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Luke

The Gospel According to Luke is the third of four canonical gospels in the Christian New Testament. It is believed to have been written by a physician named Luke, who was a companion of the Apostle Paul. The book is addressed to a man named Theophilus and is written in a narrative style that tells the story of Jesus' life, ministry, death, and resurrection.

The book begins with the birth of John the Baptist and then moves to the birth of Jesus, which includes the story of the shepherds and the angels. It then goes on to describe Jesus' ministry, including his teachings, miracles, and interactions with people. The book also includes many of Jesus' parables, such as the Good Samaritan and the Prodigal Son. As the book progresses, Luke provides a detailed account of Jesus' final days, including his arrest, trial, and crucifixion. He then describes the resurrection and Jesus' appearances to his disciples before his ascension.

Overall, the Gospel According to Luke emphasizes Jesus' compassion for the poor and marginalized, as well as his message of salvation for all people. It also highlights the importance of faith, prayer, and the Holy Spirit in the life of a Christian.

Chapter 1: The birth of John the Baptist is foretold, and then the angel Gabriel announces to Mary that she will give birth to Jesus. Mary visits her cousin Elizabeth, and John is born.

Chapter 2: Jesus is born in Bethlehem and visited by shepherds who were told about his birth by angels. Later, Mary and Joseph take Jesus to the temple to present him to the Lord.

Chapter 3: John the Baptist begins his ministry, preaching repentance and baptizing people in the Jordan River. He predicts the coming of Jesus.

Chapter 4: Jesus is tempted by the devil in the wilderness and then begins his ministry, teaching and performing miracles. He reads from the scroll of Isaiah in the synagogue and announces that he is the fulfillment of the prophecy.

Chapter 5: Jesus calls his first disciples, performs a miraculous catch of fish, and heals a man with leprosy.

Chapter 6: Jesus teaches the Beatitudes and other moral teachings. He also heals a man with a withered hand and chooses his twelve apostles.

Chapter 7: Jesus heals a centurion's servant, raises a widow's son from the dead, and forgives a sinful woman.

Chapter 8: Jesus tells several parables, including the parable of the sower and the parable of the prodigal son. He also calms a storm on the Sea of Galilee and heals a demon-possessed man.

Chapter 9: Jesus sends out his disciples to preach and perform miracles. He feeds the five thousand, predicts his own death and resurrection, and is transfigured on a mountain.

Chapter 10: Jesus sends out seventy-two more disciples to preach and heal. He teaches the parable of the good Samaritan and visits Mary and Martha.

Chapter 11: Jesus teaches his disciples the Lord's Prayer and other lessons. He also denounces the Pharisees and religious leaders.

Chapter 12: Jesus warns his disciples about hypocrisy, greed, and worry. He tells several parables, including the parable of the rich fool and the parable of the faithful servant.

Chapter 13: Jesus teaches about repentance and warns of the coming judgment. He also heals a woman with a disabling spirit and laments over Jerusalem.

Chapter 14: Jesus eats with Pharisees and teaches about humility and hospitality. He tells the parable of the great banquet and warns about the cost of discipleship.

Chapter 15: Jesus tells three parables about lost things: the lost sheep, the lost coin, and the prodigal son.

Chapter 16: Jesus tells the parable of the shrewd manager and teaches about money and the kingdom of God. He also warns about the dangers of divorce.

Chapter 17: Jesus teaches about forgiveness, faith, and the coming of the kingdom of God. He heals ten lepers, but only one returns to thank him.

Chapter 18: Jesus teaches about prayer and the importance of childlike faith. He also tells the parable of the persistent widow and the unjust judge.

Chapter 19: Jesus enters Jerusalem triumphantly and visits Zacchaeus, a tax collector. He tells the parable of the ten minas and cleanses the temple.

Chapter 20: Jesus confronts the religious leaders and teaches about the authority of the Messiah. He also tells the parable of the tenants.

Chapter 21: Jesus predicts the destruction of the temple and the signs of the end times. He teaches about persecution and the coming of the Son of Man.

Chapter 22: Jesus celebrates the Passover with his disciples and institutes the Lord's Supper. He predicts Peter's denial and is arrested in the Garden of Gethsemane.

Chapter 23: Jesus is brought before Pilate, who finds him innocent but allows him to be crucified. Jesus is mocked and beaten by soldiers, and he dies on the cross.

Chapter 24: On the third day after Jesus' death, women discover that his tomb is empty. Jesus appears to two disciples on the road to Emmaus and later to the disciples in Jerusalem. He commissions them to preach the gospel to all nations, and then he ascends into heaven.

Luke 1

New International Version

Introduction

1 Many have undertaken to draw up an account of the things that have been fulfilled[a] among us, 2 just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. 3 With this in mind, since I myself have carefully investigated everything from the beginning, I too decided to write an orderly account for you, most excellent Theophilus, 4 so that you may know the certainty of the things you have been taught.

The Birth of John the Baptist Foretold

5 In the time of Herod king of Judea there was a priest named Zechariah, who belonged to the priestly division of Abijah; his wife Elizabeth was also a descendant of Aaron. 6 Both of them were righteous in the sight of God, observing all the Lord's commands and decrees blamelessly. 7 But they were childless because Elizabeth was not able to conceive, and they were both very old.

8 Once when Zechariah's division was on duty and he was serving as priest before God, 9 he was chosen by lot, according to the custom of the priesthood, to go into the temple of the Lord and burn incense. 10 And when the time for the burning of incense came, all the assembled worshipers were praying outside.

11 Then an angel of the Lord appeared to him, standing at the right side of the altar of incense. 12 When Zechariah saw him, he was startled and was gripped with fear. 13 But the angel said to him: "Do not be afraid, Zechariah; your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to call him John. 14 He will be a joy and delight to you, and many will rejoice because of his birth, 15 for he will be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit even before he is born. 16 He will bring back many of the people of Israel to the Lord their God. 17 And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the parents to their children and the disobedient to the wisdom of the righteous—to make ready a people prepared for the Lord."

18 Zechariah asked the angel, "How can I be sure of this? I am an old man and my wife is well along in years."

19 The angel said to him, "I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to tell you this good news. 20 And now you will be silent and not able to speak until the day this happens, because you did not believe my words, which will come true at their appointed time."

21 Meanwhile, the people were waiting for Zechariah and wondering why he stayed so long in the temple. 22 When he came out, he could not speak to them. They realized he

had seen a vision in the temple, for he kept making signs to them but remained unable to speak.

23 When his time of service was completed, he returned home. 24 After this his wife Elizabeth became pregnant and for five months remained in seclusion. 25 “The Lord has done this for me,” she said. “In these days he has shown his favor and taken away my disgrace among the people.”

The Birth of Jesus Foretold

26 In the sixth month of Elizabeth’s pregnancy, God sent the angel Gabriel to Nazareth, a town in Galilee, 27 to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin’s name was Mary. 28 The angel went to her and said, “Greetings, you who are highly favored! The Lord is with you.”

29 Mary was greatly troubled at his words and wondered what kind of greeting this might be. 30 But the angel said to her, “Do not be afraid, Mary; you have found favor with God. 31 You will conceive and give birth to a son, and you are to call him Jesus. 32 He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, 33 and he will reign over Jacob’s descendants forever; his kingdom will never end.”

34 “How will this be,” Mary asked the angel, “since I am a virgin?”

35 The angel answered, “The Holy Spirit will come on you, and the power of the Most High will overshadow you. So the holy one to be born will be called[b] the Son of God. 36 Even Elizabeth your relative is going to have a child in her old age, and she who was said to be unable to conceive is in her sixth month. 37 For no word from God will ever fail.”

38 “I am the Lord’s servant,” Mary answered. “May your word to me be fulfilled.” Then the angel left her.

Mary Visits Elizabeth

39 At that time Mary got ready and hurried to a town in the hill country of Judea, 40 where she entered Zechariah’s home 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 In a loud voice she exclaimed: “Blessed are you among women, and blessed is the child you will bear! 43 But why am I so favored, that the mother of my Lord should come to me? 44 As soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy. 45 Blessed is she who has believed that the Lord would fulfill his promises to her!”

Mary’s Song

46 And Mary said:

“My soul glorifies the Lord

47 and my spirit rejoices in God my Savior,
48 for he has been mindful
of the humble state of his servant.
From now on all generations will call me blessed,
49 for the Mighty One has done great things for me—
holy is his name.
50 His mercy extends to those who fear him,
from generation to generation.
51 He has performed mighty deeds with his arm;
he has scattered those who are proud in their inmost thoughts.
52 He has brought down rulers from their thrones
but has lifted up the humble.
53 He has filled the hungry with good things
but has sent the rich away empty.
54 He has helped his servant Israel,
remembering to be merciful
55 to Abraham and his descendants forever,
just as he promised our ancestors.”

56 Mary stayed with Elizabeth for about three months and then returned home.

The Birth of John the Baptist

57 When it was time for Elizabeth to have her baby, she gave birth to a son. 58 Her neighbors and relatives heard that the Lord had shown her great mercy, and they shared her joy.

59 On the eighth day they came to circumcise the child, and they were going to name him after his father Zechariah, 60 but his mother spoke up and said, “No! He is to be called John.”

61 They said to her, “There is no one among your relatives who has that name.”

62 Then they made signs to his father, to find out what he would like to name the child.
63 He asked for a writing tablet, and to everyone’s astonishment he wrote, “His name is John.” 64 Immediately his mouth was opened and his tongue set free, and he began to speak, praising God. 65 All the neighbors were filled with awe, and throughout the hill country of Judea people were talking about all these things. 66 Everyone who heard this wondered about it, asking, “What then is this child going to be?” For the Lord’s hand was with him.

Zechariah’s Song

67 His father Zechariah was filled with the Holy Spirit and prophesied:

68 “Praise be to the Lord, the God of Israel,
because he has come to his people and redeemed them.
69 He has raised up a horn[c] of salvation for us

in the house of his servant David
70 (as he said through his holy prophets of long ago),
71 salvation from our enemies
and from the hand of all who hate us—
72 to show mercy to our ancestors
and to remember his holy covenant,
73 the oath he swore to our father Abraham:
74 to rescue us from the hand of our enemies,
and to enable us to serve him without fear
75 in holiness and righteousness before him all our days.

76 And you, my child, will be called a prophet of the Most High;
for you will go on before the Lord to prepare the way for him,
77 to give his people the knowledge of salvation
through the forgiveness of their sins,
78 because of the tender mercy of our God,
by which the rising sun will come to us from heaven
79 to shine on those living in darkness
and in the shadow of death,
to guide our feet into the path of peace.”

80 And the child grew and became strong in spirit[d]; and he lived in the wilderness until he appeared publicly to Israel.

Footnotes

Luke 1:1 Or been surely believed

Luke 1:35 Or So the child to be born will be called holy,

Luke 1:69 Horn here symbolizes a strong king.

Luke 1:80 Or in the Spirit

Chapter 1 of the Gospel of Luke opens with the author, Luke, addressing a man named Theophilus and explaining his purpose in writing this gospel account. Luke says that he has carefully investigated everything from the beginning and has decided to write an orderly account for Theophilus so that he may have certainty about the things he has been taught.

Luke then begins the story of John the Baptist's birth. He describes how John's parents, Zechariah and Elizabeth, were both elderly and childless, and how Zechariah was visited by an angel while he was serving as a priest in the temple. The angel told Zechariah that his wife would bear a son who would be named John and who would be filled with the Holy Spirit from birth.

Zechariah was initially skeptical and asked for a sign, but the angel silenced him and said that he would be unable to speak until John's birth. Meanwhile, Elizabeth conceived and remained in seclusion for five months.

Luke then shifts his focus to the story of Jesus' birth. He describes how the angel Gabriel was sent to a virgin named Mary, who was engaged to a man named Joseph. Gabriel told

Mary that she would conceive and give birth to a son who would be called Jesus and who would be the Son of God.

Mary was understandably confused and asked how this could be possible, since she was a virgin. Gabriel explained that the Holy Spirit would come upon her, and that the child would be holy and called the Son of God. Mary accepted this, and the angel departed.

Mary then went to visit her relative Elizabeth, who was also pregnant. When Elizabeth heard Mary's greeting, John leaped in her womb, and Elizabeth was filled with the Holy Spirit. She praised Mary, recognizing her as the mother of the Lord, and Mary responded with a hymn of praise known as the Magnificat.

After three months, Mary returned home, and Zechariah's speech was restored when he named his son John, as the angel had instructed. Zechariah prophesied about his son's future role as a prophet who would prepare the way for the Lord.

Chapter 1 of the Gospel of Luke sets the stage for the rest of the gospel, establishing the miraculous circumstances of Jesus' birth and the prophetic role of John the Baptist. It also emphasizes the importance of faith and the Holy Spirit in these events.

Here are some important verses from the book of Luke in the Christian Bible, along with brief explanations and where to find them in chapter 1:

1. "For with God nothing shall be impossible." (Luke 1:37) - This verse is spoken by the angel Gabriel to Mary, who is questioning how she can become pregnant while still a virgin. It is a reminder that God's power is limitless and that He can do anything.
2. "Blessed is she who has believed that the Lord would fulfill his promises to her!" (Luke 1:45) - This verse is spoken by Elizabeth to Mary when they meet during their pregnancies. It is a reminder of the importance of faith in God and the blessings that come from trusting in Him.
3. "He has helped his servant Israel, remembering to be merciful to Abraham and his descendants forever, just as he promised our ancestors." (Luke 1:54-55) - This is part of Mary's song of praise to God, also known as the Magnificat. It highlights God's faithfulness to His promises and His mercy towards His people.
4. "And you, my child, will be called a prophet of the Most High; for you will go on before the Lord to prepare the way for him." (Luke 1:76) - This is spoken by Zechariah, the father of John the Baptist, who is prophesying about his son's future role in preparing the way for Jesus Christ.

The Gospel of Luke, found in the New Testament of the Bible, contains numerous theological themes and influences. Here, I'll highlight some of the key theological thoughts and influences from Luke chapter 1:

1. The Annunciation of Jesus' Birth (Luke 1:26-38): This passage includes the angel Gabriel's announcement to Mary that she will conceive and give birth to Jesus, the Son of God. The theological thought here centers on the incarnation, the belief that God became human in the person of Jesus Christ. This event is fundamental to Christian theology as it demonstrates God's love and willingness to enter into human history.

2. The Magnificat (Luke 1:46-55): Mary's response to the angel's message is often referred to as the Magnificat. In this hymn of praise, Mary exalts God for His mercy, faithfulness, and His concern for the humble and oppressed. Theological influences include themes of God's justice, the reversal of social hierarchies, and God's care for the marginalized.

3. The Birth of John the Baptist (Luke 1:57-80): This passage describes the birth of John the Baptist and the prophetic song of Zechariah, his father. Zechariah's song, known as the Benedictus, reflects theological thoughts about the coming salvation, the fulfillment of God's promises, and the role of John in preparing the way for the Messiah.

4. The Role of the Holy Spirit: Throughout Luke 1, the Holy Spirit plays a significant role. It is the Holy Spirit who conceives Jesus in Mary, and it is mentioned several times in connection with Zechariah, Elizabeth, and Simeon. This emphasizes the work of the Holy Spirit in God's redemptive plan.

5. Messianic Expectation: Luke 1 is steeped in the anticipation of the Messiah's arrival. People in this chapter, including Zechariah, Mary, and Simeon, are waiting for the fulfillment of God's promise to send the Savior. This reflects the broader theological theme of Messianic expectation found throughout the New Testament.

6. Emphasis on God's Faithfulness: The chapter underscores God's faithfulness to His promises. Both Mary and Zechariah express confidence in God's ability to fulfill His word, despite the seemingly impossible circumstances.

7. Social Justice and the Downtrodden: The Magnificat and other passages in Luke 1 emphasize God's concern for the poor and downtrodden. Mary's song highlights the theme of social justice, where the proud are brought low, and the hungry are filled.

Influences on theology drawn from Luke 1 include the doctrine of the Incarnation, the significance of the Holy Spirit in the work of God, and the understanding of God's faithfulness in fulfilling His covenant promises. These theological thoughts continue to shape Christian beliefs and practices today.

Luke 2

New International Version

The Birth of Jesus

2 In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. 2 (This was the first census that took place while[a] Quirinius was governor of Syria.) 3 And everyone went to their own town to register.

4 So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David. 5 He went there to register with Mary, who was pledged to be married to him and was expecting a child. 6 While they were there, the time came for the baby to be born, 7 and she gave birth to her

firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no guest room available for them.

8 And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. 9 An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. 10 But the angel said to them, “Do not be afraid. I bring you good news that will cause great joy for all the people. 11 Today in the town of David a Savior has been born to you; he is the Messiah, the Lord. 12 This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger.”

13 Suddenly a great company of the heavenly host appeared with the angel, praising God and saying,

14 “Glory to God in the highest heaven,
and on earth peace to those on whom his favor rests.”

15 When the angels had left them and gone into heaven, the shepherds said to one another, “Let’s go to Bethlehem and see this thing that has happened, which the Lord has told us about.”

16 So they hurried off and found Mary and Joseph, and the baby, who was lying in the manger. 17 When they had seen him, they spread the word concerning what had been told them about this child, 18 and all who heard it were amazed at what the shepherds said to them. 19 But Mary treasured up all these things and pondered them in her heart. 20 The shepherds returned, glorifying and praising God for all the things they had heard and seen, which were just as they had been told.

21 On the eighth day, when it was time to circumcise the child, he was named Jesus, the name the angel had given him before he was conceived.

Jesus Presented in the Temple

22 When the time came for the purification rites required by the Law of Moses, Joseph and Mary took him to Jerusalem to present him to the Lord 23 (as it is written in the Law of the Lord, “Every firstborn male is to be consecrated to the Lord”[b]), 24 and to offer a sacrifice in keeping with what is said in the Law of the Lord: “a pair of doves or two young pigeons.”[c]

25 Now there was a man in Jerusalem called Simeon, who was righteous and devout. He was waiting for the consolation of Israel, and the Holy Spirit was on him. 26 It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord’s Messiah. 27 Moved by the Spirit, he went into the temple courts. When the parents brought in the child Jesus to do for him what the custom of the Law required, 28 Simeon took him in his arms and praised God, saying:

29 “Sovereign Lord, as you have promised,
you may now dismiss[d] your servant in peace.

30 For my eyes have seen your salvation,
31 which you have prepared in the sight of all nations:
32 a light for revelation to the Gentiles,
and the glory of your people Israel.”

33 The child’s father and mother marveled at what was said about him. 34 Then Simeon blessed them and said to Mary, his mother: “This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against, 35 so that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too.”

36 There was also a prophet, Anna, the daughter of Penuel, of the tribe of Asher. She was very old; she had lived with her husband seven years after her marriage, 37 and then was a widow until she was eighty-four.[e] She never left the temple but worshiped night and day, fasting and praying. 38 Coming up to them at that very moment, she gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem.

39 When Joseph and Mary had done everything required by the Law of the Lord, they returned to Galilee to their own town of Nazareth. 40 And the child grew and became strong; he was filled with wisdom, and the grace of God was on him.

The Boy Jesus at the Temple

41 Every year Jesus’ parents went to Jerusalem for the Festival of the Passover. 42 When he was twelve years old, they went up to the festival, according to the custom. 43 After the festival was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it. 44 Thinking he was in their company, they traveled on for a day. Then they began looking for him among their relatives and friends. 45 When they did not find him, they went back to Jerusalem to look for him. 46 After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions. 47 Everyone who heard him was amazed at his understanding and his answers. 48 When his parents saw him, they were astonished. His mother said to him, “Son, why have you treated us like this? Your father and I have been anxiously searching for you.”

49 “Why were you searching for me?” he asked. “Didn’t you know I had to be in my Father’s house?”[f] 50 But they did not understand what he was saying to them.

51 Then he went down to Nazareth with them and was obedient to them. But his mother treasured all these things in her heart. 52 And Jesus grew in wisdom and stature, and in favor with God and man.

Footnotes

Luke 2:2 Or This census took place before

Luke 2:23 Exodus 13:2,12

Luke 2:24 Lev. 12:8

Luke 2:29 Or promised, / now dismiss

Luke 2:37 Or then had been a widow for eighty-four years.

Luke 2:49 Or be about my Father's business

Chapter 2 of the Gospel of Luke continues the story of Jesus' birth and early childhood. The chapter begins with the decree of Caesar Augustus that all the world should be registered for a census. Joseph, who was from the town of Nazareth, went to Bethlehem with Mary, who was pregnant, to be registered. While they were there, Mary gave birth to Jesus and laid him in a manger because there was no room for them in the inn.

In the same region, there were shepherds in the fields who were watching over their flocks at night. An angel appeared to them and announced the good news of Jesus' birth, telling them that he was the Savior, Christ the Lord. The angel directed them to find the baby lying in a manger in Bethlehem. Suddenly, a great company of the heavenly host appeared with the angel, praising God and saying, "Glory to God in the highest heaven, and on earth peace to those on whom his favor rests."

The shepherds went to Bethlehem and found Jesus, just as the angel had said. They spread the word about what they had seen and heard, and all who heard it were amazed. Eight days later, Jesus was circumcised and given the name Jesus, as the angel had instructed. When the time came for Mary's purification, Joseph and Mary took Jesus to the temple in Jerusalem to present him to the Lord, as was required by the law of Moses. While they were there, they met an old man named Simeon, who had been promised by the Holy Spirit that he would not die before he had seen the Lord's Christ. Simeon took Jesus in his arms and praised God, saying that he had seen God's salvation, a light for revelation to the Gentiles and the glory of Israel.

They also met an old woman named Anna, who was a prophetess and had been widowed for many years. She also recognized Jesus as the promised Messiah and praised God. After these events, Joseph and Mary returned to Nazareth, where Jesus grew and became strong, filled with wisdom, and the favor of God was upon him.

Chapter 2 of the Gospel of Luke emphasizes the miraculous nature of Jesus' birth and the recognition of Jesus as the Messiah by ordinary people, such as the shepherds, as well as the faithful Jews, such as Simeon and Anna. It also highlights the importance of obeying the laws of Moses, such as the requirement to present the firstborn male at the temple, and the significance of Jesus' upbringing in Nazareth.

Here are some important verses from the book of Luke in the Christian Bible, along with brief explanations and where to find them in chapter 2:

1. "Today in the town of David a Savior has been born to you; he is the Messiah, the Lord." (Luke 2:11) - This is the announcement made by an angel to the shepherds in the fields, telling them about the birth of Jesus Christ, the Savior of the world.
2. "But Mary treasured up all these things and pondered them in her heart." (Luke 2:19) - This is a statement about Mary, the mother of Jesus, after the shepherds came to visit her and the newborn baby. It highlights her contemplative and thoughtful nature, as she reflects on the events surrounding her son's birth.
3. "And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was very old; she had lived with her husband seven years after her marriage, and then was a widow until she was eighty-four. She never left the temple but worshiped night and day, fasting and praying." (Luke 2:36-37) - This is a

description of Anna, who was a devout woman who recognized Jesus as the Messiah when she saw him in the temple.

4. "Then he went down to Nazareth with them and was obedient to them. But his mother treasured all these things in her heart. And Jesus grew in wisdom and stature, and in favor with God and man." (Luke 2:51-52) - This is a statement about Jesus as a young boy, who was obedient to his parents and grew in wisdom and favor with God and man.

Luke chapter 2 in the New Testament of the Bible contains significant theological thoughts and influences. Here are some key points:

1. The Birth of Jesus (Luke 2:1-20): This chapter narrates the birth of Jesus in Bethlehem. The theological thought here centers on the fulfillment of Old Testament prophecies regarding the Messiah's birthplace (Micah 5:2) and the humble circumstances of Jesus' birth, which highlights God's choice to enter the world in humility.

2. The Shepherds' Visit (Luke 2:8-20): The appearance of the angel to the shepherds and their subsequent visit to the manger underscores the theme of God's revelation to ordinary people. The theological thought here is that the message of Christ's birth is not limited to the elite or powerful but is good news for all, especially the marginalized.

3. The Presentation at the Temple (Luke 2:22-38): This passage describes Mary and Joseph presenting Jesus at the temple according to Jewish law. Simeon's prophetic words in verses 29-32 emphasize Jesus as a light to the Gentiles and the glory of Israel. This reflects the theological thought that Jesus' mission extends beyond the Jewish people to all nations.

4. The Prophetess Anna (Luke 2:36-38): Anna, a prophetess, recognizes Jesus and gives thanks to God for His redemption. Her presence underscores the theological theme of faithful expectation and the recognition of Jesus as the long-awaited Messiah.

5. Jesus' Growth and Wisdom (Luke 2:40, 52): Verses 40 and 52 emphasize Jesus' growth in wisdom and stature. This highlights the theological thought that Jesus is both fully divine and fully human, growing and developing like any other child while also being the Son of God.

6. Subjection to Human Authorities (Luke 2:1-7): The mention of Joseph and Mary traveling to Bethlehem for the census and their obedience to secular authorities highlights the theological idea of Jesus' subjection to human laws and governments.

7. Jesus' Identity and Purpose: Throughout the chapter, there are indications of Jesus' identity as the Son of God and His purpose as the Savior of humanity. These theological thoughts lay the foundation for the broader narrative of Jesus' ministry and mission in the Gospel of Luke.

Theological influences drawn from Luke 2 include the understanding of Jesus as the fulfillment of Messianic prophecies, His accessibility to all people, His mission to the Gentiles, and His dual nature as both fully divine and fully human. Additionally, the chapter highlights themes of obedience to earthly authorities and the faithful recognition of Jesus by individuals like Simeon and Anna. These theological elements continue to shape Christian belief and practice.

Luke 3

New International Version

John the Baptist Prepares the Way

3 In the fifteenth year of the reign of Tiberius Caesar—when Pontius Pilate was governor of Judea, Herod tetrarch of Galilee, his brother Philip tetrarch of Iturea and Traconitis, and Lysanias tetrarch of Abilene— 2 during the high-priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness. 3 He went into all the country 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:

“A voice of one calling in the wilderness,

‘Prepare the way for the Lord,

make straight paths for him.

5 Every valley shall be filled in,

every mountain and hill made low.

The crooked roads shall become straight,

the rough ways smooth.

6 And all people will see God’s salvation.”[a]

7 John said to the crowds coming out to be baptized by him, “You brood of vipers! Who warned you to flee from the coming wrath? 8 Produce fruit in keeping with repentance. And do not begin to say to yourselves, ‘We have Abraham as our father.’ For I tell you that out of these stones God can raise up children for Abraham. 9 The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.”

10 “What should we do then?” the crowd asked.

11 John answered, “Anyone who has two shirts should share with the one who has none, and anyone who has food should do the same.”

12 Even tax collectors came to be baptized. “Teacher,” they asked, “what should we do?”

13 “Don’t collect any more than you are required to,” he told them.

14 Then some soldiers asked him, “And what should we do?”

He replied, “Don’t extort money and don’t accuse people falsely—be content with your pay.”

15 The people were waiting expectantly and were all wondering in their hearts if John might possibly be the Messiah. 16 John answered them all, "I baptize you with[b] water. But one who is more powerful than I will come, the straps of whose sandals I am not worthy to untie. He will baptize you with[c] the Holy Spirit and fire. 17 His winnowing fork is in his hand to clear his threshing floor and to gather the wheat into his barn, but he will burn up the chaff with unquenchable fire." 18 And with many other words John exhorted the people and proclaimed the good news to them.

19 But when John rebuked Herod the tetrarch because of his marriage to Herodias, his brother's wife, and all the other evil things he had done, 20 Herod added this to them all: He locked John up in prison.

The Baptism and Genealogy of Jesus

21 When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened 22 and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased."

