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? 42 "Or how can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye.

- (b) One's heart may be determined as being righteous or not by the testimony that they give as to their righteousness. If one speaks of the mercy of God for his righteousness then he is righteous. If he speaks of his own goodness, then he is unrighteous.

The heart (character) is where one's perception of the gospel of mercy and

one's own unrighteousness is found. Thus one cannot aid another (speech) until one has had his own heart changed.

43 "For there is no good tree which produces bad fruit; nor, on the other hand, a bad tree which produces good fruit. 44 "For each tree is known by its own fruit. For men do not gather figs from thorns, nor do they pick grapes from a briar bush. 45 "The good man out of the good treasure of his heart brings forth what is good; and the evil man out of the evil treasure brings forth what is evil; for his mouth speaks³¹ from that which fills his heart.

- (3) Build on the foundation of Jesus' instructions, that He is the Provider of God's mercy and one will be safe in the eschatological judgment. (6:46-49).

46 "And why do you call Me, 'Lord, Lord,' and do not do what I say? 47 "Everyone who comes to Me, and hears My words, and acts upon them, I will show you whom he is like: 48 he is like a man building a house, who dug deep and laid a foundation upon the rock; and when a flood rose, the torrent burst against that house and could not shake it, because it had been well built. 49 "But the one who has heard, and has not acted accordingly, is like a man

³¹ Note here that the message of God's mercy is in speech. It is here that one is able to perceive God. While good works should accompany the message, without speech the good works could be perceived as self-righteousness.

who built a house upon the ground without any foundation; and the torrent burst against it and immediately it collapsed, and the ruin of that house was great."

- d. **Illustrations:** Jesus then demonstrates (Isaiah 61) God's mercy on those who need according to the Sermon (7:1-52).

Literary Structure: The structure of Luke 7 actually follows a pattern that Luke has begun earlier. He lists miracles of healing, etc., but the final emphasis is on the forgiveness of sins as the ultimate miracle. So there are two miracles in the early part of the chapter (healing of a slave and raising of a widow's son), but the climax of the chapter designates no physical miracle, but the forgiveness of sins of a sinner woman. Luke's point in this trilogy is to show that forgiveness is the great miracle of the Lord of the Sabbath.

It is also noteworthy that the question of John the Baptist forms the middle part of the chapter, interrupting the two physical miracles from the miracle scene of forgiveness. His question regards the merciful miracles as opposed to the judgment that the Lord possessed (the Anointed of God had the right of judgment). Jesus response flows into the final event to show it is a time of forgiveness before the judgment comes.

Then in chapter 7 He shows that He is the great mercy-giver from God as a necessary part of this first coming to earth. He heals a centurion's³² slave (a gentile's slave), raises a widow's only son (a woman without husband or son)³³ and finally forgives the sin of an outcast sinner woman (covenant rejected).³⁴

³² Note the Jewish leaders' pleas with Jesus based on the man's worthiness, contrasted with his own testimony to Jesus that he is not worthy. It is a contrast in the perception of need.

³³ Note here and several places throughout Luke the emphasis on "touching". Jesus would touch the leper, and heal him, and here he touches the casket and the boy is risen. The significance is that in the Old Testament, anything defiled would defile whatever it touched. In other words defilement only went one way. If something holy touched something unholy, the holy became unholy.

These two miracles remind one of Elisha's ministry to the leper Naaman (a Syrian) and the widow of Sidon (a Gentile). Jesus, in Luke 4, mentioned these two miracles and now He duplicates them. Elisha was commissioned in place of Elijah due to his inability to represent God's patience in judgment. Thus Elisha is the minister of mercy of the two. Jesus takes that motif to point out that He is the Minister of mercy. Having done these two miracles, then John (the Elijah) questions the lack of judgment.

But this is different, Jesus, as the sacrifices and washings of the Old Testament, could make the unclean clean. So when Jesus touched the unclean, the unclean became clean. He was clearly the One who could forgive sins (make the unclean clean, in accordance with Ezekiel 36:26ff., the New Covenant).

³⁴ Note here that in between these miracles in John 7 is the question of John the Baptist, "Are you the One or are we to wait for someone else"? It is not that John did not know that Jesus was the Messiah, but that John thought that Jesus would bring judgment. Thus his question regarded the doing of mercy by Jesus. Where was the judgment, particularly since he was falsely imprisoned? Jesus explains to him that this first coming is a time of offering mercy, then the delay, and then judgment at the Second Coming.

One might question whether John understood Psalm 110, that there would be a delay between the cross and the judgment. There are two ways this may be approached, especially since John the Baptist was a prophet and one would expect him to know this.

1. While prophets' words were infallible, their behavior and questioning by their own desires was not. Elijah, to whom John the Baptist is paralleled knew God was patient, but wanted the judgment to fall anyway (1 Kings 19:9-14), and would not implement God's merciful ways. Jonah was the same, even to the point of calling God's mercy "evil" (Jonah 4). John the Baptist was in this flow from Elijah (being compared to him as judgmental instead of merciful), as is the case here. Since he is in prison and the Messiah was to rectify all things, he questions why he is still there? Yet Jesus explains to Him the times, that mercy came first, then judgment.
2. In addition, frequently questions are in the text for rhetorical purposes. Either the question is rhetorical only, that is, it is asked so Jesus can exposit for the observer and ultimately the reader. Or it might be to simply to clear up a misunderstanding, or actually a reaffirmation. So when John asks whether he is to look for someone else, he is not saying Jesus is not the One, but only a figure of speech to indicate why He is not executing the judgment forecast to be part of the Messianic mission.

The first miracle is to a Gentile and then to his slave (both of whom were outcasts in the Jewish sense and had no ability to come to God except through Israel).

The second miracle is a widow, a woman with no husband, whose only son has died. She is hopelessly without any rights or position in Israel. Of course, to God, she was first on the list of the helpless.³⁵

The third miracle is that of a sinner, an outcast from the Temple, and from God. Jesus brings her back into relationship with God through the forgiveness of sins.

