

LUKE

Book note for Luke

No book note, yet.

Chapter note for Luke 1

1 the preface of Luke to his whole gospel. 5 The conception of John the Baptist, 26 and of Christ. 39 The prophecy of Elisabeth, and of Mary, concerning Christ. 57 The nativity and circumcision of John. 67 The prophecy of Zacharias, both of Christ, 76 and of John.

Luke 1:1

Luke = light (of the sun). He's mentioned in Col. 4:14; 2 Tim. 4:11; and Phile. 1:24. A. T. Robertson is credited for discovering that Luke was a gentile. Here are to reasons to suppose such:

1. In Ac. 1:19 Luke claims that Hebrew is not his native tongue. Though some may claim that Peter is there quoted, we know that Peter knew Hebrew and would not disavow that language anymore than he would disavow being a Jew.
2. The grouping that Paul does in Col. 4:11, listing Jews before that verse and Gentiles after, includes Luke in the latter group.
3. Although there was a high priest called Theophilus in the late A.D. 30s, the word also has a broader meaning, addressing it to all lovers of God. Verses 3 and 4 in this chapter, as well the opening verses in Acts, hint that both Luke and Theophilus needed the Jewish practices explained to them.

Luke 1:3

Ac. 1:1. **Theophilus** = friend of God. According to Josephus, (*Antiq.* book 18, c. 6, 7), Vitellius, en route to war with Aretas king of Arabia, went with Herod to Jerusalem to sacrifice at the feast (passover is most likely) where they were honorably received and stayed three days, and in the meanwhile translated the high priesthood from Jonathas to his brother Theophilus. The fourth day they received letters of the death of Tiberius and made the people swear allegiance to Caius. Tiberius died 16 March, A.D. 37. (Passover was on April 20 that year.) Most likely, this is the Theophilus addressed by Luke here and in Acts 1:1.

Pilate was deposed and replaced by Vitellius before the passover of A.D. 36.

Luke 1:5

1 Chr. 23:6; 24:10 implies July.

Luke 1:8

Courses set up by David in 2 Chr. 8:14; 1 Chr. 23:2.

Luke 1:10

Psa. 141:2.

Luke 1:13

John the Baptist is a real stumbling block for critical scholars. He did not dress appropriately in their eyes, nor was his diet sumptuous, nor was his message scholarly. Thus they criticise him for not being a Bible scholar and doubting the Lordship of Christ; treating him as if he were a primitive cavemen fresh out of the wilderness. [E.g., Deffinbaugh, "The Forerunner of Jesus," www.bible.org/page.php?page_id=4850; Watson, *A guide to the New Testament*, (London: 1987), p. 77; Albright, *From Stone Age to Christianity*, (Garden City: 1957), p. 377; etc.]

We know, however, that John was not raised in a cave in the wilderness. He was a priest's son, and Zecharias knew the scriptures well enough to identify John's scriptural role (verses 67-79). John was filled with the Holy Ghost from his mother's womb (v. 15), and he was sent from God (Jn. 1:6). No one who did not know the scriptures could be so gifted. In his preaching, John knew of the kingdom of heaven, the Lamb of God, the wrath to come, and that it was not lawful to have a brother's wife. John's baptism was from heaven (Mat. 21:25), given directly from the Father (Jn. 1:33).

Furthermore, Christ speaks more highly of John than of any man previous to him (Mat. 11:7-14), identifying him as more than a prophet, as the messenger of Malachi, as Elias, and greater than all that are born of women.

Jesus would be fool to say that of a Bible ignoramus troglodyte. It is for envy that his critics throw these foolish aspersions upon him.

As for his doubt about the nature of Christ, see note to Mat. 11:2.

Luke 1:17

Mal. 4:5; Mat. 11:14; 17:10-12. Contrast Jn. 1:21.

Luke 1:26

V. 36. Sixth month of Elisabeth's pregnancy. Gabriel is called a man in Dan. 9:21. For more on angels as men see Rev. 21:17.

Note, Nazareth is Mary's home town. Presumably Joseph lived there, too, but not necessarily. T

Luke 1:27

Joseph = adding, gain.

Mary = bitter.

Luke 1:28

She's a woman, not a girl. She's about 20 years of age.

Note that Mary is said to be "blessed ... **among** women." Jael is "blessed **above** women" (Judg. 5:24).

Luke 1:31

For note on JESUS, see Mat. 1:21. Caps. also in Lu. 2:21.

Luke 1:32

These last three are still to be fulfilled.

Luke 1:34

Modern versions will say "I have no husband" for "I know not a man." In so doing they make it possible for fornication between Mary and one who is not her husband. It also makes it possible for Joseph to be the physical father of Jesus, given he married her.

Luke 1:35

Christ is a "thing."

Luke 1:37

Note, future tense. At this time "nothing" is possible in such forms as "to have nothing." Note, too, that "shall" is in the first person, meaning that God himself speaks.

Luke 1:39

Did she go to be taught by Elisabeth in the law of the clean and unclean as well as to help Elisabeth? See Titus 2:4.

Luke 1:42

Mary is blessed "among women." Blessed "above women" is Jael, the wife of Heber (Judg. 5:24).

The Roman Catholic Church makes it seem like this was spoken by the angel (v. 28) and adds the name of Jesus.

Luke 1:43

The only place in Scripture where Mary is addressed as the mother of the Lord is here, from the mouth of Elisabeth. Elsewhere, in the narrative, the phrase, "mother of Jesus" (Jn. 2:1 q.v., Jn. 2:3; Ac. 1:14), is used.

Luke 1:47

Mary needs a saviour and thus is no sinless: contra immaculate conception (Mat. 1:21).

Luke 1:62

Evidently Zacharias was hard of hearing.

Luke 1:63

They marveled because Elisabeth was illiterate and Zacharias was dumb and hard of hearing; yet they gave the same name.

Luke 1:68

Prophesying of Jesus, not John.

Luke 1:71

Second advent.

Luke 1:72

First advent.

Luke 1:74

With v. 71 this implies we are saved not just from sin but also from our (Christ's) enemies such as Satan. It looks to the millennium.

Luke 1:76

Re. "ways": singular in Isa. 40:3, here pointing to multiple comings of Elijah.

Luke 1:77

Salvation is a general term which refers to the whole process of being saved by the remission of sins.

Redemption: a completed payment so a thing can be released or "freed."

Propitiation: a specific payment to placate or appease an offended party.

Regeneration: an actual act whereby a man is born again by the Spirit of God.

Adoption: a judicial act whereby a sinner is declared to be part of God's family.

Justification: a judicial act whereby God declares a sinner to be righteous.

Imputation: a judicial act where God attributes someone's sins to someone else and attributes someone's righteousness to someone else.

Sanctification: a three-stage process whereby a sinner is saved from the penalty of sin (Hell), the power of sin (daily), and the presence of sin (at the advent: see 1 Thes. 5:23).

Reconciliation: what Christ did to draw sinners back into fellowship with God.

These are the top nine terms used in the Bible. There are lesser words such as *remission*, and *glorification*, but the above are key. In the Twentieth Century these Bible terms have been replaced by contentless words and phrases such as "share your faith," "cope with stress," "let Christ come into your life," "get totally committed," "get involved," "let Christ come into your heart," etc.

Luke 1:78

Nu. 27:17; Mal. 4:2; Job 38:12-14.

The dayspring does the visiting, thus came he to us. The heliocentric view has us (the world) turning to the dayspring and so "honoring" Christ and so does not confess that Jesus Christ came and rose from the dead.

Chapter note for Luke 2

1 Augustus taxeth all the Roman empire. 6 The nativity of Christ. 8 One angel relateth it to the shepherds: 13 many sing praises to God for it. 21 Christ is circumcised. 22 Mary purified. 28 Simeon and Anna prophesy of Christ: 40 who increaseth in wisdom, 46 questioneth in the temple with the doctors, 51 and is obedient to his parents.

