

Luke 1 – Study Notes

Contextual Summary

Luke 1 opens with historical precision and divine purpose. The physician-historian Luke addresses his Gospel to Theophilus, presenting a carefully investigated account of Christ's life and mission. The chapter bridges the Old and New Testaments, showing God breaking centuries of silence with the births of John the Baptist and Jesus Christ. John's birth fulfills prophecy as the forerunner of the Messiah, while Jesus' conception by the Holy Spirit reveals the incarnation—the eternal Son taking on humanity. The theme throughout is God's faithfulness to His promises and grace to the humble.

1–4. "Forasmuch as many have taken in hand to set forth in order a declaration..."

Luke, under inspiration, compiles eyewitness testimony with exact detail. "Most excellent Theophilus" likely refers to a Roman official or patron. His goal: to provide certainty about what believers have been taught. The Christian faith rests on verifiable history and divine revelation, not myth or emotion.

5–7. "There was in the days of Herod... a certain priest named Zacharias... and his wife Elisabeth."

Both are described as righteous before God—faithful believers under the old covenant. Their barrenness mirrors Israel's spiritual barrenness, awaiting the promised Redeemer.

8–12. "While he executed the priest's office... there appeared unto him an angel of the Lord."

As Zacharias ministers in the temple, Gabriel announces a miraculous answer to prayer. The setting connects old covenant worship with the dawn of grace—revelation meets ritual.

13–17. “Thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.”

John’s name (Iōannēs, Gk.) means “Yahweh is gracious.” His mission fulfills Malachi 4:5–6, turning hearts toward faith and preparing the way for the Lord. Filled with the Spirit from the womb, he bridges prophecy and fulfillment.

18–23. “Whereby shall I know this? for I am an old man.”

Zacharias doubts and is rendered mute—a sign of divine discipline, not loss of faith. Unbelief silences testimony, yet God’s promise proceeds unhindered. Grace still accomplishes its purpose.

24–25. “Elisabeth conceived, and hid herself five months.”

Her seclusion reflects reverence and gratitude. God reverses shame and turns barrenness into blessing—a recurring theme of redemption’s reversals.

26–33. “The angel Gabriel was sent... to a virgin espoused to a man whose name was Joseph.”

The annunciation to Mary marks the incarnation’s mystery. “Thou shalt call his name JESUS” (Iēsous, Gk.)—meaning “Yahweh saves.” He will be great, Son of the Highest, and heir to David’s throne. The eternal King will reign forever, fulfilling 2 Samuel 7:12–16.

34–38. “How shall this be, seeing I know not a man?”

Mary’s question expresses wonder, not unbelief. Gabriel explains that the Holy Spirit will “come upon” her—divine conception without human fatherhood. “That holy thing... shall be called the Son of God.” Mary’s humble reply, “Be it unto me according to thy word,” models faith’s surrender to grace.

39–45. “Mary arose... and entered into the house of Zacharias.”

When Mary greets Elisabeth, the unborn John leaps for joy. Elisabeth, filled with the Spirit, blesses Mary for believing. Faith receives the promise; unbelief forfeits the joy of participation.

46–56. “My soul doth magnify the Lord.”

Mary’s Magnificat praises God’s mercy, faithfulness, and power. She rejoices in “God my Saviour,” acknowledging personal need for redemption. Grace exalts the lowly and scatters the proud—God’s mercy is multigenerational, not merited.

57–66. “Elisabeth’s full time came that she should be delivered.”

At John’s birth, neighbors marvel at God’s mercy. Zacharias writes, “His name is John,” showing restored faith. Immediately his tongue is loosed—praise replaces doubt.

67–79. “Zacharias was filled with the Holy Ghost, and prophesied.”

His Benedictus praises God for visiting and redeeming His people. He foresees the coming salvation through the “horn of salvation” (Christ) and prophesies John’s role as forerunner. The dawn (anatolē, Gk.) from on high will give light to those in darkness—spiritual illumination through Christ’s coming.

80. “And the child grew, and waxed strong in spirit.”

John matures in obscurity until his public ministry. God prepares His servants in hidden places before public calling.

Koine Greek Linguistic Notes

īōannēs (Gk., v.13): “Yahweh is gracious,” reflecting the theme of divine mercy.

lēsous (Gk., v.31): “Yahweh saves,” personal name of the Messiah.

Parthenos (Gk., v.27): “virgin,” affirming miraculous conception.

Pisteuō (Gk., v.45): “to believe,” denotes trust in God’s promise.

Anatolē (Gk., v.78): “sunrise, dawn,” symbol of Christ’s appearing to bring spiritual light.

Doctrinal Insight

Luke 1 introduces salvation’s unfolding plan through grace, not human merit. Both John’s and Jesus’ births arise from divine initiative. Faith in God’s Word—not lineage or works—brings participation in His purpose. The virgin birth ensures the sinless humanity of Christ, qualifying Him as the perfect Savior. Mary’s example illustrates submission to God’s will without claim of perfection or deity.

Free Grace Summary

God’s promises advance through grace, not performance.

John’s name, “The LORD is gracious,” foreshadows salvation by grace through faith.

Mary’s response models humble belief; faith receives what works cannot earn.

The virgin birth preserves Christ’s sinlessness and full deity.

Zacharias’ restored voice symbolizes the joy of faith after doubt.

The “Sunrise from on high” guarantees light, forgiveness, and peace—assuring that eternal life rests on the faithfulness of God, not the faithfulness of man.

Luke 2 – Study Notes

Contextual Summary

Luke 2 records the birth of Jesus Christ, God's entrance into human history in humility and grace. The eternal Son is born in Bethlehem, fulfilling prophecy (Micah 5:2). Angels announce His coming as "good tidings of great joy," and shepherds—symbols of lowly faith—become the first witnesses. Later, Jesus is presented at the temple, where Simeon and Anna testify that He is the promised Redeemer. The chapter concludes with His boyhood visit to the temple at age twelve, showing His awareness of divine mission. The focus throughout is on grace revealed to the humble and salvation prepared for all people.

1–3. "There went out a decree from Caesar Augustus..."

Divine sovereignty operates through human events. The census decreed by Rome fulfills God's plan, leading Joseph and Mary to Bethlehem at the precise time foretold by Scripture. History bends to divine prophecy.

4–7. "Joseph went up from Galilee... to Bethlehem... she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger."

The King of Kings enters the world in poverty, not prestige. "Firstborn" affirms both priority and preeminence, not implying later divine offspring. The manger—the feeding trough—symbolizes that He is the Bread of Life, offered freely to all.

8–14. "There were in the same country shepherds abiding in the field..."

The first announcement of Messiah's birth comes not to nobles, but to shepherds—outcasts by social and religious standards. The angel's message centers on grace: "Unto you is born... a Saviour, which is Christ the Lord." The heavenly host proclaims peace—not political, but spiritual reconciliation through the Savior's coming.

15–20. "Let us now go even unto Bethlehem..."

The shepherds respond immediately in faith, finding the sign foretold. Their joy overflows into testimony—"They made known abroad the saying." Grace received becomes grace proclaimed.

21–24. “When eight days were accomplished... they brought him to Jerusalem, to present him to the Lord.”

Jesus’ circumcision and presentation fulfill the Law, identifying Him with humanity under covenant. The offering of “two turtledoves” marks Joseph and Mary’s poverty—proof that the Messiah entered into the lowest conditions.

25–32. “There was a man in Jerusalem, whose name was Simeon...”

Simeon, righteous and devout, awaits “the consolation of Israel.” The Spirit reveals to him that he will see the Christ. Holding the child, he proclaims: “Mine eyes have seen thy salvation.” This salvation is prepared for all people—a light to the Gentiles and glory to Israel. His prophecy reveals the universality of grace.

33–35. “Behold, this child is set for the fall and rising again of many in Israel.”

Christ divides humanity based on faith or unbelief. His coming exposes hearts, revealing who trusts and who resists grace. Mary will experience deep sorrow (“a sword shall pierce through thy soul”), foreshadowing Calvary.

36–38. “Anna, a prophetess... gave thanks likewise unto the Lord.”

Anna’s lifelong devotion culminates in praise at seeing the Redeemer. Her testimony underscores that no one is too old or too small to serve in proclaiming Christ.

39–40. “The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.”

Jesus develops as true humanity—mentally, physically, and spiritually—yet sinless. His growth is the model of balanced development under divine favor.

41–45. “Now his parents went to Jerusalem every year at the feast of the passover.”

Faithful to the Law, they travel yearly to worship. When twelve-year-old Jesus remains behind, it reveals His growing awareness of divine purpose.

46–50. “They found him in the temple, sitting in the midst of the doctors...”

Jesus listens and asks questions, displaying both humility and divine insight. His statement, “Wist ye not that I must be about my Father’s business?” shows early consciousness of His mission. His priority: the Father’s will.

51–52. “He went down with them... and was subject unto them.”

Submission to earthly parents reveals perfect obedience in humanity. “Jesus increased in wisdom and stature, and in favour with God and man.” The Son of God models the servant’s path before revealing His glory.

Koine Greek Linguistic Notes

Eirēnē (Gk., v.14): “peace,” meaning reconciliation with God through salvation, not mere absence of conflict.

Sōtēr (Gk., v.11): “Saviour,” one who delivers from sin and death.

Christos Kyrios (Gk., v.11): “Christ the Lord,” the Anointed One possessing divine authority.

Paidion (Gk., v.27): “child,” emphasizing innocence and dependence.

Charis (Gk., v.40): “grace,” divine favor freely bestowed, undeserved yet complete.

Doctrinal Insight

Luke 2 affirms the incarnation as the heart of salvation history. The eternal Word became flesh, not to reform mankind, but to redeem it. His humility fulfills prophecy and makes grace accessible to all. The shepherds’ faith, Simeon’s hope, and Anna’s praise display the proper response to grace—believing, rejoicing, and proclaiming. Christ’s obedience from infancy to adulthood reveals the perfection required for substitutionary atonement.

Free Grace Summary

Salvation is a gift revealed through the incarnation, not achieved through merit.

“Good tidings of great joy” declare universal grace—available to all, received by faith.

The manger and the message both proclaim humility as the pathway of redemption.

Simeon’s “Thy salvation” identifies Jesus Himself—not a system—as the source of eternal life.

The young Jesus models perfect submission, proving His qualification as Redeemer.

Luke 2 celebrates the dawn of grace: eternal life made visible, offered freely, and secured forever through the Saviour born in Bethlehem.

Luke 3 – Study Notes

Contextual Summary

Luke 3 opens with the public ministry of John the Baptist, the forerunner of the Messiah. His preaching of repentance prepares Israel for Christ’s appearance. The chapter presents the baptism of Jesus and His genealogy, tracing His lineage through Mary back to Adam—emphasizing Jesus as the universal Savior. The message transitions from preparation under law to salvation by grace. John’s ministry confronts hypocrisy and calls for genuine faith, while the Father’s voice at Jesus’ baptism affirms His divine Sonship and mission of redemption.

1–2. “Now in the fifteenth year of the reign of Tiberius Caesar...”

Luke anchors the narrative in precise history, showing that the gospel unfolds in real time, not myth. The Word of God comes to John in the wilderness—divine revelation interrupts political power.

3–6. “He came into all the country... preaching the baptism of repentance for the remission of sins.”

John's baptism symbolized identification with the coming Messiah and readiness for His kingdom. "Repentance" (metanoia, Gk.) means a change of mind, not turning from sin to earn forgiveness. It prepares the heart to believe in Christ, through whom remission (forgiveness) is actually granted. Isaiah's prophecy (40:3–5) is fulfilled—John prepares the way for the Lord.

7–9. "O generation of vipers... bring forth therefore fruits worthy of repentance."

John warns against relying on heritage for righteousness. His call to "fruit" refers to outward acts consistent with an inward change of belief—not proof of salvation, but evidence of sincerity among hearers still under law. The ax at the tree's root signifies impending national judgment on unfruitful Israel.

10–14. "What shall we do then?"

John's answers—sharing, honesty, contentment—apply socially, not salvifically. These demonstrate moral readiness, not means of salvation. The true gospel of grace will be proclaimed after Christ's death and resurrection.

15–17. "Many mused... whether he were the Christ."

John denies being the Messiah. "I indeed baptize you with water; but one mightier than I cometh..." Jesus will baptize with the Holy Spirit, marking believers into the body of Christ. The winnowing fan and fire symbolize separation—reward for faith and judgment for rejection.

18–20. "Herod... being reproved by him for Herodias... shut up John in prison."

Herod's immorality and hostility toward truth end in John's imprisonment. Prophetic faithfulness brings opposition, yet divine purpose continues unhindered.

21–22. "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened."

Jesus' baptism identifies Him with humanity, not with sin. The Spirit descends in bodily form as a dove—symbol of peace and approval. The Father's voice declares, "Thou art my beloved Son;

in thee I am well pleased.” The Trinity is manifest in perfect unity. This public affirmation launches His redemptive mission.

23–38. “And Jesus himself began to be about thirty years of age...”

Luke traces the genealogy backward from Jesus to Adam, emphasizing His true humanity and universal scope of salvation. The lineage runs through Mary (via Heli, her father), distinct from Matthew’s legal record through Joseph. Ending with “Adam, the son of God” shows Jesus as the Last Adam, the sinless representative who restores what the first Adam lost.

Koine Greek Linguistic Notes

Metanoia (Gk., v.3): “repentance,” a change of mind or perspective, especially toward God’s truth.

Aphesis hamartiōn (Gk., v.3): “remission of sins,” release or forgiveness, accomplished fully through Christ’s death.

