SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 1

Nothing Will Be Impossible with God — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

God breaks four hundred years of silence by keeping promises nobody could keep for themselves — a son for a barren couple, a Son for a virgin, a Savior for Israel. The only right answer to His word is mine: "may it be done to me according to your word."

00 The Text

LUKE 1 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 Inasmuch as many have undertaken to compile an account of the things accomplished among us,

2 just as they were handed down to us by those who from the beginning were eyewitnesses and servants of the word,

3 it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order, most excellent Theophilus;

4 so that you may know the exact truth about the things you have been taught.

5 In the days of Herod, king of Judea, there was a priest named Zacharias, of the division of Abijah; and he had a wife from the daughters of Aaron, and her name was Elizabeth.

6 They were both righteous in the sight of God, walking blamelessly in all the commandments and requirements of the Lord.

7 But they had no child, because Elizabeth was barren, and they were both advanced in years.

8 Now it happened that while he was performing his priestly service before God in the appointed order of his division,

9 according to the custom of the priestly office, he was chosen by lot to enter the temple of the Lord and burn incense.

10 And the whole multitude of the people were in prayer outside at the hour of the incense offering.

11 And an angel of the Lord appeared to him, standing to the right of the altar of incense.

12 Zacharias was troubled when he saw the angel, and fear gripped him.

13 But the angel said to him, "Do not be afraid, Zacharias, for your petition has been heard, and your wife Elizabeth will bear you a son, and you will give him the name John.

14 "You will have joy and gladness, and many will rejoice at his birth.

15 "For he will be great in the sight of the Lord; and he will drink no wine or liquor, and he will be filled with the Holy Spirit while yet in his mother's womb.

16 "And he will turn many of the sons of Israel back to the Lord their God.

17 "It is he who will go as a forerunner before Him in the spirit and power of Elijah, TO TURN THE HEARTS OF

THE FATHERS BACK TO THE CHILDREN, and the disobedient to the attitude of the righteous, so as to make ready a people prepared for the Lord."

18 Zacharias said to the angel, "How will I know this for certain? For I am an old man and my wife is advanced in years."

19 The angel answered and said to him, "I am Gabriel, who stands in the presence of God, and I have been sent to speak to you and to bring you this good news.

20 "And behold, you shall be silent and unable to speak until the day when these things take place, because you did not believe my words, which will be fulfilled in their proper time."

21 The people were waiting for Zacharias, and were wondering at his delay in the temple.

22 But when he came out, he was unable to speak to them; and they realized that he had seen a vision in the temple; and he kept making signs to them, and remained mute.

23 When the days of his priestly service were ended, he went back home.

24 After these days Elizabeth his wife became pregnant, and she kept herself in seclusion for five months, saying,

25 "This is the way the Lord has dealt with me in the days when He looked with favor upon me, to take away my disgrace among men."

26 Now in the sixth month the angel Gabriel was sent from God to a city in Galilee called Nazareth,

27 to a virgin engaged to a man whose name was Joseph, of the descendants of David; and the virgin's name was Mary.

28 And coming in, he said to her, "Greetings, favored one! The Lord is with you."

29 But she was very perplexed at this statement, and kept pondering what kind of salutation this was.

30 The angel said to her, "Do not be afraid, Mary; for you have found favor with God.

31 "And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus.

32 "He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David;

33 and He will reign over the house of Jacob forever, and His kingdom will have no end."

34 Mary said to the angel, "How can this be, since I am a virgin?"

35 The angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God.

36 "And behold, even your relative Elizabeth has also conceived a son in her old age; and she who was called barren is now in her sixth month.

37 "For nothing will be impossible with God."

38 And Mary said, "Behold, the bondslave of the Lord; may it be done to me according to your word." And the angel departed from her.

39 Now at this time Mary arose and went in a hurry to the hill country, to a city of Judah,

40 and entered the house of Zacharias and greeted Elizabeth.

41 When Elizabeth heard Mary's greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit.

42 And she cried out with a loud voice and said, "Blessed are you among women, and blessed is the fruit of your womb!

43 "And how has it happened to me, that the mother of my Lord would come to me?

44 "For behold, when the sound of your greeting reached my ears, the baby leaped in my womb for joy.

45 "And blessed is she who believed that there would be a fulfillment of what had been spoken to her by the Lord."

46 And Mary said: "My soul exalts the Lord,

47 And my spirit has rejoiced in God my Savior.

48 "For He has had regard for the humble state of His bondslave; For behold, from this time on all generations will count me blessed.

49 "For the Mighty One has done great things for me; And holy is His name.

50 "AND HIS MERCY IS UPON GENERATION AFTER GENERATION TOWARD THOSE WHO FEAR HIM.

51 "He has done mighty deeds with His arm; He has scattered those who were proud in the thoughts of their heart.

52 "He has brought down rulers from their thrones, And has exalted those who were humble.

53 "HE HAS FILLED THE HUNGRY WITH GOOD THINGS; And sent away the rich empty-handed.

54 "He has given help to Israel His servant, In remembrance of His mercy,

55 As He spoke to our fathers, To Abraham and his descendants forever."

56 And Mary stayed with her about three months, and then returned to her home.

57 Now the time had come for Elizabeth to give birth, and she gave birth to a son.

58 Her neighbors and her relatives heard that the Lord had displayed His great mercy toward her; and they were rejoicing with her.

59 And it happened that on the eighth day they came to circumcise the child, and they were going to call him Zacharias, after his father.

60 But his mother answered and said, "No indeed; but he shall be called John."

61 And they said to her, "There is no one among your relatives who is called by that name."

62 And they made signs to his father, as to what he wanted him called.

63 And he asked for a tablet and wrote as follows, "His name is John." And they were all astonished.

64 And at once his mouth was opened and his tongue loosed, and he began to speak in praise of God.

65 Fear came on all those living around them; and all these matters were being talked about in all the hill country of Judea.

66 All who heard them kept them in mind, saying, "What then will this child turn out to be?" For the hand of the Lord was certainly with him.

67 And his father Zacharias was filled with the Holy Spirit, and prophesied, saying:

68 "Blessed be the Lord God of Israel, For He has visited us and accomplished redemption for His people,

69 And has raised up a horn of salvation for us In the house of David His servant—

70 As He spoke by the mouth of His holy prophets from of old—

71 Salvation FROM OUR ENEMIES, And FROM THE HAND OF ALL WHO HATE US;

72 To show mercy toward our fathers, And to remember His holy covenant,

73 The oath which He swore to Abraham our father,

74 To grant us that we, being rescued from the hand of our enemies, Might serve Him without fear,

75 In holiness and righteousness before Him all our days.

76 "And you, child, will be called the prophet of the Most High; For you will go on BEFORE THE LORD TO PREPARE HIS WAYS;

77 To give to His people the knowledge of salvation By the forgiveness of their sins,

78 Because of the tender mercy of our God, With which the Sunrise from on high will visit us,

79 TO SHINE UPON THOSE WHO SIT IN DARKNESS AND THE SHADOW OF DEATH, To guide our feet into the way of peace."

80 And the child continued to grow and to become strong in spirit, and he lived in the deserts until the day of his public appearance to Israel.

Marked in the text

- **v4** "the exact truth" — Promise / blessing
- **v6** "walking blamelessly in all the commandments" — Command / instruction
- **v7** "Elizabeth was barren" — Time / place / contrast
- **v13** "your petition has been heard" — God — His character & actions

- **v15** “filled with the Holy Spirit while yet in his mother’s womb” — Promise / blessing
- **v17** “in the spirit and power of Elijah” — Time / place / contrast
- **v17** “to make ready a people prepared for the Lord” — Command / instruction
- **v20** “because you did not believe my words” — Sin / warning
- **v25** “to take away my disgrace among men” — Promise / blessing
- **v28** “The Lord is with you” — God — His character & actions
- **v31** “you shall name Him Jesus” — God — His character & actions
- **v33** “His kingdom will have no end” — Promise / blessing
- **v35** “The Holy Spirit will come upon you” — God — His character & actions
- **v37** “nothing will be impossible with God” — God — His character & actions
- **v38** “may it be done to me according to your word” — Command / instruction
- **v41** “the baby leaped in her womb” — Time / place / contrast
- **v45** “blessed is she who believed” — Promise / blessing
- **v47** “God my Savior” — God — His character & actions
- **v51** “He has scattered those who were proud” — Sin / warning
- **v52** “has exalted those who were humble” — Promise / blessing
- **v63** “His name is John” — Time / place / contrast
- **v64** “his mouth was opened” — Promise / blessing
- **v68** “He has visited us and accomplished redemption for His people” — God — His character & actions
- **v69** “horn of salvation” — God — His character & actions
- **v74** “serve Him without fear” — Command / instruction
- **v77** “the forgiveness of their sins” — Promise / blessing
- **v78** “the Sunrise from on high” — God — His character & actions
- **v79** “To guide our feet into the way of peace” — Promise / blessing
- **v80** “until the day of his public appearance to Israel” — Time / place / contrast
- **v50** “mercy” — Key repeated word (every occurrence)
- **v32** “Most High” — Key repeated word (every occurrence)

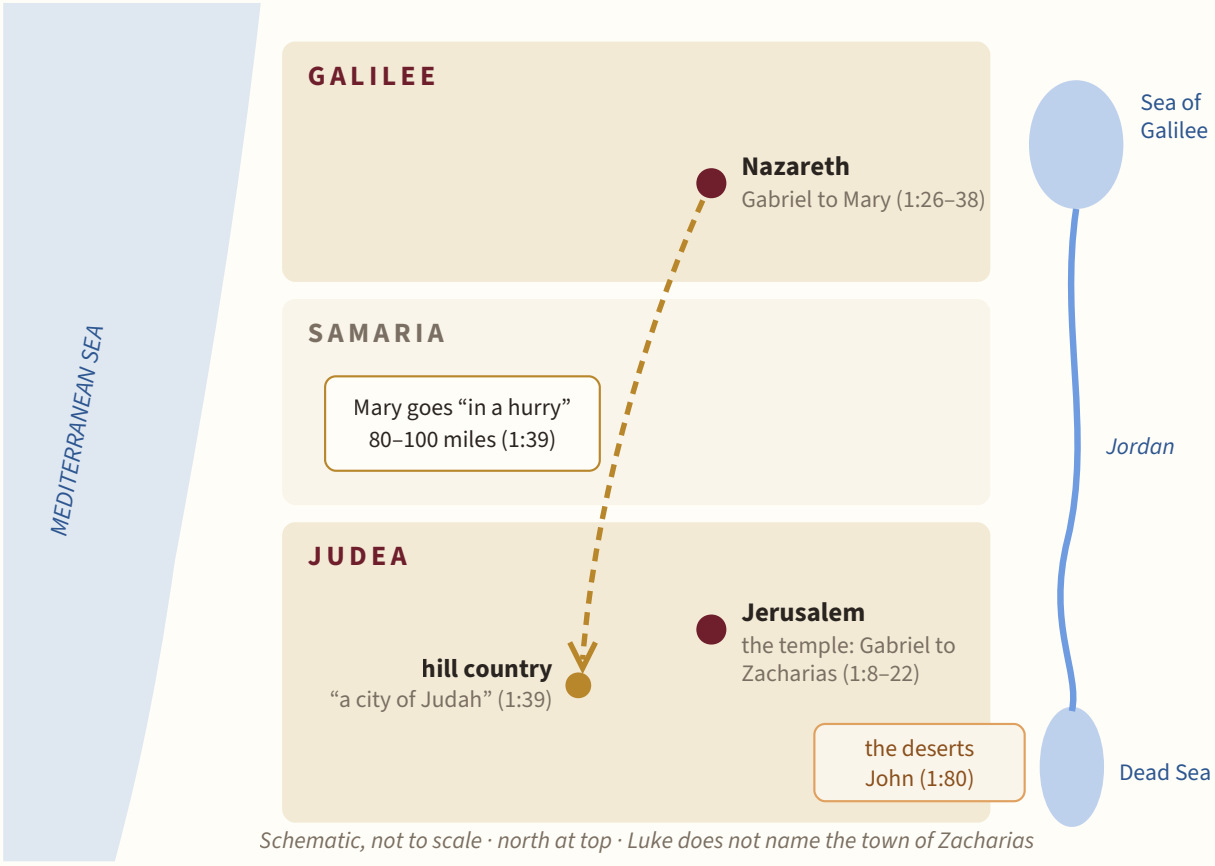
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 1:13

"But the angel said to him, "Do not be afraid, Zacharias, for your petition has been heard, and your wife Elizabeth will bear you a son, and you will give him the name John."

FIGURE · NAZARETH, JERUSALEM AND THE HILL COUNTRY



Schematic, not to scale · north at top · Luke does not name the town of Zacharias

Gabriel visits the temple in Jerusalem and then a home in Nazareth; Mary hurries south to the hill country of Judah, and John grows up in the deserts.

Setting. Luke writes an orderly account for Theophilus (vv1–4). In the days of Herod, the priest Zacharias is chosen by lot to burn incense in the temple, and Gabriel promises him a son (vv5–25). Six months later Gabriel is sent to Nazareth, to a virgin named Mary (vv26–38). Mary hurries to Elizabeth in the hill country of Judah and stays about three months (vv39–56). John is born, named and circumcised, and Zacharias prophesies (vv57–79); the child grows up in the deserts (v80).

Structure:

- vv1–4 — **the preface:** many accounts; eyewitnesses and servants of the word; "investigated everything carefully"; "so that you may know the exact truth."
- vv5–25 — **the angel and Zacharias:** righteous, blameless, barren, old (vv5–7); chosen by lot to burn incense (vv8–10); the angel at the altar — "your petition has been heard" (vv11–13); John: great, no wine, filled with the Spirit, the spirit and power of Elijah (vv14–17); "How will I know this for certain?" — silent until it happens (vv18–20); the waiting people, the mute priest (vv21–23); Elizabeth conceives — "to take away my disgrace" (vv24–25).
- vv26–38 — **the annunciation:** the sixth month, Nazareth, a virgin engaged to Joseph (vv26–27); "Greetings, favored one!" (vv28–30); Jesus — Son of the Most High, David's throne, a kingdom with no end (vv31–33); "How can this be?" — the Holy Spirit will overshadow you (vv34–35); Elizabeth as a sign; nothing impossible with God (vv36–37); "Behold, the bondslave of the Lord" (v38).
- vv39–56 — **the visit and the Magnificat:** Mary hurries to Judah (vv39–40); the baby leaps; Elizabeth filled with the Spirit; "Blessed are you among women … blessed is she who believed" (vv41–45); "My soul exalts the Lord" — God my Savior, His mercy, the great reversal, help to Israel, the promise to Abraham (vv46–55); three months (v56).
- vv57–80 — **John's birth and the Benedictus:** birth and rejoicing (vv57–58); the naming — "His name is John" (vv59–63); the tongue loosed, fear and wonder (vv64–66); Zacharias' song: God has visited and redeemed; a horn of salvation; the holy covenant and the oath to Abraham (vv67–75); "And you, child" — prophet of the Most High; forgiveness; the Sunrise from on high (vv76–79); the child in the deserts (v80).

Repeated words, with counts:

- "Lord" ×17 — vv6, 9, 11, 15, 16, 17, 25, 28, 32, 38, 43, 45, 46, 58, 66, 68, 76.
- "God" ×13 — vv6, 8, 16, 19, 26, 30, 32, 35, 37, 47, 64, 68, 78.
- "child / baby / son" ×14 — vv7, 13, 31, 32, 35 (×2), 36, 41, 44, 57, 59, 66, 76, 80.
- "angel" ×10 — vv11, 12, 13, 18, 19, 26, 30, 34, 35, 38.
- "speak / spoke(n) / mouth / tongue" ×10 — vv19, 20, 22, 45, 55, 64 (×3), 70 (×2).
- "name / named" ×9 — vv5 (×2), 13, 27 (×2), 31, 49, 61, 63; "call / called" ×9 — vv26, 32, 35, 36, 59, 60, 61, 62, 76.
- "Elizabeth" ×9; "Zacharias" ×8; "Mary" ×7.
- "holy" ×8 — vv15, 35 (×2), 41, 49, 67, 70, 72; "Holy Spirit" ×4 — vv15, 35, 41, 67.
- "father(s)" ×8 — vv17, 32, 55, 59, 62, 67, 72, 73.
- "fear / afraid" ×6 — vv12, 13, 30, 50, 65, 74.
- "joy / gladness / rejoice" ×6 — vv14 (×3), 44, 47, 58.
- "behold" ×6 — vv20, 31, 36, 38, 44, 48.
- "mercy" ×5 — vv50, 54, 58, 72, 78; "blessed" ×5 — vv42 (×2), 45, 48, 68.
- "womb" ×5 — vv15, 31, 41, 42, 44.
- "salvation / Savior" ×4 — vv47, 69, 71, 77; "Most High" ×3 — vv32, 35, 76; "visit(ed)" ×2 — vv68, 78.

Contrasts: Many accounts ⟷ the exact truth (vv1–4). Righteous ⟷ barren (vv6–7). Zacharias' unbelief ⟷ Mary's faith (vv18–20, 34–38, 45). The temple in Jerusalem ⟷ a home in Nazareth (vv9, 26). Silence ⟷ praise (vv20, 64).

Proud, rulers, rich ⟷ humble, hungry (vv51–53). Custom (“Zacharias, after his father”) ⟷ God’s word (“His name is John,” vv59–63). Darkness and the shadow of death ⟷ the Sunrise from on high (vv78–79).

Shape of the chapter: two announcements side by side (5–25, 26–38), the two mothers meeting (39–45), and two songs (46–55, 67–79). Each half moves from a promise to its keeping, and both songs end at Abraham (vv55, 73).

Chapter theme (my words): God remembers. After centuries of silence He answers an old couple’s prayer, sends the forerunner, and announces His Son to a humble virgin who believes. Mary and Zacharias both sing the same thing: God has visited His people in mercy, exactly as He promised Abraham.

02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 1:35

"The angel answered and said to her, "△The Holy Spirit will come upon you, and △the power of the Most High will overshadow you; and for that reason the holy Child shall be called △the Son of God."

FIGURE · TWO ANNOUNCEMENTS

ONE ANGEL, TWO ANNOUNCEMENTS · LUKE 1:5–38

	GABRIEL TO ZACHARIAS	GABRIEL TO MARY
WHO	an old priest, "advanced in years" (v18)	a virgin, engaged to Joseph (v27)
WHERE	the temple, by the altar of incense (v11)	a city in Galilee called Nazareth (v26)
THE NEWS	a son, John, the forerunner (vv13–17)	a Son, Jesus, Son of the Most High (vv31–33)
THE QUESTION	"How will I know this for certain?" (v18)	"How can this be, since I am a virgin?" (v34)
THE HEART	"you did not believe my words" (v20)	"blessed is she who believed" (v45)
THE OUTCOME	silent until the day it happens (v20)	"may it be done to me according to your word"

Guzik: "his question was asked in skeptical unbelief, and her question was asked in wonder-filled faith."

Read across each row: the same angel, two questions that sound alike, and two very different hearts behind them.

Why does Luke begin with a preface? Because the faith is history. Sproul: "Luke is saying, "I am not an eyewitness, but I am a historian, and as a historian, I check the sources."" Guzik: his "account was based on diligent research." The goal is *asphaleia* — solid ground for a man already taught (v4).

Was Zacharias' barrenness a punishment? No. They were "righteous in the sight of God, walking blamelessly" (v6). Sproul: "There was no hidden sin." Guzik: they were righteous "yet also stigmatized by their barrenness." Elizabeth felt it as "disgrace among men" (v25); God saw it as the setting for a miracle.

Which petition was heard? Guzik thinks both — the private prayer for a son and the priestly prayer for Israel's redemption: "Zacharias didn't know that God would answer both prayers at once." Henry: "Prayers made when we were young … may be answered when we are old."

Why was Zacharias struck silent when Mary was not? Their questions look alike (vv18, 34). Guzik: his was "skeptical unbelief," hers "wonder-filled faith." Sproul is blunt: "Abraham got mercy. Zacharias got justice," because "When I don't believe what God says, I am assaulting the very integrity of the Almighty." Henry: his question "was not a humble petition for the confirming of his faith." Yet the silence was also mercy — a sign he carried in his own body until the promise came true.

How is John "Elijah"? Not Elijah reincarnated, but "in the spirit and power of Elijah" (v17), fulfilling Malachi 4:5–6. Guzik notes that Jesus later said this was fulfilled in John (Matt 11:14; 17:12). I hold, with many futurists, that Malachi's "great and terrible day of the LORD" still has a future fulfillment as well, but Luke's point is plain: John prepares the way for the Lord.

A virgin conception. Sproul: "At no time in the history of the world, however, had any woman ever had a child while she remained a virgin." The Holy Spirit "will overshadow you" (*episkiazō*) — the cloud of God's presence, not anything crude (Morris, quoted by Guzik). The holy Child is called the Son of God (v35). Isaiah 7:14 had promised a virgin's son named Immanuel.

What about Mary? "Favored one" (*kecharitōmenē*) means graced — she received grace, she does not dispense it (Guzik). She calls God "my Savior" (v47); Liefeld (in Guzik): "Only sinners need a Savior." Sproul honors her as "humble, … willing, and … obedient," and warns: "Mary is not divine. She is a sinner saved by grace, just as we are." All generations call her blessed (v48) — blessed because "she … believed" (v45).

David's throne and the house of Jacob (vv32–33). Gabriel promises Jesus "the throne of His father David" and a reign "over the house of Jacob forever." That is 2 Samuel 7:16 kept to the letter. I read it literally: the Son of David will reign over a restored Israel in the kingdom to come, and His kingdom will have no end. Henry notes the irony: "His people will not give him that throne" — at first.

The unborn baby. John is filled with the Spirit "while yet in his mother's womb" (v15) and leaps for joy (v44). Luke calls him a *brephos*, a baby — the same word for Jesus in the manger (2:12). Sproul: "the child in her womb was alive, was human, and was a person."

The Magnificat. Guzik counts Hannah's song and "at least 12 other allusions to the Old Testament." Sproul: Mary memorized Scripture. The song moves from what God did for her (vv46–49) to what He does for all who fear Him (vv50–53) to what He promised Israel and Abraham (vv54–55).

The Benedictus. Sproul: God "has visited" (*episkeptomai*) — and His visits bring either redemption or judgment, so no one can be neutral about Christ. The song centers on the Messiah first (vv68–75), then turns to John ("And you, child," vv76–77), and ends with the Sunrise (*anatolē*) shining on those in darkness (vv78–79).

Word study (Greek):

- **eyewitnesses — *autoptai* (G845):** those who saw for themselves; only Luke 1:2.
- **exact truth — *asphaleia* (G803):** certainty, firmness, safety (v4; Acts 5:23).
- **petition — *deēsis* (G1162):** a specific request from need (v13).
- **bring good news — *euangelizō* (G2097):** Luke's gospel verb, first on Gabriel's lips (v19; 2:10).
- **disgrace — *oneidos* (G3681):** reproach, shame (v25).
- **favored one — *charitoō* (G5487):** graced; only Luke 1:28; Eph 1:6.
- **overshadow — *episkiazō* (G1982):** to envelop with a cloud (v35; 9:34).
- **bondslave — *doulē* (G1399):** a female slave (vv38, 48; Acts 2:18).

- **leaped — *skirtaō* (G4640):** leaped for joy (vv41, 44; 6:23).
- **exalts — *megalynō* (G3170):** to make great, magnify (v46).
- **humble state — *tapeinōsis* (G5014):** low estate (v48).
- **visited — *episkeptomai* (G1980):** to look upon with care (vv68, 78; 7:16).
- **horn — *keras* (G2768):** a horn, strength (v69).
- **Sunrise — *anatolē* (G395):** dawn, the rising; the Branch (v78).

Key insights to carry (from the Deep Dive):

1. **Faith stands on history** — Luke checked his sources (Sproul).
2. **Godly people still suffer** — no hidden sin (vv6–7).
3. **Old prayers are not forgotten prayers** (Henry).
4. **Unbelief is a moral problem** — it robs us of the joy (Sproul, Guzik).
5. **Same question, different heart** — vv18 and 34 (Guzik).
6. **Grace received, not grace to give** — *kecharitōmenē* (v28).
7. **The right answer to every promise** — "may it be done to me according to your word" (v38).
8. **The unborn are persons** — *brephos* (v41).
9. **God turns the world upside down** (vv51–53).
10. **The silence ends in praise** (vv63–64).

Cross-references: Gen 18:14; 25:22; 1 Sam 1–2; 2 Sam 7:12–16; 1 Chron 24:10; Ps 103:17; 132:17; Isa 7:14; 9:2, 6–7; 40:3; Jer 23:5; Mal 3:1; 4:2, 5–6; Matt 11:14; Luke 7:16; Acts 1:1; Gal 4:4–5; Eph 1:6; 1 Tim 2:5; Jas 4:6.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 1:38

"And Mary said, "Behold, the bondslave of the Lord; may it be done to me according to your word." And the angel departed from her."

FIGURE · THE GREAT REVERSAL

THE GREAT REVERSAL IN MARY'S SONG · LUKE 1:48–53

BROUGHT DOWN	LIFTED UP
"those who were proud" — scattered (v51)	"His bondslave" — He "had regard" (v48)
"rulers" — brought down from thrones (v52)	"those who were humble" — exalted (v52)
"the rich" — sent away empty-handed (v53)	"the hungry" — filled with good things (v53)

THE REASON: "HIS MERCY IS UPON GENERATION AFTER GENERATION …" (v50)

Henry: "they come full of self, and are sent away empty of Christ"

Mary's song turns the world upside down — the proud, the powerful and the full go down; the humble and the hungry are lifted up.

Example to follow — Zacharias and Elizabeth. They kept walking blamelessly through years of disappointment and kept showing up to serve (vv6–9). Some of the men I serve have waited years for a prodigal, a marriage, a release date. Faithfulness in the waiting is not wasted. This week I will keep serving where God has put me, even while the prayer I care about most is still unanswered.

Sin to confess — unbelief dressed up as realism. "How will I know this for certain? For I am an old man" (v18). I have done exactly that: looked at the circumstances first and what God can do last. Sproul is right — that is not an intellectual problem but a moral one; it calls God a liar. I confess it, and I ask Him to open my mouth in praise instead of doubt.

Command to obey — say yes to God's word. Mary did not understand everything, and it would cost her reputation. She still said, "Behold, the bondslave of the Lord; may it be done to me according to your word" (v38). There is something in God's Word I have been negotiating with. Today I stop negotiating and say yes.

Promise to trust — "nothing will be impossible with God." That word was spoken over a barren woman and a virgin (vv36–37). It does not mean God will do whatever I want; it means no word of His will fail. The men I sit with in recovery and behind the walls need to hear that the God who opened Elizabeth's womb can open a hardened heart — including mine.

Example to follow — Mary's song. She knew her Bible so well that when joy came, Scripture came out (vv46–55). I want my mouth so full of God's Word that it is what comes out under pressure. This week I will memorize part of the Magnificat or the Benedictus.

Questions for the table (from the Deep Dive):

1. Luke wrote so Theophilus could know "the exact truth" about what he had been taught. What do I believe about Jesus only because someone told me, and what have I checked for myself? (1:1–4; 2 Pet 1:16) *Faith stands on things that actually happened (Sproul).*
2. Zacharias and Elizabeth were righteous and still carried a deep disappointment for years. What long-standing prayer have I stopped praying — and why? (1:6–7, 13) *Your petition has been heard.*
3. When God's promise came, Zacharias "looked at the circumstances first, and what God can do last" (Guzik). Where am I doing the same right now? (1:18–20) *Unbelief did not cancel the promise; it cost him the joy.*
4. Mary called herself the Lord's bondslave and said, "may it be done to me according to your word," knowing what it might cost her reputation. What is God's word asking me to say yes to that will cost me something? (1:34–38) *She was humble, she was willing, and she was obedient (Sproul).*
5. Mary's song says God scatters the proud and fills the hungry. Am I coming to God full of myself or hungry for Him? (1:51–53; James 4:6) *They come full of self, and are sent away empty of Christ (Henry).*
6. Zacharias' first words after nine months of silence were praise. What would my first words be if God gave me a second chance at faith today? (1:63–68) *God gave Zacharias a second chance at faith (Guzik).*

Worship. The Lord God of Israel remembers. He heard a priest's prayer at the altar, sent His angel to a nobody town, overshadowed a virgin by His Spirit, and gave His Son the throne of David forever. He is the Mighty One whose name is holy, whose mercy is on those who fear Him, who visited His people and raised up a horn of salvation — the Sunrise from on high.

Prayer. Lord God, You have never forgotten a promise. Forgive me for looking at my circumstances first and at You last. I am Your bondslave; may it be done to me according to Your word. Fill me with Your Spirit, humble my pride, feed my hunger, and open my mouth to praise You. Shine on the men who sit in darkness and the shadow of death, and guide our feet into the way of peace. Amen.

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SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 2

A Savior Born in the City of David — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

The Son of David is born in David's town because a pagan emperor wanted taxes, laid in a feeding trough, and announced first to shepherds. He keeps the Law from His first week, is welcomed by two old saints who were waiting, and grows up in quiet obedience — the Savior who came low enough for me to reach.

00 The Text

LUKE 2 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 Now in those days a decree went out from Caesar Augustus, that a census be taken of all the inhabited earth.

2 This was the first census taken while Quirinius was governor of Syria.

3 And everyone was on his way to register for the census, each to his own city.

4 Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David which is called Bethlehem, because he was of the house and family of David,

5 in order to register along with Mary, who was engaged to him, and was with child.

6 While they were there, the days were completed for her to give birth.

7 And she gave birth to her firstborn son; and she wrapped Him in cloths, and laid Him in a manger, because there was no room for them in the inn.

8 In the same region there were some shepherds staying out in the fields and keeping watch over their flock by night.

9 And an angel of the Lord suddenly stood before them, and the glory of the Lord shone around them; and they were terribly frightened.

10 But the angel said to them, "Do not be afraid; for behold, I bring you good news of great joy which will be for all the people;

11 for today in the city of David there has been born for you a Savior, who is Christ the Lord.

12 "This will be a sign for you: you will find a baby wrapped in cloths and lying in a manger."

13 And suddenly there appeared with the angel a multitude of the heavenly host praising God and saying,

14 "Glory to God in the highest, And on earth peace among men with whom He is pleased."

15 When the angels had gone away from them into heaven, the shepherds began saying to one another, "Let us go straight to Bethlehem then, and see this thing that has happened which the Lord has made known to us."

16 So they came in a hurry and found their way to Mary and Joseph, and the baby as He lay in the manger.

17 When they had seen this, they made known the statement which had been told them about this Child.

18 And all who heard it wondered at the things which were told them by the shepherds.

19 But Mary treasured all these things, pondering them in her heart.

20 The shepherds went back, glorifying and praising God for all that they had heard and seen, just as had been told them.

21 And when eight days had passed, before His circumcision, His name was then called Jesus, the name given by the angel before He was conceived in the womb.

22 And when the days for their purification according to the law of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord

23 (as it is written in the Law of the Lord, "EVERY firstborn MALE THAT OPENS THE WOMB SHALL BE CALLED HOLY TO THE LORD"),

24 and to offer a sacrifice according to what was said in the Law of the Lord, "A PAIR OF TURTLEDOVES OR TWO YOUNG PIGEONS."

25 And there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him.

26 And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ.

27 And he came in the Spirit into the temple; and when the parents brought in the child Jesus, to carry out for Him the custom of the Law,

28 then he took Him into his arms, and blessed God, and said,

29 "Now Lord, You are releasing Your bond-servant to depart in peace, According to Your word;

30 For my eyes have seen Your salvation,

31 Which You have prepared in the presence of all peoples,

32 A LIGHT OF REVELATION TO THE GENTILES, And the glory of Your people Israel."

33 And His father and mother were amazed at the things which were being said about Him.

34 And Simeon blessed them and said to Mary His mother, "Behold, this Child is appointed for the fall and rise of many in Israel, and for a sign to be opposed—

35 and a sword will pierce even your own soul—to the end that thoughts from many hearts may be revealed."

36 And there was a prophetess, Anna the daughter of Phanuel, of the tribe of Asher. She was advanced in years and had lived with her husband seven years after her marriage,

37 and then as a widow to the age of eighty-four. She never left the temple, serving night and day with fastings and prayers.

38 At that very moment she came up and began giving thanks to God, and continued to speak of Him to all those who were looking for the redemption of Jerusalem.

39 When they had performed everything according to the Law of the Lord, they returned to Galilee, to their own city of Nazareth.

40 The Child continued to grow and become strong, increasing in wisdom; and the grace of God was upon Him.

41 Now His parents went to Jerusalem every year at the Feast of the Passover.

42 And when He became twelve, they went up there according to the custom of the Feast;

43 and as they were returning, after spending the full number of days, the boy Jesus stayed behind in Jerusalem. But His parents were unaware of it,

44 but supposed Him to be in the caravan, and went a day's journey; and they began looking for Him among their relatives and acquaintances.

45 When they did not find Him, they returned to Jerusalem looking for Him.

46 Then, after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions.

47 And all who heard Him were amazed at His understanding and His answers.

48 When they saw Him, they were astonished; and His mother said to Him, “Son, why have You treated us this way? Behold, Your father and I have been anxiously looking for You.”

49 And He said to them, “Why is it that you were looking for Me? Did you not know that I had to be in My Father’s house?”

50 But they did not understand the statement which He had made to them.

51 And He went down with them and came to Nazareth, and He continued in subjection to them; and His mother treasured all these things in her heart.

52 And Jesus kept increasing in wisdom and stature, and in favor with God and men.

Marked in the text

- **v1** “a decree went out from Caesar Augustus” — Time / place / contrast
- **v4** “the city of David which is called Bethlehem” — Time / place / contrast
- **v7** “laid Him in a manger” — God — His character & actions
- **v7** “there was no room for them in the inn” — Sin / warning
- **v9** “the glory of the Lord shone around them” — God — His character & actions
- **v10** “Do not be afraid” — Command / instruction
- **v10** “good news of great joy which will be for all the people” — Promise / blessing
- **v11** “a Savior, who is Christ the Lord” — God — His character & actions
- **v14** “Glory to God in the highest” — God — His character & actions
- **v14** “on earth peace among men with whom He is pleased” — Promise / blessing
- **v16** “they came in a hurry” — Command / instruction
- **v19** “pondering them in her heart” — Time / place / contrast
- **v20** “glorifying and praising God” — Command / instruction
- **v21** “His name was then called Jesus” — God — His character & actions
- **v24** “A PAIR OF TURTLEDOVES OR TWO YOUNG PIGEONS” — Time / place / contrast
- **v25** “looking for the consolation of Israel” — Promise / blessing
- **v29** “depart in peace” — Promise / blessing
- **v30** “my eyes have seen Your salvation” — God — His character & actions
- **v32** “A LIGHT OF REVELATION TO THE GENTILES” — God — His character & actions
- **v34** “a sign to be opposed” — Sin / warning
- **v35** “a sword will pierce even your own soul” — Sin / warning
- **v37** “serving night and day with fastings and prayers” — Command / instruction
- **v38** “the redemption of Jerusalem” — Promise / blessing
- **v40** “the grace of God was upon Him” — Promise / blessing
- **v46** “after three days” — Time / place / contrast
- **v49** “I had to be in My Father’s house” — God — His character & actions
- **v51** “He continued in subjection to them” — Command / instruction
- **v52** “increasing in wisdom and stature” — Time / place / contrast
- **v22** “according to the law” — Key repeated word (every occurrence)
- **v25** “looking” — Key repeated word (every occurrence)

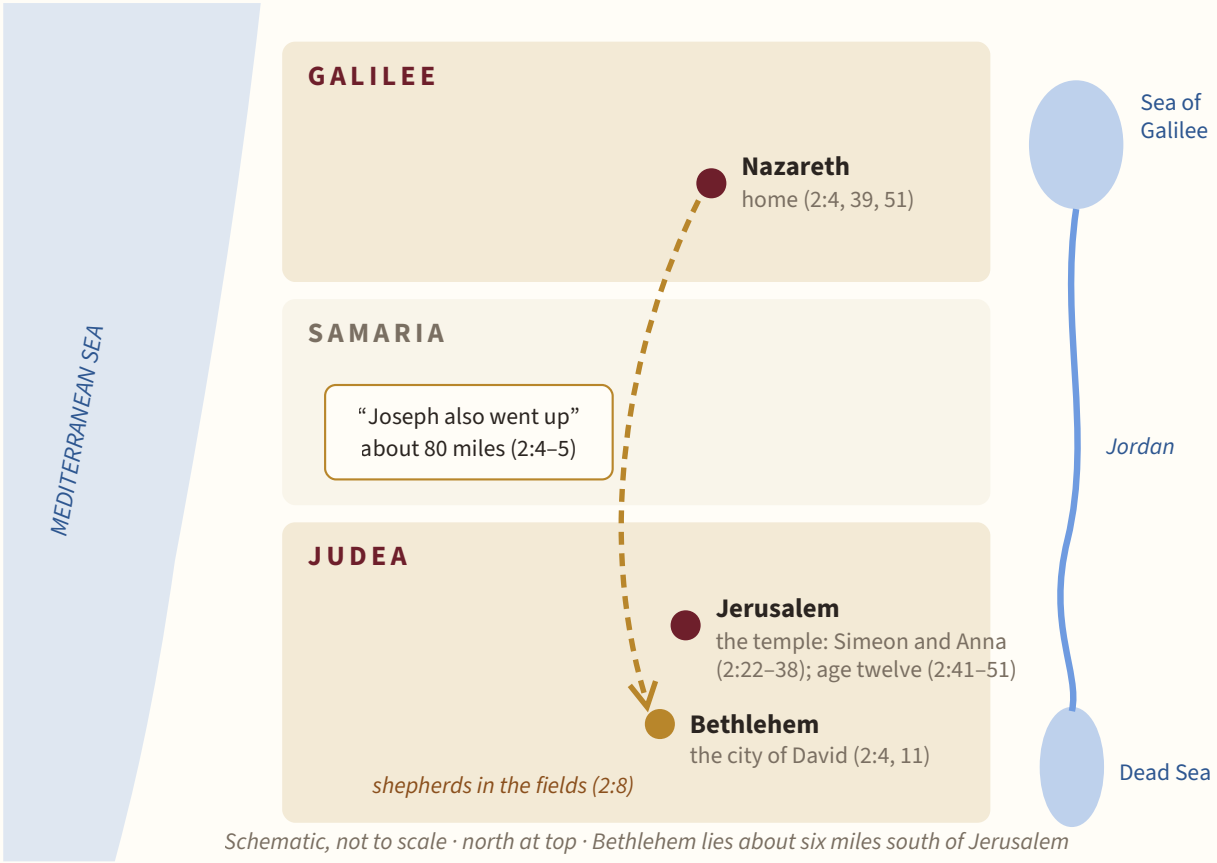
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 2:7

"And she gave birth to her firstborn son; and she wrapped Him in cloths, and ⚠ laid Him in a manger, because ⚠ there was no room for them in the inn."

FIGURE · NAZARETH, BETHLEHEM AND JERUSALEM



Schematic, not to scale · north at top · Bethlehem lies about six miles south of Jerusalem

Caesar's census sends Joseph and Mary about eighty miles south to Bethlehem, the city of David; Jerusalem's temple, a few miles north, is the scene of the rest of the chapter.

Setting. Caesar Augustus orders a census, and Joseph takes Mary from Nazareth to Bethlehem, where she gives birth and lays her Son in a manger (vv1–7). Angels announce the birth to shepherds in the nearby fields, who hurry to see and then tell others (vv8–20). On the eighth day He is circumcised and named Jesus; after the days of purification He is presented in the temple, where Simeon and Anna recognize Him (vv21–38). The family returns to Nazareth (vv39–40). At twelve, at Passover, Jesus stays behind in the temple and is found after three days among the teachers; He goes home and grows (vv41–52).

Structure:

- vv1–7 — **the birth in Bethlehem:** Caesar's decree, the first census under Quirinius (vv1–3); Joseph goes up from Nazareth to the city of David with Mary, who is with child (vv4–5); her firstborn son, wrapped in cloths and laid in a manger — no room in the inn (vv6–7).
- vv8–20 — **the angels and the shepherds:** shepherds keeping watch by night; the glory of the Lord (vv8–9); "Do not be afraid" — good news of great joy; a Savior, Christ the Lord; the sign of the manger (vv10–12); the heavenly host: "Glory to God in the highest" (vv13–14); "Let us go straight to Bethlehem" — they find Him (vv15–16); they make it known; all wonder; Mary treasures and ponders; the shepherds return glorifying God (vv17–20).
- vv21–38 — **Simeon and Anna:** circumcised and named Jesus (v21); purification, presentation, the offering of two birds (vv22–24); Simeon — righteous, devout, waiting, the Spirit upon him (vv25–27); "Now Lord, You are releasing Your bond-servant" — salvation, a light to the Gentiles, the glory of Israel (vv28–32); the fall and rise of many; a sign opposed; a sword (vv33–35); Anna, eighty-four, never left the temple; she speaks of Him to those looking for redemption (vv36–38).
- vv39–52 — **the boy Jesus in the temple:** back to Nazareth; the Child grows; the grace of God upon Him (vv39–40); Passover at twelve; He stays behind; a day's journey; three days of searching (vv41–45); found among the teachers, listening and asking; all amazed (vv46–47); "Son, why have You treated us this way?" — "I had to be in My Father's house" (vv48–50); subject to them; Mary treasures; Jesus increases in wisdom, stature and favor (vv51–52).

Repeated words, with counts:

- "Lord" ×10 — vv9 (×2), 11, 15, 22, 23 (×2), 24, 29, 39.
- "look(ing) / found / find" ×10 — vv12, 16, 25, 38, 44, 45 (×2), 46, 48, 49.
- "child / Child / baby / boy / son" ×10 — vv5, 7, 12, 16, 17, 27, 34, 40, 43, 48.
- "God" ×7 — vv13, 14, 20, 28, 38, 40, 52.
- "see / seen / saw" ×7 — vv15, 17, 20, 26 (×2), 30, 48.
- "Jerusalem" ×6 — vv22, 25, 38, 41, 43, 45; "days" ×6 — vv1, 6, 21, 22, 43, 46.
- "law / Law" ×5 — vv22, 23, 24, 27, 39 ("according to the law" in vv22, 24, 39; "the custom of the Law," v27).
- "census / register" ×5 — vv1, 2, 3 (×2), 5; "city" ×5 — vv3, 4 (×2), 11, 39.
- "angel(s)" ×5 — vv9, 10, 13, 15, 21; "shepherds" ×4 — vv8, 15, 18, 20.
- "told / made known" ×5 — vv15, 17 (×2), 18, 20.
- "glory / glorifying" ×4 — vv9, 14, 20, 32; "amazed / wondered / astonished" ×4 — vv18, 33, 47, 48.
- "Mary" ×4; "mother" ×4 — vv33, 34, 48, 51; "Jesus" ×4 — vv21, 27, 43, 52.
- "manger" ×3 — vv7, 12, 16; "temple" ×3 — vv27, 37, 46; "Holy Spirit / Spirit" ×3 — vv25, 26, 27; "Israel" ×3 — vv25, 32, 34.
- "heart(s)" ×3 — vv19, 35, 51; "treasured / pondering" ×3 — vv19 (×2), 51.
- "peace" ×2 — vv14, 29; "salvation / Savior" ×2 — vv11, 30; "wisdom" ×2 — vv40, 52.

Contrasts: Caesar Augustus ⟷ a baby in a manger (vv1, 7). The city of David ⟷ no room in the inn (vv4, 7). Night fields ⟷ the glory of the Lord (vv8–9). Glory in the highest ⟷ peace on earth (v14). The crowd wondered ⟷ Mary treasured and pondered (vv18–19). The offering of the poor ⟷ the firstborn holy to the Lord (vv23–24).

Release in peace ⟷ a sword (vv29, 35). Fall ⟷ rise (v34). Gentiles ⟷ Israel (v32). “Your father and I” ⟷ “My Father’s house” (vv48–49). The temple ⟷ subjection in Nazareth (vv49, 51).

Shape of the chapter: two scenes in Bethlehem (birth, shepherds) and two in the temple (presentation, Passover at twelve), with Nazareth as the frame (vv4, 39, 51). Each scene ends with someone responding — glorifying, praising, giving thanks, treasuring.

Chapter theme (my words): God keeps His promise to David through a pagan census and a feeding trough. The Savior is announced to the lowly, keeps the Law as a baby, is recognized by those who were waiting, and grows up knowing He belongs to His Father — and still goes home and obeys.

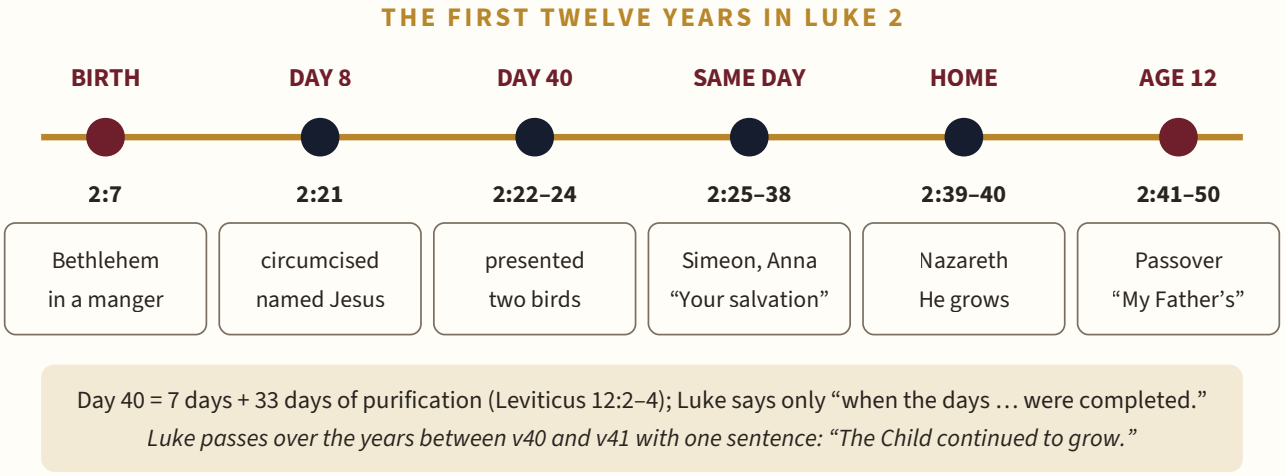
02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 2:30–32

"For △ my eyes have seen Your salvation, Which You have prepared in the presence of all peoples, ☆ A LIGHT OF REVELATION TO THE GENTILES, And ☆ the glory of Your people Israel."

FIGURE · THE FIRST TWELVE YEARS



Day 40 = 7 days + 33 days of purification (Leviticus 12:2–4); Luke says only "when the days … were completed."
Luke passes over the years between v40 and v41 with one sentence: "The Child continued to grow."

Follow the line left to right: Luke moves from the birth to the eighth day, the fortieth day, the return to Nazareth and the Passover at twelve.

Is Luke's history reliable? Guzik: "This is not "once upon a time."" Luke names Caesar Augustus and Quirinius. The census has been debated because Quirinius' well-known census was in AD 6 (Acts 5:37); Guzik reads "the first census" (v2) as distinguishing this one from that later enrollment. I hold that Luke, who has been tested more than any ancient historian (Sproul, Luke 1), got it right.

Why Bethlehem? Because Micah 5:2 said the ruler of Israel would come from there, and because Joseph "was of the house and family of David" (v4). Henry: "Bethlehem signifies the house of bread" — the Bread of Life was born in the house of bread and laid in a feeding trough.

What was "the inn"? *Katalyma* means a lodging or guest room (22:11). Whatever the building, there was no space, and the Son of God began life where animals ate. Guzik: "That there was no room in the inn was symbolic of what was to happen to Jesus." Spurgeon: "By being in a manger He was declared to be the king of the poor."

Why shepherds? Sproul calls them "the lowest people of the land." God announced His Son first to working men on the night shift. Henry: "We are not out of the way of divine visits when we are sensibly employed in an honest calling."

"Peace among men with whom He is pleased" (v14). The NASB follows the manuscripts that read *eudokias* — men on whom God's good pleasure rests; the KJV reads "good will toward men," which Spurgeon preached. Either way, the peace is God's gift through the Savior, not something men achieve. Guzik: "Let God have all the glory, so we may have the peace."

Why was the sinless Jesus circumcised and "redeemed"? Sproul: circumcision signified the removal of sin, yet Jesus "was perfectly sinless from the moment of His conception to the moment of His death." He kept the Law for us — "born under the Law, so that He might redeem those who were under the Law" (Gal 4:4–5). Sproul: "The Redeemer, in following the law, had to be redeemed before He could ever save anyone." Henry: His blood was shed "by drops" on the eighth day and "in purple streams" on the cross.

Simeon's two oracles. The first is praise: salvation prepared before all peoples, "A light of revelation to the Gentiles, And the glory of Your people Israel" (v32, Isaiah 49:6). The second is warning: "the fall and rise of many in Israel," "a sign to be opposed," and a sword for Mary (vv34–35). Guzik: "Jesus is like a magnet." Sproul: "there will be no neutrality for your son." I note that Simeon calls Jesus "the glory of Your people Israel" — God has not finished with Israel; the stone they stumbled over (Isa 8:14) will yet be their glory (Rom 11:11–12, 26).

Anna. A widow for decades, she "never left the temple, serving night and day with fastings and prayers" (v37). Guzik: she "knew pain and loss but had not become bitter." Henry: "Those that have an acquaintance with Christ themselves should do all they can to bring others acquainted with him."

How could a twelve-year-old astonish the teachers? Sproul: not by switching on His deity — "Jesus didn't have to rely on His divine nature to astound anybody." His human mind was untouched by sin. "Find a perfect human being and see what they can learn in twelve years." Spurgeon: "Hot spirits think that they are not serving God when they are learning; but in this they err."

"My Father's house." His first recorded words (Spurgeon) answer Mary's "Your father and I" with "My Father's." The Greek has no noun — "in the things of My Father" — so "house" (NASB) and "business" (KJV) are both fair. The verb is *dei*, the divine must. Then He "went down … and He continued in subjection to them" (v51). Guzik: "Jesus went from vision to duty."

Word study (Greek):

- **census — *apographē* (G582):** an official enrollment (v2; Acts 5:37).
- **wrapped in cloths — *sparganoō* (G4683):** bound in strips of cloth (vv7, 12).
- **manger — *phatnē* (G5336):** a feeding trough (vv7, 12, 16; 13:15).
- **inn — *katalyma* (G2646):** a lodging, guest room (v7; 22:11).
- **host — *stratia* (G4756):** an army (v13).
- **good pleasure — *eudokia* (G2107):** God's favor (v14; Eph 1:5).
- **pondering — *symballō* (G4820):** to throw together, compare (v19).
- **consolation — *paraklēsis* (G3874):** comfort, calling alongside (v25; Isa 40:1).
- **releasing — *apolyō* (G630):** to set free, dismiss (v29).
- **sign — *sēmeion* (G4592); opposed — *antilegō* (G483):** a sign spoken against (v34).
- **sword — *rhomphaia* (G4501):** a long, broad blade (v35).
- **redemption — *lytrōsis* (G3085):** ransoming (v38; 1:68).
- **amazed — *existēmi* (G1839):** beside themselves (v47); **anxiously — *odynaō* (G3600):** in anguish (v48).

- **had to — *dei* (G1163):** the divine necessity (v49).
- **in subjection — *hypotassō* (G5293):** to rank oneself under (v51).
- **increasing — *prokoptō* (G4298):** to cut one's way forward (v52); **favor — *charis* (G5485):** grace (vv40, 52).

Key insights to carry (from the Deep Dive):

1. **God moves emperors to keep a promise** (Henry, Guzik).
2. **The sign was a manger** (Spurgeon).
3. **The gospel came first to the lowly** (Sproul, Guzik).
4. **Glory to God, peace to men — in that order** (v14).
5. **Two ways to hear the news** — wonder or treasure (vv18–19).
6. **The Redeemer was redeemed** (Sproul).
7. **The Lamb came with the offering of the poor** (Henry).
8. **Ready to die because he had seen** (Spurgeon).
9. **No neutral ground** (Sproul).
10. **Jesus grew** — in wisdom, stature, favor, and obedience (vv51–52).

Cross-references: Gen 35:19; Exod 13:2, 12–13; Lev 12:2–8; Num 18:15–16; Deut 16:16; 1 Sam 2:26; 2 Sam 7:12–13; Isa 8:14; 9:6–7; 40:1; 49:6; 52:10; Mic 5:2; Mal 3:1; Matt 2:1–23; John 1:14; Acts 5:37; Rom 11:11–12, 26; Gal 4:4–5; Phil 2:7; Heb 2:17; 5:8.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 2:51

"And He went down with them and came to Nazareth, and He continued in subjection to them; and His mother treasured all these things in her heart."

FIGURE · WHO SAW HIM FIRST

WHO SAW HIM FIRST — AND WHAT THEY DID

THE SHEPHERDS 2:8–20	SIMEON 2:25–35	ANNA 2:36–38	THE TEACHERS 2:46–47
men of the night fields	*righteous, devout*	*a widow of eighty-four*	*scholars of the Law*
"Let us go straight to Bethlehem"	took Him into his arms	never left the temple	heard His questions and His answers
▼	▼	▼	▼
glorifying and praising God	**"my eyes have seen Your salvation"**	**spoke of Him to all who were looking**	**amazed at His understanding**

Not Caesar, not Herod, not the rulers of the temple — the first to see Him were the lowly and the waiting.
Henry: "An inn receives all comers, and so does Christ."

Read each column top to bottom: who they were, what they did with the Child, and what came out of their mouths.

Example to follow — the shepherds. They heard, they went "in a hurry," they found Him, they told others, and they went back to their flocks "glorifying and praising God" (vv15–20). Nothing about their job changed; everything about them did. Many of the men I serve work hard jobs no one honors, or no job at all right now. God sent His first gospel message to men like that. This week I will tell one man, plainly, what I have seen Jesus do.

Sin to confess — no room. I have crowded Jesus out — not with hostility but with busyness, screens, worry and my own plans (v7). Spurgeon asked whether there was room even in the church. I confess the full inn of my heart, and I ask Him to move in and take the best room.

Example to follow — Mary's pondering. She did not understand everything (v50), but she "treasured all these things, pondering them in her heart" (vv19, 51). When I don't understand what God is doing, I don't have to quit; I can keep it, turn it over, and wait. Spurgeon: "When you cannot put a truth into your understandings, yet lay it up in your affections."

Promise to trust — "depart in peace." Simeon was ready to die because he had held God's salvation in his arms (vv29–30). That peace is for every believer (Spurgeon) — but it grows out of a life lived in peace with God now. Some of the men I sit with have buried friends this year. Christ makes it possible to face death with open hands.

Command to obey — ordinary obedience. The Son of God knew who His Father was, and He still went home to Nazareth and "continued in subjection" to His parents for eighteen years (v51). I want big assignments; God often gives me faithful, hidden ones. This week I will do the ordinary things in front of me — my job, my family, my word — as my Father's business.

Questions for the table (from the Deep Dive):

1. Caesar thought he was running the world; God used his decree to bring Mary to Bethlehem. Where am I tempted to think the powerful people in my life are in control instead of God? (2:1–7; Mic 5:2; Prov 21:1) *Providence had another reach in it (Henry).*
2. There was no room for them in the inn. What in my schedule, my habits or my heart is crowding Jesus out right now? (2:7) *Make room for Christ, even if the world makes no room for you (Spurgeon).*
3. God sent the first gospel message to shepherds working the night shift. What does that tell me about how God sees men the world overlooks — including me? (2:8–12) *The first preacher of the gospel was an angel (Guzik).*
4. The shepherds went "in a hurry," then told everyone; Mary quietly pondered. Which one do I need more of this week — urgency or reflection? (2:15–20) *The way to keep the truths of Christ safe is to ponder them (Henry).*
5. Simeon could say "depart in peace" because he had seen God's salvation. If my life ended this week, could I say the same? What would need to change? (2:25–32) *No man can depart in peace who has not lived in peace (Spurgeon).*
6. Jesus knew He belonged in His Father's house, and still went home and obeyed His parents for eighteen years. Where is God calling me to faithful, ordinary obedience? (2:49–52; Heb 5:8) *From vision to duty (Guzik).*

Worship. The Christ of God was laid in a feeding trough, announced by an army of angels to men nobody noticed, carried into the temple with the offering of the poor, and held in the arms of an old man who said he had seen enough. He is the Savior, Christ the Lord; a light of revelation to the Gentiles and the glory of God's people Israel; the Son who was always about His Father's business, and the boy who obeyed a carpenter.

Prayer. Lord Jesus, You came low enough for shepherds and sinners to reach You. Forgive me for leaving You no room. Make my heart a place where You are welcome, teach me to treasure Your words when I don't understand them, and give me Simeon's peace — the peace of a man who has seen Your salvation. Make me faithful in the ordinary places, about my Father's business, until the day You release Your servant in peace. Amen.

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SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 3

Prepare the Way of the Lord — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

God's word comes to a wilderness prophet who calls ordinary men to a repentance that shows up in their wallets and their tempers, and who points away from himself to the mightier One. At the Jordan the Father names Jesus His beloved Son, and Luke traces Him back through David and Abraham to Adam — a Savior for every son of Adam.

00 The Text

LUKE 3 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene,

2 in the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness.

3 And he came into all the district around the Jordan, preaching a baptism of repentance for the forgiveness of sins;

4 as it is written in the book of the words of Isaiah the prophet, "THE VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT.

5 'EVERY RAVINE WILL BE FILLED, AND EVERY MOUNTAIN AND HILL WILL BE BROUGHT LOW; THE CROOKED WILL BECOME STRAIGHT, AND THE ROUGH ROADS SMOOTH;

6 AND ALL FLESH WILL SEE THE SALVATION OF GOD.'"

7 So he began saying to the crowds who were going out to be baptized by him, "You brood of vipers, who warned you to flee from the wrath to come?

8 "Therefore bear fruits in keeping with repentance, and do not begin to say to yourselves, 'We have Abraham for our father,' for I say to you that from these stones God is able to raise up children to Abraham.

9 "Indeed the axe is already laid at the root of the trees; so every tree that does not bear good fruit is cut down and thrown into the fire."

10 And the crowds were questioning him, saying, "Then what shall we do?"

11 And he would answer and say to them, "The man who has two tunics is to share with him who has none; and he who has food is to do likewise."

12 And some tax collectors also came to be baptized, and they said to him, "Teacher, what shall we do?"

13 And he said to them,
"Collect no more than what you have been ordered to."

14 Some soldiers were questioning him, saying, "And what about us, what shall we do?" And he said to them,

"Do not take money from anyone by force, or accuse anyone falsely, and be content with your wages."

15 Now while the people were in a state of expectation and all were wondering in their hearts about John, as to whether he was the Christ,

16 John answered and said to them all, "As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with the Holy Spirit and fire.

17 "His winnowing fork is in His hand to thoroughly clear His threshing floor, and to gather the wheat into His barn; but He will burn up the chaff with unquenchable fire."

18 So with many other exhortations he preached the gospel to the people.

19 But when Herod the tetrarch was reprimanded by him because of Herodias, his brother's wife, and because of all the wicked things which Herod had done,

20 Herod also added this to them all: he locked John up in prison.

21 Now when all the people were baptized, Jesus was also baptized, and
while He was praying, heaven was opened,

22 and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, "You are My beloved Son, in You I am well-pleased."

23 When He began His ministry, Jesus Himself was about thirty years of age, being, as was supposed, the son of Joseph, the son of Eli,

24 the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph,

25 the son of Mattathias, the son of Amos, the son of Nahum, the son of Hesli, the son of Naggai,

26 the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda,

27 the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri,

28 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,

29 the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,

30 the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim,

31 the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David,

32 the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon,

33 the son of Amminadab, the son of Admin, the son of Ram, the son of Hezron, the son of Perez, the son of Judah,

34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,

35 the son of Serug, the son of Reu, the son of Peleg, the son of Heber, the son of Shelah,

36 the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,

37 the son of MethuSelah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan,

38 the son of Enosh, the son of Seth, the son of Adam, the son of God.

Marked in the text

- **v1** "in the fifteenth year of the reign of Tiberius Caesar" — Time / place / contrast
- **v2** "the word of God came to John" — God — His character & actions
- **v3** "for the forgiveness of sins" — Promise / blessing
- **v4** "MAKE READY THE WAY OF THE LORD" — Command / instruction
- **v6** "ALL FLESH WILL SEE THE SALVATION OF GOD" — Promise / blessing
- **v7** "You brood of vipers" — Sin / warning
- **v7** "flee from the wrath to come" — Sin / warning
- **v8** "bear fruits in keeping with repentance" — Command / instruction
- **v8** "We have Abraham for our father" — Sin / warning
- **v9** "the axe is already laid at the root of the trees" — Sin / warning
- **v11** "The man who has two tunics is to share with him who has none" — Command / instruction

- **v13** “Collect no more than what you have been ordered to” — Command / instruction
- **v14** “be content with your wages” — Command / instruction
- **v16** “One is coming who is mightier than I” — God — His character & actions
- **v16** “He will baptize you with the Holy Spirit and fire” — Promise / blessing
- **v17** “He will burn up the chaff with unquenchable fire” — Sin / warning
- **v18** “he preached the gospel to the people” — Promise / blessing
- **v19** “all the wicked things which Herod had done” — Sin / warning
- **v20** “he locked John up in prison” — Sin / warning
- **v21** “while He was praying, heaven was opened” — God — His character & actions
- **v22** “the Holy Spirit descended upon Him in bodily form like a dove” — God — His character & actions
- **v22** “You are My beloved Son” — God — His character & actions
- **v22** “in You I am well-pleased” — Promise / blessing
- **v23** “about thirty years of age” — Time / place / contrast
- **v23** “as was supposed” — Time / place / contrast
- **v31** “the son of David” — Promise / blessing
- **v34** “the son of Abraham” — Promise / blessing
- **v38** “the son of Adam, the son of God” — God — His character & actions
- **v3** “repentance” — Key repeated word (every occurrence)
- **v7** “baptized” — Key repeated word (every occurrence)
- **v10** “what shall we do” — Key repeated word (every occurrence)
- **v10** “What shall we do” — Key repeated word (every occurrence)

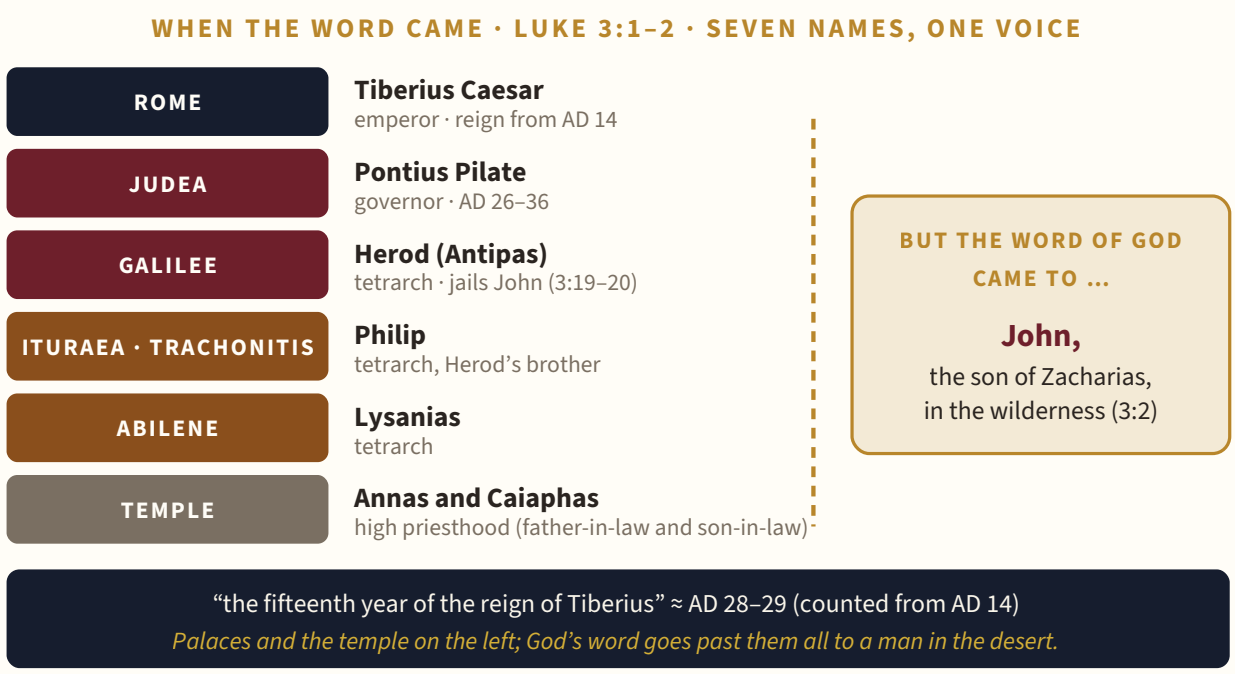
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 3:2

"in the high priesthood of Annas and Caiaphas,
△the word of God came to John, the son of Zacharias, ◷in the wilderness."

FIGURE · WHEN THE WORD CAME



Luke names the powerful of Rome, Judea, Galilee and the temple, then tells us God's word passed them by and came to John in the wilderness.

Setting. About AD 28–29, "in the fifteenth year of the reign of Tiberius Caesar" (v1), with Pilate in Judea, Herod Antipas in Galilee, and Annas and Caiaphas over the temple (vv1–2). The word of God comes to John, the son of Zacharias, in the wilderness, and he preaches through the district around the Jordan (vv2–3). Jesus is baptized there with all the people (v21) and is "about thirty years of age" (v23).

Structure:

- vv1–6 — **the voice in the wilderness:** seven rulers named; "the word of God came to John" (v2); a baptism of repentance for the forgiveness of sins (v3); Isaiah 40:3–5 — make ready the way, every ravine filled, "all flesh will see the salvation of God" (vv4–6).
- vv7–14 — **fruit and the axe:** "You brood of vipers" (v7); bear fruits in keeping with repentance, not "We have Abraham" (v8); the axe at the root (v9); "What shall we do?" — the crowds (vv10–11), tax collectors (vv12–13), soldiers (v14).

- vv15–20 — **the Spirit and fire:** are you the Christ? (v15); water vs. the Holy Spirit and fire; not fit to untie His sandals (v16); the winnowing fork, wheat and chaff (v17); "he preached the gospel" (v18); Herod reprimanded, John locked up (vv19–20).
- vv21–22 — **the heavens opened:** Jesus baptized and praying; the Spirit like a dove; "You are My beloved Son, in You I am well-pleased."
- vv23–38 — **the line back to God:** about thirty; "as was supposed" the son of Joseph (v23); seventy-seven names, through Nathan and David (v31), Abraham (v34), Noah (v36), Adam, "the son of God" (v38).

Repeated words, with counts:

- "son" ×79 — v2, v22, and seventy-seven times in the genealogy (vv23–38): "the son of …" runs from Joseph to God.
- "baptize / baptized / baptism" ×7 — vv3, 7, 12, 16 (×2), 21 (×2).
- "John" ×4 — vv2, 15, 16, 20; "Herod" ×4 — vv1, 19 (×2), 20.
- "God" ×4 — vv2, 6, 8, 38.
- "what shall we do" ×3 — vv10, 12, 14.
- "fire" ×3 — vv9, 16, 17.
- "Abraham" ×3 — vv8 (×2), 34.
- "way / paths / roads" ×3 — vv4 (×2), 5.
- "people" ×3 — vv15, 18, 21; "crowds" ×2 — vv7, 10.
- "repentance" ×2 — vv3, 8; "fruit(s)" ×2 — vv8, 9; "tree(s)" ×2 — v9 (×2).
- "wilderness" ×2 — vv2, 4; "Holy Spirit" ×2 — vv16, 22.

Contrasts: Rome's rulers ⟷ a voice in the wilderness (vv1–2). Brood of vipers ⟷ children of Abraham (vv7–8). Good fruit ⟷ cut down and thrown into the fire (v9). Two tunics ⟷ none (v11). John ⟷ the One mightier (v16). Water ⟷ the Holy Spirit and fire (v16). Wheat ⟷ chaff; barn ⟷ unquenchable fire (v17). John's boldness ⟷ Herod's wickedness (vv19–20). "As was supposed" the son of Joseph ⟷ the Son of God (vv22–23, 38).

Shape of the chapter: three panels — John's ministry (1–20), Jesus' baptism (21–22), Jesus' line (23–38). John's story is finished first, even his arrest, so that the spotlight falls on Jesus alone. The chapter opens with the names of the mighty and closes with the name of God.

Chapter theme (my words): God speaks again, and He speaks to the wilderness. Real repentance changes the way a man handles his money, his power and his mouth. John makes himself small so Jesus can be seen, and heaven itself declares who Jesus is: the beloved Son, the son of Adam, the Son of God.

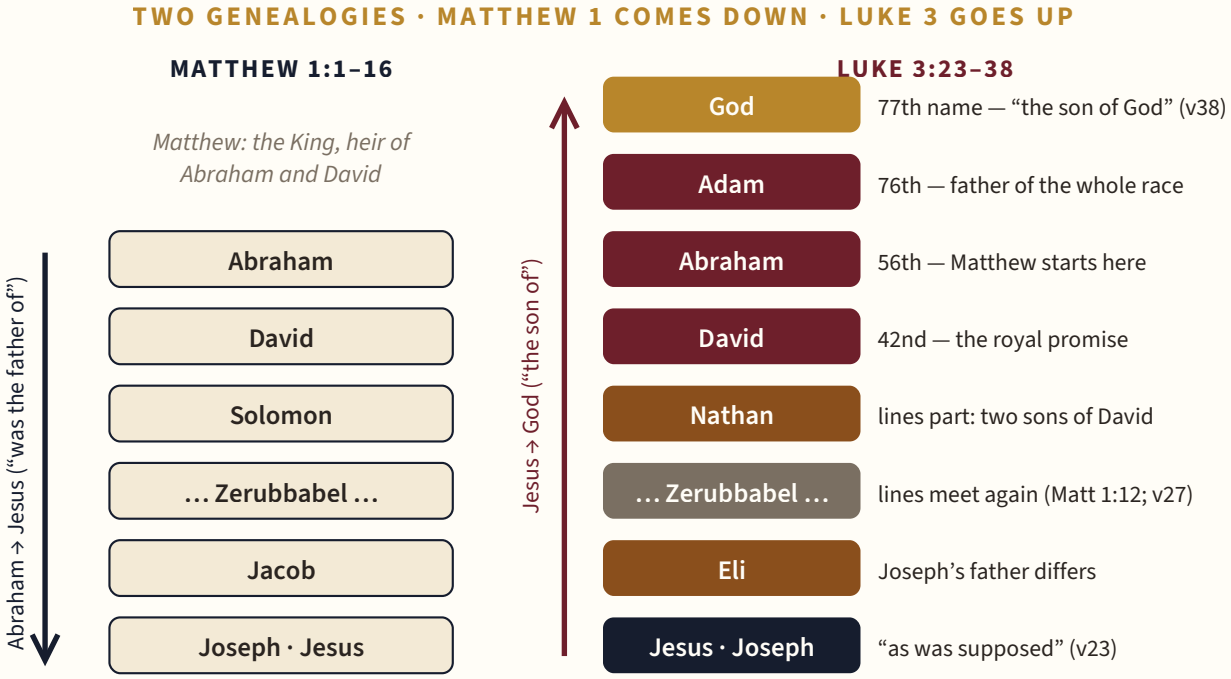
02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 3:16

"John answered and said to them all, "As for me, I baptize you with water; but △ One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; ☆ He will baptize you with the Holy Spirit and fire."

FIGURE · TWO GENEALOGIES



Luke: the Son of Man for every son of Adam · names counted from the NASB text

Matthew counts down from Abraham to Jesus through Solomon; Luke climbs up from Jesus through Nathan, past Abraham and Adam, to God.

Why does Luke list all those rulers? To nail the gospel to real history. Sproul: "Luke is very careful and meticulous to give us the historical framework in which John the Baptist appeared." Guzik: "This is not a fairy tale beginning with "once upon a time."" And the list makes a point — the word of God passed every palace and the temple and came to a man in the desert.

What was John's baptism? "A baptism of repentance for the forgiveness of sins" (v3). Sproul: "This was not New Testament baptism." It was a sign of a turned heart, getting Israel ready for the Messiah. The forgiveness itself would come through the One John pointed to.

Why so harsh — "brood of vipers"? Because the crowd was trusting its pedigree. Guzik: "Addressing your audience as a family of snakes is not a customary way to begin a sermon." Spurgeon: "Here are no honeyed phrases to delight the popular ear." Sproul separates true sorrow over sin (contrition) from fear of getting caught (attrition). Fruit tells which one you have.

What does repentance look like on Monday? Sharing a tunic, collecting only what is owed, no bullying, no lying, and being content with your pay (vv10–14). Guzik: "John did not see tax collecting or soldiering as inherently evil." Sproul: "You cannot be converted and be a thief."

What is the baptism "with the Holy Spirit and fire"? Guzik reads both together as cleansing — "God's power is always a transforming power, a purifying power." Verse 17 adds the other edge: the chaff burns "with unquenchable fire." The Spirit was poured out at Pentecost (Acts 2:3–4), and the winnowing will be finished when Christ returns to judge. Same Christ, two comings.

Why was the sinless Jesus baptized? Guzik: "Jesus did not receive baptism because He was a sinner." He stood with sinners, and Sproul adds that He was fulfilling all righteousness as the second Adam — "Only one person has ever satisfied the law of God, and that's Jesus." His perfect obedience is credited to all who trust Him.

What happened at the Jordan? Jesus was praying (only Luke tells us); heaven opened; the Spirit came in bodily form like a dove; the Father spoke Psalm 2:7 and Isaiah 42:1 over Him. Guzik: "The three Persons of the Trinity were all manifested at once."

Why does Luke's genealogy differ from Matthew's? Matthew goes down from Abraham through Solomon to Joseph; Luke goes up from Joseph through Nathan to God. Guzik: "The best explanation for this seems to be that Luke followed Mary's line." Sproul would like to think so but "can't prove that beyond a shadow of a doubt." I hold it loosely too; what matters is that both lines run through David, so Jesus is the rightful King, and Luke's line runs to Adam, so He is the Savior of every man.

What does it all add up to? Henry puts the genealogy and the baptism together: "He was both the Son of Adam and the Son of God that he might be a proper Mediator between God and the sons of Adam." And at the Jordan, "sin had shut up heaven, but Christ's prayer opened it again." That is my hope in one line: heaven opened over Jesus, and through Him to me.

Word study (Greek):

- **word — *rhēma* (G4487):** a spoken word; "the word of God came to John" (v2; 1:37–38).
- **repentance — *metanoia* (G3341):** a change of mind that turns the life (vv3, 8).
- **brood — *gennēma* (G1081) / vipers — *echidna* (G2191):** offspring of snakes (v7; Matt 12:34; 23:33).
- **be content — *arkeō* (G714):** to be satisfied with enough (v14; 1 Tim 6:8; Heb 13:5); wages — *opsōnion* (G3800).
- **winnowing fork — *ptyon* (G4425):** the fork that tosses grain into the wind (v17; Matt 3:12).
- **fit — *hikanos* (G2425):** worthy, sufficient (v16; 7:6).
- **reprimanded — *elenchō* (G1651):** to expose and convict (v19).
- **praying — *proseuchomai* (G4336):** Jesus at prayer (v21; 6:12; 9:18, 28–29).
- **well-pleased — *eudokeō* (G2106):** to take delight in (v22; 2:14).
- **as was supposed — *nomizō* (G3543):** thought, reckoned by law and custom (v23).
- **began — *archomai* (G756):** about thirty at the beginning (v23; Acts 1:1).

Key insights to carry (from the Deep Dive):

1. **The word skipped the palace** — it came to John in the wilderness (v2).
2. **Silence broken** — after four hundred years (Sproul).
3. **The highway is for God** — prepare for the presence of Jesus (Sproul).
4. **Repentance bears fruit** — always (Guzik); no converted thief (Sproul).
5. **Holiness starts at your post** — share, be honest, be content (vv10–14).
6. **The lower the better** — Spurgeon on the sandal strap.
7. **Fire purifies and fire judges** (vv16–17).
8. **Truth to power costs** — John in prison (vv19–20).
9. **Heaven opened to a praying Son** — Father, Son and Spirit (vv21–22).
10. **A Savior for every son of Adam** (v38).

Cross-references: Gen 3:15; 5:1–32; 11:10–26; 41:46; Num 4:3; 2 Sam 5:4; Ps 2:7; Isa 40:3–5; 42:1; Mal 3:1; 4:5–6; Matt 1:1–17; 3:1–17; 12:34; 14:3–12; Luke 1:17, 37–38, 80; 2:14; John 1:29–34; 3:24; Acts 1:1; 2:3–4; Rom 5:12–19; 1 Cor 15:45; 1 Tim 6:8; Heb 13:5.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 3:8

"Therefore bear fruits in keeping with repentance, and do not begin to say to yourselves, ⚠ 'We have Abraham for our father,' for I say to you that from these stones God is able to raise up children to Abraham."

FIGURE · "WHAT SHALL WE DO?"

"WHAT SHALL WE DO?" · THREE QUESTIONS, THREE ANSWERS · LUKE 3:10–14

THE CROWDS v10–11	TAX COLLECTORS v12–13	SOLDIERS v14
Two tunics? Share with him who has none — food likewise.	Collect no more than what you have been ordered to.	No money by force, no false accusation; be content with wages.
greed → generosity	theft → honesty	force → contentment

No one is told to quit his job. Each is told to stop sinning in the place where he already stands.

Three groups ask the same question; John gives each a plain answer that turns the sin of his station into its opposite.

Command to obey — bear fruit where I stand. John didn't tell the soldier to quit the army; he told him to stop bullying, stop lying and be content (v14). My repentance has to show up in the same plain places: my money, my mouth, my temper, how I treat the men under me and over me. This week I will name one "what shall I do?" and do it.

Sin to confess — trusting the pedigree. "We have Abraham for our father" (v8). I have leaned on my history — years in church, the ministry, the books, what I used to be — instead of a turned heart today. A lot of men I sit with lean on the opposite pedigree: "that's just who I am, my father was the same." Either way it's an excuse. God can raise up children from stones; He can change me.

Example to follow — John taking the low place. John had crowds wondering if he was the Messiah (v15), and he used the moment to say, "I am not fit to untie the thong of His sandals." Spurgeon: "Anything for Jesus, the lower the better." I want to do the unseen job, give away the credit, and point every man to Jesus instead of to me.

Truth to face — the axe is already at the root. Judgment is not a someday idea (v9, v17). The chaff burns. That is not meant to scare me into hiding but to send me running to the One who baptizes with the Holy Spirit and fire.

Promise to trust — "in You I am well-pleased." The Father said it over His Son, and I am accepted only "in the Beloved." I can't earn that sentence; Jesus kept the law I broke (Sproul). When I come to God in Christ, the Father's pleasure that rests on Jesus covers me too.