Luke 2:1

A special decree, not the regular taxation, probably on the occasion of Augustus's 25th year of absolute rulership in 2 B.C. Modern versions describe this as a census. Wycliffe wrote, "discryued." Tyndale was the first to use "taxed." The Anglo-Saxon, dating from about A.D. 1000, says "to-mearcod," which can mean taxing in the sense that a mark is a unit of money. The Geneva Bible adds a note, "That is, the inhabitants of euery citie shoulde haue their names taken, and their goods rated at a certaine valew, that the Emperour might vnderstand, howe rich euery countrey, citie, familie, and house was." This explains why Augustus would want the decree executed at the time of his 25th anniversary of the Senate's bestowal upon him of the titles *Augustus* (reverend) and *princeps* (leader, as in *prince*) in 27 B.C.

One of the marks of the antichrist is a raiser of taxes (Dan. 11:20). E.g. Rehoboam, 1 Ki. 12-13; 14:25; 15:12.

Luke 2:2

Skeptics object that Cyrenius was not governor of Syria in 2 B.C. There is weak evidence that he was, but the strongest evidence that he wasn't is because Josephus does not mention it. Since Luke is some 30 years closer to the event than Josephus, there is no reason to doubt that Cyrenius was governor, at least for part of the year. Luke contrasts this with the taxing of A.D. 7, referred to in Ac. 5:37.

Luke 2:4

V. 11. The first reference to "the city of David" is found in 2 Sam. 5:7, q.v. It is clearly not Bethlehem, referring instead to Zion and Ophel.

The context here explains that at the time Luke wrote, Bethlehem was called the city of David because his lineage originates there. To build their temple, the Hasmoneans scraped Ophel, or Zion, down to bedrock, which may explain, in part, why there is no reference to the original city of David after Nehemiah (Neh. 12:37), for that marks the start of the Hasmonean temple.

Luke 2:5

Note: espoused wife: Mt. 1:19.

Luke 2:7

Mt. 1:25.

Just as there was no room for him in the inn, so there is no room for him in the world.

Luke 2:10

Good tidings of salvation predicted in Isa. 52:7, q.v.

Luke 2:11

Since the events happened at night, and here called a day, this is weak evidence for a spheroidal earth.

See v. 4 for city of David note.

Luke 2:13

Heavenly host isn't necessarily angels, but see v. 15.

Luke 2:14

Note, peace on earth signifying the removal of the curse on the ground of Gen. 3:17.

Origen altered a Nominative to a Genitive in this verse to alter it from a Pre-millennialist stance. Hence modern corruptions follow Jerome's Vg. and say "...peace to men of good will." Cf. Mal. 2:13.

Of this, Mark Twain wrote in an 1867 newspaper article appearing in *Alta California*, reprinted in Chapter 28 of *The Innocents Abroad*: "I wish here to mention an inscription I have seen, before I forget it: 'Glory to God in the highest, peace on earth to men of good will!' It is not good Scripture, but it is sound Catholic and human nature. This is in letters of gold around the apsis of a mosaic group at the side of the scale santa of St. John Lateran, the

Mother and Mistress of all Catholic churches in the world.” In 1867 even an unbeliever knew enough about the Bible that he would recognize the Alexandrian text for what it was: “not good Scripture,” but good Catholic doctrine that appeals to carnal human nature. How many people who read Luke 2:14 in the NIV would recognize that the NIV “is not good Scripture?” Note that such Alexandrian deviations from the true text of the Bible were considered newsworthy enough to be mentioned in secular newspaper articles. Today, hardly any “Christian” newspaper or magazine would consider them newsworthy. Mark Twain may have been a Bible-rejecting atheist and staunch critic of “Christianity,” but when it came to recognizing the true nature of the Alexandrian text, he was light years ahead of the faculty members of most Christian colleges, seminaries, and universities today.

Luke 2:15

They left their flock to find the Lamb of God.

Luke 2:21

Re. caps: (1:31; Mat. 1:21).

Luke 2:22

Forty-first day, Lev. 12:2, 4.

Modern versions will usually change “her” to “them,” making it sound as if Jesus, too, needed to be purified and in so doing obscuring the fact that Mary was the one that needed purification. If she needed that, she was not sinless (v. 22 and Lu. 1:47 where she needs a saviour).

Luke 2:24

Contra the immaculate conception of Mary. See Lev. 12:6-8 which states this is a sin offering. From the offering we know that they were poor, which means it is prior to the visit of the wise men.

Luke 2:26

Indicates that there are christs which are not the Lord's. Ac. 4:26.

Luke 2:33

Modern versions attack both the deity of Christ and the virgin birth here by changing Joseph to “his father.”

Luke 2:34

Sign of Jonah, Mat. 12:40.

Luke 2:35

N.B., “soul,” not “heart,” as in Catholicism. A *spear* pierced Jesus' heart, Jn. 19:34.

Luke 2:36

It is likely that Anna had taken a Nazarite vow (Num. 6:2).

Luke 2:37

Her age is 7 + 84 + the age at which she started to live with her husband, probably about 110 years old.

The word here translated “departed” is the root word for the English word, “apostacy.” In the A.V., it is never translated that way. Corresponding to H868 in Strong's Concordance, the A.V. translators rendered it “depart, draw (fall) away, refrain, & withdraw self.” Each rendering occurs once except for “depart” which occurs eleven times, for a total of fifteen. Made up of “apo”+”histeme,” it means to fall away from a standing position. It occurs in both positive (Lu. 4:13, f.i.) and negative (Lu. 8:13) contexts. The complete list of references is Lu. 4:13; 8:13; 13:27; Ac. 5:37, 38; 12:10; 15:38; 19:9; 22:29; 2 Cor. 12:8; 1 Tim. 4:1; 6:5; 2 Tim. 2:19; Heb. 3:12. Reviewing them will show the reader just how far current usage of apostasy is from the scriptural usage. For more see note to Mat. 13:33.

Luke 2:38

For what is involved in redemption, Biblically, see note to Luke 1:77. Zec. 9:9.

Luke 2:42

A.D. 11.

Chapter note for Luke 3

1 The preaching and baptism of John: 15 his testimony of Christ. 20 Herod imprisoneth John. 21 Christ baptized, receiveth testimony from heaven. 23 The age, and genealogy of Christ from Joseph upwards.

Luke 3:1

Augustus died 19 August, A.D. 14. The Senate did not convene to affirm Tiberius until 18 September. (He ruled from A.D. 14-37.) The fifteenth year of Tiberius was thus from 18 September AD 28, through 17 September AD 29. Jesus turned thirty probably in September of 29. N.B., the start of John's ministry had to be in the 15th year of Tiberius, not the start of Jesus' ministry; it could be in the 16th year.

Since John was of a priestly order, his ministry would start at age 30 as per Num. 4:3, 23, 30, 35, 43, and 47. John would then have been born in March of 2 B.C. or, given the priestly courses repeated every six months, in September of 3 B.C. Since Jesus, six months younger than John, was crucified in the spring, it seems more likely that at three and a half years of service, he be born in the fall and thus John in the spring. So John started his ministry in the spring of A.D. 29, and Jesus in the fall of that year. Jesus, having been born six months later, turned 30 about that time (v. 23), dating his birth to late August or early September of 2 B.C.

Re. Tiberias, in honor of this emperor, Herod founded a city along the south-west shore of the Sea of Galilee and named the city *Tiberias*.

Abilene = plain was near the city of Abila. It was a province between Libanus and Antilibanus. Ituraea was the area settled by the descendents of Jetur, a son of Ishmael (Jetur of Gen. 25:15).

Luke 3:2

The Jews say that there were two high priests because one was appointed by Rome, while the other was the choice of the Jews. Evidently Anas was the Roman appointee while Caiaphas was elected by the Sanhedrin.

Luke 3:12

Modern versions change "master" to "teacher," weakening the lordship of Christ.

Luke 3:14

That is, don't *violate* men (without cause).

Luke 3:17

-- **THOROUGHLY**

Should be "thoroughly", not thoroughly. Thoroughly means that the "effect" is from the outside in and may be only temporary. "Throughly" means eternal, from the inside out and permanent.

Luke 3:22

Coronation theme. Mat. 3:16; Mark 1:10; (dove, 11:15); Jn. 1:32.
Cf. also Psa. 2:7.

Luke 3:23

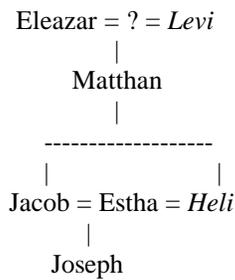
Apparently 6 months after John started his ministry (v. 1).

