

“DIGGING DEEPER” IN THE BOOK OF LUKE

Luke 1:39-45, (46-55)

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Having learned from the angel that she will give birth to the Son of God, Mary hurries to visit her pregnant relative Elizabeth in the hill country.

The intimate conversation that follows portrays Jesus as more important than John. It also shows God already at work to overturn the world’s structures and expectations. The spotlight shines on Mary and Elizabeth, two lowly and shamed ones through whom God has chosen to begin the transformation of the world.

Women -- so often overlooked or ignored both in society at large and in biblical narratives -- have the only speaking roles in this vignette. Mary’s first words prompt an immediate, silent, response from Elizabeth’s unborn child. John leaps, acknowledging both her presence and the significance of the child she carries in her womb. John’s reaction to Mary’s voice fulfills Gabriel’s prophecy, “even before his birth he will be filled with the Holy Spirit” (Luke 1:15). Already John points to the coming one.

Though Luke clearly signals that the unborn child’s leaping is prompted by the Spirit, it is Elizabeth, John’s mother, who takes on the role of prophet by speaking the prophetic word in this scene: she is filled with the Holy Spirit and proclaims what Mary has not yet told her, and what is not yet visible to the eye: Mary is pregnant. Furthermore, through the Spirit she knows who Mary’s child will be, for she calls Mary “the mother of my Lord.” Her prophecy will soon be fulfilled when her own son prepares the way for the Lord.

Elizabeth not only prophesies but blesses. By declaring both Mary and the fruit of Mary’s womb “blessed” she begins a series of blessings that weave through Luke’s birth narrative and intensify its tone of joy, delight, and praise. Mary, Zechariah, and Simeon will all add their blessings to the chain, praising God for what God is doing at this moment in history and recognizing that those who are privileged to be instruments of God’s saving work have been richly blessed.

Mary is blessed not only for her status as the mother of the Lord, but also for her trust in God's promise. Our English translations obscure the fact that Elizabeth uses more than one word for "blessed." When she pronounces Mary "blessed ... among women" and proclaims that the fruit of Mary's womb is blessed, she uses the term *eulogemene/os*, which emphasizes that both present and future generations will praise and speak well of her and her child. But when she says, "Blessed is she who believed that there would be a fulfillment of what was spoken to her by the Lord" (v. 45), she uses the word *makaria*, the same term that Jesus uses to bless people in the Beatitudes. We might well translate Elizabeth's words as "Happy is she who believed ... " Mary is blessed because despite all expectations her social status has been reversed: she will be honored rather than shamed for bearing this child. But she has also been blessed with divine joy -- with beatitude -- because she has believed that God is able to do what God promises to do.

When Elizabeth says, "Blessed is she who believed that there would be a fulfillment of what was spoken to her by the Lord," she implicitly contrasts Mary's trust in God's power and promise with her own husband Zechariah's skeptical questioning. Zechariah asked for proof that the angel's word was true. Mary asked for an explanation of what was going to happen to her, and then gave her willing consent. Zechariah the religious professional doubted God, but Mary the peasant girl believed, and her trust in God's word opened the door for God to bless her and to bless the whole world through her. Elizabeth celebrates Mary's willingness to say "yes" to God.

By greeting Mary with honor, Elizabeth overturns social expectations. Mary is an unmarried pregnant woman. She might expect social judgment, shame, even ostracism from her older kinswoman. Yet Elizabeth knows from her own experience the cost of being shamed and excluded. In her culture a woman's primary purpose in life was to bear children, so as an elderly infertile wife she had endured a lifetime of being treated as a failure. Her response to her miraculous pregnancy emphasizes that God's grace has reversed her social status: "This is what the Lord has done for me when he looked favorably on me and took away the disgrace I have endured among my people" (Luke 1:25). At long last, in her old age, she is an honorable married woman, pregnant with her husband's son.

Elizabeth continues the pattern of social reversal by opening her arms and her home to a relative whom her neighbors would expect her to reject. Instead of shaming Mary, she welcomes, blesses, and celebrates her, treating her as more honorable than herself. Thus the pregnancy that might have brought Mary shame brings joy and honor instead. When Elizabeth welcomes Mary, she practices the same kind of inclusive love that Jesus will show to prostitutes and sinners. She sees beyond the shameful of Mary's situation to the reality of God's love at work even among those whom society rejects and excludes.

Elizabeth's words and actions invite us to reflect on our own openness to the ways that God chooses to act in our world. What is God doing through unexpected people in our society today? Where is God at work through people whom our neighbors and fellow church members often exclude or treat as shameful? Will we listen to the Spirit's prompting when the bearers of God's new reality show up on our doorstep?

May we, like Elizabeth and Mary, trust that God is coming to save and free us. May we, like them, give thanks that God has taken away our shame and then respond to God's love by welcoming the shameful. May we, like them, become a community that supports each other as we hope and wait.

Mary's Meeting with Elizabeth

In terms of Luke's plot, this meeting expands Luke's characterization and serves as a crucial pivot in the infancy narrative. Though the mothers of John and Jesus meet, the account is portrayed as a meeting of the two children, since John reacts to the meeting as Elizabeth makes clear. In fact, John's reaction anticipates and mirrors the forerunner role that he will have in Luke 3. Much in the passage parallels Genesis 25:22-26, though there are some major differences. In Genesis there is internal tension as Jacob and Esau struggle for supremacy in the womb. Here there is a total absence of tension: John *leaped for joy* (vv. 41, 44) at the presence of Jesus' mother, who bears Jesus in her womb.

John's ministry starts very early; he is a forerunner even as he responds in Elizabeth's womb (vv. 14-15). This next note of fulfillment of the angelic promise comes from one filled with the Holy Spirit from the womb. The fact that Elizabeth is *filled with the Holy Spirit* as she reports the response indicates how Luke views her response: she expresses the mind of God. This sign sets the mood for the passage. The basic response to the arrival of Jesus onto the scene of history should be *joy*.

Elizabeth is exemplary in her response. She is the "amazed saint." Her attitude is summarized in the question "*Why am I so favored?*" Here is humble amazement at being able to participate directly in God's plan and see him at work (2 Sam 6:9; 24:21). All who have a role in God's plan should share this wonder.

Elizabeth recognizes the unique blessedness of Mary (*blessed are you among women*) because of the child she bears (*blessed is the child you will bear*). The remark is rhetorical and should not be read as if Mary is the most blessed of all women. It means she is "very pleased" (compare Judg 5:24; Song 1:8). The attitude of Elizabeth is representative of what Luke desires in any believer. What a joy to share in the events associated with Jesus. What a joy to share life with him.

Elizabeth also reveals a second exemplary attribute, one that also is found in Mary. While reporting the leaping of John in her womb, she expresses a beatitude for Mary's faith: "*Blessed is she who has believed.*" Here is the essence of response to God, to trust his word to be true and live in light of that belief.

To be blessed is to be happy because God has touched one's life. Such divine benefit rains down on those who trust him and his promises.

Blessing emerges from God's ability to bring his promises to completion, but to share the benefits, we must be confident that God does what he says. The first sign of such faith in Mary was her willingness to let God use her (v. 38). The second was her immediate (*hurried*) visit to Elizabeth, who herself served as a sign that God keeps his word and can give life (vv. 36, 39).

Theophilus and readers like him should not doubt but rejoice and be assured that God keeps his promises. Trust and joy are two vital aspects of a successful walk with God. Elizabeth's joy is shared by Mary, who will utter a hymn of praise to God for his gracious work on her behalf. Mary's psalm also comes from the heart of a grateful believer.

Matthew Henry's Concise Commentary- Luke 1:39-56

Luke 1:39-56 It is very good for those who have the work of grace begun in their souls, to communicate one to another. On Mary's arrival, Elisabeth was conscious of the approach of her who was to be the mother of the great Redeemer. At the same time she was filled with the Holy Ghost, and under his influence declared that Mary and her expected child were most blessed and happy, as peculiarly honored of and dear to the Most High God.

Mary, animated by Elisabeth's address, and being also under the influence of the Holy Ghost, broke out into joy, admiration, and gratitude. She knew herself to be a sinner who needed a Savior, and that she could no otherwise rejoice in God than as interested in his salvation through the promised Messiah. Those who see their need of Christ, and are desirous of righteousness and life in him, he fills with good things, with the best things; and they are abundantly satisfied with the blessings he gives. He will satisfy the desires of the poor in spirit who long for spiritual blessings, while the self-sufficient shall be sent empty away.

Luke 1:80

And the child grew, and waxed strong in spirit That is, John, the son of Zacharias and Elisabeth, grew in stature of body, and increased in wisdom and knowledge, and fortitude in his soul:**and was in the deserts;**or "desert", as the Syriac, Persic, and Ethiopic versions read;

not in the wilderness of Judea, where he came preaching, but either of Ziph or Maon, which were near to Hebron; see (1 Samuel 23:14 1 Samuel 23:24 1 Samuel 23:25)

(Joshua 15:54 Joshua 15:55) **-he was not brought up in the schools of the prophets, nor in the academies of the Jews, or at the feet of any of their Rabbins and doctors; that it might appear he was not taught and sent of men, but of God:** nor did he dwell in any of the cities, or larger towns, but in deserts; partly that he might be fitted for that gravity and austerity of life, he was to appear in; and **that it might be clear he had no knowledge of, nor correspondence with Jesus, whose forerunner he was, and of whom he was to bear testimony, till such time he did it; and in this solitude he remained,till the day of his showing unto Israel;**

either till the time came that he was to appear before, and be examined by the sanhedrim, that judged of persons fitness and qualifications for the priesthood, in order to be admitted to it; which should have been when he was **thirty years of age**, but that he was designed for other service; or rather therefore till he appeared in his prophetic office, and showed himself to the people of Israel; to whom he came preaching the doctrine of repentance and remission of sins, administering the ordinance of baptism, giving notice of the near approach of the Messiah, and pointing him out unto the people.

Benson Commentary – Luke 1:80

Luke 1:80. *And the child grew, &c.* — The years of John’s infancy expiring, he grew daily in wisdom and stature; *and was in the deserts, &c.* — During the whole course of his private life, he continued in the deserts, or hill- country of Judea, Luke 1:39, till his ministry commenced, about the thirtieth year of his age.

It is probable that the deserts here mentioned were those of Ziph and Maon, where Saul pursued David. Though there were several country towns and villages in these deserts, yet, as **they were but thinly inhabited**, they were in the Jewish idiom called deserts. **Now it was wisely ordered, to prevent a personal acquaintance between Jesus and John, that the latter should continue in one of these deserts, at the distance of probably one hundred miles from Nazareth, till the time of his entering upon his ministry.** There, in a state of solitude and retirement from the world, he lived an austere and mortified life, that his character might be suited to his office — the preaching of repentance, self-denial, and deadness to the world and sin.

Matthew Henry's Concise Commentary – Luke 2:1-7

2:1-7 The fulness of time was now come, when God would send forth his Son, made of a woman, and made under the law. The circumstances of his birth were very mean. Christ was born at an inn; he came into the world to sojourn here for a while, as at an inn, and to teach us to do likewise. We are become by sin like an outcast infant, helpless and forlorn; and such a one was Christ.

He well knew how unwilling we are to be meanly lodged, clothed, or fed; how we desire to have our children decorated and indulged; how apt the poor are to envy the rich, and how prone the rich to disdain the poor. But when we by faith view the Son of God being made man and lying in a manger, our vanity, ambition, and envy are checked.

We cannot, with this object rightly before us, seek great things for ourselves or our children.

Luke 2:4-7

Luke's account is once again very straightforward, providing succinct details and moving the story along quickly. **The events probably took place around the time of the fall harvest.** The evangelist informs us that Joseph and Mary traveled to Bethlehem to be registered for the tax that had been decreed by Caesar Augustus in 8 BC, but which was not levied on the Jews until 4 BC due to a Jewish revolt. **Normally, registrations like this were done after the people were finished harvesting their fields so that they, first, would not be working and, second, would have the money to pay the tax. This latter reason was very important to the Romans.**

The best estimate is that Jesus was begotten, as announced in Luke 1:26-38, ironically, during the end of December, and that He was born near the end of September or in early October of the following year. This means His birth occurred around the Feast of Trumpets in 4 BC. Scripture, of course, nowhere states this explicitly, but the internal evidence points to this general time.

That these events took place around the fall holy days, and that the Romans' registration was happening at the same time, indicates why "there was no room for them in the inn." Jews would have begun to travel to Jerusalem for the holy days to be there for the Feast of Trumpets and would have remained there until the Last Great Day. Bethlehem, being only about six miles outside of Jerusalem, would probably have received much of the capital city's overflow. There were probably no rooms available for miles around.

Joseph and Mary did not have a convenient Holiday Inn or Motel 6 to pull into, so they had to go wherever they could find a place to stay. They probably ended up in a grotto, a cave behind a home or an inn, where the owner housed his or his customers' horses, donkeys, and oxen. As the text relates, Jesus' first crib was a trough for the animals. With a good cleaning and some fresh straw, this stable was probably not a bad place to stay. They were at least out of the elements and had a roof over their heads.

Many people mistakenly believe that the swaddling cloths Luke mentions are rags. **It was a custom of the time to wrap a child in strips of cloth, especially the limbs, perhaps to help them to develop straight.** Today's equivalent would be a receiving blanket. Swaddling cloths are not an indication of Joseph and Mary's poverty. In all likelihood, they were neither better nor worse off than the average Jew of the day.

The world responds to the command of Caesar Augustus.

So all went to be registered, everyone to his own city.

a. **So all went to be registered:** It is an impressive thought; one man, in the ivory palaces of Rome, gave a command – and the whole world responded. It may well be that up to that point there had never been a man with power over more lives than Caesar Augustus.

Overall, Caesar Augustus was a good ruler. He expanded the territory of the Roman Empire and he did much for his people. The greatest sorrows of his life came from his home, because he had an out-of-control daughter, no son, and all of his nephews, grandsons, and his favorite stepson died young. But like most every man of such ambition and authority, he thought a lot of himself. It is easy to imagine how invincible he felt when he made a *decree... that all the world should be registered* for taxation. It's pretty heady to think, "I make the command and the whole Roman world has to obey it."

But Augustus wasn't really powerful at all. In John 19:10-11, Jesus confronted another Roman who believed he was powerful. *Then Pilate said to Him, "Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?" Jesus answered, "You could have no power at all against Me unless it had been given you from above."* The same principle applied towards Caesar Augustus; whatever power he had was *given power, given from God.*

(BFC – sounds like 2020 and those in authority... they have no control but what God gives - TRUST JESUS IN THE NEW LEADERSHIP AHEAD!)

As he sat in his palace and made his decree, he thought it was the supreme exercise of his will, the ultimate flexing of his muscle. **But he was just a tool in God’s hand.** God had promised that the Messiah would be born in Bethlehem (Micah 5:2), and that promised would be fulfilled. So how does one get a young couple from Nazareth down to Bethlehem when they might not be inclined to travel? Simple. Just work through the *political* “savior of the world,” and use him as a pawn in your plan.