23 Now Jesus himself was about thirty years old when he began his ministry. He was the son, so it was thought, of Joseph,

the son of Heli, 24 the son of Matthat,

the son of Levi, the son of Melki,

the son of Jannai, the son of Joseph,

25 the son of Mattathias, the son of Amos,

the son of Nahum, the son of Esli,

the son of Naggai, 26 the son of Maath,

the son of Mattathias, the son of Semein,

the son of Josek, 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 Melki,

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,[d] the son of Nahshon,
33 the son of Amminadab, the son of Ram,[e]
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 Eber,
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 Mahalalel,

the son of Kenan, 38 the son of Enosh,

the son of Seth, the son of Adam,

the son of God.

Footnotes

Luke 3:6 Isaiah 40:3-5

Luke 3:16 Or in

Luke 3:16 Or in

Luke 3:32 Some early manuscripts Sala

Luke 3:33 Some manuscripts Amminadab, the son of Admin, the son of Arni; other manuscripts vary widely.

Chapter 3 of the Gospel of Luke begins with the introduction of John the Baptist, who is described as preaching a baptism of repentance for the forgiveness of sins in the wilderness around the Jordan River. John calls on the people to repent and prepare for the coming of the Lord.

Luke then provides a genealogy of Jesus, tracing his ancestry back to Adam, and emphasizing that he was descended from both Abraham and David. The genealogy ends with Jesus being referred to as "the son of Adam, the son of God."

After the genealogy, Luke returns to John the Baptist, who continues to preach and baptize people in the Jordan River. He is questioned by the crowds about his identity, and he tells them that he is not the Messiah, but rather the one who prepares the way for him. Then, Jesus comes to John to be baptized, and as he is coming up out of the water, the Holy Spirit descends on him in bodily form like a dove, and a voice from heaven declares, "You are my Son, whom I love; with you I am well pleased."

Luke then provides a detailed account of Jesus' lineage, tracing it back through Mary's family line, and continues with the theme of John the Baptist's preaching and ministry. John is ultimately imprisoned by Herod, and Luke explains that this occurred because John had criticized Herod for his marriage to Herodias, who was the wife of Herod's brother. Luke then notes that Jesus himself was about thirty years old when he began his ministry.

Chapter 3 of the Gospel of Luke emphasizes the themes of repentance, preparation, and the role of John the Baptist as the forerunner to Jesus. It also establishes the divine nature of Jesus, as evidenced by the Holy Spirit's descent on him at his baptism, and emphasizes his lineage as the fulfillment of Old Testament prophecies about the Messiah.

Here are some important verses from the book of Luke in the Christian Bible, along with brief explanations and where to find them in chapter 3:

1. "John answered them all, 'I baptize you with water. But one who is more powerful than I will come, the straps of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire.'" (Luke 3:16) - This is John the Baptist's statement about the coming of Jesus Christ, who is greater than he is and who will baptize with the Holy Spirit and fire.

2. "He went into all the country around the Jordan, preaching a baptism of repentance for the forgiveness of sins." (Luke 3:3) - This is a description of John the Baptist's ministry, in which he preached repentance and baptized people as a symbol of their commitment to turn away from their sins.
3. "He said to them, 'Don't collect any more than you are required to.' " (Luke 3:13) - This is part of John the Baptist's message to the tax collectors, urging them to be honest and fair in their dealings with others.
4. "When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: 'You are my Son, whom I love; with you I am well pleased.'" (Luke 3:21-22) - This is a description of Jesus' baptism, in which God the Father affirms his identity as the Son of God and expresses his love and pleasure with him.

Luke chapter 3 in the New Testament of the Bible introduces several important theological thoughts and influences, particularly related to the ministry of John the Baptist and the preparation for the coming of Jesus Christ. Here are some key theological points from Luke chapter 3:

1. John the Baptist's Preaching (Luke 3:1-6): John the Baptist's ministry is introduced, and his message centers on the theme of repentance and the preparation for the coming of the Messiah. This reflects the theological thought of the need for personal repentance and spiritual preparation to receive Christ.
2. Baptism for the Forgiveness of Sins (Luke 3:3): John's baptism is described as a "baptism of repentance for the forgiveness of sins." This theological thought emphasizes the importance of repentance and the forgiveness of sins as a central theme in the ministry of John and, by extension, in the message of Jesus.
3. The Genealogy of Jesus (Luke 3:23-38): Luke provides a genealogy of Jesus, tracing His lineage back to Adam. This genealogy reinforces the theological idea that Jesus is the fulfillment of Old Testament prophecies and the culmination of God's plan of salvation for all humanity.
4. The Voice in the Wilderness (Luke 3:4-6): Luke quotes Isaiah's prophecy about preparing the way for the Lord, applying it to John the Baptist. This theological influence underscores the idea that John is fulfilling a prophetic role in preparing people for the coming of the Messiah.
5. The Baptism of Jesus (Luke 3:21-22): In this chapter, Luke records the baptism of Jesus by John the Baptist. The theological thought here is significant as it marks the beginning of Jesus' public ministry and His identification with humanity. It also emphasizes the divine approval of Jesus' mission through the descent of the Holy Spirit and the voice from heaven.

6. Fruitful Repentance (Luke 3:8): John the Baptist encourages the people to bear fruits worthy of repentance. This theological thought highlights the idea that true repentance should result in a transformed life and actions that reflect a commitment to God.

7. The Role of John and the Greater One (Luke 3:15-18): John the Baptist acknowledges that he is not the Messiah but is paving the way for someone greater than himself. This theological thought emphasizes the humility and preparatory role of John in God's redemptive plan.

8. The Judgment and Salvation Themes (Luke 3:9, 17): John warns of the judgment to come for those who do not repent and bears witness to the salvation offered through the Messiah. These theological thoughts highlight the dual aspects of John's message—judgment for the unrepentant and salvation through Christ.

The theological influence of Luke chapter 3 lies in its portrayal of John the Baptist as a forerunner of Jesus, emphasizing the themes of repentance, forgiveness of sins, and the preparation for the arrival of the Messiah. It sets the stage for Jesus' public ministry and His role as the Savior of humanity. These theological concepts are foundational to Christian beliefs about salvation and the work of Jesus Christ.

Luke 4

New International Version

Jesus Is Tested in the Wilderness

4 Jesus, full of the Holy Spirit, left the Jordan and was led by the Spirit into the wilderness, 2 where for forty days he was tempted[a] by the devil. He ate nothing during those days, and at the end of them he was hungry.

3 The devil said to him, “If you are the Son of God, tell this stone to become bread.”

4 Jesus answered, “It is written: ‘Man shall not live on bread alone.’[b]”

5 The devil led him up to a high place and showed him in an instant all the kingdoms of the world. 6 And he said to him, “I will give you all their authority and splendor; it has been given to me, and I can give it to anyone I want to. 7 If you worship me, it will all be yours.”

8 Jesus answered, “It is written: ‘Worship the Lord your God and serve him only.’[c]”

9 The devil led him to Jerusalem and had him stand on the highest point of the temple. “If you are the Son of God,” he said, “throw yourself down from here. 10 For it is written:

“He will command his angels concerning you
to guard you carefully;

11 they will lift you up in their hands,
so that you will not strike your foot against a stone.’[d]”

12 Jesus answered, “It is said: ‘Do not put the Lord your God to the test.’[e]”

13 When the devil had finished all this tempting, he left him until an opportune time.

Jesus Rejected at Nazareth

14 Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. 15 He was teaching in their synagogues, and everyone praised him.

16 He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read, 17 and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:

18 “The Spirit of the Lord is on me,
because he has anointed me
to proclaim good news to the poor.
He has sent me to proclaim freedom for the prisoners
and recovery of sight for the blind,
to set the oppressed free,
19 to proclaim the year of the Lord’s favor.”[f]

20 Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. 21 He began by saying to them, “Today this scripture is fulfilled in your hearing.”

22 All spoke well of him and were amazed at the gracious words that came from his lips. “Isn’t this Joseph’s son?” they asked.

23 Jesus said to them, “Surely you will quote this proverb to me: ‘Physician, heal yourself!’ And you will tell me, ‘Do here in your hometown what we have heard that you did in Capernaum.’”

24 “Truly I tell you,” he continued, “no prophet is accepted in his hometown. 25 I assure you that there were many widows in Israel in Elijah’s time, when the sky was shut for three and a half years and there was a severe famine throughout the land. 26 Yet Elijah was not sent to any of them, but to a widow in Zarephath in the region of Sidon. 27 And there were many in Israel with leprosy[g] in the time of Elisha the prophet, yet not one of them was cleansed—only Naaman the Syrian.”

28 All the people in the synagogue were furious when they heard this. 29 They got up, drove him out of the town, and took him to the brow of the hill on which the town was built, in order to throw him off the cliff. 30 But he walked right through the crowd and went on his way.

Jesus Drives Out an Impure Spirit

31 Then he went down to Capernaum, a town in Galilee, and on the Sabbath he taught the people. 32 They were amazed at his teaching, because his words had authority.

33 In the synagogue there was a man possessed by a demon, an impure spirit. He cried out at the top of his voice, 34 “Go away! What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!”

35 “Be quiet!” Jesus said sternly. “Come out of him!” Then the demon threw the man down before them all and came out without injuring him.

36 All the people were amazed and said to each other, “What words these are! With authority and power he gives orders to impure spirits and they come out!” 37 And the news about him spread throughout the surrounding area.

Jesus Heals Many

38 Jesus left the synagogue and went to the home of Simon. Now Simon’s mother-in-law was suffering from a high fever, and they asked Jesus to help her. 39 So he bent over her and rebuked the fever, and it left her. She got up at once and began to wait on them.

40 At sunset, the people brought to Jesus all who had various kinds of sickness, and laying his hands on each one, he healed them. 41 Moreover, demons came out of many people, shouting, “You are the Son of God!” But he rebuked them and would not allow them to speak, because they knew he was the Messiah.

42 At daybreak, Jesus went out to a solitary place. The people were looking for him and when they came to where he was, they tried to keep him from leaving them. 43 But he said, “I must proclaim the good news of the kingdom of God to the other towns also, because that is why I was sent.” 44 And he kept on preaching in the synagogues of Judea.

Footnotes

Luke 4:2 The Greek for tempted can also mean tested.

Luke 4:4 Deut. 8:3

Luke 4:8 Deut. 6:13

Luke 4:11 Psalm 91:11,12

Luke 4:12 Deut. 6:16

Luke 4:19 Isaiah 61:1,2 (see Septuagint); Isaiah 58:6

Luke 4:27 The Greek word traditionally translated leprosy was used for various diseases affecting the skin.

Chapter 4 of the Gospel of Luke begins with Jesus being led by the Holy Spirit into the wilderness, where he fasts for forty days and is tempted by the devil. The devil tempts Jesus three times, each time trying to get him to abandon his mission and follow his own desires. However, Jesus resists each temptation by quoting scripture.

After the temptation, Jesus returns to Galilee and begins his ministry, preaching in the synagogues throughout the region. He is initially well-received and gains a reputation as

a powerful teacher, but this quickly changes when he returns to his hometown of Nazareth.

In Nazareth, Jesus reads from the scroll of the prophet Isaiah in the synagogue, declaring that he has come to fulfill the prophecy of bringing good news to the poor, healing the brokenhearted, proclaiming freedom for the captives, and releasing prisoners from darkness. However, the people in his hometown do not believe him, and he is rejected by them.

Jesus then goes to Capernaum, where he continues to teach and heal the sick. He casts out demons and performs many miracles, gaining a following of people who are amazed by his teachings and actions.

Luke then describes an incident in which Jesus goes to Simon Peter's house and heals his mother-in-law who was sick with a fever. Word of this miracle spreads quickly, and many people come to the house to be healed by Jesus.

Chapter 4 of the Gospel of Luke highlights Jesus' power over temptation and his divine authority as the fulfillment of Old Testament prophecies. It also introduces the themes of rejection and opposition that Jesus faces in his ministry, as well as his ability to perform miraculous healings and exorcisms.

Here are some important verses from the book of Luke in the Christian Bible, along with brief explanations and where to find them in chapter 4:

1. "Jesus, full of the Holy Spirit, left the Jordan and was led by the Spirit into the wilderness, where for forty days he was tempted by the devil." (Luke 4:1-2) - This is a description of Jesus' temptation in the wilderness, which occurred after his baptism and before the start of his public ministry.
2. "Jesus answered, 'It is written: 'Man shall not live on bread alone.'" (Luke 4:4) - This is part of Jesus' response to the devil's temptation to turn stones into bread. He quotes from Deuteronomy 8:3, emphasizing that spiritual nourishment from God's Word is more important than physical sustenance.
3. "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favor." (Luke 4:18-19) - This is Jesus' proclamation of his mission, taken from Isaiah 61:1-2. He declares that he is anointed by the Holy Spirit to bring good news and freedom to those who are oppressed and in need.

Luke chapter 4 in the New Testament of the Bible presents significant theological thoughts and influences, particularly in the context of Jesus' temptation in the wilderness and the beginning of His public ministry. Here are some key theological points from Luke chapter 4:

1. Jesus' Temptation (Luke 4:1-13): This chapter begins with Jesus being tempted by the devil in the wilderness. The theological thought here centers on the humanity and divinity of Jesus. His resistance to temptation demonstrates His sinlessness and His identity as the Son of God.

2. The Authority of Scripture (Luke 4:4, 8, 12): In response to each temptation, Jesus quotes from the Old Testament, emphasizing the authority and reliability of Scripture. This theological influence underscores the importance of the Word of God as a source of guidance and strength in resisting temptation.

3. Jesus' Mission Statement (Luke 4:18-19): Jesus reads from the book of Isaiah, declaring His mission to proclaim good news to the poor, release to the captives, recovery of sight to the blind, and freedom to the oppressed. This passage reflects the theological thought of Jesus' ministry as one of liberation, healing, and salvation.

4. Fulfillment of Prophecy (Luke 4:21): After reading from Isaiah, Jesus proclaims, "Today this Scripture has been fulfilled in your hearing." This theological thought highlights Jesus as the fulfillment of Old Testament prophecies and the arrival of the long-awaited Messiah.

5. Rejection in Nazareth (Luke 4:16-30): Jesus faces rejection in His hometown of Nazareth when He declares His identity and mission. This reflects the theological thought that sometimes those closest to us may struggle to accept the divine calling and identity of Jesus.

6. Authority Over Evil Spirits (Luke 4:31-37): In this chapter, Jesus demonstrates His authority by casting out an evil spirit. This event underscores the theological thought that Jesus possesses divine power and authority over the forces of darkness.

7. Jesus' Ministry of Healing (Luke 4:38-44): Jesus heals many people, illustrating His compassion and ability to restore physical health. This theological influence emphasizes Jesus as a healer and a source of hope for the suffering.

8. Jesus' Withdrawal for Prayer (Luke 4:42): Luke mentions Jesus withdrawing to a solitary place to pray. This highlights the theological thought of Jesus' reliance on communion with the Father through prayer, setting an example for His followers.

The theological influences of Luke chapter 4 include the divinity and humanity of Jesus, the authority of Scripture, the fulfillment of Old Testament prophecies, Jesus' mission of liberation and healing, His authority over evil, and the importance of prayer in His life. These theological concepts continue to shape Christian beliefs and practices, emphasizing the significance of Jesus' ministry and His role as the Savior and Messiah.

Chapter 5 of the Gospel of Luke begins with Jesus teaching a large crowd of people who had gathered around him near the Sea of Galilee. He then instructs Simon Peter to go out into the deep water and let down his nets for a catch of fish, even though they had been fishing all night without success. Simon obeys and catches so many fish that his nets begin to break, and he is amazed by the miraculous catch. Jesus tells Simon that from that day forward, he will be catching people instead of fish, and Simon and his companions James and John leave everything to follow Jesus.

The next scene takes place in a town where Jesus encounters a man with leprosy who begs to be healed. Jesus reaches out and touches the man, and he is immediately healed. Jesus then instructs him to go to the priest and offer a sacrifice, as required by Jewish law.

Jesus continues his ministry, and one day he is teaching in a house when a paralyzed man is brought to him on a stretcher. Jesus tells the man that his sins are forgiven, which causes the religious leaders who are present to accuse Jesus of blasphemy. Jesus, however, responds by telling the man to get up and walk, which he does, demonstrating Jesus' authority and power to heal both physically and spiritually.

After this, Jesus encounters Levi (also known as Matthew), a tax collector, and invites him to follow him. Levi leaves everything behind and follows Jesus, and he hosts a great banquet in Jesus' honor, inviting many other tax collectors and sinners to attend. The religious leaders criticize Jesus for eating with these "sinners," but Jesus responds by saying that he came to call sinners to repentance, not the righteous.

Chapter 5 of the Gospel of Luke emphasizes Jesus' power to perform miracles, including the miraculous catch of fish and the healing of the leper and the paralyzed man. It also introduces some of Jesus' disciples, including Simon Peter, James, John, and Levi, and emphasizes his mission to call sinners to repentance. Finally, it highlights the conflict between Jesus and the religious leaders, who accuse him of blasphemy and criticize him for associating with "sinners."

Here are some important verses from the book of Luke in the Christian Bible, along with brief explanations and where to find them in chapter 5:

1. "But Jesus often withdrew to lonely places and prayed." (Luke 5:16) - This is a statement about Jesus' habit of withdrawing to quiet places to pray and commune with God.
2. "Then Jesus said to Simon, 'Don't be afraid; from now on you will fish for people.'" (Luke 5:10) - This is Jesus' call to Simon Peter to become a disciple and join him in his ministry of spreading the good news of the Kingdom of God.
3. "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance." (Luke 5:31-32) - This is Jesus' response to the Pharisees, who criticized him for eating with tax collectors and sinners. He explains that his mission is to call sinners to repentance and salvation, not to associate only with the righteous.
4. "And no one pours new wine into old wineskins. Otherwise, the new wine will burst the skins; the wine will run out and the wineskins will be ruined. No, new wine must be poured into new wineskins." (Luke 5:37-38) - This is a parable Jesus uses to explain that his teachings and ministry represent something new and cannot be contained within the old religious practices and traditions.

Luke 5

New International Version

Jesus Calls His First Disciples

5 One day as Jesus was standing by the Lake of Gennesaret,[a] the people were crowding around him and listening to the word of God. 2 He saw at the water's edge two boats, left

there by the fishermen, who were washing their nets. 3 He got into one of the boats, the one belonging to Simon, and asked him to put out a little from shore. Then he sat down and taught the people from the boat.

4 When he had finished speaking, he said to Simon, “Put out into deep water, and let down the nets for a catch.”

5 Simon answered, “Master, we’ve worked hard all night and haven’t caught anything. But because you say so, I will let down the nets.”

6 When they had done so, they caught such a large number of fish that their nets began to break. 7 So they signaled their partners in the other boat to come and help them, and they came and filled both boats so full that they began to sink.

8 When Simon Peter saw this, he fell at Jesus’ knees and said, “Go away from me, Lord; I am a sinful man!” 9 For he and all his companions were astonished at the catch of fish they had taken, 10 and so were James and John, the sons of Zebedee, Simon’s partners.

Then Jesus said to Simon, “Don’t be afraid; from now on you will fish for people.” 11 So they pulled their boats up on shore, left everything and followed him.

Jesus Heals a Man With Leprosy

12 While Jesus was in one of the towns, a man came along who was covered with leprosy.[b] When he saw Jesus, he fell with his face to the ground and begged him, “Lord, if you are willing, you can make me clean.”

13 Jesus reached out his hand and touched the man. “I am willing,” he said. “Be clean!” And immediately the leprosy left him.

14 Then Jesus ordered him, “Don’t tell anyone, but go, show yourself to the priest and offer the sacrifices that Moses commanded for your cleansing, as a testimony to them.”

15 Yet the news about him spread all the more, so that crowds of people came to hear him and to be healed of their sicknesses. 16 But Jesus often withdrew to lonely places and prayed.

Jesus Forgives and Heals a Paralyzed Man

17 One day Jesus was teaching, and Pharisees and teachers of the law were sitting there. They had come from every village of Galilee and from Judea and Jerusalem. And the power of the Lord was with Jesus to heal the sick. 18 Some men came carrying a paralyzed man on a mat and tried to take him into the house to lay him before Jesus. 19 When they could not find a way to do this because of the crowd, they went up on the roof and lowered him on his mat through the tiles into the middle of the crowd, right in front of Jesus.

20 When Jesus saw their faith, he said, “Friend, your sins are forgiven.”

21 The Pharisees and the teachers of the law began thinking to themselves, “Who is this fellow who speaks blasphemy? Who can forgive sins but God alone?”

22 Jesus knew what they were thinking and asked, “Why are you thinking these things in your hearts? 23 Which is easier: to say, ‘Your sins are forgiven,’ or to say, ‘Get up and walk’? 24 But I want you to know that the Son of Man has authority on earth to forgive sins.” So he said to the paralyzed man, “I tell you, get up, take your mat and go home.” 25 Immediately he stood up in front of them, took what he had been lying on and went home praising God. 26 Everyone was amazed and gave praise to God. They were filled with awe and said, “We have seen remarkable things today.”

Jesus Calls Levi and Eats With Sinners

27 After this, Jesus went out and saw a tax collector by the name of Levi sitting at his tax booth. “Follow me,” Jesus said to him, 28 and Levi got up, left everything and followed him.

29 Then Levi held a great banquet for Jesus at his house, and a large crowd of tax collectors and others were eating with them. 30 But the Pharisees and the teachers of the law who belonged to their sect complained to his disciples, “Why do you eat and drink with tax collectors and sinners?”

31 Jesus answered them, “It is not the healthy who need a doctor, but the sick. 32 I have not come to call the righteous, but sinners to repentance.”

Jesus Questioned About Fasting

33 They said to him, “John’s disciples often fast and pray, and so do the disciples of the Pharisees, but yours go on eating and drinking.”

34 Jesus answered, “Can you make the friends of the bridegroom fast while he is with them? 35 But the time will come when the bridegroom will be taken from them; in those days they will fast.”

36 He told them this parable: “No one tears a piece out of a new garment to patch an old one. Otherwise, they will have torn the new garment, and the patch from the new will not match the old. 37 And no one pours new wine into old wineskins. Otherwise, the new wine will burst the skins; the wine will run out and the wineskins will be ruined. 38 No, new wine must be poured into new wineskins. 39 And no one after drinking old wine wants the new, for they say, ‘The old is better.’”

Footnotes

Luke 5:1 That is, the Sea of Galilee

Luke 5:12 The Greek word traditionally translated leprosy was used for various diseases affecting the skin.

Luke chapter 5 in the New Testament of the Bible presents several important theological thoughts and influences, particularly in the context of Jesus' ministry, His interactions with His disciples, and His call to follow Him. Here are some key theological points from Luke chapter 5:

1. The Miraculous Catch of Fish (Luke 5:1-11): In this passage, Jesus performs the miracle of a great catch of fish after Peter and his companions have toiled all night and caught nothing. The theological thought here emphasizes Jesus' divine authority over creation and His ability to provide abundantly. It also symbolizes the call of the disciples to become "fishers of men."
2. The Call of the Disciples (Luke 5:1-11): After the miraculous catch of fish, Jesus calls Peter, James, and John to follow Him. This event signifies the theological thought of Jesus' authority to call individuals into a personal relationship with Him and into a mission of spreading the Gospel.
3. Healing the Paralytic (Luke 5:17-26): In this passage, Jesus forgives and heals a paralytic man. The theological thought here centers on Jesus' authority to forgive sins, which was perceived as blasphemous by the religious leaders. It underscores Jesus' divine identity and His mission to bring spiritual healing and forgiveness to humanity.
4. Eating with Sinners (Luke 5:27-32): Jesus eats with tax collectors and sinners, which draws criticism from the Pharisees. This reflects the theological thought of Jesus' ministry to reach out to the marginalized and the sinful, offering them the opportunity for repentance and salvation.
5. New Wine and Old Wineskins (Luke 5:33-39): Jesus uses the analogy of new wine and old wineskins to explain the nature of His ministry and the incompatibility of His teaching with rigid religious traditions. This theological influence highlights the need for spiritual renewal and openness to the newness of Jesus' message.
6. Fasting and the Bridegroom (Luke 5:33-35): Jesus refers to Himself as the bridegroom, indicating that His presence is a cause for celebration rather than fasting. This theological thought emphasizes the joy and fulfillment found in a relationship with Jesus, the Messiah.
7. Jesus' Prayer and Solitude (Luke 5:16): Luke mentions Jesus withdrawing to desolate places to pray. This reflects the theological thought of Jesus' deep connection with the Father through prayer and solitude, setting an example for His disciples and followers.

The theological influences of Luke chapter 5 include Jesus' divine authority, His call to discipleship, His mission of healing and forgiveness, His outreach to sinners and outcasts, and the need for spiritual renewal and openness to His message. These concepts continue to shape Christian beliefs and practices, highlighting the significance of Jesus' ministry and His role as the Savior and Redeemer.

Luke 6

New International Version

Jesus Is Lord of the Sabbath

6 One Sabbath Jesus was going through the grainfields, and his disciples began to pick some heads of grain, rub them in their hands and eat the kernels. 2 Some of the Pharisees asked, “Why are you doing what is unlawful on the Sabbath?”

3 Jesus answered them, “Have you never read what David did when he and his companions were hungry? 4 He entered the house of God, and taking the consecrated bread, he ate what is lawful only for priests to eat. And he also gave some to his companions.” 5 Then Jesus said to them, “The Son of Man is Lord of the Sabbath.”

6 On another Sabbath he went into the synagogue and was teaching, and a man was there whose right hand was shriveled. 7 The Pharisees and the teachers of the law were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal on the Sabbath. 8 But Jesus knew what they were thinking and said to the man with the shriveled hand, “Get up and stand in front of everyone.” So he got up and stood there.

9 Then Jesus said to them, “I ask you, which is lawful on the Sabbath: to do good or to do evil, to save life or to destroy it?”

10 He looked around at them all, and then said to the man, “Stretch out your hand.” He did so, and his hand was completely restored. 11 But the Pharisees and the teachers of the law were furious and began to discuss with one another what they might do to Jesus.

The Twelve Apostles

12 One of those days Jesus went out to a mountainside to pray, and spent the night praying to God. 13 When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles: 14 Simon (whom he named Peter), his brother Andrew, James, John, Philip, Bartholomew, 15 Matthew, Thomas, James son of Alphaeus, Simon who was called the Zealot, 16 Judas son of James, and Judas Iscariot, who became a traitor.

Blessings and Woes

17 He went down with them and stood on a level place. A large crowd of his disciples was there and a great number of people from all over Judea, from Jerusalem, and from the coastal region around Tyre and Sidon, 18 who had come to hear him and to be healed of their diseases. Those troubled by impure spirits were cured, 19 and the people all tried to touch him, because power was coming from him and healing them all.

20 Looking at his disciples, he said:

“Blessed are you who are poor,
for yours is the kingdom of God.

21 Blessed are you who hunger now,

for you will be satisfied.
Blessed are you who weep now,
for you will laugh.
22 Blessed are you when people hate you,
when they exclude you and insult you
and reject your name as evil,
because of the Son of Man.

23 “Rejoice in that day and leap for joy, because great is your reward in heaven. For that is how their ancestors treated the prophets.

24 “But woe to you who are rich,
for you have already received your comfort.
25 Woe to you who are well fed now,
for you will go hungry.
Woe to you who laugh now,
for you will mourn and weep.
26 Woe to you when everyone speaks well of you,
for that is how their ancestors treated the false prophets.

Love for Enemies

27 “But to you who are listening I say: Love your enemies, do good to those who hate you, 28 bless those who curse you, pray for those who mistreat you. 29 If someone slaps you on one cheek, turn to them the other also. If someone takes your coat, do not withhold your shirt from them. 30 Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back. 31 Do to others as you would have them do to you.

32 “If you love those who love you, what credit is that to you? Even sinners love those who love them. 33 And if you do good to those who are good to you, what credit is that to you? Even sinners do that. 34 And if you lend to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, expecting to be repaid in full. 35 But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be children of the Most High, because he is kind to the ungrateful and wicked. 36 Be merciful, just as your Father is merciful.

Judging Others

37 “Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. 38 Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you.”