Questions for the table (from the Deep Dive):

1. God's word passed by the emperor and the high priest and came to a man in the desert. Where has God met me — in what "wilderness" of my life? (3:1–2; Hos 2:14) *The word of God came to John in the wilderness.*
2. What "mountains" of pride and "ravines" of neglect in me need to be leveled or filled so I am ready for Jesus? (3:4–6; Isa 40:3–5) *Every ravine will be filled, every mountain brought low.*
3. What am I tempted to lean on instead of real repentance — my family, my church, my past, my baptism? (3:8–9) *Do not begin to say, 'We have Abraham for our father.'*
4. If I asked John, "What shall I do?", what would he name in my job, my money, or the way I treat people? (3:10–14) *Integrity in the ordinary things (Guzik).*
5. John said, "I am not fit to untie the thong of His sandals." What small, unseen service could I do for Jesus this week? (3:16; Phil 2:5–8) *Anything for Jesus, the lower the better (Spurgeon).*
6. The Father said to Jesus, "in You I am well-pleased." What does it mean for me that God's pleasure rests on me only in Christ? (3:21–22; Eph 1:6) *Only one person has ever satisfied the law of God (Sproul).*

Worship. The God who passed by Caesar's palace spoke in the wilderness. He sent a voice to level mountains and fill valleys, so that all flesh would see His salvation. He opened heaven over His praying Son, sent His Spirit, and spoke His delight. He traced His Son's line through kings and shepherds and sinners back to Adam — so that no son of Adam is out of reach.

Prayer. Father, Your word came to John in the wilderness; let it come to me in mine. Level my pride and fill the empty places I have neglected. Keep me from leaning on my history — show me the fruit You want this week, in my wallet, my words and my temper. Make me small and Jesus large. Thank You that in Your beloved Son You are well-pleased, and that in Him You receive me. Baptize me with Your Spirit and burn away the chaff. In Jesus' name, Amen.

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SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 4

The Spirit of the Lord Is upon Me — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

Full of the Spirit, Jesus beats the devil where Adam and Israel fell, using nothing but the written Word. Then He announces that Isaiah's year of release has come in Him, is rejected by His own town, and proves His authority over demons and disease — and still moves on, because He must preach the kingdom.

00 The Text

LUKE 4 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 Jesus, △ full of the Holy Spirit, returned from the Jordan and was △ led around by the Spirit in the wilderness

2 ⚠ for forty days, being tempted by the devil. And He ate nothing during those days, and when they had ended, He became hungry.

3 And the devil said to Him, "⚠ If You are the Son of God, tell this stone to become bread."

4 And Jesus answered him, "↻ It is written, '▤ MAN SHALL NOT LIVE ON BREAD ALONE.'"

5 And he led Him up and showed Him all the kingdoms of the world in a moment of time.

6 And the devil said to Him, "I will give You all this domain and its glory; for ⚠ it has been handed over to me, and I give it to whomever I wish.

7 "Therefore if You worship before me, it shall all be Yours."

8 Jesus answered him, "↻ It is written, '▤ YOU SHALL WORSHIP THE LORD YOUR GOD AND SERVE HIM ONLY.'"

9 And he led Him to Jerusalem and had Him stand on the pinnacle of the temple, and said to Him,

"⚠ If You are the Son of God, throw Yourself down from here;

10 for ↻ it is written, 'HE WILL COMMAND HIS ANGELS CONCERNING YOU TO GUARD YOU,'

11 and, 'ON their HANDS THEY WILL BEAR YOU UP, SO THAT YOU WILL NOT STRIKE YOUR FOOT AGAINST A STONE.'"

12 And Jesus answered and said to him, "It is said, '▤ YOU SHALL NOT PUT THE LORD YOUR GOD TO THE TEST.'"

13 When the devil had finished every temptation, ◷ he left Him until an opportune time.

14 And Jesus returned to Galilee △ in the power of the Spirit, and news about Him spread through all the surrounding district.

15 And He began teaching in their ↻ synagogues and was praised by all.

16 And He came to Nazareth, where He had been brought up; and ◷ as was His custom, He entered the ↻ synagogue on the Sabbath, and stood up to read.

17 And the book of the prophet Isaiah was handed to Him. And He opened the book and found the place where it was written,

18 "△ THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME ☆ TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME ☆ TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, ☆ TO SET FREE THOSE WHO ARE OPPRESSED,

19 TO PROCLAIM ◷ THE FAVORABLE YEAR OF THE LORD."

20 And He closed the book, gave it back to the attendant and sat down; and the eyes of all in the ⟳ synagogue were fixed on Him.

21 And He began to say to them, "△ Today this Scripture has been fulfilled in your hearing."

22 And all were speaking well of Him, and wondering at the gracious words which were falling from His lips; and they were saying, "⚠ Is this not Joseph's son?"

23 And He said to them, "No doubt you will quote this proverb to Me, 'Physician, heal yourself! Whatever we heard was done at Capernaum, do here in your hometown as well.'"

24 And He said, "Truly I say to you, ⚠ no prophet is welcome in his hometown.

25 "But I say to you in truth, there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months, when a great famine came over all the land;

26 and yet Elijah was sent to none of them, but only to Zarephath, in the land of Sidon, ☆ to a woman who was a widow.

27 "And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but ☆ only Naaman the Syrian."

28 And all the people in the ⟳ synagogue were ⚠ filled with rage as they heard these things;

29 and they got up and drove Him out of the city, and led Him to the brow of the hill on which their city had been built, in order to throw Him down the cliff.

30 But △ passing through their midst, He went His way.

31 And He came down to Capernaum, a city of Galilee, and He was teaching them on the Sabbath;

32 and they were amazed at His teaching, for △ His message was with authority.

33 In the ⟳ synagogue there was a man possessed by the spirit of an unclean demon, and he cried out with a loud voice,

34 "Let us alone! What business do we have with each other, Jesus of Nazareth? Have You come to destroy us? I know who You are—△ the Holy One of God!"

35 But Jesus rebuked him, saying, "▤ Be quiet and come out of him!" And when the demon had thrown him down in the midst of the people, he came out of him without doing him any harm.

36 And amazement came upon them all, and they began talking with one another saying, "What is this message? For △ with authority and power He commands the unclean spirits and they come out."

37 And the report about Him was spreading into every locality in the surrounding district.

38 Then He got up and left the ⟳ synagogue, and entered Simon's home. Now Simon's mother-in-law was suffering from a high fever, and they asked Him to help her.

39 And standing over her, △ He rebuked the fever, and it left her; and ▤ she immediately got up and waited on them.

40 While the sun was setting, all those who had any who were sick with various diseases brought them to Him; and △ laying His hands on each one of them, He was healing them.

41 Demons also were coming out of many, shouting, "You are the Son of God!" But rebuking them, He would not allow them to speak, because they knew Him to be the Christ.

42 When day came, Jesus left and ◷ went to a secluded place; and the crowds were searching for Him, and came to Him and tried to keep Him from going away from them.

43 But He said to them, "▤ I must preach the kingdom of God to the other cities also, △ for I was sent for this purpose."

44 So He kept on preaching ◷ in the synagogues of Judea.

Marked in the text

- **v1** “full of the Holy Spirit” — God — His character & actions
- **v1** “led around by the Spirit in the wilderness” — God — His character & actions
- **v2** “for forty days, being tempted by the devil” — Sin / warning
- **v4** “MAN SHALL NOT LIVE ON BREAD ALONE” — Command / instruction
- **v6** “it has been handed over to me” — Sin / warning
- **v8** “YOU SHALL WORSHIP THE LORD YOUR GOD AND SERVE HIM ONLY” — Command / instruction
- **v12** “YOU SHALL NOT PUT THE LORD YOUR GOD TO THE TEST” — Command / instruction
- **v13** “he left Him until an opportune time” — Time / place / contrast
- **v14** “in the power of the Spirit” — God — His character & actions
- **v16** “as was His custom” — Time / place / contrast
- **v18** “THE SPIRIT OF THE LORD IS UPON ME” — God — His character & actions
- **v18** “TO PREACH THE GOSPEL TO THE POOR” — Promise / blessing
- **v18** “TO PROCLAIM RELEASE TO THE CAPTIVES” — Promise / blessing
- **v18** “TO SET FREE THOSE WHO ARE OPPRESSED” — Promise / blessing
- **v19** “THE FAVORABLE YEAR OF THE LORD” — Time / place / contrast
- **v21** “Today this Scripture has been fulfilled in your hearing” — God — His character & actions
- **v22** “Is this not Joseph’s son?” — Sin / warning
- **v24** “no prophet is welcome in his hometown” — Sin / warning
- **v26** “to a woman who was a widow” — Promise / blessing
- **v27** “only Naaman the Syrian” — Promise / blessing
- **v28** “filled with rage” — Sin / warning
- **v30** “passing through their midst, He went His way” — God — His character & actions
- **v32** “His message was with authority” — God — His character & actions
- **v34** “the Holy One of God” — God — His character & actions
- **v35** “Be quiet and come out of him” — Command / instruction
- **v36** “with authority and power He commands the unclean spirits” — God — His character & actions
- **v39** “He rebuked the fever” — God — His character & actions
- **v39** “rebuked the fever” — God — His character & actions
- **v39** “she immediately got up and waited on them” — Command / instruction
- **v40** “laying His hands on each one of them, He was healing them” — God — His character & actions
- **v42** “went to a secluded place” — Time / place / contrast
- **v43** “I must preach the kingdom of God to the other cities also” — Command / instruction
- **v43** “for I was sent for this purpose” — God — His character & actions
- **v44** “in the synagogues of Judea” — Time / place / contrast
- **v3** “If You are the Son of God” — Sin / warning (every occurrence)
- **v4** “It is written” — Key repeated word (every occurrence)
- **v15** “synagogue” — Key repeated word (every occurrence)
- **v15** “synagogues” — Key repeated word (every occurrence)

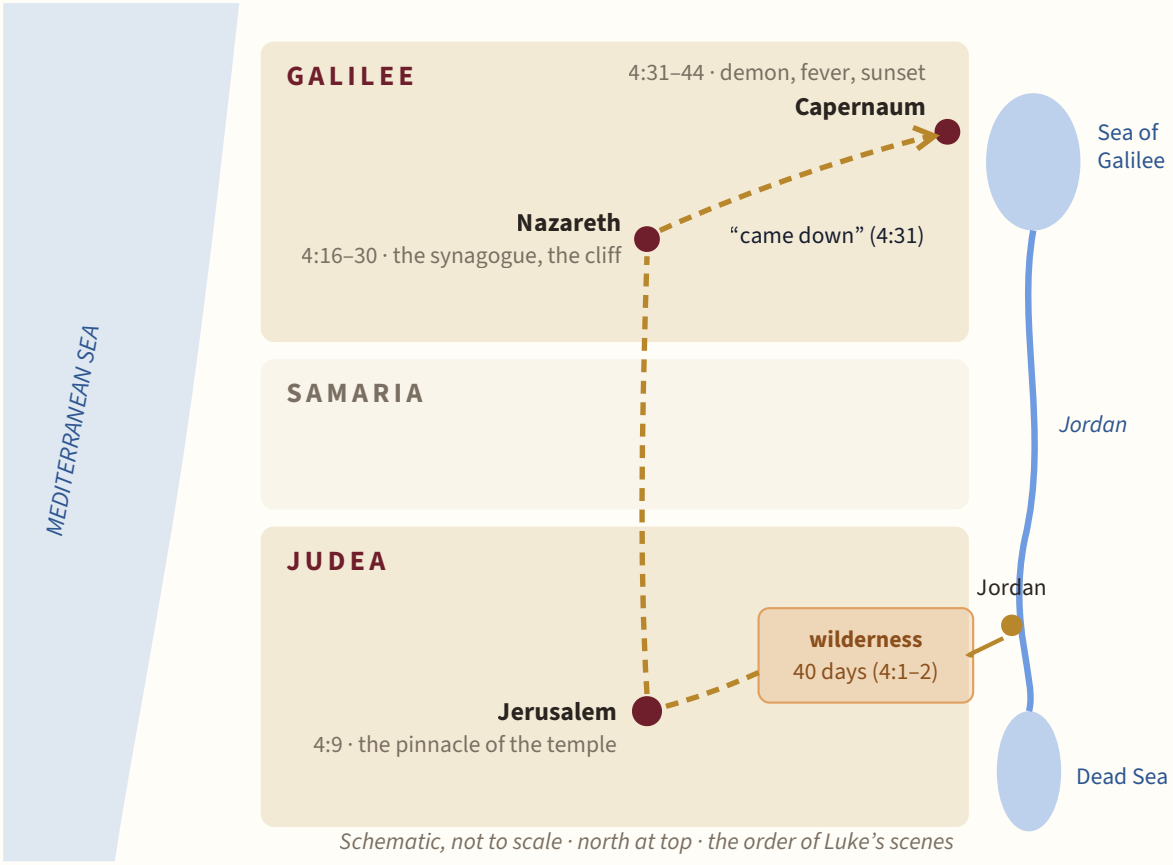
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 4:1

"Jesus, △full of the Holy Spirit, returned from the Jordan and was △led around by the Spirit in the wilderness"

FIGURE · FROM THE JORDAN TO CAPERNAUM



Schematic, not to scale · north at top · the order of Luke's scenes

Follow the dotted line through Luke's scenes: the Jordan, the wilderness, the temple in Jerusalem, Nazareth in the hills, and down to Capernaum by the lake.

Setting. Straight from His baptism at the Jordan, Jesus is led by the Spirit in the wilderness for forty days (vv1–2), taken to a high place and to the pinnacle of the temple in Jerusalem (vv5, 9), then returns to Galilee (v14). He preaches in the synagogue at Nazareth, His hometown, on the Sabbath (v16), goes down to Capernaum (v31), heals in Simon's home (v38), and goes on preaching in the synagogues (v44).

Structure:

- vv1–13 — **the temptation:** full of the Spirit, forty days, hungry (vv1–2); bread — "It is written" (vv3–4); the kingdoms — worship God only (vv5–8); the pinnacle, Psalm 91 — do not test God (vv9–12); the devil leaves "until an opportune time" (v13).

- vv14–30 — **the Nazareth sermon:** in the power of the Spirit; praised by all (vv14–15); the scroll of Isaiah — "The Spirit of the Lord is upon Me" (vv16–19); "Today this Scripture has been fulfilled" (vv20–21); "Is this not Joseph's son?" (v22); no prophet welcome at home; Elijah and the widow, Elisha and Naaman (vv23–27); rage, the cliff, He passes through (vv28–30).
- vv31–37 — **authority over a demon:** teaching with authority in Capernaum (vv31–32); "I know who You are — the Holy One of God!" (vv33–34); "Be quiet and come out of him!" (v35); "What is this message?" (vv36–37).
- vv38–44 — **healing and sent:** He rebukes the fever; she gets up and serves (vv38–39); at sunset He heals each one; demons silenced (vv40–41); a secluded place; "I must preach the kingdom of God to the other cities also" (vv42–44).

Repeated words, with counts:

- "come / came / coming" ×11 — vv16, 25, 31, 34, 35 (×2), 36 (×2), 41, 42 (×2).
- "synagogue(s)" ×7 — vv15, 16, 20, 28, 33, 38, 44.
- "God" ×7 — vv3, 8, 9, 12, 34, 41, 43.
- "Spirit" (of God) ×4 — vv1 (×2), 14, 18; "unclean spirit(s) / demon(s)" — vv33, 35, 36, 41.
- "devil" ×4 — vv2, 3, 6, 13.
- "written / it is said" ×4 — vv4, 8, 10, 12 (and "written" in v17).
- "led" ×4 — vv1, 5, 9, 29.
- "Lord" ×4 — vv8, 12, 18, 19.
- "Nazareth / hometown" ×4 — vv16, 23, 24, 34.
- "left" ×4 — vv13, 38, 39, 42.
- "Son of God" ×3 — vv3, 9, 41.
- "rebuked / rebuking" ×3 — vv35, 39, 41.
- "teaching" ×3 — vv15, 31, 32; "preach / preaching" ×3 — vv18, 43, 44.
- "amazed / amazement / wondering" ×3 — vv22, 32, 36; "Elijah / Elisha" ×3 — vv25, 26, 27.
- "authority" ×2 — vv32, 36; "power" ×2 — vv14, 36; "Sabbath" ×2 — vv16, 31; "bread" ×2 — vv3, 4.

Contrasts: The devil's "If You are the Son of God" ⟷ the Father's "You are My beloved Son" (3:22). Bread ⟷ the word of God (v4). All the kingdoms ⟷ worship God only (vv5–8). "Praised by all" (v15) ⟷ "filled with rage" (v28). Gracious words ⟷ "Is this not Joseph's son?" (v22). Many widows and lepers in Israel ⟷ a widow of Sidon and Naaman the Syrian (vv25–27). The demon's noise ⟷ Jesus' "Be quiet" (v35). The crowds "tried to keep Him" ⟷ "I must preach … to the other cities also" (vv42–43).

Shape of the chapter: alone in the wilderness (1–13), then rejected at home (16–30), then welcomed in Capernaum (31–41), then sent on (42–44). The Spirit frames it all — full of the Spirit (v1), in the power of the Spirit (v14), the Spirit upon Me (v18).

Chapter theme (my words): The Son of God wins where we lose, with the same Book we hold. He came to set captives free, and the only people who miss it are the ones who think they don't need it. His word has authority over hell and sickness — and He won't be kept by one crowd, because the kingdom must go everywhere.

02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 4:21

"And He began to say to them, "△Today this Scripture has been fulfilled in your hearing.""

FIGURE · WHERE JESUS CLOSED THE BOOK



He "closed the book" in the middle of a sentence; the comma between the two lines has lasted two thousand years.

Jesus read Isaiah 61 up to "the favorable year of the LORD" and stopped; the day of vengeance waits for His return.

Why did the Spirit lead Jesus into temptation? Not to make Him fall but to prove Him. Sproul sets the scene against Eden: "Adam was tempted on a full stomach"; Jesus, after forty days. Henry: "Those are well armed against the strongest temptations that are full of the Holy Ghost." Israel failed forty years in the wilderness; Jesus answers from Deuteronomy, the book about that failure.

Were the temptations real? Yes. Guzik: "We sometimes think that Jesus' temptations were not real because they were not exactly like ours." They were heavier, because He never gave in. Hebrews 4:15: tempted in all things as we are, yet without sin.

What was each temptation about? Bread: meet your own need apart from the Father. Kingdoms: the crown without the cross. The pinnacle: force God to prove His love. Each time, "It is written." Spurgeon: "That is Christ's sword." The devil can quote too — Guzik: he "is a Bible expert" — but Scripture interprets Scripture (Sproul).

Did the devil really own the kingdoms? He claimed "it has been handed over to me" (v6). Jesus did not argue the point; later Scripture calls him "the god of this world" (2 Cor 4:4) — a usurper with real but limited reach. The kingdoms belong to the Son, and He will take them His way — through the cross and at His return.

Why did Jesus stop reading in the middle of Isaiah 61:2? He read "the favorable year of the LORD" and closed the book before "the day of vengeance of our God." Guzik: "a 2,000-year-old comma between the two phrases."

Spurgeon: "Our Lord wisely ceased reading at those words." I believe the first coming opened the year of favor and His second coming will bring the day of vengeance — the same pattern the prophets and Revelation show.

What is the "favorable year"? The Jubilee (Lev 25), when debts were cancelled and slaves went home. Sproul: "the year of Jubilee, the time when all debts are canceled," "the greatest Emancipation Proclamation in the history of the world." Henry: Christ "came in God's name to discharge poor sinners that were debtors and prisoners to divine justice."

Why did Nazareth turn so fast? Familiarity — "Is this not Joseph's son?" (Henry: "Familiarity breeds contempt") — and grace to outsiders. Elijah went to a Sidonian widow, Elisha cleansed a Syrian. Spurgeon: "God holds the keys of the casket of grace, and distributes as he pleases." Sproul: with Jesus "there is never neutrality."

Why silence the demons? Their testimony was true but poisoned. Spurgeon: "That is an old trick of the devil, to acknowledge the excellence of the Preacher." Sproul: demons know the truth and hate it. Henry: "a confession upon the rack."

What were the miracles for? Compassion, and attestation. Sproul: "Miracles point to the attestation of God Himself to the person performing the miracle." He ties the sign-miracles to the apostolic age; others would say more about healing today. All agree God still hears prayer — and Jesus Himself put preaching first (v43).

Word study (Greek):

- **tempted — *peirazō* (G3985):** to test or tempt (v2); *ekpeirazō*, put to the test (v12).
- **devil — *diabolos* (G1228):** slanderer, accuser (vv2, 3, 6, 13).
- **it is written — *graphō* (G1125):** *gegraptai*, written and still standing (vv4, 8, 10).
- **opportune time — *kairos* (G2540):** a fitting season (v13).
- **anointed — *chriō* (G5548):** root of *Christos*, Messiah (v18; Acts 10:38).
- **release — *aphesis* (G859):** release, forgiveness (v18; 1:77; 3:3; 24:47).
- **oppressed — *thrauō* (G2352):** broken, crushed (v18).
- **favorable — *dektos* (G1184):** acceptable, welcome (vv19, 24).
- **today — *sēmeron* (G4594):** v21.
- **authority — *exousia* (G1849) / power — *dynamis* (G1411):** right and might (vv6, 14, 32, 36).
- **rebuked — *epitimaō* (G2008):** vv35, 39, 41.
- **holy — *hagios* (G40):** "the Holy One of God" (v34).
- **must — *dei* (G1163):** the divine necessity (v43; 2:49; 9:22; 24:44).
- **kingdom — *basileia* (G932):** vv5, 43.

Key insights to carry (from the Deep Dive):

1. **The second Adam wins** — hungry and alone, He passed at every point (Sproul).
2. **Every answer from Deuteronomy** — the Son succeeds where Israel failed.
3. **"It is written" still stands** — Christ's sword (Spurgeon).
4. **The devil can quote the Bible** (Guzik).
5. **He leaves for a season** — never out of God's hand (Spurgeon).
6. **The comma that has lasted two thousand years** (Guzik).

7. **Release is forgiveness** — the great Emancipation Proclamation (Sproul).
8. **Grace offends the proud** — Zarephath and Naaman.
9. **Demons know and hate** (Sproul).
10. **He must move on** — the kingdom to the other cities (v43).

Cross-references: Exod 17:1–7; 34:28; Lev 25:8–17; Deut 6:13, 16; 8:2–3; 1 Kings 17:8–24; 19:8; 2 Kings 5:1–14; Ps 91:11–12; Isa 53:4; 58:6; 61:1–2; Matt 4:1–11; Mark 1:21–39; Luke 3:22, 38; 9:22; 24:44; John 8:36; Acts 10:38; 2 Cor 4:4; Eph 6:17; Heb 2:18; 4:15; Jas 2:19; 4:7; 1 John 3:8.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 4:4

"And Jesus answered him, "It is written, 'MAN SHALL NOT LIVE ON BREAD ALONE.'""

FIGURE · THREE TESTS, ONE ANSWER



Read across each row: the devil's offer, and the line from Deuteronomy Jesus answered with — every answer from the book about Israel in the wilderness.

Command to obey — answer temptation with the Word. Jesus didn't debate the devil; He quoted Scripture, three times, from memory. If the Son of God needed "It is written," so do I. I'll pick the one temptation that finds me most often and memorize one verse for it this week — a drawn sword, not a Bible on the shelf.

Sin to confess — wanting the crown without the cross. The devil's middle offer is the one that gets me: the shortcut, the result without the obedience, worship of whatever gets me there faster (vv5–7). I confess the places I have bowed to a shortcut — in ministry, in money, in my own fight with old sins. "You shall worship the Lord your God and serve Him only."

Promise to trust — release to the captives. Jesus read it and said "Today." The favorable year is open right now. Many of the men I sit with are literal captives; all of us have been captives to something. The release He proclaims

is forgiveness first, and then freedom. Sproul calls it the greatest Emancipation Proclamation in history. I believe it for me, and I'll say it out loud to a man who needs it.

Truth to face — familiarity can kill wonder. Nazareth knew Jesus too well to receive Him. I have heard these stories my whole life. I don't want to be the man who says, "Isn't this Joseph's son?" and walks out angry when grace goes to someone I didn't expect.

Example to follow — rise and serve; get alone; move on. Simon's mother-in-law got up and served the moment Jesus healed her. Jesus Himself worked till sunset, then went to a secluded place, then left a crowd that wanted to keep Him because He was sent. Healing turns into service; work is fed by solitude; and the mission goes where the Father sends.

Questions for the table (from the Deep Dive):

1. The devil attacked right after God said "You are My beloved Son." When have I been hit hardest right after a spiritual high? (4:1–3, 13; 3:22) *He left Him until an opportune time.*
2. Which of the three tests do I fall to most often — bread (my appetites), kingdoms (power and shortcuts), or the pinnacle (testing God)? (4:3–12; Heb 4:15) *Every answer came from Deuteronomy.*
3. What verse do I have ready, like a drawn sword, for the temptation I face most? (4:4, 8, 12; Eph 6:17) *It is written.*
4. Jesus said He came to proclaim release to the captives. What am I captive to, and do I believe He has come to set me free? (4:18–19; John 8:36) *The greatest Emancipation Proclamation (Sproul).*
5. The people of Nazareth were too familiar with Jesus to receive Him. Where has familiarity made me dull to Him? (4:22–24, 28) *Familiarity breeds contempt (Henry).*
6. Simon's mother-in-law got up and served. When Jesus has helped me, how have I turned it into serving others? (4:38–39; 1 Pet 4:10) *Spiritual fever soon disappears before holy, unselfish activity (Spurgeon).*

Worship. The Son of God was hungry in the desert and would not make bread for Himself. He was offered every kingdom and chose the cross. He stood in a small-town synagogue and read His own commission — good news for the poor, release for captives, sight for the blind — and said, "Today." Demons trembled at His word, fevers fled, and a whole town found healing at His hands as the sun went down.

Prayer. Lord Jesus, You were tempted in all things as I am and never sinned. When the tempter comes back at an opportune time, put Your Word in my mouth. Keep me from the shortcut and from bowing to anything but You. You came to release captives — release me, and use me to tell other men that the favorable year is still open. Don't let familiarity make me cold. Rebuke what is sick in me, raise me up, and send me to serve. Amen.

Scripture: New American Standard Bible® (NASB), © 1960–1995 The Lockman Foundation. Used by permission. · Teacher material summarized from David Guzik (Enduring Word), R.C. Sproul (Ligonier), C.H. Spurgeon and Matthew Henry — see Luke-4-Deep-Dive-Four-Voices.pdf for sources. · Importable: the companion .md carries the berean-study block.

SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 5

Not the Righteous but Sinners — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

Jesus goes looking for exactly the people who think they are too far gone — a sinful fisherman, a leper, a paralyzed man, a tax collector — and calls, cleanses and forgives them by His word. He did not come to patch up religious people; He came to make sinners new.

00 The Text

LUKE 5 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 Now it happened that while the crowd was pressing around Him and listening to the word of God, He was standing by the lake of Gennesaret;

2 and He saw two boats lying at the edge of the lake; but the fishermen had gotten out of them and were washing their nets.

3 And He got into one of the boats, which was Simon's, and asked him to put out a little way from the land. And He sat down and began teaching the people from the boat.

4 When He had finished speaking, He said to Simon, "Put out into the deep water and let down your nets for a catch."

5 Simon answered and said, "Master, we worked hard all night and caught nothing, but I will do as You say and let down the nets."

6 When they had done this, they enclosed a great quantity of fish, and their nets began to break;

7 so they signaled to their partners in the other boat for them to come and help them. And they came and filled both of the boats, so that they began to sink.

8 But when Simon Peter saw that, he fell down at Jesus' feet, saying, "Go away from me Lord, for I am a sinful man!"

9 For amazement had seized him and all his companions because of the catch of fish which they had taken;

10 and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not fear, from now on you will be catching men."

11 When they had brought their boats to land, they left everything and followed Him.

12 While He was in one of the cities, behold, there was a man covered with leprosy; and when he saw Jesus, he fell on his face and implored Him, saying, "Lord, if You are willing, You can make me clean."

13 And He stretched out His hand and touched him, saying, "I am willing; be cleansed." And immediately the leprosy left him.

14 And He ordered him to tell no one, "But go and show yourself to the priest and make an offering for your cleansing, just as Moses commanded, as a testimony to them."

15 But the news about Him was spreading even farther, and large crowds were gathering to hear Him and to be healed of their sicknesses.

16 But Jesus Himself would often slip away to the wilderness and pray.

17 One day He was teaching; and there were some Pharisees and teachers of the law sitting there, who had come from every village of Galilee and Judea and from Jerusalem; and the power of the Lord was present for Him to perform healing.

18 And some men were carrying on a bed a man who was paralyzed; and they were trying to bring him in and to set him down in front of Him.

19 But not finding any way to bring him in because of the crowd, they went up on the roof and let him down through the tiles with his stretcher, into the middle of the crowd, in front of Jesus.

20 Seeing their faith, He said, "Friend, your sins are forgiven you."

21 The scribes and the Pharisees began to reason, saying, "Who is this man who speaks blasphemies? Who can forgive sins, but God alone?"

22 But Jesus, aware of their reasonings, answered and said to them, "Why are you reasoning in your hearts?

23 "Which is easier, to say, 'Your sins have been forgiven you,' or to say, 'Get up and walk'?

24 "But, so that you may know that the Son of Man has authority on earth to forgive sins,"—He said to the paralytic—"I say to you, get up, and pick up your stretcher and go home."

25 Immediately he got up before them, and picked up what he had been lying on, and went home glorifying God.

26 They were all struck with astonishment and began glorifying God; and they were filled with fear, saying, "We have seen remarkable things today."

27 After that He went out and noticed a tax collector named Levi sitting in the tax booth, and He said to him, "Follow Me."

28 And he left everything behind, and got up and began to follow Him.

29 And Levi gave a big reception for Him in his house; and there was a great crowd of tax collectors and other people who were reclining at the table with them.

30 The Pharisees and their scribes began grumbling at His disciples, saying, "Why do you eat and drink with the tax collectors and sinners?"

31 And Jesus answered and said to them, "It is not those who are well who need a physician, but those who are sick.

32 "I have not come to call the righteous but sinners to repentance."

33 And they said to Him, "The disciples of John often fast and offer prayers, the disciples of the Pharisees also do the same, but Yours eat and drink."

34 And Jesus said to them, "You cannot make the attendants of the bridegroom fast while the bridegroom is with them, can you?

35 "But the days will come; and when the bridegroom is taken away from them, then they will fast in those days."

36 And He was also telling them a parable: "No one tears a piece of cloth from a new garment and puts it on an old garment; otherwise he will both tear the new, and the piece from the new will not match the old.

37 "And no one puts new wine into old wineskins; otherwise the new wine will burst the skins and it will be spilled out, and the skins will be ruined.

38 "But new wine must be put into fresh wineskins.

39 "And no one, after drinking old wine wishes for new; for he says, 'The old is good enough.'"

Marked in the text

- **v1** "listening to the word of God" — God — His character & actions
- **v4** "Put out into the deep water" — Command / instruction
- **v5** "we worked hard all night and caught nothing" — Time / place / contrast
- **v5** "I will do as You say" — Command / instruction

- **v8** “Go away from me Lord, for I am a sinful man” — Sin / warning
- **v10** “from now on you will be catching men” — Promise / blessing
- **v11** “they left everything and followed Him” — Command / instruction
- **v12** “a man covered with leprosy” — Sin / warning
- **v13** “stretched out His hand and touched him” — God — His character & actions
- **v13** “I am willing; be cleansed” — God — His character & actions
- **v16** “would often slip away to the wilderness and pray” — Time / place / contrast
- **v17** “the power of the Lord was present for Him to perform healing” — God — His character & actions
- **v20** “Friend, your sins are forgiven you” — Promise / blessing
- **v21** “Who can forgive sins, but God alone?” — God — His character & actions
- **v24** “the Son of Man has authority on earth to forgive sins” — God — His character & actions
- **v26** “We have seen remarkable things today” — Time / place / contrast
- **v27** “Follow Me” — Command / instruction
- **v28** “he left everything behind” — Command / instruction
- **v30** “Why do you eat and drink with the tax collectors and sinners?” — Sin / warning
- **v31** “It is not those who are well who need a physician, but those who are sick” — God — His character & actions
- **v32** “I have not come to call the righteous but sinners to repentance” — God — His character & actions
- **v34** “while the bridegroom is with them” — Time / place / contrast
- **v35** “when the bridegroom is taken away from them” — Time / place / contrast
- **v38** “new wine must be put into fresh wineskins” — Command / instruction
- **v39** “The old is good enough” — Sin / warning
- **v20** “sins” — Key repeated word (every occurrence)
- **v30** “sinners” — Key repeated word (every occurrence)
- **v25** “glorifying God” — Key repeated word (every occurrence)
- **v36** “new” — Key repeated word (every occurrence)

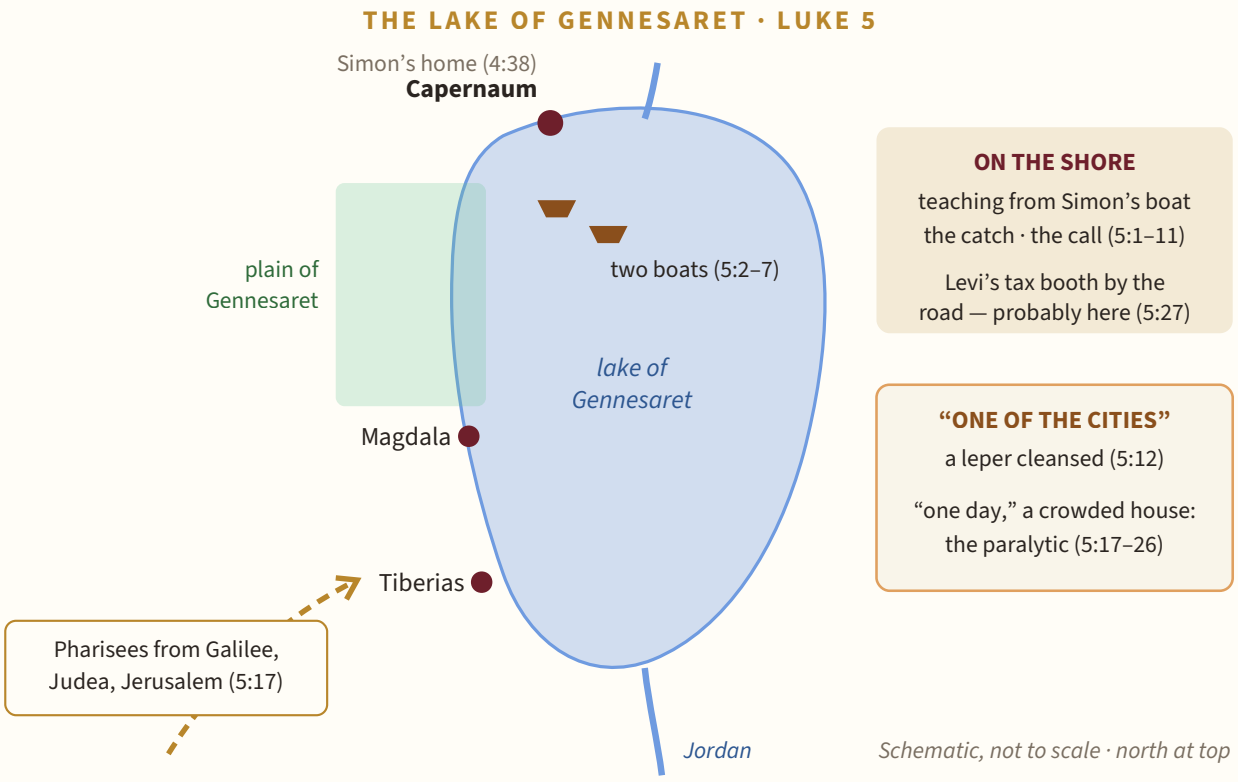
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 5:5

"Simon answered and said, "Master, we worked hard all night and caught nothing, but I will do as You say and let down the nets."

FIGURE · THE LAKE OF GENNESARET



Luke 5 happens on and near the lake: the catch off the shore by Capernaum, a leper and a paralytic in nearby towns, and critics who walked up from Judea and Jerusalem.

Setting. Jesus stands by the lake of Gennesaret with a crowd pressing to hear the word of God (v1). He teaches from Simon's boat, sends Simon into deep water, and calls Simon, James and John (vv1–11). In "one of the cities" He cleanses a leper (vv12–16). "One day," with Pharisees and teachers of the law from Galilee, Judea and Jerusalem listening, He forgives and heals a paralyzed man let down through the roof (vv17–26). He calls Levi from the tax booth and eats at his feast, then answers questions about fasting with parables of new cloth and new wine (vv27–39).

Structure:

- vv1–11 — **the catch and the call:** teaching from Simon's boat (vv1–3); "Put out into the deep water" — "we worked hard all night and caught nothing, but I will do as You say" (vv4–5); nets breaking, boats sinking (vv6–

7); "Go away from me Lord, for I am a sinful man!" (v8); "Do not fear, from now on you will be catching men" (v10); they left everything and followed Him (v11).

- vv12–16 — **the leper:** "Lord, if You are willing, You can make me clean" (v12); He touched him — "I am willing; be cleansed" (v13); go to the priest (v14); crowds grow, Jesus slips away to pray (vv15–16).
- vv17–26 — **the paralytic:** the power of the Lord present to heal (v17); friends, the crowd, the roof, the tiles (vv18–19); "Friend, your sins are forgiven you" (v20); "Who can forgive sins, but God alone?" (v21); which is easier? (vv22–23); the Son of Man has authority on earth to forgive sins (v24); he goes home glorifying God; "remarkable things today" (vv25–26).
- vv27–39 — **Levi and the new wine:** "Follow Me" — he left everything (vv27–28); the big reception (v29); "Why do you eat and drink with the tax collectors and sinners?" (v30); the physician and the sick; not the righteous but sinners to repentance (vv31–32); fasting and the bridegroom (vv33–35); new patch, new wine, old wine (vv36–39).

Repeated words, with counts:

- "sin / sins / sinful / sinners" ×7 — vv8, 20, 21, 23, 24, 30, 32.
- "new" ×7 — vv36 (×3), 37 (×2), 38, 39; "old" ×5 — vv36 (×2), 37, 39 (×2).
- "Simon" ×6 — vv3, 4, 5, 8, 10 (×2).
- "boat(s)" ×6 — vv2, 3 (×2), 7 (×2), 11.
- "wine / wineskins" ×6 — vv37 (×3), 38 (×2), 39.
- "fishermen / fish / catch / catching" ×6 — vv2, 4, 6, 9 (×2), 10.
- "crowd(s)" ×5 — vv1, 15, 19 (×2), 29.
- "forgive / forgiven" ×4 — vv20, 21, 23, 24.
- "nets" ×4 — vv2, 4, 5, 6.
- "Pharisees" ×4 — vv17, 21, 30, 33.
- "God" ×4 — vv1, 21, 25, 26; "glorifying God" ×2 — vv25, 26.
- "eat / drink" ×4 — vv30 (×2), 33 (×2); "fast" ×3 — vv33, 34, 35.
- "left" ×3 — vv11, 13, 28; "follow(ed)" ×3 — vv11, 27, 28; "everything" ×2 — vv11, 28.
- "Lord" ×3 — vv8, 12, 17.
- "clean / cleansed / cleansing" ×3 — vv12, 13, 14; "healed / healing" ×2 — vv15, 17.
- "reason / reasoning(s)" ×3 — vv21, 22 (×2).
- "tax collector(s)" ×3 — vv27, 29, 30; "bridegroom" ×3 — vv34 (×2), 35.

Contrasts: All night and nothing ⟷ at Your word, nets breaking (vv5–6). "Master" ⟷ "Lord" (vv5, 8). Catching fish ⟷ catching men (v10). Unclean ⟷ cleansed; untouchable ⟷ touched (vv12–13). Crowds ⟷ wilderness and prayer (vv15–16). Easier to say ⟷ harder to prove (v23). Well ⟷ sick; righteous ⟷ sinners (vv31–32). Bridegroom present ⟷ taken away (vv34–35). New ⟷ old (vv36–39).

Shape of the chapter: two calls (Simon, vv1–11; Levi, vv27–32) frame two healings (the leper, the paralytic). Each scene puts a sinner in front of Jesus, and each time Jesus speaks a word that changes him. The opposition enters halfway (v17) and the questions sharpen as the chapter goes.

Chapter theme (my words): Jesus calls, cleanses and forgives the people who know they are sinners — and only those. His authority to forgive is God's own, and the life He gives is too new to be patched onto the old.

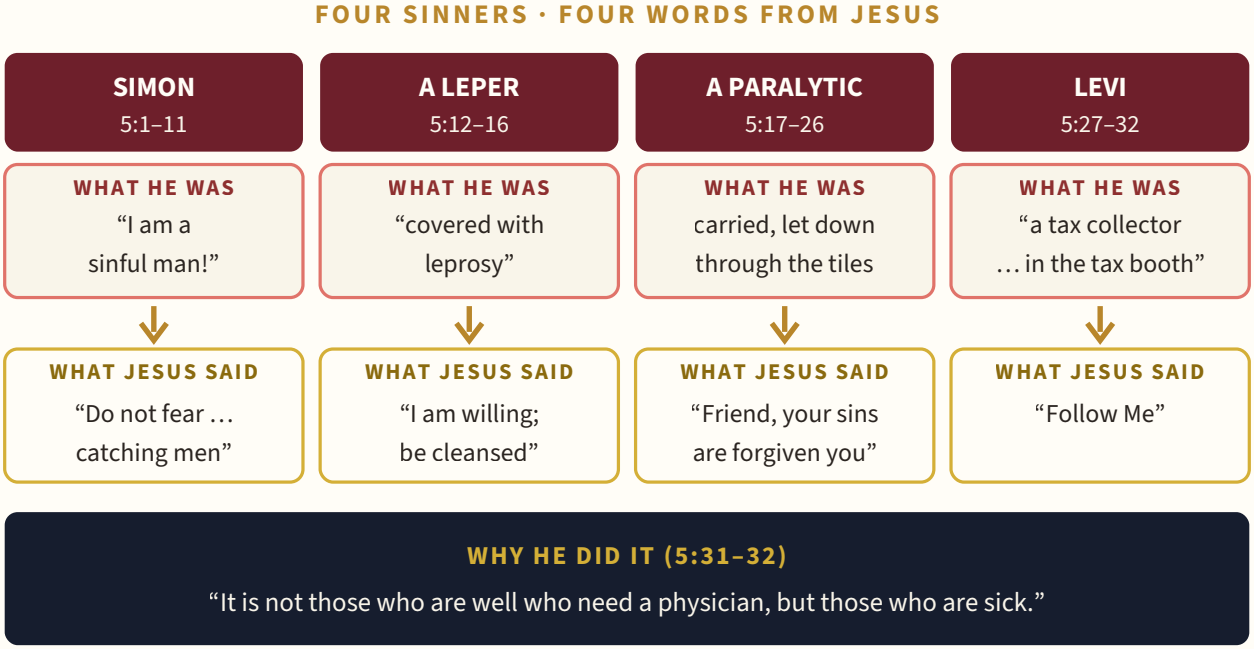
02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 5:24

"But, so that you may know that △the Son of Man has authority on earth to forgive sins,"—He said to the paralytic—"I say to you, get up, and pick up your stretcher and go home."

FIGURE · FOUR SINNERS, FOUR WORDS



Read each column top to bottom: what the man was when he met Jesus, then what Jesus said — and the bar at the bottom says why.

Why did Peter say "Go away from me"? The catch showed him who was in his boat. Like Isaiah ("Woe is me, for I am ruined!" Isa 6:5), he saw holiness and saw himself. Sproul: every sinner feels that discomfort, yet "What Peter needed more than anything in the world was a Savior." Guzik: Jesus answers with "Do not fear," because God relates to us on love, not cowering fear.

Is this the same call as Mark 1:16–20? Matthew and Mark give a short account of Jesus calling the fishermen by the sea; Luke gives the fuller story with the catch. Many commentators take them as the same event told from different angles; some see Mark's as an earlier first call. Either way, Luke shows why the men left everything: they had seen His power and their sin.

"If You are willing" — unbelief or humility? Sproul defends the leper: he was right about Jesus' power, and submitting a request to God's will is not a lack of faith — a "no" is still an answer. Guzik: we usually doubt God's love more than His power. Henry: "He is as willing to cleanse leprous souls as they can be to be cleansed."

Why touch him? Why send him to the priest? Jesus could have healed with a word (Guzik), but the touch healed the loneliness too. Sending him to the priest kept the Law (Lev 14) and was "a testimony to them" — official proof that a leper had been cleansed.

Whose faith did Jesus see? "Seeing their faith" (v20) — at least the friends', and likely the man's as well, since he let them carry him. Guzik: "There is something lacking in faith if it can never be seen." Spurgeon: some men will only come to Christ when several believers carry them together.

Was Jesus claiming to be God? The scribes said, "Who can forgive sins, but God alone?" Sproul: "We know that only God has the authority to forgive sins." Jesus did not correct their theology; He proved His authority by healing what could be seen. And He called Himself "the Son of Man" — Daniel 7's heavenly figure who receives dominion.

What do the wineskins mean? Sproul: legalism multiplied fasts the Law never required; the new covenant cannot be patched onto old structures — "Conversion means nothing less than complete transformation." Henry reads the same verses as Christ's gentleness, not loading young disciples with exercises beyond their strength. Verse 39 is a sad, realistic word: people comfortable with the old do not want the new.

Word study (Greek):

- **Master — *epistatēs* (G1988):** overseer, boss; only Luke, always of Jesus.
- **catching — *zōgreō* (G2221):** to take alive; Luke 5:10; 2 Tim 2:26.
- **leprosy — *lepra* (G3014):** Luke alone, "full of leprosy."
- **slip away — *hypochōreō* (G5298):** to withdraw; a habit of prayer (5:16; 9:10).
- **forgiven — *aphiēmi* (G863):** send away, release; perfect tense in vv20, 23.
- **authority — *exousia* (G1849):** the right and power to act (v24).
- **remarkable things — *paradoxos* (G3861):** beyond expectation; only here in the NT.
- **tax collector — *telōnēs* (G5057):** a toll contractor (vv27, 29, 30).
- **repentance — *metanoia* (G3341):** a change of mind and life; Luke alone has it in v32.
- **new — *neos* (G3501) / *kainos* (G2537):** new wine (young) / fresh wineskins (new in kind).

Key insights to carry (from the Deep Dive):

1. **From "Master" to "Lord"** — obedience opened Simon's eyes (vv5, 8).
2. **The fish obeyed before Peter did** (Sproul).
3. **Caught alive** — *zōgreō*, out of one captivity into life.
4. **We doubt His love more than His power** (Guzik).
5. **Busy ministry, more prayer** — v16; Spurgeon's locust.
6. **The greater need first** — forgiveness before walking.
7. **The critics had the right doctrine** — only God forgives.
8. **They could hold a rope** (Spurgeon).
9. **Sinners — to repentance** (v32).
10. **New wine, new skins** — not a patch but a new life.

Cross-references: Lev 13:45–46; 14:1–32; Ps 32:1–5; Isa 6:5; 43:25; 62:5; Dan 7:13–14; Matt 4:18–22; 8:1–4; 9:1–17; Mark 1:16–20, 40–45; 2:1–22; John 21:1–14; 2 Cor 5:17; 1 Tim 1:15; 2 Tim 2:26.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 5:13

"And He △stretched out His hand and touched him, saying, "☆I am willing; be cleansed." And immediately the leprosy left him."

FIGURE · THE BRIDEGROOM AND THE NEW

THE BRIDEGROOM AND THREE PICTURES OF THE NEW (5:34–39)

NOW: THE BRIDEGROOM IS WITH THEM
a wedding — no one fasts (v34)

→

THEN: "TAKEN AWAY FROM THEM"
they will fast in those days (v35)

A NEW PATCH v36	NEW WINE vv37–38	OLD WINE v39
torn from a new garment, sewn on an old one — both are ruined	burst old skins; it "must be put into fresh wineskins"	the drinker says, "The old is good enough" — and wants nothing new

Jesus does not patch the old religion; He brings new life that needs a new container.

Guzik: "Jesus came to introduce something new, not to patch up something old."

The top bar is the timeline of the fasting question; the three boxes are the three short parables Jesus gave in answer.

Command to obey — "Put out into the deep water." Simon had fished all night and had nothing to show for it, and Jesus told him to go back out. I know men who have tried to get clean, tried to rebuild a marriage, tried to pray, and caught nothing. The word to us is the same: "I will do as You say." This week I will do the thing Jesus has told me to do even though last time it didn't work.

Sin to confess — keeping Jesus at arm's length. When Peter saw who Jesus was, he wanted Him to leave. I have done that — kept Him out of the room because I felt too dirty for Him to be there. That is pride dressed up as humility. Jesus answered Peter, "Do not fear." I will stop being a fugitive and come close.

Promise to trust — "I am willing; be cleansed." The leper was sure Jesus could, but not sure He would. Most of the men I sit with are the same: they believe God is powerful; they doubt He wants them. Jesus touched the man nobody would touch. He is willing. And the Son of Man has authority on earth to forgive sins — mine included, all of them, now.

Example to follow — four men and a rope. I can't fix my friend, but I can carry my corner of the mat. I will name one man this week whom I will help bring to Jesus — a ride to group, a call, a prayer with him — and I will not stop at the first crowded doorway.

Truth to face — He came for sinners. The Pharisees grumbled that Jesus ate with tax collectors and sinners. That is the best news in the chapter: if I were well, I would not need the Physician. I need Him, and He came for exactly my kind. And He doesn't patch me; He makes me new.

Questions for the table (from the Deep Dive):

1. Simon had "worked hard all night and caught nothing" and still said, "I will do as You say." Where is Jesus telling me to let down the nets again after I have given up? (5:4–6) *When Jesus directs our work, it makes all the difference (Guzik).*
2. When Peter saw who Jesus was, he said, "Go away from me." In what ways do I keep Jesus at arm's length because I feel too sinful to be near Him? (5:8–10; Isa 6:5) *You stop being a fugitive (Sproul).*
3. The leper was sure Jesus could, but not sure He would. Which do I doubt more about God — His power or His love? (5:12–13) *He stretched out His hand and touched him.*
4. Who is the man I could help carry to Jesus, and what "roof" might we have to open to get him there? (5:18–20) *They could not preach, but they could hold a rope (Spurgeon).*
5. Jesus forgave the man before He healed him. What guilt is paralyzing me that only forgiveness can cure? (5:20–24; Ps 32:5) *There is only one cure for guilt, and that is forgiveness (Sproul).*
6. Am I trying to patch Jesus onto my old life, or has He given me new wine that needs new wineskins? (5:36–39; 2 Cor 5:17) *Conversion means nothing less than complete transformation (Sproul).*

Worship. The Lord who commands the fish sat in a fisherman's borrowed boat. The Holy One let a sinful man fall at His knees and told him not to fear. He touched a leper, forgave a paralyzed man before He healed him, and sat down to dinner with tax collectors. He is the Son of Man with authority on earth to forgive sins, the Physician of the sick, and the Bridegroom who would be taken away for us.

Prayer. Lord Jesus, I have worked all night and caught nothing; at Your word I will let down the nets. I am a sinful man — do not go away from me. If You are willing, make me clean; You have said You are willing. Forgive my sins, lift me off this mat, and send me home glorifying God. Make me a man who holds the rope for his friends, and who leaves everything to follow You. Pour Your new wine into a new heart. Amen.

Scripture: New American Standard Bible® (NASB), © 1960–1995 The Lockman Foundation. Used by permission. · Teacher material summarized from David Guzik (Enduring Word), R.C. Sproul (Ligonier), C.H. Spurgeon and Matthew Henry — see Luke-5-Deep-Dive-Four-Voices.pdf for sources. · Importable: the companion .md carries the berean-study block.

SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 6

Merciful as Your Father Is Merciful — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

Jesus is Lord of the Sabbath and Lord of my life, and He calls His disciples to a kingdom that turns the world's values upside down. The heart of it is mercy — love for enemies like the Father's kindness to me — and the test of it is whether I actually do what He says.

00 The Text

LUKE 6 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 Now it happened that He was passing through some grainfields on a Sabbath; and His disciples were
picking the heads of grain, rubbing them in their hands,
and eating the grain.

2 But some of the Pharisees said, "Why do you do what is
not lawful on the Sabbath?"

3 And Jesus answering them said, "Have you not even
read what David did when he was hungry, he and those
who were with him,

4 how he entered the house of God, and took and ate the
consecrated bread which is not lawful for any to eat
except the priests alone, and gave it to his companions?"

5 And He was saying to them, "The Son of Man is Lord
of the Sabbath."

6 On another Sabbath He entered the synagogue and
was teaching; and there was a man there whose right
hand was withered.

7 The scribes and the Pharisees were watching Him
closely to see if He healed on the Sabbath, so that they
might find reason to accuse Him.

8 But He knew what they were thinking, and He said to
the man with the withered hand, "Get up and come
forward!" And he got up and came forward.

9 And Jesus said to them, "I ask you, is it lawful to do
good or to do harm on the Sabbath, to save a life or to
destroy it?"

10 After looking around at them all, He said to him,
"Stretch out your hand!" And he did so; and his hand
was restored.

11 But they themselves were filled with rage, and
discussed together what they might do to Jesus.

12 It was at this time that He went off to the mountain to
pray, and He spent the whole night in prayer to God.

13 And when day came, He called His disciples to Him
and chose twelve of them, whom He also named as
apostles:

14 Simon, whom He also named Peter, and Andrew his
brother; and James and John; and Philip and
Bartholomew;

15 and Matthew and Thomas; James the son of Alphaeus,
and Simon who was called the Zealot;

16 Judas the son of James, and Judas Iscariot, who became a traitor.

17 Jesus came down with them and stood on a level place; and there was a large crowd of His disciples, and a great throng of people from all Judea and Jerusalem and the coastal region of Tyre and Sidon,

18 who had come to hear Him and to be healed of their diseases; and those who were troubled with unclean spirits were being cured.

19 And all the people were trying to touch Him, for power was coming from Him and healing them all.

20 And turning His gaze toward His disciples, He began to say, "Blessed are you who are poor, for yours is the kingdom of God.

21 "Blessed are you who hunger now, for you shall be satisfied. Blessed are you who weep now, for you shall laugh.

22 "Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man.

23 "Be glad in that day and leap for joy, for behold, your reward is great in heaven. For in the same way their fathers used to treat the prophets.

24 "But woe to you who are rich, for you are receiving your comfort in full.

25 "Woe to you who are well-fed now, for you shall be hungry. Woe to you who laugh now, for you shall mourn and weep.

26 "Woe to you when all men speak well of you, for their fathers used to treat the false prophets in the same way.

27 "But I say to you who hear, love your enemies, do good to those who hate you,

28 bless those who curse you, pray for those who mistreat you.

29 "Whoever hits you on the cheek, offer him the other also; and whoever takes away your coat, do not withhold your shirt from him either.

30 "Give to everyone who asks of you, and whoever takes away what is yours, do not demand it back.

31 "Treat others the same way you want them to treat you.

32 "If you love those who love you, what credit is that to you? For even sinners love those who love them.

33 "If you do good to those who do good to you, what credit is that to you? For even sinners do the same.

34 "If you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners in order to receive back the same amount.

35 "But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil men.

36 "Be merciful, just as your Father is merciful.

37 "Do not judge, and you will not be judged; and do not condemn, and you will not be condemned; pardon, and you will be pardoned.

38 "Give, and it will be given to you. They will pour into your lap a good measure—pressed down, shaken together, and running over. For by your standard of measure it will be measured to you in return."

39 And He also spoke a parable to them: "A blind man cannot guide a blind man, can he? Will they not both fall into a pit?

40 "A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his teacher.

41 "Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye?

42 "Or how can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye.

43 "For there is no good tree which produces bad fruit, nor, on the other hand, a bad tree which produces good fruit.

44 "For each tree is known by its own fruit. For men do not gather figs from thorns, nor do they pick grapes from a briar bush.

45 “The good man out of the good treasure of his heart brings forth what is good; and the evil man out of the evil treasure brings forth what is evil; for his mouth speaks from that which fills his heart.

46 “Why do you call Me, ‘Lord, Lord,’ and do not do what I say?

47 “Everyone who comes to Me and hears My words and acts on them, I will show you whom he is like:

48 he is like a man building a house, who dug deep and laid a foundation on the rock; and when a flood occurred, the torrent burst against that house and could not shake it, because it had been well built.

49 “But the one who has heard and has not acted accordingly, is like a man who built a house on the ground without any foundation; and the torrent burst against it and immediately it collapsed, and the ruin of that house was great.”

Marked in the text

- **v5** “The Son of Man is Lord of the Sabbath” — God — His character & actions
- **v9** “is it lawful to do good or to do harm on the Sabbath, to save a life or to destroy it?” — Time / place / contrast
- **v10** “Stretch out your hand!” — Command / instruction
- **v10** “his hand was restored” — God — His character & actions
- **v11** “they themselves were filled with rage” — Sin / warning
- **v12** “He spent the whole night in prayer to God” — Time / place / contrast
- **v13** “chose twelve of them, whom He also named as apostles” — God — His character & actions
- **v16** “Judas Iscariot, who became a traitor” — Sin / warning
- **v17** “stood on a level place” — Time / place / contrast
- **v19** “power was coming from Him and healing them all” — God — His character & actions
- **v20** “Blessed are you who are poor, for yours is the kingdom of God” — Promise / blessing
- **v21** “you shall be satisfied” — Promise / blessing
- **v21** “you shall laugh” — Promise / blessing
- **v23** “your reward is great in heaven” — Promise / blessing
- **v24** “you are receiving your comfort in full” — Sin / warning
- **v26** “Woe to you when all men speak well of you” — Sin / warning
- **v27** “love your enemies, do good to those who hate you” — Command / instruction
- **v28** “bless those who curse you, pray for those who mistreat you” — Command / instruction
- **v31** “Treat others the same way you want them to treat you” — Command / instruction
- **v35** “you will be sons of the Most High” — Promise / blessing
- **v35** “He Himself is kind to ungrateful and evil men” — God — His character & actions
- **v36** “Be merciful, just as your Father is merciful” — Command / instruction
- **v37** “Do not judge” — Command / instruction
- **v38** “Give, and it will be given to you” — Promise / blessing
- **v42** “You hypocrite, first take the log out of your own eye” — Sin / warning
- **v44** “each tree is known by its own fruit” — Time / place / contrast
- **v45** “his mouth speaks from that which fills his heart” — Time / place / contrast
- **v46** “Why do you call Me, ‘Lord, Lord,’ and do not do what I say?” — Sin / warning
- **v48** “laid a foundation on the rock” — Promise / blessing
- **v49** “immediately it collapsed” — Sin / warning
- **v1** “Sabbath” — Key repeated word (every occurrence)
- **v20** “Blessed” — Key repeated word (every occurrence)
- **v24** “woe” — Key repeated word (every occurrence)

01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 6:5

"And He was saying to them, "△ The Son of Man is Lord of the Sabbath."

FIGURE · THE TWELVE

THE TWELVE · LUKE 6:14–16 · THREE GROUPS OF FOUR

GROUP 1 · led by Simon	GROUP 2 · led by Philip	GROUP 3 · led by James
Simon (Peter)	**Philip**	**James son of Alphaeus**
Andrew his brother	Bartholomew	Simon the Zealot
James	Matthew	Judas son of James
John	Thomas	Judas Iscariot
fishermen of the lake	*Matthew — Levi of 5:27*	*"who became a traitor"*

After a whole night in prayer (v12), from the larger band of disciples, "He … chose twelve" (v13)

Luke's list falls into three groups of four, each headed by the same man in every Gospel list (Peter, Philip, James son of Alphaeus) — and it ends with the traitor.

Setting. On a Sabbath Jesus' disciples pick and rub grain in the fields, and the Pharisees object (vv1–5). On another Sabbath, in a synagogue, He heals a man's withered right hand while the scribes and Pharisees watch for a charge (vv6–11). He spends the whole night praying on a mountain and at daybreak chooses twelve apostles (vv12–16). He comes down to a level place, where crowds from Judea, Jerusalem, Tyre and Sidon are healed (vv17–19), and He teaches His disciples (vv20–49).

Structure:

- vv1–11 — **Lord of the Sabbath:** grain in the fields — "Why do you do what is not lawful?" (vv1–2); David and the consecrated bread (vv3–4); "The Son of Man is Lord of the Sabbath" (v5); the withered hand — "Get up and come forward!"; "is it lawful to do good or to do harm …?"; "Stretch out your hand!" — restored (vv6–10); filled with rage (v11).
- vv12–19 — **prayer and the Twelve:** the whole night in prayer (v12); twelve chosen, named apostles (vv13–16); a level place, a great throng, power coming from Him (vv17–19).
- vv20–26 — **blessings and woes:** blessed are the poor, the hungry, the weeping, the hated (vv20–23); woe to the rich, the well-fed, the laughing, the praised (vv24–26).

- vv27–38 — **love your enemies:** love, do good, bless, pray (vv27–28); cheek, coat, giving (vv29–30); the golden rule (v31); "what credit is that to you?" ×3 (vv32–34); sons of the Most High; be merciful as your Father (vv35–36); do not judge, condemn — pardon, give; good measure (vv37–38).
- vv39–49 — **fruit and foundation:** blind guides; pupil and teacher (vv39–40); speck and log (vv41–42); good and bad trees, the heart's treasure (vv43–45); "Lord, Lord" — two builders, one torrent (vv46–49).

Repeated words, with counts:

- "good" ×11 — vv9, 27, 33 (×2), 35, 38, 43 (×2), 45 (×3); "do good" ×5 — vv9, 27, 33 (×2), 35.
- "Sabbath" ×6 — vv1, 2, 5, 6, 7, 9; "lawful" ×3 — vv2, 4, 9.
- "love" ×6 — vv27, 32 (×4), 35; "enemies" ×2 — vv27, 35.
- "eye" ×6 — vv41 (×2), 42 (×4); "speck" ×3 and "log" ×3 — vv41, 42 (×2).
- "judge / judged / condemn / condemned / pardon / pardoned" ×6 — all in v37.
- "Blessed" ×4 — vv20, 21 (×2), 22; "Woe" ×4 — vv24, 25 (×2), 26.
- "now" ×4 — vv21 (×2), 25 (×2).
- "sinners" ×4 — vv32, 33, 34 (×2); "credit" ×3 — vv32, 33, 34.
- "hand" ×4 — vv6, 8, 10 (×2).
- "disciples" ×4 — vv1, 13, 17, 20.
- "hear / hears / heard" ×4 — vv18, 27, 47, 49; "acts / acted" ×2 — vv47, 49.
- "house" ×5 — vv4, 48 (×2), 49 (×2); "foundation" ×2 — vv48, 49.
- "evil" ×5 — vv22, 35, 45 (×3).
- "measure / measured" ×3 — v38; "give / given" ×3 — vv30, 38 (×2).
- "tree(s)" ×3 and "fruit" ×3 — vv43 (×2), 44; "heart" ×2 — v45.
- "Lord" ×3 — vv5, 46 (×2); "Son of Man" ×2 — vv5, 22.
- "pray / prayer" ×3 — vv12 (×2), 28; "merciful" ×2 — v36; "reward" ×2 — vv23, 35.

Contrasts: Not lawful ⟷ Lord of the Sabbath (vv2, 5). Do good ⟷ do harm; save ⟷ destroy (v9). Restored ⟷ filled with rage (vv10–11). Disciples ⟷ apostles (v13). Blessed ⟷ woe; now ⟷ then (vv20–26). Lovers ⟷ enemies; sinners ⟷ sons of the Most High (vv32–35). Speck ⟷ log (vv41–42). Good tree ⟷ bad tree; good treasure ⟷ evil treasure (vv43–45). Saying "Lord" ⟷ doing (v46). Rock ⟷ ground; stood ⟷ collapsed (vv48–49).

Shape of the chapter: two controversies (vv1–11) lead to a night of prayer and the founding of the Twelve (vv12–19), then the sermon on the level place: blessing and woe, the command of mercy, and a closing call to build on His words.

Chapter theme (my words): The Lord of the Sabbath gathers a new people and tells them how His kingdom lives — upside down from the world, merciful like the Father, and built on actually doing what He says.

02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 6:35

"But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil men."

FIGURE · BLESSINGS AND WOES

FOUR BLESSINGS · FOUR WOES · NOW AND THEN (6:20–26)

"BLESSED ARE YOU …"	"WOE TO YOU …"
who are poor (v20) → yours is the kingdom of God	**who are rich (v24)** → receiving your comfort in full
who hunger now (v21) → you shall be satisfied	**who are well-fed now (v25)** → you shall be hungry
who weep now (v21) → you shall laugh	**who laugh now (v25)** → you shall mourn and weep
when men hate you (v22) → your reward is great in heaven	**when all men speak well (v26)** → so they treated false prophets

Read across: each blessing has its mirror-image woe. "Now" is not the last word — the kingdom reverses it.

Read each row across: every blessing on the left has a matching woe on the right, and the "now" of today is reversed by what is coming.

Did the disciples break the Law? No. Deuteronomy 23:25 let a hungry man pick grain by hand. Sproul: "By no means were Jesus and His disciples breaking the law of God"; they broke the Pharisees' hundreds of added rules. Guzik: the problem was the day, not the deed. David's example shows "human need is more important than religious ritual."

What does "Lord of the Sabbath" claim? Sproul: the Sabbath "was instituted at creation," so "Only the Creator can be Lord of the Sabbath day" — "a clear declaration of the deity of Christ." Guzik: "This was a direct claim to Deity." Sproul also explains why the church gathers on the first day: the Lord of the Sabbath rose on it.

Why did healing make them furious? Guzik: "There is never a wrong day to do something truly good," and their rage and plotting were the real Sabbath violation. Henry: "Anger is a short madness, malice is a long one." Jesus' question in v9 exposes them: refusing to do good is doing harm.

Why pray all night, and why choose Judas? The night came right after the plot (v11) and before the choice (v13). Guzik: Jesus did not simply use His infinite knowledge; He prayed as a man who depended on the Father. Sproul: He prayed knowing one would betray Him. Choosing Judas was not a mistake; it was part of the Father's plan (Luke 22:22).

Sermon on the Plain or on the Mount? Guzik calls it the Sermon on the Plain; Sproul treats it as a segment of the Sermon on the Mount. Luke says "a level place" (v17) — possibly a plateau on the mountainside. Jesus surely taught these things more than once; the substance is the same either way.

Who are "the poor"? Here our teachers lean differently. Guzik: a spiritual reversal, not social revolution; poverty of spirit is the entry point. Henry: "Christ's poor are rich in faith." Sproul, in one sermon, weighs real material poverty too, since Luke omits "in spirit," and warns against assuming the poor are lazy; in the next, he reads poor and hungry spiritually. I hold both: God cares for the literally poor, and the blessing rests on the poor who look to Him. The rich are not doomed (Sproul) — but they are "paid in full" if riches are their comfort.

Blessings now or later? The "now" of vv21 and 25 points forward: "your reward is great in heaven" (v23). Jesus speaks to disciples living between His first coming and His kingdom. Sproul: "Mourning is not the final chapter." I believe that kingdom will come in fullness when Christ returns and reigns.

Does "turn the other cheek" mean never resist evil? Guzik: "It is wrong to think Jesus meant evil should never be resisted" — this is personal ethics, not the state's duty. Sproul: "mercy, not vengeance"; vengeance belongs to God. Love acts: "love is defined more by a verb than a noun."

Does "Do not judge" forbid discernment? Sproul: "Our Lord was not saying … that we are to do away with discernment between good and evil." It forbids a harsh, fault-finding spirit — give your neighbor "the benefit of the doubt." Then deal with your own log first.

Faith and works in the two builders. Sproul: "What we do will not get us into the kingdom of God," yet "the proof of the pudding is obedience" — "justification is by faith alone, but not by a faith that is alone." Guzik: none of us does these words perfectly, which keeps us dependent on our Savior. Spurgeon: the rock is real repentance and faith on Christ alone.

Word study (Greek):

- **lawful — *exesti* (G1832):** permitted (vv2, 4, 9).
- **withered — *xēros* (G3584):** dried up; his right hand.
- **rage — *anoia* (G454):** senseless fury; Luke 6:11; 2 Tim 3:9.
- **spent the whole night — *dianyktereuō* (G1273):** only here in the NT.
- **apostles — *apostolos* (G652):** envoys carrying the sender's authority.
- **power — *dynamis* (G1411):** power coming from Him (v19; 5:17).
- **blessed — *makarios* (G3107) / woe — *ouai* (G3759):** God's favor / a cry of doom.
- **receiving in full — *apechō* (G568):** "paid in full"; **comfort — *paraklēsis* (G3874).**
- **love — *agapaō* (G25):** keep on loving, by action.
- **credit — *charis* (G5485):** grace, thanks (vv32–34).
- **merciful — *oiktirmōn* (G3629):** compassionate; Luke 6:36; Jas 5:11. **kind — *chrēstos* (G5543).**
- **speck — *karphos* (G2595) / log — *dokos* (G1385):** a straw / a beam; **hypocrite — *hypokritēs* (G5273).**
- **rock — *petra* (G4073) / foundation — *themelios* (G2310):** bedrock / foundation stone.

Key insights to carry (from the Deep Dive):

1. **The day was God's; the rules were men's** (Sproul, Guzik).
2. **Only the Creator rules the Sabbath** — v5 claims deity.
3. **Rage on the Sabbath** — *anoia*, senseless fury.
4. **He prayed before He chose** — and still chose Judas.
5. **Paid in full** — *apechō* (v24).
6. **Mourning is not the last chapter** (Sproul).
7. **Love is a verb** — love, do good, bless, pray.
8. **"What credit?" is "what grace?"** — *charis*.
9. **Merciful, like the Father** — Luke's "perfect."
10. **The foundation is hidden until the flood** (Guzik).

Cross-references: Gen 2:3; Exod 20:8–11; Lev 19:18; Deut 23:25; 1 Sam 16:7; 21:1–6; Ps 1:1–3; Prov 25:21; Isa 5:8–22; Dan 7:13–14; Matt 5–7; 12:1–14; Mark 2:23–3:19; Luke 2:25; 22:22; Rom 5:10; 12:14–21; 1 Cor 3:11; 2 Cor 8:9; Eph 2:20; Jas 1:22; 5:11; 1 Pet 2:23.

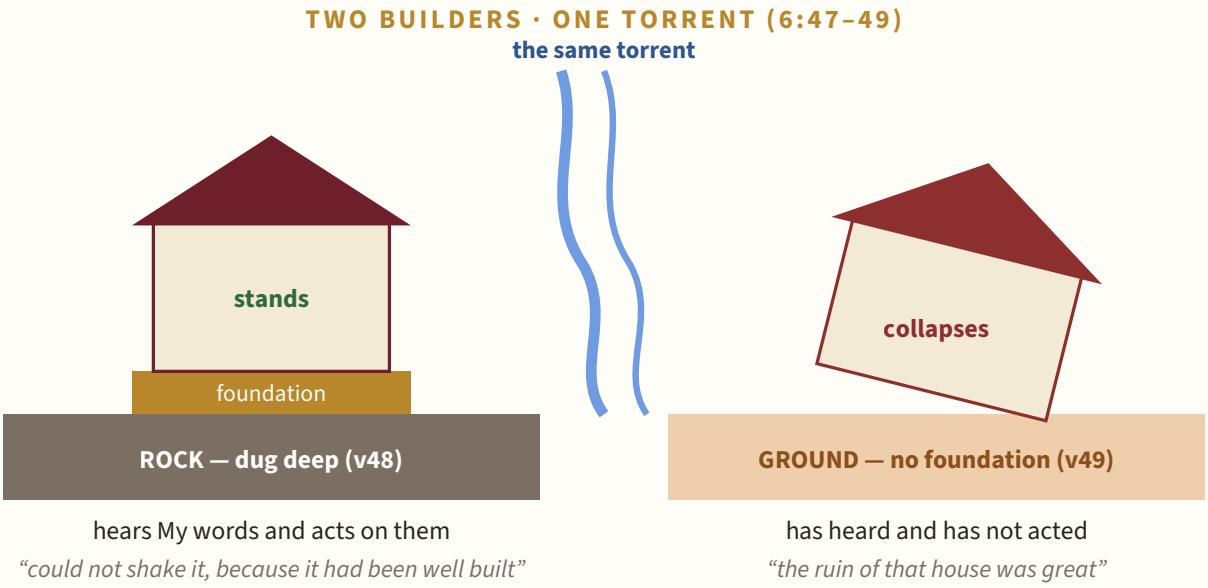
03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 6:46

"Why do you call Me, 'Lord, Lord,' and ⚠ do not do what I say?"

FIGURE · TWO BUILDERS



Both men built a house and both houses met the same flood; the only difference was the hidden foundation — doing what Jesus says.

Command to obey — "love your enemies." Jesus didn't leave it vague: do good to them, bless them, pray for them (vv27–28). Some of the men I sit with have real enemies — the man who testified against them, the family member who walked out, the guy on the block. I have mine too. This week I will pray by name, every day, for one person who has hurt me, and do one good thing for him if I can.

Sin to confess — the log in my own eye. I am quick to see other men's specks and slow to see my beam. I give myself the best-case reading and give others the worst (Sproul). I confess the hypocrisy of correcting my brother while I step around my own sin. First the log, then I can see clearly.

Promise to trust — "your reward will be great, and you will be sons of the Most High." When I love enemies and lend expecting nothing, I am not losing. Guzik: "you can't out-give God." And for the man who weeps now, hungers now, is hated now for Jesus' sake — the "now" is not the last word. "Your reward is great in heaven."

Example to follow — Jesus on the mountain. The Pharisees were plotting against Him, and He spent the night praying, then made the most important choice of His ministry. Before my next big decision — a job, a move, a relationship, a confrontation — I will take real time to pray before I choose.

Warning to heed — "Lord, Lord." It's easy to say the words in group and in chapel. Jesus asks why I call Him Lord and don't do what He says. The storm is coming for every man; the only question is the foundation. I will pick one thing Jesus said in this chapter and do it this week, not just agree with it.

Questions for the table (from the Deep Dive):

1. The Pharisees watched Jesus "closely" to find fault. When I watch other people, am I looking for something to accuse or someone to help? (6:7–11) *They watched Jesus closely, but with no heart of love for Him (Guzik).*
2. Jesus spent the whole night praying before a big decision. What decision in front of me have I not really prayed about yet? (6:12–13) *We are never less alone than when we are thus alone (Henry).*
3. Which of the four woes is the one I most need to hear — comfort, fullness, laughter, or everyone speaking well of me? (6:24–26) *Watch out for the person of whom everyone speaks well (Sproul).*
4. Name one enemy — someone who has hurt me. What would it look like this week to do good to him, bless him, and pray for him? (6:27–28, 35; Rom 5:10) *Love is defined more by a verb than a noun (Sproul).*
5. What is the "log" in my own eye that I keep stepping around while I point at other men's specks? (6:41–42) *We are far more tolerant of our own sin than of others' (Guzik).*
6. If a flood hit my life tomorrow, what would it show my foundation to be — hearing Jesus, or doing what He says? (6:46–49; Jas 1:22) *The real foundation is only proven in the storm (Guzik).*

Worship. The Son of Man is Lord of the Sabbath — the Creator who rested on the seventh day stood in a synagogue and restored a withered hand. He prayed all night for the men He would send, power went out from Him to heal them all, and He spoke blessing over the poor. He is kind to ungrateful and evil men — He was kind to me — and His word is the rock that no flood can shake.

Prayer. Lord Jesus, You are Lord of the Sabbath and Lord of me. Forgive me for calling You "Lord, Lord" and not doing what You say. Take the log out of my eye. Teach me to love my enemies — to do good, to bless, to pray for the ones who hurt me — because You loved me when I was Your enemy. Make me merciful, as my Father is merciful. Help me dig deep and build on You before the storm comes. Amen.

Scripture: New American Standard Bible® (NASB), © 1960–1995 The Lockman Foundation. Used by permission. · Teacher material summarized from David Guzik (Enduring Word), R.C. Sproul (Ligonier), C.H. Spurgeon and Matthew Henry — see Luke-6-Deep-Dive-Four-Voices.pdf for sources. · Importable: the companion .md carries the berean-study block.

SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 7

The Word That Heals, Raises and Forgives — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

Jesus speaks, and sickness leaves at a distance, death gives back a son, a doubting prophet gets his answer, and a sinful woman goes home forgiven. The only people who miss Him are the ones who think they owe Him little.

00 The Text

LUKE 7 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 When He had completed all His discourse in the hearing of the people, He went to Capernaum.

2 And a centurion's slave, who was highly regarded by him, was sick and about to die.

3 When he heard about Jesus, he sent some Jewish elders asking Him to come and save the life of his slave.

4 When they came to Jesus, they earnestly implored Him, saying, "He is worthy for You to grant this to him;

5 for he loves our nation and it was he who built us our synagogue."

6 Now Jesus started on His way with them; and when He was not far from the house, the centurion sent friends, saying to Him, "Lord, do not trouble Yourself further, for I am not worthy for You to come under my roof;

7 for this reason I did not even consider myself worthy to come to You, but just say the word, and my servant will be healed.

8 "For I also am a man placed under authority, with soldiers under me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does it."

9 Now when Jesus heard this, He marveled at him, and turned and said to the crowd that was following Him, "I say to you, not even in Israel have I found such great faith."

10 When those who had been sent returned to the house, they found the slave in good health.

11 Soon afterwards He went to a city called Nain; and His disciples were going along with Him, accompanied by a large crowd.

12 Now as He approached the gate of the city, a dead man was being carried out, the only son of his mother, and she was a widow; and a sizeable crowd from the city was with her.

13 When the Lord saw her, He felt compassion for her, and said to her, "Do not weep."

14 And He came up and touched the coffin; and the bearers came to a halt. And He said, "Young man, I say to you, arise!"

15 The dead man sat up and began to speak. And Jesus gave him back to his mother.

16 Fear gripped them all, and they began glorifying God, saying, “A great prophet has arisen among us!” and, “△ God has visited His people!”

17 This report concerning Him went out all over Judea and in all the surrounding district.

18 The disciples of John reported to him about all these things.

19 Summoning two of his disciples, John sent them to the Lord, saying,
“◷ Are You the Expected One, or do we look for someone else?”

20 When the men came to Him, they said, “John the Baptist has sent us to You, to ask, ‘Are You the Expected One, or do we look for someone else?’”

21 At that very time He cured many people of diseases and afflictions and evil spirits; and He gave sight to many who were blind.

22 And He answered and said to them, “Go and report to John what you have seen and heard: the BLIND RECEIVE SIGHT, the lame walk, the lepers are cleansed, and the deaf hear, △ the dead are raised up, the POOR HAVE THE GOSPEL PREACHED TO THEM.

23 “☆ Blessed is he who does not take offense at Me.”

24 When the messengers of John had left, He began to speak to the crowds about John, “What did you go out into the wilderness to see? A reed shaken by the wind?