We also see that Augustus, for all his accomplishments, couldn’t really be the answer. **God allowed Caesar Augustus to rise to unheard of human power for many reasons; in some ways, he was like a Roman John the Baptist preparing the way for Jesus. At the end of the story, what is important is Jesus. Who does the world know more today – Jesus or Caesar Augustus?** Who has a more lasting legacy?

Everyone to his own city: There is no record in secular history that Augustus decreed this census and commanded it be performed in this manner, but it was consistent with what we do know of him from history. Augustus was known to be very sensitive to the nationalistic feelings of his subjects, and so he commanded them to return to their cities of family origin for the census.

Barclay and others cite a government edict from a Roman census commanded in Egypt in the same era, that each person had to go to their own city for the census enrollment. In this way, Augustus softened the blow for many. They had to travel, they had to pay taxes – but they would also gather together with family and see relatives that they perhaps had not seen for a long time.

Luke 1:19

Mary pondered these things, why? Mary carefully observed and thought upon all these things, which were so suited to enliven her holy affections. We should be more delivered from errors in judgment and practice, did we more fully ponder these things in our hearts. It is still proclaimed in our ears that to us is born a Saviour, Christ the Lord. These should be glad tidings to all.

BFC As we should ponder the goodness and grace of God in our lives!!

Barnes' Notes on the Bible

Mary kept all these things - All that happened, and all that was said respecting her child. She "remembered" what the angel had said to "her;" what had happened to Elizabeth and to the shepherds - all the extraordinary circumstances which had attended the birth of her son. Here is a delicate and beautiful expression of the feelings of a mother. A "mother" forgets none of those things which occur respecting her children. Everything they do or suffer - everything that is said of them, is treasured up in her mind; and often she thinks of those things, and anxiously seeks what they may indicate respecting the future character and welfare of her child.

Pondered - Weighed. This is the original meaning of the word "weighed." She kept them; she revolved them; she "weighed" them in her mind, giving to each circumstance its just importance, and anxiously seeking what it might indicate respecting her child. In her heart - In her mind. She "thought" of these things often and anxiously.

Matthew Henry's Concise Commentary- 2:21-24

2:21-24 Our Lord Jesus was not born in sin, and did not need that mortification of a corrupt nature, or that renewal unto holiness, which were signified by circumcision. **This ordinance was, in his case, a pledge of his future perfect obedience to the whole law, in the midst of sufferings and temptations, even unto death for us.** At the end of forty days, Mary went up to the temple to offer the appointed sacrifices for her purification. Joseph also presented the holy child Jesus, because, as a first-born son, he was to be presented to the Lord, and redeemed according to the law. Let us present our children to the Lord who gave them to us, beseeching him to redeem them from sin and death, and make them holy to himself.

Gill's Exposition of the Entire Bible

And when eight days were accomplished for the circumcising of the child,... According to the original institution of circumcision, Genesis 17:12 and which was strictly observed by religious persons, as by the parents of our Lord here, and by those of John the Baptist,

Luke 1:59

Hence the Apostle Paul reckons this among his privileges, that he could have boasted of as well as other Jews; see Gill on [Philippians 3:5](#). But it may be asked, why was Christ circumcised, since he had no impurity of nature, which circumcision supposed; nor needed any circumcision of the heart, which that was a symbol of? To which it may be replied, though he needed it not himself, it was the duty of his parents to do it, since all the male seed of Abraham were obliged it, and that law, or ordinance, was now in force;

and besides, it was necessary that he might appear in the likeness of sinful flesh, who was to bear, and atone for the sins of his people; as also, that it might be manifest that he assumed true and real flesh, and was **a partaker of the same flesh and blood with us; and that he was a son of Abraham, and of his seed, as it promised he should; and that he was made under the law, and came to fulfil it, and was obliged to it, as every one that is circumcised is;** as well as to show a regard to all divine, positive institutions that are in being, and to set an example, that we should tread in his steps; and likewise to cut off all excuse from the Jews, that they might not have this to say, that he was an uncircumcised person, and so not a son of Abraham, nor the Messiah,

Matthew Henry's Concise Commentary 3:1-14 The scope and design of John's ministry were, to bring the people from their sins, and to their Savior. He came preaching, not a sect, or party, but a profession; the sign or ceremony was washing with water.

By the words here used John preached the necessity of repentance, in order to the remission of sins, and that the baptism of water was an outward sign of that inward cleansing and renewal of heart, which attend, or are the effects of true repentance, as well as a profession of it. Here is the fulfilling of the Scriptures, Isa 40:3, in the ministry of John.

When way is made for the gospel into the heart, by taking down high thoughts, and bringing them into obedience to Christ, by levelling the soul, and removing all that hinders us in the way of Christ and his grace, then preparation is made to welcome the salvation of God.

Here are general warnings and exhortations which John gave. The guilty, corrupted race of mankind is become a generation of vipers; hateful to God and hating one another.

There is no way of fleeing from the wrath to come, but by repentance; and by the change of our way the change of our mind must be shown. If we are not really holy, both in heart and life, our profession of religion and relation to God and his church, will stand us in no stead at all; the sorer will our destruction be, if we do not bring forth fruits meet for repentance. John the Baptist gave instructions to several sorts of persons. Those that profess and promise repentance, must show it by reformation, according to their places and conditions.

The gospel requires mercy, not sacrifice; and its design is, to engage us to do all the good we can, and to be just to all men. And the same principle which leads men to forego unjust gain, leads to restore that which is gained by wrong. John tells the soldiers their duty. Men should be cautioned against the temptations of their employments. These answers declared the present duty of the inquirers, and at once formed a test of their sincerity. As none can or will accept Christ's salvation without true repentance, so the evidence and effects of this repentance are here marked out.

Gill's Exposition of the Entire Bible

And now also **the axe is laid unto the root of the trees**,.... Not only to Jesse's family, which as a root in a dry ground, and to Jerusalem, the metropolis of the nation; but to the root of the vain boasting of every Jew; their descent from Abraham, the covenant made with him, their ecclesiastical state and civil polity, all which would quickly be at an end: the Romans were now among them, **the axe in God's hand**; by means of whom, utter ruin and destruction would be brought upon their nation, city, and temple: **every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire**; See Gill on [Matthew 3:10](#).

THE AXE WHICH IS LYING AT THE ROOT OF SUCH UNFRUITFUL PERSONS. "And now also the axe is laid unto the root of the trees." This "axe" may therefore be considered as a symbol of death, at which period the character and condition of the fruitless.

The destructive axe-This is judgment--destruction. The axe is not for planting, or pruning, or dressing, or propping, or protecting, but **for cutting down**. The axe against Israel was the Roman host, and many such axes has God wielded, age after age. **Every judgment is an axe**: pestilence is God's axe; famine God's axe; adversity God's axe. There is a great difference between the axe and the pruning-knife. Yet some of God's judgments are both in one--**an axe to the ungodly, a pruning-knife to the saint**. It is God's axe, not man's; its edge is sharp; it is heavy; it will do its work well. (*H. Bonar, D. D.*)

The axe laid to the root of the tree- THE ROOT. That which bears up the branches, and on which the trees and branches stand and grow. By the root may also be intended the foundation of all the Jews' hopes, confidence, and outward privileges. **THE TREES.** Men and women, but chiefly the seed of the stock of Abraham, according to the flesh.

THE AXE-The axe also may refer to the gospel: the Word of God is an axe to hew and square some persons for God's spiritual building, and to cut down others also, as trees that are rotten, and bear no good fruit; "Therefore," saith the Lord, "I have hewn them by the prophets"; and what follows, mark it, "I have slain them by the words of My mouth" (Hosea 6:5).

The **axe** may refer to men, whom God makes use of, as instruments in His hand, to cut down and destroy a wicked and God-provoking people; hence wicked rulers and kings, whom God raises up, as instruments in His hand, to chastise and cut clown a rebellious people, are called "His sword, and the rod of His wrath and indignation" (Psalms 17:14).

By **the axe** may in general be meant God's wrath; however it is, or may be executed, or upon whom, wrath will sooner or later cut down all the ungodly, both false Churches and tyrannical powers of the earth, and all who continue in unbelief and in rebellion against God.

The laying the **axe** to the root discovers the final fall and ruin of sinners, whether considered as a Church or as particular persons; dig up or cut down the root, and down falls the body and all the branches of the tree. Or are you self-righteous persons? Do you build on your own righteousness, like the Jews and hypocritical Pharisees? If so, the axe will cut you down also. You must bring forth good fruit, every soul of you, or perish; and this you cannot do till your hearts are changed, and so you become good trees. Make the tree good, and then the fruit will be good; "an evil tree cannot bring forth good fruit

.....

Luke 3:15-17

John goes on to emphasize his own lowly position by stating that when the Christ arrives, **He will baptize you with the Holy Spirit and fire**. John was simply baptizing with water. **The baptism with the Holy Spirit is a permanent, spiritual baptism. It first occurred at the birth of the Church in Acts 2 during the Feast of Pentecost.**

3:17. John elaborates on this theme of blessing on some and judgment on others through the image of **grain threshing, which is the process of separating grain from the chaff**. *The person doing the threshing would typically use a tool called a **winnowing fan**, which looked like a cross between a rake, a shovel, and a fan. It was used to scoop up the grain and toss it in the air, and in the same motion, create a gust of wind to blow away the chaff, thereby allowing the grain to fall back down to the ground. The job was made easier if there was a light breeze to blow the chaff away.*

The threshing was done on a **threshing floor** which was a level surface made of stone. This was where the mixture of grain and chaff was piled. *As the grain was tossed into the air, the chaff blew off onto one side, and the cleaned grain was then raked off onto the other side. When all was separated, the **wheat** was gathered into the **barn**. This is symbolic* of the ingathering that the Messiah would accomplish for Israel, bringing many people back into covenant faithfulness, and therefore, usefulness for God's plan on earth.

Pulpit Commentary

Verse 17. - **Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner.** But not only, taught John, was Messiah's work to consist in baptizing those who sought his face with the mighty baptism of the Holy Ghost and fire, there was another terrible aspect of his mission. The useless, the selfish, the oppressor, and the false-hearted, - these were to be separated and then destroyed. When will this separation and subsequent destruction take place? The separation will begin in this life. The effect of the revelation of a Savior would be to intensify at once the antagonism between good and evil.

Between the followers of Christ and the enemies of Christ would a sharp line of demarcation be speedily drawn even **here**; but the real separation would only take place on the great day when Messiah should judge the world; **then** would the two classes, the righteous and the unrighteous, be gathered into two bands; condemnation, sweeping, irresistible, would hurry the hapless evil-doers into destruction, while the righteous would be welcomed in his own blessed city. The imagery used is rough but striking. It was taken, as is so much of Oriental teaching, from scenes from the everyday life of the working world around them.

The theater is one of those rough Eastern threshing floors on the top or side of a hill, so chosen for the purpose of having the benefit of the wind.

The fan thus described would throw up against the breeze the mingled wheat and chaff; the light particles would be wafted to the side, while the grain would fall and remain on the threshing floor. **With fire unquenchable. This image in itself is a terrible one; still, it must not be used in the question of eternity of punishment.** The tire is here termed "unquenchable" because, when once the dry chaff was set on fire, nothing the peasants could do would arrest the swift work of the devouring flame. All that is here said of the condemned is that they will be destroyed from before the presence of the great Husbandman with a swift, certain destruction. If it points to anything, the imagery here would hint at the total annihilation of the wicked; for the flames, unquenchable while any chaff remained to be consumed, would, when the rubbish was burnt up, die quickly down, and a little heap of charred ashes would alone mark the place of its burning. But it is highly improbable that any deduction of this kind was intended to be drawn.

The Baptist's lesson is severely simple.

Reference Scriptures for Luke 3:17 are below:

Luke 3:17-His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his barn, but the chaff he will **burn with unquenchable fire.**"

Matthew 13:30-Let both grow together until the harvest, and at harvest time I will tell the reapers, Gather the weeds first and bind them in **bundles to be burned**, but gather the wheat into my barn."

Micah 4:12--But they do not know the thoughts of the LORD; they do not understand his plan, that he has gathered them as sheaves to the threshing floor.

Jeremiah 15:7-I have winnowed them with a winnowing fork in the gates of the land; I have bereaved them; **I have destroyed my people**; they did not turn from their ways.

Psalms 1:4-The wicked are not so but are like chaff that the wind drives away.

Matthew 3:12-His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but **the chaff he will burn with unquenchable fire.**"

Isaiah 30:24-and the oxen and the donkeys that work the ground will eat seasoned fodder, which has been winnowed with shovel and fork.

Psalms 21:9-10-You will make them as a blazing oven when you appear. The LORD will swallow them up in his wrath, and **fire will consume them**. You will destroy their descendants from the earth, and their offspring from among the children of man.

Mark 9:43-49-And if your hand causes you to sin, cut it off. It is better for you to enter life crippled than with two hands to go to hell, to **the unquenchable fire**. And if your foot causes you to sin, cut it off. It is better for you to enter life lame than with two feet to be thrown into hell. And if your eye causes you to sin, tear it out. It is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell, 'where their worm does not die and the fire is not quenched.' For everyone will be salted with fire.

that he may sift you as wheat:

not to separate the chaff from the wheat, but to make them look like all chaff, by covering the wheat of grace with the chaff of sin and corruption; or to destroy the wheat, was it possible; or to toss them to and fro as wheat is in a sieve; that is, to afflict and distress them; see (Amos 9:9) by scattering them both from Christ, and one another; by filling them with doubts about Jesus being the Messiah and Redeemer: and by frightening them with the fears of enemies and of death, which end he obtained; see (Matthew 26:56) (Luke 24:31) (John 20:19) .

- Jeremiah 41:8-8 But ten of them said to Ishmael, “Don’t kill us! We have **wheat** and barley, olive oil and honey, hidden in a field.” So he let them alone and did not kill them with the others.
- Ezekiel 4:9 – “Take **wheat** and barley, beans and lentils, millet and spelt; put them in a storage jar and use them to make bread for yourself. You are to eat it during the 390 days you lie on your side.
- Ezekiel 27:17 - “Judah and Israel traded with you; they exchanged **wheat** from Minnith and confections, honey, olive oil and balm for your wares.
- Ezekiel 45:13 - “This is the special gift you are to offer: a sixth of an ephah from each homer of **wheat** and a sixth of an ephah from each homer of barley.
- Joel 1:11- Despair, you farmers, wail, you vine growers; grieve for the **wheat** and the barley, because the harvest of the field is destroyed.
- Amos 8:5 - saying, “When will the New Moon be over that we may sell grain, and the Sabbath be ended that we may market **wheat**?”— skimping on the measure, boosting the price and cheating with dishonest scales,
- Amos 8:6 - buying the poor with silver and the needy for a pair of sandals, selling even the sweepings with the **wheat**.
- Matthew 3:12 - His winnowing fork is in his hand, and he will clear his threshing floor, gathering his **wheat** into the barn and burning up the chaff with unquenchable fire.”
-
- Matthew 13:25 - But while everyone was sleeping, his enemy came and sowed weeds among the **wheat**, and went away.
- Matthew 13:26 - When the **wheat** sprouted and formed heads, then the weeds also appeared.
- Matthew 13:29 -“ ‘No,’ he answered, ‘because while you are pulling the weeds, you may uproot the **wheat** with them.
- Matthew 13:30 - Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the **wheat** and bring it into my barn.’ ”

Luke 3:17 - His winnowing fork is in his hand to clear his threshing floor and to gather the **wheat** into his barn, but he will burn up the chaff with unquenchable fire.”

