

Bible Reading Notes
Luke

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Luke 1

Luke 1:5 – Zechariah – His name means “God remembers,” which is fitting as God comes to remember his covenant promises concerning the Messiah.

Luke 1:17 – Elijah – John will be the fulfillment of the promise of Elijah that is given in Malachi 4:5-6.

Luke 1:33 – This is the fulfillment of God’s promise to David in 2 Samuel 7:12-13.

Luke 2

Lk. 2:21 – eight days – This was the time specified for a Jewish boy to be circumcised according to Genesis 17:12.

Lk. 2:22 – purification – This is now 33 days after Jesus’ circumcision (Leviticus 12:4). Mary has become ceremonially clean.

Lk. 2:23 – Joseph and Mary also came to bring a sacrifice to redeem their firstborn as directed by God in Exodus 13.

Lk. 2:35 – sword – This is a metaphor for the sorrow Mary will experience in the midst of her son’s suffering.

Luke 3

3:1 – The date mentioned by Luke is AD 29.

3:3 – baptism of repentance – This was not the Christian baptism we practice, but a baptism pointing to repentance to prepare Israel for the coming of the Messiah. It is the final Old Testament baptism.

3:4-6 – Luke gives a longer quotation than Matthew did from Isaiah 40:3-5 to describe John’s work.

- 3:17 – winnowing fork** – A pitchfork-like tool used in the separation of wheat and chaff.
- 3:22** – The message of the Father is a combination of phrases from Psalm 2:7 and Isaiah 42:1 which focuses on Christ's work as the King who suffers.
- 3:23-38** – Luke's genealogy of Jesus is more extensive than Matthew's. Luke traces Jesus' lineage back to Adam. This fits well with his gospel which is meant for a primarily Gentile audience.

Luke 4

- 4:13 – opportune time** – The devil tempted Jesus throughout his ministry.
- 4:18-19** – Jesus' first recorded public sermon was from Isaiah 61:1-2.
- 4:23-30** – Jesus' ministry, from the very beginning, was a divisive one and not well received by the majority of those who heard him.
- 4:36 – with authority and power** – The miracles that Jesus did were meant to confirm the truthfulness of his teaching.
- 4:42 – departed...desolate place** - This was the regular practice of Jesus (5:16; 6:12).

Luke 5

- 5:33** – Both John's disciples and the Pharisees fasted more often than the law required. The Pharisees taught that the truly righteous would follow their example.
- 5:35 – then they will fast** – Jesus indicated that the time for his disciples to fast would come either after his death or ascension.

Luke 6

Luke follows the pattern of the other gospel writers focusing on Jesus' two-fold ministry of deeds (healing) and the Word (teaching).

6:20ff – Luke gives an abbreviated version of the material Jesus used in the Sermon on the Mount. This message is given on a level place (v. 17) and probably represents a different situation than the Sermon on the Mount.

6:20-23 – The Beatitudes are not prayers or hopes but statements of reality for those who are part of the Kingdom of God. The Lord will reverse the effects of sin in the lives of his people.

6:27ff – Being members of the Kingdom of God means that our actions are not determined by the way the members of the kingdom of this world operate.

6:40 – fully trained – We will be fully conformed to the image of Christ at the resurrection.

Luke 7

7:12 – only son...widow – Luke makes clear the desperate plight this woman was in. In her culture, with no male family member, she had no one to provide for her or protect her.

7:16 – The purpose of Jesus' miracles was to elicit such responses; his miracles were signs that pointed to the reality of his claim as the Son of God.

7:19 – John may have had some false expectations about the Messiah and the context of his question may have been those unfulfilled expectations.

7:27 – Jesus is quoting from Malachi 3:1.

7:28 – John the Baptist is the greatest of the old covenant prophets, but New Testament believers are greater than John in the sense that we have heard and believed in Christ for our salvation; we have experienced that to which John pointed.

7:37 – sinner – She probably was a prostitute.

7:38 – standing behind him - When eating in the first century it was common to recline on your left arm with your feet behind you. The woman was thus able to have access to Jesus' feet while he was eating.

7:41 – 500 denarii = 20 months wages; **50 denarii** = 2 months wages.

Luke 8

Luke 8 gives us a sense of Jesus' teaching ministry and his powerful miraculous signs that showed his lordship over nature, demons, physical disease, and death.

8:2 – provided for them – This is how Jesus was able to have a ministry for three years without any source of income.

8:10 – Jesus used parables to teach his disciples but also to conceal from the others the truths of the gospel and the kingdom. This language reflects the call of Isaiah in Isaiah 6:9

8:24 – The ability to cause storms to be calm is evidence of Christ's deity (Psalm 107:29).