25 “But what did you go out to see? A man dressed in soft clothing? Those who are splendidly clothed and live in luxury are found in royal palaces!

26 “But what did you go out to see? A prophet? Yes, ⟳ I say to you, and one who is more than a prophet.

27 “This is the one about whom it is written, ‘BEHOLD, I SEND MY MESSENGER AHEAD OF YOU, WHO WILL PREPARE YOUR WAY BEFORE YOU.’

28 “⟳ I say to you, among those born of women there is no one greater than John; yet ☆ he who is least in the kingdom of God is greater than he.”

29 When all the people and the tax collectors heard this, they acknowledged God’s justice, having been baptized with the baptism of John.

30 But the Pharisees and the lawyers ⚠ rejected God’s purpose for themselves, not having been baptized by John.

31 “To what then shall I compare the men of this generation, and what are they like?

32 “They are like children who sit in the market place and call to one another, and they say, ‘We played the flute for you, and you did not dance; we sang a dirge, and you did not weep.’

33 “For John the Baptist has come eating no bread and drinking no wine, and you say, ‘He has a demon!’

34 “The Son of Man has come eating and drinking, and you say, ‘Behold, a gluttonous man and a drunkard, ◷ a friend of tax collectors and sinners!’

35 “Yet △ wisdom is vindicated by all her children.”

36 Now one of the Pharisees was requesting Him to dine with him, and He entered the Pharisee’s house and reclined at the table.

37 And there was ⚠ a woman in the city who was a sinner; and when she learned that He was reclining at the table in the Pharisee’s house, she brought an alabaster vial of perfume,

38 and standing behind Him at His ⟳ feet, weeping, she began to wet His ⟳ feet with her tears, and kept wiping them with the hair of her head, and kissing His ⟳ feet and anointing them with the perfume.

39 Now when the Pharisee who had invited Him saw this, he said to himself, “⚠ If this man were a prophet He would know who and what sort of person this woman is who is touching Him, that she is a sinner.”

40 And Jesus answered him, “Simon, I have something to say to you.” And he replied, “Say it, Teacher.”

41 “A moneylender had two debtors: one owed five hundred denarii, and the other fifty.

42 “When they were unable to repay, △ he graciously forgave them both. So which of them will love him more?”

43 Simon answered and said, “I suppose the one whom he forgave more.” And He said to him, “You have judged correctly.”

44 Turning toward the woman, He said to Simon, “Do you see this woman? I entered your house; you gave Me no water for My feet, but she has wet My feet with her tears and wiped them with her hair.

45 “You gave Me no kiss; but she, since the time I came in, has not ceased to kiss My feet.

46 “You did not anoint My head with oil, but she anointed My feet with perfume.

47 “For this reason I say to you, her sins, which are many, have been forgiven, for she loved much; but he who is forgiven little, loves little.”

48 Then He said to her, “Your sins have been forgiven.”

49 Those who were reclining at the table with Him began to say to themselves, “Who is this man who even forgives sins?”

50 And He said to the woman, “Your faith has saved you; go in peace.”

Marked in the text

- **v7** “just say the word, and my servant will be healed” — God — His character & actions
- **v8** “I also am a man placed under authority” — Time / place / contrast
- **v9** “not even in Israel have I found such great faith” — Promise / blessing
- **v12** “the only son of his mother, and she was a widow” — Time / place / contrast
- **v13** “He felt compassion for her” — God — His character & actions
- **v13** “Do not weep” — Command / instruction
- **v14** “Young man, I say to you, arise” — God — His character & actions
- **v15** “Jesus gave him back to his mother” — Promise / blessing
- **v16** “God has visited His people” — God — His character & actions
- **v19** “Are You the Expected One, or do we look for someone else?” — Time / place / contrast
- **v22** “the dead are raised” — God — His character & actions
- **v23** “Blessed is he who does not take offense at Me” — Promise / blessing
- **v28** “he who is least in the kingdom of God is greater than he” — Promise / blessing
- **v30** “rejected God’s purpose for themselves” — Sin / warning
- **v34** “a friend of tax collectors and sinners” — Time / place / contrast
- **v35** “wisdom is vindicated by all her children” — God — His character & actions
- **v37** “a woman in the city who was a sinner” — Sin / warning
- **v39** “If this man were a prophet” — Sin / warning
- **v42** “he graciously forgave them both” — God — His character & actions
- **v44** “you gave Me no water for My feet” — Sin / warning
- **v47** “her sins, which are many, have been forgiven, for she loved much” — Promise / blessing
- **v47** “he who is forgiven little, loves little” — Sin / warning
- **v48** “Your sins have been forgiven” — God — His character & actions
- **v49** “Who is this man who even forgives sins?” — Time / place / contrast
- **v50** “Your faith has saved you; go in peace” — Promise / blessing
- **v4** “worthy” — Key repeated word (every occurrence)
- **v9** “I say to you” — Key repeated word (every occurrence)
- **v38** “feet” — Key repeated word (every occurrence)

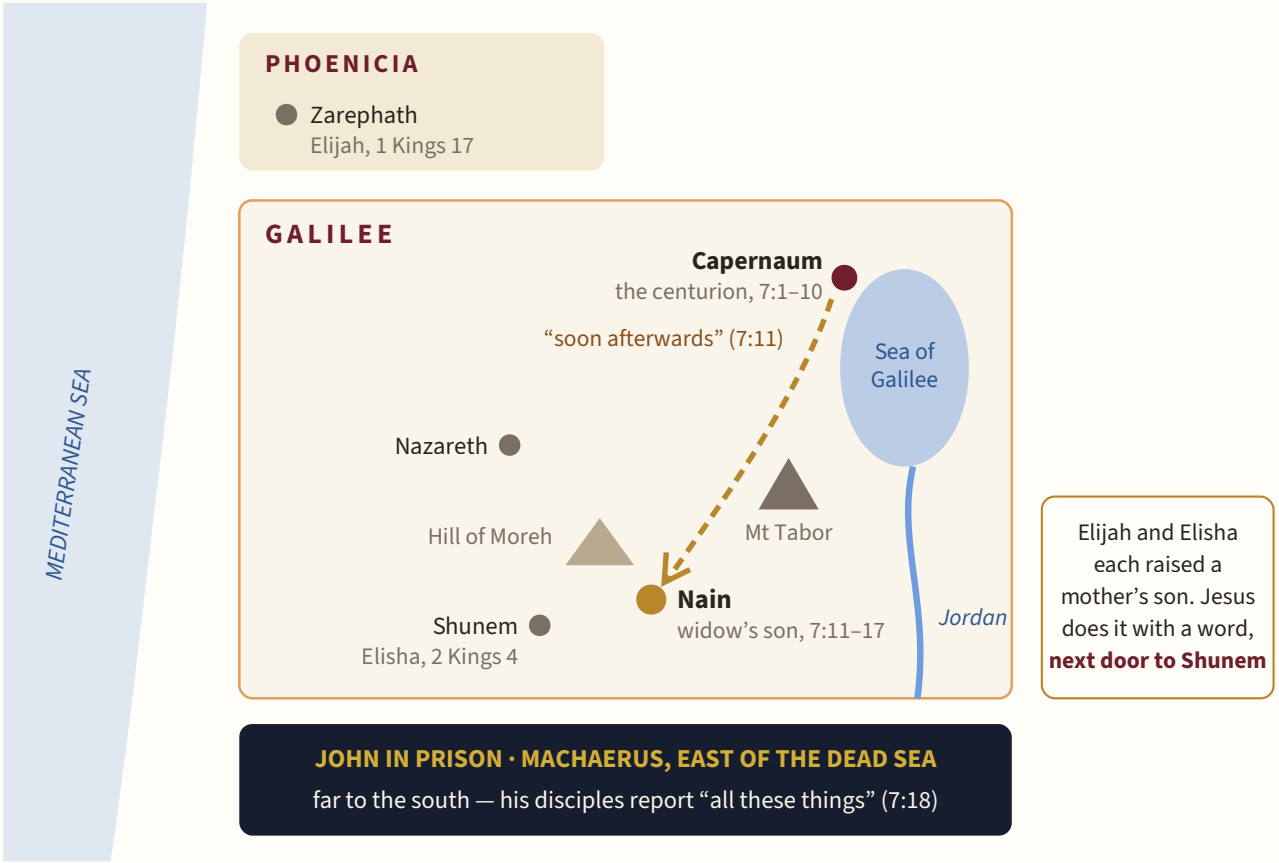
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 7:7

"for this reason I did not even consider myself worthy to come to You, but △just say the word, and my servant will be healed."

FIGURE · GALILEE IN LUKE 7



From Capernaum Jesus walks to Nain, just over the hill from Shunem where Elisha raised a son; far south, John waits in Herod's prison.

Setting. After the Sermon on the Plain Jesus enters Capernaum, where a centurion's slave is dying (vv1–10). "Soon afterwards" He reaches Nain and meets a widow's funeral (vv11–17). John the Baptist, in prison, sends two disciples with a question (vv18–23), and Jesus speaks to the crowds about John and "this generation" (vv24–35). The chapter ends at dinner in the house of Simon the Pharisee, where a woman known as a sinner anoints Jesus' feet (vv36–50).

Structure:

- vv1–10 — **just say the word:** a valued slave about to die (v2); Jewish elders plead "He is worthy" (vv3–5); friends bring the centurion's message — "I am not worthy … just say the word" (vv6–7); a man under authority (v8); Jesus marvels — "not even in Israel have I found such great faith" (v9); the slave in good health (v10).
- vv11–17 — **young man, arise:** two crowds at the gate; an only son, a widow (vv11–12); "When the Lord saw her, He felt compassion" — "Do not weep" (v13); He touches the coffin: "Young man, I say to you, arise!" (v14); the dead man sits up and speaks; He gives him back to his mother (v15); "God has visited His people!" (vv16–17).
- vv18–23 — **the Expected One:** John sends two disciples (vv18–20); at that very time Jesus heals many (v21); "Go and report to John what you have seen and heard" (v22); "Blessed is he who does not take offense at Me" (v23).
- vv24–35 — **more than a prophet:** not a reed, not a courtier — a prophet and more (vv24–26); Malachi's messenger (v27); none greater than John, yet the least in the kingdom is greater (v28); the people justify God, the Pharisees reject His purpose (vv29–30); children in the market place (vv31–32); John fasting, the Son of Man feasting (vv33–34); wisdom vindicated (v35).
- vv36–50 — **her sins forgiven:** Jesus reclines at a Pharisee's table (v36); a sinful woman with perfume, tears, hair and kisses (vv37–38); Simon's silent verdict (v39); two debtors, 500 and 50 denarii (vv40–43); "Do you see this woman?" — no water, no kiss, no oil (vv44–46); "her sins, which are many, have been forgiven" (vv47–48); "Who is this man who even forgives sins?" (v49); "Your faith has saved you; go in peace" (v50).

Repeated words, with counts:

- "say / said / saying" ×28 — vv4, 6, 7, 8, 9 (×2), 13, 14 (×2), 16, 19, 20, 22, 26, 28, 32, 33, 34, 39, 40 (×2), 43 (×2), 44, 47, 48, 49, 50; the phrase "I say to you" ×5 — vv9, 14, 26, 28, 47.
- "come / came / comes / coming" ×12 — vv3, 4, 6, 7, 8 (×2), 14 (×2), 20, 33, 34, 45.
- "John" ×10 — vv18, 19, 20, 22, 24 (×2), 28, 29, 30, 33.
- "feet" ×7 — vv38 (×3), 44 (×2), 45, 46.
- "see / saw / seen" ×7 — vv13, 22, 24, 25, 26, 39, 44.
- "sins / sinner(s)" ×6 — vv34, 37, 39, 47, 48, 49; "forgave / forgiven / forgives" ×5 — vv42, 43, 47 (×2), 48 (plus "forgives" in v49).
- "sent" ×6 — vv3, 6, 10, 19, 20, 27 ("send").
- "God" ×5 — vv16 (×2), 28, 29, 30; "woman" ×5 — vv37, 39, 44 (×2), 50; "house" ×5 — vv6, 10, 36, 37, 44.
- "Pharisee(s)" ×5 — vv30, 36 (×2), 37, 39.
- "hear / heard" ×5 — vv3, 9, 22 (×2), 29.
- "love / loved / loves" ×4 — vv5, 42, 47 (×2); "prophet" ×4 — vv16, 26 (×2), 39.
- "worthy" ×3 — vv4, 6, 7; "Lord" ×3 — vv6, 13, 19.
- "weep / weeping" ×3 — vv13, 32, 38; "kiss / kissing" ×3 — vv38, 45 (×2); "perfume" ×3 — vv37, 38, 46; "dead" ×3 — vv12, 15, 22.
- "faith" ×2 — vv9, 50: great faith at the start, saving faith at the end.

Contrasts: Worthy (the elders) ⟷ not worthy (the centurion) (vv4–7). Not even in Israel ⟷ a Gentile's faith (v9). A crowd following Jesus ⟷ a crowd following a coffin (vv11–12). Do not weep ⟷ a widow's tears (v13). The greatest born of women ⟷ the least in the kingdom (v28). The people justify God ⟷ the Pharisees reject God's purpose (vv29–30). John fasting ⟷ the Son of Man feasting (vv33–34). Simon's cold welcome ⟷ the woman's tears and kisses (vv44–46). Forgiven much ⟷ forgiven little (v47).

Shape of the chapter: four scenes, each built around a word from Jesus. Two miracles (a word sent and a word spoken), then a question and a long answer, then a parable at a table. It moves from a Gentile outsider to a widow to a prophet in prison to a sinful woman — and the outsiders all receive what the insiders miss.

Chapter theme (my words): Jesus' word has authority over sickness, death, doubt and sin. Those who know they are unworthy, grieving, confused or guilty find Him; those who are sure of themselves find fault with Him.

02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 7:22

"And He answered and said to them, "Go and report to John what you have seen and heard: the BLIND RECEIVE SIGHT, the lame walk, the lepers are cleansed, and the deaf hear, △the dead are raised up, the POOR HAVE THE GOSPEL PREACHED TO THEM."

FIGURE · JESUS' ANSWER TO JOHN

JOHN ASKED A QUESTION · JESUS ANSWERED WITH ISAIAH (7:22)

"Are You the Expected One, or do we look for someone else?" (7:19)

the BLIND RECEIVE SIGHT	→	Isaiah 35:5; 61:1 (LXX)
the lame walk	→	Isaiah 35:6
the lepers are cleansed	→	(Elisha and Naaman, 2 Kings 5; Luke 4:27)
the deaf hear	→	Isaiah 35:5
the dead are raised up	→	Isaiah 26:19 · Nain, 7:15
the POOR HAVE THE GOSPEL PREACHED	→	Isaiah 61:1

"Blessed is he who does not take offense at Me" (7:23) — the list stops short of "liberty to captives" (Isa 61:1).

Each line of Jesus' reply (left) points John to a promise in Isaiah (right); the works themselves are the answer.

Why does Luke include the elders and the friends? Matthew tells the story more briefly (Matt 8:5–13), as though the centurion came himself; Luke shows that he spoke through others. Ancient writers often said a man did what his messengers did for him. Luke's detail sharpens the point: the elders plead merit ("He is worthy"), the centurion pleads grace ("I am not worthy"). Guzik: "The elders said he was worthy; he said he was not worthy." Sproul: "The centurion understood grace."

How can Jesus heal at a distance? The centurion reasons from authority: if his orders move soldiers, Jesus' word can move sickness (v8). Guzik: "Jesus' healing power was not a magic trick that required the magician's presence." Sproul ties it to Christ's person — the divine nature is not limited by place — and to creation by a word.

What kind of miracle was Nain? Guzik is careful: "This young man was not resurrected but resuscitated; he rose from the dead only to die again." Spurgeon preaches it as a picture of new birth — "Conversions are miracles which never cease." Both are true. The son died again later; but the miracle points to the day when Jesus' voice will raise the dead for good (John 5:28–29). Luke's wording ("gave him back to his mother") echoes Elijah (1 Kings 17:23), and the crowd rightly says a great prophet has arisen — but Jesus does with a word what Elijah did with prayer and struggle.

Did John really doubt? Sproul: "Obviously, John was confused," and the view that he asked only for his disciples is "a stretch of biblical interpretation." Guzik suggests he expected a different kind of deliverance. John had preached fire and judgment (3:16–17); Jesus was healing and preaching to the poor, and John was still in prison. Jesus answers with Isaiah 35 and 61 and then honors John before the crowd. Honest doubt brought to Jesus is not unbelief.

What does "least in the kingdom … greater than he" mean? Not that John was lost or lesser in character. Sproul: "greater" is a matter of blessedness and place in God's plan — we stand after the cross and resurrection. Guzik: "The least in the Gospel stands on higher ground than the greatest under the law." John pointed to the Lamb; we know what the Lamb has done.

What is "wisdom is vindicated by all her children"? Sproul: "justified" here means shown to be right, as in James, not Paul's declaration of righteousness. God's wisdom in sending both John and Jesus is proved by the people it changes — the tax collectors who "acknowledged God's justice" (v29) and, in the next scene, a sinful woman.

Did her love earn her forgiveness? "For she loved much" (v47) can sound that way. But the parable puts forgiveness first and love second (vv42–43), the perfect tense says her sins "have been forgiven," and Jesus credits her faith (v50). Guzik: her love "was evidence that she had been forgiven." Sproul: "There was no payment and nothing that could be done to earn it." Henry: "Silver and gold will not pay our debt." She loved because she was forgiven.

Who was the woman? Luke does not say. Tradition later identified her with Mary Magdalene (8:2), but nothing in the text supports that, and both Guzik and Sproul reject calling Mary a prostitute (see Luke 8). This is also not the anointing at Bethany in the last week (John 12:1–8).

Word study (Greek):

- **worthy — *axios* (G514):** deserving, the elders' word (v4).
- **worthy, fit — *hikanos* (G2425):** sufficient; the centurion's word for himself (v6).
- **word — *logos* (G3056):** "say the word" — literally "say with a word" (v7).
- **felt compassion — *splanchnizomai* (G4697):** moved in the inward parts (v13).
- **coffin — *soros* (G4673):** only here in the New Testament (v14).
- **visited — *episkeptomai* (G1980):** to look upon and care for (v16; 1:68, 78; 19:44).
- **Expected One — *erchomenos* (G2064):** "the Coming One" (vv19–20; 3:16; 19:38).
- **take offense — *skandalizō* (G4624):** to stumble, to be tripped (v23).
- **acknowledged God's justice, vindicated — *dikaioō* (G1344):** declared or shown right (vv29, 35).
- **purpose — *boulē* (G1012):** God's counsel (v30; Acts 2:23; 20:27).
- **graciously forgave — *charizomai* (G5483):** to give freely, from *charis* (vv42–43).
- **forgiven — *aphiēmi* (G863):** perfect tense, "stand forgiven" (vv47–48).

- **saved — *sōzō* (G4982):** "Your faith has saved you" (v50; 8:48).

Key insights to carry (from the Deep Dive):

1. **Worthy and not worthy** — merit versus grace (vv4–7).
2. **Distance is no problem for His word** (Guzik, Sproul).
3. **The widow did not ask** — her tears were the prayer (v13).
4. **Greater than Elijah** — a touch and a word (1 Kings 17).
5. **Honest doubt is not unbelief** — "Obviously, John was confused" (Sproul).
6. **The answer is the works** — Isaiah fulfilled "at that very time" (Henry).
7. **You can refuse God's purpose — for yourself** (v30).
8. **Love is the fruit, not the root** (Guzik).
9. **Tears belong in faith** (Spurgeon).
10. **"Who is this man?"** — the One who forgives sins (v49).

Cross-references: 1 Kings 17:17–24; 2 Kings 4:18–37; 5:1–14; Psalm 2:12; 32:1; 118:26; Isaiah 26:19; 35:5–6; 61:1–2; Malachi 3:1; Matthew 8:5–13; 11:2–19; Luke 1:68, 78; 3:16–20; 4:18–19, 27; 5:21; 15:2; 19:44; John 5:28–29; 12:1–8; Acts 10:1–2; Romans 5:1; Hebrews 4:15.

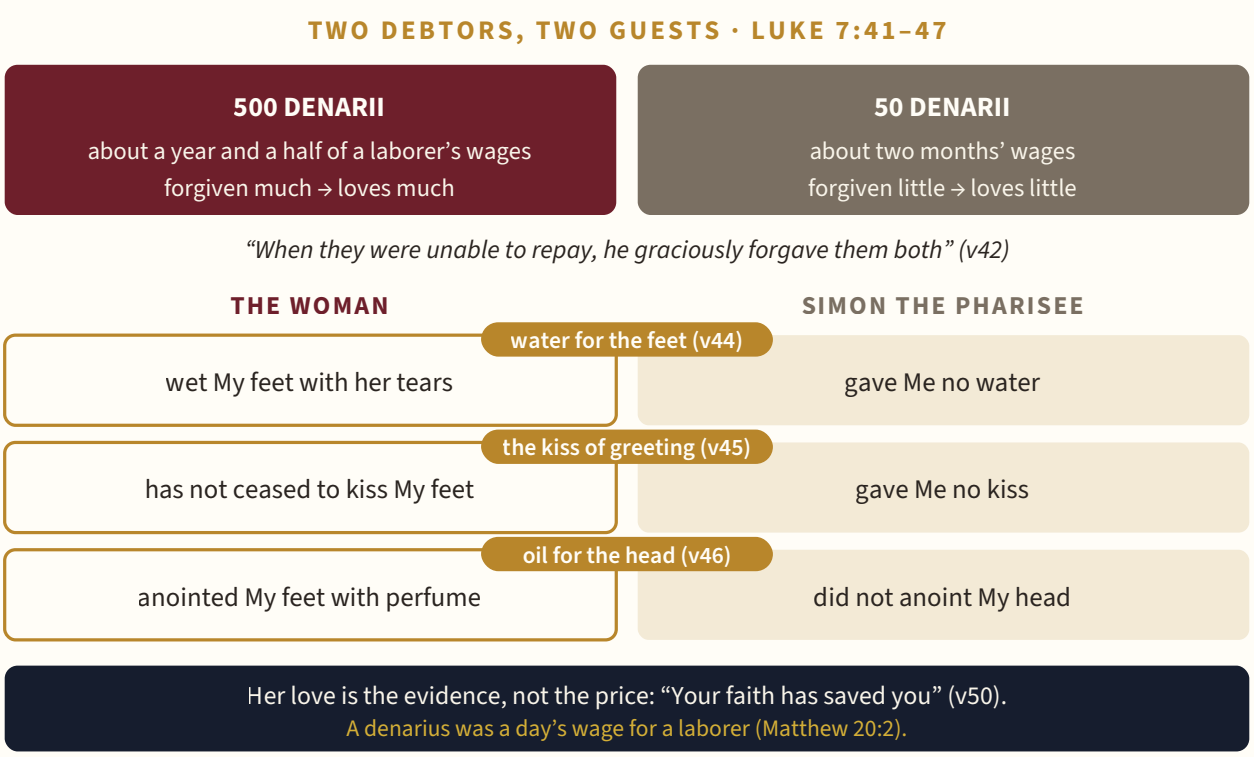
03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 7:50

"And He said to the woman, "☆ Your faith has saved you; go in peace.""

FIGURE · TWO DEBTORS, TWO GUESTS



Read across each row: everything Simon left undone as host, the woman did — and Jesus says the difference is how much each knew he or she had been forgiven.

Example to follow — the centurion. Everybody around him said he deserved help. He said, "I am not worthy … just say the word." A lot of the men I walk with have only ever heard the opposite — that they are worthless — and some of us cover it by acting like we deserve everything. The centurion shows a third way: I am not worthy, and His word is enough. This week I come to Jesus on His word, not my record.

Promise to trust — the Lord sees the widow. Nobody asked Jesus to stop that funeral. "When the Lord saw her, He felt compassion for her." He sees the grief I don't talk about — the son I lost touch with, the years I can't get back, the people I buried while I was using. He is not a stranger to my funeral processions.

Truth to face — honest questions. John asked from a prison cell, "Are You the Expected One?" Some of the men I serve are asking that from a real cell. Jesus did not shame John; He sent him the evidence and called him great. I can bring my real questions to Jesus and look for His answer in His Word.

Sin to confess — Simon's heart. It is easy to read this chapter and see myself as the woman. Most days I am Simon — sizing people up, keeping score, giving Jesus the minimum. "He who is forgiven little, loves little." I confess the cold heart that forgets how much I have been forgiven.

Command to obey — go in peace. Jesus told her, "Your faith has saved you; go in peace." He did not tell her to keep paying. I will stop trying to work off a debt He already cancelled, and I will walk out the door forgiven.

Questions for the table (from the Deep Dive):

1. The elders said the centurion was "worthy"; he said he was not. Which voice do I listen to when I come to Jesus — my record or His word? (7:4–7) *Strong faith and great humility are entirely compatible (Guzik).*
2. Jesus raised the widow's son without being asked. Where have I been grieving silently, and what does it mean to me that "the Lord saw her"? (7:12–15; Heb 4:15) *The Lord Jesus Christ sees us when we weep (Sproul).*
3. John asked an honest question from a prison cell. What question would I ask Jesus from my hardest place — and where in His Word would I look for the answer? (7:19–23; Isa 35:5–6) *Jesus answered John with Isaiah, not with a scolding.*
4. The people of Jesus' day criticized John for fasting and Jesus for feasting. What excuse do I use to keep God's messengers at arm's length? (7:30–35) *They rejected God's purpose for themselves.*
5. Am I more like Simon or the woman — someone who thinks he owes 50, or someone who knows he owes 500? (7:41–47) *He who is forgiven little, loves little.*
6. Jesus told her, "Your faith has saved you; go in peace." What would it look like for me to actually walk in that peace this week? (7:48–50; Rom 5:1) *Peace is the fit result of what the Saviour has done for you (Spurgeon).*

Worship. Lord Jesus, You speak and it is done. You healed a slave You never saw, stopped a funeral and gave a son back to his mother, answered a prophet's doubt with the promises of God, and said to a woman everyone despised, "Your sins have been forgiven." Who is this man who even forgives sins? You are the Lord, God visiting His people.

Prayer. Lord, I am not worthy for You to come under my roof — but just say the word. See the grief I carry, and speak life where things are dead. When I am confused, help me bring my questions to You and not walk away offended. Forgive me for the Simon in me, and give me the woman's tears and love. I owe more than I can pay; thank You for graciously forgiving it all. Let me go in peace. Amen.

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SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 8

Take Care How You Listen — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

The seed is the word of God, and everything depends on how I hear it. The same word that grows in good soil stills storms, frees the tormented, heals the outcast and raises the dead — so I can take Jesus at His word even when every other voice says it is too late.

00 The Text

LUKE 8 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 Soon afterwards, He began going around from one city and village to another, proclaiming and preaching the kingdom of God. The twelve were with Him,

2 and also some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out,

3 and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who were contributing to their support out of their private means.

4 When a large crowd was coming together, and those from the various cities were journeying to Him, He spoke by way of a parable:

5 "The sower went out to sow his seed; and as he sowed, some fell beside the road, and it was trampled under foot and the birds of the air ate it up.

6 "Other seed fell on rocky soil, and as soon as it grew up, it withered away, because it had no moisture.

7 "Other seed fell among the thorns; and the thorns grew up with it and choked it out.

8 "Other seed fell into the good soil, and grew up, and produced a crop a hundred times as great." As He said these things, He would call out, "He who has ears to hear, let him hear."

9 His disciples began questioning Him as to what this parable meant.

10 And He said,
"To you it has been granted to know the mysteries of the kingdom of God, but to the rest it is in parables, so that SEEING THEY MAY NOT SEE, AND HEARING THEY MAY NOT UNDERSTAND.

11 "Now the parable is this: the seed is the word of God.

12 "Those beside the road are those who have heard; then the devil comes and takes away the word from their heart, so that they will not believe and be saved.

13 "Those on the rocky soil are those who, when they hear, receive the word with joy; and these have no firm root; they believe for a while, and in time of temptation fall away.

14 "The seed which fell among the thorns, these are the ones who have heard, and as they go on their way they are choked with worries and riches and pleasures of this life, and bring no fruit to maturity.

15 “But the seed in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with perseverance.

16 “Now no one after lighting a lamp covers it over with a container, or puts it under a bed; but he puts it on a lampstand, so that those who come in may see the light.

17 “For nothing is hidden that will not become evident, nor anything secret that will not be known and come to light.

18 “So take care how you listen; for whoever has, to him more shall be given; and whoever does not have, even what he thinks he has shall be taken away from him.”

19 And His mother and brothers came to Him, and they were unable to get to Him because of the crowd.

20 And it was reported to Him, “Your mother and Your brothers are standing outside, wishing to see You.”

21 But He answered and said to them, “My mother and My brothers are these who hear the word of God and do it.”

22 Now on one of those days Jesus and His disciples got into a boat, and He said to them, “Let us go over to the other side of the lake.” So they launched out.

23 But as they were sailing along He fell asleep; and a fierce gale of wind descended on the lake, and they began to be swamped and to be in danger.

24 They came to Jesus and woke Him up, saying, “Master, Master, we are perishing!” And He got up and rebuked the wind and the surging waves, and they stopped, and it became calm.

25 And He said to them, “Where is your faith?” They were fearful and amazed, saying to one another, “Who then is this, that He commands even the winds and the water, and they obey Him?”

26 Then they sailed to the country of the Gerasenes, which is opposite Galilee.

27 And when He came out onto the land, He was met by a man from the city who was possessed with demons; and who had not put on any clothing for a long time, and was not living in a house, but in the tombs.

28 Seeing Jesus, he cried out and fell before Him, and said in a loud voice, “What business do we have with each other, Jesus, Son of the Most High God? I beg You, do not torment me.”

29 For He had commanded the unclean spirit to come out of the man. For it had seized him many times; and he was bound with chains and shackles and kept under guard, and yet he would break his bonds and be driven by the demon into the desert.

30 And Jesus asked him, “What is your name?” And he said, “Legion”; for many demons had entered him.

31 They were imploring Him not to command them to go away into the abyss.

32 Now there was a herd of many swine feeding there on the mountain; and the demons implored Him to permit them to enter the swine. And He gave them permission.

33 And the demons came out of the man and entered the swine; and the herd rushed down the steep bank into the lake and was drowned.

34 When the herdsmen saw what had happened, they ran away and reported it in the city and out in the country.

35 The people went out to see what had happened; and they came to Jesus, and found the man from whom the demons had gone out, sitting down at the feet of Jesus, clothed and in his right mind; and they became frightened.

36 Those who had seen it reported to them how the man who was demon-possessed had been made well.

37 And all the people of the country of the Gerasenes and the surrounding district asked Him to leave them, for they were gripped with great fear; and He got into a boat and returned.

38 But the man from whom the demons had gone out was begging Him that he might accompany Him; but He sent him away, saying,

39 “Return to your house and describe what great things God has done for you.” So he went away, proclaiming throughout the whole city what great things Jesus had done for him.

40 And as Jesus returned, the people welcomed Him, for they had all been waiting for Him.

41 And there came a man named Jairus, and he was an official of the synagogue; and he fell at Jesus' feet, and began to implore Him to come to his house;

42 for he had an only daughter, about twelve years old, and she was dying. But as He went, the crowds were pressing against Him.

43 And a woman who had a hemorrhage for twelve years, and could not be healed by anyone,

44 came up behind Him and touched the fringe of His cloak, and immediately her hemorrhage stopped.

45 And Jesus said, "Who is the one who touched Me?" And while they were all denying it, Peter said, "Master, the people are crowding and pressing in on You."

46 But Jesus said, "Someone did touch Me, for I was aware that power had gone out of Me."

47 When the woman saw that she had not escaped notice, she came trembling and fell down before Him, and declared in the presence of all the people the reason why she had touched Him, and how she had been immediately healed.

48 And He said to her, "Daughter, your faith has made you well; go in peace."

49 While He was still speaking, someone came from the house of the synagogue official, saying, "Your daughter has died; do not trouble the Teacher anymore."

50 But when Jesus heard this, He answered him, "Do not be afraid any longer; only believe, and she will be made well."

51 When He came to the house, He did not allow anyone to enter with Him, except Peter and John and James, and the girl's father and mother.

52 Now they were all weeping and lamenting for her; but He said, "Stop weeping, for she has not died, but is asleep."

53 And they began laughing at Him, knowing that she had died.

54 He, however, took her by the hand and called, saying, "Child, arise!"

55 And her spirit returned, and she got up immediately; and He gave orders for something to be given her to eat.

56 Her parents were amazed; but He instructed them to tell no one what had happened.

Marked in the text

- **v1** "proclaiming and preaching the kingdom of God" — God — His character & actions
- **v3** "contributing to their support out of their private means" — Time / place / contrast
- **v8** "He who has ears to hear, let him hear" — Command / instruction
- **v10** "To you it has been granted to know the mysteries of the kingdom of God" — Promise / blessing
- **v11** "the seed is the word of God" — God — His character & actions
- **v12** "the devil comes and takes away the word from their heart" — Sin / warning
- **v13** "in time of temptation fall away" — Sin / warning
- **v14** "choked with worries and riches and pleasures of this life" — Sin / warning
- **v15** "hold it fast, and bear fruit with perseverance" — Promise / blessing
- **v16** "he puts it on a lampstand" — Time / place / contrast
- **v18** "take care how you listen" — Command / instruction
- **v21** "these who hear the word of God and do it" — Command / instruction
- **v22** "Let us go over to the other side of the lake" — Time / place / contrast
- **v24** "Master, Master, we are perishing!" — Sin / warning
- **v24** "He got up and rebuked the wind and the surging waves" — God — His character & actions
- **v25** "Where is your faith?" — Command / instruction
- **v25** "Who then is this" — Time / place / contrast
- **v28** "Jesus, Son of the Most High God" — God — His character & actions
- **v30** "Legion" — Sin / warning
- **v35** "sitting down at the feet of Jesus, clothed and in his right mind" — Promise / blessing
- **v37** "asked Him to leave them" — Sin / warning
- **v39** "describe what great things God has done for you" — Command / instruction
- **v44** "touched the fringe of His cloak" — Time / place / contrast
- **v46** "power had gone out of Me" — God — His character & actions
- **v48** "Daughter, your faith has made you well; go in peace" — Promise / blessing

- **v50** “Do not be afraid any longer; only believe” — Command / instruction
- **v52** “she has not died, but is asleep” — God — His character & actions
- **v54** “Child, arise!” — God — His character & actions

- **v8** “hear” — Key repeated word (every occurrence)
- **v12** “heard” — Key repeated word (every occurrence)
- **v10** “hearing” — Key repeated word (every occurrence)
- **v11** “word” — Key repeated word (every occurrence)

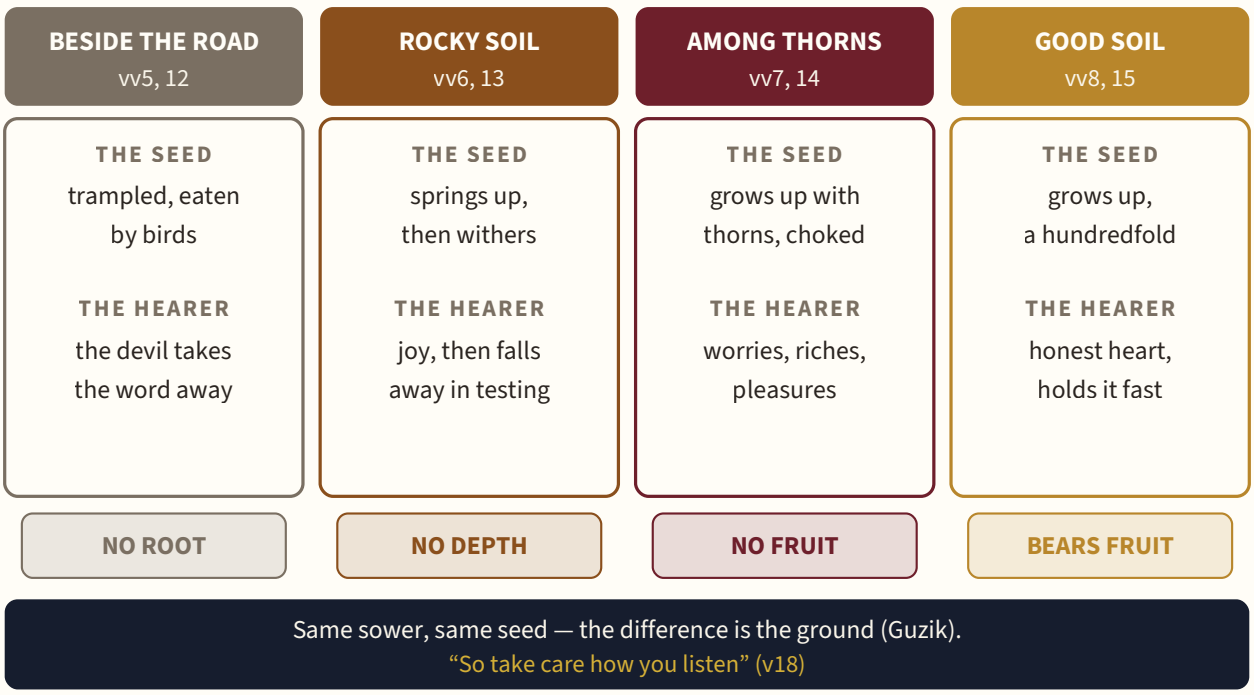
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 8:11

"Now the parable is this: △the seed is the word of God."

FIGURE · ONE SEED, FOUR SOILS



Read each column top to bottom — what happens to the seed, then what Jesus says it means for the hearer; only the last soil holds the word fast.

Setting. Jesus travels from village to village preaching the kingdom, with the Twelve and women who support Him (vv1–3). A large crowd gathers and He tells the parable of the sower, explains it to His disciples, and adds the lamp saying (vv4–18). His mother and brothers come (vv19–21). He crosses the lake in a storm (vv22–25), frees a demonized man in the country of the Gerasenes (vv26–39), and returns to Galilee, where a woman is healed on the way to Jairus's house and Jairus's daughter is raised (vv40–56).

Structure:

- vv1–3 — **on the road:** preaching the kingdom; the Twelve; Mary Magdalene, Joanna, Susanna "and many others" giving from their means.
- vv4–15 — **the sower:** four soils — road, rock, thorns, good soil (vv5–8); "He who has ears to hear, let him hear" (v8); the mysteries granted, Isaiah 6:9 (vv9–10); "the seed is the word of God" and the four hearers (vv11–15).

- vv16–21 — **the lamp and the family:** a lamp on a lampstand (v16); nothing hidden (v17); "take care how you listen" (v18); His mother and brothers — "these who hear the word of God and do it" (vv19–21).
- vv22–25 — **the storm:** "Let us go over" (v22); He sleeps, a gale descends (v23); "Master, Master, we are perishing!" — He rebukes wind and waves (v24); "Where is your faith?" — "Who then is this?" (v25).
- vv26–39 — **Legion:** a naked man of the tombs (vv26–27); "Son of the Most High God … do not torment me" (vv28–29); "Legion" (v30); the abyss and the swine (vv31–33); the town finds him clothed and in his right mind and asks Jesus to leave (vv34–37); "Return to your house and describe what great things God has done for you" (vv38–39).
- vv40–56 — **two daughters:** a waiting crowd; Jairus falls at His feet (vv40–42); a woman twelve years ill touches the fringe of His cloak (vv43–44); "Who is the one who touched Me?" (vv45–47); "Daughter, your faith has made you well; go in peace" (v48); "Your daughter has died" — "only believe" (vv49–50); "she has not died, but is asleep" — laughter (vv51–53); "Child, arise!" (vv54–56).

Repeated words, with counts:

- "come / came / coming / comes" ×16 — vv4, 12, 16, 17, 19, 24, 27, 29, 33, 35, 41 (×2), 44, 47, 49, 51.
- "Jesus" ×13 — vv22, 24, 28 (×2), 30, 35 (×2), 39, 40, 41, 45, 46, 50.
- "hear / heard / hearing / listen" ×10 — vv8 (×2), 10, 12, 13, 14, 15, 18, 21, 50.
- "seed / sow / sowed / sower" ×10 — vv5 (×4), 6, 7, 8, 11, 14, 15.
- "fell" ×9 — vv5, 6, 7, 8, 14 (seed falling), 23 (asleep), 28, 41, 47 (falling before Him).
- "demon(s)" ×9 — vv2, 27, 29, 30, 32, 33, 35, 36 ("demon-possessed"), 38; "spirit(s)" ×3 — vv2, 29 (unclean), 55 (her spirit).
- "word" ×5 — vv11, 12, 13, 15, 21 ("the word of God" in vv11, 21).
- "light / lamp / lighting / lampstand" ×5 — vv16 (×4), 17.
- "implore / implored / imploring / begging / beg" ×5 — vv28, 31, 32, 38, 41.
- "saved / made well" (*sōzō*) ×4 — vv12, 36, 48, 50.
- "fear / afraid / fearful / frightened" ×4 — vv25, 35, 37, 50.
- "touch / touched" ×4 — vv44, 45, 46, 47.
- "Master" ×3 — vv24 (×2), 45; "daughter" ×3 — vv42, 48, 49; "twelve" ×3 — vv1, 42, 43; "believe" ×3 — vv12, 13, 50.
- "faith" ×2 — vv25, 48: "Where is your faith?" and "your faith has made you well."

Contrasts: Four soils — three fail, one bears fruit (vv5–15). To you it is granted ⟷ to the rest in parables (v10). Hidden ⟷ evident (v17). Whoever has ⟷ whoever does not have (v18). Family by blood ⟷ family by obedience (vv19–21). He sleeps ⟷ they panic (vv23–24). Storm ⟷ calm (v24). Naked, in the tombs ⟷ clothed, in his right mind, at His feet (vv27, 35). The town asks Him to leave ⟷ the man begs to come along (vv37–38). Jairus the ruler ⟷ the unnamed woman (vv41–44). Weeping and laughter ⟷ "she has not died, but is asleep" (vv52–53).

Shape of the chapter: teaching first (the seed and the hearers), then four mighty works that test the hearers — over nature, demons, disease and death. Each scene ends with a word from Jesus that someone must believe.

Chapter theme (my words): God's word is the seed, and the condition of my heart decides what it does in me. The same word rules the storm, the demons, sickness and death — so I must listen carefully and trust Him when everything says it is too late.

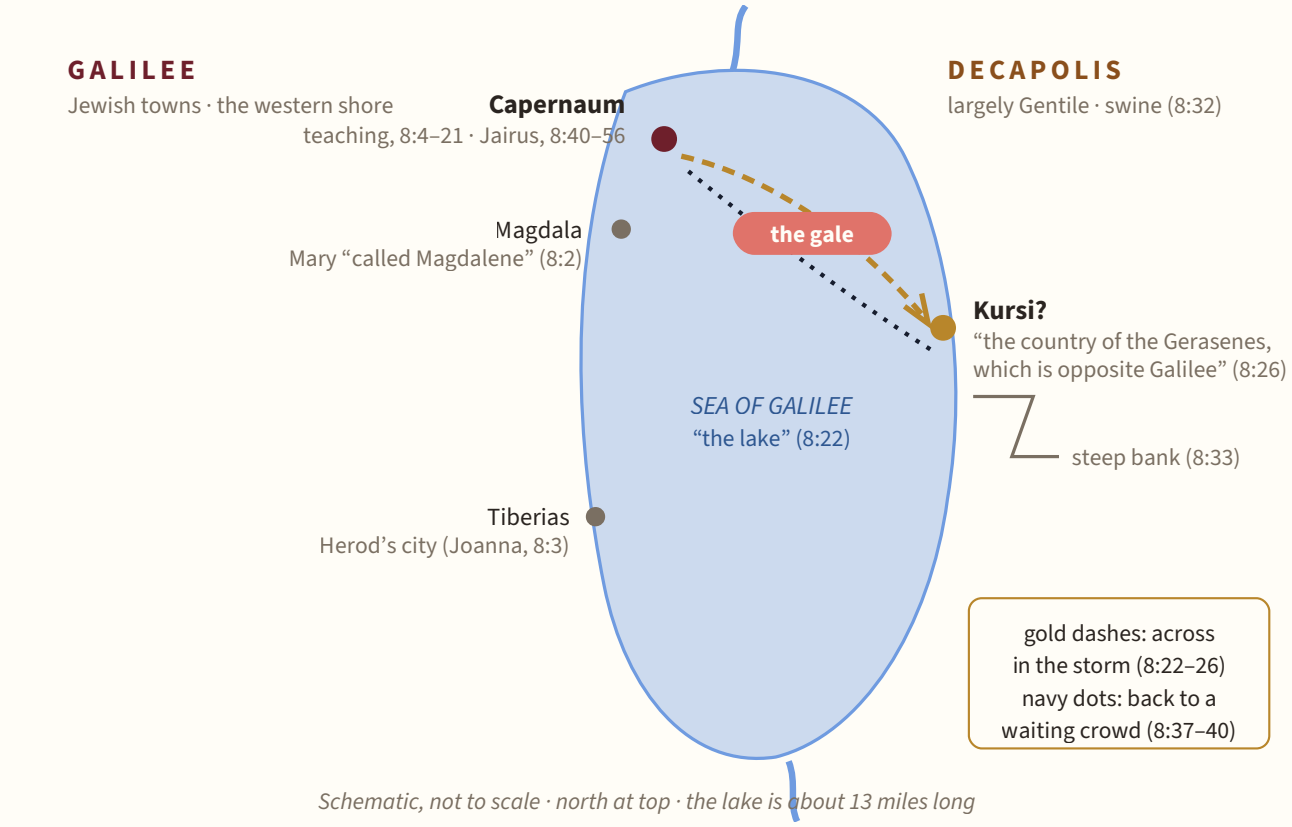
02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 8:25

"And He said to them, "Where is your faith?" They were fearful and amazed, saying to one another, "Who then is this, that He commands even the winds and the water, and they obey Him?""

FIGURE · ACROSS THE LAKE AND BACK



Jesus teaches on the Jewish western shore, crosses through a gale to the Gentile east side where Legion meets Him, and returns to a crowd that is waiting for Him.

Who were the women of verses 1–3? Healed followers who used their own money to support Jesus and the Twelve. Joanna's husband managed Herod Antipas's household — the gospel had reached the palace. Mary Magdalene had been freed from seven demons; both Guzik ("There is nothing whatever in the sources to indicate this") and Sproul reject the later tradition that she was a prostitute.

Why does Jesus speak in parables "so that seeing they may not see"? Jesus quotes Isaiah 6:9. Sproul: "Parables were given not only to reveal but to conceal" — they open the truth to those God has given ears, and they are a

judgment on hearts that have already refused. “God’s justice is poetic.” The disciples did not earn their understanding; “it has been granted” (v10).

Is the rocky soil a believer who lost salvation? Teachers answer differently. Sproul sees a spurious profession: “If you have it, you never lose it,” and “The only test for that is whether you bear fruit.” Spurgeon calls these hearers Mr. Pliable — quick and warm, then gone. Jesus’ own words are that they “believe for a while” and “fall away” (v13). What the parable makes plain is that only the soil that holds the word fast and bears fruit “with perseverance” is good soil (v15).

What does “whoever has, to him more shall be given” mean? It is about hearing (v18). The man who receives and obeys the word gets more light; the man who shrugs it off loses even what he “thinks he has.” Spurgeon: an ear for preachers is not a heart for the truth.

Were Jesus’ brothers Mary’s sons? Guzik takes them as Mary’s other children. The point of the scene is not to snub His family but to name the family that lasts: “these who hear the word of God and do it” (v21). Sproul connects it to adoption.

Why were the disciples rebuked in the storm? Jesus had said, “Let us go over to the other side” (v22). Guzik: “Unbelief is the rejection of a promise or a command of God relevant to a particular situation.” Henry: “Many that have true faith have it to seek when they have occasion to use it.” Sproul notes their fear grew after the calm — they were in the presence of the Holy.

What about the demons and the pigs? Sproul: “The demonic world is real, it was extremely active then, and it is active today.” Guzik reads “Legion” as a bluff; Sproul as a vast host. The demons fear the abyss — the prison Revelation 20 describes — before their time. Jesus permits the swine; Sproul: “Jesus understood the difference between human beings and the beasts of the field.” The town cared more for the herd than the man. Henry: “Those lose their Saviour, and their hopes in him, that love their swine better.”

Why send the healed man home? He begged to follow, but Jesus gave him a mission field: “Return to your house and describe what great things God has done for you.” Luke notes that he told “what great things Jesus had done for him” (v39) — for Luke, what Jesus does, God does. Guzik: he “had a more important ministry with his own family and community.”

Why call out the woman who touched Him? Not to shame her. She was unclean under the Law (Leviticus 15:25) and had been shut out for twelve years. Jesus made her healing public, called her “Daughter” (Guzik: the only time He used it of someone), and sent her away in peace. Henry: “weak faith shall not be rejected.” Spurgeon: “Do but become united to Jesus, and the blessed work is done.”

Was the girl dead or asleep? Dead — the mourners knew it (v53), and “her spirit returned” (v55). Jesus calls death sleep because He is about to wake her (compare John 11:11–14). Sproul: “This was not a resuscitation; this was a resurrection” — a picture of the last day. (Guzik, on Nain in chapter 7, used “resuscitated” for a body that would die again; the two are making different points, and both are true.)

Word study (Greek):

- **contributing to their support — *diakoneō* (G1247):** to serve, to minister (v3).
- **private means — *hyparchonta* (G5225):** possessions, property (v3).
- **mysteries — *mystērion* (G3466):** secrets God reveals (v10).
- **seed — *sporos* (G4703):** “the seed is the word of God” (v11).

- **hold it fast — *katechō* (G2722):** keep firm hold (v15).
- **perseverance — *hypomonē* (G5281):** remaining under, endurance (v15).
- **lamp — *lychnos* (G3088):** a small oil lamp (v16).
- **take care — *blepō* (G991):** watch out (v18).
- **Master — *epistatēs* (G1988):** commander; only in Luke (vv24, 45).
- **rebuked — *epitimaō* (G2008):** used of demons and fever too (v24; 4:35, 39).
- **Legion — *legiōn* (G3003):** a Roman legion, thousands (v30).
- **abyss — *abyssos* (G12):** the prison of spirits (v31; Rev 20:3).
- **in his right mind — *sōphroneō* (G4993):** of sound mind (v35).
- **describe — *diēgeomai* (G1334) / proclaiming — *kēryssō* (G2784):** tell it through; herald it (v39).
- **only — *monogenēs* (G3439):** only child (v42; 7:12).
- **fringe — *kraspedon* (G2899):** the tassel (v44; Num 15:38).
- **power — *dynamis* (G1411):** "power had gone out of Me" (v46).
- **made well, saved — *sōzō* (G4982):** vv12, 36, 48, 50; 7:50.
- **asleep — *katheudō* (G2518):** "she has not died, but is asleep" (v52).

Key insights to carry (from the Deep Dive):

1. **The difference is the soil** (Guzik).
2. **Parables open and close** (Sproul).
3. **Fruit takes perseverance** — *hypomonē* (v15).
4. **Hearing is never neutral** (v18; Spurgeon).
5. **Jesus' family hears and does** (v21).
6. **He had already said "the other side"** — unbelief rejects a promise (Guzik).
7. **More afraid after the calm** — the presence of the Holy (Sproul).
8. **Clothed and in his right mind** — and sent home to preach (vv35, 39).
9. **They preferred the pigs** (Henry, Guzik).
10. **Never too late** — "only believe" (v50; Sproul).

Cross-references: Leviticus 15:25; Numbers 15:38; Psalm 89:9; 107:29; Isaiah 6:9–10; 55:10–11; Matthew 13:1–23; Mark 4:1–41; 5:1–43; Luke 4:35, 39; 5:5; 7:12, 50; John 11:11–14, 25; Acts 8:1–8; Romans 10:17; James 1:22; Revelation 20:1–3.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 8:39

"Return to your house and describe what great things God has done for you." So he went away, proclaiming throughout the whole city what great things Jesus had done for him."

FIGURE · TWO DAUGHTERS, TWELVE YEARS

TWO DAUGHTERS, TWELVE YEARS · LUKE 8:40–56

JAIRUS	THE WOMAN
named (v41)	unnamed (v43)
synagogue official (v41)	unclean, shut out (Lev 15:25)
comes openly, falls at His feet	comes from behind, in secret (v44)
an only daughter, twelve years old	ill for twelve years (v43)
"Do not be afraid … only believe" (v50)	"Daughter, your faith has made you well" (v48)
"Child, arise!" — she gets up (vv54–55)	"go in peace" (v48)

The delay that saved the woman tested Jairus — and Jesus was in time for both.

Read across the rows: a leading man and an outcast woman come to Jesus from opposite ends of society, and both are met by His word.

Truth to face — what kind of soil am I? Some weeks I am the road — the word bounces off and is gone before I reach the parking lot. Some weeks I am rocky — happy on Sunday, folding on Wednesday. A lot of weeks I am thorny — worries about money and family, and pleasures I go back to, choke out what God said. Jesus is honest about it, and so am I. The seed is fine; my heart needs plowing.

Command to obey — take care how you listen, and do it. Jesus said His family is "these who hear the word of God and do it." Men in recovery know the difference between knowing the steps and working them. This week I will take one thing I hear from God's Word and do it the same day.

Promise to trust — He already said "the other side." The disciples had Jesus' word that they were going across, and they still thought they would drown. I have His promises too. In this storm I will say out loud what He said, and remember He is in the boat.

Example to follow — the man from the tombs. Chains, cutting, living with the dead — and Jesus set him free. Then Jesus did not take him on the road; He sent him home: "Return to your house and describe what great things God has done for you." Some of the hardest preaching I will ever do is at my own kitchen table. I will tell my family, in plain words, what Jesus has done.

Sin to confess — preferring the pigs. The town asked Jesus to leave because He cost them a herd. I confess the times I have wanted Jesus around but not too close — not close enough to cost me what I still love more than Him.

Promise to trust — it is never too late. Jairus heard "Your daughter has died," and Jesus said, "Do not be afraid any longer; only believe." For the men I serve who have been told it is too late — too many years, too much damage — Jesus is still on the way to the house.

Questions for the table (from the Deep Dive):

1. Which of the four soils best describes how I have been hearing God's Word lately — and what is the rock or the thorn in my life right now? (8:11–15) *The difference is never the seed, but the soil (Guzik).*
2. Jesus said, "take care how you listen." What would change if I listened to Sunday's sermon or this week's reading expecting to obey it? (8:18, 21; Jas 1:22) *The heart is the target (Spurgeon).*
3. Jesus had already said, "Let us go over to the other side." What promise of His have I forgotten in my present storm? (8:22–25; Ps 107:29) *Unbelief is the rejection of a promise (Guzik).*
4. The town asked Jesus to leave because He cost them their pigs. What am I afraid Jesus will cost me if I let Him all the way in? (8:32–37) *They loved their swine better (Henry).*
5. Jesus sent the healed man home to tell "what great things God has done for you." Who at home most needs to hear my story? (8:38–39) *Return to your house and describe.*
6. Jairus had to keep walking after hearing "Your daughter has died." Where am I being told it is too late, and what would "only believe" look like? (8:49–56; John 11:25) *Are you still alive? Then it is not too late (Sproul).*

Worship. Lord Jesus, Your word is the seed that bears fruit a hundredfold. You sleep in the storm and rise to rebuke it; the demons call You Son of the Most High God and beg at Your word; power goes out from You at the touch of a tassel; and the dead hear You say, "Child, arise!" Who then is this? You are the Lord.

Prayer. Lord, plow up the hard places in me, pull out the rocks, and cut back the thorns, so that Your word takes root and I hold it fast. Teach me to take care how I listen and to do what I hear. In my storms, remind me You are in the boat. Set free the men I love who are still in the tombs, and send me home to tell what great things You have done for me. When I hear "too late," help me hear You say, "only believe." Amen.

Scripture: New American Standard Bible® (NASB), © 1960–1995 The Lockman Foundation. Used by permission. · Teacher material summarized from David Guzik (Enduring Word), R.C. Sproul (Ligonier), C.H. Spurgeon and Matthew Henry — see Luke-8-Deep-Dive-Four-Voices.pdf for sources. · Importable: the companion .md carries the berean-study block.

SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 9

The Christ of God and the Road to the Cross — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

Everyone in Luke 9 is asking who Jesus is, and Peter gets the answer right: the Christ of God. Then Jesus shows what that means — a Messiah who must suffer, a glory that shines before the cross, and followers who carry their own cross every day without looking back.

00 The Text

LUKE 9 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 And He called the twelve together, and gave them power and authority over all the demons and to heal diseases.

2 And He sent them out to proclaim the kingdom of God and to perform healing.

3 And He said to them, "Take nothing for your journey, neither a staff, nor a bag, nor bread, nor money; and do not even have two tunics apiece.

4 "Whatever house you enter, stay there until you leave that city.

5 "And as for those who do not receive you, as you go out from that city, shake the dust off your feet as a testimony against them."

6 Departing, they began going throughout the villages, preaching the gospel and healing everywhere.

7 Now Herod the tetrarch heard of all that was happening; and he was greatly perplexed, because it was said by some that John had risen from the dead,

8 and by some that Elijah had appeared, and by others that one of the prophets of old had risen again.

9 Herod said, "I myself had John beheaded; but who is this man about whom I hear such things?" And he kept trying to see Him.

10 When the apostles returned, they gave an account to Him of all that they had done. Taking them with Him, He withdrew by Himself to a city called Bethsaida.

11 But the crowds were aware of this and followed Him; and welcoming them, He began speaking to them about the kingdom of God and curing those who had need of healing.

12 Now the day was ending, and the twelve came and said to Him, "Send the crowd away, that they may go into the surrounding villages and countryside and find lodging and get something to eat; for here we are in a desolate place."

13 But He said to them, "You give them something to eat!" And they said, "We have no more than five loaves and two fish, unless perhaps we go and buy food for all these people."

14 (For there were about five thousand men.) And He said to His disciples, "Have them sit down to eat in groups of about fifty each."

15 They did so, and had them all sit down.

16 Then He took the five loaves and the two fish, and △ looking up to heaven, He blessed them, and broke them, and kept giving them to the disciples to set before the people.

17 And ☆ they all ate and were satisfied; and the broken pieces which they had left over were picked up, twelve baskets full.

18 And it happened that while He was praying alone, the disciples were with Him, and He questioned them, saying, "Who do the people say that I am?"

19 They answered and said, "John the Baptist, and others say Elijah; but others, that one of the prophets of old has risen again."

20 And He said to them, "◷ But who do you say that I am?" And Peter answered and said, "△ The Christ of God."

21 But He warned them and instructed them not to tell this to anyone,

22 saying, "△ The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed and ☆ be raised up on the third day."

23 And He was saying to them all, "If anyone wishes to come after Me, ▤ he must deny himself, and take up his cross daily and follow Me.

24 "For whoever wishes to save his life will lose it, but whoever loses his life for My sake, he is the one who will save it.

25 "For what is a man profited ⚠ if he gains the whole world, and loses or forfeits himself?

26 "For ⚠ whoever is ashamed of Me and My words, the ↻ Son of Man will be ashamed of him when He comes in His glory, and the glory of the Father and of the holy angels.

27 "But I say to you truthfully, there are some of those standing here who will not taste death until they see the ↻ kingdom of God."

28 Some eight days after these sayings, He took along Peter and John and James, and went up on the mountain to pray.

29 And while He was praying, the appearance of His face became different, and △ His clothing became white and gleaming.

30 And behold, two men were talking with Him; and they were Moses and Elijah,

31 who, appearing in glory, were speaking of ◷ His departure which He was about to accomplish at Jerusalem.

32 Now Peter and his companions had been overcome with sleep; but when they were fully awake, they saw His glory and the two men standing with Him.

33 And as these were leaving Him, Peter said to Jesus, "Master, it is good for us to be here; let us make three tabernacles: one for You, and one for Moses, and one for Elijah"—⚠ not realizing what he was saying.

34 While he was saying this, a cloud formed and began to overshadow them; and they were afraid as they entered the cloud.

35 Then a voice came out of the cloud, saying, "△ This is My Son, My Chosen One; listen to Him!"

36 And when the voice had spoken, ◷ Jesus was found alone. And they kept silent, and reported to no one in those days any of the things which they had seen.

37 On the next day, when they came down from the mountain, a large crowd met Him.

38 And a man from the crowd shouted, saying, "Teacher, I beg You to look at my son, for he is my only boy,

39 and a spirit seizes him, and he suddenly screams, and it throws him into a convulsion with foaming at the mouth; and only with difficulty does it leave him, mauling him as it leaves.

40 "I begged Your disciples to cast it out, and ⚠ they could not."

41 And Jesus answered and said, "⚠ You unbelieving and perverted generation, how long shall I be with you and put up with you? Bring your son here."

42 While he was still approaching, the demon slammed him to the ground and threw him into a convulsion. But Jesus rebuked the unclean spirit, and healed the boy and gave him back to his father.

43 And △ they were all amazed at the greatness of God. But while everyone was marveling at all that He was doing, He said to His disciples,

44 "Let these words sink into your ears; for the ⇄ Son of Man is going to be delivered into the hands of men."

45 But they did not understand this statement, and it was concealed from them so that they would not perceive it; and they were afraid to ask Him about this statement.

46 An argument started among them as to ⚠ which of them might be the greatest.

47 But Jesus, knowing what they were thinking in their heart, took a child and stood him by His side,

48 and said to them, "Whoever receives this child in My name receives Me, and whoever receives Me receives Him who sent Me; for ☆ the one who is least among all of you, this is the one who is great."

49 John answered and said, "Master, we saw someone casting out demons in Your name; and we tried to prevent him because he does not ⇄ follow along with us."

50 But Jesus said to him, "Do not hinder him; for he who is not against you is for you."

51 When the days were approaching for His ascension, ◷ He was determined to go to Jerusalem;

52 and He sent messengers on ahead of Him, and they went and entered a village of the Samaritans to make arrangements for Him.

53 But they did not receive Him, because He was traveling toward Jerusalem.

54 When His disciples James and John saw this, they said, "Lord, do You want us to ⚠ command fire to come down from heaven and consume them?"

55 But He turned and rebuked them, [and said, "You do not know what kind of spirit you are of;

56 for △ the Son of Man did not come to destroy men's lives, but to save them."] And they went on to another village.

57 As they were going along the road, someone said to Him, "I will ⇄ follow You wherever You go."

58 And Jesus said to him, "The foxes have holes and the birds of the air have nests, but ◷ the Son of Man has nowhere to lay His head."

59 And He said to another, "⇄ Follow Me." But he said, "Lord, permit me first to go and bury my father."

60 But He said to him, "Allow the dead to bury their own dead; but as for you, go and proclaim everywhere the kingdom of God."

61 Another also said, "I will ⇄ follow You, Lord; but first permit me to say good-bye to those at home."

62 But Jesus said to him, "⚠ No one, after putting his hand to the plow and looking back, is fit for the kingdom of God."

Marked in the text

- **v1** "gave them power and authority over all the demons" — God — His character & actions
- **v3** "Take nothing for your journey" — Command / instruction
- **v5** "shake the dust off your feet as a testimony against them" — Sin / warning
- **v9** "I myself had John beheaded" — Sin / warning
- **v9** "who is this man about whom I hear such things?" — Time / place / contrast
- **v13** "You give them something to eat!" — Command / instruction
- **v16** "looking up to heaven, He blessed them" — God — His character & actions
- **v17** "they all ate and were satisfied" — Promise / blessing
- **v20** "But who do you say that I am?" — Time / place / contrast
- **v20** "The Christ of God" — God — His character & actions
- **v22** "The Son of Man must suffer many things" — God — His character & actions
- **v22** "be raised up on the third day" — Promise / blessing
- **v23** "he must deny himself, and take up his cross daily and follow Me" — Command / instruction
- **v25** "if he gains the whole world, and loses or forfeits himself" — Sin / warning
- **v26** "whoever is ashamed of Me and My words" — Sin / warning
- **v29** "His clothing became white and gleaming" — God — His character & actions

- **v31** “His departure which He was about to accomplish at Jerusalem” — Time / place / contrast
- **v33** “not realizing what he was saying” — Sin / warning
- **v35** “This is My Son, My Chosen One; listen to Him!” — God — His character & actions
- **v36** “Jesus was found alone” — Time / place / contrast
- **v40** “they could not” — Sin / warning
- **v41** “You unbelieving and perverted generation” — Sin / warning
- **v43** “they were all amazed at the greatness of God” — God — His character & actions
- **v44** “Let these words sink into your ears” — Command / instruction
- **v46** “which of them might be the greatest” — Sin / warning
- **v48** “the one who is least among all of you, this is the one who is great” — Promise / blessing
- **v50** “Do not hinder him” — Command / instruction
- **v51** “He was determined to go to Jerusalem” — Time / place / contrast
- **v54** “command fire to come down from heaven and consume them” — Sin / warning
- **v56** “the Son of Man did not come to destroy men’s lives, but to save them” — God — His character & actions
- **v58** “the Son of Man has nowhere to lay His head” — Time / place / contrast
- **v60** “go and proclaim everywhere the kingdom of God” — Command / instruction
- **v62** “No one, after putting his hand to the plow and looking back, is fit for the kingdom of God” — Sin / warning
- **v2** “kingdom of God” — Key repeated word (every occurrence)
- **v23** “follow” — Key repeated word (every occurrence)
- **v11** “followed” — Key repeated word (every occurrence)
- **v22** “Son of Man” — Key repeated word (every occurrence)
- **v22** “Son of man” — Key repeated word (every occurrence)

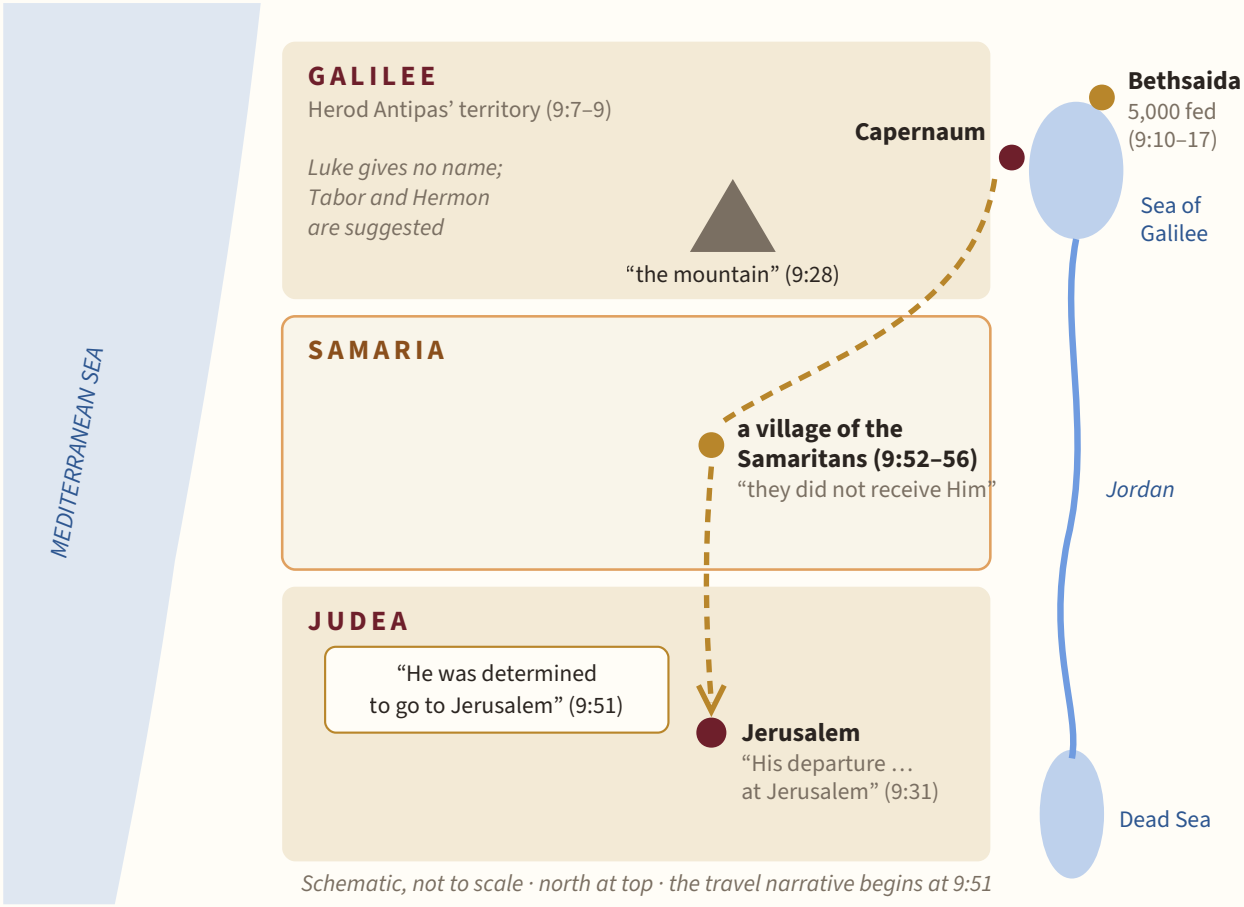
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 9:20

"And He said to them, "But who do you say that I am?" And Peter answered and said, "The Christ of God.""

FIGURE · FROM GALILEE TOWARD JERUSALEM



Luke 9 begins in Herod's Galilee and ends on the road south: the feeding near Bethsaida, an unnamed mountain, a Samaritan village that would not receive Him, and Jerusalem, where His departure waits.

Setting. Jesus is still in Galilee, the territory of Herod Antipas (vv7–9). He sends the Twelve through the villages (vv1–6), withdraws with them toward Bethsaida, and feeds the crowd in a desolate place (vv10–17). He prays alone and asks who He is (vv18–27), goes up "the mountain" with Peter, John and James (vv28–36), comes down to a large crowd the next day (vv37–50), and then sets out for Jerusalem through a Samaritan village (vv51–62).

Structure:

- vv1–9 — **the Twelve sent, Herod perplexed:** power and authority over demons and diseases (v1); take nothing for your journey (vv3–5); they go through the villages preaching and healing (v6); Herod hears the rumors — John, Elijah, a prophet — "who is this man?" (vv7–9).
- vv10–17 — **five thousand fed:** the apostles report; Bethsaida; He welcomes the crowds (vv10–11); "Send the crowd away" — "You give them something to eat!" (vv12–13); groups of fifty; He took, blessed, broke, kept giving (vv14–16); all satisfied; twelve baskets (v17).
- vv18–27 — **confession and cross:** He prays alone; "Who do the people say that I am?" (vv18–19); "But who do you say that I am?" — "The Christ of God" (v20); the Son of Man must suffer, be killed, be raised (vv21–22); deny himself, take up his cross daily, follow Me (v23); save / lose; the whole world; ashamed (vv24–26); some will see the kingdom (v27).
- vv28–36 — **the transfiguration:** about eight days later, the mountain, prayer (v28); His face different, His clothing gleaming (v29); Moses and Elijah speak of His departure at Jerusalem (vv30–31); sleep, then glory (v32); Peter's three tabernacles (v33); the cloud (v34); "This is My Son, My Chosen One; listen to Him!" (v35); Jesus found alone; silence (v36).
- vv37–50 — **the valley:** a father's only boy, a spirit, the disciples could not (vv37–40); "You unbelieving and perverted generation" — healed and given back (vv41–42); amazed at the greatness of God (v43); "Let these words sink into your ears" — they did not understand (vv44–45); who is greatest? a child (vv46–48); "Do not hinder him" (vv49–50).
- vv51–62 — **the face set:** determined to go to Jerusalem (v51); a Samaritan village does not receive Him (vv52–53); fire from heaven? He rebuked them (vv54–56); three would-be followers — foxes and birds; bury my father; say good-bye; the plow (vv57–62).

Repeated words, with counts:

- "follow / followed" ×6 — vv11, 23, 49, 57, 59, 61.
- "heal / healing / healed / cure / curing" ×6 — vv1, 2, 6, 11 (×2), 42.
- "receive / receives / received" ×6 — vv5, 48 (×4), 53.
- "John" ×6 — vv7, 9, 19 (the Baptist); vv28, 49, 54 (the apostle).
- "kingdom of God" ×5 — vv2, 11, 27, 60, 62.
- "Son of Man" ×5 — vv22, 26, 44, 56, 58.
- "Elijah" ×4 — vv8, 19, 30, 33; "glory" ×4 — vv26 (×2), 31, 32.
- "village(s)" ×4 — vv6, 12, 52, 56; "Peter" ×4 — vv20, 28, 32, 33.
- "pray / praying" ×3 — vv18, 28, 29; "Jerusalem" ×3 — vv31, 51, 53.
- "save" ×3 — vv24 (×2), 56; "lose / loses" ×3 — vv24 (×2), 25; "life / lives" ×3 — vv24 (×2), 56.
- "twelve" ×3 — vv1, 12, 17; "eat" ×3 — vv12, 13, 14.
- "first" ×2 — vv59, 61; "Master" ×2 — vv33, 49; "ashamed" ×2 — v26.

Contrasts: Power and authority ⟷ nothing for the journey (vv1–3). Herod's curiosity ⟷ Peter's confession (vv9, 20). Five loaves ⟷ five thousand men; twelve worried apostles ⟷ twelve full baskets (vv13–17). The Christ of God ⟷ the Son of Man who must suffer (vv20–22). Save your life ⟷ lose it; the whole world ⟷ yourself (vv24–25). Glory on the mountain ⟷ a convulsing boy in the valley (vv29, 37–42). Greatest ⟷ least (vv46–48). Fire from heaven ⟷ to save men's lives (vv54–56). "I will follow You" ⟷ "but first" (vv57–61).

Shape of the chapter: an arc from Galilee toward Jerusalem. Verses 1–17 show the kingdom's power at work; verses 18–36 reveal who the King is and where He is going; verses 37–62 show how slow His followers are to understand — and set Him on the road.

Chapter theme (my words): Jesus is the Christ of God, the Father's Chosen One, whose glory shines before the cross and whose road runs through it. Everyone who wants to follow Him must say no to himself every day, listen to Him, and keep his hand on the plow.

02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 9:35

"Then a voice came out of the cloud, saying, "△ This is My Son, My Chosen One; listen to Him!""

FIGURE · ON THE MOUNTAIN

ON THE MOUNTAIN · LUKE 9:28–36 · WHO WAS THERE, AND WHAT THEY TALKED ABOUT

MOSES	JESUS	ELIJAH
the Law met God on Sinai; his face shone (Exod 34:29) led Israel's exodus died; the LORD buried him (Deut 34)	praying (v29) His face changed; clothing white and gleaming glory from within speaking of His "departure" (v31)	the Prophets met God on Horeb (1 Kings 19) called down fire (2 Kings 1) taken up to heaven alive (2 Kings 2)

THE SUBJECT: "His departure" — Greek *exodos* — "about to accomplish at Jerusalem" (v31)
Peter wants to stay and build three tents (v33); the cloud comes, and only Jesus remains (v36).

"This is My Son, My Chosen One; listen to Him!" (v35)
Moses had said of the coming Prophet: "you shall listen to him" (Deut 18:15)

Read across: the Law and the Prophets stand beside Jesus and talk about His exodus at Jerusalem, and then the Father points to Jesus alone.

What did the shaken-off dust mean (v5)? Sproul links it to a Jewish custom: returning from pagan lands, a Jew shook off the dust so as not to carry defilement home. Here it is "a testimony against them" — a solemn warning, not a tantrum. "You cannot hear the gospel and be neutral to it" (Sproul).

Why does Herod's guilt matter? Luke never narrates John's death; he lets Herod confess it: "I myself had John beheaded" (v9). Sproul: "Guilt is objective and has nothing to do with your feelings whatsoever," and "The only cure for guilt is forgiveness." Herod wanted to see Jesus, but "not as a sincere seeker" (Guzik) — and when he finally did, he wanted a show (23:8).

Did the feeding really happen, and why does it matter? Sproul rejects the explanations that make it myth, fraud or a lesson about sharing: "I have no interest in adoring, worshiping, praising, or working for a myth." If it happened,

Jesus is the Creator who cares for His people. Guzik and Henry stress the disciples' part: the bread passed through their hands, and "Those that have but a little, let them do what they can with that little" (Henry).

What does "the Christ of God" mean, and why keep it quiet? Peter is right (v20), but the Twelve had to learn what kind of Messiah He was — "Before they could preach that Jesus was the Messiah, they had to learn what that meant" (Guzik). So Jesus immediately adds "must suffer" (v22). Sproul: knowing who He is is not the same as trusting Him; the demons know.

What is the daily cross? Not a hard circumstance I endure, but a death I choose: "Carrying a cross always led to death on a cross" (Guzik). Only Luke says "daily." Sproul: "You cannot follow Christ and yourself." Henry: "We must accustom ourselves to all instances of self-denial and patience."

Who would "see the kingdom of God" before death (v27)? Luke goes straight on to "Some eight days after these sayings" (v28), and Sproul preaches verse 27 with the transfiguration. I read the mountain as a preview: three of those "standing here" saw the King in His glory before they died — a foretaste of the kingdom He will set up when He comes in glory (v26; Dan 7:13–14).

What was the "departure"? *Exodos* (v31). Moses led the first exodus; Jesus would "accomplish" a greater one at Jerusalem — His death, resurrection and ascension (v51). Guzik (with Trapp) hears the echo of Israel leaving Egypt. Sproul: Moses' face reflected glory; Jesus' glory was His own.

Why could the disciples not cast out the demon? Jesus names unbelief (v41). Guzik adds Matthew 17:21, prayer and fasting (a verse some manuscripts lack), and sees mercy in the failure: "Their failure taught them." Sproul thinks Jesus' sharpest frustration was with His own commissioned men. Spurgeon sees the demon's last throw as the enemy's fury just before deliverance.

"He who is not against you is for you" (v50) — and Luke 11:23? In 11:23 Jesus says, "He who is not with Me is against Me." The two fit: about Christ Himself there is no neutral ground; about other workers who serve in His name, do not be narrow. Sproul: John showed "a spirit contrary to authentic discipleship." Henry: "We need not lose any of our friends, while we have so few, and so many enemies."

Are verses 55b–56a Scripture? The NASB brackets "You do not know what kind of spirit you are of; for the Son of Man did not come to destroy men's lives, but to save them," because many early manuscripts lack it; the KJV includes it. Either way, verse 55 says He "rebuked them," and the bracketed words match what Jesus says of Himself in 19:10.

Was the man's father already dead (v59)? Spurgeon: "We do not even know that his father was dead." Guzik (quoting Morrison): he "was torn between the right and right." Elijah let Elisha go home first (1 Kings 19:20); Jesus does not — the King's business comes first.

Word study (Greek):

- **power — *dynamis* (G1411) / authority — *exousia* (G1849):** ability and delegated right, both given (v1).
- **beheaded — *apokephalizō* (G607):** four NT uses, all of John the Baptist.
- **blessed — *eulogeō* (G2127):** took, blessed, broke, gave (v16; cf. 24:30).
- **baskets — *kophinos* (G2894):** twelve full (v17).
- **must — *dei* (G1163):** the divine necessity of the cross (v22; 24:26).
- **deny — *arneomai* (G720):** to disown — oneself (v23), or, as Peter later, the Lord (22:57).
- **life — *psychē* (G5590):** the self saved by losing it (v24).