- Luke 16:7 - “Then he asked the second, ‘And how much do you owe?’ “ ‘A thousand bushels of **wheat**,’ he replied. “He told him, ‘Take your bill and make it eight hundred.’
- Luke 22:31- “Simon, Simon, Satan has asked to sift all of you as **wheat**.
- John 12:24 - Very truly I tell you, unless a kernel of **wheat** falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds.
- 1 Corinthians 15:37 - When you sow, you do not plant the body that will be, but just a seed, perhaps of **wheat** or of something else.

- Revelation 6:6 - Then I heard what sounded like a voice among the four living creatures, saying, “Two pounds of **wheat** for a day’s wages, and six pounds of barley for a day’s wages, and do not damage the oil and the wine!”
- Revelation 18:13 - cargoes of cinnamon and spice, of incense, myrrh and frankincense, of wine and olive oil, of fine flour and **wheat**; cattle and sheep; horses and carriages; and human beings sold as slaves.

You are My Beloved Son (Luke 3: 21-22)

SUMMARY

At the baptism of Jesus God has declared to the world that Jesus is the Son of God in whom he is well pleased . Therefore, in our baptism, our identity as sons and daughters of God is established.

Luke 3: 21-22-Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form as a dove, and a voice came from heaven, "Thou art my beloved Son; with thee I am well pleased."

This is how Luke describes the baptism of Jesus. Matthew and Mark also describe the baptism of Jesus in a similar way. Though the fourth Gospel does not narrate it, it refers to the baptism of Jesus.

Christian baptism receives its meaning and significance from the baptism of Jesus. At the baptism of Jesus, heaven opened. It is not simply a ceremony we perform. It has to do with heaven. It is God who acts in baptism. Two things happened at the baptism of Jesus.

In the first place, the Holy Spirit descended upon Jesus in a bodily form, as a dove. It came in a bodily form so that all could see. In baptism we are anointed (sealed) with the Holy Spirit. Secondly, a voice from heaven declared, ‘Thou art my beloved Son, with whom I am well pleased’. It was a public declaration by God that Jesus was his beloved Son.

The baptism of Jesus was not simply a private affair. It was not simply a matter of personal experience of the Holy Spirit or an inner consciousness on the part of Jesus that he was the Son of God. It was no doubt a personal experience, it definitely gave him an inner assurance that he was the Son of God, but it was also a public acknowledgement that in him God was well pleased.

At the baptism, Jesus' identity was established. The voice from heaven was a public declaration of who Jesus was. In Matthew and Mark, the voice from heaven was heard only by Jesus alone. It is significant that Luke specifically mentions that the voice from heaven was heard by all, a public event in and through which God has declared to the world that Jesus is the Son of God in whom he is well pleased. This is also true with Christian baptism.

In our baptism, our identity as sons and daughters of God is established. God declares us to be his children. Baptism is a public declaration that the person who is baptized is a son of God, a daughter of God, to be acknowledged and accepted as such. Henceforth we belong to God, to the family of God. It is not our physical birth -- of flesh and blood -- which is primary, but our spiritual birth as Sons and daughters of God.

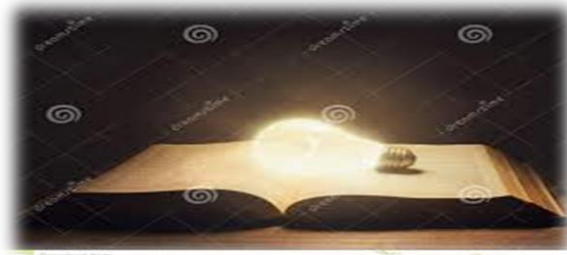
In Judaism, the rabbis used to speak of circumcision as a seal, the divinely appointed sign, of a person's standing within the covenant. In baptism, we are sealed with the Holy Spirit and signed with the sign of the cross to show that henceforth we belong to Christ. God has set his seal of ownership on us and of his spirit in our hearts. (2 Corinthians 1:22) St. Paul wrote to the Galatians: 'Henceforth let no man trouble me; for I bear on my body the marks of Jesus.' (Galatians 6:17)

The descent of the Holy Spirit and the declaration that we are sons and daughters of God are very closely related. It is to the sons and daughters of God that the spirit is given. In the fourth Gospel John the Baptist at first did not know who Jesus was. He says: *But I saw the Spirit descend as a dove from heaven. and it remained on him. I myself did not know him; but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit. And I have seen and have borne witness that this is the Son of God*

John the Baptist recognized him as the Son of God because the Spirit descended on him. St. Paul says, 'And because you are sons, God has sent the spirit of his Son into our hearts'. The Spirit is given to the sons and daughters of God.

But who is a son? Who is a daughter? He or she who does the will of the Father is a son or daughter of God. Jesus told a parable. There was a man who had two sons. He went to the first and said, 'Son, go and work today in the vineyard' 'I will not', he answered, but later changed his mind and went. Then the father went to the other son and said the same thing. He answered, 'I will', but did not go. Which of the two did the will of the father? In other words, who proved himself to be a son? 'The first' said Jesus' hearers. (Matthew 21:28-31) Jesus replied, 'Whoever does the will of God is my brother, and sister and mother'. (Mark 3:35)

This explains the purpose for which the Holy Spirit is given in baptism. In the case of Jesus, after his baptism, he was led by the Spirit into the wilderness to be tempted for forty days.



BFC – Light Bulb! Luke 4:3-7- I have never understood this verse about Satan telling Jesus in the wilderness of 40 days of temptation, that he (Satan) would give all the kingdoms of **this world** to Jesus – Jesus/God made the entire world and already owned it all. This is the thing>>>>> 3-5 Then the devil took him (Jesus) up and revealed to Him (Jesus) all the kingdoms of **the world... in a moment of time** (In a moment of time, Gods time and ours is not the same, just like that Jesus could see it all) 6- “**I will give you** the glory of these kingdoms and authority over them, the devil said, “because **they ARE MINE to give to ANYONE I PLEASE**.. I will give it all to you if you will worship me. *Satan had dominion on this earth with all his demonic angels! He had authority and rules with power, there is a verse in the bible that talks about waring against principalities and powers and darkness in this world – the verse is: ___ Ephesians 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

David Quizik Commentary Notes:

(5-8) The second temptation: all the kingdoms of this world in exchange for a moment of worship.

Then the devil, taking Him up on a high mountain, showed Him all the kingdoms of the world in a moment of time. And the devil said to Him, “All this authority I will give You, and their glory; for *this* has been delivered to me, and I give it to whomever I wish. Therefore, if You will worship before me, all will be Yours.” And Jesus answered and said to him, “Get behind Me, Satan! For it is written, ‘You shall worship the LORD your God, and Him only you shall serve.’”

Taking Him up on a high mountain, showed Him all the kingdoms of the world in a moment of time: It seems best to understand this as a mental or spiritual vision. The experience and the temptation were real, but there doesn’t seem to be a mountain high enough to literally see **all the kingdoms of the world in a moment of time.**

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All the kingdoms of the world... All this authority I will give to You, and their glory: The devil knew Jesus had come to win *the kingdoms of the world*. *This was an invitation to win back the world without going to the cross*. Satan would simply give it to Jesus if Jesus would worship before the devil.

For this has been delivered to me, and I give it to whomever I wish: Satan claimed that authority over the earth's kingdoms was delivered to him, and Jesus never challenged the statement. We might say that Adam and all of his collective descendants delivered to Satan when God gave man dominion over the earth, and Adam and his descendants forfeited it to Satan (Genesis 1). Satan is *the ruler of this world* (John 12:31) and *the prince of the power of the air* (Ephesians 2:2) by the popular election of mankind since the days of Adam.

Since Satan possesses the glory of the kingdoms of this world, and can give it to whomever I wish, it should not surprise us to see the ungodly in positions of power and prestige.

If You will worship before me, all will be Yours If Jesus accepted this, our salvation would be impossible. He might have gained some sort of authority to rule, delegated from Satan, but He could not redeem individual sinners through His sacrifice. And Jesus answered and said to him, "Get behind Me, Satan!" Satan brought a powerful temptation to Jesus, and Jesus resisted the influence of Satan, first by saying, "Get behind Me, Satan!" In this, Jesus fulfilled the exhortation later expressed in James 4:7: *Resist the devil and he will flee from you*.

For it is written, "You shall worship the LORD your God, and Him only you shall serve." Again, Jesus answered Satan with the same resource available to every believer: The Word of God used by a Spirit-filled believer. In resisting these temptations as a man.

David Quizik Commentary verses 9-13

(9-13) The third temptation: testing God through signs and wonders.

Then he brought Him to Jerusalem, set Him on the pinnacle of the temple, and said to Him, "If You are the Son of God, throw Yourself down from here. For it is written: 'He shall give His angels charge over you, To keep you,'

and, 'In their hands they shall bear you up, Lest you dash your foot against a stone.'"

And Jesus answered and said to him, "It has been said, 'You shall not tempt the LORD your God.'" Now when the devil had ended every temptation, he departed from Him until an opportune time.

Set Him on the pinnacle of the temple: Satan took Jesus to a prominent, high place. From this wall surrounding the temple mount, it was hundreds of feet to the rocky valley floor below. If Jesus followed Satan's request to throw Yourself down from here, it would be a spectacular event.

Throw Yourself down from here: Satan could not himself throw Jesus off the pinnacle of the temple. He could do no more than suggest, so he had to ask Jesus to throw *Himself* down.

For it is written: “He shall give His angels charge over you, to keep you

When Satan says, “**For it is written,**” it reminds us that Satan is a Bible expert and knows how to twist Bible passages out of their context. Sadly, many people will accept anyone who quotes a Bible verse as if they taught God’s truth, but the mere use of Bible words does not necessarily convey the will of God. Some suggest that Satan is such a Bible expert because he has spent centuries looking for loopholes.

And Jesus answered and said to him, “It has been said, ‘You shall not tempt the LORD your God.’” Jesus answered Satan’s misuse of Scripture with the proper use of the Bible, quoting from Deuteronomy 6:16. As Jesus rejected Satan’s twisting of Scripture, He rightly divided the word of truth, understanding it in its context.

Now when the devil had ended every temptation, he departed from Him until an opportune time: When Satan saw that he couldn’t get anywhere, he left for a

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Satan is not stupid; he will not continually put his limited resources into an ineffective battle. If you want Satan to leave you alone for a while, you must continually resist him. Many are so *attacked* because they resist *so little*.

Jesus resisted these temptations in Luke 4:1-13- because He walked in the Word and in the Spirit; these two are the resources for Christian living.

Too much Word and not enough Spirit and you *puff up* (in the sense of pride). Too much Spirit and not enough Word and you *blow up*. With the Word and the Spirit together, you *grow up*.

God didn't love Israel to love only Israel. God chose Abraham and his descendants through Isaac to bring his gracious blessings to all people. *God loves all people — people of all races, all cultures, and all languages. So not only does he want us to minister to the broken and the outcast, but he also wants us to minister to the broken and outcast of even our enemies and those who do not share our faith* (Matthew 5:43-48). Jesus reminds us of this charge with two startling examples — the widow of Zarephath and Naaman. **Both of these people were non-Israelites, and one was the leader of an enemy — a stark reminder that loving our enemies and caring for those we may not perceive as redeemable is not a theory, but a passion for the God of all redemption.**

Matthew Henry's Concise Commentary -Luke 4:14-30

4:14-30 Christ taught in their synagogues, their places of public worship, where they met to read, expound, and apply the word, to pray and praise. All the gifts and graces of the Spirit were upon him and on him, without measure. By Christ, sinners may be loosed from the bonds of guilt, and by his Spirit and grace from the bondage of corruption. He came by the word of his gospel, to bring light to those that sat in the dark, and by the power of his grace, to give sight to those that were blind. And he preached the acceptable year of the Lord. Let sinners attend to the Saviour's invitation when liberty is thus proclaimed.

Christ's name was Wonderful; in nothing was he more so than in the word of his grace, and the power that went along with it. We may well wonder that he should speak such words of grace to such graceless wretches as mankind.

The doctrine of God's sovereignty, his right to do his will, provokes proud men. They will not seek his favor in his own way; and are angry when others have the favors they neglect. Still is Jesus rejected by multitudes who hear the same message from his words. While they crucify him afresh by their sins, may we honor him as the Son of God, the Savior of men, and seek to show we do so by our obedience.

Luke 5;28-30... they intended to Push Him Over the Cliff, but he PASSED RIGHT THROUGH THE CROWD AND WENT ON HIS WAY... I researched this event and did not really find anyone had the "real answer". My question was, "How did Jesus get from one place to the next that quickly without being seen?" "How did He stand outside the door knocking to enter in to see the disciples after His resurrection and the next minute he is inside the room?" I refuse to use the word "magic", that has nothing to do with my Jesus. But he can do anything, he can save sins, heal the sick, cleanse the lepers, rescue Daniel from the lions den, save the three men from the fire in the OT, he is the Waymaker/Miracle Worker. **There are just going to be somethings we will wonder about, but never know until we see Him.**

It would be just like the devil to get us "off track" on something like this to make assumptions and create our own interpretations. Gods word is Holy Spirit inspired and the author is the Holy Spirit, and the bible tells us we won't "understand" everything.

So long story short, Don't get caught up or hung up on something that you don't understand or make something out of something that doesn't really make a difference in your spiritual growth with Jesus. Jesus is God. He can do anything!

When Jesus senses that the crowd is turning against him, he pushes back. He says that no prophet is welcome in their own hometown, not even the ancient prophets who had to go beyond the boundaries of Israel to find people who would accept their words and deeds. With this assertion, Jesus makes a remarkable claim. The people from Nazareth certainly did. They were so offended at this that they drove him out of town and tried to throw him over a cliff. Before they can follow through with their intentions, Jesus mysteriously “passed through the midst of them and went away.”

I suppose there are several lessons to learn from this incident, but this strikes me. People who encounter Jesus are often fickle. One minute they’re extolling his teachings, and the next they’re trying to throw him headlong over a cliff. Christians go to church, worship, and listen to sermons. We talk about how much we love Jesus, listen to praise music, and read our Bibles. We know book, chapter, and verse. We tell everyone on social media how #blessed we are whenever anything happens. We give all the glory to our Lord and Savior Jesus Christ whenever our team wins.

Whenever we treat people as being less than the image and likeness of God, we throw Jesus over the cliff. Jesus taught his disciples to see him when they look at other people. In as much as we serve others, we serve Christ. And as much as we mistreat others, we try to throw Christ over a cliff.