Jesus is 73rd from Adam in the list. Starting with the 70th in verse 24, each two verses have 10 names.

The genealogy here differs significantly from that in Mat. 1:1-16. According to Eusebius (History of the Church 1.7), Africanus, in his letter to Aristides, says that descendents of Mary and Joseph explained the different genealogies for Joseph as due to the "raising up of seed" to childless widows. Africanus invokes it many times for the Luke genealogy, but a close reading requires only once or twice. Africanus skipped Matthat and Levi, having Matthan (Mat. 1:15) first married to the woman, Estha, and they had Jacob (Mat. 1:15). After Matthan's death she married Melchi and had Heli. When Heli died childless, his half-brother, Jacob, raised seed to him (Joseph). That is, (names in italics are from Luke, the others from Matthew.)

Matthan = Estha = *Matthat*
| |
Jacob = ? = *Heli*
|
Joseph

To stay true to the Bible, if Matthan and Matthat are two different men, they married Estha, as above. **If Matthat and Matthan are the same man**, then he may have been sired by Eleazar (Mat. 1:15) for a childless Levi. That is,



Luke 3:24

First name is no. 70.

Luke 3:26

Maath = no. 60.

Luke 3:27

The two lines which split with Matthew going back from Matthan via Eleazar and Luke via Levi seem to come back together here with a priestly connection, as both Zorobabel and Salathiel are mentioned in Mat. 1:12, 13 and 1 Chr. 3:17, 19. The father of Salathiel is said to be Jechonias in Mat. 1:12 and here is called Neri. Most likely Neri died childless and his brother, Jechonias raised seed unto him. (See v. 23 note.) Luke follows the line of Neri while Matthew follows the line of Jechonias.

It is conceivable, though less likely, that the Zorobabel and Salathiel of this verse are not the same as those recorded in Matthew.

Luke 3:28

Melchi = no. 50.

Luke 3:30

Simeon = 40.

Luke 3:31

David is number 40 from Joseph [==> 1 generation ~ 25 years].

-- NATHAN

Zech. 12:12.

Luke 3:32

Booz = no. 30.

Re. Naason: Num. 2:2.

Luke 3:34

Abraham = no. 20.

Re. Nachor, spelled Nahor throughout the O.T.: Gen. 11:22 v.f.

Luke 3:35

According to Jewish tradition, Saruch (which is Serug in the Old Testament) was the originator of the worship of the dead, which is still practiced in the various Catholic churches.

Luke 3:36

Cainan is missing from all Old Testament genealogies. Could both Arphaxad and his son Cainan have contributed genes to Sala? The idea exists in at least 18 societies around the world. Microscopic studies confirmed the idea for animals in 1879. At the January 1999 AAAS meeting in Anaheim, Stephen Beckerman of Pennsylvania State University, State College, reported on the current state of the idea, though he presented no evidence pro or con.

It could also be that Arphaxad was the biological father of both Cainan and Sala, but that he fathered Sala by Cainan's wife through incest. Finally, it is unlikely that this is a case of "raising seed to his brother" who died childless.

Cainan is the thirteenth generation from Adam, as was Nimrod.

The average length for each generation between Arphaxad and Joseph is 39 years.

Luke 3:38

Seth is the 70th generation from Joseph.

Chapter note for Luke 4

1 The temptation and fasting of Christ. 13 He overcometh the devil: 15 beginneth to preach. 16 The people of Nazareth admire his gracious words. 33 He cureth one possessed of a devil, 38 Peter's mother in law, 40 and divers other sick persons. 41 The devils acknowledge Christ, and are reprov'd for it. 43 He preacheth through the cities.

Luke 4:1

See note to Mat. 4:1, but here both Oxford and Cambridge editions use upper case for Spirit. Mk. 1:12.

Luke 4:4

The last clause is left out of modern versions. For more see note to Deu. 8:3.

Luke 4:5

The order of the last two temptations is reversed from Matthew's account. Matthew's is correct as indicated by the word "then." Luke conjoins the list with "and" making no claim of sequential order.

Luke 4:10

Psa. 91:11; Mat. 4:6; Mk. 1:13.

Luke 4:18

Lev. 25:10; Isa. 61:1; Heb. 2:14-15.

Luke 4:19

Note, Jesus does not read the vengeance portion of Isa. 66:2 since it is not part of the ministry of his first advent.

Luke 4:21

Re. Scripture: what Jesus read was a copy of a copy of ..., not the original manuscript that "scholars" insist is "Scripture." For the proper use of the term Scripture, see Jn. 5:39; Ac. 8:32; 17:11; Gal. 3:8; Rom 9:17; 15:4. See note to 2 Tim. 3:16 for more on the scholars' definition of Scripture.

Luke 4:25

Gen. 7:11.

Chapter note for Luke 5

1 Christ teacheth the people out of Peter's ship: 4 in a miraculous taking of fishes, sheweth how he will make him and his partners fishermen of men: 12 cleanseth the leper: 16 prayeth in the wilderness: 18 healeth one sick of the palsy: 27 calleth Matthew the publican: 29 eateth with sinners, as being the physician of the souls: 34 foretelleth the fastings and afflictions of the apostles after his ascension: 36 and likeneth fainhearted and weak disciples to old bottles and worn garments.

Luke 5:4

The command was that all (“your”) should let down their nets, but only one lets down one net.

Luke 5:37

Mat. 9:17; Mk. 2:22.

Chapter note for Luke 6

1 Christ reproveth the Pharisees' blindness about the observation of the sabbath, by scripture, reason, and miracle: 13 chooseth twelve apostles: 17 healeth the diseased: 20 preacheth to his disciples before the people of blessings and curses: 27 how we must love our enemies: 46 and join the obedience of good works to the hearing of the word: lest in the evil day of temptation we fall like an house built upon the face of the earth, without any foudation.

Luke 6:1

See note to Mat. 12:1. First sabbath is in 4:16.

Luke 6:4

-- **SHOWBREAD**

Should be spelled "shewbread."

Luke 6:12

Mat. 5:1; Mk. 3:13.

Luke 6:16

Ac. 1:13; Jude 1:1.

Luke 6:20

This is not a repetition of the beatitudes of Mat. 5. See note to the first verse there.

Luke 6:29

-- **CLOAK**

A.V. cloke.

Chapter note for Luke 7

1 Christ findeth a greater faith in the centurion, a Gentile, than in any of the Jews: 10 healeth his servant being absent: 11 raiseth from death the widow's son at Nain: 19 answereth John's messengers with the declaration of his miracles: 24 testifieth to the people what opinion he held of John: 30 inveigheth against the Jews, who with neither the manners of John nor of Jesus could be won: 36 and sheweth by occasion of Mary Magdalene, how he is a friend to sinners, not to maintain them in sins, but to forgive them their sins, upon their faith and repentance.

Luke 7:16

Therefore Immanuel, God with us; Isa. 7:14.

Luke 7:19

Mat. 11:2.

Luke 7:22

Mat. 11:2, q.v.

Luke 7:34

Mat. 11:19.

Luke 7:36

Not the same event as in Mat. 26:6; Mk. 14:3, or Jn. 11:2. According to 8:1 this is earlier in Jesus's ministry.

Luke 7:37

Not the same as Mk. 14:3. The woman here was Mary, Martha and Lazarus's sister; Jn. 11:2 & 12:3.

Luke 7:38

Psa. 56:8.

Luke 7:40

Contrast Mat. 26:6 and Jn. 12:4.

Luke 7:45

Psa. 2:12.

Chapter note for Luke 8

3 Women minister unto Christ of their substance. 4 Christ, after he had preached from place to place, attended with his apostles, propoundeth the parable of the sower, 16 and of the candle: 21 declareth who are his mother, and brethren: 22 rebuketh the winds: 26 casteth the legion of devils out of the man into the herd of swine: 37 is rejected of the Gadarenes: 43 healeth the woman of her bloody issue, 49 and raiseth from death Jairus' daughter.

Luke 8:5

Mat. 13:3; Mk. 4:3.