Baptizō (Gk., v.16): “to immerse or identify,” symbolizing cleansing and commitment.

Pneuma Hagion (Gk., v.16): “Holy Spirit,” the divine agent of regeneration and empowerment.

Huios tou Theou (Gk., v.22): “Son of God,” declaring divine nature and eternal relationship.

Doctrinal Insight

Luke 3 connects Old Testament anticipation with New Testament revelation. John’s ministry prepared Israel for faith; Jesus’ baptism publicly affirmed His identity as Messiah and Son of God. Repentance remains a change of mind leading to faith in Christ—not moral reform. The genealogy proves His right to redeem all humanity as both divine and human. The Spirit’s descent confirms His anointing for the redemptive mission culminating in the cross.

Free Grace Summary

Repentance prepares the heart for faith; faith in Christ alone secures salvation.

John's baptism symbolized readiness, not regeneration.

Jesus' baptism marks identification with mankind, not confession of sin.

The Father's voice and Spirit's descent affirm eternal Sonship and divine mission.

The genealogy reveals Jesus as universal Redeemer—the sinless Last Adam.

Luke 3 transitions from law to grace: the promised Savior now stands ready to give eternal life freely to all who believe.

Luke 4 – Study Notes

Contextual Summary

Luke 4 marks the beginning of Jesus' public ministry in the power of the Holy Spirit. The chapter unfolds in three major movements: (1) His temptation in the wilderness, (2) His inaugural message at Nazareth, and (3) His miraculous works in Capernaum. The narrative demonstrates the Lord's perfect obedience where Adam and Israel failed, establishing His moral qualification as the sinless Redeemer. From temptation to teaching and healing, He reveals that salvation is a gift of grace and that His authority extends over sin, Satan, sickness, and death.

1–2. “And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness.”

Immediately following His baptism, the Spirit leads—not drives—Jesus into confrontation with Satan. Testing precedes ministry. The wilderness reflects the barrenness of fallen humanity, where the Second Adam succeeds where the first failed.

3–4. “If thou be the Son of God, command this stone that it be made bread.”

The first temptation appeals to physical need. Jesus quotes Deuteronomy 8:3: "Man shall not live by bread alone." Dependence on the Word outweighs satisfaction of appetite. Obedience defines Sonship, not self-gratification.

5–8. "The devil... showed unto him all the kingdoms of the world... All this power will I give thee."

Satan offers worldly dominion without the cross. Jesus replies, "Thou shalt worship the Lord thy God, and him only shalt thou serve." The issue is loyalty—shortcutting God's will nullifies obedience. Worship belongs exclusively to God; compromise is defeat.

9–12. "If thou be the Son of God, cast thyself down from hence."

Satan misquotes Psalm 91, omitting context. Jesus answers with Deuteronomy 6:16: "Thou shalt not tempt the Lord thy God." Presumption disguised as faith is unbelief. True faith trusts God without demanding proof.

13. "When the devil had ended all the temptation, he departed from him for a season."

The victory is decisive but not final; temptation returns throughout His ministry. Yet Christ's sinlessness remains absolute—He never yields in thought or deed.

14–15. "Jesus returned in the power of the Spirit into Galilee."

Empowered by the Spirit, He begins His public work. Spiritual triumph precedes spiritual power; grace flows through submission, not ambition.

16–21. "He came to Nazareth... and stood up for to read."

In His hometown synagogue, Jesus reads Isaiah 61:1–2. The text announces His mission: “to preach the gospel to the poor... to heal the brokenhearted... to set at liberty them that are bruised.” He stops before “the day of vengeance,” distinguishing the grace of His first advent from the judgment of His second. “This day is this scripture fulfilled in your ears” declares the Messiah’s arrival and the dawn of grace.

22–24. “Is not this Joseph’s son?”

Familiarity breeds contempt. The Nazarenes reject Him because of human pride and unbelief. Prophets are often unheeded in their own land—a pattern of Israel’s national hardness.

25–27. “Many widows were in Israel... but unto none of them was Elias sent.”

Jesus cites Elijah and Elisha ministering to Gentiles, revealing God’s grace beyond Israel. This infuriates His audience, exposing self-righteous nationalism. Grace offends those who trust in privilege.

28–30. “They rose up... and thrust him out of the city.”

Attempting to kill Him, they fulfill prophecy of rejection. Yet He passes through their midst unharmed—His hour had not yet come. Divine sovereignty governs every event.

31–37. “He came down to Capernaum... and taught them on the sabbath days.”

In contrast to Nazareth, Capernaum receives Him with astonishment. His teaching carries authority, not tradition. When He commands an unclean spirit to depart, it obeys instantly. His power over demons confirms His divine identity.

38–39. “He entered into Simon’s house; and Simon’s wife’s mother was taken with a great fever.”

Jesus rebukes the fever—it departs. His miracles demonstrate both compassion and authority. Healing symbolizes His greater power to restore spiritual life.

40–41. “All they that had any sick... brought them unto him.”

Demons recognize Him as “the Christ, the Son of God,” yet He silences them. Testimony from evil spirits is not acceptable. His authority extends over both natural and supernatural realms.

42–44. “I must preach the kingdom of God to other cities also.”

His priority remains proclamation, not popularity. “For therefore am I sent” expresses divine mission. The miracles validate His message but never replace it—the Word brings life; wonders confirm it.

Koine Greek Linguistic Notes

Peirazō (Gk., v.2): “to test or tempt,” meaning to prove character, not to entice into evil.

Gegraptai (Gk., v.4): “It is written,” a perfect tense emphasizing the enduring authority of Scripture.

Christos Kyrios (Gk., v.41): “Christ the Lord,” affirming both Messiahship and deity.

Exousia (Gk., v.36): “authority,” divine right and power to command obedience.

Euangelizō (Gk., v.18): “to proclaim good news,” from which the term “gospel” derives.

Doctrinal Insight

Luke 4 reveals the Servant-Son’s perfection under testing, His Spirit-empowered ministry, and the offer of grace to all. His victory over temptation establishes Him as the spotless Redeemer. His message fulfills prophecy: grace to the poor, liberty to captives, and sight to the blind. His rejection at Nazareth prefigures Israel’s national rejection, yet His authority in Capernaum previews His kingdom power. The gospel’s foundation is divine initiative, not human merit.

Free Grace Summary

Jesus' temptation proves His qualification to save, not His potential to fail.

"It is written" affirms Scripture's sufficiency to defeat every lie.

Grace extends beyond Israel, embracing all who believe.

Miracles authenticate the message but faith rests on His Word.

Salvation is received, not earned; fellowship is maintained by dependence on His power.

Luke 4 introduces the gospel of grace in action: the Spirit's anointed Savior proclaiming liberty to the captive and eternal life to all who believe.

Luke 5 – Study Notes

Contextual Summary

Luke 5 highlights the early phase of Jesus' Galilean ministry through miraculous signs and personal encounters. The chapter records the calling of the first disciples, the healing of a leper and a paralytic, and the conversion of Levi (Matthew). Each event illustrates grace confronting human inadequacy—fishermen, outcasts, and sinners receive divine favor apart from merit. Jesus demonstrates both authority and compassion: commanding nature, cleansing disease, forgiving sins, and calling sinners. The central theme is grace over performance and faith as the channel of divine blessing.

1–3. "The people pressed upon him to hear the word of God."

Jesus teaches from Simon's boat on the Lake of Gennesaret (Sea of Galilee). The crowd's hunger for truth contrasts with religious formalism. His message, not miracles, draws hearts.

4–7. "Launch out into the deep, and let down your nets for a draught."

Peter obeys reluctantly but witnesses abundance beyond expectation. The miracle symbolizes divine sufficiency—human failure met by Christ’s provision. Obedience rooted in faith brings overflowing results.

8–10. “Depart from me; for I am a sinful man, O Lord.”

Confronted with divine holiness, Peter becomes aware of his unworthiness. Jesus replies, “Fear not; from henceforth thou shalt catch men.” Grace overcomes guilt and transforms sinners into servants. The calling of disciples is a response to grace, not qualification by worthiness.

11. “They forsook all, and followed him.”

Faith responds by surrender, not to earn salvation, but to participate in divine mission. Service follows salvation; discipleship flows from gratitude.

12–14. “Behold, a man full of leprosy...”

Leprosy, a symbol of sin, isolates and corrupts. The leper’s plea—“Lord, if thou wilt, thou canst make me clean”—acknowledges both Christ’s power and sovereignty. Jesus touches him, saying, “I will; be thou clean.” Grace crosses all boundaries; divine holiness is not defiled by contact but purifies the unclean.

15–16. “He withdrew himself into the wilderness, and prayed.”

Despite rising fame, Jesus seeks solitude and communion with the Father. True ministry depends on private fellowship more than public activity.

17–20. “Men brought in a bed a man which was taken with a palsy.”

Faith overcomes obstacles—the friends lower the paralytic through the roof. Jesus declares, “Man, thy sins are forgiven thee.” Forgiveness precedes healing, showing that spiritual restoration outweighs physical relief. Salvation is God’s free act of grace.

21–24. “Who can forgive sins, but God alone?”

The scribes rightly recognize that only God forgives, but fail to see God incarnate before them. Jesus heals the man to prove His divine authority: “That ye may know that the Son of man hath power on earth to forgive sins.” Miracles verify His message but belief secures its benefit.

25–26. “He rose up before them... glorifying God.”

Immediate healing confirms immediate forgiveness. Joy and worship follow grace received—faith always exalts the Giver, not the recipient.

27–29. “He saw a publican, named Levi... and said unto him, Follow me.”

Levi (Matthew) leaves a lucrative but despised profession. Grace calls the unworthy and elevates the unwanted. His banquet for Jesus becomes a testimony of gratitude, not self-promotion.

30–32. “Why do ye eat and drink with publicans and sinners?”

Jesus answers, “They that are whole need not a physician.” He came not to call the righteous, but sinners to repentance—a change of mind toward the truth of His grace. This reveals salvation as a divine rescue, not moral reform.

33–39. “The disciples of John fast often... but thine eat and drink.”

The question about fasting exposes misunderstanding of grace. Jesus’ parables of the new garment and new wine teach that grace cannot be contained in old covenant forms. The gospel

is new wine; legalism is an old wineskin. Mixing the two ruins both. The believer lives by new life, not old ritual.

Koine Greek Linguistic Notes

Metanoia (Gk., v.32): “repentance,” a change of mind leading to faith, not moral reformation.

Katharizō (Gk., v.13): “to cleanse,” used of physical healing and spiritual forgiveness.

Aphientai (Gk., v.20): “are forgiven,” perfect tense—completed and continuing result of divine pardon.

Exousia (Gk., v.24): “authority,” denotes divine right and power to act.

Oinos kainos (Gk., v.38): “new wine,” symbolizing the freshness of grace compared to the rigidity of law.

Doctrinal Insight

Luke 5 displays the grace and authority of Christ. The miraculous catch reveals His sovereignty over creation; the cleansing of the leper and forgiveness of the paralytic prove His power to redeem. Calling Levi shows that no one is beyond reach. The new wine of grace replaces the old wineskin of works. Salvation is received through faith alone, while service is the believer’s voluntary response of love and gratitude.

Free Grace Summary

Faith responds to divine initiative; grace provides what effort cannot.

Repentance is mental reorientation toward Christ, not behavioral improvement.

The leper’s cleansing illustrates salvation’s instant and total nature.

Forgiveness of the paralytic confirms eternal security through divine authority.

The calling of Levi shows grace extends to the vilest sinner.

The new covenant cannot coexist with law-based religion—salvation is a gift, and grace alone sustains it forever.

Luke 6 – Study Notes

Contextual Summary

Luke 6 presents Jesus' teaching on the true spirit of discipleship, contrasting grace with legalistic tradition. The chapter includes controversies over the Sabbath, the selection of the twelve apostles, and the Sermon on the Plain, emphasizing love, mercy, and forgiveness. Jesus redefines righteousness—not as rule-keeping but as reflecting the Father's gracious character. The core message is that the believer's life flows from inner transformation, not external performance. Salvation remains a free gift, while discipleship calls for mature, grace-based living.

1–5. “Why do ye that which is not lawful to do on the sabbath days?”

When the disciples pluck grain, the Pharisees object. Jesus reminds them of David eating the showbread (1 Sam. 21:6). The Sabbath was made for man, not man for the Sabbath. “The Son of man is Lord also of the sabbath” declares His divine authority—He supersedes legal systems with grace.

6–11. “Is it lawful on the sabbath to do good, or to do evil?”

Jesus heals a man with a withered hand on the Sabbath, exposing the hypocrisy of those who valued ritual over mercy. Grace fulfills the true intent of God's law—restoration, not restriction.

12–16. “He continued all night in prayer to God... and of them he chose twelve.”

Before selecting His apostles, Jesus spends the night in communion with the Father. This demonstrates dependence, not autonomy. The twelve are chosen for service, not salvation—calling precedes commissioning.

17–19. “The whole multitude sought to touch him... for there went virtue out of him.”

Christ’s power (dynamis, Gk.) emanates without limit. Healing illustrates the overflow of divine grace toward faith. Touching Him by faith brings spiritual and physical restoration.

20–23. “Blessed be ye poor... yours is the kingdom of God.”

Luke’s Beatitudes highlight spiritual humility and dependence on God, not economic condition. The poor in spirit inherit spiritual riches. Joy arises from future reward, not present ease.

24–26. “Woe unto you that are rich...”

The warnings address self-satisfied unbelievers who trust temporal prosperity. Earthly comfort can mask spiritual poverty. Jesus contrasts eternal gain with temporal gratification.

27–31. “Love your enemies... do good to them which hate you.”