- **departure — *exodos* (G1841):** three NT uses — Luke 9:31; Heb 11:22; 2 Pet 1:15.
- **Chosen One — *eklegomai* (G1586):** "My Son, My Chosen One" (v35; 6:13; 23:35; Isa 42:1).
- **only — *monogenēs* (G3439):** "my only boy" (v38; 7:12; 8:42).
- **greater — *meizōn* (G3187):** the disciples' argument (v46; 22:24).
- **ascension — *analēmpsis* (G354):** only here in the NT (v51).
- **set (His face) — *stērizō* (G4741):** fixed, made firm (v51; Isa 50:7).

Key insights to carry (from the Deep Dive):

1. **Authority is borrowed** — the Twelve had no power of their own (Sproul).
2. **Herod's question is the chapter's question** — "who is this man?" (v9).
3. **He feeds through His disciples** — "You give them something to eat!" (v13).
4. **"Must" means the cross was planned** — *dei* (v22).
5. **The cross is daily** — only Luke says so (v23).
6. **His death is an exodus** — *exodos* (v31).
7. **His glory is His own** — not reflected like Moses' (Sproul).
8. **Listen to Him** — and Jesus was found alone (vv35–36).
9. **Failure can teach** (Guzik).
10. **A set face, not a hard heart** — determined, and merciful (vv51–56).

Cross-references: Exod 34:29–35; Deut 18:15; 34:5–6; 1 Kings 19:19–21; 2 Kings 1:10–12; 2:11; Isa 42:1; 50:7; 53:3; Dan 7:13–14; Matt 16:13–28; 17:1–21; Mark 8:27–9:41; Luke 2:49; 4:43; 7:12–15; 11:23; 19:10; 22:24–27; 23:8, 35; 24:26; John 1:14; 6:35; Acts 1:2, 9–11; Gal 2:20; Heb 11:22; 2 Pet 1:15–18.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 9:62

"But Jesus said to him, "⚠ No one, after putting his hand to the plow and looking back, ◷ is fit for the kingdom of God.""

FIGURE · THREE MEN ON THE ROAD

THREE MEN ON THE ROAD · LUKE 9:57–62 · WHAT EACH ONE HELD BACK

THE EAGER ONE vv57–58	THE CALLED ONE vv59–60	THE HALF-TURNED vv61–62
he offers: "I will follow You wherever You go"	Jesus: "Follow Me." he: "permit me first … my father"	he offers: "I will follow You … but first …"
Jesus: "nowhere to lay His head"	Jesus: "go and proclaim everywhere the kingdom"	Jesus: "hand to the plow and looking back"
the cost: comfort	**the cost: first place**	**the cost: looking back**

Two of the three say "first" (vv59, 61). Elijah let Elisha go back to kiss his parents (1 Kings 19:20); *Jesus, "determined to go to Jerusalem" (v51), asks for more than Elijah did.*

Each would-be disciple keeps something back — comfort, first place, a look behind — and Jesus' answer names the cost before the man starts.

Example to follow — the Twelve with nothing in their bags. Jesus sent them out with power and authority and almost nothing else (vv1–3). I want to be ready before I go — the right words, enough money, enough time clean. He sends men who are depending on Him. This week I will say yes to the man He puts in front of me, even if I feel I have nothing to bring.

Sin to confess — Herod's curiosity without repentance. Herod wanted to see Jesus but never dealt with John's blood on his hands (v9). I can be interested in Jesus — studies, sermons, videos — and keep a guilt I won't name. Sproul is right: the only cure for guilt is forgiveness. I name it to Him today, and I take His forgiveness as a fact, whether I feel it yet or not (1 John 1:9).

Command to obey — "You give them something to eat!" and "take up his cross daily." He still hands His bread through our hands (vv13, 16). And He still asks for a daily "no" to myself (v23) — to my pride when I'm corrected, my comfort when a brother calls at 11 p.m., my need to look good in group. Not once; daily.

Truth to face — I would rather build a tent than listen. Peter wanted to stay on the mountain (v33). I like the high moments — the retreat, the breakthrough, the good meeting — and I want to camp there. The Father's word is not "build Him a shelter" but "listen to Him!" (v35). Then they walked down into the valley where a father was crying. That is where listening leads.

Promise to trust — He came to save men's lives. James and John wanted fire on the village that refused Him (v54). Jesus rebuked them and went on to another village. The men who reject Him — and the man I used to be — are the men He came to save (v56; 19:10). I can stop calling down fire and start walking to the next village.

Questions for the table (from the Deep Dive):

1. Herod wanted to see Jesus but never repented of what he did to John. Is there a guilt I am curious about Jesus over, but not yet confessing to Him? (9:7–9; 1 John 1:9) *The only cure for guilt is forgiveness (Sproul).*
2. Jesus told the disciples, "You give them something to eat!" when they had almost nothing. What need in front of me am I trying to send away instead of bringing my little to Him? (9:12–17) *He challenged both their faith and their compassion (Guzik).*
3. If Jesus asked me today, "But who do you say that I am?" what would my honest answer be — and does my week show it? (9:18–20; James 2:19) *Knowing who He is is not enough; the demons know (Sproul).*
4. What does "take up his cross daily" look like on an ordinary Tuesday for me — at work, at home, in my recovery? (9:23–25; Gal 2:20) *Deny himself and take up his cross are the same idea (Guzik).*
5. Peter wanted to build tents and stay on the mountain. Where am I trying to hold on to a spiritual high instead of listening to Jesus and walking down into the valley with Him? (9:33–37) *This is My Son, My Chosen One; listen to Him!*
6. Which of the three men on the road sounds most like me — the eager one, the "first let me" one, or the one looking back? What would it take to put my hand to the plow? (9:57–62) *Once you sign up, you are in for the duration (Sproul).*

Worship. The Christ of God fed five thousand from a boy's supper and shone on the mountain with a glory that was His own. The Law and the Prophets bowed to talk with Him about His exodus, and the Father said, "listen to Him." Then He came down, healed an only son, took a child in His arms, and set His face like flint toward the cross — for me.

Prayer. Lord Jesus, You are the Christ of God, the Father's Chosen One. Forgive me for wanting to see You without wanting to be changed. Take my five loaves and use them. Teach me to deny myself and take up my cross today — not tomorrow, not after I take care of something first. When I want to stay on the mountain, make me listen to You; when I want fire, give me Your mercy. Keep my hand on the plow and my eyes on You. Amen.

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SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 10

Lambs, Neighbors and the One Thing — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

Jesus sends ordinary followers into a big harvest and tells them to rejoice most that their names are written in heaven. Then He shows what a neighbor does on a dangerous road and what matters most in a busy house: love that stops for the wounded, and a heart that sits at His feet first.

00 The Text

LUKE 10 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 Now after this the Lord appointed seventy others, and sent them in pairs ahead of Him to every city and
place where He Himself was going to come.

2 And He was saying to them, "The harvest is plentiful, but the laborers are few; therefore
beseech the Lord of the harvest to send out laborers into His harvest.

3 "Go; behold, I send you out as lambs in the midst of wolves.

4 "Carry no money belt, no bag, no shoes; and greet no one on the way.

5 "Whatever house you enter, first say, 'Peace be to this house.'

6 "If a man of peace is there, your peace will rest on him; but if not, it will return to you.

7 "Stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house.

8 "Whatever city you enter and they receive you, eat what is set before you;

9 and heal those in it who are sick, and say to them, 'The kingdom of God has come near to you.'

10 "But whatever city you enter and they do not receive you, go out into its streets and say,

11 'Even the dust of your city which clings to our feet we wipe off in protest against you; yet be sure of this, that the kingdom of God has come near.'

12 "I say to you, it will be more tolerable in that day for Sodom than for that city.

13 "Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had been performed in Tyre and Sidon which occurred in you, they would have repented long ago, sitting in sackcloth and ashes.

14 "But it will be more tolerable for Tyre and Sidon in the judgment than for you.

15 "And you, Capernaum, will not be exalted to heaven, will you? You will be brought down to Hades!

16 "The one who listens to you listens to Me, and the one who rejects you rejects Me; and he who rejects Me rejects the One who sent Me."

17 The seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name."

18 And He said to them,
"△ I was watching Satan fall from heaven like lightning.

19 "Behold, ☆ I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing will injure you.

20 "Nevertheless do not rejoice in this, that the spirits are subject to you, but ☆ rejoice that your names are recorded in heaven."

21 At that very time △ He rejoiced greatly in the Holy Spirit, and said, "I praise You, O Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent and △ have revealed them to infants. Yes, Father, for this way was well-pleasing in Your sight.

22 "All things have been handed over 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 anyone to whom the Son wills to reveal Him."

23 Turning to the disciples, He said privately, "☆ Blessed are the eyes which see the things you see,

24 for I say to you, that many prophets and kings wished to see the things which you see, and did not see them, and to hear the things which you hear, and did not hear them."

25 And a lawyer stood up and put Him to the test, saying, "Teacher, what shall I do to inherit eternal life?"

26 And He said to him, "What is written in the Law? How does it read to you?"

27 And he answered, "YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR STRENGTH, AND WITH ALL YOUR MIND; AND YOUR NEIGHBOR AS YOURSELF."

28 And He said to him, "You have answered correctly; DO THIS AND YOU WILL LIVE."

29 But ⚠ wishing to justify himself, he said to Jesus, "And who is my neighbor?"

30 Jesus replied and said, "A man was going down from Jerusalem to Jericho, and fell among robbers, and they stripped him and beat him, and went away leaving him half dead.

31 "And by chance a priest was going down on that road, and when he saw him, he passed by on the other side.

32 "Likewise a Levite also, when he came to the place and saw him, passed by on the other side.

33 "But a Samaritan, who was on a journey, came upon him; and when he saw him, △ he felt compassion,

34 and came to him and ☆ bandaged up his wounds, pouring oil and wine on them; and he put him on his own beast, and brought him to an inn and took care of him.

35 "On the next day he took out two denarii and gave them to the innkeeper and said, 'Take care of him; and ☆ whatever more you spend, when I return I will repay you.'

36 "Which of these three do you think proved to be a neighbor to the man who fell into the robbers' hands?"

37 And he said, "The one who showed mercy toward him." Then Jesus said to him, "Go and do the same."

38 Now as they were traveling along, He entered a village; and a woman named Martha welcomed Him into her home.

39 She had a sister called Mary, who was ☆ seated at the Lord's feet, listening to His word.

40 But ⚠ Martha was distracted with all her preparations; and she came up to Him and said, "Lord, do You not care that my sister has left me to do all the serving alone? Then tell her to help me."

41 But the Lord answered and said to her, "Martha, Martha, ⚠ you are worried and bothered about so many things;

42 but only one thing is necessary, for ☆ Mary has chosen the good part, which shall not be taken away from her."

Marked in the text

- **v1** "sent them in pairs ahead of Him" — Time / place / contrast
- **v2** "The harvest is plentiful, but the laborers are few" — Time / place / contrast
- **v2** "beseech the Lord of the harvest to send out laborers into His harvest" — Command / instruction

- **v3** "I send you out as lambs in the midst of wolves" — Sin / warning
- **v5** "Peace be to this house" — Promise / blessing
- **v9** "The kingdom of God has come near to you" — God — His character & actions
- **v12** "it will be more tolerable in that day for Sodom than for that city" — Sin / warning
- **v13** "Woe to you, Chorazin! Woe to you, Bethsaida!" — Sin / warning
- **v15** "You will be brought down to Hades!" — Sin / warning
- **v16** "The one who listens to you listens to Me" — God — His character & actions
- **v18** "I was watching Satan fall from heaven like lightning" — God — His character & actions
- **v19** "I have given you authority to tread on serpents and scorpions" — Promise / blessing
- **v20** "rejoice that your names are recorded in heaven" — Promise / blessing
- **v21** "He rejoiced greatly in the Holy Spirit" — God — His character & actions
- **v21** "have revealed them to infants" — God — His character & actions
- **v22** "no one knows who the Son is except the Father" — God — His character & actions
- **v23** "Blessed are the eyes which see the things you see" — Promise / blessing
- **v25** "what shall I do to inherit eternal life?" — Time / place / contrast
- **v27** "YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART" — Command / instruction
- **v27** "YOUR NEIGHBOR AS YOURSELF" — Command / instruction
- **v29** "wishing to justify himself" — Sin / warning
- **v33** "he felt compassion" — God — His character & actions
- **v34** "bandaged up his wounds, pouring oil and wine on them" — Promise / blessing
- **v35** "whatever more you spend, when I return I will repay you" — Promise / blessing
- **v37** "The one who showed mercy toward him" — Time / place / contrast
- **v37** "Go and do the same" — Command / instruction
- **v39** "seated at the Lord's feet, listening to His word" — Promise / blessing
- **v40** "Martha was distracted with all her preparations" — Sin / warning
- **v41** "you are worried and bothered about so many things" — Sin / warning
- **v42** "only one thing is necessary" — Command / instruction
- **v42** "Mary has chosen the good part" — Promise / blessing
- **v2** "harvest" — Key repeated word (every occurrence)
- **v5** "peace" — Key repeated word (every occurrence)
- **v31** "passed by on the other side" — Key repeated word (every occurrence)
- **v27** "neighbor" — Key repeated word (every occurrence)

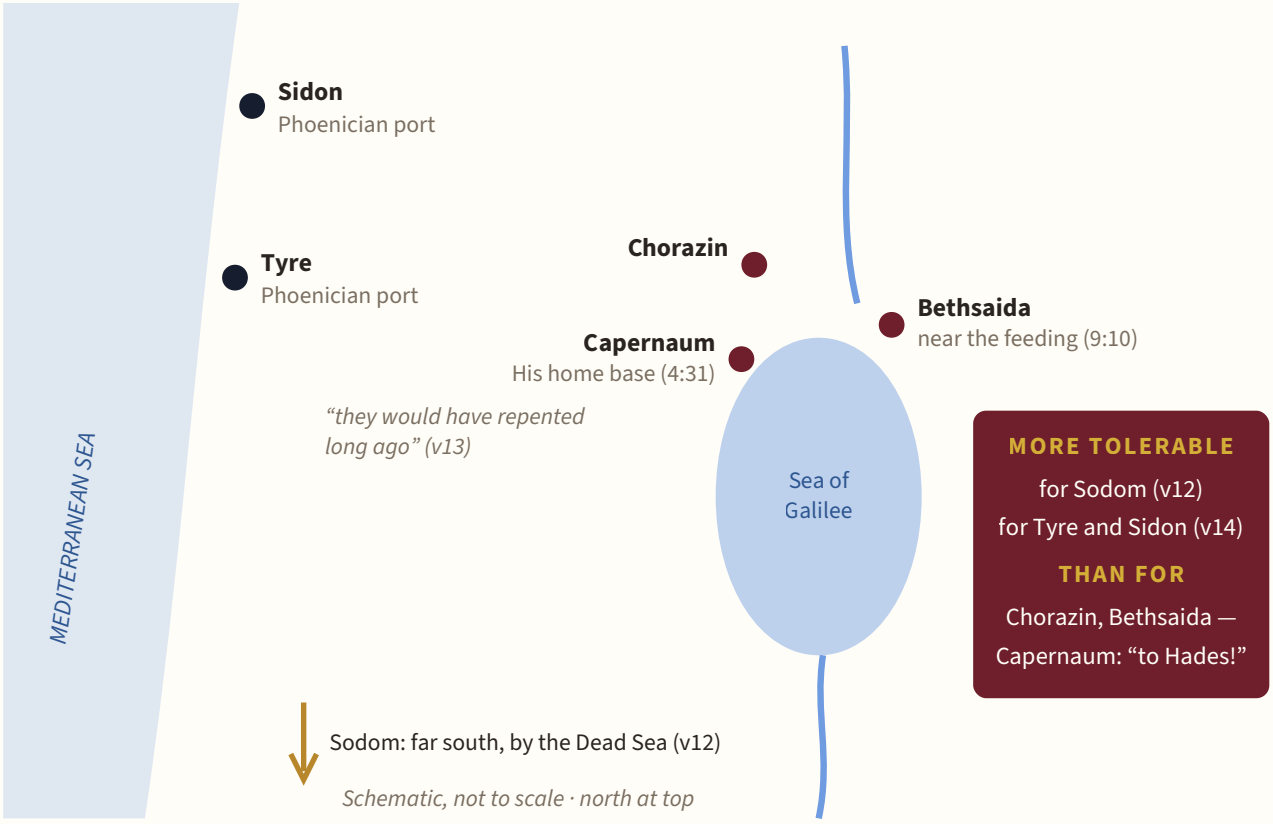
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 10:2

"And He was saying to them, "The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest."

FIGURE · THE CITIES OF THE WOES



The three towns that saw most of Jesus' miracles cluster at the north end of the lake; Jesus says Gentile Tyre and Sidon, and even Sodom, will fare better in the judgment.

Setting. On the road to Jerusalem (9:51), Jesus appoints seventy others and sends them in pairs to every city He will visit (vv1–16). They return with joy (vv17–20), and Jesus rejoices in the Holy Spirit and speaks privately to the disciples (vv21–24). A lawyer tests Him, and He tells of a man on the road from Jerusalem to Jericho (vv25–37). Then He enters a village and the home of Martha and Mary (vv38–42).

Structure:

- vv1–16 — **the seventy sent:** sent in pairs ahead of Him (v1); the harvest is plentiful, pray for laborers (v2); lambs among wolves; carry nothing; greet no one (vv3–4); "Peace be to this house" (vv5–7); heal and say "The

kingdom of God has come near" (vv8–9); wipe off the dust; more tolerable for Sodom (vv10–12); woe to Chorazin, Bethsaida, Capernaum (vv13–15); who listens to you listens to Me (v16).

- vv17–20 — **the seventy return:** "even the demons are subject to us" (v17); Satan falling like lightning (v18); authority over serpents and scorpions (v19); rejoice that your names are recorded in heaven (v20).
- vv21–24 — **Jesus rejoices:** rejoiced greatly in the Holy Spirit; hidden from the wise, revealed to infants (v21); the Father and the Son know each other (v22); blessed are the eyes which see (vv23–24).
- vv25–37 — **the neighbor:** "what shall I do to inherit eternal life?" (v25); love God, love your neighbor; "do this and you will live" (vv26–28); "And who is my neighbor?" (v29); robbers, a priest, a Levite, a Samaritan (vv30–35); "Which of these three … proved to be a neighbor?" — "Go and do the same" (vv36–37).
- vv38–42 — **the one thing:** Martha welcomes Him (v38); Mary at the Lord's feet, listening (v39); Martha distracted — "do You not care?" (v40); "Martha, Martha … only one thing is necessary … the good part" (vv41–42).

Repeated words, with counts:

- "see / saw / seen" ×8 — vv23 (×2), 24 (×3), 31, 32, 33; "saw him" ×3 — vv31, 32, 33.
- "Lord" ×8 — vv1, 2, 17, 21, 27, 39, 40, 41.
- "hear / listen(s) / listening" ×6 — vv16 (×2), 24 (×3), 39.
- "Martha / Mary" ×6 — Martha vv38, 40, 41 (×2); Mary vv39, 42.
- "city / cities" ×5 — vv1, 8, 10, 11, 12; "house" ×5 — vv5 (×2), 7 (×3).
- "Father" ×5 — vv21 (×2), 22 (×3); "Son" ×3 — v22 (×3).
- "reject(s)" ×4 — v16 (×4); "send / sent" ×4 — vv1, 2, 3, 16.
- "heaven" ×4 — vv15, 18, 20, 21.
- "harvest" ×3 — v2 (×3); "laborer(s)" ×3 — vv2 (×2), 7.
- "peace" ×3 — vv5, 6 (×2); "rejoice / rejoiced" ×3 — vv20 (×2), 21.
- "neighbor" ×3 — vv27, 29, 36; "do" (the lawyer's word) ×3 — vv25, 28, 37.
- "care" ×3 — vv34, 35, 40.
- "kingdom of God … come near" ×2 — vv9, 11; "more tolerable" ×2 — vv12, 14; "Woe" ×2 — v13; "passed by on the other side" ×2 — vv31, 32; "subject" ×2 — vv17, 20.

Contrasts: Plentiful harvest ⟷ few laborers (v2). Lambs ⟷ wolves (v3). A man of peace ⟷ peace returned (v6). Receive ⟷ reject (vv8–16). Galilean towns ⟷ Tyre, Sidon, Sodom (vv12–15). Exalted to heaven ⟷ brought down to Hades (v15). Spirits subject ⟷ names recorded (v20). Wise and intelligent ⟷ infants (v21). Prophets and kings who longed ⟷ disciples who see (vv23–24). "Who is my neighbor?" ⟷ "Which … proved to be a neighbor?" (vv29, 36). Priest and Levite ⟷ Samaritan (vv31–33). Martha's many things ⟷ one thing (vv41–42).

Shape of the chapter: outward and then inward. Verses 1–24 send disciples out and bring them back rejoicing; verses 25–37 show love going out to a stranger on the road; verses 38–42 bring everything back to one woman sitting still at Jesus' feet.

Chapter theme (my words): Jesus sends His people into a ripe harvest with His authority and His peace, and He wants their deepest joy to be grace — names written in heaven. Love for God shows up as love that stops on the road for the wounded, and all of it flows from the one necessary thing: sitting at His feet and listening to His word.

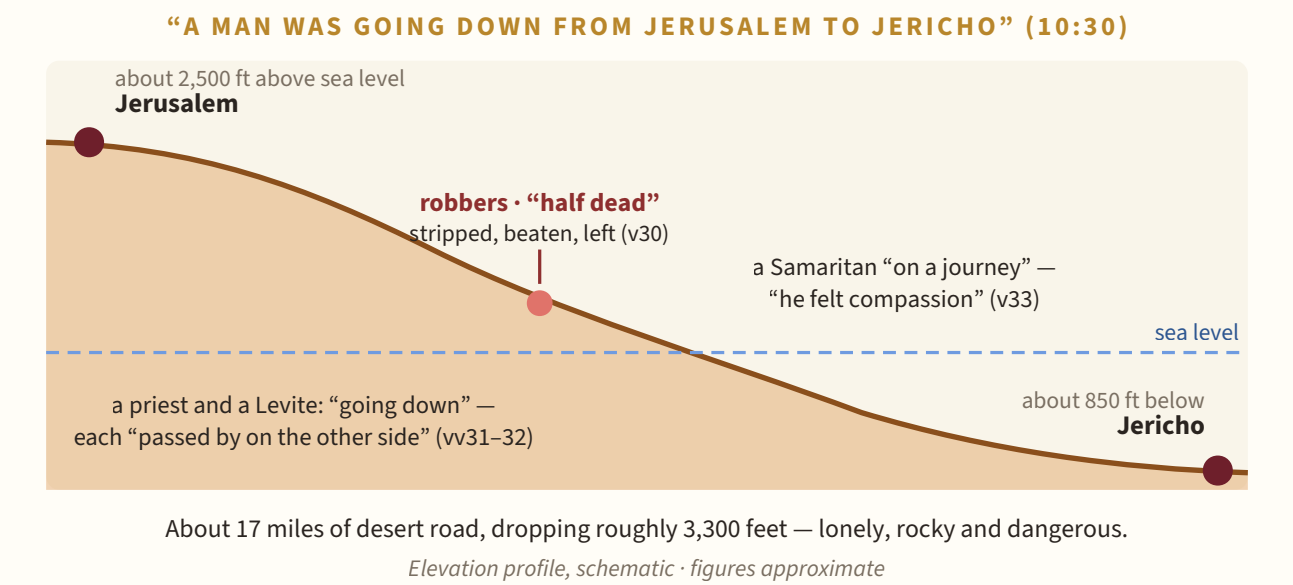
02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 10:20

"Nevertheless do not rejoice in this, that the spirits are subject to you, but ☆ rejoice that your names are recorded in heaven."

FIGURE · THE JERICHO ROAD



The road falls steeply from Jerusalem to Jericho through empty desert — a good place for robbers, and a long way from help.

Seventy or seventy-two? The NASB reads seventy and notes that some manuscripts read seventy-two; Sproul uses seventy-two, Guzik and Henry seventy. Henry hears the seventy elders of Numbers 11. The number is not the point; the harvest is.

What did "lambs in the midst of wolves" mean for them? Defenseless men depending on God for protection and on hospitality for bread. Spurgeon: "the lambs and the sheep are very defenseless." Later Jesus will tell them to take purse and bag (22:35–36), as Spurgeon notes — this mission was a special assignment.

Are there degrees of judgment? Yes. "More tolerable … for Sodom than for that city" (v12). Sproul: "Some sins are far more egregious than others." Spurgeon: "Hearing and rejecting the gospel is the crowning sin of all." The more light a man has seen, the heavier his accountability.

What did Jesus mean, "I was watching Satan fall from heaven like lightning" (v18)? Guzik: the phrase "doesn't mean that Satan fell *from* heaven, but that his fall was as dramatic and sudden as a bolt of lightning," since Satan "still has access to heaven" (Job 1:12; Zech 3:1); his fall was real judgment, "though not complete judgment, which still awaits." Sproul: Satan's power fell because of the ministry done in Jesus' name. I read the mission as a down payment on the final defeat still to come — Satan thrown down (Rev 12:9) and finally judged (Rev 20:10).

Why not rejoice in power? Because gifts prove nothing about grace. Spurgeon: "We cannot judge character by gift." Henry: "Saving graces are more to be rejoiced in than spiritual gifts." Guzik: "Some people get emotionally intoxicated after successful service." A name written in heaven (*engraphō*, perfect tense) stands written.

Hidden from the wise, revealed to infants — is that fair? Sproul calls it "one of the most difficult aspects of doctrine," and answers that grace is "altogether undeserved and unmerited." Spurgeon: "It is not ignorance which God loves, but conceit that he hates." Jesus did not merely tolerate the Father's choice; He rejoiced in it — the only time the Gospels say He rejoiced (Guzik, Spurgeon).

Was the lawyer's answer right? Yes — Jesus says so (v28). The trouble is that no one keeps it. Sproul: "You cannot understand grace if you do not understand the law." "Do this and you will live" drives an honest man to admit he hasn't, and the lawyer instead tried to justify himself (v29).

Is Jesus the Good Samaritan? Our teachers differ in emphasis. Henry reads it as a picture of the gospel: "We were like this poor distressed traveller … then comes the blessed Jesus, that good Samaritan." Spurgeon cautions against straining the parable but says Christ "has done better than the good Samaritan, because our case was worse." Guzik lists "many ways that the Samaritan was like Jesus" without making it the main point. Sproul keeps to the lawyer's question. I hold both: the first meaning is a command — "Go and do the same" — and the deeper reason I can obey it is that Jesus came down my road and stopped for me.

Who is my neighbor? Jesus never answers the lawyer's question; He changes it. Not "Who qualifies to be loved by me?" but "Will I prove to be a neighbor?" Guzik: "My neighbor is the one with a need right in front of me," even the one others "might consider my enemy." Sproul: not a universal brotherhood but "the universal neighborhood of God."

Was Martha wrong to serve? No. Guzik: "Martha did nothing wrong in working hard for Jesus." Sproul: "This was not a contrast, but a comparative analysis." Spurgeon: "Her fault was not that she served" but that "she grew cumbered." Henry: "Care is good and duty; but cumber is sin and folly." The one thing is sitting at His feet and listening to His word.

Word study (Greek):

- **send — *apostellō* (G649):** to send on a mission; vv1, 3, 16.
- **peace — *eirēnē* (G1515):** shalom; "a son of peace" (v6, KJV).
- **subject — *hypotassō* (G5293):** to rank under; vv17, 20; 2:51.
- **recorded — *engraphō* (G1449):** written in a register; Luke 10:20; 2 Cor 3:2–3.
- **rejoiced greatly — *agalliaō* (G21):** exult; 1:47; 10:21.
- **infants — *nēpios* (G3516):** babes, the simple; v21.
- **justify — *dikaioō* (G1344):** to show oneself righteous; v29; 16:15; 18:14.
- **felt compassion — *splanchnizomai* (G4697):** gut-level mercy; 7:13; 10:33; 15:20.
- **distracted — *perispaō* (G4049):** pulled every direction; only Luke 10:40.
- **worried — *merimnaō* (G3309):** anxious care; 10:41; 12:22–26.
- **part — *meris* (G3310):** portion, share; Luke 10:42; Col 1:12.

Key insights to carry (from the Deep Dive):

1. **Pray, then be the answer** (vv2–3; Guzik).

2. **Sent men carry the Sender** — *apostellō* (v16).
3. **Rejecting light is the heaviest sin** (vv12–15; Spurgeon).
4. **Satan fell like lightning** — real judgment, not yet complete (Guzik).
5. **Grace outranks gifts** (v20; Henry).
6. **The only time He is said to rejoice** (v21).
7. **Grace hides and reveals** — and no one can boast (Sproul).
8. **The law drives us to grace** (vv26–29; Sproul).
9. **Compassion has verbs** (vv33–35).
10. **Service can crowd out the Savior** (vv40–42).

Cross-references: Lev 19:18; Num 11:16–25; Deut 6:5; Job 1:12; Ps 27:4; Isa 14:12–15; 52:7; Dan 12:1; Zech 3:1; Matt 5:44; 9:37–38; 11:20–27; 22:37–40; Luke 7:13; 9:1–6, 51–56; 15:20; 18:14; 22:35–36; John 11:1–5; 12:1–3; Rom 3:24; 1 Cor 1:27–29; Col 1:12; 1 John 4:20; Rev 12:9; 20:10–15; 21:27.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 10:37

"And he said, "The one who showed mercy toward him." Then Jesus said to him, "Go and do the same.""

FIGURE · THREE MEN SAW HIM

THREE MEN SAW HIM · LUKE 10:31–35 · WHAT EACH ONE DID

THE PRIEST v31	THE LEVITE v32	THE SAMARITAN vv33–35
"when he saw him" "he passed by on the other side"	"came to the place and saw him" "passed by on the other side"	"when he saw him" felt compassion · came bandaged · poured oil and wine · his own beast an inn · took care two denarii · "I will repay"

All three "saw him." Two kept walking; one "came to him" (v34) and stayed until the job was done.

THE LAWYER ASKS	"And who is my neighbor?" (v29)
JESUS ASKS	"Which of these three … proved to be a neighbor?" (v36)
JESUS SENDS	"Go and do the same." (v37)

Read the columns, then the bars: all three men saw the wounded man, but only the Samaritan's verbs keep going — and Jesus turns the lawyer's question around.

Command to obey — pray for laborers, then go. Jesus told the seventy to pray to the Lord of the harvest, and in the next breath said, "Go" (vv2–3). I pray for men in my group, guys at the facility, my own family — and then I wait for someone else to show up. This week I will be the answer to one of my own prayers: a visit, a call, a ride, a Bible open on a table.

Sin to confess — rejoicing in the wrong thing. I like it when ministry "works" — when a man opens up, when a study goes well, when someone thanks me. Jesus says that is not the deepest joy (v20). If my joy rises and falls with results, I am standing on sight, not faith. I confess that, and I thank God that my name was written in heaven by grace, not by my record.

Truth to face — I have passed by on the other side. The priest and the Levite both "saw him" (vv31–32). So have I — the man asking for help outside the store, the brother who relapsed and stopped coming, the guy nobody sits with. I have had good excuses. Spurgeon says nobody refuses to help without at least one admirable excuse. Jesus asks, "Which of these three … proved to be a neighbor?"

Promise to trust — He came down my road. I was the man half dead in the ditch — stripped, beaten, left. The Law could see me but could not lift me. Jesus came to me, bandaged me, paid for me, and promised to come back (v35). Because He proved to be my neighbor, I can "go and do the same" (v37) without trying to earn anything.

Example to follow — Mary at His feet. Martha was serving Jesus and losing Jesus at the same time (v40). That is my danger as a man who leads groups and builds things for the ministry. Before I serve this week, I will sit — Bible open, phone down — and listen to His word. Only one thing is necessary, and it will not be taken away.

Questions for the table (from the Deep Dive):

1. Jesus told the seventy to pray for laborers and then sent them (vv2–3). Who is the one person I have been praying would hear about Jesus — and what would it look like for me to be the answer to that prayer? (10:2–3; Matt 9:37–38) *God would use them to answer their own prayers (Guzik).*
2. Jesus said it will be more tolerable for Sodom than for the towns that saw His miracles and did not repent. What have I seen God do that still has not changed the way I live? (10:12–15) *It is good to be made sensible of our advantages and opportunities (Henry).*
3. What do I rejoice in most — what God does through me, or that my name is written in heaven? How would my week look different if it were the second? (10:17–20; Rev 21:27) *Grace without talent will save (Spurgeon).*
4. Jesus thanked the Father for revealing these things to "infants." Where does my pride or my need to look smart keep me from receiving what God wants to show me? (10:21–24; 1 Cor 1:27–29) *It is not ignorance which God loves, but conceit that he hates (Spurgeon).*
5. Like the lawyer, where am I trying to make "neighbor" small enough to be manageable? Who is the man on my road I keep passing on the other side? (10:29–37; 1 John 4:20) *My neighbor is the one with a need right in front of me (Guzik).*
6. Am I more like Martha or Mary this week? What would it take for me to sit at Jesus' feet before I start serving? (10:38–42; Ps 27:4) *Serve the Master, but do not break your fellowship (Spurgeon).*

Worship. The Lord of the harvest sends lambs among wolves and goes after them. He watched Satan fall like lightning, wrote my name in heaven, and rejoiced in the Spirit that the Father reveals Himself to infants. He is the One who knows the Father and makes Him known, the true Neighbor who came down the Jericho road, and the Teacher whose word is the one thing necessary.

Prayer. Lord Jesus, send laborers into Your harvest — and send me. Keep me from rejoicing more in what I do for You than in what You have done for me. Thank You that my name is written in heaven. Open my eyes to the man on my road, and give me compassion that has hands and feet. When I am worried and bothered about many things, sit me down at Your feet and let me listen to Your word. That good part I choose today. Amen.

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SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 11

Lord, Teach Us to Pray — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

Jesus teaches me to pray to a Father who gives — bread, forgiveness, protection and above all His Spirit — and to keep asking. Then He shows that He is stronger than the devil, greater than every sign, and unwilling to let religion stay on the outside of a man.

00 The Text

LUKE 11 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 It happened that while Jesus was praying in a certain
place, after He had finished, one of His disciples said to
Him, "Lord, teach us to pray just as John also taught
his disciples."

2 And He said to them, "When you pray, say: 'Father,
hallowed be Your name. Your kingdom come.

3 'Give us each day our daily bread.

4 'And forgive us our sins, For we ourselves also forgive
everyone who is indebted to us. And lead us not into
temptation.'"

5 Then He said to them, "Suppose one of you has a
friend, and goes to him at midnight and says to him,
'Friend, lend me three loaves;

6 for a friend of mine has come to me from a journey,
and I have nothing to set before him';

7 and from inside he answers and says, 'Do not bother
me; the door has already been shut and my children and
I are in bed; I cannot get up and give you anything.'

8 "I tell you, even though he will not get up and give him
anything because he is his friend, yet because of his
persistence he will get up and give him as much as he
needs.

9 "So I say to you, ask, and it will be given to you;
seek, and you will find; knock, and it will be opened
to you.

10 "For everyone who asks, receives; and he who seeks,
finds; and to him who knocks, it will be opened.

11 "Now suppose one of you fathers is asked by his son
for a fish; he will not give him a snake instead of a fish,
will he?

12 "Or if he is asked for an egg, he will not give him a
scorpion, will he?

13 "If you then, being evil, know how to give good gifts to
your children, how much more will your heavenly
Father give the Holy Spirit to those who ask Him?"

14 And He was casting out a demon, and it was mute;
when the demon had gone out, the mute man spoke; and
the crowds were amazed.

15 But some of them said, "He casts out demons by
Beelzebul, the ruler of the demons."

16 Others, to test Him, were demanding of Him a sign
from heaven.

17 But He knew their thoughts and said to them, “Any kingdom divided against itself is laid waste; and a house divided against itself falls.

18 “If Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul.

19 “And if I by Beelzebul cast out demons, by whom do your sons cast them out? So they will be your judges.

20 “But if I cast out demons △ by the finger of God, then ☆ the kingdom of God has come upon you.

21 “When a strong man, fully armed, guards his own house, his possessions are undisturbed.

22 “But when △ someone stronger than he attacks him and overpowers him, he takes away from him all his armor on which he had relied and distributes his plunder.

23 “⚠ He who is not with Me is against Me; and he who does not gather with Me, scatters.

24 “When the unclean spirit goes out of a man, it passes through waterless places seeking rest, and not finding any, it says, ‘I will return to my house from which I came.’

25 “And when it comes, it finds it swept and put in order.

26 “Then it goes and takes along seven other spirits more evil than itself, and they go in and live there; and ⚠ the last state of that man becomes worse than the first.”

27 While Jesus was saying these things, one of the women in the crowd raised her voice and said to Him, “Blessed is the womb that bore You and the breasts at which You nursed.”

28 But He said, “On the contrary, ☆ blessed are those who hear the word of God and observe it.”

29 As the crowds were increasing, He began to say, “⚠ This generation is a wicked generation; it seeks for a ⟳ sign, and yet no ⟳ sign will be given to it but ◷ the sign of Jonah.

30 “For just as Jonah became a ⟳ sign to the Ninevites, so will the Son of Man be to this generation.

31 “The Queen of the South will rise up with the men of this generation at the judgment and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, △ something greater than Solomon is here.

32 “The men of Nineveh will stand up with this generation at the judgment and condemn it, because they repented at the preaching of Jonah; and behold, △ something greater than Jonah is here.

33 “No one, after lighting a lamp, puts it away in a cellar nor under a basket, but on the lampstand, so that those who enter may see the light.

34 “The eye is the lamp of your body; when your eye is clear, your whole body also is full of light; but when it is bad, your body also is full of darkness.

35 “Then watch out that the light in you is not darkness.

36 “If therefore your whole body is full of light, with no dark part in it, it will be wholly illumined, as when the lamp illumines you with its rays.”

37 Now when He had spoken, a Pharisee asked Him to have lunch with him; and He went in, and reclined at the table.

38 When the Pharisee saw it, he was surprised that He had not first ceremonially washed before the meal.

39 But the Lord said to him, “Now you Pharisees clean the outside of the cup and of the platter; but ⚠ inside of you, you are full of robbery and wickedness.

40 “You foolish ones, did not He who made the outside make the inside also?

41 “But give that which is within as charity, and then all things are clean for you.

42 “But ⟳ woe to you Pharisees! For you pay tithe of mint and rue and every kind of garden herb, and yet ⚠ disregard justice and the love of God; but these are the things you should have done without neglecting the others.

43 “⟳ Woe to you Pharisees! For you love the chief seats in the synagogues and the respectful greetings in the market places.

44 “⟳ Woe to you! For you are like concealed tombs, and the people who walk over them are unaware of it.”

45 One of the lawyers said to Him in reply, “Teacher, when You say this, You insult us too.”

46 But He said, "🔁 Woe to you lawyers as well! For you weigh men down with burdens hard to bear, while you yourselves will not even touch the burdens with one of your fingers.

47 "🔁 Woe to you! For you build the tombs of the prophets, and it was your fathers who killed them.

48 "So you are witnesses and approve the deeds of your fathers; because it was they who killed them, and you build their tombs.

49 "For this reason also the wisdom of God said, 'I will send to them prophets and apostles, and some of them they will kill and some they will persecute,

50 so that the blood of all the prophets, shed since the foundation of the world, may be charged against this generation,

51 from the blood of Abel to the blood of Zechariah, who was killed between the altar and the house of God; yes, I tell you, it shall be charged against this generation.'

52 "🔁 Woe to you lawyers! For ⚠ you have taken away the key of knowledge; you yourselves did not enter, and you hindered those who were entering."

53 When He left there, the scribes and the Pharisees began to be very hostile and to question Him closely on many subjects,

54 ⚠ plotting against Him to catch Him in something He might say.

Marked in the text

- **v1** "Lord, teach us to pray" — Command / instruction
- **v2** "Father, hallowed be Your name" — God — His character & actions
- **v2** "Your kingdom come" — Promise / blessing
- **v3** "Give us each day our daily bread" — Command / instruction
- **v4** "forgive us our sins" — Command / instruction
- **v8** "because of his persistence" — Time / place / contrast
- **v9** "ask, and it will be given to you" — Command / instruction
- **v9** "seek, and you will find" — Promise / blessing
- **v9** "knock, and it will be opened to you" — Promise / blessing
- **v13** "how much more will your heavenly Father give the Holy Spirit to those who ask Him" — God — His character & actions
- **v15** "He casts out demons by Beelzebul" — Sin / warning
- **v20** "by the finger of God" — God — His character & actions
- **v20** "the kingdom of God has come upon you" — Promise / blessing
- **v22** "someone stronger than he" — God — His character & actions
- **v23** "He who is not with Me is against Me" — Sin / warning
- **v26** "the last state of that man becomes worse than the first" — Sin / warning
- **v28** "blessed are those who hear the word of God and observe it" — Promise / blessing
- **v29** "This generation is a wicked generation" — Sin / warning
- **v29** "the sign of Jonah" — Time / place / contrast
- **v31** "something greater than Solomon is here" — God — His character & actions
- **v32** "something greater than Jonah is here" — God — His character & actions
- **v35** "watch out that the light in you is not darkness" — Command / instruction
- **v39** "inside of you, you are full of robbery and wickedness" — Sin / warning
- **v42** "disregard justice and the love of God" — Sin / warning
- **v52** "you have taken away the key of knowledge" — Sin / warning
- **v54** "plotting against Him" — Sin / warning
- **v42** "woe" — Key repeated word (every occurrence)
- **v43** "Woe" — Key repeated word (every occurrence)
- **v16** "sign" — Key repeated word (every occurrence)

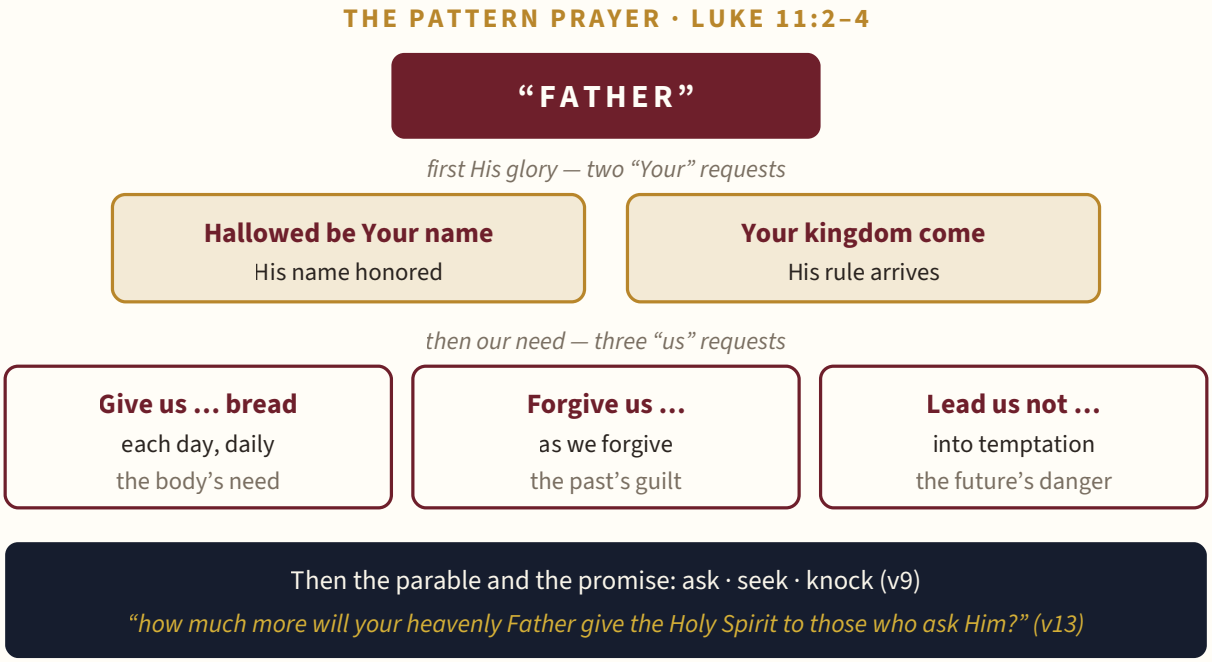
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 11:1

"It happened that while Jesus was praying in a certain place, after He had finished, one of His disciples said to Him, "Lord, teach us to pray just as John also taught his disciples.""

FIGURE · THE PATTERN PRAYER



Read top to bottom: the prayer starts with the Father and His glory, then brings our daily needs — bread, forgiveness, protection — and the chapter ends the lesson with the Father's promise of the Spirit.

Setting. Somewhere on the road to Jerusalem (9:51), Jesus finishes praying and a disciple asks Him to teach them (v1). He gives the prayer (vv2–4), a parable and a promise (vv5–13). Then He casts out a mute demon, and the crowd splits — some say "Beelzebul," others demand a sign (vv14–16). As the crowds grow He speaks of Jonah, Solomon and the lamp (vv29–36). A Pharisee invites Him to lunch, and the meal ends in six woes and a plot (vv37–54).

Structure:

- vv1–4 — **the pattern prayer:** "Lord, teach us to pray" (v1); "Father, hallowed be Your name. Your kingdom come" (v2); daily bread (v3); forgiveness as we forgive; "lead us not into temptation" (v4).

- vv5–13 — **ask, seek, knock:** a friend at midnight, three loaves, a shut door (vv5–7); "because of his persistence" (v8); ask, seek, knock (vv9–10); fish not snake, egg not scorpion (vv11–12); "how much more … the Holy Spirit" (v13).
- vv14–28 — **the stronger Man:** a mute man speaks (v14); "by Beelzebul" and "a sign from heaven" (vv15–16); a divided kingdom (vv17–19); "the finger of God" (v20); the strong man and someone stronger (vv21–22); with Me or against Me (v23); the unclean spirit returns with seven (vv24–26); "blessed are those who hear the word of God and observe it" (vv27–28).
- vv29–36 — **the sign of Jonah:** a wicked generation seeks a sign (v29); Jonah and the Son of Man (v30); the Queen of the South and the men of Nineveh — "something greater … is here" (vv31–32); the lamp on the lampstand (v33); the eye, the body, light and darkness (vv34–36).
- vv37–54 — **six woes:** lunch at a Pharisee's house; no ceremonial washing (vv37–38); outside of the cup, inside of you (vv39–41); three woes to Pharisees — tithe, chief seats, concealed tombs (vv42–44); a lawyer objects (v45); three woes to lawyers — burdens, tombs of the prophets, the key of knowledge (vv46–52); hostility and plotting (vv53–54).

Repeated words, with counts:

- "give / given" ×10 — vv7, 8 (×2), 9, 11, 12, 13 (×2), 29, 41.
- "generation" ×7 — vv29 (×2), 30, 31, 32, 50, 51; "this generation" ×6 — vv29, 30, 31, 32, 50, 51.
- "demon / demons" ×7 — vv14 (×2), 15 (×2), 18, 19, 20; "Beelzebul" ×3 — vv15, 18, 19.
- "light / lamp" ×7 — vv33 (×2), 34 (×2), 35, 36 (×2); "darkness" ×2 — vv34, 35; "body" ×4 — vv34 (×3), 36.
- "ask / asks / asked" ×6 — vv9, 10, 11, 12, 13, 37; "seek / seeks" ×3 — vv9, 10, 29; "find / finds" ×3 — vv9, 10, 25; "knock / knocks" ×2 — vv9, 10.
- "woe" ×6 — vv42, 43, 44, 46, 47, 52.
- "Pharisee(s)" ×6 — vv37, 38, 39, 42, 43, 53; "lawyers" ×3 — vv45, 46, 52.
- "sign" ×5 — vv16, 29 (×3), 30.
- "kingdom" ×4 — vv2, 17, 18, 20; "house" ×4 — vv17, 21, 24, 51.
- "inside / within" ×4 — vv7, 39, 40, 41; "outside" ×2 — vv39, 40.
- "Jonah" ×4 — vv29, 30, 32 (×2); "Solomon" ×2 — v31 (×2); "greater" ×2 — vv31, 32.
- "prophets" ×3 — vv47, 49, 50; "tombs" ×3 — vv44, 47, 48; "blood" ×3 — vv50, 51 (×2).
- "friend" ×3 — vv5, 6, 8; "Father" ×2 — vv2, 13.

Contrasts: A sleepy neighbor ⟷ a heavenly Father (vv7, 13). Fish ⟷ snake, egg ⟷ scorpion; you being evil ⟷ how much more (vv11–13). Beelzebul ⟷ the finger of God (vv15, 20). The strong man ⟷ someone stronger (vv21–22). With Me ⟷ against Me; gather ⟷ scatter (v23). Swept and in order ⟷ seven worse spirits (vv25–26). The womb that bore You ⟷ those who hear and observe (vv27–28). Jonah and Solomon ⟷ something greater (vv31–32). Clear eye ⟷ bad eye; light ⟷ darkness (vv34–35). Outside ⟷ inside (vv39–40). Mint and rue ⟷ justice and the love of God (v42). Building tombs ⟷ killing prophets (vv47–48). Holding the key ⟷ not entering (v52).

Shape of the chapter: it opens at a place of prayer and closes at a hostile table. The first half is about the Father who gives; the second half is about people who will not receive — they slander the Son's power, demand signs, and keep the outside of the cup clean.

Chapter theme (my words): The Father gives good things — above all His Spirit — to children who keep asking. Jesus is the Stronger One and the greater sign, and He will not settle for clean hands and a dirty heart, in Pharisees or in me.

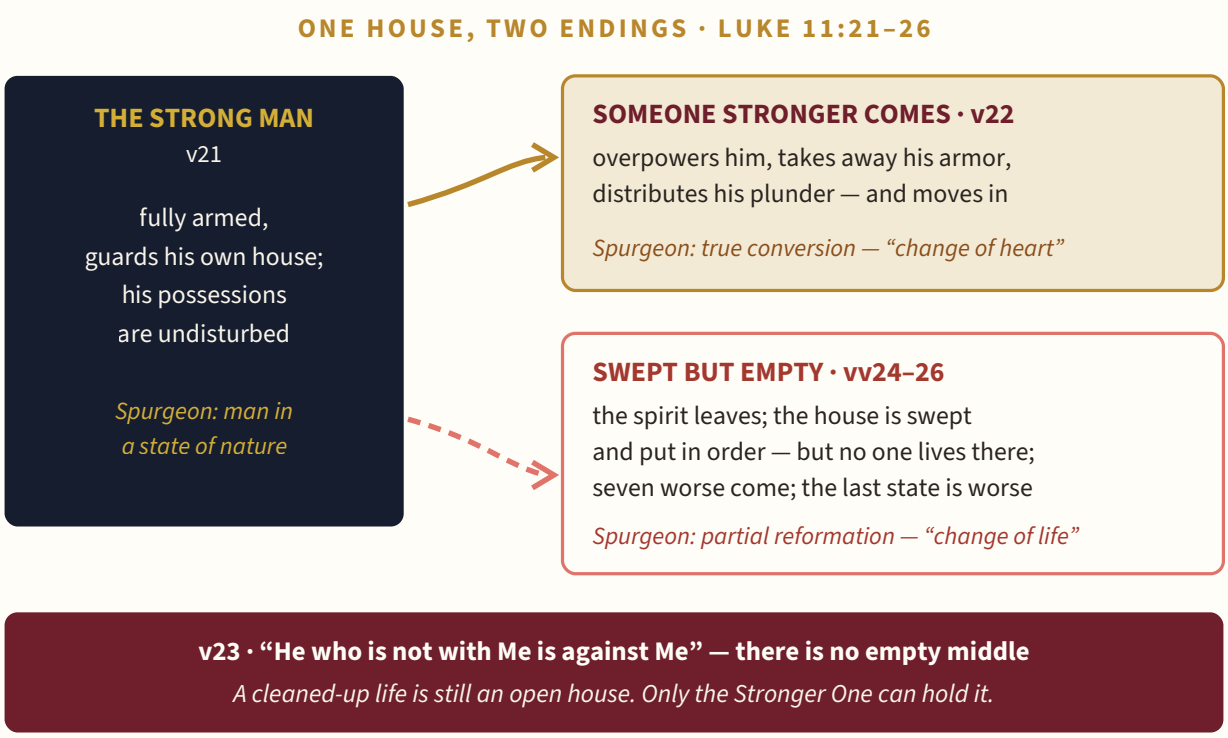
02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 11:20

"But if I cast out demons △by the finger of God, then ☆the kingdom of God has come upon you."

FIGURE · ONE HOUSE, TWO ENDINGS



Follow the two arrows out of the strong man's house: one leads to the Stronger One moving in, the other to a swept, empty house that ends worse than it began.

Why is Luke's Lord's Prayer shorter than Matthew's? Luke gives it in a different setting (a disciple's request on the road) from Matthew (the Sermon on the Mount). Jesus likely taught it more than once. Guzik: it is "a marvel of powerful prayer put in simple terms." Sproul: "This is the example to show you how you should pray" — a pattern, not only words to recite.

Does persistent prayer wear God down? No. The parable argues from lesser to greater: if a grumpy neighbor gets up for shameless knocking, how much more a Father. Henry: "Not that God can be wrought upon by importunity." Guzik: "Our persistence doesn't change God; it changes us." Sproul: "The purpose of asking is not for God's benefit. It is for us."

Who seeks God? Sproul argues that the unconverted do not truly seek God — "You do not begin to seek God until you are converted" — and he reads Revelation 3:20 as addressed to a church. Many evangelicals, including

teachers in this series, freely invite sinners to seek and knock. Both agree that verse 9 is a command and a promise for disciples, and that the Father gives the Spirit "to those who ask Him."

What is "the finger of God"? The phrase of Pharaoh's magicians (Exod 8:19): a power no magic could copy. Matthew says "the Spirit of God" (12:28). If the finger of God is driving out demons, "the kingdom of God has come upon you" (v20) — the King is present, and the strong man is being bound.

Can a person be cleaned up and still lost? Verses 24–26 say yes. Spurgeon: "This is conversion, the other was only conviction; this is change of heart, the other was only change of life." Guzik: "He did not come to merely empty the house, but to fill it with Himself." Sproul: casting out is not enough unless the Spirit fills.

Does verse 28 demean Mary? No. Guzik: "This does not demean Mary; but it does honor and bless the one who hears and keeps God's word." Sproul: "as blessed as Mary was to be His mother, you are even more blessed."

What is the sign of Jonah? Matthew stresses the three days and nights (12:40); Luke stresses the preaching that brought Nineveh to repentance (v32). Henry and Sproul both see the resurrection: "God has already provided you with the ultimate sign" (Sproul). Guzik: "Jesus Himself is the sign."

What is a "clear" eye? *Haplous* — single, undivided. Henry: "Take heed that the eye of the mind be not blinded by partiality, and prejudice, and sinful aims." The trouble is not a shortage of light but eyes that will not receive it.

Why such hard words at a dinner? The host was offended that Jesus did not wash — a tradition, not a command of the Law. Jesus answers the heart behind the surprise. Sproul: "No human being ever sat down for dinner with cleaner hands than Jesus Christ." He is not against tithing ("without neglecting the others," v42) but against majoring on trifles. Henry: "It is a common thing for unhumbled sinners to call and count reproofs reproaches."

Who is Zechariah (v51)? Most take him as Zechariah the son of Jehoiada, the priest stoned in the temple court at King Joash's order (2 Chron 24:20–22). Abel is the first murder in the Hebrew Bible and Zechariah the last in its order, which ends with Chronicles — "from A to Z," the whole record of martyred prophets.

Word study (Greek):

- **hallowed — *hagiazō* (G37):** "let Your name be treated as holy" (aorist passive imperative).
- **daily — *epiousios* (G1967):** only Matt 6:11; Luke 11:3; "needed for the day."
- **persistence — *anaideia* (G335):** "shamelessness," only here in the NT.
- **ask — *aiteō* (G154):** present imperatives in v9, "keep asking."
- **finger — *daktylos* (G1147):** vv20, 46; Exod 8:19.
- **stronger — *ischyroteros* (G2478):** the comparative of "strong"; Luke 3:16.
- **sign — *sēmeion* (G4592):** ×5 in vv16–30.
- **clear — *haplous* (G573):** single, undivided; only Matt 6:22; Luke 11:34.
- **woe — *ouai* (G3759):** ×6 in vv42–52.
- **key — *kleis* (G2807):** "the key of knowledge" (v52).
- **catch — *thēreuō* (G2340):** to hunt, trap; only Luke 11:54.

Key insights to carry (from the Deep Dive):

1. **They asked to be taught after watching Him** (v1).
2. **God's name before my needs** — two "Your" requests, then three "us."

3. **Shameless asking** — *anaideia* (v8).
4. **Keep asking** — present imperatives (v9).
5. **The best gift is the Spirit** (v13).
6. **One finger of God** — vv20 and 46.
7. **A clean, empty house is not safe** (vv24–26).
8. **Hearing and keeping beats every privilege** (v28).
9. **Jesus is the sign** (vv29–32).
10. **The worst woe is a locked door** (v52).

Cross-references: Exod 8:19; 1 Kings 10:1–10; 2 Kings 1:2; 2 Chron 24:20–22; Isa 49:24–25; Jonah 3:5; Matt 6:9–13; 7:7–11; 12:22–45; 23:1–36; Luke 3:16, 21; 6:12; 9:51; 10:38–42; John 8:12; Rom 8:32; 2 Thess 2:9; Jas 1:17.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 11:13

"If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him?"

FIGURE · SIX WOES AT THE TABLE

SIX WOES AT THE TABLE · LUKE 11:37–54

vv38–41 · The host is surprised Jesus did not wash. Jesus: you clean the outside of the cup — "did not He who made the outside make the inside also?"

TO THE PHARISEES	TO THE LAWYERS
WOE · v42 tithe mint and rue, neglect justice and God's love	**WOE · v46** load men with burdens, will not lift one finger
WOE · v43 love the chief seats and the greetings in the market	**WOE · vv47–51** build the prophets' tombs; your fathers killed them
WOE · v44 concealed tombs — people defiled without knowing	**WOE · v52** took away the key of knowledge; kept others from entering

vv53–54 · The answer to the woes: hostility, close questioning, "plotting against Him to catch Him in something He might say."

Three woes for the Pharisees and three for the lawyers, framed by a dirty cup at the start and a plot at the end.

Command to obey — pray, and keep praying. The disciples didn't ask Jesus to teach them to preach; they asked Him to teach them to pray. I can talk about God all day and still not talk to Him. This week I will pray the pattern — His name, His kingdom, my bread, my forgiveness, my protection — every morning, out loud if I have to. And I will stop quitting on the things I have asked for. Keep asking, keep seeking, keep knocking.

Promise to trust — the Father gives the Spirit. Some of the men I serve grew up with fathers who handed out snakes and scorpions. Our heavenly Father doesn't. "If you then, being evil, know how to give good gifts to your

children, how much more will your heavenly Father give the Holy Spirit to those who ask Him?" I don't have to earn Him; I ask.

Sin to confess — the swept, empty house. Plenty of us know what it is to clean up — stop drinking, stop using, go to meetings, get life "in order" — and leave the house empty. Jesus says that is the most dangerous place to be. I confess the places where I have reformed without surrendering, and I ask the Stronger One to move in and stay.

Truth to face — clean hands, dirty heart. I can keep the outside of the cup spotless and still be full of grabbing and resentment inside. Jesus made the inside too. I want to be the man who lifts other men's burdens, not the one who adds rules and won't lift a finger.

Example to follow — hear the word and keep it. The woman blessed Mary; Jesus blessed the one who hears God's word and does it. That blessing is open to every man in my group, whatever his record.

Questions for the table (from the Deep Dive):

1. The disciples asked to be taught to pray after watching Jesus pray. If someone watched my life this week, what would make him want to pray? (11:1; 5:16) *They asked after He had finished praying.*
2. Which of the five requests in the Lord's Prayer do I skip most — God's name, His kingdom, bread, forgiveness or protection — and why? (11:2–4; Matt 6:9–13) *His glory first, then our needs.*
3. Where have I quit asking God for something, and what would "shameless" persistence look like there? (11:5–10) *Keep asking, keep seeking, keep knocking.*
4. Jesus says a cleaned-up life with no one living in it ends worse than it began. What have I swept out of my life that I have not yet let Christ fill? (11:24–26) *Change of heart, not only change of life (Spurgeon).*
5. What signs do I still demand from God before I will trust Him, when He has already given the sign of the risen Jesus? (11:29–32; 1 Cor 15:3–4) *Jesus Himself is the sign (Guzik).*
6. Where am I clean on the outside and dirty on the inside — and is there anyone I am weighing down with burdens I will not lift myself? (11:39–46) *Did not He who made the outside make the inside also?*

Worship. Father, hallowed be Your name. You are the Father who gives good gifts and the Holy Spirit to those who ask; Jesus is the Stronger One who overpowered the strong man and divides his plunder; He is greater than Solomon and greater than Jonah, the Light that makes a whole body full of light.

Prayer. Father, hallowed be Your name. Your kingdom come. Give me today what I need, forgive me as I forgive the men who owe me, and keep me out of temptation. Teach me to keep asking. Fill me with Your Spirit — don't let me be a swept, empty house. Clean the inside of the cup, and make me a man who opens the door for others instead of locking it. In Jesus' name, Amen.

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SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 12

Rich Toward God, Ready for the Master — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

Jesus tells His friends whom to fear, what to own, what not to worry about, and how to wait. The Father who numbers my hairs gladly gives me the kingdom, so I can let go of barns, keep my lamp lit, and settle with God now while I am still on the way.

00 The Text

LUKE 12 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 Under these circumstances, after so many thousands of people had gathered together that they were stepping on one another, He began saying to His disciples first of all, "Beware of the leaven of the Pharisees, which is hypocrisy.

2 "But there is nothing covered up that will not be revealed, and hidden that will not be known.

3 "Accordingly, whatever you have said in the dark will be heard in the light, and what you have whispered in the inner rooms will be proclaimed upon the housetops.

4 "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 warn you whom to fear: fear the One who, after He has killed, has authority to cast into hell; yes, I tell you, fear Him!

6 "Are not five sparrows sold for two cents? Yet not one of them is forgotten before God.

7 "Indeed, the very hairs of your head are all numbered. Do not fear; you are more valuable than many sparrows.

8 "And I say to you, everyone who confesses Me before men, the Son of Man will confess him also before the angels of God;

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

10 "And everyone who speaks a word against the Son of Man, it will be forgiven him; but he who blasphemes against the Holy Spirit, it will not be forgiven him.

11 "When they bring you before the synagogues and the rulers and the authorities, do not worry about how or what you are to speak in your defense, or what you are to say;

12 for the Holy Spirit will teach you in that very hour what you ought to say."

13 Someone in the crowd said to Him, "Teacher, tell my brother to divide the family inheritance with me."

14 But He said to him, "Man, who appointed Me a judge or arbitrator over you?"

15 Then He said to them, "Beware, and be on your guard against every form of greed; for not even when one has an abundance does his life consist of his possessions."

16 And He told them a parable, saying, “The land of a rich man was very productive.

17 “And he began reasoning to himself, saying, ‘What shall I do, since I have no place to store my crops?’

18 “Then he said, ‘This is what I will do: I will tear down my barns and build larger ones, and there I will store all my grain and my goods.

19 ‘And I will say to my soul, “Soul, you have many goods laid up for many years to come; take your ease, eat, drink and be merry.”’

20 “But God said to him, ‘⚠ You fool! This very night your soul is required of you; and now who will own what you have prepared?’

21 “So is the man who stores up treasure for himself, and ⚠ is not rich toward God.”

22 And He said to His disciples, “For this reason I say to you, do not ⟲ worry about your life, as to what you will eat; nor for your body, as to what you will put on.

23 “For life is more than food, and the body more than clothing.

24 “Consider the ravens, for they neither sow nor reap; they have no storeroom nor barn, and △ yet God feeds them; how much more valuable you are than the birds!

25 “And which of you by ⟲ worrying can add a single hour to his life’s span?

26 “If then you cannot do even a very little thing, why do you ⟲ worry about other matters?

27 “Consider the lilies, how they grow: they neither toil nor spin; but I tell you, not even Solomon in all his glory clothed himself like one of these.

28 “But if God so clothes the grass in the field, which is alive today and tomorrow is thrown into the furnace, how much more will He clothe you? You men of little faith!

29 “And do not seek what you will eat and what you will drink, and do not keep ⟲ worrying.

30 “For all these things the nations of the world eagerly seek; but your Father knows that you need these things.

31 “ 🖹 But seek His kingdom, and these things will be added to you.

32 “Do not be ⟲ afraid, little flock, for ☆ your Father has chosen gladly to give you the kingdom.

33 “Sell your possessions and give to charity; make yourselves money belts which do not wear out, an unfailing treasure in heaven, where no thief comes near nor moth destroys.

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

35 “ 🖹 Be dressed in readiness, and keep your lamps lit.

36 “Be like men who are waiting for their master when he returns from the wedding feast, so that they may immediately open the door to him when he comes and knocks.

37 “Blessed are those slaves whom the master will find on the alert when he comes; truly I say to you, that △ he will gird himself to serve, and have them recline at the table, and will come up and wait on them.

38 “Whether he comes in the second watch, or even in the third, and finds them so, blessed are those slaves.

39 “But be sure of this, that if the head of the house had known at what hour the thief was coming, he would not have allowed his house to be broken into.

40 “You too, be ready; for ◷ the Son of Man is coming at an hour that you do not expect.”

41 Peter said, “Lord, are You addressing this parable to us, or to everyone else as well?”

42 And the Lord said, “Who then is the faithful and sensible steward, whom his master will put in charge of his servants, to give them their rations at the proper time?

43 “Blessed is that slave whom his master finds so doing when he comes.

44 “Truly I say to you that he will put him in charge of all his possessions.

45 “But if that slave says in his heart, ‘⚠ My master will be a long time in coming,’ and begins to beat the slaves, both men and women, and to eat and drink and get drunk;

46 the master of that slave will come on a day when he does not expect him and at an hour he does not know,

and will cut him in pieces, and assign him a place with the unbelievers.

47 "And that slave who knew his master's will and did not get ready or act in accord with his will, will receive many lashes,

48 but the one who did not know it, and committed deeds worthy of a flogging, will receive but few. From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more.

49 "I have come to cast fire upon the earth; and how I wish it were already kindled!

50 "But I have a baptism to undergo, and how distressed I am until it is accomplished!

51 "Do you suppose that I came to grant peace on earth? I tell you, no, but rather division;

52 for from now on five members in one household will be divided, three against two and two against three.

53 "They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law."

54 And He was also saying to the crowds, "When you see a cloud rising in the west, immediately you say, 'A shower is coming,' and so it turns out.

55 "And when you see a south wind blowing, you say, 'It will be a hot day,' and it turns out that way.

56 "You hypocrites! You know how to analyze the appearance of the earth and the sky, but why do you not analyze this present time?

57 "And why do you not even on your own initiative judge what is right?

58 "For while you are going with your opponent to appear before the magistrate, on your way there make an effort to settle with him, so that he may not drag you before the judge, and the judge turn you over to the officer, and the officer throw you into prison.

59 "I say to you, you will not get out of there until you have paid the very last cent."

Marked in the text

- **v1** "Beware of the leaven of the Pharisees, which is hypocrisy" — Sin / warning
- **v2** "there is nothing covered up that will not be revealed" — Time / place / contrast
- **v5** "fear the One who, after He has killed, has authority to cast into hell" — God — His character & actions
- **v6** "not one of them is forgotten before God" — God — His character & actions
- **v7** "the very hairs of your head are all numbered" — God — His character & actions
- **v8** "everyone who confesses Me before men" — Command / instruction
- **v10** "he who blasphemes against the Holy Spirit, it will not be forgiven him" — Sin / warning
- **v12** "the Holy Spirit will teach you in that very hour what you ought to say" — Promise / blessing
- **v15** "be on your guard against every form of greed" — Command / instruction
- **v15** "not even when one has an abundance does his life consist of his possessions" — Time / place / contrast
- **v20** "You fool! This very night your soul is required of you" — Sin / warning
- **v21** "is not rich toward God" — Sin / warning
- **v24** "yet God feeds them" — God — His character & actions
- **v31** "But seek His kingdom" — Command / instruction
- **v32** "your Father has chosen gladly to give you the kingdom" — Promise / blessing
- **v34** "where your treasure is, there your heart will be also" — Time / place / contrast
- **v35** "Be dressed in readiness, and keep your lamps lit" — Command / instruction
- **v37** "he will gird himself to serve" — God — His character & actions
- **v40** "the Son of Man is coming at an hour that you do not expect" — Time / place / contrast
- **v45** "My master will be a long time in coming" — Sin / warning
- **v48** "From everyone who has been given much, much will be required" — Time / place / contrast
- **v49** "I have come to cast fire upon the earth" — God — His character & actions
- **v50** "I have a baptism to undergo" — God — His character & actions
- **v56** "why do you not analyze this present time" — Sin / warning
- **v58** "make an effort to settle with him" — Command / instruction
- **v4** "afraid" — Key repeated word (every occurrence)
- **v5** "fear" — Key repeated word (every occurrence)
- **v11** "worry" — Key repeated word (every occurrence)

- **v29** “worrying” — Key repeated word (every occurrence)

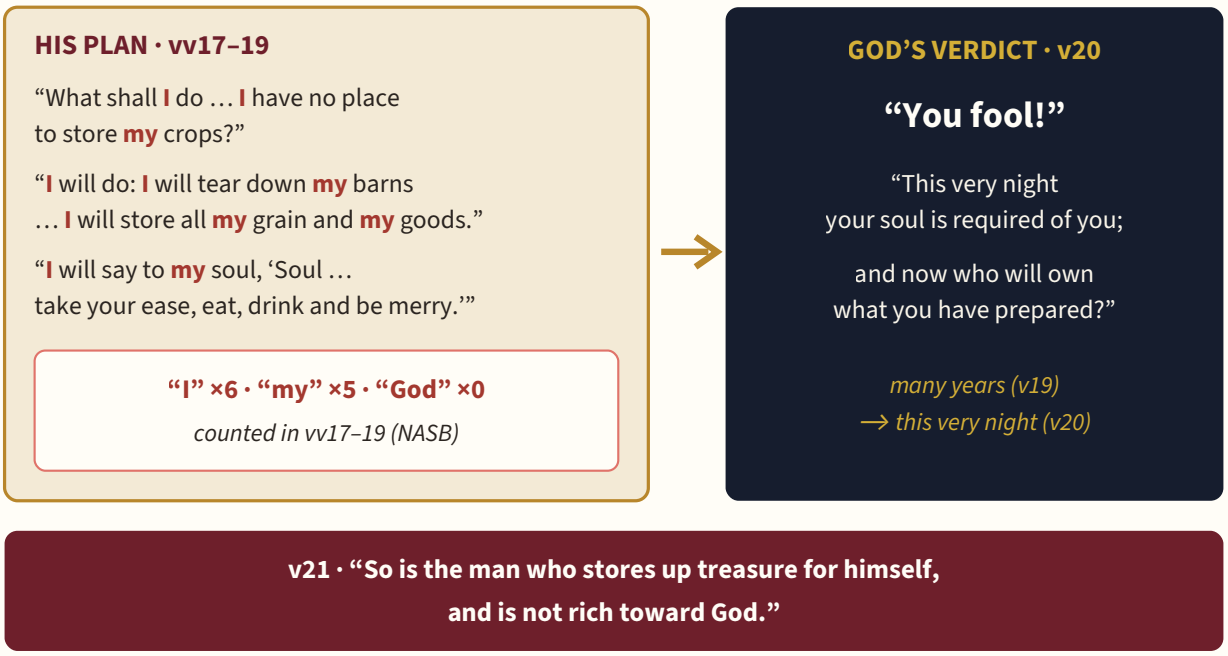
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 12:15

"Then He said to them, "Beware, and be on your guard against every form of greed; for not even when one has an abundance does his life consist of his possessions.""

FIGURE · THE RICH FOOL TALKS TO HIMSELF



Count the words in red: the rich man says "I" six times and "my" five times and never mentions God — then God speaks once, and the "many years" become "this very night."

Setting. "Under these circumstances" (v1) — right after the scribes and Pharisees began plotting (11:53–54) — a crowd of many thousands presses in, stepping on one another. Jesus speaks first to His disciples (vv1–12), then answers a man in the crowd about an inheritance (vv13–21), turns back to His disciples (vv22–53, with Peter's question at v41), and finally addresses the crowds (vv54–59).

Structure:

- vv1–12 — **whom to fear:** the leaven of the Pharisees, hypocrisy (v1); nothing covered will stay covered (vv2–3); do not fear those who kill the body; fear Him who can cast into hell (vv4–5); five sparrows, numbered hairs (vv6–7); confess Me before men (vv8–9); blasphemy against the Holy Spirit (v10); the Spirit will teach you what to say (vv11–12).

- vv13–21 — **the rich fool:** "tell my brother to divide the family inheritance" (v13); "who appointed Me a judge?" (v14); beware every form of greed (v15); productive land, bigger barns, "Soul … take your ease" (vv16–19); "You fool! This very night" (v20); not rich toward God (v21).
- vv22–34 — **seek His kingdom:** do not worry about life, food, clothing (vv22–23); consider the ravens (v24); worry cannot add an hour (vv25–26); consider the lilies (vv27–28); do not keep worrying; your Father knows (vv29–30); seek His kingdom (v31); little flock (v32); sell, give, treasure in heaven (v33); where your treasure is (v34).
- vv35–48 — **be ready:** lamps lit, waiting for the master from the wedding (vv35–36); the master serves the ready slaves (vv37–38); the thief and the unexpected hour (vv39–40); Peter: "to us, or to everyone?" (v41); the faithful steward (vv42–44); the abusive steward (vv45–46); many lashes, few lashes; much given, much required (vv47–48).
- vv49–59 — **fire and the present time:** fire on the earth; a baptism to undergo (vv49–50); not peace but division, three against two (vv51–53); clouds from the west, wind from the south (vv54–55); "You hypocrites! … why do you not analyze this present time?" (v56); settle on the way to the magistrate, or pay the last cent (vv57–59).

Repeated words, with counts:

- "fear / afraid" ×6 — vv4, 5 (×3), 7, 32; "worry / worrying" ×5 — vv11, 22, 25, 26, 29.
- "God" ×7 — vv6, 8, 9, 20, 21, 24, 28; "Father" ×2 — vv30, 32.
- "slave / slaves" ×7 — vv37, 38, 43, 45 (×2), 46, 47; "master" ×7 — vv36, 37, 42, 43, 45, 46, 47.
- "know / knows / known / knew" ×7 — vv2, 30, 39, 46, 47, 48, 56.
- "eat / drink" ×7 — vv19 (×2), 22, 29 (×2), 45 (×2).
- "hour" ×5 — vv12, 25, 39, 40, 46; "ready / readiness" ×3 — vv35, 40, 47.
- "much" ×5 — vv24, 28, 48 (×3); "how much more" ×2 — vv24, 28.
- "life" ×4 — vv15, 22, 23, 25; "soul" ×2 — vv19, 20.
- "judge" ×4 — vv14, 57, 58 (×2).
- "treasure" ×3 — vv21, 33, 34; "possessions" ×3 — vv15, 33, 44; "goods" ×2 — vv18, 19.
- "Blessed / blessed" ×3 — vv37, 38, 43; "Son of Man" ×3 — vv8, 10, 40.
- "seek" ×3 — vv29, 30, 31; "kingdom" ×2 — vv31, 32.
- "divided / division" ×3 — vv51, 52, 53; "Holy Spirit" ×2 — vv10, 12; "Beware" ×2 — vv1, 15.
- "Do not fear / do not be afraid / do not worry" ×6 — vv4, 7, 11, 22, 29, 32.

Contrasts: Covered ⟷ revealed; dark ⟷ light; inner rooms ⟷ housetops (vv2–3). Those who kill the body ⟷ the One who can cast into hell (vv4–5). Confess ⟷ deny (vv8–9). Many years ⟷ this very night (vv19–20). Treasure for himself ⟷ rich toward God (v21). The nations seek ⟷ your Father knows (v30). Purses that wear out ⟷ an unfailing treasure in heaven (v33). Slaves who serve ⟷ a master who serves them (v37). Faithful steward ⟷ abusive steward (vv42–46). Knew ⟷ did not know; many lashes ⟷ few (vv47–48). Peace ⟷ division (v51). Sky and earth ⟷ this present time (v56).

Shape of the chapter: four questions — whom do you fear, what do you own, what do you worry about, what will He find you doing? — and then a last call to read the season and settle with God. It moves from hypocrisy now, to death tonight, to the Master's coming at an unknown hour, to the judge at the end of the road.

Chapter theme (my words): Fear God, not men; be rich toward God, not yourself; trust the Father, not your barns; and live ready, because the Master who will serve His faithful servants is coming at an hour I do not expect.

02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 12:40

"You too, be ready; for the Son of Man is coming at an hour that you do not expect."

FIGURE · WHEN THE MASTER COMES



Each row pairs what the master finds with what follows; the outcome depends on readiness, faithfulness and how much the servant knew.

What is "the leaven of the Pharisees"? Jesus names it: hypocrisy (v1). Leaven spreads quietly (Guzik: "it only takes a little bit of it to affect a great mass"; Sproul: "It will spread like a cancer"). Spurgeon: "Hypocrisy leads a man to pretend to be what he is not."

Fear God and do not fear? Both, in four verses (vv4–7). Fear the One with authority over hell, and do not fear, because He forgets no sparrow. Sproul presses the first half hard — "I cannot find anywhere in the Bible that God loves you or me unconditionally" — while also saying, "Do not fear, for you matter to your Father." Not every teacher would put God's love that way; all four agree that the fear of God and the care of God belong together.

What is the unforgivable sin? In context it follows the charge that Jesus cast out demons by Beelzebul (11:15). Guzik distinguishes a moment of weakness (Peter's denial) from settled rejection of the Spirit's witness to Christ:

"It never has forgiveness because it never wants forgiveness God's way." Sproul: "I do not believe any Christian ever does or ever will commit the unforgiven sin." Spurgeon thinks it a mercy we are not told exactly. A man afraid he has committed it is showing the very tenderness that sin lacks.

Why wouldn't Jesus settle the inheritance? He came to save souls, not to arbitrate estates (v14), and He saw the greed under the request. Guzik: "We often mask our covetousness by claiming we are on a righteous crusade." Spurgeon: "you had better mind your own business."

What made the rich man a fool? Not his harvest. Guzik: "The man's problem was not in that he had treasure on earth; but that he was not rich toward God." Henry: he called God's fruits "his fruits and his goods." Sproul: "'Eat, drink, and be merry' is the creed of the fool." He said "I" six times and "my" five times and never once said "God."

Does "consider the ravens" mean don't work? No. Guzik: "Birds don't just sit with open mouths." Sproul: work without paralyzing fear. Henry: "Mind the affairs of your souls with diligence and care, and then trust God with all your other affairs."