Luke 8:12

Via Satan's trinity of temptation (1 Jn. 2:16). Compare Lu. 14:18-20.

Luke 8:18

Note use of "how."

Luke 8:19

Compare Mat. 12:46 and Mk. 3:31.

Luke 8:27

See note to Mk. 5:2 for resolution to two problems associated with this account and the other two.

Luke 8:43

Mt. 9:20; Mk. 5:25 q.v.

Luke 8:46

Mk. 5:30 reads "who touched my clothes?" See note there.

Luke 8:55

Note, spirit, not soul.

Chapter note for Luke 9

1 Christ sendeth his apostles to work miracles, and to preach. 7 Herod desireth to see Christ. 17 Christ feedeth five thousand: 18 enquireth what opinion the world had of him: 22 foretelleth his passion: 23 proposeth to all the pattern of his patience. 28 The transfiguration. 37 He healeth the lunatic: 43 again forewarneth his disciples of his passion: 46 commendeth humility: 51 biddeth them to shew mildness towards all, without desire of revenge. 57 Divers would follow him, but upon conditions.

Luke 9:12

The process of time wears away days, implying a lengthening of the day.

Luke 9:20

Mk. 8:29

Luke 9:27

See note to Mat. 16:28.

Luke 9:28

Mat. 17:1 (see note there) and Mk. 9:2 both read 6 days. Evidently it was six days before going to the mount, and they were on it for two days before the transfiguration happened.

Luke 9:33

The traditional site for the mount of transfiguration is Mt. Tabor, and there are three tabernacles there now: one for Moses, one for Elias, and one for Jesus. But Jesus is greater than the other two, and so Peter is rebuked here. The modern, "Christian" churches cannot see the difference and so build monuments to all three equally.

Luke 9:35

Mat 3:17.

Luke 9:37

Mat. 17:14; Mk. 9:14. The group had congregated around the scribes (Mk. 9:16).

Luke 9:44

I.e., the Lord considers the hearing part of the brain (storage also) to be part of the ear. (This note was "confirmed" in the June 18, 1982 issue of *Science*.)

Luke 9:46

Mat. 18:1; Mk. 9:33 v.f.

Luke 9:51

This is early in his ministry, so his crucifixion and resurrection are not meant by "received up."

Luke 9:54

Most modern versions omit "even as Elias did."

Luke 9:55

Most modern versions omit "Ye know not..." through most of the next verse, q.v.

Luke 9:56

By omitting the majority texts starting with "Ye know not what manner of spirit ye are of" in the previous verse through "...but to save them" in this verse, modern versions omit why Jesus forbade the destruction of the Samaritan village. Jesus makes it clear that our job, in this dispensation, is to convert the unbeliever, not to kill him. This runs contrary to Catholic teaching and so is omitted from the Catholic source texts of the modern versions.

Luke 9:57

Mat. 8:18 v.f.

The certain man was a scribe (Mat. 8:19).

Luke 9:59

A disciple (Mat. 8:21).

Luke 9:61

The consequence of doing so may be found with the Levite and his concubine in Judg. 19:4-10.

Luke 9:62

E.g., Lot's wife, Gen. 19:26.

Chapter note for Luke 10

1 Christ sendeth out at once seventy disciples to work miracles, and to preach: 17 admonisheth them to be humble, and wherein to rejoice: 21 thanketh his Father for his grace: 23 magnifieth the happy estate of his church: 25 teacheth the lawyer how to attain eternal life, and to take every one for his neighbour that needeth his mercy: 41 reprehendeth Martha, and commendeth Mary her sister.

Luke 10:4

Scrip was like a backpack. In other words, Jesus was saying, “Don’t loiter, be as the king’s messengers.” (2 Ki. 4:29.)

Luke 10:7

1 Tim. 5:18. Mat. 10:10; 1 Cor. 9:4.

Luke 10:12

Tolerate: (Mk. 6:11, next is Lu. 10:14).

Luke 10:13

This is a second time. Mat. 11:21 took place before the transfiguration.

Luke 10:14

Tolerate: (v. 12, next is Mat. 10:15, q.v.

Luke 10:18

Implies centrality of the earth unless the atmosphere is meant by “heaven.”

Luke 10:19

Compare Psa. 90:13. Constellation overtones? Her-Ser; Oph-Sco.

Luke 10:21

Psa. 8:2; Mat. 11:25; 21:16. Isa. 28:9.

This is the only record of Jesus rejoicing and he’s rejoicing over the embarrassment of the scholarly elite, the worldly wise. Also see 1 Cor. 1:19-25; 2:1-6, 14; and Isa. 29:24.

Luke 10:25

Apparently not the same occasion at Mat. 22:35 v.f, q.v.

Luke 10:27

Deu. 6:5; Mk. 12:29.

Luke 10:30

The good Samaritan parable is addressed to the lawyer (v. 25). It is aimed at legalism and the tendency of religious leaders to “let God do it” as an excuse not to act or do.

Luke 10:31

Chance is scriptural.

Luke 10:35

Mat. 17:27.

Luke 10:38

Jn. 11:1 implies Bethany.

Chapter note for Luke 11

1 Christ teacheth to pray, and that instantly: 11 assuring that God so will give us good things. 14 He casting out a dumb devil, rebuketh the blphemous Pharisees: 28 and sheweth who are blessed: 29 preacheth to the people: 37 and reprehendeth the outward shew of holiness in the Pharisees, scribes, and lawyers.

Luke 11:1

Not the same occurrence as Mat. 6 -- (remember, Jesus had turnovers in his disciples).

Luke 11:2

Mat. 6:9 v.f. Jas. 1:17 indicates why pray the Father. Also see Jn. 14:13; 16:23.

Luke 11:4

The kingdom reference is missing because the kingdom (Mat. 6:13) is not the Gentiles. The “Kingdom of God” does include the Gentiles. See note to Lu. 19:3.

Luke 11:8

Importunity = pressing solicitation; troublesome, persistent asking.

Luke 11:11

Bread is a *need*. Fish is a *desire*, not a need. The egg (v. 12) was a luxury in New Testament time.

Luke 11:13

The disciples (including Peter) are called evil.

Christians do not have to ask for the Holy Spirit since he indwells them when they believe. This injunction is for a different dispensation; here under the law, in the great tribulation of the Jews, and during the millennium.

Luke 11:27

The woman has a Roman Catholic (Babylonian) mindset.

Luke 11:28

Contra the veneration of Mary.

Luke 11:31

Some ancient show an island land-mass south of Africa, named Ethiopia. This seems to be Antarctica.

Luke 11:34

Mk. 6:22.

Luke 11:42

Cf. Mat. 23:23.

Luke 11:48

That is, by building monuments to their deaths rather than to their lives.

Re. allow: allow now means to permit, to tolerate, but originally it meant to praise, commend, sanction, or accept. Because of this, modern versions avoid the word, substituting approve, understand, accept, and cherish instead. They have forgotten that the English of the Authorized Version is a theological English, not Elizabethan English.

This is the first occurrence of five of the word (Ac. 24:15; Rom. 7:15; 14:22; 1 Th. 2:4), though allowance is used twice in 2 Ki. 25:30, q.v. Disallow is used six times, of which four occur in Num. 30:5-11 and the last two in 1 Pet. 2:4-7. Also see note to “hallow” in Ex. 20:11.

Luke 11:50

Re. foundations of the world, see 2 Sam. 22:16.

Luke 11:51

See note to Mat. 23:35.

Chapter note for Luke 12

1 Christ preacheth to his disciples to avoid hypocrisy, and fearfulness in publishing his doctrine: 13 warneth the people to beware of covetousness, by the parable of the rich man who set up greater barns. 22 We must not be over careful of earthly things, 31 but seek the kingdom of God, 33 give alms, 36 be ready at a knock to open to our Lord whensoever he cometh. 41 Christ's ministers are to see to their charge, 49 and look for persecution. 54 The people must take this time of grace, 58 because it is a fearful thing to die without reconciliation.

Luke 12:1

Note, the leaven of the Pharisees is hypocrisy.

Luke 12:6

A farthing is the widow's offering of Mk. 12:42.

Luke 12:10

Mat. 12:31; Mk. 3:29; 1 Jn. 5:16.

Luke 12:12

Jn. 14:26.