This radical ethic flows from God’s character, not human ability. Grace enables believers to respond with mercy, breaking the cycle of retaliation. “As ye would that men should do to you, do ye also to them likewise” encapsulates the law of love.

32–36. “If ye love them which love you, what thank have ye?”

Grace exceeds reciprocity. God's mercy toward the undeserving becomes the believer's model. "Be ye therefore merciful, as your Father also is merciful." The believer imitates—not earns—the Father's kindness.

37–38. "Judge not, and ye shall not be judged."

This forbids condemning motives, not discerning truth. Generosity in spirit reflects confidence in God's grace. "Good measure, pressed down... shall men give into your bosom" pictures abundant blessing for the openhearted.

39–42. "Can the blind lead the blind?"

Spiritual leaders must be grounded in truth. Removing one's own "beam" refers to self-examination, not moral perfection. Grace teaches humility in helping others grow.

43–45. "A good tree bringeth not forth corrupt fruit..."

Fruit symbolizes teaching and influence, not proof of salvation. A false teacher's doctrine (karpos, Gk., "fruit") reveals inner corruption. Believers, rooted in grace, produce edifying words consistent with sound doctrine.

46–49. "Why call ye me, Lord, Lord, and do not the things which I say?"

The parable of the two foundations contrasts obedience in fellowship with disobedience in self-reliance. Building on the rock (Christ's word) provides stability amid trials. The issue is discipleship reward and temporal endurance, not eternal salvation.

Koine Greek Linguistic Notes

Kyrios tou sabbatou (Gk., v.5): “Lord of the Sabbath,” declaring Christ’s divine prerogative over the law.

Makarios (Gk., v.20): “blessed,” meaning spiritually favored or joyful under grace.

Oiktirmōn (Gk., v.36): “merciful,” compassion that acts toward the undeserving.

Karpos (Gk., v.44): “fruit,” referring to teaching or influence, not moral proof of salvation.

Themelios (Gk., v.48): “foundation,” figuratively the believer’s grounding in Christ’s word.

Doctrinal Insight

Luke 6 distinguishes between positional salvation and practical discipleship. Jesus reveals the Father’s heart—merciful, generous, forgiving. His kingdom ethics describe how saved people live by grace, not how sinners earn salvation. The Beatitudes promise reward for faithfulness; the parable of the foundation warns of consequences for ignoring His truth. Eternal life is secure by faith, while stability and reward depend on obedience in fellowship.

Free Grace Summary

Salvation is a gift; discipleship is a growth process.

The Sabbath controversies reveal grace’s superiority over law.

True love and mercy flow from regeneration, not regulation.

“Fruit” refers to teaching output, not evidence of saving faith.

Building on the rock means trusting and applying truth, not maintaining salvation.

Luke 6 shows that believers, secure in grace, are called to reflect the Father’s mercy—not to prove they are His, but because they already are.

Luke 7 – Study Notes

Contextual Summary

Luke 7 displays the compassion and authority of Christ across diverse encounters—a Roman centurion’s faith, the resurrection of a widow’s son, John the Baptist’s question from prison, and the forgiveness of a repentant woman. Each scene reveals the heart of grace responding to faith, regardless of social or moral standing. The chapter emphasizes that salvation and forgiveness are grounded in divine mercy, not human merit, and that faith alone connects the sinner to God’s grace.

1–5. “A certain centurion’s servant, who was dear unto him, was sick, and ready to die.”

A Gentile officer shows remarkable humility and concern for his servant. His character—generous and respectful toward Israel—demonstrates that faith is not confined to heritage.

6–10. “Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof.”

The centurion recognizes Jesus’ authority to heal by command alone: “Say in a word, and my servant shall be healed.” His understanding of delegated power illustrates perfect faith. Jesus marvels, declaring He has not found such faith even in Israel. The servant’s healing confirms faith’s sufficiency without ritual or presence—trust in Christ’s word alone brings deliverance.

11–17. “Behold, there was a dead man carried out, the only son of his mother.”

At Nain, Jesus meets a funeral procession. Compassion moves Him to action: “Weep not.” He touches the bier and commands, “Young man, I say unto thee, Arise.” The dead sit up and speak—an image of spiritual regeneration through divine command. The people glorify God, saying, “A great prophet is risen up among us.” The miracle foreshadows His power to give eternal life by His word.

18–23. “John calling unto him two of his disciples sent them to Jesus...”

From prison, John doubts whether Jesus is the Messiah. Jesus answers by deeds, not debate—healing the sick, restoring sight, and preaching to the poor. “Blessed is he, whosoever shall not be offended in me.” Even the greatest prophet wrestled with expectation; faith’s assurance rests on truth, not circumstance.

24–28. “Among those that are born of women there is not a greater prophet than John the Baptist.”

Jesus affirms John’s greatness in privilege but clarifies that those in the kingdom (believers under grace) enjoy even higher standing—positional righteousness in Christ surpasses prophetic office.

29–30. “The publicans justified God... but the Pharisees and lawyers rejected the counsel of God.”

Those humble enough to believe declared God just; the self-righteous refused His grace. Rejection of John’s baptism symbolized resistance to God’s plan. Faith receives; pride rejects.

31–35. “They are like unto children... saying, We have piped unto you, and ye have not danced.”

This parable exposes Israel’s inconsistency: they criticized John for austerity and Jesus for grace. Legalism finds fault with every expression of divine truth. “Wisdom is justified of all her children”—God’s wisdom is vindicated by those who believe.

36–39. “A woman in the city, which was a sinner... brought an alabaster box of ointment.”

A Pharisee invites Jesus to dine. A notorious woman enters, weeping and anointing His feet. Her tears reflect gratitude, not payment. Simon’s self-righteousness blinds him to his own sin. The woman’s humility demonstrates faith responding to grace.

40–43. “A certain creditor had two debtors...”

Jesus’ parable teaches that awareness of forgiveness produces love. Both debtors owed more than they could pay; both were freely forgiven. The greater the recognition of grace, the deeper the gratitude.

44–47. “Her sins, which are many, are forgiven; for she loved much.”

Her love does not earn forgiveness; it reveals she already believed and received it. The Greek perfect tense in “are forgiven” indicates a completed and enduring state. Simon’s lack of love exposes unbelief.

48–50. “Thy sins are forgiven... Thy faith hath saved thee; go in peace.”

Faith—not love, works, or tears—secures forgiveness. The phrase “hath saved” (sesōken, Gk.) is perfect tense, denoting permanent result. “Go in peace” expresses assurance of eternal security and fellowship.

Koine Greek Linguistic Notes

Logō (Gk., v.7): “word,” emphasizing the power of Christ’s command independent of distance.

Spagchnizomai (Gk., v.13): “to be moved with compassion,” denoting deep inner mercy.

Skandalizō (Gk., v.23): “to stumble or take offense,” often due to unmet expectations of grace.

Charizomai (Gk., v.42): “to freely forgive,” from charis (grace), emphasizing unearned pardon.

Sesōken (Gk., v.50): “hath saved,” perfect active indicative—completed salvation with ongoing effect.

Doctrinal Insight

Luke 7 illustrates that salvation is by faith alone in Christ alone. The centurion, the widow, and the woman—all outsiders or broken—receive grace through belief. John's doubt shows that even the faithful may waver, yet Christ's works reaffirm His identity. The sinner woman's forgiveness demonstrates that faith results in immediate, permanent justification, while love is its grateful response.

Free Grace Summary

Faith alone connects the sinner to divine grace; works merely express gratitude.

The centurion models confidence in Christ's authority—believing without sight.

The resurrection at Nain reveals Christ's power over death, prefiguring spiritual life.

John's doubt does not nullify his standing; grace sustains even the questioning believer.

The forgiven woman exemplifies love born from assurance, not fear.

Luke 7 declares eternal forgiveness as a finished act of grace, resting on Christ's word, not human performance.

Luke 8 – Study Notes

Contextual Summary

Luke 8 continues Jesus' Galilean ministry, emphasizing how people respond to God's Word. The chapter features the Parable of the Sower, the calming of the storm, the deliverance of the demoniac, and the healing of Jairus's daughter and the woman with the issue of blood. The theme centers on faith's response to revelation—those who receive the Word in faith bear spiritual fruit, while others fall away through distraction or unbelief. Jesus reveals His power over nature, demons, disease, and death—demonstrating divine authority and the sufficiency of faith.

1–3. "He went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God."

Christ proclaims good news accompanied by a group of women once delivered from sin and sickness—evidence that grace transforms the rejected into co-laborers. Salvation produces gratitude; gratitude produces service.

4–8. “A sower went out to sow his seed...”

This parable describes varying responses to the Word, not categories of salvation gained or lost.

The wayside represents the unbeliever whose heart is hardened; Satan removes the seed before belief.

The rocky soil pictures believers who receive the Word joyfully but lack depth for endurance.

The thorny soil depicts believers entangled in worldly cares and pleasures, unfruitful yet still regenerate.

The good soil represents believers who hear, understand, and bear fruit in fellowship.

Only the first group is unsaved; the rest are believers with differing levels of maturity.

9–10. “Unto you it is given to know the mysteries of the kingdom of God.”

The “mysteries” are divine truths now revealed to believers. Spiritual insight depends on faith, not intellect.

11–15. “The seed is the word of God.”

The Word itself possesses power to produce spiritual life, but receptivity determines growth. “With patience” (*hypomonē*, Gk.) describes steadfast endurance in fellowship.

16–18. “No man, when he hath lighted a candle, covereth it...”

Truth is not meant to be concealed. Believers, as recipients of divine light, are responsible to share it. “Take heed how ye hear” warns against negligence; responsiveness to truth determines further illumination.

19–21. “My mother and my brethren are these which hear the word of God, and do it.”

Spiritual relationship surpasses earthly ties. Fellowship depends on obedience to truth, not physical lineage.

22–25. “There came down a storm of wind on the lake...”

When Jesus calms the storm, He rebukes both the waves and their fear: “Where is your faith?” The miracle illustrates His authority over nature and the believer’s need to trust divine presence amid trial. Faith rests even when sight fails.

26–33. “There met him a certain man, which had devils long time...”

The Gadarene demoniac represents humanity enslaved to sin. Jesus commands the legion to depart, showing His sovereign power over demonic forces. The demons’ plea to enter swine confirms their destructive nature; Christ values one soul above thousands of animals.

34–37. “Then the whole multitude... besought him to depart from them.”

The townspeople reject Him out of fear and material loss. Unbelieving hearts prefer comfort to deliverance. Rejection does not nullify His grace—it simply redirects it.

38–39. “Return to thine own house, and shew how great things God hath done unto thee.”

The delivered man becomes a missionary to his region. Testimony naturally flows from transformation; grace commissions before formal training.

40–42. “Behold, there came a man named Jairus... he fell down at Jesus’ feet.”

A synagogue ruler’s humility demonstrates faith transcending religious status. His plea for his dying daughter reveals trust in Jesus’ authority over life and death.

43–48. “A woman having an issue of blood twelve years... touched the border of his garment.”

Her touch of faith draws immediate power. Jesus says, “Thy faith hath made thee whole” (sōzō, Gk.)—both physically and spiritually. She receives assurance publicly: grace restores with dignity.

49–56. “Fear not: believe only, and she shall be made whole.”

Jesus raises Jairus’s daughter, revealing His mastery over death. Faith conquers fear; life flows from the touch of divine power. “Her spirit came again” shows literal resurrection, foreshadowing the believer’s eternal hope.

Koine Greek Linguistic Notes

Sperma (Gk., v.11): “seed,” symbol of divine truth that generates life.

Hypomonē (Gk., v.15): “patience” or endurance, perseverance in faith and fellowship.

Phōs (Gk., v.16): “light,” figuratively the illumination of revealed truth.

Sōzō (Gk., v.48): “to save or make whole,” encompassing both physical healing and eternal salvation.

Pistis (Gk., v.50): “faith,” active reliance on divine authority.

Doctrinal Insight

Luke 8 presents faith as the vital link between God’s power and human need. The Sower’s parable distinguishes hearing from believing; fruitfulness concerns fellowship and service, not eternal destiny. Miracles confirm that Christ’s authority transcends nature, demons, disease, and death—each sphere of human helplessness. Salvation is free and secure; discipleship involves hearing, trusting, and persevering in truth.

Free Grace Summary

The Parable of the Sower distinguishes salvation (first soil) from fellowship and fruitfulness (remaining soils).

Faith receives the Word; endurance maintains fellowship.

The calm of the storm illustrates the believer’s rest in divine sovereignty.

The Gadarene’s deliverance displays grace’s liberating power over bondage.

The woman’s touch and Jairus’s plea reveal that faith—however small—draws omnipotent response.

Luke 8 confirms that salvation is instantaneous and eternal, while fruit-bearing depends on ongoing trust and obedience under grace.

Luke 9 – Study Notes

Contextual Summary

Luke 9 marks a turning point in Jesus’ ministry as He commissions the Twelve, reveals His identity as the Christ, predicts His death, and displays His glory at the Transfiguration. The

chapter contrasts temporal ambition with eternal perspective—showing that discipleship requires self-denial and focus on eternal reward, not merit for salvation. Jesus' compassion, power, and purpose stand in sharp contrast to human weakness, pride, and misunderstanding. Eternal life remains God's free gift; discipleship involves the believer's response of service, submission, and faithfulness.

1–6. “He called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.”

Jesus equips His followers for ministry. Exousia (Gk.) means divine authority delegated by Him. Their mission—to preach the kingdom and heal—confirms the coming of Messiah. Dependence on God, not provision, marks their journey.

7–9. “Herod... desired to see him.”

