

The Gospel According to Luke¹

LAST GENERATION VERSION

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Chapter 1

Introduction

Since many took in hand to compose a narrative concerning the events which have been fully confirmed among us² (just as those who from the beginning delivered them to us² who were becoming eyewitnesses³ and ministers of the Logos⁴)³ it occurred also to me, having fully followed everything accurately from the first,⁵ to write them sequentially⁶ for you, most excellent⁷ Theophilus,⁸ 4 so that you may be assured concerning the accuracy of the words about which you were instructed.⁹

Gabriel Appears to Zacharias the Priest

5 It happened in the days of Herod the king of Judea, a certain priest named Zacharias from the course of Abiah,¹⁰ and his wife from the daughters of Aaron [whose] name was Elizabeth, 6 and they were both just before God, unblameable, walking in all the precepts and statutes of the Master. 7 And they had no child because Elizabeth was barren, and both were well advanced in their days. 8 But it happened, in the performance of his duties in the order of his course before God, 9 according to the custom of the priesthood, [that] his lot fell to burn incense, having entered into the Temple of the Master. 10 And the whole multitude of the people was praying outside at the hour of incense. 11 Yet there

¹ Luke was a Gentile and a physician (Col. 4:14) and Paul's protégé and companion. Consequently, this Gospel bears a Gentile perspective and is placed here as a prelude to Paul's ministry to the Gentiles for which it was composed.

² Luke claimed to have received the information from the original Apostles of Jesus, not merely from Paul.

³ 1 John 1:1-3

⁴ Paul was the first to refer to the Son by the title "the Logos (Word) of God" (Heb. 4:12-16). John's use of this title in his prologue (John 1:1,14), his first epistle (1 John 1:1-3), and in Revelation (19:13) was meant to support Paul's earlier teaching.

⁵ The clause "from the first" refers to the very first announcement by Gabriel concerning the birth of John the Immerser, the forerunner of the Messiah (cf. Mal. 3:1).

⁶ This is the only Gospel account which claims to place the events of Jesus' ministry in the sequence in which they occurred.

⁷ This was a title used of governors and other high-ranking officials (2 Acts 23:26; 2 Acts 24:3; 2 Acts 26:25).

⁸ 1 Acts 1:1

⁹ Theophilus may have had concerns about the accuracy of previous written accounts due to apparent conflicts regarding the sequence of events.

¹⁰ 1 Chron 24:10 David had divided the sons of Aaron into twenty-four courses. All of the priests were required to serve during the Feasts. However, for the remainder of the year, each of the courses served for eight days (Sabbath through Sabbath) twice a year. The first course began the first week of the month Nisan. Thus the first two courses served before the Passover on the 14th. The third course began the week after the seven days of Unleavened Bread following Passover. Since the course of Abiah was the eighth course, Zacharias was serving the week just prior to Pentecost.

was shown to him a messenger of the Master, having stood from the right side of the altar of incense.¹¹ 12 And, having seen [him], Zacharias was unsettled and fear fell upon him. 13 But the messenger said to him, "Do not be afraid, Zacharias, because your petition was heard and your wife Elizabeth will bear for you a son and you will call his name John. 14 And there will be for you joy and rejoicing, and many will rejoice at his birth, 15 for he will be great in the sight of the Master. Also, he should not drink wine or intoxicating drink, and he will be filled from the holy Breath from his mother's womb. 16 And he will turn many of the sons of Israel back to the Master their God. 17 And he will go before in His sight, in the breath and power of Elijah, to turn the hearts of the fathers to the children¹² and the disobedient to the disposition of the just, to make ready a people having been prepared for the Master." 18 And Zacharias said to the messenger, "How shall I know this, for I am old and my wife is advanced in her days?" 19 And the messenger answering said to him, "I am Gabriel¹³ the one having stood before God, and I was commissioned¹⁴ to speak to you and to announce to you these things. 20 And look, you will be mute, unable to speak, until the day these things should occur because you did not believe my words which will be fulfilled in their season." 21 And the people were concerned about Zacharias and were wondering what was delaying him in the Temple. 22 But having come out, he was not able to speak to them and they understood that he had seen a vision in the Temple. And he was motioning to them and was continuing to be mute.

Elizabeth becomes Pregnant

23 So it happened, as the days of his service were completed, [that] he returned to his home. 24 And after these days Elizabeth his wife conceived and hid herself five months saying that, 25 "Thus the Master has done to me in the days which He took notice to remove my reproach among men."

Gabriel appears to Mary

26 Yet in the sixth month¹⁵ the messenger Gabriel was sent by God to a city of Galilee which [is] called Nazareth 27 to a virgin, having been betrothed to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. 28 And having entered toward her, he said, "Rejoice, one having been favored! The Master is with you! You have been blessed among women!" 29 But having seen [him], she was perplexed at his word and was wondering what kind of greeting this might be. 30 And the messenger

¹¹ Rev. 8:3

¹² Mal. 4:5-6

¹³ Dan. 8:16; Dan. 9:21

¹⁴ In John 1:6, John the Baptist is portrayed as being "commissioned from God," a reference to Gabriel's announcement.

¹⁵ That is the 6th month of Elizabeth's pregnancy, cf. v. 36

said to her, “Do not fear, Mary, for you found grace with God. And look, you will receive in the womb and you will deliver a Son, and you will call His name Jesus.¹⁶ This one will be great and will be called Son of the Highest, and the Master God will give Him the throne of David His father, 33 and He will reign over the house of Jacob unto the ages, and of His Kingdom there will be no end.”¹⁷ 34 But Mary said to the messenger, “How will this be since I do not know a man?” 35 And the messenger answering said to her, “A holy Breath will come to you, and a Power of the Highest will envelop you,¹⁸ by which even the already begotten¹⁹ holy Thing²⁰ will be called²¹ ‘Son of God.’²² 36 And look!

¹⁶ Ἰησοῦς (Yay-soos) the Greek transliteration of Yeshua (Joshua). In the LXX Ἰησοῦς is the name of Joshua the man and the book. In Hebrew it means “salvation.” Jesus was named after Joshua in part because, like the historic Joshua, Jesus was the successor to Moses (Heb. 3:1-6 & 4:8). See also Zech. 3:8-9 (LXX) where the Messiah’s name was given.

¹⁷ Isaiah 9:6-7 (LXX). In both the Hebrew and LXX the action of “begetting” this “youth” is in the past tense, indicating that He was already “begotten” when Isaiah made the prophecy. The LXX reads as follows: 6 “Because a Youth was begotten for us; a Son was also given to us, of whom the Beginning originated over His shoulder, and His name is called the ‘Angel/Messenger of Great Purpose,’ for I will bring peace over the rulers, peace and strength to Him. 7 Great is His Beginning, and of His peace is no boundary. Upon the throne of David, and his kingdom, to establish it and to uphold it in righteousness and in judgment from that time onward and forevermore. The zeal of the Lord Sabaoth will do these things.” “The Beginning”

¹⁸ Justin Martyr (AD 100-165) wrote concerning this verse: “It is wrong, therefore, to understand the Spirit and the Power of God as anything else than the Word, who is also the first-born of God.” (First Apology, ch. xxxiii); Theophilus of Antioch (AD ?-185) wrote: “but His Word, through whom He made all things, being His Power and His Wisdom, ...” (To Autolycus, Bk. II, ch. xxii); Tertullian of Carthage (AD 155-220) wrote: “Pray, tell me, why the Spirit of God descended into a woman’s womb at all, if He did not do so for the purpose of partaking of flesh from the womb.” (On the Flesh of Christ, XIX); Hippolytus of Rome (AD 170-235) wrote: “Who, then, was in heaven but the Word unincarnate, who was dispatched to show that He was upon earth and was also in heaven? For He was Word, He was Spirit, He was Power. ... Rightly, then, did he say that He who was in heaven was called from the beginning by this name, the Word of God, as being that from the beginning.” (Against Noetus, ch. iv); Lactantius (AD 250-325) wrote: “Therefore the Holy Spirit of God, descending from heaven, chose the holy Virgin, that He might enter into her womb. But she, being filled by the possession of the Divine Spirit, conceived; and without any intercourse with a man, her virgin womb was suddenly impregnated.” (Lactantius, Divine Institutes, Bk. IV, ch. xii).