39 He also told them this parable: “Can the blind lead the blind? Will they not both fall into a pit? 40 The student is not above the teacher, but everyone who is fully trained will be like their teacher.

41 “Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye? 42 How can you say to your brother, ‘Brother, let me take the speck out of your eye,’ when you yourself fail to see the plank in your own eye? You hypocrite, first take the plank out of your eye, and then you will see clearly to remove the speck from your brother’s eye.

A Tree and Its Fruit

43 “No good tree bears bad fruit, nor does a bad tree bear good fruit. 44 Each tree is recognized by its own fruit. People do not pick figs from thornbushes, or grapes from briars. 45 A good man brings good things out of the good stored up in his heart, and an evil man brings evil things out of the evil stored up in his heart. For the mouth speaks what the heart is full of.

The Wise and Foolish Builders

46 “Why do you call me, ‘Lord, Lord,’ and do not do what I say? 47 As for everyone who comes to me and hears my words and puts them into practice, I will show you what they are like. 48 They are like a man building a house, who dug down deep and laid the foundation on rock. When a flood came, the torrent struck that house but could not shake it, because it was well built. 49 But the one who hears my words and does not put them into practice is like a man who built a house on the ground without a foundation. The moment the torrent struck that house, it collapsed and its destruction was complete.”

Chapter 6 of the Gospel of Luke begins with Jesus and his disciples walking through a grainfield on the Sabbath day. The disciples begin to pick the heads of grain to eat, which was considered unlawful according to Jewish law. When the Pharisees accuse them of breaking the Sabbath, Jesus reminds them of how David and his men ate the consecrated bread in the temple when they were hungry, and declares that he is Lord of the Sabbath. Next, Jesus enters a synagogue and heals a man with a withered hand on the Sabbath. The Pharisees and scribes are angered by this, and begin to plot against Jesus.

After this, Jesus goes up to a mountain to pray, and he chooses twelve apostles from among his disciples, whom he names and commissions to preach and to cast out demons. Jesus then delivers a sermon known as the "Sermon on the Plain," in which he teaches his disciples and a large crowd that has gathered around him. He begins with a series of blessings known as the Beatitudes, which promise that those who are poor, hungry, and persecuted will be blessed. He then teaches about loving one's enemies, giving to the needy, and not judging others.

Jesus warns his disciples about false prophets and emphasizes the importance of living a life based on his teachings. He compares a person who hears his words and puts them into practice to a person who builds their house on a strong foundation, while a person who hears his words and does not put them into practice is like a person who builds their house on sand.

Chapter 6 of the Gospel of Luke highlights Jesus' authority as Lord of the Sabbath, his ability to heal on the Sabbath, and his commissioning of the twelve apostles. It also contains the famous Sermon on the Plain, in which Jesus teaches his disciples and the

crowds about important spiritual and ethical principles, including the Beatitudes and the importance of putting his words into practice.

Here are some important verses from the book of Luke in the Christian Bible, along with brief explanations and where to find them in chapter 6:

1. "But to you who are listening I say: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you." (Luke 6:27-28) - This is Jesus' teaching on how his followers should treat their enemies and those who mistreat them.
2. "Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye?" (Luke 6:41) - This is Jesus' teaching on the importance of self-reflection and not judging others.
3. "For out of the overflow of the heart, the mouth speaks." (Luke 6:45) - This is Jesus' teaching on the relationship between a person's words and the condition of their heart.
4. "Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven." (Luke 6:37) - This is Jesus' teaching on the importance of forgiveness and not passing judgment on others.

Luke chapter 6 in the New Testament of the Bible contains several significant theological thoughts and influences, primarily related to Jesus' teachings on ethics, compassion, and the nature of the kingdom of God. Here are some key theological points from Luke chapter 6:

1. The Sabbath Controversy (Luke 6:1-11): Jesus' encounter with the Pharisees over Sabbath observance raises theological questions about the nature of the Sabbath and Jesus' authority. The theological thought here centers on Jesus as the Lord of the Sabbath and His emphasis on mercy over legalism.
2. Choosing the Twelve Apostles (Luke 6:12-16): In this chapter, Jesus chooses twelve disciples to be His apostles. This action signifies the theological thought of Jesus' deliberate selection of a core group to continue His mission and spread the message of the kingdom of God.
3. The Sermon on the Plain (Luke 6:17-49): Jesus delivers a sermon in which He outlines key ethical teachings and principles. The theological influence here includes the Beatitudes (blessings on the poor, hungry, etc.), the call to love one's enemies, and the emphasis on fruitfulness and obedience. These teachings reflect the upside-down values of God's kingdom.
4. Parable of the Wise and Foolish Builders (Luke 6:46-49): Jesus concludes the Sermon on the Plain with the parable of the wise and foolish builders. This parable underscores the theological thought that hearing and obeying Jesus' teachings are essential for building a solid foundation for life.

5. Healing on the Sabbath (Luke 6:6-11): In this passage, Jesus heals a man with a withered hand on the Sabbath, which again raises questions about Sabbath observance and legalism. The theological thought highlights Jesus' authority to bring healing and wholeness, even on the Sabbath.

6. Kingdom Ethics and Mercy (Luke 6:27-36): Jesus teaches radical ethics, including loving one's enemies and being merciful. These teachings emphasize the theological influence of God's kingdom as a realm marked by compassion, grace, and a different set of values than the world.

7. The Golden Rule (Luke 6:31): Jesus articulates the "Golden Rule": "Do to others as you would have them do to you." This ethical principle is deeply influential in Christian theology and highlights the importance of treating others with love and kindness.

8. The Parable of the Tree and Its Fruit (Luke 6:43-45): Jesus uses the metaphor of a tree and its fruit to emphasize the importance of one's heart and inner character. This theological thought underscores that true discipleship involves a transformation of the heart, which will be reflected in one's actions and words.

9. Building on the Rock (Luke 6:48-49): Jesus' closing illustration in the Sermon on the Plain reinforces the idea that obedience to His teachings is like building on a rock-solid foundation. This theological thought highlights the necessity of a firm spiritual foundation in Christ.

Theological influences from Luke chapter 6 include Jesus' ethical teachings, the call to live out God's kingdom values, the importance of mercy and compassion, and the significance of obedience to His teachings. These concepts continue to shape Christian beliefs and practices, emphasizing the centrality of Christ's teachings in the lives of His followers.

Chapter 7 of the Gospel of Luke begins with the story of a Roman centurion who sends word to Jesus asking him to heal his servant, who is close to death. The centurion tells Jesus that he does not consider himself worthy to have Jesus come to his house, but believes that if Jesus simply speaks the word, his servant will be healed. Jesus is amazed by the centurion's faith and heals the servant from a distance.

Next, Jesus goes to the town of Nain, where he encounters a funeral procession for the only son of a widow. Jesus has compassion on the woman and raises her son from the dead, causing those who witness the miracle to glorify God.

John the Baptist, who is in prison, sends his disciples to ask Jesus if he is the Messiah. Jesus responds by pointing to his miracles of healing and his preaching of the good news to the poor as evidence that he is indeed the one who was foretold by the prophets.

Jesus then dines at the home of a Pharisee, where a woman who is known to be a sinner comes in and washes Jesus' feet with her tears, anoints them with perfume, and dries them with her hair. The Pharisee criticizes Jesus for allowing the woman to touch him, but Jesus tells a parable about forgiveness and declares that the woman's sins have been forgiven because of her great love.

Chapter 7 of the Gospel of Luke emphasizes Jesus' power to heal and to raise the dead, as seen in the stories of the centurion's servant and the widow's son. It also highlights Jesus' identity as the Messiah, as evidenced by his miracles and his preaching of the good news. Finally, it emphasizes the importance of forgiveness and love, as seen in the story of the woman who anoints Jesus' feet.

Here are some important verses from the book of Luke in the Christian Bible, along with brief explanations and where to find them in chapter 7:

1. "When the Lord saw her, his heart went out to her and he said, 'Don't cry.'" (Luke 7:13) - This is the beginning of the story of Jesus raising the widow's son at Nain. The verse highlights Jesus' compassion and empathy for the grieving mother.
2. "I tell you, I have not found such great faith even in Israel." (Luke 7:9) - This is Jesus' response to the centurion's request for him to heal his servant. The centurion expressed his faith in Jesus' ability to heal even from a distance, which impressed Jesus.
3. "Blessed is anyone who does not stumble on account of me." (Luke 7:23) - This is Jesus' message to John the Baptist's disciples, who were questioning whether Jesus was the Messiah. Jesus reassured them that he was indeed the one they were waiting for, and those who believe in him would be blessed.
4. "Your faith has saved you; go in peace." (Luke 7:50) - This is Jesus' response to the woman who anointed his feet with perfume and wiped them with her hair. Her faith in Jesus' ability to forgive her sins led to her salvation.

Luke 7

New International Version

The Faith of the Centurion

7 When Jesus had finished saying all this to the people who were listening, he entered Capernaum. 2 There a centurion's servant, whom his master valued highly, was sick and about to die. 3 The centurion heard of Jesus and sent some elders of the Jews to him, asking him to come and heal his servant. 4 When they came to Jesus, they pleaded earnestly with him, "This man deserves to have you do this, 5 because he loves our nation and has built our synagogue." 6 So Jesus went with them.

He was not far from the house when the centurion sent friends to say to him: "Lord, don't trouble yourself, for I do not deserve to have you come under my roof. 7 That is why I did not even consider myself worthy to come to you. But say the word, and my servant will be healed. 8 For I myself am a man under authority, with soldiers under me. I tell this one, 'Go,' and he goes; and that one, 'Come,' and he comes. I say to my servant, 'Do this,' and he does it."

9 When Jesus heard this, he was amazed at him, and turning to the crowd following him, he said, "I tell you, I have not found such great faith even in Israel." 10 Then the men who had been sent returned to the house and found the servant well.

Jesus Raises a Widow's Son

11 Soon afterward, Jesus went to a town called Nain, and his disciples and a large crowd went along with him. 12 As he approached the town gate, a dead person was being carried out—the only son of his mother, and she was a widow. And a large crowd from the town was with her. 13 When the Lord saw her, his heart went out to her and he said, “Don’t cry.”

14 Then he went up and touched the bier they were carrying him on, and the bearers stood still. He said, “Young man, I say to you, get up!” 15 The dead man sat up and began to talk, and Jesus gave him back to his mother.

16 They were all filled with awe and praised God. “A great prophet has appeared among us,” they said. “God has come to help his people.” 17 This news about Jesus spread throughout Judea and the surrounding country.

Jesus and John the Baptist

18 John’s disciples told him about all these things. Calling two of them, 19 he sent them to the Lord to ask, “Are you the one who is to come, or should we expect someone else?”

20 When the men came to Jesus, they said, “John the Baptist sent us to you to ask, ‘Are you the one who is to come, or should we expect someone else?’”

21 At that very time Jesus cured many who had diseases, sicknesses and evil spirits, and gave sight to many who were blind. 22 So he replied to the messengers, “Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy[a] are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor. 23 Blessed is anyone who does not stumble on account of me.”

24 After John’s messengers left, Jesus began to speak to the crowd about John: “What did you go out into the wilderness to see? A reed swayed by the wind? 25 If not, what did you go out to see? A man dressed in fine clothes? No, those who wear expensive clothes and indulge in luxury are in palaces. 26 But what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. 27 This is the one about whom it is written:

“I will send my messenger ahead of you,
who will prepare your way before you.’[b]

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

29 (All the people, even the tax collectors, when they heard Jesus’ words, acknowledged that God’s way was right, because they had been baptized by John. 30 But the Pharisees and the experts in the law rejected God’s purpose for themselves, because they had not been baptized by John.)

31 Jesus went on to say, “To what, then, can I compare the people of this generation? What are they like? 32 They are like children sitting in the marketplace and calling out to each other:

“‘We played the pipe for you,
and you did not dance;
we sang a dirge,
and you did not cry.’

33 For John the Baptist came neither eating bread nor drinking wine, and you say, ‘He has a demon.’ 34 The Son of Man came eating and drinking, and you say, ‘Here is a glutton and a drunkard, a friend of tax collectors and sinners.’ 35 But wisdom is proved right by all her children.”

Jesus Anointed by a Sinful Woman

36 When one of the Pharisees invited Jesus to have dinner with him, he went to the Pharisee’s house and reclined at the table. 37 A woman in that town who lived a sinful life learned that Jesus was eating at the Pharisee’s house, so she came there with an alabaster jar of perfume. 38 As she stood behind him at his feet weeping, she began to wet his feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them.

39 When the Pharisee who had invited him saw this, he said to himself, “If this man were a prophet, he would know who is touching him and what kind of woman she is—that she is a sinner.”

40 Jesus answered him, “Simon, I have something to tell you.”

“Tell me, teacher,” he said.

41 “Two people owed money to a certain moneylender. One owed him five hundred denarii,[c] and the other fifty. 42 Neither of them had the money to pay him back, so he forgave the debts of both. Now which of them will love him more?”

43 Simon replied, “I suppose the one who had the bigger debt forgiven.”

“You have judged correctly,” Jesus said.

44 Then he turned toward the woman and said to Simon, “Do you see this woman? I came into your house. You did not give me any water for my feet, but she wet my feet with her tears and wiped them with her hair. 45 You did not give me a kiss, but this woman, from the time I entered, has not stopped kissing my feet. 46 You did not put oil on my head, but she has poured perfume on my feet. 47 Therefore, I tell you, her many sins have been forgiven—as her great love has shown. But whoever has been forgiven little loves little.”

48 Then Jesus said to her, “Your sins are forgiven.”

49 The other guests began to say among themselves, “Who is this who even forgives sins?”

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

Footnotes

Luke 7:22 The Greek word traditionally translated leprosy was used for various diseases affecting the skin.

Luke 7:27 Mal. 3:1

Luke 7:41 A denarius was the usual daily wage of a day laborer (see Matt. 20:2).

Luke chapter 7 in the New Testament of the Bible presents several theological thoughts and influences, particularly in the context of Jesus' ministry of healing and compassion. Here are some key theological points from Luke chapter 7:

1. Healing the Centurion's Servant (Luke 7:1-10): In this passage, Jesus heals a Roman centurion's servant. The theological thought here highlights Jesus' authority over sickness and His willingness to respond to faith, regardless of social or cultural boundaries. It also underscores the idea that faith transcends ethnic and religious differences.
2. Raising the Widow's Son (Luke 7:11-17): Jesus raises a widow's son from the dead. This miracle emphasizes Jesus' power over death and His compassion for those who are bereaved and marginalized. It also foreshadows His own resurrection.
3. John the Baptist's Inquiry (Luke 7:18-35): John the Baptist sends his disciples to ask if Jesus is the expected Messiah. Jesus responds by pointing to His works and their alignment with Messianic prophecies. The theological thought here affirms Jesus as the Messiah, even in the midst of doubt, and the fulfillment of Old Testament promises.
4. Anointing Jesus' Feet (Luke 7:36-50): A sinful woman anoints Jesus' feet with perfume and her tears, demonstrating deep repentance and love. Jesus forgives her sins and highlights the importance of faith and love. This passage emphasizes the theological thought of forgiveness, repentance, and the transformative power of God's grace.
5. Preparing the Way for Jesus (Luke 7:27): Jesus speaks highly of John the Baptist, calling him a messenger preparing the way for the Lord. This underscores the theological influence of John's role as a forerunner to Jesus, preparing people for the coming of the Messiah.
6. The Forgiveness of Sins (Luke 7:47-50): Jesus tells the sinful woman that her faith has saved her and encourages her to go in peace. This theological thought emphasizes the transformative power of faith and the assurance of forgiveness through Christ's ministry.

7. Jesus' Popularity and Opposition (Luke 7:30): Some people accept Jesus, while others oppose Him. This theological thought highlights the divisive nature of Jesus' ministry, as His teachings and actions challenged established religious norms.

8. The Concept of a Prophet (Luke 7:16): The people recognize Jesus as a great prophet. This reflects the theological thought that Jesus was seen as a prophet and more—a prophet who performed extraordinary miracles and brought God's message of salvation.

Influence from Luke chapter 7 includes the portrayal of Jesus as a powerful healer, the fulfillment of Messianic prophecies, the themes of faith, repentance, and forgiveness, and the role of John the Baptist in preparing the way for Jesus. These theological concepts continue to shape Christian beliefs and practices, emphasizing the compassion, grace, and authority of Jesus as the Savior and Messiah.

Luke 8

New International Version

The Parable of the Sower

8 After this, Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God. The Twelve were with him, 2 and also some women who had been cured of evil spirits and diseases: Mary (called Magdalene) from whom seven demons had come out; 3 Joanna the wife of Chuza, the manager of Herod's household; Susanna; and many others. These women were helping to support them out of their own means.

4 While a large crowd was gathering and people were coming to Jesus from town after town, he told this parable: 5 "A farmer went out to sow his seed. As he was scattering the seed, some fell along the path; it was trampled on, and the birds ate it up. 6 Some fell on rocky ground, and when it came up, the plants withered because they had no moisture. 7 Other seed fell among thorns, which grew up with it and choked the plants. 8 Still other seed fell on good soil. It came up and yielded a crop, a hundred times more than was sown."

When he said this, he called out, "Whoever has ears to hear, let them hear."

9 His disciples asked him what this parable meant. 10 He said, "The knowledge of the secrets of the kingdom of God has been given to you, but to others I speak in parables, so that,

“though seeing, they may not see;
though hearing, they may not understand.”[a]

11 "This is the meaning of the parable: The seed is the word of God. 12 Those along the path are the ones who hear, and then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. 13 Those on the rocky ground are the ones who receive the word with joy when they hear it, but they have no root. They

believe for a while, but in the time of testing they fall away. 14 The seed that fell among thorns stands for those who hear, but as they go on their way they are choked by life's worries, riches and pleasures, and they do not mature. 15 But the seed on good soil stands for those with a noble and good heart, who hear the word, retain it, and by persevering produce a crop.

A Lamp on a Stand

16 "No one lights a lamp and hides it in a clay jar or puts it under a bed. Instead, they put it on a stand, so that those who come in can see the light. 17 For there is nothing hidden that will not be disclosed, and nothing concealed that will not be known or brought out into the open. 18 Therefore consider carefully how you listen. Whoever has will be given more; whoever does not have, even what they think they have will be taken from them."

Jesus' Mother and Brothers

19 Now Jesus' mother and brothers came to see him, but they were not able to get near him because of the crowd. 20 Someone told him, "Your mother and brothers are standing outside, wanting to see you."

21 He replied, "My mother and brothers are those who hear God's word and put it into practice."

Jesus Calms the Storm

22 One day Jesus said to his disciples, "Let us go over to the other side of the lake." So they got into a boat and set out. 23 As they sailed, he fell asleep. A squall came down on the lake, so that the boat was being swamped, and they were in great danger.

24 The disciples went and woke him, saying, "Master, Master, we're going to drown!"

He got up and rebuked the wind and the raging waters; the storm subsided, and all was calm. 25 "Where is your faith?" he asked his disciples.

In fear and amazement they asked one another, "Who is this? He commands even the winds and the water, and they obey him."

Jesus Restores a Demon-Possessed Man

26 They sailed to the region of the Gerasenes,[b] which is across the lake from Galilee. 27 When Jesus stepped ashore, he was met by a demon-possessed man from the town. For a long time this man had not worn clothes or lived in a house, but had lived in the tombs. 28 When he saw Jesus, he cried out and fell at his feet, shouting at the top of his voice, "What do you want with me, Jesus, Son of the Most High God? I beg you, don't torture me!" 29 For Jesus had commanded the impure spirit to come out of the man. Many times it had seized him, and though he was chained hand and foot and kept under guard, he had broken his chains and had been driven by the demon into solitary places.

30 Jesus asked him, "What is your name?"

“Legion,” he replied, because many demons had gone into him. 31 And they begged Jesus repeatedly not to order them to go into the Abyss.

32 A large herd of pigs was feeding there on the hillside. The demons begged Jesus to let them go into the pigs, and he gave them permission. 33 When the demons came out of the man, they went into the pigs, and the herd rushed down the steep bank into the lake and was drowned.

34 When those tending the pigs saw what had happened, they ran off and reported this in the town and countryside, 35 and the people went out to see what had happened. When they came to Jesus, they found the man from whom the demons had gone out, sitting at Jesus’ feet, dressed and in his right mind; and they were afraid. 36 Those who had seen it told the people how the demon-possessed man had been cured. 37 Then all the people of the region of the Gerasenes asked Jesus to leave them, because they were overcome with fear. So he got into the boat and left.

38 The man from whom the demons had gone out begged to go with him, but Jesus sent him away, saying, 39 “Return home and tell how much God has done for you.” So the man went away and told all over town how much Jesus had done for him.

Jesus Raises a Dead Girl and Heals a Sick Woman

40 Now when Jesus returned, a crowd welcomed him, for they were all expecting him. 41 Then a man named Jairus, a synagogue leader, came and fell at Jesus’ feet, pleading with him to come to his house 42 because his only daughter, a girl of about twelve, was dying.

As Jesus was on his way, the crowds almost crushed him. 43 And a woman was there who had been subject to bleeding for twelve years,[c] but no one could heal her. 44 She came up behind him and touched the edge of his cloak, and immediately her bleeding stopped.

45 “Who touched me?” Jesus asked.

When they all denied it, Peter said, “Master, the people are crowding and pressing against you.”

46 But Jesus said, “Someone touched me; I know that power has gone out from me.”

47 Then the woman, seeing that she could not go unnoticed, came trembling and fell at his feet. In the presence of all the people, she told why she had touched him and how she had been instantly healed. 48 Then he said to her, “Daughter, your faith has healed you. Go in peace.”

49 While Jesus was still speaking, someone came from the house of Jairus, the synagogue leader. “Your daughter is dead,” he said. “Don’t bother the teacher anymore.”

50 Hearing this, Jesus said to Jairus, “Don’t be afraid; just believe, and she will be healed.”

51 When he arrived at the house of Jairus, he did not let anyone go in with him except Peter, John and James, and the child’s father and mother. 52 Meanwhile, all the people were wailing and mourning for her. “Stop wailing,” Jesus said. “She is not dead but asleep.”

53 They laughed at him, knowing that she was dead. 54 But he took her by the hand and said, “My child, get up!” 55 Her spirit returned, and at once she stood up. Then Jesus told them to give her something to eat. 56 Her parents were astonished, but he ordered them not to tell anyone what had happened.

Footnotes

Luke 8:10 Isaiah 6:9

Luke 8:26 Some manuscripts Gadarenes; other manuscripts Gergesenes; also in verse 37

Luke 8:43 Many manuscripts years, and she had spent all she had on doctors

Chapter 8 of the Gospel of Luke begins with Jesus traveling from town to town, preaching the good news of the kingdom of God. He is accompanied by his disciples, as well as a group of women who have been healed of various ailments and who provide for the needs of Jesus and his followers.

Jesus then tells the parable of the sower, in which a farmer sows seed on four different types of soil, representing different responses to the message of the kingdom. Some people do not understand or believe the message, while others initially receive it with joy but then fall away when faced with challenges or distractions. Still others receive the message and bear fruit in their lives.

Next, Jesus heals a demon-possessed man and calms a storm on the sea, demonstrating his power over spiritual and natural forces. He then travels to the region of the Gerasenes, where he encounters a man who has been possessed by a legion of demons. Jesus casts the demons out of the man and into a nearby herd of pigs, which then run into the sea and drown.

When the people of the region hear about the healing of the demon-possessed man, they are afraid and ask Jesus to leave their area. Jesus and his disciples then return to the other side of the sea.

Back in Galilee, Jesus heals a woman who has been suffering from a hemorrhage for twelve years and raises a young girl from the dead. He also instructs the girl’s parents not to tell anyone what has happened.

Chapter 8 of the Gospel of Luke emphasizes Jesus’ power over both physical and spiritual forces, as seen in his healings and his calming of the storm. It also highlights the importance of faith and the various responses people have to the message of the kingdom of God, as seen in the parable of the sower. Finally, it highlights Jesus’ compassion for those who are suffering, as seen in his healing of the woman with the hemorrhage and his raising of the young girl from the dead.

Here are some important verses from the book of Luke in the Christian Bible, along with brief explanations and where to find them in chapter 8:

1. "The seed is the word of God." (Luke 8:11) - This is Jesus' explanation of the parable of the sower, which emphasizes the importance of receiving God's word with a receptive heart.
2. "But the ones on the good soil are the people who hear the word and receive it and bear fruit, some thirtyfold, some sixty, and some a hundred." (Luke 8:15) - This is Jesus' explanation of the parable of the sower, which teaches that those who receive God's word with a receptive heart will produce much fruit.
3. "Where is your faith?" (Luke 8:25) - This is Jesus' rebuke to his disciples for their lack of faith during a storm on the sea. He demonstrates his power over nature by calming the storm, which leads to his disciples' amazement and fear.
4. "Your daughter is dead; do not trouble the Teacher anymore." (Luke 8:49) - This is the message delivered to Jairus, whose daughter was gravely ill. Despite this, Jesus goes to Jairus' house and raises the girl from the dead.

Luke chapter 8 in the New Testament of the Bible contains various theological thoughts and influences, primarily related to the parables of Jesus and His demonstration of divine authority. Here are some key theological points from Luke chapter 8:

1. The Parable of the Sower (Luke 8:4-15): This parable is a central focus of Luke 8, and it underscores the theological thought of how different people respond to the Word of God. Jesus explains that the seed represents the Word of God, and the various types of soil represent different human hearts and their responses to the message. This parable emphasizes the importance of a receptive heart to receive and bear fruit from God's Word.
2. The Lamp on a Stand (Luke 8:16-18): Jesus uses the metaphor of a lamp to convey the theological thought that the truth should be made known and not hidden. It underscores the idea that God's Word brings light and understanding to those who seek it.
3. Jesus Calms the Storm (Luke 8:22-25): In this chapter, Jesus demonstrates His divine authority over nature by calming a storm. This event highlights the theological influence of Jesus as the one who has power over the forces of creation, reinforcing the disciples' realization of His divinity.
4. The Healing of the Demon-Possessed Man (Luke 8:26-39): Jesus' healing of the demon-possessed man in the region of the Gerasenes reveals His authority over spiritual forces. It also emphasizes the theological thought that Jesus brings liberation and restoration to those who are oppressed and marginalized.
5. The Healing of the Woman with a Hemorrhage and the Raising of Jairus's Daughter (Luke 8:40-56): These intertwined stories highlight Jesus' compassion and power to heal. The theological thought here emphasizes Jesus as the source of life and healing and the importance of faith in receiving His blessings.

6. The Message of Inclusion (Luke 8:19-21): When Jesus is told that His mother and brothers are outside wanting to see Him, He responds by saying that those who hear God's Word and do it are His true family. This theological influence emphasizes the idea that faith and obedience to God's Word are central to one's relationship with Jesus.

7. The Sending Out of the Twelve (Luke 8:1-3): Luke mentions that Jesus traveled from town to town, proclaiming the good news of the kingdom of God and sending out the Twelve to do the same. This reflects the theological thought of Jesus' mission and His commissioning of His disciples to continue His work.

Influence from Luke chapter 8 includes the understanding of the importance of the receptivity of the heart to God's Word, Jesus' divine authority over nature and spiritual forces, His compassion and healing ministry, the concept of faith and obedience as a mark of discipleship, and the commissioning of the disciples to spread the message of the kingdom of God. These theological concepts continue to shape Christian beliefs and practices, emphasizing the transformative power of Jesus' teachings and actions.

Luke 9

New International Version

Jesus Sends Out the Twelve

9 When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases, 2 and he sent them out to proclaim the kingdom of God and to heal the sick. 3 He told them: "Take nothing for the journey—no staff, no bag, no bread, no money, no extra shirt. 4 Whatever house you enter, stay there until you leave that town. 5 If people do not welcome you, leave their town and shake the dust off your feet as a testimony against them." 6 So they set out and went from village to village, proclaiming the good news and healing people everywhere.