Herod's curiosity is not faith but fear. Guilt over John's death troubles him; conscience without repentance yields anxiety, not salvation.

10–17. “We have no more than five loaves and two fishes.”

The feeding of the five thousand demonstrates Christ's sufficiency. Human resources fail; divine provision multiplies beyond need. Grace satisfies fully and freely—illustrating salvation's abundance. Twelve baskets remain, symbolizing sufficiency for all Israel.

18–20. “Whom say ye that I am?... Peter answering said, The Christ of God.”

This confession marks a watershed moment. Recognition of Jesus as the Messiah rests on divine revelation, not human reasoning. The object of saving faith is the person and promise of Christ.

21–22. “The Son of man must suffer many things... and be slain, and be raised the third day.”

Here Jesus unveils the central truth of redemption: His death is necessary (dei, Gk., “it must be”). The cross is substitutionary, not accidental. Resurrection guarantees eternal security for all who believe.

23–26. “If any man will come after me, let him deny himself, and take up his cross daily.”

This call concerns discipleship, not salvation. “Take up his cross” means willingness to follow Christ at cost, not earning life. Salvation is received by faith; following Him in service earns reward. Losing life for His sake ensures eternal significance.

27–36. “He took Peter and John and James... and went up into a mountain to pray.”

The Transfiguration reveals the glory of the King before the cross. Moses (Law) and Elijah (Prophets) appear, discussing His coming “decease” (exodos, Gk.)—the redemptive exodus through His death. The Father’s voice—“This is my beloved Son: hear him”—confirms Christ’s authority above all revelation.

37–43. “Master, I beseech thee, look upon my son: for he is mine only child.”

A desperate father brings his demon-tormented son. The disciples’ failure exposes the need for faith and dependence on divine power. Jesus’ rebuke heals instantly, displaying His supremacy over evil.

44–45. “Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.”

Though plainly foretold, they understand not. Human ambition blinds spiritual perception. Redemption’s cost exceeds human expectation, yet secures eternal life.

46–48. “There arose a reasoning among them, which of them should be greatest.”

Pride contradicts grace. Jesus sets a child before them, teaching that true greatness is humble service. In the kingdom, reward is based on faithfulness, not prominence.

49–50. “We saw one casting out devils in thy name; and we forbad him.”

Sectarianism hinders ministry. Jesus replies, “He that is not against us is for us.” Grace recognizes all genuine work done in His name.

51–56. “They did not receive him... and his disciples said, Wilt thou that we command fire to come down from heaven?”

Rejection by a Samaritan village reveals prejudice. Jesus rebukes them: “Ye know not what manner of spirit ye are of.” The Son came to save lives, not destroy them—grace tempers zeal with compassion.

57–62. “Lord, I will follow thee whithersoever thou goest.”

Three would-be followers illustrate barriers to discipleship: comfort, delay, and divided loyalty. The lesson: salvation is free; following Christ costs everything in service. Grace calls; discipleship chooses.

Koine Greek Linguistic Notes

Exousia (Gk., v.1): “authority,” divine right to act, granted by Christ.

Dei (Gk., v.22): “it must be,” expressing divine necessity of the cross.

Exodos (Gk., v.31): “departure,” describing Christ’s redemptive death.

Arneomai (Gk., v.23): “deny,” meaning to disown self-interest for devotion.

Teleios (Gk., v.48): “complete” or “mature,” the true mark of greatness in humility.

Doctrinal Insight

Luke 9 unites revelation, redemption, and responsibility. The believer’s salvation rests in Christ’s predicted death and resurrection; the disciple’s life reflects gratitude through service. The Transfiguration affirms divine approval of the Son and previews the kingdom’s glory. True discipleship rejects self-exaltation and embraces humility and faithfulness. Eternal security is grounded in the finished work of the cross, while eternal reward depends on following Christ’s word.

Free Grace Summary

The apostles’ mission reflects divine authority, not saving merit.

Peter’s confession affirms the foundation of saving faith: Jesus is the Christ.

The cross was divinely necessary and eternally effective.

“Take up your cross” concerns reward and fellowship, not salvation.

The Transfiguration confirms Christ’s deity and future kingdom glory.

Luke 9 distinguishes clearly between believing unto salvation and following unto reward—grace saves freely, discipleship serves gratefully.

Luke 10 – Study Notes

Contextual Summary

Luke 10 presents Jesus sending forth the seventy messengers, teaching on true service, spiritual priority, and divine love. The chapter includes the mission of the seventy, the parable of the Good Samaritan, and the lesson of Mary and Martha. It portrays grace in action: salvation is received by faith, while love and service flow from fellowship. Eternal life is not earned by moral effort but received as a gift; discipleship demonstrates that grace through mercy toward others.

1–3. “After these things the Lord appointed other seventy also, and sent them two and two before his face...”

The mission expands from the Twelve to seventy, symbolizing outreach beyond Israel (reflecting the seventy nations of Genesis 10). Their message—“The kingdom of God is come nigh”—proclaims Messiah’s presence. They are sent as “lambs among wolves,” dependent on divine provision, not human strategy.

4–9. “Carry neither purse... and into whatsoever city ye enter, heal the sick that are therein.”

They rely solely on God’s care through the hospitality of believers. “The labourer is worthy of his hire” teaches that gospel workers deserve support, but must not serve for gain. The miracles confirm the message of peace, pointing to spiritual restoration in Christ.

10–16. “It shall be more tolerable in that day for Sodom...”

Those who reject the gospel reject Christ Himself. Accountability increases with exposure to truth. The solemn warning emphasizes that judgment awaits rejection of grace—not moral failure, but unbelief.

17–20. “Lord, even the devils are subject unto us through thy name.”

The seventy rejoice in visible success, but Jesus redirects them to eternal perspective: “Rejoice not that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.” Authority is secondary to relationship. Eternal life, not ministry success, is the believer’s true security.

21–22. “Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.”

Divine revelation comes to the humble, not the self-sufficient. Grace unveils what human intellect cannot grasp. The Son alone reveals the Father—salvation is personal, relational, and exclusive through Christ.

23–24. “Blessed are the eyes which see the things that ye see.”

The disciples experience what prophets longed for—the arrival of grace in person. Privilege brings responsibility: to believe and to proclaim the gospel faithfully.

25–29. “Master, what shall I do to inherit eternal life?”

A lawyer’s question reveals self-righteousness, not faith. Jesus answers according to law, not grace, to expose impossibility: “This do, and thou shalt live.” No one can achieve righteousness by law; the demand highlights human failure and the need for divine mercy.

30–37. “A certain man went down from Jerusalem to Jericho, and fell among thieves.”

The Good Samaritan parable illustrates mercy, not a method of earning salvation. The beaten man pictures humanity’s helplessness; the priest and Levite show religion’s inability to save. The Samaritan—despised yet compassionate—prefigures Christ, who rescues, heals, and provides at His own cost. “Go, and do thou likewise” teaches grace-motivated compassion, not justification by works.

38–42. “A certain woman named Martha received him into her house.”

Martha's busyness contrasts with Mary's devotion. Service must flow from fellowship. Jesus commends Mary's choice—sitting at His feet to hear His word—as “that good part.” Grace prioritizes relationship over routine, communion over commotion.

Koine Greek Linguistic Notes

Ergazomenos (Gk., v.7): “labourer,” one serving in divine work under grace, not obligation.

Onoma (Gk., v.17): “name,” denoting authority or character—in this case, Christ's delegated power.

Graphō (Gk., v.20): “are written,” perfect tense—names permanently inscribed in heaven, affirming eternal security.

Splagchnizomai (Gk., v.33): “moved with compassion,” deep emotional mercy rooted in grace.

Meris agathē (Gk., v.42): “good part,” the better portion—fellowship with Christ Himself.

Doctrinal Insight

Luke 10 harmonizes divine mission with divine mercy. The seventy's authority demonstrates God's power; the Samaritan's compassion portrays God's heart; Mary's devotion reveals God's priority. Salvation is by grace through faith, evidenced by transformed love, not earned by works. The believer's assurance (“written in heaven”) anchors joy amid ministry. True discipleship involves resting in Christ before serving for Christ.

Free Grace Summary

The seventy illustrate grace's global reach—salvation offered freely to all.

Eternal security rests on the believer's name written in heaven, not performance.

The lawyer's question exposes law's inability to save.

The Good Samaritan typifies Christ, not human goodness.

Mary's devotion shows that hearing precedes doing—fellowship precedes service.

Luke 10 teaches that grace saves by faith alone, then motivates love, compassion, and service through grateful hearts, never fear of loss.

Luke 11 – Study Notes

Contextual Summary

Luke 11 emphasizes the power of prayer, the authority of Christ over evil, and the danger of hypocrisy. The Lord teaches His disciples how to pray, demonstrates power over demonic forces, and rebukes the religious leaders who demand signs while ignoring truth. The chapter contrasts genuine faith with external religion, revealing that intimacy with God comes through trust and fellowship—not ritual performance. It also warns against self-righteousness and highlights the illumination of truth through a receptive heart.

1–4. “Lord, teach us to pray...”

The disciples ask for instruction in communion, not ceremony. Jesus gives a model—not a formula—known as the Lord's Prayer.

“Father” (Patēr, Gk.) reflects intimate relationship based on grace.

“Hallowed be thy name” exalts God's holiness.

“Thy kingdom come” anticipates His future reign.

“Give us... daily bread” teaches daily dependence.

“Forgive us our sins” concerns fellowship, not salvation—believers already justified seek restored communion.

“Lead us not into temptation” expresses trust in divine protection.

5–10. “Which of you shall have a friend, and shall go unto him at midnight...”

The parable of the persistent friend illustrates boldness in prayer. God is not reluctant; perseverance reveals faith’s persistence. “Ask... seek... knock” (present imperatives) indicate continuous fellowship, not vain repetition.

11–13. “If a son shall ask bread of any of you that is a father...”

Earthly fathers give good gifts; how much more the heavenly Father gives the Holy Spirit to those who ask. This refers not to initial indwelling but to ongoing empowerment for service. God delights in generosity toward His children.

14–20. “He was casting out a devil, and it was dumb.”

When Jesus heals a mute demoniac, the crowd accuses Him of working by Beelzebub. He exposes their absurd logic—Satan cannot cast out himself. His miracles confirm the presence of the kingdom of God, manifest in His authority over evil.

21–26. “When a strong man armed keepeth his palace...”

The “strong man” is Satan; the “stronger” one is Christ, who defeats and disarms him. The parable of the unclean spirit warns of moral reform without regeneration—vacancy invites greater bondage. Only the indwelling Spirit secures permanent deliverance.

27–28. “Blessed is the womb that bare thee... Yea rather, blessed are they that hear the word of God, and keep it.”

True blessedness is not biological connection but spiritual obedience. Hearing and keeping the Word brings fellowship and reward, not salvation—already secured by faith.

29–32. “This is an evil generation: they seek a sign.”

The only sign given is the sign of Jonah—death and resurrection. As Nineveh repented at Jonah’s message, those who believe Christ’s resurrection receive life. Rejecting this ultimate sign seals judgment.

33–36. “No man, when he hath lighted a candle, putteth it in a secret place.”

Light symbolizes truth; the “eye” represents perception. A “single” (haplous, Gk.) eye focuses on truth, while an “evil” one distorts it. Receptivity to light determines clarity; rejection brings darkness. Fellowship depends on openness to truth.

37–41. “A Pharisee besought him to dine with him.”

Jesus condemns superficial religion—clean cups with dirty hearts. Ritual purity without inward renewal is hypocrisy. True holiness flows from grace, not regulation.

42–44. “Woe unto you, Pharisees! for ye tithe mint and rue... and pass over judgment and the love of God.”

They strain at minutiae but ignore mercy. Religion counts seeds; grace changes hearts. Legalism substitutes performance for love.

45–52. “Woe unto you also, ye lawyers!”

Jesus indicts religious scholars for burdening others with rules while refusing grace themselves. They honor dead prophets yet reject the living One. “Ye have taken away the key of knowledge”—their traditions obscure the simplicity of faith.

53–54. “They began to urge him vehemently...”

Their hostility intensifies. Truth always provokes opposition from those who fear exposure. Yet Christ presses forward to the cross—the ultimate proof of grace over law.

Koine Greek Linguistic Notes

Patēr (Gk., v.2): “Father,” expressing personal intimacy in prayer.

Aiteite (Gk., v.9): “ask,” present imperative—keep asking, continual fellowship.

Pneuma Hagion (Gk., v.13): “Holy Spirit,” divine enablement for believers’ service.

Haplous (Gk., v.34): “single,” meaning clear, undivided focus of faith.

Ouai (Gk., v.42): “woe,” a term of grief and judgment toward hypocrisy.

Doctrinal Insight

Luke 11 teaches the contrast between relationship and religion. Prayer reveals dependence; power over demons reveals divine authority; and rebuke of the Pharisees exposes the emptiness of legalism. Christ’s followers are called to sincerity—truth in the inward parts. The believer’s fellowship with God flows from grace, not ritual. The Spirit’s power enables service; the Word’s light guides conduct.

Free Grace Summary

Prayer sustains fellowship, not justification—believers already belong to God.

Persistence in prayer expresses faith’s confidence, not doubt.

Deliverance from evil rests in regeneration, not moral reform.

True light transforms perception; hypocrisy blinds.

The Pharisees' downfall illustrates law without love; Christ offers grace without measure.

Luke 11 proclaims relational righteousness—God's acceptance by grace, not works, producing inward change that honors His Word in grateful obedience.