8:31 – abyss – This may be a reference to the bottomless pit (Revelation 20:1-3) as a place of confinement for the demons.

8:39 – This is Jesus' call to us as well. Live your daily life but be sure to tell others "how much God has done for you."

8:40 – returned – The Gerasenes was a primary Gentile area east of the Sea of Galilee. Jesus has now returned to the Jewish community where his ministry has been centered.

8:52 – not dead but sleeping – She was dead, but Jesus used the metaphor of sleeping because he knew that he would soon raise her from the dead. The imagery of sleeping is used in the New Testament of believers who died but will be raised on the last day.

Luke 9

9:1-17 is Luke’s version of the events found in Mark 6.

9:22 – This is what it means to be the Christ of God – not the victorious king Israel expected but the Suffering Servant.

9:27 – see the kingdom of God – It is difficult to know with certainty what Jesus is referring to. Some mainstream views include the transfiguration, Christ’s resurrection, Pentecost, and the destruction of Jerusalem. The immediate context would favor the transfiguration, but we cannot be certain.

9:33 – three tents – Peter wants to extend his “mountain top experience” and have Elijah and Moses remain.

9:35 – The Father’s comment about Jesus makes it clear that Jesus is unique; he is the unique Son of God.

9:57-62 - The point of all three situations is that the demands of the kingdom of God have greater priority than anything else.

9:59 – bury my father – It is likely the father had not yet died. The man wanted to delay making a commitment to Christ until after his father died sometime in the future.

Luke 10

- 10:1-12** – The directions that Jesus gives to the seventy-two are very similar to the ones he gave the twelve (9:1-6).
- 10:15** – **Capernaum** – This city saw more of Christ's miracles than any other city. Therefore, she will incur the greatest judgment.
- 10:16** – Notice the chain here. If one rejects the message of one sent by Christ, they are rejecting Christ. If one rejects Christ, they are rejecting God, who sent Christ.
- 10:24** – We who live in the gospel age have greater revelation and insight than those in the old covenant. They saw things dimly in comparison to the clarity we have in the new covenant revelation.
- 10:27** – The two great commandments come from Deuteronomy 6:5 and Leviticus 19:18.
- 10:35** – **two denarii** – This was the equivalent of two days wages for a worker.
- 10:40** – **Martha was distracted with much serving** – This is the key statement of the passage. There is nothing wrong in serving, until it becomes more important than spending time with Jesus. Good works can become wrong when they replace our relationship with Christ.

Luke 11

- 11:13** – **how much more** – Jesus is not saying that God only gives us answers to prayer because of our impudence [persistence] (v. 8), but he does so because he loves us and shows that love in the way he gives us good things, particularly the gift of the Holy Spirit.
- 11:20** – **kingdom of God** – The work of Christ overcoming the kingdom of Satan is evidence that the Kingdom of God has come into their midst.

- 11:25-26** – The man’s problem seems to be that he has made some external changes but not any real heart change. A believer cannot be possessed by demons.
- 11:27** – The woman repeats the blessing of Elizabeth to Mary in Luke 1:42.
- 11:45 – lawyers** – These are not lawyers like we have today. They were experts in the Old Testament law, particularly the rabbinic application of the law popular in their day.
- 11:51 – Zechariah** – This is not the Old Testament prophet, but the priest murdered by the Jews (2 Chronicles 24:20-22).

Luke 12

- 12:21** – The rich man’s problem was not that he was rich, but that he put his security in his wealth and did not concern himself with a life of faith.
- 12:35-48** – This section is found in Matthew 24 during the last week of Jesus’ life.
- 12:49 – cast fire on the earth** – An allusion to the judgment that comes to those who reject Christ.
- 12:51-53** – The gospel naturally causes division between believers and those who reject the gospel message.

Luke 13

- 13:6-9** – This parable is meant to show God’s patience with sinners. But that patience does have an end point.
- 13:14** – Legalism always leads to a distortion of God’s grace, commandments, and intentions.
- 13:23** – Jesus does not specifically answer the question but instead focuses on the way to be saved.
- 13:35** – They will say this about Jesus at his triumphal entry (Luke 19:38).

Luke 14

14:2 – dropsy – A disease involving fluid retention in the body.

14:12-14 – How many of your dinner gatherings fit Jesus' criteria?

14:16-24 – Many are invited to share in the blessings of the gospel, but they refuse to partake.

14:26 – cannot be my disciple – There is a cost to following Jesus and the true disciple is willing to pay that cost. This phrase is used also in vv. 27 and 33.

Luke 15

15 – The three parables of this chapter all involve something being lost, a recovery, and rejoicing. They are pictures of the Lord seeking and saving his lost people.

