

# genesis history

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# gospels 3

# October 15

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John 9:1-10:21

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Luke 11:37-12:38

[Audio: [Steve Gregg 9:1-41](#)]

John 9:1-10:21

## Jesus Heals a Man Born Blind

9:1 ¶ Now as Jesus passed by, He saw a man who was blind from birth. 2 And His disciples asked Him, saying, “Rabbi, who sinned, this man or his parents, that he was born blind?” 3

Jesus answered,

“Neither this man nor his parents sinned, but that the works of God should be revealed in him. 4 I must work the works of Him who sent Me while it is day; the night is coming when no one can work. 5 As long as I am in the world, I am the light of the world.”

[After he left (at His ascension), it was night until Pentecost, when the body of Christ (believers) began to shine His glory in His place.]

6 When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay. 7 And He said to him,

“Go, wash in the pool of Siloam”

(which is translated, Sent). So he went and washed, and came back seeing.

8 ¶ Therefore the neighbors and those who previously had seen that he was blind said,

“Is not this he who sat and begged?” 9

Some said,

“This is he.”

Others said,

“He is like him.”

He said,

“I am he.” [Greek: *ego eimi*] 10

Therefore they said to him,

“How were your eyes opened?” 11

He answered and said,

“A Man called Jesus made clay and anointed my eyes and said to me,

‘Go to the pool of Siloam and wash.’

So I went and washed,

and I received sight.” 12

Then they said to him,

“Where is He?”

He said,

“I do not know.”

13 ¶ They brought him who formerly was blind to the Pharisees. 14 Now it was a Sabbath when Jesus made the clay and opened his eyes. 15 Then the Pharisees also asked him again how he had received his sight. He said to them,

“He put clay on my eyes, and I washed, and I see.” 16

Therefore some of the Pharisees said,

“This Man is not from God, because He does not keep the Sabbath.”

Others said,

“How can a man who is a sinner do such signs?”

And there was a division [cf. [10:19](#)] among them. 17 They said to the blind man again,

“What do you say about Him

because He opened your eyes?”

He said,

“He is a prophet.” 18

But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight. 19 And they asked them, saying,

“Is this your son, who you say was born blind? How then does he now see?” 20

His parents answered them and said,

“We know that this is our son, and that he was born blind; 21 but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him.

He will speak for himself.” 22

His parents said these things because they feared the Jews, for the Jews had agreed already that if anyone confessed that He was Christ, he would be put out of the synagogue. 23 Therefore his parents said,

“He is of age; ask him.” 24

So they again called the man who had been [was] blind, and said to him,

“Give God the glory!

We know that this Man is a sinner.” 25

He answered and said,

“Whether He is a sinner or not I do not know. One thing I [do] know: that though I was blind, now I see.” 26

Then they said to him again,

“What did He do to you?

How did He open your eyes?” 27

He answered them,

“I told you already, and you did not listen. Why do you want to hear it again? Do you also want to become His disciples?” 28

Then they reviled him and said,

“You are His disciple, but we are Moses’ disciples. 29 We know that God

spoke to Moses; as for this fellow, we do not know where He is from.” 30

The man answered and said to them,

“Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes! 31 Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him.

32 Since the world began, it has been unheard of that anyone opened the eyes of one who was born blind. 33

If this Man were not from God, He could do nothing.” 34

They answered and said to him,

“You were completely born in sins, and are you teaching us?”

And they cast him out [as threatened in v22; cf. [Is 66:5](#)].

35 ¶ Jesus heard that they had cast him out; and when He had found him, He said to him,

[↵ into, Greek: *eis*]

“Do you believe in the Son of God?” 36

He answered and said,

“Who is He, Lord, that I may believe in Him?” 37

And Jesus said to him,

“You have both seen Him and it is He who is talking with you.” 38

Then he said,

“Lord, I believe!”

And he worshiped Him.

39 ¶ And Jesus said,

“For judgment I have come into this world [cf. [8:15](#), [Lu 12:14](#); here, to make a distinction], that those who do not see may see, and that those who [say they] see may be made blind.” 40

Then some of the Pharisees who were with Him heard these words, and said to Him,

“Are we blind also?”<sup>41</sup>

Jesus said to them,

“If you were blind, you would have no sin; but now you say,

‘We see.’

Therefore your sin remains.

[[2 Co 3:15 veil](#); [Ro 11:7-8 blinded](#)]

[Audio: Steve Gregg [10:1-21](#)]

## John 10

### “I am the Good Shepherd”

10:1 ¶ **Most assuredly, I say to you:**

He who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber.

2 But he who enters by the door is the shepherd of the sheep. 3 To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out.

4 And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice.

5 Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers.”<sup>6</sup> [[cf. Eze 34:1-16](#)]

Jesus used this illustration, but they did not understand the things that He spoke to them. 7 Then Jesus said to them again,

“**Most assuredly, I say to you:**

I am the door of the sheep. 8 All who ever came before Me [the religious leaders of Israel, including those at Jesus’ time] are thieves and robbers, but the sheep did not hear them. 9 I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. 10 The thief does not come except

to steal, and

to kill, and

to destroy.

I have come that they may have life, and that they may have it more abundantly [lots of it, Eternal life].<sup>11</sup>

I am the good shepherd. The good shepherd gives His life for the sheep.

12 But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. 13 The hireling flees because he is a hireling and does not care about the sheep. 14 I am the good shepherd; and I know My sheep, and am known by My own.

[That responsibility was later turned over to the elders in [1Pe 5:1-4](#); lead the sheep, go before them, don’t command them.]

15 As the Father knows Me, even so I know the Father; and

I lay down My life for the sheep. 16

And other sheep I have that are not of this fold [not Jews, but Gentiles]; them also I must bring, and they will hear My voice; and there will be one flock [the Church, the body of Christ: [Ephesians](#) & [Colossians](#)] and one shepherd [Him, Christ, Messiah]. 17 Therefore My Father loves Me,

because

I lay down My life that

I may take it again. 18

No one takes it from Me, but

I lay it down of Myself.

I have power<sup>1</sup> to lay it down, and

I have power<sup>1</sup> to take it again.

This command

I have received from My Father.”

19 ¶ Therefore there was a division [cf. [Lu 12:51](#)] again among the Jews because of these sayings. 20 And many of them said,

“He has a demon and is mad.

Why do you listen to Him?”<sup>21</sup>

Others said,

“These are not the words of one who has a demon. Can a demon open the eyes of the blind?”

[[John 10:22-42 is on October 16](#)]

[Out of Luke’s order: [Lu 10:17-24](#)]

[Audio: S. Gregg [Lu 9:49-10:20](#)]

## Luke 10:17-22

### The Seventy Disciples Return

17 ¶ Then the seventy [70] returned with joy, saying,

“Lord, even the demons are subject to us in Your name.”<sup>18</sup>

And He said to them,

“I saw Satan fall like lightning from heaven.<sup>2</sup> 19 Behold, I give you the authority to trample on serpents and scorpions [figuratively, on powers of the enemy, as summed up next], and over all the power of the enemy, and nothing shall by any means hurt you.

20 Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are [figuratively] written in heaven.”<sup>21</sup>

In that hour Jesus rejoiced in the Spirit and said,

“I thank You, Father, Lord of heaven and land [earth], that You have hidden these things from [those who think themselves to be] the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight. 22 [And now to the seventy:]

All things have been delivered to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and the one to whom the Son wills to reveal Him.”

<sup>1</sup> Greek: ἐξουσία (exousia): authority, jurisdiction, liberty, power, right, strength, ability, capacity, competency.

<sup>2</sup> He saw the big picture, what was going on behind the scenes.

**Luke 10:23-24** || **Matthew 13:16-17**

23 **Then He** turned to **His disciples** and said **privately**,

“**Blessed are the eyes that see** the things you see; 24 for \_\_\_\_\_ **I tell you that:** Many prophets and kings have desired to see what you see, and **have not seen it**, and to **hear what you hear**, and **have not heard it.**”

[**Luke 10:25**]

[Audio: Steve Gregg **Lu 11:14-54**]

**Luke 11:37-12:38**

**At a Pharisee's Table**

**Jesus Pronounces Woes on the Pharisees, Scribes, and Lawyers**

37 ¶ And **as He** spoke, a certain Pharisee asked **Him** to dine with him. So **He** went in and sat down to eat. 38 **When** the Pharisee saw **it**, he marveled that **He** had not **first** washed before dinner. 39 **Then the Lord** said to him,

“**Now you Pharisees make the outside of the cup and dish clean**, but your inward part is full of **greed and wickedness**. 40 Foolish ones! Did not **He** who made the outside make the inside also? 41 But rather **give alms** of such things as you have; **then indeed all things are clean to you**. 42 But:

**Woe to you Pharisees!** [*cf. Mt 23:1-36*]

For you **tithe mint and rue and all manner of herbs**, and **pass by justice and the love of God**. These you ought to have done, without leaving the others undone. 43

**Woe to you Pharisees!** [*Cf. Ja 2:1-4*]

For you **love the best seats in the synagogues and greetings in the marketplaces**. 44

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[Audio: Steve Gregg **Mt 13:10-17**]

**Matthew 13:16-17** [*From Oct 4*]

But **blessed are your eyes for they see**, and your ears for they **hear**. 17 For **assuredly, I say to you that:** Many prophets and **righteous men** desired to see what you see, and **did not see it**, and to **hear what you hear**, and **did not hear it**.

**Woe to you**, scribes and Pharisees, hypocrites [*play actors, performers*]! For you are like **graves that are not seen**, and the men who walk over **them** are not aware of **them**.” 45

**Then** one of the lawyers answered and said to **Him**,

“**Teacher**, by saying these things **You** reproach us also.” 46

And **He** said,

“**Woe to you also, lawyers!**

For you **load men with burdens hard to bear**, and you yourselves do not touch the burdens with one of **your** fingers. 47

**Woe to you!**

For you **build the tombs of the prophets**, and your fathers **killed them**. 48 In fact, you bear witness that you approve the deeds of your fathers; for they indeed **killed them**, and you **build their tombs**. 49 Therefore **the wisdom of God** also said [*to Me*],

‘I will send them prophets and apostles, and **some of them they will kill and persecute**’, 50

[*Not a quote: maybe Himself: Mt 23:34*]

that the **blood of all the prophets that** was **shed from the foundation of the world** may be required of **this generation**, 51 from the **blood of Abel** [*shortly after the world was founded, i.e., “the beginning” (Ge 1:1)*] to the **blood of Zechariah** [520-... BC] who **perished between the altar and the temple**.

Yes, **I say to you:**

It shall be required of **this generation**. 52

*TG<sub>6</sub> = sixth “this generation”; obviously Jesus’ own generation: for TG<sub>5</sub>, see Mt 18:17 // Mk 9:19 // Lu 9:41 on Oct 12.*

**Woe to you lawyers!** [*1Th 2:14-17*]

For you **have taken away the key of knowledge**. You did not enter in yourselves, and those who were entering in you **hindered**.” 53

And **as He** said these things to them, the scribes and the Pharisees **began to assail Him** vehemently, and to **cross-examine Him** about many things, 54 lying in wait for **Him**, and seeking to catch **Him** in something **He** might say, that they might **accuse Him**.

**Luke 12** [*Audio: S. G. Lu 12:1-34*]

**The Leaven of the Pharisees (2<sup>nd</sup> Time)**

12:1 ¶ **In the meantime, when** an innumerable multitude of people had gathered together, so that they **trampled one another**, **He began to say to His disciples first of all**,

“**Beware of the leaven of the Pharisees**, which is **hypocrisy** [*play acting*]. 2 For there is nothing covered that will not be revealed, nor hidden that will not be known. 3 Therefore whatever you have spoken in the **dark** will be heard in the **light**, and what you have

spoken in the ear in inner rooms will be proclaimed on the housetops.

**Do Not Fear Man – God Cares for You**

4 **And I say to you, My friends:** **Do not be afraid** of those who **kill the body**, and **after that** have no more that they can do. 5 But I will show you whom you should fear:

**Fear Him** who,

**after He has killed**, [*AD 70*]

has power to cast into [*Is 30:33*]

**Gehenna** [hell] [*Je 7:31-33, 19:1,7*]

[*Greek: the Valley of Hinnom*];

yes, **I say to you, fear Him!** 6

Are not five [5] sparrows sold for two [2] **copper** coins? And not one of them is forgotten **before God**. 7 But the very hairs of your head are all numbered. **Do not fear** therefore; you are of more value than many sparrows. 8

Also **I say to you, whoever confesses Me** before men, **him the Son of Man** also will **confess before the angels of God**.

9 But he who **denies Me** before men will be **denied before the angels of God**.

10 And anyone who speaks a word

against **the Son of Man**,

it will be **forgiven** him;

but to him who **blasphemes**

against **the Holy Spirit**,

it will **not** be forgiven. 11

[*Cf. Mt 12:31-32*]

**Now when they take you** to the synagogues and magistrates and authorities, do not worry about how or what **you** should answer, or what **you** should say.

12 For **the Holy Spirit** will teach you in **that very hour** what you ought to say.”

[*Cp. Mt 10:19 // Mk 13:11 // Lu 21:14 on Oct 7*] [*What prompted this?*]

[Highlighting](#) [Legend & Latest Notes](#)

### “Who Made Me a Judge...?”

13 ¶ Then one from the crowd said to Him,

“Teacher, tell my brother to divide the inheritance with me.” 14

But He said to him, [cf. [Jn 9:39](#)]

“Man, who made Me a judge or an arbitrator over you?” 15

And He said to them,

“Take heed and beware of covetousness, for one’s life does not consist in the abundance of the things he possesses.”

### Parable of the Rich Fool

16 ¶ Then He spoke a parable to them [the crowd], saying:

“The ground of a certain rich man yielded plentifully. 17 And he thought within himself, saying,

‘What shall I do, since I have no room to store my crops?’ 18

So he said,

‘I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods. 19 And I will say to my soul,

“Soul, you have many goods laid up for many years; take your ease; eat, drink, and be merry.” 20

But God said to him,

‘Fool! This night your soul will be required of you; then whose will those things be that you have provided?’ 21

So is he who lays up treasure for himself, and is not rich toward God.”

### Seek the Kingdom of God

22 ¶ Then He said to His disciples,

“Therefore I say to you, do not worry about your life, what you will eat; nor about the body, what you will put on.

23 Life is more than food, and the body is more than clothing. 24 Consider the ravens, for they neither sow nor reap,

which have neither storehouse nor barn; and God feeds them. Of how much more value are you than the birds? 25

And which of you by worrying can add one cubit [~18”] to his stature? 26

If you then are not able to do the least, why are you anxious for the rest? 27 Consider the lilies, how they grow:

they neither toil nor spin; and yet I say to you, even Solomon in all his glory was not arrayed like one of these. 28

If then God so clothes the grass, which today is in the field and tomorrow is thrown into the oven, how much more will He clothe you, O you of little faith?

29 And do not seek what you should eat or what you should drink, nor have an anxious mind. 30 For all these things the nations of the world

[worldly kingdoms of man] seek after, and your Father knows that you need these things. 31

But [you (plural, implied by the verb)] seek the Kingdom of God, and all these things shall be added to you

[singular]. [That is, when the Church collectively seeks God, each individual member is taken care of.] 32

Do not fear, little flock, for it is your Father’s good pleasure to give you the Kingdom. 33 Sell what you have and

give alms; provide yourselves money bags that do not grow old, a treasure in the heavens that does not fail, where no thief approaches nor moth destroys.

34 For where your treasure is, there your heart will be also. 35

[Audio: S. G. [Lu 12:35-13:17](#)]

### Be Watchful and Wise Servants

Let

your waist be girded and your lamps burning; 36 and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately. 37

**Blessed are those servants**

whom the master, when he comes, will find watching.

**Assuredly, I say to you** that he will gird himself and have them sit down to eat

and will

come and serve them. 38 And if he should come in the second watch, or come in the third watch,

and find them so,

**blessed are those servants.**

[Those servants who watch:

[Rev 16:14c-15](#): to the right above. ↑]

### Revelation 16:14c-15 [re [AD 68-70](#)]

... to gather them to the battle of that great day of God Almighty. 15 [Who says:] [cf. [Mt 24:43-51](#) next]

“Behold, I am coming as a thief. Blessed is he who watches, and keeps his garments, lest he walk naked and they see his shame.”

## October 16

[Lu 12:39-46](#) || [Mt 24:43-51](#)

[Luke 12:47- 13:22](#)

[John 10:22-42](#)

[Luke 13:23-15:10](#)

[Matthew puts the next verses in the “Olivet Discourse”: [Mt 24:43-51](#). Note that [Lu 12:39-46](#) is within a few words verbatim. Likely this is primarily a warning to them about [AD 70](#) ([Mk 13:37](#)). Jesus tells them later in the “Olivet Discourse” when He would come in judgment on Jerusalem: in their generation. For us today ([Mk 13:37](#)), the principle is the same in regard to His return on “the last day”: [John 6:39-44](#), [11:24](#), [12:48](#) (six occurrences; none in the other gospels).]

[This column parallels the next:]

Luke 12:39-46 ||

39 But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. 40 Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.”

41 ¶ Then Peter said to Him, “Lord, do You speak this parable only to us, or to all people?” 42

And the Lord said, [Perhaps along the lines of the parable of the sower of the seed:]

[Faithful, wise believers: good soil]

“Who then is that faithful and wise steward, whom his master will make ruler over his household, to give them their portion of food in due season? 43 Blessed is that servant whom his master will find so doing when he comes. 44 Truly, I say to you that he will make him ruler over all that he has.

[1 of 3 other servants: among thorns]

45 But if that \_\_\_ servant says in his heart, ‘My master is delaying his coming’, and begins to beat the male and female servants, and to eat and drink and be drunk \_\_\_, 46 the master of that servant will come on a day when he is not looking for him, and at an hour when he is not aware \_\_\_, and will cut him in two and appoint him his portion with the unbelievers.

[Audio: S. Gregg Mt 24:35-44]

Matthew 24:43-51

43 But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. 44 Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.

[Peter was unsure, so he asked; Jesus’ answer seems to be:]

Mark 13:37

“And what I say to you, I say to all: Watch!”

[Last v. in Mark’s Olivet Discourse]

[Audio: S. Gregg Mt 24:45-51]

45 Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season? 46 Blessed is that servant whom his master, when he comes, will find so doing. 47 Assuredly, I say to you that he will make him ruler over all his goods.

48 But if that evil servant says in his heart,

‘My master is delaying his coming’, and begins to beat his fellow servants, and to eat and drink with the drunkards, 50 the master of that servant will come on a day when he is not looking for him and at an hour that he is not aware of, 51 and will cut him in two and appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth. [Cf. W&G 1 23 4 5 6 7 89]

[These two columns are not parallel.]

[Hence, the prior servant started as a believer, but fell away, so he gets the same treatment as unbelievers (in AD 70, killed and thrown into the ever-burning city dump: Greek: Gehenna).]

Luke 12:47- 13:21

[2: seed on stony ground]

47 And that servant who knew his master’s will, and did not prepare himself or do according to his will, shall be beaten with many stripes.

[Heard the gospel, but did not do it.]

[3: seed by the wayside]

48 But he who did not know, yet committed things deserving of stripes, shall be beaten with few.

[Never heard the gospel?]

For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.

[They who? How did this answer Peter’s question? Yes, to all people, in four categories, them first?]

Jesus’ First Coming Divided

49 I came to send fire [judgment] on the land [earth] [hence, Israel], and how I wish it were already kindled! 50 But I have a baptism [crucifixion] to be baptized with, and how distressed I am till it is accomplished! [On the cross, He says, “It is finished”.] 51 Do you suppose that I came to give peace on land [earth]? I tell you, not at all, but rather division [cf. Jn 7:43]. 52 For from now on [in the rest of history],

five [5] in one house will be divided: three [3] against two [2], and two [2] against three [3]. 53

Father will be divided against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law.”

[Mt 10:34-35 Jes. alludes to Mic 7:6-7] [Acts 14:4 “multitude...divided”]

Discernment of their Times is Needed

54 ¶ Then He also said to the multitudes, “Whenever you see a cloud rising out of the west, immediately you say,

‘A shower is coming’; and so it is. 55 And when you see the south wind blow, you say,

‘There will be hot weather’; and there is. 56

Hypocrites! You can discern the face of the sky and of the land [earth], but how is it you do not discern this time [what is about to come on this generation]?