- 1) **Illustration:** Jesus shows mercy to a Gentile's servant in his sickness (the greater Elisha). (7:1-10).

This illustration will be to demonstrate the fact that Gentiles would come through Israel, but Israel fails, and thus Jesus takes their place in mediating to the Gentiles.

Literary

- a) **Setting:** A Gentile's slave is sick (7:1).

7:1 When He had completed all His discourse in the hearing of the people, He went to Capernaum. 2 And a certain centurion's slave, who was highly regarded by him, was sick and about to die.

- b) **The First inquiry:** The Gentile sends Jewish elders to request His presence to heal the slave (7:3)

3 And when he heard about Jesus, he sent some Jewish elders³⁶ asking Him³⁷ to come and save the life of his slave.

³⁵ Deut. 10:17-18: 17 "For the LORD your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God who does not show partiality, nor take a bribe. 18 "He executes justice for the orphan and the widow, and shows His love for the alien by giving him food and clothing."

³⁶ This would demonstrate that the Gentile understood the process by which a Gentile would come to Jesus (God), that is, through the representation of Israel.

- c) The message of the Jewish Elders: they plead with Jesus based on the Gentile's worthiness (7:4-5)

The Centurion had demonstrated what these elders thought was the Abrahamic promise of Genesis 12:1-3, the Gentile was blessing Israel and thus deserved blessing through them. However the problem was not simply to bless Israel with physical goods, but to bless God through Israel as it gave the message of mercy. Thus, the declaration of the Gentile's worthiness is simply that they are passing on their own concept of righteousness, which is self-righteousness.

4 And when they had come to Jesus, they earnestly entreated Him, saying, "He is worthy for You to grant this to him; 5 for he loves our nation, and it was he who built us our synagogue. "

- d) The Second Inquiry: The Gentile interrupts Jesus' journey since the Jewish representation of him was incorrect (7:6-8).

The Gentile now bypasses the Jewish elders to correct their statements regarding his plea to Jesus. He pleads on the basis of Jesus' ability and compassion, against his own worthiness. Thus he pleads for mercy from the Mercy-giver.

The authority that this man has recognized is that Jesus is from God, and that He has authority over creation, particularly here, sickness.

6 Now Jesus started on His way with them; and when He was already not far from the

³⁷ Note that the Jewish elders were at least aware of the possibility that Jesus could heal. However they would not understand the deeper deliverance that Jesus would bring them.

house, the centurion sent friends, saying to Him, "Lord, do not trouble Yourself further, for I am not worthy for You to come under my roof; 7 for this reason I did not even consider myself worthy³⁸ to come to You, but just say the word, and my servant will be healed. 8 "For I, too, am a man under authority³⁹, with soldiers under me; and I say to this one, 'Go!' and he goes; and to another, 'Come!' and he comes; and to my slave, 'Do this!' and he does it."

- e) Jesus' summary and healing: The Gentile centurion demonstrated more knowledge of God (and Jesus) than the Jewish elders (7:9-10).

Jesus concluding statement here sums up the point of the story. Israel (the Jewish elders) did not understand Who He was, and that He was the Mercy-giver. The Gentile understood and appropriately requested mercy on his own worthless person.

9 Now when Jesus heard this, He marveled at him, and turned and said to the multitude that was following Him, "I say to you, not even in Israel have I found such great faith." 10 And when those who had been sent returned to the house, they found the slave in good health.

- 2) Illustration: Jesus shows mercy to a widow in her son's death (the greater Elisha). (7:11-17).

7:11 And it came about soon afterwards, that He went to a city called Nain; and His disciples were going along with Him, accompanied by a large

³⁸ He recognized that he had no right to come to Jesus with any worthiness, and thus sent the Jewish elders to plead for mercy with Jesus. They had pled incorrectly. Now he sends some friends who will actually give Jesus his words.

³⁹ The use here of "authority" would be indicating Jesus' authority over the enemy (in Luke) particularly demons, diseases, and all that oppresses man.

multitude. 12 Now as He approached the gate of the city, behold, a dead man was being carried out, the only son of his mother, and she was a widow; and a sizeable crowd from the city was with her. 13 And when the Lord saw her, He felt compassion for her, and said to her, "Do not weep." 14 And He came up and touched the coffin; and the bearers came to a halt. And He said, "Young man, I say to you, arise!" 15 And the dead man sat up, and began to speak. And Jesus gave him back to his mother. 16 And fear gripped them all, and they began glorifying God, saying, "A great prophet has arisen among us!" and, "God has visited His people!" 17 And this report concerning Him went out all over Judea, and in all the surrounding district.

- 4) Question: John the Baptist questions Jesus' mercy. Jesus explains the mission of the Messiah. (7:18-23).

When John asks regarding 'the One who is coming' he is likely referring to Psalm 118:26 where it states, "Blessed is the One coming ("He who comes") in the Name of the Lord". This, however, is a Psalm calling for judgment on the oppressors to free the righteous. Thus what John is picturing is for Jesus to free the righteous of Israel (not the Pharisees) from the oppression of the Gentiles (and the Pharisees). Jesus is not doing this as far as John can observe since He has just aided a Gentile (part of the oppressing army) and raised a widow's son which is far from judgment. John wonders where the 'fire' part of Jesus baptism is?

Jesus responds to him from Isaiah 61 that He is the Suffering Servant who will free Israel from oppression, but it requires that Israel be offered mercy. They cannot get out from oppression until they repent. Then God will restore them.

7:18 And the disciples of John reported to him about all these things. 19 And summoning two of his disciples, John sent them to the Lord, saying, "Are You the Expected One, or do we look for someone else?" 20 And when the men had come to Him, they said, "John the Baptist has sent us to You, saying,

'Are You the Expected One, or do we look for someone else?'" 21 At that very time He cured many people of diseases and afflictions and evil spirits; and He granted sight to many who were blind. 22 And He answered and said to them, "Go and report to John what you have seen and heard: the BLIND RECEIVE SIGHT, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the POOR HAVE THE GOSPEL PREACHED TO THEM. 23 "And blessed is he who keeps from stumbling over Me."