Luke 5:36-39- Wine Skins

Expositors have been scratching chins and nodding heads for a long time over the double parable of Luke 5:36-39. [Also Matt 9:14-17, Mark 2:18-22] The meaning of the parable is seemingly obvious. The new garment is the Gospel/Grace/Kingdom/Church and the old garment is the Old Covenant/Law/Judaism. No one tears a new garment to patch an old one. Grace and law do not mix.

Similarly, the new wine is the Gospel/Grace/Kingdom/Church and the old wineskin is the Old Covenant/Law/Judaism. Just as the new wine would burst the old skins and be spilled, so too the

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New Covenant Gospel of the Church Kingdom would be wasted if it was poured into the Old Covenant, Mosaic, legalistic religion of Judaism.

In almost unanimous consent interpreters and commentators have agreed that the old wine, old wineskins and the old coat are all symbols of Judaism and Law whereas the new wine and the new coat are symbols of Christianity and Grace. [Bruce, 1983; Lachs 1987; Lange; Lenski 1961; Meyer; Stein, 1992; Synge.] The unanimity of this interpretation of Yeshua's words has been so normative to Christian thinking that the term "Old Wine" is figuratively used to refer to Judaism in Christian writings.

Symbol	Meaning
New garment	previously uneducated students
Old garment	previously educated students
Patch	teaching
New wineskins	previously uneducated students
Old wineskins	previously educated students
New wine	new teaching
Old wine	previous teaching

Summarizing Hastings *Dictionary of Christ and the Gospels* [entry on wine bottles](#):

In ancient Israel, the grapes were pressed in the winepress and left in the collection vats for a few days. Fermentation starts immediately on pressing, and this allows the first "tumultuous" (gassy) phase to pass. Then the must (fermenting juice) was put in clay jars to be stored, or into wineskins if it was to be transported some distance.

The wineskins were partially tanned goat skins, sewn at the holes where the leg and tail had been. The skins were filled with must (partially fermented wine) in the opening at the neck and then tied it off.

If one puts freshly pressed must directly into the skin and close it off, the tumultuous stage of fermentation would burst the wineskins, but after this stage, the skins have enough stretchiness to handle the rest of the fermentation process. However, skins that have already been used and stretched out ("old wineskins") cannot be used again since they cannot stretch again. If they are used again for holding wine that is still in the process of fermenting ("new wine"), they will burst.

These parables came in response to the Pharisees' question about Jesus' practice of fasting compared to their own and John the Baptist's. Hence this parable also apparently applies to John the Baptist's asceticism, which Jesus seemed to view as good but passing away, since it was part of the Old Covenant which he was fulfilling and renewing (cf. [Luke 7:28; 22:20](#)). By contrast, Jesus generally viewed the Pharisees' practices as hypocritical and "majoring on minors," as it were (e.g., [Matthew 23:23](#))

The last verse in the quoted passage about preferences for new and old wine seems to refer to a period of adjustment for followers of the old paths (e.g., John and his disciples) who will grow into the new ways. An initial confusion or negative reaction to differences between the old and the new, which on first glance offend both the Pharisees' and John's disciples, will grow less for the faithful as they acquire a taste for and better appreciate the new, as they transition into the new economy.

It is a lesson "on the one hand, to those who unreasonably cling to what is getting antiquated; and, on the other, to hasty reformers who have no patience with the timidity of their weaker brethren!" (JFB again).

The natural antipathy between the old (Judaism) and the new (Jesus's message) is what Jesus spoke of in His wineskin/garment analogies. He thought Judaism was brittle and inflexible, like an old wineskin, or a worn-out garment not fit to wear.

In Jesus' day, unfermented grape juice was placed in wineskins instead of bottles. If the wineskin container was old, as the juice ferments, the brittle and inflexible wineskin container fails to expand as the chemical reaction is taking place inside it; consequently, the skin bursts, and the juice is wasted. A similar thing happens today when a balloon is blown up past its ability to contain the air inside, and "pop," it bursts.

When you repair a holey garment, if you patch it with new fabric having strong fibers, the new patch will simply make the old garment with its weak fibers to become even more holey. Jesus saw himself and his message as the new wine and the new patch, which from his perspective caused the inflexible religion of first century Judaism to burst and tear. What was needed, he said, was a new wineskin and a new garment; the old needed to be thrown out, and the new needed to be welcomed. This could not happen with the mosaic covenant (old wineskin) but came about through the apostles teaching and the church (new wineskin).

Luke 8:18

Therefore take heed how you hear. For whoever has, to him *more* will be given; and whoever does not have, even what he seems to have will be taken from him.”

Ellicott's Commentary for English Readers

(18) **Take heed therefore how ye hear.** —This again meets us in different contexts. Here and in Matthew 13:12 (where see Note), after the interpretation of the Sower; in Matthew 25:29, as the lesson of the parable of the Talents; in Luke 19:26, in an analogous position, as the lesson of the parable of the Pounds.

That which he seemeth to have.—Better, with the margin, as 1Corinthians 10:12, *that which he thinks he hath*. It is only in this passage that the close of the proverb takes this form. The man who does not use his knowledge has no real possession in it; and shallow and unreal as it is, he will lose even that.

The work of education in all its many forms, intellectual or spiritual, in boyhood or manhood, presents but too many instances of the operation of this law. Luke 8:30-31 Jesus asked him, “What is your name? ”Legion,” he replied, because many demons had gone into him. ³¹ And they begged Jesus repeatedly not to order them to go into the Abyss.

And they besought him- Legion means many – 6000 men in an army Legion

That is, all the devils, the whole legion of them, entreated Jesus, under whose power, and at whose dispose they were:

that he would not command them to go out into the deep;

meaning, not the deep waters of the sea, for thither they ran the swine at their own request; but the bottomless pit of hell, where others of these spirits lay in chains of darkness; and so the Ethiopic version renders it, “into hell”: they desired, that when they went out of this man, they might not be ordered thither, or remanded to their former prison; for they knew that if he gave the word of command, they must obey; but that they might be suffered to continue in that country, and range about on earth, or be anywhere, rather than in hell.

Luke 9:27 - 31 “I tell you the truth, some standing here right now, will not die before they see the Kingdom of God”

Three of the Gospel writers record the account of Jesus talking with Moses and Elijah on a mountaintop (Matthew 17:1-8; Mark 9:2-8; Luke 9:28-36). The apostles Peter, James, and John witnessed this scene. What is the meaning and importance of this event known as the Transfiguration?

One reason for the Transfiguration is given in Matthew 16:28, the verse preceding Matthew's record of the event: "Truly, I say to you, there are some standing here who will not taste death until they see the Son of Man coming in his kingdom." This "Son of Man coming in His kingdom" was shown to "some" — Peter, James, and John — at the Transfiguration.

Second, the description of Jesus' clothing appearing dazzling white revealed the supernatural nature of Jesus. John would see Jesus again in such light during His heavenly vision in Revelation (Revelation 1). Such a presentation made clear Jesus was not only a miracle worker, but also the Messiah (John 1:14).

Third, the scene with Jesus speaking with Moses and Elijah revealed Jesus as someone who already knew these men of God. As Jesus would later say, "Before Abraham was, I am" (John 8:58). This event highlights the deity of Jesus.

Fourth, Jesus showed Himself as fulfilling the Law and the Prophets (Matthew 5:17). Moses represented the Law since He was the one through whom the Law was given (John 1:17). Elijah represented the prophets of the Old Testament, especially in the sense that He ascended directly to heaven without dying on earth.

Fifth, Jesus revealed His Transfiguration to His key followers to show them His glory. Matthew 17:5-6 notes, "He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, 'This is my beloved Son, with whom I am well pleased; listen to him.' When the disciples heard this, they fell on their faces and were terrified." The presence of God's voice in a cloud resembled the way God spoke to the Israelites in the wilderness in the Old Testament. Just as the Israelites responded in fear then, so Peter, James, and John bowed in fearful worship as they heard the voice of God telling them to listen to His Son.

Peter later wrote regarding this Transfiguration, "For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.

For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, 'This is my beloved Son, with whom I am well pleased,' we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain" (2 Peter 1:16-18). The Transfiguration stood as a transforming event in the life of Peter, a man who would go on to lead the early church as they spread the Gospel

Luke 9:61-62

"And another also said, "I will follow You, Lord; but first permit me to say good-bye to those at home." But Jesus said to him, "No one, after putting his hand to the plow and looking back, is fit for the kingdom of God"" (Luke 9:61-62).

Challenging the Distracted Disciple

Trying to keep open his options.

It appears (from Jesus' response to him) that this disciple would allow little things to distract him. Again, he had the problem of the convenient disciple. Notice how he also said, "Permit me ..." He was making bargains with the Master.

We are only to do what Jesus says and not tell Him what we are to do.

The problem is that this man was really looking for an excuse not to follow. He wanted to keep his options open and be where he was interested. He undoubtedly liked Jesus. He would be a good Master, but he liked his family too. He is the distracted disciple who gets real excited and devoted for a while and then you do not see him for a while. He is off involved in some other matter.

Application

Jesus challenges the distracted disciple. Stay focused. Be committed. Find out what is so important and stay with it. The farmer who needs to drive the cow to plow the field must look to an object on the other side of the field and keep looking at it. If he turns his eyes to the side, then the plow line will follow that same direction. Following Jesus is a long term commitment. We must notice our tendencies to get distracted and determine in our hearts to follow Jesus.

Summary

We have a calling to follow Jesus. Following Jesus is a life call. It is the call to each one of us that names the Name of Jesus.

The Book of LUKE "Questions & Answers on specific scriptures" – Bible Study by Salt Shakin Sister Outreach and Ministry – www.saltshakinsister.com – b_chapmond@yahoo.com – [Barbara Chapmond](#)

We must not let comforts, convenience or our choices distract us from our devotion to Jesus. Most of us do not know what it means to follow Jesus. Once we do, then our whole lives will change and those around us will want to know more about Jesus. Without this life commitment, you stand at odds with Jesus. You are an idolater. You do not really love Jesus as the Lord but like Him only as a friend to come to when you have a need.

Jesus has a whole new life mapped out for His disciples. You need to closely follow Him to be on that path. Comforts, convenience and preserving our life choices always gets in the way of following Jesus. Do you renege on your love for God? How about now giving these three things up for the Lord?

Tell Him that I will go anywhere He wants, closely attend to what business He puts before you and stay consistent to Him all your life.



The Kingdom of God is comprised of Jesus' disciples. This is the group of people who stand ready to unquestionably live out God's commands. This is not missions but the readying of ourselves for missions. This commitment does not mean that He will involve you in some far flung adventure. He might want you home in your present house so that you can raise godly children. The point is that He is your Master, and you will follow Him.

Luke 9:62 records words that were spoken by Jesus, "No one, after putting his hand to the plow and looking back, is fit for the kingdom of God." These are serious words. They are spoken at the end of several discussions Jesus had with three of His disciples. Apparently each disciple first told Jesus that they would follow Him (Luke 9:57-61). Jesus told the first one that He did not have the physical comforts of life. He told the second to forget about the urgent things of this world and his reply to the third one was about looking back at the things of this world.

He is talking about a farmer using a plow on a field. The man put his hand to the plow to start plowing. The goal of the farmer is to make straight rows in the earth. He does this by looking at a distant object. Jesus creates a picture of a farmer who rather than looking straight ahead at a distant object is constantly looking back at things. The Greek words for “looking behind” have the picture of constantly, continually looking back at things. The result is crooked and curved rows in the earth – a mess!

The Message

Jesus’ message is “follow Me” and do not let the things of this world get in the way. **We are too easily distracted** by the urgent things of this life, our physical comforts, and our material desires.

There is an old story about a farmer’s son who wanted to plow his father’s field. The father eventually agreed to let him try one day **and told his son to look straight ahead at a faraway object while he was plowing. This would result in straight rows in the earth.** His son said he understood and so the father left. After awhile the farmer came back to see how his son was doing only to find that **the rows were not straight but curved and crooked.** So he walked out to his son and asked what had happened. The farmer eventually discovered that **his son kept looking at a cow in the field. His eyes were distracted.**

This is a picture of our relationship with Jesus. True followers of Jesus constantly, continually fix their eyes on Him and keep them there through the urgent, the tragic, and in spite of the desire for wealth, comforts and acceptance in this life. Paul, the apostle, illustrates the message with this comment about a Christian who was working with him.

. . . one thing I do: forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. Philippians 3:13 (NASB)

Luke 11:31

The queen of the south

That is, the queen of Sheba, which was a country of Arabia, which lay south of Judea; of whom it is said, that

she shall rise up in the judgment with the men of this generation, and condemn them:

the sense is, that at the last day, when all shall rise from the dead, both Jews and Gentiles, this Heathen queen shall rise together with the men of the present generation among the Jews, stand in judgment with them, and against them; and that her conduct would be brought as an evidence against them, and be improved as an aggravation of their condemnation:

for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here:

the difference between them, and what aggravates the case is, that *she was a Gentile that knew not God*, they were Jews, his professing people; she came from afar, they were near, upon the spot, where Christ was, he was preaching in their streets, temple, and synagogues; she came to hear only natural or moral wisdom, but they might have heard spiritual and heavenly wisdom, with which eternal happiness is connected; she came to hear only a mere man, but they might have heard him who is the wisdom of God, and the only wise God, and our Savior; (See Gill on [Matthew 12:42](#)).

Matthew Poole's Commentary-Luke 11:31

See Poole on "[Matthew 23:27](#)", where our Savior compares the Pharisees to whited sepulchers: here he compares them to sepulchers, but not as there to denote their hypocrisy, appearing white, but having nothing within but rottenness; but upon the account of the contagion of them, and their pollution of others that were not aware of them. To understand our Savior, we must consider the Levitical law, [Numbers 19:16](#); where we shall find that not only he that touched a dead body, but he that touched a grave, was legally unclean for seven days.

Christ here alludes to that, though he be speaking not of legal, but moral uncleanness. By reason of the law afore mentioned, the Jews took care to whiten their graves, that people might see them, and avoid that danger.

To such whited sepulchers Christ compares the Pharisees, [Matthew 23:27](#). But some graves might not be whited, or the color washed off, so as they did not appear, and men could not be aware of them, but ran into a pollution by them. To such graves he in this place compares them. They were men that externally appeared not to be what they were.

The Jews took the Pharisees' for great saints, (the strictest sect of their religion), so strict they were in their duties to their traditions, &c.; which external severity and formal behavior covered their extortion, and covetousness, and malice, and erroneous opinions, so as people did not suspect them of any such guilt.

Gill's Exposition of the Entire Bible

Woe unto you Scribes and Pharisees, hypocrites,.... As they are all along called by Matthew; though only here by Luke. The Vulgate Latin only reads, "woe unto you", leaving out all the rest: but the whole is retained in all the Oriental versions;

for ye are as graves which appear not; being covered with grass; "or which were not marked", as the Ethiopic version renders it; that is, were not whited or covered with lime, as some were, that they might be seen at a distance, and be known what they were; that so men might avoid going near them, and prevent their being defiled with them; See Gill on [Matthew 23:27](#). and the men that walk over them are not aware of them; and so are defiled by them.