¹⁹ τὸ γεννώμενον ἅγιον, “holy thing which is begotten” (present, passive, neuter participle of γεννάω). This is a unique expression appearing only here in the NT. Note that the present tense and passive voice of the participle indicates that the Son of God **already existed** as the “holy thing which is begotten” when Gabriel made the announcement to Mary prior to her conception. (Compare the present, passive, participle of γεννάω in the LXX: Jer. 16:3; 4 Macc. 13:19; 4 Macc. 14:14; Wis. 4:6. In all cases this present, passive, participle refers to those already begotten, never to those yet to be begotten. The “already begotten holy Thing” is the “Youth” (neuter) of Isaiah 9:6 (LXX). See previous note.

²⁰ The Textus Receptus adds “out of you,” implying that the “begetting” applied to Jesus’ birth from Mary. But the vast majority of manuscripts and all of the ancient manuscripts do not have this clause showing it was a late addition.

²¹ While God’s Son appeared many times in the Old Testament, being called “Wisdom” and Yahweh’s “Messenger,” His real identity as God’s only-begotten Son was not made publicly known until after His birth. The true identity of Yahweh’s “Messenger” and “Wisdom,” as “the Son of God,” was intentionally concealed (Gen. 32:24-30; Judg. 13:17-18, cf. 1 Cor. 2:6-10). He was also declared to be the “Son of God” by means of His resurrection (Rom. 1:3-4).

²² The one to be born in Bethlehem existed prior to His human birth as stated plainly in Micah 5:2 (LXX) “And you, Bethlehem, house of Ephratha, are few in number to be reckoned among the thousands of Judah; yet out of you shall One come forth for Me to be a ruler of Israel; and His expeditions were from the beginning, from days of the age.” His “expeditions” (ἔξοδοι – plural of “exodus”) refers to His frequent appearances on earth as the “Messenger of the LORD.” (cf. Exod. 23:20-23; Judg. 2:1-4; Prov. 30:4; John 3:13). Logos had previously been begotten “out of God” (John 8:42). The virgin birth was necessary for the Son of God to become Son of Man, fully human. He already had a Father from which He inherited His original divine nature, having originally been “in the form of God” and “equal with God” in kind. But having

Elizabeth your kin has received a son in her old age, and this is the sixth month for her, the one called barren, 37 because every word from God [is] impossible to fail." 38 So Mary said, "See, [I am] a slave of the Master. May it happen to me according to your statement." And the messenger departed from her.

Mary Visits Elizabeth

39 So Mary, having arisen in these days, went unto the mountainous [region] with haste to a city of Judah. 40 And she entered into the house of Zacharias and greeted Elizabeth. 41 And it happened, as Elizabeth heard Mary's greeting, the baby jumped in her womb and Elizabeth was filled with holy Breath 42 and she exclaimed with a loud voice and said, "Having been blessed [are] you among women, and having been blessed [is] the fruit of your womb! 43 And from where is this to me so that the mother of my Master should come to me? 44 For look, as the sound of your greeting came to my ears, the baby jumped for joy in my womb! 45 And blessed is she who believed that it will be accomplished that which has been spoken to her from the Master."

The Song of Mary

46 And Mary said, "My soul magnifies the Master 47 and my breath rejoiced over God my deliverer 48 because He looked upon the humiliation of His maid. For look! From now on all generations shall pronounce me blessed 49 because the Mighty One did great things for me, and His name is holy. 50 His mercy is unto generations of generations to those fearing Him. 51 He did mighty things with His Arm.²³ He scattered the proud in the thoughts of their hearts. 52 He overthrew rulers from thrones and lifted up the humble. 53 He filled those hungering with goods, and sent away empty those who are rich. 54 He supported Israel His servant, to be reminded of mercy 55 according as He spoke to our fathers, to Abraham and his Seed,²⁴ for the age." 56 Yet Mary stayed with her about three months,²⁵ and returned to her home.

The Birth of John the Immerser

57 So Elizabeth's time for her delivery was complete and she delivered a son, 58 and her neighbors and relatives heard that the Master was increasing His mercy with her and they were rejoicing with her. 59 And it happened in the eighth day [that] they came to circumcise the boy, and they were calling him by the name of Zacharias his father. 60 But his mother answering said, "No, but he will be called John!" 61 And they said to her that

"emptied Himself" of these things as He descended into the womb of Mary, He then *"became in the likeness of men"* and was *"found in fashion as a man"* (Phil. 2:6-7).

²³ Exod. 6:6; Deut. 4:34; Jer. 27:5; Jer. 32:17,21; Isa. 40:10; Isa. 53:1-2

²⁴ Gal. 3:16

²⁵ That is until Elizabeth's 9th month.

“There is no one among your relatives who is called by this name.” 62 So they were motioning to his father what he wanted him to be called. 63 And having requested a tablet, he wrote relating, “His name is John.” 64 Then his mouth was immediately opened, and his tongue, and he was speaking, blessing God. 65 And fear came on all who lived around them, and among the whole mountainous region of Judea these things were being discussed. 66 And all those hearing pondered in their hearts, saying “What therefore will this boy become?” And the hand of the Master was with him.

The Prophecy of Zacharias

67 And Zacharias his father was filled from the holy Breath and prophesied saying: 68 “Blessed [be] the Master, the God of Israel, because He visited and performed release for His people, 69 and stood up a horn of deliverance for us in the house of David His servant,²⁶ 70 as He spoke through the mouth of His holy prophets, those from the age, 71 deliverance from our enemies and out from the hand of all those hating us, 72 to perform mercy for our fathers and to be reminded of His holy Covenant, 73 the oath which He swore to Abraham our father,²⁷ to grant to us, having been rescued out of the hand of our enemies, to be fearlessly serving Him 75 in holiness and justice before Him all the days of our life. 76 And you, little boy, will be called a prophet of the Highest. For you shall go before²⁸ the Face²⁹ of the Master to prepare His paths, 77 to give the knowledge of deliverance to His people in the release from their sins 78 because of the compassions of the mercy of our God, in which the Arising³⁰ out from above³¹ visited³² us, 79 to appear to those sitting in darkness and the shadow of death, to direct our feet into the way of peace.” 80 So the boy was growing and was strengthening in breath and was in the wilderness until the day of his [public] appearance to Israel.

²⁶ 2 Acts 13:22-23,33; Rom. 1:3

²⁷ Gen. 22:15-18; Heb. 6:13-20

²⁸ Mal. 3:1 refers to John the Immerser preparing the way before “*the Messenger of the Covenant.*”

²⁹ The Messenger of the Lord is called “*the Messenger of His [God’s] Face*” in Isa. 63:9 (cf. Exod. 23:20-23; Exod. 33:14-15; Judges 2:1-4).

³⁰ The word Ανατολή literally means an “*arising.*” This is a reference to Zech. 6:12 in the Septuagint (LXX) which reads: ἰδοὺ ἀνὴρ **Ἀνατολή** ὄνομα αὐτοῦ (“*Look! A man, ‘Arising’ is His name*”). However, this is an interpretation of the Hebrew which reads, “*Look a Man, ‘Branch’ is His name.*” This is in turn a reference to Isaiah 11:1 which reads: “*Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit*” (NASB). In vs. 69, Zacharias proclaimed that God “*stood up a horn of deliverance for us in the house of David His servant.*” Paul expanded on this in 2 Acts 13:22-23,33).

³¹ Logos came down from heaven to become flesh (John 1:14; John 3:13; John 6:38).

³² This is past tense because Mary was already 3 months pregnant with Jesus, who is the “*Arising*” (the Branch which arose from the root of David).

Chapter 2

The Birth of Jesus the Anointed

So it happened in those days [that] a decree went out from Caesar Augustus for the whole territory to be registered. 2 (This registration occurred before the governing of Syria by Quirinius).³³ 3 And all were going to be registered, each to his own city. 4 So Joseph also went up from Galilee out of the city of Nazareth unto Judea into the city of David which is called Bethlehem, for him to be from the house and genealogy of David 5 to be registered together with Mary, the woman having been engaged to him being pregnant. 6 But it happened during their being there, the days were completed for her to give birth. 7 And she delivered her first-produced Son and swaddled Him and cradled Him in a feed-trough because there was no place for them in the inn. 8 And there were shepherds in the same vicinity tending and guarding the night-watch over their flock. 9 And look! A messenger of the Master stood over them and the glory of the Master shined around them and they were overcome with great fear. 10 And the messenger said to them, "Do not fear, for look, I bring good news to you of great joy which will be for all the people, 11 that today a Deliverer was born for you in the city of David who is the Anointed, the Master. 12 And this is the sign to you: You will find the baby, having been swaddled, lying in the feed-trough. 13 And suddenly there became with the messenger a heavenly host praising God and saying, 14 "Glory to God among the highest! And peace upon the land among men, delight!" 15 And it happened, as the messengers departed from them into the sky, the shepherds said to one another, "We should certainly pass through Bethlehem and see this announcement which has occurred which the Master made known to us." 16 And they went hurrying and found both Mary and Joseph and the baby lying in the feed-trough. 17 So having seen, they publicized about the announcement which was spoken to them about this child. 18 And all those having heard wondered about what was declared to them by the shepherds. 19 But Mary was keeping all these declarations, pondering in her heart. 20 And the shepherds returned, glorifying and praising God concerning all which they heard and understood according as was spoken to them.