15:25 – The older son is like the Pharisees who in their self-righteousness see no value in sinners and believe Jesus is improperly spending time with them.

15:32 – fitting – A better translation would be “it was necessary to celebrate and be glad.”

Luke 16

16:8 – The man is commended for his shrewdness. After the accounts had been altered by his manager, the owner could not go back to have them changed again.

16:9-10 – We are to be shrewd in the way we use our wealth, using it in ways that glorifies God and reflects an investment in eternity rather than merely on our lusts and desires.

16:16 – everyone forces their way into it – This is a very hard phrase to interpret. I lean towards the translation in the ESV footnote – “everyone is forcefully urged into it,” referring to the urging of the church to unbelievers to repent and believe.

16:26 – great chasm – The point is that at death our eternity is fixed. There is no purgatory, and there is no moving from hell to heaven.

16:31 – This is confirmed after the resurrection of Jesus when the Jewish leaders refused to receive the report of the soldiers and bribed them to tell no one what they had seen (Matthew 28:11-15).

Luke 17

17:2 – millstone – A large stone weighing several hundred pounds that was used to grind grain.

17:4 – you must forgive him - This is radical forgiveness. Repentance requires forgiveness, but there may still be consequences to the sin.

17:5 – Increase our faith – The disciples understood the radical nature of Jesus’ teaching.

17:19 – your faith has made you well – Reference to the man’s salvation – “your faith has saved you.”

17:20-21 – The coming of the kingdom is seen not in spectacular signs but in the changed lives of the members of the kingdom.

Luke 18

18:7-8 – The point of the parable is to confirm to us that we can be assured that as we pray for justice, the Lord will answer – possibly soon but no later than the day of judgment.

18:31 – The suffering and death of Jesus would all be accomplished in fulfillment of the word of God through his prophets.

Luke 19

19:8 – The Old Testament requirement for restitution was the amount defrauded plus 20%, so Zacchaeus was doing far more than required.

19:13 – mina – This was about three month's wages for a laborer. This parable is similar to the parable of the talents in Matthew 25.

19:41 – Jesus, knowing that they will reject him, weeps in sorrow over their unbelief and rebellion.

19:43-44 – This refers to the judgment God will bring to Jerusalem in 70 AD for her rebellion and rejection of the Messiah.

Luke 20

Luke 20 is Luke's account of the testing of Jesus by the religious leaders who were determined to find some reason to kill him.

20:16 – Surely not! – It was unthinkable to the Jews that God would reject them and accept others.

Luke 21

21:1 – offering box – There were various public collection boxes around the temple area where offerings would be given.

21:9-11 – Natural disasters and persecution will not be signs that Christ is about to return, but rather the natural course of things until the end.

21:13 – Even persecution is to be viewed as a God-ordained opportunity to witness.

21:20-28 – This has reference to the fall of Jerusalem in AD 70 (vv. 20-24), which then telescopes to the end of all things when Christ returns (vv. 25-28).

21:36 – This is a summary of how we are to live as we wait for Christ's return

Luke 22

22:16 – kingdom of God – Jesus is looking forward to the Marriage Feast of the Lamb, which he will enjoy with his bride, the church, in heaven (Revelation 19).

22:24-30 – The disciples' concern about who was the greatest has come up several times. But to have this discussion occur just after the Lord announces his impending death and institutes the Lord's Supper is shocking.

22:36 - Jesus is indicating to the disciples that their lives are about to change with his betrayal, arrest, and death. The future for them will be greatly different than it has been the last three years. He does not intend for them to literally find a sword, as is clear in v. 51.

22:37 – Jesus is quoting from Isaiah 53:12.

Luke 23

23:2 – All of their charges are false. Even the charge of being a king is misleading since Christ never spoke of his kingdom in a physical way.

23:5-7 – Pilate does this because he is wanting to avoid making the decision about Jesus. Since Jesus was from Herod's area, Pilate hopes that Herod will deal with it.

23:28-29 – Jesus is referring to the destruction of Jerusalem by the Romans thirty-five years later.

23:44 – **darkness** – The darkness lasted from Noon to 3:00 pm.

23:55 – **followed and saw** – This fact does away with the idea that the women went to the wrong tomb on Easter morning.

Luke 24

24:1 – **they** – This refers to the women of Luke 23:55. They are mentioned by name in v. 10.

24:4 – **two men** – They looked like men but were angels, as recorded in the other gospels.

24:26 – **necessary** – All that Jesus did and experienced was necessary in that it was the eternal plan of God and the only means for the salvation of his people.

24:27 – What a commentary on the Old Testament that discussion must have been! Christ is the fulfillment of the Old Testament promises of God.

24:39 – The resurrection body is not ghost-like but is a body of glorified flesh and blood.