Luke 12:16

There are some parallels between this man and the rich man of Lu. 16:19. Some commentators think it the same man.

1. He had everything he wanted but not everything he needed (16:19).
2. He was reaped before he could harvest (v. 20).
3. He didn't know his real name ("fool," v. 20) till God used it.
4. It is better to beg for bread on earth than to beg for water in hell (16:21-24).

Luke 12:19

Isa. 56:12.

Luke 12:20

Jer. 17:11 for fool.

Luke 12:22

For critical note see Mat. 6:25.

Luke 12:26

V. 25 is the least difficult of the "impossible."

Luke 12:28

Lilies are a type of grass.

Luke 12:31

The things in verse 30 pertain to the kingdom of heaven, the Jews are here told to search for the kingdom of God. The two kingdoms are combined during the time of the Millennium, thus "all these things shall be added unto you."

Luke 12:36

This parable is to the Jews, not the church, for the church is the bride whereas this is addressed to servants (v. 37). Note that this is when the lord *returns* from the wedding, presumably bringing his bride with him. The marriage takes place at the Bride's place, either at the behest of a servant, as with Abraham's servant and Rebekah (in which case the offer of a 10-day feast was rejected by Rebecca in Gen. 24:57-58), or by the father as in Samuel's case (Judg. 14, where the feast was held for 7 days and the implication is that they would move to Sampson's house and family), or by the groom himself as did Jacob who served seven years and had a seven-day feast (Gen. 29:27).

Luke 12:37

Those who watch are not the church, which is the bride. Thus this is a parable about the kingdom of heaven, not the kingdom of God.

The reason why the lord washes their feet is, as Jesus said, to finish their cleansing. Why should he bother? These have endured great tribulation, many even given their lives for him. They are now worthy to walk in the combined kingdoms; of heaven and of God, during the Millennium.

Luke 12:39

The goodman of the house is a faithful and wise steward (v. 42). Christians are a set of kings and priests; their chief command is to keep the new-old commandments of God

Luke 12:47

The Jew knows the Lord's will, the Gentile is contrasted in v. 48.

Luke 12:51

Gen. 11:1-9; Mat. 10:34; Jn. 7:43.

The verse seems to contradict Lu. 2:14; but that verse is conditional upon man giving glory to God.

Chapter note for Luke 13

1 Christ preacheth repentance upon the punishment of the Galileans, and others. 6 The fruitless fig tree may not stand. 11 He healeth the crooked woman: 18 sheweth the powerful working of the word in the hearts of his chosen, by the parable of the grain of mustard seed, and of leaven: 24 exhorteth to enter in at the strait gate, 31 and reproveth Herod and Jerusalem.

Luke 13:3

Eccl. 9:11.

Luke 13:5

That is, when we decide to do it our way, we tell God we do not want him to “interfere” in *our* lives. Since he obliges as best he can, we are then subject to chance events: after all, we’ve forbidden him to intervene on our behalf. That is why time and chance happeneth to all, even believers who are predestinated (Eccl. 9:11).

Luke 13:20

See note to Mat. 13:33, where it is applied to the kingdom of heaven.

Luke 13:21

Gal. 5:9.

Luke 13:24

Mat. 7:13-14.

Luke 13:25

Parallels Mat. 25:10.

Luke 13:31

Herod Antipas, the one who killed John the Baptist.

Luke 13:35

Psa. 118:26, q.v.; Mat. 21:9; 23:39; Mk. 11:9.

Chapter note for Luke 14

2 Christ healeth the dropsy on the sabbath: 7 teacheth humility: 12 to feast the poor: 16 under the parable of the great supper, sheweth how worldly men, who contemn the word of God, shall be shut out of heaven. 25 Those who will be his disciples, to bear their cross must make their accounts aforehand, lest with shame they revolt from him afterward, 34 and become altogether unprofitable, like salt that hath lost his savour.

Luke 14:2

Dropsy = water retention. An excessive accumulation of serous fluid in tissue spaces or a body cavity. Now called "edema."

Luke 14:10

Pr. 25:7.

Some say that this contradicts the teaching that we should only worship God. Now Daniel, who is a type of the remnant of Israel who shall be saved, is worshipped by a man

Luke 14:15

Mat. 22:1-14.

Luke 14:16

Mat. 22:4 reads "dinner." Cf. v. 12. This may be a different telling than in Mat. 22.

Luke 14:18

Temptation trinity at work. 1 Jn. 2:16 -- Here the lust of the eyes, v. 19 the lust of the flesh; and v. 20, the pride of life.

Luke 14:20

When Dr. Frank Logsdon's eyes were opened to the truth of the modern versions, he tried to arrange a meeting with his friend, Dewey Lockman (of the Lockman Foundation, purveyors of modern perversions such as the NASV), to warn him of the spiritual danger he was in (Rev. 22:18-19). Lockman had just married a wife and postponed the meeting until after his honeymoon. Thus he excused himself from partaking of the true bread of life. Lockman came home from his honeymoon in a coffin (v. 24).

Luke 14:26

The first of five tests of discipleship. The second is in Jn. 8:31.

Mat. 10:37. Hate seems to be a relative term, not an absolute, and thus not an attribute of God in the same way as love. E.g., Ex. 32:27; Deu. 33:9; and Judg. 14:16 where God is placed before parents.

Luke 14:27

Mat. 16:38.

Luke 14:32

Ambassage = a group of men sent out on a mission to function as an ambassador.

Chapter note for Luke 15

1 The parable of the lost sheep: 8 of the piece of silverL 11 of the prodigal son.

Luke 15:1

Lu. 19:10.

Luke 15:4

Mat. 18:12.

Sinner (wanderer) by practice, cf. Isa. 53:6. See vv. 8 and 12.

Luke 15:8

The fixity of coins is tied to the nature of sin, as the love of money is the root of all evil (1 Tim. 6:10). See notes to vv. 4 and 12.

Tradition has it that the 10 coins are in a necklace given by her husband. If she lost one it was grounds for suspicion and divorce. More formally, at the time men counted ten pieces of silver equal to a Roman penny, which is a day's wages.

The coin has the image of the king on it, akin to the image of God.

Luke 15:10

Pr. 10:1.

Luke 15:12

A sinner by choice, vv. 4 and 8. The younger would inherit less than the elder. The prodigal thinks money is joy; that independence from authority = freedom (v. 13); that indulgence leads to contentment (v. 13). But wanton living leads to want (v. 14), and the waste of sin (v. 14) and to woe (vv. 15-16). The prodigal then goes to Pr. 28:13.

To v. 17, an example of Pr. 13:15.

Luke 15:17

Implies he lived in a fantasy world to this point. An example of Pr. 28:13 from here to v. 22.

Luke 15:18

V. 21.

Luke 15:20

God's response; Psa. 145:18.

Luke 15:21

V. 18.

Luke 15:22

Est. 8:2.

Luke 15:25

-- MUSIC

Correct KJV spelling is musick. Only the U.S. spells the word music.

Chapter note for Luke 16

1 The parable of the unjust steward. 14 Christ reproveth the hypocrisy of the covetous Pharisees. 19 The rich glutton, and Lazarus the beggar.

Luke 16:6

The liquid measure here is the bath (Gk. *batus*) containing nine gallons and 3 quarts, or a bushel, one gallon, and 3 quarts. Evidently the unrighteous steward removed the profit margin.

Luke 16:7

The dry measure here is a cor, said in the margin to be “about fourteen bushels and a pottle.” A pottle is two quarts or half a gallon.

Luke 16:8

The two wisdoms of Jas. 3:15.

Luke 16:9

Re. mammon cf. note to Mat. 6:24.

Luke 16:13

Mat. 6:24; 1 Cor. 7:23 q.v.

Luke 16:16

Indicating that it is their time no more. Compare Mat. 11:13.

Luke 16:17

Psa. 12:6-7; Mat. 5:18. Jesus attributes greater stability to the text of the scripture than to the heaven and earth. Some may say that the stability applies only to the O.T., but in the “Great Commission,” the call is not just to the Apostles but to the Church as well: “Go ye therefore and teach all nations.” Implied in this solemn charge is the promise that through the working of God’s providence the Church will always be kept in possession of an infallible record of Christ’s words and works. If the earth were not stable, there would be little point in this comparison. Note, too, that this means man’s effort to rid the world of the Holy Bible will fail, since he cannot destroy the earth, let alone heaven: environmental wackos to the contrary.