Christ compares the Pharisees, because of their hypocrisy, and secret iniquity, both to whited sepulchers, and to those that were not: to those that were, because, like them, they looked beautiful without, and righteous in the sight of men, and yet were inwardly full of all manner of pollution and sin; and to those that were not, because they did not appear to be what they were, and men were deceived by them; and under specious pretenses to religion and holiness, were by their corrupt doctrines and practices unawares drawn into the commission of sin.

Regard may not only be had to graves covered with grass, or not marked with lime, by which they might be known; but also to what the Jews call, , "the grave of the abyss" (z); a grave that is not known no more than if it was in the bottomless pit: so uncleanness by touching a dead body, which a man is not conscious of, is called the uncleanness of the abyss, or an unknown one (a).

Luke 12:49-53- Fire=Judgment in the word. Symbolism

Certainly, Jesus came to bring peace. But it would never be superficial peace. It would never mean everyone agreeing. It would never make every follower likeable and appreciated by everyone else. It would never mean a life filled with nothing but harmony, as if there would be no anger, no division, no uncertainty, no struggles. Those who would go Jesus way travel a road with trouble and trial, sacrifice and sadness, darkness and despair. Yes, there will be joy, and glory, and life eternal. That will be in heaven, but also here and now. But the here and now is not only happiness but hardship, not only unity but division. The road ahead is good but not an easy road to travel.

Those who have thought that following Jesus would be a gentle stroll from one blessing to the next cannot have considered words like these in Luke 12. Jesus actually said he came to bring division, not peace (v. 51). At a very deep level, there *is* peace. In eternity, there *is* peace. But until then following Jesus will also cause division.

Many who first heard Jesus speak these words would be shocked. None of their presuppositions about the Messiah fitted what he was saying. Surely God's Anointed would bring victory for Israel, and usher in a new age of peace and prosperity? But Jesus does not conform to their misguided expectations and could not be more direct about the cost of following him.

Jesus' message was hard but honest. No one who hears and considers his words could ever feel misled about the cost of discipleship. But also, no one who hears and considers his words could ever doubt that there is no other choice to make than surrendering to him as Lord, no other life worth living than giving every day and every breath to him, no other destiny worth pursuing than eternity in his presence. His way is the only way.

Jesus demonstrated God's love in so many ways during his earthly ministry. He will also accomplish an incredible blessing of love when he comes to take God's children home to be with him forever. However, the cost of those blessings is high — high for him, high for the Father, and high for those who follow him. Jesus left heaven, came to earth, and died a horrible death to provide these blessings.

The Father withheld his power and allowed those he created to do such horrid things to his Son. So, we must not be surprised at the powerful language Jesus uses here. His ministry calls for a decision, a radical decision, to be made. Either he is God with us, or he is an impostor. Either he is Christ, God's Messiah and our Savior, or he is delusional. Either he is Lord, King of our hearts and of all creation, or he is a liar. Making a decision about him is divisive. It will divide families and households. It will be politically incorrect because it doesn't allow for alternatives. As Jesus spoke to his disciples, he also speaks to us. If we decide for him, our decision will not make everyone happy and won't lead to everyone's liking us. A passionate disciple of Jesus will not be appreciated by all — maybe not by most — but will surely be appreciated and rewarded by God!

Matthew Henry's Concise Commentary -Luke 12:41-53

12:41-53 All are to take to themselves what Christ says in his word, and to inquire concerning it. No one is left so ignorant as not to know many things to be wrong which he does, and many things to be right which he neglects; therefore, all are without excuse in their sin. The bringing in the gospel dispensation would occasion desolations. Not that this would be the tendency of Christ's religion, which is pure, peaceable, and loving; but the effect of its being contrary to men's pride and lusts.

There was to be a wide publication of the gospel. But before that took place, Christ had a baptism to be baptized with, far different from that of water and the Holy Spirit. He must endure sufferings and death. It agreed not with his plan to preach the gospel more widely, till this baptism was completed. We should be zealous in making known the truth, for though divisions will be stirred up, and a man's own household may be his foes, yet sinners will be converted, and God will be glorified.

Luke 13:6-9

Question: "What is the meaning of the Parable of the Fig Tree?"

Answer: Jesus told the Parable of the Fig Tree—[Luke 13:6-9](#)—immediately after reminding His listeners of a tower over the pool of Siloam ([John 9:7](#)) which unexpectedly fell and killed eighteen people. The moral of that story is found in [Luke 13:3](#): “Unless you repent, you will likewise perish.” To reiterate this moral, Jesus tells the story of the fig tree, the vineyard owner, and the gardener who took care of the vineyard.

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The *three entities* in the story all have clear symbolic significance. The vineyard owner represents God, the one who rightly expects to see fruit on His tree and who justly decides to destroy it when He finds none. The gardener, or vineyard keeper who cares for the trees, watering and fertilizing them to bring them to their peak of fruitfulness, represents Jesus, who feeds His people and gives them living water. The tree itself has two symbolic meanings: the nation of Israel and the individual.

As the story unfolds, we see the vineyard owner expressing his disappointment at the fruitless tree. He has looked for fruit for three years from this tree but has found none. The three-year period is significant because for three years John the Baptist and Jesus had been preaching the message of repentance throughout Israel. But the fruits of repentance were not forthcoming. John the Baptist warned the people about the Messiah coming and told them to bring forth fruits fit for repentance because the ax was already laid at the root of the tree (Luke 3:8-9). But the Jews were offended by the idea they needed to repent, and they rejected their Messiah because He demanded repentance from them.

After all, they had the revelation of God, the prophets, the Scriptures, the covenants, and the adoption (Romans 9:4-5). They had it all, but they were already apostate. They had departed from the true faith and the true and living God and created a system of works-righteousness that was an abomination to God. He, as the vineyard owner, was perfectly justified in tearing down the tree that had no fruit. The Lord's ax was already poised over the root of the tree, and it was ready to fall.

However, we see the gardener pleading here for a little more time. There were a few months before the crucifixion, and more miracles to come, especially the incredible miracle of the raising of Lazarus from the dead, which would astound many and perhaps cause the Jews to repent. As it turned out, Israel as a nation still did not believe, but individuals certainly did (John 12:10-11). The compassionate gardener intercedes for more time to water and fertilize the fruitless tree, and the gracious Lord of the vineyard responds in patience.

The lesson for the individual is that borrowed time is not permanent. God's patience has a limit. In the parable, the vineyard owner grants another year of life to the tree. In the same way, God in His mercy grants us another day, another hour, another breath. Christ stands at the door of each man's heart knocking and seeking to gain entrance and requiring repentance from sin. But if there is no fruit, no repentance, His patience will come to an end, and the fruitless, unrepentant individual will be cut down. We all live on borrowed time; judgment is near. That is why the prophet Isaiah wrote, "Seek the LORD while he may be found; call on him while he is near. Let the wicked forsake his way and the evil man his thoughts. Let him turn to the LORD, and he will have mercy on him, and to our God, for he will freely pardon" (Isaiah 55:6-7).

Matthew Henry's Concise Commentary-Luke 13:23-30

13:23-30 Our Saviour came to guide men's consciences, not to gratify their curiosity. Ask not, How many shall be saved? But, Shall I be one of them? Not, What shall become of such and such? But, What shall I do, and what will become of me? Strive to enter in at the strait gate. This is directed to each of us; it is, Strive ye. All that will be saved, must enter in at the strait gate, must undergo a change of the whole man. Those that would enter in, must strive to enter.

Here are awakening considerations, to enforce this exhortation. Oh that we may be all awakened by them! They answer the question, Are there few that shall be saved? But let none despond either as to themselves or others, for there are last who shall be first, and first who shall be last. If we reach heaven, we shall meet many there whom we little thought to meet, and miss many whom we expected to find.

He lifted up his eyes - A phrase in common use among the Hebrews, meaning "he looked," Genesis 13:10; Genesis 18:2; Genesis 31:10; Deuteronomy 8:3; Luke 6:20.

Being in torment - The word "torment" means "pain, anguish" Matthew 4:24; particularly the pain inflicted by the ancients in order to induce people to make confession of their crimes. These "torments" or tortures were the keenest that they could inflict, such as the rack, or scourging, or burning; and the use of the word here denotes that the sufferings of the wicked can be represented only by the extremest forms of human suffering.

And seeth Abraham ... - This was an aggravation of his misery. One of the first things that occurred in hell was to look up and see the poor man that lay at his gate completely happy. What a contrast! Just now he was rolling in wealth, and the poor man was at his gate. He had no expectation of these sufferings: now they have come upon him, and Lazarus is happy and forever fixed in the paradise of God. *It is more, perhaps, than we are authorized to infer, that the wicked will "see" those who are in paradise. That they will "know" that they are there is certain; but we are not to suppose that they will be so near together as to be seen, or as to make conversation possible. These circumstances mean that there will be "a separation," and that the wicked in hell will be conscious that the righteous, though on earth they were poor or despised, will be in heaven. Heaven and hell will be far from each other, and it will be no small part of the misery of the one that it is far and forever removed from the other.*

Luke 16:24-31

Barnes' Notes on the Bible

Father Abraham - The Jews considered it a signal honor that Abraham was their "father" - that is, that they were "descendants" from him. Though this man was now in misery, yet he seems not to have abandoned the idea of his relation to the father of the faithful. *The Jews supposed that departed spirits might know and converse with each other. See Lightfoot on this place. Our Saviour speaks in conformity with that prevailing opinion; and as it was not easy to convey ideas about the spiritual world without some such representation, he, therefore, speaks in the language which was usual in his time.* **We are not, however, to suppose that this was "literally" true, but only that it was designed to represent more clearly the sufferings of the rich man in hell.**

Have mercy on me - Pity me. The rich man is not represented as calling on "God." The mercy of God will be at an end when the soul is lost. Nor did he "ask" to be released from that place. Lost spirits "know" that their sufferings will have no end, and that it would be in vain to ask to escape the place of torment. Nor does he ask to be admitted where Lazarus was. He had no "desire" to be in a holy place, and he well knew that there was no restoration to those who once sink down to hell.

Send Lazarus - This shows how low he was reduced, and how the circumstances of people change when they die. Just before, Lazarus was laid at his gate full of sores; now he is happy in heaven. Just before, he had nothing to give, and the rich man could expect to derive no benefit from him; now he asks, as the highest favor, that he might come and render him relief.

Soon the poorest man on earth, if he is a friend of God, will have mercies which the rich, if unprepared to die, can never obtain. The rich will no longer despise such people; they would "then" be glad of their friendship, and would beg for the slightest favor at their hands.

Dip the tip ... - This was a small favor to ask, and it shows the greatness of his distress when so small a thing would be considered a great relief.

Cool my tongue - The effect of great "heat" on the body is to produce almost insupportable thirst. Those who travel in burning deserts thus suffer inexpressibly when they are deprived of water. So "pain" of any kind produces thirst, and particularly if connected with fever. The sufferings of the rich man are, therefore, represented as producing burning "thirst," so much that even a drop of water would be refreshing to his tongue. We can scarce form an idea of more distress and misery than where this is continued from one day to another without relief. We are not to suppose that he had been guilty of any particular wickedness with his "tongue" as the cause of this. It is simply an idea to represent the natural effect of great suffering, and especially suffering in the midst of great heat.

I am tormented - I am in anguish - in insupportable distress.

In this flame - The lost are often represented as suffering "in flames," because "fire" is an image of the severest pain that we know. It is not certain, however, **that the wicked will be doomed to suffer in "material" fire. See the notes at [Mark 9:44](#).**

Luke 19:5

And when Jesus came to the place

Where the tree stood, in which Zacchaeus was. Christ knows where his people are, and where to find them, where they commonly dwell, or where at any time they are, he being God omniscient: besides, the bounds of their habitations are fixed by the determination and appointment of God, and were foreknown by Christ, who, before the world began, was "rejoicing in the habitable part of his earth", where he knew his saints would dwell, who are "the sons of men", with whom his delights were; and he knows where they are, when the time is come to call them: he knew Zacchaeus was in the sycamore tree, as he saw Nathanael under the fig tree, before Philip called him, ([John 1:48](#)) and Christ comes to the very place where his people are, either in person, as here; and so he came to Galilee, and to the sea there, and walked by it, and on the very spot, where he knew he should meet with Peter, and Andrew, and James, and John, whom he called to follow him, ([Matthew 4:13](#) [Matthew 4:18](#) [Matthew 4:21](#)) .

He came to his own city Capernaum, and to the place of receipt of custom near unto it, where Matthew was, and called him, ([Matthew 9:1](#) [Matthew 9:9](#)) and he came to Samaria, and to Jacob's well, where he knew the woman of Samaria would be at such a time, in order to call her: or, though he comes not in person to others, where they are, yet by his word, and by his Spirit; and he comes to them before they come to him; and is found of them, and finds them, who sought him not; and is made manifest to them, who asked not for him; and in this he acts the part of the good shepherd, that leaves the ninety nine in the wilderness, and goes after that which is lost till he finds it; and agreeably to his character as a Savior, and to the end of his coming into the world, which was to call sinners to repentance, and to seek, and save that which is lost, ([Luke 19:10](#)) .

He looked up and saw him;

he knew him, he being one of those the Father had given to him, and he had loved and undertook for, and was come into the world to seek, and to save, and now, at this time, was come hither to call by his grace. He had seen him before in the glass of his Father's purposes and decrees, he being chosen in him to grace and glory, and being a vessel of mercy, afore prepared for glory: he had seen him when he was brought into the bond of the covenant; and passed under the rod of him, that telleth all the covenant ones, as they were put into it, and given to him the Mediator of it:

he had seen him among them that were lost in Adam, whom he came to recover out of the ruins of their fall in him; and now he saw him in his state of nature and unregeneracy; he saw him in his blood, and said unto him, live: this look was a look of love, grace, and mercy; he looked upon him, and loved him, and was gracious to him, and had compassion on him; and it was a distinguishing look, he looked on him, and not on others. There was a great crowd both before and behind him, and all about him; but he looked not on these, but he looked up to Zacchaeus.

And he said unto him, Zacchaeus;

he knew him, and could call him by his name, as he did Saul, when he called him, and revealed himself to him. His name was written in the Lamb's book of life, and so must be known to Christ, who was present at the making of that book, and was concerned in setting down the names in it, and has it in his keeping: he was one of the sheep the Father had given him, he came to lay down his life for, and of whom he had such perfect knowledge, as to call them by name, as he does all the chosen and redeemed ones; see ([Isaiah 43:1](#)) ([John 10:3](#)) .

It must be very surprising to Zacchaeus to hear Christ call him by his name, who was an utter stranger to him, and whom he had never seen before; and it is a very considerable instance of the omniscience of Christ, as well as of the great condescension and affectionate regard he has to his own, and the familiar way in which he uses them.

Make haste, and come down;

from the tree. The dangerous estate and condition of a sinner requires haste; it is like that of Lot in Sodom, when it was just going to be destroyed; and like that of the manslayer, when pursued by the avenger of blood; both whom it became to escape for their lives, and flee for refuge as fast as they could: and so it became Zacchaeus to come down with all speed to Christ, who was come hither to call and save him; and the enjoyment of Christ, and his grace, calls for haste; see ([John 11:28](#) [John 11:29](#)) .