- 3) John the Baptist is the greatest of the O.T. prophets, introducer of Jesus, unacceptable to Israel. (7:24-35).

John is a prophet of the Old Testament who would represent the Old Testament looking forward to Jesus. Jesus identifies Him as the crier of Isaiah 40:3 who would announce the Suffering Servant of YHWH, the Lord of the Sabbath (Isa. 48).

Jesus adds that the Pharisees have rejected the O.T. prophecies of Jesus (the Law and the Prophets) in John, and now they have also rejected the fullness when Jesus offers them mercy.

7:24 And when the messengers of John had left, He began to speak to the multitudes about John, "What did you go out into the wilderness to look at? A reed shaken by the wind?"⁴⁰ 25 "But what did you go out to see? A man dressed in soft clothing? Behold, those who are splendidly clothed and live in luxury are found in royal palaces. 26 "But what did you go out to see? A prophet? Yes, I say to you, and one who is more than a prophet. 27 "This is the one about whom it is written, 'BEHOLD, I SEND MY MESSENGER BEFORE YOUR FACE, WHO WILL PREPARE YOUR WAY BEFORE YOU.' 28 "I say to you, among those born of women, there is no one greater than John; yet he who is least in the

⁴⁰ Reeds grow in the wilderness and are shaken by the wind, but people are not impressed and do not go regularly to visit them.

*kingdom of God is greater than he.*⁴¹ 29 *And when all the people and the tax-gatherers heard this, they acknowledged God's justice, having been baptized with the baptism of John. 30 But the Pharisees and the lawyers rejected God's purpose for themselves, not having been baptized by John. 31 "To what then shall I compare the men of this generation, and what are they like? 32 "They are like children who sit in the market place and call to one another; and they say, 'We played the flute for you, and you did not dance; we sang a dirge, and you did not weep.' 33 "For John the Baptist has come eating no bread and drinking no wine; and you say, 'He has a demon!' 34 "The Son of Man has come eating and drinking; and you say, 'Behold, a gluttonous man, and a drunkard, a friend of tax-gatherers and sinners!' 35 "Yet wisdom is vindicated by all her children."*

- 4) Jesus forgives a sinner. The Pharisee objects based on his self-righteousness. (7:36-50).

In relation to the former statement of Jesus, He now demonstrates that mercy that He offers as the fullness of the O.T., the forgiveness of sins. This is the greatest miracle, greater than the two that began the chapter.

- a) Setting: A woman who is out of covenant relationship honors Jesus as the long awaited Lord of the Sabbath.

7:36 Now one of the Pharisees was requesting Him to dine with him. And He entered the Pharisee's house, and reclined at the table. 37 And behold, there was a woman in the city who was a sinner; and when she learned that He was reclining at the table in the Pharisee's house, she brought an alabaster vial of perfume, 38 and

⁴¹ The point here is that the "kingdom" is the fullness of times. As Jesus will mention later, this day of Messiah is the greatest day that the O.T. has waited for. Thus the one who sees the Day of Messiah, and especially the Kingdom where the Messiah will be fully seen physically, will be greater than any one in the O.T. where they did not have any of the fullness.

standing behind Him at His feet, weeping, she began to wet His feet with her tears, and kept wiping them with the hair of her head, and kissing His feet, and anointing them with the perfume.

- b) Tension Introduced: The Pharisee recognizes that the woman is touching Jesus seemingly making Him unclean, and condemns Him for not caring about this.

The Pharisee then brings up the problem, although he brings it up in his mind. While ignoring her worship of Jesus, he notes that Jesus is allowing a ceremonially unclean woman to touch Him, thus apparently making Him unclean. He initially uses this apparent oversight to prove to himself that Jesus could not be a prophet (note the Elijah/Elisha motif going on in this chapter) since He would know this and then would not let her touch Him.

39 Now when the Pharisee who had invited Him saw this, he said to himself, "If this man were a prophet He would know who and what sort of person this woman is who is touching Him, that she is a sinner."

- c) Resolution to tension: Jesus responds⁴² out that she has come to Him for release from her recognized status, as compared to the Pharisee who does not recognize his need since he perceives it as small (if at all).

The final story to the chapter points out once more in Lukan fashion that it was not the supernatural healings and resurrections that were the point of His ministry, but the forgiveness of sins.

⁴² Note here the irony. The man's point regarding Jesus as a prophet was something he thought to himself. Now Jesus responds to his thoughts, thus noting by His action that Jesus knew what the man was thinking, and answering his criticism that Jesus would know what kind of woman she was if He were a prophet. Jesus knew his thoughts.

The story illustrated for Simon, not that he was any less a sinner than she, but that the perception of their guilt under the Law was different. Thus, she, who perceived her great need of forgiveness was grateful to Jesus, the Lord of the Sabbath. He, on the other hand, perceived his need as little, even that he would be able to pay it, and thus was not grateful for the release that He brought.

A denarii was about a day's wages. The one who had five hundred denarii would take at least two years to pay off if one had no other expenses. Thus the first debtor for all practical purposes could not pay it off on his own. The fifty denarii debtor however, perceived his debt as payable, and thus did not perceive the forgiveness as that great, since in fact he felt he could pay it. The problem is that in reality (not their perception) they both were in great debt to God.