Luke 16:18

Note that this answers the Pharisees (v. 14). Cf. Mat. 5:31-32 for a complete statement.

Luke 16:19

N.B., this is **not** a parable. There are some parallels between this man and the rich man of the parable in Lu. 12:16, which see.

Luke 16:20

Lazarus = helpless. It is a contraction of Eleazer which means helped by God.

Luke 16:21

Some claim that dogs’ saliva has a disinfecting quality; nevertheless, this is why, in part, the Scripture counts dogs unclean (Ex. 22:31). For more on dogs, see Rev. 22:15.

Luke 16:24

Spiritual communication exceeds the speed of light.
Note that the rich man prays to a saint and gets nowhere.

Luke 16:29

Note, Moses and the prophets, not priests, missionaries, evangelists....

Luke 16:31

Witness Lazarus of Bethany, Jn. 12:10; Mat. 28:11-15; the Pharisees did not believe then, either. .

Chapter note for Luke 17

1 Christ teacheth to avoid occasions of offence. 3 One to forgive another. 6 The power of faith. 7 How we are bound to God, and not he to us. 11 He healeth ten lepers. 22 Of the kingdom of God, and the coming of the Son of man.

Luke 17:7

“By and by” is an idiom meaning, “right away.”

Luke 17:9

Trow has in it a sense of “faithfulness” akin to marital fidelity, e.g., the Dutch word for marriage is *trouwen*. Trust.

Luke 17:14

They weren’t cleansed when Jesus told them to go to the priests.

Luke 17:19

He didn’t have to go to the priests, Jesus himself, the High Priest, declared him clean.

Luke 17:25

Mat. 1:1 note. Note, “of,” not “by.” In other words, his rejection originates at or is derived from this generation.

Luke 17:27

The antediluvian world is characterized by eating, drinking, and marriage. The post-diluvain world is characterized in v. 28 by eating, drinking, buying and selling, farming, and construction. The former world was destroyed by water, the latter will be destroyed by fire.

Luke 17:28

Lot is present at the second coming, in type; cf. note to Gen. 14:14.

In the days of Lot, Lot dwelt among sodomites. It follows that sodomites, with their excessive pride, will predominate in the leadership of the world as we near its end. Among sodomitic leaders are Idi Amin, Hillary Clinton, Yassir Arafat, Adolf Hitler (he was troubled by his homosexual tendencies and he tolerated the homosexuality of his brown shirts until that became public knowledge. Homosexuality is also very prevalent among Moslem leadership.

Luke 17:29

2 Pet. 3:10, 12.

Luke 17:30

“Revealed” indicates advent, not the rapture. Cf. note to v. 34.

Luke 17:31

Day implies advent, not rapture.

Luke 17:32

Gen. 19:26 v.f. This is a solemn warning, speaking of the day when the Son of man is revealed (v. 30). For the church this is at the rapture, for the rest of the world, at the end of the time of Jacob’s trouble.

Let’s consider the warning. First, Lot was a righteous man (2 Pet. 2:8). His wife was favored with a God-fearing husband at a time when such men were scarce. Most lived in superstition, ignorance, sin, and darkness. Furthermore, she had Abraham as an uncle by marriage. His and her husband’s faith was no secret to her. And she was given a clear warning to get out of Sodom before it was destroyed, and not to look back. Yet she looked back because her heart was in Sodom; she loved the world more than she loved the faithful members of her family.

J. C. Ryle, in a Chapel Library tract entitled “Remember Lot’s Wife,” writes:

“Yet what good effect had all these privileges on the heart of Lot’s wife? None at all. Notwithstanding all her opportunities and means of grace ... she lived and died graceless, godless, and impenitent, and unbelieving. The eyes of her understanding were never opened; her conscience was never really aroused and quickened; her will was never really brought into a state of obedience to God; her affections were never really set on things above. The form of religion which she had was kept up for fashion’s sake and not from feeling: it was a cloak worn for the sake of pleasing her company, but not from any sense of its value. ... The world was in her heart, and her heart was in the world. In this state she lived, and in this state she died. ...

“Learn, then, that **the mere possession of religious privileges will save no one’s soul**. You may have spiritual advantages of every description; you may live in the full sunshine of the richest opportunities and means of grace; you may enjoy the best of preaching and the choicest instruction; you may dwell in the midst of light, knowledge, holiness, and good company, ... and yet you yourself may remain unconverted, and at last be lost for ever.

“I dare say this doctrine sounds hard to some readers. I know that many fancy they want nothing but religious privileges in order to become decided Christians. They are not what they ought to be at present, they allow; but their position is so hard, they plead, and their difficulties so many. Give them a godly husband, or a godly wife--give them godly companions, or a godly master--give them the preaching of the gospel--give them privileges, and they they would walk with God.

“It is all a mistake. It is an entire delusion. It requires something more than privileges to save souls. Joab was David’s captain; Gehazi was Elisha’s servant; Demas was Paul’s companion; Judas Iscariot was Christ’s disciple; and Lot has a worldly, unbelieving wife. These all died in their sins. They went down to the pit in spite of knowledge, warnings, and opportunities; and they all teach us that it is not privileges alone that men need. *They need the grace of the Holy Ghost.*

“I ask those who attend a sound ministry in the present day to mark well what I am saying. You go to Mr. A’s or Mr. B’s church: you think him an excellent preacher; you delight in his sermons; you cannot hear anyone else with the same comfort; you have learned many things since you attended his ministry; you consider it a privilege to be one of his hearers! All this is very good. It is a privilege. I should be thankful if ministers like yours were multiplied a thousandfold. But, after all, what have you got in your heart? Have you yet received the Holy Ghost? *If not, you are no better than Lot’s wife.* ... Lot’s wife had many privileges; but Lot’s wife had not grace.

Luke 17:34

This verse speaks of night, while vv. 30 and 31 speak of day. Nighttime and daytime activities are listed. The context is the day when the Son of man is revealed (v. 30) which is a sudden event (Rev. 6:16-17). So the acknowledgement of concurrent day and evening on the earth demonstrates that the Bible actually teaches a spherical or spheroidal earth. Cf. Isa. 40:22.

Luke 17:36

Mat. 24:41.

This verse is omitted by most new versions.

Luke 17:37

Their question is, where are they taken? The rapture takes the church into the air as on the wings of eagles (Isa. 40:31). During the tribulation, see Rev. 12:17.

Chapter note for Luke 18

3 Of the importunate widow. 9 Of the Pharisee and the publican. 15 Children brought to Christ. 18 A ruler that would follow Christ, but is hindered by his riches. 28 The reward of them that leave all for his sake. 31 He foresheweth his death, 35 and restoreth a blind man to his sight.

Luke 18:7

2 Thes. 1:6; Rev. 6:10 and Rev. 19:11 for the judgment seat of Christ and Rev. 20:12 v.f. for the great white throne judgment.

Luke 18:8

Generally the phrase is “*in* the earth,” not “*on* the earth.” However, to say “faith in the earth” would give the wrong idea, implying that we should place our faith and trust in the earth instead of in Jesus. That is, it would promote paganism.

Part of this refers to the loss of faith of the Laodicean church, which will expell (for the most part has expelled) Jesus from his own church (Rev. 3:20). Beyond that, it includes the faith of those still left on earth upon his return.

Luke 18:11

The Pharisee, in his pride, condemns a just man, the justified publican (v. 14). Whenever we condemn others we run the risk of condemning someone the Lord, who looks upon the heart instead of the outside, has justified before us. The Pharisee prayed “with himself,” not to God. He is trying to justify himself before God by presenting his self-righteousness instead of conforming to the righteousness of God.

Luke 18:17

I.e., pointing to the new birth.

Luke 18:18

Mat. 19:16; Mk. 10:17.

Luke 18:35

Mat. 13:19; Mk. 4:15, q.v.