The Infant Jesus presented to God at the Temple

21 And when the eight days were complete to circumcise the child, His name was called Jesus, (which He also was called by the messenger before He was to be conceived in the womb).³⁴ 22 And when the days of their cleansing were fulfilled according to the Law of

³³ Luke distinguished this registration from the one mentioned by Gamaliel which occurred later under Quirinius (1 Acts 5:37).

³⁴ Luke 1:31

Moses,³⁵ they brought Him to Jerusalem to be presented to the Master, 23 according as it has been written in the Law of the Master that *“every male opening the womb shall be called holy to the Master,”*³⁶ 24 and to offer sacrifice according to what has been written in the Law of the Master, *“a pair of turtle-doves or two young pigeons.”*³⁷ 25 And look, there was a man in Jerusalem Simeon by name, and this man was just and pious, anticipating the consolation of Israel,³⁸ and the holy Breath was upon him. And it had been revealed to him by the holy Breath that he would not see death before he had seen the Anointed of the Master, 27 and he came in the Breath into the Temple. And as the parents were bringing the child Jesus for them to accomplish concerning Him according to what has been the custom of the Law, 28 he also took Him into his arms and blessed God and said, 29 *“Now, Sovereign Master, You are releasing your servant in peace according to your declaration 30 since my eyes saw your deliverance 31 which You prepared in the presence of all the people, 32 a light for revealing of the nations and the glory of Your people Israel.”* 33 And Joseph and His mother were wondering concerning what was being said about Him. 34 And Simeon blessed them and said to Mary His mother, *“Look, this one is appointed for the fall and rising of many in Israel and for a sign being disputed. 35 Yet of you also, a sword will pierce your own soul by which the thoughts of many hearts might be revealed.”* 36 There was also Hannah, a prophetess, daughter of Phanuel of the tribe of Asher, who having advanced many days, having lived seven years with a husband from her virginity, 37 and she was a widow of eighty-four years [old] who was not leaving from the Temple, serving with fasting and prayers night and day. 38 And in the same hour, having stood by, she was giving thanks to the Master and was talking about Him to all those anticipating the redemption in Israel.³⁹ 39 And when they completed everything according to the Law of the Master, they returned to Galilee unto Nazareth their own city. 40 So the child was growing and becoming strong in breath, being filled with wisdom, and the grace of God was upon him.

At Twelve Years old, Jesus remained at the Temple

41 And His parents were going annually to Jerusalem for the Feast of Passover. 42 And when He reached twelve years, having gone up to Jerusalem according to the custom of the Feast 43 and having completed the days,⁴⁰ during their return the child Jesus

³⁵ This was 40 days in total. Lev. 12:2-4 (NKJV) *“... ‘If a woman has conceived, and borne a male child, then she shall be unclean seven days; as in the days of her customary impurity she shall be unclean. And on the eighth day the flesh of his foreskin shall be circumcised. She shall then continue in the blood of her purification thirty-three days. She shall not touch any hallowed thing, nor come into the sanctuary until the days of her purification are fulfilled.”*

³⁶ Exod. 13:2 This law applied only to a first-produced male.

³⁷ Lev. 12:8

³⁸ Isaiah 40 begins with *“Console, console My people says God, ...”*

³⁹ Isaiah 43:1; Isa. 52:9

⁴⁰ The Passover preceded the seven-day Feast of Unleavened Bread, making eight days in total (Lev. 23:5-9).

remained in Jerusalem and Joseph and His mother did not know. 44 But supposing Him to be among the caravan, they went a day's journey. And they were looking for Him among their relatives and acquaintances. 45 And having not found Him, they returned to Jerusalem looking for Him. 46 And it happened, after three days, they found Him in the Temple, seated among the teachers and listening to them and questioning them.⁴¹ 47 Yet all those listening to Him were amazed at His understanding and answers. 48 And having seen Him, they were astonished. And His mother said to Him, "Child, why did you do this to us? Look, your father⁴² and I, being agonized, were searching for You!" 49 And He said to them, "**Why were you searching for Me? Had you not understood that it is necessary for Me to be among My Father's⁴³ things?**"⁴⁴ 50 And they did not understand the statement which He said to them. 51 And He went down with them and came to Nazareth and was being submissive to them. And His mother was keeping all these statements in her heart. 52 And Jesus was advancing in wisdom and maturity and in favor with God and men.

Chapter 3

The Ministry of John the Immerser

So in the fifteenth year⁴⁵ of reign of Tiberius Caesar, Pontius Pilate governing Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abiline, 2 during the high-priesthood of Annas and Caiaphas, the declaration of God came upon John, the son of Zacharias in the wilderness. 3 And he went into the whole region of the Jordan proclaiming the immersion of repentance for the release from sins⁴⁶ 4 as it has been written in the scroll of sayings of Isaiah the prophet, "*The voice of one imploring in the wilderness, 'Prepare the road for the Master, make straight the path for Him. 5 Every ravine will be filled and every mountain and hill shall be lowered and the crooked shall become straight and the rough places smooth, 6 ... and all flesh will see the deliverance of God'.*"⁴⁷ 7 Then he was telling the crowds coming out to be immersed by him, "O offspring of snakes! Who taught you to flee from the impending wrath? 8 Produce, then, fruits worthy of repentance! And you should not say among

⁴¹ The discussion likely concerned the meaning of Passover. 21 years later Jesus was tried and sentenced to death at the Temple on Passover.

⁴² It was not improper for Mary to refer to Joseph as Jesus' father, since by marrying her, he became Jesus' father.

⁴³ While not disrespecting Joseph, Jesus acknowledged His true Father. Even at the young age of twelve, Jesus understood that He was the Son of God and that He had a mission to complete (cf. Psalm 2:7-9).

⁴⁴ John 2:16

⁴⁵ Luke counted the reign of Tiberius from when he was made co-emperor with Augustus. This was in AD 12 according to the Roman historian, Suetonius, which was two years before Augustus' death. John began baptizing during Tiberius' 15th year which was the year AD 26 on the Julian and Gregorian calendars.

⁴⁶ Compare Acts 2:38

⁴⁷ Isa. 40:3-5 followed in vss. 6-11 by John's message which is not contained in the Gospels, including the command to John: "*Lift up your voice with strength, Lift it up, be not afraid; Say to the cities of Judah, 'Behold your God!'*"

yourselves, 'We have Abraham as our father,' for I tell you that God is able to raise up children for Abraham from these stones.⁴⁸ 9 Yet the axe is already outstretched toward the base of the trees. Every tree, then, not producing good fruit is cut down and thrown into the fire." 10 And the crowds were inquiring of him saying, "What then shall we do?" 11 So answering he says to them, "Let the one who has two coats give to the one who has none, and let the one having food do likewise." 12 But tax collectors also came to be immersed and said to him, "What shall we do?" 13 So he said to them, "Impose no more than what had been required of you." 14 Yet those serving [militarily] were questioning him saying, "What shall we also do?" And he said to them, "You should not intimidate or extort anyone, and be content with your provisions." 15 So with all the people supposing and considering in their hearts about John, whether he might be the Anointed, 16 John answered saying to all, "I indeed immerse you in water, but one stronger than I is coming of whom I am not worthy to loosen the strap of His sandals! He will immerse you in the holy Breath⁴⁹ and fire.⁵⁰ 17 His winnowing-fork is in His hand and He will clean out His threshing-floor, and will gather the grain into His barn but He will burn up the chaff with unquenchable fire. 18 Then, indeed, exhorting about many different things, he was proclaiming to the people. 19 (But Herod the Tetrarch, being exposed by him concerning Herodias the wife of Philip his brother, and concerning the wickedness which Herod did, 20 added also this to it all – he locked John in the prison).