57 Yes, and why, even of yourselves, do you not judge what is right? 58 When you go with your adversary to the magistrate, make every effort along the way to settle with him, lest he drag you to the judge, the judge deliver you to the officer, and the officer throw you into prison. 59 I tell you, you shall not depart from there till you have paid the very last mite.”

## Luke 13

### Repent or Perish

13:1 ¶ There were present at that season some who told Him about the Galileans whose blood Pilate had mingled with their sacrifices. 2 And Jesus answered and said to them,

“Do you suppose that these Galileans were worse sinners than all other Galileans, because they suffered such things? 3 I tell you, no; but unless you repent you will all likewise perish [physical death at the hands of the Romans]. 4 Or those eighteen [18] on whom the tower in Siloam fell and killed them, do you think that they were worse sinners than all other men who dwelt in Jerusalem? 5 I tell you, no; but unless you repent you will all likewise perish [physical death by the Romans – them in AD 70 if they don’t repent].”

### Parable of the Barren Fig Tree

6 ¶ He also spoke this parable: “A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. 7 Then he said to the keeper of his vineyard, ‘Look, for three [3] years [Jesus’ ministry to Israel] I have come seeking fruit on this fig tree and find none. Cut it down; why does it use up the ground?’ 8

But he answered and said to him, ‘Sir, let it alone this year also [Israel for its last 40 years: AD 30-70], until I dig around it and fertilize it. 9 And if it bears fruit, well. But if not, after that you can cut it down.’”

[Last chance! Cut down in AD 70.]

### Woman Loosed from an Infirmity of 18 Years – on the Sabbath

10 ¶ Now He was teaching in one of the synagogues on the Sabbath. 11 And behold, there was a woman who had a spirit of infirmity eighteen [18] years, and was bent over and could in no way raise herself up. 12 But when Jesus saw her, He called her to Him and said to her, “Woman, you are loosed from your infirmity.” 13

And He laid His hands on her, and immediately she was made straight, and glorified God. 14 But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath; and he said to the crowd,

“There are six [6] days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day.” 15

The Lord then answered him and said, “Hypocrite! [Play actor!]

Does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead it away to water it? 16 So ought not this woman, being a daughter of Abraham, whom Satan has bound — think of it — for eighteen [18] years, be loosed from this bond on the Sabbath?” 17

And when He said these things, all His adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by Him.

### [Audio: S. G. Lu 13:18-14:35] Mustard-Seed, Leaven Parables Again [Cp. Mt 13:31-32 // Mk 4:30-32 Oct 5]

18 ¶ Then He said, “What is the Kingdom of God like? And to what shall I compare it? 19 It is like a mustard seed that a man took and put in his garden; and it grew and became a large tree, and the birds of the air nested in its branches.” 20

[Like the stone of Da 2:34-44: Da 2:44; 4:3,32,34; 6:26; 7:14,18,27]

And again He said, “To what shall I liken the Kingdom of God? 21 It is like leaven that a woman took and hid in three measures of meal till it was all leavened.”

### Travel Toward Jerusalem

22 And He went through the cities and villages, teaching, and journeying toward Jerusalem.

[Luke 13:23ff]

[Audio: Steve Gregg 10:22-42]

### John 10:22-42 Feast of Dedication in Jerusalem

[Kislev 25 = Monday, Dec. 17, AD 29]

22 ¶ Now it was the Feast of Dedication in Jerusalem, and it was winter. 23 And Jesus walked in the temple, in Solomon’s porch. 24 Then the Jews surrounded Him and said to Him,

“How long do You keep us in doubt? If You are the Christ, tell us plainly.” 25 Jesus answered them,

“I told you, and you do not believe. The works that I do in My Father’s name, they bear witness of Me. 26 But you do not believe, because you are not of My sheep, as I said to you: 27 My sheep hear My voice, and I know them, and they follow Me. 28 And I give them Eternal [αἰώνιος “age-spanning”] life, and they shall never perish [literally, no, not at all, to (the) age, be destroyed]; neither shall anyone snatch them out of My hand. 29 My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father’s hand [they are in Jesus’ hand = the Father’s hand (cf. Ps 95:7), thus:]. 30 I and My Father are one.”

### Second Attempted Stoning

31 Then the Jews took up stones again to stone Him [cf. 5:18, 8:59]. 32 Jesus answered them,

“Many good works I have shown you from My Father. For which of those works do you stone Me?” 33

The Jews answered Him, saying, “For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God.” 34 Jesus answered them,

“Is it not written in your law, ‘I said, “You are gods”’? 35

**Psalm 82:6-7**  
I [Asaph, the Psalmist] said,  
“You [unjust judges: v1] are gods,  
And all of you are children of the Most High. 7 But you shall die like men, And fall like one of the princes.”

If he [*the Psalmist*] called them gods, to whom the word of God came (and the Scripture cannot be broken [into separate categories]),<sup>36</sup> do you say of Him whom the Father sanctified and sent into the world,

‘You are blaspheming’, because I said,

‘I am the Son of God’?<sup>37</sup> If I do not do the works of My Father, do not believe Me;<sup>38</sup> but if I do, though you do not believe Me, believe the [Father-like] works, that you may know and believe that the Father is in Me, and I in Him.”<sup>39</sup> Therefore they sought again to seize Him, but He escaped out of their hand.

#### Jesus Goes Away Beyond the Jordan

<sup>40</sup> And He went away again beyond the Jordan to the place where John had been [was] baptizing at first [*last reference to JtB*], and there He stayed.<sup>41</sup> Then many came to Him and said [among themselves],

“John performed no sign, but all the things that John spoke about this Man were true.”<sup>42</sup> [*↵Greek: eis*] And many believed into [in] Him there.

[John 11 is on October 17]

[Audio: S. G. [Lu 13:18-14:35](#)]

#### Luke 13:23-15:10

##### The Straight Gate

¶ Then one said to Him,

“Lord, are there few who are saved?”

And He said to them,<sup>24</sup>

“Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able.<sup>25</sup> When once the master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying,

‘Lord, Lord, open for us’, and He will answer and say to you,

‘I do not know you, where you are from’,<sup>26</sup>

then you will begin to say,

‘We ate and drank in Your presence, and You taught in our streets.’<sup>27</sup>

But He will say,

‘I tell you I do not know you, where you are from.’

Depart from Me, all you workers of iniquity.<sup>28</sup>

There will be weeping and gnashing of teeth [Cf. [W&G 1 23 4 5 6 7 89](#)],

when [starting in AD 30] you see

Abraham and

Isaac and

Jacob and

all the [OT] prophets

in the Kingdom of God, and

yourselves thrust out [in AD 70].<sup>29</sup>

They [Jews & Gentiles] will come

from the east and the west,

from the north and the south,

and sit down

in the Kingdom of God.<sup>30</sup> And indeed

there are last who will be first, and

there are first who will be last.”

#### Jesus Warned of “That Fox” Herod

<sup>31</sup> ¶ On that very day some Pharisees came, saying to Him,

“Get out and depart from here, for Herod [Antipas] wants to kill You.”<sup>32</sup>

[Herod was ruler of the Galilee area.]

And He said to them,

“Go, tell that fox [Gr.: *vixen, female*],

‘Behold, I cast out demons and perform cures today and tomorrow, and the third day I shall be perfected

[completed (of His work in that region of Galilee)].’<sup>33</sup>

Nevertheless I must journey today, tomorrow, and the day following [to travel from Galilee to Judea]; for

it cannot be that a prophet should perish outside of Jerusalem.<sup>34</sup>

#### Jesus’ First Lament over Jerusalem

O Jerusalem, Jerusalem, the one who kills the prophets and stones [apostles:] those who are sent to her! How often

I wanted to gather your children together, as a hen gathers her brood under her wings, but you were not willing!<sup>35</sup>

See! Your house is left to you desolate; and assuredly, I say to you:

you shall not see Me until the time comes when you say,

‘Blessed is He who comes in the name of Y<sup>HWH</sup>!’”

[Gr. *kurios, the Lord*; [Ps 118:26](#); they did at His triumphal entry,

when the people chose Him to be Israel’s Lamb, on Abib 10: [Ex 12:3](#)]

#### Luke 14

##### Sabbath Healing: a Man with Dropsy

[Cp. [Mt 12:9ff](#) // [Mk 3:1ff](#) // [Lu 6:6ff](#) Sep 30] [*Greek: eis↵*]

<sup>14:1</sup> ¶ Now it happened, as He went into the house of one of the rulers of the Pharisees to eat bread on the Sabbath,

that they watched Him closely.<sup>2</sup> And behold, there was a certain man before Him who had dropsy.<sup>3</sup> And Jesus, in response [answering], spoke to the lawyers and Pharisees, saying,

“Is it lawful to heal on the Sabbath?”<sup>4</sup>

But they kept silent. And He took him and healed him, and let him go.<sup>5</sup>

Then He answered them, saying,

“Which of you, having a donkey or an ox that has fallen into a pit, will not immediately pull him out on the Sabbath day?”<sup>6</sup>

And they could not answer Him regarding these things.

And they could not answer Him regarding these things.

##### Jesus Teaches About Humility

<sup>7</sup> ¶ So He told a parable to those who were invited [to the ruler’s house: v1],

when He noted how they chose the best places, saying to them:<sup>8</sup>

“When you are invited by anyone to a wedding feast, do not sit down in the best place, lest one more honorable

than you be invited by him;<sup>9</sup> and he who invited you and him come and say to you,

‘Give place to this man’,

and then you begin with shame to take the lowest place.<sup>10</sup> But when you are invited, go and sit down in the lowest place, so that when he who invited you comes he may say to you,

‘Friend, go up higher.’

Then you will have glory in the presence of those who sit at the table with you. 11 For whoever exalts himself will be humbled, and he who humbles himself will be exalted.” 12

Then He also said to him who invited Him,

“When you give a dinner or a supper, do not ask your friends, your brothers, your relatives, nor rich neighbors, lest they also invite you back, and you be repaid. 13 But when you give a feast, invite the poor,  
the maimed,  
the lame,  
the blind. [cf. v21] 14

And you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just.”  
[John 6:39,40,44,54; 11:24; 12:48]

### Parable of the Great Supper

15 ¶ Now when one of those who sat at the table with Him heard these things, he said to Him,

“Blessed is he who shall eat bread in the Kingdom of God!” 16

Then He said to him,

“A certain man gave a great supper and invited many, 17 and sent his servant at supper time to say to those who were invited,  
‘Come, for all things are now ready.’ 18 But they all with one accord began to make excuses. The first said to him,  
‘I have bought a piece of ground, and I must go and see it.  
I ask you to have me excused.’ 19

And another said,

‘I have bought five yoke of oxen, and I am going to test them.

I ask you to have me excused.’ 20

Still another said,

‘I have married a wife, and therefore I cannot come.’ 21

So that servant came and reported these things to his master. Then the master of the house, being angry, said to his servant,

‘Go out quickly into the streets and lanes of the city, and bring in here  
the poor and  
the maimed and  
the lame and  
the blind.’ [cf. v13] 22

And the servant said,

‘Master, it is done as you commanded, and still there is room.’ 23

Then the master said to the servant,

‘Go out into the highways and hedges, and compel them to come in, that my house may be filled.’ 24

For I say to you that none of those men who were invited [but gave flimsy excuses, Jews] shall taste My supper.”

### Cost of Discipleship

25 ¶ Now great multitudes went with Him. And He turned and said to them, 26

“If anyone comes to Me and does not hate [put Me before] his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple. 27

And whoever does not bear his cross [to his own crucifixion] and come after Me cannot be My disciple. 28

For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it — 29 lest, after he has laid the foundation, and is not able to finish, all who see it begin to mock him, 30 saying,

‘This man began to build and was not able to finish.’ 31

Or what king, going to make war against another king, does not sit down first and consider whether he is able with ten thousand [10,000]

to meet him who comes against him with twenty thousand [20,000]? 32

Or else, while the other is still a great way off, he sends a delegation and asks conditions of peace [i.e., surrenders]. 33

So likewise, whoever of you does not forsake all that he has [i.e., surrender] cannot be My disciple. 34 Salt is good; but if the salt has lost its [ability to enhance] flavor, how shall it [the food] be seasoned? 35 It [the salt] is neither fit for the land nor for the dunghill, but men throw it out.

He who has ears to hear, let him hear!”

[Audio: Steve Gregg [Lu 15](#)]

### Luke 15

#### Parable of the Lost Sheep

15:1 ¶ Then all the tax collectors and the sinners drew near to Him to hear Him.

2 And the Pharisees and scribes complained, saying,

“This Man receives sinners and eats with them.” 3

So He spoke this parable to them, saying: [cp. [Mt 18:12-13](#)] 4

“What man of you, having a hundred [100] sheep, if he loses one of them, does not leave the ninety-nine [99] in the wilderness, and go after the one [1] that is lost until he finds it? 5 And when he has found it, he lays it on his shoulders, rejoicing. 6 And when he comes home, he calls together his friends and neighbors, saying to them,  
‘Rejoice with me, for I have found my sheep that was lost!’ 7

I say to you that likewise there will be more joy in heaven over one [1] sinner who repents than over ninety-nine [99] just persons who need no repentance. [There are no such persons, except in their own eyes!]

#### Parable of the Lost Coin

8 Or what woman, having ten [10] silver coins, if she loses one [1] coin, does not light a lamp, sweep the house, and search carefully until she finds it? 9 And when she has found it, she calls her friends and neighbors together, saying,

‘Rejoice with me, for I have found the piece that I lost!’ 10

Likewise, I say to you, there is joy in the presence of the angels of God over one [1] sinner who repents.”

Notes:

# October 17

Luke 15:11-17:10

John 11:1-54

Luke 15:11-17:10

## Parable of the Prodigal Son and Loving Father

11 ¶ Then He said:

“A certain man had two sons. 12

### F A Son is Lost

And the younger of them said to his father,

‘Father, give me the portion of goods that falls to me.’ [unheard of!]

So he divided to them his livelihood [not just to one, but both sons]. 13

### E Goods Wasted in Expensive Living

And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living. 14

### D Everything Lost

But when he had spent all, there arose a severe famine in that land, and he began to be in want. 15

### C The Great Sin (Feeding Pigs)

Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. 16

### B Total Rejection

And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him anything. 17

### A Change of Mind

But when he came to himself, he said, ‘How many of my father’s hired servants have bread enough and to spare, and I perish with hunger! 18

### A’ Initial Repentance

I will arise and go to my father, and will say to him,

“Father, I have sinned against heaven and before you, 19 and I am no longer worthy to be called your son. Make me like one of your hired servants.” 20

### B’ Total Acceptance

And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. 21

### C’ The Great Repentance

And the son said to him, ‘Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son. ...’ 22

### D’ Everything Gained (Restored)

But the father [cutting him off] said to his servants, ‘Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. 23

### E’ Goods Used in Joyful Celebration

And bring the fatted calf here and kill it, and let us eat and be merry; 24

### F’ A Son is Found

for this my son was dead and is alive again; he was lost and is found.’ And they began to be merry. 25

Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing.

26 So he called one of the servants and asked what these things meant.

27 And he said to him,

‘Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.’ 28

But he was angry and would not go in. Therefore his father came out and pleaded with him. 29 So he answered and said to his father,

‘Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. 30 But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.’ 31

And he said to him,

‘Son, you are always with me, and all that I have is yours [the remaining half the inheritance]. 32 It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.’”

Notes:

[Audio: Steve Gregg [Lu 15](#)]

## Chiasmic Structure:

F A Son is Lost

E Goods Wasted: Expensive Living

D Everything Lost

C The Great Sin (Feeding Pigs)

B Total Rejection

A Change of Mind

A’ Initial Repentance

B’ Total Acceptance

C’ The Great Repentance

D’ Everything Gained (Restored)

E’ Goods Used: Joyful Celebration

F’ A Son is Found

[Audio: S. Gregg [Lu 16:1-18](#)]

## Luke 16

### Parable of the Unjust Steward

16:1 ¶ He also said to His disciples:

“There was a certain rich man who had a steward, and an accusation was brought to him that this man was wasting his goods. 2 So he called him and said to him,

‘What is this I hear about you?

Give an account of your stewardship, for you can no longer be steward.’ 3

Then the steward said within himself, ‘What shall I do? For my master is taking the stewardship away from me. I cannot dig; I am ashamed to beg. 4 I have resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.’ 5

So he called every one of his master’s debtors to him, and said to the first,

‘How much do you owe my master?’ 6

And he said,

‘A hundred [100] measures of oil.’

So he said to him,

‘Take your bill, and sit down quickly and write fifty [50].’ 7

Then he said to another,

‘And how much do you owe?’

So he said,

‘A hundred [100] measures of wheat.’

And he said to him,

‘Take your bill, and write eighty [80].’ 8

So the master commended the unjust steward because he had dealt shrewdly.

[Jesus’ commentary:]

For the sons of this world are more shrewd in their generation<sup>3</sup> than the

sons of light. 9 And I say to you, make friends for yourselves by unrighteous mammon, that when you fail, they may receive you into an Eternal [everlasting]

[Greek: αἰώνιος αἰώνιος – age-spanning] home. 10 He who is faithful in what is least is faithful also in much; and he who is unjust in what is least is unjust also in much. 11 Therefore if you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? 12 And if you have not been faithful in what is another man’s, who will give you what is your own? 13 No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other.

You cannot serve God and mammon.”

### To the Pharisees, Lovers of Money

14 Now the Pharisees, who were lovers of money, also heard all these things, and they derided Him. 15 And He said to them,

“[1] You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God.” 16

“[2] The law and the prophets were until John. Since that time the Kingdom of God has been preached, and everyone is pressing into it. 17 And it is easier for heaven and land [earth] to pass away than for one tittle of the law to fail.” [Mt 5:18 & Lu 21:33//...]

tion. “This” refers to His own generation; “their” refers to the generation of the subject.

“[3] Whoever divorces his wife and marries another commits adultery; and whoever marries her who is divorced from her husband commits adultery.”

[Audio: S. G. [Lu 16:19-31](#)]

(Parable(?) of)

### The Rich Man and Lazarus

19 ¶ “[4] There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. 20 But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, 21 desiring to be fed with the crumbs that fell from the rich man’s table. Moreover the dogs came and licked his sores. 22 So it was that the beggar died, and was carried by the angels to Abraham’s bosom. The rich man also died and was buried. 23 And being in torments in Hades [Greek: the grave, place of the dead = Hebrew sheol: Mt 16:18, Re 20:13-14], he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. 24 Then he cried and said,

‘Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.’ 25

But Abraham said,

‘Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. 26 And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.’ 27

Then he said,

‘I beg you therefore, father, that you would send him to my father’s house, 28 for I have five [5] brothers, that he may testify to them, lest they also come to this place of torment.’ 29

Abraham said to him,

‘They have Moses and the prophets; let them hear them.’ 30

And he said,

‘No, father Abraham; but if one goes to them from the dead, they will repent.’ 31

But he said to him,

‘If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.’”

Notes:

**:1-8a** Is that the end of the parable, per se? Did he only give a discount that was his own commission? Doubtful. Likely, he was actually unjust, as Jesus said. If the termination was instant, then he was unjust in doing these arrangements, but then the deals would have been illegitimate. Rather, he is given notice, so can cut some deals before time runs out. Legal, but not ethical. Possibly only two of many creditors, not a major loss to the master. vv8b-12; Point: make use of limited opportunity (this life) to provide for the future (Eternal life). We are God’s stewards. Be just while we are at it, faithful. v13: Either God or money will dictate your actions. Serve God.