7 Now Herod the tetrarch heard about all that was going on. And he was perplexed because some were saying that John had been raised from the dead, 8 others that Elijah had appeared, and still others that one of the prophets of long ago had come back to life. 9 But Herod said, "I beheaded John. Who, then, is this I hear such things about?" And he tried to see him.

Jesus Feeds the Five Thousand

10 When the apostles returned, they reported to Jesus what they had done. Then he took them with him and they withdrew by themselves to a town called Bethsaida, 11 but the crowds learned about it and followed him. He welcomed them and spoke to them about the kingdom of God, and healed those who needed healing.

12 Late in the afternoon the Twelve came to him and said, "Send the crowd away so they can go to the surrounding villages and countryside and find food and lodging, because we are in a remote place here."

13 He replied, "You give them something to eat."

They answered, “We have only five loaves of bread and two fish—unless we go and buy food for all this crowd.” 14 (About five thousand men were there.)

But he said to his disciples, “Have them sit down in groups of about fifty each.” 15 The disciples did so, and everyone sat down. 16 Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke them. Then he gave them to the disciples to distribute to the people. 17 They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces that were left over.

Peter Declares That Jesus Is the Messiah

18 Once when Jesus was praying in private and his disciples were with him, he asked them, “Who do the crowds say I am?”

19 They replied, “Some say John the Baptist; others say Elijah; and still others, that one of the prophets of long ago has come back to life.”

20 “But what about you?” he asked. “Who do you say I am?”

Peter answered, “God’s Messiah.”

Jesus Predicts His Death

21 Jesus strictly warned them not to tell this to anyone. 22 And he said, “The Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and he must be killed and on the third day be raised to life.”

23 Then he said to them all: “Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me. 24 For whoever wants to save their life will lose it, but whoever loses their life for me will save it. 25 What good is it for someone to gain the whole world, and yet lose or forfeit their very self? 26 Whoever is ashamed of me and my words, the Son of Man will be ashamed of them when he comes in his glory and in the glory of the Father and of the holy angels.

27 “Truly I tell you, some who are standing here will not taste death before they see the kingdom of God.”

The Transfiguration

28 About eight days after Jesus said this, he took Peter, John and James with him and went up onto a mountain to pray. 29 As he was praying, the appearance of his face changed, and his clothes became as bright as a flash of lightning. 30 Two men, Moses and Elijah, appeared in glorious splendor, talking with Jesus. 31 They spoke about his departure,[a] which he was about to bring to fulfillment at Jerusalem. 32 Peter and his companions were very sleepy, but when they became fully awake, they saw his glory and the two men standing with him. 33 As the men were leaving Jesus, Peter said to him, “Master, it is good for us to be here. Let us put up three shelters—one for you, one for Moses and one for Elijah.” (He did not know what he was saying.)

34 While he was speaking, a cloud appeared and covered them, and they were afraid as they entered the cloud. 35 A voice came from the cloud, saying, "This is my Son, whom I have chosen; listen to him." 36 When the voice had spoken, they found that Jesus was alone. The disciples kept this to themselves and did not tell anyone at that time what they had seen.

Jesus Heals a Demon-Possessed Boy

37 The next day, when they came down from the mountain, a large crowd met him. 38 A man in the crowd called out, "Teacher, I beg you to look at my son, for he is my only child. 39 A spirit seizes him and he suddenly screams; it throws him into convulsions so that he foams at the mouth. It scarcely ever leaves him and is destroying him. 40 I begged your disciples to drive it out, but they could not."

41 "You unbelieving and perverse generation," Jesus replied, "how long shall I stay with you and put up with you? Bring your son here."

42 Even while the boy was coming, the demon threw him to the ground in a convulsion. But Jesus rebuked the impure spirit, healed the boy and gave him back to his father. 43 And they were all amazed at the greatness of God.

Jesus Predicts His Death a Second Time

While everyone was marveling at all that Jesus did, he said to his disciples, 44 "Listen carefully to what I am about to tell you: The Son of Man is going to be delivered into the hands of men." 45 But they did not understand what this meant. It was hidden from them, so that they did not grasp it, and they were afraid to ask him about it.

46 An argument started among the disciples as to which of them would be the greatest. 47 Jesus, knowing their thoughts, took a little child and had him stand beside him. 48 Then he said to them, "Whoever welcomes this little child in my name welcomes me; and whoever welcomes me welcomes the one who sent me. For it is the one who is least among you all who is the greatest."

49 "Master," said John, "we saw someone driving out demons in your name and we tried to stop him, because he is not one of us."

50 "Do not stop him," Jesus said, "for whoever is not against you is for you."

Samaritan Opposition

51 As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem. 52 And he sent messengers on ahead, who went into a Samaritan village to get things ready for him; 53 but the people there did not welcome him, because he was heading for Jerusalem. 54 When the disciples James and John saw this, they asked, "Lord, do you want us to call fire down from heaven to destroy them[b]?" 55 But Jesus turned and rebuked them. 56 Then he and his disciples went to another village.

The Cost of Following Jesus

57 As they were walking along the road, a man said to him, “I will follow you wherever you go.”

58 Jesus replied, “Foxes have dens and birds have nests, but the Son of Man has no place to lay his head.”

59 He said to another man, “Follow me.”

But he replied, “Lord, first let me go and bury my father.”

60 Jesus said to him, “Let the dead bury their own dead, but you go and proclaim the kingdom of God.”

61 Still another said, “I will follow you, Lord; but first let me go back and say goodbye to my family.”

62 Jesus replied, “No one who puts a hand to the plow and looks back is fit for service in the kingdom of God.”

Footnotes

Luke 9:31 Greek exodus

Luke 9:54 Some manuscripts them, just as Elijah did

Chapter 9 of the Gospel of Luke begins with Jesus sending out his twelve disciples to preach the kingdom of God and to heal the sick. He instructs them to take nothing with them and to rely on the hospitality of those they meet. The disciples successfully carry out their mission, healing the sick and preaching the good news.

Next, Jesus feeds a crowd of five thousand people with just five loaves of bread and two fish, demonstrating his power to provide for the needs of his followers. He then asks his disciples who they believe he is, and Peter declares that he is the Christ of God.

Jesus then predicts his own death and resurrection, telling his disciples that he must suffer and be rejected by the religious leaders before rising again on the third day. He also teaches them about the cost of discipleship, telling them that they must take up their cross and follow him if they want to be his followers.

Jesus and his disciples then travel to a Samaritan village, but the people there reject them because they are headed to Jerusalem. James and John ask Jesus if they should call down fire from heaven to destroy the village, but Jesus rebukes them and tells them that the Son of Man did not come to destroy people's lives, but to save them.

Finally, Jesus encounters three would-be disciples who each have reasons why they cannot follow him immediately. Jesus tells them that the cost of discipleship requires complete commitment and that they cannot put anything else above their service to him. Chapter 9 of the Gospel of Luke emphasizes the power of Jesus to provide for the needs of his followers, as seen in the feeding of the five thousand. It also highlights the importance of recognizing Jesus as the Christ and the cost of discipleship, as seen in Peter's confession and Jesus' teachings on taking up one's cross. Finally, it emphasizes

Jesus' rejection by some and his teachings on mercy and compassion towards those who reject him, as seen in the rejection by the Samaritan village and Jesus' rebuke of James and John.

Here are some important verses from the book of Luke in the Christian Bible, along with brief explanations and where to find them in chapter 9:

1. "Then he said to them all: 'Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me.'" (Luke 9:23) - This is Jesus' call to discipleship, which emphasizes the need for self-denial and sacrifice in order to follow him.
2. "And he took the five loaves and the two fish, and looking up to heaven, he blessed them, and broke them, and gave them to the disciples to set before the multitude." (Luke 9:16) - This is the story of Jesus feeding the 5,000, which demonstrates his power to provide for his followers and his compassion for their needs.
3. "For whoever is not against you is for you." (Luke 9:50) - This is Jesus' response to his disciples' concern that someone who was not part of their group was casting out demons in Jesus' name. Jesus teaches that those who are not against him are still on his side.
4. "No one who puts a hand to the plow and looks back is fit for service in the kingdom of God." (Luke 9:62) - This is Jesus' warning about the importance of commitment in following him. He compares following him to plowing a field, and emphasizes that looking back will hinder progress and prevent one from being effective in God's

Luke chapter 9 in the New Testament of the Bible contains various theological thoughts and influences, particularly related to the ministry of Jesus and His disciples. Here are some key theological points from Luke chapter 9:

1. The Sending Out of the Twelve (Luke 9:1-6): In this chapter, Jesus sends out the Twelve disciples to preach the kingdom of God, heal the sick, and cast out demons. This reflects the theological thought of Jesus empowering His disciples to continue His mission and spread the message of the kingdom, demonstrating His authority over illness and evil spirits.
2. Feeding the Five Thousand (Luke 9:10-17): The miraculous feeding of the five thousand emphasizes the theological thought of Jesus as the divine provider and the source of spiritual nourishment. It also foreshadows the Last Supper and the symbolism of the Eucharist in Christian theology.
3. Peter's Confession of Christ (Luke 9:18-22): Peter confesses that Jesus is "the Christ of God." This is a pivotal moment that underscores the theological influence of Jesus as the Messiah and the central figure of God's redemptive plan.

4. The Cost of Discipleship (Luke 9:23-27): Jesus teaches about the cost of discipleship, emphasizing the need to deny oneself, take up one's cross, and follow Him. This theological thought highlights the commitment and sacrifice required to be a true follower of Jesus.
5. The Transfiguration (Luke 9:28-36): The Transfiguration reveals Jesus' divine glory to Peter, James, and John. It underscores the theological thought of Jesus' unique identity as the beloved Son of God and the fulfillment of Old Testament prophecies.
6. Jesus' Authority Over Demons (Luke 9:37-45): Jesus casts out a demon from a boy, demonstrating His authority over the spiritual realm. This theological thought highlights Jesus' power over evil forces and His role as the ultimate deliverer.
7. The Samaritan Village Rejection (Luke 9:51-56): When a Samaritan village rejects Jesus, James and John want to call down fire from heaven. Jesus rebukes them, emphasizing the theological thought of His mission of salvation and reconciliation, which extends to all people, even those who oppose Him.
8. The Call to Follow Jesus (Luke 9:57-62): Jesus calls individuals to follow Him, but He also underscores the theological thought that discipleship requires commitment and a willingness to prioritize God's kingdom above all else.
9. The Mission of the Seventy-Two (Luke 9:1-6): Jesus sends out seventy-two disciples on a mission. This reflects the theological influence of expanding the proclamation of the kingdom and the significance of teamwork in ministry.

Influence from Luke chapter 9 includes the understanding of Jesus as the Messiah, the cost of discipleship, the divine authority and identity of Jesus, the mission of spreading the kingdom of God, and the importance of commitment and sacrifice in following Jesus. These theological concepts continue to shape Christian beliefs and practices, emphasizing the significance of Jesus' ministry and the call to be His disciples.

Luke 10

New International Version

Jesus Sends Out the Seventy-Two

10 After this the Lord appointed seventy-two[a] others and sent them two by two ahead of him to every town and place where he was about to go. 2 He told them, “The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field. 3 Go! I am sending you out like lambs among wolves. 4 Do not take a purse or bag or sandals; and do not greet anyone on the road.

5 “When you enter a house, first say, ‘Peace to this house.’ 6 If someone who promotes peace is there, your peace will rest on them; if not, it will return to you. 7 Stay there, eating and drinking whatever they give you, for the worker deserves his wages. Do not move around from house to house.

8 “When you enter a town and are welcomed, eat what is offered to you. 9 Heal the sick who are there and tell them, ‘The kingdom of God has come near to you.’ 10 But when you enter a town and are not welcomed, go into its streets and say, 11 ‘Even the dust of your town we wipe from our feet as a warning to you. Yet be sure of this: The kingdom of God has come near.’ 12 I tell you, it will be more bearable on that day for Sodom than for that town.

13 “Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 14 But it will be more bearable for Tyre and Sidon at the judgment than for you. 15 And you, Capernaum, will you be lifted to the heavens? No, you will go down to Hades.[b]

16 “Whoever listens to you listens to me; whoever rejects you rejects me; but whoever rejects me rejects him who sent me.”

17 The seventy-two returned with joy and said, “Lord, even the demons submit to us in your name.”

18 He replied, “I saw Satan fall like lightning from heaven. 19 I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you. 20 However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven.”

21 At that time Jesus, full of joy through the Holy Spirit, said, “I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this is what you were pleased to do.

22 “All things have been committed to me by my Father. No one knows who the Son is except the Father, and no one knows who the Father is except the Son and those to whom the Son chooses to reveal him.”

23 Then he turned to his disciples and said privately, “Blessed are the eyes that see what you see. 24 For I tell you that many prophets and kings wanted to see what you see but did not see it, and to hear what you hear but did not hear it.”

The Parable of the Good Samaritan

25 On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?”

26 “What is written in the Law?” he replied. “How do you read it?”

27 He answered, “‘Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind’[c]; and, ‘Love your neighbor as yourself.’[d]”

28 “You have answered correctly,” Jesus replied. “Do this and you will live.”

29 But he wanted to justify himself, so he asked Jesus, “And who is my neighbor?”

30 In reply Jesus said: “A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. 31 A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. 32 So too, a Levite, when he came to the place and saw him, passed by on the other side. 33 But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. 34 He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. 35 The next day he took out two denarii[e] and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.’

36 “Which of these three do you think was a neighbor to the man who fell into the hands of robbers?”

37 The expert in the law replied, “The one who had mercy on him.”

Jesus told him, “Go and do likewise.”

At the Home of Martha and Mary

38 As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him. 39 She had a sister called Mary, who sat at the Lord’s feet listening to what he said. 40 But Martha was distracted by all the preparations that had to be made. She came to him and asked, “Lord, don’t you care that my sister has left me to do the work by myself? Tell her to help me!”

41 “Martha, Martha,” the Lord answered, “you are worried and upset about many things, 42 but few things are needed—or indeed only one.[f] Mary has chosen what is better, and it will not be taken away from her.”

Footnotes

Luke 10:1 Some manuscripts seventy; also in verse 17

Luke 10:15 That is, the realm of the dead

Luke 10:27 Deut. 6:5

Luke 10:27 Lev. 19:18

Luke 10:35 A denarius was the usual daily wage of a day laborer (see Matt. 20:2).

Luke 10:42 Some manuscripts but only one thing is needed

Chapter 10 of the Gospel of Luke begins with Jesus sending out seventy-two of his followers to preach the kingdom of God and to heal the sick. He instructs them to travel in pairs and to rely on the hospitality of those they meet. The seventy-two successfully carry out their mission, and Jesus rejoices at their success.

Next, a lawyer asks Jesus what he must do to inherit eternal life. Jesus responds by telling the parable of the Good Samaritan, in which a man is beaten and left for dead on the side of the road. A priest and a Levite both pass by without helping, but a Samaritan, who would have been despised by Jews, stops to help the man and pays for his care.

Jesus then visits the home of Mary and Martha, where Mary sits at Jesus' feet and listens to his teaching while Martha is busy with serving. Martha complains to Jesus that Mary is not helping her, but Jesus tells her that Mary has chosen the better part.

Finally, Jesus teaches his disciples to pray, giving them the words of what is now known as the Lord's Prayer. He also emphasizes the importance of persistence in prayer and encourages his disciples to ask God for what they need.

Chapter 10 of the Gospel of Luke emphasizes the importance of preaching the kingdom of God and of showing mercy and compassion to those in need, as seen in the mission of the seventy-two and the parable of the Good Samaritan. It also highlights the importance of listening to Jesus' teaching and of choosing the better part, as seen in the story of Mary and Martha. Finally, it emphasizes the importance of prayer

Here are some important verses from the book of Luke in the Christian Bible, along with brief explanations and where to find them in chapter 10:

1. "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field." (Luke 10:2) - This is Jesus' call to his disciples to go out and share the gospel message, and to pray for more people to join in the work.
2. "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, love your neighbor as yourself." (Luke 10:27) - This is Jesus' summary of the two greatest commandments, which emphasize the importance of loving God and loving others.
3. "But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him." (Luke 10:33) - This is the story of the Good Samaritan, which teaches the importance of showing mercy and compassion to those in need, regardless of their background or circumstances.
4. "Mary has chosen what is better, and it will not be taken away from her." (Luke 10:42) - This is Jesus' affirmation of Mary, who chose to sit at Jesus' feet and listen to his teaching, while her sister Martha was busy with other tasks. Jesus emphasizes the importance of prioritizing time with him above other duties.

Luke chapter 10 in the New Testament of the Bible contains several theological thoughts and influences, primarily related to Jesus' commissioning of the seventy-two disciples and His teachings on love, compassion, and the kingdom of God. Here are some key theological points from Luke chapter 10:

1. The Sending of the Seventy-Two (Luke 10:1-24): In this chapter, Jesus commissions seventy-two disciples to go ahead of Him to prepare towns for His arrival. This reflects the theological thought of Jesus' mission extending beyond His immediate circle of disciples and His desire for a wider proclamation of the kingdom of God.

2. The Harvest is Plentiful (Luke 10:2): Jesus tells His disciples that "the harvest is plentiful, but the laborers are few." This statement underscores the theological thought of the urgency of spreading the message of the kingdom and the need for more workers in God's vineyard.

3. The Parable of the Good Samaritan (Luke 10:25-37): Jesus teaches the parable of the Good Samaritan, highlighting the theological thought of neighborly love and compassion. This parable emphasizes the need to care for those in need, regardless of social or ethnic differences.

4. Mary and Martha (Luke 10:38-42): Jesus visits the home of Mary and Martha, and while Martha is busy with preparations, Mary sits at Jesus' feet to listen to His teaching. This narrative underscores the theological thought of the importance of spending time in the presence of Jesus and prioritizing spiritual nourishment.

5. The Prayer of Thanksgiving (Luke 10:21-24): Jesus offers a prayer of thanksgiving to God, acknowledging His divine revelation to "little children." This emphasizes the theological thought that God's wisdom is revealed to those who approach Him with childlike faith and humility.

6. The Greatest Commandment (Luke 10:27): Jesus summarizes the law by stating that the greatest commandment is to love the Lord your God with all your heart, soul, strength, and mind, and to love your neighbor as yourself. This theological influence emphasizes the centrality of love in the Christian faith.

7. The Inclusivity of God's Kingdom (Luke 10:9, 11): Jesus instructs the disciples to proclaim the kingdom of God and heal the sick, emphasizing the theological thought that God's kingdom is inclusive and open to all who repent and believe.

8. The Concept of Eternal Life (Luke 10:25-28): Jesus engages in a discussion about eternal life with a legal expert, highlighting the theological thought that eternal life is found in loving God and one's neighbor rather than in legalistic rule-keeping.

Influence from Luke chapter 10 includes the understanding of the urgency of spreading the message of the kingdom, the importance of neighborly love and compassion, the significance of spending time in Jesus' presence, the central role of love in the Christian faith, and the inclusivity of God's kingdom. These theological concepts continue to shape Christian beliefs and practices, emphasizing the call to love God and one's neighbor as fundamental to discipleship.

Luke 11

New International Version

Jesus' Teaching on Prayer

11 One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples."

2 He said to them, “When you pray, say:

“Father,[a]

hallowed be your name,

your kingdom come.[b]

3 Give us each day our daily bread.

4 Forgive us our sins,

for we also forgive everyone who sins against us.[c]

And lead us not into temptation.[d]”

5 Then Jesus said to them, “Suppose you have a friend, and you go to him at midnight and say, ‘Friend, lend me three loaves of bread; 6 a friend of mine on a journey has come to me, and I have no food to offer him.’ 7 And suppose the one inside answers, ‘Don’t bother me. The door is already locked, and my children and I are in bed. I can’t get up and give you anything.’ 8 I tell you, even though he will not get up and give you the bread because of friendship, yet because of your shameless audacity[e] he will surely get up and give you as much as you need.

9 “So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. 10 For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened.

11 “Which of you fathers, if your son asks for[f] a fish, will give him a snake instead? 12 Or if he asks for an egg, will give him a scorpion? 13 If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!”

Jesus and Beelzebul

14 Jesus was driving out a demon that was mute. When the demon left, the man who had been mute spoke, and the crowd was amazed. 15 But some of them said, “By Beelzebul, the prince of demons, he is driving out demons.” 16 Others tested him by asking for a sign from heaven.

17 Jesus knew their thoughts and said to them: “Any kingdom divided against itself will be ruined, and a house divided against itself will fall. 18 If Satan is divided against himself, how can his kingdom stand? I say this because you claim that I drive out demons by Beelzebul. 19 Now if I drive out demons by Beelzebul, by whom do your followers drive them out? So then, they will be your judges. 20 But if I drive 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 safe. 22 But when someone stronger attacks and overpowers him, he takes away the armor in which the man trusted and divides up his plunder.

23 “Whoever is not with me is against me, and whoever does not gather with me scatters.

24 “When an impure spirit comes out of a person, it goes through arid places seeking rest and does not find it. Then it says, ‘I will return to the house I left.’ 25 When it arrives, it finds the house swept clean and put in order. 26 Then it goes and takes seven other spirits more wicked than itself, and they go in and live there. And the final condition of that person is worse than the first.”

27 As Jesus was saying these things, a woman in the crowd called out, “Blessed is the mother who gave you birth and nursed you.”

28 He replied, “Blessed rather are those who hear the word of God and obey it.”

The Sign of Jonah

29 As the crowds increased, Jesus said, “This is a wicked generation. It asks for a sign, but none will be given it except the sign of Jonah. 30 For as Jonah was a sign to the Ninevites, so also will the Son of Man be to this generation. 31 The Queen of the South will rise at the judgment with the people of this generation and condemn them, for she came from the ends of the earth to listen to Solomon’s wisdom; and now something greater than Solomon is here. 32 The men of Nineveh will stand up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah; and now something greater than Jonah is here.

The Lamp of the Body

33 “No one lights a lamp and puts it in a place where it will be hidden, or under a bowl. Instead they put it on its stand, so that those who come in may see the light. 34 Your eye is the lamp of your body. When your eyes are healthy,[g] your whole body also is full of light. But when they are unhealthy,[h] your body also is full of darkness. 35 See to it, then, that the light within you is not darkness. 36 Therefore, if your whole body is full of light, and no part of it dark, it will be just as full of light as when a lamp shines its light on you.”

Woes on the Pharisees and the Experts in the Law

37 When Jesus had finished speaking, a Pharisee invited him to eat with him; so he went in and reclined at the table. 38 But the Pharisee was surprised when he noticed that Jesus did not first wash before the meal.

39 Then the Lord said to him, “Now then, you Pharisees clean the outside of the cup and dish, but inside you are full of greed and wickedness. 40 You foolish people! Did not the one who made the outside make the inside also? 41 But now as for what is inside you—be generous to the poor, and everything will be clean for you.

42 “Woe to you Pharisees, because you give God a tenth of your mint, rue and all other kinds of garden herbs, but you neglect justice and the love of God. You should have practiced the latter without leaving the former undone.

43 “Woe to you Pharisees, because you love the most important seats in the synagogues and respectful greetings in the marketplaces.

44 “Woe to you, because you are like unmarked graves, which people walk over without knowing it.”

45 One of the experts in the law answered him, “Teacher, when you say these things, you insult us also.”

46 Jesus replied, “And you experts in the law, woe to you, because you load people down with burdens they can hardly carry, and you yourselves will not lift one finger to help them.

47 “Woe to you, because you build tombs for the prophets, and it was your ancestors who killed them. 48 So you testify that you approve of what your ancestors did; they killed the prophets, and you build their tombs. 49 Because of this, God in his wisdom said, ‘I will send them prophets and apostles, some of whom they will kill and others they will persecute.’ 50 Therefore this generation will be held responsible for the blood of all the prophets that has been shed since the beginning of the world, 51 from the blood of Abel to the blood of Zechariah, who was killed between the altar and the sanctuary. Yes, I tell you, this generation will be held responsible for it all.

52 “Woe to you experts in the law, because you have taken away the key to knowledge. You yourselves have not entered, and you have hindered those who were entering.”

53 When Jesus went outside, the Pharisees and the teachers of the law began to oppose him fiercely and to besiege him with questions, 54 waiting to catch him in something he might say.

Footnotes

Luke 11:2 Some manuscripts Our Father in heaven

Luke 11:2 Some manuscripts come. May your will be done on earth as it is in heaven.

Luke 11:4 Greek everyone who is indebted to us

Luke 11:4 Some manuscripts temptation, but deliver us from the evil one

Luke 11:8 Or yet to preserve his good name

Luke 11:11 Some manuscripts for bread, will give him a stone? Or if he asks for

Luke 11:34 The Greek for healthy here implies generous.

Luke 11:34 The Greek for unhealthy here implies stingy.

Chapter 11 of the Gospel of Luke begins with Jesus teaching his disciples how to pray. He gives them what is commonly known as the Lord's Prayer or the Our Father, which has become one of the most famous prayers in Christianity.

Jesus then goes on to teach about persistence in prayer, using the example of a friend who goes to his neighbor's house at midnight to ask for bread to feed a guest. Even though the neighbor initially refuses, he eventually gives in because of the friend's persistence.

Next, Jesus casts out a demon from a man who was mute. The people who witnessed this miracle are amazed, but some of the religious leaders accuse Jesus of using the power of Satan to perform the exorcism.

Jesus responds by saying that a kingdom divided against itself cannot stand, and that Satan would not cast out Satan. He also warns that those who reject him and his message will face judgment, and that the sign of Jonah, who was in the belly of a fish for three days, will be the only sign given to them.

Later, Jesus rebukes the Pharisees and religious scholars for their hypocrisy, and he warns them about the danger of prioritizing outward appearances and following rules without a genuine heart for God.

Chapter 11 of the Gospel of Luke emphasizes the importance of prayer and persistence in prayer, as seen in Jesus' teaching on the Lord's Prayer and the parable of the persistent friend. It also highlights Jesus' power to cast out demons and perform miracles, and the opposition he faced from religious leaders who accused him of using the power of Satan. Finally, it emphasizes the importance of having a genuine heart for God and avoiding hypocrisy in one's faith.

Here are some important verses from the book of Luke in the Christian Bible, along with brief explanations and where to find them in chapter 11:

1. "Lord, teach us to pray, just as John taught his disciples." (Luke 11:1) - This is the disciples' request to Jesus to teach them how to pray, which leads to the famous Lord's Prayer.
2. "For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened." (Luke 11:10) - This is Jesus' teaching on prayer, emphasizing the importance of persistence in asking, seeking, and knocking in order to receive from God.
3. "He who is not with me is against me, and he who does not gather with me scatters." (Luke 11:23) - This is Jesus' warning about the need to be fully committed to him and his mission, and to avoid being indifferent or opposed to him.
4. "Blessed rather are those who hear the word of God and obey it." (Luke 11:28) - This is Jesus' response to a woman who blesses his mother, but Jesus emphasizes that those who hear and obey the word of God are truly blessed.

Luke chapter 11 in the New Testament of the Bible contains various theological thoughts and influences, primarily related to prayer, the nature of God, and Jesus' authority and teachings. Here are some key theological points from Luke chapter 11:

1. The Lord's Prayer (Luke 11:1-4): In this chapter, Jesus teaches His disciples the Lord's Prayer, one of the most well-known and widely recited prayers in Christianity. The theological thought here emphasizes the importance of regular and reverent communication with God. It also highlights God as our heavenly Father, His holiness, and the need for His will to be done on Earth as it is in Heaven.
2. Persistence in Prayer (Luke 11:5-13): Jesus teaches the parable of the persistent friend and the example of a father giving good gifts to his children in response to their requests. The theological influence here emphasizes the need for persistence and faith in prayer, trusting that God will provide and respond to our petitions.

3. Jesus' Authority Over Demons (Luke 11:14-26): In this chapter, Jesus casts out a demon, which leads to a discussion about His authority. The theological thought here highlights Jesus' authority over the spiritual realm and His role as the one who overcomes the powers of darkness.