Who is the "little flock"? Jesus' disciples, then and now — few, poor and weak (Spurgeon, Henry), but given the kingdom by a Father who does it gladly (*eudokeō*, the word of 3:22).

Which coming is in view in vv35–48? The Son of Man coming at an unexpected hour (v40) — His return. I read this, as I do 1 Thessalonians 5:2, as a call to live ready for a coming that could be any time: no sign has to happen first for the Master to knock. Guzik lists trends that may point to nearness but adds, "None of these guarantees that the return of Jesus is soon." The steward's sin begins with "My master will be a long time in coming" (v45).

Is the abusive steward a lost believer? Sproul: he is a professing believer who was never converted — "You cannot have saving faith and live like the unfaithful steward." The many and few lashes (vv47–48) show degrees of punishment tied to knowledge. Henry: "Ignorance of our duty is an extenuation of sin," but knowledge is "an aggravation."

What is the "fire" of v49? The teachers differ. Guzik lays out options — judgment, the Spirit's power, the gospel spreading after the cross — and notes fire usually signals judgment. Sproul takes it as real judgment, borne by Christ at the cross: "This was real fire." Henry stresses the division the gospel kindles. John promised a Messiah who would baptize "with the Holy Spirit and fire" (3:16), and both judgment and Pentecost follow the cross. The "baptism" of v50 all agree is the cross (Guzik: "He was immersed in agony").

Did Jesus come to divide families? He came to save; division is the result when some embrace Him and others reject Him (Sproul: "Christ divides"). Henry: "Christ is not the Author of it, as it is the sin of the incendiaries, the persecutors." Micah 7:6 had described such homes.

What is "this present time"? The *kairos* of the Messiah's visit. The crowd could forecast the weather but not read the season. The magistrate parable (vv57–59) says settle now. Henry: "Now is the accepted time, now or never."

Word study (Greek):

- **hypocrisy — *hypokrisis* (G5272):** an actor's mask; "leaven" *zymē* (G2219).
- **hell — *geenna* (G1067):** the Valley of Hinnom; Luke's only use (v5).
- **confess — *homologeō* (G3670):** to say the same thing, acknowledge publicly (v8).
- **greed — *pleonexia* (G4124):** the itch for more (v15).
- **fool — *aphrōn* (G878):** mindless (v20); **required — *apaiteō* (G523):** demanded back (v20).
- **worry — *merimnaō* (G3309):** pulled apart (vv22, 25, 26).

- **keep worrying — *meteōrizomai* (G3349):** suspended in midair; only Luke 12:29.
- **flock — *poimnion* (G4168):** Luke 12:32; Acts 20:28–29; 1 Pet 5:2–3.
- **chosen gladly — *eudokeō* (G2106):** to delight; Luke 3:22.
- **gird — *perizōnnymi* (G4024):** the servants (v35) and the master (v37).
- **steward — *oikonomos* (G3623):** a household manager (v42).
- **fire — *pyr* (G4442); baptism — *baptisma* (G908); distressed — *synechō* (G4912)** (vv49–50).
- **division — *diamerismos* (G1267):** only Luke 12:51.
- **time — *kairos* (G2540); analyze — *dokimazō* (G1381); cent — *lepton* (G3016)** (vv56, 59).

Key insights to carry (from the Deep Dive):

1. **A mask cannot survive the light** (vv1–3).
2. **The fear that ends all fears** (vv4–7).
3. **Worried about the unforgivable sin?** No true Christian commits it (Sproul).
4. **Greed wears a halo** (vv13–15).
5. **Six I's, five my's, no God** (vv17–19).
6. **Suspended in midair** — *meteōrizomai* (v29).
7. **The Father gives the kingdom gladly** (v32).
8. **The Master puts on the apron** (v37).
9. **Much given, much required** (v48).
10. **Read the season** (v56).

Cross-references: Exod 12:11; Ps 14:1; 23:1; Eccl 12:14; Jer 7:31; Micah 7:6; Matt 6:19–34; 10:26–36; 24:42–51; Mark 10:38, 45; 13:37; Luke 3:16, 22; 6:30; 22:27, 57; Acts 20:28; 1 Cor 4:1; 2 Cor 5:10; Phil 1:23; Col 3:5; 1 Thess 5:2; 1 Tim 6:17; Heb 13:5; 1 Pet 4:10; 5:2–3.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 12:34

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

FIGURE · TWO "HOW MUCH MORE" ARGUMENTS

TWO "HOW MUCH MORE" ARGUMENTS · LUKE 12:22–34

CONSIDER THE RAVENS · v24	CONSIDER THE LILIES · vv27–28
they neither sow nor reap; no storeroom nor barn	they neither toil nor spin; grass alive today, burned tomorrow
"and yet God feeds them"	**"if God so clothes the grass"**
"how much more valuable you are than the birds!"	"how much more will He clothe you?"

worry cannot add a single hour (v25) · the nations seek these things; your Father knows (v30)

DO NOT	SEEK	RECEIVE	GIVE
keep worrying v29	His kingdom v31	the kingdom, gladly given, little flock v32	treasure in heaven; the heart follows vv33–34

Read each column down from the creature to the Creator, then across the bottom: stop worrying, seek His kingdom, receive it as a gift, and put your treasure where your heart should be.

Truth to face — the mask. Hypocrisy is the Pharisee's leaven, and it grows in me when I care more about how I look in the group than what I am in the "inner rooms." Nothing covered will stay covered. I would rather bring it into the light now, with Jesus and a brother, than have it proclaimed from the housetops later.

Command to obey — fear Him, not them. A lot of us have lived by the fear of men — the crew, the cellblock, the boss, a father's voice. Jesus says fear the One who holds eternity, and then in the same breath, "Do not fear; you are more valuable than many sparrows." This week I will say out loud, to one person, that I belong to Jesus (v8).

Sin to confess — barns. I can be a rich fool without being rich: planning everything around "my" stuff, "my" plans, "my" comfort, and leaving God out of the sentence. I confess my greed and my worry — two sides of the same coin, as Guzik says. Today I will give something away that it hurts a little to give.

Promise to trust — the little flock. "Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom." He doesn't hand it over grudgingly; He gives it with the delight He has in His Son. I can stop clutching.

Example to follow — the faithful steward. Nothing I manage is mine — not my money, my time, my family, or the men God puts in front of me. The Master is coming at an hour I don't expect. I want Him to find me "so doing" — giving out the rations on time, not beating the other servants or drinking the night away.

Questions for the table (from the Deep Dive):

1. Where am I wearing a mask — saying one thing in public and another in the "inner rooms" — and what would it cost to take it off? (12:1–3) *Nothing covered up will not be revealed.*
2. Whose opinion do I fear most right now? How does Jesus' word about sparrows and numbered hairs change that fear? (12:4–7) *Fear Him; do not fear — you are more valuable than many sparrows.*
3. If God said "this very night" to me, what have I prepared, and whose would it be? Where am I rich toward myself and poor toward God? (12:16–21) *Everything was about him, and nothing was about God (Guzik).*
4. What do I worry about most, and what would it look like to "seek His kingdom" in that very area this week? (12:22–31) *Your Father knows that you need these things.*
5. Look at my bank statement and my calendar. Where is my treasure — and so where is my heart? (12:33–34) *The correlation … is a simple fact (Guzik).*
6. If the Master came tonight, what would He find me doing with what He has entrusted to me — my family, my money, my time, the men I serve? (12:42–48) *From everyone who has been given much, much will be required.*

Worship. The God who has authority over hell does not forget one sparrow and has counted every hair on my head. He feeds ravens, dresses lilies, and gladly gives His little flock the kingdom. My Master is coming back from the wedding, and when He finds His servants ready He will put on an apron and serve them. He went through the baptism of the cross so that I could settle my debt on the way.

Prayer. Father, take the mask off me and give me a clean heart in the inner rooms. Teach me to fear You and nothing else. Forgive my greed and my worry; make me rich toward You and loose with my barns. I seek Your kingdom today — You know what I need. Keep my lamp lit and my belt tied, and when Jesus comes, let Him find me faithful with what He has put in my hands. Amen.

Scripture: New American Standard Bible® (NASB), © 1960–1995 The Lockman Foundation. Used by permission. · Teacher material summarized from David Guzik (Enduring Word), R.C. Sproul (Ligonier), C.H. Spurgeon and Matthew Henry — see Luke-12-Deep-Dive-Four-Voices.pdf for sources. · Importable: the companion .md carries the berean-study block.

SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 13

Unless You Repent — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

Jesus takes the news of the day and turns it into a call to me: repent, bear fruit, and enter while the door is open. And the One who warns is the same One who straightens the bent, pleads for one more year, and longs to gather sinners under His wings.

00 The Text

LUKE 13 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 Now on the same occasion there were some present who reported to Him about the Galileans whose blood Pilate had mixed with their sacrifices.

2 And Jesus said to them, "Do you suppose that these Galileans were greater sinners than all other Galileans because they suffered this fate?

3 "I tell you, no, but unless you repent, you will all likewise perish.

4 "Or do you suppose that those eighteen on whom the tower in Siloam fell and killed them were worse culprits than all the men who live in Jerusalem?

5 "I tell you, no, but unless you repent, you will all likewise perish."

6 And He began telling this parable: "A man had a fig tree which had been planted in his vineyard; and he came looking for fruit on it and did not find any.

7 "And he said to the vineyard-keeper, 'Behold, for three years I have come looking for fruit on this fig tree without finding any. Cut it down! Why does it even use up the ground?'

8 "And he answered and said to him, 'Let it alone, sir, for this year too, until I dig around it and put in fertilizer;

9 and if it bears fruit next year, fine; but if not, cut it down.'"

10 And He was teaching in one of the synagogues on the Sabbath.

11 And there was a woman who for eighteen years had had a sickness caused by a spirit; and she was bent double, and could not straighten up at all.

12 When Jesus saw her, He called her over and said to her, "Woman, you are freed from your sickness."

13 And He laid His hands on her; and immediately she was made erect again and began glorifying God.

14 But the synagogue official, indignant because Jesus had healed on the Sabbath, began saying to the crowd in response, "There are six days in which work should be done; so come during them and get healed, and not on the Sabbath day."

15 But the Lord answered him and said, "You hypocrites, does not each of you on the Sabbath untie

his ox or his donkey from the stall and lead him away to water him?

16 "And this woman, a daughter of Abraham as she is, whom Satan has bound for eighteen long years, should she not have been released from this bond on the Sabbath day?"

17 As He said this, all His opponents were being humiliated; and the entire crowd was rejoicing over all the glorious things being done by Him.

18 So He was saying, "What is the kingdom of God like, and to what shall I compare it?

19 "It is like a mustard seed, which a man took and threw into his own garden; and it grew and became a tree, and THE BIRDS OF THE AIR NESTED IN ITS BRANCHES."

20 And again He said, "To what shall I compare the kingdom of God?

21 "It is like leaven, which a woman took and hid in three pecks of flour until it was all leavened."

22 And He was passing through from one city and village to another, teaching, and proceeding on His way to Jerusalem.

23 And someone said to Him, "Lord, are there just a few who are being saved?" And He said to them,

24 "Strive to enter through the narrow door; for many, I tell you, will seek to enter and will not be able.

25 "Once the head of the house gets up and shuts the door, and you begin to stand outside and knock on the door, saying, 'Lord, open up to us!' then He will answer and say to you, 'I do not know where you are from.'

26 "Then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets';

27 and He will say, 'I tell you, I do not know where you are from; DEPART FROM ME, ALL YOU EVILDOERS.'

28 "In that place there will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being thrown out.

29 "And they will come from east and west and from north and south, and will recline at the table in the kingdom of God.

30 "And behold, some are last who will be first and some are first who will be last."

31 Just at that time some Pharisees approached, saying to Him, "Go away, leave here, for Herod wants to kill You."

32 And He said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I reach My goal.'

33 "Nevertheless I must journey on today and tomorrow and the next day; for it cannot be that a prophet would perish outside of Jerusalem.

34 "O Jerusalem, Jerusalem, the city that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen gathers her brood under her wings, and you would not have it!

35 "Behold, your house is left to you desolate; and I say to you, you will not see Me until the time comes when you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!'"

Marked in the text

- **v1** "whose blood Pilate had mixed with their sacrifices" — Sin / warning
- **v2** "greater sinners than all other Galileans" — Sin / warning
- **v4** "the tower in Siloam fell" — Time / place / contrast
- **v7** "for three years I have come looking for fruit" — Time / place / contrast
- **v7** "Cut it down!" — Sin / warning
- **v8** "Let it alone, sir, for this year too" — God — His character & actions
- **v11** "for eighteen years had had a sickness caused by a spirit" — Sin / warning
- **v12** "Woman, you are freed from your sickness" — God — His character & actions
- **v13** "immediately she was made erect again and began glorifying God" — Promise / blessing
- **v15** "You hypocrites" — Sin / warning
- **v16** "a daughter of Abraham" — Promise / blessing
- **v16** "whom Satan has bound for eighteen long years" — Sin / warning
- **v19** "It is like a mustard seed" — Promise / blessing
- **v21** "until it was all leavened" — Promise / blessing

- **v22** “proceeding on His way to Jerusalem” — Time / place / contrast
- **v24** “Strive to enter through the narrow door” — Command / instruction
- **v24** “will seek to enter and will not be able” — Sin / warning
- **v25** “the head of the house gets up and shuts the door” — Time / place / contrast
- **v27** “DEPART FROM ME, ALL YOU EVILDOERS” — Sin / warning
- **v29** “recline at the table in the kingdom of God” — Promise / blessing
- **v30** “some are last who will be first and some are first who will be last” — Time / place / contrast
- **v32** “the third day I reach My goal” — God — His character & actions
- **v33** “I must journey on” — God — His character & actions
- **v34** “just as a hen gathers her brood under her wings” — God — His character & actions
- **v34** “you would not have it” — Sin / warning
- **v35** “your house is left to you desolate” — Sin / warning
- **v35** “BLESSED IS HE WHO COMES IN THE NAME OF THE LORD” — Promise / blessing
- **v3** “unless you repent, you will all likewise perish” — Key repeated word (every occurrence)
- **v10** “Sabbath” — Key repeated word (every occurrence)
- **v10** “sabbath” — Key repeated word (every occurrence)
- **v18** “kingdom of God” — Key repeated word (every occurrence)
- **v6** “fruit” — Key repeated word (every occurrence)

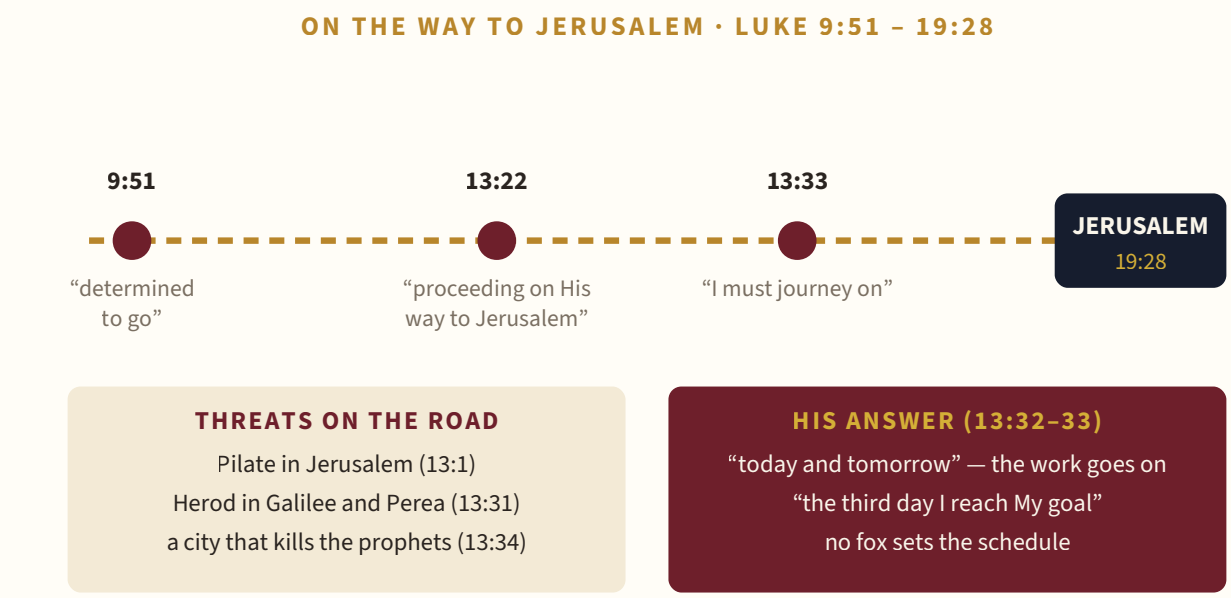
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 13:3

"I tell you, no, but ⚠unless you repent, you will all likewise perish."

FIGURE · ON THE WAY TO JERUSALEM



Luke keeps reminding us where the road ends; read the threats on the left against Jesus' calm answer on the right.

Setting. Jesus is on the long road to Jerusalem (9:51; 13:22, 33), teaching crowds in Galilee and Perea. Some report Pilate's massacre of Galilean worshipers (v1); Jesus adds the collapse of the tower in Siloam (v4). He tells the parable of the fig tree (vv6–9), heals a woman in a synagogue on the Sabbath (vv10–17), tells two kingdom parables (vv18–21), answers a question about the few who are saved (vv22–30), and answers a warning about Herod with a lament over Jerusalem (vv31–35).

Structure:

- vv1–5 — **the tower and the call:** Galileans killed by Pilate (v1); "Do you suppose …?" (vv2, 4); the eighteen in Siloam (v4); "unless you repent, you will all likewise perish" (vv3, 5).
- vv6–9 — **the barren fig tree:** three years with no fruit (vv6–7); "Cut it down!" (v7); "Let it alone, sir, for this year too" (v8); fruit next year, or the axe (v9).
- vv10–17 — **the bent woman loosed:** eighteen years bent double (v11); "Woman, you are freed" — hands laid on her, she stands and glorifies God (vv12–13); the synagogue official's six days (v14); "You hypocrites" — the ox and donkey untied, the daughter of Abraham released (vv15–16); opponents humiliated, the crowd rejoicing (v17).

- vv18–21 — **seed and leaven:** the mustard seed that becomes a tree with birds in its branches (vv18–19); leaven hidden in three pecks of flour (vv20–21).
- vv22–30 — **the narrow door:** on the way to Jerusalem (v22); "are there just a few?" (v23); strive to enter (v24); the door shut — "I do not know where you are from" (vv25–27); weeping, the patriarchs, east and west, last and first (vv28–30).
- vv31–35 — **the fox and the hen:** "Herod wants to kill You" (v31); "Go and tell that fox" — today, tomorrow, the third day (vv32–33); "O Jerusalem, Jerusalem" — the hen and her brood (v34); the house left desolate — until "BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!" (v35).

Repeated words, with counts:

- "I tell you / I say to you" ×5 — vv3, 5, 24, 27, 35.
- "unless you repent, you will all likewise perish" ×2 — vv3, 5 (word for word); "perish" ×3 — vv3, 5, 33.
- "Sabbath" ×5 — vv10, 14 (×2), 15, 16.
- "Jerusalem" ×5 — vv4, 22, 33, 34 (×2).
- "year(s)" ×5 — vv7, 8, 9, 11, 16; "eighteen" ×3 — vv4, 11, 16.
- "today / tomorrow / the third day / the next day" ×6 — vv32 (×3), 33 (×3).
- "freed / untie / released / bond / bound" ×5 — vv12, 15, 16 (×3).
- "kingdom of God" ×4 — vv18, 20, 28, 29.
- "like / compare" ×5 — vv18 (×2), 19, 20, 21.
- "woman" ×4 — vv11, 12, 16, 21.
- "first / last" ×4 — v30 (×4).
- "fruit" ×3 — vv6, 7, 9; "door" ×3 — vv24, 25 (×2).
- "glorifying / glorious / rejoicing" ×3 — vv13, 17 (×2).

Contrasts: Worse sinners ⟷ all sinners (vv2–5). Three fruitless years ⟷ one more year (vv7–8). Cut it down ⟷ let it alone (vv7–8). Bound by Satan ⟷ freed by Jesus (vv12, 16). Six days for work ⟷ the Sabbath for release (vv14–16). The humiliated opponents ⟷ the rejoicing crowd (v17). A tiny seed ⟷ a tree; a bit of leaven ⟷ the whole batch (vv19, 21). Seek ⟷ strive (v24). Inside at the table ⟷ outside knocking (vv25–29). Last ⟷ first (v30). The fox ⟷ the hen (vv32, 34). I wanted ⟷ you would not (v34). Desolate now ⟷ "until" you say "Blessed" (v35).

Shape of the chapter: two warnings (vv1–9), a sign of release (vv10–17), two pictures of the growing kingdom (vv18–21), and two more warnings (vv22–35). The call to repent at the start becomes the door that shuts and the city that refuses at the end — and at the very center, a bent woman stands up straight.

Chapter theme (my words): Jesus will not let me look at other people's disasters without looking at my own heart. God is patient, Jesus is a mighty Deliverer, and His kingdom will fill the world — but the time to repent and enter is now, while the door is open and His wings are spread.

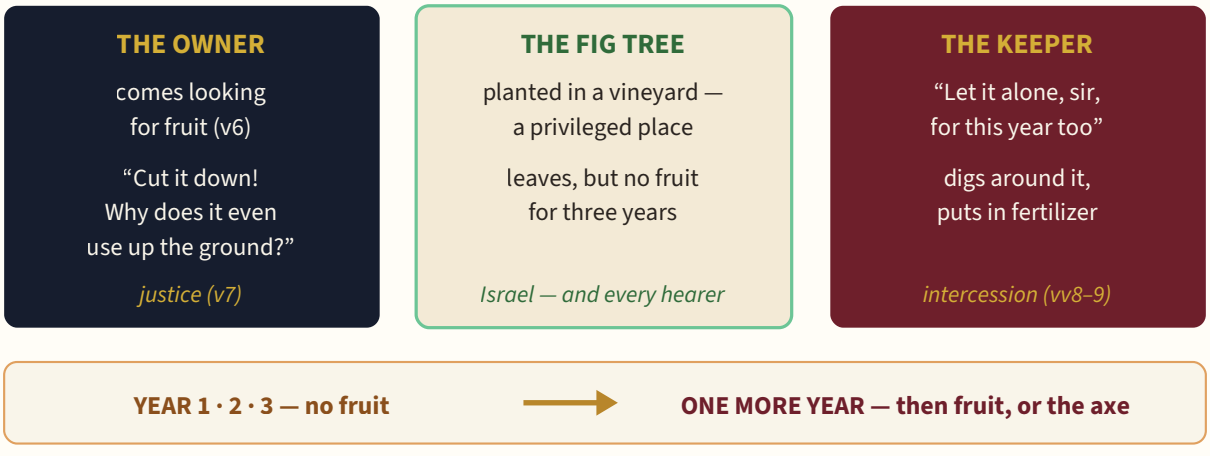
02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 13:16

"And this woman, ☆ a daughter of Abraham as she is, ⚠ whom Satan has bound for eighteen long years, should she not have been △ released from this bond on the Sabbath day?"

FIGURE · THE BARREN FIG TREE



The story stops before the year is over. Jesus leaves the ending to the hearer.

Sproul: "Jesus did not tell us what happened to the fig tree."

Three characters, three years and one more: notice that the story stops in the year of mercy, before anyone knows how it ends.

Does suffering prove guilt? No. Jesus answers "I tell you, no" twice (vv3, 5). Henry: "we cannot judge of men's sins by their sufferings in this world." Spurgeon: "has not the minister fallen dead in the pulpit?" But Jesus does not stop there. Sproul: the question I should ask is, "Why wasn't I slaughtered along with the others?" All of us deserve judgment; every day of life is mercy.

"Likewise perish" — AD 70 or eternity? Guzik ties the warning to the Roman destruction of Jerusalem, when many did die by sword and falling stones. I agree that was a near fulfillment. But the call to repent reaches every hearer, and the perishing Jesus warns of is finally the loss of the soul (Luke 9:24–25; John 3:16).

Who is the fig tree? First, Israel — planted in God's vineyard with every privilege (Isaiah 5:1–7). Henry: "God chose them for his own, made them a people near to him." But Sproul and Spurgeon both preach it to the professing church and to each hearer. The "three years" matches the length of Jesus' ministry, though no teacher here presses that. The keeper who pleads pictures Christ's intercession (Henry, Spurgeon) and also the work of ministers.

Was the woman's sickness demonic? Luke says "a sickness caused by a spirit" (v11), and Jesus says "Satan has bound" her (v16). Yet He lays hands on her as a healing, not an exorcism. Guzik warns: "We are foolish to think that spiritual issues cause all physical problems." She was still "a daughter of Abraham" — Spurgeon stresses she belonged to God while she was bound.

Is the leaven good or bad? Here our teachers part. Sproul and Henry read both parables as the kingdom growing from small to great: "Small beginnings yield great and vast fruit" (Sproul). Guzik (with Morgan and Carson) reads the overgrown tree and the birds as unnatural and evil, and leaven — which nearly always means sin in Scripture (12:1; 1 Cor 5:6) — as corruption entering the kingdom community. I take Jesus' main point to be growth from tiny beginnings, but Guzik's warning fits what history and Scripture say about this present age: the field has wheat and tares until the King returns.

"Are there just a few?" Jesus never answers the number. Guzik: He turns curiosity into a personal call. Sproul: "Strive" is the word behind "agony." Spurgeon: "Striving is a more vehement exercise than seeking." Striving does not earn salvation — Jesus is the door (John 10:9) — but it shows a man who really wants in.

"I do not know where you are from." Sproul: "When He said He did not know them, that does not mean He was unaware of them." It means no relationship. They had eaten with Him and heard Him teach (v26). Henry: "It is the hell of hell to depart from Christ." And Guzik notes, "their racial identity was no guarantee of the kingdom" — Gentiles from every direction come in.

Herod "that fox." Guzik: a "cunning but weak ruler." Sproul doubts Herod really wanted to kill Jesus. Henry: prophets have "a liberty of speech in reproving princes." Jesus keeps God's schedule — "I must journey on" (*dei*) — and "the third day" hints at what waits in Jerusalem.

The desolate house and the word "until." Guzik (with Pate) sees AD 70. Henry: "The house that Christ leaves is left desolate." But Jesus puts a time limit on the blindness: "you will not see Me until … you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!'" (Ps 118:26). The crowd shouted it at the triumphal entry (19:38), yet the city as a whole rejected Him. I read this "until" with Zechariah 12:10 and Romans 11:26 — a future day when Israel as a nation will look on Him whom they pierced and welcome her King at His return. God is not finished with Israel.

Word study (Greek):

- **repent — *metanoeō* (G3340):** a changed mind that turns the life; present tense, ongoing (Guzik).
- **perish — *apollymi* (G622):** to be destroyed, lost (Luke 15; John 3:16).
- **fig tree — *sykē* (G4808):** Israel's familiar tree (Hos 9:10; Mic 7:1).
- **use up — *katargeō* (G2673):** to make idle, nullify; KJV "cumbereth."
- **bent double — *synkyptō* (G4794):** only here in the New Testament; "made erect" is *anorthoō* (G461).
- **untie / release — *lyō* (G3089):** the ox untied, the woman released; "bound" is *deō* (G1210); "freed" is *apolyō* (G630).
- **must / should — *dei* (G1163):** vv14, 16, 33 — the ruler's rule and God's necessity.
- **leaven — *zymē* (G2219):** elsewhere hypocrisy or sin spreading (12:1; 1 Cor 5:6).
- **strive — *agōnizomai* (G75):** to agonize, contend for the prize.
- **door — *thyra* (G2374); narrow — *stenos* (G4728):** "I am the door" (John 10:9).
- **fox — *alōpēx* (G258):** cunning but weak (Guzik).

- **reach My goal — *teleioō* (G5048):** to complete, perfect (Heb 2:10).

Key insights to carry (from the Deep Dive):

1. **Jesus refuses to rank the dead** — and turns the question on the living.
2. **The right question is "Why not me?"** (Sproul).
3. **Do not lie to make a point** (Spurgeon).
4. **Repentance keeps going** — a continuing turn (Guzik).
5. **Mercy has a deadline** — one more year.
6. **The barren tree is not harmless** — it uses up the ground.
7. **Untie the ox — release the woman** — *lyō*.
8. **Small beginnings — but watch the leaven** — teachers differ.
9. **Knowing about Jesus is not being known by Him** (v26–27).
10. **A fox cannot rush the Lamb** — today, tomorrow, the third day.

Cross-references: Gen 18:6; Ps 80:8–16; 91:4; 118:26; Isa 5:1–7; Jer 8:13; Ezek 17:23; 18:32; 33:11; Dan 4:12; Hos 9:10; Mic 7:1; Zech 12:10; Matt 7:13–14; 13:31–33; 23:37–39; Mark 11:12–14; Luke 9:51; 12:1; 19:38, 41–44; John 10:9; 15:8; Rom 11:26; 1 Cor 5:6; Heb 2:10; 2 Pet 3:9.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 13:34

"O Jerusalem, Jerusalem, the city that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen gathers her brood under her wings, and you would not have it!"

FIGURE · THE NARROW DOOR



The question was "are there just a few?" The answer is "strive to enter" — while the door is open.

Knowing about Him (v26) is not the same as being known by Him (v27).

Compare the two sides of the shut door: the people outside claim familiarity with Jesus, while strangers from every direction sit with the patriarchs.

Sin to confess — judging the other guy's disaster. When I hear of a man who overdosed, went back to prison or lost his family, I can quietly think, "Well, he had it coming." Jesus says, "I tell you, no." The right question is the one Sproul gives: "Why wasn't I?" I confess the pride that ranks other sinners below me, and I ask God for a heart that sees my own need first.

Command to obey — repent, and keep repenting. Not once at an altar call, but as a direction of life (Guzik). This week I will name one thing I have been turning back toward — a habit, a resentment, a secret — and turn away from it again, out loud, before God and one brother.

Truth to face — the year of mercy will end. The fig tree got one more year, with digging and fertilizer. Some of the men I sit with have had their "dirt dug around" for years — arrests, losses, a program, a praying mother. So have I. I do not get to assume three more years (Sproul). Fruit is what the Owner is looking for.

Promise to trust — He sees the bowed down and sets them free. Eighteen years bent double, and one word from Jesus: "Woman, you are freed." Spurgeon: "The devil can tie in a moment a knot which you and I cannot unloose in eighteen years." Jesus can. If I am bent over by shame, depression or an old bondage, I come to the place where He is and let Him lay His hands on me.

Example to follow — Jesus on His road. Herod's threats did not rush Him, and Jerusalem's refusal did not harden Him. He kept His Father's schedule and still wept like a mother hen over the people who would kill Him. I want that steadiness — and that heart for people who are pushing God away.

Questions for the table (from the Deep Dive):

1. When I hear about a tragedy, is my first thought about what "they" must have done — or about whether I am ready to meet God? (13:1–5; Ezek 33:11) *Unless you repent, you will all likewise perish.*
2. If the Owner came looking for fruit in my life this year, what would He find? What is the "digging and fertilizer" He has been putting around me? (13:6–9; John 15:8) *Fruit is the evidence of a real conversion (Sproul).*
3. The woman was bent double for eighteen years and still came to the synagogue. What has bent me over — and what would standing up straight look like? (13:10–13) *Jesus always occupies a place from which he can spy out those who are bowed down (Spurgeon).*
4. Where have I cared more about rules, schedules or my own convenience than about a hurting person in front of me? (13:14–17) *Untie the ox — release the woman.*
5. Am I seeking or striving? What would it look like to strive to enter the narrow door this week? (13:24–27; Matt 7:13–14) *Striving is a more vehement exercise than seeking (Spurgeon).*
6. Jesus wanted to gather Jerusalem like a hen gathers chicks, and they would not have it. Where am I resisting His gathering? (13:34–35; Ps 91:4) *How often I wanted to gather your children together.*

Worship. The Lord of the vineyard comes looking for fruit and finds a sinner like me — and the Keeper pleads, "Let it alone, sir, for this year too." He looses what Satan has bound, He keeps His appointed road in spite of every fox, and He spreads His wings over the city that will kill Him. Blessed is He who comes in the name of the Lord.

Prayer. Lord Jesus, forgive me for judging other men's disasters while ignoring my own heart. I repent today, and I want to keep repenting. Thank You for the year of mercy — dig around me, feed me, and make me fruitful. Straighten what is bent in me. Give me the will to strive through the narrow door while it is open, and gather me under Your wings. And hasten the day when Jerusalem says, "Blessed is He who comes in the name of the Lord." Amen.

Scripture: New American Standard Bible® (NASB), © 1960–1995 The Lockman Foundation. Used by permission. · Teacher material summarized from David Guzik (Enduring Word), R.C. Sproul (Ligonier), C.H. Spurgeon and Matthew Henry — see Luke-13-Deep-Dive-Four-Voices.pdf for sources. · Importable: the companion .md carries the berean-study block.

SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 14

Come, for Everything Is Ready — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

At a Pharisee's table Jesus shows that God's kingdom turns our seating charts upside down: the proud go down, the humble go up, and the poor fill the banquet the respectable refused. Then He tells me plainly that following Him costs everything — and that refusing Him costs more.

00 The Text

LUKE 14 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 It happened that when He went into the house of one of the leaders of the Pharisees on the Sabbath to eat bread, they were watching Him closely.

2 And there in front of Him was a man suffering from dropsy.

3 And Jesus answered and spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath, or not?"

4 But they kept silent. And He took hold of him and healed him, and sent him away.

5 And He said to them, "Which one of you will have a son or an ox fall into a well, and will not immediately pull him out on a Sabbath day?"

6 And they could make no reply to this.

7 And He began speaking a parable to the invited guests when He noticed how they had been picking out the places of honor at the table, saying to them,

8 "When you are invited by someone to a wedding feast, do not take the place of honor, for someone more distinguished than you may have been invited by him,

9 and he who invited you both will come and say to you, 'Give your place to this man,' and then in disgrace you proceed to occupy the last place.

10 "But when you are invited, go and recline at the last place, so that when the one who has invited you comes, he may say to you, 'Friend, move up higher'; then you will have honor in the sight of all who are at the table with you.

11 "For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

12 And He also went on to say to the one who had invited Him, "When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, otherwise they may also invite you in return and that will be your repayment.

13 "But when you give a reception, invite the poor, the crippled, the lame, the blind,

14 and you will be blessed, since they do not have the means to repay you; for you will be repaid at the resurrection of the righteous."

15 When one of those who were reclining at the table with Him heard this, he said to Him, "Blessed is everyone who will eat bread in the kingdom of God!"

16 But He said to him, "A man was giving a big dinner, and he invited many;

17 and at the dinner hour he sent his slave to say to those who had been invited,
'Come; for everything is ready now.'

18 "But they all alike began to make excuses. The first one said to him, 'I have bought a piece of land and I need to go out and look at it; please consider me excused.'

19 "Another one said, 'I have bought five yoke of oxen, and I am going to try them out; please consider me excused.'

20 "Another one said, 'I have married a wife, and for that reason I cannot come.'

21 "And the slave came back and reported this to his master. Then the head of the household became angry and said to his slave, 'Go out at once into the streets and lanes of the city and bring in here the poor and crippled and blind and lame.'

22 "And the slave said, 'Master, what you commanded has been done, and still there is room.'

23 "And the master said to the slave, 'Go out into the highways and along the hedges, and compel them to come in, so that my house may be filled.

24 'For I tell you, none of those men who were invited shall taste of my dinner.'"

25 Now large crowds were going along with Him; and He turned and said to them,

26 "If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple.

27 "Whoever does not carry his own cross and come after Me cannot be My disciple.

28 "For which one of you, when he wants to build a tower, does not first sit down and calculate the cost to see if he has enough to complete it?

29 "Otherwise, when he has laid a foundation and is not able to finish, all who observe it begin to ridicule him,

30 saying, 'This man began to build and was not able to finish.'

31 "Or what king, when he sets out to meet another king in battle, will not first sit down and consider whether he is strong enough with ten thousand men to encounter the one coming against him with twenty thousand?

32 "Or else, while the other is still far away, he sends a delegation and asks for terms of peace.

33 "So then, none of you can be My disciple who does not give up all his own possessions.

34 "Therefore, salt is good; but if even salt has become tasteless, with what will it be seasoned?

35 "It is useless either for the soil or for the manure pile; it is thrown out. He who has ears to hear, let him hear."

Marked in the text

- **v1** "on the Sabbath to eat bread" — Time / place / contrast
- **v1** "they were watching Him closely" — Sin / warning
- **v3** "Is it lawful to heal on the Sabbath, or not?" — Time / place / contrast
- **v4** "He took hold of him and healed him" — God — His character & actions
- **v7** "picking out the places of honor" — Sin / warning
- **v10** "go and recline at the last place" — Command / instruction
- **v10** "Friend, move up higher" — Promise / blessing
- **v11** "everyone who exalts himself will be humbled" — Sin / warning
- **v11** "he who humbles himself will be exalted" — Promise / blessing
- **v13** "invite the poor, the crippled, the lame, the blind" — Command / instruction
- **v14** "you will be repaid at the resurrection of the righteous" — Promise / blessing
- **v15** "Blessed is everyone who will eat bread in the kingdom of God" — Promise / blessing
- **v17** "Come; for everything is ready now" — God — His character & actions
- **v18** "they all alike began to make excuses" — Sin / warning
- **v20** "for that reason I cannot come" — Sin / warning
- **v21** "the poor and crippled and blind and lame" — Time / place / contrast
- **v22** "still there is room" — Promise / blessing

- **v23** “compel them to come in, so that my house may be filled” — God — His character & actions
- **v24** “none of those men who were invited shall taste of my dinner” — Sin / warning
- **v26** “does not hate his own father and mother” — Time / place / contrast
- **v27** “carry his own cross and come after Me” — Command / instruction
- **v28** “first sit down and calculate the cost” — Command / instruction
- **v30** “This man began to build and was not able to finish” — Sin / warning
- **v33** “does not give up all his own possessions” — Time / place / contrast
- **v34** “if even salt has become tasteless” — Sin / warning
- **v35** “He who has ears to hear, let him hear” — Command / instruction
- **v7** “invited” — Key repeated word (every occurrence)
- **v12** “invite” — Key repeated word (every occurrence)
- **v26** “cannot be My disciple” — Key repeated word (every occurrence)
- **v26** “he cannot be my disciple” — Key repeated word (every occurrence)
- **v27** “cannot be my disciple” — Key repeated word (every occurrence)
- **v33** “can be My disciple” — Key repeated word (every occurrence)

01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 14:11

"For ⚠ everyone who exalts himself will be humbled, and ☆ he who humbles himself will be exalted."

FIGURE · WHO SITS WHERE



Places near the host carried honor; follow the green arrow to see Jesus' way up — start at the bottom and let the host move you.

Setting. On the Sabbath Jesus goes to eat at the house of a leader of the Pharisees, where He is watched closely (v1). A man with dropsy is in front of Him (vv2–6). At the meal He speaks to the guests about seats (vv7–11), to the host about whom to invite (vv12–14), and to a guest who blesses the kingdom's banquet with a parable of a great supper (vv15–24). Then, back on the road with large crowds, He turns and tells them the cost of being His disciple (vv25–35).

Structure:

- vv1–6 — **the man with dropsy:** a Pharisee's house on the Sabbath; "they were watching Him closely" (v1); "Is it lawful to heal on the Sabbath, or not?" — silence (vv3–4); He heals and sends him away; the son or ox in a well — no reply (vv5–6).
- vv7–11 — **the guests and their seats:** they pick the places of honor (v7); don't take the place of honor; "Give your place to this man" (vv8–9); recline at the last place; "Friend, move up higher" (v10); the exalted humbled, the humble exalted (v11).

- vv12–14 — **the host and his guest list:** not friends, brothers, relatives or rich neighbors who repay (v12); the poor, crippled, lame and blind (v13); repaid at the resurrection of the righteous (v14).
- vv15–24 — **the great supper:** "Blessed is everyone who will eat bread in the kingdom of God!" (v15); a big dinner, many invited, "Come; for everything is ready now" (vv16–17); three excuses — land, oxen, a wife (vv18–20); the angry master — streets and lanes, the poor and crippled and blind and lame (v21); "still there is room" (v22); highways and hedges, "compel them to come in" (v23); none of the invited shall taste (v24).
- vv25–35 — **the cost:** large crowds; He turns (v25); hate father, mother … even his own life (v26); carry his own cross (v27); the tower builder (vv28–30); the king with ten thousand (vv31–32); give up all his own possessions (v33); salt that has become tasteless; ears to hear (vv34–35).

Repeated words, with counts:

- "invited / invite" ×13 — vv7, 8 (×2), 9, 10 (×2), 12 (×3), 13, 16, 17, 24.
- "come / comes / came" ×8 — vv9, 10, 17, 20, 21, 23, 26, 27.
- "dinner / luncheon / reception / feast" ×7 — vv8, 12 (×2), 13, 16, 17, 24.
- "crippled / lame / blind" ×6 — v13 (×3), v21 (×3); "poor" ×2 — vv13, 21.
- "place(s)" ×5 — vv7, 8, 9 (×2), 10; "honor" ×3 — vv7, 8, 10.
- "slave" ×5 — vv17, 21 (×2), 22, 23.
- "exalts / exalted / humbled / humbles" ×4 — v11.
- "own" ×4 — vv26 (×2), 27, 33.
- "disciple" ×3 — vv26, 27, 33; "cannot be My disciple" ×2 — vv26, 27, and "none of you can be My disciple" — v33.
- "Sabbath" ×3 — vv1, 3, 5.
- "repay / repaid / repayment" ×3 — vv12, 14 (×2).
- "excused / excuses" ×3 — vv18 (×2), 19.
- "sit down" ×2 — vv28, 31; "salt" ×2 — v34.

Contrasts: Watching Him ⟷ He noticed them (vv1, 7). Lawful ⟷ silence (vv3–4). Place of honor ⟷ last place; disgrace ⟷ honor (vv8–10). Exalts himself ⟷ humbles himself (v11). Friends who repay ⟷ poor who cannot (vv12–14). Repaid now ⟷ repaid at the resurrection (vv12, 14). The invited who refuse ⟷ the uninvited who come (vv18–24). "I cannot come" ⟷ "compel them to come in" (vv20, 23). Followers in a crowd ⟷ disciples who count the cost (vv25–33). Began ⟷ not able to finish (v30). Salt ⟷ tasteless salt (v34).

Shape of the chapter: one table, three lessons (vv1–24), then one road and one demand (vv25–35). The chapter moves from who gets the best seat to who gets into the banquet at all, and finally to who will actually follow the Host.

Chapter theme (my words): In God's kingdom the humble are lifted, the poor are welcomed and the excuse-makers shut themselves out. The invitation is free — everything is ready — but following Jesus costs everything, and only a man who has counted that cost will finish.

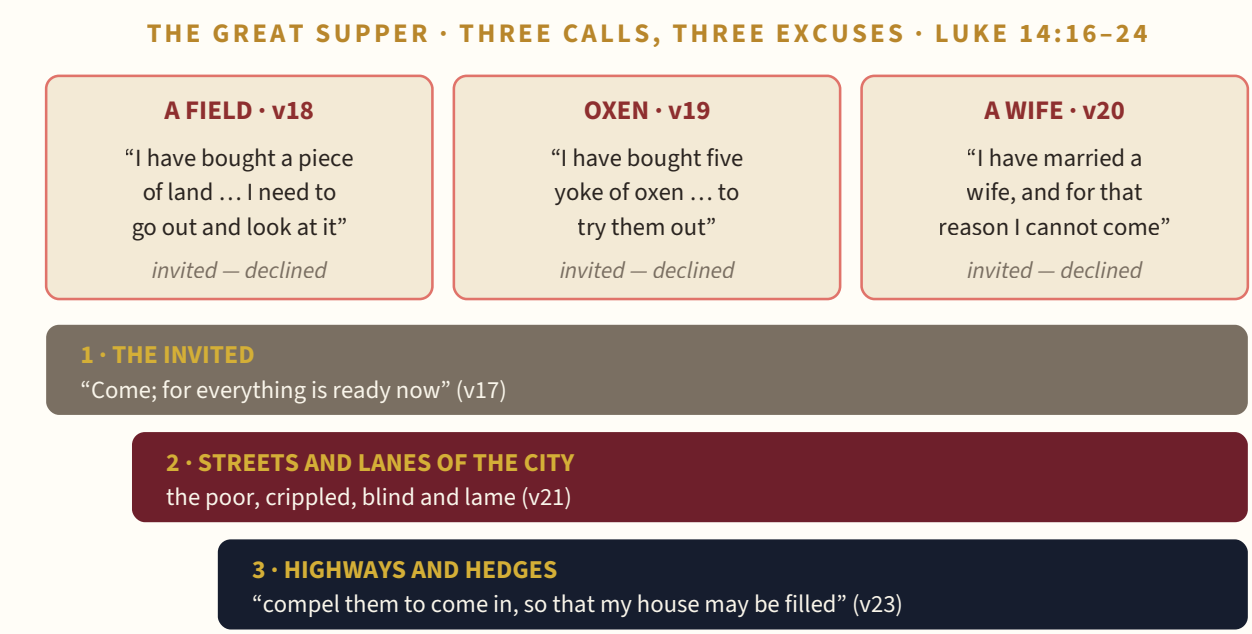
02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 14:23

"And the master said to the slave, 'Go out into the highways and along the hedges, and △compel them to come in, so that my house may be filled.'"

FIGURE · THE GREAT SUPPER



"Still there is room" (v22) — and "none of those men who were invited shall taste of my dinner" (v24).

Read the three excuses across the top and the three widening calls below: the invitation keeps going out until the house is full.

Was the dropsy man bait? Guzik: "Some believe that he was invited simply to provoke Jesus." Sproul: "Jesus came to the dinner, knowing full well the feast was a trap." Either way, Jesus did not walk around the man to protect Himself. He asked the question first (v3), healed him, and sent him away out of the line of fire.

Why were they silent? Sproul: "Healing was lawful, according to Jewish law." Their traditions had grown past God's law, and they could not defend them out loud. Henry: "every mouth must be stopped before him." The ox-in-the-well question (v5) is the same logic as 13:15 — you would show mercy to your own animal.

Is Jesus teaching etiquette? The seat advice is Proverbs 25:6–7, but Luke calls it "a parable" (v7). It is about the kingdom: God is the Host who says, "Friend, move up higher." Guzik warns that humility can be acted — "a subtle form of spiritual pride." The passive verbs in v11 show God does the humbling and exalting (Luke 1:52; 18:14).

The resurrection of the righteous (v14). Jesus assumes a future resurrection with reward for those who gave without return. Henry: "Say not that thou art a loser." Scripture speaks of the resurrection of the righteous and of

the wicked (Acts 24:15; John 5:28–29). I read Revelation 20:4–6 as a resurrection of the righteous before the thousand years, and the rest afterward.

Who are the guests in the parable? First, Israel's religious leaders, the invited who had heard the prophets and then refused Jesus when "everything is ready now." Then the poor and crippled of "the city" — the outcasts within Israel, the tax collectors and sinners. Then the "highways and hedges" beyond the city — most teachers see the Gentiles here. Sproul explains the two invitations: refusing the second after accepting the first was an insult. God has not cast off Israel (Rom 11:1), but the leaders of that generation who refused did not taste the supper (v24).

"Compel them to come in." All four teachers reject using this verse to force consciences. Henry: "nothing like this was the compulsion here meant, but only that of reason and love." Guzik and Barclay note Augustine's misuse. Spurgeon shows what it means in a pulpit — urgent, personal pleading: "Remember, I have no authority to ask you to come to Christ tomorrow."

What does "hate" mean? It is comparison, not hostility. Matthew 10:37: "He who loves father or mother more than Me is not worthy of Me." Sproul: "it frequently—but not always—means simply to love less." Henry: "Not that their persons must be in any degree hated." Guzik: "The greatest threat to the best often comes from second best." The man who loves Christ most actually loves his family better.

Carrying the cross. Not a hard situation in life — a death march. Guzik: "When the Romans crucified a criminal, they didn't just hang them on a cross." The condemned man carried it to his own execution. A disciple has accepted that his old life is going to die.

Two parables of counting. The builder asks, "Can I finish?" — the cost of following. The king asks, "Can I win against a stronger King?" — the cost of resisting. Guzik: "It costs something to be the disciple of Jesus; it costs more to reject Him." Barclay (in Guzik): it is possible to be a camp-follower without being a soldier.

Salt. Ancient salt mixed with impurities could lose its saltiness and become useless — not even fit for the manure pile (v35). Henry: "A professor of religion whose mind and manners are depraved is the most insipid animal that can be." Sproul: Jesus wants disciples who "keep their salt no matter what."

Word study (Greek):

- **watching closely — *paratēreō* (G3906):** hostile, sideways watching (6:7; 20:20).
- **dropsy — *hydrōpikos* (G5203):** swollen with fluid; only here in the New Testament.
- **place of honor — *prōtoklisia* (G4411):** the first couch (Matt 23:6; Luke 20:46).
- **humble — *tapeinoō* (G5013); exalt — *hypsoō* (G5312):** God reverses (1:52; 18:14).
- **make excuses — *paraiteomai* (G3868):** to beg off (Heb 12:25).
- **compel — *anankazō* (G315):** urgent pressing, by reason and love (Henry).
- **hate — *miseō* (G3404):** love less by comparison (Gen 29:31; Mal 1:2–3; Rom 9:13).
- **give up — *apotassomai* (G657):** to say goodbye to, renounce (9:61).
- **tasteless — *mōrainō* (G3471):** to become flat, foolish.

Key insights to carry (from the Deep Dive):

1. **They watched Him; He watched them** (vv1, 7).
2. **No hocus-pocus** — He simply took hold of the man (Guzik).
3. **Humility can be faked** (Guzik).

4. **God does the exalting** — divine passives (v11).
5. **Invite the ones who cannot pay you back** (Henry).
6. **Everything is ready now** — the second invitation (Sproul).
7. **Cannot means will not** (Henry; Morgan).
8. **Still there is room** (v22; Spurgeon).
9. **"Hate" means love less** (all four; Matt 10:37).
10. **It costs more to refuse** (Guzik).

Cross-references: Prov 25:6–7; Isa 25:6–9; 55:1; Gen 29:31; Mal 1:2–3; Matt 5:13; 10:37–38; 22:1–14; 23:6, 12; Luke 1:52; 6:6–11; 9:23, 57–62; 13:10–17; 18:14; John 5:28–29; Acts 24:15; Rom 9:13; 11:1; 1 Cor 1:26–29; Phil 3:7–8; Heb 12:25; 1 Pet 5:6; Rev 19:9; 20:4–6.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 14:33

"So then, none of you can be My disciple who does not give up all his own possessions."

FIGURE · COUNTING THE COST

SIT DOWN FIRST · TWO PICTURES OF COUNTING THE COST · LUKE 14:28–33

THE BUILDER (vv28–30)



"calculate the cost"

a foundation, no tower

"This man began to build and was not able to finish"

Can I finish what I start?

THE KING (vv31–32)

10,000 vs **20,000**

"consider whether he is strong enough"

or send a delegation for terms of peace

Can I win against a stronger King?

"So then, none of you can be My disciple who does not give up all his own possessions." (v33)

The builder counts what following costs; the king counts what refusing costs.

Two short parables side by side — the builder asks whether he can finish, the king whether he can resist a stronger enemy.

Sin to confess — scrambling for the best seat. I do it in small ways: wanting to be the one who is asked, the one whose opinion counts, the one up front. Even in ministry. Even in humility — I can sit in the back hoping someone notices. Guzik calls that "a subtle form of spiritual pride." I confess it, and I let the Host decide where I sit.

Command to obey — invite the ones who can't pay you back. Jesus did not say "be nice to the poor"; He said put them on the guest list. This week I will invite a man to a meal or a coffee who has nothing to offer me — fresh out, on the street, alone — and I will not keep score.

Sin to confess — my excuses. A field, some oxen, a wife: good things that I let say "not now" to God. Henry: "He pretends that he cannot, when the truth is he will not." I name my excuse honestly before God, and I go when He calls.

Promise to trust — still there is room. For the men I sit with, this may be the best news in the chapter. The poor, the crippled, the blind and the lame are the ones who end up at the table — and the slave says, "still there is room." No record, no failure, no past puts a man outside the reach of that invitation.

Command to obey — count the cost, carry the cross. Jesus did not hide the price. Loving Him more than father, mother, wife, children and my own life. Carrying my cross. Saying goodbye to all I have. That sounds like loss, but refusing Him costs more (Guzik). I will sit down this week, as the builder did, and tell the Lord honestly what I am still holding back.

Questions for the table (from the Deep Dive):

1. Jesus healed a man while people watched to catch Him. Where am I holding back from doing good because of who might be watching or judging? (14:1–6) *Those that are watched had need to be wary (Henry) — and He healed anyway.*
2. Where do I scramble for "the place of honor" — at work, at church, in my family, even in recovery? What would taking the last place look like? (14:7–11; Prov 25:6–7) *Real humility lets the Host decide.*
3. Who could I invite this month who can never pay me back? (14:12–14) *You will be repaid at the resurrection of the righteous.*
4. Which excuse sounds most like mine — the field, the oxen or the wife? What is behind it? (14:18–20) *Back of an excuse is a lack of desire (Morgan, in Guzik).*
5. What does it mean for me that "still there is room"? Who on the highways and hedges near me needs to be urged to come? (14:21–23) *Compel by reason and love (Henry).*
6. Have I sat down and counted the cost of following Jesus? What relationship or possession am I tempted to love more than Him? (14:26–33; Matt 10:37) *It costs something to be His disciple; it costs more to reject Him (Guzik).*

Worship. Jesus is the Host who lifts the humble and seats the poor, the Master whose house will be filled, the Lord who carried His own cross before He asked me to carry mine. Everything is ready — because He made it ready. Blessed is everyone who will eat bread in the kingdom of God.

Prayer. Lord Jesus, You noticed the man nobody wanted to touch, and You noticed me. Forgive my scrambling for honor and my polished excuses. Thank You that still there is room — for me and for the men I love. Make me a man who invites those who can't repay, who goes out to the highways and hedges, and who has counted the cost and keeps following. I love You more than all I have. Keep my salt from going flat. Amen.

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SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 15

Lost and Found — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

God goes looking for lost people and throws a party when He finds them. The only person in this chapter who misses the feast is the one who thought he never needed to be found.

00 The Text

LUKE 15 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 Now all the tax collectors and the sinners were coming near Him to listen to Him.

2 Both the Pharisees and the scribes began to grumble, saying, "This man receives sinners and eats with them."

3 So He told them this parable, saying,

4 "What man among you, if he has a hundred sheep and has lost one of them, does not leave the ninety-nine in the open pasture and go after the one which is lost until he finds it?

5 "When he has found it, he lays it on his shoulders, rejoicing.

6 "And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!'

7 "I tell you that in the same way, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

8 "Or what woman, if she has ten silver coins and loses one coin, does not light a lamp and sweep the house and search carefully until she finds it?

9 "When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin which I had lost!'

10 "In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents."

11 And He said, "A man had two sons.

12 "The younger of them said to his father, 'Father, give me the share of the estate that falls to me.' So he divided his wealth between them.

13 "And not many days later, the younger son gathered everything together and went on a journey into a distant country, and there he squandered his estate with loose living.

14 "Now when he had spent everything, a severe famine occurred in that country, and he began to be impoverished.

15 "So he went and hired himself out to one of the citizens of that country, and he sent him into his fields to feed swine.

16 "And he would have gladly filled his stomach with the pods that the swine were eating, and no one was giving anything to him.

17 “But when he came to his senses, he said, ‘How
many of my father’s hired men have more than enough
bread, but I am dying here with hunger!
18 ‘I will get up and go to my father, and will say to
him, “Father,
I have sinned against heaven, and in your sight;
19 I am no longer worthy to be called your son; make me
as one of your hired men.”’
20 “So he got up and came to his father. But while he
was still a long way off, his father saw him and felt
compassion for him, and ran and embraced him and
kissed him.
21 “And the son said to him, ‘Father, I have sinned against
heaven and in your sight; I am no longer worthy to be
called your son.’
22 “But the father said to his slaves, ‘Quickly bring out
the best robe and put it on him, and put
a ring on his hand and sandals on his feet;
23 and bring the fattened calf, kill it, and let us eat and
celebrate;
24 for this son of mine was dead and has come to life
again; he was lost and has been found.’ And they
began to celebrate.
25 “Now his older son was in the field, and when he came
and approached the house, he heard music and dancing.
26 “And he summoned one of the servants and began
inquiring what these things could be.
27 “And he said to him, ‘Your brother has come, and your
father has killed the fattened calf because he has
received him back safe and sound.’
28 “But he became angry and was not willing to go in;
and his father came out and began pleading with him.
29 “But he answered and said to his father, ‘Look!
For so many years I have been serving you and I have
never neglected a command of yours; and yet you have
never given me a young goat, so that I might celebrate
with my friends;
30 but when this son of yours came, who has devoured
your wealth with prostitutes, you killed the fattened calf
for him.’
31 “And he said to him,
‘Son, you have always been with me, and all that is
mine is yours.
32 ‘But we had to celebrate and rejoice, for this brother
of yours was dead and has begun to live, and was
lost and has been found.’”

Marked in the text

- **v1** “the tax collectors and the sinners were coming near Him to listen to Him” — Time / place / contrast
- **v2** “began to grumble” — Sin / warning
- **v2** “This man receives sinners and eats with them” — God — His character & actions
- **v4** “go after the one which is lost until he finds it” — God — His character & actions
- **v5** “he lays it on his shoulders, rejoicing” — God — His character & actions
- **v7** “more joy in heaven over one sinner who repents” — Promise / blessing
- **v8** “search carefully until she finds it” — God — His character & actions
- **v10** “joy in the presence of the angels of God over one sinner who repents” — Promise / blessing
- **v12** “give me the share of the estate that falls to me” — Sin / warning
- **v13** “a distant country” — Time / place / contrast
- **v13** “squandered his estate with loose living” — Sin / warning
- **v16** “no one was giving anything to him” — Sin / warning
- **v17** “when he came to his senses” — Time / place / contrast
- **v18** “I will get up and go to my father” — Command / instruction
- **v18** “I have sinned against heaven, and in your sight” — Command / instruction
- **v20** “while he was still a long way off” — Time / place / contrast
- **v20** “felt compassion for him, and ran and embraced him and kissed him” — God — His character & actions
- **v22** “the best robe” — Promise / blessing
- **v22** “a ring on his hand and sandals on his feet” — Promise / blessing
- **v28** “he became angry and was not willing to go in” — Sin / warning
- **v28** “his father came out and began pleading with him” — God — His character & actions
- **v29** “For so many years I have been serving you” — Sin / warning
- **v31** “Son, you have always been with me, and all that is mine is yours” — Promise / blessing
- **v32** “we had to celebrate and rejoice” — Command / instruction

- **v4** “lost” — Key repeated word (every occurrence)
- **v5** “found” — Key repeated word (every occurrence)
- **v4** “finds” — Key repeated word (every occurrence)
- **v6** “Rejoice” — Key repeated word (every occurrence)
- **v7** “joy” — Key repeated word (every occurrence)
- **v24** “was dead and has come to life again” — Key repeated word (every occurrence)
- **v32** “was dead and has begun to live” — Key repeated word (every occurrence)

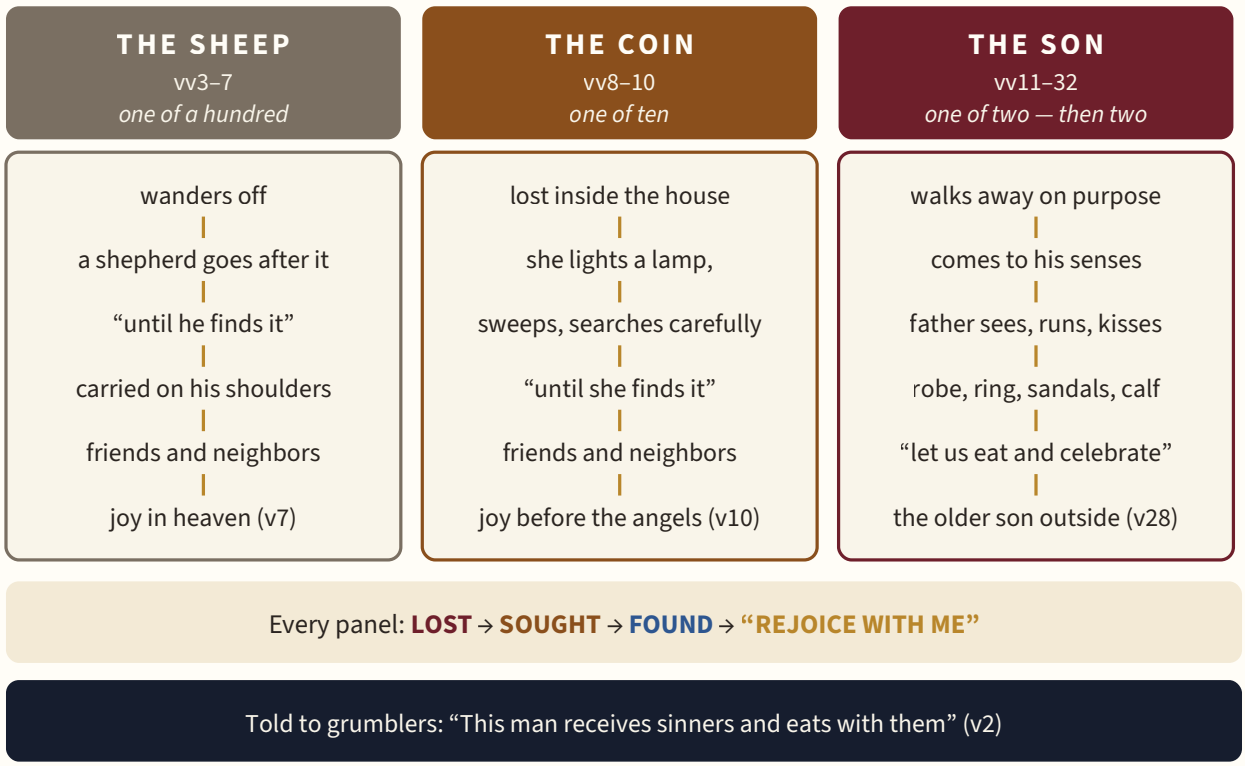
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 15:2

"Both the Pharisees and the scribes ⚠ began to grumble, saying, "⚠ This man receives sinners and eats with them.""

FIGURE · ONE PARABLE, THREE PANELS



Read across: each panel narrows the odds and ends the same way — lost, sought, found, and friends called in to rejoice.

Setting. Somewhere on the road to Jerusalem (9:51), right after Jesus' hard words on the cost of discipleship (14:25–35). Tax collectors and sinners are coming near to listen; the Pharisees and scribes grumble, "This man receives sinners and eats with them" (vv1–2). Jesus answers with "this parable" (v3) in three panels.

Structure:

- vv1–7 — **the grumbling and the lost sheep:** sinners draw near; the Pharisees grumble (vv1–2); a man with a hundred sheep leaves the ninety-nine and goes after the one "until he finds it" (v4); carries it home on his shoulders, rejoicing; "Rejoice with me" (vv5–6); more joy in heaven over one sinner who repents (v7).

- vv8–10 — **the lost coin:** ten silver coins, one lost; she lights a lamp, sweeps, searches carefully (v8); "Rejoice with me" (v9); joy in the presence of the angels of God (v10).
- vv11–19 — **the son who left:** "give me the share of the estate" (v12); a distant country, loose living (v13); famine, pigs, pods, no one gave him anything (vv14–16); he came to his senses — "I will get up and go to my father" (vv17–19).
- vv20–24 — **the father who ran:** a long way off, the father saw him, felt compassion, ran, embraced and kissed him (v20); the confession (v21); robe, ring, sandals, fattened calf (vv22–23); "dead … alive again; lost … found" (v24).
- vv25–32 — **the older brother:** music and dancing (v25); "Your brother has come" (vv26–27); angry, would not go in; the father comes out and pleads (v28); "so many years I have been serving you" (vv29–30); "Son, you have always been with me" — "we had to celebrate" (vv31–32).

Repeated words, with counts:

- "father" ×12 — vv12 (×2), 17, 18 (×2), 20 (×2), 21, 22, 27, 28, 29; plus "father's" v17.
- "son(s)" ×9 — vv11, 13, 19, 21 (×2), 24, 25, 30, 31.
- "came / come / comes / coming" ×9 — vv1, 6, 17, 20, 24, 25, 27, 28, 30.
- "found / finds" ×8 — vv4, 5, 6, 8, 9 (×2), 24, 32.
- "lost" ×6 — vv4 (×2), 6, 9, 24, 32.
- "rejoice / rejoicing / joy" ×6 — vv5, 6, 7, 9, 10, 32.
- "celebrate" ×4 — vv23, 24, 29, 32.
- "sinner(s)" ×4 — vv1, 2, 7, 10; "repents / repentance" ×3 — vv7 (×2), 10; "sinned" ×2 — vv18, 21.
- "estate / wealth" ×4 — vv12 (×2), 13, 30.
- "friends" ×3 — vv6, 9, 29; "fattened calf" ×3 — vv23, 27, 30.
- "dead / dying" ×3 — vv17, 24, 32; "famine / impoverished / hunger" ×3 — vv14 (×2), 17.
- "brother" ×2 — vv27, 32; "hired men" ×2 — vv17, 19.

Contrasts: Sinners drawing near ⟷ Pharisees grumbling (vv1–2). Ninety-nine ⟷ one (vv4, 7). Lost ⟷ found; dead ⟷ alive (vv24, 32). A distant country ⟷ my father's house (vv13, 17). Pods for pigs ⟷ the fattened calf (vv16, 23). "Give me" (v12) ⟷ "make me" (v19). "No longer worthy to be called your son" ⟷ robe, ring and sandals (vv21–22). Inside celebrating ⟷ outside angry (vv25, 28). "This son of yours" ⟷ "this brother of yours" (vv30, 32). Serving like a slave ⟷ "all that is mine is yours" (vv29, 31).

Shape of the chapter: three stories that get longer and more personal — an animal, a coin, a son — each ending in a party. The last story has a second act with no ending: the older son is still outside, and the father is still pleading.

Chapter theme (my words): God is the seeker. He goes after the lost, waits for the runaway and runs to meet him, and calls everyone to rejoice when a sinner comes home. The danger is not only running away from the Father but standing next to His house with a heart that will not go in.

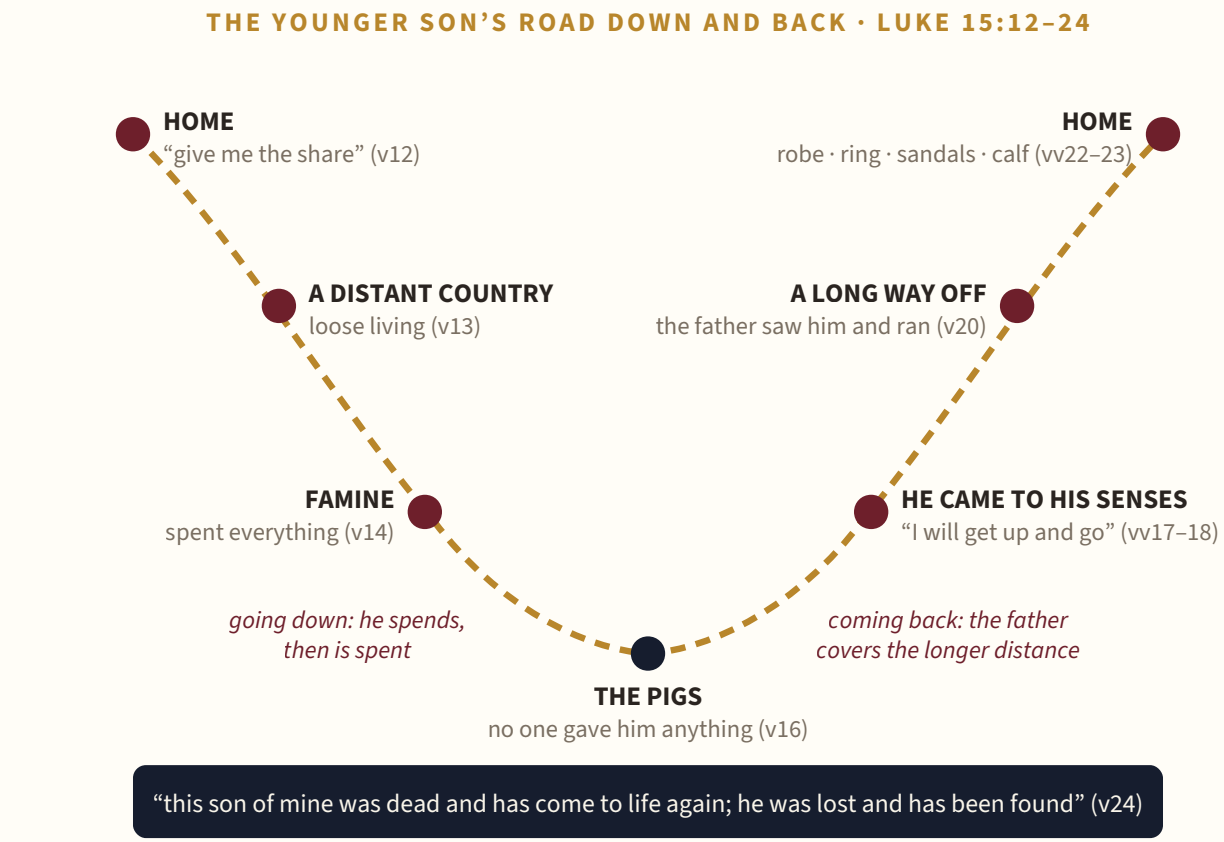
02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 15:24

“for this son of mine ☆was dead and has come to life again; ☆he was lost and has been found.’ And they began to celebrate.”

FIGURE · THE ROAD DOWN AND BACK



Follow the younger son down from his demand to the pig pen, then back up the road — where the father runs to cover the last stretch.

Who is Jesus answering? The grumblers of verse 2. All three panels are aimed at them (“What man among you …?” v4). Sproul: Jesus’ table fellowship “violated every principle they held precious.” Guzik: “This answered the complaint of the religious leaders that began the chapter.” The tax collectors hear grace; the Pharisees hear an invitation and a warning.

Who are the “ninety-nine righteous persons who need no repentance” (v7)? Teachers differ. Sproul reads them as the already-justified who remain in the fold. Others take the phrase as gentle irony toward the Pharisees, who thought they needed no repentance. Either way, the point of the verse is heaven’s joy over the one.

Can a sheep or a coin repent? No — and that is the point. In the first two stories the seeker does everything. Guzik: "God finds the sinner more than the sinner does find God." Yet Jesus still says "one sinner who repents" (vv7, 10). Repentance is what being found looks like in a person; the third story shows it from the inside.

What does "came to his senses" mean? Literally "came to himself" (v17). Sproul makes it the hinge — he came to himself, "not by himself," because "Nobody ever comes to the saving knowledge of Jesus Christ without that divine and supernatural light." The son's turn has a true thought (my father's hired men eat), a decision ("I will get up and go") and a confession ("I have sinned against heaven"). Henry: "Good purposes are good things, but still good performances are all in all."

Why does the father run? Because he has been watching (Guzik: "The father's love waited and never forgot") and because compassion moves the feet (*splanchnizomai*, as with the Good Samaritan, 10:33). Sproul pictures "weak and elderly legs" running down the road. The son never gets to the hired-man part of his speech (v19 vs. v21).

What do the robe, ring, sandals and calf mean? Restored sonship and celebration. Sproul reads the robe as Christ's righteousness — "No one has ever entered the kingdom of God without wearing the robe of the righteousness of Christ" — and the ring as the sign that "he is not a servant or slave." Guzik: "It was a love that fully received, not putting the son on probation."

Who is the older son? The Pharisees and scribes of verse 2 (Sproul: he "represents the Pharisees and their complaints"). He never left home, yet he talks like a slave ("serving you," v29), will not call his brother a brother ("this son of yours," v30), and stays outside. Henry: "Those who are comparatively innocents seldom know how to be compassionate towards those who are manifestly penitents."

Why does the story stop without an ending? Jesus leaves the older son at the door so the grumblers will finish it themselves. The father's last words are both tender and firm: "Son [child], you have always been with me … But we had to celebrate" (vv31–32).

Word study (Greek):

- **grumble — *diagongyzō* (G1234):** a muttering that runs through the crowd; only Luke 15:2; 19:7.
- **lost — *apollymi* (G622):** to lose, to perish; "lost" vv4, 6, 9, 24, 32 and "dying" v17.
- **silver coin — *drachmē* (G1406):** about a day's wage; only Luke 15:8–9.
- **repents — *metanoeō* (G3340):** a change of mind that turns the life; vv7, 10.
- **loose living — *asōtōs* (G811):** living like a man who cannot be saved; only here (cf. *asōtia*, Eph 5:18).
- **came — *erchomai* (G2064):** "coming to himself" (v17) — and "came to his father" (v20).
- **felt compassion — *splanchnizomai* (G4697):** gut-level mercy; Luke 7:13; 10:33; 15:20.
- **kissed — *kataphileō* (G2705):** kissed warmly, again and again.
- **son / child — *teknon* (G5043):** the father's tender word to the older son (v31).
- **had to — *dei* (G1163):** "we had to celebrate" (v32) — heaven's necessity of joy.

Key insights to carry (from the Deep Dive):

1. **The worst people came to listen** (v1; Guzik).
2. **One parable in three panels** — the odds narrow, the joy doesn't (v3).
3. **Lost means perishing** — *apollymi* (vv4, 17, 24).
4. **The seeker does the finding** (Guzik).

5. **God rejoices** (vv7, 10; Henry, Spurgeon).
6. **He came to himself — not by himself** (Sproul).
7. **The father covers the longer distance** (v20; Spurgeon).
8. **Kisses before the confession is finished** (vv19, 21).
9. **A son can be lost at home** (vv25–28; Henry).
10. **The story ends with a question** — will the older son go in?

Cross-references: Ps 51:4; Isa 40:11; 53:6; Jer 31:20; Ezek 33:11; 34:11–16; Luke 5:30–32; 7:34; 9:22; 10:33; 14:25–35; 19:7–10; John 10:11; Rom 5:8; Eph 2:4–5, 13; 5:18; 1 Tim 1:15; 2 Pet 3:9.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 15:10

"In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents."

FIGURE · TWO SONS

TWO SONS, BOTH FAR FROM THE FATHER'S HEART

	THE YOUNGER SON	THE OLDER SON
Where he is	a distant country (v13)	in the field, near the house (v25)
His sin	loose living, open and public (v13)	anger that would not go in (v28)
How he sees himself	"no longer worthy" (vv19, 21)	"never neglected a command" (v29)
How he sees the father	comes home to a father (v18)	"serving you" — like a hired man (v29)
What he asks for	"give me" (v12), then "make me" (v19)	"you have never given me" (v29)
Where the story leaves him	inside, at the feast (v24)	outside, being pleaded with (vv28, 32)

The father goes out to both: he runs to one (v20) and comes out to plead with the other (v28).

Compare the two columns: one son is lost far from home, the other is lost standing next to the house.

Example to follow — the seekers. The shepherd went after one sheep, the woman lit a lamp and swept, and the father watched the road and ran. Not one of them waited for the lost to fix themselves. This week I will go after one man who has drifted from our group — a call, a visit, a meal — and I will keep looking "until I find him."

Sin to confess — two kinds of lostness. I know the younger son's road: wanting it now, wanting no one watching, spending everything and ending up with nothing. But I also know the older son's heart: keeping score, resenting grace shown to somebody else, staying outside the party. I confess both by name. The far country and the field are both a long way from the Father.

Truth to face — I came to myself, but not by myself. When I hit bottom, it was God who turned the light on. I did not find Him; He found me (Guzik: "God finds the sinner more than the sinner does find God"). That keeps me humble with the men I serve — the light can come on for them too.

Promise to trust — the Father runs. I don't have to finish my speech. The son never got to "make me as one of your hired men." God does not put me on probation; He puts a robe on me — the righteousness of Christ (Sproul). When I come home I am received as a son, not hired as a servant.

Command to obey — get up and go; then go in. If I am still in the far country, the command is verse 18: "I will get up and go to my father." If I have been home all along, the command is verse 32: celebrate and rejoice when a brother comes back. Both sons were invited to the same table.

Questions for the table (from the Deep Dive):

1. Tax collectors and sinners came near to listen to Jesus. Would the men I know who are far from God feel welcome to come near me — or would they hear grumbling? (15:1–2; 5:30–32) *This man receives sinners and eats with them.*
2. Neither the sheep nor the coin could find its way back. Where do I still think I have to find God, when He has been looking for me? (15:4–10; 19:10) *God finds the sinner more than the sinner does find God (Guzik).*
3. What was my "distant country" — and what was the moment I came to my senses? (15:13–17) *He came to himself, not by himself (Sproul).*
4. The son rehearsed a speech, but the father ran and kissed him before he could finish it. What keeps me trying to earn a place God has already given me? (15:18–24; Eph 2:4–5) *It was a love that fully received, not putting the son on probation (Guzik).*
5. Am I more like the younger son or the older son right now? Where do I see the older brother's anger in myself? (15:25–30) *The comparatively innocent seldom pity the penitent (Henry).*
6. The father said, "we had to celebrate." Whose return to God have I been slow to celebrate? (15:31–32) *It is right that we rejoice when someone who is lost is found (Sproul).*

Worship. The Good Shepherd went after me and carried me home on His shoulders. The Spirit lit the lamp and swept the house until I was found. The Father saw me a long way off, felt compassion, ran, and kissed me before I finished confessing. Heaven rejoices over one sinner who repents — and I was that sinner.

Prayer. Father, I have sinned against heaven and in Your sight; I am no longer worthy to be called Your son. Thank You for running to me anyway, for the robe of Christ's righteousness, and for a place at Your table. Keep me from the older brother's heart. Give me Your joy over every lost man who comes home, and send me out after the ones who are still far off. In Jesus' name, Amen.

Scripture: New American Standard Bible® (NASB), © 1960–1995 The Lockman Foundation. Used by permission. · Teacher material summarized from David Guzik (Enduring Word), R.C. Sproul (Ligonier), C.H. Spurgeon and Matthew Henry — see Luke-15-Deep-Dive-Four-Voices.pdf for sources. · Importable: the companion .md carries the berean-study block.

SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 16

You Cannot Serve God and Wealth — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

Everything I have belongs to God, and I am only managing it for a while. How I handle money shows which master I serve — and the rich man's story tells me how long the consequences last.

00 The Text

LUKE 16 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 Now He was also saying to the disciples, "There was a rich man who had a manager, and this manager was reported to him as squandering his possessions.

2 "And he called him and said to him, 'What is this I hear about you? Give an accounting of your management, for you can no longer be manager.'

3 "The manager said to himself, 'What shall I do, since my master is taking the management away from me? I am not strong enough to dig; I am ashamed to beg.

4 'I know what I shall do, so that when I am removed from the management people will welcome me into their homes.'