<sup>3</sup> Note that it is not “this generation”, in reference only to His contemporaries, but each “son of this world” in his own generation. [Home](#); [TitlePage](#); [Gospels3](#) [ToC](#): page 45

[Audio: Steve Gregg [Lu 17](#)]

## Luke 17

### To His Disciples: Offense to Little Ones, and Forgiveness

17:1 ¶ Then He said to the disciples, [Cf. [Mt 18:6-7](#) // [Mk 9:42](#) on [Oct 13](#)] “It is impossible that no offenses [stumbling block] should come, but woe to him through whom they do come! 2 It would be better for him if a millstone were hung around his neck, and he were thrown into the sea, than that he should offend [stumble] one of these little ones. 3

#### Take heed to yourselves:

If your brother sins against you, rebuke [confront] him; and if he repents, forgive [restore: [Gal 6:1](#)] him. 4 And if he sins against you seven [7] times in a day, and seven [7] times in a day returns to you, saying, ‘I repent’, you shall forgive him.” 5

#### Notes:

vv3-4: [Mt 18:15-17](#) addresses the case where your brother refuses to repent. [1Pe 4:19](#) trust God, commit yourself to Him. Hence, they ask for increased faith (v5). [Ro 12:3](#) “a measure of faith” ... “I believe; help my unbelief”

vv7-10: Have the attitude of a slave in regard to daily obedience, like the prodigal son upon his repentance.

1. Don't offend.
2. Forgive.
3. Have faith.
4. Have the attitude of a slave.

### To His 12 Apostles: Faith and Duty

And the apostles [the 12] said to the Lord,

“Increase our faith.” 6  
“If you have faith as a mustard seed, you can say to this mulberry tree, ‘Be pulled up by the roots and be planted in the sea’, and it would obey you. 7 And which of you, having a servant plowing or tending sheep, will say to him when he has come in from the field, ‘Come at once and sit down to eat’? 8 But will he not rather say to him, ‘Prepare something for my supper, and gird yourself and serve me till I have eaten and drunk, and afterward you will eat and drink’? 9

Does he thank that servant because he did the things that were commanded him? I think not. 10 So likewise you, when you have done all those things that you are commanded, say, ‘We are unprofitable servants. We have done [only] what was our duty to do.’”

[[Luke 17:11ff](#)]

#### Notes:

[An analogy that applies to Him: → He is near the end of his “day” on land, and it would be inappropriate for Him to quit early; i.e., it is again not His hour to die, not yet.]

**Jn 11:14** Some rabbis theorized that the spirit might hover around the body for up to three days. So Jesus waited beyond even that hope.

[Audio: S. Gregg [Jn 11:1-44](#)]

## John 11:1-54

### Lazarus Raised from the Dead

11:1 ¶ Now a certain man was sick, Lazarus of Bethany, the [brother (v2) and] town of Mary and her sister Martha. 2 It was that Mary who anointed the Lord with fragrant oil and wiped His feet with her hair [[12:1-8](#)], whose brother Lazarus was sick. 3 Therefore the sisters sent to Him, saying, “Lord, behold, he whom You love is sick.” 4

When Jesus heard that, He said [apparently, as a message back to them, knowing what He would do],

“This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it.” 5

Now Jesus loved Martha and her sister and Lazarus. 6 So, when He heard that he was sick, He stayed two [2] more days in the place where He was. 7 Then after this, He said to the disciples, “Let us go to Judea again.” 8

The disciples said to Him, “Rabbi, lately the Jews sought to stone You, and are You going there again?” 9 Jesus answered [cf. [9:4](#)],

“Are there not twelve [12] hours in the day? If anyone walks in the day, he does not stumble, because he sees the [sun] light of this world. 10 But if one walks in the night, he stumbles, because the light is not in him [via his eyes].” 11

These things He said, and after that, He said to them,

“Our friend Lazarus sleeps, but I go that I may wake him up.” 12

Then His disciples said, “Lord, if he sleeps he will get well.” 13

However, Jesus spoke of his death, but they thought that He was speaking about taking rest in sleep. 14

Then Jesus said to them plainly, “Lazarus is dead. 15 And I am glad for your sakes that I was not there, that you may believe. Nevertheless let us go to him.” 16

Then Thomas [“twin”], who is called the Twin, said to his fellow disciples, “Let us also go, that we may die with Him.”

17 ¶ So when Jesus came, He found that he had already been in the tomb four [4] days. 18 Now Bethany was near Jerusalem, about two [2] miles away. 19 And many of the Jews had joined the women around Martha and Mary, to comfort them concerning their brother. 20 Then Martha, as soon as she heard that Jesus was coming, went and met Him, but Mary was sitting in the house. 21 Then Martha said to Jesus, “Lord, if You had been here, my brother would not have died. 22 But even now I know that whatever You ask of God, God will give You.” 23

Jesus said to her, “Your brother will rise again.” 24 Martha said to Him, “I know that he will rise again in the resurrection at the last day.” 25

[[John 6:39,40,44,54](#); [11:24](#); [12:48](#)]  
Jesus said to her, “I am the resurrection — and the life. [Resurrection:] He who believes into [in] Me, though he may die, he shall live. 26 [Life:] And whoever lives and believes into [in] Me [now] shall never die [but have Eternal life: [Jn 5:24](#), [8:51](#)].”

Do you believe this?" 27 She said to Him, "Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world." 28 And when she had said these things, she went her way and secretly called Mary her sister, saying, "The Teacher has come and is calling for you." 29 As soon as she heard that, she arose quickly and came to Him. 30 Now Jesus had not yet come into the town, but was in the place where Martha met Him. 31 Then the Jews who were with her in the house, and comforting her, when they saw that Mary rose up quickly and went out, followed her, saying, "She is going to the tomb to weep there." 32 Then, when Mary came where Jesus was, and saw Him, she fell down at His feet, saying to Him, "Lord, if You had been here, my brother would not have died." [Same first sentence that Martha had said.]

33 ¶ Therefore, when Jesus saw her weeping, and the Jews who came with her weeping, He groaned in the spirit and was troubled. 34 And He said, "Where have you laid him?" They said to Him, "Lord, come and see." 35 Jesus wept [burst into tears, over the unnecessary ill effects of sin and death to human history]. 36 Then the Jews said, "See how He loved him!" 37 And some of them said,

"Could not this Man, who opened the eyes of the blind, also have kept this man from dying?" 38 Then Jesus, again groaning in Himself [cp. v33: the spirit = Himself], came to the tomb. It was a cave, and a stone lay against it. 39 Jesus said, "Take away the stone." Martha, the sister of him who was dead, said to Him, "Lord, by this time there is a stench, for he has been dead four [4] days." 40 Jesus said to her [in ref. to v4], "Did I not say to you that if you would believe you would see the glory of God?" 41 Then they took away the stone from the place where the dead man was lying. And Jesus lifted up His eyes and said, "Father, I thank You that You have heard Me. 42 And I know that You always hear Me, but because of the people who are standing by I said this, that they may believe that You sent Me." 43 Now when He had said these things, He cried with a loud voice, "Lazarus, come forth!" 44 And he who had died came out bound hand and foot with grave-clothes, and his face was wrapped with a cloth. Jesus said to them, "Loose him, and let him go." [Analogy: born again, but needing to be loosed from bad habits/sins.] [Audio: Steve Gregg 11:45-12:19]

45 ¶ Then many of the Jews who had come to Mary, and had seen the things Jesus did, believed into Him. 46 But some of them went away to the Pharisees and told them the things Jesus did. [Yet another division among the Jews?]

**High Priest Caiaphas, Chief Priests, and Pharisees, Plot to Kill Jesus**

47 Then the chief priests and the Pharisees gathered a council and said, "What shall we do? For this Man works many signs. 48 If we let Him alone like this, everyone will believe into Him [and start an uprising], and the Romans will come and take away both our place and nation." [In fact, that is exactly what happened as God's judgment on them, in AD 70, but instead because they prevented some from believing.] 49 And one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all, 50 nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish." 51 Now this he did not say on his own authority; but being high priest that year he prophesied that Jesus would die for the nation, 52 and not for that nation only, but also that He would gather together in one [body, the Body of Christ, the Church: Ephesians & Colossians] the children of God who were scattered abroad. 53 Then, from that day on, they plotted to put Him to death.

**Jesus Withdraws**

54 Therefore Jesus no longer walked openly among the Jews, but went from there into the country near the wilderness, to a city called Ephraim ["double fruitfulness"], and there remained with His disciples.

[John 11:55-57 is on October 20]

# October 18

Luke 17:11-22  
Mt 24:23-27 || Mk 13:21-23  
|| Lu 17:23-25

Luke 17:26-33  
Luke 17:34-36 || Mt 24:40-42  
Luke 17:37-18:14  
Mt 19:1-12 || Mk 10:1-12

*The Final Journey to Jerusalem via Galilee, Samaria, and Perea*  
[Audio: Steve Gregg Lu 17]

Luke 17:11-22  
**Jesus Heals Ten Lepers**

11 ¶ Now it happened as He went to Jerusalem that He passed through the midst of Samaria and Galilee. 12 Then as He entered a certain village, there met Him ten [10] men who were lepers, who stood afar off. 13 And they lifted up their voices and said, "Jesus, Master, have mercy on us!" 14 So when He saw them, He said to them, "Go, show yourselves to the priests." And so it was that as they went, they were cleansed. 15 And one of them, when he saw that he was healed, returned, and with a loud voice glorified God, 16 and fell down on his face at His feet, giving Him thanks. And he was a Samaritan. 17 So Jesus answered and said, "Were there not ten [10] cleansed? But where are the nine [9]?" 18 Were there not any found who returned to give glory to God except this foreigner?" 19 And He said to him, "Arise, go your way. Your faith has made you well."

**The Kingdom of God** is Among You →

[Parallels from the later Olive  
Discourse, per Matthew and Mark:]

[Audio: S. Gregg [Mt 24:23-28](#)]

[copy from Oct 26]

**Matthew 24:23-27** ||

Then if anyone says to you,  
'Look, here is the Christ!' or  
'There!'

do not believe it. 24  
For false christs and false prophets  
will rise and show great signs and  
wonders to deceive, if possible,  
even the elect. 25

See, I have told you  
beforehand. 26

Therefore if they say to you,  
'Look, He is in the desert!'  
do not go out; or  
'Look, He is in the inner rooms!'  
do not believe it.

27 For as the gleam [lightning]  
comes from the east and

lightens [flashes] to the west  
[thus, sunlight: dawning],  
so also will the coming of  
the Son of Man be.

[copy from Oct 26]

**Mark 13:21-23** ||

Then if anyone says to you,  
'Look, here is the Christ!' or,  
'Look, He is there!'

do not believe it. 22  
For false christs and false prophets  
will rise and show \_\_\_\_ signs and  
wonders to deceive, if possible,  
even the elect. 23

But take heed; see, I have told you  
all things beforehand.

[← cf. [Is 60:3](#) →]  
[← sunrise →]

## Luke 17

**The Kingdom of God** is Among You  
20 ¶ Now when He was asked by the  
Pharisees when the Kingdom of God  
would come, He answered them and  
said,

“the Kingdom of God does not come  
with observation; 21 nor will they say,  
'See here!' or 'See there!'

For indeed, the Kingdom of God is  
within [BBE, HCSB: among] you.” 22

Then He said to the disciples,

“The days will come when you will  
desire to see one of the days of the  
Son of Man, and you will not see it.

**Luke 17:23-25**

And they will say to you,  
'Look here!' or  
'Look there!'

Do not go after them or follow them.

24 For as the gleam [lightning]  
that lightens [flashes] out of one part  
under heaven [the east]  
shines to the other part under heaven  
[the west],

so also the Son of Man  
will be in His day. 25  
But first He must suffer many things  
and be rejected by this generation.

Notes:

[← Audio: Steve Gregg [Lu 17](#)]

← Jesus and His disciples  
← KoG is not observable with the eye

← Already

← In the midst of you all

↙ Days of His disciples  
← Future, after His resurrection when  
they desire to see “the great & awesome  
day of YHWH” (Joel 2: see [Oct 27](#))

↖ They will not see: dead before AD 70,  
except for John

That is, He will rise (literally) and, as  
“the Light of men” ([John 1:4](#)), light  
up the entire sky (world, figuratively)  
through the Body of Christ during the  
coming age.

Obviously, Jesus' own generation:  
← TG<sub>7</sub> = seventh “this generation”;  
For TG<sub>6</sub>, see [Lu 11:50-51](#) on Oct 15.

**Luke 17:26-18:14**

[An internal (to Lu 17) parallel:]

26 And [Cp. Mt 24:37-39] as it was in the days of Noah, so it will be also in the days of the Son of Man: 27 They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. [the unbelievers/disobedient] ↗

30 Even so will it be in the day when the Son of Man is revealed. 31 In that day, he who is on the housetop, and his goods are in the house, let him not come down to take them away. And likewise the one who is in the field, let him not turn back. 32 Remember [the lesson of] Lot's wife: 33 whoever seeks to save his life will lose it, and whoever loses his life [for My sake] will preserve it. 34 [cp. Mt 16:2//Mk 8:35//Lu 9:24 Oct 11]

**I tell you:** in that night there will be two in one bed: the one will be taken and the other will be left; 35 two will be grinding together: the one will be taken and the other left; 36 two will be in the field: the one will be taken and the other left.” 37

[Lu 17:26-37 copied to Oct 27]

28 Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built; 29 but on the day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. [the unbelievers/disobedient] ↘

[Note that in both illustrations, Noah and Lot, it was the unbelievers who were “taken” (vv34-36; destroyed) and the believers who were “left (behind)”, not vice versa. Hence, this is about the destruction of Jerusalem in AD 70, not about the “rapture”.]

[Audio: S. Gregg Mt 24:35-44]

**Matthew 24:40-42**  
40a Then 41 [Matthew omits the bed] two will be grinding at the mill: on will be taken and the other left; 40b two will be in the field: one will be taken and the other left; 42

[These two columns are not parallel:]

**Matthew 24:42** [see parallels] Watch therefore, for you do not know what hour your Lord is coming.

**Luke 17:37**  
And they answered and said to Him, “Where, Lord?” [Taken where?] So He said to them, [cp. Mt 24:28] “Wherever the body is, there the eagles will be gathered together.” [Again, He is saying that the unbelievers will be “taken” to death: their carcasses will attract carrion birds. That is what happened in AD 70, in the Valley of Hinnom, Gehenna.]

[Audio: Steve Gregg Lu 18:1-23]

**Luke 18**  
**Parable of the Persistent Widow**  
18:1 ¶ Then He spoke a parable to them, that men always ought to pray and not lose heart, 2 saying: “There was in a certain city a judge who did not fear God nor regard man. 3 Now there was a widow in that city; and she came to him, saying, ‘Get justice for me from my adversary.’ 4 And he would not for a while; but afterward he said within himself, ‘Though I do not fear God nor regard man, 5 yet because this widow troubles me I will avenge her, lest by her continual coming she weary me.’” 6 Then the Lord said, “Hear what the unjust judge said. 7 And shall God not avenge His own elect who cry out day and night to Him, [cf. Re 6:9-11 souls under the altar] though He bears long with them? 8 I tell you that He will avenge them speedily [soon, AD 70].

Nevertheless, when the Son of Man comes, will He really find faith on the land [earth]?”

[Will Christians have lost heart and stopped praying before I return? Like Daniel, we must keep praying.]

**Luke 18**  
**Parable of the Pharisee and the Tax Collector**  
9 ¶ Also He spoke this parable to some who trusted in themselves that they were righteous, and despised others: 10 “Two men went up to the temple to pray, one a Pharisee and the other a tax collector. 11 The Pharisee stood and prayed thus with himself, ‘God, I thank You that I am not like other men — extortioners, unjust, adulterers, or even as this tax collector. 12 I fast twice a week; I give tithes of all that I possess.’ 13 And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’ 14 I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted.” [Justification by humility: faith not in self, but in God.]

[Luke 18:15]

[Return to parallels:]

[Audio: S. Gregg [Mt 19:1-9](#)]

**Matthew 19:1-12** ||

*From Galilee into Perea* [~90 miles]

19:1 ¶ **Now** it came to pass, **when Jesus** had finished these sayings, *that He departed from Galilee and came to the region of Judea beyond the Jordan.* 2 And **great multitudes** followed **Him**,

and **He** healed them **there**.

**Jesus Teaches on Divorce**

3 ¶ **The Pharisees** **also** came to **Him**, testing **Him**, and **saying to Him**, “Is it **lawful** for a man to divorce his wife **for just any reason?**” 7

They said to **Him**, “**Why then did Moses** command to **give** a certificate of divorce, and to **put her away?**” [De 24:1-4] 4 And **He** answered and said to them, “**Have you not read that He who made them at the beginning** ‘**made them male and female**’, 5

and [**He who made them**] said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh?’ 6 So then, they are no longer two but one flesh. Therefore what **God** has joined together, let not man separate.” 8

[And] **He** said to them, “**Moses**, because of the hardness of your hearts, permitted you to divorce your wives, but from **the beginning** it was not so.

[Audio: S. Gregg [Mk 10:1-16](#)]

**Mark 10:1-12**

*From Galilee into Perea* [~90 miles]

10:1 ¶ **Then** **He** arose from **there** and came to the region of Judea **by the other side of the Jordan**. And **multitudes** gathered to **Him** again, and as **He** was accustomed, **He** taught them **again**.

**Jesus Teaches on Divorce**

2a **The Pharisees** came 2c testing **Him**, 2b and **asked Him**, “Is it **lawful** for a man to divorce *his wife?*” 3 And **He** answered and said to them, “**What did Moses** command you?” 4

They said, “**Moses** permitted *a man* to **write** a certificate of divorce, and to **dismiss her**.” [De 24:1-4] 5a And **Jesus** answered and said to them, 6 “**But from the beginning of the creation, God** ‘**made them male and female**’.” 7

‘For this reason a man shall leave his father and mother and be joined to his wife, 8 and the two shall become one flesh.’ So then they are no longer two, but one flesh. 9 Therefore what **God** has joined together, let not man separate.”

5b “Because of the hardness of your heart, he wrote you this precept.

10 In the house **His disciples** also asked Him **again** about the same *matter*.

**Matthew 19**

9 **And I say to you:** whoever divorces his wife, **except** for sexual immorality, and marries another, commits adultery \_\_\_\_\_; and whoever marries her who is divorced commits adultery.” [Lu 16:18]

[Audio: S. Gregg [Mt 19:10-12](#)]

10 **His disciples** said to **Him**, “If such is the case of the man with *his wife*, it is better not to marry.” 11 But **He** said to them, “All cannot accept this saying, but only *those* to whom it has been given: 12 [continued below the boxes]

**Genesis 1:26-27** **Then God** said, “Let **Us** make man in **Our** image, according to **Our** likeness. Let **them** have dominion ... 27 So [cf. Ps 8:4-9] **God** created man in **His own** image; in the image of **God** **He** created him; male and female **He** created them.

**Genesis 2:24** **Therefore** \_\_\_\_\_ a man shall leave his father and mother and be joined to his wife, and **they** shall become one flesh.

For there are eunuchs who were born thus from *their* mother’s womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the **Kingdom of Heaven**’s sake. **He** who is able to accept *it*, let him accept *it*.”

**Mark 10**

11 **So He** said to **them**, “Whoever divorces his wife and marries another commits adultery **against her**.” 12

And if a woman divorces her husband and marries another, she commits adultery.”

*Notes:*

Mt 19:5 seems to attribute Ge 2:24 to ← **The Maker Himself**, thus indicating that **He** was the Author of Genesis 2. See [Did Moses Author Genesis?](#) Alternatively, but less likely, Mt 19:5a could be meant as “and [Jesus] said” between the two quotations.

← **KoH** = **Kingdom of God**

# October 19

Mt 19:13-30 || Mk 10:13-31  
|| Lu 18:15-30

Mt 20:1-16

Mt 20:17-19 || Mk 10:32-34  
|| Lu 18:31-34

[Audio: S. Gregg [Mt 19:13-15](#)]

Matthew 19:13-30 ||

Jesus Blesses Little Children

13 ¶ Then little children were brought to Him that He might put His hands on them and pray, but the disciples rebuked them. 14

But Jesus

\_\_\_\_\_ said,

“Let the little children come to Me, and do not forbid them; for of such is the Kingdom of Heaven.” 15

And He laid His hands on them and departed from there.

[Audio: S. Gregg [Mt 19:16-22](#)]

A Rich Young Ruler

16 ¶ Now behold, \_\_\_\_\_ one came \_\_\_\_\_ and said to Him, “Good Teacher, what good thing shall I do that I may have Eternal life?” 17 So He said to him, “Why do you call Me good? No one is good but One, that is, God.