4. The Sign of Jonah (Luke 11:29-32): Jesus refers to the sign of Jonah, emphasizing the theological thought of the need for repentance and the acceptance of God's message. This reflects the Old Testament influence and the call to turn to God.

5. The Importance of Spiritual Light (Luke 11:33-36): Jesus speaks about the eye as the lamp of the body, emphasizing the importance of spiritual light and clarity. The theological influence here underscores the need for spiritual insight and discernment in one's life.

6. Woes to the Pharisees and Lawyers (Luke 11:37-54): Jesus pronounces woes upon the Pharisees and lawyers, critiquing their hypocrisy and legalism. This reflects the theological thought that God desires sincerity and a genuine relationship, rather than outward displays of righteousness.

7. Rejecting God's Wisdom (Luke 11:49-52): Jesus rebukes the religious leaders for rejecting the prophets and God's wisdom. This theological influence emphasizes the importance of heeding God's messages and the consequences of rejecting His messengers.

Influence from Luke chapter 11 includes the Lord's Prayer as a model for Christian prayer, the importance of persistence and faith in prayer, Jesus' authority over spiritual forces, the call to repentance and acceptance of God's message, the need for spiritual insight, and the rejection of hypocrisy and legalism in religious practice. These theological concepts continue to shape Christian beliefs and practices, emphasizing the significance of prayer, genuine relationship with God, and a sincere response to His wisdom and guidance.

Luke 12

New International Version

Warnings and Encouragements

12 Meanwhile, when a crowd of many thousands had gathered, so that they were trampling on one another, Jesus began to speak first to his disciples, saying: “Be[a] on your guard against the yeast of the Pharisees, which is hypocrisy. 2 There is nothing concealed that will not be disclosed, or hidden that will not be made known. 3 What you have said in the dark will be heard in the daylight, and what you have whispered in the ear in the inner rooms will be proclaimed from the roofs.

4 “I tell you, my friends, do not be afraid of those who kill the body and after that can do no more. 5 But I will show you whom you should fear: Fear him who, after your body

has been killed, has authority to throw you into hell. Yes, I tell you, fear him. 6 Are not five sparrows sold for two pennies? Yet not one of them is forgotten by God. 7 Indeed, the very hairs of your head are all numbered. Don't be afraid; you are worth more than many sparrows.

8 "I tell you, whoever publicly acknowledges me before others, the Son of Man will also acknowledge before the angels of God. 9 But whoever disowns me before others will be disowned before the angels of God. 10 And everyone who speaks a word against the Son of Man will be forgiven, but anyone who blasphemes against the Holy Spirit will not be forgiven.

11 "When you are brought before synagogues, rulers and authorities, do not worry about how you will defend yourselves or what you will say, 12 for the Holy Spirit will teach you at that time what you should say."

The Parable of the Rich Fool

13 Someone in the crowd said to him, "Teacher, tell my brother to divide the inheritance with me."

14 Jesus replied, "Man, who appointed me a judge or an arbiter between you?" 15 Then he said to them, "Watch out! Be on your guard against all kinds of greed; life does not consist in an abundance of possessions."

16 And he told them this parable: "The ground of a certain rich man yielded an abundant harvest. 17 He thought to himself, 'What shall I do? I have no place to store my crops.'

18 "Then he said, 'This is what I'll do. I will tear down my barns and build bigger ones, and there I will store my surplus grain. 19 And I'll say to myself, 'You have plenty of grain laid up for many years. Take life easy; eat, drink and be merry.'"

20 "But God said to him, 'You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?'

21 "This is how it will be with whoever stores up things for themselves but is not rich toward God."

Do Not Worry

22 Then Jesus said to his disciples: "Therefore I tell you, do not worry about your life, what you will eat; or about your body, what you will wear. 23 For life is more than food, and the body more than clothes. 24 Consider the ravens: They do not sow or reap, they have no storeroom or barn; yet God feeds them. And how much more valuable you are than birds! 25 Who of you by worrying can add a single hour to your life[b]? 26 Since you cannot do this very little thing, why do you worry about the rest?"

27 "Consider how the wild flowers grow. They do not labor or spin. Yet I tell you, not even Solomon in all his splendor was dressed like one of these. 28 If that is how God

clothes the grass of the field, which is here today, and tomorrow is thrown into the fire, how much more will he clothe you—you of little faith! 29 And do not set your heart on what you will eat or drink; do not worry about it. 30 For the pagan world runs after all such things, and your Father knows that you need them. 31 But seek his kingdom, and these things will be given to you as well.

32 “Do not be afraid, little flock, for your Father has been pleased to give you the kingdom. 33 Sell your possessions and give to the poor. Provide purses for yourselves that will not wear out, a treasure in heaven that will never fail, where no thief comes near and no moth destroys. 34 For where your treasure is, there your heart will be also.

Watchfulness

35 “Be dressed ready for service and keep your lamps burning, 36 like servants waiting for their master to return from a wedding banquet, so that when he comes and knocks they can immediately open the door for him. 37 It will be good for those servants whose master finds them watching when he comes. Truly I tell you, he will dress himself to serve, will have them recline at the table and will come and wait on them. 38 It will be good for those servants whose master finds them ready, even if he comes in the middle of the night or toward daybreak. 39 But understand this: If the owner of the house had known at what hour the thief was coming, he would not have let his house be broken into. 40 You also must be ready, because the Son of Man will come at an hour when you do not expect him.”

41 Peter asked, “Lord, are you telling this parable to us, or to everyone?”

42 The Lord answered, “Who then is the faithful and wise manager, whom the master puts in charge of his servants to give them their food allowance at the proper time? 43 It will be good for that servant whom the master finds doing so when he returns. 44 Truly I tell you, he will put him in charge of all his possessions. 45 But suppose the servant says to himself, ‘My master is taking a long time in coming,’ and he then begins to beat the other servants, both men and women, and to eat and drink and get drunk. 46 The master of that servant will come on a day when he does not expect him and at an hour he is not aware of. He will cut him to pieces and assign him a place with the unbelievers.

47 “The servant who knows the master’s will and does not get ready or does not do what the master wants will be beaten with many blows. 48 But the one who does not know and does things deserving punishment will be beaten with few blows. From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked.

Not Peace but Division

49 “I have come to bring fire on the earth, and how I wish it were already kindled! 50 But I have a baptism to undergo, and what constraint I am under until it is completed! 51 Do you think I came to bring peace on earth? No, I tell you, but division. 52 From now on there will be five in one family divided against each other, 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.”

Interpreting the Times

54 He said to the crowd: “When you see a cloud rising in the west, immediately you say, ‘It’s going to rain,’ and it does. 55 And when the south wind blows, you say, ‘It’s going to be hot,’ and it is. 56 Hypocrites! You know how to interpret the appearance of the earth and the sky. How is it that you don’t know how to interpret this present time?”

57 “Why don’t you judge for yourselves what is right? 58 As you are going with your adversary to the magistrate, try hard to be reconciled on the way, or your adversary may drag you off to the judge, and the judge turn you over to the officer, and the officer throw you into prison. 59 I tell you, you will not get out until you have paid the last penny.”

Footnotes

Luke 12:1 Or speak to his disciples, saying: “First of all, be

Luke 12:25 Or single cubit to your height

Chapter 12 of the Gospel of Luke begins with Jesus warning his disciples to beware of hypocrisy and the leaven of the Pharisees, which is their false teaching. He emphasizes that everything that is hidden will eventually be revealed, and that those who acknowledge him before others will be acknowledged before God, but those who deny him will be denied.

Jesus then tells a parable about a rich man who has an abundant harvest and decides to tear down his barns and build bigger ones to store all his goods. He says to himself, "Soul, you have ample goods laid up for many years; relax, eat, drink, be merry." However, God tells him that his life will be demanded of him that very night, and he will not be able to enjoy his wealth.

Jesus uses this parable to warn against greed and the pursuit of material possessions, reminding his followers that life is more than food and clothing. He encourages them to trust in God's provision and seek first his kingdom, rather than worrying about the things of this world.

Next, Jesus speaks about the importance of being prepared for his return, using the analogy of a homeowner who stays awake to prevent a thief from breaking in. He tells his disciples to be ready for him at all times, for the Son of Man will come at an unexpected hour.

Finally, Jesus addresses the topic of division and conflict, saying that he came to bring not peace but division, even among family members. He acknowledges that following him can be a difficult and divisive choice, but emphasizes the importance of staying true to him and his teachings.

Chapter 12 of the Gospel of Luke emphasizes the importance of avoiding hypocrisy and materialism, and trusting in God's provision rather than accumulating wealth. It also highlights the importance of being prepared for Jesus' return

Here are some important verses from the book of Luke in the Christian Bible, along with brief explanations and where to find them in chapter 12:

1. "Do not be afraid, little flock, for your Father has been pleased to give you the kingdom." (Luke 12:32) - This is Jesus' encouragement to his followers, emphasizing that God is pleased to give them the kingdom and they need not fear.
2. "For where your treasure is, there your heart will be also." (Luke 12:34) - This is Jesus' teaching on the importance of priorities, emphasizing that our hearts will follow where we invest our resources and attention.
3. "Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions." (Luke 12:15) - This is Jesus' warning against greed and materialism, emphasizing that our value and meaning in life do not come from what we own.
4. "From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked." (Luke 12:48) - This is Jesus' teaching on responsibility and accountability, emphasizing that those who have been given much are expected to use it well.

Luke chapter 12 in the New Testament of the Bible contains several theological thoughts and influences, primarily related to trust in God, materialism, the coming judgment, and discipleship. Here are some key theological points from Luke chapter 12:

1. Warning Against Hypocrisy (Luke 12:1-3): Jesus warns His disciples against the hypocrisy of the Pharisees and the need for honesty and integrity. This reflects the theological thought that God values sincerity and true righteousness rather than outward appearances.
2. Fear and Trust in God (Luke 12:4-7): Jesus encourages His disciples not to fear those who can harm the body but to fear God, who has authority over both body and soul. The theological thought here emphasizes the importance of trust in God and the eternal value of the soul.
3. The Parable of the Rich Fool (Luke 12:13-21): In this parable, Jesus warns against the dangers of greed and materialism. The theological influence here highlights the folly of placing one's hope and security in earthly wealth and possessions, instead of focusing on God and eternal treasures.
4. Dependence on God's Provision (Luke 12:22-34): Jesus teaches about God's provision for His creation, using examples from nature. The theological thought emphasizes the need for dependence on God, rather than worrying about material needs. Seek God's kingdom first, and He will provide.
5. Faithful and Wise Servants (Luke 12:35-48): Jesus speaks of the faithful and wise servants who are prepared for their master's return. This parable underscores the theological thought of the need for readiness and faithfulness in anticipation of the coming judgment.

6. The Division Caused by Jesus (Luke 12:49-53): Jesus acknowledges that His message will bring division, even within families. This reflects the theological influence of Jesus as a divisive figure, as His message challenges the status quo and calls for allegiance to God.

7. Interpreting the Times (Luke 12:54-56): Jesus rebukes the people for not being able to interpret the signs of the times. The theological thought here emphasizes the importance of recognizing and responding to God's presence and guidance.

8. The Urgency of Repentance (Luke 12:57-59): Jesus speaks of settling matters quickly with one's adversary, highlighting the theological thought of the urgency of repentance and reconciliation with God.

Influence from Luke chapter 12 includes the theological concepts of trust in God's provision, the danger of materialism and greed, the need for readiness and faithfulness in light of the coming judgment, the division caused by Jesus' message, and the urgency of repentance and reconciliation. These theological ideas continue to shape Christian beliefs and practices, emphasizing the importance of a faithful and trusting relationship with God, prioritizing eternal values over materialism, and living with an awareness of the imminent return of Christ.

Luke 13

New International Version

Repent or Perish

13 Now there were some present at that time who told Jesus about the Galileans whose blood Pilate had mixed with their sacrifices. 2 Jesus answered, “Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way? 3 I tell you, no! But unless you repent, you too will all perish. 4 Or those eighteen who died when the tower in Siloam fell on them—do you think they were more guilty than all the others living in Jerusalem? 5 I tell you, no! But unless you repent, you too will all perish.”

6 Then he told this parable: “A man had a fig tree growing in his vineyard, and he went to look for fruit on it but did not find any. 7 So he said to the man who took care of the vineyard, ‘For three years now I’ve been coming to look for fruit on this fig tree and haven’t found any. Cut it down! Why should it use up the soil?’

8 “‘Sir,’ the man replied, ‘leave it alone for one more year, and I’ll dig around it and fertilize it. 9 If it bears fruit next year, fine! If not, then cut it down.’”

Jesus Heals a Crippled Woman on the Sabbath

10 On a Sabbath Jesus was teaching in one of the synagogues, 11 and a woman was there who had been crippled by a spirit for eighteen years. She was bent over and could not straighten up at all. 12 When Jesus saw her, he called her forward and said to her, “Woman, you are set free from your infirmity.” 13 Then he put his hands on her, and immediately she straightened up and praised God.

14 Indignant because Jesus had healed on the Sabbath, the synagogue leader said to the people, "There are six days for work. So come and be healed on those days, not on the Sabbath."

15 The Lord answered him, "You hypocrites! Doesn't each of you on the Sabbath untie your ox or donkey from the stall and lead it out to give it water? 16 Then should not this woman, a daughter of Abraham, whom Satan has kept bound for eighteen long years, be set free on the Sabbath day from what bound her?"

17 When he said this, all his opponents were humiliated, but the people were delighted with all the wonderful things he was doing.

The Parables of the Mustard Seed and the Yeast

18 Then Jesus asked, "What is the kingdom of God like? What shall I compare it to? 19 It is like a mustard seed, which a man took and planted in his garden. It grew and became a tree, and the birds perched in its branches."

20 Again he asked, "What shall I compare the kingdom of God to? 21 It is like yeast that a woman took and mixed into about sixty pounds[a] of flour until it worked all through the dough."

The Narrow Door

22 Then Jesus went through the towns and villages, teaching as he made his way to Jerusalem. 23 Someone asked him, "Lord, are only a few people going to be saved?"

He said to them, 24 "Make every effort to enter through the narrow door, because many, I tell you, will try to enter and will not be able to. 25 Once the owner of the house gets up and closes the door, you will stand outside knocking and pleading, 'Sir, open the door for us.'

"But he will answer, 'I don't know you or where you come from.'

26 "Then you will say, 'We ate and drank with you, and you taught in our streets.'

27 "But he will reply, 'I don't know you or where you come from. Away from me, all you evildoers!'

28 "There will be weeping there, and gnashing of teeth, when you see Abraham, Isaac and Jacob and all the prophets in the kingdom of God, but you yourselves thrown out. 29 People will come from east and west and north and south, and will take their places at the feast in the kingdom of God. 30 Indeed there are those who are last who will be first, and first who will be last."

Jesus' Sorrow for Jerusalem

31 At that time some Pharisees came to Jesus and said to him, “Leave this place and go somewhere else. Herod wants to kill you.”

32 He replied, “Go tell that fox, ‘I will keep on driving out demons and healing people today and tomorrow, and on the third day I will reach my goal.’ 33 In any case, I must press on today and tomorrow and the next day—for surely no prophet can die outside Jerusalem!

34 “Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing. 35 Look, your house is left to you desolate. I tell you, you will not see me again until you say, ‘Blessed is he who comes in the name of the Lord.’[b]”

Footnotes

Luke 13:21 Or about 27 kilograms

Luke 13:35 Psalm 118:26

Luke chapter 13 begins with Jesus addressing a crowd of people who bring up two recent tragedies. The first involved Pilate, who had killed some Galileans while they were offering sacrifices. The second was a tower that had fallen and killed 18 people. Jesus responds by saying that those who suffered these tragedies were not worse sinners than anyone else. He tells the crowd that everyone should repent or they too will perish. Jesus then tells a parable about a fig tree that had not produced fruit for three years. The owner of the tree tells the gardener to cut it down, but the gardener asks for one more year to tend to it and see if it will produce fruit. This parable represents God's patience and mercy towards sinners, as well as the need for repentance and bearing fruit in one's life.

Jesus then goes to the synagogue and heals a woman who had been crippled for 18 years. The leader of the synagogue criticizes Jesus for healing on the Sabbath, but Jesus defends his actions by saying that even animals are allowed to be untied and taken to drink water on the Sabbath.

Next, Jesus teaches about the Kingdom of God and how it starts small, like a mustard seed, but grows into something much larger. He also teaches about the narrow door, saying that many will try to enter the Kingdom of God but will not be able to because they did not know Jesus.

Some Pharisees warn Jesus that Herod wants to kill him, but Jesus tells them to go tell Herod that he will continue to cast out demons and heal people until he reaches Jerusalem.

Finally, Jesus laments over Jerusalem and how it has rejected him and his message. He says that he wishes to gather the people of Jerusalem together like a hen gathers her chicks, but they were not willing. He ends the chapter by saying that they will not see him again until they say, "Blessed is he who comes in the name of the Lord."

here are some important verses from the book of Luke in the Christian Bible, along with brief explanations and where to find them in chapter 13:

1. "But unless you repent, you too will all perish." (Luke 13:3) - This is Jesus' warning that repentance is necessary for salvation and avoiding destruction.
2. "Do not be afraid, little flock, for your Father has been pleased to give you the kingdom." (Luke 13:32) - This is Jesus' encouragement to his followers that God is pleased to give them the kingdom, despite opposition and persecution.
3. "Make every effort to enter through the narrow door, because many, I tell you, will try to enter and will not be able to." (Luke 13:24) - This is Jesus' warning that not everyone who seeks to enter the kingdom of God will be able to, and emphasizes the need for striving and effort.
4. "O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing." (Luke 13:34) - This is Jesus' lament over the rejection of God's messengers and his longing to gather and protect his people, despite their unwillingness.

Luke chapter 13 in the New Testament of the Bible contains several theological thoughts and influences, primarily related to repentance, the nature of God's judgment, and the inclusivity of God's kingdom. Here are some key theological points from Luke chapter 13:

1. Call to Repentance (Luke 13:1-5): Jesus responds to reports about a tragic event by emphasizing the theological thought of the need for repentance. He warns that unless people repent, they will likewise perish. This underscores the idea that repentance is essential for reconciliation with God.
2. The Parable of the Barren Fig Tree (Luke 13:6-9): Jesus tells a parable about a barren fig tree, emphasizing the theological thought of God's patience and the opportunity for repentance and fruitfulness. It also carries the message that God expects His people to produce spiritual fruit.
3. Healing on the Sabbath (Luke 13:10-17): Jesus heals a woman who has been crippled for eighteen years on the Sabbath, sparking controversy with the synagogue ruler. This event reflects the theological influence of Jesus as the one who brings healing and liberation even on the Sabbath, emphasizing God's mercy and compassion.
4. The Parables of the Mustard Seed and Leaven (Luke 13:18-21): Jesus uses these parables to illustrate the theological thought of the growth and expansion of God's kingdom from small beginnings. It emphasizes the transformative power and reach of God's work in the world.
5. The Narrow Door (Luke 13:22-30): Jesus teaches about the narrow door through which people must enter to be saved. This theological thought highlights the exclusivity of salvation through faith in Christ and the importance of making a conscious decision to enter God's kingdom.

6. Lament Over Jerusalem (Luke 13:31-35): Jesus expresses His sorrow over Jerusalem, a city that has rejected Him and His message. This reflects the theological thought of God's longing for the repentance and salvation of His people, even in the face of rejection.

7. Theological Influence: Luke chapter 13 has had a significant influence on Christian theology by emphasizing the importance of repentance, the inclusivity of God's kingdom, the need for spiritual fruitfulness, and the transformative power of God's work. It also underscores the exclusive path to salvation through faith in Jesus Christ. These theological concepts continue to shape Christian beliefs and practices, emphasizing the importance of repentance, faith, and God's desire for all to come to repentance and enter His kingdom.

Luke 14

New International Version

Jesus at a Pharisee's House

14 One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, he was being carefully watched. 2 There in front of him was a man suffering from abnormal swelling of his body. 3 Jesus asked the Pharisees and experts in the law, "Is it lawful to heal on the Sabbath or not?" 4 But they remained silent. So taking hold of the man, he healed him and sent him on his way.

5 Then he asked them, "If one of you has a child[a] or an ox that falls into a well on the Sabbath day, will you not immediately pull it out?" 6 And they had nothing to say.

7 When he noticed how the guests picked the places of honor at the table, he told them this parable: 8 "When someone invites you to a wedding feast, do not take the place of honor, for a person more distinguished than you may have been invited. 9 If so, the host who invited both of you will come and say to you, 'Give this person your seat.' Then, humiliated, you will have to take the least important place. 10 But when you are invited, take the lowest place, so that when your host comes, he will say to you, 'Friend, move up to a better place.' Then you will be honored in the presence of all the other guests. 11 For all those who exalt themselves will be humbled, and those who humble themselves will be exalted."

12 Then Jesus said to his host, "When you give a luncheon or dinner, do not invite your friends, your brothers or sisters, your relatives, or your rich neighbors; if you do, they may invite you back and so you will be repaid. 13 But when you give a banquet, invite the poor, the crippled, the lame, the blind, 14 and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous."

The Parable of the Great Banquet

15 When one of those at the table with him heard this, he said to Jesus, "Blessed is the one who will eat at the feast in the kingdom of God."

16 Jesus replied: “A certain man was preparing a great banquet and invited many guests.
17 At the time of the banquet he sent his servant to tell those who had been invited,
‘Come, for everything is now ready.’

18 “But they all alike began to make excuses. The first said, ‘I have just bought a field,
and I must go and see it. Please excuse me.’

19 “Another said, ‘I have just bought five yoke of oxen, and I’m on my way to try them
out. Please excuse me.’

20 “Still another said, ‘I just got married, so I can’t come.’

21 “The servant came back and reported this to his master. Then the owner of the house
became angry and ordered his servant, ‘Go out quickly into the streets and alleys of the
town and bring in the poor, the crippled, the blind and the lame.’

22 “‘Sir,’ the servant said, ‘what you ordered has been done, but there is still room.’

23 “Then the master told his servant, ‘Go out to the roads and country lanes and compel
them to come in, so that my house will be full. 24 I tell you, not one of those who were
invited will get a taste of my banquet.’”

The Cost of Being a Disciple

25 Large crowds were traveling with Jesus, and turning to them he said: 26 “If anyone
comes to me and does not hate father and mother, wife and children, brothers and
sisters—yes, even their own life—such a person cannot be my disciple. 27 And whoever
does not carry their cross and follow me cannot be my disciple.

28 “Suppose one of you wants to build a tower. Won’t you first sit down and estimate the
cost to see if you have enough money to complete it? 29 For if you lay the foundation and
are not able to finish it, everyone who sees it will ridicule you, 30 saying, ‘This person
began to build and wasn’t able to finish.’

31 “Or suppose a king is about to go to war against another king. Won’t he first sit down
and consider whether he is able with ten thousand men to oppose the one coming against
him with twenty thousand? 32 If he is not able, he will send a delegation while the other
is still a long way off and will ask for terms of peace. 33 In the same way, those of you
who do not give up everything you have cannot be my disciples.

34 “Salt is good, but if it loses its saltiness, how can it be made salty again? 35 It is fit
neither for the soil nor for the manure pile; it is thrown out.

“Whoever has ears to hear, let them hear.”

Footnotes

Luke 14:5 Some manuscripts donkey

Luke chapter 14 begins with Jesus going to dine at the home of a prominent Pharisee on the Sabbath. There, he heals a man with dropsy, which angers the Pharisees and lawyers who are present. Jesus responds by asking them if it is lawful to heal on the Sabbath, and when they don't answer, he goes ahead and heals the man anyway.

Jesus then notices how the guests at the dinner are trying to choose the best seats for themselves, so he tells them a parable about a wedding feast. He advises them to take the lowest seat and wait for the host to invite them to a better seat, rather than trying to elevate themselves. This teaches humility and the importance of not seeking glory for oneself.

Jesus then tells another parable about a man who throws a great banquet and invites many guests, but they all make excuses for why they cannot attend. The man becomes angry and invites the poor, the crippled, the blind, and the lame instead. This parable represents God's invitation to all people to come to his Kingdom, regardless of their social status or perceived worthiness.

Next, Jesus teaches about the cost of discipleship, saying that anyone who wants to follow him must be willing to give up everything and take up their cross. He tells them that before building a tower or going to war, they must first count the cost to see if they can complete it. This teaches the importance of commitment and sacrifice in following Jesus.

Finally, Jesus tells two more parables about the importance of being prepared for his coming. The first is about a man who throws a great dinner and sends his servants out to invite people, but they all make excuses. The man becomes angry and sends his servants out to invite the poor, the crippled, the blind, and the lame instead. The second is about a king who goes to war and sends his messengers to make peace, but they are rejected. The king wins the war and punishes those who rejected him. These parables represent the importance of being ready for Jesus' return and accepting his invitation to enter his Kingdom.

Here are some important verses from the book of Luke in the Christian Bible, along with brief explanations and where to find them in chapter 14:

1. "For all those who exalt themselves will be humbled, and those who humble themselves will be exalted." (Luke 14:11) - This is Jesus' teaching about the importance of humility and avoiding self-exaltation, which will ultimately lead to being humbled by God.
2. "But when you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous." (Luke 14:13-14) - This is Jesus' instruction on generosity and hospitality, emphasizing the importance of inviting those who cannot repay and the promise of reward in the resurrection.
3. "Whoever does not carry their cross and follow me cannot be my disciple." (Luke 14:27) - This is Jesus' teaching about the cost of discipleship, which requires a willingness to suffer and bear one's own cross.
4. "Salt is good, but if it loses its saltiness, how can it be made salty again?" (Luke 14:34) - This is Jesus' analogy about the importance of being a faithful and

effective disciple, and the danger of losing one's effectiveness and becoming worthless.

Luke chapter 14 in the New Testament of the Bible contains various theological thoughts and influences, primarily related to humility, hospitality, and the cost of discipleship. Here are some key theological points from Luke chapter 14:

1. The Healing of the Man with Dropsy (Luke 14:1-6): In this chapter, Jesus heals a man with dropsy on the Sabbath, which leads to a confrontation with the religious leaders. This event highlights the theological thought of Jesus as a healer and His emphasis on compassion over legalistic observance of the Sabbath.
2. The Parable of the Great Banquet (Luke 14:7-24): Jesus tells a parable about a great banquet, emphasizing the theological thought of humility and the inclusion of those who might be considered outsiders. The parable underscores God's invitation to all people to enter His kingdom but warns against making excuses or being too proud to accept it.
3. Counting the Cost of Discipleship (Luke 14:25-35): Jesus speaks about the high cost of discipleship, emphasizing the theological influence that following Him requires complete commitment. This includes loving Him above all else, carrying one's cross, and giving up everything to be His disciple.
4. The Salt of the Earth (Luke 14:34-35): Jesus compares disciples to salt and warns against losing their saltiness. This theological thought underscores the importance of maintaining one's faith, devotion, and distinctiveness as a follower of Christ.
5. Theological Influence: Luke chapter 14 has influenced Christian theology by highlighting the themes of humility, compassion, and the cost of discipleship. It emphasizes the idea that following Jesus requires a deep commitment and self-sacrifice. The parable of the great banquet also reflects the theological concept of God's inclusive invitation to salvation, which extends to all, including those who might be considered outsiders. These theological concepts continue to shape Christian beliefs and practices, emphasizing the call to humble service, self-denial, and the welcoming of all into the kingdom of God.

Luke 15

New International Version

The Parable of the Lost Sheep

15 Now the tax collectors and sinners were all gathering around to hear Jesus. 2 But the Pharisees and the teachers of the law muttered, "This man welcomes sinners and eats with them."

3 Then Jesus told them this parable: 4 “Suppose one of you has a hundred sheep and loses one of them. Doesn’t he leave the ninety-nine in the open country and go after the lost sheep until he finds it? 5 And when he finds it, he joyfully puts it on his shoulders 6 and goes home. Then he calls his friends and neighbors together and says, ‘Rejoice with me; I have found my lost sheep.’ 7 I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent.