40 And Jesus answered and said to him, "Simon, I have something to say to you." And he replied, "Say it, Teacher." 41 "A certain moneylender had two debtors: one owed five hundred denarii, and the other fifty. 42 "When they were unable to repay, he graciously forgave them both. Which of them therefore will love him more?" 43 Simon answered and said, "I suppose the one whom he forgave more." And He said to him, "You have judged correctly. " 44 And turning toward the woman, He said to Simon, "Do you see this woman? I entered your house; you gave Me no water for My feet, but she has wet My feet with her tears, and wiped them with her hair. 45 "You gave Me no kiss; but she, since the time I came in, has not ceased to kiss My feet. 46 "You did not anoint My head with oil, but she anointed My feet with perfume. 47 "For this reason I say to you, her sins, which are many, have been forgiven, for she loved

much; but he who is forgiven little, loves little." 48 And He said to her, "Your sins have been forgiven." 49 And those who were reclining at the table with Him began to say to themselves, "Who is this man who even forgives sins?" 50 And He said to the woman, "Your faith has saved you; go in peace."

- F. Instructions in testimony: The training of the disciples to be teachers of the mercy of God through Christ (8:1-11:13).

Jesus now shifts to the His disciples, who are to be the mercy-givers as He is and begins to train them for that function as well as to proclaim it. Having shown them the great mercy of God in Jesus as the fullness of His sermon, He now moves to their job, that of testifying to that mercy. That will be the essence of their lives to spread that mercy through Jesus Christ. Should they choose not to do that they will become useless to God.

1. Illustration: An illustration of Jesus' followers who perceive mercy: Jesus goes with the twelve and the women who received mercy and now support the gospel⁴³. (8:1-3).

This is a pre-illustration of what Jesus will say in Luke 16:1ff when He tells the disciples to give their money to the cause of the gospel so that they will be welcomed in the kingdom by the people who benefit from the gospel. These women were, of course, not the privileged and had received mercy from Jesus. They have now joined the cause, and followed Jesus and support Him.

8:1 And it came about soon afterwards, that He began going about from one city and village to another, proclaiming and preaching the kingdom of God; and the twelve were with Him, 2 and also some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out, 3 and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who were contributing to their support out of their private means.

⁴³ This is an illustration of what Jesus will say in Luke 16:1ff. regarding the unjust steward, that is, that they should use their financial ability to support eternal things, such as the gospel.

2. Instruction: The work of God's Word: Parable of the Sower illustrates the need for valuing the word of mercy and trusting and teaching it as a disciple. (8:4-8).

The story is then told regarding the Seed. Note that it is the seed that is important, that is, the Word of God.

4 And when a great multitude were coming together, and those from the various cities were journeying to Him, He spoke by way of a parable: 5 "The sower went out to sow his seed; and as he sowed, some fell beside the road; and it was trampled under foot, and the birds of the air ate it up. 6 "And other seed fell on rocky soil, and as soon as it grew up, it withered away, because it had no moisture. 7 "And other seed fell among the thorns; and the thorns grew up with it, and choked it out. 8 "And other seed fell into the good soil, and grew up, and produced a crop a hundred times as great."

3. Explanation: The explanation of discipleship, the seed sown (the Word) is important and they must value it (to teach it) as their listeners should also value it and teach it. (8:9-15).

The first quotation is appropriately from Isaiah, chapter 6, when Isaiah was told to go and preach the gospel, telling Israel to repent. Jesus is fulfilling Isaiah's pattern by calling on Israel to repent, yet they will not. They will not understand.

- The devil taking the seed out of the heart is when one is overwhelmed with human wisdom. Recall that the devil tempted Eve away from the word of God when she used her human wisdom.
- Time of temptation is the issue of one being tempted to do evil. Normally in Luke one is tempted to act against the brother based on his own prosperity, or in some other selfish way. The word is used when the devil tempted Jesus (to be self-centered instead of God's word centered). Luke 22:46 uses the word as a fear of persecution.
- Those who are worried by the worries and riches and pleasures of this life is somewhat obvious. The lure of the things of this world is a theme throughout Luke. It is these that must be forsaken for one to utilize the Word of God, otherwise he becomes useless.
- Finally the last one 'holds it fast'. This is the one who lives for the Word of God only at the cost of the things of this life. He then brings fruit, or the result of the seed, the Word of God. The fruit here is the testimony of Jesus

Christ and the mercy of God, which will be seen here in context, and also in passages such as 6:44-45.

Quite frequently the question asked here is which ones are “saved”. Recall that the word ‘saved’ in Luke is ‘delivered’ from the oppressor, that is forgiveness of sin and ultimately the removal of the enemies. The means of ‘forgiveness of sins’ in Luke is to ‘believe’. Thus, the first one does not ‘believe’ and is not delivered from sin. However, the second through fourth do believe, yet do not, subsequent to believing, continue on, recognizing the value of forgiveness of sins for this life. Thus, noting that Jesus is telling this to disciples, most of this story applies to those who enter the forgiveness of sins stage, but do not testify nor carry the good news, since they do not value it over persecution, pleasures, etc. There is a major difference then, not only between the saved and unsaved, but between the saved and their valuing of the word. The final recipient brings forth fruit, or identifies with the Word for His life.

The whole point is that one’s life finds value only with its relationship to the Word. Should one cease to value the word with his life, he becomes worthless.

As He said these things, He would call out, "He who has ears to hear, let him hear." 9 And His disciples began questioning Him as to what this parable might be. 10 And He said, "To you it has been granted to know the mysteries of the kingdom of God, but to the rest it is in parables, in order that SEEING THEY MAY NOT SEE, AND HEARING THEY MAY NOT UNDERSTAND. 11 "Now the parable is this: the seed is the word of God. 12 "And those beside the road are those who have heard; then the devil comes and takes away the word from their heart, so that they may not believe and be saved. 13 "And those on the rocky soil are those who, when they hear, receive the word with joy; and these have no firm root; they believe for a while, and in time of temptation fall away. 14 "And the seed which fell among the thorns, these are the ones who have heard, and as they go on their way they are choked with worries and riches and pleasures of this life, and bring no fruit to maturity. 15 "And the seed in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with perseverance.

4. Instructions: Exhortation to realize the value of the seed and to expand one’s testimony in perseverance for the sake of the kingdom to be rewarded with more opportunity (8:16-18).