[Return to triple parallels:]

Mark 10:13-31 ||

Jesus Blesses Little Children

13 ¶ Then they brought little children to Him, that He might touch them \_\_\_\_\_; but the disciples rebuked those who brought them. 14

But when Jesus saw it, He was greatly displeased

and said to them,

“Let the little children come to Me, and do not forbid them; for of such is the Kingdom of God. 15

Assuredly, I say to you: Whoever does not receive the Kingdom of God as a little child will by no means enter it.” 16

And He took them up in His arms, put His hands on them, and blessed them.

[Audio: S. Gregg [Mk 10:17-31](#)]

A Rich Young Ruler

17 ¶ Now as He was going out on the road, one came running, knelt before Him, and asked Him, “Good Teacher, what \_\_\_\_\_ shall I do that I may inherit Eternal life?” 18 So Jesus said to him, “Why do you call Me good? No one is good but One, that is, God. 19

[Audio: Steve Gregg [Lu 18:1-23](#)]

Luke 18:15-30

Jesus Blesses Little Children

15 ¶ Then they also brought infants to Him that He might touch them \_\_\_\_\_; but when the disciples saw it, they rebuked them. 16

But Jesus

called them to Him

and said,

“Let the little children come to Me, and do not forbid them; for of such is the Kingdom of God. 17

Assuredly, I say to you: Whoever does not receive the Kingdom of God as a little child will by no means enter it.”

A Rich Young Ruler

18 ¶ Now \_\_\_\_\_ a certain ruler asked Him, saying, “Good Teacher, what \_\_\_\_\_ shall I do \_\_\_\_\_ to inherit Eternal life?” 19 So Jesus said to him, “Why do you call Me good? No one is good but One, that is, God. 20

Notes:

↓ Greek: **brefos** (Luke).  
← Not yet able to speak: infant. (Thus, Greek **padion** used of Jesus prior to 12 years old is equated here to **infant**, by Luke; cf. [Mt 2:8](#).)

← Verbatim wording, all three. All 3 use **padion** here. See note above.

← Again, **KoH** = **KoG**

[[Da 2:44](#); [4:3,32,34](#); [6:26](#); [7:14,18,27](#)]

← A synagogue ruler

← **Undignified** in that society

← Greek: **αἰώνιος** “age-spanning”

← Meaning: reflect on the implication — only God is good, as seen in Me

## Matthew 19

But if you want to enter into **life**,  
keep \_\_\_\_\_ the commandments.” 18

He said to Him,

“Which ones?”

Jesus said,

“You shall not murder’,  
‘You shall not commit adultery’,  
‘You shall not steal’,  
‘You shall not bear false witness’, 19

‘Honor your father and *your* mother’,  
and,

‘You shall love your neighbor  
as yourself.’” 20

The young man said to Him,

“\_\_\_\_\_ All these things I have kept  
from my youth. What do I still lack?”  
21

\_\_\_\_\_ Jesus said to him,

“If you want to be perfect,  
go \_\_\_\_\_, sell what \_\_\_\_\_ you have  
and give \_\_\_\_\_ to the poor, and you will  
have treasure in **heaven** — and come,  
follow **Me**.” 22

But **when** the young man heard that  
saying,

he went away **sorrowful**, for he had  
great possessions. 23

[Audio: S. Gregg [Mt 19:23-26](#)]

Then Jesus  
\_\_\_\_\_ said to His disciples,

“**Assuredly, I say to you that:**

It is hard for a rich man  
\_\_\_\_\_ to enter the Kingdom of Heaven. 24

## Mark 10

You know the commandments:

‘Do not commit adultery’,  
‘Do not murder’,  
‘Do not steal’,  
‘Do not bear false witness’,  
‘Do not defraud’,  
‘Honor your father and your mother.’  
” 20

→ → → → →

And he answered and said to Him,

“Teacher, all these things I have kept  
from my youth.” 21

Then Jesus, looking at him, **loved him**,  
and \_\_\_\_\_ said to him,

“One thing you \_\_\_\_\_ lack:

Go your way, sell whatever you have  
and give \_\_\_\_\_ to the poor, and you will  
have treasure in **heaven** — and come,  
take up the cross, and follow Me.” 22

But  
\_\_\_\_\_ he was sad at this word, and

\_\_\_\_\_ went away **sorrowful**, for he had  
great possessions. 23

Then Jesus looked around and  
\_\_\_\_\_ said to His disciples,

“How hard it is for those who have  
riches to enter the Kingdom of God!” 24

And the disciples were astonished at  
**His words**. But Jesus answered **again**  
and said to them,

## Luke 18

You know the commandments:

‘Do not commit adultery’,  
‘Do not murder’,  
‘Do not steal’,  
‘Do not bear false witness’,  
‘Honor your father and your mother.’  
” 21

→ → → → →

And he \_\_\_\_\_ said,

“\_\_\_\_\_ All these things I have kept  
from my youth.” 22

So **when** Jesus heard these things,

\_\_\_\_\_ **He** said to him,

“You still lack one thing:

\_\_\_\_\_ Sell all that you have  
and distribute to the poor, and you will  
have treasure in **heaven** — and come,  
follow **Me**.” 23

But **when** he \_\_\_\_\_ heard this,

he became very sorrowful, for he was  
very rich. 24 And **when** Jesus saw that  
he became very sorrowful,

[Audio: S. Gregg [Lu 18:24-19:27](#)]

**He** said \_\_\_\_\_,

“How hard it is for those who have  
riches to enter the Kingdom of God!” 25

## Notes:

← Under the Old Covenant, but he  
should have known he could not on  
his own do so perfectly as required.

↓ Commandment Number

(↓) v. **Exodus 20:12-16** [reordered]

(7) 14 You shall not commit adultery.

(6) 13 You shall not murder.

(8) 15 You shall not steal.

(9) 16 You shall not bear false witness...

← ????

(5) 12 Honor your father and your mother...

## Leviticus 19:18

You shall  
not take vengeance,  
nor bear any grudge  
against the children of your people,  
but you shall love your neighbor  
as yourself:  
I am **YHWH** [your God and King].

← Truly loving you neighbor as self

← Delayed gratification: transfer  
from **land**  
to **heaven**

← Bad business decision,  
rejecting Jesus as Lord:  
the possessions had him

← Again, **KoH** = **KoG**

## Matthew 19

And again I say to you:

It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God.” 25

When His disciples heard it, they were greatly astonished, saying,

“Who then can be saved?” 26

But Jesus looked at them and said to them,

“With men this is impossible, but

with God all things are possible.” 27

[Audio: S. Gregg Mt 19:27-30]

Then Peter answered and said to Him, “See, we have left all and followed You. Therefore what shall we have?” 28

So Jesus \_\_\_\_\_ said to them,

“Assuredly I say to you that:

In the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve [12] thrones, judging the twelve [12] tribes of Israel. 29

And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name’s sake,

shall receive a hundredfold,

and inherit Eternal life. 30

But many who are first will be last, and the last first.

## Mark 10

“Children,

how hard it is for those who trust in riches to enter the Kingdom of God! 25

It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God.” 26

And they were greatly astonished, saying among themselves,

“Who then can be saved?” 27

But Jesus looked at them and said,

“With men it is impossible, but not with God; for

with God all things are possible.” 28

Then Peter began to \_\_\_\_\_ say to Him, “See, we have left all and followed You.” 29

So Jesus answered and said \_\_\_\_\_,

“Assuredly, I say to you:

There is no one who has left house\_ or brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel’s, 30

who shall not receive a hundredfold now in this time — houses and brothers and sisters and mothers and children and lands, with persecutions —

and in the age to come, Eternal life. 31

But many who are first will be last, and the last first.”

## Luke 18

For:

It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God.” 26

And those who heard it said,

“Who then can be saved?” 27

But He \_\_\_\_\_ said,

“

The things that are impossible with men are possible with God.” 28

Then Peter \_\_\_\_\_ said \_\_\_\_\_, “See, we have left all and followed You.” 29

So He \_\_\_\_\_ said to them,

“Assuredly, I say to you:

There is no one who has left house\_ or parents or brothers or wife or children \_\_\_\_\_, for the sake of the Kingdom of God, 30 who shall not receive many times more in this present time,

and in the age to come, Eternal life.”

[Luke 18:31-34]

Notes:

← Not have, but trust in

← Syriac: ‘rope’, not ‘camel’; not just difficult but impossible

← Even Matthew uses both terms [Da 2:44; 4:3,32,34; 6:26; 7:14,18,27]

← Cf. He 6:4-6

Only two uses of this term:

← recreation of the heavens and land (Is 65:17, 66:22; 2Pe 3:13; Re 21:1); or regeneration: the Messianic restoration, started at Pentecost: Ti 3:5; hence, the Church Age. Commentators disagree as to which. [Ed.: on His throne since AD 30, so the latter.]

← Three (four?) equivalents

← the Jewish age, ended AD 70

← Greek: αἰώνιος “age-spanning”; inheritance (due to the death of the Savior) is in the age to come, i.e., the Church Age: Eternal life now, started at Pentecost, AD 30?

Highlighting Legend & Latest Notes

[Not parallel:] [Audio: [Mt 20:1-16](#)]  
**Matthew 20:1-16**  
**Parable of the Laborers**

20:1 ¶ For the Kingdom of Heaven is like [illustrated by] a landowner who went out early in the morning to hire laborers for his vineyard. 2 Now when he had agreed with the laborers for a denarius a day [normal day's wage], he sent them into his vineyard. 3 And he went out about the third [3<sup>rd</sup>] hour and saw others standing idle in the marketplace, 4 and said to them, 'You also go into the vineyard, and whatever is right I will give you.'

So they went. 5 Again he went out about the sixth [6<sup>th</sup>] and the ninth [9<sup>th</sup>] hour, and did likewise. 6 And about the eleventh [11<sup>th</sup>] hour he went out and found others standing idle, and said to them, 'Why have you been standing here idle all day?' 7 They said to him, 'Because no one hired us.' He said to them, 'You also go into the vineyard, and whatever is right you will receive.' 8 So when evening had come, the owner of the vineyard said to his steward,

'Call the laborers and give them their wages, beginning with the last to the first.' 9 And when those came who were hired about the eleventh [11<sup>th</sup>] hour, they each received a denarius. 10 But when the first came, they supposed that they would receive more; and they likewise received each a denarius. 11 And when they had received it, they complained against the landowner, 12 saying, 'These last men have worked only one hour, and you made them equal to us who have borne the burden and the heat of the day.' 13

[Note: the norm then was apparently 12-hour workdays.]

But he answered one of them and said, 'Friend, I am doing you no wrong. Did you not agree with me for a denarius? 14 Take what is yours and go your way. I wish to give to this last man the same as to you. 15 Is it not lawful for me to do what I wish with my own things? [Private property rights] Or is your eye evil [greedy] because I am good?' 16 So the last will be first, [cf. 19:30] and the first last. For many are called, but few chosen."

**Matthew 20:17-19** ||  
**Jesus Predicts His Death a Third Time**

17 ¶ Now Jesus, going up to Jerusalem,

took the twelve [12] disciples aside on the road and

said to them, 18

"Behold, we are going up to Jerusalem, and

the Son of Man

will be betrayed to the chief priests and to the scribes; and they will condemn Him to death, 19 and deliver Him to the Gentiles to mock and to scourge and to crucify. And

the third [3<sup>rd</sup>] day He will rise again."

**Mark 10:32-34** ||  
**Jesus Predicts His Death a Third Time**

32 ¶ Now they were on the road, going up to Jerusalem, and Jesus was going before them; and they were amazed. And as they followed they were afraid.

Then He took the twelve [12] aside again and began to tell them the things that

would happen to Him: 33

"Behold, we are going up to Jerusalem, and

the Son of Man

will be betrayed to the chief priests and to the scribes; and they will condemn Him to death and deliver Him to the Gentiles; 34a and they will mock Him, 34c and spit on Him, 34b and scourge Him, 34d and kill Him. And

the third [3<sup>rd</sup>] day He will rise again."

**Luke 18:31-34**  
**Jesus Predicts His Death a Third Time**

31 ¶ Then He took the twelve [12] aside and

said to them,

"Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be accomplished. 32 For He will be

delivered to the Gentiles and will be mocked and insulted and spit upon. 33 They will scourge Him and kill Him. And

the third [3<sup>rd</sup>] day He will rise again." 34

But they understood none of these things; this saying was hidden from them, and they did not know the things that were spoken. [Luke 18:35-43]

Notes: [See the [second time](#)]  
[← Audio: Steve Gregg [Mt 20:17-23](#)]  
[← Audio: S. Gregg [Mk 10:32-11:11](#)]  
[← Audio: S. Gregg [Lu 18:24-19:27](#)]  
← Amazed that He was going to Jer.?  
← Afraid for what, their lives and His?

← by Judas, [about midnight](#)

← Gentiles = Romans (Pilate)

← about 9AM to 3PM

← [Sunday morning](#), after Sabbath

← [Then why were they afraid?](#)

# October 20

Mt 20:20-28 || Mk 10:35-45

Mt 20:29-34 || Mk 10:46-52

|| Lu 18:35-43

Lu 19:1-28; Jo 11:55-57

Matthew 20:20-28 ||

*Ambitious Jewish Mother and Sons*

20 ¶ **Then** the mother of Zebedee's sons came to **Him** with her sons,

*[Salome = mother of James, John; thus wife of Zebedee; also sister of Jesus' mother, Mary: [Mt 27:56b](#) || [Mk 15:40b](#) ~|| [Jn 19:25c](#)]*

kneeling down and asking something from **Him**. 21

And **He** said to her, "What do you wish?"

She said to **Him**, "Grant me that these two sons of mine may sit, one on Your right hand and the other on the left, in Your kingdom." 22

*[Hence, His kingdom*

But **Jesus** answered and said \_\_\_\_\_, "You do not know what you ask. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am *[to be]* baptized with?"

They said to **Him**, "We are able." 23

So **He** said to them,

Mark 10:35-45

*Ambitious Jewish Mother and Sons*

35 **Then**

James and John, the sons of Zebedee, came to **Him**, saying,

"**Teacher**, we want **You** to do for us whatever we ask." *[A favor.]* 36

And **He** said to them, "What do you want Me to do for you?" 37

They said to **Him**, "Grant us that we may sit, one on Your right hand and the other on Your left, in Your glory." 38

*~ = His glory]*

But **Jesus** \_\_\_\_\_ said to them, "You do not know what you ask. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am *[to be]* baptized with?" 39

They said to **Him**, "We are able."

So **Jesus** said to them,

Matthew 20

"You will indeed drink My cup, and be baptized with the baptism that I am baptized with; but to sit on My right hand and on My left is not Mine to give, but *it is for those* for whom it is prepared by My Father." 24

*[Audio: Steve Gregg [Mt 20:24-28](#)]*

And **when** the ten *[10]* heard *it*, they were \_\_\_\_\_ greatly displeased with the two *[2]* brothers. 25

But **Jesus** called them to Himself and said \_\_\_\_\_,

"You know that the rulers of \_\_\_\_\_ the Gentiles lord it over them, and those who are great exercise authority over them. 26 Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. 27 And whoever \_\_\_\_\_ desires to be first among you, let him be your slave — 28 just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

*[Kinsman redeemer: see [Ruth](#) and [De 25:5-6](#) for this concept.]*

Mark 10

"You will indeed drink the cup that I drink, and \_\_\_\_\_ with the baptism \_\_\_\_\_ I am baptized with you will be baptized; 40 but to sit on My right hand and on My left is not Mine to give, but *it is for those* for whom it is prepared \_\_\_\_\_." 41

And **when** the ten *[10]* heard *it*, they began to be greatly displeased with James and John. 42

But **Jesus** called them to Himself and said to them,

"You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them. 43 Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. 44 And whoever of you desires to be first \_\_\_\_\_ shall \_\_\_\_\_ be slave of all. 45 For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

**[Back to triple-column parallel:]**

**Matthew 20:29-34** ||

**Jesus Heals Two Blind Men**

29 ¶ **Now** [Audio: [Mt 20:29-34](#)]  
**as** they went out of [old] Jericho,

a great multitude followed **Him**. 30 And behold, two blind men sitting by the road,

**when** they heard that **Jesus** \_\_\_\_\_ was passing by, \_\_\_\_\_ cried out, saying, "Have **mercy** on us, **O Lord, Son of David!**" 31 **Then** the multitude \_\_\_\_\_ warned them that they should be quiet; but they cried out all the more, saying, "Have **mercy** on us, **O Lord, Son of David!**" 32 So **Jesus** stood still and called them,

and said, "What do you want **Me** to do for you?" 33 They \_\_\_\_\_ said to **Him**, "**Lord**, that our eyes may be opened." 34 So **Jesus** had **compassion** and **touched** their eyes.

And **immediately** their eyes received \_\_\_\_\_ sight, and they followed **Him**.

**Mark 10:46-52** ||

**Jesus Heals Blind Bar Timaeus**

46 ¶ **Now** they came to Jericho. **As** **He** went out of [old] Jericho

with **His disciples** and a great multitude, blind Bartimaeus, the son of Timaeus, sat \_\_\_\_\_ by the road begging. 47 And

**when** he heard that it was **Jesus** of Nazareth \_\_\_\_\_, he began to cry out and say, "**Jesus, Son of David, have mercy on me!**" 48 **Then** many \_\_\_\_\_ warned him to \_\_\_\_\_ be quiet; but he cried out all the more, "**Son of David, have mercy on me!**" 49 So **Jesus** stood still and commanded him to be called \_\_\_\_\_. **Then** they called the blind man, saying to him, "**Be of good cheer. Rise, He is calling you.**" 50 And throwing aside his garment, he rose and came to **Jesus**. 51

So **Jesus** answered and said to him, "**What do you want Me to do for you?**" The blind man said to **Him**, "**Rabboni**, that I may receive my sight." 52

**Then** **Jesus** said to him, "**Go your way. Your faith has made you well.**" And **immediately** he \_\_\_\_\_ received his sight and followed **Jesus** on the road.

**Luke 18:35-43** [Aud: [Lu 18:24-19:27](#)]

**Jesus Heals a Blind Man (two, even)**

35 ¶ **Then** it happened, **as** **He** was coming near [new] Jericho,

that a certain blind man sat \_\_\_\_\_ by the road begging. 36 And hearing a multitude passing by, he asked what it meant. 37 So they told him that

**Jesus** of Nazareth was passing by. 38 And he cried out, saying, "**Jesus, Son of David, have mercy on me!**" 39 **Then** those who went before warned him that he should be quiet; but he cried out all the more, "**Son of David, have mercy on me!**" 40 So **Jesus** stood still and commanded him to be brought to **Him**.

And **when** he had come near, **He** asked him, 41 saying, "**What do you want Me to do for you?**" He \_\_\_\_\_ said \_\_\_\_\_, "**Lord**, that I may receive my sight." 42

**Then** **Jesus** said to him, "**Receive your sight. Your faith has made you well.**" 43a And **immediately** he \_\_\_\_\_ received his sight, and \_\_\_\_\_ followed **Him**, ... 7

Notes:

One solution to the seeming discrepancy: ← Some scholars think there was an old section and a new, so no conflict

← Apparently the certain man was Bartimaeus, known by Mark, and there was another (perhaps he did not become a follower, join the Church)

← Expecting a miracle: to be able easily to find it again?

← Aramaic for Teacher: Rabboni

**Luke 18:43b** glorifying God. And all the people, **when** they saw it, gave **praise to God**.

[Back to non-parallel for a page:]

[Audio: S. Gregg [Lu 18:24-19:27](#)]

## Luke 19:1-28

### Zacchaeus, a Chief Tax Collector

19:1 ¶ Then Jesus entered and passed through [new] Jericho. 2 Now behold, there was a man named Zacchaeus [“pure”] who was a chief tax collector, and he was rich. 3 And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature. 4 So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that way. 5 And when Jesus came to the place, He looked up and saw him, and said to him, “Zacchaeus, make haste and come down, for today I must stay at your house.” 6 So he made haste and came down, and received Him joyfully. 7 But when they saw it, they all complained, saying, “He has gone to be a guest with a man who is a sinner.” 8 Then Zacchaeus stood and said to the Lord, “Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold [4x].” 9 And Jesus said to him, “Today salvation has come to this house, because he also is a son of Abraham [a Jew]; 10 for the Son of Man has come to seek and to save that which was lost.” [cf. [Mt 18:11](#)]

### The Parable of the Minas

[Cp. [Mt 25:14-30](#), the parable of the talents. Very similar story but many differing details, including “weeping and gnashing of teeth” at the end there but not here.]