Jesus' Immersion by John

21 Then it happened, during all the people [coming] to be immersed, and Jesus also having been immersed, and praying, the heaven opened 22 and the holy Breath descended upon Him⁵¹ in an appearance as if a physical dove.⁵² And a voice originated out of heaven, saying, "You are My Son,⁵³ the Beloved,⁵⁴ I delighted in You!"⁵⁵

⁴⁸ Gal. 3:26-29

⁴⁹ Acts 2:38

⁵⁰ The immersion in "fire" is the destruction of the "chaff" in the fire of Gehenna as indicated in the next verse. (cf. Luke 12:49)

⁵¹ This was the "anointing" of Jesus as the Messiah of the Davidic Covenant (Luke 4:18; Acts 2:36; Acts 10:38). The visible descent of the Breath of God upon Him was meant to parallel David's anointing by Samuel (1 Sam. 16:12-13).

⁵² With this language Luke indicated that the holy Breath was not actually a literal dove, but only had this appearance.

⁵³ The voice from heaven identified Jesus as God's "Son" who was begotten out of God Himself (Psalm 2:7; John 1:14).

⁵⁴ The Father used the same language used of Abraham's son (Gen. 22:2) who was begotten from Abraham's own body (Gen. 15:4; Heb. 11:17-18).

⁵⁵ Notice the past tense of the verb "delighted" (aorist indicative) which refers to a time in history. This statement references Prov. 8:22-31 where Wisdom was first "begotten" by God at the beginning of creation week (v. 22-25), then working beside Him as a "master-craftsman," God "delighted daily" in Him during the six days of creation (v. 30).

Jesus' Maternal Ancestry through Heli, Mary's Father

23 And Jesus Himself was beginning about thirty years,⁵⁶ being (although legally⁵⁷ a son of Joseph) from Heli, 24 from Matthat, from Levi, from Melchi, from Jannai, from Joseph, 25 from Mattathias, from Amos, from Nahum, from Hesli, from Naggai, 26 from Maath, from Mattathias, from Semein, from Josech, from Joda, 27 from Joanan, from Rhesa, from Zerubbabel, from Shealtiel, from Neri, 28 from Melchi, from Addi, from Cosam, from Elmadam, from Er, 29 from Joshua, from Eliezer, from Jorim, from Matthat, from Levi, 30 from Simeon, from Judah, from Joseph, from Jonam, from Eliakim, 31 from Melea, from Menna, from Mattatha, from Nathan, from David, 32 from Jesse, from Obed, from Boaz, from Salmon, from Nahshon, 33 from Amminadab, from Admin, from Ram, from Hezron, from Perez, from Judah, 34 from Jacob, from Isaac, from Abraham, from Terah, from Nahor, 35 from Serug, from Reu, from Peleg, from Heber, from Shelah,⁵⁸ 36 from Arphaxad, from Shem, from Noah, from Lamech, 37 from Methuselah, from Enoch, from Jared, from Mahalaleel, from Cainan, 38 from Enosh, from Seth, from Adam, from God.⁵⁹

Chapter 4

The 40-Day Temptation in the Wilderness

So Jesus, being full of the holy Breath, returned from the Jordan and was being led in the Breath into the wilderness 2 for forty days, being tested by the Slanderer. And He did not eat anything during those days, and having completed them, He was hungry. 3 And the Slanderer said to Him, "If You are the Son of God, command this stone so that it may become bread." 4 And Jesus answered him saying, "**It has been written that 'Man shall not live on bread alone, but on every statement of God'.**"⁶⁰ 5 And having led Him into a high mountain, the Slanderer showed Him all the kingdoms of the inhabited earth in an instant

⁵⁶ He was beginning His 30th year, having completed 29 years.

⁵⁷ While Matthew gave Jesus' royal (legal) ancestry from His adoptive father Joseph who was a descendant of David through Solomon, Luke gave his actual maternal genealogy from David's son, Nathan, from whom Mary's father, Heli, descended. Luke supplied what Matthew omitted, showing that Jesus was indeed from David's own loins as the Davidic Covenant requires (cf. 1 Chron. 17:11; Psalm 132:11; Acts 2:30).

⁵⁸ Most Greek copies of Luke add a second "from Cainan" here in addition to the one in verse 37. John Gill's Commentary notes the following: "*This Cainan is not mentioned by Moses in Gen. 11:12 nor has he ever appeared in any Hebrew copy of the Old Testament, nor in the Samaritan version, nor in the Targum; nor is he mentioned by Josephus, nor in 1Chr. 1:24 where the genealogy is repeated; nor is it in Beza's most ancient Greek copy of Luke: it indeed stands in the present copies of the Septuagint, but was not originally there; and therefore could not be taken by Luke from thence, but seems to be owing to some early negligent transcriber of Luke's Gospel, and since put into the Septuagint to give it authority.*" The 'Beza' Greek copy of Luke which Gill referenced above (Codex Bezae Cantabrigiensis) is dated to about AD 450. A much earlier manuscript of Luke, P75 which is now considered to be the oldest, was subsequently discovered and dated to about AD 175-225. It also does not contain the second Cainan. For these reasons the LGV follows these very early copies.

⁵⁹ While most translations add "son of" to all of the previous names, this is not in the Greek text. Consequently, Luke did not call Adam the "son of God" as in most translations. This statement cannot rightly be used to claim that all humans are "sons of God."

⁶⁰ Deut. 8:3

of time. 6 And the Slanderer said to Him, "I will give to You all this authority and their glory which has been given to me and to whomever I choose I give it. 7 If You then may bow before me, everything will be Yours." 8 And Jesus, answering him, said, "**Depart behind Me, Adversary! For it has been written, 'You shall worship the Master your God, and Him alone you shall serve'.**"⁶¹ 9 And he led Him into Jerusalem and stood Him on the upper corner of the Temple and said to Him, "If You are the Son of God throw Yourself down from here, 10 for it has been written that *'His messengers will be given charge concerning you to protect you,'* 11 and that *'on their hands they will lift you lest you should strike your foot against a stone'.*"⁶² 12 And Jesus, answering, said to him that, "**It has been declared, 'You shall not test the Master your God'.**"⁶³ 13 And having completed every test, the Slanderer withdrew from Him until an appointed time.⁶⁴

At the Synagogue in Nazareth

14 And Jesus returned in the power of the Breath into Galilee. And His fame went out throughout the whole region. 15 And He was teaching in their synagogues, being honored by everyone. 16 And He went into Nazareth where He had been raised and went into the synagogue on the day of the Sabbaths, according to what had been His practice, and He stood up to read. 17 And the scroll of Isaiah the prophet was given to Him. And having unrolled the scroll, He found the place where it has been written, [reading], 18 "***The Breath of the Master [is] upon Me, on which account He anointed Me to proclaim good news to the poor; He has commissioned Me to heal those having been crushed in heart, to proclaim liberty⁶⁵ to the captives, and sight to the blind, to set free the oppressed, 19 to proclaim the appointed Year⁶⁶ of the Master.***"⁶⁷ 20 And having rolled up the scroll, He handed it to the attendant and sat down. And the eyes of everyone in the synagogue were staring at Him. 21 So He began to say to them that "**Today this Scripture has been fulfilled in your hearing.**" 22 And all were acknowledging Him and were wondering concerning the words of grace issuing out of His mouth. And they said, "Is this not Joseph's son?" 23 And He said to them, "**Surely you will speak to Me this parable, 'Healer, cure yourself! Whatever we heard having occurred in Capernaum, do also here in your home-province.'**" 24 Then He said, "**Truly I tell you that not one prophet is accepted in his own home-province. 25 Yet truthfully, I tell you, many widows were in Israel in the days of Elijah when the sky was shut for three years and six months, as the famine became great**

⁶¹ A paraphrase of Deut. 6:13 and the first of the Ten Commandments

⁶² Psalm 91:11-12

⁶³ Deut. 6:16

⁶⁴ John 14:30

⁶⁵ Lev. 25:10

⁶⁶ The ultimate (120th) Year of Jubilee (Lev. 25:8-13) is the 6,000th year from creation. See 2 Peter 3:1-10 (footnotes) & Heb. 4:1-11 (footnotes).

⁶⁷ Isa. 61:1-2

over the whole land. 26 And Elijah was not sent to one of them except to a widow woman in Sarepta of Sidon. 27 And there were many lepers in Israel with Elisha the prophet, and none of them were cleansed except Naaman the Syrian.” 28 And hearing these things, everyone in the synagogue was filled with anger 29 and rising up, they threw Him out of the city, and brought Him to the ledge of a mountain on which their city had been built to throw Him down. 30 But He, having slipped through their midst, was escaping.