Such who come to Christ must quit all their exalted thoughts of themselves, of their riches, fulness, and self-sufficiency, and come to him as poor and needy, for such only he fills with his good things; and of their health and soundness, and come to him the great physician, as sick and diseased; and of their purity and goodness, holiness and righteousness, and come to him as sinners: but it must be mighty grace to cast down imaginations, and high things, that exalt themselves against Christ, and the knowledge of him, and to humble a proud sinner, and bring him to the feet of Jesus.

For this day I must abide at thy house;

for a little while; not so much for the sake of refreshment for himself, and his disciples, as for the good of Zacchaeus; to make known the great salvation to him, and to bestow his grace upon him, and converse with him in a spiritual way.

Luke 19:8

And Zacchaeus stood

Before Christ, in respect to him, and reverence of him; and in the presence of others, to make a public confession before them, and that they might all hear it, when come to his own house:

and said unto the Lord;

that is, to "Jesus", as the Syriac and Persic versions, and some copies read; he addressed himself to Christ, and made his confession to him, as the Israelite, when he brought the basket of the first fruits to the priest, confessed before the Lord his God, (Deuteronomy 26:4 Deuteronomy 26:5) . And the rather Zacchaeus directed his speech to Christ, being, as he was now convinced, the discernor of the thoughts, and intents of the heart; who knew the genuineness of his repentance, that it was hearty and real; and the sincerity of his expressions and resolutions, and upon what principles he acted, and proposed to do as follows:

behold, Lord, the half of my goods I give unto the poor;

not to make satisfaction for the sins he had committed, but to testify his sense of them, and his repentance for them, and as willing to do good with what he had gotten; which shows, that the disposition of his mind was altered, and of a covetous oppressor, he was become tender, kind, and liberal. According to an order made by the Jews in Usha, a man might not give away more than a fifth part of his estate, unless in some extraordinary cases; and we read of one, that gave a "third" part of his goods to the poor ; and of another, that gave, as here, half of his mammon, or wealth ; and another, half of his food to the poor ; and of another, that gave away all his goods to them see (1 Corinthians 13:3) ; to give a tenth part, was reckoned a medium.

and if I have taken anything from any man by false accusation;

or by extorting anything from him on any pretense, by making an unjust demand upon him; or in any oppressive way, by defrauding and tricking, and by doing him any injury, in any form or manner:

I restore him fourfold:

the same that was done in case of sheep stealing, (Exodus 22:1) but in such a case as this, the law only required the principal, with the fifth part added to it; see (Leviticus 6:5) (Numbers 5:7) but Zacchaeus proposes as much as in the case of theft, and which was rarely used. The Jews say,

``that the manner of paying double, was more used than the manner of paying fourfold, or fivefold; for the manner of paying double was used, both in things animate and inanimate; but the manner of paying fourfold and fivefold, was used but with respect to an ox, and a sheep only."`

This was done by Zacchaeus, to show the truth and reality of his repentance; for with that nation, ``the repentance of shepherds, and of collectors, and of "publicans", is said to be very difficult:" the reason given by the gloss is, because they rob many, and do not know who to return to.

(bfc) *I have read this passage in Luke several times, never received what I received today. Thank you Jesus! **Luke 19:14**- This is about a nobleman that went to another country and became King (and they did not want that) and he would soon return after leaving talents to others to manage well.*

*This was King Jesus – left and will return someday. We have been given gifts and callings and responsibilities. **How well are we going to handle them?** What are we going to do with the gifts, talents, callings, sharing of the gospel in this world until His return? Verse 14: “**Invest this for me while I am gone**” I want to hear WELL DONE, you are a good servant.*

Luke:19:14 & 20-26

Matthew Henry's Concise Commentary

19:11-27 This parable is like that of the talents, Mt 25. Those that are called to Christ, he furnishes with gifts needful for their business; and from those to whom he gives power, he expects service. The manifestation of the Spirit is given to every man to profit withal, 1Co 12:7. And as everyone has received the gift, so let him minister the same, 1Pe 4:10. The account required, resembles that in the parable of the talents; and the punishment of the avowed enemies of Christ, as well as of false professors, is shown. The principal difference is, that the pound given to each seems to point out the gift of the gospel, which is the same to all who hear it; but the talents, distributed more or less, seem to mean that God gives different capacities and advantages to men, by which this one gift of the gospel may be differently improved.

Gill's Exposition of the Entire Bible 19:20-21

For I feared thee,.... Not with a right fear, with a fear of his goodness, who had bestowed such an excellent gift on him; for this would have taught him to have departed from evil, and have put him on doing his master's will, and making use of his gift to his glory: **his fear was not of the right kind**, and was ill grounded, as appears by what follows:

because thou art an austere man; cruel and uncompassionate to his servants, and hard to be pleased; than which nothing is more false, since it is evident, that Christ is compassionate both to the bodies and souls of men; is a merciful high priest, and is one that has compassion on the ignorant, and them that are out of the way, and cannot but be touched with the feeling of his people's infirmities; and is mild and gentle in his whole deportment, and in all his administrations:

thou takest up that thou layest not down, and reapest that thou didst not sow; suggesting, that he was covetous of that which did not belong to him, and withheld what was due to his servants, and rigorously exacted service that could not be performed; **a most iniquitous charge, since none so liberal as he**, giving gifts, grace and glory, freely; imposing no grievous commands on men; his yoke being easy, and his burden light; never sending a man to a warfare at his own charge; but always giving grace and strength proportionable to the service he calls to, and rewarding his servants in a most bountiful manner, infinitely beyond their deserts.

QUESTION: What is the meaning of Luke 22:31-32

“Satan has asked to sift each of you as wheat”?

Bfc- Before I share what I found in the commentaries; I have to share my “light bulb” of what the Holy Spirit shared with me for the first time!

*The verse reads like this: “Simon, Simon, **Satan has ASKED to sift EACH OF YOU** like wheat. **But I HAVE PLEADED IN PRAYER FOR YOU, Simon, that your faith should not fail. So when you have repented and turned to me again, strengthen you brothers.**”*

WOW – Jesus forewarned Peter of what was coming – that’s encouraging words! Its not usually taught that way. It’s always well ole Peter failed! The Holy Spirit oftentimes will “forewarn” us thorough still small voice or His word or others, we need to listen and not be discouraged when we fail. As our tests and trials will increase our faith and help us be more like Jesus, therefore share our trials and victories with others in order to help and encourage, as we all go through stuff!

Satan actually came to Jesus and had to ask permission to make Peter deny and fail Jesus. But in looking at this verse, it was not only Peter Satan asked permission to sift as wheat, Jesus said “sift each of you” that means there were others besides Peter that would deny Christs, but evidently Peter is the only one that got caught and was named at this time!

The awesome thing is... JESUS said in the same breath and warning, He would pray for Peter and Peter would come back and be even stronger and He would go out to the OTHERS and encourage and strengthen them to repent and be strengthened and forgiven, Jesus already prayed for all the outcome to be good!! Thank you Jesus!!!

There is so much comfort in these words for all believers and much to learn as well. Job, Paul and Simon Peter are all examples of men that Satan sought to sift as wheat, but the enemy does not have carte-blanche authority to ‘sift’ or harm any believer.

Satan must seek permission from God if he is going to try your faith or mine, or indeed the faith of any particular believer, by inflicting trials and tribulation, such as he did with “my servant Job.” But there is nothing that Satan can do to any of us without God’s express permission and when we are His children, **we also know that all things that happen to us will be used for our benefit as well as God’s glory – even if at the time the trial is painful, or we have no idea why something catastrophic is happening.**

The tactics of Satan are evil, and he seems to try to attack each of us at our main point of vulnerability. This was certainly true in the case of Job, Paul and Simon Peter and it seems that in each of these three cases it was akin to an inflated self-worth but was used by God to keep each of His servants in a position of humble obedience before God and in **utter dependence upon Him – for God knows what is best for each of us, and humble obedience and utter dependence on Him, blossoms into an enriched spiritual life and a closer walk with God.**

We have an omniscient, omnipotent, omnipresent God Who has undertaken to guard and guide us in all things and in every eventuality. He has promised that nothing will snatch us out of His hand and that we are eternally sealed and secure in Christ.

Peter was warned of the upcoming ordeal, but Job was not forewarned of His trials - and although we know that at times, the enemy will seek to sift all of us who are living godly in Christ Jesus – never forget that God not only knows all about it, but has also permitted it for a reason.

God in His grace permits the trials and difficulties of life to act for our eternal benefit and for the glory of His name... and not only that but we have a heavenly intercessor that prays for us that our faith will not fail.

Question: Why did Peter deny Christ 3 times? What is the significance of the “3” In Luke 22:34?

I never found the exact answer I was looking for about the “significance” of Peter denial 3 times, everywhere I looked they talked about the rooster crowing. Therefore, I will share some explanations to these verse worth reading.

Most of us would define Peter's denials of the Lord as failures. In some of Jesus' worst moments, Peter denied he had any connection with the Lord even though a short time before his denials, he had been adamant that he would never turn away from the Lord. We must learn two very important lessons. First, our failures don't have to be the defining characteristic of our walk with Jesus. Peter was weak and stumbled, but because of his sincere repentance, the Lord's help, and the power of the Holy Spirit, he was used mightily by the Lord.

We must never relegate anyone, not even ourselves, to the junk heap for letting the Lord down at one time or another. He is gracious and compassionate and will forgive our sins when we genuinely repent. Second, the Lord can use our failures to equip us to serve others in his family better.

David Quizik Commentary Notes:(31-34)

Jesus warns Peter of his coming fall.

And the Lord said, “Simon, Simon! Indeed, Satan has asked for you, that he may sift *you* as wheat.

But I have prayed for you, that your faith should not fail; and when you have returned to *Me*, strengthen your brethren.” But he said to Him, “Lord, I am ready to go with You, both to prison and to death.” Then He said, “I tell you, Peter, the rooster shall not crow this day before you will deny three times that you know Me.”

Indeed, Satan has asked for you: Jesus was aware of a spiritual battle behind the scenes. Peter was no doubt ignorant of the fact that **Satan has asked for you, that he may sift you as wheat** – Satan wanted to completely crush and defeat Peter.

Apparently, Satan *wanted* to do much more against Peter than the Lord would allow. Satan could not do whatever he wanted against Peter, but he had to *ask* God for permission.

But I have prayed for you: Satan did not completely crush Peter, but that had nothing to do with Peter himself. It was because Jesus prayed for Peter.

It is both wonderful and moving to remember that Jesus prays for His people, protecting us from Satan (Hebrews 7:25, Revelation 12:10). Surely there are many times that we would have perished, but Jesus prayed for us and protected us.

That your faith should not fail: Peter’s faith would falter but **not fail**. Jesus did not see the temporary lapse that was to come as a failure of faith, because He knew that Peter would return to Him.

In the Christian life, we may falter, but we must never fail. If we have denied Jesus in some way, then we must return to Him immediately.

And, having returned, we must turn our focus towards helping others – **when you have returned to Me, strengthen your brethren**. The one who returns after faltering isn’t necessarily to be excluded or encouraged to become self-focused – but they should reach out and strengthen the brethren.

Lord, I am ready to go with You, both to prison and to death: Peter did not consciously lie here; rather he was unaware of both the spiritual reality and the spiritual battle that Jesus could see. Peter merely looked to how he *felt* at the moment, and at the moment he felt pretty brave.

Relying on how you *feel* at the moment is not a stable foundation. Peter felt brave at the moment, but would soon be intimidated before a humble servant girl, and deny to her that he even knew Jesus.

“It is sometimes easier to bear a great load for Christ than a small one. Some of us could be martyrs at the stake more easily than confessors among sneering neighbors.” (Maclaren)

I tell you, Peter, the rooster shall not crow this day before you will deny three times that you know Me: Jesus told Peter the truth about himself and the situation not to discourage him, but to let him know there is a spiritual reality and a spiritual battle that he is unaware of, but that Jesus knew well.

“Was it not well that Peter should know how weak he was; that he might become truly penitent and converted?” (Meyer)

Question: This is not so much a question as it is expounding on what these verses mean to “US” in our personal lives – Luke 22:39-46

Bfc sharing prior digging deeper: When I read this, I kept hearing “The Lord’s Prayer” verses, I suppose because I just completed a study on it and I learned insights from it I had never seen before. When you get a verse that just doesn’t make sense to you or you just want to learn more about it, and you dig deeper, what you learn will stay with you and continues to guide you and help you as the Holy Spirit brings it to your remembrance when needed.

In verse 40 Jesus told the disciples to “Pray that you will not give in to temptation”. The Lord’s prayer is a pattern Jesus used to guide us in praying and one of the verses in the Lord’s prayer is: Thy Kingdom come THY WILL BE DONE, lead us NOT into temptation but deliver us from evil.

If we will just pray daily, Father keep me from temptations today! Ask, ask, ask. Ask that His will be done not ours! Pray and ask every day and even several times throughout the day, whatever it takes and whatever your needs are. Do you know Jesus prays for us? He does. We studied about that in our previous verses when Jesus prayed for Peter that he would repent and come back to Him, as He knew Peter was going to deny Him, but He prayed for him to come back and come back even stronger than before!

When Jesus went away by himself to pray, an angel from heaven appeared and strengthened him. I never remember seeing this before, that God sent an angel to comfort Jesus in his time of grief and prayer over what he knew was to come soon, His death on the cross. To pray and be so grieved in his Spirit that He sweat drops of blood, I can’t imagine. I would like to see what our commentaries have to say about this in the next few paragraphs.

When Jesus went to pray, he left the disciples behind to pray and they fell asleep. But Luke said “they were exhausted from grief” Evidently they didn’t just kick back and snooze as soon as Jesus left to go pray alone. They must have prayed and been grieved and troubled until they wore themselves out and fell asleep. I always thought of them just being lazy and not even attempting to pray, but just took a nap while Jesus was gone. I am anxious to see what some of the commentaries share regarding this verse.

Then to end this section, Jesus told them to get up and pray so they would not give in to temptation. Was there a specific temptation currently Jesus was talking about? If so, what was it?

COMMENTARY NOTES: Luke 22:39-46

There is a great mystery here, as to how the Son of God could be so distressed and troubled, to the degree that He even needed the ministry of an angel.

Probably it was the theological difficulty of this that led some early copyists of the Greek New Testament to leave out verses 43 and 44. The early church was battling the Arian heresy, that denied the deity of Christ, and perhaps a copyist wrongly thought that he would protect the deity of our Lord by leaving out these verses. Some scholars argue that they were not a part of the original text of Luke, but they admit that they come from a very early tradition. Probably they should be included.

Whether Jesus literally sweat blood (medical cases have been documented of people being so distressed that their capillaries break down, mixing blood with sweat) or whether Luke is speaking metaphorically, I do not know.