11 ¶ Now as they heard these things, He spoke another parable, because He was near Jerusalem and because they thought the Kingdom of God would appear [manifestly] immediately. 12 Therefore He said:

“A certain nobleman [Jesus] went into a far country [heaven] to receive for himself a kingdom [KoG] and to return [“Second Coming”]. 13 So he called ten [10] of his servants [disciples], delivered to them ten [10] minas [one each: v16], and said to them, ‘Do business till I come [back].’ 14 But his citizens [Israel] hated him, and sent a delegation after him, saying, ‘We will not have this man to reign over us.’ 15 And so it was that when he returned, having received the kingdom [KoG], he then commanded these servants, to whom he had given the money, to be called to him, that he might know how much every man had gained by trading. 16 Then came the first, saying, ‘Master, your mina has earned ten [10] minas.’ 17 And he said to him, ‘Well done, good servant; because you were faithful in a very little, have authority over ten [10] cities.’ 18

And the second came, saying, ‘Master, your mina has earned five [5] minas.’ 19

Likewise he said to him, ‘You also be over five [5] cities.’ 20 Then another came, saying, ‘Master, here is your mina, which I have kept put away in a handkerchief [he did not do business]. 21 For I feared you, because you are an austere man. You collect what you did not deposit, and reap what you did not sow.’ 22

And he said to him, ‘Out of your own mouth I will judge you, you wicked servant. You knew that I was “an austere man”, collecting “what I did not deposit” and reaping “what I did not sow”? 23 Why then did you not put my money in the bank, that at my coming I might have collected it with interest?’ 24

And he said to those who stood by, ‘Take the mina from him, and give it to him who has ten [10] minas.’ 25 But they said to him, ‘Master, he has ten [10] minas [already].’ 26

For I say to you, that to everyone who has [made a profit] will be given; and from him who does not have [a profit], even what he has [his principal] will be taken away from him. 27 [And the master added:]

‘But bring here those enemies of mine, who did not want me to reign over them, and slay them before me.’”

[By analogy, the second death: Revelation 2:11; 20:6,14; 21:8.

In contrast, [Mt 25:14-30](#), the parable of the talents, ends with: ‘And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.’ Cf. [W&G 1 23 4 5 6 7 89](#)]

[Audio: S. Gregg [Lu 19:28-20:19](#)]

28 ¶ When He had said this, He went on ahead, going up to Jerusalem.

[[Luke 19:29-40](#)]

[Audio: Steve Gregg [11:45-12:19](#)]

## John 11:55-57

### Jesus’ Last Passover at Hand

55 And the Passover of the Jews was near, and many went from the country up to Jerusalem before the Passover, to purify themselves. 56 Then they sought Jesus, and spoke among themselves as they stood in the temple, “What do you think — that He will not come to the feast?” 57 Now both the chief priests and the Pharisees had given a command, that if anyone knew where He was, he should report it, that they might seize Him.

Notes:

# October 21

Mt 26:6-13 || Mk 14:3-9 || John 12:1-8

John 12:9-11

Mt 21:1-9 || Mk 11:1-10

|| Lu 19:29-40 || John 12:12-19

[Audio: S. Gregg [Mt 26:1-13](#)]

[Out of Matthew's order:]

Matthew 26

Very Costly Fragrant Oil "Wasted"

6 ¶ And when Jesus was in Bethany at the house of Simon the leper, 7b

as He sat at the table, 7a a woman came to Him having an alabaster flask of very costly fragrant oil, and she poured it on His head 8

But when His disciples saw it, they were indignant,

saying, "Why this waste? 9 For this fragrant oil might have been sold for much and given to the poor." 10

But when Jesus was aware of it, He said to them,

Six Days Prior to His Last Passover:

A Sabbath

Friday, March 29, AD 30 (evening)

[Audio: S. Gregg [Mk 14:1-31](#)]

[Out of Mark's order:]

Matthew 26:6-13 || Mark 14:3-9 ||

Very Costly Fragrant Oil "Wasted"

3 And being in Bethany at the house of Simon the leper,

as He sat at the table, a woman came having an alabaster flask of very costly oil of spikenard. Then she broke the flask and poured it on His head. 4

But there were some who were indignant among themselves, 5b And they criticized her sharply.

and said, "Why was this fragrant oil wasted? 5a For it might have been sold for more than three hundred [300] denarii and given to the poor." 6

But Jesus said \_\_\_\_\_,

Notes:

Passover is on the 14<sup>th</sup>, so six days before was the 8<sup>th</sup> of Abib/Nisan.

Confirmed: [Nu 33:3](#)

Lazarus: "whom God helps" → (a form of Hebrew: Eleazar)

← Bethany: "house of dates/misery"

← Martha's father or husband?

Either previously a leper or in the leper colony, so absent?

← Mary, sister of Martha, Lazarus → Did she know that He would soon die, not be anointed before burial? Yes, she had been listening.

Perhaps he raised the issue → and some others then agreed?

← 300 x 8 hrs x \$8.50/hour in 2008 → would be \$20,400 (at ~min. wage)

8<sup>th</sup> of Abib: [Ex 12:6](#), [Lev 23:5](#)

Friday, March 29, AD 30 (evening)

John 12:1-8

Very Costly Fragrant Oil "Wasted"

12:1 Then, six [6] days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead. 2

[Hence: ↓ evening]

There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him. 3

Then Mary took \_\_\_\_\_ a pound of very costly oil of spikenard,

anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil. 4

Then one of His disciples, Judas Iscariot, Simon's son, who would betray Him, said, 5 "Why was this fragrant oil not

sold for \_\_\_\_\_ three hundred [300] denarii and given to the poor?" 6

This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it. 7a

But Jesus said \_\_\_\_\_,

## Matthew 26

“Why do you trouble the woman?  
For she has done a good work for **Me**. 11

For **you have the poor with you** always,

but **Me** you do not have **always**. 12

For in pouring this fragrant oil on

**My body**, she did *it*

for \_\_\_\_\_ **My burial**. 13

**Assuredly, I say to you:** wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her.”

## Mark 14

“Let her alone.

Why do you trouble her?

\_\_\_ She has done a good work for **Me**. 7

For **you have the poor with you** always,

and **whenever** you wish

you may do them **good**;

but **Me** you do not have **always**. 8

She has done what she could.

She has **come beforehand**

to anoint

**My body**

for \_\_\_\_\_ burial. 9

**Assuredly, I say to you:** wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her.”

Notes:

[cf. De 15:11]

## John 12

“Let her alone. 8

For **the poor you have with you** always,

but **Me** you do not have **always**. 7b

She has kept this

for the day of My burial.”

9<sup>th</sup> of Abib

**Saturday, March 30, AD 30**

[No events recorded for this day,  
unless this happen that day:]

### John 12:9-11

**Jews Come to See Jesus, & Lazarus**

9 **Now** a great many of the Jews knew that **He** was there; and they **came**, not for **Jesus’** sake only, but that they might **also see Lazarus**, whom **He** had raised from the dead. 10 But the chief priests plotted to put Lazarus to death also, 11 because on account of him many of the Jews went away and **believed in Jesus**.

[Greek: eis, ↑ into]

[Evening of March 30, AD 30]

[1<sup>st</sup> day of the week, evening:] [2<sup>nd</sup> day]

[Daniel’s 69 Sevens just ended,  
according to Jones; could the final  
(70<sup>th</sup>) Seven be the Passion Week?]

Notes:

Jesus’ Final Days at Jerusalem

**First Day of the Jewish Week**

**Lamb chosen**, 10<sup>th</sup> of Abib: Ex 12:3

**Sunday, March 31, AD 30**

[Second four-gospel parallel:]

**Triumphal Entry (= Lamb Chosen)**

Exodus 12:1-6 **Lamb chosen**

12:1 ¶ **Now** **YHWH** spoke to Moses and Aaron in the land of Egypt, saying, 2

“This month *shall be* your beginning of months; *it shall be* the first month of the year to you. [Abib: late March to early April: Ex 13:4] 3 Speak to all the congregation of Israel, saying:

‘On the tenth [10<sup>th</sup>] day of this month every man shall take for himself a lamb,

according to the house of his father, a lamb for a household. 4 ... 5

Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats.

6 **Now** you shall keep it until the fourteenth [14<sup>th</sup>] day of the same month. **Then** the whole assembly of the congregation of Israel shall

kill it at twilight [evening starting the 14<sup>th</sup> “day”]: Ge 1:5].

[Audio: S. Gregg [Mt 21:1-9](#)]

**Matthew 21:1-9** ||

21:1 ¶ **Now** **when** they drew near Jerusalem, and came to Bethphage \_\_\_\_\_, at the Mount of Olives, **then Jesus** sent **two** \_\_\_\_\_ disciples, 2 saying to them, “Go into the village opposite **you**, and **immediately** **you** will find a **donkey** tied, and a **colt** with her. Loose **them** and bring **them to Me**. 3 And if **anyone** says **anything to you**,

**you** shall say, ‘\_\_\_\_\_ **The Lord** has need of **them**’, and **immediately** **he** will send **them**.” 4

All this was done that it might be fulfilled **that** was spoken by [Zechariah] the prophet, saying: 5

“Fear not, {Tell the} daughter of Zion, ‘Behold, **your King** is **coming** to you,

Lowly, and **sitting** on a donkey, A colt, the foal of a donkey.’ 6

So **the disciples** \_\_\_\_\_ went \_\_\_\_\_ and did as **Jesus** commanded **them**. 7

**They** brought **the donkey and** the colt,

[Audio: S. Gregg [Mk 10:32-11:11](#)]

**Mark 11:1-10** ||

11:1 ¶ **Now** **when** they drew near Jerusalem, \_\_\_\_\_ to Bethphage and Bethany, at the Mount of Olives, **He** sent **two** \_\_\_\_\_ of His disciples; 2 and **He** said to them, “Go into the village opposite **you**; and **as soon as you have entered it** **you** will find a **colt** \_\_\_\_\_ tied, \_\_\_\_\_ on which no one has \_\_\_\_\_ sat. Loose it \_\_\_\_\_ and bring **it** \_\_\_\_\_. 3 And if **anyone** says \_\_\_\_\_ to **you**, ‘Why are **you** doing this?’ \_\_\_\_\_ say,

‘\_\_\_\_\_ **The Lord** has need of it’, and **immediately** **he** will send **it here**.” 4

**Zechariah 9:9,10b**  
**Zion, Your King is Coming!**

**Rejoice greatly, O daughter of Zion!** Shout, O daughter of Jerusalem! Behold, **your King** is **coming** to you; He is just and having salvation, Lowly and **riding** on a donkey, A colt, the foal of a donkey.

So **they** \_\_\_\_\_ went their way,

and found **the colt** tied by the door outside on the street, \_\_\_\_\_ and they loosed it. 5

But **some of those who stood there** said to **them**, “What are **you** doing, loosing the colt?” 6

And **they** spoke to them just as **Jesus** had commanded.

So they let them go. 7 **Then** **they** brought \_\_\_\_\_ the colt to **Jesus**.

[Audio: S. Gregg [Lu 19:28-20:19](#)]

**Luke 19:29-40** ||

29 And **it came to pass**, **when He** came near \_\_\_\_\_ to Bethphage and Bethany, at the **mountain** called **Olivet**, **that He** sent **two** \_\_\_\_\_ of His disciples, 30 saying \_\_\_\_\_, “Go into the village opposite **you**, **where as you enter** **you** will find a **colt** \_\_\_\_\_ tied, \_\_\_\_\_ on which no one has ever sat. Loose it \_\_\_\_\_ and bring **it** \_\_\_\_\_. 31 And if **anyone** asks \_\_\_\_\_ **you**, ‘Why are **you** loosing **it**?’ **thus you** shall say **to him**, ‘**Because** **the Lord** has need of **it**.’” 32

10a ... 10b  
He shall speak peace to the nations; **His dominion shall be** ‘from sea to sea, and \_\_\_\_\_ from the [Euphrates] River to \_\_\_\_\_ the ends of the lands [earth].’  
[Keep reading in Zechariah!]

So **those who were sent** went their way

and found **it** \_\_\_\_\_ just as **He** had said to them. 33

But **as** they were loosing the colt, **the owners of it** said to **them**, “Why are **you** loosing the colt?” 34

And **they** said, “**The Lord** has need of **him**.” 35

**Then** **they** brought **him** to **Jesus**.

[Audio: S. Gregg [Jn 11:45-12:19](#)]

**John 12:12-19**

12a ¶ **The next day** ... [Beth Phage: “house of unripe figs”] ← Mt. of Olives = mtn. called Olivet

← Could have been prophetic or pre-arranged by Jesus; sounds more like He pre-arranged it.

← In Aramaic: **YHWH** has need of it? [or **Adonai**?]

14b as it is written: 15  
“Fear not, daughter of Zion; Behold, **your King** is **coming** \_\_\_\_\_,

\_\_\_\_\_ Sitting on a donkey’s colt \_\_\_\_\_.”

[← **Two of His disciples** (see above)]

[← It was the owners standing there]

[← In Aramaic: did they say, **YHWH**?]

14a **Then** \_\_\_\_\_ **Jesus**,

**when He** had found a young donkey, **Highlighting Legend & Latest Notes**

## Matthew 21

\_\_\_\_\_ laid their \_\_\_ clothes on  
them \_\_\_, and set **Him** on them. 8  
And a very great multitude

spread their clothes on the road; \_\_\_  
others cut down \_\_\_\_\_ branches from  
the trees and spread them on the road.

9 **Then**

**the multitudes**

who went before and **those** who followed

cried out,

saying:

“**Hosanna to the Son of David!**

‘**Blessed is He**

Who **comes** in the name of Y<sub>HWH</sub><sup>4</sup>!

[<sup>↑</sup> is coming: all 4 gospels]

Hosanna in **the highest!**”

## Mark 11

And \_\_\_\_\_ threw their \_\_\_ clothes on  
it \_\_\_\_\_, and **He** sat \_\_\_\_\_ on it. 8  
And **many**

spread their clothes on the road, **and**  
others cut down **leafy** branches from  
the trees and spread them on the road.

9 **Then**

**those**

who went before and **those** who followed

cried out,

saying:

“**Hosanna!** [*“Oh, save!”*]

‘**Blessed is He**

Who **comes** in the name of Y<sub>HWH</sub><sup>4</sup>!

10 [<sup>↑</sup> is coming: all 4 gospels]

**Blessed is**

**the kingdom** of our father David

That **comes** in the name of Y<sub>HWH</sub><sup>4</sup>!

Hosanna in **the highest!**”

## Luke 19

And they threw their **own** clothes on  
the colt, and they set **Jesus** on him. 36  
And **as He** went, **many**

spread their clothes on the road. 37

**Then**, **as He** was **now** drawing near  
the descent of the Mount of Olives,  
**the whole multitude of the disciples**

**began** to rejoice and praise **God**

with a loud voice for all the  
mighty works they had seen, 38 saying:

“**Blessed is the King**

Who **comes** in the name of Y<sub>HWH</sub><sup>4</sup>!

[<sup>↑</sup> is coming: all 4 gospels]

**Peace in heaven and**

**Glory in the highest!**” 39

And some of the Pharisees called to **Him**  
from the crowd,

“Teacher, rebuke **Your disciples.**” 40

But **He** answered and said to them,

“I tell you that if **these should keep silent,**  
**the stones would immediately cry out.**”

## John 12

\_\_\_\_\_ sat \_\_\_\_\_ on it;

12b a \_\_\_\_\_ great multitude

that had come to **the feast**, **when** they  
heard that **Jesus** was coming to **Jerusa-**  
**lem,** 13

\_\_\_\_\_ took **branches of**  
**palm** trees and [*a foreshadow of the*  
*rapture:*] went out to meet **Him**,

and

cried out:

“**Hosanna!** [*“Oh, save!”*]

‘**Blessed is He**

Who **comes** in the name of Y<sub>HWH</sub><sup>4</sup>!

[<sup>↑</sup> is coming: all 4 gospels]

**The King of Israel!**”

**Psalm 118:26**

**Blessed is he**

who **comes** in the name of Y<sub>HWH</sub>!

**We have blessed you**

**from the house of Y<sub>HWH</sub>.**

16 (**His disciples** did not understand  
these things **at first**; but **when Jesus**  
was **glorified**, **then** they remembered  
that these things were **written** about  
**Him** and *that* they had done these  
things to **Him**.) 17

Therefore the people who were with  
**Him when He** called Lazarus out of  
his tomb and raised him from the **dead**,

<sup>4</sup> Greek: *kurios*, NKJ: the Lord, but it is a  
quote from Ps 118:26 which uses Hebrew  
Y<sub>HWH</sub>, NKJ: the LORD.

# October 22

Mt 21:10-27 || Mk 11:11-33  
|| Lu 19:41-20:8

Matthew 21:10-27 ||

Mark 11:11-33 ||

[Audio: S. Gregg [Lu 19:28-20:19](#)]

Luke 19:41-20:8

## Jesus' Second Lament Over Jerusalem and Prediction of Its Destruction

41 ¶ Now as He drew near, He saw the city and wept over it, 42 saying,

“If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. 43 For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, 44 and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation.”

← drew near Jerusalem, the city

← This generation

AD 70: the Romans did just that

← See Olivet Discourse, Oct 26

← AD 27-30; this generation:  
Jesus' contemporaries

← The Prophet: De 18:15,18

← The temple “measured”: Eze 40-43?  
Evening begins the next day:

← 2<sup>nd</sup> day of the week [3<sup>rd</sup> day]

[Audio: S. Gregg [Mt 21:10-14](#)]

11 And Jesus went into Jerusalem

10 And when He had come into Jerusalem, all the city was moved, saying,

“Who is this?” 11

So the multitudes said,

“This is Jesus, the prophet from Nazareth of Galilee.”

and into the temple. So when He had looked around at all things,

as the hour was already late, He went out to Bethany with the twelve [12].

[vv18-19 advanced to match Mark:]

**Matthew 21** [Audio: [Mt 21:15-19](#)]

**Jesus Curses the Barren Fig Tree**

18 ¶ Now in the morning,

as He returned to the city,  
He was hungry. 19 And seeing  
a fig tree by the road,

He came to it and found nothing on it  
but leaves,

and said to it,

“Let no fruit grow on  
you ever again.”

Immediately the fig tree withered away.

[Audio: S. Gregg [Mt 21:10-14](#)]

**Jesus' Second Cleansing of the Temple**

12 ¶

Then Jesus went into the temple of  
God and drove out all those who  
bought and sold in the temple, and  
overturned

the tables of the money changers and  
the seats of those who sold doves. 13

And He

said to them,

“It is written,  
‘My house shall be called  
a house of prayer’,

but you have made it  
‘a den of thieves.’” 14

Then the blind and the lame came to  
Him in the temple, and He healed them.

[Audio: S. Gregg [Mk 11:12-33](#)]

**Mark 11**

**Jesus Curses the Barren Fig Tree**

12 ¶ Now the next day,  
when they had come out from Bethany,

He was hungry. 13 And seeing from  
afar a fig tree having leaves,  
He went to see if perhaps He would  
find something on it. When

He came to it, He found nothing  
but leaves, for it was not the season  
for figs. 14 In response Jesus said to it,

“Let no one eat fruit from  
you ever again.”

And His disciples heard it. 15

**Jesus' Second Cleansing of the Temple**

So they came into [to] Jerusalem.

Then Jesus went into the temple  
and began to drive out those who  
bought and sold in the temple, and  
overturned

the tables of the money changers and  
the seats of those who sold doves. 16

And He would not allow anyone to  
carry wares through the temple. 17

Then He taught,

saying to them,

“Is it not written,  
‘My house shall be called  
a house of prayer for all nations’?”

But you have made it  
‘a den of thieves.’” 18

**Luke 19**

**Jesus' Second Cleansing of the Temple**

45 Then He went into the temple  
and began to drive out those who  
bought and sold in it, 46

saying to them,

“It is written,  
‘My house is  
a house of prayer’,

but you have made it  
‘a den of thieves.’” 47

And He was teaching daily in the tem-  
ple.