At the Synagogue in Capernaum

31 And He went down to Capernaum, a city of Galilee, and He was teaching them during the Sabbaths. 32 And they were astonished concerning His teaching because His message was with authority. 33 And a man was in the synagogue having an unclean breath of a demon. And it proclaimed in a loud voice, “Aha! What [is it] to us and to You, Jesus, Nazarene? Did You come to destroy us? I have perceived who You are, the holy One of God!” 35 And Jesus rebuked it, saying, “Be silent and come out of him!” And the demon having thrown him into their midst, came out from him without harming him. 36 And amazement occurred over all, and they were discussing with one another saying, “What saying is this, since with authority and power He commands the unclean breaths and they come out?” 37 And reports were going out concerning Him unto the whole surrounding region.

At Simon Peter's House

38 So having arisen out of the synagogue, He entered into the home of Simon. But Simon’s mother-in-law was being oppressed with a great fever. And they asked Him concerning her. 39 And having stood over her, He rebuked the fever and it left her. So having stood up immediately, she was serving them. 40 Then at the setting of the sun, all, as many as had sick-ones with various illnesses, brought them to Him. So having placed His hands on each of them, He healed them. 41 Yet even demons were coming out from many, calling out and saying that “You are the Anointed, the Son of God!” And rebuking them, He did not allow them to speak because they had perceived Him to be the Anointed. 42 Then daytime having come, having gone out, He went into a desolate place. And the crowds were seeking Him and they came to Him and were imploring Him not to leave from them. 43 But He said to them that “It is necessary for Me to proclaim the Kingdom of God in other cities also since I have been commissioned for this.” 44 And He was proclaiming in the synagogues of Galilee.⁶⁸

⁶⁸ Alexandrian manuscripts have “Judea.”

Chapter 5

The Great Catch of Fish by Simon

But it happened, with a crowd pressing in upon Him to hear the word of God, and He was standing beside lake Gennesaret,⁶⁹ 2 He also saw two boats having stood beside the lake. But the fishermen, having stepped from them, washed their nets. 3 So stepping into one of the boats which was Simon's, He asked him to push out from the land a bit. And having sat down, He was teaching the crowd from the boat. 4 But as He finished speaking, He said to Simon, **"Launch out into the deep and lower your nets for a catch."** 5 And Simon answering said to Him, "Teacher, having worked through the whole night, we caught nothing. Yet on your command, I will lower the net. 6 And having done this, they caught a great number of fish, yet their net was bursting 7 and they signaled to the partners, those in another boat, to come to their aid. And they came and filled both boats as if to sink them. 8 Yet having observed, Peter fell at Jesus' knees saying, "Depart from me, Master, since I am a sinful man." 9 For amazement had overtaken him and those with him concerning the catch of fish which they took 10 and likewise also James and John, sons of Zebedee, partners with Simon. And Jesus said to Simon, **"Fear not, from now [on] you will catch men."** 11 And having brought the boats on land, having left everything, they followed Him.

Healing a Leper

12 And it happened in one of the cities He was to visit, look, [there was] a man full of leprosy. And having seen Jesus [and] having fallen on his face, he implored Him saying, "Master, if you should be willing, you are able to cleanse me." 13 And having stretched out His hand, He touched him saying, **"I am willing, be clean."** And immediately the leprosy departed from him. 14 And He charged him, **"Tell [this] to no one, but having gone, show yourself to the priest and bring according to your cleansing as Moses commanded⁷⁰ for a witness to them."** 15 But the report concerning him was spreading instead and great crowds were coming to hear and to be healed by Him from their infirmities, 16 so He was retreating and praying in the wilderness.

Healing of the Paralytic

17 And it also happened in one of the days [as] He was teaching, there were Pharisees and Law-teachers sitting who were having come out of every village of Galilee and Judea and Jerusalem, and the power of the Master⁷¹ was [present] for Him to heal.⁷² 18 And

⁶⁹ Another name for the Sea of Galilee

⁷⁰ Lev. 14:1-33

⁷¹ This statement shows that Jesus relied on the power of God to perform the miracles rather than having His own inherent power. See John 5:19,30; John 14:10; Acts 2:22; Acts 10:38.

⁷² Some copies have "the power of the Master was present to heal them."

look! There were men carrying a man on a bed who was paralyzed, and they were attempting to carry and to set him before Him. 19 And not having found a way they might bring him in because of the crowd, having ascended upon the housetop, they lowered him down with the cot through the roof-tiles into the midst before Jesus. 20 And having perceived their faith, He said to him, **“Man, your sins have been forgiven you.”** 21 And the scribes and the Pharisees began to reason, saying, **“Who is this who speaks blasphemies? Who is able to forgive sins except God alone?”** 22 But Jesus, having perceived their discussion, answering said to them, **“What do you reason in your hearts? Which is easier, to say ‘Your sins are forgiven,’ or to say ‘Rise and walk?’** 24 **Yet so that you may have perceived that the Son of Man has authority on the land to forgive sins,”** He said to the one having been paralyzed, **“I say to you, arise, and having picked up your cot, go into your house.”** 25 And immediately, having stood before them, having taken up that on which he was laying, he went to his house glorifying God. 26 And amazement took hold of all, and they were glorifying God, and they were filled with fear, saying that **“We saw amazing things today.”**

Jesus Calls Levi (Matthew) to follow Him

27 And after these things He went out and saw a tax collector named Levi sitting at the tax station. And He said to him, **“Follow Me.”** 28 And abandoning all, having stood, he followed Him. 29 And Levi made a great reception for Him in his house and there was a great crowd of tax collectors and others who were reclining with them. 30 And the scribes and the Pharisees were complaining to His disciples, saying, **“Why do you eat and drink with tax collectors and sinners?”** 31 And answering, Jesus said to them, **“Those who are whole have no need of a physician, but those having illness. 32 I have not come to call the just, but sinners to repentance.”** 33 But they said to Him, **“Why do the disciples of John fast frequently and make petitions, likewise also those of the Pharisees, yet Yours eat and drink?”** 34 So He said to them, **“The sons of the bridal chamber, in which the bridegroom is with them, cannot be made to fast. 35 Yet the days will come when the bridegroom will be taken up from them. Then they will fast in those days.”** 36 So He was also telling them a parable, that **“No one [sews] a piece of a new cloak onto an old cloak, since the new separates and the old [material] is not compatible. 37 And no one puts new wine into old wine-skins, otherwise surely the new wine will burst the wine-skins and it will be spilled and the wine-skins will be ruined. 38 But new wine is poured into new wine-skins and**

both are preserved.⁷³ 39 And no one drinking the old immediately desires the new, for he says that the old is better."⁷⁴

Chapter 6

Jesus is Master of the Sabbath

So it happened during the second primary Sabbath⁷⁵ at His going through the grain [field] His disciples also were plucking the grain-heads and were eating, rubbing [them] with the hands. 2 But certain of the Pharisees said to them, "Why are you doing what is not permitted to do during the Sabbaths?" 3 And Jesus answering, said to them, "Have you not read what David did when hungry, he and those being with him, 4 how he entered into the House of God and took and ate the loaves of showbread (which are not allowed to be eaten except only the priests) and gave also to those with him?"⁷⁶ 5 And He was saying to them that "The Son of Man is also Master of the Sabbath."⁷⁷

Healing of the Man with a withered Hand

6 Then it also happened, during a different Sabbath at His entering into the synagogue and teaching, there was also a man there and his right hand was withered. 7 So the scribes and the Pharisees were observing whether He will heal during the Sabbath so that they might find an accusation against Him. 8 But He had perceived their reasonings and said to the man having the withered hand, "Arise and stand in the midst." So having arisen he stood. 9 Then Jesus said to them, "I will ask you something. Is it allowed on the Sabbath to do good or to do evil, to save a soul or destroy?" 10 And having looked around at all of them, He said to the man, "Stretch out your hand." So he did this and his hand was restored whole as the other. 11 But they were filled with confusion and were discussing with one another what they might do to Jesus.

The Choosing of the Twelve to be Emissaries

12 But it happened during these days [that] He went out into a mountain to pray, and He was in prayer with God throughout the night. 13 And when it became day He called to His disciples, and having chosen twelve from among them, these He also named "emissaries": 14 Simon, whom He named Peter, and Andrew his brother, James and John,

⁷³ These two parables were meant to illustrate why the New Covenant was not entrusted to the old ruling priesthood but rather to new disciples.

⁷⁴ This statement explains why the Scribes and Pharisees spit out the "new wine" because they preferred the old with which they were accustomed.

⁷⁵ The second Sabbath of the seven-Sabbath countdown to Pentecost (Lev. 23:15-16). Some manuscripts only have "a Sabbath."