But Jesus endured a severe emotional, physical, and spiritual trial in the garden. The mystery here is that Jesus is both undiminished deity and perfect, full humanity in one person. His two natures are neither mixed nor diminished. In our text, Jesus’ deity comes through by showing Him to be in command of everything, even in the details of His arrest. Judas did not take Jesus by surprise. He knew what was coming. His divine power is seen in His merely touching the servant’s ear and healing it.

He could have struck dead all of His enemies if He had so chosen. But His humanity comes through in the agony He endured in the garden as His holy soul contemplated bearing our sins.

The Father sent an angel to strengthen Him (22:43). Spurgeon remarks on how extraordinary it seems that the Lord of life and glory, “God of very God,” was so weak that He needed the ministry of one of His creatures, an angel, to strengthen Him (*The Metropolitan Tabernacle Pulpit* [Logos CD], vol. 48, # 2769)! I do not know if the angel came with a special message from the Father, if just his presence reassured Jesus of the Father’s care, or if he mopped His brow or gave Him a drink of cool water to refresh Him after His bloody sweat. But somehow the angel strengthened Jesus in response to His prayers.

The fact of Jesus’ strengthening is seen in the story of the arrest. Here the disciples fall apart, while Jesus remains composed and in control of the situation. He is not surprised in the least by Judas, but rather confronts him one last time with his terrible sin. While Peter swings the sword, missing his target (the center of the servant’s head) and lopping off an ear, Jesus calmly stops this violent response and heals the severed ear (His last miracle). While the armed mob surrounds Him, Jesus calmly confronts the hypocrisy of the Jewish leaders, who easily could have arrested Him in the temple, had they not been afraid of the people. Then He went peaceably with them to His final destiny.

Luke 22:45-46

NLT- “At last he stood up again and returned to the disciples, only to find them asleep, **exhausted from grief**. “Why are you sleeping?” he asked the. “Get up and pray, **so that you will not give in to temptation**”. *(It appears to me, from this version that the disciples had prayed for a while and were exhausted from praying and so deeply grieved as to what was going to happen to their Savior Jesus. I never thought about them feeling this way, I always got the impression they were just “lazy” and undisciplined. I am inclined to agree with this version of disciples. Bfc)*

Not give in to temptation, Jesus knew they were going to be tempted to deny him and they needed to pray for strength and power for what was to come. We need to pray daily for guidance and strength from the Holy Spirit to keep us from temptations and sin. Power in PRAYER

Luke 22:48

...Judas would you betray the Son of Man with a kiss? (verses 47-51 Judas comes and betrays Jesus and the soldiers come and one of the disciples cuts the ear off of one soldier and Jesus heals it by putting it back on – last miracle Jesus did)

Gill's Exposition of the Entire Bible

But Jesus said unto him, Judas,... Calling him by his name, that he might know he knew him, and to aggravate his sin; what, Judas, my apostle, my friend, my familiar friend, in whom I trusted, or with whom I trusted all my worldly affairs,

betrayest thou the son of man with a kiss! who assumed human nature for the good of mankind, who is the Messiah spoken of by the prophets, under the character of the son of man, and who is holy, harmless, and never did any mortal man any hurt or injury; and what, betray such an one into the hands of his most implacable adversaries, and in such an hypocritical and deceitful way! all which Christ said, to show he was no stranger to what he was about to do.

The phrase that hurts me most for Jesus in this passage is "*one of the twelve disciples.*" Jesus was betrayed by one of his own. Not only that, he was betrayed by an act of loving greeting. Everything about this event is hurtful and horrifying. How can someone with whom you've shared your most intimate moments and deepest truths give you up to those who hate you? Unfortunately, it happens all too frequently. However, when we go through such trials, we can be assured that Jesus knows our pain and lovingly draws alongside us to comfort us. He has been there. He suffered excruciating pain set up by the betrayal of one of his closest friends. So in our hurt, let us draw near to him and know that he is there to help us make it through our hours of deepest darkness and despair.

Luke 22:60-62

BFC sharing thoughts only – “But Peter said, :Man, I don’t know what you are talking about.” And *immediately*, while he was still speaking the rooster crowed.

At that moment the **Lord turned and looked at Peter**, *Suddenly* the Lord's words flashed through Peter's mind: “Before the rooster crows tomorrow morning, you will deny three times that you even know me. And **Peter left the courtyard, weeping bitterly.**

How many of us are “Closet Christians” or only call upon Jesus when in trouble or have a “wish list” of things needed or wanted in return for you doing some good deeds? God forbid! I believe if a person is “truly saved” there will be a complete turnaround in their lifestyle and hearts. Grateful for what Jesus did for them. Change and transformation is a daily process, but a journey we won't turn our backs on Jesus in the days ahead, good days and bad, ups and downs.

God only knows a man's heart; we don't know if someone is “acting” or sincere sometimes. What's going on, on the outside doesn't always reflect what is going on in the inside of a person's heart. We can fool people, but not God.

I see the word “**suddenly**” here. How long does it take a Christ Follower to fall from sincerely following Jesus to falling down in denial and living a sin filled lifestyle? It doesn’t happen over night. A person must have let the little things pile up; sin and strongholds take over and we stop hearing from the Holy Spirit because we have “pulled away” from Him. We are not in prayer, bible reading and Christian fellowship and “**suddenly**” we have walked away from our Jesus and living the life that does not glorifies him.

Peter saw the “**piercing look**” from Jesus and wept bitterly and repented. Jesus had prayed for him in previous verses telling him he would come back and be an even stronger disciple! Jesus spotted Peter out to look into his eyes in a crowd of people, that only Jesus could SEE just Peter! Jesus LOOKS for us when we are not where we are supposed to be. He sends His Holy Spirit of conviction and grace and forgiveness to bring us back into fellowship with Him.

Luke 23:26

“As they led Jesus away, a man named Simon, who was from Cyrene, happened to be coming in from the countryside. The soldiers seized him and put the cross on him and made him carry it behind Jesus. (Why did they do this?)

Was Simon forced to carry the cross or did he willingly step forward to take it on his shoulder? This man had travelled from Cyrene to Jerusalem and was probably unaware of all the events that had led up to Christ's crucifixion. Was this stranger from Egypt no more than an on-looker who heard the gracious words of anguish that were spoken to the weeping women who were mourning and lamenting Him? - "Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children".

Was Simon's heart stirred to step forward unhesitatingly and do what little he could to comfort this beloved Man, Who was to be nailed to the cross and bear the sin of the world on His shoulders? Did Simon continue to watch the events of that day on Calvary's hill and did he hear Jesus call our 'Father forgive them for they know not what they do?

Did Simon later discover that the sins Christ bore on that day included his sins as well? Did he return to his hometown a new man because he met and believed on the name of the only begotten Son of God? Could he have been among the 500 followers to whom Jesus appeared, after He rose from the dead?

Did Simon become a changed man because he believed that the shed blood of Christ, which no doubt stained his own clothing, was the price that had been paid for his sin?

There are certain things we don't know about Simon of Cyrene, but the burden he carried on that day, takes us back to the words Christ's spoke to His disciples, only a few short years earlier - "if anyone will come after Me, let him deny Himself and take up his cross and follow Me".

The Jewish Passover lamb had to be inspected for four days before being slaughtered on the altar of sacrifice, because only a lamb that was unblemished could be offered to Jehovah. In the same way Christ was scrutinized for four days, prior to the Passover, by the scribes, Pharisees, Sadducees and leaders of the people, in a fruitless attempt to trip Him up. so that they could accuse Him of blasphemy.

False witnesses were found who made up charges against Him, but the allegations of His accusers conflicted with one another; their testimony was discredited and no fault was found in the holy Lamb of God, Who came to take away the sin of the world.

Six bogus and illegal trials were held, in a desperate attempt to characterize Jesus a blasphemer or label Him with some capital offense - but despite the frantic attempts of the high priest and the Sanhedrin... they found no fault in Him.

The crowd of onlookers, were given an opportunity to set Christ free, but they cried out for His crucifixion and chose Barabbas, a convicted criminal, to be released in His stead. 'We have no king but Ceasar', they screamed in defiance. 'His blood be on us and on our children'.

Luke 23:26-31

26 As the soldiers led him away, they seized Simon from Cyrene, who was on his way in from the country, and put the cross on him and made him carry it behind Jesus. 27 A large number of people followed him, including women who mourned and wailed for him. 28 Jesus turned and said to them, "Daughters of Jerusalem, do not weep for me; weep for yourselves and for your children. 29 For the time will come when you will say, 'Blessed are the childless women, the wombs that never bore and the breasts that never nursed!'" 30

Then "they will say to the mountains, "Fall on us!"
and to the hills, "Cover us!"

31 For if people do these things when the tree is green, what will happen when it is dry?"

Here is a question. Was it good or bad to be Simon from Cyrene who carried Jesus' cross up the hill to Calvary? Was he blessed or cursed, privileged or punished, glad or sad?

My mind tends to the downsides:

- No one wanted to be shoved around, given orders, or in any way fall into the hands of Roman soldiers. And especially not when they were carrying out executions. You wouldn't want to be noticed, so I suspect Simon wished he could have stayed clear of these tough, merciless soldiers.

- The task he was given would have exhausted him. Simon would have been made to carry only the crossbeam, but that would still have been a substantial piece of wood and very heavy. Getting that on your shoulder and heaving it up the hill was no small matter.
- Simon must have had other things to do. Maybe he was on his way to the temple, or to the market, or to visit friends in the city. Whatever, his day was not empty, but now his whole agenda was changed and he was being made to help Roman soldiers take a Jewish brother to experience crucifixion, the worst form of execution ever devised.
- Simon was not having a good day. Yet:
He was helping relieve the pain and agony of a man about to die.
This man was being followed by a large crowd, and many of them were his supporters, and they would be grateful for Simon aiding this Jesus.
- One day, maybe this Simon came to really know who this Jesus was, and then realized he'd been given the great privilege of helping the Savior on his way to die.
- Perhaps Simon's bad Friday came to be also his Good Friday.

These verses begin to show the price Jesus paid to die for us, and they have a warning of the price which was to be paid by those who watched Jesus walk to Calvary that day.

1. **Jesus was already suffering so much he needed another's help.**

It was normal that a condemned man would carry his cross to the site of his execution. But the whole cross might weigh three hundred pounds, an impossible weight for one person to carry, so the custom was for just the crossbeam to be carried.

But that alone might weigh one hundred pounds. That's the equivalent of two fully laden suitcases, a heavy lift for the fittest of people. For many, carrying even that crossbeam could also be impossible, so Roman soldiers were allowed to compel anyone they chose to take over and carry the center piece of the cross to the place of execution.

What made that intervention doubly necessary for Jesus, and for others about to be crucified, was the scourging which preceded the walk to their death site. Scourging was required by law as part of the punishment. The flogging was intended to do two things. One was to inflict severe pain, and the other was to deliberately weaken the victim by trauma and loss of blood so he wouldn't take long to die on the cross.

So Jesus was brutally scourged. His hands were tied to a post. Whips designed to rip into flesh were brought out. The whips had leather thongs into which small metal balls or sharp edges of sheep bones had been tied. As his back, buttocks and thighs were whipped, layer after layer of flesh was torn off right down to the skeletal muscles. Many victims of scourging died tied to the post. The fact that Simon was needed to carry the cross for Jesus is evidence of how much Jesus suffered even before the cross.

2. Jesus showed compassion even while he walked the road to his death.

As Jesus put painful foot in front of painful foot along that road he knew what lay just ahead. Up that hill, the beam carried behind him by Simon would be joined to the larger vertical beam. He would be nailed hands and feet to the wood. It would be raised up vertically and dropped into a hole in the ground. There he would suffer unimaginable agony and he would die.

As his slow footsteps went along that road, Jesus knew each one took him to his death. If ever there was a moment for someone to be preoccupied with their own needs, to be concerned only with their own welfare, this was the time. Anyone facing crucifixion was focused only on themselves, no one else.

In verses 27 and 28 Luke writes: “A large number of people followed him, including women who mourned and wailed for him. Jesus turned and said to them, ‘Daughters of Jerusalem, do not weep for me; weep for yourselves and for your children.’” Through the whole of history, executions have drawn an audience. A ghoulish curiosity brings people to see suffering and death.

But that was not the motivation for most who followed Jesus to Calvary that day. These were people who had heard from God through his teaching or who had been healed or delivered by his touch. The women in the crowd let their feelings show with deep wailing for the death that lay ahead for Jesus.

Then Jesus turned to them and said: “Daughters of Jerusalem, do not weep for me; weep for Jesus was about to give his life in dreadful agony on a cross he did not deserve. On his way, he stopped to show compassion to the women of Jerusalem, concerned for the suffering that would lie ahead for them. It is a model of supreme care for others.

3. Jesus told the onlookers to weep more for themselves than for him.

“For the time will come when you will say, ‘Blessed are the childless women, the wombs that never bore and the breasts that never nursed!’ Then “they will say to the mountains, “Fall on us!” and to the hills, “Cover us!”” (vs. 29-30)

Most of the women along the road that day were mothers. Jesus spoke of a day so dreadful, when the women without children would be more ‘blessed’ than those with children. Childlessness was usually seen as something to regret, something of which to be ashamed. But his meaning is that the women who have no children to be slaughtered will be more blessed than those who have to watch their children die.

“For if people do these things when the tree is green, what will happen when it is dry?” (v. 31) Freshly cut wood doesn’t burn easily. Often there is a green tinge to the lumber because it’s still damp, and it’s hard to set it alight. But when the wood has been dried over time, it burns easily and quickly.

Most likely, Jesus is saying this to the mothers of Jerusalem: “You know I am innocent. I have done no wrong. Yet see how quickly I am hacked down, condemned, and taken off to die. If that is done to me, it will happen so much more readily and dreadfully when Jerusalem, led by zealots and rebels, has stoked up Rome’s anger over time and doomed the city to destruction.”

Or Jesus could be warning that if God has allowed his innocent Son to be led away to death, imagine the appalling horror that lies ahead when people hardened in their sin and rebellion against God face his wrath.

Whichever is true – that these words refer to the dreadful judgment that lies ahead for Jerusalem or the even more appalling judgment to be faced by those who oppose God – there is a warning that refusal to change will lead to a frightening end, one which no one should ever choose to experience.

There was a lot of danger. When dry trees of the forest went on fire, it would spread across hills far faster than anyone could run. To be in the path of fire racing through dry wood was certainly to die. Jesus had already been scourged and left so weak and near death he could not carry his own cross. Now he is being led away to crucifixion. He pauses to show compassion to the women who are already mourning for the death he will die on Calvary, but he warns them that something even more dreadful than what is happening to him lies ahead for them.

Luke 23:31-For if these things are done when the tree is green, what will happen when it is dry?

Okay this is an odd statement by Jesus; The picture He gives is pretty clear and if you’ve ever burned wood before at the house in the yard you know this...green wood...freshly cut, non seasoned wood that’s still moist doesn’t burn as easily or readily as dry, seasoned wood. That’s not the real issue in this saying; if you look closely at your Bible your translation may say: “If they” or “If people.” This is where our understanding of this gets complicated...who is Jesus actually referring to?