5 "And he summoned each one of his master's debtors, and he began saying to the first, 'How much do you owe my master?'

6 "And he said, 'A hundred measures of oil.' And he said to him, 'Take your bill, and sit down quickly and write fifty.'

7 "Then he said to another, 'And how much do you owe?' And he said, 'A hundred measures of wheat.' He said to him, 'Take your bill, and write eighty.'

8 "And his master praised the unrighteous manager because he had acted shrewdly; for the sons of this age are more shrewd in relation to their own kind than the sons of light.

9 "And I say to you, make friends for yourselves by means of the wealth of unrighteousness, so that when it fails, they will receive you into the eternal dwellings.

10 "He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much.

11 "Therefore if you have not been faithful in the use of unrighteous wealth, who will entrust the true riches to you?

12 "And if you have not been faithful in the use of that which is another's, who will give you that which 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 devoted to one and despise the other.
You cannot serve God and wealth."

14 Now the Pharisees, who were lovers of money, were listening to all these things and were scoffing at Him.

15 And He said to them, "You are those who justify yourselves in the sight of men, but God knows your

hearts; for ⚠ that which is highly esteemed among men is detestable in the sight of God.

16 "The Law and ↻ the Prophets were proclaimed until John; since that time △ the gospel of the kingdom of God has been preached, and everyone is forcing his way into it.

17 "But it is easier for heaven and earth to pass away than for △ one stroke of a letter of the Law to fail.

18 "Everyone who divorces his wife and marries another ⚠ commits adultery, and he who marries one who is divorced from a husband ⚠ commits adultery.

19 "Now there was a rich man, and he habitually dressed in purple and fine linen, joyously living in splendor every day.

20 "And ◷ a poor man named Lazarus was laid at his gate, covered with sores,

21 and longing to be fed with the crumbs which were falling from the rich man's table; besides, even the dogs were coming and licking his sores.

22 "Now the poor man died and ☆ was carried away by the angels to Abraham's bosom; and the rich man also died and was buried.

23 "⚠ In Hades he lifted up his eyes, being in torment, and saw ↻ Abraham far away and ↻ Lazarus in his bosom.

24 "And he cried out and said, 'Father ↻ Abraham, have mercy on me, and send ↻ Lazarus so that he may dip the tip of his finger in water and cool off my tongue, for ⚠ I am in agony in this flame.'

25 "But ↻ Abraham said, '◷ Child, remember that during your life you received your good things, and likewise ↻ Lazarus bad things; but ☆ now he is being comforted here, and you are in agony.

26 'And besides all this, between us and you there is ◷ a great chasm fixed, so that those who wish to come over from here to you will not be able, and that none may cross over from there to us.'

27 "And he said, 'Then I beg you, father, that you send him to my father's house—

28 for I have five brothers—in order that ▤ he may warn them, so that they will not also come to this place of torment.'

29 "But ↻ Abraham said, 'They have Moses and ↻ the Prophets; ▤ let them hear them.'

30 "But he said, 'No, father ↻ Abraham, but if someone goes to them from the dead, they will repent!'

31 "But he said to him, 'If they do not listen to Moses and ↻ the Prophets, ⚠ they will not be persuaded even if someone rises from the dead.'"

Marked in the text

- **v1** "squandering his possessions" — Sin / warning
- **v2** "Give an accounting of your management" — Command / instruction
- **v2** "you can no longer be manager" — Time / place / contrast
- **v4** "people will welcome me into their homes" — Time / place / contrast
- **v8** "because he had acted shrewdly" — Time / place / contrast
- **v8** "the sons of this age are more shrewd in relation to their own kind than the sons of light" — Sin / warning
- **v9** "make friends for yourselves by means of the wealth of unrighteousness" — Command / instruction
- **v9** "they will receive you into the eternal dwellings" — Promise / blessing
- **v11** "who will entrust the true riches to you" — Promise / blessing
- **v13** "No servant can serve two masters" — Command / instruction
- **v13** "You cannot serve God and wealth" — Command / instruction
- **v14** "who were lovers of money" — Sin / warning
- **v14** "were scoffing at Him" — Sin / warning
- **v15** "God knows your hearts" — God — His character & actions
- **v15** "that which is highly esteemed among men is detestable in the sight of God" — Sin / warning
- **v16** "the gospel of the kingdom of God has been preached" — God — His character & actions
- **v17** "one stroke of a letter of the Law to fail" — God — His character & actions
- **v18** "commits adultery" — Sin / warning (every occurrence)
- **v20** "a poor man named Lazarus was laid at his gate" — Time / place / contrast
- **v22** "was carried away by the angels to Abraham's bosom" — Promise / blessing
- **v23** "In Hades he lifted up his eyes, being in torment" — Sin / warning

- **v24** “I am in agony in this flame” — Sin / warning
- **v25** “Child, remember” — Time / place / contrast
- **v25** “now he is being comforted here” — Promise / blessing
- **v26** “a great chasm fixed” — Time / place / contrast
- **v28** “he may warn them” — Command / instruction
- **v29** “let them hear them” — Command / instruction
- **v31** “they will not be persuaded even if someone rises from the dead” — Sin / warning
- **v10** “faithful” — Key repeated word (every occurrence)
- **v16** “the Prophets” — Key repeated word (every occurrence)
- **v29** “the prophets” — Key repeated word (every occurrence)
- **v20** “Lazarus” — Key repeated word (every occurrence)
- **v22** “Abraham” — Key repeated word (every occurrence)

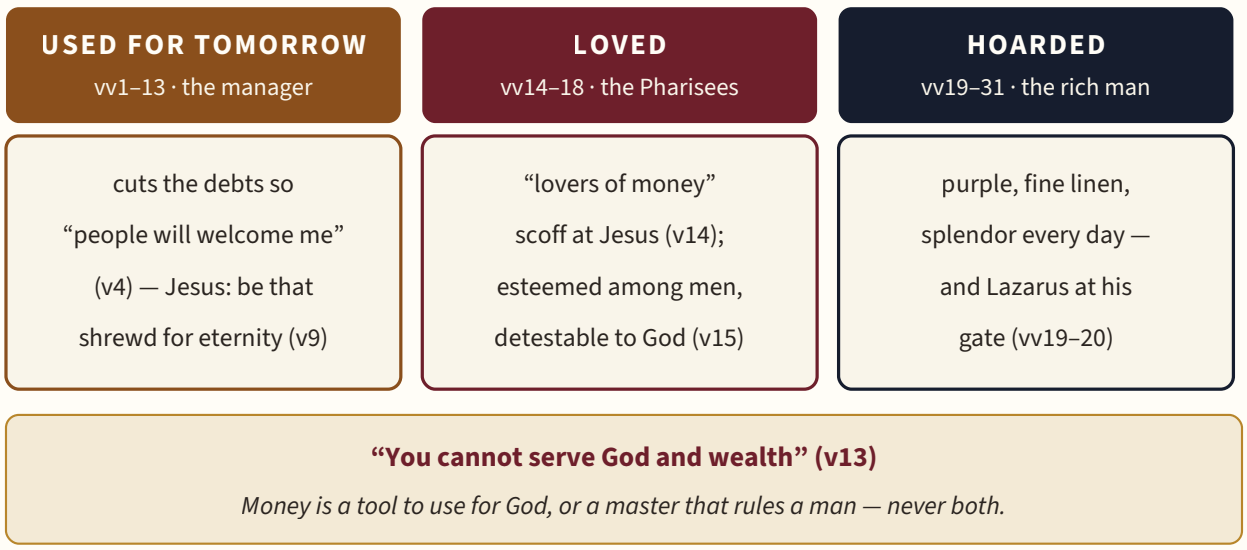
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 16:15

"And He said to them, "You are those who justify yourselves in the sight of men, but △God knows your hearts; for ⚠that which is highly esteemed among men is detestable in the sight of God."

FIGURE · THREE MEN AND THEIR MONEY



Read left to right: the chapter shows money used for the future, money loved, and money hoarded — and verse 13 says which master each man served.

Setting. The same audience as Luke 15 — Jesus speaks "to the disciples" (v1) while the Pharisees, "lovers of money," listen and scoff (v14). The chapter moves from a manager's office (vv1–13) to the Pharisees' sneer (vv14–18) to a rich man's gate and the world beyond death (vv19–31).

Structure:

- vv1–8 — **the shrewd manager:** reported for squandering (v1); "Give an accounting" (v2); "I am not strong enough to dig; I am ashamed to beg" (v3); "I know what I shall do" (v4); oil 100 → 50, wheat 100 → 80 (vv5–7); the master praises his shrewdness; sons of this age vs. sons of light (v8).
- vv9–13 — **faithful with wealth:** make friends by means of the wealth of unrighteousness — eternal dwellings (v9); faithful in a very little thing (v10); true riches, what is your own (vv11–12); no servant can serve two masters (v13).

- vv14–18 — **the Pharisees and the Law:** lovers of money scoffing (v14); justify yourselves before men, God knows your hearts (v15); the Law and the Prophets until John; the gospel of the kingdom (v16); not one stroke of the Law will fail (v17); divorce and adultery (v18).
- vv19–26 — **the rich man and Lazarus:** purple and fine linen; a poor man at the gate, sores, dogs (vv19–21); Lazarus carried by angels to Abraham's bosom; the rich man buried (v22); Hades, torment, "have mercy on me" (vv23–24); "Child, remember" (v25); a great chasm fixed (v26).
- vv27–31 — **the five brothers:** send Lazarus to warn them (vv27–28); "They have Moses and the Prophets" (v29); "if someone goes to them from the dead, they will repent!" (v30); "they will not be persuaded even if someone rises from the dead" (v31).

Repeated words, with counts:

- "manager / management" ×8 — vv1 (×2), 2 (×2), 3 (×2), 4, 8.
- "Abraham" ×6 — vv22, 23, 24, 25, 29, 30.
- "rich / riches" ×5 — vv1, 11, 19, 21, 22; "wealth" ×3 — vv9, 11, 13.
- "master(s)" ×5 — vv3, 5 (×2), 8, 13.
- "unrighteous / unrighteousness" ×5 — vv8, 9, 10 (×2), 11.
- "owe / bill / debtors" ×5 — vv5 (×2), 6, 7 (×2).
- "faithful" ×4 — vv10 (×2), 11, 12.
- "Lazarus" ×4 — vv20, 23, 24, 25; "father" ×4 — vv24, 27 (×2), 30.
- "torment / agony" ×4 — vv23, 24, 25, 28; "dead / died" ×4 — vv22 (×2), 30, 31.
- "Moses and the Prophets / the Law and the Prophets" ×3 — vv16, 29, 31; "Law" ×2 — vv16, 17.
- "serve / servant" ×3 — v13 (×3); "receive / welcome" ×3 — vv4, 9, 25.
- "shrewd / shrewdly" ×2 — v8 (×2); "commits adultery" ×2 — v18 (×2); "sight" ×2 — v15 (×2).

Contrasts: Squandering ⟷ shrewd (vv1, 8). Sons of this age ⟷ sons of light (v8). A very little thing ⟷ much; unrighteous wealth ⟷ true riches; another's ⟷ your own (vv10–12). Hate ⟷ love; devoted ⟷ despise; God ⟷ wealth (v13). In the sight of men ⟷ in the sight of God (v15). Heaven and earth passing ⟷ the Law not failing (v17). Purple and fine linen ⟷ sores; the table ⟷ the gate (vv19–21). Carried by angels ⟷ buried (v22). Good things ⟷ bad things; comforted ⟷ agony (v25). Here ⟷ there, with a chasm between (v26). Moses and the Prophets ⟷ someone from the dead (vv29–31).

Shape of the chapter: two stories that each begin "There was a rich man" (vv1, 19), with the Pharisees' sneer in between. The first rich man's manager plans ahead; the second rich man never does. The chapter ends at the edge of the grave with the question of whether we will listen to God's Word.

Chapter theme (my words): Money is a little thing God lends me to manage for eternity. Use it shrewdly for His kingdom, because I cannot serve it and God at the same time, and the choices I make with it now will be fixed forever.

02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 16:31

"But he said to him, 'If they do not listen to Moses and the Prophets, ⚠ they will not be persuaded even if someone rises from the dead.'"

FIGURE · THE GREAT REVERSAL

THE GREAT REVERSAL · LUKE 16:19–26

	THE RICH MAN	LAZARUS
IN LIFE	purple and fine linen, splendor every day (v19)	laid at his gate, sores, dogs licking them (vv20–21)
AT DEATH	"died and was buried" (v22)	"carried away by the angels" (v22)
AFTER DEATH	Hades, torment, "agony in this flame" (vv23–24)	Abraham's bosom, "being comforted here" (v25)

"a great chasm fixed" (v26)

"during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony" (v25)

Read down each column: what the two men had in life is turned upside down after death, and the dark bar marks the chasm no one can cross.

Why does Jesus praise a dishonest man? He doesn't praise the dishonesty. Sproul: "He did not praise the steward for his dishonesty." Henry: the master commended him "not … because he had done falsely to his master, but because he had done wisely for himself." Guzik: "God sometimes uses evil things that are familiar to us to illustrate a particular point." The point is foresight — seeing the end and acting now.

What did the manager actually do? Teachers differ on the details. Sproul suggests he removed hidden interest charges; others think he cut his own commission, or simply cheated his master further. Either way, he used what was in his hands to make friends before he lost it. Luke ties him to the prodigal with the same verb, "squandering" (15:13; 16:1).

What does "make friends … by means of the wealth of unrighteousness" mean (v9)? Use money — which belongs to a passing, fallen world — for people and for God's kingdom, so that when it "fails" (at death) there are friends to welcome you in eternity. Henry: "death shuts up the shop, seals up the hand." This is not buying salvation. Sproul: "You can give all the money you have to the church, but it will not get you into heaven." "Only Christ in His poverty can get you into heaven."

Why is money called "a very little thing" and "another's" (vv10–12)? Because it is small next to the true riches, and because it belongs to God. Sproul: "We do not own it; He does." Faithfulness with the small and borrowed thing shows whether God can trust me with the great and lasting thing (Guzik, quoting Meyer).

What is verse 16 saying? The Law and the Prophets ran up to John; since then the kingdom has been preached. "Everyone is forcing his way into it" is hard. Sproul takes it as eager pressing — "The kingdom of God has never been a casual affair." Guzik notes the revolutionaries who tried to force the kingdom by violence. I take it as Sproul does, and I hold verse 17 with both men: the Law is not cancelled — not one stroke will fail (Henry: it is "explained and enforced by the gospel").

Why does divorce show up here (v18)? As one example of the Pharisees justifying themselves before men (v15) while emptying God's Law. Sproul shows how their loose rules on divorce undermined the Law; Guzik reads the verse as God's ideal for marriage while recognizing the exceptions Scripture gives elsewhere (Matt 19:9; 1 Cor 7:15).

Is the rich man and Lazarus a parable? Guzik thinks not — "in no other parable did Jesus actually name an individual" — and calls it "an actual case history." Many others read it as a parable. Either way, Jesus does not tell stories that misrepresent eternity; the realities are true: conscious existence after death, comfort or torment, and a fixed chasm.

What is Hades, and what is Abraham's bosom? Hades is the realm of the dead (Hebrew *Sheol*). Guzik: "Hades is technically not hell, or what is also known as the Lake of Fire." At the final judgment death and Hades give up their dead and are thrown into the lake of fire (Rev 20:13–14). Abraham's bosom is the place of honor and comfort beside Abraham. For a believer now, to be absent from the body is to be "at home with the Lord" (2 Cor 5:8).

Why was the rich man condemned? Not for being rich (Sproul: "This was not a judgment against wealth"). Henry: "his providing only for himself." He stepped over Lazarus every day. And Abraham's answer shows the root: he had not listened to Moses and the Prophets (vv29–31).

Why won't a resurrection persuade them (v31)? Because unbelief is a matter of the will, not a shortage of evidence. Guzik quotes Spurgeon: "Infidelity would still cry for something more." Jesus raised a man named Lazarus, and the chief priests planned to kill him too (John 12:10–11). Christ rose, and many still refuse (Sproul).

Word study (Greek):

- **manager — *oikonomos* (G3623):** a house-manager who runs another man's estate (vv1, 3, 8).
- **squandering — *diaskorpizō* (G1287):** to scatter, waste; same verb as 15:13.
- **shrewdly — *phronimōs* (G5430):** with practical foresight; only here.
- **wealth — *mamōnas* (G3126):** Aramaic "mammon," wealth as a rival master (vv9, 11, 13).
- **faithful — *pistos* (G4103):** trustworthy; ×4 in vv10–12.
- **lovers of money — *philargyroi* (G5366):** fond of silver (v14).
- **scoffing — *ekmyktērizō* (G1592):** to turn up the nose; only here and 23:35.

- **detestable — *bdelygma* (G946):** an abomination to God (v15).
- **forcing his way — *biazō* (G971):** to press or use force (v16).
- **stroke — *keraia* (G2762):** the tiny hook of a Hebrew letter (v17).
- **Hades — *hadēs* (G86):** the realm of the dead; **torment — *basanos* (G931).**
- **bosom — *kolpos* (G2859):** the place of honor at a meal (vv22–23).
- **chasm — *chasma* (G5490):** a gulf, fixed for good; only here.
- **warn — *diamartyromai* (G1263):** to testify solemnly (v28).

Key insights to carry (from the Deep Dive):

1. **Same verb, two wasters** — *diaskorpizō* (15:13; 16:1).
2. **Praised for foresight, not fraud** (Henry, Sproul).
3. **Everyone is a manager** — "We do not own it; He does" (Sproul).
4. **Money is a little thing** — and it belongs to another (vv10–12).
5. **Mammon wants to be a master** — "you cannot" (v13).
6. **They turned up their noses** — the same sneer as at the cross (23:35).
7. **God sees what men applaud** (v15; Guzik).
8. **A beggar with a name** — Lazarus, "God has helped."
9. **A crumb and a drop** (Henry).
10. **Scripture is enough** (v31).

Cross-references: Dan 9:27; 12:2; Matt 5:17–18; 6:19–21, 24; 7:24; 19:9; 24:15; Luke 1:53; 6:20, 24; 12:15–21, 33–34, 42; 15:13; 19:8; 23:35; 24:25–27, 44; John 1:18; 11:43–44; 12:10–11; Acts 2:40; 20:21; 1 Cor 4:1; 7:15; 2 Cor 5:8, 10; 8:9; James 2:5; Rev 20:13–14.

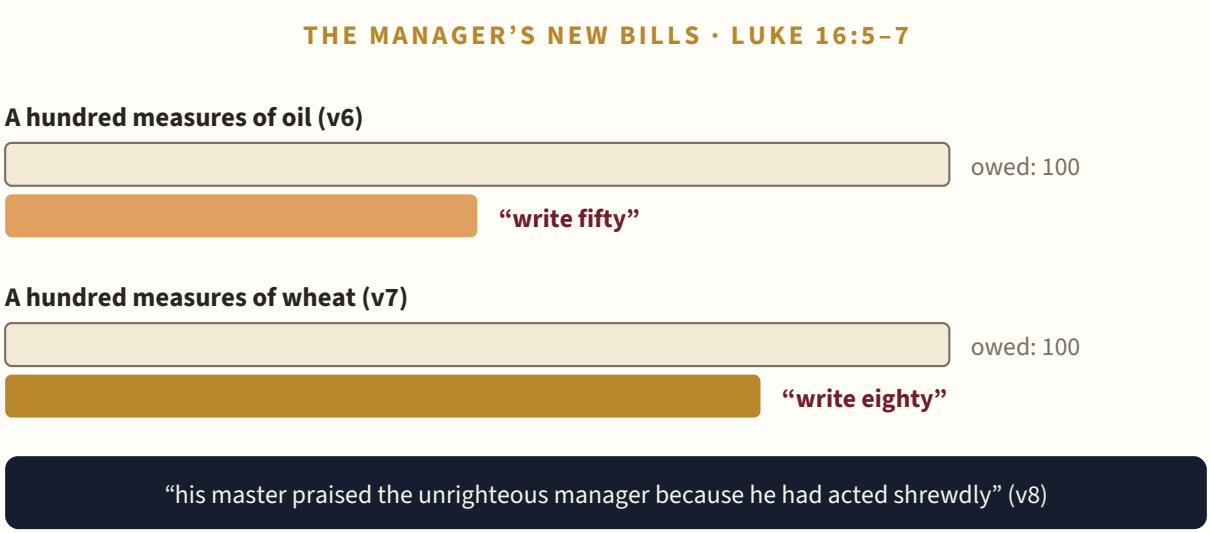
03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 16:9

"And I say to you, make friends for yourselves by means of the wealth of unrighteousness, so that when it fails, they will receive you into the eternal dwellings."

FIGURE · THE MANAGER'S NEW BILLS



Compare the bars: the manager halves one debt and cuts another by a fifth, buying friends with his master's accounts before he loses the job.

Truth to face — I am a manager, not an owner. My paycheck, my house, my truck, my time, my body — none of it is mine. Sproul: "We do not own it; He does." One day I will hear, "Give an accounting of your management." I would rather give that account to myself now, honestly, than be surprised then (Spurgeon: "Judge yourselves, that you be not judged!").

Command to obey — be faithful in a very little thing. Small money, small promises, small jobs nobody sees. Many of the men I walk with lost everything through little unfaithfulness that grew. This week I will keep one small promise I have been putting off, pay one small debt, and give one gift nobody will know about.

Sin to confess — trying to serve two masters. I say God is first, but my worry, my envy and my bank statement tell the truth about who I am serving. I confess the love of money — and I remember that you don't have to be rich to love it (Guzik). "You cannot serve God and wealth."

Example to avoid — the man who stepped over Lazarus. The rich man never hit Lazarus; he just never saw him. Henry: "his providing only for himself." I will look this week at who is lying at my gate — the man at the light, the inmate with no visitors, the neighbor who is alone — and do something with my hands and my money.

Promise to trust — the true riches, and a Savior who rose. God promises "the true riches" to the faithful (v11) and "eternal dwellings" (v9). And I have more than Moses and the Prophets — I have the One who rose from the dead. I don't need a sign; I need to listen to the Word I already have.

Questions for the table (from the Deep Dive):

1. The manager knew his job was ending and planned for it. If I knew my stewardship would end this year, what would I do differently with my money and time? (16:1–4; 2 Cor 5:10) *Give an account of your stewardship, for you may no longer be steward (Spurgeon).*
2. Jesus says the sons of this age are more shrewd than the sons of light. Where do I put more planning into my career, hobby or habit than into eternity? (16:8–9) *We are usually just the opposite of that in our actions as Christians (Sproul).*
3. How faithful am I in "a very little thing" — small amounts of money, small promises, small jobs nobody sees? (16:10–12) *Faithful in little, faithful in much.*
4. Jesus said "you cannot" serve God and wealth. What signs in my spending, worry or envy show which master I am really serving? (16:13–15; Matt 6:24) *We do not own it; He does (Sproul).*
5. Who is lying at my "gate" — the person I step around every day without seeing? (16:19–21; 1 John 3:17) *The sin of this rich man was … his providing only for himself (Henry).*
6. The rich man wanted a miracle for his brothers; Abraham said they had the Scriptures. Who in my family needs me to point him to God's Word while there is still time? (16:27–31; Luke 24:27) *If you cry for mercy … after you are dead, it is too late (Sproul).*

Worship. God owns everything and lends it to me. He knows my heart when men only see my outside. His Word will not fail by one stroke. He gives the true riches to the faithful, comforts the poor man who trusts Him, and has given me Moses, the Prophets — and His Son, who was rich and became poor for my sake, and rose from the dead.

Prayer. Lord, everything I have is Yours. Forgive me for serving money and calling it providing. Make me faithful in little things, shrewd for eternity, and open-handed toward the Lazarus at my gate. Open my ears to Moses and the Prophets, and to Jesus who rose, while there is still time — for me and for my brothers. In Jesus' name, Amen.

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SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 17

Faith That Forgives, Thanks and Watches — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

On the road to Jerusalem Jesus teaches His men to live as forgiven people — forgiving without limit, serving without boasting, and coming back to thank Him. Then He tells them the kingdom is already standing in front of them, and that the Day He is revealed will come as suddenly as the flood, so they must not look back.

00 The Text

LUKE 17 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 He said to His disciples, "It is inevitable that stumbling blocks come, but
woe to him through whom they 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 would cause one of these little ones to stumble.

3 "Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him.

4 "And if he sins against you seven times a day, and returns to you seven times, saying, 'I repent,' forgive him."

5 The apostles said to the Lord, "Increase our faith!"

6 And the Lord said, "If you had faith like a mustard seed, you would say to this mulberry tree, 'Be uprooted and be planted in the sea'; and it would obey you.

7 "Which of you, having a slave plowing or tending sheep, will say to him when he has come in from the field, 'Come immediately and sit down to eat'?

8 "But will he not say to him, 'Prepare something for me to eat, and properly clothe yourself and serve me while I eat and drink; and afterward you may eat and drink'?

9 "He does not thank the slave because he did the things which were commanded, does he?

10 "So you too, when you do all the things which are commanded you, say, 'We are unworthy slaves; we have done only that which we ought to have done.'"

11 While He was on the way to Jerusalem, He was passing between Samaria and Galilee.

12 As He entered a village, ten leprous men who stood at a distance met Him;

13 and they raised their voices, saying, "Jesus, Master, have mercy on us!"

14 When He saw them, He said to them, "Go and show yourselves to the priests." And as they were going, they were cleansed.

15 Now one of them, when he saw that he had been healed, turned back, glorifying God with a loud voice,

16 and he fell on his face at His feet, giving thanks to Him. And he was a Samaritan.

17 Then Jesus answered and said, "Were there not ten cleansed? But the nine—where are they?

18 “Was no one found who returned to give glory to God, except this foreigner?”

19 And He said to him, “Stand up and go; your faith has made you well.”

20 Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, “The kingdom of God is not coming with signs to be observed;

21 nor will they say, ‘Look, here it is!’ or, ‘There it is!’ For behold, the kingdom of God is in your midst.”

22 And He said to the disciples, “The days will come when you will long to see one of the days of the Son of Man, and you will not see it.

23 “They will say to you, ‘Look there! Look here!’ Do not go away, and do not run after them.

24 “For just like the lightning, when it flashes out of one part of the sky, shines to the other part of the sky, so will the Son of Man be in His day.

25 “But first He must suffer many things and be rejected by this generation.

26 “And just as it happened in the days of Noah, so it will be also in the days of the Son of Man:

27 they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all.

28 “It was the same as happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building;

29 but on the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all.

30 “It will be just the same on the day that the Son of Man is revealed.

31 “On that day, the one who is on the housetop and whose goods are in the house must not go down to take them out; and likewise the one who is in the field must not turn back.

32 “Remember Lot’s wife.

33 “Whoever seeks to keep his life will lose it, and whoever loses his life will preserve it.

34 “I tell you, on that night there will be two in one bed; one will be taken and the other will be left.

35 “There will be two women grinding at the same place; one will be taken and the other will be left.

36 [“Two men will be in the field; one will be taken and the other will be left.”]

37 And answering they said to Him, “Where, Lord?” And He said to them, “Where the body is, there also the vultures will be gathered.”

Marked in the text

- **v1** “It is inevitable that stumbling blocks come” — Time / place / contrast
- **v1** “woe to him through whom they come” — Sin / warning
- **v3** “Be on your guard” — Command / instruction
- **v3** “rebuke him” — Command / instruction
- **v3** “if he repents, forgive him” — Command / instruction
- **v4** “seven times a day” — Time / place / contrast
- **v5** “Increase our faith” — Command / instruction
- **v6** “faith like a mustard seed” — Promise / blessing
- **v10** “We are unworthy slaves” — Sin / warning
- **v11** “on the way to Jerusalem” — Time / place / contrast
- **v12** “stood at a distance” — Sin / warning
- **v13** “Jesus, Master, have mercy on us” — Command / instruction
- **v14** “as they were going, they were cleansed” — God — His character & actions
- **v15** “turned back, glorifying God with a loud voice” — Command / instruction
- **v16** “giving thanks to Him” — Command / instruction
- **v16** “And he was a Samaritan” — Time / place / contrast
- **v17** “But the nine—where are they” — Sin / warning
- **v19** “your faith has made you well” — Promise / blessing
- **v21** “the kingdom of God is in your midst” — God — His character & actions
- **v23** “do not run after them” — Command / instruction
- **v24** “just like the lightning” — Time / place / contrast
- **v25** “first He must suffer many things and be rejected” — God — His character & actions
- **v27** “destroyed them all” — Sin / warning
- **v29** “destroyed them all” — Sin / warning
- **v30** “the Son of Man is revealed” — Time / place / contrast
- **v32** “Remember Lot’s wife” — Command / instruction

- **v33** “whoever loses his life will preserve it” — Promise / blessing
- **v34** “one will be taken and the other will be left” — Time / place / contrast
- **v35** “one will be taken and the other will be left” — Time / place / contrast

- **v3** “forgive” — Key repeated word (every occurrence)
- **v5** “faith” — Key repeated word (every occurrence)
- **v22** “Son of Man” — Key repeated word (every occurrence)
- **v20** “kingdom of God” — Key repeated word (every occurrence)

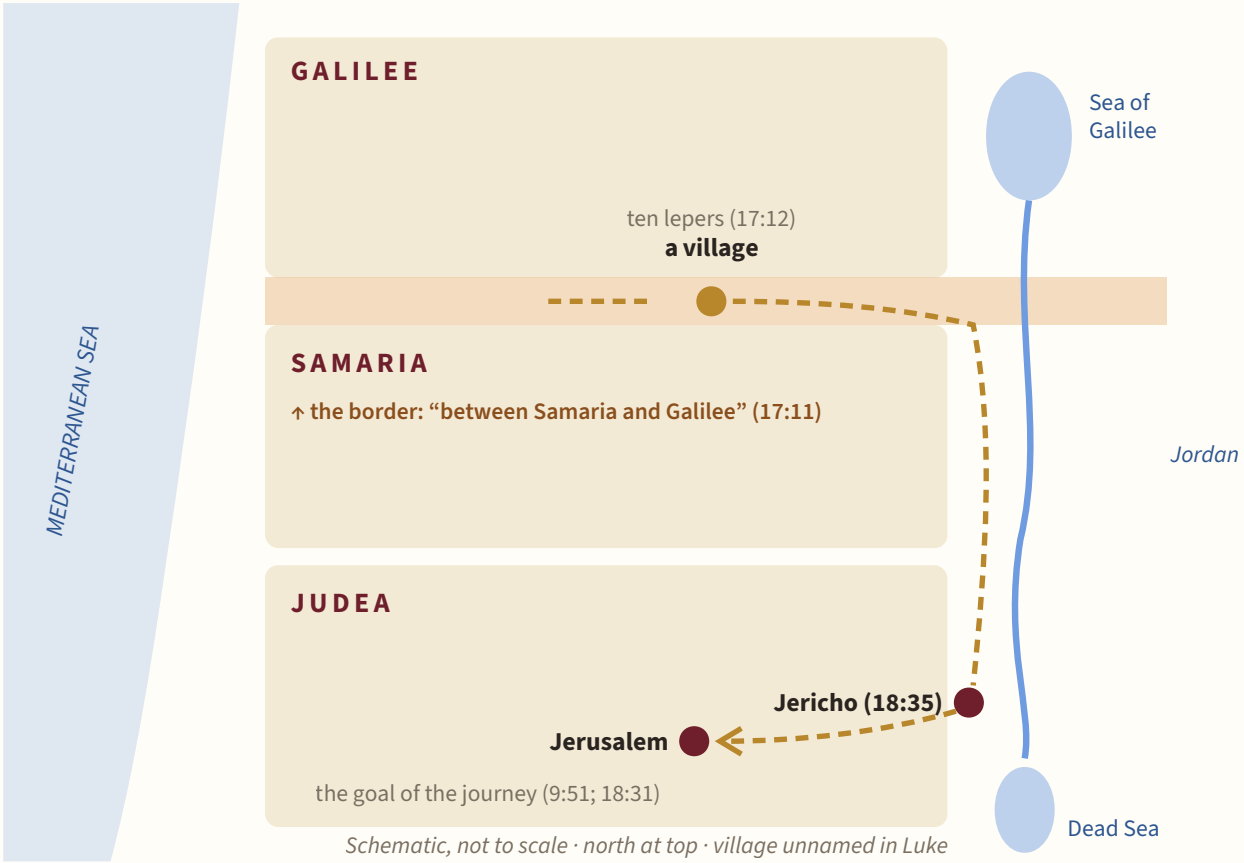
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 17:15

"Now one of them, when he saw that he had been healed, turned back, glorifying God with a loud voice,"

FIGURE · THE ROAD ALONG THE BORDER



Jesus is moving along the line between Samaria and Galilee on His way to Jerusalem; Luke's next stops are Jericho (18:35) and the city itself.

Setting. Jesus is still on the long road to Jerusalem (9:51; 17:11), now passing "between Samaria and Galilee." He has just told the Pharisees about the rich man and Lazarus (16:19–31); now He speaks "to His disciples" (v1). In a border village ten lepers meet Him (v12). Then the Pharisees ask when the kingdom of God is coming (v20), and He answers them and then His disciples (vv22–37).

Structure:

- vv1–10 — **forgive, believe, serve:** stumbling blocks will come — woe to the one who causes them; the millstone (vv1–2); rebuke and forgive, even seven times a day (vv3–4); "Increase our faith!" — the mustard seed and the mulberry tree (vv5–6); the slave who serves his master first, and "We are unworthy slaves" (vv7–10).

- vv11–19 — **where are the nine?:** between Samaria and Galilee; ten lepers stand at a distance and cry for mercy (vv11–13); "Go and show yourselves to the priests," cleansed as they went (v14); one turns back, glorifying God, falls at His feet, gives thanks — a Samaritan (vv15–16); "where are they?" (vv17–18); "your faith has made you well" (v19).
- vv20–25 — **the kingdom in your midst:** the Pharisees ask when; not with signs to be observed — "the kingdom of God is in your midst" (vv20–21); the days when the disciples will long to see the Son of Man; do not run after "Look there!" (vv22–23); like lightning (v24); but first He must suffer and be rejected (v25).
- vv26–37 — **remember Lot's wife:** as in the days of Noah and of Lot — eating, drinking, building — until judgment (vv26–29); so on the day the Son of Man is revealed (v30); do not go down, do not turn back; remember Lot's wife; lose your life to preserve it (vv31–33); one taken, the other left (vv34–36); "Where, Lord?" — the body and the vultures (v37).

Repeated words, with counts:

- "day / days" ×11 — vv4, 22 (×2), 24, 26 (×2), 27, 28, 29, 30, 31.
- "eat / eating / eat and drink" ×8 — vv7, 8 (×5), 27, 28.
- "God" ×5 — vv15, 18, 20 (×2), 21; "kingdom of God" ×3 — vv20 (×2), 21.
- "Son of Man" ×4 — vv22, 24, 26, 30.
- "Lot / Lot's" ×4 — vv28, 29, 32 (×2); "Noah" ×2 — vv26, 27.
- "turned back / returned / returns / turn back" ×4 — vv4, 15, 18, 31.
- "faith" ×3 — vv5, 6, 19.
- "slave(s)" ×3 — vv7, 9, 10; "commanded" ×2 — vv9, 10.
- "Lord" ×3 — vv5, 6, 37; "Look" ×3 — vv21, 23 (×2).
- "one will be taken and the other will be left" ×3 — vv34, 35, 36 (v36 bracketed).
- "forgive" ×2 — vv3, 4; "sins" ×2 — vv3, 4; "repent / repents" ×2 — vv3, 4; "seven times" ×2 — v4.
- "cleansed" ×2 — vv14, 17; "glorifying / glory" ×2 — vv15, 18.
- "destroyed them all" ×2 — vv27, 29; "life" ×2 — v33.

Contrasts: The one who causes stumbling ⟷ the little ones (vv1–2). A huge request ("Increase our faith!") ⟷ a tiny seed (vv5–6). What the master is owed ⟷ what the slave can claim (vv7–10). Ten cleansed ⟷ one came back; the nine ⟷ the foreigner (vv17–18). Cleansed ⟷ made well (vv14, 19). Signs to be observed ⟷ the kingdom in your midst (vv20–21). "Look there! Look here!" ⟷ lightning across the whole sky (vv23–24). Suffering first ⟷ His day (vv24–25). Ordinary life ⟷ sudden judgment (vv26–30). Seek to keep your life ⟷ lose it and preserve it (v33). Taken ⟷ left (vv34–35).

Shape of the chapter: two halves on one road. The first half (1–19) is about how disciples treat each other and how they answer grace — forgive, serve, give thanks. The second half (20–37) is about time — the kingdom present now in the King, and the Day still coming. The hinge is a Samaritan on his face at Jesus' feet: grace received now, before the Day comes.

Chapter theme (my words): Faith forgives what it is told to forgive, obeys before it sees, comes back to say thank you, and keeps its eyes forward. The King has come; the Son of Man will be revealed; there is no going back to Sodom.

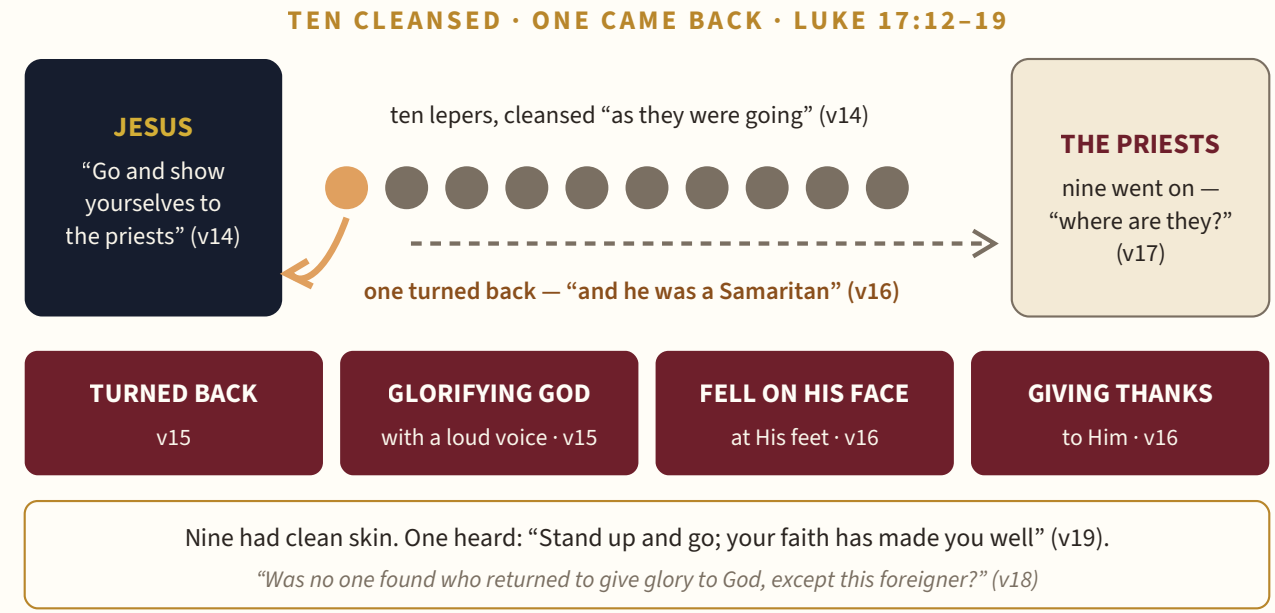
02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 17:21

"nor will they say, 'Look, here it is!' or, 'There it is!' For behold, △the kingdom of God is in your midst."

FIGURE · TEN CLEANSED, ONE CAME BACK

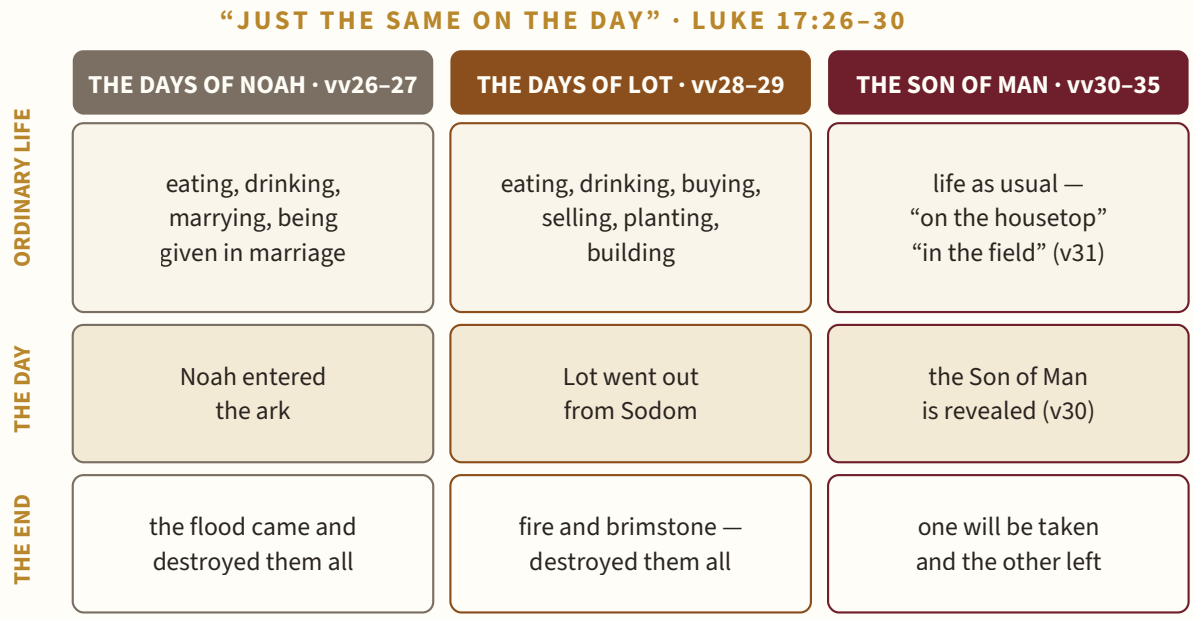


Nine had clean skin. One heard: "Stand up and go; your faith has made you well" (v19).

"Was no one found who returned to give glory to God, except this foreigner?" (v18)

Follow the nine to the priests and the one back to Jesus; four verbs in verses 15–16 show what a thankful man does.

FIGURE · THE DAYS OF NOAH, LOT AND THE SON OF MAN



Nothing was wrong with eating or building. What was wrong was that no one was ready (v27; 12:40).

Read across each row: the same ordinary life, a sudden day of separation, and an end no one prepared for.

Why does forgiving seven times a day need more faith? Because it feels impossible. The apostles heard verses 3–4 and said, "Increase our faith!" Sproul's answer is bracing: "You do not need a lot of faith to forgive." Guzik: we cannot keep a record of every offense, and "we are not permitted to judge another's repentance." Henry allows honest rebuke — "Smother not the resentment, but give it vent" — but always toward pardon. A mustard seed of faith in a great God is enough to pull up a mulberry tree of bitterness (Guzik).

What is the point of the unworthy slave? Not that God is harsh, but that obedience never puts God in our debt. Sproul: "We have added nothing to the assets side of the ledger," and Christ "and He alone is the profitable servant." Henry: "God cannot be a gainer by our services, and therefore cannot be made a debtor by them." Spurgeon, preaching Luke 17:10 with Matthew 25, warns that pride in service is dangerous — "a dizzy head soon brings a fall" — and that "the best are still unprofitable servants." I note that Jesus is not describing how a sinner is saved here; He is teaching servants how to think about their service.

Why send the lepers to the priests? The law gave the priest authority to declare a leper clean (Lev 13–14; Sproul). Jesus sent them before anything had changed — "The lepers had not been cleansed yet, but they obeyed" (Sproul); "The one condition of healing was obedience" (Morrison, in Guzik). Spurgeon: "We are to believe first, just as we are."

Why does Luke tell us he was a Samaritan? Luke loves the outsider — the good Samaritan (10:33), Naaman the Syrian (4:27). The word *allogenēs* (v18) was carved on the temple barrier that kept foreigners out. The man barred from the inner courts is the only one who returns "to give glory to God." Henry: "ingratitude is a very common sin."

Cleansed vs. made well. All ten were cleansed (v14, *katharizō*); to the one Jesus said, "your faith has made you well" (v19, *sōzō*, the word for "save"). Guzik: the nine "had whole bodies, but sick hearts." Sproul draws it out: "We are lepers by nature," and Christ makes us clean.

"Within you" or "in your midst" (v21)? Henry reads the KJV inwardly — the kingdom changes "their hearts and lives." Guzik and Sproul read it of the King standing among them: "Where the King is, there is the kingdom" (Sproul). Jesus is speaking to Pharisees who rejected Him, so I lean to "in your midst" — the kingdom was present in the person of the King. Both are true elsewhere in Scripture.

What "Day" is this, and who is "taken"? Here our teachers part ways, and I want to say so plainly. Sproul, a partial preterist, hears much of verses 22–37 fulfilled in the Roman destruction of Jerusalem in AD 70 — "The Christians, however, did not go to Jerusalem" — and he rejects the rapture reading: "the point is that one will escape and one will not." He is candid: "I candidly confess that I am not completely sure." Guzik notes, "This passage is often applied to the rapture," and ties it to 1 Thessalonians 4:16–18. Henry reads it of Christ's coming in judgment. I read "the day that the Son of Man is revealed" (*apokalyptō*, v30) as His future return, the Son of Man of Daniel 7:13 coming in glory (Luke 21:27). Some who share that view see "taken" as caught up (1 Thess 4:17); others see it as taken in judgment, since the disciples ask "Where, Lord?" and hear of vultures. Either way the command is the same — Sproul: "This message is plain: be ready."

Why Lot's wife? She was led out by the hand, and still her heart stayed in Sodom (Gen 19:16, 26). Spurgeon: "ALMOST SAVED, BUT NOT QUITE." Guzik: she lingered, she doubted God's word, she looked back. Verse 33 is the key: the one who clings to his life loses it.

Word study (Greek):

- **stumbling block — *skandalon* (G4625):** the trigger of a trap; anything that makes a man fall (v1).
- **mulberry tree — *sykaminos* (G4807):** the black mulberry, deep-rooted; only here (v6).
- **unworthy — *achreios* (G888):** unprofitable, bringing no gain; only Luke 17:10; Matt 25:30.
- **foreigner — *allogenēs* (G241):** of another race; only here (v18); the temple warning word.
- **giving thanks — *eucharisteō* (G2168):** to be grateful for grace; root of "Eucharist" (v16; 22:19).
- **signs to be observed — *paratērēsis* (G3907):** close, watchful (even hostile) observation; only here (v20).
- **in your midst — *entos* (G1787):** within, inside; only here and Matt 23:26 (v21).
- **revealed — *apokalyptō* (G601):** to unveil; the Son of Man unveiled (v30).
- **taken — *paralambanō* (G3880):** to take along to oneself (vv34–35; John 14:3).
- **vultures — *aetos* (G105):** eagle or vulture; Matt 24:28 (v37).

Key insights to carry (from the Deep Dive):

1. **Forgiveness is a command, not a feeling** (vv3–4; Sproul).
2. **Do not audit a man's repentance** (Guzik).
3. **Faith's power lies in its object** — a seed and a deep-rooted tree.
4. **Obedience puts no one in God's debt** — *achreios* (Henry).
5. **They were cleansed as they went** — obey before you see (Sproul).
6. **The foreigner came back** — *allogenēs* (v18).
7. **Nine were cleansed; one was made well** — 17:19 and 18:42.

8. **The King was standing in front of them** — the kingdom in your midst.
9. **First the cross** — v25 (Guzik).
10. **Almost saved, but not quite** — Lot's wife (Spurgeon).

Cross-references: Gen 6–7; 19:16–26; Lev 13:45–46; 14:1–32; 2 Kings 5:1–15; Dan 7:13–14; Matt 18:21–22; 23:26; 24:28, 37–41; 25:30; Luke 4:27; 9:22–24, 51; 10:33; 12:40; 18:42; 21:27, 34–36; John 14:3; Eph 4:32; 1 Thess 4:16–17; 2 Thess 1:7; Jas 1:22.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 17:4

"And if he sins against you seven times a day, and returns to you seven times, saying, 'I repent,' forgive him."

Command to obey — forgive him. Jesus said it twice in two verses. There is a man I have "forgiven" three or four times and I am tired of it. Jesus didn't tell me to trust him blindly or to stop telling the truth — He said rebuke, and if he repents, forgive. This week I will stop auditing his repentance (Guzik) and forgive him again, and I will ask for faith the size of a mustard seed to do it.

Sin to confess — keeping score with God. Some days I act like the slave who expects to be thanked for doing his job — like my sobriety, my service, my years in ministry have put God in my debt. They haven't. "We have done only that which we ought to have done." I confess the pride, and I thank God that Christ "and He alone is the profitable servant" (Sproul).

Example to follow — the man who came back. He was the foreigner, the one nobody expected, and he turned around before he went anywhere else. Loud voice, face on the ground, "giving thanks to Him." Many of the men I serve know what it is to stand "at a distance," unclean and alone. Grace has cleansed us. I don't want to be one of the nine. Today I will go back and thank Him out loud for one specific thing, and I will tell another man what He did.

Warning to heed — remember Lot's wife. She got out of Sodom and her heart never did. I know men who walked out of addiction, out of prison, out of the old life — and kept looking back until they went back. There are things on the housetop and in the field I am tempted to go down and get. Jesus said, "Remember Lot's wife." I will name the thing I keep looking back at, and I will turn my face forward.

Promise to trust — whoever loses his life will preserve it. The Son of Man will be revealed, as sudden as lightning, and no one will need to be told. Until then I do not run after every "Look here!" I lose my life for His sake and He keeps it.

Questions for the table (from the Deep Dive):

1. Who has sinned against me more than once — and what would it cost me to forgive him again today, without checking whether his repentance is "real enough"? (17:3–4; Eph 4:32) *We are not permitted to judge another's repentance (Guzik).*
2. Do I quietly believe God owes me something for my obedience, my sobriety, my service? What would "we have done only that which we ought to have done" sound like in my mouth? (17:7–10) *God cannot be made a debtor by our services (Henry).*
3. The lepers obeyed before they saw any change. What is Jesus telling me to do that I am waiting to "feel" before I obey? (17:14; Jas 1:22) *The lepers had not been cleansed yet, but they obeyed (Sproul).*
4. Name one specific mercy God has shown me this year. Have I gone back to thank Him out loud — or am I one of the nine? (17:15–18; Ps 103:2) *Feeling and doing are not the same thing (Sproul).*

5. If the Son of Man were revealed tonight, what would He find me busy with? What is the "house" I would be tempted to go back into? (17:26–31; 12:40) *Nothing was wrong with eating or building; no one was ready.*
6. What does Lot's wife's backward look look like in my life — the old place, old people, old habits my heart still turns toward? (17:32–33; Gen 19:26) *Almost saved, but not quite (Spurgeon).*

Worship. Jesus is the Master who has mercy on lepers, the One who cleanses with a word from a distance, the King standing in the middle of His enemies, the Son of Man who must first suffer and be rejected and who will one day be revealed like lightning from one end of the sky to the other. He keeps count of His mercies, and He still receives the one who comes back.

Prayer. Lord Jesus, Master, have mercy on me. Increase my faith — enough to forgive the brother I am tired of forgiving. Keep me from thinking You owe me anything; I am an unworthy slave, and You are the profitable servant who earned everything for me. Thank You for cleansing me. I come back to say it out loud. Turn my face forward; don't let me look back at Sodom. Make me ready for the day You are revealed. Amen.

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SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 18

Who Receives the Kingdom? — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

The kingdom of God is not earned by the respectable; it is received by the needy — the widow who keeps asking, the sinner who begs for mercy, the child who is carried, the beggar who will not be quiet. What is impossible with people is possible with God, because the Son of Man is going up to Jerusalem to be handed over, killed and raised.

00 The Text

LUKE 18 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 Now He was telling them a parable to show that at all times they ought to pray and not to lose heart,

2 saying, "In a certain city there was a judge who did not fear God and did not respect man.

3 "There was a widow in that city, and she kept coming to him, saying, 'Give me legal protection from my opponent.'

4 "For a while he was unwilling; but afterward he said to himself, 'Even though I do not fear God nor respect man,

5 yet because this widow bothers me, I will give her legal protection, otherwise by continually coming she will wear me out.'"

6 And the Lord said, "Hear what the unrighteous judge said;

7 now, will not God bring about justice for His elect who cry to Him day and night, and will He delay long over them?

8 "I tell you that He will bring about justice for them quickly. However, when the Son of Man comes, will He find faith on the earth?"

9 And He also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt:

10 "Two men went up into the temple to pray, one a Pharisee and the other a tax collector.

11 "The Pharisee stood and was praying this to himself: 'God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector.

12 'I fast twice a week; I pay tithes of all that I get.'

13 "But the tax collector, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, 'God, be merciful to me, the sinner!'

14 "I tell you, this man went to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

15 And they were bringing even their babies to Him so that He would touch them, but when the disciples saw it, they began rebuking them.

16 But Jesus called for them, saying, "Permit the children to come to Me, and do not hinder them, for the kingdom of God belongs to such as these.

17 "Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it at all."

18 A ruler questioned Him, saying, "Good Teacher, what shall I do to inherit eternal life?"

19 And Jesus said to him, "Why do you call Me good? No one is good except God alone.

20 "You know the commandments, 'DO NOT COMMIT ADULTERY, DO NOT MURDER, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, HONOR YOUR FATHER AND MOTHER.'"

21 And he said, "All these things I have kept from my youth."

22 When Jesus heard this, He said to him, "One thing you still lack; sell all that you possess and distribute it to the poor, and you shall have treasure in heaven; and come, follow Me."

23 But when he had heard these things, he became very sad, for he was extremely rich.

24 And Jesus looked at him and said, "How hard it is for those who are wealthy to enter the kingdom of God!

25 "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 They who heard it said, "Then who can be saved?"

27 But He said, "The things that are impossible with people are possible with God."

28 Peter said, "Behold, we have left our own homes and followed You."

29 And He said to them, "Truly I say to you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God,

30 who will not receive many times as much at this time and in the age to come, eternal life."

31 Then He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished.

32 "For He will be handed over to the Gentiles, and will be mocked and mistreated and spit upon,

33 and after they have scourged Him, they will kill Him; and the third day He will rise again."

34 But the disciples understood none of these things, and the meaning of this statement was hidden from them, and they did not comprehend the things that were said.

35 As Jesus was approaching Jericho, a blind man was sitting by the road begging.

36 Now hearing a crowd going by, he began to inquire what this was.

37 They told him that Jesus of Nazareth was passing by.

38 And he called out, saying, "Jesus, Son of David, have mercy on me!"

39 Those who led the way were sternly telling him to be quiet; but he kept crying out all the more, "Son of David, have mercy on me!"

40 And Jesus stopped and commanded that he be brought to Him; and when he came near, He questioned him,

41 "What do you want Me to do for you?" And he said, "Lord, I want to regain my sight!"

42 And Jesus said to him, "Receive your sight; your faith has made you well."

43 Immediately he regained his sight and began following Him, glorifying God; and when all the people saw it, they gave praise to God.

Marked in the text

- **v1** "at all times they ought to pray and not to lose heart" — Command / instruction
- **v2** "did not fear God and did not respect man" — Sin / warning
- **v3** "she kept coming to him" — Time / place / contrast
- **v6** "the unrighteous judge" — Sin / warning
- **v7** "will not God bring about justice for His elect" — God — His character & actions
- **v7** "day and night" — Time / place / contrast
- **v8** "He will bring about justice for them quickly" — Promise / blessing
- **v8** "will He find faith on the earth" — Time / place / contrast
- **v9** "trusted in themselves that they were righteous" — Sin / warning

- **v9** “trusted in themselves that they were righteous” — Sin / warning
- **v11** “God, I thank You that I am not like other people” — Sin / warning
- **v13** “standing some distance away” — Time / place / contrast
- **v13** “God, be merciful to me, the sinner” — Command / instruction
- **v14** “went to his house justified” — God — His character & actions
- **v14** “he who humbles himself will be exalted” — Promise / blessing
- **v16** “Permit the children to come to Me” — Command / instruction
- **v17** “receive the kingdom of God like a child” — Command / instruction
- **v19** “No one is good except God alone” — God — His character & actions
- **v22** “One thing you still lack” — Sin / warning
- **v22** “come, follow Me” — Command / instruction
- **v23** “he was extremely rich” — Sin / warning
- **v25** “a camel to go through the eye of a needle” — Time / place / contrast
- **v27** “are possible with God” — God — His character & actions
- **v30** “eternal life” — Promise / blessing
- **v31** “we are going up to Jerusalem” — Time / place / contrast
- **v33** “the third day He will rise again” — God — His character & actions
- **v34** “the meaning of this statement was hidden from them” — Sin / warning
- **v35** “approaching Jericho” — Time / place / contrast
- **v39** “he kept crying out all the more” — Command / instruction
- **v40** “Jesus stopped” — God — His character & actions
- **v41** “What do you want Me to do for you” — God — His character & actions
- **v42** “your faith has made you well” — Promise / blessing
- **v43** “began following Him, glorifying God” — Command / instruction
- **v16** “kingdom of God” — Key repeated word (every occurrence)
- **v13** “mercy” — Key repeated word (every occurrence)
- **v13** “merciful” — Key repeated word (every occurrence)
- **v38** “Son of David” — Key repeated word (every occurrence)

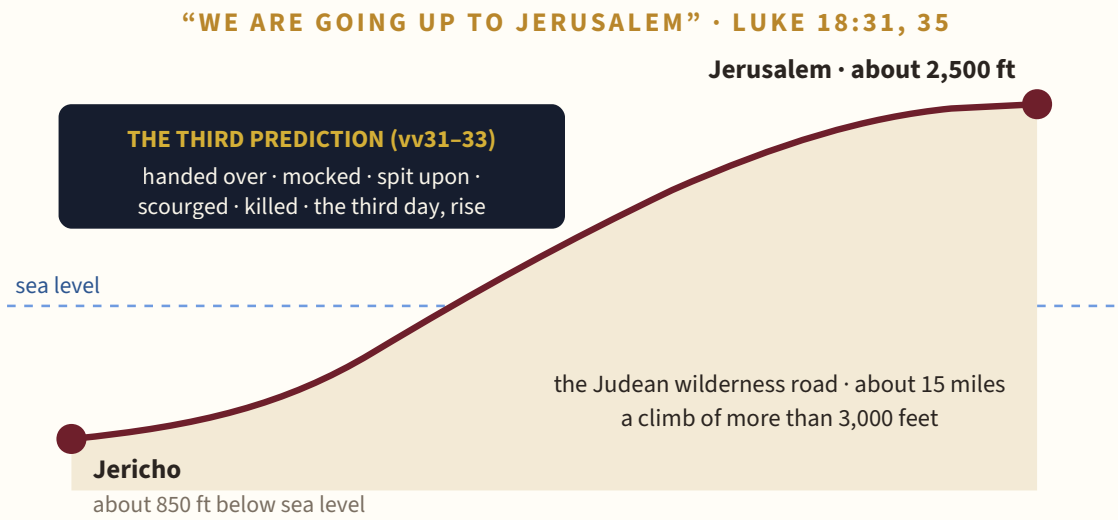
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 18:1

"Now He was telling them a parable to show that at all times they ought to pray and not to lose heart,"

FIGURE · THE ROAD UP TO JERUSALEM



Jesus foretells the cross on the way up; the blind man waits at the bottom of the climb, at Jericho.

Setting. Jesus is still teaching on the way to Jerusalem, right after His words about the day of the Son of Man (17:20–37). He tells two parables (vv1–8, 9–14), people bring babies (vv15–17), a ruler questions Him (vv18–30), He takes the Twelve aside (vv31–34), and He approaches Jericho, where a blind beggar sits by the road (vv35–43).

Structure:

- vv1–8 — **the widow and the judge:** pray at all times and do not lose heart (v1); a judge who did not fear God; a widow who kept coming (vv2–3); he gives in so she will not wear him out (vv4–5); will not God bring about justice for His elect — quickly? (vv6–8a); "will He find faith on the earth?" (v8b).
- vv9–14 — **the Pharisee and the tax collector:** told to those who trusted in themselves (v9); two men go up to pray (v10); the Pharisee's "I thank You that I am not like other people" (vv11–12); the tax collector far off, beating his breast: "God, be merciful to me, the sinner!" (v13); this man went home justified; humbled and exalted (v14).
- vv15–17 — **like a child:** babies brought for His touch; the disciples rebuke (v15); "Permit the children to come to Me" (v16); receive the kingdom like a child (v17).

- vv18–30 — **the rich ruler:** "Good Teacher, what shall I do?" (v18); no one is good but God (v19); the commandments — kept from youth (vv20–21); "One thing you still lack … come, follow Me" (v22); very sad, extremely rich (v23); the camel and the needle (vv24–25); "Then who can be saved?" — possible with God (vv26–27); "we have left our own homes" — many times as much, and eternal life (vv28–30).
- vv31–34 — **the third prediction:** up to Jerusalem; written by the prophets; handed over, mocked, spit upon, scourged, killed, raised the third day (vv31–33); they understood none of these things (v34).
- vv35–43 — **the blind man:** begging near Jericho (v35); "Jesus of Nazareth is passing by" (vv36–37); "Jesus, Son of David, have mercy on me!" — told to be quiet, he cries the more (vv38–39); Jesus stops: "What do you want Me to do for you?" (vv40–41); "your faith has made you well" (v42); he sees, follows, glorifies God; the people praise God (v43).

Repeated words, with counts:

- "God" ×14 — vv2, 4, 7, 11, 13, 16, 17, 19, 24, 25, 27, 29, 43 (×2).
- "say / said / saying" ×23 — through the chapter; "I tell you / Truly I say to you" ×4 — vv8, 14, 17, 29.
- "Jesus" ×9 — vv16, 19, 22, 24, 35, 37, 38, 40, 42.
- "kingdom of God" ×5 — vv16, 17, 24, 25, 29.
- "justice / legal protection" ×4 — vv3, 5, 7, 8.
- "humbled / humbles / exalted / exalts" ×4 — v14.
- "heard / hearing" ×4 — vv22, 23, 26, 36.
- "mercy / merciful" ×3 — vv13, 38, 39; "Son of David" ×2 — vv38, 39.
- "rich / wealthy" ×3 — vv23, 24, 25; "enter" ×3 — vv17, 24, 25.
- "tax collector" ×3 — vv10, 11, 13; "Pharisee" ×2 — vv10, 11.
- "pray / praying" ×3 — vv1, 10, 11; "sight" ×3 — vv41, 42, 43.
- "follow / followed / following" ×3 — vv22, 28, 43.
- "children / babies" ×3 — vv15, 16, 29; "eternal life" ×2 — vv18, 30.
- "faith" ×2 — vv8, 42; "judge" ×2 — vv2, 6; "widow" ×2 — vv3, 5; "fear God" ×2 — vv2, 4.
- In the Pharisee's prayer, "I" ×5 — vv11–12.

Contrasts: An unrighteous judge ⟷ God who brings justice quickly (vv6–8). Pharisee ⟷ tax collector; stood and prayed to himself ⟷ stood far off, eyes down (vv11, 13). Trusted in themselves ⟷ justified (vv9, 14). Exalts ⟷ humbled; humbles ⟷ exalted (v14). Disciples rebuke ⟷ Jesus calls (vv15–16). "What shall I do?" ⟷ "have mercy on me!" (vv18, 38). Extremely rich ⟷ begging (vv23, 35). Impossible with people ⟷ possible with God (v27). The Twelve who see but do not understand ⟷ the blind man who cannot see but calls Him Son of David (vv34, 38). Went away sad ⟷ followed, glorifying God (vv23, 43).

Shape of the chapter: five scenes asking one question — "Then who can be saved?" (v26). The answer keeps coming back the same: the one who asks and keeps asking, the one with nothing to offer, the one carried in someone's arms. In the middle of it Jesus says why that is possible: He is going up to Jerusalem to die and rise (vv31–33).

Chapter theme (my words): God hears those who keep asking and justifies those who bring Him nothing but their sin. The kingdom is received like a child, and the rich man's "one thing" keeps him out, but what is impossible

with people is possible with God — because the Son of Man went up to Jerusalem to be scourged and killed and to rise.

02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 18:14

"I tell you, this man △ went to his house justified rather than the other; for everyone who exalts himself will be humbled, but ☆ he who humbles himself will be exalted."

FIGURE · TWO PARABLES ABOUT PRAYER

TWO PARABLES ABOUT PRAYER · LUKE 18:1–14

THE WIDOW AND THE JUDGE · vv1–8	THE PHARISEE AND THE TAX COLLECTOR · vv9–14
THE JUDGE did not fear God or respect man; gives in only to be left alone (vv2–5)	**THE PHARISEE** stood and prayed "to himself"; "I" five times in two verses (vv11–12)
GOD brings about justice for His elect who cry to Him day and night (v7)	**THE TAX COLLECTOR** far off, eyes down, beating his breast: "God, be merciful to me, the sinner!" (v13)
If an unjust judge yields, how much more God.	*The one who asked for mercy went home justified.*

Pray and do not lose heart (v1) · pray as a sinner, not as a saint (v13) — both prayers ask God for mercy

Read each column top to bottom: the first parable argues from the lesser to the greater; the second shows which prayer God hears.

FIGURE · THE RULER AND THE BEGGAR

TWO MEN ASK JESUS A QUESTION · LUKE 18:18–43

	THE RICH RULER	THE BLIND BEGGAR
CAME AS	"Good Teacher" — a ruler (v18)	a blind beggar by the road (v35)
ASKED	"what shall I do …?" (v18)	"have mercy on me!" (vv38–39)
HAD	"extremely rich" (v23)	nothing — he was begging (v35)
JESUS SAID	"One thing you still lack" (v22)	"What do you want Me to do?" (v41)
WENT AWAY	"very sad" (v23)	seeing, "glorifying God" (v43)
AND THEN	keeps his wealth	"began following Him" (v43)

"The things that are impossible with people are possible with God" (v27) — and the poor man shows it.

Read across: the man with everything walks away sad; the man with nothing goes away seeing and follows Jesus.

Is God like the unjust judge? No — the parable runs from the lesser to the greater. Sproul: "How much more." Spurgeon: "God will be more easily moved than this unjust judge, only be you as importunate as this widow was." Then why the delay? Guzik: "the delays in prayer are not needed to change God, but to change us." And God never gets the verdict wrong: "Shall not the Judge of all the earth deal justly?" (Gen 18:25) — Sproul: "He has never made an unjust verdict in His eternal existence."

What does "quickly" mean if the elect cry "day and night"? I take it this way: when God acts, He acts decisively; His timing looks slow to us, but He "will not delay long" beyond the right moment. The question in verse 8 points to the Son of Man's coming (17:30): the real issue is not whether God is faithful but whether He will find us still believing and still praying. Sproul: "If Jesus came tonight, would He find faith in your house?"

Why did the tax collector go home justified? Not because his prayer was eloquent or his repentance deep enough. He asked God to be *propitiated* — *hilaskomai*, the atonement word (Guzik) — and he called himself "the sinner." Sproul: "He brought absolutely nothing to the table except his sin," and "Faith is the sole instrument by which we grab hold of Christ." Spurgeon warns against turning even conviction into merit: "a sense of sin gives no man a right to grace." Henry: "Justice condemns me; nothing will save me but mercy, mercy." This is Romans 4:5 in story form.

What does it mean to receive the kingdom like a child? To receive it, not achieve it. Spurgeon: "We enter the kingdom by receiving, and therefore children can enter." Guzik: children receive Jesus' blessing "without trying to make themselves worthy of it, or pretending they don't need it." Sproul adds a guardrail: "there is a huge difference between a childlike faith and a childish faith." Our teachers differ on what the passage says about infants and the church — Henry: "If the parents be members of the visible church, the children are so too"; Spurgeon: "He did not baptize them, but he did bless them" (quoted by Guzik). They agree on the main point.

Was Jesus denying He is good (v19)? No. He was pressing the ruler: if only God is good, who is this "Good Teacher"? Guzik: "Good Teacher was a unique title." And He was exposing the man's confidence — Sproul: "He does not grade us on a curve."

Must every disciple sell everything? Sproul reads "sell all" as a test of the first commandment for this man, whose riches were his god, not a rule for every believer. Guzik agrees the riches were an idol. Henry: "Riches are a great hindrance to many in the way to heaven." But every disciple has to be willing; Peter's answer (v28) and Jesus' promise (vv29–30) show that.

The eye of the needle. No gate is meant; it is a picture of the impossible (Barclay and Morris in Guzik; Henry: "a proverbial expression"). Luke uses the surgeon's word *belonē*. The point is verse 27 — salvation is God's work. Sproul: "God's grace does for us what we cannot possibly do for ourselves."

Why were the Twelve blind to the cross? Luke says it three ways in one verse (v34) — they understood none of it, it was hidden, they did not comprehend. Henry: "They are only for the smooth things." Guzik: "They could not see or understand the truth until God opened their eyes" — which Jesus did after the resurrection (24:45).

One blind man or two; going in or coming out of Jericho? Matthew has two blind men; Mark and Luke focus on one (Sproul: Bartimaeus was the spokesman). Mark says "leaving Jericho," Luke "approaching Jericho." Guzik and Sproul both note that Old Testament and New Testament Jericho stood side by side; the healing likely happened between them.

What did the blind man really receive? Sight first — but Jesus said "your faith has made you well" (*sōzō*, "saved"), the same words as 17:19. Sproul: "A felt need may be a real need, but it may not be your deepest need." He called Jesus "Son of David" — Messiah — and then he followed Him up the road to Jerusalem.

Word study (Greek):

- **lose heart — *enkakeō* (G1573):** to grow weary, give up (v1; 2 Cor 4:1, 16; Gal 6:9).
- **wear me out — *hypōpiazō* (G5299):** to give a black eye; Luke 18:5; 1 Cor 9:27.
- **legal protection / justice — *ekdikeō* (G1556), *ekdikēsis* (G1557):** to vindicate, see that right is done (vv3, 5, 7–8).
- **be merciful — *hilaskomai* (G2433):** be propitiated; only here and Heb 2:17.
- **justified — *dikaioō* (G1344):** declared righteous (v14; Rom 4:5).
- **babies — *brephos* (G1025):** infants (v15; 1:41; 2:12; 1 Pet 2:2).
- **good — *agathos* (G18):** good in nature (vv18–19).
- **needle — *belonē* (filed under G956 *belos*):** a surgical needle; only here; eye — *trēma* (G5169).
- **accomplished — *teleō* (G5055):** brought to its end (v31; John 19:30).
- **called out — *boaō* (G994) / cried out — *krazō* (G2896):** a shout, then a raw, repeated cry (vv38–39).
- **have mercy — *eleeō* (G1653):** the beggar's plea (vv38–39; 17:13).

Key insights to carry (from the Deep Dive):

1. **Prayer's enemy is quitting** — *enkakeō* (v1).
2. **God is not the judge; He is the "how much more"** (Sproul).
3. **Five "I"s and no request** — the Pharisee (vv11–12).
4. **"Be merciful" means "be propitiated"** — *hilaskomai* (v13).
5. **Justified is a verdict, not a feeling** (v14).

6. **The kingdom is received, not achieved** (Spurgeon).
7. **The ruler kept his money and lost the kingdom** (Sproul).
8. **Impossible with people, possible with God** — *belonē* (v27).
9. **The Twelve could see and did not; the blind man could not see and did** (vv34, 38).
10. **He stood still** (Guzik).

Cross-references: Gen 18:25; Exod 22:22–23; Ps 34:18; 51:17; Isa 35:5; 53:3–5; 61:1; Matt 19:13–30; 20:29–34; Mark 10:13–52; Luke 1:52–53; 4:18; 11:5–13; 14:11; 16:15; 17:13, 19; 19:1–10; 24:25–27, 45; John 19:30; Rom 4:5; 1 Cor 9:27; 2 Cor 4:1, 16; 8:9; Gal 6:9; Heb 2:17; 1 Pet 2:2.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 18:41

““△ What do you want Me to do for you?” And he said, “Lord, I want to regain my sight!””

Command to obey — pray and do not lose heart. There are men I have prayed for for years — sons, brothers, guys who went back out. I have quietly stopped asking. Jesus told this parable for exactly that. This week I will put those names back on my list and pray for them every day, like the widow who kept coming. If He came tonight, I want Him to find faith in my house.

Sin to confess — the Pharisee's prayer. I have prayed "I thank You that I am not like" — not like the guy still using, not like the man in the next cell, not like the brother who fell. That prayer has five "I"s and no mercy in it. I confess it. My only prayer is the tax collector's: "God, be merciful to me, the sinner!" Not a sinner. The sinner.

Promise to trust — he went home justified. He went home declared righteous — not because he cleaned himself up first, but because he asked God to accept the sacrifice in his place. That is the gospel I preach to men who think they are too far gone. "Only to a sinner can God be merciful" (Spurgeon). I will tell one man this week that God justifies the ungodly.

Warning to heed — the one thing. The ruler had kept every commandment he could think of, and still walked away sad, because one thing owned him. I ask honestly: what is my "one thing" — money, a relationship, my reputation, my anger, my comfort? Whatever I won't let go of is what Jesus will put His finger on. What is impossible for me is possible with God.

Example to follow — the blind beggar. He couldn't see Jesus, so he used what he had — his ears and his voice. When the crowd told him to shut up, he got louder. When Jesus asked, "What do you want Me to do for you?" he answered plainly. Then he followed Jesus up the road to Jerusalem. I want that kind of faith: loud when others want me quiet, plain when Jesus asks, and following when the healing comes.

Questions for the table (from the Deep Dive):

1. What have I stopped praying for because the answer was slow? What would it look like to go back to that prayer this week like the widow? (18:1–8; Luke 11:9) *The delays in prayer are not needed to change God, but to change us (Guzik).*
2. If I wrote down my honest prayer from last week, would it sound more like the Pharisee's or the tax collector's? Who do I compare myself to? (18:9–13) *He brought absolutely nothing to the table except his sin (Sproul).*
3. What do I bring to God as if it earns me something — my sobriety, my record, my religion? What would it mean to come "as a sinner, and as nothing else"? (18:13–14; Rom 4:5) *Come as you are (Spurgeon).*
4. What is the difference between childlike and childish faith in my life? Where do I need to grow up, and where do I need to become like a child again? (18:15–17) *A huge difference between a childlike faith and a childish faith (Sproul).*
5. What is the "one thing" Jesus might put His finger on in my life — the thing I would walk away sad rather than let go of? (18:22–25) *He kept his money and lost the kingdom (Sproul).*

6. If Jesus stopped in front of me and asked, “What do you want Me to do for you?” — what would I say? Is that my deepest need? (18:40–43) *A felt need may not be the deepest need (Sproul).*

Worship. God is the Judge of all the earth who always does right, who hears His elect day and night, who justifies the sinner who stands far off, who receives babies and blesses them, who does what is impossible with people. Jesus is the Son of Man who went up to Jerusalem knowing every insult and every blow that was waiting, and the Son of David who stood still on the Jericho road for one beggar’s cry.

Prayer. God, be merciful to me, the sinner. I have nothing in my hand to bring. Keep me from the Pharisee’s prayer and the ruler’s sad walk away. Teach me to pray and not lose heart, to receive Your kingdom like a child, and to let go of the one thing I hold onto. Jesus, Son of David, have mercy on me — open my eyes, and I will follow You and glorify God. Amen.

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SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 19

The King Comes to His City — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

Jesus came to seek and to save the lost, and on His last road He proves it — in a sycamore tree, in a parable about a King who will return, on a colt, and in tears over a city that missed its day. He is the King who comes humbly now and will come again to reign, and He wants me found faithful when He does.

00 The Text

LUKE 19 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 He entered Jericho and was passing through.

2 And there was a man called by the name of Zaccheus; he was a chief tax collector and he was rich.

3 Zaccheus was trying to see who Jesus was, and was unable because of the crowd, for he was small in stature.

4 So he ran on ahead and climbed up into a sycamore tree in order to see Him, for He was about to pass through that way.

5 When Jesus came to the place, He looked up and said to him, "Zaccheus, hurry and come down, for today I must stay at your house."

6 And he hurried and came down and received Him gladly.

7 When they saw it, they all began to grumble, saying, "He has gone to be the guest of a man who is a sinner."

8 Zaccheus stopped and said to the Lord, "Behold, Lord, half of my possessions I will give to the poor, and if I have defrauded anyone of anything, I will give back four times as much."

9 And Jesus said to him, "Today salvation has come to this house, because he, too, is a son of Abraham.

10 "For the Son of Man has come to seek and to save that which was lost."

11 While they were listening to these things, Jesus went on to tell a parable, because He was near Jerusalem, and they supposed that the kingdom of God was going to appear immediately.

12 So He said, "A nobleman went to a distant country to receive a kingdom for himself, and then return.

13 "And he called ten of his slaves, and gave them ten minas and said to them,
'Do business with this until I come back.'

14 "But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.'

15 "When he returned, after receiving the kingdom, he ordered that these slaves, to whom he had given the money, be called to him so that he might know what business they had done.

16 “The first appeared, saying, ‘Master, your mina has made ten minas more.’

17 “And he said to him, ‘Well done, good slave, because you have been faithful in a very little thing, you are to be in authority over ten cities.’

18 “The second came, saying, ‘Your mina, master, has made five minas.’

19 “And he said to him also, ‘And you are to be over five cities.’

20 “Another came, saying, ‘Master, here is your mina, which I kept put away in a handkerchief;

21 for I was afraid of you, because you are an exacting man; you take up what you did not lay down and reap what you did not sow.’

22 “He said to him, ‘By your own words I will judge you, you worthless slave. Did you know that I am an exacting man, taking up what I did not lay down and reaping what I did not sow?

23 ‘Then why did you not put my money in the bank, and having come, I would have collected it with interest?’

24 “Then he said to the bystanders, ‘Take the mina away from him and give it to the one who has the ten minas.’

25 “And they said to him, ‘Master, he has ten minas already.’

26 “I tell you that to everyone who has, more shall be given, but from the one who does not have, even what he does have shall be taken away.

27 “But these enemies of mine, who did not want me to reign over them, bring them here and slay them in my presence.”

28 After He had said these things, He was going on ahead, going up to Jerusalem.

29 When He approached Bethphage and Bethany, near the mount that is called Olivet, He sent two of the disciples,

30 saying, “Go into the village ahead of you; there, as you enter, you will find a colt tied on which no one yet has ever sat; untie it and bring it here.

31 “If anyone asks you, ‘Why are you untying it?’ you shall say, ‘The Lord has need of it.’”

32 So those who were sent went away and found it just as He had told them.

33 As they were untying the colt, its owners said to them, “Why are you untying the colt?”

34 They said, “The Lord has need of it.”

35 They brought it to Jesus, and they threw their coats on the colt and put Jesus on it.

36 As He was going, they were spreading their coats on the road.

37 As soon as He was approaching, near the descent of the Mount of Olives, the whole crowd of the disciples began to praise God joyfully with a loud voice for all the miracles which they had seen,

38 shouting: “BLESSED IS THE KING WHO COMES IN THE NAME OF THE LORD; Peace in heaven and glory in the highest!”