This light relates to the revelation (the seed) and an exhortation for them to express (teach) it to the world. This revelation will ultimately be seen in its fullness in the kingdom when Christ returns (v. 17). The exhortation to the disciples is to listen carefully to Christ for it is these words that are of great value and will be rewarded with more responsibility to spread this word in the Kingdom (cf. the parable of the minas, ch. 19). The 'hidden' and the 'secret' things are those things that will come to their fullness in the kingdom. Thus, the Words of Jesus should be treasured and relied upon, for they will be seen in their fullness and enjoyed with reward in the Kingdom.

16 "Now no one after lighting a lamp covers it over with a container, or puts it under a bed; but he puts it on a lampstand, in order that those who come in may see the light. 17 "For nothing is hidden that shall not become evident, nor anything secret that shall not be known and come to light. 18 "Therefore take care how you listen; for whoever has, to him shall more be given; and whoever does not have, even what he thinks he has shall be taken away from him." ⁴⁴

5. Illustration: The valuing of Christ word is what is important not a physical relationship (as the Pharisees will claim to Abraham). Relationship to Christ based on a perception of the Gospel of mercy and subsequent testimony. (8:19-21).

19 And His mother and brothers came to Him, and they were unable to get to Him because of the crowd. 20 And it was reported to Him, "Your mother and Your brothers are standing outside, wishing to see You." 21 But He answered and said to them, "My mother and My brothers are these who hear the word of God and do it."

6. Illustration: Jesus calms the sea, yet the disciples have no faith in Him as the minister of God's security from Psalm 107:27-30 and the power of His word over creation (the Ultimate Man). (8:22-25).

It must not be overlooked how this is related to the floods coming at the end of the 'Sermon on the Level Place'. The wind and the rain come and the disciples are not built on the foundation of Christ's word and thus are afraid, not perceiving that He is the One Who is over creation (Gen. 1:26,28). Notice that His Word is

⁴⁴ This relates to the parable of the minas in Luke 19. There are varying degrees of discipleship based on the valuing of the message of mercy.

powerful enough to stop the waves, yet the disciples do not recognize this power. It is the power of His Word, which they are to multiply.

The parallel here is to Jonah. In Jonah's case he was asleep in the boat and God threw a storm because of Jonah's sin. Upon waking Jonah, they then threw him overboard and God calmed the sea. Here, the same case exists, except it is the Greatest Prophet that is asleep in the bottom of the boat. When they awake, Jesus asks them why they don't know who He is. In essence, Jesus is telling them that He is not Jonah. Then He calms the winds and waves which God did in the earlier story. Thus the disciples come to the conclusion . . . this is God become a Man.

22 Now it came about on one of those days, that He and His disciples got into a boat, and He said to them, "Let us go over to the other side of the lake." And they launched out. 23 But as they were sailing along He fell asleep; and a fierce gale of wind descended upon the lake, and they began to be swamped and to be in danger. 24 And they came to Him and woke Him up, saying, "Master, Master, we are perishing!" And being aroused, He rebuked the wind and the surging waves, and they stopped, and it became calm. 25 And He said to them, "Where is your faith?"⁴⁵ And they were fearful and amazed, saying to one another, "Who then is this, that He commands even the winds and the water, and they obey Him?"

7. As a contrast with the disciples' lack of faith, a delivered demoniac recognizes Jesus as the Holy One of God and testifies of Jesus' mercy, while his countrymen prefer their swine to mercy to a man (8:26-39).

This story takes in all of the character and character groups of the Book of Luke. Jesus brings mercy to a demoniac (one controlled by the enemy Satan), and cast the demons out. Yet the Gerasenes oppose Him as He brings mercy to this man, preferring (like the Pharisees) their possessions (animals) over humans.

26 And they sailed to the country of the Gerasenes, which is opposite Galilee. 27 And when He had come out onto the land, He was met by a certain man from the city who was possessed with

⁴⁵ The "faith" here is the knowledge of Psalm 107:23-30 and the promise that God is able to calm the sea, and acting on it, knowing that Jesus was the Representative of God. Also reference Jonah where God brings the storm and calms it. Jonah and Jesus are both asleep. One is a failure, the other is God.

demons; and who had not put on any clothing for a long time, and was not living in a house, but in the tombs. 28 And seeing Jesus, he cried out and fell before Him, and said in a loud voice, "What do I have to do with You, Jesus, Son of the Most High God? I beg You, do not torment me." 29 For He had been commanding the unclean spirit to come out of the man. For it had seized him many times; and he was bound with chains and shackles and kept under guard; and yet he would burst his fetters and be driven by the demon into the desert. 30 And Jesus asked him, "What is your name?" And he said, "Legion"; for many demons had entered him. 31 And they were entreating Him not to command them to depart into the abyss. 32 Now there was a herd of many swine feeding there on the mountain; and the demons entreated Him to permit them to enter the swine. And He gave them permission. 33 And the demons came out from the man and entered the swine; and the herd rushed down the steep bank into the lake, and were drowned. 34 And when the herdsmen saw what had happened, they ran away and reported it in the city and out in the country. 35 And the people went out to see what had happened; and they came to Jesus, and found the man from whom the demons had gone out, sitting down at the feet of Jesus, clothed and in his right mind; and they became frightened.⁴⁶ 36 And those who had seen it reported to them how the man who was demon-possessed had been made well. 37 And all the people of the country of the Gerasenes and the surrounding district asked Him to depart from them; for they were gripped with great fear; and He got into a boat, and returned. 38 But the man from whom the demons had gone out was begging Him that he might accompany Him; but He sent him away, saying, 39 "Return to your house and describe what great things God has done for you." And he went away, proclaiming throughout the whole city what great things Jesus⁴⁷ had done for him.

8. The raising of the synagogue official's daughter and the healing of the woman with a hemorrhage form an *inclusio* to demonstrate their (the people's) lack of faith as the included ones contrasted with her (the woman's) faith as an outcast. (8:40-56).