Luke 12 – Study Notes

Contextual Summary

Luke 12 centers on faithful stewardship, trust in God's provision, and readiness for Christ's return. Jesus warns against hypocrisy, covetousness, and worry, contrasting worldly anxiety with eternal assurance. The chapter divides between truths for unbelievers (the need for faith) and exhortations for believers (living wisely in light of eternity). Salvation remains free and secure; discipleship involves accountability and reward.

1–3. "Beware ye of the leaven of the Pharisees, which is hypocrisy."

Leaven symbolizes corrupt influence. Hypocrisy—pretending righteousness—is exposed by truth. Hidden things will be revealed at judgment. Grace produces sincerity; law produces pretense.

4–7. "Be not afraid of them that kill the body... Fear him, which after he hath killed hath power to cast into hell."

Fear of man contrasts with reverence for God. Believers are eternally secure but should live in awe of divine authority. "Are not five sparrows sold for two farthings?... ye are of more value than many sparrows." God's care extends to the smallest detail; assurance dispels fear.

8–10. “Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.”

Confession identifies discipleship, not a condition for salvation. Public acknowledgment brings future reward; denial forfeits commendation, not eternal life. “Blasphemy against the Holy Ghost” refers to Israel’s national rejection of the Spirit’s witness through Christ’s miracles—not an unforgivable sin for believers.

11–12. “The Holy Ghost shall teach you in the same hour what ye ought to say.”

Divine guidance empowers testimony. Dependence on the Spirit replaces fear of persecution.

13–15. “Master, speak to my brother, that he divide the inheritance with me.”

A man interrupts Jesus to settle a dispute. The Lord refuses to arbitrate material quarrels—spiritual priorities surpass temporal gain. “Beware of covetousness” warns that greed blinds the soul to eternal truth.

16–21. “The ground of a certain rich man brought forth plentifully.”

The Parable of the Rich Fool depicts one who plans for everything but eternity. He builds bigger barns but neglects his soul. Death exposes folly: material wealth cannot secure life. Eternal riches belong to those “rich toward God”—through faith and generosity.

22–31. “Take no thought for your life... Seek ye the kingdom of God.”

Jesus urges trust in the Father’s care. “Take no thought” (merimnaō, Gk.) means “do not be anxious.” The ravens and lilies illustrate divine provision apart from worry. Faith liberates from anxiety, focusing on eternal priorities.

32–34. “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.”

Believers are heirs, not earners. Eternal inheritance is guaranteed by divine pleasure, not human merit. “Where your treasure is, there will your heart be also”—a principle of stewardship and devotion.

35–40. “Let your loins be girded about, and your lights burning.”

The parable of the waiting servants illustrates readiness for Christ’s return. Watching expresses faithfulness, not uncertainty of salvation. “Blessed are those servants” promises reward for vigilance, not entrance into heaven.

41–48. “Who then is that faithful and wise steward?”

Faithful stewardship receives reward; negligence brings loss. The unfaithful servant represents a believer disciplined or unrewarded, not damned. “Many stripes” and “few stripes” depict degrees of temporal judgment and loss of reward. Accountability concerns service, not eternal destiny.

49–53. “I am come to send fire on the earth...”

Christ’s message divides truth from error, faith from unbelief. The gospel brings inner peace with God but outward conflict with the world. The “fire” pictures purifying division, not destruction of believers.

54–57. “Ye can discern the face of the sky... how is it that ye do not discern this time?”

Jesus rebukes their spiritual blindness—they read the weather but ignore the Messiah’s signs. Ignoring revelation brings loss of opportunity.

58–59. “When thou goest with thine adversary to the magistrate...”

A parable of urgency: settle with God before judgment. For unbelievers, it warns to receive grace now; for believers, it exhorts reconciliation and humility.

Koine Greek Linguistic Notes

Hypokrisis (Gk., v.1): “hypocrisy,” acting under a mask, outward piety without inward truth.

Phobeisthe (Gk., v.5): “fear,” reverential awe, not terror, toward divine authority.

Homologeō (Gk., v.8): “confess,” to publicly acknowledge.

Merimnaō (Gk., v.22): “to be anxious,” worry that divides the mind.

Pistos oikonomos (Gk., v.42): “faithful steward,” one entrusted with responsibility.

Doctrinal Insight

Luke 12 contrasts human anxiety with divine assurance. Salvation is a settled gift; discipleship involves trust and stewardship. Believers need not fear death or judgment but should live faithfully for reward. Hypocrisy and covetousness reveal hearts anchored in the temporal; faith rests in eternal security. Readiness for Christ’s return does not mean fear of losing salvation but eagerness to meet the Master well-pleasing.

Free Grace Summary

Salvation rests on God’s pleasure, not man’s performance (v.32).

Confession secures reward, not eternal life.

The “unforgivable sin” pertains to national rejection, not individual believers.

Worry contradicts trust in divine care; grace invites confidence, not fear.

Faithful stewardship leads to reward; negligence to loss, never damnation.

Luke 12 assures eternal security while urging readiness, gratitude, and grace-filled obedience as expressions of love for the Savior who has already secured the kingdom for His flock.

Luke 13 – Study Notes

Contextual Summary

Luke 13 records Jesus' call to repentance (a change of mind), His healing of a crippled woman on the Sabbath, parables of the mustard seed and leaven, and warnings about hypocrisy, false security, and Israel's coming judgment. The chapter divides between individual response to grace and national rejection of the Messiah. Jesus reveals that divine patience aims at fruitfulness, not punishment, and that true salvation rests on faith—not heritage, effort, or outward religion.

1–5. "Except ye repent, ye shall all likewise perish."

Some mention tragedies (Pilate's cruelty, the fall of the tower in Siloam). Jesus rejects the idea that victims suffer because of greater sin. He uses both events to urge repentance (metanoēō, Gk.—change of mind toward truth). The warning concerns physical judgment and national destruction, not eternal damnation. Without change of heart toward God, Israel faces temporal ruin (fulfilled in A.D. 70).

6–9. "A certain man had a fig tree planted in his vineyard."

The Parable of the Barren Fig Tree pictures Israel: long privileged but fruitless. The owner (God) seeks fruit—faith response—not works. The vinedresser (Christ) intercedes, requesting one more season. Grace delays judgment, offering further opportunity for belief.

10–17. “A woman which had a spirit of infirmity eighteen years...”

Jesus heals her on the Sabbath, rebuking the synagogue ruler’s legalism. “Ought not this woman... be loosed?” reveals that grace fulfills the true Sabbath—rest and restoration through faith. The people rejoice; the hypocrites are shamed. Law binds; grace liberates.

18–21. “Unto what is the kingdom of God like?”

The mustard seed and leaven illustrate expansion and influence. From small beginnings (a seed), God’s kingdom grows through the Word, not force. The leaven symbolizes pervasive truth spreading through grace—contrasting with the corrupting leaven of hypocrisy (12:1).

22–24. “Lord, are there few that be saved?”

Jesus answers with the narrow door metaphor: salvation requires entering through Him by faith. “Strive” (agonizomai, Gk.) refers to earnest seeking, not working for salvation. Many will seek entrance by self-effort but miss it. The call is urgent: believe while the door (opportunity) remains open.

25–28. “When once the master of the house is risen up, and hath shut to the door...”

Those who delayed discover exclusion—not for lack of good works, but unbelief. “We have eaten and drunk in thy presence” reflects association without faith. The scene prefigures Israel’s national rejection and future weeping during judgment.

29–30. “They shall come from the east, and from the west... and shall sit down in the kingdom of God.”

Gentiles will share in the Messianic banquet by faith, while many privileged Jews will be left out through unbelief. Grace overturns human expectations—“the last shall be first.”

31–33. “Herod will kill thee... I must walk to day and to morrow...”

Jesus rejects fear. His ministry continues until its appointed completion. “It cannot be that a prophet perish out of Jerusalem” reveals His foreknowledge and courage—He will lay down His life willingly, not by surprise.

34–35. “O Jerusalem, Jerusalem... how often would I have gathered thy children together.”

Christ laments Israel’s unbelief. His compassion contrasts with their rejection. “Your house is left unto you desolate” foretells the temple’s destruction. Yet hope remains: “Ye shall not see me, until... ye shall say, Blessed is he that cometh in the name of the Lord.” Grace pauses but does not end; Israel’s restoration awaits faith at His second coming.

Koine Greek Linguistic Notes

Metanoēō (Gk., v.3): “repent,” to change the mind or perspective; not turning from sin to earn salvation.

Amartia (Gk., v.2): “sin,” missing the mark, emphasizing need of grace.

Agonizomai (Gk., v.24): “strive,” meaning to exert oneself earnestly—speaking of urgency, not works.

Exousia (Gk., v.16): “authority,” showing Christ’s divine right to heal and restore.

Desolate (erēmos, Gk., v.35): “abandoned,” referring to national judgment, not loss of salvation.

Doctrinal Insight

Luke 13 reveals the tension between grace offered and grace resisted. Repentance is intellectual and spiritual realignment toward God’s truth. The Sabbath healing illustrates that

divine grace transcends legalism. The parables emphasize growth through faith and judgment for unbelief. Israel's rejection results in temporal desolation, but individual salvation remains open to all who believe. The believer's security rests on God's promise; national privilege guarantees nothing without faith.

Free Grace Summary

Repentance means a change of mind leading to faith, not reform of behavior.

The barren fig tree pictures God's patience toward the unresponsive.

Sabbath healing displays grace's supremacy over the law.

The narrow door emphasizes personal faith in Christ, not moral striving.

Israel's rejection is national, not individual; God still saves all who believe.

Luke 13 highlights divine mercy extended to all, warning that delayed faith forfeits opportunity but never overturns God's eternal promise to those who trust in Him.

Luke 14 – Study Notes

Contextual Summary

Luke 14 presents lessons on humility, discipleship, and grace's invitation. Jesus heals a man on the Sabbath, teaches about humility at feasts, and delivers the Parable of the Great Supper, illustrating the offer of salvation freely extended to all. The latter section calls for serious discipleship—counting the cost of following Christ in service, not securing salvation. The chapter contrasts religious pride with divine generosity and self-seeking ambition with grace-motivated humility.

1–6. “And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day...”

The Pharisees watch Jesus, seeking to accuse Him. He heals a man with dropsy and silences their hypocrisy by asking, "Is it lawful to heal on the sabbath day?" His question exposes their inconsistency—they rescue animals on the Sabbath but condemn compassion. Grace fulfills the true purpose of the law: mercy, not ritual.

7–11. "When thou art bidden of any man to a wedding, sit not down in the highest room..."

Jesus observes guests vying for prominence and teaches humility. Self-exaltation leads to embarrassment; humility leads to honor. "He that humbleth himself shall be exalted" expresses God's grace principle—He exalts the lowly and resists the proud.

12–14. "When thou makest a dinner or a supper, call not thy friends... but call the poor, the maimed, the lame, the blind."

True generosity seeks no repayment. Grace mirrors God's heart, giving to those unable to reciprocate. "Thou shalt be recompensed at the resurrection of the just" points to reward for faithful service, not eternal salvation.

15–24. "A certain man made a great supper, and bade many."

The Parable of the Great Supper portrays the gospel invitation.

The host represents God, the giver of salvation.

The feast pictures eternal life—offered freely.

The invited guests (Israel's religious elite) make excuses, preferring worldly affairs.

The poor, maimed, blind, and lame (outcasts and Gentiles) gladly receive the invitation.

Grace extends beyond national or moral boundaries. "Compel them to come in" means to urge earnestly—not to force—so that God's house may be filled. The rejection is not loss of salvation but refusal to believe.

25–27. “If any man come to me, and hate not his father... yea, and his own life also, he cannot be my disciple.”

This call addresses discipleship, not justification. “Hate” (miseō, Gk.) is a Semitic idiom meaning “to love less.” Jesus demands supreme loyalty from those who serve Him. Salvation costs the believer nothing; following Him in service costs everything.

28–33. “Which of you, intending to build a tower, sitteth not down first and counteth the cost...”

The builder and the king illustrate thoughtful commitment. Discipleship requires deliberate decision, not impulsive zeal. Failure to count the cost leads to unfinished service, not loss of eternal life. Rewards, not salvation, are in view.

34–35. “Salt is good: but if the salt have lost his savour...”

Salt symbolizes usefulness. When a believer loses spiritual focus, he loses testimony and effectiveness—not salvation. “He that hath ears to hear” emphasizes personal responsibility in discipleship and stewardship.

Koine Greek Linguistic Notes

Charis (Gk., v.12): “grace” or “favor,” motive of giving without expecting return.

Miseō (Gk., v.26): “to hate,” idiomatically meaning “to love less by comparison.”

Mathetes (Gk., v.26): “disciple,” a learner or follower, distinct from “believer.”

Analōsis (Gk., v.28): “cost,” figurative of counting the expense of service.

Mōrainō (Gk., v.34): “to lose flavor,” metaphor for losing spiritual influence.

Doctrinal Insight

Luke 14 contrasts salvation's freeness with discipleship's costliness. The Great Supper declares the open invitation of grace—"all things are now ready." Those who reject it illustrate unbelief, not lost believers. The second half calls believers to evaluate their service: salvation is secure, but discipleship requires surrender and perseverance. The loss described concerns reward and usefulness, never eternal life.

Free Grace Summary

The Sabbath healing demonstrates grace's supremacy over ritual.

The wedding feast illustrates humility's exaltation—grace honors the lowly.

The Great Supper portrays salvation as a free invitation to all who believe.

"Hating" family means prioritizing Christ's call, not harboring hostility.

Counting the cost applies to service, not salvation.

Losing "saltiness" depicts loss of testimony, not loss of eternal security.