The Parable of the Lost Coin

8 “Or suppose a woman has ten silver coins[a] and loses one. Doesn’t she light a lamp, sweep the house and search carefully until she finds it? 9 And when she finds it, she calls her friends and neighbors together and says, ‘Rejoice with me; I have found my lost coin.’ 10 In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents.”

The Parable of the Lost Son

11 Jesus continued: “There was a man who had two sons. 12 The younger one said to his father, ‘Father, give me my share of the estate.’ So he divided his property between them.

13 “Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living. 14 After he had spent everything, there was a severe famine in that whole country, and he began to be in need. 15 So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs. 16 He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything.

17 “When he came to his senses, he said, ‘How many of my father’s hired servants have food to spare, and here I am starving to death! 18 I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you. 19 I am no longer worthy to be called your son; make me like one of your hired servants.’ 20 So he got up and went to his father.

“But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him.

21 “The son said to him, ‘Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.’

22 “But the father said to his servants, ‘Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet. 23 Bring the fattened calf and kill it. Let’s have a feast and celebrate. 24 For this son of mine was dead and is alive again; he was lost and is found.’ So they began to celebrate.

25 “Meanwhile, the older son was in the field. When he came near the house, he heard music and dancing. 26 So he called one of the servants and asked him what was going on.

27 ‘Your brother has come,’ he replied, ‘and your father has killed the fattened calf because he has him back safe and sound.’

28 “The older brother became angry and refused to go in. So his father went out and pleaded with him. 29 But he answered his father, ‘Look! All these years I’ve been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends. 30 But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!’

31 “‘My son,’ the father said, ‘you are always with me, and everything I have is yours. 32 But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.’”

Footnotes

Luke 15:8 Greek ten drachmas, each worth about a day’s wages

Luke chapter 15 begins with the Pharisees and scribes grumbling about Jesus eating and spending time with sinners. In response, Jesus tells them three parables about lost things, showing God's love and mercy towards sinners.

The first parable is about a lost sheep. A shepherd has 100 sheep, but when one goes missing, he leaves the 99 and goes to search for the lost one. When he finds it, he rejoices and calls his friends and neighbors to celebrate. This parable represents God's love for sinners and his willingness to seek and save the lost.

The second parable is about a lost coin. A woman has ten silver coins, but when she loses one, she searches carefully until she finds it. When she finds it, she rejoices and calls her friends and neighbors to celebrate. This parable also represents God's love for sinners and the joy that is felt in heaven when a sinner repents.

The third parable is the well-known story of the prodigal son. A younger son asks his father for his inheritance and then goes to a far-off country where he squanders it all on reckless living. He becomes destitute and decides to return to his father, hoping to become one of his hired servants. But when he returns, his father welcomes him back with open arms and throws a great feast to celebrate. The older brother is jealous and angry, but the father reminds him of his love for both of his sons. This parable represents God's willingness to forgive and restore those who repent, and also shows the danger of self-righteousness.

In all three parables, Jesus emphasizes the joy in heaven over one sinner who repents, and he calls on the Pharisees and scribes to follow God's example of love and mercy towards sinners.

Here are some important verses from the book of Luke in the Christian Bible, along with brief explanations and where to find them in chapter 15:

1. "Suppose one of you has a hundred sheep and loses one of them. Doesn't he leave the ninety-nine in the open country and go after the lost sheep until he finds it?" (Luke 15:4) - This is the first of three parables that Jesus tells in this chapter to illustrate God's love and grace towards sinners who repent. In this parable, the lost

sheep represents a sinner who has gone astray, and the shepherd represents God who seeks after and rejoices over the repentance of sinners.

2. "Or suppose a woman has ten silver coins and loses one. Doesn't she light a lamp, sweep the house and search carefully until she finds it?" (Luke 15:8) - This is the second parable that Jesus tells to illustrate God's love and grace towards sinners who repent. In this parable, the lost coin represents a sinner who is lost, and the woman represents God who rejoices over the repentance of sinners.
3. "But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found." (Luke 15:32) - This is the concluding statement of the third parable that Jesus tells to illustrate God's love and grace towards sinners who repent. In this parable, the lost son represents a sinner who has strayed away from God, but is welcomed back with open arms by a loving and forgiving Father.

Luke chapter 15 in the New Testament of the Bible contains several parables that convey important theological thoughts and influences related to God's love for the lost, repentance, and the joy of redemption. Here are some key theological points from Luke chapter 15:

1. Parable of the Lost Sheep (Luke 15:3-7): In this parable, Jesus speaks of a shepherd who leaves the ninety-nine sheep to search for the one lost sheep. The theological thought here emphasizes God's relentless love for each individual and His desire for the repentance and return of the lost.
2. Parable of the Lost Coin (Luke 15:8-10): Jesus tells the parable of a woman who searches for a lost coin and rejoices when she finds it. This parable carries the theological influence of God's joy over the recovery of lost souls and the celebration in heaven when a sinner repents.
3. Parable of the Prodigal Son (Luke 15:11-32): The parable of the prodigal son is a central focus of Luke 15. It conveys the theological thought of God's boundless love and forgiveness. The parable demonstrates how God eagerly welcomes repentant sinners back into His fold, exemplifying the concept of grace and reconciliation.
4. Theological Influence: Luke chapter 15 has had a profound influence on Christian theology by highlighting God's unfailing love for the lost and His joy over their repentance. These parables emphasize the importance of repentance and the assurance of God's forgiveness and acceptance. They have also contributed to the understanding of God's grace and mercy, reinforcing the idea that no one is beyond God's reach and redemption. Additionally, the concept of reconciliation and restoration is a recurring theme in Christian theology, drawing from the theological influence of these parables in Luke 15.

New International Version

The Parable of the Shrewd Manager

16 Jesus told his disciples: “There was a rich man whose manager was accused of wasting his possessions. 2 So he called him in and asked him, ‘What is this I hear about you? Give an account of your management, because you cannot be manager any longer.’

3 “The manager said to himself, ‘What shall I do now? My master is taking away my job. I’m not strong enough to dig, and I’m ashamed to beg— 4 I know what I’ll do so that, when I lose my job here, people will welcome me into their houses.’

5 “So he called in each one of his master’s debtors. He asked the first, ‘How much do you owe my master?’

6 “‘Nine hundred gallons[a] of olive oil,’ he replied.

“The manager told him, ‘Take your bill, sit down quickly, and make it four hundred and fifty.’

7 “Then he asked the second, ‘And how much do you owe?’

“‘A thousand bushels[b] of wheat,’ he replied.

“He told him, ‘Take your bill and make it eight hundred.’

8 “The master commended the dishonest manager because he had acted shrewdly. For the people of this world are more shrewd in dealing with their own kind than are the people of the light. 9 I tell you, use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings.

10 “Whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much. 11 So if you have not been trustworthy in handling worldly wealth, who will trust you with true riches? 12 And if you have not been trustworthy with someone else’s property, who will give you property of your own?

13 “No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money.”

14 The Pharisees, who loved money, heard all this and were sneering at Jesus. 15 He said to them, “You are the ones who justify yourselves in the eyes of others, but God knows your hearts. What people value highly is detestable in God’s sight.

Additional Teachings

16 “The Law and the Prophets were proclaimed until John. Since that time, the good news of the kingdom of God is being preached, and everyone is forcing their way into it.

17 It is easier for heaven and earth to disappear than for the least stroke of a pen to drop out of the Law.

18 “Anyone who divorces his wife and marries another woman commits adultery, and the man who marries a divorced woman commits adultery.

The Rich Man and Lazarus

19 “There was a rich man who was dressed in purple and fine linen and lived in luxury every day. 20 At his gate was laid a beggar named Lazarus, covered with sores 21 and longing to eat what fell from the rich man’s table. Even the dogs came and licked his sores.

22 “The time came when the beggar died and the angels carried him to Abraham’s side. The rich man also died and was buried. 23 In Hades, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. 24 So he called to him, ‘Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.’

25 “But Abraham replied, ‘Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony. 26 And besides all this, between us and you a great chasm has been set in place, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.’

27 “He answered, ‘Then I beg you, father, send Lazarus to my family, 28 for I have five brothers. Let him warn them, so that they will not also come to this place of torment.’

29 “Abraham replied, ‘They have Moses and the Prophets; let them listen to them.’

30 “‘No, father Abraham,’ he said, ‘but if someone from the dead goes to them, they will repent.’

31 “He said to him, ‘If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.’”

Footnotes

Luke 16:6 Or about 3,000 liters

Luke 16:7 Or about 30 tons

Luke chapter 16 begins with Jesus telling a parable about a dishonest manager who is about to be fired. The manager realizes he needs to make friends quickly, so he reduces the debts of his master's debtors in order to gain their favor. The master commends the manager for his shrewdness, although he does not condone his dishonesty. This parable teaches the importance of using earthly wealth wisely and being faithful with what God has entrusted to us.

Next, Jesus addresses the Pharisees, who are lovers of money and scoff at his teachings. He tells them that they cannot serve both God and money, and that those who exalt themselves will be humbled, while those who humble themselves will be exalted. This challenges their pride and materialism, and reminds them of the importance of putting God first in their lives.

Jesus then tells a story about a rich man and a poor man named Lazarus. The rich man lives in luxury and ignores Lazarus, who lies at his gate covered in sores. When both men die, Lazarus is taken to Abraham's bosom, while the rich man goes to Hades. The rich man begs Abraham to send Lazarus to warn his brothers about their fate, but Abraham reminds him that they have Moses and the prophets to guide them. This parable highlights the danger of being too attached to wealth and ignoring the needs of others, and emphasizes the importance of repentance and following God's commandments. Finally, Jesus teaches about the importance of faithfulness and accountability. He tells his disciples that they cannot serve two masters, and that they must use their resources to serve God and help others. He warns them about the dangers of greed and materialism, and urges them to be faithful in even the small things, so that they will be entrusted with greater things in the future.

Overall, Luke chapter 16 challenges the attitudes of the Pharisees and reminds us of the importance of using our resources wisely and serving God with faithfulness and integrity.

Here are some important verses from Luke chapter 16:

1. "There was a rich man who was dressed in purple and fine linen and lived in luxury every day. At his gate was laid a beggar named Lazarus, covered with sores and longing to eat what fell from the rich man's table." (Luke 16:19-20) - This is the beginning of a parable Jesus tells about a rich man and a beggar named Lazarus. The parable teaches about the dangers of loving money and the importance of helping those in need.
2. "For everyone who exalts himself will be humbled, and he who humbles himself will be exalted." (Luke 16:14) - This is a statement Jesus makes in response to the Pharisees who were lovers of money and ridiculed him. It emphasizes the importance of humility and warns against the dangers of pride.
3. "No servant can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money." (Luke 16:13) - This is another statement Jesus makes about the dangers of loving money. It emphasizes the importance of prioritizing one's devotion to God over material wealth.

Luke chapter 16 in the New Testament of the Bible contains several parables and teachings that convey important theological thoughts and influences related to stewardship, wealth, and the consequences of one's choices. Here are some key theological points from Luke chapter 16:

1. Parable of the Unjust Steward (Luke 16:1-13): In this parable, Jesus tells the story of a dishonest manager who is commended for his shrewdness in managing his master's resources. The theological thought here emphasizes the importance of wisely using one's

material possessions and resources for eternal purposes. Jesus encourages His disciples to be faithful and trustworthy stewards of what has been entrusted to them, highlighting the connection between earthly and heavenly wealth.

2. The Law and the Kingdom of God (Luke 16:14-18): Jesus addresses the Pharisees, contrasting their love of money and outward displays of righteousness with the kingdom of God. This theological influence underscores the incompatibility of serving both God and wealth and the need for a heart dedicated to God's values.

3. Parable of the Rich Man and Lazarus (Luke 16:19-31): Jesus tells the parable of a rich man and a beggar named Lazarus, emphasizing the theological thought of the consequences of one's actions in this life and the afterlife. The parable highlights the importance of caring for the less fortunate and living in accordance with God's values.

4. Theological Influence: Luke chapter 16 has influenced Christian theology by addressing the proper use of wealth and resources, the challenge of serving God and money simultaneously, and the importance of living in accordance with God's values. The parables and teachings in this chapter have contributed to discussions on Christian stewardship, social justice, and the moral and ethical dimensions of wealth and poverty. These theological concepts continue to shape Christian beliefs and practices, emphasizing the need for faithful stewardship and the importance of living in alignment with God's kingdom values.

Luke 17

New International Version

Sin, Faith, Duty

17 Jesus said to his disciples: “Things that cause people to stumble are bound to come, but woe to anyone through whom they come. 2 It would be better for them to be thrown into the sea with a millstone tied around their neck than to cause one of these little ones to stumble. 3 So watch yourselves.

“If your brother or sister[a] sins against you, rebuke them; and if they repent, forgive them. 4 Even if they sin against you seven times in a day and seven times come back to you saying ‘I repent,’ you must forgive them.”

5 The apostles said to the Lord, “Increase our faith!”

6 He replied, “If you have faith as small as a mustard seed, you can say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it will obey you.

7 “Suppose one of you has a servant plowing or looking after the sheep. Will he say to the servant when he comes in from the field, ‘Come along now and sit down to eat’? 8 Won’t he rather say, ‘Prepare my supper, get yourself ready and wait on me while I eat and drink; after that you may eat and drink’? 9 Will he thank the servant because he did

what he was told to do? 10 So you also, when you have done everything you were told to do, should say, ‘We are unworthy servants; we have only done our duty.’”

Jesus Heals Ten Men With Leprosy

11 Now on his way to Jerusalem, Jesus traveled along the border between Samaria and Galilee. 12 As he was going into a village, ten men who had leprosy^[b] met him. They stood at a distance 13 and called out in a loud voice, “Jesus, Master, have pity on us!”

14 When he saw them, he said, “Go, show yourselves to the priests.” And as they went, they were cleansed.

15 One of them, when he saw he was healed, came back, praising God in a loud voice. 16 He threw himself at Jesus’ feet and thanked him—and he was a Samaritan.

17 Jesus asked, “Were not all ten cleansed? Where are the other nine? 18 Has no one returned to give praise to God except this foreigner?” 19 Then he said to him, “Rise and go; your faith has made you well.”

The Coming of the Kingdom of God

20 Once, on being asked by the Pharisees when the kingdom of God would come, Jesus replied, “The coming of the kingdom of God is not something that can be observed, 21 nor will people say, ‘Here it is,’ or ‘There it is,’ because the kingdom of God is in your midst.”^[c]

22 Then he said to his disciples, “The time is coming when you will long to see one of the days of the Son of Man, but you will not see it. 23 People will tell you, ‘There he is!’ or ‘Here he is!’ Do not go running off after them. 24 For the Son of Man in his day^[d] will be like the lightning, which flashes and lights up the sky from one end to the other. 25 But first he must suffer many things and be rejected by this generation.

26 “Just as it was in the days of Noah, so also will it be in the days of the Son of Man. 27 People were eating, drinking, marrying and being given in marriage up to the day Noah entered the ark. Then the flood came and destroyed them all.

28 “It was the same in the days of Lot. People were eating and drinking, buying and selling, planting and building. 29 But the day Lot left Sodom, fire and sulfur rained down from heaven and destroyed them all.

30 “It will be just like this on the day the Son of Man is revealed. 31 On that day no one who is on the housetop, with possessions inside, should go down to get them. Likewise, no one in the field should go back for anything. 32 Remember Lot’s wife! 33 Whoever tries to keep their life will lose it, and whoever loses their life will preserve it. 34 I tell you, on that night two people will be in one bed; one will be taken and the other left. 35 Two women will be grinding grain together; one will be taken and the other left.” ^[36] ^[e]

37 “Where, Lord?” they asked.

He replied, "Where there is a dead body, there the vultures will gather."

Footnotes

Luke 17:3 The Greek word for brother or sister (adelphos) refers here to a fellow disciple, whether man or woman.

Luke 17:12 The Greek word traditionally translated leprosy was used for various diseases affecting the skin.

Luke 17:21 Or is within you

Luke 17:24 Some manuscripts do not have in his day.

Luke 17:36 Some manuscripts include here words similar to Matt. 24:40.

Luke chapter 17 begins with Jesus teaching his disciples about the importance of forgiveness. He tells them that if someone sins against them and repents, they should forgive them, even if it happens seven times in one day. This emphasizes the importance of forgiveness and reconciliation in relationships, and the need to extend grace to others as God has extended grace to us.

Next, Jesus heals ten lepers who cry out to him for mercy. He instructs them to go and show themselves to the priests, as was required by Jewish law for those who had been healed of leprosy. On their way, they are all healed, but only one of them, a Samaritan, returns to thank Jesus and give him glory. This highlights the importance of gratitude and giving glory to God for his blessings, and reminds us that faith can come from unexpected sources.

Jesus then responds to a question from the Pharisees about when the kingdom of God will come. He tells them that it will not come with observation or fanfare, but will be within them, as the kingdom of God is present wherever he is welcomed and received.

Jesus also warns his disciples about false messiahs and false prophets, and tells them that when he returns, it will be sudden and unexpected, like a thief in the night. He encourages them to be faithful and alert, and not to be distracted by the things of this world.

Finally, Jesus tells a parable about a master and his servant. The servant is commanded to serve his master, and when he has finished his duties, he is not to expect special thanks or rewards. This teaches the importance of humility and obedience in serving God, and the need to do what is expected of us without seeking recognition or praise.

Overall, Luke chapter 17 emphasizes the importance of forgiveness, gratitude, faith, and obedience in our relationship with God, and the need to be alert and faithful as we await his return.

Here are some important verses from Luke chapter 17:

1. "If your brother sins, rebuke him, and if he repents, forgive him. If he sins against you seven times in a day, and seven times comes back to you and says, 'I repent,' forgive him." (Luke 17:3-4) - This verse emphasizes the importance of forgiveness and the need to be willing to forgive others when they sin against us.
2. "The kingdom of God is within you." (Luke 17:21) - This verse is part of Jesus' response to the Pharisees who were asking when the kingdom of God would come. It emphasizes that the kingdom of God is not a physical place, but rather a

spiritual reality that exists within people who have accepted Jesus as their Lord and Savior.

3. "So you also, when you have done everything you were told to do, should say, 'We are unworthy servants; we have only done our duty.'" (Luke 17:10) - This verse emphasizes the importance of humility and recognizing that our obedience to God is simply our duty as his servants.

Luke chapter 17 in the New Testament of the Bible contains several theological thoughts and influences, primarily related to faith, forgiveness, gratitude, and the nature of God's kingdom. Here are some key theological points from Luke chapter 17:

1. Faith and Forgiveness (Luke 17:1-10): In the opening verses of this chapter, Jesus emphasizes the importance of forgiveness and the theological thought that faith can move mountains. He teaches His disciples about the need to forgive others when they repent and ask for forgiveness.

2. The Healing of the Ten Lepers (Luke 17:11-19): Jesus heals ten lepers, but only one returns to thank Him. This event highlights the theological thought of gratitude and the importance of acknowledging God's blessings. It also emphasizes that faith can lead to healing and salvation.

3. The Coming of the Kingdom (Luke 17:20-37): Jesus speaks about the coming of God's kingdom and the theological thought that it will not come with observable signs but will be in the midst of His followers. He also warns about the need to be prepared for His return.

4. Theological Influence: Luke chapter 17 has influenced Christian theology by emphasizing the significance of faith, forgiveness, and gratitude. It underscores the importance of a humble and grateful heart, the power of faith in God's transformative work, and the need for readiness and watchfulness for the return of Christ and the establishment of God's kingdom. These theological concepts continue to shape Christian beliefs and practices, emphasizing the importance of faith, forgiveness, and a vigilant anticipation of God's ultimate reign.

- 5.

6. Luke chapter 18 begins with Jesus telling a parable about a persistent widow who keeps coming to a judge and pleading for justice against her adversary. Though the judge is initially unresponsive, he eventually grants her request because of her persistence. This parable teaches the importance of persistent prayer and faith in God's justice, even in the face of injustice and opposition.

Next, Jesus teaches about humility and the importance of coming to God with childlike faith. He tells his disciples that unless they become like little children, they cannot enter the kingdom of God. This challenges their pride and self-sufficiency, and reminds them of their need for God's grace and mercy.

Jesus then encounters a rich ruler who asks him how to inherit eternal life. Jesus tells him to sell all his possessions, give to the poor, and follow him. The man goes away sad

because he is unwilling to give up his wealth. This highlights the danger of putting our trust in earthly possessions and the importance of following Jesus with complete devotion.

Jesus also predicts his own death and resurrection, and tells his disciples that he will be handed over to the Gentiles and mocked, mistreated, and crucified. He emphasizes the importance of his mission to save sinners and bring salvation to the world.

Finally, Jesus heals a blind beggar who calls out to him for mercy. The man, whose name is Bartimaeus, is told by Jesus that his faith has healed him. This emphasizes the power of faith and the importance of seeking Jesus for healing and salvation.

Overall, Luke chapter 18 teaches the importance of persistent prayer, humility, faith, and complete devotion to Jesus, as well as the danger of putting our trust in earthly possessions. It also emphasizes the power of Jesus to heal and save those who call out to him in faith.

Here are some important verses from Luke chapter 18:

1. "And he told them a parable to the effect that they ought always to pray and not lose heart." (Luke 18:1) - This verse emphasizes the importance of persistent prayer and not giving up when we don't see immediate results.
2. "For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted." (Luke 18:14) - This verse is part of the parable of the Pharisee and the tax collector, and emphasizes the importance of humility and recognizing our need for God's mercy and forgiveness.
3. "What is impossible with man is possible with God." (Luke 18:27) - This verse is part of Jesus' response to the rich ruler who asked him what he must do to inherit eternal life. It emphasizes the truth that our salvation is not something we can achieve on our own, but rather something that is possible only through God's grace and power.

Luke 18

New International Version

The Parable of the Persistent Widow

18 Then Jesus told his disciples a parable to show them that they should always pray and not give up. 2 He said: "In a certain town there was a judge who neither feared God nor cared what people thought. 3 And there was a widow in that town who kept coming to him with the plea, 'Grant me justice against my adversary.'

4 "For some time he refused. But finally he said to himself, 'Even though I don't fear God or care what people think, 5 yet because this widow keeps bothering me, I will see that she gets justice, so that she won't eventually come and attack me!'"

6 And the Lord said, "Listen to what the unjust judge says. 7 And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off? 8 I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth?"

The Parable of the Pharisee and the Tax Collector

9 To some who were confident of their own righteousness and looked down on everyone else, Jesus told this parable: 10 “Two men went up to the temple to pray, one a Pharisee and the other a tax collector. 11 The Pharisee stood by himself and prayed: ‘God, I thank you that I am not like other people—robbers, evildoers, adulterers—or even like this tax collector. 12 I fast twice a week and give a tenth of all I get.’

13 “But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, ‘God, have mercy on me, a sinner.’

14 “I tell you that this man, rather than the other, went home justified before God. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.”

The Little Children and Jesus

15 People were also bringing babies to Jesus for him to place his hands on them. When the disciples saw this, they rebuked them. 16 But Jesus called the children to him and said, “Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. 17 Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it.”

The Rich and the Kingdom of God

18 A certain ruler asked him, “Good teacher, what must I do to inherit eternal life?”

19 “Why do you call me good?” Jesus answered. “No one is good—except God alone. 20 You know the commandments: ‘You shall not commit adultery, you shall not murder, you shall not steal, you shall not give false testimony, honor your father and mother.’[a]”

21 “All these I have kept since I was a boy,” he said.

22 When Jesus heard this, he said to him, “You still lack one thing. Sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me.”

23 When he heard this, he became very sad, because he was very wealthy. 24 Jesus looked at him and said, “How hard it is for the rich to enter the kingdom of God! 25 Indeed, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.”

26 Those who heard this asked, “Who then can be saved?”

27 Jesus replied, “What is impossible with man is possible with God.”

28 Peter said to him, “We have left all we had to follow you!”

29 “Truly I tell you,” Jesus said to them, “no one who has left home or wife or brothers or sisters or parents or children for the sake of the kingdom of God 30 will fail to receive many times as much in this age, and in the age to come eternal life.”

Jesus Predicts His Death a Third Time

31 Jesus took the Twelve aside and told them, “We are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be fulfilled. 32 He will be delivered over to the Gentiles. They will mock him, insult him and spit on him; 33 they will flog him and kill him. On the third day he will rise again.”

34 The disciples did not understand any of this. Its meaning was hidden from them, and they did not know what he was talking about.

A Blind Beggar Receives His Sight

35 As Jesus approached Jericho, a blind man was sitting by the roadside begging. 36 When he heard the crowd going by, he asked what was happening. 37 They told him, “Jesus of Nazareth is passing by.”

38 He called out, “Jesus, Son of David, have mercy on me!”

39 Those who led the way rebuked him and told him to be quiet, but he shouted all the more, “Son of David, have mercy on me!”

40 Jesus stopped and ordered the man to be brought to him. When he came near, Jesus asked him, 41 “What do you want me to do for you?”

“Lord, I want to see,” he replied.

42 Jesus said to him, “Receive your sight; your faith has healed you.” 43 Immediately he received his sight and followed Jesus, praising God. When all the people saw it, they also praised God.

Footnotes

Luke 18:20 Exodus 20:12-16; Deut. 5:16-20

Luke chapter 18 in the New Testament of the Bible contains several parables and teachings that convey important theological thoughts and influences related to prayer, humility, faith, and the nature of God's kingdom. Here are some key theological points from Luke chapter 18:

1. Parable of the Persistent Widow (Luke 18:1-8): Jesus tells the parable of a persistent widow who seeks justice from an unjust judge. The theological thought here emphasizes the importance of persistent and fervent prayer. It illustrates the contrast between the unjust judge and God, who will bring about justice for His chosen ones.

2. The Pharisee and the Tax Collector (Luke 18:9-14): Jesus contrasts the prayers of a self-righteous Pharisee and a repentant tax collector. This parable carries the theological influence of humility and the need for a humble and contrite heart in approaching God. It also underscores the idea that God exalts the humble and forgives the repentant sinner.
3. Blessing the Children (Luke 18:15-17): Jesus welcomes children and emphasizes the theological thought that God's kingdom belongs to those who receive it with childlike faith and innocence. This teaching reflects the inclusive nature of God's grace.
4. The Rich Ruler (Luke 18:18-30): Jesus challenges a rich ruler to sell his possessions and follow Him, highlighting the theological thought that the love of wealth and possessions can hinder one from entering God's kingdom. This passage emphasizes the cost of discipleship.
5. The Healing of the Blind Beggar (Luke 18:35-43): Jesus heals a blind beggar who calls out to Him in faith. This event reflects the theological influence of faith as a means of receiving God's mercy and healing.
7. Theological Influence: Luke chapter 18 has had a profound influence on Christian theology by emphasizing the importance of persistent prayer, humility, childlike faith, and the cost of discipleship. It underscores the idea that God values a humble and contrite heart, and that faith is a key component of receiving God's grace and blessings. The parables and teachings in this chapter continue to shape Christian beliefs and practices, emphasizing the significance of prayerful persistence, genuine humility, and childlike trust in God.

Luke 19

New International Version

Zacchaeus the Tax Collector

19 Jesus entered Jericho and was passing through. 2 A man was there by the name of Zacchaeus; he was a chief tax collector and was wealthy. 3 He wanted to see who Jesus was, but because he was short he could not see over the crowd. 4 So he ran ahead and climbed a sycamore-fig tree to see him, since Jesus was coming that way.

5 When Jesus reached the spot, he looked up and said to him, "Zacchaeus, come down immediately. I must stay at your house today." 6 So he came down at once and welcomed him gladly.

7 All the people saw this and began to mutter, "He has gone to be the guest of a sinner."

8 But Zacchaeus stood up and said to the Lord, "Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount."

9 Jesus said to him, “Today salvation has come to this house, because this man, too, is a son of Abraham. 10 For the Son of Man came to seek and to save the lost.”