Notes:

Jewish Day 2

Link to: [Day 3](#)

11<sup>th</sup> day of Abib

**Monday, April 1, AD 30**

← Similarly, ethnic Israel after AD 70

← Greek: εἰν, ‘into’, not ‘to’

**Isaiah 56:7b** For  
My house shall be called  
a house of prayer for all nations.  
**Jeremiah 7:11** Has this house,  
which is called by My name,  
become a den of thieves in your eyes?  
Behold, I, even I, have seen it,  
says YHWH.

**Matthew 21** [Audio: [Mt 21:15-19](#)]

15 But **when** the chief priests and scribes saw the wonderful things that **He** did, and the children crying out in the temple and saying,

“**Hosanna to the Son of David!**”

they were indignant 16 and said to **Him**,

“Do **You** hear what these are saying?”

And **Jesus** said to them,

“Yes. Have you never read,

‘Out of the mouth of babes and nursing infants **You have perfected praise**?’” 17

[^ LXX wording]

**Then He** left them and went out of the city to Bethany, and **He** lodged there. [vv18-19 above]

**Back to the Fig Tree: Lesson in Faith, Prayer, and Forgiveness**

[Audio: S. Gregg [Mt 21:20-22](#)]

20 And **when the disciples** saw *it*, they marveled, saying,

“How did **the fig tree** wither away so soon?” 21

So **Jesus** answered and said to **them**,

“**Assuredly, I say to you:** if you have **faith** and do not doubt, **you** will not only do what was done to the fig tree, **but also if you** say to **this mountain**, ‘Be removed and be cast into the sea’,

**Mark 11**

←  
←  
←

And the scribes and chief priests heard it and sought how **they might** destroy **Him**; for they feared **Him**,

**because** all the people were astonished at **His teaching**. 19

**When evening had come,** **He** went out of the city. 20

**Back to the Fig Tree: Lesson in Faith, Prayer, and Forgiveness**

**Now in the morning,** as **they** passed by, **they** saw **the fig tree** dried up from the roots. 21

And Peter, remembering, said to **Him**, “**Rabbi, look! The fig tree that You** cursed has withered away.” 22

So **Jesus** answered and said to **them**, “Have faith in **God**. 23 For **assuredly, I say to you:**

**whoever** says to **this mountain**, ‘Be removed and be cast into the sea’,

**Luke 19**

←←←  
←←←  
←←←

But the chief priests, the scribes, and the leaders of the people sought to \_\_\_\_\_ destroy **Him**, 48 and were unable to do anything; \_\_\_\_\_ for all the people were very attentive to hear **Him**.

Notes:

**Psalm 8:1-2**

O **YHWH**, our Lord, How excellent is **Your name** in all the lands [earth], **Who** have set **Your glory** above the heavens! 2

Out of the mouth of babes and nursing infants **You** have ordained strength, **Because of Your enemies,** That **You** may silence the enemy and the avenger.

[Link to [4<sup>th</sup> day](#)]

← Jewish 3<sup>rd</sup> day of the week  
12<sup>th</sup> day of Abib

**Tuesday, April 2, AD 30**

[cf. [Lu 13:6-9](#) Fig Tree Parable]  
[cf. [Lu 20:9-19](#) Par. of Vinedressers]

← *Mt Zion, the Temple site, so this predicts **the destruction** of Jerusalem, dispersing Israelites into **all nations**.*

[Highlighting Legend & Latest Notes](#)

## Matthew 21

it

will be done. 22

And

whatever things you ask in prayer, believing, you will receive.”

[Audio: S. Gregg [Mt 21:23-27](#)]

### Jesus' Authority Challenged

23 ¶ Now when He came into the temple,

the chief priests \_\_\_\_\_ and \_\_\_\_\_ the elders of the people confronted Him as He was teaching, and \_\_\_\_\_ said \_\_\_\_\_, “\_\_\_\_\_ By what authority are You doing these things? And who gave You this authority?” 24

But Jesus answered and said to them, “I also will ask you one thing, which, if you tell Me, I likewise will tell you by what authority I do these things: 25 The baptism of John — where was it from? From heaven or from men?”

And they reasoned among themselves, saying,

## Mark 11

and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says. 24 **Therefore I say to you:** whatever things you ask when you pray, believe that you receive them, and you will have them. 25 And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses. 26 But if you do not forgive, neither will your Father in heaven forgive your trespasses.”

### Jesus' Authority Challenged

27 ¶ Then they came again to Jerusalem.

And as He was walking in the temple,

the chief priests, \_\_\_\_\_ the scribes, and \_\_\_\_\_ the elders came to Him. 28 And they said to Him, “\_\_\_\_\_ By what authority are You doing these things? And who gave You this authority to do these things?” 29

But Jesus answered and said to them, “I also will ask you one question; then answer Me, and I \_\_\_\_\_ will tell you by what authority I do these things: 30 The baptism of John — \_\_\_\_\_ was it from heaven or from men? Answer Me.” 31

And they reasoned among themselves, saying,

## Luke 20

### Jesus' Authority Challenged

20:1 ¶ Now it happened on one of those days,

as He taught the people in the temple and preached the gospel, that the chief priests and the scribes, together with the elders, confronted Him 2 and \_\_\_\_\_ spoke to Him, saying, “Tell us, by what authority are You doing these things? Or who is he who gave You this authority?” 3

But He answered and said to them, “I also will ask you one thing, and answer Me: 4

The baptism of John — \_\_\_\_\_ was it from heaven or from men?” 5

And they reasoned among themselves, saying,

Notes:

[Re 8:8](#) “a great mountain burning with fire [judgment] was thrown in the sea”

[Re 6:9-11](#), [Lu 18:1-8](#) judge & avenge

← In the context of praying for the overthrow of God's enemies

← v26 not in the Alexandrian text, but the information is in [Mt 6:15](#)

← Jesus was baptized by John, and he said Jesus was from God

← Them on the horns of a dilemma:

## Matthew 21

“If we say, ‘From **heaven**’,  
 He will say **to us**,  
 ‘Why then did you not believe him?’  
 26 But if we say, ‘From **men**’,  
 we fear **the multitude**,  
 for all count  
 John \_\_\_\_\_ as a prophet.” 27  
 So they answered **Jesus** and said,  
 “We do not know.”  
 And **He** \_\_\_\_\_ said to them,  
 “Neither will I tell you  
 by what authority I do these things.”

October 23

Matthew 21:28-46 ||

Three **Parables** in Response

[Audio: S. Gregg [Mt 21:28-46](#)]

First: The **Parable** of the Two Sons

28 ¶ “But what do you think?  
 A man had two sons, and he came to  
 the first and said,  
 ‘Son, go, work today in my **vineyard**.’ 29  
 He answered and said,  
 ‘I will not’,  
 but **afterward** he regretted it and went. 30  
 Then he came to the second and said  
 likewise. And he answered and said,  
 ‘I go, sir’,  
 but he did not go. 31 Which of the  
 two did the will of *his* father?”

They said to **Him**,

“The first.”

**Jesus** said to them,

“**Assuredly, I say to you** that tax col-  
 lectors and harlots enter **the Kingdom**  
**of God** before you. 32 For John came  
 to you in **the way of righteousness**,  
 and you did not believe him; but tax  
 collectors and harlots **believed** him;  
 and **when you saw it, you did not**  
**afterward relent and believe** him.”

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## Mark 11

“If we say, ‘From **heaven**’,  
 He will say,  
 ‘Why then did you not believe him?’  
 32 But if we say, ‘From **men**’ ...”  
 — they feared the people,  
 for all counted  
 John **to have been** a prophet **indeed**. 33  
 So they answered and said to **Jesus**,  
 “We do not know.”  
 And **Jesus** answered and said to them,  
 “Neither will I tell you  
 by what authority I do these things.”

Mark 12:1-12b ||

Three **Parables** in Response

12:1 ¶ Then **He** **began** to speak to them  
 in **parables**:

[Audio: S. Gregg [Mk 12:1-27](#)]

[[Da 2:44](#); [4:3,32,34](#); [6:26](#); [7:14,18,27](#)]

[← Connection back to [His question](#)  
 about John the Baptist]

## Luke 20

“If we say, ‘From **heaven**’,  
 He will say,  
 ‘Why then did you not believe him?’  
 6 But if we say, ‘From **men**’,  
 all the people will stone us,  
 for they are persuaded that  
 John \_\_\_\_\_ was a prophet.” 7  
 So they answered \_\_\_\_\_ that  
 they did not know **where it was from**. 8  
 And **Jesus** \_\_\_\_\_ said to them,  
 “Neither will I tell you  
 by what authority I do these things.”

Luke 20:9-19

Three **Parables** in Response

9 ¶ Then **He** **began** to tell the people  
 this **parable**:

[Audio: S. Gregg [Lu 19:28-20:19](#)]

Notes:

# October 23

Mt 21:28-46 || Mk 12:1-12b

|| Lu 20:9-19

Mt 22:1-14

Notes:

← “them”: the leaders: [Mk 11:27](#)

← First: The Parable of the Two Sons

## Matthew 21

### Second Parable in Response: The Parable of the Wicked Vinedressers

33 ¶ Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. 34 Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit. 35a

And the vinedressers took his servants, beat one,

stoned another,

and killed one. 36 Again he sent other servants, more than the first, and they did likewise to them. 37

Then

last of all he sent his son to them, saying, 'They will respect my son.' 38

But when the vinedressers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and seize his inheritance.' 39

## Mark 12

### Second Parable in Response: The Parable of the Wicked Vinedressers

" A man planted a vineyard and set a hedge around it, dug a place for the wine vat and built a tower. And he leased it to vinedressers and went into a far country. 2 Now at vintage-time he sent a servant to the vinedressers, that he might receive some of the fruit of the vineyard from the vinedressers. 3

And they took him and beat him and sent him away empty-handed. 4a Again he sent them another servant, and at him they threw stones, wounded him in the head, 4c shamefully treated [him], 4b and sent him away. 5 And again he sent another,

and him they killed; and many others,

beating some and killing some. 6 Therefore

still having one son, his beloved, he also sent him to them last, saying, 'They will respect my son.' 7

But those vinedressers said among themselves, 'This is the heir. Come, let us kill him, and the inheritance will be ours.' 8a

## Luke 20

### Second Parable in Response: The Parable of the Wicked Vinedressers

" A certain man planted a vineyard, leased it to vinedressers, and went into a far country for a long time. 10 Now at vintage-time he sent a servant to the vinedressers, that they might give him some of the fruit of the vineyard. But the vinedressers beat him and sent him away empty-handed. 11 Again he sent another servant; and they beat him also,

treated him shamefully, and sent him away empty-handed. 12 And again he sent a third; and they wounded him also and cast him out. 13

Then the owner of the vineyard said, 'What shall I do? I will send my beloved son.

Probably they will respect him when they see him.' 14 But when the vinedressers saw him, they reasoned among themselves, saying, 'This is the heir. Come, let us kill him, that the inheritance may be ours.' 15

## Notes:

[Cf. [Is 5:1-7](#)—Jesus probably expects his hearers to see the connection] [Like Nathan's story to David: [2Sa 12](#)] ← God, via Moses  
← Israel, to have been the Kingdom of God: [Ex 19:5-6](#)

← Jewish leaders  
← Heaven; long time: Joshua to Jesus

← A prophet, the prophets

← Jewish leaders treated prophets:  
← One (beaten)

← Two (stoned, a form of beating)

← Three (wounded and cast out, killed)

← Many others (similarly treated)

← Jesus  
← [Heb 1:1-3](#)

← The Kingdom of God: [Mt 21:43](#) ↓ next page

## Matthew 21

So they took him and cast *him* out of the vineyard and killed *him*.<sup>40</sup> Therefore, when the owner of the vineyard comes, what will he \_\_\_\_\_ do to those vinedressers?"<sup>41</sup>

They said to Him, "He will destroy those wicked men miserably, and lease *his* vineyard to other vinedressers who will render to him the fruits in their seasons."<sup>42</sup> Jesus said to them,

"Have you never read in the Scriptures: 'The stone that the builders rejected Has become the chief cornerstone. This was YHWH's doing, And it is marvelous in our eyes?'<sup>43</sup> Therefore I say to you, the Kingdom of God will be taken from you and given to a nation bearing the fruits of it.<sup>44</sup> And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder."<sup>45</sup>

Now when the chief priests and Pharisees heard His parables, they perceived that He was speaking of them.<sup>46</sup> But when they

sought to lay hands on Him, they feared the multitudes, because they took Him for a prophet.

## Mark 12

So they took him <sup>8c</sup> and cast *him* out of the vineyard <sup>8b</sup> and killed *him*.<sup>9</sup> Therefore \_\_\_\_\_ what will the owner of the vineyard do?

[Yes] He will come and destroy the vinedressers, and give the vineyard to others.<sup>10</sup>

Have you not even read this Scripture: 'The stone that the builders rejected Has become the chief cornerstone.<sup>11</sup> This was YHWH's doing, And it is marvelous in our eyes?'"

<sup>12b</sup> for

they knew He had spoken the parable against them.<sup>12a</sup> And they

sought to lay hands on Him, but \_\_\_\_\_ feared the multitude,

## Luke 20

So they \_\_\_\_\_ cast *him* out of the vineyard and killed *him*. Therefore \_\_\_\_\_ what will the owner of the vineyard do to them?"<sup>16</sup>

[Yes] He will come and destroy those vinedressers and give the vineyard to others."

And when they heard it they said, "Certainly not!"<sup>17</sup>

Then He looked at them and said, "What then is this that is written: 'The stone that the builders rejected Has become the chief cornerstone?'<sup>18</sup> [*Greek: kurios, the LORD*]

Whoever falls on that stone will be broken; but on whomever it falls, it will grind him to powder."<sup>19b</sup> for

they knew He had spoken this parable against them.<sup>19a</sup> And the chief priests and the scribes that very hour sought to lay hands on Him, but they feared the people —

[Luke 20:20-44]

## Notes:

← AD 30: Crucifixion

← AD 70: comes in judgment via the Roman army, as in *Is 19:1* where God "came" to Egypt via the Assyrians  
← Themselves!

← The Apostles  
← Christian converts

← You Jewish leaders

← The Apostles

← YLT: "Let it not be!"

### Psalm 118:22-23

The stone that the builders rejected Has become the chief cornerstone.<sup>23</sup> This was YHWH's doing; \_\_\_\_\_ It is marvelous in our eyes.

← [Da 2:44; 4:3,32,34; 6:26; 7:14,18,27]

← Jesus Himself: *Is 8:14; 28:16*

← *Da 2:34-35* kingdoms crushed

[Next parable says basically the same thing with a different symbol:]

[Audio: S. Gregg [Mt 22:1-14](#)]  
**Matthew 22:1-14** [No parallel here:]

### Third Parable in Response:

#### Marriage of the King's Son

22:1 ¶ And Jesus answered and spoke to them again by parables and said: 2

“The Kingdom of Heaven is like [illustrated by] a certain king [God] who arranged a marriage for his son [Jesus], 3 and sent out his servants [prophets] to call those who were invited to the wedding [the Jews]; and they were not willing to come. 4 Again, he sent out other servants, saying,

“Tell those who are invited,

“See, I have prepared my dinner;

my oxen and fatted cattle are killed,

October 24

[Audio: S. Gregg [Mt 22:15-22](#)]

### Matthew 22

#### Tribute to Caesar or Not?

15 Then the Pharisees went and plotted how they might entangle Him in talk,

16a (And they sent to Him their disciples with the Herodians.)

16b saying,

“Teacher, we know that You

are true,

16d nor do You care about anyone, for You do not regard the person of men.

16c and teach the way of God in truth;

17 Tell us, therefore, what do You think?

Is it lawful \_\_\_\_\_ to pay taxes to Caesar, or not?” 18

and all things are ready. [Re 22:17:]

Come to the wedding.” 5

But they made light of it and went their ways, one to his own farm, another to his business. 6 And the rest seized his servants, treated them spitefully, and killed them. 7 But when the king

heard about it, he was furious. And he sent out his armies [in the form of the Romans], destroyed those murderers, and burned up their city [in AD 70]. 8 Then he said to his servants,

“The wedding is ready, but those who were invited [Jews] were not worthy.

9 Therefore go into the highways, and as many as you find [Gentiles],

invite to the wedding.’ 10

[Audio: S. Gregg [Mk 12:1-27](#)]

### Matthew 22:15-46 || Mark 12:13-37

#### Tribute to Caesar or Not?

13 ¶ Then

they sent to Him some of the Pharisees and the Herodians,

to catch Him in His words. 14

When they had come, they said to Him,

“Teacher, we know that You

are true,

and care about no one; for

You do not regard the person of men,

but teach the way of God in truth.

Is it lawful \_\_\_\_\_ to pay taxes to Caesar, or not? 15

Shall we pay, or shall we not pay?”

So those servants went out into the highways and gathered together [Mt 24:31|...] all whom they found, both bad and good. And the wedding hall

was filled with guests. 11 But when the king came in to see the guests, he saw a man there who did not have on a wedding garment [apparently provided by the king]. 12 So he said to him, ‘Friend, how did you come in here without a wedding garment?’

And he was speechless. 13 Then the king said to the servants,

‘Bind him hand and foot, take him away, and cast him into outer darkness.

There will be weeping and gnashing of teeth.’ [Cf. W&G [1](#) [23](#) [4](#) [5](#) [6](#) [7](#) [8](#) [9](#)]

[Audio: S. Gregg [Lu 20:20-47](#)]

### || Luke 20:20-44

#### Seemingly Unanswerable Questions

#### Tribute to Caesar or Not?

20 ¶ So they watched Him, and \_\_\_\_\_ sent

spies who pretended to be righteous, that they might seize on His words, in order to deliver Him to the power and the authority of the governor. 21

Then they asked Him, saying,

“Teacher, we know that You say and teach rightly,

and

You do not show personal favoritism,

but teach the way of God in truth. 22

Is it lawful for us to pay taxes to Caesar, or not?” 23

[The invitation must be accepted on the terms of the host king. One must wear the provided garment; to do otherwise is to be rude and ungrateful.]

14 For many are called [invited], but few are chosen [accepted].”

[Actually, in the story all were invited, but only those dressed in the provided garment were chosen to actually take part in the wedding.]

### Mark 12

12c So they left Him and went away.

## October 24

Mt 22:15-46 || Mk 12:12c-37

|| Lu 20:20-44

#### Notes:

#### — Question from the Pharisees and Herodians

Backstory: Judas of Galilee started the Zealots and said it is an insult to YHWH to pay taxes to Caesar. He was referenced by Gamaliel in [Acts 5:34](#). One disciple, Simon the Zealot, was of this movement.

← “regard the person of men” = “show personal favoritism”

← Claudius Caesar then

← Pharisees & Herodians disagreed

[Highlighting Legend & Latest Notes](#)

## Matthew 22

But Jesus perceived their wickedness, and said \_\_\_\_\_,

“Why do you test Me, you hypocrites? 19 Show Me the tax money.”

So they brought Him a denarius. 20

And He said to them,

“Whose image and inscription is this?” 21

They said to Him,

“Caesar’s.”

And He \_\_\_\_\_ said to them,

“Render therefore to Caesar the things that are Caesar’s, and to God the things that are God’s.” 22

When they had heard these words, they marveled,

and left Him and went their way.

[Audio: S. Gregg [Mt 22:23-33](#)]

### The Resurrection Trap

23 ¶ The same day \_\_\_\_\_ the Sadducees, who say there is no resurrection, came to Him and \_\_\_\_\_ asked Him, 24 saying:

“Teacher, Moses said \_\_\_\_\_ that if a man dies,

\_\_\_\_\_ having no children, his brother shall marry his wife and raise up offspring for his brother. 25 Now there were with us seven [7] brothers. \_\_\_\_\_ The first died after he had married, and having no offspring, left his wife to his brother. 26

Likewise the second also,

and the third,

## Mark 12

But He, knowing their hypocrisy, said to them,

“Why do you test Me?

Bring Me a denarius that I may see it.” 16

So they brought it.

And He said to them,

“Whose image and inscription is this?”