⁴⁶ This is a typical response of unbelievers to God, that is, they fear the judgment of God, but do not respond to receive His mercy. They demonstrate their lack of perception of God by refusing the mercy of God in the demoniac's deliverance.

⁴⁷ Notice here the parallelism with the former command "what great things God has done for you" and "what great things Jesus had done for him", thus literarily pointing out Jesus as God.

Literary Structure: These two stories are an example of 'inclusio' or 'bookends'. The story of the synagogue official surrounds the interruption of the 'woman with a hemorrhage'. This forms a contrast of the two, one a high official in Judaism, the other a woman with an issue of blood, which kept her out of the temple worship for as long as the daughter was old. The contrast in their testimonies is stark. The synagogue official is only interested in Jesus healing his daughter, the group of mourners laughs when Jesus speaks of her 'sleeping' instead of death, and are amazed when He raises her. The woman with a hemorrhage testifies immediately to the fact that Jesus had healed her.

- a. Synagogue official seeks Jesus to heal daughter. (8:40-42).

40 And as Jesus returned, the multitude welcomed Him, for they had all been waiting for Him. 41 And behold, there came a man named Jairus, and he was an official of the synagogue; and he fell at Jesus' feet, and began to entreat Him to come to his house; 42 for he had an only daughter, about twelve years old, and she was dying.

- b. Woman with hemorrhage⁴⁸, an outcast, is healed by faith. (8:43-48).

This woman was unclean for the whole time of her discharge, which was 12 years and was not only excluded from the temple, but from her friends and neighbors. She had been living without relationships.

Lev. 15:25 'Now if a woman has a discharge of her blood many days, not at the period of her menstrual impurity, or if she has a discharge beyond that period, all the days of her impure discharge she shall continue as though in her menstrual impurity; she is unclean. 26 'Any bed on which she lies all the days of her discharge shall be to her like her bed at menstruation; and every thing on which she sits shall be unclean, like her uncleanness at that time. 27 'Likewise, whoever touches them shall be unclean and shall wash his clothes and bathe in water and be unclean until evening.

⁴⁸ She was continually unclean and could not enjoy the blessings of being in a covenant relationship and had been like this for 12 years, the same age as the girl who was dying.

But as He went, the multitudes were pressing against Him. 43 And a woman who had a hemorrhage for twelve years, and could not be healed by anyone, 44 came up behind Him, and touched the fringe of His cloak; and immediately her hemorrhage stopped. 45 And Jesus said, "Who is the one who touched Me?" And while they were all denying it, Peter said, "Master, the multitudes are crowding and pressing upon You." 46 But Jesus said, "Someone did touch Me, for I was aware that power had gone out of Me." 47 And when the woman saw that she had not escaped notice, she came trembling and fell down before Him, and declared in the presence of all the people the reason why she had touched Him, and how she had been immediately healed. 48 And He said to her, "Daughter, your faith has made you well; go in peace."

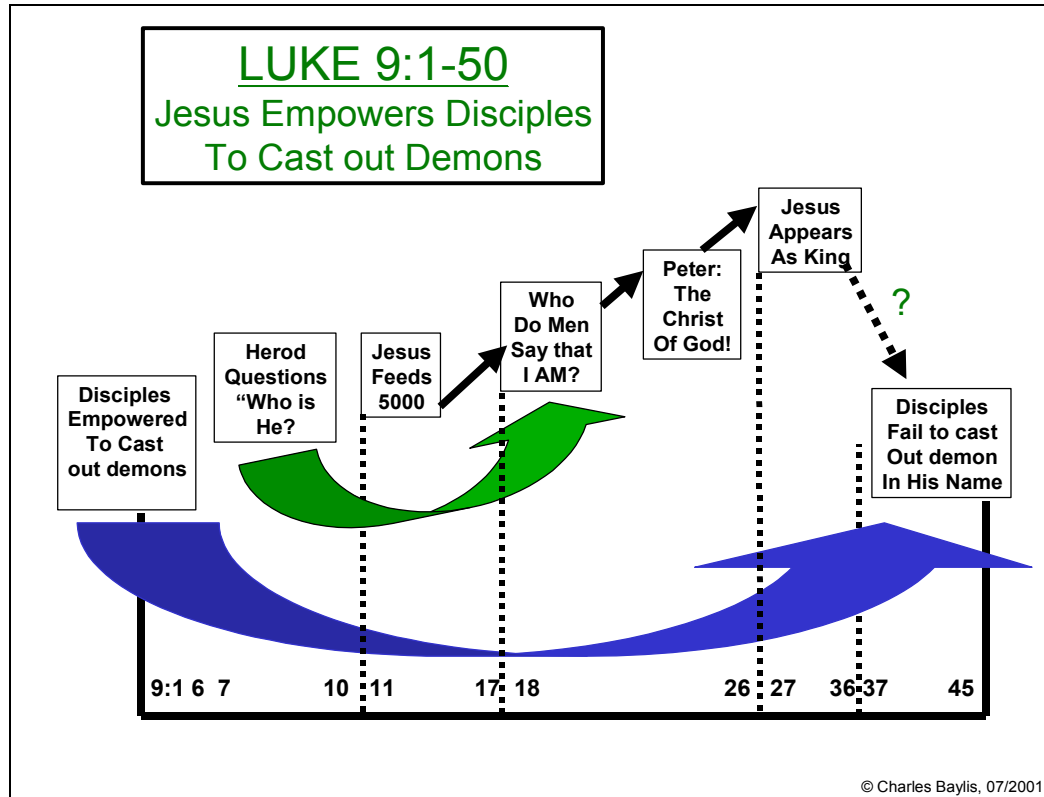
- c. Jesus raises daughter despite unbelief of multitude. (8:49-56).

By contrast the unbelief in Jesus as having the ability to restore life is very lacking with the synagogue official's family and friends. Jesus tells them not to tell what happened for they do not truly believe in Him as a forgiver of sins.