39 Some of the Pharisees in the crowd said to Him, “Teacher, rebuke Your disciples.”

40 But Jesus answered, “I tell you, if these become silent, the stones will cry out!”

41 When He approached Jerusalem, He saw the city and wept over it,

42 saying, “If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes.

43 “For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side,

44 and they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation.”

45 Jesus entered the temple and began to drive out those who were selling,

46 saying to them, “It is written, ‘AND MY HOUSE SHALL BE A HOUSE OF PRAYER,’ but you have made it a ROBBERS’ DEN.”

47 And He was teaching daily in the temple; but the chief priests and the scribes and the leading men among the people were trying to destroy Him,

48 and they could not find anything that they might do,
for all the people were hanging on to every word He
said.

Marked in the text

- **v2** “he was a chief tax collector and he was rich” — Sin / warning
- **v3** “Zaccheus was trying to see who Jesus was” — Time / place / contrast
- **v5** “hurry and come down” — Command / instruction
- **v5** “today I must stay at your house” — God — His character & actions
- **v6** “received Him gladly” — Promise / blessing
- **v7** “a man who is a sinner” — Sin / warning
- **v8** “I will give back four times as much” — Command / instruction
- **v9** “Today salvation has come to this house” — Promise / blessing
- **v10** “to seek and to save that which was lost” — God — His character & actions
- **v11** “the kingdom of God was going to appear immediately” — Time / place / contrast
- **v13** “Do business with this until I come back” — Command / instruction
- **v14** “We do not want this man to reign over us” — Sin / warning
- **v17** “Well done, good slave” — Promise / blessing
- **v17** “faithful in a very little thing” — Promise / blessing
- **v17** “faithful in a very little” — Promise / blessing
- **v21** “I was afraid of you” — Sin / warning
- **v26** “to everyone who has, more shall be given” — Time / place / contrast
- **v27** “bring them here and slay them in my presence” — Sin / warning
- **v28** “going up to Jerusalem” — Time / place / contrast
- **v38** “BLESSED IS THE KING WHO COMES IN THE NAME OF THE LORD” — God — His character & actions
- **v38** “Peace in heaven and glory in the highest” — Promise / blessing
- **v40** “the stones will cry out” — God — His character & actions
- **v41** “saw the city and wept over it” — God — His character & actions
- **v42** “the things which make for peace” — Promise / blessing
- **v42** “they have been hidden from your eyes” — Sin / warning
- **v44** “you did not recognize the time of your visitation” — Sin / warning
- **v46** “MY HOUSE SHALL BE A HOUSE OF PRAYER” — God — His character & actions
- **v46** “ROBBERS’ DEN” — Sin / warning
- **v48** “hanging on to every word He said” — Time / place / contrast
- **v31** “The Lord has need of it” — Key repeated word (every occurrence)
- **v13** “minas” — Key repeated word (every occurrence)
- **v16** “mina” — Key repeated word (every occurrence)
- **v5** “today” — Key repeated word (every occurrence)

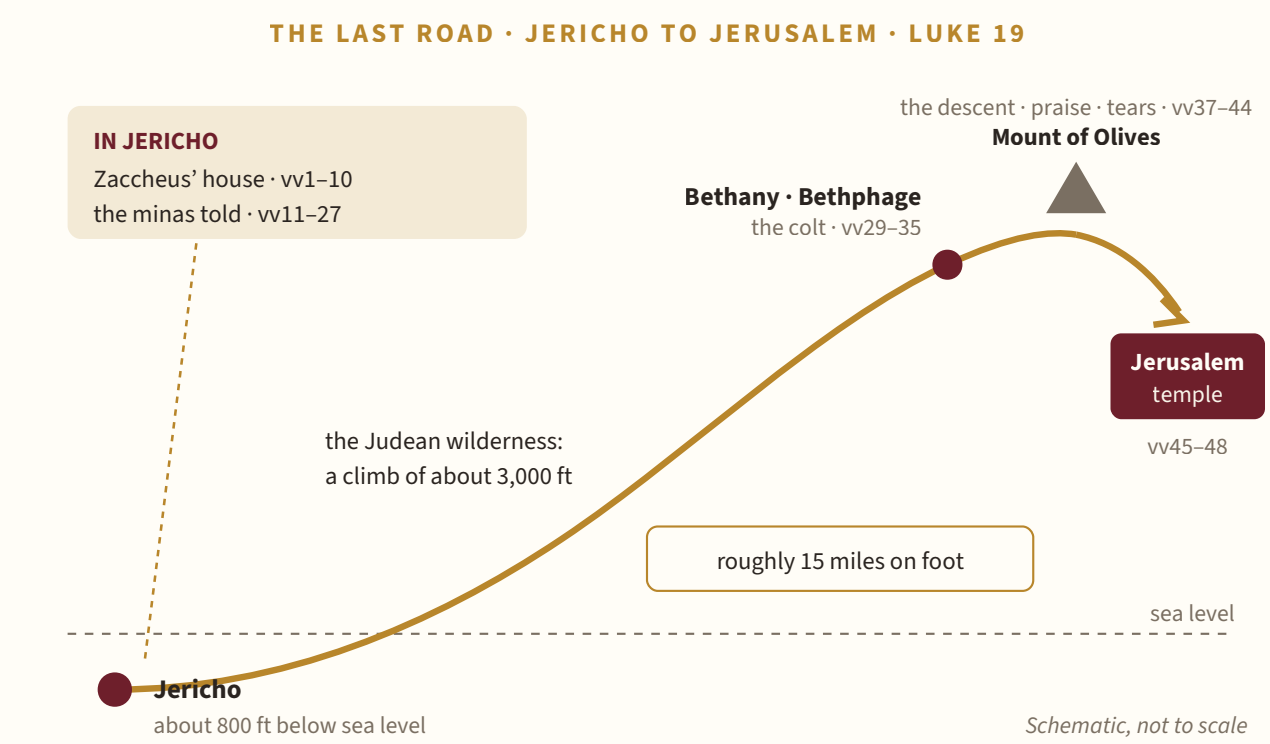
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 19:5

"When Jesus came to the place, He looked up and said to him, "Zaccheus, hurry and come down, for today I must stay at your house.""

FIGURE · THE LAST ROAD



Trace the climb: Jesus leaves Jericho deep in the Jordan valley, walks up through the wilderness to Bethany and the Mount of Olives, and comes down into Jerusalem and its temple.

Setting. The last stage of the journey that began at 9:51. Jesus passes through Jericho (v1), tells a parable "because He was near Jerusalem" (v11), goes "up to Jerusalem" (v28) by Bethphage and Bethany on the Mount of Olives (v29), weeps as He sees the city (v41), and enters the temple, where He teaches daily (vv45–47). The chief priests, scribes and leading men want Him dead, but the people hang on His words (vv47–48).

Structure:

- vv1–10 — **Zaccheus:** a chief tax collector, rich and short, climbs a sycamore to see Jesus (vv1–4); "Zaccheus, hurry and come down, for today I must stay at your house" (v5); he receives Him gladly; the crowd grumbles, "a man who is a sinner" (vv6–7); half to the poor, fourfold back (v8); "Today salvation has come to this house … the Son of Man has come to seek and to save that which was lost" (vv9–10).

- vv11–27 — **the minas:** told because they thought the kingdom would appear immediately (v11); a nobleman goes to a distant country to receive a kingdom (v12); ten slaves, ten minas, "Do business with this until I come back" (v13); the citizens: "We do not want this man to reign over us" (v14); the return and the accounting — ten minas, five minas, ten cities, five cities (vv15–19); the mina in a handkerchief, "I was afraid of you" (vv20–21); "By your own words I will judge you" (vv22–23); taken and given to the one with ten (vv24–26); the enemies slain (v27).
- vv28–40 — **the King rides in:** going up to Jerusalem (v28); two disciples sent for an unridden colt — "The Lord has need of it" (vv29–34); coats on the colt and on the road (vv35–36); at the descent of the Mount of Olives the disciples praise God: "BLESSED IS THE KING" (vv37–38); the Pharisees: "rebuke Your disciples" — "the stones will cry out!" (vv39–40).
- vv41–48 — **tears and the temple:** He sees the city and weeps (v41); the things which make for peace, hidden from your eyes (v42); barricade, siege, not one stone upon another, "because you did not recognize the time of your visitation" (vv43–44); He drives out the sellers — "a house of prayer … a robbers' den" (vv45–46); teaching daily; the leaders seek to destroy Him; the people hang on His words (vv47–48).

Repeated words, with counts:

- "mina / minas" ×9 — vv13, 16 (×2), 18 (×2), 20, 24 (×2), 25.
- "come / came / comes" ×11 — vv5 (×2), 6, 9, 10, 13, 18, 20, 23, 38, 43.
- "Lord" ×5 — vv8 (×2), 31, 34, 38; "master" ×4 — vv16, 18, 20, 25.
- "slave(s)" ×4 — vv13, 15, 17, 22; "house" ×4 — vv5, 9, 46 (×2).
- "colt" ×4 — vv30, 33 (×2), 35; "untie / untying" ×4 — vv30, 31, 33 (×2).
- "kingdom" ×3 — vv11, 12, 15; "reign" ×2 — vv14, 27; "King" ×1 — v38.
- "Jerusalem" ×3 — vv11, 28, 41; "temple" ×2 — vv45, 47.
- "today" ×2 — vv5, 9; "The Lord has need of it" ×2 — vv31, 34.
- "exacting" ×2 — vv21, 22; "sow / reap / reaping" ×4 — vv21 (×2), 22 (×2).
- "peace" ×2 — vv38, 42; "enemies" ×2 — vv27, 43; "stone(s)" ×2 — vv40, 44.

Contrasts: A rich chief tax collector ⟷ "a man who is a sinner" in the crowd's eyes, and "a son of Abraham" in Jesus' (vv7, 9). Zaccheus trying to see ⟷ the Son of Man seeking (vv3, 10). Faithful slaves ⟷ the slave who hid his mina (vv16–21). Servants who are rewarded ⟷ citizens who "do not want this man to reign" (vv14, 17, 27). The disciples' praise ⟷ the Pharisees' rebuke (vv37–39). "Peace in heaven" sung ⟷ "the things which make for peace" missed (vv38, 42). The crowd cheering ⟷ Jesus weeping (vv37, 41). A house of prayer ⟷ a robbers' den (v46). The leaders trying to destroy Him ⟷ the people hanging on His words (vv47–48).

Shape of the chapter: two scenes in Jericho (a man saved, a parable told) and two on the way into Jerusalem (a King praised, a city wept over). The chapter climbs, literally — from the Jordan valley up the wilderness road to the temple — and the question rises with it: will people receive this King or not? Zaccheus receives Him gladly; the citizens and the city do not.

Chapter theme (my words): The Son of Man seeks the lost one by one, and He comes as King to His city. He receives sinners, gives His servants work to do until He returns, and weeps over those who reject Him — but the day of His visit can be missed, and the King who rode a colt will come back to reign.

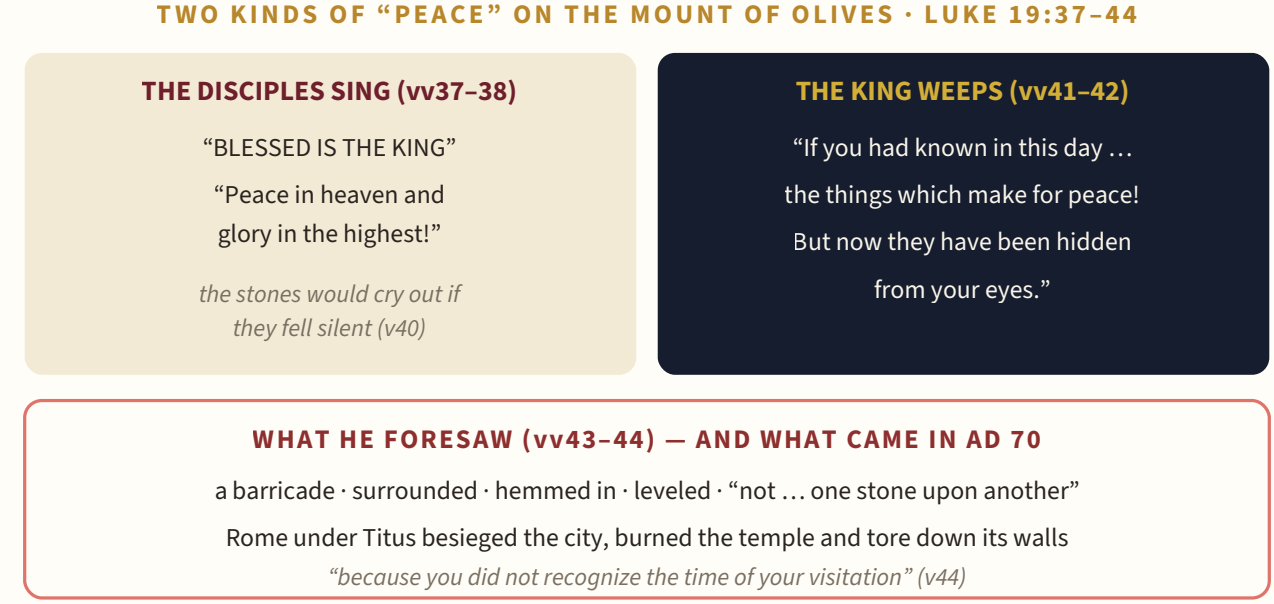
02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 19:41–42

"When He approached Jerusalem, He △saw the city and wept over it, saying, "If you had known in this day, even you, ☆the things which make for peace! But now ⚠they have been hidden from your eyes.""

FIGURE · TWO KINDS OF PEACE



On the same slope the disciples sing of peace in heaven while Jesus weeps for a city that missed the peace He brought; the bottom panel shows what His tears foresaw.

Why does Luke put Zaccheus here? Right after the rich ruler went away sad (18:18–23) and Jesus said, "How hard it is for those who are wealthy to enter the kingdom of God!" (18:24), Luke shows a rich chief tax collector saved — proof that "The things that are impossible with people are possible with God" (18:27). Henry: "Christ came to save even the chief of publicans." Guzik calls Zaccheus "a model to everyone of how to receive Jesus."

Who was seeking whom? Zaccheus "was trying to see who Jesus was" (v3), but Jesus says, "today I must stay at your house" (v5) and "the Son of Man has come to seek and to save that which was lost" (v10). Sproul: "The word "must" communicates urgency and necessity." Spurgeon: "God does not call his people in shoals, but in units." I was not the one looking first; He was.

Did Zaccheus earn his salvation in verse 8? No. Sproul is plain: "nobody can work their way into the kingdom of God," and Zaccheus "was mentioning what he planned to do as a result of his conversion." Fourfold was the law's penalty for a stolen sheep (Exodus 22:1); Zaccheus holds himself to the strictest standard. That is what grace does

in a thief. “Son of Abraham” (v9) means he belongs to the covenant people again — by faith, like Abraham (Romans 4:11–12).

Why tell the parable of the minas? Because “they supposed that the kingdom of God was going to appear immediately” (v11). The nobleman goes away to receive a kingdom and then returns (vv12, 15). Sproul sets it beside Archelaus, who went to Rome for a crown while a delegation of Jews protested — “The emperor did not confirm Archelaus as king.” Jesus’ point: “There would be an interim between His departure to the far country and His commission as king” (Sproul). I read the parable the way the text sets it up: Christ ascended to the Father and will return in person to reign (Acts 1:11; Revelation 19:11–16). In the meantime His servants are to “do business” with what He gave them.

What is the mina? Each slave received the same amount (v13), unlike the talents of Matthew 25. So the mina is best read as what every servant of Christ shares — the gospel entrusted to us, the life and gifts He gives. Guzik: the reward “is not rest, but more service.” Henry: “All Christians have business to do for Christ in this world.” The third slave did nothing because he had a false picture of his master — “I was afraid of you” (v21). Sproul: “Out of your fear, you didn’t produce anything.”

Two groups judged. The slave who hid his mina loses it (v24); the citizens who said, “We do not want this man to reign over us” (v14), are slain (v27). Henry: “Whoever will not be ruled by the grace of Christ will inevitably be ruined by the wrath of Christ.” Jesus is about to be rejected by His own city; the parable warns them before it happens.

What did the entry mean? Jesus arranged it (vv29–34) to fulfill Zechariah 9:9 — Sproul: “Jesus knew the text.” A King on a colt, not a war horse; the disciples sing Psalm 118:26. Guzik: “we should admire, not pity Jesus.” The Pharisees want the praise stopped; Jesus says the stones would take it up (v40). Henry: “Whether men praise Christ or no he will, and shall, and must be praised.”

Why did He weep? Because the city did not know “the things which make for peace” (v42) and “did not recognize the time of your visitation” (v44). Verses 43–44 came true in AD 70, when Rome under Titus besieged and leveled Jerusalem (Sproul walks through the siege). Spurgeon: “Jesus is here a king by general acclamation, but king of grief by personal lamentation.” Guzik: “Even when God’s judgment is perfectly just and righteous, His heart weeps.” I hold that this judgment is not God’s last word to Israel: Jesus Himself says the city will see Him again when it says, “BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!” (13:35), and Jerusalem is trampled only “until the times of the Gentiles are fulfilled” (21:24; Romans 11:25–26).

The temple cleansing. Jesus joins Isaiah 56:7 (a house of prayer “for all the peoples”) to Jeremiah 7:11 (a den of robbers). Guzik: the market filled the court where Gentiles came to pray. Sproul: Jesus “saw the pilgrims being defrauded,” and “His mood changed from sorrow into fury.” The same Lord who wept over the city cleans His Father’s house.

Word study (Greek):

- **chief tax collector — *architelōnēs* (G754):** only here in the New Testament (v2).
- **to seek — *zēteō* (G2212); to save — *sōzō* (G4982); lost — *apollymi* (G622):** the Luke 15 words (v10).
- **salvation — *sōtēria* (G4991):** “Today salvation has come to this house” (v9).
- **mina — *mna* (G3414):** about a hundred days’ wages; nine times in vv13–25.
- **do business — *pragmateuomai* (G4231):** only v13; *diapragmateuomai* (G1281), gained by trading, only v15.
- **exacting — *austēros* (G840):** harsh, severe; only vv21–22.

- **colt — *pōlos* (G4454):** the unridden foal (vv30–35; Zech 9:9).
- **will cry out — *krazō* (G2896):** to scream aloud (v40).
- **wept — *klaiō* (G2799):** loud weeping, sobbing (v41).
- **visitation — *episkopē* (G1984):** God's coming to inspect and deliver (v44; 1:68, 78).
- **robbers — *lēstēs* (G3027):** bandits (v46; Jer 7:11).

Key insights to carry (from the Deep Dive):

1. **The camel goes through the needle** — a rich chief tax collector saved (18:24–27).
2. **He was seeking; Jesus was seeking him** — "must" (v5), "to seek and to save" (v10).
3. **Restitution is fruit, not price** — fourfold, after grace (Sproul).
4. **"Lost" is a Luke 15 word** — *apolōlos*.
5. **The kingdom comes after a journey** — the King goes and returns (vv11–15).
6. **The reward for faithfulness is more work** (Guzik).
7. **Fear is not an excuse** — the third slave (Sproul).
8. **A King on a colt** — Zechariah 9:9.
9. **God weeps over the judgment He sends** — *klaiō* (v41).
10. **A house of prayer for all the peoples** — Isaiah 56:7 and Jeremiah 7:11.

Cross-references: Exod 22:1; Num 19:2; 1 Kings 1:33; Ps 118:22–26; Isa 56:7; Jer 7:11; Ezek 34:16; Hab 2:11; Zech 9:9; 14:4; Matt 25:14–30; Luke 1:68, 78; 13:34–35; 15:1–32; 18:18–43; 21:20–24; John 12:12–19; Acts 1:11; Rom 4:11–12; 11:25–26; 1 Cor 4:2; Rev 19:11–16.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 19:17

"And he said to him, '☆ Well done, good slave, because you have been faithful in a very little thing, you are to be in authority over ten cities.'"

FIGURE · THE MINAS AND THE CITIZENS

THE KING RETURNS AND SETTLES ACCOUNTS · LUKE 19:15–27

FIRST SLAVE vv16–17	1 mina → 10 more	"Well done, good slave" · over ten cities
SECOND SLAVE vv18–19	1 mina → 5 more	"you are to be over five cities"
"ANOTHER" vv20–26	1 mina → hidden in a cloth	"worthless slave" · the mina taken away
THE CITIZENS vv14, 27	"We do not want this man to reign"	"bring them here and slay them"

Each slave got the same mina (v13); what differed was what he did with it while the master was away (v26).

Read across each row: same mina, different use, different outcome — and the citizens who refused the King face a harder end than the lazy slave.

Example to follow — Zaccheus came down quickly. He did not care how foolish he looked in a tree, and when Jesus called him he "hurried and came down and received Him gladly" (v6). Spurgeon: "Hardly had he said, "Come down," when down he came." Some of the men I sit with have spent years being called "a man who is a sinner" (v7). Jesus calls them by name. This week I will stop putting off what He has already told me to do.

Command to obey — make it right. Zaccheus went straight to the people he had cheated (v8). Grace did not make him careless about his past; it made him honest about it. If there is a man I have wronged — money, a lie, a broken promise — I will write his name down and take one step toward making it right. Not to earn anything. Because salvation has come to my house.

Sin to confess — burying my mina. I have sometimes done nothing with what Christ gave me because I was afraid — of failing, of looking foolish, of a God I pictured as harsh (v21). That is not humility; it is unbelief. I confess it and ask Him to show me what He has put in my hands to use until He comes back.

Promise to trust — "Well done, good slave." The King is coming back (vv12, 15), and He notices faithfulness "in a very little thing" (v17). The small, unseen work — the phone call to a man who is struggling, the Bible study with three guys at the facility, being honest at work — is not little to Him.

Warning to heed — do not miss the day. Jerusalem cheered and still missed Him (vv37, 42, 44). It is possible to be in the crowd and not know "the things which make for peace." Today is a day of visitation for me. I will not treat it as ordinary.

Questions for the table (from the Deep Dive):

1. Zaccheus climbed a tree and did not care who laughed. What has it cost me — pride, reputation, comfort — to get close enough to see Jesus? (19:3–4) *I wish there were more of us who did not mind being laughed at (Maclaren, in Guzik).*
2. Jesus called a man everyone hated by name and went to his house. Who is the "sinner" I would grumble about if Jesus went home with him? (19:5–7; 15:1–2) *Jesus is joyful to receive sinners (Guzik).*
3. Zaccheus made things right with the people he had cheated. Is there someone I need to pay back or make amends to? (19:8–9; Exod 22:1) *Restitution is the fruit of salvation, not its price (Sproul).*
4. The King has given me a mina and gone away for a while. What has He put in my hands, and what am I doing with it until He comes back? (19:13, 17; 1 Cor 4:2) *The reward for faithful service is not rest, but more service (Guzik).*
5. The third slave hid his mina because he thought his master was harsh. Where has a wrong picture of God made me afraid to act? (19:20–23) *Out of your fear, you didn't produce anything (Sproul).*
6. Jesus wept because Jerusalem did not recognize the day God visited it. Where is God visiting me right now, and am I missing it? (19:41–44; 2 Cor 6:2) *He looks with weeping eyes upon lost souls (Henry).*

Worship. The Son of Man came looking for me. He looked up into a tree and called a thief by name; He rode into His city on a borrowed colt as the humble King Zechariah promised; He wept over the people who would kill Him; and He will come again to the Mount of Olives to reign. Blessed is the King who comes in the name of the Lord.

Prayer. Lord Jesus, You came to seek and to save that which was lost, and You found me. Thank You for calling me down and coming to my house. Give me a heart that makes things right with the people I have wronged. Forgive me for burying what You gave me out of fear; make me faithful in very little things until You return. Open my eyes to the day of Your visitation, and let me be one who praises You when others are silent. Amen.

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SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 20

The Stone the Builders Rejected — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

In the temple, Jesus' enemies try every trap they have, and He answers them all from Scripture and turns each question back on the questioner. The rejected Son is the cornerstone, the living God raises the dead, and David's son is David's Lord — so I must give God what bears His image: me.

00 The Text

LUKE 20 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 On one of the days while He was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the elders confronted Him,

2 and they spoke, saying to Him, "Tell us by what authority You are doing these things, or who is the one who gave You this authority?"

3 Jesus answered and said to them, "I will also ask you a question, and you tell Me:

4 "Was the baptism of John from heaven or from men?"

5 They reasoned among themselves, saying, "If we say, 'From heaven,' He will say, 'Why did you not believe him?'

6 "But if we say, 'From men,' all the people will stone us to death, for they are convinced that John was a prophet."

7 So they answered that they did not know where it came from.

8 And Jesus said to them, "Nor will I tell you by what authority I do these things."

9 And He began to tell the people this parable: "A man planted a vineyard and rented it out to vine-growers, and went on a journey for a long time.

10 "At the harvest time he sent a slave to the vine-growers, so that they would give him some of the produce of the vineyard; but the vine-growers beat him and sent him away empty-handed.

11 "And he proceeded to send another slave; and they beat him also and treated him shamefully and sent him away empty-handed.

12 "And he proceeded to send a third; and this one also they wounded and cast out.

13 "The owner of the vineyard said, 'What shall I do? I will send my beloved son; perhaps they will respect him.'

14 "But when the vine-growers saw him, they reasoned with one another, saying, 'This is the heir; let us kill him so that the inheritance will be ours.'

15 "So they threw him out of the vineyard and killed him. What, then, will the owner of the vineyard do to them?

16 "He will come and destroy these vine-growers and will give the vineyard to others." When they heard it, they said, "May it never be!"

17 But Jesus looked at them and said, “What then is this that is written: ‘△ THE STONE WHICH THE BUILDERS REJECTED, △ THIS BECAME THE CHIEF CORNER stone’?

18 “⚠ Everyone who falls on that stone will be broken to pieces; but on whomever it falls, it will scatter him like dust.”

19 The scribes and the chief priests tried to lay hands on Him that very hour, and they feared the people; for they understood that He spoke this parable against them.

20 So they watched Him, and ⚠ sent spies who pretended to be righteous, in order that they might catch Him in some statement, so that they could deliver Him to the rule and the ⟳ authority of the governor.

21 They questioned Him, saying, “Teacher, we know that You speak and teach correctly, and You are not partial to any, but teach the way of God in truth.

22 “Is it lawful for us to pay taxes to Caesar, or not?”

23 But △ He detected their trickery and said to them,

24 “Show Me a denarius. Whose likeness and inscription does it have?” They said, “Caesar’s.”

25 And He said to them, “Then render to Caesar the things that are Caesar’s, and to God the things that are God’s.”

26 And they were unable to catch Him in a saying in the presence of the people; and being amazed at His answer, they became silent.

27 Now there came to Him some of the Sadducees (⚠ who say that there is no resurrection),

28 and they questioned Him, saying, “Teacher, Moses wrote for us that IF A MAN’S BROTHER DIES, having a wife, AND HE IS CHILDLESS, HIS BROTHER SHOULD MARRY THE WIFE AND RAISE UP CHILDREN TO HIS BROTHER.

29 “Now there were seven brothers; and the first took a wife and died childless;

30 and the second

31 and the third married her; and in the same way all seven died, leaving no children.

32 “Finally the woman died also.

33 “In the ⟳ resurrection therefore, which one’s wife will she be? For all seven had married her.”

34 Jesus said to them, “The sons of this age marry and are given in marriage,

35 but those who are considered worthy to attain to that age and the ⟳ resurrection from the dead, neither marry nor are given in marriage;

36 for ☆ they cannot even die anymore, because they are like angels, and are sons of God, being ☆ sons of the resurrection.

37 “But that ☆ the dead are raised, even Moses showed, in the passage about the burning bush, where he calls the Lord THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB.

38 “Now △ He is not the God of the dead but of the living; for ☆ all live to Him.”

39 Some of the scribes answered and said, “Teacher, You have spoken well.”

40 For they did not have courage to question Him any longer about anything.

41 Then He said to them, “How is it that they say the Christ is David’s son?

42 “For David himself says in the book of Psalms, ‘THE LORD SAID TO MY LORD, “△ SIT AT MY RIGHT HAND,

43 UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET.”’

44 “Therefore △ David calls Him ‘Lord,’ and how is He his son?”

45 And while all the people were listening, He said to the disciples,

46 “ Beware of the scribes, who like to walk around in long robes, and love respectful greetings in the market places, and chief seats in the synagogues and places of honor at banquets,

47 who ⚠ devour widows’ houses, and ⚠ for appearance’s sake offer long prayers. ⚠ These will receive greater condemnation.”

Marked in the text

- **v2** "by what authority You are doing these things" — Time / place / contrast
- **v4** "Was the baptism of John from heaven or from men?" — Time / place / contrast
- **v7** "they did not know where it came from" — Sin / warning
- **v10** "beat him and sent him away empty-handed" — Sin / warning
- **v13** "I will send my beloved son" — God — His character & actions
- **v14** "let us kill him so that the inheritance will be ours" — Sin / warning
- **v16** "will give the vineyard to others" — Time / place / contrast
- **v17** "THE STONE WHICH THE BUILDERS REJECTED" — God — His character & actions
- **v17** "THIS BECAME THE CHIEF CORNER stone" — God — His character & actions
- **v18** "Everyone who falls on that stone will be broken to pieces" — Sin / warning
- **v20** "sent spies who pretended to be righteous" — Sin / warning
- **v23** "He detected their trickery" — God — His character & actions
- **v25** "render to Caesar the things that are Caesar's, and to God the things that are God's" — Command / instruction
- **v27** "who say that there is no resurrection" — Sin / warning
- **v36** "they cannot even die anymore" — Promise / blessing
- **v36** "sons of the resurrection" — Promise / blessing
- **v37** "the dead are raised" — Promise / blessing
- **v38** "He is not the God of the dead but of the living" — God — His character & actions
- **v38** "all live to Him" — Promise / blessing
- **v42** "SIT AT MY RIGHT HAND" — God — His character & actions
- **v44** "David calls Him 'Lord,'" — God — His character & actions
- **v46** "Beware of the scribes" — Command / instruction
- **v47** "devour widows' houses" — Sin / warning
- **v47** "for appearance's sake offer long prayers" — Sin / warning
- **v47** "These will receive greater condemnation" — Sin / warning
- **v2** "authority" — Key repeated word (every occurrence)
- **v9** "vineyard" — Key repeated word (every occurrence)
- **v27** "resurrection" — Key repeated word (every occurrence)

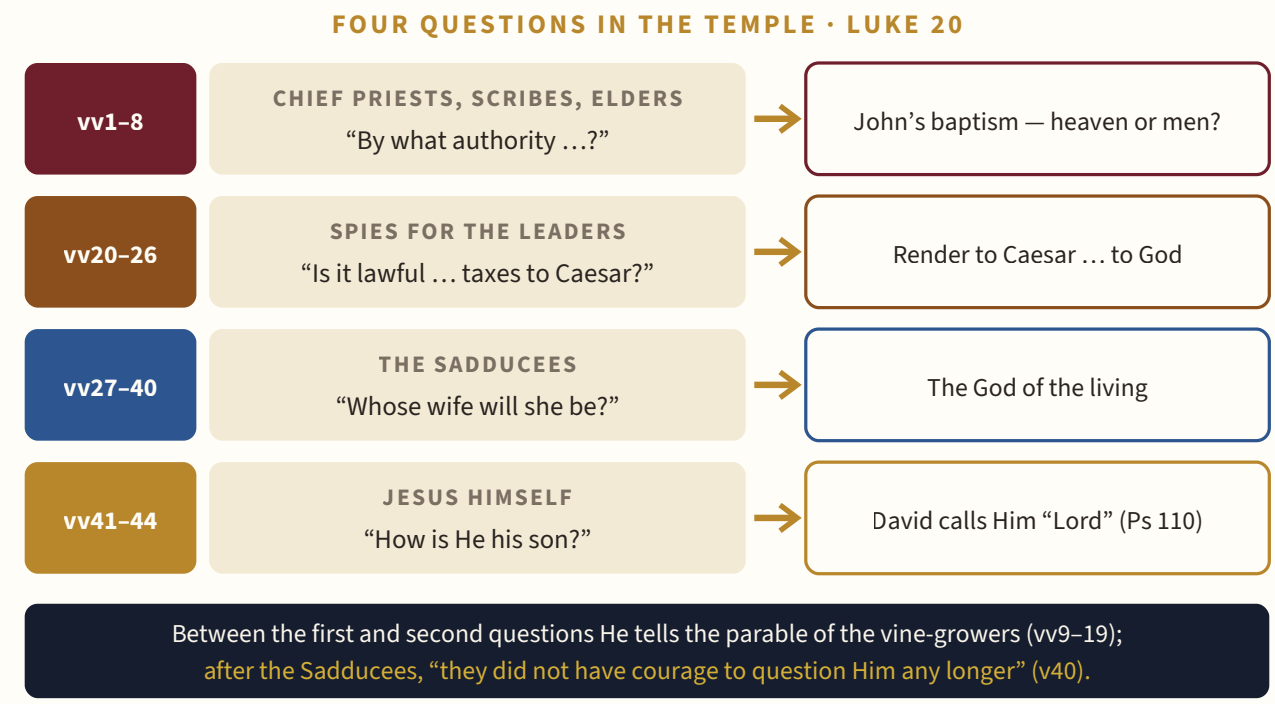
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 20:2

"and they spoke, saying to Him, "Tell us by what authority You are doing these things, or who is the one who gave You this authority?""

FIGURE · QUESTIONS IN THE TEMPLE



Read each row from left to right: who asks, what they ask, and how Jesus answers — until the last question is His own and no one can answer.

Setting. "On one of the days" of the last week, Jesus is "teaching the people in the temple and preaching the gospel" (v1). The leaders who had been "trying to destroy Him" (19:47) now come at Him one after another: the chief priests, scribes and elders (v1), spies sent to catch Him (v20), and Sadducees (v27). He answers them all in front of "the people" (vv1, 9, 19, 26, 45), then asks His own question and warns His disciples about the scribes (vv41–47).

Structure:

- vv1–8 — **the authority question:** "Tell us by what authority You are doing these things" (v2); "Was the baptism of John from heaven or from men?" (vv3–4); they reason among themselves — if heaven, "Why did you not believe him?"; if men, the people will stone us (vv5–6); "they did not know" (v7); "Nor will I tell you" (v8).
- vv9–19 — **the vine-growers:** a man plants a vineyard and goes away (v9); three slaves beaten, shamed, wounded, sent away empty-handed (vv10–12); "I will send my beloved son" (v13); "This is the heir; let us kill

him" (vv14–15); the owner will destroy them and give the vineyard to others — "May it never be!" (v16); the rejected stone becomes the chief corner stone; broken to pieces or scattered like dust (vv17–18); the leaders want to seize Him, "for they understood that He spoke this parable against them" (v19).

- vv20–26 — **Caesar's coin:** spies "who pretended to be righteous" (v20); flattery and the question, "Is it lawful for us to pay taxes to Caesar, or not?" (vv21–22); "He detected their trickery" — "Show Me a denarius" (vv23–24); "render to Caesar the things that are Caesar's, and to God the things that are God's" (v25); amazed, they fall silent (v26).
- vv27–40 — **the resurrection:** Sadducees "who say that there is no resurrection" (v27); Moses' law of the husband's brother (v28); seven brothers, one wife, "which one's wife will she be?" (vv29–33); this age and that age; no marriage, no death, "like angels … sons of the resurrection" (vv34–36); the burning bush — "He is not the God of the dead but of the living" (vv37–38); "Teacher, You have spoken well," and no one dares ask more (vv39–40).
- vv41–47 — **David's Lord; beware the scribes:** "How is it that they say the Christ is David's son?" (v41); Psalm 110:1 (vv42–43); "David calls Him 'Lord,' and how is He his son?" (v44); before all the people, to the disciples: long robes, greetings, chief seats, devouring widows' houses, long prayers for show — "greater condemnation" (vv45–47).

Repeated words, with counts:

- "God" ×8 — vv21, 25 (×2), 36, 37 (×3), 38.
- "send / sent" ×7 — vv10 (×2), 11 (×2), 12, 13, 20.
- "vineyard" ×6 — vv9, 10, 13, 15 (×2), 16; "vine-growers" ×5 — vv9, 10 (×2), 14, 16.
- "son / sons" ×6 — vv13, 34, 36 (×2), 41, 44.
- "people" ×6 — vv1, 6, 9, 19, 26, 45.
- "die / dies / died / dead" ×8 — vv28, 29, 31, 32, 35, 36, 37, 38.
- "marry / married" ×5 — vv28, 31, 33, 34, 35; "wife" ×4 — vv28 (×2), 29, 33.
- "authority" ×4 — vv2 (×2), 8, 20.
- "Caesar('s)" ×4 — vv22, 24, 25 (×2).
- "resurrection" ×4 — vv27, 33, 35, 36.
- "Lord" ×4 — vv37, 42 (×2), 44; "David" ×3 — vv41, 42, 44.
- "stone" ×4 — vv6 (stone us), 17 (×2), 18.
- "question / questioned" ×4 — vv3, 21, 28, 40; "Teacher" ×3 — vv21, 28, 39.
- "scribes" ×4 — vv1, 19, 39, 46.

Contrasts: From heaven ⟷ from men (vv4–6). The owner's patience ⟷ the tenants' violence (vv10–15). The beloved son ⟷ the heir they kill (vv13–14). Builders who reject ⟷ the stone God makes chief (v17). Falling on the stone ⟷ the stone falling on you (v18). Caesar's things ⟷ God's things (v25). Sons of this age ⟷ sons of the resurrection (vv34–36). God of the dead ⟷ God of the living (v38). David's son ⟷ David's Lord (vv41–44). Long robes and long prayers ⟷ devoured widows' houses (vv46–47).

Shape of the chapter: four rounds of question and answer, with a parable after the first round. The leaders ask three questions designed to trap Him; each trap fails, until "they did not have courage to question Him any longer" (v40). Then Jesus asks the one question they cannot answer — who is the Messiah? — and the chapter ends with a warning about religion that looks good and does harm.

Chapter theme (my words): Jesus' authority comes from God, and the men who reject Him are tenants who have killed the Owner's Son. The rejected Son is God's cornerstone. Give the world what it is owed, give God yourself, believe the living God who raises the dead, and bow to David's son as David's Lord.

02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 20:38

"Now △ He is not the God of the dead but of the living; for ☆ all live to Him."

FIGURE · THE PARABLE'S PARTS

THE PARABLE'S PARTS · LUKE 20:9–18 · ISAIAH 5:1–7

the owner	vv9, 13, 15	God, the LORD of the vineyard
the vineyard	v9	Israel — "the house of Israel" (Isa 5:7)
the vine-growers	vv9–16	Israel's leaders (v19: "against them")
the slaves, beaten	vv10–12	the prophets sent again and again
"my beloved son"	vv13–15	Jesus — thrown out and killed
"others"	v16	new stewards: Jesus' apostles and church
the stone	vv17–18	the rejected Son made cornerstone

"they understood that He spoke this parable against them" (v19)

Match each piece of the story on the left to what it stands for on the right; the gold bar is the beloved son, the turning point of the parable.

Why won't Jesus answer the authority question? He does answer — with a question that exposes the questioners. John had pointed to Jesus as the Coming One (3:16; 7:19–27); if John was from heaven, so is Jesus' authority. The leaders "reasoned among themselves" (v5) about what each answer would cost them. Guzik: "They cared more about winning the argument against Jesus than in knowing the truth." Henry: "Those that bury the knowledge they have are justly denied further knowledge." Sproul: "Instead of answering their question, He turned the tables on them."

Who is who in the parable? Sproul starts in Isaiah 5: "God likened His people Israel to a vineyard." The owner is God; the vine-growers are Israel's leaders — they "understood that He spoke this parable against them" (v19); the slaves are the prophets; the beloved son is Jesus, who here tells His own death in advance (Guzik). Spurgeon traces the tenants' slide: "They grow bolder, and more wicked."

"Give the vineyard to others" (v16). Teachers read this differently. Many see the kingdom passing from Israel to the church. I read it as the text does: the vine-growers — the leaders — lose the vineyard and new stewards take charge (Jesus' apostles and the church He builds), but the vineyard is still God's, and God is not finished with

Israel. The people's "May it never be!" (v16) is the very phrase Paul uses: "God has not rejected His people, has He? May it never be!" (Romans 11:1; see 11:25–29). Spurgeon applies the warning to us: "Lest we should have the heritage taken from us, let us yield up the fruit to him who has the best right to it all."

What does the stone mean (vv17–18)? Psalm 118:22 — the stone the builders rejected becomes the chief corner stone; the crowd had just sung Psalm 118 on the road (19:38). Falling on the stone means being broken in humility; the stone falling on someone means judgment, like the stone of Daniel 2:34–35 that crushed the statue to chaff. Guzik: "Anyone who comes to Jesus will be broken of their pride and self-will." Sproul: "If you trip over Jesus, He will crush you."

What does "render to Caesar" teach? The trap was simple: "yes" angers the people; "no" is treason. Jesus asks for the coin. Caesar's image is on it, so give it back to him — "Jesus affirmed that the government makes legitimate requests of us" (Guzik). But Caesar claimed divinity — "Tiberius Caesar, like his predecessor, considered himself a god" (Sproul) — and Jesus limits him: "He's due taxes, but not worship." Henry: "in sacred things God only is your King." And the other half: we bear God's image (Genesis 1:27). Guzik: "Everyone has the image of God impressed upon them." Give yourself to God.

What about marriage in the resurrection? Jesus says those in "that age" "neither marry nor are given in marriage" because "they cannot even die anymore" (vv35–36). Sproul is careful — "At first glance, that would suggest that we are not in a state of marriage in heaven" — and adds, "Whatever state we will be in will be better than anything we can imagine now." Like angels in deathlessness, not turned into angels. Henry: marriage is "for the comfort of human life, here in this state."

How does the burning bush prove the resurrection? The Sadducees accepted Moses above the rest of Scripture (Sproul), so Jesus answers from Moses. God said "I am" — not "I was" — "the God of Abraham" long after Abraham died (Exodus 3:6). Spurgeon: "A living God is the God of living men; and Abraham, Isaac, and Jacob are still alive." Guzik: "They are not lost – we know where they are, and they also know."

David's son and David's Lord. Psalm 110:1 — "The LORD says to my Lord" — is, Sproul notes, the Old Testament text the New Testament quotes most. If David calls the Messiah "Lord," the Messiah is more than David's son: He is God the Son who sits at the Father's right hand until His enemies are made His footstool (Acts 2:34–36). I read that "until" as pointing to His return to reign.

The warning about the scribes. They loved long robes, greetings, best seats, and long prayers — and they "devour widows' houses" (v47). Henry: "dissembled piety is double iniquity." Guzik: "God is concerned about our religious reality, not the image." The next verses (21:1–4) show a poor widow giving all she had.

Word study (Greek):

- **authority — *exousia* (G1849):** lawful right to act (vv2, 8, 20).
- **reasoned — *syllogizomai* (G4817):** to calculate together; only v5.
- **beloved — *agapētos* (G27):** "My beloved Son" (3:22; 20:13).
- **scatter like dust — *likmaō* (G3039):** to winnow, crush to powder (v18; Dan 2:35).
- **pretended — *hypokrinomai* (G5271):** to play a part; only v20.
- **trickery — *panourgia* (G3834):** craftiness (v23; 2 Cor 11:3).
- **denarius — *dēnarion* (G1220):** a day's wage (v24).
- **likeness — *eikōn* (G1504):** image (v24; Gen 1:27; Col 1:15).
- **render — *apodidōmi* (G591):** give back what is owed (v25; Rom 13:7).

- **resurrection — *anastasis* (G386):** standing up again (vv27, 33, 35, 36).
- **like angels — *isangelos* (G2465):** only v36.
- **Lord — *kyrios* (G2962):** Psalm 110:1 (vv42, 44).
- **robes — *stolē* (G4749):** long robes (v46; 15:22).
- **devour — *katesthiō* (G2719):** eat up (v47; 15:30).

Key insights to carry (from the Deep Dive):

1. **Honest questions get answers; traps get questions** (Guzik).
2. **They reckoned instead of repenting** — *syllogizomai* (v5).
3. **The vineyard was never theirs** (Guzik).
4. **The Son knew He would be killed** — "my beloved son" (v13).
5. **One stone, two outcomes** — broken or crushed (v18; Sproul).
6. **"Others" is not "never again"** — Romans 11:1.
7. **Give back to God what bears His image** — "due taxes, but not worship" (Sproul).
8. **Present tense, living saints** — "I am the God of Abraham."
9. **Like angels, not angels** — *isangelos* (v36).
10. **David's son is David's Lord** — Psalm 110:1.

Cross-references: Gen 1:27; Exod 3:6; Deut 25:5–6; Ps 110:1; 118:22–23; Isa 5:1–7; Dan 2:34–35, 44–45; Matt 21:23–22:46; Mark 11:27–12:40; Luke 3:16; 7:19–30; 21:1–4; Acts 2:34–36; 4:11–12; 23:8; Rom 11:1, 25–29; 13:1–7; 1 Cor 15:20; 2 Cor 11:3; Col 1:15; 1 Pet 2:7–8.

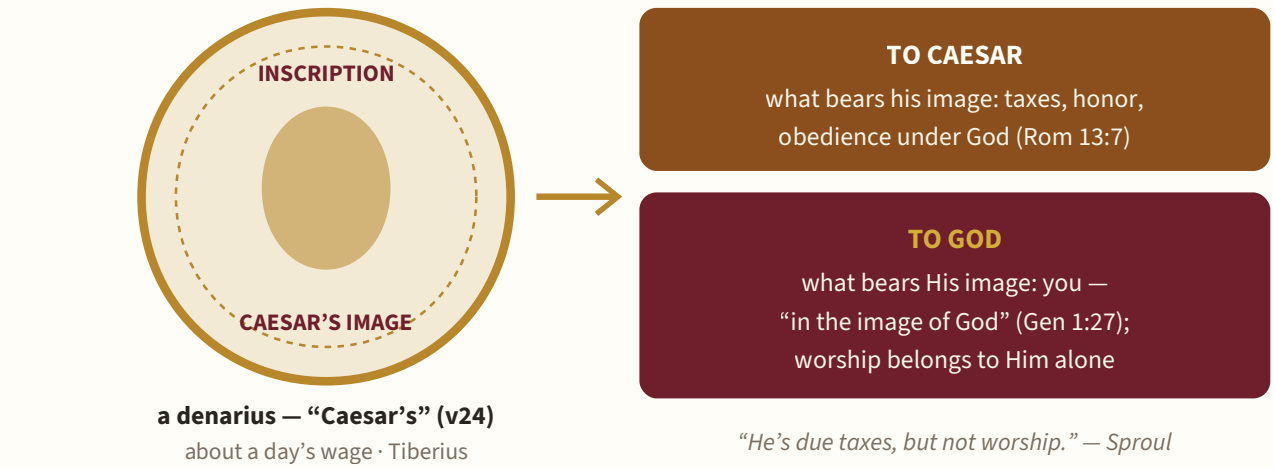
03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 20:25

"And He said to them, "Then render to Caesar the things that are Caesar's, and to God the things that are God's.""

FIGURE · WHOSE LIKENESS?



The coin bears Caesar's image, so give it back to him; you bear God's image, so give yourself to God.

Truth to face — I am a tenant, not an owner. The vine-growers forgot whose vineyard it was (vv9–14). My life, my body, my family, my time, my recovery — none of it is mine. Guzik: "The vinedressers didn't buy the vineyard, and they did not make it." The Owner is asking for fruit, and He has been patient with me longer than I deserve.

Command to obey — render to God what is God's. Jesus told me to pay what I owe — taxes, honest work, respect for authority (v25; Romans 13:7). Some of the men I serve are rebuilding trust with courts, parole officers and employers; doing that honestly is obedience to Christ. But the coin is not the point. I bear God's image. He gets me — not a slice of my week, but me. This week I will name one area I have been keeping back and hand it to Him.

Sin to confess — calculating instead of obeying. The leaders asked what answer would cost them least (vv5–7). I know that move. I have weighed what obedience would cost me in front of people before I did what I already knew was right. I confess it, and I ask God to make me a man who answers honestly, whatever it costs.

Promise to trust — He is the God of the living. "He is not the God of the dead but of the living; for all live to Him" (v38). The brothers in the Lord I have buried are not lost. Spurgeon: "We are by no means deprived of our dear ones by their death." And my own death is not the end of my story; there is an age where they "cannot even die anymore" (v36).

Warning to heed — beware the long robe. It is possible to look holy, pray long in public, take the best seat, and still use people (vv46–47). Guzik: "God is concerned about our religious reality, not the image." I want my private life to match my prayers.

Questions for the table (from the Deep Dive):

1. The leaders asked what answer would cost them least, not what was true. Where am I tempted to calculate rather than simply obey what I already know? (20:3–8) *Those that bury the knowledge they have are justly denied further knowledge (Henry).*
2. The vineyard belonged to the owner; the tenants only worked it. What part of my life am I treating as mine that really belongs to God? (20:9–16; Ps 24:1) *They didn't buy the vineyard, and they did not make it (Guzik).*
3. Jesus is a stone you either fall on and are broken, or one that falls on you. What does it look like for me to be broken on Him rather than crushed by Him? (20:17–18; 1 Pet 2:7–8) *Anyone who comes to Jesus will be broken of their pride and self-will (Guzik).*
4. I bear God's image the way the coin bore Caesar's. What would it mean this week to "render to God" what is His — my time, body, money, worship? (20:24–25; Gen 1:27) *He's due taxes, but not worship (Sproul).*
5. God is the God of the living, and those who die in the Lord live. How does the resurrection change how I grieve, and how I face my own death? (20:37–38; 1 Cor 15:20) *They are not lost — we know where they are (Guzik).*
6. Jesus warned about men who wanted to look holy and used religion to take advantage of the weak. Where do I care more about my image than my reality? (20:46–47) *God is concerned about our religious reality, not the image (Guzik).*

Worship. The Father sent His beloved Son to a vineyard that had beaten His servants, and they threw Him out and killed Him — and God made the rejected stone the chief corner stone. Jesus answered every trap with the truth. He is the God of Abraham, Isaac and Jacob, the God of the living, and He is David's Lord, seated at the right hand of the Father until every enemy is under His feet.

Prayer. Father, the vineyard is Yours and so am I. Forgive me for living like an owner and for calculating instead of obeying. I fall on the Stone; break my pride and build me on Jesus. Help me give Caesar what I owe and give You all of me, since I bear Your image. Thank You that You are the God of the living and that those who die in Christ live to You. Keep me from religion that looks good and loves little, and make me honest before You and kind to the weak. In the name of Jesus, David's Lord. Amen.

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SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 21

Lift Up Your Heads — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

Jesus sees a widow give everything, then tells His disciples the truth about what is coming — a temple torn down, a city trampled, an age of the Gentiles, and His own return in power. None of it is meant to make me afraid; it is meant to make me faithful, awake and looking up.

00 The Text

LUKE 21 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 And He looked up and saw the rich putting their gifts into the treasury.

2 And He saw a poor widow putting in two small copper coins.

3 And He said, "Truly I say to you, this poor widow put in more than all of them;

4 for they all out of their surplus put into the offering; but she out of her poverty put in all that she had to live on."

5 And while some were talking about the temple, that it was adorned with beautiful stones and votive gifts, He said,

6 "As for these things which you are looking at, the days will come in which there will not be left one stone upon another which will not be torn down."

7 They questioned Him, saying, "Teacher, when therefore will these things happen? And what will be the sign when these things are about to take place?"

8 And He said, "See to it that you are not misled; for many will come in My name, saying, 'I am He,' and, 'The time is near.' Do not go after them.

9 "When you hear of wars and disturbances, do not be terrified; for these things must take place first, but the end does not follow immediately."

10 Then He continued by saying to them, "Nation will rise against nation and kingdom against kingdom,

11 and there will be great earthquakes, and in various places plagues and famines; and there will be terrors and great signs from heaven.

12 "But before all these things, they will lay their hands on you and will persecute you, delivering you to the synagogues and prisons, bringing you before kings and governors for My name's sake.

13 "It will lead to an opportunity for your testimony.

14 "So make up your minds not to prepare beforehand to defend yourselves;

15 for I will give you utterance and wisdom which none of your opponents will be able to resist or refute.

16 "But you will be betrayed even by parents and brothers and relatives and friends, and they will put some of you to death,

17 and you will be hated by all because of My name.

18 “Yet not a hair of your head will perish.

19 “By your endurance you will gain your lives.

20 “But when you see Jerusalem surrounded by armies, then recognize that her desolation is near.

21 “Then those who are in Judea must flee to the mountains, and those who are in the midst of the city must leave, and those who are in the country must not enter the city;

22 because these are days of vengeance, so that all things which are written will be fulfilled.

23 “Woe to those who are pregnant and to those who are nursing babies in those days; for there will be great distress upon the land and wrath to this people;

24 and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles are fulfilled.

25 “There will be signs in sun and moon and stars, and on the earth dismay among nations, in perplexity at the roaring of the sea and the waves,

26 men fainting from fear and the expectation of the things which are coming upon the world; for the powers of the heavens will be shaken.

27 “Then they will see THE SON OF MAN COMING IN A CLOUD with power and great glory.

28 “But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near.”

29 Then He told them a parable: “Behold the fig tree and all the trees;

30 as soon as they put forth leaves, you see it and know for yourselves that summer is now near.

31 “So you also, when you see these things happening, recognize that the kingdom of God is near.

32 “Truly I say to you, this generation will not pass away until all things take place.

33 “Heaven and earth will pass away, but My words will not pass away.

34 “Be on guard, so that your hearts will not be weighted down with dissipation and drunkenness and the worries of life, and that day will not come on you suddenly like a trap;

35 for it will come upon all those who dwell on the face of all the earth.

36 “But keep on the alert at all times, praying that you may have strength to escape all these things that are about to take place, and to stand before the Son of Man.”

37 Now during the day He was teaching in the temple, but at evening He would go out and spend the night on the mount that is called Olivet.

38 And all the people would get up early in the morning to come to Him in the temple to listen to Him.

Marked in the text

- **v2** “two small copper coins” — Time / place / contrast
- **v3** “this poor widow put in more than all of them” — Promise / blessing
- **v4** “she out of her poverty put in all that she had to live on” — God — His character & actions
- **v6** “there will not be left one stone upon another” — Sin / warning
- **v8** “See to it that you are not misled” — Command / instruction
- **v8** “Do not go after them” — Command / instruction
- **v9** “do not be terrified” — Command / instruction
- **v9** “the end does not follow immediately” — Time / place / contrast
- **v13** “an opportunity for your testimony” — Promise / blessing
- **v15** “I will give you utterance and wisdom” — God — His character & actions
- **v18** “not a hair of your head will perish” — Promise / blessing
- **v19** “By your endurance you will gain your lives” — Promise / blessing
- **v20** “Jerusalem surrounded by armies” — Time / place / contrast
- **v21** “must flee to the mountains” — Command / instruction
- **v21** “flee to the mountains” — Command / instruction
- **v22** “days of vengeance” — Sin / warning
- **v24** “until the times of the Gentiles are fulfilled” — Time / place / contrast
- **v27** “COMING IN A CLOUD with power and great glory” — God — His character & actions

- **v28** “straighten up and lift up your heads” — Command / instruction
- **v28** “your redemption is drawing near” — Promise / blessing
- **v32** “this generation will not pass away” — Time / place / contrast
- **v33** “My words will not pass away” — God — His character & actions
- **v34** “Be on guard” — Command / instruction
- **v34** “dissipation and drunkenness and the worries of life” — Sin / warning
- **v34** “like a trap” — Sin / warning
- **v36** “keep on the alert at all times, praying” — Command / instruction
- **v36** “to stand before the Son of Man” — Promise / blessing
- **v7** “these things” — Key repeated word (every occurrence)
- **v8** “near” — Key repeated word (every occurrence)

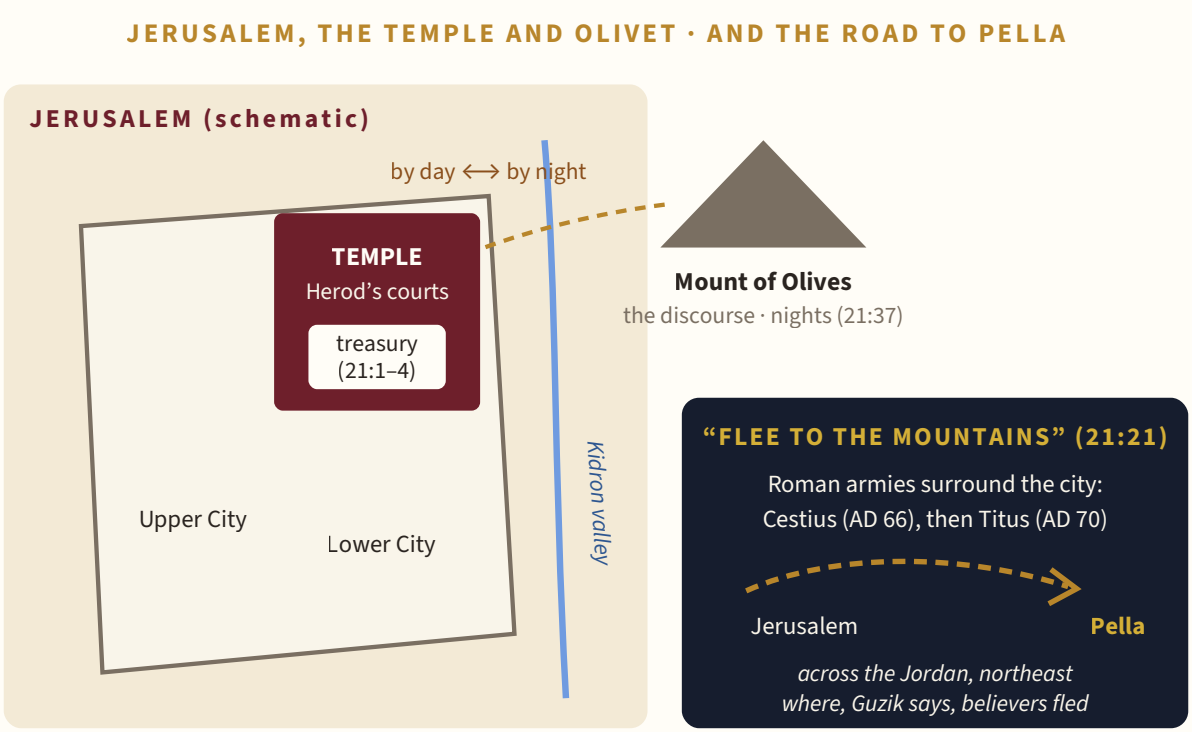
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 21:4

“for they all out of their surplus put into the offering; but △she out of her poverty put in all that she had to live on.”

FIGURE · TEMPLE, OLIVET AND PELLA



Schematic, not to scale · north at top · the temple was burned and the city leveled in AD 70

Jesus taught by day in the temple, where the widow gave at the treasury, and spent His nights on Olivet across the Kidron; when armies surrounded the city, believers fled to Pella beyond the Jordan.

Setting. Jesus is in the temple during the last week before the cross (21:37–38). He watches the rich and a poor widow giving at the treasury (vv1–4). When some admire the temple’s stones and votive gifts, He says not one stone will be left upon another (vv5–6), and the disciples ask when and what sign (v7). He answers with the teaching Matthew and Mark place on the Mount of Olives (Matt 24:3; Mark 13:3), and the chapter ends with His pattern for those days: teaching in the temple by day, nights on Olivet (vv37–38).

Structure:

- vv1–4 — **the widow’s two coins:** the rich and their gifts; a poor widow and two small copper coins; “this poor widow put in more than all of them” — “all that she had to live on.”

- vv5–19 — **not yet the end:** beautiful stones and votive gifts; "not one stone upon another" (v6); "when?" and "what sign?" (v7); do not be misled — many will come in My name (v8); wars and disturbances, but "the end does not follow immediately" (v9); nation against nation, earthquakes, plagues, famines, signs from heaven (vv10–11); but before all this, persecution — synagogues, prisons, kings and governors (v12); an opportunity for testimony; I will give you utterance and wisdom (vv13–15); betrayed by family, some put to death, hated by all (vv16–17); not a hair will perish; by endurance you will gain your lives (vv18–19).
- vv20–24 — **Jerusalem surrounded:** armies around the city — her desolation is near (v20); flee to the mountains (v21); days of vengeance, all that is written fulfilled (v22); woe to mothers; wrath to this people (v23); sword, captivity among all nations, Jerusalem trampled "until the times of the Gentiles are fulfilled" (v24).
- vv25–33 — **the Son of Man coming:** signs in sun, moon and stars; dismay among nations; the roaring sea (v25); men fainting from fear; the powers of the heavens shaken (v26); the Son of Man coming in a cloud with power and great glory (v27); straighten up, lift up your heads — your redemption is drawing near (v28); the fig tree (vv29–31); "this generation will not pass away" (v32); "My words will not pass away" (v33).
- vv34–38 — **watch and pray:** be on guard — dissipation, drunkenness and the worries of life (v34); like a trap on all the earth (v35); keep on the alert, praying, to escape and to stand before the Son of Man (v36); by day in the temple, by night on Olivet; the people come early to hear Him (vv37–38).

Repeated words, with counts:

- "things" ×11 — vv6, 7 (×2), 9, 12, 22, 26, 28, 31, 32, 36 ("these things" is the chapter's refrain).
- "come / comes / coming / came" ×10 — vv6 (×2), 8 (×2), 26, 27, 34, 35 (×2), 38.
- "see / saw / seen" ×7 — vv1, 2, 8, 20, 27, 30, 31.
- "take place / happen / happening" ×7 — vv7 (×2), 9, 28, 31, 32, 36.
- "put / putting" (in) ×5 — vv1, 2, 3, 4 (×2); and "put … to death" v16.
- "near" ×5 — vv8, 20, 28, 30, 31.
- "day(s)" ×5 — vv6, 22, 23, 34, 37.
- "nation(s)" ×4 — vv10 (×2), 24, 25; "Gentiles" ×2 — v24 (×2).
- "My name" ×3 — vv8, 12 ("for My name's sake"), 17; and "My words" v33.
- "pass away" ×3 — vv32, 33 (×2); "heaven(s)" ×3 — vv11, 26, 33; "earth" ×3 — vv25, 33, 35.
- "sign(s)" ×3 — vv7, 11, 25; "kingdom" ×3 — vv10 (×2), 31.
- "temple" ×3 — vv5, 37, 38; "Jerusalem" ×2 — vv20, 24; "fulfilled" ×2 — vv22, 24.
- "Son of Man" ×2 — vv27, 36.

Contrasts: The rich and their surplus ⟷ the widow and her poverty (vv1–4). Beautiful stones ⟷ not one stone upon another (vv5–6). "The time is near" (false) ⟷ "the end does not follow immediately" (v9). Some put to death ⟷ not a hair will perish (vv16–18). Those in the city ⟷ those who flee (v21). Men fainting from fear ⟷ believers who straighten up (vv26, 28). Heaven and earth pass away ⟷ My words do not (v33). Hearts weighed down ⟷ alert and praying (vv34, 36). A trap for all who dwell on the earth ⟷ strength to escape and stand (vv35–36).

Shape of the chapter: a small scene (one widow, two coins) opens onto the widest horizon in Luke — the temple, the city, the nations, the sky — and then narrows back to the single heart that must be on guard (v34). Questions about "when" are answered with commands about "how": do not be misled, do not be terrified, make up your minds, endure, flee, straighten up, be on guard, keep on the alert.

Chapter theme (my words): Jesus tells His people the truth about the future so they will not be deceived, terrified or caught asleep. The temple fell as He said, Jerusalem has been trampled as He said, and He will come again as He said — so I give Him everything, endure, and keep my head up.

02 Interpretation

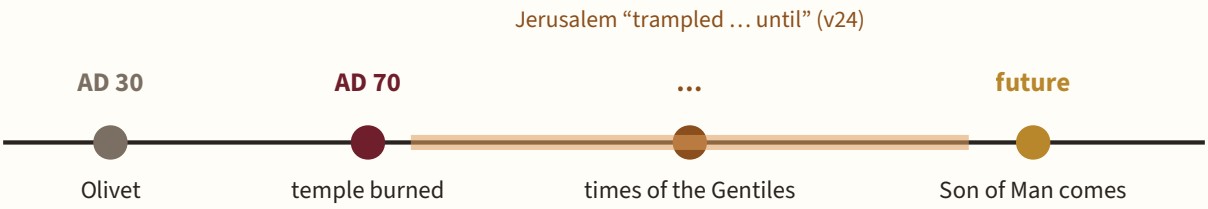
WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 21:24

"and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles are fulfilled."

FIGURE · TWO HORIZONS

TWO HORIZONS IN ONE DISCOURSE · LUKE 21:8–36



vv8–19	deceivers, wars, persecution — "the end does not follow immediately" (v9)
vv20–24	Jerusalem surrounded, flight, captivity — fulfilled in AD 70 (all four teachers)
v24b	"until the times of the Gentiles are fulfilled" — a long age with an end
vv25–28	signs in sky, sea, nations — the Son of Man in a cloud — redemption
vv34–36	watch and pray — "strength to escape" and "stand before the Son of Man"

Futurist (Guzik, Ed): vv25–36 are still ahead. Sproul: the time-bound prophecy was fulfilled in AD 70; the final return is still ahead. Spurgeon and Henry: fulfilled once at Jerusalem, and fully at the end.

Read the bar left to right: the fall of Jerusalem in AD 70 opens a long age of Gentile trampling that ends when the Son of Man comes — and notice which verses sit on each side of that age.

FIGURE · FOUR READINGS

HOW OUR TEACHERS READ THE HARD SAYINGS

	vv20–24	vv25–27	"this generation" (v32)
GUZIK	AD 70 (Pella)	still future — no AD 70 fit	those who see the signs
SPROUL	AD 70 (Romans)	judgment imagery, AD 70 coming	an age group: AD 30–70
SPURGEON	AD 70 (no Christian lost)	a rehearsal at Jerusalem; again	two meanings, outer and inner
HENRY	AD 70	type of the end: AD 70 a specimen	those then alive (AD 70 first)

All four agree on AD 70 for vv20–24 and on a real, visible return of Christ; they part on how much of vv25–32 is still ahead.

Every teacher puts verses 20–24 in AD 70; read across each row to see where they divide on the cosmic signs and on "this generation."

Why the widow here? Luke sets her straight after the warning about scribes "who devour widows' houses" (20:47). Guzik: "Perhaps a scribe devoured her house." Sproul: she is the answer to hypocrisy — "Jesus realized that this woman was all in." She is also a picture of the chapter's whole lesson: hold nothing back from God, because everything else here is passing away.

What were the disciples asking? "When therefore will these things happen?" (v7) is about the temple. Matthew adds "the sign of Your coming, and of the end of the age" (Matt 24:3). Guzik: "Prophetically, the two are connected, though separated by many centuries," and "Luke's record focuses more on the first aspect."

Are wars and earthquakes the sign? No. Jesus says "the end does not follow immediately" (v9). Guzik: like labor pains, "without any one of them being the specific sign of the end." Spurgeon: they keep us watching, not curious.

Verses 20–24 — AD 70. All four teachers agree that Jerusalem "surrounded by armies" describes the Roman siege, the burning of the temple and the scattering of the Jews. Guzik and Spurgeon say the Christians obeyed verse 21 and fled (to Pella), and few or none perished.

What are "the times of the Gentiles"? The age in which Jerusalem is under Gentile power and the nations hear the gospel — with an end. Sproul: "up to this point and then it stops." Guzik notes 1948 and believes that when these times end, "the remaining seven-year period appointed to the Jewish people in Daniel 9 begins." Spurgeon: the time when the Messiah gathers in the Gentiles, after which Israel turns. This is where I stand: God is not finished with Israel (Rom 11:25–26).

Verses 25–33 — fulfilled, future, or both? This is the honest difference.

- *Futurist (Guzik; my frame):* "History records no adequate fulfillment of these words in A.D. 70 or immediately following." The signs in the heavens, the nations in perplexity and the Son of Man "coming in a cloud with

power and great glory" (Dan 7:13; Acts 1:11) are still ahead — the tribulation of Revelation 6–18 and the visible return of Christ.

- *Partial preterist (Sproul):* the cosmic language is the prophets' judgment idiom, "generation" is "an age group," and "In AD 70, Jesus came in judgment." He still holds to Christ's final, bodily return.
- *Double fulfillment (Spurgeon, Henry):* "We have had a rehearsal of that coming in the destruction of the favored city" — "fulfilled once, and it shall soon be fulfilled again." I read verse 27 as the same coming as Acts 1:11 and Revelation 1:7 — a coming every eye will see — and I take the AD 70 fall as the down-payment that proves the rest will come just as surely.

"This generation" (v32). Sproul: the people living then. Guzik: the generation that sees "these things" begin, or possibly the Jewish people, who will not pass away. Spurgeon: "two meanings, an outer and an inner." Whatever the reader decides, verse 33 settles the main thing: "My words will not pass away."

What is the "escape" in verse 36? Guzik reads it as the Lord taking His ready people before the coming calamity (compare Rev 3:10; 1 Thess 4:16–17). Others read it as being kept faithful through it. Either way, the means is the same: "keep on the alert at all times, praying."

Word study (Greek):

- **two small copper coins — *lepta* (G3016):** the smallest coin; KJV "mites."
- **poverty — *hysterēma* (G5303):** lack, shortfall; contrast *perisseuma*, surplus (v4).
- **misled — *planaō* (G4105):** to lead astray, make to wander (v8).
- **endurance — *hypomonē* (G5281):** remaining under the load (v19).
- **desolation — *erēmōsis* (G2050):** laying waste; Matt 24:15; Mark 13:14; Luke 21:20.
- **times — *kairoi* (G2540):** appointed seasons — "the times of the Gentiles" (v24).
- **redemption — *apolytrōsis* (G629):** full release by ransom; only here in the Gospels (v28).
- **generation — *genea* (G1074):** an age group, or a race/kind (v32).
- **dissipation — *kraipalē* (G2897):** the hangover of excess; only here (v34).
- **keep on the alert — *agrypneō* (G69):** to stay sleepless, like a sentry (v36).

Key insights to carry (from the Deep Dive):

1. **The widow came right after the warning** about devouring widows' houses (20:47).
2. **Jesus counts what is left, not what is given** — surplus vs lack.
3. **The first word about the future is a warning** — do not be misled.
4. **Persecution is a pulpit** (v13).
5. **Endurance is not passive** — *hypomonē* (Guzik).
6. **Obedience saved the Jerusalem church** — they fled when they saw the armies.
7. **"Until" has an end** — Luke 21:24 and Romans 11:25.
8. **The teachers honestly differ on verses 25–32** — futurist, preterist, double fulfillment.
9. **Redemption is still arriving** — head up, not head down.
10. **Worry can make a sober man drunk** (Spurgeon).

Cross-references: Dan 7:13; 9:24–27; 12:1; Zech 12:10; 14:4; Matt 24; Mark 12:41–44; 13; Luke 13:35; 17:22–37; 19:41–44; 20:47; Acts 1:6–11; 2:20; Rom 8:23; 11:25–26; 2 Cor 8:1–3; 1 Thess 4:16–5:9; 2 Thess 2:1–4; Rev 1:7; 3:10; 6–19.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 21:36

"But keep on the alert at all times, praying that you may have strength to escape all these things that are about to take place, and to stand before the Son of Man."

Example to follow — the widow. She had two coins and gave both. Some of the men I sit with have almost nothing — a commissary account, a few dollars, a borrowed Bible. Jesus says that kind of gift counts for more than all the rest. I don't get to wait until I have more. This week I will give God something I will actually miss — money, time, or the thing I hold tightest.

Sin to confess — admiring the stones. I can get impressed with the beautiful things — a building, a program, a reputation, even my own ministry — and forget that not one stone will be left. I confess the idols I have made out of good things.

Command to obey — do not be misled; do not be terrified. Jesus gave me no date to chase. I will stop feeding my fear with headlines and start feeding my faith with His words, which "will not pass away."

Promise to trust — not a hair of your head. Men may betray me, even family (v16). Jesus promises utterance and wisdom when I stand before the people who oppose me (v15), and He promises that my life is kept: "By your endurance you will gain your lives." I will stay under the load today instead of running from it.

Command to obey — be on guard; keep on the alert. The trap Jesus names is not only drunkenness; it is "the worries of life." For a man in recovery both are real. I will name which weight is on my heart, hand it to Him in prayer, and stay awake.

Hope to hold — lift up your heads. I believe the Son of Man will come in a cloud with power and great glory, as surely as the temple fell in AD 70. When the world shakes, I am told to straighten up, not shrink back: my redemption is drawing near.

Questions for the table (from the Deep Dive):

1. The widow gave out of her lack, not her leftovers. What would it look like for me to give God something I will actually miss? (21:1–4; 2 Cor 8:1–3) *Jesus counts what is left behind (Guzik: one coin was half her money).*
2. The disciples were admiring beautiful stones. What good thing in my life — even a religious one — has started to become an idol? (21:5–6) *Good things can become the worst idols (Guzik).*
3. Jesus' first word about the future was "do not be misled." Where do I go looking for certainty about dates instead of faithfulness for today? (21:8–9; Acts 1:7) *Signs keep us watching, not curious (Spurgeon).*
4. Some believers will be betrayed even by family (v16). How does verse 18–19 help a man who has lost relationships for following Jesus? (21:16–19) *The body may be taken; the life is kept.*
5. Our teachers read verses 25–32 differently. What do all of them agree on, and how does that shape the way I live this week? (21:25–33; Acts 1:11) *A real return, a real redemption, a real call to watch.*

6. Which weight is pressing my heart down right now — dissipation, drunkenness, or “the worries of life”? (21:34–36) *Care can intoxicate as surely as drink (Spurgeon).*

Worship. The Lord sees two copper coins. He knew the temple would fall forty years before it fell, and it fell. He holds the times of the Gentiles in His hand and keeps His promises to Israel. His words outlast heaven and earth, and He is coming in a cloud with power and great glory.

Prayer. Lord Jesus, You see what I give and what I hold back. Take all of me. Keep me from being misled and from being terrified. When I am betrayed or hated for Your name, give me Your words and keep my soul. Lift the weight of worry and the pull of old habits off my heart. Keep me awake and praying, and let me stand before You with my head up when You come. Amen.

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SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 22

This Is My Body, Given for You — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

On the night He was betrayed, Jesus gave His body and blood for men who would sell Him, argue over rank, fall asleep and deny Him. He prayed for the one who would fail, submitted to the Father's cup, and confessed before His judges that He would sit at God's right hand — and He prays for me the same way.

00 The Text

LUKE 22 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 Now the Feast of Unleavened Bread, which is called the Passover, was approaching.

2 The chief priests and the scribes were seeking how they might put Him to death; for they were afraid of the people.

3 And Satan entered into Judas who was called Iscariot, belonging to the number of the twelve.

4 And he went away and discussed with the chief priests and officers how he might betray Him to them.

5 They were glad and agreed to give him money.

6 So he consented, and began seeking a good opportunity to betray Him to them apart from the crowd.

7 Then came the first day of Unleavened Bread on which the Passover lamb had to be sacrificed.

8 And Jesus sent Peter and John, saying, "Go and prepare the Passover for us, so that we may eat it."

9 They said to Him, "Where do You want us to prepare it?"

10 And He said to them, "When you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house that he enters.

11 "And you shall say to the owner of the house, 'The Teacher says to you, "Where is the guest room in which I may eat the Passover with My disciples?"'

12 "And he will show you a large, furnished upper room; prepare it there."

13 And they left and found everything just as He had told them; and they prepared the Passover.

14 When the hour had come, He reclined at the table, and the apostles with Him.

15 And He said to them, "I have earnestly desired to eat this Passover with you before I suffer;

16 for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God."

17 And when He had taken a cup and given thanks, He said, "Take this and share it among yourselves;

18 for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes."

19 And when He had taken some bread and given thanks, He broke it and gave it to them, saying, "△ This is My body which is given for you; ▤ do this in remembrance of Me."

20 And in the same way He took the cup after they had eaten, saying, "This cup which is poured out for you is ☆ the new covenant in My blood.

21 "But behold, the hand of the one ⟳ betraying Me is with Mine on the table.

22 "For indeed, the Son of Man is going as it has been determined; but ⚠ woe to that man by whom He is betrayed!"

23 And they began to discuss among themselves which one of them it might be who was going to do this thing.

24 And there arose also a dispute among them as to ⚠ which one of them was regarded to be greatest.

25 And He said to them, "The kings of the Gentiles lord it over them; and those who have authority over them are called 'Benefactors.'

26 "But it is not this way with you, but the one who is the greatest among you must become like the youngest, and ▤ the leader like the servant.

27 "For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? But △ I am among you as the one who serves.

28 "You are those who have stood by Me in My trials;

29 and just as My Father has granted Me a kingdom, I grant you

30 that you may eat and drink at My table in My kingdom, and ☆ you will sit on thrones judging the twelve tribes of Israel.

31 "Simon, Simon, behold, ⚠ Satan has demanded permission to sift you like wheat;

32 but ☆ I have prayed for you, that your faith may not fail; and you, when once you have turned again, ▤ strengthen your brothers."

33 But he said to Him, "Lord, with You I am ready to go both to prison and to death!"

34 And He said, "I say to you, Peter, the rooster will not crow today until you have denied three times that you know Me."

35 And He said to them, "When I sent you out without money belt and bag and sandals, you did not lack anything, did you?" They said, "No, nothing."

36 And He said to them, "But now, whoever has a money belt is to take it along, likewise also a bag, and whoever has no sword is to sell his coat and buy one.

37 "For I tell you that this which is written must be fulfilled in Me, '△ AND HE WAS NUMBERED WITH TRANSGRESSORS'; for that which refers to Me has its fulfillment."

38 They said, "Lord, look, here are two swords." And He said to them, "It is enough."

39 And He came out and proceeded as was His custom to the Mount of Olives; and the disciples also followed Him.

40 When He arrived at the place, He said to them, "▤ Pray that you may not enter into temptation."

41 And He withdrew from them about a stone's throw, and He knelt down and began to ⟳ pray,

42 saying, "Father, if You are willing, remove this cup from Me; yet △ not My will, but Yours be done."

43 Now an angel from heaven appeared to Him, strengthening Him.

44 And being in agony He was praying very fervently; and △ His sweat became like drops of blood, falling down upon the ground.

45 When He rose from prayer, He came to the disciples and ⚠ found them sleeping from sorrow,

46 and said to them, "Why are you sleeping? Get up and ⟳ pray that you may not enter into temptation."

47 While He was still speaking, behold, a crowd came, and the one called Judas, one of the twelve, was preceding them; and he approached Jesus to kiss Him.

48 But Jesus said to him, "Judas, ⚠ are you betraying the Son of Man with a kiss?"

49 When those who were around Him saw what was going to happen, they said, "Lord, shall we strike with the sword?"

50 And one of them struck the slave of the high priest and cut off his right ear.

51 But Jesus answered and said, "Stop! No more of this." And △ He touched his ear and healed him.

52 Then Jesus said to the chief priests and officers of the temple and elders who had come against Him, “Have you come out with swords and clubs as you would against a robber?