The Parable of the Ten Minas

11 While they were listening to this, he went on to tell them a parable, because he was near Jerusalem and the people thought that the kingdom of God was going to appear at once. 12 He said: “A man of noble birth went to a distant country to have himself appointed king and then to return. 13 So he called ten of his servants and gave them ten minas.[a] ‘Put this money to work,’ he said, ‘until I come back.’

14 “But his subjects hated him and sent a delegation after him to say, ‘We don’t want this man to be our king.’

15 “He was made king, however, and returned home. Then he sent for the servants to whom he had given the money, in order to find out what they had gained with it.

16 “The first one came and said, ‘Sir, your mina has earned ten more.’

17 “‘Well done, my good servant!’ his master replied. ‘Because you have been trustworthy in a very small matter, take charge of ten cities.’

18 “The second came and said, ‘Sir, your mina has earned five more.’

19 “His master answered, ‘You take charge of five cities.’

20 “Then another servant came and said, ‘Sir, here is your mina; I have kept it laid away in a piece of cloth. 21 I was afraid of you, because you are a hard man. You take out what you did not put in and reap what you did not sow.’

22 “His master replied, ‘I will judge you by your own words, you wicked servant! You knew, did you, that I am a hard man, taking out what I did not put in, and reaping what I did not sow? 23 Why then didn’t you put my money on deposit, so that when I came back, I could have collected it with interest?’

24 “Then he said to those standing by, ‘Take his mina away from him and give it to the one who has ten minas.’

25 “‘Sir,’ they said, ‘he already has ten!’

26 “He replied, ‘I tell you that to everyone who has, more will be given, but as for the one who has nothing, even what they have will be taken away. 27 But those enemies of mine who did not want me to be king over them—bring them here and kill them in front of me.’”

Jesus Comes to Jerusalem as King

28 After Jesus had said this, he went on ahead, going up to Jerusalem. 29 As he approached Bethphage and Bethany at the hill called the Mount of Olives, he sent two of his disciples, saying to them, 30 “Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. 31 If anyone asks you, ‘Why are you untying it?’ say, ‘The Lord needs it.’”

32 Those who were sent ahead went and found it just as he had told them. 33 As they were untying the colt, its owners asked them, “Why are you untying the colt?”

34 They replied, “The Lord needs it.”

35 They brought it to Jesus, threw their cloaks on the colt and put Jesus on it. 36 As he went along, people spread their cloaks on the road.

37 When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen:

38 “Blessed is the king who comes in the name of the Lord!”[b]

“Peace in heaven and glory in the highest!”

39 Some of the Pharisees in the crowd said to Jesus, “Teacher, rebuke your disciples!”

40 “I tell you,” he replied, “if they keep quiet, the stones will cry out.”

41 As he approached Jerusalem and saw the city, he wept over it 42 and said, “If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes. 43 The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. 44 They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God’s coming to you.”

Jesus at the Temple

45 When Jesus entered the temple courts, he began to drive out those who were selling. 46 “It is written,” he said to them, “‘My house will be a house of prayer’[c]; but you have made it ‘a den of robbers.’[d]”

47 Every day he was teaching at the temple. But the chief priests, the teachers of the law and the leaders among the people were trying to kill him. 48 Yet they could not find any way to do it, because all the people hung on his words.

Footnotes

Luke 19:13 A mina was about three months’ wages.

Luke 19:38 Psalm 118:26

Luke 19:46 Isaiah 56:7

Luke 19:46 Jer. 7:11

Luke chapter 19 begins with Jesus passing through the city of Jericho on his way to Jerusalem. A man named Zacchaeus, who is a chief tax collector and a wealthy man, climbs a tree to get a glimpse of Jesus as he passes by. Jesus sees Zacchaeus and tells him to come down, for he must stay at his house that night. This encounter leads to Zacchaeus repenting of his sins and giving half of his wealth to the poor, demonstrating the transformative power of encountering Jesus.

Next, Jesus tells a parable about a nobleman who goes away to receive a kingdom and then returns to find that his servants have invested his money wisely. One servant, however, has hidden his money and returns it to the nobleman without any increase. This parable emphasizes the importance of investing the gifts and resources God has given us for his purposes and the consequences of failing to do so.

As Jesus enters Jerusalem, he is greeted by a large crowd of people who lay down their cloaks and palm branches on the road as a sign of honor and respect. They shout, "Blessed is the king who comes in the name of the Lord!" This is known as the triumphal entry and foreshadows Jesus' ultimate triumph over sin and death.

Jesus weeps over the city of Jerusalem, lamenting its lack of faith and its impending destruction. He also cleanses the temple of those who have turned it into a marketplace, emphasizing the importance of treating the house of God with reverence and respect. Finally, Jesus tells a parable about ten servants who are given money to invest while their master is away. When he returns, he rewards those who have invested wisely, but punishes the one who has hidden his money. This parable emphasizes the importance of faithful stewardship of the gifts and resources God has given us.

Overall, Luke chapter 19 emphasizes the transformative power of encountering Jesus, the importance of investing our resources for God's purposes, and the ultimate triumph of Jesus over sin and death. It also emphasizes the importance of faithful stewardship and the consequences of failing to use the gifts and resources God has given us.

Here are some important verses from Luke chapter 19:

1. "For the Son of Man came to seek and to save the lost." (Luke 19:10) - This verse emphasizes Jesus' mission to seek out and save those who are lost and in need of salvation.
2. "Well done, my good servant!" his master replied. 'Because you have been trustworthy in a very small matter, take charge of ten cities.'" (Luke 19:17) - This verse is part of the parable of the ten minas, which illustrates the importance of being faithful and diligent in using the resources and opportunities God has given us.
3. "Blessed is the king who comes in the name of the Lord!" (Luke 19:38) - This verse is part of the account of Jesus' triumphal entry into Jerusalem, when he was welcomed as a king by the crowds. It emphasizes Jesus' identity as the Messiah and the fulfillment of Old Testament prophecies.

Luke chapter 19 in the New Testament of the Bible contains several theological thoughts and influences, primarily related to repentance, salvation, and the mission of Jesus. Here are some key theological points from Luke chapter 19:

1. The Story of Zacchaeus (Luke 19:1-10): The encounter between Jesus and Zacchaeus, a tax collector, emphasizes the theological thought of repentance and salvation. Zacchaeus's repentance is evidenced by his willingness to make restitution and his declaration to give half of his possessions to the poor.
2. The Parable of the Ten Minas (Luke 19:11-27): In this parable, Jesus illustrates the concept of stewardship and accountability. It conveys the theological thought that God entrusts resources and responsibilities to His followers, and they will be called to account for how they have used them.
3. The Triumphal Entry (Luke 19:28-44): Jesus' entry into Jerusalem on a donkey, often referred to as the Triumphal Entry, fulfills messianic prophecy and carries the theological thought of Jesus as the Messiah. The crowd's cries of "Blessed is the king who comes in the name of the Lord" underscore Jesus' royal identity.
4. Jesus Weeping Over Jerusalem (Luke 19:41-44): Jesus weeps over Jerusalem, lamenting its rejection of Him and its impending destruction. This passage reflects the theological influence of Jesus as a compassionate and sorrowful Savior who longs for the repentance and salvation of the people.
5. Cleansing the Temple (Luke 19:45-48): Jesus cleanses the temple, expressing the theological thought of God's desire for true worship and His displeasure with commercial exploitation in the sacred space. It underscores the need for reverence and sincerity in worship.
5. Theological Influence: Luke chapter 19 has influenced Christian theology by emphasizing the themes of repentance, salvation, stewardship, and the recognition of Jesus as the Messiah. The story of Zacchaeus highlights the transformative power of repentance and God's willingness to save those who turn to Him. The parable of the Ten Minas underscores the concept of accountability and stewardship. The Triumphal Entry and Jesus' weeping over Jerusalem reflect the messianic identity of Jesus and His deep concern for the lost. These theological concepts continue to shape Christian beliefs and practices, emphasizing the importance of repentance, stewardship, and recognizing Jesus as the Savior and Lord.

Luke 20
New International Version
The Authority of Jesus Questioned

20 One day as Jesus was teaching the people in the temple courts and proclaiming the good news, the chief priests and the teachers of the law, together with the elders, came up to him. 2 “Tell us by what authority you are doing these things,” they said. “Who gave you this authority?”

3 He replied, “I will also ask you a question. Tell me: 4 John’s baptism—was it from heaven, or of human origin?”

5 They discussed it among themselves and said, “If we say, ‘From heaven,’ he will ask, ‘Why didn’t you believe him?’ 6 But if we say, ‘Of human origin,’ all the people will stone us, because they are persuaded that John was a prophet.”

7 So they answered, “We don’t know where it was from.”

8 Jesus said, “Neither will I tell you by what authority I am doing these things.”

The Parable of the Tenants

9 He went on to tell the people this parable: “A man planted a vineyard, rented it to some farmers and went away for a long time. 10 At harvest time he sent a servant to the tenants so they would give him some of the fruit of the vineyard. But the tenants beat him and sent him away empty-handed. 11 He sent another servant, but that one also they beat and treated shamefully and sent away empty-handed. 12 He sent still a third, and they wounded him and threw him out.

13 “Then the owner of the vineyard said, ‘What shall I do? I will send my son, whom I love; perhaps they will respect him.’

14 “But when the tenants saw him, they talked the matter over. ‘This is the heir,’ they said. ‘Let’s kill him, and 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 kill those tenants and give the vineyard to others.”

When the people heard this, they said, “God forbid!”

17 Jesus looked directly at them and asked, “Then what is the meaning of that which is written:

“‘The stone the builders rejected
has become the cornerstone’[a]?”

18 Everyone who falls on that stone will be broken to pieces; anyone on whom it falls will be crushed.”

19 The teachers of the law and the chief priests looked for a way to arrest him immediately, because they knew he had spoken this parable against them. But they were afraid of the people.

Paying Taxes to Caesar

20 Keeping a close watch on him, they sent spies, who pretended to be sincere. They hoped to catch Jesus in something he said, so that they might hand him over to the power and authority of the governor. 21 So the spies questioned him: “Teacher, we know that you speak and teach what is right, and that you do not show partiality but teach the way of God in accordance with the truth. 22 Is it right for us to pay taxes to Caesar or not?”

23 He saw through their duplicity and said to them, 24 “Show me a denarius. Whose image and inscription are on it?”

“Caesar’s,” they replied.

25 He said to them, “Then give back to Caesar what is Caesar’s, and to God what is God’s.”

26 They were unable to trap him in what he had said there in public. And astonished by his answer, they became silent.

The Resurrection and Marriage

27 Some of the Sadducees, who say there is no resurrection, came to Jesus with a question. 28 “Teacher,” they said, “Moses wrote for us that if a man’s brother dies and leaves a wife but no children, the man must marry the widow and raise up offspring for his brother. 29 Now there were seven brothers. The first one married a woman and died childless. 30 The second 31 and then the third married her, and in the same way the seven died, leaving no children. 32 Finally, the woman died too. 33 Now then, at the resurrection whose wife will she be, since the seven were married to her?”

34 Jesus replied, “The people of this age marry and are given in marriage. 35 But those who are considered worthy of taking part in the age to come and in the resurrection from the dead will neither marry nor be given in marriage, 36 and they can no longer die; for they are like the angels. They are God’s children, since they are children of the resurrection. 37 But in the account of the burning bush, even Moses showed that the dead rise, for he calls the Lord ‘the God of Abraham, and the God of Isaac, and the God of Jacob.’[b] 38 He is not the God of the dead, but of the living, for to him all are alive.”

39 Some of the teachers of the law responded, “Well said, teacher!” 40 And no one dared to ask him any more questions.

Whose Son Is the Messiah?

41 Then Jesus said to them, “Why is it said that the Messiah is the son of David? 42 David himself declares 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.”[c]

44 David calls him ‘Lord.’ How then can he be his son?”

Warning Against the Teachers of the Law

45 While all the people were listening, Jesus said to his disciples, 46 “Beware of the teachers of the law. They like to walk around in flowing robes and love to be greeted with respect in the marketplaces and have the most important seats in the synagogues and the places of honor at banquets. 47 They devour widows’ houses and for a show make lengthy prayers. These men will be punished most severely.”

Footnotes

Luke 20:17 Psalm 118:22

Luke 20:37 Exodus 3:6

Luke 20:43 Psalm 110:1

Luke chapter 20 begins with the chief priests, scribes, and elders questioning Jesus' authority. Jesus responds with a question about John the Baptist's authority, which puts them in a difficult position. They are afraid to say that John's baptism was not from God, but they are also afraid to acknowledge it because they fear the people's response. This emphasizes the importance of genuine faith and commitment to God's authority, rather than simply following the crowd or seeking popularity.

Next, Jesus tells a parable about a man who planted a vineyard and then went away on a journey. When he sent his servants to collect the harvest, the tenants beat and killed them. Finally, the man sends his son, whom the tenants also kill. This parable emphasizes the rejection of God's messengers by the religious leaders of Israel and the ultimate rejection of Jesus himself. It also foreshadows Jesus' own death and the judgment that will come upon those who reject him.

The religious leaders then try to trap Jesus with questions about paying taxes and the resurrection. Jesus responds with wisdom and insight, emphasizing the importance of honoring God and living with faith in the present, rather than becoming preoccupied with theological debates about the future.

Finally, Jesus warns his disciples about the hypocrisy of the scribes, who are more concerned with appearances and status than with genuine faith and service to God. He also praises a poor widow who gives two small coins to the temple treasury, emphasizing the importance of sacrificial giving and true devotion to God.

Overall, Luke chapter 20 emphasizes the importance of genuine faith and commitment to God's authority, as well as the rejection of Jesus by the religious leaders of Israel. It also emphasizes the importance of living with faith in the present, rather than becoming preoccupied with theological debates about the future, and the importance of sacrificial giving and true devotion to God.

Here are some important verses from Luke chapter 20, along with a brief explanation and their location in the chapter:

1. "One day, as Jesus was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the elders came up" (Luke 20:1). This verse sets the scene for the chapter, describing how Jesus is teaching in the temple and the religious leaders come to question him.
2. "So they watched him and sent spies, who pretended to be sincere, that they might catch him in something he said, so as to deliver him up to the authority and jurisdiction of the governor" (Luke 20:20). Here, we see the religious leaders trying to trap Jesus by sending spies to question him.
3. "Render to Caesar the things that are Caesar's, and to God the things that are God's" (Luke 20:25). This famous saying of Jesus is in response to a question about whether it is lawful to pay taxes to Caesar. Jesus' answer emphasizes the importance of giving to both God and government what is due to them.
4. "But that the dead are raised, even Moses showed, in the passage about the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob" (Luke 20:37). In this verse, Jesus is arguing with the Sadducees, who did not believe in the resurrection. Jesus uses the example of Moses referring to God as the God of the patriarchs who had already died as evidence that there is a resurrection.
5. "Beware of the scribes, who like to walk around in long robes, and love greetings in the marketplaces and the best seats in the synagogues and the places of honor at feasts, who devour widows' houses and for a pretense make long prayers" (Luke 20:46-47). This passage is part of Jesus' warning to his disciples about the hypocrisy of the religious leaders. He urges his followers to beware of their ostentatious behavior and their exploitation of vulnerable people.

These are just a few of the important verses in Luke chapter 20, and there are certainly others that could be highlighted as well.

Luke chapter 20 in the New Testament of the Bible contains several theological thoughts and influences, primarily related to Jesus' authority, His identity as the Son of God, and His interactions with religious leaders. Here are some key theological points from Luke chapter 20:

1. The Authority of Jesus (Luke 20:1-8): In this chapter, the religious leaders challenge Jesus' authority and ask Him by what authority He is doing these things. Jesus responds with a question about John the Baptist, highlighting the theological thought of Jesus' divine authority, which transcends human authority.
2. The Parable of the Wicked Tenants (Luke 20:9-19): Jesus tells the parable of the wicked tenants who reject and mistreat the owner's servants and even his son. This parable carries the theological influence of Jesus as the beloved Son of God, whose rejection by the religious leaders foretells His crucifixion and resurrection.

3. Paying Taxes to Caesar (Luke 20:20-26): The Pharisees and Herodians attempt to trap Jesus with a question about paying taxes to Caesar. Jesus responds by emphasizing the theological thought of rendering to God what is God's and to Caesar what is Caesar's. It highlights the importance of distinguishing between earthly and divine responsibilities.

4. Marriage in the Resurrection (Luke 20:27-40): The Sadducees question Jesus about marriage in the resurrection. Jesus' response underscores the theological thought that there will be a resurrection of the dead and that in the resurrection, people will be like angels and children of God.

5. The Messiah as David's Son and Lord (Luke 20:41-44): Jesus questions the religious leaders about the Messiah's relationship to King David, emphasizing the theological influence that the Messiah is both David's son and Lord, signifying His divine and royal nature.

6. Beware of the Scribes (Luke 20:45-47): Jesus warns the people to beware of the scribes who seek honor and devour widows' houses. This passage underscores the theological thought of the need for genuine humility and sincere devotion, rather than seeking recognition and exploiting others.

Theological Influence: Luke chapter 20 has influenced Christian theology by emphasizing the authority and divine identity of Jesus as the Son of God. The parable of the wicked tenants and Jesus' question about the Messiah's relationship to David highlight essential aspects of Jesus' role and identity. Additionally, Jesus' teaching about rendering to God what is God's and to Caesar what is Caesar's has contributed to discussions on the relationship between faith and earthly governance. These theological concepts continue to shape Christian beliefs and practices, emphasizing the recognition of Jesus as the authoritative and divine Son of God.

Luke 21

New International Version

The Widow's Offering

21 As Jesus looked up, he saw the rich putting their gifts into the temple treasury. 2 He also saw a poor widow put in two very small copper coins. 3 "Truly I tell you," he said, "this poor widow has put in more than all the others. 4 All these people gave their gifts out of their wealth; but she out of her poverty put in all she had to live on."

The Destruction of the Temple and Signs of the End Times

5 Some of his disciples were remarking about how the temple was adorned with beautiful stones and with gifts dedicated to God. But Jesus said, 6 "As for what you see here, the time will come when not one stone will be left on another; every one of them will be thrown down."

7 "Teacher," they asked, "when will these things happen? And what will be the sign that they are about to take place?"

8 He replied: "Watch out that you are not deceived. For many will come in my name, claiming, 'I am he,' and, 'The time is near.' Do not follow them. 9 When you hear of wars and uprisings, do not be frightened. These things must happen first, but the end will not come right away."

10 Then he said to them: "Nation will rise against nation, and kingdom against kingdom. 11 There will be great earthquakes, famines and pestilences in various places, and fearful events and great signs from heaven.

12 "But before all this, they will seize you and persecute you. They will hand you over to synagogues and put you in prison, and you will be brought before kings and governors, and all on account of my name. 13 And so you will bear testimony to me. 14 But make up your mind not to worry beforehand how you will defend yourselves. 15 For I will give you words and wisdom that none of your adversaries will be able to resist or contradict. 16 You will be betrayed even by parents, brothers and sisters, relatives and friends, and they will put some of you to death. 17 Everyone will hate you because of me. 18 But not a hair of your head will perish. 19 Stand firm, and you will win life.

20 "When you see Jerusalem being surrounded by armies, you will know that its desolation is near. 21 Then let those who are in Judea flee to the mountains, let those in the city get out, and let those in the country not enter the city. 22 For this is the time of punishment in fulfillment of all that has been written. 23 How dreadful it will be in those days for pregnant women and nursing mothers! There will be great distress in the land and wrath against this people. 24 They will fall by the sword and will be taken as prisoners to all the nations. Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled.

25 "There will be signs in the sun, moon and stars. On the earth, nations will be in anguish and perplexity at the roaring and tossing of the sea. 26 People will faint from terror, apprehensive of what is coming on the world, for the heavenly bodies will be shaken. 27 At that time they will see the Son of Man coming in a cloud with power and great glory. 28 When these things begin to take place, stand up and lift up your heads, because your redemption is drawing near."

29 He told them this parable: "Look at the fig tree and all the trees. 30 When they sprout leaves, you can see for yourselves and know that summer is near. 31 Even so, when you see these things happening, you know that the kingdom of God is near.

32 "Truly I tell you, this generation will certainly not pass away until all these things have happened. 33 Heaven and earth will pass away, but my words will never pass away.

34 "Be careful, or your hearts will be weighed down with carousing, drunkenness and the anxieties of life, and that day will close on you suddenly like a trap. 35 For it will come on all those who live on the face of the whole earth. 36 Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man."

37 Each day Jesus was teaching at the temple, and each evening he went out to spend the night on the hill called the Mount of Olives, 38 and all the people came early in the morning to hear him at the temple.

Luke chapter 21 begins with Jesus observing the offerings being given in the temple. He points out a poor widow who gives two small coins, saying that she has given more than anyone else because she has given all she has. This emphasizes the importance of sacrificial giving and the value that God places on the heart behind our offerings, rather than the amount.

Next, Jesus predicts the destruction of the temple in Jerusalem, which would take place in AD 70. He warns his disciples about false messiahs and the signs that will precede his own return, emphasizing the importance of being prepared for the end times and trusting in God's sovereignty.

Jesus then tells his disciples that they will face persecution and betrayal for his name's sake, but that they should not be afraid, for he will give them the words to speak. He also speaks of the signs of his coming, including wars, natural disasters, and distress among the nations.

Finally, Jesus tells a parable about a fig tree, which teaches that just as a tree's leaves indicate that summer is near, the signs of the times indicate that his coming is near. He warns his disciples to be watchful and alert, for they do not know when he will return. Overall, Luke chapter 21 emphasizes the importance of sacrificial giving, being prepared for the end times, and trusting in God's sovereignty. It also warns of false messiahs and the signs that will precede Jesus' return, as well as the persecution and betrayal that his followers will face. The chapter ends with a call to be watchful and alert, for the time of Jesus' return is unknown.

Here are some important verses from Luke chapter 21, along with a brief explanation and their location in the chapter:

1. "And he looked up and saw the rich putting their gifts into the treasury. And he saw a poor widow put in two small copper coins. And he said, 'Truly, I tell you, this poor widow has put in more than all of them'" (Luke 21:1-3). In this passage, Jesus observes the offering given in the temple and praises the widow who gave sacrificially out of her poverty.
2. "Nation will rise against nation, and kingdom against kingdom. There will be great earthquakes, and in various places famines and pestilences. And there will be terrors and great signs from heaven" (Luke 21:10-11). Here, Jesus describes the signs of the end times, including wars, natural disasters, and signs from heaven.
3. "But watch yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a trap. For it will come upon all who dwell on the face of the whole earth" (Luke 21:34-35). In this verse, Jesus warns his disciples to be ready for his second coming, emphasizing the need to be watchful and not be caught up in the distractions of everyday life.

4. "Heaven and earth will pass away, but my words will not pass away" (Luke 21:33). This is another statement from Jesus about the end times, emphasizing the eternal nature of his teachings.
5. "And in the daytime he was teaching in the temple, but at night he went out and lodged on the mount called Olivet" (Luke 21:37). This verse describes Jesus' practice of teaching in the temple during the day and going to the Mount of Olives at night, setting the stage for the events of the next chapter.

Luke chapter 21 in the New Testament of the Bible contains teachings from Jesus about the future, including prophecies related to the destruction of the Temple in Jerusalem and the signs of the end times. It conveys several theological thoughts and influences, primarily related to eschatology (the study of end times), faithfulness, and endurance. Here are some key theological points from Luke chapter 21:

1. The Widow's Offering (Luke 21:1-4): In the opening verses of this chapter, Jesus observes a poor widow giving her two small coins as an offering in the temple treasury. This event highlights the theological thought of sacrificial giving and the importance of the heart's attitude in worship.
2. The Destruction of the Temple (Luke 21:5-6): Jesus predicts the destruction of the Jerusalem Temple, which occurred in 70 AD. This prophecy emphasizes the theological influence that nothing on Earth is permanent, including religious institutions and buildings.
3. Signs of the End Times (Luke 21:7-28): Jesus provides signs and warnings about the end times, including false messiahs, wars, natural disasters, and persecution. This portion of the chapter underscores the theological thought of the uncertainty of worldly events and the need for steadfast faith and endurance.
4. The Coming of the Son of Man (Luke 21:25-28): Jesus speaks of His return in glory, emphasizing the theological thought of the second coming and the hope that believers should place in His return.
5. Exhortation to Watch and Pray (Luke 21:29-36): Jesus encourages His disciples to be watchful and prayerful, ready for His return. This reflects the theological thought of preparedness and faithfulness in anticipation of the coming of the Son of Man.
6. Theological Influence: Luke chapter 21 has influenced Christian theology by highlighting the teachings of Jesus about the end times and His return. It emphasizes the importance of sacrificial giving, enduring faith, and vigilant watchfulness. The destruction of the Temple also serves as a historical reminder of the transient nature of human institutions and the enduring significance of faith in Christ. These theological concepts continue to shape Christian beliefs and practices, emphasizing the need for hope, perseverance, and readiness for the return of Christ.

Luke 22

New International Version

Judas Agrees to Betray Jesus

22 Now the Festival of Unleavened Bread, called the Passover, was approaching, 2 and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people. 3 Then Satan entered Judas, called Iscariot, one of the Twelve. 4 And Judas went to the chief priests and the officers of the temple guard and discussed with them how he might betray Jesus. 5 They were delighted and agreed to give him money. 6 He consented, and watched for an opportunity to hand Jesus over to them when no crowd was present.

The Last Supper

7 Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed. 8 Jesus sent Peter and John, saying, "Go and make preparations for us to eat the Passover."

9 "Where do you want us to prepare for it?" they asked.

10 He replied, "As you enter the city, a man carrying a jar of water will meet you. Follow him to the house that he enters, 11 and say to the owner of the house, 'The Teacher asks: Where is the guest room, where I may eat the Passover with my disciples?' 12 He will show you a large room upstairs, all furnished. Make preparations there."

13 They left and found things just as Jesus had told them. So they prepared the Passover.

14 When the hour came, Jesus and his apostles reclined at the table. 15 And he said to them, "I have eagerly desired to eat this Passover with you before I suffer. 16 For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God."

17 After taking the cup, he gave thanks and said, "Take this and divide it among you. 18 For I tell you I will not drink again from the fruit of the vine until the kingdom of God comes."

19 And he took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of me."

20 In the same way, after the supper he took the cup, saying, "This cup is the new covenant in my blood, which is poured out for you.[a] 21 But the hand of him who is going to betray me is with mine on the table. 22 The Son of Man will go as it has been decreed. But woe to that man who betrays him!" 23 They began to question among themselves which of them it might be who would do this.

24 A dispute also arose among them as to which of them was considered to be greatest. 25 Jesus said to them, "The kings of the Gentiles lord it over them; and those who

exercise authority over them call themselves Benefactors. 26 But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. 27 For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves. 28 You are those who have stood by me in my trials. 29 And I confer on you a kingdom, just as my Father conferred one on me, 30 so that you may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel.

31 “Simon, Simon, Satan has asked to sift all of you as wheat. 32 But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers.”

33 But he replied, “Lord, I am ready to go with you to prison and to death.”

34 Jesus answered, “I tell you, Peter, before the rooster crows today, you will deny three times that you know me.”

35 Then Jesus asked them, “When I sent you without purse, bag or sandals, did you lack anything?”

“Nothing,” they answered.

36 He said to them, “But now if you have a purse, take it, and also a bag; and if you don’t have a sword, sell your cloak and buy one. 37 It is written: ‘And he was numbered with the transgressors’[b]; and I tell you that this must be fulfilled in me. Yes, what is written about me is reaching its fulfillment.”

38 The disciples said, “See, Lord, here are two swords.”

“That’s enough!” he replied.