Chapter note for Luke 19

1 Of Zaccheus a publican. 11 The ten pieces of money. 28 Christ rideth into Jerusalem with triumph: 41 weepeth over it: 45 driveth the buyers and sellers out of the temple: 47 teaching daily in it. The rulers would have destroyed him, but for fear of the people.

Luke 19:8

Re. fourfold: Ex. 22:1.

Luke 19:12

Mat. 25:14.

Luke 19:13

The Greek text for the word “pound” uses a Latin weight called a “mina.” The mina was 0.43 kg. or 0.95 lb. Hence it was translated as “pound” in at least the English and Dutch Reformation texts. Mat. 25:14 says “talents,” which is a Jewish measure while “pound” is a Gentile measure. Luke writes to the Gentiles while Matthew addresses the Jews.

Luke 19:29

Mat. 21:1; Mk. 11:1; Jn. 12:12.

Luke 19:46

Isa. 56:7; Mk. 11:17.

Chapter note for Luke 20

1 Christ avoucheth his authority by a question of John's baptism. 9 The parable of the vineyard. 19 O giving tribute to Cesar. 27 He convinceth the Sadducees that denied the resurrection. 41 How Christ is the son of David. 45 He warneth his disciples to beware of the scribes.

Luke 20:17

See Psa. 118:22 for references.

Luke 20:25

Mat. 22:21.

Luke 20:35

Not resurrection **of** the dead but **from** the dead; two distinct resurrections. Mk. 9:9.

Luke 20:38

Omnipresence of God in time as well as space.

Luke 20:42

Psa. 110:11; Mat. 22:44; Mk. 12:36; Ac. 2:34.

Luke 20:43

Heb. 1:13.

Luke 20:47

Mat. 23:14; Mk. 12:40.

Re. damnation see Mat. 23:14. (Mk. 16:16, Jn. 5:29).

Chapter note for Luke 21

1 Christ commendeth the poor widow. 5 He foretelleth the destruction of the temple, and of the city Jerusalem: 25 the signs also which shall be before the last day. 34 He exhorteth them to be watchful.

Luke 21:5

Mat. 24.

Luke 21:11

V. 25.

Luke 21:24

Rev. 11:2.

-- TIMES

The context here is the times up to the tribulation and then the tribulation. The “times of the gentiles” seems to be an exact time period pertaining to both:

2520 (=2x1200) days of the tribulation relates to
2520 years of gentile rule and control of the temple mount.

AM Date Event

0	The date of creation, when time was created (Gen 1:1).
4000	The nativity. (1,000 years = 1 day), the Sun (Jesus) created at the start of the 3rd day.
4033	The crucifixion (Luke 1-3).
3550	Subtract 483 to go back to the <i>going forth of the commandment</i> to build (Dan. 9).
3480	Subtract 70 successive years to go to Judah's end & <i>destruction of the temple</i> .
6000	Add 2520 to come to Jesus' securing the temple mount using 1 day = 1 year (Moses, Eze.) Start of the tribulation?

Re: 6,000-year figure: Can we know this time? If so, how do we understand Dan 12:4-13; Acts 1:7; Mk 1:15, 13:32-33, ...? Are Peter's days 6?

Tractate Sanhedrin of the Mishna (Talmud): First 2,000 years are times of chaos, second 2,000 years are times of the law (reckoned from Abram), and the last 2,000 years are with the Messiah (that is, the Messiah comes at AM 4000).

[Above notes by James Nolen Hanson.]

Luke 21:25

V. 11; Josh. 10:12.

Luke 21:29

Mat. 24:32 (see note there).

Luke 21:32

Psa. 22:30; Isa. 53:8; Mat. 1:1; 23:36; 24:34; Mk. 13:30; Ac. 8:33; Gal. 3:16; 1 Pet. 2:9.

Luke 21:33

Psa. 12:6-7.

Luke 21:36

The addition of the word “whole” here is needed to specify the globe. Contra flat earth.

Chapter note for Luke 22

1 The Jews conspire against Christ. 3 Satan prepareth Judas to betray him. 7 The apostles prepare the Passover. 19 Christ instituteth his holy supper: 21 covertly foretelleth of the traitor: 24 dehorteth the rest of his apostles from ambition: 31 assureth Peter his faith should not fail, 34 and yet he should deny him thrice. 39 He prayeth in the mount, and sweateth blood: 47 is betrayed with a kiss: 50 he healeth Malchus' ear: 54 he is thrice denied of Peter, 63 shamefully abused, 66 and confesseth himself to be the Son of God.

Luke 22:5

Mat. 26:15.

Luke 22:7

Mat. 26:17; Mk. 14:12; Jn. 13.

Luke 22:10

Usually women carried the water, rarely a man.

Luke 22:15

This appears to contradict Jn. 18:28. Under certain circumstances individual Jews were allowed to observe a Passover supper the evening before the official Passover. They could do so provided that their supper was symbolic, without the lamb which would be slaughtered and eaten the next evening. Bread and the fruit of the vine were ordained as symbols of that meal. This special observance was only allowed if the full moon occurred before midnight of the night before the official day, the fourteenth of the first month. The Jewish day started at sunset, which at then was about 6:00 P.M. So the symbolic Passover could be celebrated if the actual new moon was before midnight of the day of preparation.

In A.D. 33, the new moon fell at roughly 5:00 P.M. Jerusalem time, Thursday, March 19. So the first day of the month would technically have started at 6:00 P.M. the night of March 19 to 20; but tradition has it that the Jews started the month as soon as the crescent of the moon was seen at Jerusalem. The earliest that can happen usually is 15 to 20 hours after actual new moon. So that month, the Jews did not observe the moon until sunset, March 20, a day later than the actual, astronomical new moon. This set the stage for an early, symbolic observance the evening of Wednesday, the first of April. The actual Passover sacrifice happened on the afternoon of Thursday, April 2, A.D. 33; and that is the date of the crucifixion. (The evening of March 20th counts as the evening of the first day, and the evening of April 2nd is then the fourteenth day as per Ex. 12:18.)

Many favor A.D. 30 for the crucifixion and, indeed, since the new moon that year fell about 8:00 P.M., March 22, a similar situation existed. But that date for the crucifixion of Christ runs contrary to Luke 3:1 which says that John the Baptist started his ministry in the fifteenth year of Tiberius Caesar. Tiberius started his reign with Caesar Augustus's death on 19 August, A.D. 14, so his fifteenth year ranged from 19 August 28, through 18 August 29. Since John was six months older than Jesus, and since his ministry was to prepare the hearts of the people for Jesus, the earliest that Jesus could start his service was February A.D. 29.

If the crucifixion is in April of A.D. 30, this date allows at most two Passovers during Christ's ministry, namely, A.D. 29 and the crucifixion Passover, but John lists three Passovers (Jn 2:13 and 23; Jn 6:4; and Jn 11:55 v.f.). So the best estimate for the date of the crucifixion is A.D. 33, at which time the Jews could observe a symbolic Passover dinner, without the lamb, because the actual new moon was one day prior to the start of the ecclesiastical month. Thus the accounts are reconciled.

Luke 22:17

The order of the bread and cup is reversed here. The "and" does not demand sequence. Since Luke writes to the Gentiles, and since the Gentiles are grafted into the vine, they partake of the fruit first and then share the body.

Luke 22:19

Mat. 26:26; Mk. 14:22 v.f.

Luke 22:28

Heb. 2:18; compare Jas. 1:13.

Luke 22:31

"You" is plural.

Luke 22:32

“Thee” is singular.

Ninth of fifteen occurrences of “convert” in Scripture, (Mk. 4:12; Jn. 12:40). Peter is a saved man, but he still needs conversion.

Luke 22:34

Mat. 26:33; Mk. 14:29; Jn. 13:37.

Luke 22:37

At the first advent (the first time they were sent out) they were without a sword for the sword (Bible) was not yet completed, but now, at the end of their discipleship corresponding to the end of the Church Age marked by the second advent, the believers are to fight. Note that there is an end to the things concerning Jesus Christ, but it does not say that there is an end to him.