*49 While He was still speaking, someone *came from the house of the synagogue official, saying, "Your daughter has died; do not trouble the Teacher anymore." 50 But when Jesus heard this, He answered him, "Do not be afraid any longer; only believe, and she shall be made well." 51 And when He had come to the house, He did not allow anyone to enter with Him, except Peter and John and James, and the girl's father and mother. 52 Now they were all weeping and lamenting for her; but He said, "Stop weeping, for she has not died, but is asleep." 53 And they began laughing at Him, knowing that she had died. 54 He, however, took her by the hand and called, saying, "Child, arise!" 55 And her spirit returned, and she rose immediately; and He gave orders for something to be given her to eat. 56 And her parents were amazed; but He instructed them to tell no one what had happened.*

- B. The disciples are empowered to test Israel's acceptance of the Messiah (9:1-50).

Literary Structure: Jesus now empowers the disciples to minister, and they first now testify to Who He is.⁴⁹ There is an *'inclusio'* as Herod asks who He is, then the feeding of 5000, where Jesus performs a greater feeding than Moses or Elisha, and then Peter recognizes Him as the Christ of God. There is another *'inclusio'* as they are empowered to cast out demons yet fail to cast them prior to verse 50.



Jesus then gives them a glance at who He is as He is revealed in the glory of His Kingship. Moses and Elijah are there to point to Him as the greatest of all of them. And God pronounces Him again as His Son, whom they are to listen to, which recalls Deuteronomy 18:15 (Greater Prophet than Moses), and Psalm 2 (The Son as the Anointed King).

Following that the disciples fail to cast out a demon, not recognizing the source of their power, since they had been empowered to do such things (9:1-2). They further discourage someone else from doing such things since they do not want to be servants but to be great.

⁴⁹ Note that they are empowered to cast out demons. This will affect them in later chapters as they fail to do it (9:40), and then are irritated because someone is doing it (9:49).

1. The disciples are now sent out in Jesus Name with His power to cast out demons (reverse the rule of the oppressor) in order to test the reception of the Jews [9:1-6].

Literary Structure: This episode forms a beginning bookend with that in 9:37ff., where the disciples fail to cast out the demon.

This particular sending is not to be mistaken with the means by which one is to send out missionaries in this period of time. These 12 were being sent out to testify of Jesus as Messiah (the Lord of the Sabbath to forgive sins) and were to test the reception of the Jews. Should they accept Jesus they would welcome the disciples in, feed and clothe them and send them on their way to testify more. This, would relate to the participation in the gospel through the giving of money as in 8:1ff and 16:1ff.

9:1 And He called the twelve together, and gave them power and authority over all the demons, and to heal diseases. 2 And He sent them out to proclaim the kingdom of God, and to perform healing. 3 And He said to them, "Take nothing for your journey, neither a staff, nor a bag, nor bread, nor money; and do not even have two tunics apiece. 4 "And whatever house you enter, stay there, and take your leave from there. 5 "And as for those who do not receive you, as you go out from that city, shake off the dust from your feet as a testimony against them." 6 And departing, they began going about among the villages, preaching the gospel, and healing everywhere.

2. Herod questions who Jesus is, since He is not Elijah, nor a prophet resurrected, nor John the Baptist resurrected for the purpose of noting this to the disciples [9:7-10]

Literary Structure: This story is the beginning bookend with 9:18-20 where Peter responds for the ending bookend. The reason that he is able to know that Jesus is the Christ of God is due to the Greater Moses miracle (and Greater Elijah) that took place in the feeding of the loaves and the fish.

Note here that the death of John the Baptist has now occurred at the hands of Herod.

7 Now Herod the tetrarch heard of all that was happening; and he was greatly perplexed, because it was said by some that John had risen from the dead, 8 and by some that Elijah had appeared, and by others, that one of the prophets of old had risen again. 9 And Herod said, "I myself had John beheaded; but who is this man

about whom I hear such things?" And he kept trying to see Him. 10 And when the apostles returned, they gave an account to Him of all that they had done.

3. Jesus speaks the word of the kingdom and then heals the people who come to Him, and then demonstrates that He is the Greatest fullness of the Prophets (Elijah and Moses) by providing a greater miracle of the bread than they had [9:10a-17].

Jesus is still having the 12 go out on His behalf when the miracle of the loaves and the fishes occurs. He tells them to feed the people, since they are acting in His Name they should provide for the people as He would do it. The phrase "they ate and were satisfied" is from Deuteronomy, a phrase that expresses God as the Great Covenant Blessor. Now Jesus claims that title as He gives them the covenant blessing. Both Moses and Elisha had provided for their followers and now Jesus provides a greater miracle than they.

And taking them with Him, He withdrew by Himself to a city called Bethsaida. 11 But the multitudes were aware of this and followed Him; and welcoming them, He began speaking to them about the kingdom of God and curing those who had need of healing. 12 And the day began to decline, and the twelve came and said to Him, "Send the multitude away, that they may go into the surrounding villages and countryside and find lodging and get something to eat; for here we are in a desolate place." 13 But He said to them, "You give them something to eat!" And they said, "We have no more than five loaves and two fish, unless perhaps we go and buy food for all these people." 14 (For there were about five thousand men.) And He said to His disciples, "Have them recline to eat in groups of about fifty each." 15 And they did so, and had them all recline. 16 And He took the five loaves and the two fish, and looking up to heaven, He blessed them, and broke them, and kept giving them to the disciples to set before the multitude. 17 And they all ate and were satisfied; and the broken pieces which they had left over were picked up, twelve baskets full.

4. The disciples answer the earlier question of Herod that, based on the miracle of the loaves and fish, Jesus is the Messiah, and pointing out that the Messiah must suffer death, and that the disciples should follow His example of sacrifice in order to have life, both now and when Jesus reigns in the Kingdom.

- a. Based on the miracle of the loaves and the fish as One greater than Elijah and Moses, Peter identifies Jesus as the Anointed One from God.