⁷⁶ 1 Sam. 21:1-6

⁷⁷ In the parallel passage in Mark 2:27 Jesus stated, "The Sabbath was made for the man and not the man for the Sabbath. Therefore, the Son of Man is also Master of the Sabbath." The "man" referenced was Adam, thus the Son was Master of the very first Sabbath.

Philip and Bartholomew, 15 Matthew and Thomas, James the [son] of Alpheus and Simon the Zealot, 16 Judas [son] of James, and Judas Iscariot (who also became a traitor).

Healing the Multitudes

17 And having descended with them, He stood on a plateau, also a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the coast of Tyre and Sidon, who came to hear Him and to be healed from their illnesses 18 and those being oppressed by unclean breaths, and they were healed.⁷⁸ 19 And the whole crowd was attempting to touch Him, because power was coming from beside Him, and He healed all.

Blessings,⁷⁹ Woes,⁸⁰ & the Commandments of Jesus⁸¹

20 And having lifted His eyes to His disciples He said, “Blessed are the poor, for yours is the Kingdom of God. 21 Blessed are those hungering now, because you will be satisfied. Blessed are those lamenting now because you shall laugh. 22 Blessed are you whenever men should hate you and when they should exclude you and reproach you and should discard your name as wicked on account of the Son of Man. 23 Rejoice in that day and leap, for look, your wages in heaven are great. For their fathers did likewise to the prophets.⁸² 24 However, woe to you rich, because you [already] have your comfort. 25 Woe to you, those having been filled, because you will be hungry. Woe to you, those laughing now, because you will be mourning and lamenting. 26 Woe to you when all men should speak well of you, for likewise did their fathers to the false prophets. 27 But to you, those hearing, I say: Love your enemies. Do good to those hating you. Bless those [who are] cursing you and pray over those slandering you. To the one striking you on the cheek, turn also the other. And from the one taking your cloak, you should not hinder from your tunic. 30 So give to everyone who is asking, and from the one taking what is yours do not demand it. 31 And just as you desire so that men should do to you, do also to them likewise. 32 And if you love those loving you, what honor is it? For the sinners also love those loving them. 33 And if you should do good to those doing good to you, what honor is it? For the sinners also do the same. 34 And if you should be lending to those from whom you may expect to receive, what honor is it to you? For the sinners lend to sinners so that they may receive an equitable return. 35 Additionally, love your enemies and do good, and lend, expecting nothing, and your wages will be great and you

⁷⁸ 1 Acts 10:38

⁷⁹ The blessings apply to disciples of the Master not to all poor, hungry, etc.

⁸⁰ The similar sermon in Matthew 5-7 does not contain any “woes.” However, compare the blessings and curses in Deut. 28-29.

⁸¹ Matt. 5-7

⁸² Heb. 1:1

will be sons of the Highest, because He is benevolent upon the ungrateful and wicked. 36 Accordingly, become merciful just as also your Father is merciful. 37 Do not judge and you may certainly not be judged. Do not convict, and you may certainly not be convicted. Forgive, and you will be forgiven. 38 Give, and it will be given to you, a good measure, being compressed, and compacted, and over-running they will give into your bosom. For the same measure which you measure will be measured to you.” 39 Yet He spoke a parable to them. “The blind cannot guide the blind. Will not both fall into the pit? 40 A disciple is not above his teacher, yet everyone having been completely prepared will be like his teacher. 41 So why do you consider the speck that is in your brother’s eye, yet the beam in your own eye you do not perceive? 42 Or how are you able to say to your brother, “Brother, allow that I should remove the mote in your eye,” while not seeing the beam in your own eye! Hypocrite! Remove the beam first out of your own eye. And then you will see clearly to remove the mote in your brother’s eye. 43 For a good tree is not producing bad fruit, nor is a bad tree producing good fruit. 44 For each tree is known by its fruit. For figs are not gathered from thorns, nor are grapes gathered from a thorn-bush. 45 The good man, out of the good storehouse of his heart, brings forth the good. And an evil man, out of the evil storehouse of his heart, brings forth evil. For out of the surplus of the heart his mouth speaks. 46 Yet why do you call me ‘Master! Master!’ and do not do what I say? 47 Everyone coming to Me and hearing My sayings and doing them, I will show you what this is like. 48 This is like a man building a house who dug deep and placed the foundation on the rock. Yet with the flood having come, the river bursting forth to that house and is powerless to shake it, because it had been founded on the rock.⁸³ 49 But [everyone] having heard and not doing is like a man having built a house on the ground without a foundation, to which the river bursted forth and it fell immediately, and the ruin of that house [was] great.

Chapter 7

Healing of the Centurion's Slave

Yet since He completed all His saying in the hearing of the people, He went into Capernaum. 2 And a slave of a certain centurion who was valued by him, having an illness was about to die. 3 But having heard about Jesus, he sent elders of the Judeans to Him, asking Him if He might come and heal his slave. 4 So those having come to Jesus were diligently pleading with Him saying that he is worthy for whom He should do this, 5 “For he loves our nation and he built us the synagogue.” 6 So Jesus was going together with them. But as He approaches not far from the house, the centurion send friends to Him saying, “Master, do not bother yourself, for I am not worthy that You should come under my roof. 7 Yet neither was I worthy to come to you. But speak the word and my

⁸³ Some copies say, “because it had been well-built.”

boy will be healed. 8 For I also am a man under authority, having soldiers being placed under me. 9 And I say to this one go and he goes, and to another come and he comes, and to my slave do this and he does." 10 So having heard this, Jesus was amazed [at] him. And having turned to the crowd following Him, said, **"I tell you I have not found so much faith in Israel."** 10 And those having been sent, having returned into the house, found the sick slave being well.

Raising a Widow's Only-Begotten Son

11 And it happened next that He was going into a city called Nain, and His disciples were accompanying Him and a large crowd. 12 But as He approached the gate of the city, look, the only-begotten⁸⁴ son of his mother was being carried out, having died, and she was a widow, and a significant crowd from the city was accompanying her. 13 And having observed her, the Master had compassion on her and said to her, **"Do not mourn."** 14 And having approached, He touched the coffin. So the bearers stood still. And He said, **"Young man, I say to you, arise."** 15 And the dead sat up, and began to speak. And He gave him to his mother. 16 Yet a fear took hold of all, and they were glorifying God saying that "A great prophet has been raised up among us" and that "God visited His people."⁸⁵ 17 And the report of this went out among all Judea concerning Him and in all the surrounding area. 18 And His disciples reported about all these things to John.

Jesus answered John's Inquiry by pointing to Isaiah's Kingdom Prophecies

10 And having called certain two of his disciples, John sent them to Jesus saying, "Are You the coming one or should we expect another?" 20 So having come to Him the men said, "John the Immerser has sent us to you saying, 'Are You the coming one or should we expect another?'" Yet in that [very] hour He cured many from diseases and afflictions and evil spirits, and to the blind He granted sight! 22 And answering, Jesus said to them, **"Having gone, report to John that which you see and hear, that the blind see, the lame walk, lepers are cleansed, deaf hear, dead are raised, the poor are being announced good news. 23 And blessed is he whoever should not be offended in Me."**⁸⁶

Jesus' Testimony concerning John

24 So the messengers of John having departed, He began to say to the crowds concerning John, **"What have you come out into the wilderness to see, a reed being shaken by the**

⁸⁴ μονογενής mono-genes – this is the term John repeatedly used for Jesus. It is first found in the Old Testament in Judges 11:34 LXX. (See also Luke 8:42; Luke 9:38).