53 “While I was with you daily in the temple, you did not lay hands on Me; but this hour and the power of darkness are yours.”

54 Having arrested Him, they led Him away and brought Him to the house of the high priest; but Peter was following at a distance.

55 After they had kindled a fire in the middle of the courtyard and had sat down together, Peter was sitting among them.

56 And a servant-girl, seeing him as he sat in the firelight and looking intently at him, said, “This man was with Him too.”

57 But he denied it, saying, “Woman, I do not know Him.”

58 A little later, another saw him and said, “You are one of them too!” But Peter said, “Man, I am not!”

59 After about an hour had passed, another man began to insist, saying, “Certainly this man also was with Him, for he is a Galilean too.”

60 But Peter said, “Man, I do not know what you are talking about.” Immediately, while he was still speaking, a rooster crowed.

61 The Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had told him, “Before a rooster crows today, you will deny Me three times.”

62 And he went out and wept bitterly.

63 Now the men who were holding Jesus in custody were mocking Him and beating Him,

64 and they blindfolded Him and were asking Him, saying, “Prophesy, who is the one who hit You?”

65 And they were saying many other things against Him, blaspheming.

66 When it was day, the Council of elders of the people assembled, both chief priests and scribes, and they led Him away to their council chamber, saying,

67 “If You are the Christ, tell us.” But He said to them, “If I tell you, you will not believe;

68 and if I ask a question, you will not answer.

69 “But from now on THE SON OF MAN WILL BE SEATED AT THE RIGHT HAND of the power OF GOD.”

70 And they all said, “Are You the Son of God, then?” And He said to them, “Yes, I am.”

71 Then they said, “What further need do we have of testimony? For we have heard it ourselves from His own mouth.”

Marked in the text

- **v2** “seeking how they might put Him to death” — Sin / warning
- **v3** “Satan entered into Judas” — Sin / warning
- **v5** “agreed to give him money” — Sin / warning
- **v7** “the Passover lamb had to be sacrificed” — Time / place / contrast
- **v13** “found everything just as He had told them” — God — His character & actions
- **v15** “I have earnestly desired to eat this Passover with you before I suffer” — God — His character & actions
- **v19** “This is My body which is given for you” — God — His character & actions
- **v19** “do this in remembrance of Me” — Command / instruction
- **v20** “the new covenant in My blood” — Promise / blessing
- **v22** “woe to that man by whom He is betrayed” — Sin / warning
- **v24** “which one of them was regarded to be greatest” — Sin / warning
- **v26** “the leader like the servant” — Command / instruction
- **v27** “I am among you as the one who serves” — God — His character & actions
- **v30** “you will sit on thrones judging the twelve tribes of Israel” — Promise / blessing
- **v30** “sit on thrones judging the twelve tribes of Israel” — Promise / blessing
- **v31** “Satan has demanded permission to sift you like wheat” — Sin / warning
- **v32** “I have prayed for you, that your faith may not fail” — Promise / blessing
- **v32** “strengthen your brothers” — Command / instruction
- **v37** “AND HE WAS NUMBERED WITH TRANSGRESSORS” — God — His character & actions
- **v40** “Pray that you may not enter into temptation” — Command / instruction
- **v42** “not My will, but Yours be done” — God — His character & actions

- **v44** “His sweat became like drops of blood” — God — His character & actions
- **v45** “found them sleeping from sorrow” — Sin / warning
- **v48** “are you betraying the Son of Man with a kiss” — Sin / warning
- **v51** “He touched his ear and healed him” — God — His character & actions
- **v53** “this hour and the power of darkness are yours” — Time / place / contrast
- **v54** “Peter was following at a distance” — Sin / warning
- **v61** “The Lord turned and looked at Peter” — God — His character & actions
- **v62** “he went out and wept bitterly” — Time / place / contrast
- **v69** “SEATED AT THE RIGHT HAND” — Promise / blessing
- **v70** “Yes, I am” — God — His character & actions
- **v1** “Passover” — Key repeated word (every occurrence)
- **v1** “passover” — Key repeated word (every occurrence)
- **v4** “betray” — Key repeated word (every occurrence)
- **v48** “betraying” — Key repeated word (every occurrence)
- **v22** “betrayed” — Key repeated word (every occurrence)
- **v32** “prayed” — Key repeated word (every occurrence)
- **v40** “Pray” — Key repeated word (every occurrence)
- **v40** “pray” — Key repeated word (every occurrence)

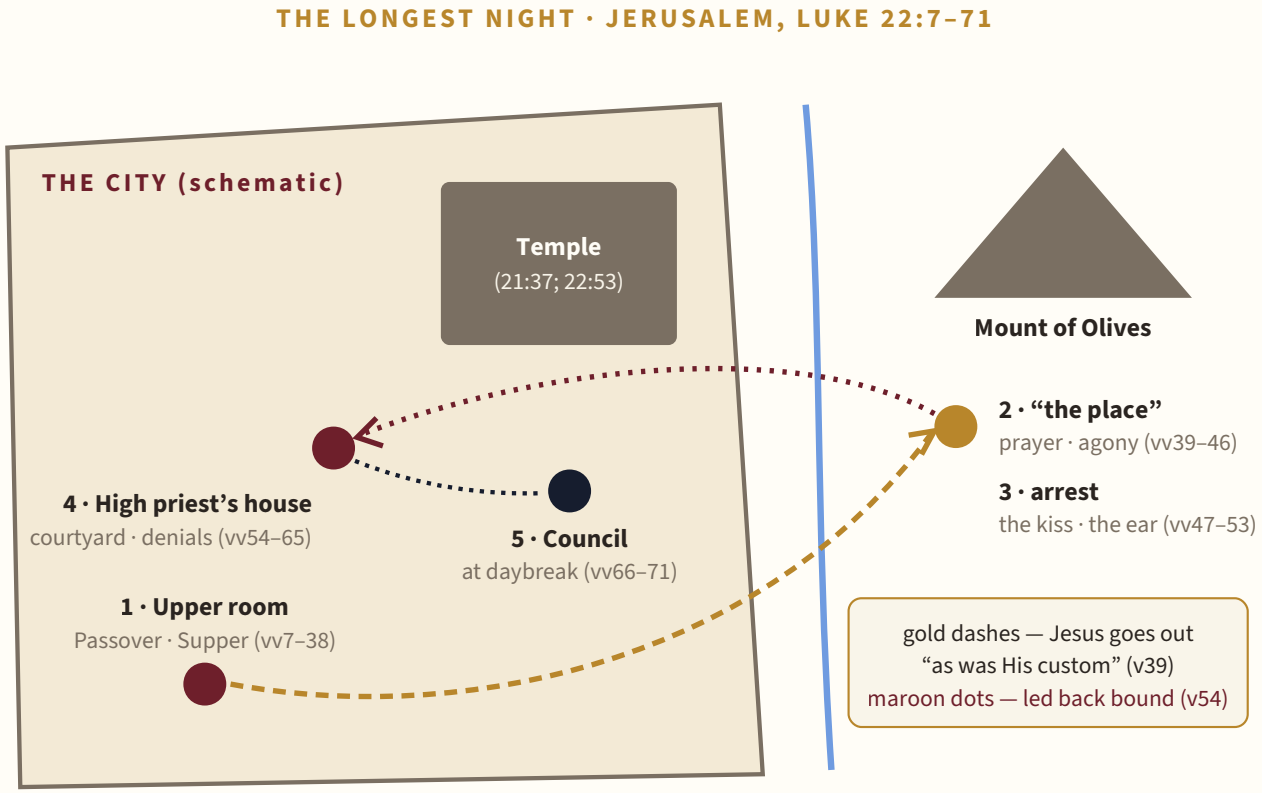
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 22:27

"For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? But △I am among you as the one who serves."

FIGURE · THE LONGEST NIGHT



Schematic, not to scale · traditional sites for the upper room and Caiaphas's house lie in the southwest city

Follow the numbers: from the upper room out across the Kidron to Olivet, then back into the city bound — to the high priest's courtyard and, at daybreak, the Council.

Setting. The Feast of Unleavened Bread, called the Passover, is approaching (v1). The chief priests and scribes want Jesus dead but fear the people (v2). Over one night and the next daybreak the scene moves from the city (Judas's bargain, vv3–6) to an upper room (vv7–38), out to the Mount of Olives (vv39–53), back to the high priest's house and its courtyard fire (vv54–65), and at daybreak to the Council chamber (vv66–71).

Structure:

- vv1–6 — **the plot:** the feast approaching; leaders seeking to kill Him, afraid of the people (vv1–2); Satan enters Judas (v3); he bargains with the chief priests and officers; money agreed (vv4–5); he seeks an opportunity apart from the crowd (v6).
- vv7–23 — **the Supper:** the day the Passover lamb had to be sacrificed (v7); Peter and John sent — the man with the pitcher, the large furnished upper room (vv8–13); "I have earnestly desired to eat this Passover with you before I suffer" (vv14–16); a cup shared (vv17–18); the bread — "This is My body which is given for you; do this in remembrance of Me" (v19); the cup after — "the new covenant in My blood" (v20); the betrayer's hand on the table; woe to that man (vv21–23).
- vv24–38 — **greatness, sifting, swords:** a dispute over who is greatest (v24); kings and "Benefactors" — but the leader like the servant; "I am among you as the one who serves" (vv25–27); a kingdom granted, thrones over the twelve tribes (vv28–30); "Simon, Simon" — sifted like wheat; "I have prayed for you" (vv31–32); Peter's boast and the rooster (vv33–34); money belt, bag and sword; "numbered with transgressors"; "It is enough" (vv35–38).
- vv39–46 — **the agony:** the Mount of Olives as was His custom (v39); "Pray that you may not enter into temptation" (v40); a stone's throw; "not My will, but Yours be done" (vv41–42); an angel strengthening Him (v43); agony, sweat like drops of blood (v44); the disciples sleeping from sorrow; "Get up and pray" (vv45–46).
- vv47–62 — **the kiss and the look:** Judas and the crowd; "betraying the Son of Man with a kiss?" (vv47–48); the sword, the ear, "Stop! No more of this," the healing (vv49–51); "this hour and the power of darkness are yours" (vv52–53); led to the high priest's house; Peter at a distance (v54); the fire and three denials (vv55–60); the rooster; the Lord turned and looked at Peter; he wept bitterly (vv60–62).
- vv63–71 — **the Council:** mocking, beating, blindfolding — "Prophesy!" (vv63–65); daybreak, the Council of elders (v66); "If You are the Christ, tell us" (vv67–68); "from now on THE SON OF MAN WILL BE SEATED AT THE RIGHT HAND of the power OF GOD" (v69); "Are You the Son of God, then?" — "Yes, I am" (v70); "we have heard it ourselves" (v71).

Repeated words, with counts:

- "Peter / Simon" ×10 — vv8, 31 (×2), 34, 54, 55, 58, 60, 61 (×2).
- "Passover" ×6 — vv1, 7, 8, 11, 13, 15.
- "eat / eaten" ×6 — vv8, 11, 15, 16, 20, 30.
- "pray / prayed / praying / prayer" ×6 — vv32, 40, 41, 44, 45, 46.
- "betray / betraying / betrayed" ×5 — vv4, 6, 21, 22, 48.
- "table" ×5 — vv14, 21, 27 (×2), 30.
- "Lord" (of Jesus) ×5 — vv33, 38, 49, 61 (×2).
- "I say to you / I tell you" ×5 — vv16, 18, 34, 37, 67.
- "kingdom" ×4 — vv16, 18, 29, 30; "cup" ×4 — vv17, 20 (×2), 42.
- "sword(s)" ×4 — vv36, 38, 49, 52; "chief priests" ×4 — vv2, 4, 52, 66.
- "Son of Man" ×3 — vv22, 48, 69; "Satan" ×2 — vv3, 31; "Judas" ×3 — vv3, 47, 48.
- "deny / denied" ×3 — vv34, 57, 61; "rooster" ×3 — vv34, 60, 61.
- "fulfilled / fulfillment" ×3 — vv16, 37 (×2); "hour" ×3 — vv14, 53, 59.
- "greatest / greater" ×3 — vv24, 26, 27; "serve(s) / servant" ×3 — vv26, 27 (×2).

- “temptation” ×2 — vv40, 46; “kiss” ×2 — vv47, 48.

Contrasts: Leaders afraid of the people ⟷ Judas offering a way “apart from the crowd” (vv2, 6). A body “given for you” ⟷ a hand on the table betraying (vv19, 21). Determined ⟷ woe (v22). Kings who lord it ⟷ the One who serves (vv25–27). Satan’s sifting ⟷ Jesus’ prayer (vv31–32). Peter’s boast ⟷ three denials (vv33–34, 57–60). Then without purse ⟷ now take a purse (vv35–36). My will ⟷ Yours (v42). Jesus praying ⟷ disciples sleeping (vv44–45). A kiss ⟷ betrayal (v48). A sword that wounds ⟷ a hand that heals (vv50–51). Daily in the temple ⟷ this hour and the power of darkness (v53). Blindfolded and mocked ⟷ seated at the right hand of God (vv64, 69).

Shape of the chapter: six scenes in one night, each a failure of men answered by the faithfulness of Christ — the betrayer bargains and Jesus gives His body; the disciples quarrel and He serves; Peter boasts and He prays; the disciples sleep and He agonizes; a disciple swings a sword and He heals; Peter denies and He looks; the Council condemns and He confesses.

Chapter theme (my words): Everyone around Jesus failed Him that night — and He kept every word. He gave His body, prayed for the one who would fall, drank the Father’s cup, and confessed who He is. The same Lord who looked at Peter still prays for me.

02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 22:42

"saying, "Father, if You are willing, remove this cup from Me; yet △not My will, but Yours be done.""

FIGURE · PASSOVER TO SUPPER

FROM PASSOVER TO THE LORD'S SUPPER · LUKE 22:14–20

THIS PASSOVER vv15–16	A CUP SHARED vv17–18	THE BREAD v19	THE CUP AFTER v20
"I have earnestly desired to eat this Passover" — fulfilled in the kingdom	"share it among yourselves" — not again until the kingdom of God comes	"This is My body which is given for you; do this in remembrance of Me"	"the new covenant in My blood" — "poured out for you" (Jer 31:31)

LOOKING BACK · LOOKING FORWARD

Back to the lamb in Egypt (Exod 12) · to the cross the next afternoon · forward to the kingdom (vv16, 18, 30)

"you proclaim the Lord's death until He comes" (1 Cor 11:26)

Luke records two cups; read left to right to see the old meal give way to the bread and the "cup after" of the new covenant.

How could Satan "enter" Judas? Luke and John both say it (Luke 22:3; John 13:27). Sproul: "Satan entered into the inner core of Judas' being," but "Satan did not come and coerce Judas to perform the act. … Judas acquiesced willingly out of the darkness of his own heart." Guzik: the money "points to the motivation of simple greed," and Satan's role "does not diminish" his responsibility. Verse 22 holds both truths: the Son of Man goes "as it has been determined; but woe to that man."

Why two cups? Luke records a cup before the bread (v17) and "the cup after they had eaten" (v20). The Passover meal had several cups; Jesus attaches the new covenant to the cup after supper. Spurgeon: the new memorial was "blended with the passover."

What does "This is My body" mean? Our teachers read the bread and cup as signs and seals of Christ's sacrifice, not a change of substance. Spurgeon: "It was clearly impossible that he could have meant that bread to be literally his body." Guzik: it is how we remember and how we fellowship with Him. Sproul: it is the Passover fulfilled — "Christ our Passover is sacrificed for us."

What is the new covenant? The promise of Jeremiah 31:31–34 — the law on the heart and sins remembered no more — made with "the house of Israel" and opened to all who belong to Christ. Sproul: covenants are ratified by blood, and this one was ratified the next afternoon. I note that Jeremiah's promise still names Israel, and Paul says God will keep it (Rom 11:26–27).

The thrones (v30). Jesus promises the Twelve that they will "sit on thrones judging the twelve tribes of Israel." I take this as future and literal, in the kingdom when the Son of Man reigns (Matt 19:28); it fits Luke 21:24's "until" and Acts 1:6.

Sifted, but prayed for. Satan "demanded permission" (v31). Guzik: "he had to ask God for permission." The first "you" is plural — all of them; the second is singular — Simon (v32). Sproul: Satan may tempt a believer but not possess him, and what kept Peter was the intercession of Christ: "If you're a Christian, Jesus prays for you."

The two swords (vv36–38). All our teachers read Jesus' words figuratively — a warning that the days ahead would be hostile — not a call to arms. Guzik: He "did not mean, two swords will be enough." Spurgeon: "A smile must have passed over the Saviour's face." "It is enough" ends the conversation; minutes later Jesus says, "Stop! No more of this" (v51).

What was in the cup (v42)? Guzik: "The cup didn't represent death, but judgment." Sproul: "It was the curse of God. It was the wrath of God." He explains the prayer with two wills in Christ, the human will shrinking and submitting to the divine. Spurgeon: He suffered "because he stood in the sinner's place."

Was the sweat really blood (v44)? Guzik: "like blood" — Luke does not say it was blood. Sproul, with Jonathan Edwards: "Jesus really did sweat blood." Both agree on the point: the agony was real, and it was for us.

Peter and Judas. Both were targeted by Satan, both failed, both felt shame. Judas despaired; Peter wept and was restored (John 21). Sproul and Spurgeon both find the difference in Christ — His prayer (v32) and His look (v61). Guzik: "Peter fell, but had not fallen away."

"Yes, I am" (v70). Literally "You say that I am" — a Hebrew yes. Jesus joins Psalm 110:1 and Daniel 7:13 (v69). Guzik: those who judged Him will be judged by Him.

Word study (Greek):

- **Satan — *Satanas* (G4567):** the adversary; returns in vv3, 31 (cf. 4:13).
- **betray — *paradidōmi* (G3860):** hand over; vv4, 6, 21, 22, 48.
- **covenant — *diathēkē* (G1242):** a binding arrangement; KJV "testament" (v20).
- **remembrance — *anamnēsis* (G364):** a calling to mind; Luke 22:19; 1 Cor 11:24–25; Heb 10:3.
- **Benefactor — *euergetēs* (G2110):** a king's title; only here (v25).
- **sift — *siniazō* (G4617):** shake in a sieve; only here (v31).
- **turned again — *epistrephō* (G1994):** to turn back (v32).
- **agony — *agōnia* (G74):** a wrestler's struggle; only here (v44).
- **drops — *thromboi* (G2361):** thick drops, clots; only here (v44).
- **cup — *potērion* (G4221):** vv17, 20, 42.
- **kiss — *phileō* (G5368):** the disciple's greeting turned to a signal (v47).
- **looked at — *emblepō* (G1689):** to look straight into (v61).
- **deny — *arneomai* (G720):** to disown (vv34, 57, 61).

- **I am — *eimi* (G1510):** "You say that I am" (v70).
- **right hand — *dexios* (G1188):** the seat of power (v69).

Key insights to carry (from the Deep Dive):

1. **Satan needed an open door** — Judas acquiesced willingly (Sproul).
2. **The same verb, two hands** — *paradidōmi*.
3. **He wanted this meal** — "with desire I have desired."
4. **A new covenant needs a God-man** (Guzik).
5. **The quarrel came at the table** — to ascend, descend (Spurgeon).
6. **"You" all, but "you," Simon** (vv31–32).
7. **The cup was wrath** (Sproul, Guzik).
8. **Strengthened to pray harder** (v44).
9. **Jesus cleaned up His disciple's mess** — the healed ear.
10. **One look** — Peter fell, but had not fallen away.

Cross-references: Exod 12; Ps 41:9; 110:1; Isa 53:12; Jer 31:31–34; Dan 7:13; Zech 13:7; Matt 19:28; 26:17–75; Mark 14; Luke 4:13; 9:22; John 13:21–30; 17:12; 18:1–27; 21:15–19; Acts 1:6, 18; 2:34–35; 7:56; Rom 4:25; 8:34; 1 Cor 5:7; 11:23–26; Heb 5:7; 7:25; 10:3; Rev 19:9.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 22:32

"but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers."

FIGURE · JUDAS AND PETER

TWO DISCIPLES, ONE NIGHT · WHAT MADE THE DIFFERENCE

JUDAS	SIMON PETER
"Satan entered into Judas" (v3)	"Satan has demanded … to sift you" (v31)
bargains for money (vv4–6)	boasts: "prison and … death!" (v33)
his hand on the table (v21)	"I have prayed for you" (v32)
betrays with a kiss (vv47–48)	denies three times (vv57–60)
no turning back (Acts 1:18)	the Lord's look; weeps bitterly (vv61–62)
"the son of perdition" (John 17:12)	"strengthen your brothers" (v32; John 21)

The difference: Christ's prayer. "If you're a Christian, Jesus prays for you." — Sproul

Read across each row: both men were targeted by Satan and both failed that night, but only one was prayed for, looked at, and restored.

Sin to confess — the open door. Judas didn't fall in one night; greed and disappointment had been working in him a long time, and then Satan walked through the door he left open. I have left doors open too — resentment at God for not being the Messiah I wanted, an old appetite I kept feeding. I name them and shut them today.

Promise to trust — "given for you." At the Table Jesus did not say "given for the world" in general; He said "for you." Men who have done terrible things sit at that Table forgiven. I will come to the Lord's Supper next time hearing those two words.

Example to follow — the One who serves. The disciples argued about rank right after the bread and cup. In the facility, at work, in my own house, I want the seat that gets noticed. Jesus took the towel. This week I will do one hidden act of service for someone who can't pay me back.

Promise to trust — "I have prayed for you." Jesus knew Peter would fail and prayed for him before he did — and told him what to do after: "strengthen your brothers." My failure does not have the last word. Jesus "always lives to make intercession" (Heb 7:25). When I fall, I will turn back quickly and then help the next man who falls.

Command to obey — "Pray that you may not enter into temptation." He said it twice (vv40, 46). The disciples slept from sorrow; grief made them drowsy, and temptation found them unprepared. When I am hurting, I am most at risk. I will pray before the trouble comes, not after.

Truth to face — following at a distance. Peter loved Jesus and still ended up warming his hands with the crowd that arrested Him. Distance comes before denial. I will move closer — back to the Word, back to the brothers, back to prayer — before the rooster crows.

Hope to hold — the look. The Lord turned and looked at Peter. It was not a look of rejection but of love that broke his heart open. Peter wept, and Peter was restored. The same Jesus is seated now at the right hand of God.

Questions for the table (from the Deep Dive):

1. Judas opened a door that Satan walked through — greed, disappointment, anger. What door have I left open that the enemy could use? (22:3–6; Eph 4:26–27) *Satan did not coerce Judas; he acquiesced willingly (Sproul).*
2. Jesus said the bread was His body "given for you." What changes when I hear "for you" personally at the Lord's Table? (22:19–20; 1 Cor 11:23–26) *This is how we remember and how we fellowship (Guzik).*
3. Right after the Supper the disciples argued about who was greatest. Where am I jockeying for position — at home, at work, in the group? (22:24–27) *The way to ascend is to descend (Spurgeon).*
4. Jesus prayed for Peter before Peter failed. How does it help me to know that Jesus is praying for me right now? (22:31–32; Heb 7:25) *If you're a Christian, Jesus prays for you (Sproul).*
5. In the garden Jesus prayed "not My will, but Yours be done," and His disciples slept. What "cup" am I asking God to take away, and can I pray His prayer? (22:39–46) *The cup was judgment; He drank it for us.*
6. Peter followed at a distance and ended up warming himself with the wrong crowd. What does following Jesus "at a distance" look like for me — and what did the Lord's look do for Peter? (22:54–62; John 21:15–17) *Peter fell, but had not fallen away (Guzik).*

Worship. The Lamb of God earnestly desired to eat the Passover with men who would fail Him. He gave His body and poured out His blood for a new covenant. He prayed for Simon, drank the Father's cup, healed His enemy's ear, looked in love at His denier, and confessed before His judges the throne He now occupies at the right hand of God.

Prayer. Lord Jesus, Your body was given for me and Your blood poured out for me. Shut the doors in me that I have left open to the enemy. Make me a servant, not a seeker of seats. When I am sifted, keep my faith from failing, and when I turn back, let me strengthen my brothers. Teach me to pray "not my will, but Yours." And when I fail You, turn and look at me again, and bring me home. Amen.

Scripture: New American Standard Bible® (NASB), © 1960–1995 The Lockman Foundation. Used by permission. · Teacher material summarized from David Guzik (Enduring Word), R.C. Sproul (Ligonier), C.H. Spurgeon and Matthew Henry — see Luke-22-Deep-Dive-Four-Voices.pdf for sources. · Importable: the companion .md carries the berean-study block.

SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 23

The Innocent One Crucified — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

Every judge in the chapter finds Jesus innocent, and He is crucified anyway — in the place of a murderer, between two criminals, praying for the men who nailed Him there. The Innocent One died for the guilty, and the first man to go with Him into Paradise was a thief who simply asked to be remembered.

00 The Text

LUKE 23 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 Then the whole body of them got up and brought Him before Pilate.

2 And they began to accuse Him, saying, "We found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that He Himself is Christ, a King."

3 So Pilate asked Him, saying, "Are You the King of the Jews?" And He answered him and said, "It is as you say."

4 Then Pilate said to the chief priests and the crowds, "I find no guilt in this man."

5 But they kept on insisting, saying, "He stirs up the people, teaching all over Judea, starting from Galilee even as far as this place."

6 When Pilate heard it, he asked whether the man was a Galilean.

7 And when he learned that He belonged to Herod's jurisdiction, he sent Him to Herod, who himself also was in Jerusalem at that time.

8 Now Herod was very glad when he saw Jesus; for he had wanted to see Him for a long time, because he had been hearing about Him and was hoping to see some sign performed by Him.

9 And he questioned Him at some length; but He answered him nothing.

10 And the chief priests and the scribes were standing there, accusing Him vehemently.

11 And Herod with his soldiers, after treating Him with contempt and mocking Him, dressed Him in a gorgeous robe and sent Him back to Pilate.

12 Now Herod and Pilate became friends with one another that very day; for before they had been enemies with each other.

13 Pilate summoned the chief priests and the rulers and the people,

14 and said to them, "You brought this man to me as one who incites the people to rebellion, and behold, having examined Him before you, I have found no guilt in this man regarding the charges which you make against Him.

15 "No, nor has Herod, for he sent Him back to us; and behold, △ nothing deserving death has been done by Him.

16 "Therefore I will punish Him and ⟲ release Him."

17 [Now he was obliged to ⟲ release to them at the feast one prisoner.]

18 But they cried out all together, saying, "⚠ Away with this man, and release for us Barabbas!"

19 (He was one who had been thrown into prison for an insurrection made in the city, and for murder.)

20 Pilate, wanting to ⟲ release Jesus, addressed them again,

21 but they kept on calling out, saying, "⚠ Crucify, crucify Him!"

22 And he said to them the third time, "Why, what evil has ⟲ this man done? I have found in Him no guilt demanding death; therefore I will punish Him and ⟲ release Him."

23 But they were insistent, with loud voices asking that He be crucified. And their voices began to prevail.

24 And Pilate pronounced sentence that their demand be granted.

25 And he ⟲ released the man they were asking for who had been thrown into prison for insurrection and murder, but ⚠ he delivered Jesus to their will.

26 When they led Him away, they seized a man, Simon of Cyrene, coming in from the country, and 🖉 placed on him the cross to carry behind Jesus.

27 And following Him was a large crowd of the people, and of women who were mourning and lamenting Him.

28 But Jesus turning to them said, "Daughters of Jerusalem, stop weeping for Me, but 🖉 weep for yourselves and for your children.

29 "For behold, the days are coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.'

30 "Then they will begin TO SAY TO THE MOUNTAINS, 'FALL ON US,' AND TO THE HILLS, 'COVER US.'

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

32 Two others also, who were criminals, were being led away to be put to death with Him.

33 When they came to 🕒 the place called The Skull, there they crucified Him and the criminals, one on the right and the other on the left.

34 But Jesus was saying, "△ Father, forgive them; for ⚠ they do not know what they are doing." And they cast lots, dividing up His garments among themselves.

35 And the people stood by, looking on. And even the rulers were sneering at Him, saying, "⚠ He saved others; let Him save Himself if this is the Christ of God, His Chosen One."

36 The soldiers also mocked Him, coming up to Him, offering Him sour wine,

37 and saying, "If You are the King of the Jews, ⟲ save Yourself!"

38 Now there was also an inscription above Him, "△ THIS IS THE KING OF THE JEWS."

39 One of the criminals who were hanged there was hurling abuse at Him, saying, "Are You not the Christ? ⟲ Save Yourself and us!"

40 But the other answered, and rebuking him said, "Do you not even fear God, since you are under the same sentence of condemnation?

41 "And we indeed are suffering justly, for ⚠ we are receiving what we deserve for our deeds; but △ this man has done nothing wrong."

42 And he was saying, "🖉 Jesus, remember me when You come in Your kingdom!"

43 And He said to him, "Truly I say to you, ☆ today you shall be with Me in Paradise."

44 It was now 🕒 about the sixth hour, and darkness fell over the whole land 🕒 until the ninth hour,

45 because the sun was obscured; and △ the veil of the temple was torn in two.

46 And Jesus, crying out with a loud voice, said, "Father, △ INTO YOUR HANDS I COMMIT MY SPIRIT." Having said this, He breathed His last.

47 Now when the centurion saw what had happened, he began praising God, saying, "△ Certainly this man was innocent."

48 And all the crowds who came together for this spectacle, when they observed what had happened, began to return, beating their breasts.

49 And all His acquaintances and the women who accompanied Him from Galilee were standing at a distance, seeing these things.

50 And a man named Joseph, who was a member of the Council, a good and righteous man

51 (he had not consented to their plan and action), a man from Arimathea, a city of the Jews, who was waiting for the kingdom of God;

52 this man went to Pilate and asked for the body of Jesus.

53 And he took it down and wrapped it in a linen cloth, and laid Him in a tomb cut into the rock, where no one had ever lain.

54 It was the preparation day, and the Sabbath was about to begin.

55 Now the women who had come with Him out of Galilee followed, and saw the tomb and how His body was laid.

56 Then they returned and prepared spices and perfumes. And on the Sabbath they rested according to the commandment.

Marked in the text

- **v4** “I find no guilt in this man” — God — His character & actions
- **v9** “He answered him nothing” — God — His character & actions
- **v12** “Herod and Pilate became friends with one another that very day” — Sin / warning
- **v14** “I have found no guilt in this man” — God — His character & actions
- **v15** “nothing deserving death has been done by Him” — God — His character & actions
- **v18** “Away with this man, and release for us Barabbas” — Sin / warning
- **v21** “Crucify, crucify Him” — Sin / warning
- **v25** “he delivered Jesus to their will” — Sin / warning
- **v26** “placed on him the cross to carry behind Jesus” — Command / instruction
- **v28** “weep for yourselves and for your children” — Command / instruction
- **v31** “when the tree is green” — Time / place / contrast
- **v33** “the place called The Skull” — Time / place / contrast
- **v34** “Father, forgive them” — God — His character & actions
- **v34** “they do not know what they are doing” — Sin / warning
- **v35** “He saved others; let Him save Himself” — Sin / warning
- **v38** “THIS IS THE KING OF THE JEWS” — God — His character & actions
- **v41** “we are receiving what we deserve for our deeds” — Sin / warning
- **v41** “this man has done nothing wrong” — God — His character & actions
- **v42** “Jesus, remember me when You come in Your kingdom” — Command / instruction
- **v43** “today you shall be with Me in Paradise” — Promise / blessing
- **v44** “about the sixth hour” — Time / place / contrast
- **v44** “until the ninth hour” — Time / place / contrast
- **v45** “the veil of the temple was torn in two” — God — His character & actions
- **v46** “INTO YOUR HANDS I COMMIT MY SPIRIT” — God — His character & actions
- **v47** “Certainly this man was innocent” — God — His character & actions
- **v48** “beating their breasts” — Sin / warning
- **v51** “waiting for the kingdom of God” — Promise / blessing
- **v53** “where no one had ever lain” — Time / place / contrast
- **v56** “on the Sabbath they rested according to the commandment” — Time / place / contrast
- **v2** “this man” — Key repeated word (every occurrence)
- **v16** “release” — Key repeated word (every occurrence)
- **v25** “released” — Key repeated word (every occurrence)
- **v35** “save” — Key repeated word (every occurrence)
- **v35** “saved” — Key repeated word (every occurrence)

01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 23:4

"Then Pilate said to the chief priests and the crowds, "△I find no guilt in this man.""

FIGURE · SIX VERDICTS OF INNOCENCE



Read down the left: governor, king, criminal and soldier all say Jesus is innocent — and on the right, the only voice that prevails is the crowd's.

Setting. Friday of Passover week in Jerusalem, from early morning to sunset. The Council brings Jesus to Pilate (v1); Pilate sends Him to Herod Antipas, who is in the city for the feast (v7); Herod sends Him back (v11). Pilate gives way to the crowd (vv24–25). Jesus is led out to "the place called The Skull" (v33), dies at the ninth hour (vv44–46), and is buried in Joseph's rock tomb as the Sabbath begins (vv53–54).

Structure:

- vv1–12 — **Pilate and Herod:** three charges (v2); "Are You the King of the Jews?" — "It is as you say" (v3); "I find no guilt in this man" (v4); sent to Herod, who hopes for a sign and gets no answer (vv7–9); mocked in a gorgeous robe (v11); Herod and Pilate become friends (v12).

- vv13–25 — **Barabbas:** “no guilt … nor has Herod” (vv14–15); “I will punish Him and release Him” (v16); “Away with this man, and release for us Barabbas!” (v18); “Crucify, crucify Him!” (v21); the third verdict (v22); their voices prevail (v23); the murderer released, Jesus delivered to their will (v25).
- vv26–31 — **the road:** Simon of Cyrene carries the cross behind Jesus (v26); the women mourning (v27); “Daughters of Jerusalem, stop weeping for Me” (v28); the barren blessed, the mountains and hills (vv29–30); the green tree and the dry (v31).
- vv32–43 — **the cross and the thief:** crucified between two criminals (vv32–33); “Father, forgive them” (v34); rulers, soldiers and an inscription — “save Yourself” (vv35–38); one criminal reviles, the other rebukes him and asks to be remembered (vv39–42); “today you shall be with Me in Paradise” (v43).
- vv44–49 — **darkness and death:** darkness from the sixth to the ninth hour (v44); the veil torn (v45); “Father, INTO YOUR HANDS I COMMIT MY SPIRIT” (v46); the centurion praises God (v47); the crowds beat their breasts (v48); the women watch from a distance (v49).
- vv50–56 — **the burial:** Joseph of Arimathea, good and righteous, waiting for the kingdom (vv50–51); asks for the body, wraps it, lays it in a new rock tomb (vv52–53); preparation day (v54); the women see the tomb, prepare spices, rest on the Sabbath (vv55–56).

Repeated words, with counts:

- “Pilate” ×10 — vv1, 3, 4, 6, 11, 12, 13, 20, 24, 52; “Herod” ×6 — vv7 (×2), 8, 11, 12, 15.
- “this man” ×9 — vv2, 4, 14 (×2), 18, 22, 41, 47, 52.
- “Jesus” ×9 — vv8, 20, 25, 26, 28, 34, 42, 46, 52.
- “see / saw / seeing / looking / observed” ×8 — vv8 (×3), 35, 47, 48, 49, 55.
- innocence — “no guilt” / “nothing deserving death” / “nothing wrong” / “innocent” ×6 — vv4, 14, 15, 22, 41, 47.
- “release / released” ×6 — vv16, 17, 18, 20, 22, 25.
- “people” ×5 — vv5, 13, 14, 27, 35; “crowd(s)” ×3 — vv4, 27, 48.
- “mocking / contempt / sneering / mocked / abuse” ×5 — vv11 (×2), 35, 36, 39.
- “crucify / crucified” ×4 — vv21 (×2), 23, 33.
- “save / saved” ×4 — vv35 (×2), 37, 39.
- “King” ×4 — vv2, 3, 37, 38; “kingdom” ×2 — vv42, 51.
- “God” ×4 — vv35, 40, 47, 51; “Father” ×2 — vv34, 46.
- “Galilee / Galilean” ×4 — vv5, 6, 49, 55; “women” ×3 — vv27, 49, 55.
- “Christ” ×3 — vv2, 35, 39; “chief priests” ×3 — vv4, 10, 13.
- “prison / prisoner” ×3 — vv17, 19, 25; “voice(s)” ×3 — vv23 (×2), 46.
- “Sabbath” ×2 — vv54, 56; “hour” ×2 — v44 (×2); “tomb” ×2 — vv53, 55.

Contrasts: The charges (v2) ⟷ “no guilt” (vv4, 14, 22). Herod’s many questions ⟷ Jesus’ silence (v9). Enemies ⟷ friends that very day (v12). Barabbas, a murderer, released ⟷ Jesus, innocent, delivered (v25). Weep for Me ⟷ weep for yourselves (v28). Green tree ⟷ dry (v31). “Save Yourself” ×3 ⟷ He saves a thief (vv35–43). One criminal reviles ⟷ the other fears God (vv39–40). Noon ⟷ darkness (v44). The Council’s plan ⟷ Joseph, who had not consented (vv50–51).

Shape of the chapter: Two trials, a road, a cross, a death and a grave. The first half is noisy — accusing, shouting, mocking; the second half grows quiet — darkness, a last prayer, linen and spices and Sabbath rest. Through all of it the verdict of "innocent" keeps repeating, from a governor at dawn to a soldier at three in the afternoon.

Chapter theme (my words): Jesus is condemned though every witness calls Him innocent, so that the guilty — Barabbas, the thief, the crowd, and me — could go free. He goes to the cross forgiving, saving and trusting His Father to the end.

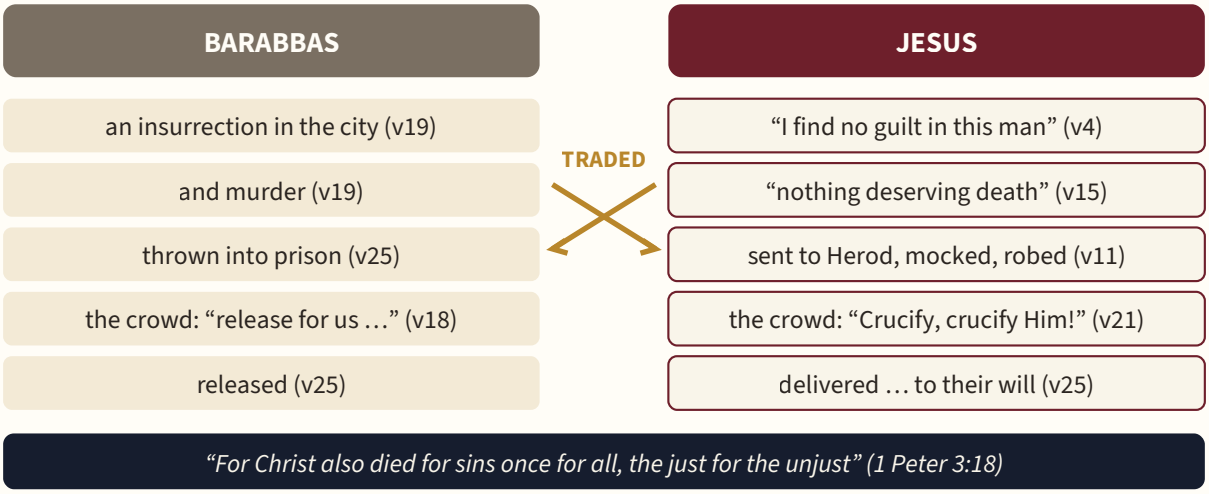
02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 23:46

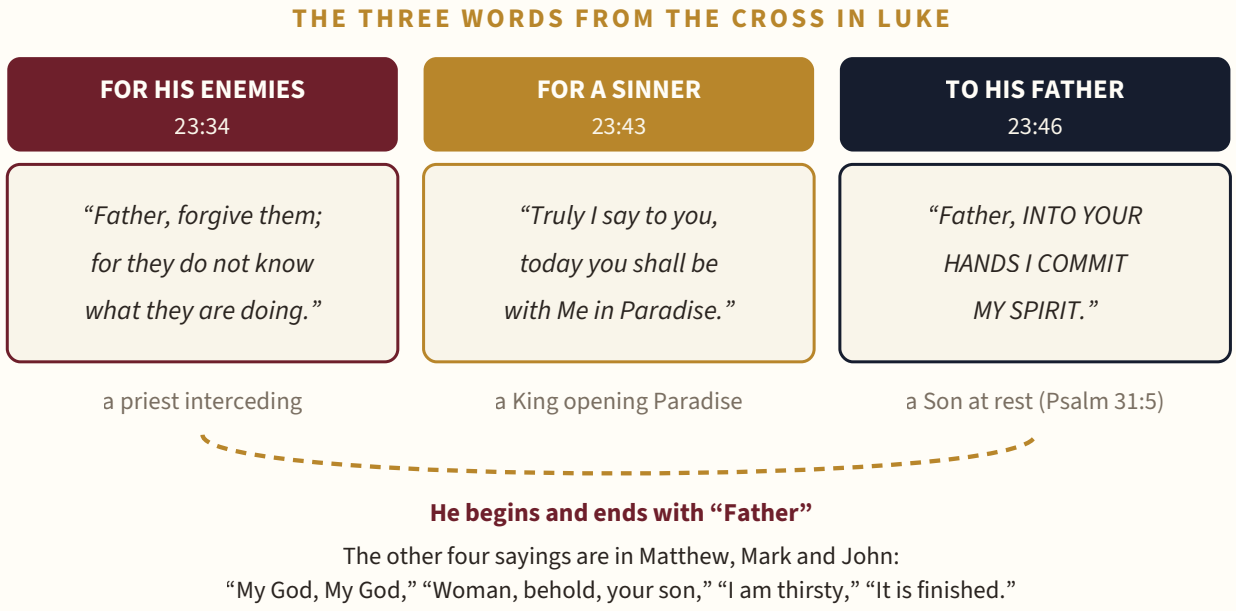
"And Jesus, crying out with a loud voice, said, "Father, △ INTO YOUR HANDS I COMMIT MY SPIRIT." ◷ Having said this, He breathed His last."

FIGURE · THE EXCHANGE



Follow the crossed arrows: the guilty rebel walks out of prison, and the innocent Jesus takes the cross that was waiting for him.

FIGURE · THREE WORDS FROM THE CROSS



Luke records three of Jesus' seven sayings on the cross — one for His enemies, one for a sinner, one to His Father — and two of them begin with "Father."

Why take Jesus to Pilate? Guzik: "The Roman government did not allow the Jewish leaders the authority to execute a criminal." The Council had condemned Him for blasphemy (22:70–71), but before Rome they turned it into treason — misleading the nation, forbidding taxes, claiming to be a king (v2). Sproul on the tax charge: "That was not true" (20:20–25).

Why was Jesus silent before Herod? Herod wanted entertainment, not truth; Sproul pictures him asking for a miracle on demand. Guzik: Herod's interest "was not sincere and was to his condemnation." Henry calls Herod "ringleader in that abuse." Jesus had nothing to say to a man who had silenced John the Baptist (9:9) and wanted only a sign.

Is verse 17 part of Luke? The NASB brackets it because the oldest manuscripts do not have it here. The Passover custom itself is clear from Matthew 27:15, Mark 15:6 and John 18:39, so nothing in the story depends on the verse.

Who was Barabbas, and why does it matter? A rebel and murderer (vv19, 25) whose name means "son of the father" — Sproul: "Ironically, the name meant "son of the father."" Peter preached it later: "you disowned the Holy and Righteous One and asked for a murderer" (Acts 3:14). The guilty man went free because the innocent Son took his place. That is substitution in a single scene (1 Peter 3:18).

Why did Pilate give in? Guzik: he "did not find the courage to oppose both the religious leaders and the crowd." Sproul: "the supreme act of cowardice." Henry: Pilate was "sick of the cause." He knew the truth three times over and still let "their voices" prevail (v23).

What do the green and dry trees mean (v31)? Sproul: Jesus is the green wood — "He was not kindling for God's wrath" — and "We are the dry wood." Henry reads it from lesser to greater: if the innocent suffer so, how much worse for the guilty. Guzik and Sproul both see the near fulfillment in Jerusalem's destruction in AD 70. Sproul also

connects verse 30 with Revelation 6:16. I read it both ways: a judgment that fell on Jerusalem then, and a picture of the wrath still to come at the end of the age, before the Lamb returns to reign.

Whom did Jesus forgive in verse 34? He prayed for those crucifying Him. Sproul: "He was acting in intercession as a priest for His tormentors," and their ignorance was real but not innocent (1 Cor 2:8). The prayer was answered in part at Pentecost, when thousands from that same city repented (Acts 2:36–41). Spurgeon: "The Lamb of God was silent to men, but he was not silent to God."

What does the thief teach us? That salvation is by grace through faith, with nothing in our hands. He feared God, owned his guilt, confessed Christ's innocence and asked (vv40–42). Spurgeon: "Never did a poor sinner trust Christ too much." Sproul: "this very day" leaves no room for soul sleep — to be absent from the body is to be with the Lord. Henry adds the warning: "This gives no encouragement to any to put off their repentance to their death-bed."

Why the darkness and the torn veil? Sproul: "God turned out the lights" — darkness means judgment, and the Son bore it. Then "He tore down the sign that said no admittance." Guzik: creation in agony at its Creator's suffering. Henry: the end of the ceremonial law. Hebrews 10:19–20 gives the meaning: we may enter the holy place "through the veil, that is, His flesh."

Did Jesus die as a victim? No. He cried out "with a loud voice" and committed His spirit (v46). Guzik: "No one took His life from Him; He gave it up when His work was finished." Sproul: He committed His spirit to the Father who had just poured out wrath upon Him. Spurgeon: dying, for the believer, is going home.

Why does the burial matter? Sproul: the exaltation begins here — God would not let His Son's body be thrown away. Joseph, a Council member who "had not consented" (v51), gave a new tomb (Isaiah 53:9). Henry: "That evil counsel or deed to which we have not consented shall not be reckoned our act." And the women who watched where He was laid (v55) will be the first at the empty tomb (24:1).

Word study (Greek):

- **guilt — *aition* (G159; Strong's noun G158):** legal ground for a charge; vv4, 14, 22.
- **treating with contempt — *exoutheneō* (G1848):** to make nothing of; v11; Acts 4:11.
- **Barabbas — *Barabbas* (G912):** Aramaic "son of the father."
- **crucify — *stauroō* (G4717):** "Crucify, crucify Him!" (v21).
- **prevail — *katischyō* (G2729):** to overpower; v23.
- **behind — *opisthen* (G3693):** Simon carried it "behind Jesus" (v26; cf. 9:23).
- **green / dry — *hygros* (G5200) / *xēros* (G3584):** v31; *hygros* only here in the NT.
- **forgive — *aphiēmi* (G863):** "Father, forgive them" (v34).
- **sneering — *ekmyktērizō* (G1592):** to turn up the nose; v35.
- **today — *sēmeron* (G4594) / Paradise — *paradeisos* (G3857):** v43; 2 Cor 12:4; Rev 2:7.
- **veil — *katapetasma* (G2665):** v45; Heb 10:20.
- **commit — *paratithēmi* (G3908) / breathed His last — *ekpneō* (G1606):** v46.
- **innocent, righteous — *dikaios* (G1342):** vv47, 50; 1 Pet 3:18.
- **waiting for — *prosdechomai* (G4327) / preparation — *paraskeuē* (G3904):** vv51, 54.

Key insights to carry (from the Deep Dive):

1. **Six witnesses say "innocent"** — vv4, 14, 15, 22, 41, 47.
2. **The charge sheet is empty** — *aition*; "That was not true" (Sproul).
3. **Enemies make friends over Jesus** (v12; Guzik).
4. **A son of the father goes free** — Barabbas (Sproul).
5. **Cowardice is a choice** — Pilate knew and gave in.
6. **The light end of the cross** — Simon walks behind Jesus (Spurgeon).
7. **Love kept Him there** — not nails (Guzik); the covenant of redemption (Sproul).
8. **He prayed for the men driving the nails** (v34).
9. **Today, Paradise** — the thief's date, company and place (v43).
10. **The veil came down from God's side** — no more "no admittance" (Sproul).

Cross-references: Gen 1:3; Exod 26:31–33; Lev 16; Ps 22:18; 31:5; Isa 53:7, 9, 12; Hos 10:8; Matt 27:15, 44; Mark 15:6, 21; Luke 9:9, 23; 20:20–25; 22:37, 70; John 18:39; 19:38–41; Acts 2:36–41; 3:14–15; 7:60; 13:28–29; 1 Cor 2:8; 2 Cor 5:8; 12:4; Heb 10:19–20; 13:12; 1 Pet 3:18; Rev 2:7; 6:16.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 23:43

"And He said to him, "Truly I say to you, ☆today you shall be with Me in Paradise."""

Sin to confess — Pilate in me. Pilate knew the truth and said it three times, and then let the loudest voices win (v23). I have done that — known what was right at work, at home, with the guys, and gone along to keep the peace or keep my standing. I confess it by name. Knowing the truth is not the same as standing on it.

Truth to face — I am Barabbas. Barabbas did not choose to go free; he was in a cell, guilty, and someone else's cross became his door out. That is my story. Many of the men I sit with know exactly what a cell and a sentence feel like. The gospel is not that we were innocent; it is that the Innocent One took our place — "the just for the unjust" (1 Pet 3:18).

Example to follow — Simon, walking behind. Simon did not volunteer, but he carried the cross "behind Jesus" (v26). This week I will pick up the burden in front of me — the hard conversation, the man who needs a ride, the job I don't want — and carry it behind Jesus, remembering that I carry the light end.

Command to obey — forgive as He forgave. Jesus prayed "Father, forgive them" while they were still driving the nails, and they had not said sorry (v34). I name the person I have refused to forgive, and I pray that same prayer for him out loud today, even before my feelings agree.

Promise to trust — "today you shall be with Me in Paradise." The thief brought nothing but a prayer: "Jesus, remember me." Jesus gave him a day, a Companion and a home (v43). No man is too far gone and no record too long. If I trust Him, I will be with Him — and so will any man in my group who asks.

Example to follow — Joseph of Arimathea. He did not consent to the Council's evil, and when everyone else was hiding, he went to Pilate and gave what he had — a tomb (vv50–53). I will ask: what do I have that I can give Jesus, that no one else can?

Questions for the table (from the Deep Dive):

1. Pilate knew Jesus was innocent and still gave in to the crowd. Where do I know what is right but go along with the loudest voices around me? (23:4, 20–25; Prov 29:25) *Knowing the truth is not the same as standing on it.*
2. Barabbas walked out free because Jesus took his place. What would change in me this week if I really saw myself as Barabbas? (23:18–25; 1 Pet 3:18) *The just for the unjust.*
3. Simon was forced to carry a cross he did not choose. What burden am I carrying that I can carry "behind Jesus"? (23:26; 9:23) *You do but carry the light end of the cross (Spurgeon).*
4. Jesus prayed "Father, forgive them" for men who were not sorry. Who is the person I most need to pray that prayer for? (23:34; Acts 7:60) *He kept on praying it.*
5. The thief had no time to clean up his life — only to fear God, own his guilt and ask. What keeps me from coming to Jesus that simply? (23:40–43) *Never did a poor sinner trust Christ too much (Spurgeon).*

6. Joseph served Jesus in a way no one else could. What can I give Jesus that only I am in a position to give? (23:50–53) *We must serve God in whatever way we can (Guzik).*

Worship. The King of the Jews stood silent before a puppet king, was traded for a murderer, carried a cross until He fell, and then from that cross forgave His killers, opened Paradise to a thief, and handed His spirit to His Father. Six witnesses called Him innocent. He is the Righteous One, the Lamb who tore the veil from God's side, and the Lord who would use a borrowed tomb for only three days.

Prayer. Lord Jesus, I am Barabbas, and You took my place. I am the thief, and I ask You to remember me. Forgive me for the times I knew the truth like Pilate and let the crowd win. Teach me to forgive the way You forgave from the cross, and to carry my cross behind You. Thank You that the veil is torn and I can come home to the Father. Into Your hands I commit my spirit today. Amen.

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SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 24

He Is Not Here, but He Has Risen — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

Jesus is not among the dead — He is risen in a real body, and He spends the first Easter walking with discouraged men, opening the Scriptures until their hearts burn, and showing them that the cross was always the plan. Then He sends them, clothed with power, to tell the nations, and the last thing they see is His hands raised in blessing.

00 The Text

LUKE 24 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 But on the first day of the week, at early dawn, they came to the tomb bringing the spices which they had prepared.

2 And they found the stone rolled away from the tomb,

3 but when they entered, they did not find the body of the Lord Jesus.

4 While they were perplexed about this, behold, two men suddenly stood near them in dazzling clothing;

5 and as the women were terrified and bowed their faces to the ground, the men said to them, "Why do you seek the living One among the dead?

6 "He is not here, but He has risen. Remember how He spoke to you while He was still in Galilee,

7 saying that the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."

8 And they remembered His words,

9 and returned from the tomb and reported all these things to the eleven and to all the rest.

10 Now they were Mary Magdalene and Joanna and Mary the mother of James; also the other women with them were telling these things to the apostles.

11 But these words appeared to them as nonsense, and they would not believe them.

12 But Peter got up and ran to the tomb; stooping and looking in, he saw the linen wrappings only; and he went away to his home, marveling at what had happened.

13 And behold, two of them were going that very day to a village named Emmaus, which was about seven miles from Jerusalem.

14 And they were talking with each other about all these things which had taken place.

15 While they were talking and discussing, Jesus Himself approached and began traveling with them.

16 But their eyes were prevented from recognizing Him.

17 And He said to them, "What are these words that you are exchanging with one another as you are walking?" And they stood still, looking sad.

18 One of them, named Cleopas, answered and said to Him, “Are You the only one visiting Jerusalem and unaware of the things which have happened here in these days?”

19 And He said to them, “What things?” And they said to Him, “The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people,

20 and how the chief priests and our rulers delivered Him to the sentence of death, and crucified Him.

21 “But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened.

22 “But also some women among us amazed us. When they were at the tomb early in the morning,

23 and did not find His body, they came, saying that they had also seen a vision of angels who said that He was alive.

24 “Some of those who were with us went to the tomb and found it just exactly as the women also had said; but Him they did not see.”

25 And He said to them, “O foolish men and slow of heart to believe in all that the prophets have spoken!

26 “Was it not necessary for the Christ to suffer these things and to enter into His glory?”

27 Then beginning with Moses and with all the prophets, He explained to them
the things concerning Himself in all the Scriptures.

28 And they approached the village where they were going, and He acted as though He were going farther.

29 But they urged Him, saying, “Stay with us, for it is getting toward evening, and the day is now nearly over.” So He went in to stay with them.

30 When He had reclined at the table with them, He took the bread and blessed it, and breaking it, He began giving it to them.

31 Then their eyes were opened and they recognized Him; and He vanished from their sight.

32 They said to one another, “Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?”

33 And they got up that very hour and returned to Jerusalem, and found gathered together the eleven and those who were with them,

34 saying, “The Lord has really risen and has appeared to Simon.”

35 They began to relate their experiences on the road and how He was recognized by them in the breaking of the bread.

36 While they were telling these things, He Himself stood in their midst and said to them, “Peace be to you.”

37 But they were startled and frightened and thought that they were seeing a spirit.

38 And He said to them, “Why are you troubled, and why do doubts arise in your hearts?

39 “See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have.”

40 And when He had said this, He showed them His hands and His feet.

41 While they still could not believe it because of their joy and amazement, He said to them, “Have you anything here to eat?”

42 They gave Him a piece of a broiled fish;

43 and He took it and ate it before them.

44 Now He said to them, “These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”

45 Then He opened their minds to understand the Scriptures,

46 and He said to them, “Thus it is written, that the Christ would suffer and rise again from the dead the third day,

47 and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.

48 “You are witnesses of these things.

49 “And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high.”

50 And He led them out as far as Bethany, and He lifted up His hands and blessed them.

51 While He was blessing them, △ He parted from them and was carried up into heaven.

52 And they, after worshiping Him, returned to Jerusalem ☆ with great joy,

53 and were continually in the temple praising God.

Marked in the text

- **v1** “on the first day of the week” — Time / place / contrast
- **v3** “did not find the body of the Lord Jesus” — Time / place / contrast
- **v5** “Why do you seek the living One among the dead” — God — His character & actions
- **v6** “He is not here, but He has risen” — God — His character & actions
- **v6** “Remember how He spoke to you” — Command / instruction
- **v7** “the Son of Man must be delivered” — God — His character & actions
- **v11** “these words appeared to them as nonsense” — Sin / warning
- **v15** “Jesus Himself approached and began traveling with them” — God — His character & actions
- **v16** “their eyes were prevented from recognizing Him” — Time / place / contrast
- **v21** “we were hoping that it was He who was going to redeem Israel” — Time / place / contrast
- **v25** “O foolish men and slow of heart to believe” — Sin / warning
- **v26** “Was it not necessary for the Christ to suffer these things and to enter into His glory” — God — His character & actions
- **v27** “the things concerning Himself in all the Scriptures” — God — His character & actions
- **v29** “Stay with us” — Command / instruction
- **v30** “He took the bread and blessed it, and breaking it” — God — His character & actions
- **v31** “their eyes were opened and they recognized Him” — Promise / blessing
- **v32** “Were not our hearts burning within us” — Promise / blessing
- **v34** “The Lord has really risen” — God — His character & actions
- **v36** “Peace be to you” — Promise / blessing
- **v39** “See My hands and My feet, that it is I Myself” — God — His character & actions
- **v39** “a spirit does not have flesh and bones” — Time / place / contrast
- **v45** “He opened their minds to understand the Scriptures” — God — His character & actions
- **v47** “repentance for forgiveness of sins would be proclaimed in His name to all the nations” — Command / instruction
- **v48** “You are witnesses of these things” — Command / instruction
- **v49** “I am sending forth the promise of My Father upon you” — Promise / blessing
- **v49** “clothed with power from on high” — Promise / blessing
- **v51** “He parted from them and was carried up into heaven” — God — His character & actions
- **v52** “with great joy” — Promise / blessing
- **v27** “Scriptures” — Key repeated word (every occurrence)
- **v7** “the third day” — Key repeated word (every occurrence)
- **v1** “tomb” — Key repeated word (every occurrence)

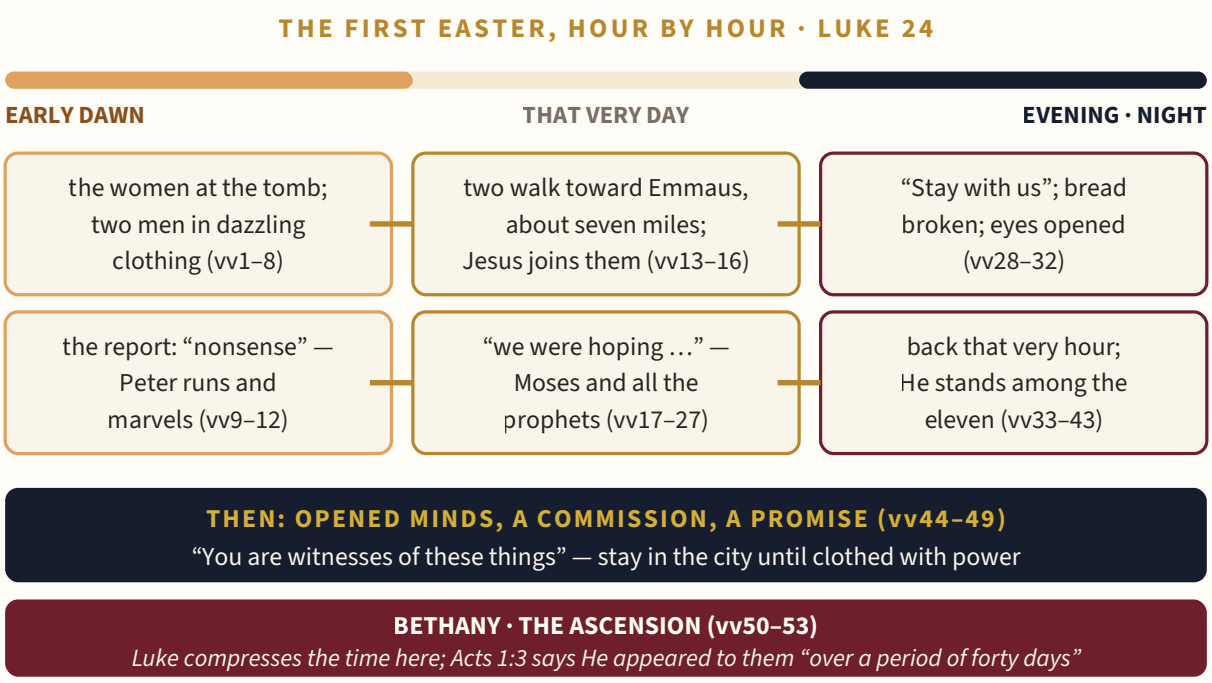
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 24:6

"He is not here, but He has risen. Remember how He spoke to you while He was still in Galilee,"

FIGURE · THE FIRST EASTER, HOUR BY HOUR



Read left to right across the day: tomb at dawn, road in the afternoon, table at evening, the eleven at night — then the commission and, weeks later, Bethany.

Setting. Sunday, "the first day of the week," from early dawn (v1) to night (vv29, 33), and then — compressed into a few verses — the ascension at Bethany (v50), which Acts 1:3 places forty days later. Places: the tomb outside Jerusalem (vv1–12); the road to Emmaus, about seven miles away (vv13–28); a house in Emmaus at evening (vv29–32); the room in Jerusalem where the eleven are gathered (vv33–49); Bethany (v50); the temple (v53).

Structure:

- vv1–12 — **the empty tomb:** the women come with spices at early dawn (v1); the stone rolled away, no body (vv2–3); two men in dazzling clothing — "Why do you seek the living One among the dead? He is not here, but He has risen" (vv4–6); "Remember how He spoke to you" — they remembered (vv6–8); the report to the eleven — "nonsense" (vv9–11); Peter runs and marvels (v12).

- vv13–27 — **the Emmaus road:** two disciples walking and talking (vv13–14); Jesus draws near; their eyes prevented (vv15–16); "What things?" — Cleopas tells the story; "we were hoping" (vv17–24); "O foolish men and slow of heart" (v25); "Was it not necessary …?" (v26); Moses and all the prophets (v27).
- vv28–35 — **the table:** He acts as though going farther; "Stay with us" (vv28–29); bread taken, blessed, broken — eyes opened; He vanishes (vv30–31); "Were not our hearts burning?" (v32); back that very hour; "The Lord has really risen and has appeared to Simon" (vv33–35).
- vv36–43 — **hands and feet:** "Peace be to you" (v36); startled, thinking it a spirit (v37); "See My hands and My feet … touch Me and see" (vv38–40); joy and amazement; broiled fish eaten before them (vv41–43).
- vv44–53 — **witnesses:** all written in the Law, the Prophets and the Psalms must be fulfilled (v44); minds opened (v45); suffer, rise, repentance for forgiveness to all nations, beginning from Jerusalem (vv46–47); "You are witnesses" (v48); the promise of My Father — stay until clothed with power (v49); Bethany, hands lifted, blessing, carried up (vv50–51); worship, great joy, the temple (vv52–53).

Repeated words, with counts:

- "things" ×12 — vv9, 10, 14, 18, 19 (×2), 21, 26, 27, 36, 44, 48.
- "see / saw / seen / seeing" ×7 — vv12, 23, 24, 37, 39 (×3); fear words — "perplexed / terrified / amazed / marveling / startled / frightened / amazement" ×7 — vv4, 5, 12, 22, 37 (×2), 41.
- "tomb" ×6 — vv1, 2, 9, 12, 22, 24.
- "Jerusalem" ×5 — vv13, 18, 33, 47, 52; "found / find" ×5 — vv2, 3, 23, 24, 33.
- "word(s)" ×5 — vv8, 11, 17, 19, 44.
- "prophet(s)" ×4 — vv19, 25, 27, 44; "Scriptures" ×3 — vv27, 32, 45; "written" ×2 — vv44, 46; "Moses" ×2 — vv27, 44.
- "risen / rise" ×4 — vv6, 7, 34, 46; "the third day" ×3 — vv7, 21, 46.
- "women" ×4 — vv5, 10, 22, 24; "hands" ×4 — vv7, 39, 40, 50.
- "telling / reported / relate" ×4 — vv9, 10, 35, 36.
- "believe" ×3 — vv11, 25, 41; "heart(s)" ×3 — vv25, 32, 38.
- "must / necessary" ×3 — vv7, 26, 44; "suffer" ×2 — vv26, 46.
- "recognize(d)" ×3 — vv16, 31, 35; "eyes" ×2 — vv16, 31.
- "bless / blessed / blessing" ×3 — vv30, 50, 51; "joy" ×2 — vv41, 52.
- "remember(ed)" ×2 — vv6, 8; "bread" ×2 — vv30, 35; "explained / explaining" ×2 — vv27, 32.

Contrasts: The dead ⟷ the living One (v5). Spices for burial ⟷ a risen Lord (vv1, 6). Nonsense ⟷ the truth (vv11, 34). Eyes prevented ⟷ eyes opened (vv16, 31). "We were hoping" ⟷ "The Lord has really risen" (vv21, 34). Slow of heart ⟷ hearts burning (vv25, 32). A spirit ⟷ flesh and bones (vv37, 39). Troubled and doubting ⟷ peace (vv36, 38). Stay in the city ⟷ go to all the nations (vv47, 49). Parted from them ⟷ great joy (vv51–52).

Shape of the chapter: One long day in four scenes — tomb, road, table, room — each moving from confusion to recognition. Twice Jesus opens the Scriptures, and both times He explains the cross before He explains the mission. The chapter ends where Luke began, in the temple, but now with joy instead of doubt (1:20; 24:52–53).

Chapter theme (my words): The crucified Jesus is alive in a real body. He finds His discouraged followers, shows them from the whole Bible that the Christ had to suffer and rise, opens their eyes, hearts and minds, and sends them as witnesses in the power of the Spirit — blessing them as He goes.

02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 24:27

"Then beginning with Moses and with all the prophets, He explained to them △the things concerning Himself in all the Scriptures."

FIGURE · LAW, PROPHETS, PSALMS

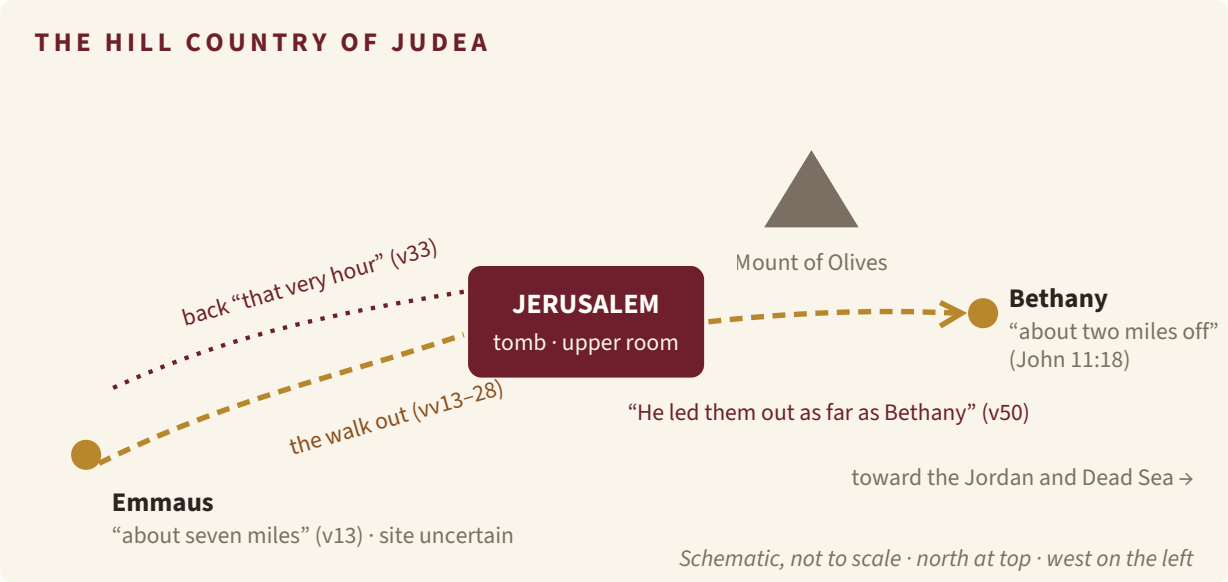
"ALL THINGS WHICH ARE WRITTEN ABOUT ME" · LUKE 24:27, 44

THE LAW OF MOSES	THE PROPHETS	THE PSALMS
the woman's seed and the serpent (Gen 3:15)	pierced for our transgressions (Isa 53)	forsaken; hands and feet pierced (Ps 22)
Isaac on Moriah (Gen 22)	born in Bethlehem (Mic 5:2)	not abandoned to Sheol (Ps 16:10)
the Passover lamb (Exod 12)	the Son of Man given a kingdom (Dan 7:13–14)	into Your hand I commit my spirit (Ps 31:5)
the Day of Atonement (Lev 16)	Messiah cut off (Dan 9:26)	at My right hand (Ps 110:1)
a Prophet like Moses (Deut 18:15–18)	they will look on Me (Zech 12:10)	

the Christ would suffer and rise again the third day, and repentance be proclaimed to all the nations (vv46–47)

Jesus named all three divisions of the Hebrew Bible; each column gives a few of the passages Christians have long read as pointing to His death and rising.

FIGURE · JERUSALEM, EMMAUS, BETHANY



The two walk west to Emmaus and hurry back the same night; at the end Jesus leads the disciples east over the Mount of Olives toward Bethany.

Why didn't the disciples believe the women? Guzik: "They did not expect to find an empty tomb." Sproul: "They did not believe it for a second." Luke does not hide it — the report was *lēros*, "nonsense" (v11). That is good evidence: the resurrection was not the fruit of wishful thinking. Jesus had told them plainly (9:22; 18:33), but it had been hidden from them (9:45; 18:34).

What did Peter see? "the linen wrappings only" (v12). Sproul: "When Peter saw these grave cloths, he went home astonished." Guzik adds John 20:8 — John, with him, "saw and believed." Grave robbers do not leave the linen behind.

Why were their eyes "prevented" on the road? Luke uses a passive — their eyes were held (v16), and later "their eyes were opened" (v31). I read both as God's doing: they had to learn Him first from the Scriptures, and then know Him at the table. What God conceals only God can open (24:31, 45).

What does "slow of heart" mean? Sproul: "He did not call them stupid. … It is not an intellectual assessment. It is a moral one." Guzik: the problem "was more in their heart than their head." Henry: "Those are fools that act against their own interest." They had the facts; they did not trust what God had said.

Why was it "necessary" for the Christ to suffer? Because God had planned it and written it (vv7, 26, 44). Sproul: "Notice that Jesus said that all these things happened by necessity" — ordained before the foundation of the world. Guzik: the cross was not "some unfortunate obstacle that had to be hurdled." Suffering first, then glory — for Him and for His people (Rom 8:17).

What did Jesus show them from Moses and the prophets? Luke does not list the passages, but Sproul suggests some: the curse on the serpent (Gen 3:15), Abraham and Isaac on Moriah, the Passover, the tabernacle, Micah's Bethlehem. Henry: "Jesus Christ is himself the best expositor of scripture." The whole Old Testament — Law, Prophets and Psalms — is about Him (v44).

Was Emmaus a Lord's Supper? The words echo the Last Supper — took, blessed, broke, gave (v30; 22:19). Our teachers stress the recognition more than the sacrament, and Luke calls it simply "the breaking of the bread" (v35). I take it as a meal where the risen Lord made Himself known in the same gestures He had used in the upper room — a reminder that He still meets His people at His table.

What kind of body did Jesus have? A real one: flesh and bones, hands and feet, able to eat (vv39–43). Sproul: "I am flesh and blood, even though it is glorified flesh and blood." Guzik: "a real, physical body, though of a different order than our own bodies." Henry: the wounds were kept "that they might be proofs that it was he himself." That body is the pattern of ours (Phil 3:21; 1 Cor 15:20).

What is the mission? "repentance for forgiveness of sins" proclaimed "in His name to all the nations, beginning from Jerusalem" (v47). Spurgeon: "The Saviour bade them begin at Jerusalem, because the biggest sinners lived there." Guzik: "it is good to begin where we may expect opposition." Acts 1:8 maps it out: Jerusalem, Judea, Samaria, the remotest part of the earth.

Why wait in the city? Because the work needs power they do not have (v49). Guzik: "They could not do the work … unless they were endued with power from on high." Henry: the Spirit gives "a power from on high, a supernatural power." The promise came at Pentecost (Acts 2:1–4).

What does the ascension mean? Sproul: His coronation — He reigns at the Father's right hand and intercedes as our High Priest. Spurgeon: "He has not changed His attitude of benediction, He will not change it till He shall descend in His glory." The angels of Acts 1:11 promise He will come back "in just the same way." I believe that return is literal and still ahead — the Son of Man coming with the clouds to receive the kingdom (Dan 7:13–14).

Word study (Greek):

- **the living One — *zaō* (G2198):** *ton zōnta*, v5; "alive," v23; Rev 1:18.
- **nonsense — *lēros* (G3026):** idle talk; only here in the NT (v11).
- **redeem — *lytroō* (G3084):** to set free by ransom (v21; Titus 2:14; 1 Pet 1:18).
- **foolish — *anoētos* (G453) / slow — *bradys* (G1021):** v25.
- **necessary, must — *dei* (G1163):** vv7, 26, 44.
- **explained — *diermēneuō* (G1329):** to interpret fully; v27.
- **urged — *parabiazomai* (G3849):** to press hard; v29.
- **opened — *dianoigō* (G1272):** eyes (v31), Scriptures (v32), minds (v45).
- **burning — *kaiō* (G2545):** v32.
- **touch — *psēlaphaō* (G5584) / flesh — *sarx* (G4561) / bones — *osteon* (G3747):** v39.
- **repentance — *metanoia* (G3341) / forgiveness — *aphesis* (G859):** v47.
- **witnesses — *martys* (G3144):** v48; Acts 1:8; 2:32.
- **clothed — *endyō* (G1746) / power — *dynamis* (G1411):** v49.
- **bless — *eulogeō* (G2127):** vv30, 50, 51, 53; **carried up — *anapherō* (G399):** v51.
- **worshiping — *proskyneō* (G4352) / joy — *chara* (G5479):** v52.

Key insights to carry (from the Deep Dive):

1. **They came with spices for a corpse** — the first witnesses were skeptics.
2. **The living One, not a living man** (v5; Rev 1:18).

3. **Remember what He said** (vv6–8; Henry).
4. **Slow of heart, not slow of mind** (Sproul, Guzik).
5. **The cross was necessary** — *dei* (vv7, 26, 44).
6. **All the Bible is about Him** — Law, Prophets, Psalms (vv27, 44).
7. **He waits to be invited** — "Stay with us" (Spurgeon).
8. **Three openings** — eyes, Scriptures, minds (*dianoigō*).
9. **A ghost does not eat fish** — flesh and bones (vv39–43).
10. **The last sight of Jesus is a blessing** (vv50–51).

Cross-references: Gen 3:15; 22; Exod 12; Lev 16; Deut 18:15–18; Ps 16:10; 22; 31:5; 110:1; Isa 53; Dan 7:13–14; 9:26; Mic 5:2; Zech 12:10; Luke 1:9, 20; 9:22, 45; 18:31–34; 22:19; John 11:18; 20:8, 27; Acts 1:1–11; 2:1–4, 32; 16:14; Rom 4:25; 8:17; 13:14; 1 Cor 15:3–4, 17, 20; Phil 3:21; Titus 2:14; 1 Pet 1:18–19; 1 John 1:1; Rev 1:18; 5.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 24:48

"You are witnesses of these things."

Truth to face — I go looking among the dead. Like the women, I sometimes come to Jesus with spices — expecting a memory, not a living Lord. I treat my faith like a grave I visit. The angels' question is for me: "Why do you seek the living One among the dead?" This week I will pray as to Someone who is alive and listening.

Promise to trust — He walks with the discouraged. "We were hoping" is the saddest line in the chapter, and Jesus was already walking beside the men who said it (vv15, 21). Some of the men I sit with have buried hopes — a marriage, years lost, a name. Jesus does not wait for us to cheer up before He comes alongside.

Sin to confess — a slow heart. I have known the facts and still not trusted God's word (v25). That is not a head problem; it is a heart problem. I confess my slow heart and ask Him to open the Scriptures to me until it burns.

Command to obey — "Stay with us." Jesus "acted as though He were going farther" (v28); He waits to be asked. I will press Him to stay — in my morning reading, at my table, at the end of a long day — and I will not let carelessness break my fellowship with Him.

Example to follow — the two who ran back. They had walked seven miles; it was night; and "they got up that very hour" to tell the others (v33). When Jesus shows me something, I will tell somebody that same day.

Command to obey — be a witness, beginning at home. "You are witnesses of these things" (v48). My Jerusalem is my own house, my own street, the men I already know. Spurgeon: "Begin at home." And I will not try it in my own strength; I will ask for the power from on high.

Questions for the table (from the Deep Dive):

1. The women came looking for a dead body. Where am I still "seeking the living One among the dead" — expecting nothing new from Jesus? (24:1–6) *They did not expect to find an empty tomb (Guzik).*
2. The two on the road said, "we were hoping …" What hope of mine died, and how might Jesus be walking beside me in that very disappointment? (24:13–21) *Jesus Himself approached and began traveling with them.*
3. Jesus called them "slow of heart to believe." Is my problem with faith more in my head or in my heart right now? (24:25–27) *It is not an intellectual assessment. It is a moral one (Sproul).*
4. When was the last time my heart burned while the Scriptures were opened? What would it take to press Jesus to "stay with us" in my daily reading? (24:29–32) *He stays only where He is invited and pressed (Spurgeon).*
5. Jesus showed His wounds and ate fish to prove He was really alive. Why does it matter to me that the resurrection was physical, not just spiritual? (24:36–43; 1 Cor 15:17) *A spirit does not have flesh and bones.*
6. Jesus told them to begin at Jerusalem. Where is my "Jerusalem" — the hard, close-to-home place where my witness should start? (24:46–49; Acts 1:8) *Begin at home (Spurgeon).*

Worship. He is the living One who was dead and is alive forevermore. He walked seven miles with two sad men, explained the whole Bible about Himself, broke bread in their house, showed His wounds to frightened friends,

and ate fish to prove He was no ghost. He sends the promise of the Father, and He went up into heaven with His hands raised in blessing — and He will come again the same way.

Prayer. Risen Lord Jesus, forgive me for looking for You among the dead and for my slow heart. Walk with me in my disappointments. Open my eyes, open the Scriptures, open my mind, until my heart burns again. Stay with me — it is toward evening. Clothe me with power from on high, and make me a witness, starting at home. Thank You that Your hands are still lifted over Your people. Amen.

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