Luke 14 reminds believers that while salvation costs nothing, fruitful discipleship requires commitment, humility, and gratitude to the One who freely saves forever.

Luke 15 – Study Notes

Contextual Summary

Luke 15 contains three of Jesus' most beloved parables—the Lost Sheep, the Lost Coin, and the Lost Son (Prodigal Son)—revealing the joy of heaven over one sinner who repents. The entire chapter responds to the Pharisees' complaint that Jesus receives sinners. These stories illustrate God's pursuing grace, not moral effort. The emphasis is on divine initiative in seeking the lost and the believer's eternal security once found. Each parable progresses from lostness to restoration, portraying the Father's unconditional love and joy when fellowship is restored.

1–2. “Then drew near unto him all the publicans and sinners for to hear him.”

The religious leaders grumble that Jesus welcomes sinners. Their disdain prompts the parables. Grace attracts those aware of their need; self-righteousness resents it.

3–7. “What man of you, having an hundred sheep, if he lose one of them...”

The Parable of the Lost Sheep depicts Christ as the Good Shepherd.

The sheep represents a person separated from safety—either unsaved or a believer out of fellowship.

The shepherd leaves the ninety-nine to seek the one, showing divine initiative.

When he finds it, he lays it on his shoulders—symbol of complete security and divine strength.

“Rejoice with me” reflects heaven’s joy over restoration. The sheep contributes nothing to being found—salvation and restoration are God’s work.

8–10. “What woman having ten pieces of silver, if she lose one piece...”

The Lost Coin shows the Spirit’s role in seeking the lost through illumination.

The lamp pictures divine truth.

The diligent search reveals God’s persistence.

The coin, though lifeless, retains value—showing that humanity’s worth in God’s eyes remains even in lostness.

The joy upon finding it mirrors the celebration of angels when a sinner repents (changes mind and believes).

11–16. “A certain man had two sons...”

The Parable of the Prodigal Son unfolds grace in personal relationship.

The younger son represents a believer breaking fellowship through self-will.

His demand for inheritance symbolizes independence from the Father’s guidance.

In the far country, he wastes resources in reckless living—an image of sin’s emptiness.

Physical famine mirrors spiritual hunger. When the world’s promises fail, the believer realizes his true need—fellowship with the Father.

17–20. “When he came to himself... I will arise and go to my father.”

This turning point shows repentance (metanoēō, Gk.—change of mind). The son’s decision reflects restoration thinking, not self-redemption. The Father runs to meet him—symbolizing God’s eagerness to restore fellowship. The embrace occurs before confession, showing acceptance based on relationship, not merit.

21–24. “Bring forth the best robe... for this my son was dead, and is alive again.”

The Father clothes him in the best robe (symbol of righteousness), puts a ring on his hand (authority of sonship), and shoes on his feet (restored dignity). The feast celebrates fellowship restored, not salvation gained. The son was never disowned—he was lost in experience, not in relationship.

25–32. “Now his elder son was in the field...”

The elder brother pictures self-righteous believers—resentful, joyless, and bound by works. He boasts of service but misses fellowship. The Father pleads gently: “Son, thou art ever with me.” Both sons are loved; one strayed in rebellion, the other in pride. The true tragedy lies in serving without rejoicing in grace.

Koine Greek Linguistic Notes

Apollumi (Gk., vv.4,8,24): “to be lost,” meaning in danger or ruin, not annihilation.

Metanoeō (Gk., v.7): “to repent,” a change of mind leading to trust in grace.

Charis (Gk., v.20): “grace,” favor shown undeservedly by the Father.

Dikaiosynē (Gk., v.22): “righteousness,” symbolized by the robe—positional, not earned.

Euphrainein (Gk., v.32): “to rejoice exceedingly,” reflecting heaven’s delight in restoration.

Doctrinal Insight

Luke 15 reveals God’s heart for both the lost and the wandering. Each parable highlights divine initiative: the Shepherd seeks, the Woman searches, the Father runs. Salvation and restoration depend solely on God’s grace. The Father’s actions demonstrate eternal security—sonship remains unbroken though fellowship can be lost. Repentance restores communion, not relationship. The elder brother’s resentment warns against pride that obscures joy in another’s restoration.

Free Grace Summary

Repentance is a change of mind leading to restored fellowship, not penance.

The Shepherd, Spirit, and Father each portray aspects of God’s grace in pursuit.

The lost sheep and coin retain their owner’s claim—security remains even in straying.

The prodigal never ceased being a son; restoration celebrates return, not re-adoption.

The elder brother's legalism mirrors religion without relationship.

Luke 15 celebrates the certainty of divine love: salvation once received can never be lost, and fellowship once broken can always be renewed through grace.

Luke 16 – Study Notes

Contextual Summary

Luke 16 presents two major parables: the Unjust Steward and the Rich Man and Lazarus. Both illustrate the use—or misuse—of temporal resources in light of eternal realities. Jesus teaches that earthly wealth should serve eternal purposes and warns against trusting riches over God. The second parable emphasizes the finality of belief after death: salvation depends solely on faith in God's revealed truth, not human merit or social standing. The central theme is faithful stewardship and the danger of misplaced trust.

1–8. “There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.”

The Unjust Steward mishandles his master's property, then acts shrewdly to secure favor from debtors. The master commends his foresight—not his dishonesty. The lesson: worldly people often show more foresight in temporal matters than believers do in eternal ones. Believers are called to use material wealth for spiritual investment—winning souls and aiding others.

9. “Make to yourselves friends of the mammon of unrighteousness...”

Money (mamōnas, Gk.) itself is not evil, but a tool. When used for God's purposes, it yields eternal reward. “Friends” refers to those who benefit from faithful stewardship—souls reached and blessed through generosity. When earthly wealth fails, only eternal investments remain.

10–12. “He that is faithful in that which is least is faithful also in much.”

Faithfulness in material things proves readiness for greater, spiritual responsibility. “True riches” refers to eternal reward and fellowship, not salvation. The believer’s stewardship tests character, not justification.

13. “No servant can serve two masters... Ye cannot serve God and mammon.”

Divided loyalty is impossible. The heart cannot cling to both worldly gain and divine purpose. Trust in wealth undermines dependence on grace.

14–15. “The Pharisees... who were covetous, heard all these things: and they derided him.”

Their mockery exposes hypocrisy. They equated material success with divine approval. Jesus exposes their hearts: “That which is highly esteemed among men is abomination in the sight of God.” External religion conceals internal corruption.

16–18. “The law and the prophets were until John...”

The dispensation shifts from Law to Grace. The kingdom is now preached through the gospel, accessible by faith, not by law-keeping. “Every man presseth into it” refers to eagerness to receive salvation. Verse 18, about divorce, demonstrates their distortion of God’s standards—an illustration, not a digression.

19–21. “There was a certain rich man... and there was a certain beggar named Lazarus.”

The Parable of the Rich Man and Lazarus contrasts two eternal destinies.

The rich man trusted riches, not God.

Lazarus believed and was comforted in paradise (Abraham’s bosom).

Both die, showing that death equalizes all earthly differences.

22–23. “The beggar died... and was carried by the angels into Abraham’s bosom.”

Lazarus represents those justified by faith under the old covenant, awaiting resurrection. The rich man’s torment in Hades results from unbelief, not wealth itself. Conscious existence after death affirms eternal accountability.

24–26. “Send Lazarus... that he may dip the tip of his finger in water...”

The rich man seeks relief but finds none. The “great gulf fixed” denotes the irreversible divide between belief and unbelief. Salvation’s opportunity ends at death—faith must be exercised in life.

27–31. “They have Moses and the prophets; let them hear them.”

The rich man begs for Lazarus to warn his brothers. Abraham’s reply teaches that Scripture itself is sufficient for faith. “If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.” Miracles cannot replace the power of God’s Word in bringing faith.

Koine Greek Linguistic Notes

Oikonomos (Gk., v.1): “steward,” one entrusted with another’s property.

Mamōnas (Gk., v.9): “wealth or possessions,” often personified as a false master.

Pistos (Gk., v.10): “faithful,” dependable in duty.

Hades (Gk., v.23): “the unseen realm of the dead,” temporary abode of the unsaved before final judgment.

Chasma mega (Gk., v.26): “a great gulf,” emphasizing permanent separation.

Doctrinal Insight

Luke 16 ties stewardship, faith, and eternal reality together. Wealth is temporary; souls are eternal. The steward’s wisdom lies in preparing for the future—believers should do likewise with spiritual foresight. The rich man and Lazarus confirm that destiny depends on faith, not status. God’s Word is the sufficient means of revelation—faith comes by hearing, not by sight. Eternal security belongs to those who have believed; eternal separation awaits those who reject grace.

Free Grace Summary

The unjust steward’s lesson: use temporary wealth for eternal good.

Faithfulness in small matters prepares for eternal reward.

Covetousness reflects misplaced trust, not lack of salvation knowledge.

The rich man’s fate results from unbelief, not wealth itself.

Scripture alone reveals saving truth; miracles cannot substitute for faith in God’s Word.

Luke 16 calls believers to live wisely under grace—secure in salvation but accountable for stewardship, investing temporal resources for eternal reward.

Luke 17 – Study Notes

Contextual Summary

Luke 17 highlights key truths about forgiveness, faith, humility, gratitude, and the coming kingdom. Jesus warns about causing others to stumble, emphasizes unlimited forgiveness, commends faith’s power, heals ten lepers (with one returning in gratitude), and describes the suddenness of His future return. The chapter weaves together grace in daily living and sobriety

about divine accountability, reminding believers that while salvation is secure, fellowship and reward depend on faithfulness and gratitude.

1–2. “It is impossible but that offences will come: but woe unto him, through whom they come.”

Jesus warns that temptation and stumbling are inevitable in a fallen world, yet accountability remains. Causing spiritual harm—especially to “little ones” (new or vulnerable believers)—invites severe discipline. The “millstone” metaphor stresses God’s displeasure toward those who hinder faith.

3–4. “If thy brother trespass against thee, rebuke him; and if he repent, forgive him.”

Forgiveness must reflect God’s character. Even repeated offenses require pardon when repentance occurs. This speaks to fellowship restoration, not justification. Grace-based forgiveness keeps relationships whole, mirroring divine patience toward believers.

5–6. “Lord, increase our faith.”

The apostles recognize that forgiving continually requires divine strength. Jesus compares faith to a mustard seed—small but potent. Faith’s power rests not in quantity but in its object (God). Even minimal trust activates divine capability.

7–10. “Doth he thank that servant because he did the things that were commanded him?”

Jesus illustrates humility through a servant parable. Obedience to duty earns no merit before God. Salvation is by grace; service is gratitude, not debt payment. “We are unprofitable servants” reflects humility, not self-condemnation—acknowledging that all good stems from God’s grace.

11–19. “As he entered into a certain village, there met him ten men that were lepers.”

Jesus heals ten lepers who cry for mercy. All are cleansed, but only one—a Samaritan—returns to give thanks. This man's gratitude leads to deeper blessing: “Thy faith hath made thee whole.” The phrase indicates more than physical healing—it implies spiritual restoration. Gratitude reveals faith's completion in fellowship.

20–21. “The kingdom of God cometh not with observation... for, behold, the kingdom of God is within you.”

The Pharisees expected a visible kingdom, but Jesus teaches that the kingdom's current phase is spiritual—God's reign in the hearts of believers. “Within you” (entos hymōn, Gk.) better rendered “in your midst”—referring to Christ Himself present among them as King.

22–25. “The days will come, when ye shall desire to see one of the days of the Son of man...”

Jesus forewarns of His physical absence and future return. False claims of His appearance will arise, but His coming will be unmistakable—“as lightning.” Before glory must come suffering; He must first “be rejected of this generation.”

26–30. “As it was in the days of Noe... Likewise also as it was in the days of Lot...”

These examples depict normal life continuing until sudden judgment. Humanity's indifference—not immorality alone—is the key point. People will eat, drink, marry, and trade, unaware of impending divine intervention. The focus is readiness through faith, not anxiety over signs.

31–33. “In that day... remember Lot's wife.”

Believers are urged to hold temporal things lightly. Lot's wife's backward glance symbolized attachment to the world. “Whosoever shall seek to save his life shall lose it” refers to temporal

preservation, not eternal salvation. Clinging to earthly security forfeits eternal reward and fellowship joy.

34–37. “One shall be taken, and the other left.”

These verses describe separation at the coming of the Son of Man. The “taken” likely refers to those removed in judgment, while the “left” remain to enter the kingdom. The principle: divine discernment will divide believers and unbelievers according to faith response.

Koine Greek Linguistic Notes

Skandalon (Gk., v.1): “offense” or “stumbling block,” a trap that ensnares.

Metanoeō (Gk., v.3): “repent,” change of mind leading to restored fellowship.

Pistis (Gk., v.5): “faith,” reliance or trust upon divine truth.

Entos (Gk., v.21): “within” or “in the midst,” referring to internal or spiritual presence.

Zōē (Gk., v.33): “life,” used of temporal or experiential life, distinct from eternal security.

Doctrinal Insight

Luke 17 emphasizes the believer’s walk of grace. Forgiveness, humility, and gratitude reflect fellowship, not the condition for salvation. Faith operates by dependence on God, not personal strength. The cleansing of the lepers illustrates that all may receive grace, but only those who return in thanksgiving enjoy deeper communion. Jesus’ eschatological warnings call for readiness through faithfulness, not fear. Eternal salvation remains secure; the call concerns reward, testimony, and fellowship with the coming King.

Free Grace Summary

Forgiveness and repentance concern fellowship among believers, not justification.

Faith's value lies in its object—Christ—not its size.

The leper's gratitude shows restored fellowship, not earned salvation.