They said to Him,

“Caesar’s.” 17

And Jesus answered and said to them,

“Render \_\_\_\_\_ to Caesar the things that are Caesar’s, and to God the things that are God’s.”

And they marveled at Him.

### The Resurrection Trap

18 ¶ Then some \_\_\_\_\_ Sadducees, who say there is no resurrection, came to Him; and they asked Him, saying: 19

“Teacher, Moses wrote to us that if a man’s brother dies, and leaves his wife behind, and leaves no children, his brother should take his wife and raise up offspring for his brother. 20 Now there were \_\_\_\_\_ seven [7] brothers. \_\_\_\_\_ The first took a wife; and dying, he left no offspring. 21

And the second took her \_\_\_\_\_, and he died; nor did he leave any offspring.

And the third likewise. 22

## Luke 20

But He perceived their craftiness, and said to them,

“Why do you test Me? 24

Show Me a denarius.

Whose image and inscription does it have?”

They answered and said,

“Caesar’s.” 25

And He \_\_\_\_\_ said to them,

“Render therefore to Caesar the things that are Caesar’s, and to God the things that are God’s.” 26

But they could not catch Him in His words in the presence of the people.

And they marveled at His answer and kept silent.

### The Resurrection Trap

27 ¶ Then some of the Sadducees, who deny that there is a resurrection, came to Him and \_\_\_\_\_ asked Him, 28 saying:

“Teacher, Moses wrote to us that if a man’s brother dies, having \_\_\_\_\_ a wife, and he dies without children, his brother should take his wife and raise up offspring for his brother. 29 Now there were \_\_\_\_\_ seven [7] brothers. And the first took a wife, and died without children. 30

And the second took her as wife, and he died childless. 31

Then the third \_\_\_\_\_ took her,

## Notes:

← They crafted the horns of a dilemma

← Pious Jews would not carry a graven image

Brilliant evasion:

← Render means “return”

← Caesar made the coins

← God made you—give yourself to Him

[Ro 13:1-7](#) Govt has limits of authority

[1Pe 3:13](#), [1Pe 2:13-16](#)

### — Question from the Sadducees

The Sadducees accepted only the Pentateuch, which does not mention the resurrection. This scenario is intended to “prove” the absurdity of the res’n.

← [De 25:5-6](#)

### [OT Scriptures about the resurrection:

[Job 19:26](#); [Ps 16:10-11](#); [Ps 49:15](#); [Ps 73:24](#); [Is 26:19](#); [Da 12:2](#) – but none of these were acceptable to the Sadducees, who accepted only Moses.]

## Matthew 22

even to the seventh [7<sup>th</sup>]. 27

Last of all the woman died also. 28  
Therefore, in the resurrection,

whose wife of the seven will she be?  
For they all \_\_\_\_\_ had her \_\_\_\_\_.” 29

Jesus answered and said to them,  
“You are mistaken,  
not knowing  
the Scriptures nor the power of God. 30

For in the resurrection \_\_\_\_\_ they  
neither marry nor are given in marriage,

but are like angels of God in heaven. 31

But concerning the resurrection of  
the dead,  
have you not read

what was spoken to you by God, saying,  
32 ‘I am the God of Abraham,  
the God of Isaac, and  
the God of Jacob?’

God is not the God of the dead,  
but of the living.” 33

And when the multitudes heard this,  
they were astonished at His teaching.

## Mark 12

So the seven [7] had her  
and left no offspring.

Last of all the woman died also. 23  
Therefore, in the resurrection,  
when they rise,

whose wife \_\_\_\_\_ will she be?  
For all seven [7] had her as wife.” 24

Jesus answered and said to them,  
“Are you not therefore mistaken,  
because you do not know  
the Scriptures nor the power of God? 25

For when they rise from the dead, they  
neither marry nor are given in marriage,

but are like angels \_\_\_\_\_ in heaven. 26

But concerning  
the dead, that they rise,  
have you not read in the book of Moses,  
in the burning bush passage,

how God spoke to him, saying,  
‘I am the God of Abraham,  
the God of Isaac, and  
the God of Jacob.’? 27

He is not the God of the dead,  
but the God of the living.

You are therefore greatly mistaken.”

## Luke 20

and in like manner the seven [7] also;  
and they left no children, and died. 32

Last of all the woman died also. 33  
Therefore, in the resurrection,

whose wife \_\_\_\_\_ does she become?  
For all seven [7] had her as wife.” 34

And Jesus answered and said to them,

“The sons of this age marry and are  
given in marriage. 35 But those who  
are counted worthy to attain that age,  
and the resurrection from the dead,  
neither marry nor are given in marriage;  
36 nor can they die anymore,  
for they are equal to the angels  
and are sons of God,  
being sons of the resurrection. 37  
But

even Moses showed  
in the burning bush passage  
that the dead are raised,  
when he called YHWH [the Lord]  
‘the God of Abraham,  
the God of Isaac, and  
the God of Jacob.’ 38

For He is not the God of the dead  
but of the living.

For all live to Him.”

39 ¶ Then some of the scribes answered  
and said,

“Teacher, You have spoken well.” 40  
But after that they dared not question  
Him anymore.

## Notes:

← Sadducees did not believe in the  
resurrection; Pharisees did

← Two problems

← This pre-Resurrection age

← The Resurrection Age: New Hs&E

← “resurrection” =

“rising from the dead”

← physical death

← Implies angels are not married

← “sons of God” =

“sons of the resurrection”

### Exodus 3:6

Moreover He said,

“I am the God of your father —  
the God of Abraham,  
the God of Isaac, and  
the God of Jacob.”

And Moses hid his face,  
for he was afraid to look upon God.

← Implies Abraham, Isaac, Jacob, et al,  
are still living, but their bodies are  
dead, so their spirits must be some-  
where. The Sadducees did not believe  
in spirits, angels, or resurrection, so  
Jesus’ answer refutes their theology.

[Audio: S. Gregg [Mt 22:34-40](#)]

## Matthew 22

### Which is Great/First Commandment?

34 ¶ But when the Pharisees heard that He had silenced the Sadducees, they gathered together. 35 Then one of them, a lawyer,

asked Him a question, testing Him, and saying, 36 “Teacher, which is the great commandment \_\_\_ in the law?” 37 Jesus said to him,

“You shall love YHWH your God with all your heart, with all your soul, and with all your mind.’ 38

This is the first and great commandment. 39 And the second is like it: ‘You shall love your neighbor as yourself.’ 40

On these two commandments hang all the Law and the Prophets.”

[Audio: S. Gregg [Mk 12:28-44](#)]

## Mark 12

### Which is Great/First Commandment?

28 ¶ Then one of the scribes came, and having heard them reasoning together, perceiving that He had answered them well, asked Him,

“\_\_\_\_\_ Which is the first commandment of all \_\_\_\_\_?” 29 Jesus answered him,

→ “The first of all the commandments is: ‘Hear, O Israel: YHWH our God, YHWH is one. 30 And you shall love YHWH your God with all your heart, with all your soul, with all your mind, and with all your strength.’

This is the first \_\_\_\_\_ commandment. 31 And the second, like it, is this: → ‘You shall love your neighbor as yourself.’

There is no other commandment greater than these.” 32 So the scribe said to Him, “Well said, Teacher. You have spoken the truth, for there is one God, and there is no other but He. 33

And to love Him with all the heart, with all the understanding, with all the soul, and with all the strength, and to love one’s neighbor as oneself, is more than all the whole burnt offerings and sacrifices.” ↗

## Luke 20

Notes:

← — Question from a Scribe-Lawyer [Luke doesn’t report this one]

← this “scribe” is also a “Law-yer”

The Jewish “Shema” (“hear”):

### [Deuteronomy 6:4-5](#)

“Hear, O Israel: YHWH our God, YHWH is one! 5 You shall love YHWH your God with all your heart, with all your soul, [not even in LXX] and with all your strength.

### [Leviticus 19:18](#)

You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am YHWH [your God and King].

← [Jude 22-23](#) “pulled out of the fire”

← [Acts 10:34-35](#) “whoever fears Him and works righteousness...”

[[Da 2:44](#); [4:3,32,34](#); [6:26](#); [7:14,18,27](#)]

## Mark 12

34 Now when Jesus saw that he answered wisely, He said to him, “You are not far from the Kingdom of God.” But after that no one dared question Him.

**Matthew 22** [Audio: [Mt 22:41-46](#)]

**Jesus Poses a Question to Them**

41 ¶ **While** the Pharisees were gathered together, **Jesus** asked them, 42 saying,

“What do you think about **the Christ**?  
Whose **Son** is **He**?”

They said to **Him**,  
“**The Son of David**.” 43

**He** said to them,  
“How then does **David** in the **Spirit**  
call **Him** ‘**Lord**’, saying: 44  
‘**YHWH** said to my **Lord**,  
“Sit at **My** right hand, **Till** I make  
**Your enemies** **Your footstool**.’”? 45  
**If** **David** \_\_\_\_\_ **then** calls **Him**  
‘**Lord**’, how is **He** \_\_\_\_\_ his **Son**?” 46

And no one was able to answer **Him** a word, nor **from that day on** did anyone dare question **Him** anymore.

October 25

[Audio: S. Gregg [Mt 23:1-4](#)]

**Matthew 23:1-14** ||

**Jesus Warns of the Scribes, Pharisees**

23:1 ¶ **Then**  
**Jesus** spoke to the multitudes  
and \_\_\_\_\_ to **His disciples**, 2 saying:

“The scribes and the Pharisees sit in Moses’ seat. 3 Therefore whatever they tell you to observe, *that* observe and do, but do not do according to their works; for they say, and do not do. 4 For they bind heavy burdens, hard to bear, and lay *them* on men’s shoulders; but they *themselves* will not move *them* with one of their fingers. 5 But all their works they do to be seen

**Mark 12**

**Jesus Poses a Question to Them**

35 ¶ **Then** **Jesus** answered and said, **while** **He** taught in the temple,  
“How *is it* that the scribes say that **the Christ** is **the Son of David**? 36

For **David** himself said **by the Holy Spirit**:

[↵ *Greek: kurios, each gospel*]  
‘**YHWH** said to my **Lord**,  
“Sit at **My** right hand, **Till** I make  
**Your enemies** **Your footstool**.’” 47  
Therefore **David** himself calls **Him**  
‘**Lord**’; how is **He** *then* his **Son**?”

And the common people heard **Him** gladly.

**Mark 12:38-40** ||

**Jesus Warns of the Scribes, Pharisees**

38 **Then**  
**He** said to them \_\_\_\_\_ in **His teaching**,

“Beware of the scribes,

[← Audio: S. Gregg [Mt 22:5](#)]

**Luke 20**

**Jesus Poses a Question to Them**

41 **And** **He** \_\_\_\_\_ said to them,  
“How *can they* say that **the Christ** is **the Son of David**? 42

**Now** **David** himself said in the Book of Psalms:

‘**YHWH** said to my **Lord**,  
“Sit at **My** right hand, 43 **Till** I make  
**Your enemies** **Your footstool**.’” 44  
Therefore **David** \_\_\_\_\_ calls **Him**  
‘**Lord**’; how is **He** *then* his **Son**?”

[Audio: S. G. [Lu 11:14-54](#)]

**Luke 20:45-47** || **Luke 11:42-43,46-52**

**Jesus Warns of the Scribes, Pharisees**

45 **Then**, in the hearing of all the people,

\_\_\_\_\_ **He** said to **His disciples**, 46

“Beware of the scribes,

Notes:

← like Paul causing fight between Pharisees & Sadducees: [Ac 23:6ff](#)

← Hebrew: Messiah

[Ps 2:7—Ro 1:1-4, Ac 13:32ff](#):  
“*begotten*” => “*resurrection*”

↵ “**YHWH** said to my master”

**Psalm 110:1** [↵ **Adonai**]  
**YHWH** said to my **Lord**,  
“Sit at **My** right hand, **Till** I make  
**Your enemies** **Your footstool**.”

**October 25**  
Mt 23:1-14 || Mk 12:38-40 ||  
Lu 20:45-47 || Lu 11:42-43, 46-52  
Mt 23:15-39  
Mk 12:41-44 || Lu 21:1-4  
John 12:20-43

[↵ *reordered to match the others*]

← because they will corrupt you  
[Similar woes on Pharisees from [Oct 15](#):]

**Luke 11:46**  
And **He** said,  
“**Woe** to you also, lawyers!  
For you load men with burdens hard to bear,  
and you yourselves do not touch the burdens with one of your fingers.”

## Matthew 23

by men. They make their phylacteries broad and enlarge the borders of their garments. <sup>6a</sup> They love

[Audio: S. Gregg [Mt 23:6-10](#)]

<sup>7a</sup> greetings in the marketplaces,  
<sup>6c</sup> the best seats in the synagogues,  
<sup>6b</sup> the best places at feasts, and  
<sup>7b</sup> to be called by men,  
'Rabbi, Rabbi.' <sup>8</sup>

But you,  
do not be called 'Rabbi';  
for One is your Teacher,  
the Christ,  
and you are all brethren; <sup>9</sup>  
do not call anyone on land [earth]  
your father;  
for One is your Father,  
He who is in heaven; <sup>10</sup> and  
do not be called teachers;  
for One is your Teacher,  
the Christ. <sup>11</sup>

But he who is greatest among you shall be your servant. <sup>12</sup> And whoever exalts himself will be humbled, and he who humbles himself will be exalted. [← Audio: S. Gregg [Mt 23:11-14](#)]

### Jesus' Seven Woes on the Pharisees

<sup>13</sup> ¶ But [turning to the scribes et al]:

Woe to you, scribes and Pharisees, hypocrites!

For you shut up the Kingdom of Heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in. <sup>14</sup>

Woe to you, scribes and Pharisees, hypocrites!

For you devour widows' houses, and for a pretense make long prayers. Therefore you will receive greater condemnation. <sup>15</sup>

## Mark 12

who desire  
to go around in long robes, love  
greetings in the marketplaces, <sup>39</sup>  
the best seats in the synagogues, and  
the best places at feasts, <sup>40</sup>

## Luke 20

who desire  
to go around in long robes, love  
greetings in the marketplaces,  
the best seats in the synagogues, and  
the best places at feasts, <sup>47</sup>

Notes:

### Luke 11:43

<sup>43a</sup> Woe to you Pharisees!

<sup>43b</sup> For you love

<sup>43d</sup> greetings in the marketplaces, and  
<sup>43c</sup> the best seats in the synagogues.

[Ja 2:1-4 focus on clothing means evil thoughts]

### Luke 11:52

Woe to you lawyers!

For you have taken away the key of knowledge. You did not enter in yourselves, and those who were entering in you hindered."

[This page not parallel except boxes:]

[Audio: S. Gregg [Mt 23:15-22](#)]

### Matthew 23:15-19

**Woe** to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of Gehenna [hell] [Greek: *Gehenna*] as yourselves. 16

**Woe** to you, blind guides, who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged to perform it.' 17

Fools and blind!

For which is greater, the gold or the temple that sanctifies the gold? 18 And, 'Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged to perform it.' 19

Fools and blind!

For which is greater, the gift or the altar that sanctifies the gift? 20 Therefore he who swears by the altar, swears by it and by all things on it. 21 He who swears by the temple, swears by it and by Him who dwells in it. 22 And he who swears by heaven, swears by the throne of God and by Him who sits on it. 23

[Audio: S. Gregg [Mt 23:23-24](#)]

**Woe** to you, scribes and Pharisees, hypocrites! For you pay tithes of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith[fulness]. These you ought to have done, without leaving the others undone. 24

### Matthew 23

Blind guides, who strain out a gnat and swallow a camel! 25

[Audio: S. Gregg [Mt 23:25-28](#)]

**Woe** to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence. 26 Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also. 27

**Woe** to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which indeed appear beautiful outwardly, but inside are full of dead men's bones and all uncleanness. 28 Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness. 29

[Audio: S. Gregg [Mt 23:29-33](#)]

### Luke 11:42

**Woe** to you Pharisees! For you tithe mint and rue and all manner of herbs, and pass by justice and the love of God. These you ought to have done, without leaving the others undone.

### Matthew 23

**Woe** to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous, 30 and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' 31

Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets. 32 Fill up, then, the measure of your fathers' guilt. 33 Serpents, brood of vipers! How can you escape the condemnation of Gehenna [hell] [Greek: *the Valley of Hinnom, the city dump*]?

[Audio: S. Gregg [Mt 23:34-39](#)]

34 ¶ Therefore, indeed, [Lu 11:49] I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, 35 that on you may come all the righteous blood shed on the land [earth],

from the blood of righteous Abel to the blood of Zechariah, son of Berechiah [Ze 1:1], whom you murdered between the temple and the altar. 36 Assuredly, I say to you, all these things will come upon this generation.

TG<sub>8</sub> = eighth "this generation"; obviously Jesus' own generation: For TG<sub>7</sub>, see Lu 17:25 on Oct 17.

All those things (desolation of "their" house: v.38) would come on them in AD 70 with the destruction of Jerusalem by the Romans. Hence: ↓]

### Luke 11:47-51

**Woe** to you! [Audio: S. Gregg [Lu 11:14-54](#)]

For you build the tombs of the prophets, and your fathers killed them. 48

In fact, you bear witness that you approve the deeds of your fathers; for they indeed killed them, and you build their tombs. 49

Therefore the wisdom of God also said, 'I will send them prophets and apostles, and some of them they will kill and persecute', 50 [ref?]

that the blood of all the prophets that was shed from the foundation of the world may be required of this generation, 51 from the blood of Abel to the blood of Zechariah who perished between the altar and the temple. Yes, I say to you: It shall be required of this generation.

[Abel: "breath"; first martyr]  
[Zechariah: "Y<sub>HWH</sub>-remembered", ~520 BC; not the Z. of 2Ch 24:20]  
[Berechiah: "Y<sub>HWH</sub> blesses"]

## Matthew 23

### Jesus' *Third* Lament over Jerusalem

37 O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! 38 See!

Your house is left to you desolate; 39

for \_\_\_\_\_ I say to you:

you shall see Me no more

til \_\_\_\_\_ you say,

“Blessed is He who comes  
in the name of Y<sup>HWH</sup>!”

[ ^ Greek: *kurios*]

[ ^ NKJ: *the Lord*]

[cf. [Ps 118:26](#)]

## Mark 12:41-44 ||

### *The Widow's Two Mites*

41 ¶ Now Jesus sat opposite the treasury and saw how the people put money into the treasury. And

many *who were* rich put in much. 42

Then one \_\_\_\_ poor widow came and threw in two mites, which make a quadrans.

43 So He called His disciples to Himself and said to them,

“Assuredly, I say to you that this poor widow has put in more than all those who have given to the treasury; 44 for they all put in out of their abundance, but she, out of her poverty, put in all that she had, her whole livelihood.”

## Luke 13 [repeat from Oct 16]

### Jesus' First Lament over Jerusalem

34 O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her brood under her wings, but you were not willing! 35 See!

Your house is left to you desolate;

and assuredly, I say to you:

you shall not see Me

until the time comes when you say,

“Blessed is He who comes  
in the name of Y<sup>HWH</sup>!”

[Audio: Steve Gregg [Lu 21](#)]

## Luke 21:1-4

### *The Widow's Two Mites*

21:1 ¶ And He looked up and saw the \_\_\_\_\_ rich putting their gifts into the treasury, 2 and He saw also a certain poor widow putting \_\_\_\_\_ in two mites. 3

So He

said,

“Truly \_\_\_\_\_ I say to you that this poor widow has put in more than all; 4

for all these \_\_\_\_\_ out of their abundance have put in offerings for God, but she, out of her poverty, put in all the livelihood that she had.”

[[Luke 21:5-24](#)]

## Luke 19:41-44 [repeat from Oct 22]

### Jesus' Second Lament Over Jerusalem & Prediction of Its Destruction

41 ¶ Now as He drew near, He saw the city and wept over it, 42 saying,

“If you had known, even you, especially in this your day [*this generation*], the things that make for your peace! But now they are hidden from your eyes. 43 For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, 44 and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation.”