Luke 22:38

Starting with Constantine, from the “two swords,” the Roman Catholic church distilled the ridiculous dogma that Jesus Christ intended his church to have two swords, the “sword of the Spirit” and the “sword of steel.” It was set forth in the Bull *Unam Sanctam* issued by Boniface in 1302. Aquinas wrote: “The State, through which earthly objectives are reached, must be subordinated to the Church; Church and State are two swords which God has given to Christendom for protection; both these swords however are by Him given to the pope and the temporal sword is then by the pope entrusted to the rulers of State.” Contrast those words with Jn. 18:36.

Thus the Roman church practiced the murder of “heretics” as per Jn. 16:2 “yea, the time cometh, that whosoever killeth you will think that he doeth God service.”

Luke 22:44

The verse says sweat, not blood.

Luke 22:47

Judas fancied he would be a big man in the eyes of the priests, a hero. He discovered otherwise. For more, esp. on the kiss, see note on Nimrod in Gen. 10:8. Judas is “the son of perdition.”

Luke 22:48

Pr. 27:6.

Luke 22:50

Luke is the only one to mention the restoration of the ear, the other gospels do not mention it, cf. Mat. 26:51; Mk. 14:47; Lu. 22:50; Jn. 18:10.

Luke 22:55

Psa. 1:1.

Luke 22:64

New versions tend to omit “struck him on the face.”

Luke 22:66

Councils are negative; see: note to Psa. 68:27.

Chapter note for Luke 23

1 Jesus is accused before Pilate, and sent to Herod. 8 Herod mocketh him. 12 Herod and Pilate are made friends. 18 Barabbas is desired of the people, and is loosed by Pilate, and Jesus is given to be crucified. 27 He telleth the women, tha lament him, the destruction of Jerusalem: 34 prayeth for his enemies. 39 Two evildoers are crucified with him. 46 His death. 50 His burial.

Luke 23:11

Note, the robe isn't Christ's.

Luke 23:17

This verse is omitted by most new versions.

Luke 23:18

Re. Barabbas see note to Mat. 27:21.

Luke 23:26

Appears to contradict Jn. 19:17. See note to Mat. 27:32.

Luke 23:30

Rev. 6:16.

Luke 23:31

Re. green tree: (Eze. 20:47, Deu. 12:2). In this context, cf. Eze. 17:24 and also 20:47.

Luke 23:33

Calvary = Latin for skull. It's been used in this context in English since at least ca. A.D. 1000.

Luke 23:34

Psa. 22:18; Mat. 27:35; Mk. 15:24; Jn. 19:24. Also see note to Mk. 14:33.

Chronologically the first of the seven sayings Jesus spoke from the cross. Next: Jn. 19:26-27.

Luke 23:35

Cf. v. 39. Psa. 22:8; Mat. 27:48; Mk. 15:23; Jn. 19:29.

Luke 23:36

Psa. 69:21; Mat. 27:48; Mk. 15:26; Jn. 19:29.

Luke 23:38

Greek corresponds to Japheth; Hebrew to Shem; Latin to Ham (Etruscans). This is a summary of the three aforementioned languages. See note to Mat. 27:37 for more. Mk. 15:26; Jn. 19:19.

Luke 23:39

Psa. 22:7; 19:25; Mat. 27:42; Mk. 15:32.

Luke 23:42

New versions omit "Lord."

Luke 23:43

Chronologically the third of the seven sayings Jesus spoke from the cross. (Jn. 19:26-27, Mk. 15:34).

Contra sacramentalism -- he can't be baptized, nor can he partake of the eucharist. This verse also counters soul sleep since Jesus says "to day." Of the three on the cross, it can be said that one died "to sin," another died "in sin," and Jesus died "for sin."

First occurrence of the word, paradise. It corresponds to the Hebrew word, *pardase* (H6508), said to be of Persian origin meaning a stocked hunting park of 40,000 acres, i.e. (spec.) a place of future happiness. The AV translates the Hebrew as forest or orchard. The word appears three times, here, 2 Cor. 12:4 and Rev. 2:7.

Luke 23:44

Cf. note to Mat. 27:45. Mk. 15:34. The ninth hour was the hour of prayer (Ac. 3:1).

Some secular tales say that the darkness lasted three days. One of these is from northern Myanma. The *Book of Mormon* has a 3-day period of darkness, too. It is possible that all the 3-day accounts come from the *Book of Mormon*. It is clear from the wording here that the darkness lasted three hours, not three days.

Luke 23:45

Heb. 10:20, the veil typed Christ's body.

NIV says that the sun "stopped shining," a serious error!

Luke 23:46

1 Jn. 5:8.

Chronologically the last of the seven sayings Jesus spoke from the cross. (Jn. 19:30, Lu. 23:34). Jesus' first (Lu. 2:49) and last (this verse) recorded sayings refer to the father.

Ghost: (Mk. 15:39, Jn. 19:30).

Luke 23:52

Mat. 27:58.

Chapter note for Luke 24

1 Christ's resurrection is declared by two angels to the women that come to the sepulchre. 9 These report it to others. 13 Christ himself appeareth to the two disciples that went to Emmaus: 36 afterwards he appeareth to the apostles, and reproveth their unbelief: 47 giveth them a charge: 49 promiseth the Holy Ghost: 51 and so ascendeth into heaven.

Luke 24:1

Mat. 28:1; Mk. 16:1; Jn. 20:1.

Luke 24:5

Christ is not to be found among the dead things of this world.

Luke 24:13

A furlong is an eighth of a mile.

Luke 24:18

Cleopas = glorious father, glory of the father. Not the same as Cleophas of Jn. 19:25.

Luke 24:21

Toward evening, v. 29.

Luke 24:25

The testimony of Jesus Christ about the authority of the Bible. The spoken word is covered here, the written word is covered in v. 27. Cf. Psa. 12:6-7. Also note Ac. 24:14.

Luke 24:27

Necessitating that the "all the scriptures" were preserved. Also, note that God, himself, interprets the scriptures for man (Jn. 16:13).

Luke 24:29

"Day is far spent...," Christ is revealed in the darkest hour.

Luke 24:31

Did they recognize him by his nail-pierced hands?

Luke 24:32

Walk with the word, and he'll reveal himself.

Luke 24:35

Note bread/word relationship.

Luke 24:37

"Spirit," not "ghost."

Luke 24:39

This merely states that the spirit has no flesh or bones as Christ here has; it does not preclude other forms or even the same form, and other types of "flesh" and "bone." No blood! Gen. 2:23.

Luke 24:43

Christ ate with his resurrected body.

Luke 24:44

The listing excludes the Apocrypha! Rome has cursed Jesus because they curse all who don't accept the Apocrypha.

Luke 24:45

The scriptures can only be understood by an “opening,” not by grammar or textual criticism, etc.

Luke 24:47

This is the gospel, even as Paul preached, that we agree that we are sinners, unworthy of anything but death and hell, but that through the Lord Jesus Christ, we now have remission of sins, freely given seeing that we cannot earn it in our fleshly bonds. This is the gospel during this Gentilic age of grace.

Other Great Commission references are Mat. 28:19; Mk. 16:15; Jn. 21:15; Ac. 1:8.

Luke 24:48

The original witness is confined to those disciples who followed Jesus in his ministry and were witnesses to his death, burial, and resurrection (Ac. 1:22).

Luke 24:50

Hence Bethany is on the Mount of Olives. Ac. 1:12.

Luke 24:51

Psa. 68:18; Eph. 4:8; Ac. 1:9.

New versions and critics omit “and carried up into heaven And they worshipped him.” This they do on the grounds of one late and notoriously corrupt manuscript, D. Those which do include the ascension and the worship of Christ include some earlier than D. The following have the complete passage: P75, Aleph, A, B, C, K, L, W, X, Delta, Pi, Psi, 063, f1, f13, 28, 33, 565, 700, 892, 1009, 1010, 1071, 1079, 1716, 1230, 1241, 1242, 1253, 1344, 1365, 1546, 1646, 2148, 2174. Also Tatian’s 2nd century *Distessaron*. Also, Luke’s opening statement in Acts (Ac. 1:2) says he included the ascension in his Gospel.

After 1979, Nestle’s text adds the words back in, all but “praising” in v. 53.

Luke 24:52

“...Carried up into heaven” (v. 51) and “worshipped him,” in this verse, were omitted from Nestle’s until after 1979.

Luke 24:53

Modern versions tend to omit “praising.” See note to v. 51.