18 And it came about that while He was praying alone, the disciples were with Him, and He questioned them, saying, "Who do the multitudes say that I am?" 19 And they answered and said, "John the Baptist, and others say Elijah; but others, that one of the prophets of old has risen again." 20 And He said to them, "But who do you say that I am?" And Peter answered and said, "The Christ of God."

- b. Jesus warns them not to tell anyone for He must still fulfill the duties of the Servant of YHWH, that is to die at the hands of the persecutors.

21 But He warned them, and instructed them not to tell this to anyone, 22 saying, "The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised up on the third day."

- c. Exhorting the disciples to follow His example, Jesus points out that following Him and His message are the only thing that has any life in it, now or in the eschaton at the judgment of reward in the Kingdom.

23 And He was saying to them all, "If anyone wishes to come after Me, let him deny himself, and take up his cross daily, and follow Me. 24 "For whoever wishes to save his life shall lose it, but whoever loses his life for My sake, he is the one who will save it. 25 "For what is a man profited if he gains the whole world, and loses or forfeits himself? 26 "For whoever is ashamed of Me and My words, of him will the Son of Man be ashamed when He comes in His glory, and the glory of the Father and of the holy angels.

- d. As validation of this calling to give one's life for the sake of the Kingdom, Jesus appears as He would in the Kingdom.

The Transfiguration is presented as proof that Jesus is the King who will reign in the earthly Kingdom of Israel yet to come. Peter, James and John will all eye witness this, which Luke is reporting. Peter will refer to this account as proof that the kingdom is coming in 2 Peter 1:16-18, and exhort his readers to stay faithful against the

attacks of the false teachers who deny the atonement and Jesus as the future king (see 2 Peter 2:1 and following verses).

¹⁶ For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty. ¹⁷ For when He received honor and glory from God the Father, such an utterance as this was made to Him by the Majestic Glory, "This is My beloved Son with whom I am well-pleased"-- ¹⁸ and we ourselves heard this utterance made from heaven when we were with Him on the holy mountain.

- 1) Jesus promises that Peter, James and John will see the validation of Him as the Son, the King as He will appear, and they do see Him along with Moses and Elijah, the two prophets who were partial indicators of Jesus as the Anointed One of God.

²⁷ "But I say to you truthfully, there are some of those standing here who shall not taste death until they see the kingdom of God." ²⁸ And some eight days after these sayings, it came about that He took along Peter and John and James, and went up to the mountain to pray. ²⁹ And while He was praying, the appearance of His face became different, and His clothing became white and gleaming. ³⁰ And behold, two men were talking with Him; and they were Moses and Elijah, ³¹ who, appearing in glory, were speaking of His departure, which He was about to accomplish at Jerusalem.

- 2) Peter, who had been sleeping, thought that the kingdom had arisen, and wanted to celebrate the Feast of Tabernacles as the fulfillment of that prophecy (cf. Zech. 14).

³² Now Peter and his companions had been overcome with sleep; but when they were fully awake, they saw His glory and the two men standing with Him. ³³ And it came about, as these were parting from Him, Peter said to Jesus, "Master, it is good for us to be here; and let us make three tabernacles: one for You, and one for

Moses, and one for Elijah"-- not realizing what he was saying.

- 3) During Peter's response, God, The Father, speaks regarding Jesus, referring to Deut. 18:15,18, where Moses prophesied a greater than himself who would come.

34 And while he was saying this, a cloud formed and began to overshadow them; and they were afraid as they entered the cloud. 35 And a voice came out of the cloud, saying, "This is My Son, My Chosen One; listen to Him!"⁵⁰ 36 And when the voice had spoken, Jesus was found alone. And they kept silent, and reported to no one in those days any of the things which they had seen.

5. The disciples fail to regard the power they have been given from Christ, based on whom they have seen that He is, to go in His name as they fail to cast out a demon.

37 And it came about on the next day, that when they had come down from the mountain, a great multitude met Him. 38 And behold, a man from the multitude shouted out, saying, "Teacher, I beg You to look at my son, for he is my only boy, 39 and behold, a spirit seizes him, and he suddenly screams, and it throws him into a convulsion with foaming at the mouth, and as it mauls him, it scarcely leaves him. 40 "And I begged Your disciples to cast it out, and they could not." 41 And Jesus answered and said, "O unbelieving and perverted generation, how long shall I be with you, and put up with you? Bring your son here." 42 And while he was still approaching, the demon dashed him to the ground, and threw him into a convulsion. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. 43 And they were all amazed at the greatness of God. But while everyone was marveling at all that He was doing, He said to His disciples, 44 "Let these words sink into your ears; for the Son of Man is going to be delivered into the hands of men." 45 But they did not understand this statement, and it was concealed from them so that they might not perceive it; and they were afraid to ask Him about this statement.

⁵⁰ The "listen to Him" is a quotation from Deuteronomy 18:15, 19.

6. While they perceive Him to be the Great King, and having failed to carry out their mission, they still desire to be elevated without suffering for the King.

- a. The disciples, not interested in suffering, nor going out in His name to take away demons, yet desire the greatest physical benefit in the Kingdom (thinking Him to be going there without an intervening age of suffering).

46 And an argument arose among them as to which of them might be the greatest.

- b. Illustration: Jesus uses a child to speak of one who has no position of recognition, then states that they must serve this one who has no position, making them even lower servants, in order to be great in the service.

47 But Jesus, knowing what they were thinking in their heart, took a child and stood him by His side, 48 and said to them, "Whoever receives this child in My name receives Me; and whoever receives Me receives Him who sent Me; for he who is least among you, this is the one who is great."

- c. John's response shows that they do not understand for they reject one who casts out demons in Jesus name since he is not associated with the disciples (who were first in line).

49 And John answered and said, "Master, we saw someone casting out demons in Your name; and we tried to hinder him because he does not follow along with us."

- d. Jesus points out that it is not individual priority that is important but the message of Christ that must go out.

50 But Jesus said to him, "Do not hinder him; for he who is not against you is for you."