The kingdom presently resides spiritually in believers but will manifest physically later.

"Remember Lot's wife" warns against worldliness that costs reward, not salvation.

Luke 17 calls believers to walk humbly, forgive freely, and live gratefully—secure in salvation yet watchful for Christ's return and reward.

Luke 18 – Study Notes

Contextual Summary

Luke 18 continues Jesus' teaching on prayer, humility, faith, and salvation by grace. It includes the parable of the persistent widow, the parable of the Pharisee and the tax collector, Jesus blessing little children, the rich young ruler's misunderstanding of eternal life, and the healing of a blind beggar near Jericho. Each episode contrasts human merit with divine mercy and emphasizes that eternal life is received by faith, not by works or status.

1–8. "Men ought always to pray, and not to faint."

The Parable of the Unjust Judge teaches persistence in prayer. The widow's continual plea contrasts with God's readiness to answer. The point is not that God is reluctant, but that believers should persevere in trust. "Shall not God avenge his own elect?" refers to vindication of His people, not earning salvation. "When the Son of man cometh, shall he find faith?" questions enduring dependence on divine justice, not saving faith's existence.

9–14. "Two men went up into the temple to pray..."

The Pharisee and the Publican contrast self-righteousness with humility.

The Pharisee trusts his works, thanking God for his moral superiority.

The tax collector pleads simply, “God be merciful to me a sinner.”

“Merciful” (hilaskomai, Gk.) means “be propitious”—appeal to the atoning mercy of God. He went home “justified,” declared righteous by faith alone. This parable illustrates salvation’s simplicity: justification is based on faith in God’s provision, not moral performance.

15–17. “Suffer little children to come unto me...”

The disciples rebuke parents bringing infants, but Jesus welcomes them. Childlike faith exemplifies how one receives the kingdom—by simple trust. Children symbolize dependence, not innocence. “Whosoever shall not receive... as a little child shall in no wise enter therein” clarifies that salvation is by humble faith, not human effort.

18–23. “Good Master, what shall I do to inherit eternal life?”

The Rich Young Ruler asks from a works-oriented mindset. Jesus’ response exposes the impossibility of earning eternal life by the Law. By referencing the commandments, Jesus leads him to recognize his own failure—covetousness. “Sell all” was not a universal command, but a diagnostic test revealing misplaced trust. His sorrow shows bondage to wealth, not lack of sincerity.

24–27. “How hardly shall they that have riches enter into the kingdom of God!”

Wealth can blind the soul to its dependence on God. “It is easier for a camel to go through a needle’s eye” depicts human impossibility. “With men this is impossible; but with God all things are possible” reaffirms salvation as entirely of divine grace.

28–30. “Lo, we have left all, and followed thee.”

Peter's remark invites reassurance. Jesus promises abundant spiritual blessings "in this present time" and eternal reward "in the world to come." Service yields reward, but salvation remains free.

31–34. "All things that are written by the prophets concerning the Son of man shall be accomplished."

Jesus foretells His suffering, death, and resurrection. The disciples do not yet understand; spiritual truth requires divine illumination. His coming death secures eternal redemption (cf. Heb. 9:12).

35–43. "A certain blind man sat by the way side begging."

Near Jericho, the blind man cries, "Jesus, thou Son of David, have mercy on me." His persistent faith brings healing. "Thy faith hath saved thee" (sōzō, Gk.) can mean physical or spiritual deliverance; contextually, both apply. He follows Jesus glorifying God—a picture of restored sight and discipleship springing from faith, not obligation.

Koine Greek Linguistic Notes

Hilaskomai (Gk., v.13): "to be propitious," to seek mercy through atonement.

Pistis (Gk., v.8): "faith," reliance on God rather than human persistence.

Paidion (Gk., v.16): "infant or small child," symbolizing helpless trust.

Sōzō (Gk., v.42): "to save," used broadly for healing or deliverance.

Dikaiōō (Gk., v.14): "to justify," to declare righteous before God.

Doctrinal Insight

Luke 18 dismantles self-righteous religion and affirms that salvation is entirely by grace through faith. The widow's persistence teaches dependence on God's justice. The tax collector's justification demonstrates that faith alone secures righteousness. The children show the simplicity of receiving grace, while the rich ruler exposes the futility of trusting wealth or morality. Faith in Christ's finished work remains the sole condition for eternal life. The blind man's cry illustrates faith's response to revelation—resulting in both sight and salvation.

Free Grace Summary

Persistent prayer expresses faith, not works.

Justification (v.14) is by faith alone, apart from merit.

Childlike faith receives the kingdom; legalistic striving misses it.

Wealth and works hinder only when they replace trust in Christ.

"With God all things are possible" secures assurance that salvation is His work.

Faith brings deliverance and fellowship; service brings reward.

Luke 18 reveals grace from start to finish—salvation by faith alone, followed by discipleship empowered by gratitude, never obligation.

Luke 19 – Study Notes

Contextual Summary

Luke 19 portrays Jesus' compassion, kingship, and authority as He nears Jerusalem. The chapter includes the story of Zacchaeus, the Parable of the Minas, and the Triumphal Entry, culminating with His lament over Jerusalem and the cleansing of the temple. The key themes are grace toward the repentant, accountability in stewardship, and the rejection of the true King. Salvation is freely given by faith, but faithfulness in service determines reward in the coming kingdom.

1–10. “And, behold, there was a man named Zacchaeus...”

Zacchaeus, a despised tax collector, seeks to see Jesus. Climbing a sycamore tree illustrates his humble desperation. Jesus calls him personally: “Zacchaeus, make haste and come down.” Grace reaches before Zacchaeus speaks. His joy in receiving Jesus shows faith’s response to divine initiative.

When he declares restitution and generosity, it is evidence of gratitude—not the basis of salvation. “This day is salvation come to this house” confirms that belief, not behavior, brought salvation. “For the Son of man is come to seek and to save that which was lost” defines Jesus’ mission: to seek the helpless and undeserving.

11–27. “A certain nobleman went into a far country to receive for himself a kingdom...”

The Parable of the Minas illustrates responsibility during Christ’s absence.

The nobleman represents Jesus.

The servants picture believers entrusted with opportunities and resources.

The citizens who hate him symbolize unbelievers rejecting His rule.

Each servant receives one mina—equal opportunity. Faithfulness determines reward, not entrance into the kingdom. The first gains ten minas and rules over ten cities; the second, five. The unfaithful servant hides his mina, losing reward but not relationship. The hostile citizens, however, face destruction—representing unbelievers judged at Christ’s return.

28–40. “He went on before, ascending up to Jerusalem.”

The Triumphal Entry fulfills Zechariah 9:9. Jesus rides a colt, symbolizing peace, not conquest. The disciples praise Him: “Blessed be the King that cometh in the name of the Lord.” The Pharisees demand rebuke, but Jesus replies, “If these should hold their peace, the stones would immediately cry out.” Creation itself testifies to His messianic identity.

41–44. “When he was come near, he beheld the city, and wept over it.”

Jesus laments Jerusalem’s blindness: “If thou hadst known... the things which belong unto thy peace!” Their rejection leads to destruction in A.D. 70. The prophecy’s precision (“not leave in thee one stone upon another”) was fulfilled when the Romans leveled the city. Grace weeps even when rejected.

45–48. “And he went into the temple, and began to cast out them that sold therein.”

The cleansing of the temple reasserts divine authority. Jesus restores the temple’s intended purpose—“My house is the house of prayer.” The religious leaders seek to destroy Him, proving their spiritual blindness. Yet “all the people were very attentive to hear him.” Grace continues to speak even under rejection.

Koine Greek Linguistic Notes

Sōzō (Gk., v.10): “to save,” meaning deliver or rescue, emphasizing spiritual salvation.

Oikonomia (Gk., v.13): “stewardship,” responsibility of managing another’s property.

Pistis (Gk., v.17): “faithfulness,” reliability in service flowing from belief.

Basileia (Gk., v.12): “kingdom,” rule or reign, not location.

Klaio (Gk., v.41): “to weep,” deep lamentation from compassion, not frustration.

Doctrinal Insight

Luke 19 bridges salvation and stewardship. Zacchaeus embodies salvation by faith—his works follow belief, not precede it. The Parable of the Minas shows that equal opportunity leads to unequal reward based on faithfulness. Eternal life is a gift; reward is earned. The Triumphal Entry fulfills prophecy, affirming Jesus as Messiah-King. His lament and temple cleansing

demonstrate both divine mercy and holiness. Salvation's security remains unshakable; stewardship determines future honor in His kingdom.

Free Grace Summary

Zacchaeus' salvation came by faith, not by restitution or good works.

Jesus' mission centers on seeking and saving the lost.

The Parable of the Minas teaches accountability of believers for reward, not salvation.

The Triumphal Entry reveals Jesus as King offering peace to Israel.

His lament underscores God's sorrow over rejection, not withdrawal of grace.

The temple cleansing affirms holiness in worship without implying conditional salvation.

Luke 19 displays both the freeness of salvation and the seriousness of discipleship—grace freely saves; faithfulness is rewarded eternally.

Luke 20 – Study Notes

Contextual Summary

Luke 20 presents Jesus' confrontation with religious leaders in Jerusalem. They question His authority, attempt to trap Him with political and theological dilemmas, and reveal their hypocrisy. Jesus responds with divine wisdom, exposing their unbelief while affirming truths about His divine Sonship, the resurrection, and human accountability. The chapter contrasts religious authority built on self-righteousness with divine authority rooted in truth and grace.

1–8. "By what authority doest thou these things?"

The chief priests and scribes challenge Jesus' authority after He cleansed the temple. He counters with a question about John's baptism—"Was it from heaven or of men?" Their refusal

to answer exposes their unbelief and fear of the crowd. Jesus reveals that spiritual blindness stems not from lack of evidence but from rejection of truth.

9–16. “A certain man planted a vineyard...”

The Parable of the Wicked Tenants illustrates Israel’s rebellion.

The owner represents God.

The vineyard symbolizes Israel.

The servants are prophets, rejected and mistreated.

The beloved son represents Christ.

When the tenants kill the son, they foreshadow the crucifixion. The vineyard is given “to others”—a reference to the inclusion of Gentiles and the formation of the church. “The stone which the builders rejected” (Ps. 118:22) becomes the cornerstone—Christ, rejected by men but exalted by God.

17–18. “Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.”

To stumble over Christ leads to conviction and humility; to reject Him fully brings ultimate judgment. The imagery emphasizes Christ as the decisive standard for salvation and judgment.

19–26. “Is it lawful for us to give tribute unto Caesar, or no?”

The religious leaders and Herodians attempt to trap Jesus politically. He asks for a denarius and says, “Render therefore unto Caesar the things which be Caesar’s, and unto God the things which be God’s.” This brilliant response upholds civil obedience without compromising divine allegiance. The coin bears Caesar’s image; humans bear God’s image. Both are due proper respect in their realms.

27–38. “The Sadducees, which deny that there is any resurrection...”

The Sadducees fabricate a scenario about a woman with seven husbands to ridicule resurrection. Jesus corrects their misunderstanding, explaining that resurrected life transcends earthly marriage. “They which shall be accounted worthy to obtain that world... neither marry nor are given in marriage.” The worthiness refers to participation in the resurrection, not moral merit.

God identifies Himself as “the God of Abraham, and the God of Isaac, and the God of Jacob.” The present tense “is” proves that the patriarchs still live—God is not the God of the dead but of the living. Resurrection is certain because God’s covenant life continues beyond death.

39–40. “Master, thou hast well said.”

Some scribes reluctantly acknowledge His superior wisdom. Even His opponents cannot refute His understanding of Scripture. Truth stands firm against religious distortion.

41–44. “How say they that Christ is David’s son?”

Jesus challenges them with Psalm 110:1: “The LORD said unto my Lord, Sit thou on my right hand.” The Messiah, though descended from David, is also David’s Lord—proving His divine nature. This question exposes their incomplete understanding of the Messiah as merely a political ruler.

45–47. “Beware of the scribes, which desire to walk in long robes...”

Jesus warns His disciples against hypocrisy. The scribes love titles, prominence, and outward piety while exploiting widows. “These shall receive greater damnation” refers to stricter temporal and eternal accountability for those who corrupt truth. Their judgment concerns severity of discipline, not loss of salvation.

Koine Greek Linguistic Notes

Exousia (Gk., v.2): “authority,” rightful power or delegated dominion.

Ampelōn (Gk., v.9): “vineyard,” figurative for Israel as God’s covenant people.

Lithos akrogōniaios (Gk., v.17): “chief cornerstone,” Christ as foundation and unifying stone.

Apodidōmi (Gk., v.25): “render,” to give back what rightly belongs.

Anastasis (Gk., v.27): “resurrection,” standing up again, referring to bodily rising.

Doctrinal Insight

Luke 20 showcases Jesus’ divine wisdom and sovereignty. His authority is self-authenticating because it comes from God, not human approval. The parable of the vineyard reveals God’s patience and Israel’s rejection leading to Gentile inclusion. The resurrection passage assures believers of bodily life beyond death. Hypocrisy receives stern warning because grace demands sincerity. Eternal security rests on Christ’s unshakable authority; judgment falls only upon unbelief, not upon those in Christ.

Free Grace Summary

Jesus’ authority is divine and unquestionable.

The parable of the vineyard affirms Israel’s accountability and the Church’s stewardship.

The cornerstone metaphor emphasizes Christ as the foundation of salvation.

Tribute to Caesar teaches dual responsibility—earthly and spiritual.

Resurrection assures believers of eternal life secured by God’s covenant faithfulness.