⁸⁵ This is the meaning of "Immanuel" (Isa. 7:14; Matt. 1:23)

⁸⁶ Isa. 35:1-6; Isa. 61:1-3 These prophecies of Isaiah relate to the Kingdom in their contexts when the curse is removed and Messiah reigns. However, Jesus' answer to John, that He was already performing these things in a limited fashion, proved that He was the Messiah. This shows that the whole purpose of Jesus' miracles was not to begin the Kingdom, but to provide undeniable proof that He was the Messiah, leaving the religious leaders who observed them absolutely no excuse for rejecting Him.

wind? 25 Yet what have you come to see, a man having been clothed in soft garments? Look, those in grand clothing and luxury are belonging among royalty. 26 But what have you come to see, a prophet? Yes! I also tell you, more than a prophet! 27 This is the one about whom it has been written, 'Look, I send My messenger before Your face, who will prepare Your way before You.'⁸⁷ 28 For I tell you, there is no greater prophet among those born of women than John the Immerser. Yet the least in the Kingdom of God is greater than he.⁸⁸ 29 (And having heard [this], all the people having been immersed with John's immersion justified God, even the tax collectors. 30 But the Pharisees and scribes rejected the counsel of God, not having been immersed by him). 31 To whom then shall I liken the men of this generation?⁸⁹ 32 They are like boys and girls sitting in a market-place, and shouting to each other and saying, 'We [played] the flue for you and you did not dance, we wailed to you and you did not mourn.' 33 For John the Immerser has come, neither eating bread or drinking wine, and you say he has a demon. 34 The Son of Man has come eating and drinking, and you say, 'Look, a gluttonous man and a drunk, a friend of tax collectors and sinners.' 35 And Wisdom⁹⁰ was vindicated from all her children.⁹¹

Forgiveness for a Sinful Woman

36 Yet a certain one of the Pharisees was requesting Him, so that he might dine with Him. And having entered into the house of the Pharisee, He reclined. 37 And look, a woman in the city who was a sinner, having known that He was reclining in the house of the Pharisee, and having fetched an alabaster vase of myrrh, 38 and having stood beside His feet weeping, she began to rain tears on His feet and she was wiping with the hair of her head, and was kissing His feet and rubbing with the myrrh. 39 So the Pharisee who invited Him having seen said within himself saying, "This one, if He was a prophet, would understand also the kind of woman who is touching Him, that she is a sinner." 40

⁸⁷ Mal. 3:1 Note that in quoting this prophecy, Jesus used the second-person-singular (You) instead of the first-person-singular (Me) as originally written. In Malachi's prophecy, the one John the Immerser was to announce was "the Master whom you seek" and "the Messenger of the Covenant." See notes on Rev. 1:1.

⁸⁸ This does not mean that John will be least in the Kingdom, but rather that the least one in the Kingdom is greater than the greatest one living prior to the Kingdom.

⁸⁹ The term "generation" does not refer to all Jesus' contemporaries. It literally means "that which has been generated." It refers to the class of Israelites who reject God's Word. This was taken from the Song of Moses (Deut. 32) where the rebellious among Israel were called "a crooked and perverse generation." Jesus often used such language regarding unbelieving Israel, using terms like "an evil and adulterous generation" (Matt. 12:39; Matt. 16:4) and "a faithless and perverse generation" (Matt. 17:17) and "this adulterous and sinful generation" (Mark 8:38). He also often referred to them merely as "this generation" as here (Matt. 12:41-42; Matt. 23:36; Matt. 24:34). In the wheat and tares parable, the wheat symbolizes the "sons of the Kingdom" and the tares are "the sons of the Wicked One." They are those having been generated by the Wicked One, which is why they are called "a crooked and perverse generation," etc. John takes this one step further explaining how to distinguish between "the children of God" and "the children of the Slanderer" (1 John 3:10).

⁹⁰ Wisdom, as the mystical title for the pre-human Son of God, (cf. 1 Cor. 1:18 – 2:16 & footnotes). See also Luke 11:49 & footnotes.

⁹¹ Prov. 1:20-33; Prov. 8:1-36

And Jesus answering him said to him, "Simon, I have something to say to you." So he says, "Teacher, speak." 41 "There were two borrowers to a certain lender. The one owed five-hundred denarii, but the other fifty. 42 But of their having nothing to pay, he forgave both. Tell Me, which of them will love him more?" 43 So answering, Simon said, "I suppose that the one to whom he forgave most." So He said to him, "You judge rightly." 44 And having turned to the woman, He was saying to Simon, "You see this woman? I came into your house [yet] you gave Me no water for My feet, but she washed My feet with tears and wiped with the hair of her head; 45 you gave Me no kiss, but since the time I came she has not stopped kissing My feet; 46 you did not anoint My head with oil, yet she rubbed my feet with myrrh, 47 on account of which I tell you, her many sins have been forgiven, thus she loved much. But for whom there is little forgiveness, there is little love." 48 So He said to her, "Your sins have been forgiven." 49 And those reclining together began to say in themselves, "Who is this who also forgives sins?" 50 Yet He said to the woman, "Your faith has delivered you. Go in peace."

Chapter 8

It happened also after this, He was travelling through city and village announcing and heralding the Kingdom of God with the twelve together with Him 2 and certain women who had been relieved from evil spirits and sicknesses: Mary being called Magdalene from whom seven demons had come out, 3 and Joanna, wife of Chusa Herod's steward, and Susanna, and many who had been ministering to Him from their possessions. 4 And a large crowd being together, and of those from city to city resorting to Him, He spoke through a parable.

Parable of the Sower

5 "The sower went out to sow his seed. And in his sowing, indeed it fell beside the road and it was trampled, and the birds of the sky consumed it. 6 And other fell upon rock, and having sprouted, withered because of having no moisture. 7 And other fell among thorns, and having sprouted, the thorns choked it. 8 And other fell upon good land, and having sprouted, produced a hundredfold crop." Saying these things, He was exclaiming, "The one having ears to hear, let him hear." 9 But the disciples of Him were inquiring saying, "What would this parable mean?" 10 So He said, "It has been granted to you to know the mystery of the Kingdom of God, but to the rest [only] in parables so that 'seeing they may not see, and hearing they may not understand.'⁹² But this is the parable: The seed is the word of God. 12 And those beside the road are those hearing, [but] afterward the Adversary comes and plucks the word from their hearts lest having

⁹² Isa. 6:9

believed they should be delivered. 13 But those on the rock [are those] who whenever they should hear receive the word with joy. And these have no root, who for a time believe, and in time of trial withdraw. 14 Yet that having fallen among thorns, these are the ones having heard, and overcome by anxieties, and wealth, and pursuing pleasures of life, are stifled and not following through. 15 But that in the good ground, these are the ones who in a good and virtuous heart, having heard, retain the word and produce with endurance. 16 Yet no one having lighted a lamp covers it with a vessel or places it under a bed but places it on a lampstand so that those entering may see the light. 17 For nothing is hidden which will not become apparent, neither concealed which will not be made known and should come to light. 18 Beware then how you hear. For whoever may possess, [more] shall be given to him, and whoever may not have, what he seems to have will be taken from him." 19 So His mother came toward Him and His brothers, but they were unable to approach Him because of the crowd. 20 And it was told Him, saying "Your mother and your brothers have stood outside wanting to see You." 21 But answering He said to them, "My mother and my brothers are these, the ones hearing the word of God and doing it."

Jesus Rebuked the Storm

22 So it happened on one of those days that He and His disciples stepped into a boat, and He said to them, "We should cross to the other side of the lake." And they were carried off. 23 But in their sailing He fell asleep, and a storm of wind descended onto the lake and they were sinking and in danger. 24 So having approached, they awakened Him saying, "Master, Master, we are perishing!" But He, being awakened, admonished the wind and the surging of water and they ceased, and it became calm. 25 So He said to them, "Where is your faith?" Yet, having been afraid, they wondered, saying to one another, "Who then is this, since He commands even the winds and the water and they obey Him?"

A Demon Possessed Man Healed

26 And they sailed unto the area of the Gerasenes which is opposite Galilee. 27 So upon His coming on land, a certain man met Him out from the city who had demons for a considerable time, and was wearing no clothes, and was not living in a house but in the tombs. 28 Yet having seen Jesus and crying out, he bowed to Him and said in a loud voice, "What do I have to do with You, Jesus, Son of the Most-High God? I beg You, do not torment me." 29 (For He commanded the unclean spirit to come out of the man. For it had seized him many times and he was bound with chains and shackles, being guarded, and bursting the bonds, he was being driven by the demon into the wilderness). 30 Yet Jesus asked him, "What is your name?" And he said, "Legion," for many demons had entered him. 31 And they were pleading with Him so that He would not command them

to go into the abyss.⁹³ 32 And there was a herd of many pigs feeding there in the mountain. And they were pleading with Him so that He would allow them to enter those [pigs]. And He permitted them. 33 So the demons having come out of the man, went into the pigs, and the herd rushed down the precipice into the lake and were drowned. 34 So the herdsmen, having observed what had occurred, fled and reported unto the city and unto the country. 35 And they went out to see what had happened. And they came to Jesus, and found the man from whom the demons had gone out, seated at the feet of Jesus, clothed and right-minded, and they were frightened. 36 And those having seen how the possessed [man] was delivered, reported to them. 37 And the whole multitude of the area of the Gerasenes asked Him to leave them because they were being pressed with great fear. So having stepped into the boat, He departed. 38 But the man from whom the demons had gone out was begging Him to accompany Him. But He sent him away, saying, 39 **“Return to your home and proclaim how much God did for you.”** And he went throughout the whole city announcing how much Jesus did for him.