The general idea is this...Jesus is saying what's happening to me now, as horrific as crucifixion is, is nothing compared to what is going to happen to the people here in Jerusalem. If God allows this to his innocent son, what will his righteous wrath look like on a sinful nation that's dry, and ripe for judgement? This is what should motivate us for the advancement of the gospel...regardless of the risk involved... knowing that their eternal judgment is far greater a pain than any earthly suffering we could endure. The cross gets amazingly brighter as our Lord, even at the point of His death, cares for the daughters of Jerusalem and the man behind him who was forced to carry His cross.

David Quzik (27-31)

And a great multitude of the people followed Him, and women who also mourned and lamented Him. But Jesus, turning to them, said, "Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children. For indeed the days are coming in which they will say, 'Blessed *are* the barren, wombs that never bore, and breasts which never nursed!' Then they will begin 'to say to the mountains, "**Fall on us!**" and to the hills, "**Cover us!**"' **For if they do these things in the green wood, what will be done in the dry?"**

A great multitude of the people followed Him: It was customary for a **great multitude** to follow a condemned criminal on his way to crucifixion. It was intended to be a public event.

According to the customs of crucifixion, a Roman guard led with a sign that carried the man's name and crime, calling out the name and the crime along the way to the place of crucifixion. They usually didn't take the shortest way so as many people as possible could see how the Roman Empire treated its enemies.

Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children:

With good reason, certain women **mourned and lamented** when they saw Jesus being treated in this fashion. Jesus essentially told them, "Don't weep for Me, weep for those who reject Me."

Blessed are the barren: "Normally, Jewish custom did just the opposite, praised motherhood and stigmatized the barren. But the days of the fall of Jerusalem would be so severe that women would far prefer not to have children, rather than have them go through the ordeal that awaited the city." (Pate) **For if they do these things in the green wood, what will be done in the dry?** The idea is "If this is the fate of the innocent (Jesus referring to Himself), what will happen to the guilty?"

Verse 31:

Thus applied, it means that the sufferings of the Saviour, as compared with the sufferings of the guilty, were like the burning of a green tree as compared with the burning of one that is dry. A green tree is not adapted to burn; a dry one is. So the Saviour - innocent, pure, and holy - stood in relation to suffering.

There were sufferings which an innocent being could not endure. There was remorse of conscience, the sense of guilt, punishment properly so called, and the eternity of woes. He had the consciousness of innocence, and he would not suffer forever. He had no passions to be enkindled that would rage and ruin the soul. **The sinner is "adapted" to sufferings, like a dry tree to the fire.**

He is guilty and will suffer all the horrors of remorse of conscience. He will be punished literally. He has raging and impetuous passions, and they will be enkindled in hell, and will rage forever and ever.

The meaning is, that if the innocent Saviour suffered "so much," the sufferings of the sinner forever in hell must be more unspeakably dreadful. Yet who could endure the sufferings of the Redeemer on the cross for a single day? Who could bear them forever and ever, aggravated by all the horrors of a guilty conscience, and all the terrors of unrestrained anger, and hate, and fear, and wrath? "Why will the wicked die?"

Luke 23:32-43

As soon as Christ was fastened to the cross, he prayed for those who crucified him. The great thing he died to purchase and procure for us, is the forgiveness of sin.

This he prays for. Jesus was crucified between two thieves; in them were shown the different effects the cross of Christ would have upon the children of men in the preaching the gospel. One malefactor was hardened to the last. No troubles of themselves will change a wicked heart. The other was softened at the last: he was snatched as a brand out of the burning and made a monument of Divine mercy. This gives no encouragement to any to put off repentance to their death-beds, or to hope that they shall then find mercy. It is certain that true repentance is never too late; but it is as certain that late repentance is seldom true. None can be sure they shall have time to repent at death, but every man may be sure he cannot have the advantages this penitent thief had.

We shall see the case to be singular, if we observe the uncommon effects of God's grace upon this man. He reproved the other for railing on Christ. He owned that he deserved what was done to him. He believed Jesus to have suffered wrongfully. Observe his faith in this prayer.

Christ was in the depth of disgrace, suffering as a deceiver, and not delivered by his Father. He made this profession before the wonders were displayed which put honour on Christ's sufferings, and startled the centurion. He believed in a life to come, and desired to be happy in that life; not like the other thief, to be only saved from the cross. Observe his humility in this prayer. All his request is, Lord, remember me; quite referring it to Jesus in what way to remember him. Thus he was humbled in true repentance, and he brought forth all the fruits for repentance his circumstances would admit.

Christ upon the cross, is gracious like Christ upon the throne. Though he was in the greatest struggle and agony, yet he had pity for a poor penitent. By this act of grace we are to understand that Jesus Christ died to open the kingdom of heaven to all penitent, obedient believers. It is a single instance in Scripture; it should teach us to despair of none, and that none should despair of themselves; but lest it should be abused, it is contrasted with the awful state of the other thief, who died hardened in unbelief, though a crucified Saviour was so near him. Be sure that in general men die as they live.

Matthew Henry's Concise Commentary-23:32-43

As soon as Christ was fastened to the cross, he prayed for those who crucified him. The great thing he died to purchase and procure for us, is the forgiveness of sin. This he prays for. Jesus was crucified between two thieves; in them were shown *the different effects the cross of Christ* would have upon the children of men in the preaching the gospel. One malefactor was hardened to the last.

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Matthew Henry's Concise Commentary-24:36-49

Jesus appeared in a miraculous manner, assuring the disciples of his peace, though they had so lately forsaken him, and promising spiritual peace with every blessing. Many troublesome thoughts which disquiet our minds, rise from mistakes concerning Christ. **All the troublesome thoughts which rise in our hearts at any time, are known to the Lord Jesus, and are displeasing to him.** He spake with them on their unreasonable unbelief. Nothing had passed but what was foretold by the prophets, and necessary for the salvation of sinners. And now all men should be taught the nature and necessity of repentance, in order to the forgiveness of their sins. And these blessings were to be sought for, by faith in the name of Jesus. **Christ by his Spirit works on the minds of men.** Even good men need to have their understandings opened. But that we may have right thoughts of Christ, there needs no more than to be made to understand the Scriptures.

Luke 24:55-56

[Matthew Henry's Concise Commentary](#)

Many, though they do not make any show in outward profession, yet, like Joseph of Arimathea, will be far more ready to do real service, when there is occasion, than others who make a greater noise. Christ was buried in haste, because the sabbath drew on. Weeping must not hinder sowing. Though they were in tears for the death of their Lord, yet they must prepare to keep holy the sabbath. When the sabbath draws on, there must be preparation. Our worldly affairs must be so ordered that they may not hinder us from our sabbath work; and our holy affections so stirred up, that they may carry us on in it. In whatever business we engage, or however our hearts may be affected, let us never fail to get ready for, and to keep holy, the day of sacred rest, which is the Lord's day.

Jesus had been crucified. For the previous three years, or so, there had been a group of people who followed Jesus. The twelve disciples were the most known, but there were also a group of women who had followed him and took care of his needs ([Luke 8:2-3](#)). These women were also at the cross when he was crucified, saw where Joseph had buried him, and prepared for their final act of love, anointing his body with spices and perfumes. But that anointing would have to wait until after the Sabbath. So, they rested. And remembered him.

The reaction of these two groups of followers seem to be very different. The eleven remaining disciples gathered together in hiding; fearful that they were next ([John 20:19](#)). What the group of women were doing on the Sabbath is less clear, other than resting. I can imagine them grieving over what had transpired. But also talking about the past few years they had had with Jesus. Sharing together what they had heard him teach and had seen him do. Their own personal encounters with Jesus, and how much he had meant to them. While it was a day of grieving, it also most likely a day of remembrance.

Luke 23:55-56

As his body was taken away, the women from Galilee followed and saw the tomb where his body was placed. 56 Then they went home and prepared spices and ointments to anoint his body. But by the time they were finished the Sabbath had begun, so they rested as required by the law.

Here's what's missing from this story. Where's Peter in this account? Where's Andrew, James, and John? Where are the rest of Jesus's disciples at this point? We have no record of anybody being at this empty tomb except for Joseph of Arimathea, Nicodemus, and a few women. In fact, the Bible tells us in other books who these women were. They were women like Mary Magdalene, Joanna, Susanna, and Mary the mother of James.

You know who is not there? The men because they all ran like scared little girls. The women had the courage to stay around and to see Jesus as they were laying him in the tomb.

I should tell you that Luke uses a word today that is so rare and it is so significant that it's not found anywhere else in the Bible nor is it found anywhere else in ancient literature. He tells you the kind of **tomb that Joseph made for Jesus. He used the word that we translate solid rock, meaning they broke hammers and chisels when they made it.**

The tomb that Joseph placed Jesus in was extremely expensive, probably his family's inheritance. It was probably supposed to be his family's resting place. **Joseph gave that tomb up for Jesus. It was the kind of tomb that you would bury a King in.** The ladies watched Joseph prepare the body and put it in the tomb. **The body was supposed to be anointed but nobody had time to do that because the sun was going down.**

As soon as the sun goes down the Sabbath starts and they can't work on the Sabbath. Typically, when someone was crucified in Jesus's day, they buried the body with no honor. They just took the body off the cross, threw it in the ground next to the crucifixion site, covered it up with dirt, no headstone, and just went about their business.

Christianity is defined by the fact that a man who was dead and laid in a solid rock tomb is not there three days later. These women out of love and devotion took an immense amount of their life savings to buy myrrh and aloe. They brought it to the tomb to anoint Jesus's body but unfortunately they get there too late. There is a really fascinating story in the book of John in the Bible where a woman who's a notorious sinner shows up. Jesus has made such an impact on her that she takes her life savings and literally pours it on the head of Jesus. She carries around these extremely expensive spices in an alabaster jar. She breaks the jar and anoints Jesus's head with it.

His disciples are furious and they say, "That was worth a ridiculous amount of money. Why are you wasting it by pouring it over his head? We could've sold it and given that money to the poor." Jesus says something pretty interesting to the disciples, "Don't stop her for what she did. In fact, people are going to tell this woman's story for years to come." We're still talking about her today. Jesus says, "What this woman is doing is preparing my body for the grave." Jesus honors her and elevates her for it.

Sitting in 21st-century America you are going to lose the significance of what just happened. If you were making this story up, you would never include women in the story. Women in Jesus's day were second-class citizens. Let me remind you, until the fall of 1920 women in America didn't even have the right to vote. **In Jesus's day women had no place in the church because they were considered secondhand citizens. Why would Luke of all people include the story of what happened to the women when he's talking about Jesus's body?**

From this point on, the Christian church will elevate the role of women in places where nobody else in human history has elevated the roles of women. **Luke is saying that women now have equal access to God. They have every bit as much of the inheritance with God as men do and that is hugely transformative for society.**

Chapter 24 – HE IS RISEN – The Resurrection of Jesus 24:1-52

Jesus Has Risen

24 On the **first day of the week**, very early in the morning, the women took the spices they had prepared and went to the tomb. ² They found the stone rolled away from the tomb, ³ but when they entered, they did not find the body of the Lord Jesus. ⁴ While they were wondering about this, suddenly two men in clothes that gleamed like lightning stood beside them. ⁵ In their fright the women bowed down with their faces to the ground, but the men said to them, “Why do you look for the living among the dead? ⁶ **He is not here; he has risen! Remember how he told you, while he was still with you in Galilee: ⁷ ‘The Son of Man must be delivered over to the hands of sinners, be crucified and on the third day be raised again.’ ” ⁸ Then they remembered his words.**

⁹ When they came back from the tomb, they told all these things to the Eleven and to all the others. ¹⁰ It was Mary Magdalene, Joanna, Mary the mother of James, and the others with them who told this to the apostles. ¹¹ But they did not believe the women, because their words seemed to them like nonsense. ¹² **Peter, however, got up and ran to the tomb.** Bending over, he saw the strips of linen lying by themselves, and he went away, wondering to himself what had happened.

On the Road to Emmaus

¹³ **Now that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem.** ¹⁴ They were talking with each other about everything that had happened. ¹⁵ **As they talked and discussed these things with each other, Jesus himself came up and walked along with them;** ¹⁶ **but they were kept from recognizing him.** ¹⁷ He asked them, “What are you discussing together as you walk along?”

They stood still, their faces downcast. ¹⁸ One of them, named Cleopas, asked him, “Are you the only one visiting Jerusalem who does not know the things that have happened there in these days?” ¹⁹ “What things?” he asked. “About Jesus of Nazareth,” they replied. “He was a prophet, powerful in word and deed before God and all the people. ²⁰ The chief priests and our rulers handed him over to be sentenced to death, and they crucified him; ²¹ but we had hoped that he was the one who was going to redeem Israel.

And what is more, it is the **third day** since all this took place. ²² In addition, some of our women amazed us. They went to the tomb early this morning ²³ but didn’t find his body. They came and told us that they had seen a vision of angels, who said he was alive. ²⁴ Then some of our companions went to the tomb and found it just as the women had said, but they did not see Jesus.”

²⁵ He said to them, “How foolish you are, and how slow to believe all that the prophets have spoken! ²⁶ Did not the Messiah have to suffer these things and then enter his glory?” ²⁷ And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

²⁸ As they approached the village to which they were going, Jesus continued on as if he were going farther. ²⁹ But they urged him strongly, “Stay with us, for it is nearly evening; the day is almost over.” So he went in to stay with them.

³⁰ When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. ³¹ Then their eyes were opened and they recognized him, and he disappeared from their sight. ³² They asked each other, “Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?”

³³ They got up and returned at once to Jerusalem. There they found the Eleven and those with them, assembled together ³⁴ and saying, “It is true! The Lord has risen and has appeared to Simon.” ³⁵ Then the two told what had happened on the way, and how Jesus was recognized by them when he broke the bread.

Jesus Appears to the Disciples

³⁶ While they were still talking about this, Jesus himself stood among them and said to them, “Peace be with you.”

³⁷ They were startled and frightened, thinking they saw a ghost. ³⁸ He said to them, “Why are you troubled, and why do doubts rise in your minds? ³⁹ **Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have.**”

⁴⁰ When he had said this, he showed them his hands and feet. ⁴¹ And while they still did not believe it because of joy and amazement, he asked them, “Do you have anything here to eat?” ⁴² They gave him a piece of broiled fish, ⁴³ and he took it and ate it in their presence.

⁴⁴ He said to them, “This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.”

⁴⁵ Then he opened their minds so they could understand the Scriptures. ⁴⁶ He told them, “This is what is written: **The Messiah will suffer and rise from the dead on the third day**, ⁴⁷ and repentance for the forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. ⁴⁸ You are witnesses of these things. ⁴⁹ I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high.”

The Ascension of Jesus

⁵⁰ When he had led them out to the vicinity of Bethany, he lifted up his hands and blessed them. ⁵¹ **While he was blessing them, he left them and was taken up into heaven.** ⁵² Then they worshiped him and returned to Jerusalem with great joy. ⁵³ And they stayed continually at the temple, praising God.

Thank you Jesus for this awesome book from you and Luke. I have really obtained understanding and wisdom I had never slowed down enough to receive in my earlier Christian Walk. Thank you!! bfc