Notes:

← A quadrans was a Roman coin: implies Mark was writing to a Roman audience

[Next page not parallel:]

**John 12:20-43** [Audio: [12:20-50](#)] **Jesus Again (4<sup>th</sup>) Predicts His Death**

20 ¶ Now there were certain Greeks among those who came up to worship at the feast. 21 Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying,

“Sir, we wish to see Jesus.” 22 Philip came and told Andrew, and in turn Andrew and Philip told Jesus. 23 But Jesus answered them, saying,

“The hour has come that the Son of Man should be glorified [crucified, buried, resurrected, and ascended]. 24

**Most assuredly, I say to you:** Unless a grain of wheat [Jesus] falls into the ground and dies, it remains alone; but if it dies, it produces much grain [Christians]. 25 He who loves his life will lose it, and he who hates his life will keep it for Eternal [αἰώνιος “age-spanning”] life. 26 If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him My Father will honor.

27 ¶ Now My soul is troubled, and what shall I say?

“Father, save Me from this hour”? But for this purpose I came to this hour [3 days]. 28 Father, glorify Your name.”

Then a voice came from heaven, saying, “I have both glorified it and will glorify it again.” 29

Therefore the people who stood by and heard it said that it had thundered. Others said,

“An angel has spoken to Him.” 30 Jesus answered and said,

“This voice did not come because of Me, but for your sake. 31 Now is the judgment of this world [taken out on Him on the cross]; now the ruler of this world [Satan, the devil] will be cast out [of power; bound: Re 12:9]. 32 And I, if I am lifted up from the land [earth] [to the cross, as was the brass serpent by Moses: Nu 21:8], will draw all peoples to Myself.” 33

**Numbers 21:8**  
Then YHWH said to Moses, “Make a fiery serpent, and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live.”

This He said, signifying by what death He would die. 34 The people answered Him, “We have heard from the law that the Christ remains forever; and how can You say,

‘The Son of Man must be lifted up’? Who is this Son of Man?” 35

Then Jesus said to them, “A little while longer the Light [Jesus Himself: John 1:4-5] is with you. Walk while you have the Light, lest darkness overtake you; he who walks in darkness does not know where he is going. 36 While you have the Light, believe into [in] [Gr. eis] the Light, that you may become sons of Light.”

**John 1:4-5**  
In Him [Cp. 3:19] was life, and the life was the Light of men. 5 ¶ And the Light shines in the darkness, and the darkness did not comprehend it.

These things Jesus spoke, and departed, and was hidden from them.

**Many Jews Do Not Believe; Some Do**

37 ¶ But although He had done so many signs before them, they did not believe into [in] [Gr. eis] Him, 38 that the word of Isaiah the prophet might be fulfilled, which he spoke:

“Lord, who has believed our report? And to whom has the arm of YHWH been revealed?” 39

Therefore they could not believe, because [as] Isaiah said again: 40 [of YHWH]

“He has blinded their eyes and hardened their hearts, Lest they should see with their eyes,

Lest they should understand with their hearts and turn, So that I should heal them.” 41

These things Isaiah said when he saw His glory and spoke of Him [Jesus].

42 ¶ Nevertheless even among the rulers many believed into [in] [Gr. eis] Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue; 43 for they loved the praise of men more than the praise of God.

[John 12:44-50 is in Gospels4, on October 28]

**Isaiah 53:1**  
Who has believed our report? And to whom has the arm of YHWH been revealed?

**Isaiah 6:10**  
Make the heart of this people dull, And their ears heavy, And shut their eyes;

Lest they \_\_\_\_\_ see with their eyes, And hear with their ears, And understand with their heart, And return and be healed.

← they: believing rulers

# October 26

Forward to: [Gospels4](#) or

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[The Gospels are in four documents:  
[Gospels1](#), [Gospels2](#), [Gospels3](#), [Gospels4](#)  
or just the one [GospelsMerged](#)]

## Schedule of Readings

**Date**      **Gospels3**

[Passages on the same line are parallel.]

[A passage alone on a line has no parallel.]

**Oct.**

	<u>Matt</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
15			10:17-22	9:1-10:21
	13:16-17		10:23-24	
			11:37-12:38	
16	24:43-51		12:39-46	
			12:47-13:22	
			10:22-42	
			13:23-15:10	
17			15:11-17:10	
			11:1-54	
18			17:11-22	
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			17:37-18:14	
	19:1-12	10:1-12		
19	19:13-30	10:13-31	18:15-30	
	20:1-16			
	20:17-19	10:32-34	18:31-34	
20	20:20-28	10:35-45		
	20:29-34	10:46-52	18:35-43	
			19:1-28	
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The chronology here follows **An Analytical RED LETTER HARMONY of the Four Gospels** by Dr. Floyd Nolen Jones, Th.D., Ph.D., 2nd Ed., 2004, King Word Press, Goodyear, AZ, ISBN 0-9700328-8-9. (Links: [Jones](#), [Jones' Harmony](#).)

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## Notes from Steve Gregg Lectures:

**Mk 10:1-12** Rabbis Shemai vs Hillel on divorce, interpreting [De 24:1ff](#) vague teaching: what is uncleanness? Is it ok to write a bill of divorce in this case? (Doesn't seem to be disallowed.) Shemai: unclean = only adultery; Hillel: any reason whatsoever. Perhaps they thought he would side with Hillel because He was a friend of sinners. Jesus seems to agree that Moses had allowed divorce. Cf. [Lu 16:18](#); [Mt 5:31-32](#). So in this case, Jesus sided with Shemai, against Hillel, rather than giving a brilliantly evasive answer, as He often did (taxes to Caesar, etc.). [Ps 120:6-7](#) I am for peace, but they want to fight.

**Mk 10:13-14** – Is before he is able to choose good and eschew evil; [Mt 18:10](#) do not despise these little ones for they have guardian angels ([Heb 1:14](#) angels are ministers to those who are saved).

**Jn 10:10** The “thief” is a category of individuals, not the devil, the religious leaders who were pretenders and predators;

[Jn 5:24](#) **Eternal** life;

[Jn 8:51](#) never see death;

[Lu 9:51-56](#) Samaritans inhospitable; Son of Man did not come to destroy, but to save (unlike the false shepherds)

**Jn 10:10** “abundantly” does not refer to stuff (a man's life does not consist of the abundance of the things he has), rather divine life, **God's** life, **Eternal** life, making one a different specie. The thieves here steal the sheep, not stuff from the sheep!

**Jn 10:11** He gives His life for the sheep so they may have that life in abundance; [2Co 4:10](#) that the life of Jesus may be manifested in our mortal (not resurrected) flesh: here and now.

**Jn 10:34** – [Ex 22:28](#) – parallelism; quoted by Paul in [Ac 23:5](#): reviling the high priest – one of the rulers/Elohim.

### Lu 12

:5 dying under the judgment of **God**.

:6-7 A Christian will not die out of **God's will**.

:8-10 Openly letting the world know that you are one of **His**, in deeds and in words.

:10b parallel in [Mt 12:31-32](#) -- unforgivable sin. Context: living a life of testimony to Christ, a pattern of living. Speaking against the Son of Man can be later changed and forgiven, but if one continues a life of opposition after Jesus is gone and the Holy Spirit has come, then he will not be forgiven – because he has never received Christ. One who won't repent even under the conviction of the Holy Spirit.

:11-12 Not about preaching, but being on trial for your life, like Stephen in [Acts 7](#).

:13-21 Jesus refused to judge, but Paul says the Church is to judge such things ([1Co 6:1-8](#)). Parable in response the man's (&/or his brother's?) greed: instead of giving extra to the poor, the man builds more storage, but God didn't give the excess just to be stored. Relationship with brother is more important than the money (inheritance).

:22-34 Much of this is in the Sermon on the Mount in [Mt 6:19-21](#). Again, a person in **the will of God** will not die except by **the will of God**.

:35-48 [Lu 17:7-10](#) Unheard of for a master to serve his servants. Peter's question: just us or all? Answer seems to be all stewards (believers); Peter later wrote on this: [1Pe 4:10-11](#). Everyone has received a gift: use it to the max.

:49-53

:54-59 [Mt 16:1-2](#) Similar rebuke to Sadusees & Pharisees. Not about purgatory or hell, but during this life: when you have conflicts, get it resolved quickly, avoiding court – settle out of court. Nothing here to suggest the afterlife.

### Lu 13

:1-5 Told in order to rile Jesus up. No other historical records of these events. They seemed to think the Galileans were bad sinners. He used that to turn it on to them. Likewise perish: by the hands of the Romans ([AD 70](#)), as the Galileans died.

:6-9 Generally understood about Israel (the fig tree). **Three years**: Jesus' ministry.

:10-17 The leader didn't have the guts to confront Jesus. Instead, he criticized the woman, and only indirectly (generalizing it). Legalism is more concerned about the rules than the people. :18-20 Dispensationalists take these as negative, predicting the downfall of the Church – birds got the seed in the sower parable, so they are always bad, thus, birds in the tree indicates corruption of the Church. Likewise, leaven of the Pharisees is bad, so leaven here

must be bad. But many OT references of birds in trees are indications of good. No principle of constancy of usage. Real meaning: Christ's movement grows large and provides shelter/homes; the church spreads all of human society, raises it, as leaven raises bread dough. :23-33 [Lu 11:50](#) “blood ... required of **this generation**”.

:31-33

:34-35 || [Mt 23:38](#) “house left to you desolate”

### Lu 14

:1-6 Another healing on Sabbath, objection, and response.

:7-14 Jesus is the greatest example. [1Pe 5:5-6](#) ([Pr 3:34](#)) “God resists the proud but gives grace to the humble” v14: “Laying up treasures in heaven.”

:15-24 Similar to [Mt 22:1-14](#), but slightly different lesson: king not to be disobeyed, but this “certain man” is only disappointed in his friends (and angry). Here it is the advantaged ones who reject the invitation, and the less privileged who are then invited.

:25-35 Hebrew idiom: hate = put below another. As Christians, we are outnumbered; are we up to that fight? With God on our side, we can win.

Salt was used as money: “salary” comes from “saline”. Elsewhere ([Mk 9:49-50](#); [Mt 5:13](#)) salt = disciples.

Modern: Church has lost its saltiness, distinctive character, not bringing benefits to society as we are supposed to do. Conformity to the world causes them to despise us; doing what is right, obeying leads to respect. [Rom 16:20](#)

## Lu 15

:1-32 First of three parables: **God** lost something he wants back. (Not about whether the lost thing is worthy, but that the owner has lost it.) Salvation is about **God**'s loss being rectified, not about what the lost one desires or deserves: they are saved for **Him**, not for themselves. This might support universal reconciliation. **God** deserves each of us to serve **Him** daily. We love to please **Him**. We don't resent the "sacrifice" that we make to serve **Him**.

:1-7 More joy at that moment, not overall. Surely, he has more overall joy in the sheep that did not stray. Joy in heaven over anyone who repents. (Shepherding sheep is analogous to pastoring a group of people. Not micromanaging, but generally guiding. If you have 99 people who are not straying, leave them alone and go after anyone who is. Hence, the "Shepherding Movement" of the '70s properly died.)

Here, the shepherd regained something he lost. Yes, the sheep is better off, but he could also be dinner for the shepherd soon.

:8-10 Again, joy in heaven upon recovery. The coin was not in danger, nor worse off. It was the woman's loss. She wants to recover the coin for her benefit, not the coin's. Being lost was not the coin's fault.

:11-32 Son's request implies, I want you dead because I value the inheritance more than you. The rest of the inheritance, therefore, was the other son's.

Repentance was not due to the father's wrath, but to the goodness of his father to his servants — a better man than the one he was serving in the far country. I am guilty before **God** and my father — neither of them deserved what I did. Not "I have repented", where is my room, what's to eat?" He deserved nothing (but punishment) and knew it. Real repentance does not look for return to prior status. Jesus is picturing true repentance. He recognizes no claim to sonship: just let me be your servant.

Undignified for the father to run: stately, not in a hurry.

Like the lost sheep, he benefited, but the main issue here is that the father has recovered a member of his family. So much joy, that he interrupted his son, not letting his son finish his speech. "My son was lost and is found." The father is celebrating the recovery of the relationship.

Calvinism: can't repent when you are dead, **God** must regenerate you first. But "dead in trespasses and sins" is a metaphor by Paul — Calvinists press the metaphor too far. The son was "lost" and "dead" when he came to himself, and made the decision to go back to his father — while he was "lost" and "dead". Jesus says the Calvinists are wrong.

v28 Again, the father reaches out to the older brother (the Pharisees). The father pleads with him — hence, the son was not actually obedient, as he thought of himself. This son assumes that the younger was into harlotry, apparently as he would have done; we

are not told that the younger was into that at all. The Pharisees did not rejoice in doing things for **God**, but apparently resented not being able to do sinful things.

We are left with the question, did he (they) go into the Kingdom or not.

## Lu 16

:16 **He 7:12** change in the priesthood, hence law. Jesus came not to make the law fail, but to fulfill it: **Mt 5:17**. Law replaced as a child is changed into an adult — the child has been fulfilled. **Gal 4:1-7** adoption as (adult) sons. Jews were like children (slaves) under the law. The law has reached its anticipated end, maturity. Adulthood has arrived.

:18 Not clear why this is brought up here. The first marriage is not really dissolved, in **God**'s eyes. No exception given here. **Mk 10:11-12** adds the possibility of a woman divorcing, due to a Roman audience which allowed such. **Mt 5:32** includes the exception: caused by fornication. **Mt 19:9** also has the exception. So Mt in both cases has the exception; Mk & Lu have no exception. No manuscript corruption evidence. Possible that Mt has the complete saying, and Mk & Lu abbreviate it, leaving out the exception. (Likewise for "no sign shall be given, except the sign of Jonah": **Mt 16:4**.) Perhaps here, Mt recognized that the absolute statement was hyperbole, so he added the clarification as to what he knew Jesus actually believed. **1Co 7:10-15** Paul clarifies that the exception is true: avoid divorce unless it is unavoidable. vv10-11 be-

lievers married to believers; vv12-15 believers married to unbelievers, which Jesus never addressed (as Paul says).

:19-31 Controversial. Unique to Luke. Only text that addresses the condition/place of a sinner after death (prior to the judgment). Perhaps the dogs were more compassionate than the rich man. Could end with v26, making the point that the roles are reversed after death: the rich man had his chance and did nothing. But there is an additional point to make. Not the end of the world, just after the man has died: his brothers are still alive. He has compassion for his brothers — so those in Hades are not all bad. The Law and Prophets exhort compassion on the poor. Main point: those who ignore the Law and Prophets, will also not pay attention even if a man (Jesus) rises from the dead — which turned out to be true of many. **Jo 5:45-47** "if you don't believe Moses, how will you believe My words?"

Use of the name Lazarus is the main feature that makes many believe this is a true story about a real man., not a parable. Or it may be a parable, as others believe: the only one that deals with the unknown (beyond the grave, pre-judgment); the only one not about everyday, common situations in life. Lazarus means "God is my help" (Eleazar) — man did not help him. This name choice might be to relate to the other Lazarus that Jesus raised from the dead, whom the Jews did not believe either.

Perhaps the afterlife is incidental and not intended as teaching anything about it. Nowhere else does the Bible teach about the afterlife experience. OT: *Sheol*, the place of the dead; no details except possible hints in poetry. Greek & Egyptian ideas: two compartments in *Hades*, for good and bad. Rabbis in the intertestamental period adopted some pagan ideas, e.g. the Book of Enoch (not by Enoch). So they taught such to the Jewish people: the Talmud includes similar stories to this. So Jesus may have been adapting a Rabbinic story and extending it (beyond v26) to show them their own error. (Example, Jesus took up the idea of Beelzebub to say a kingdom divided cannot stand, but was not agreeing that Beelzebub was in fact the head of the demons. Jesus always warned against Rabbinic traditions.) Not likely that Jesus is implying that the Greeks, Egyptians, then Rabbis had figured out correctly what happens to people after they die, but only retelling one of their own stories to make an entirely different point. Modern pastors do this, using well-known myths, Narnia, St. Peter at the Pearly Gates, etc., and no one takes the stories to be true, just illustrative of a point. Jesus' point here has little to do with the afterlife. [He 9:7-8](#) to enter the Holiest of All ([Heaven](#)) [He 10:19](#) new and living way into [the presence of God](#) [Eph 4:8ff](#) (Ps 139:15 "lower parts of the earth" = the womb, in Jesus' case

the incarnation) ([Ps 68:18](#) led a host of captives) [Lu 17](#) :26-29 People were oblivious. :34-36 Some in bed (night), others in the field working (daytime) at the same time => round planet. [Pr 2:22](#) Wicked uprooted from the land; the meek inherit the land. [Rev 5:10](#) :37 [Job 39:30](#) the eagle's young ... where the slain are. [Lu 18](#) :1-8 How much more should the Christian pray, knowing that God *does* care and wants to act speedily! God is not like the unjust judge, but persistence is still appropriate, especially knowing He is in favor of us, though He might put off the answer for a while — in His time, for He bares long with the wicked (perhaps our enemies). In Daniel's case, persistent prayer was needed not to get the answer started but to get that answer through enemy lines — spiritual warfare. [2Pe 3:11-12](#) "hastening the coming of the day of God" by prayer/actions. But [Lu 18](#) is not likely about the 2<sup>nd</sup> coming, rather about [AD 70](#)? The Church: "Your Kingdom come, Your will be done" requires His enemies be removed and resistance removed. [Re 6:9](#) "judge and avenge" for the sake of the kingdom. [Ro 12:17ff](#) "do not avenge yourselves ... 'I [God] will repay'". Imprecatory Psalms: God, you do it; take out those resisting Your Kingdom. :9-14 "Be merciful" (v13b) [He 2:17](#) Verb form of propitiation: God propitiate for my sins. (v14) [Ja 4:6](#) ([Pr 3:34](#))

"God resists the proud, but exalts the humble." Lower yourself in your own estimation relative to others. :15-17 Infants: nothing to offer to God (works), thus humble. Children go to God when they die; God's default attitude is not wrath but love; only after they latter reject God is He angry with them (us). [1Jo 3:18ff](#). Condemnation after rejecting the Light. [Ro 1:18](#) "suppress the truth" [Eph 2:3](#) "by nature children of wrath" once dead in trespasses and sin, not born that way but as a result of rejecting the truth. [Eph 4:17ff](#) "given themselves over to ..." "blindness of their heart" past the point of being sensitive. Adults, not children. :18-23 Jesus didn't negotiate with the ruler by reducing the requirement; He let him go. Jesus had identified the anchor that was keeping him from being able to "sail with Jesus". :24-30 "the eye of a needle" is said by some to be a small gate, the only one open at night, but there is no historical record of such a gate in Jerusalem. It is not just difficult, but impossible apart from God's special drawing. The ruler is a good example of God's drawing, but then he decided against God. :31-34 :35-43 [Lu 19](#) :1-10 People knew Zacchaeus well and may have commented about him being in the tree, Jesus may have overheard them, rather than supernaturally knowing his name. Jesus ignored the criticism (v7). Z chose to restore what he

had stolen, so Jesus knew his repentance was genuine. :12-28 Similar, but not the same as the parable of the talents in [Mt 25:14-30](#). More details here. [Da 7:13-14](#) to receive a kingdom that will not be destroyed: from land to heaven (not vice versa), brought near to God — all authority in H&E is given to me (first coming). [A far country](#): time to travel. Kingdom given to Him then, but not yet manifested in full. Not [AD 70](#), as some think. KoG is invisible now, visible only by faith, but will become visible to all (manifest) when Jesus returns. Then he will reward his servants as in this parable. :29-40 If the people were not accepting Jesus as the King of the Jews, the rocks would have cried out. It was time! Peter ([ref](#)), Paul [Ac 13:22-24](#) promise to David fulfilled. This kind of "uprising" would ordinarily upset the Romans, but Pilate likely had a file on Jesus and did not consider him a threat. Again here Jesus did not seize the opportunity to start an uprising. :41-44 Fall of Jerusalem not recorded in the Bible because it was all written before that fall. :45-48 Different from the first cleansing recorded by John early in Jesus' ministry. Jesus quotes different OT verses on the two cleansings. [Lu 20](#) :1-8 :9-19 (v17) The Jewish leaders were supposed to be building the Kingdom of God. God sends the Cornerstone and they reject it, because they are building something of their own liking

and their position is threatened, so they try to kill the heir of the Kingdom.