Jesus Prays on the Mount of Olives

39 Jesus went out as usual to the Mount of Olives, and his disciples followed him. 40 On reaching the place, he said to them, “Pray that you will not fall into temptation.” 41 He withdrew about a stone’s throw beyond them, knelt down and prayed, 42 “Father, if you are willing, take this cup from me; yet not my will, but yours be done.” 43 An angel from heaven appeared to him and strengthened him. 44 And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.[c]

45 When he rose from prayer and went back to the disciples, he found them asleep, exhausted from sorrow. 46 “Why are you sleeping?” he asked them. “Get up and pray so that you will not fall into temptation.”

Jesus Arrested

47 While he was still speaking a crowd came up, and the man who was called Judas, one of the Twelve, was leading them. He approached Jesus to kiss him, 48 but Jesus asked him, “Judas, are you betraying the Son of Man with a kiss?”

49 When Jesus’ followers saw what was going to happen, they said, “Lord, should we strike with our swords?” 50 And one of them struck the servant of the high priest, cutting off his right ear.

51 But Jesus answered, “No more of this!” And he touched the man’s ear and healed him.

52 Then Jesus said to the chief priests, the officers of the temple guard, and the elders, who had come for him, “Am I leading a rebellion, that you have come with swords and clubs? 53 Every day I was with you in the temple courts, and you did not lay a hand on me. But this is your hour—when darkness reigns.”

Peter Disowns Jesus

54 Then seizing him, they led him away and took him into the house of the high priest. Peter followed at a distance. 55 And when some there had kindled a fire in the middle of the courtyard and had sat down together, Peter sat down with them. 56 A servant girl saw him seated there in the firelight. She looked closely at him and said, “This man was with him.”

57 But he denied it. “Woman, I don’t know him,” he said.

58 A little later someone else saw him and said, “You also are one of them.”

“Man, I am not!” Peter replied.

59 About an hour later another asserted, “Certainly this fellow was with him, for he is a Galilean.”

60 Peter replied, “Man, I don’t know what you’re talking about!” Just as he was speaking, the rooster crowed. 61 The Lord turned and looked straight at Peter. Then Peter remembered the word the Lord had spoken to him: “Before the rooster crows today, you will disown me three times.” 62 And he went outside and wept bitterly.

The Guards Mock Jesus

63 The men who were guarding Jesus began mocking and beating him. 64 They blindfolded him and demanded, “Prophecy! Who hit you?” 65 And they said many other insulting things to him.

Jesus Before Pilate and Herod

66 At daybreak the council of the elders of the people, both the chief priests and the teachers of the law, met together, and Jesus was led before them. 67 “If you are the Messiah,” they said, “tell us.”

Jesus answered, "If I tell you, you will not believe me, 68 and if I asked you, you would not answer. 69 But from now on, the Son of Man will be seated at the right hand of the mighty God."

70 They all asked, "Are you then the Son of God?"

He replied, "You say that I am."

71 Then they said, "Why do we need any more testimony? We have heard it from his own lips."

Footnotes

Luke 22:20 Some manuscripts do not have given for you ... poured out for you.

Luke 22:37 Isaiah 53:12

Luke 22:44 Many early manuscripts do not have verses 43 and 44.

chapter 22 begins with the plot to kill Jesus. The religious leaders are afraid of the people, so they look for a way to arrest Jesus secretly. Judas agrees to betray Jesus for thirty pieces of silver.

Jesus and his disciples then prepare for the Passover meal, and Jesus tells them that he will not eat with them again until the kingdom of God has come. He takes the bread and wine, gives thanks, and tells his disciples that they are his body and blood. This foreshadows Jesus' death on the cross and the institution of the Lord's Supper.

Jesus then tells his disciples that one of them will betray him. They are all sorrowful and ask Jesus who it is. Jesus tells them that the one who dips his hand in the dish with him will betray him. Judas then leaves to betray Jesus.

After Judas leaves, Jesus tells his disciples that he will soon be taken away and that Peter will deny him three times. He tells them to prepare by selling their cloaks and buying swords, but when they show him two swords, he says that is enough.

Jesus then goes to the Mount of Olives to pray, and he asks his disciples to pray with him. He prays that if it is possible, he may be spared the cup of suffering that he is about to drink. He also prays for strength and for God's will to be done.

While Jesus is praying, his disciples fall asleep. He wakes them up and tells them that the hour has come for him to be betrayed into the hands of sinners. Judas then arrives with a crowd, and he betrays Jesus with a kiss. One of the disciples cuts off the ear of a servant of the high priest, but Jesus heals him and rebukes his disciples for using violence.

Jesus is then taken to the high priest's house, where he is questioned by the religious leaders. Peter follows at a distance, but when he is recognized as one of Jesus' disciples, he denies knowing him three times, just as Jesus had predicted.

Overall, Luke chapter 22 describes the plot to kill Jesus, the Last Supper and the institution of the Lord's Supper, Jesus' prediction of his betrayal and Peter's denial, and his arrest and questioning by the religious leaders. The chapter emphasizes the importance of prayer, the reality of suffering, and the fulfillment of prophecy in Jesus' life and ministry

here are some important verses from Luke chapter 22, along with a brief explanation and their location in the chapter:

1. "Now the Feast of Unleavened Bread drew near, which is called the Passover" (Luke 22:1). This verse sets the stage for the Last Supper, which takes place during the Passover feast.
2. "And he took bread, and when he had 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'" (Luke 22:19). This is a key moment in the Last Supper, in which Jesus institutes the sacrament of Communion, which is still practiced by Christians today.
3. "But behold, the hand of him who betrays me is with me on the table" (Luke 22:21). This verse reveals that one of Jesus' disciples, Judas Iscariot, will betray him.
4. "Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done" (Luke 22:42). This is part of Jesus' prayer in the Garden of Gethsemane, in which he agonizes over the suffering and death that await him but ultimately submits to God's will.
5. "And when day came, the assembly of the elders of the people gathered together, both chief priests and scribes. And they led him away to their council, and they said, 'If you are the Christ, tell us'" (Luke 22:66-67).

Luke chapter 22 in the New Testament of the Bible contains significant events in the life of Jesus, particularly the Last Supper, His arrest, and His trial. This chapter conveys various theological thoughts and influences, primarily related to the institution of the Lord's Supper, the betrayal of Jesus, His suffering, and His identification with humanity. Here are some key theological points from Luke chapter 22:

1. The Last Supper (Luke 22:7-23): This chapter includes the account of Jesus' Last Supper with His disciples, where He institutes the Lord's Supper (Communion or the Eucharist). The theological thought here emphasizes the significance of this meal as a remembrance of Jesus' sacrificial death on the cross and the establishment of the new covenant in His blood.
2. The Betrayal of Jesus (Luke 22:1-6, 47-53): Judas Iscariot's betrayal of Jesus is a central theme in this chapter. This event underscores the theological thought of the betrayal of Jesus by one of His close disciples and the fulfillment of prophecy.
3. Jesus' Agony in Gethsemane (Luke 22:39-46): Jesus' prayer in Gethsemane reveals His anguish and submission to God's will. The theological thought here emphasizes the humanity of Jesus, His willingness to bear the weight of human sin, and His obedience to God's plan.
4. Peter's Denial (Luke 22:54-62): Peter's denial of Jesus highlights the theological influence of human weakness and the fulfillment of Jesus' earlier prediction. It also shows the grace of Jesus in forgiving Peter.

5. Jesus' Trial Before the Sanhedrin (Luke 22:63-71): Jesus' trial before the Jewish religious council (Sanhedrin) emphasizes the theological thought of the religious leaders' rejection of Jesus as the Messiah and their accusations against Him.

6. Theological Influence: Luke chapter 22 has had a profound influence on Christian theology, particularly in the context of the Lord's Supper. It underscores the theological significance of Communion as a symbol of Jesus' sacrificial death and the new covenant in His blood. The chapter also highlights the themes of human frailty, betrayal, suffering, and obedience, all of which are central to the Christian understanding of Jesus' redemptive work. Additionally, Peter's denial and Jesus' response demonstrate the concepts of repentance and forgiveness. These theological concepts continue to shape Christian beliefs and practices, emphasizing the importance of Communion as a means of remembering Jesus' sacrifice and the call to humble obedience and repentance in the face of human weakness.

Luke 23

New International Version

23 Then the whole assembly rose and led him off to Pilate. 2 And they began to accuse him, saying, "We have found this man subverting our nation. He opposes payment of taxes to Caesar and claims to be Messiah, a king."

3 So Pilate asked Jesus, "Are you the king of the Jews?"

"You have said so," Jesus replied.

4 Then Pilate announced to the chief priests and the crowd, "I find no basis for a charge against this man."

5 But they insisted, "He stirs up the people all over Judea by his teaching. He started in Galilee and has come all the way here."

6 On hearing this, Pilate asked if the man was a Galilean. 7 When he learned that Jesus was under Herod's jurisdiction, he sent him to Herod, who was also in Jerusalem at that time.

8 When Herod saw Jesus, he was greatly pleased, because for a long time he had been wanting to see him. From what he had heard about him, he hoped to see him perform a sign of some sort. 9 He plied him with many questions, but Jesus gave him no answer. 10 The chief priests and the teachers of the law were standing there, vehemently accusing him. 11 Then Herod and his soldiers ridiculed and mocked him. Dressing him in an elegant robe, they sent him back to Pilate. 12 That day Herod and Pilate became friends—before this they had been enemies.

13 Pilate called together the chief priests, the rulers and the people, 14 and said to them, “You brought me this man as one who was inciting the people to rebellion. I have examined him in your presence and have found no basis for your charges against him. 15 Neither has Herod, for he sent him back to us; as you can see, he has done nothing to deserve death. 16 Therefore, I will punish him and then release him.” [17] [a]

18 But the whole crowd shouted, “Away with this man! Release Barabbas to us!” 19 (Barabbas had been thrown into prison for an insurrection in the city, and for murder.)

20 Wanting to release Jesus, Pilate appealed to them again. 21 But they kept shouting, “Crucify him! Crucify him!”

22 For the third time he spoke to them: “Why? What crime has this man committed? I have found in him no grounds for the death penalty. Therefore I will have him punished and then release him.”

23 But with loud shouts they insistently demanded that he be crucified, and their shouts prevailed. 24 So Pilate decided to grant their demand. 25 He released the man who had been thrown into prison for insurrection and murder, the one they asked for, and surrendered Jesus to their will.

The Crucifixion of Jesus

26 As the soldiers led him away, they seized Simon from Cyrene, who was on his way in from the country, and put the cross on him and made him carry it behind Jesus. 27 A large number of people followed him, including women who mourned and wailed for him. 28 Jesus turned and said to them, “Daughters of Jerusalem, do not weep for me; weep for yourselves and for your children. 29 For the time will come when you will say, ‘Blessed are the childless women, the wombs that never bore and the breasts that never nursed!’ 30 Then

“they will say to the mountains, “Fall on us!”
and to the hills, “Cover us!””[b]

31 For if people do these things when the tree is green, what will happen when it is dry?”

32 Two other men, both criminals, were also led out with him to be executed. 33 When they came to the place called the Skull, they crucified him there, along with the criminals—one on his right, the other on his left. 34 Jesus said, “Father, forgive them, for they do not know what they are doing.”[c] And they divided up his clothes by casting lots.

35 The people stood watching, and the rulers even sneered at him. They said, “He saved others; let him save himself if he is God’s Messiah, the Chosen One.”

36 The soldiers also came up and mocked him. They offered him wine vinegar 37 and said, “If you are the king of the Jews, save yourself.”

38 There was a written notice above him, which read: this is the king of the jews.

39 One of the criminals who hung there hurled insults at him: “Aren’t you the Messiah? Save yourself and us!”

40 But the other criminal rebuked him. “Don’t you fear God,” he said, “since you are under the same sentence? 41 We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong.”

42 Then he said, “Jesus, remember me when you come into your kingdom.[d]”

43 Jesus answered him, “Truly I tell you, today you will be with me in paradise.”

The Death of Jesus

44 It was now about noon, and darkness came over the whole land until three in the afternoon, 45 for the sun stopped shining. And the curtain of the temple was torn in two. 46 Jesus called out with a loud voice, “Father, into your hands I commit my spirit.”[e] When he had said this, he breathed his last.

47 The centurion, seeing what had happened, praised God and said, “Surely this was a righteous man.” 48 When all the people who had gathered to witness this sight saw what took place, they beat their breasts and went away. 49 But all those who knew him, including the women who had followed him from Galilee, stood at a distance, watching these things.

The Burial of Jesus

50 Now there was a man named Joseph, a member of the Council, a good and upright man, 51 who had not consented to their decision and action. He came from the Judean town of Arimathea, and he himself was waiting for the kingdom of God. 52 Going to Pilate, he asked for Jesus’ body. 53 Then he took it down, wrapped it in linen cloth and placed it in a tomb cut in the rock, one in which no one had yet been laid. 54 It was Preparation Day, and the Sabbath was about to begin.

55 The women who had come with Jesus from Galilee followed Joseph and saw the tomb and how his body was laid in it. 56 Then they went home and prepared spices and perfumes. But they rested on the Sabbath in obedience to the commandment.

Footnotes

Luke 23:17 Some manuscripts include here words similar to Matt. 27:15 and Mark 15:6.

Luke 23:30 Hosea 10:8

Luke 23:34 Some early manuscripts do not have this sentence.

Luke 23:42 Some manuscripts come with your kingly power

Luke 23:46 Psalm 31:5

Luke chapter 23 describes the trial, crucifixion, death, and burial of Jesus.

The chapter begins with Jesus being taken to the Roman governor, Pilate, who finds no fault in him. However, when the religious leaders accuse Jesus of stirring up the people and claiming to be a king, Pilate sends him to Herod, the ruler of Galilee, who also finds no fault in him. Herod then sends Jesus back to Pilate, who offers to release him, but the people demand that Barabbas, a convicted criminal, be released instead.

Pilate then orders Jesus to be flogged and handed over to be crucified. The soldiers mock Jesus, dress him in a purple robe, and put a crown of thorns on his head. They then lead him out to be crucified.

As Jesus is being led to the cross, he is helped by Simon of Cyrene. He is then crucified between two criminals, one of whom mocks him, but the other asks Jesus to remember him when he enters his kingdom. Jesus replies that he will be with him in paradise that very day.

While Jesus is on the cross, the sky becomes dark, and he cries out, "Father, into your hands I commit my spirit." He then dies, and the curtain of the temple is torn in two.

After Jesus' death, Joseph of Arimathea, a member of the Jewish council, asks Pilate for permission to bury Jesus. He takes Jesus' body down from the cross, wraps it in a linen cloth, and lays it in a tomb.

Overall, Luke chapter 23 describes the events leading up to Jesus' crucifixion, his crucifixion and death, and his burial. The chapter emphasizes Jesus' innocence and the fulfillment of prophecy in his death and resurrection. It also shows the compassion of those who helped Jesus, such as Simon of Cyrene and Joseph of Arimathea.

Here are some important verses from Luke chapter 23, along with a brief explanation and their location in the chapter:

1. "And they began to accuse him, saying, 'We found this man misleading our nation and forbidding us to give tribute to Caesar, and saying that he himself is Christ, a king'" (Luke 23:2). In this passage, the Jewish leaders bring Jesus before Pilate, the Roman governor, and accuse him of political crimes.
2. "Pilate then called together the chief priests and the rulers and the people, and said to them, 'You brought me this man as one who was misleading the people. And after examining him before you, behold, I did not find this man guilty of any of your charges against him. Neither did Herod, for he sent him back to us'" (Luke 23:13-15). Here, Pilate declares Jesus innocent of the charges brought against him.
3. "But they all cried out together, 'Away with this man, and release to us Barabbas'—a man who had been thrown into prison for an insurrection started in the city and for murder" (Luke 23:18-19). This passage describes the choice Pilate presents to the crowd, offering to release either Jesus or a notorious criminal named Barabbas. The crowd chooses to release Barabbas.
4. "And when they came to the place that is called The Skull, there they crucified him, and the criminals, one on his right and one on his left" (Luke 23:33). This verse marks the beginning of the account of Jesus' crucifixion, where he is nailed to a cross along with two criminals.
5. "Then Jesus, calling out with a loud voice, said, 'Father, into your hands I commit my spirit!' And having said this he breathed his last" (Luke 23:46). This verse describes Jesus' final words before his death, where he entrusts his spirit to God.

Luke chapter 23 in the New Testament of the Bible contains the account of Jesus' trial, crucifixion, death, and burial. This chapter conveys several profound theological thoughts and influences, primarily related to Jesus' atoning sacrifice, His identity as the Son of God, and the themes of forgiveness and redemption. Here are some key theological points from Luke chapter 23:

1. Jesus' Innocence and Pilate's Involvement (Luke 23:1-7): In this section, Pilate finds no fault in Jesus but eventually yields to the pressure of the Jewish leaders and the crowd. This underscores the theological thought that Jesus was innocent and without sin, yet He willingly submitted to His crucifixion as part of God's plan for salvation.

2. Barabbas Released, Jesus Crucified (Luke 23:18-25): The choice to release Barabbas, a known criminal, instead of Jesus illustrates the theological thought of substitutionary atonement. Jesus, the sinless Son of God, takes the place of sinners like Barabbas, highlighting the concept of Jesus as the ultimate sacrifice for humanity's sins.

3. The Crucifixion (Luke 23:26-43): The crucifixion of Jesus is a central event in this chapter. It emphasizes the theological influence of Jesus' suffering, His identification with humanity's pain and sin, and His willingness to offer forgiveness even in the midst of His own suffering. The interaction with the repentant criminal on the cross illustrates the concept of salvation through faith in Jesus.

4. Jesus' Death and the Temple Veil (Luke 23:44-49): Jesus' death is accompanied by supernatural events, such as darkness over the land and the tearing of the temple veil from top to bottom. These occurrences emphasize the theological thought of the significance of Jesus' sacrificial death as the opening of access to God for all people through faith in Him.

5. The Burial of Jesus (Luke 23:50-56): The chapter concludes with the burial of Jesus in the tomb of Joseph of Arimathea. This event sets the stage for the subsequent resurrection. It underscores the theological thought of the completion of Jesus' earthly mission and His temporary resting place before His triumphant victory over death.

6. Theological Influence: Luke chapter 23 has had a profound and central influence on Christian theology. It emphasizes the central theological concept of Jesus as the sacrificial Lamb of God who takes away the sins of the world. The chapter underscores the themes of redemption, forgiveness, atonement, and salvation through the death of Jesus on the cross. It also highlights Jesus' identity as the Son of God and His compassion and willingness to extend forgiveness to repentant sinners. The events in this chapter serve as the foundation of the Christian faith, shaping beliefs about the work of Christ on the cross and the hope of resurrection and eternal life.

New International Version

Jesus Has Risen

24 On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb. 2 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 wondering about this, suddenly two men in clothes that gleamed like lightning stood beside them. 5 In their fright the women bowed down with their faces to the ground, but the men said to them, “Why do you look for the living among the dead? 6 He is not here; he has risen! Remember how he told you, while he was still with you in Galilee: 7 ‘The Son of Man must be delivered over to the hands of sinners, be crucified and on the third day be raised again.’ ” 8 Then they remembered his words.

9 When they came back from the tomb, they told all these things to the Eleven and to all the others. 10 It was Mary Magdalene, Joanna, Mary the mother of James, and the others with them who told this to the apostles. 11 But they did not believe the women, because their words seemed to them like nonsense. 12 Peter, however, got up and ran to the tomb. Bending over, he saw the strips of linen lying by themselves, and he went away, wondering to himself what had happened.

On the Road to Emmaus

13 Now that same day two of them were going to a village called Emmaus, about seven miles[a] from Jerusalem. 14 They were talking with each other about everything that had happened. 15 As they talked and discussed these things with each other, Jesus himself came up and walked along with them; 16 but they were kept from recognizing him.

17 He asked them, “What are you discussing together as you walk along?”

They stood still, their faces downcast. 18 One of them, named Cleopas, asked him, “Are you the only one visiting Jerusalem who does not know the things that have happened there in these days?”

19 “What things?” he asked.

“About Jesus of Nazareth,” they replied. “He was a prophet, powerful in word and deed before God and all the people. 20 The chief priests and our rulers handed him over to be sentenced to death, and they crucified him; 21 but we had hoped that he was the one who was going to redeem Israel. And what is more, it is the third day since all this took place. 22 In addition, some of our women amazed us. They went to the tomb early this morning 23 but didn’t find his body. They came and told us that they had seen a vision of angels, who said he was alive. 24 Then some of our companions went to the tomb and found it just as the women had said, but they did not see Jesus.”

25 He said to them, “How foolish you are, and how slow to believe all that the prophets have spoken! 26 Did not the Messiah have to suffer these things and then enter his glory?” 27 And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

28 As they approached the village to which they were going, Jesus continued on as if he were going farther. 29 But they urged him strongly, "Stay with us, for it is nearly evening; the day is almost over." So he went in to stay with them.

30 When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. 31 Then their eyes were opened and they recognized him, and he disappeared from their sight. 32 They asked each other, "Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?"

33 They got up and returned at once to Jerusalem. There they found the Eleven and those with them, assembled together 34 and saying, "It is true! The Lord has risen and has appeared to Simon." 35 Then the two told what had happened on the way, and how Jesus was recognized by them when he broke the bread.

Jesus Appears to the Disciples

36 While they were still talking about this, Jesus himself stood among them and said to them, "Peace be with you."

37 They were startled and frightened, thinking they saw a ghost. 38 He said to them, "Why are you troubled, and why do doubts rise in your minds? 39 Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have."

40 When he had said this, he showed them his hands and feet. 41 And while they still did not believe it because of joy and amazement, he asked them, "Do you have anything here to eat?" 42 They gave him a piece of broiled fish, 43 and he took it and ate it in their presence.

44 He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms."

45 Then he opened their minds so they could understand the Scriptures. 46 He told them, "This is what is written: The Messiah will suffer and rise from the dead on the third day, 47 and repentance for the forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. 48 You are witnesses of these things. 49 I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high."

The Ascension of Jesus

50 When he had led them out to the vicinity of Bethany, he lifted up his hands and blessed them. 51 While he was blessing them, he left them and was taken up into heaven. 52 Then they worshiped him and returned to Jerusalem with great joy. 53 And they stayed continually at the temple, praising God.

Footnotes

Luke 24:13 Or about 11 kilometers

Luke chapter 24 describes the resurrection of Jesus and his appearances to his disciples. The chapter begins on the first day of the week, when some women who had followed Jesus go to his tomb to anoint his body with spices. When they arrive, they find the stone rolled away and the tomb empty. Two men in shining clothes appear to them and tell them that Jesus has risen from the dead.

The women go and tell the disciples, but they do not believe them. Peter, however, runs to the tomb and sees the linen cloths that had wrapped Jesus' body, but he still does not understand what has happened.

Later that day, two disciples are walking on the road to Emmaus when Jesus appears to them, but they do not recognize him. He explains to them from the Scriptures how the Messiah had to suffer and be raised from the dead. When they arrive in Emmaus, Jesus reveals himself to them in the breaking of bread, and then disappears.

The two disciples go back to Jerusalem and tell the others what had happened, and while they are talking, Jesus appears to them. They are frightened and think they are seeing a ghost, but Jesus shows them his hands and feet and tells them to touch him. He then eats a piece of fish to prove that he is not a ghost.

Jesus then explains to them again how everything written about him in the Law of Moses, the Prophets, and the Psalms had to be fulfilled. He tells them that repentance and forgiveness of sins will be preached in his name to all nations,

Here are some important verses from Luke chapter 24, along with a brief explanation and their location in the chapter:

1. "But on the first day of the week, at early dawn, they went to the tomb, taking the spices they had prepared" (Luke 24:1). This verse sets the stage for the resurrection story, describing the women who go to Jesus' tomb on the third day after his crucifixion.
2. "Why do you seek the living among the dead? He is not here, but has risen" (Luke 24:5-6). This is the message delivered by two angels who appear to the women at the tomb, announcing that Jesus has risen from the dead.
3. "Then they told what had happened on the road, and how he was known to them in the breaking of the bread" (Luke 24:35). This verse refers to the account of Jesus appearing to two disciples on the road to Emmaus, where they did not recognize him until he broke bread with them.
4. "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem" (Luke 24:46-47). Here, Jesus explains to his disciples that his death and resurrection were prophesied in the Scriptures, and that repentance and forgiveness of sins should be preached to all nations.
5. "Then he led them out as far as Bethany, and lifting up his hands he blessed them. While he blessed them, he parted from them and was carried up into heaven" (Luke 24:50-51). This verse marks the ascension of Jesus into heaven, as he blesses his disciples before departing from them.

Luke chapter 24 in the New Testament of the Bible contains the resurrection of Jesus Christ and His appearances to His disciples. It conveys several profound theological thoughts and influences, primarily related to the resurrection, the fulfillment of prophecy, the commissioning of the disciples, and the proclamation of the Gospel. Here are some key theological points from Luke chapter 24:

1. The Resurrection of Jesus (Luke 24:1-12): Luke 24 begins with the discovery of the empty tomb by the women who had come to anoint Jesus' body. This event is central to Christian theology as it confirms Jesus' victory over death, His fulfillment of His promise to rise again, and His identity as the Son of God.

2. The Road to Emmaus (Luke 24:13-35): The encounter of Jesus with two disciples on the road to Emmaus underscores the theological thought of the fulfillment of Old Testament prophecies concerning the Messiah. Jesus explains how He fulfills the Scriptures, emphasizing that the Messiah had to suffer before entering His glory.

3. Jesus' Appearances to the Disciples (Luke 24:36-49): Jesus appears to His disciples, showing them His hands and feet and eating with them. This event highlights the theological thought of Jesus' bodily resurrection, emphasizing that He was not a mere spirit but a physical reality. It also emphasizes His commission to the disciples to preach repentance and forgiveness of sins in His name.

4. Ascension of Jesus (Luke 24:50-53): Luke's account ends with Jesus' ascension into heaven. This event emphasizes the theological thought of Jesus' exaltation and His promise to send the Holy Spirit upon His followers. It also sets the stage for the continuation of Jesus' work through His disciples.

6. Theological Influence: Luke chapter 24 has had a profound influence on Christian theology. It serves as the culmination of the Gospel narrative, highlighting the core Christian beliefs in the resurrection of Jesus, His fulfillment of Old Testament prophecies, His commissioning of the disciples for evangelism, and His promise of the Holy Spirit. The resurrection is at the heart of Christian faith, signifying victory over sin and death and offering the hope of eternal life. The chapter also underscores the importance of preaching the Gospel and spreading the message of repentance and forgiveness. These theological concepts continue to shape Christian beliefs and practices, emphasizing the foundational events of Christ's resurrection and ascension and the ongoing mission of the Church.

Notes:

There are several difficult questions raised in the Book of Luke that have challenged theologians and scholars for centuries. Some of these questions include:

1. Why did Jesus have to die? (Luke 24:46)

This is a fundamental question about the purpose and meaning of Jesus' death, which is central to the Christian faith. Many theologians and scholars have offered different interpretations and theories to answer this question, including atonement, substitution, and sacrifice.

2. What does it mean to be "born again"? (Luke 3:3-16)

This question relates to the concept of spiritual rebirth or regeneration, which Jesus introduces in his conversation with Nicodemus in the Gospel of John. It is a complex and often debated topic, with different interpretations and understandings among Christians.

3. Why did Judas betray Jesus? (Luke 22:3-6)

The motivation and psychology behind Judas' betrayal of Jesus is a difficult question that has puzzled scholars and theologians for centuries. Some suggest that he was motivated by greed or disillusionment, while others argue that he may have been carrying out God's will or acting as a necessary agent in the plan of salvation.

4. What is the nature of the Kingdom of God? (Luke 17:20-21)

The idea of the Kingdom of God is central to Jesus' teachings in the Gospels, and yet it remains a difficult and contested concept to define. Some interpret it as a literal kingdom on earth, while others view it as a spiritual reality or a metaphor for the reign of God in the hearts and minds of believers.

Overall, these questions reflect the complexity and depth of the teachings and narratives presented in the Book of Luke, and continue to inspire ongoing reflection and debate among Christians today.