A Woman healed of a Hemorrhage, and Jairus' Daughter raised

40 And it happened upon Jesus' return the crowd welcomed Him, for they were all expecting Him. 41 And look, a man named Jairus came, and he was chief of the synagogue. And having fallen at Jesus' feet, he was imploring Him to come to his house, 42 because he had an only-begotten daughter, about twelve years old, and she was dying. But as He went, the multitudes were pressing against Him. 43 And a woman who had a hemorrhage of blood for twelve years, having her whole livelihood consumed by physicians, could not be cured by anyone. 44 Having approached behind [Him], she touched the hem of His cloak, and instantly her hemorrhage of blood was stopped. 45 And Jesus said, **“Who is the one having touched Me?”** But with all denying, Peter and those with him said, “Master, the multitudes are crowding and pressing You.” 46 But Jesus said, **“Someone touched Me, for I perceived that power has gone from Me.”** 47 And the woman, having observed that she had not escaped notice, came trembling, and having fallen before Him, declared in the presence of all the people the reason she had touched Him, and so was instantly healed. 48 So He said to her, **“Daughter, your faith has made you well; go in peace.”** 49 While He was still speaking, someone comes from the [house] of the synagogue chief, saying, “Your daughter has died; do not trouble the Teacher anymore.” 50 But when Jesus heard this, He answered him, **“Do not fear, only believe and she will be delivered.”** 51 So having come into the house, He allowed no one to enter [with Him] except Peter and James and John, and the girl's father and mother. 52 Yet all were weeping and lamenting for her. But He said, **“Do not weep, for she did not die, but is sleeping.”** 53 And they ridiculed Him, having observed that she died. 54 But

⁹³ Rev. 9:11; Rev. 11:7; Rev. 20:1,3

He, having taken her hand, called out, saying, **“Child, arise!”** 55 And her breath returned, and she rose immediately. And He ordered for something to be given her to eat. 56 And her parents were amazed. But He instructed them to tell no one what had occurred.

Chapter 9

Jesus sends the Twelve to Preach the Kingdom

Yet having called the twelve, He gave them power and authority over all the demons and to cure diseases. 2 And He commissioned them to proclaim the Kingdom of God and to heal the sick. 3 And He said to them, **“Take nothing for the journey, not staffs, not purse, not bread, not silver, nor take two garments. 4 And into whichever house you may come, remain there, and from there go forth. 5 And whoever may not receive you, leaving from that city, shake the dust from your feet for a witness against them.”** 6 So going out, they were passing through the villages proclaiming and healing everywhere.

Rumors about Jesus’ Identity

7 But Herod the tetrarch⁹⁴ heard what was occurring under him and was perplexed because of what was being said by some that John has been aroused from among the dead, 8 yet by some that Elijah has appeared, yet of others that one of the ancient prophets had arisen. 9 So Herod said, “I beheaded John. Yet who is this concerning who I hear such things?” And he was anxious to see Him.

Feeding the Five-Thousand

10 And the Emissaries, having returned, told Him all that they had done. And having received them, He withdrew privately to a city called Bethsaida. 11 But the crowds, having discovered, followed Him. And having received them, He was speaking to them concerning the Kingdom of God, and He healed those needing healing. 12 And the day began to decline. So the Twelve having approached said to Him, “Send the crowd away so that having gone into the surrounding villages and fields they may lodge and find provision since we are here in a wilderness place. 13 But He said to them, **“You give them to eat.”** But they said, “We have no more than five loaves and two fish – unless having gone we should buy food for all this people?” 14 For there were about five-thousand men. So He said to His disciples, **“Have them recline in groups of fifty each.”** 15 And they did so and made them all recline. 16 So having received the five loaves and two fish, having looked up into the sky, He blessed them and divided and gave to the disciples to distribute to the crowd. 17 And they all ate and were satisfied, and the excess fragments with them were collected, twelve baskets.

⁹⁴ A ruler of a quarter of a country

The Transfiguration

18 And it happened, as He was praying alone, the disciples joined Him and He questioned them saying, **“Who do the crowds say I am?”** 19 And they answering said, “John the Baptist, but others [say] Elijah, yet others [say] that one of the ancient prophets arose.” 20 And He said to them, **“But who do you say that I am?”** So Peter, answering, said, “The Anointed of God!” 21 But having warned them, He commanded **“Tell this to no one!”** 22 saying that the Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and to be killed and to arise the third day. 23 And He said to them all, **“If anyone desires to come after Me let him deny himself and take up his cross daily and follow Me. 24 For whoever desires to preserve his soul will destroy it. But whoever should relinquish his soul because of Me, this one will preserve it. 25 For what advantage has the man, having gained the whole world yet destroyed or forfeited himself? 26 For whoever may be ashamed of Me and My words, the Son of Man will be ashamed of this one when He should come in His glory, and of the Father, and of the holy messengers. 27 Yet I tell you the truth: There are some having come to stand here who may not taste death until they see the Kingdom of God.”**⁹⁵ 28 So it happened about eight days after⁹⁶ these words, having taken Peter and James and John, He went up into the mountain to pray. 29 And it happened, in His praying, the form of His face was altered and His clothes dazzling white. 30 And look! Two men were talking with Him (who were Moses and Elijah), who having appeared in glory,⁹⁷ were discussing His departure⁹⁸ (which He was about to fulfill in Jerusalem).⁹⁹ 32 But Peter and those with him were heavy with sleep. But having awakened, they saw His glory and the two men standing with Him. 33 And it happened as they were departing from Him, Peter said to Jesus, “Master, it is good we are here. And we should make three shelters, one for You, and one for Moses, and one for Elijah,” not understanding what he was saying. 34 But while saying this, a cloud originated and enveloped them, and they were terrified in entering into the cloud. 35 And a voice occurred from the cloud saying, **“THIS IS MY**

⁹⁵ When recounting the Transfiguration, Peter indicated that they had seen “the power and coming of our Master Jesus Christ” (2 Pet. 1:16). In Matt. 17:9 Jesus described this event as a “vision.” It was the fulfillment of what He promised in vs. 27.

⁹⁶ Matt. 17:1 & Mk. 9:2 state that Jesus took the disciples up into the mountain “after six days.” While this may appear to be a contradiction, the solution is that Luke counted eight days from the day Jesus spoke the words which was on a Thursday. After eight days would have been a Saturday. Matthew and Mark counted the cardinal numbers of the week-days beginning with day one. This vision of the coming Kingdom occurred on a Sabbath, a type of the Millennial “Sabbath Rest” (Heb. 4:1-11).

⁹⁷ The vision was of the glorified Jesus in His Kingdom, and Moses and Elijah having experienced the resurrection which accompanies it.

⁹⁸ Moses and Elijah, seen in vision with Jesus in the Kingdom, were discussing Jesus’ crucifixion no doubt from the wounds in His hands and feet.

⁹⁹ This parenthetical clause was added by Luke for his readers since Jesus’ crucifixion had not as yet been described in his Gospel narrative.

SON,¹⁰⁰ THE BELOVED¹⁰¹ ONE,¹⁰² HEAR HIM.” 36 And with the voice having occurred, Jesus was found alone. And they became silent and told no one in those days of what they had seen. 37

¹⁰⁰ Psalm 2:7; Prov. 8:22-25; Prov. 30:4

¹⁰¹ Some early Greek and Latin manuscripts have “the Chosen One;” but the majority have “the Beloved One” in agreement with Matt. 17:5, Mk. 9:7, & 2 Pet. 1:17.

¹⁰² This statement, “the Son of Me, the Beloved One,” was meant to mirror the command to Abraham to take “the son of you, the beloved one,” to offer as a sacrifice (Gen. 22:2,12,16 LXX). Calling Isaac Abraham’s “son, the beloved one” was predicated upon the promise in Gen. 15:4: “And behold, the word of the LORD came to him, saying, “This one shall not be your heir, but **one who will come from your own body** shall be your heir” (NKJV). (cf. Gen. 17:21; Gen. 21:2). This parallel language, borrowed from the account of Abraham and Isaac, strongly implies that God’s Son also originated out of God’s own being as Isaac did from Abraham. John’s Gospel portrays this idea with more explicit language with the words “only begotten of the Father” (Jn. 1:14) and “only begotten Son” (Jn. 1:18, Jn. 3:16,18). Paul applied the same to Isaac in Heb. 11:14.