Warning against hypocrisy concerns discipline and loss of reward, not forfeiture of salvation.

Luke 20 exalts Christ as the eternal cornerstone of faith—rejected by men but secure for all who believe.

Luke 21 – Study Notes

Contextual Summary

Luke 21 presents Jesus' prophetic discourse concerning the destruction of Jerusalem, the tribulation, and His second coming. It begins with the widow's offering and transitions into a panoramic prophecy blending near fulfillment (A.D. 70) with future eschatological events. The chapter emphasizes faithfulness amid trials and warns believers to remain watchful—not to earn salvation, but to maintain fellowship and readiness for reward.

1–4. "He saw also a certain poor widow casting in thither two mites."

Jesus contrasts the rich giving from abundance with the widow giving "all the living that she had." Her act demonstrates faith, not merit. God measures by motive, not amount. Her giving symbolizes total trust in God's provision—grace responding to grace.

5–7. "As some spake of the temple, how it was adorned with goodly stones..."

The disciples admire the temple's grandeur; Jesus predicts its destruction: "There shall not be left one stone upon another." This prophecy was fulfilled in A.D. 70 when Titus' army razed Jerusalem. Their question, "When shall these things be?" launches the discourse that follows.

8–11. "Take heed that ye be not deceived..."

False messiahs will arise. Wars, earthquakes, famines, and pestilences precede the end but are "not yet." Jesus warns of global turmoil—signs of a fallen world, not direct indicators of the kingdom's arrival. Believers must discern truth from sensationalism.

12–19. “They shall lay their hands on you... delivering you up to synagogues and into prisons.”

Before these external signs, persecution will intensify. The apostles experienced this in Acts, but it foreshadows continued opposition to the gospel. “Settle it therefore in your hearts... I will give you a mouth and wisdom.” The promise ensures divine enablement, not exemption from suffering. “In your patience possess ye your souls” means endurance preserves peace and fellowship, not salvation.

20–24. “When ye shall see Jerusalem compassed with armies...”

This section predicts the A.D. 70 siege. Believers were to flee, as history confirms they did under divine warning. “Jerusalem shall be trodden down of the Gentiles” describes ongoing domination until “the times of the Gentiles be fulfilled”—a period extending to Christ’s return.

25–28. “And there shall be signs in the sun, and in the moon, and in the stars...”

Cosmic disturbances mark the final phase before the Son of Man’s visible return. Fear grips unbelievers, but believers are told, “Look up... for your redemption draweth nigh.” Redemption here refers to bodily deliverance and kingdom restoration, not justification already secured by faith.

29–33. “Behold the fig tree, and all the trees...”

The budding trees symbolize the nearness of fulfillment. “This generation shall not pass away, till all be fulfilled” refers to the generation witnessing these final events—those alive during the tribulation. “Heaven and earth shall pass away, but my words shall not pass away” confirms the eternal certainty of Christ’s promises.

34–36. “Take heed to yourselves, lest at any time your hearts be overcharged...”

Believers are exhorted to vigilance, avoiding spiritual dullness through indulgence or distraction. “That day come upon you unawares” concerns unpreparedness, not exclusion from salvation. “Watch... and pray always” ensures steadfast fellowship and reward readiness when Christ returns.

37–38. “And all the people came early in the morning to him in the temple, for to hear him.”

Despite opposition, Jesus continues teaching. His patience reflects grace even toward those who will soon reject Him. His days end in ministry; His nights in prayer—modeling communion with the Father amid hostility.

Koine Greek Linguistic Notes

Penichra (Gk., v.2): “poor” or “destitute,” emphasizing absolute dependence.

Aion (Gk., v.24): “age,” referring to a distinct period under divine arrangement.

Anastasis (Gk., v.26): “rising” or “standing again,” tied to resurrection hope.

Lytrosis (Gk., v.28): “redemption,” deliverance or liberation, distinct from justification.

Grēgoreō (Gk., v.36): “to watch,” meaning spiritual alertness in faith.

Doctrinal Insight

Luke 21 blends near-term prophecy with ultimate eschatology. The destruction of Jerusalem fulfilled Jesus’ words historically, validating His authority. The later verses describe global distress leading to His return. The believer’s calling is endurance—not for salvation, which is settled, but for reward and fellowship. God’s promises outlast heaven and earth, securing both Israel’s future and the believer’s eternal assurance.

Free Grace Summary

The widow's giving illustrates faith dependence, not works-righteousness.

The temple's fall fulfilled prophecy, proving God's sovereignty.

Tribulation events distinguish God's discipline from His wrath upon unbelievers.

"Possess your souls" means maintaining composure and fellowship, not earning life.

Redemption in verse 28 refers to bodily and kingdom deliverance, not initial salvation.

Watching and praying preserve fellowship and readiness, not justification.

Luke 21 reassures believers that God's promises stand unshaken: salvation is eternally secure, and vigilance ensures reward, not entrance, in the coming kingdom.

Luke 22 – Study Notes

Contextual Summary

Luke 22 portrays the climactic events leading to the crucifixion: the conspiracy to kill Jesus, the Last Supper, His agony in Gethsemane, the betrayal by Judas, Peter's denial, and the beginning of His trial. The chapter highlights divine sovereignty amid betrayal, the transition from Passover to the New Covenant, and the believer's security through Christ's intercession. It reveals grace under pressure—the steadfast faithfulness of the Savior contrasted with human frailty.

1–6. "Now the feast of unleavened bread drew nigh, which is called the Passover."

The religious leaders plot to kill Jesus but fear the people. Judas, influenced by Satan, agrees to betray Him for money. His act fulfills prophecy yet arises from personal choice. Even betrayal cannot thwart God's redemptive plan—divine sovereignty overrules human evil.

7–13. "Go and prepare us the passover, that we may eat."

Jesus directs the disciples to a furnished upper room, demonstrating foreknowledge and control. Every detail occurs under divine appointment. The Passover typifies redemption through blood; the Lamb of God now fulfills it.

14–20. “This is my body which is given for you... This cup is the new testament in my blood.”

At the Last Supper, Jesus redefines Passover in terms of His sacrifice. The bread represents His body given; the cup represents His blood shed “for you.” “New testament” (diathēkē kainē, Gk.) means new covenant—ratified by His death, not human obedience. The elements signify remembrance, not re-sacrifice. Participation declares faith in His finished work.

21–23. “The hand of him that betrayeth me is with me on the table.”

Jesus’ calm awareness of Judas’ betrayal reveals omniscience and composure. “Woe unto that man” warns of judgment, yet Judas’ choice remains voluntary. God’s plan incorporates human decision without negating responsibility.

24–27. “There was also a strife among them, which of them should be accounted the greatest.”

The disciples argue about status even during the sacred meal. Jesus corrects them: true greatness lies in servanthood. “I am among you as he that serveth.” Spiritual maturity reflects humility, not hierarchy.

28–30. “Ye are they which have continued with me in my temptations.”

Despite weakness, the disciples are commended for faithfulness. Jesus promises them kingdom reward—thrones judging the twelve tribes of Israel. Their position flows from grace, not perfection.

31–34. “Simon, Simon, behold, Satan hath desired to have you...”

Satan seeks to sift the disciples, yet Jesus intercedes for Peter specifically: “I have prayed for thee, that thy faith fail not.” Peter’s fall would be painful but not final. His denial would break fellowship, not relationship. Jesus’ prayer ensures restoration—a powerful testimony to eternal security.

35–38. “He that hath no sword, let him sell his garment, and buy one.”

Jesus prepares them for opposition after His departure. The statement is metaphorical for readiness, not violence. The disciples’ literal swords miss the point—He means spiritual preparedness amid hostility.

39–46. “He was withdrawn from them about a stone’s cast, and kneeled down, and prayed.”

In Gethsemane, Jesus prays, “Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.” His agony reveals His humanity; His submission, perfect obedience. “Cup” refers to the coming suffering and sin-bearing. An angel strengthens Him, showing divine support under extreme distress.

47–53. “Judas, betrayest thou the Son of man with a kiss?”

Judas arrives with soldiers. Jesus calmly identifies Himself. Peter’s impulsive swordstroke (cutting off Malchus’ ear) illustrates fleshly defense of spiritual truth. Jesus heals the wound—mercy even toward enemies. Darkness reigns only briefly; God’s plan proceeds.

54–62. “Peter followed afar off.”

Peter’s three denials fulfill Jesus’ prediction. When the cock crows, “the Lord turned and looked upon Peter.” That look pierces his conscience, prompting tears of remorse. Though fellowship is

broken, Peter's faith endures—secured by Jesus' prayer (v.32). Restoration will follow (John 21).

63–65. “The men that held Jesus mocked him, and smote him.”

Mockery and abuse begin before the official trial. The contrast between divine dignity and human cruelty underscores His voluntary suffering.

66–71. “Art thou then the Son of God?”

Before the council, Jesus affirms His identity: “Ye say that I am.” They condemn Him for blasphemy, though He speaks truth. Their rejection reveals hardened unbelief, not genuine inquiry.

Koine Greek Linguistic Notes

Diathēkē kainē (Gk., v.20): “new covenant,” a divinely ratified will or arrangement.

Hilaskomai (Gk., v.20): “to be merciful,” linked with atonement through His blood.

Satanas (Gk., v.31): “adversary,” the accuser who seeks to destroy faith.

Ekliphein (Gk., v.32): “to fail or cease,” used of Peter's faith—Jesus' prayer ensures it does not fail permanently.

Agōnia (Gk., v.44): “agony,” intense emotional struggle under divine pressure.

Doctrinal Insight

Luke 22 intertwines divine sovereignty with human responsibility. Judas' betrayal fulfills prophecy; Peter's failure demonstrates human weakness under pressure. Yet Christ's

intercession secures His own eternally. The institution of the Lord's Supper symbolizes the New Covenant—eternal forgiveness through His blood. Salvation remains unthreatened even by failure; fellowship may break, but restoration is always possible through grace.

Free Grace Summary

The New Covenant ensures forgiveness by Christ's finished work, not by ritual.

Judas' betrayal fulfilled prophecy but never nullified God's redemptive plan.

Peter's faith endured because Christ interceded—a model of eternal security.

Gethsemane reveals submission to the Father's will, not reluctance to redeem.

Discipleship requires humility, but salvation rests on Christ's intercession.

Luke 22 magnifies grace: Jesus prays for failing believers, secures their salvation, and transforms their weakness into future ministry.

Luke 23 – Study Notes

Contextual Summary

Luke 23 narrates the trial, crucifixion, death, and burial of Jesus Christ. The chapter contrasts human injustice with divine mercy, revealing the world's condemnation of the only sinless Man. Pilate, Herod, and the crowd all play roles in fulfilling prophecy. Luke highlights Christ's innocence, His compassion toward others even in agony, and His assurance to the believing thief—one of the clearest demonstrations of salvation by faith alone.

1–7. “And the whole multitude of them arose, and led him unto Pilate.”

Jesus is accused of political rebellion—false charges to justify execution. Pilate questions Him: “Art thou the King of the Jews?” Jesus replies, “Thou sayest it,” acknowledging truth without resistance. Pilate finds “no fault” in Him, yet fear of the mob overrules justice. Learning that

Jesus is a Galilean, Pilate sends Him to Herod Antipas, displaying human evasion of moral responsibility.

8–12. “When Herod saw Jesus, he was exceedingly glad...”

Herod treats Jesus as entertainment, hoping to witness a miracle. Jesus remains silent—grace does not perform for curiosity. Herod mocks and ridicules Him, arraying Him in a robe. The friendship formed between Herod and Pilate symbolizes the alliance of worldly powers against righteousness.

13–25. “I have found no fault in this man.”

Pilate repeatedly declares Jesus innocent (vv. 4, 14, 22), underscoring His blamelessness. Yet political pressure leads to compromise: he releases Barabbas, a murderer, instead. Barabbas’ release pictures substitution—Christ condemned so the guilty may go free. Humanity’s worst injustice became God’s greatest act of redemption.

26–31. “And as they led him away, they laid hold upon one Simon, a Cyrenian...”

Simon carries the cross, illustrating reluctant service that becomes immortalized by grace. Women lament; Jesus warns them of coming judgment on Jerusalem: “Weep not for me, but for yourselves.” His compassion continues amid suffering.

32–38. “Then were there also two other, malefactors, led with him to be put to death.”

At Calvary, Jesus prays, “Father, forgive them; for they know not what they do.” This prayer embodies the essence of grace—intercession for enemies. The soldiers divide His garments, fulfilling prophecy (Ps. 22:18). The inscription “This is the King of the Jews” proclaims His kingship even in death.

39–43. “And one of the malefactors... railed on him, saying... If thou be Christ, save thyself and us.”

The other thief rebukes him, acknowledging guilt and Jesus’ innocence. His request, “Lord, remember me when thou comest into thy kingdom,” expresses faith in Christ’s person and promise. Jesus replies, “Verily I say unto thee, To day shalt thou be with me in paradise.”

This exchange proves salvation by faith alone—no works, baptism, or moral reformation involved. The thief’s belief secures eternal life instantly and irreversibly. “Paradise” (Gk. *paradeisos*) signifies the dwelling of the righteous with God.

44–49. “It was about the sixth hour, and there was a darkness over all the earth...”

From noon to 3 p.m., supernatural darkness covers the land, symbolizing divine judgment upon sin. The temple veil tears from top to bottom, signifying open access to God through Christ’s death. Jesus cries, “Father, into thy hands I commend my spirit,” voluntarily dismissing His life. The centurion exclaims, “Certainly this was a righteous man.” Even Gentile lips declare His innocence.

50–56. “And, behold, there was a man named Joseph, a counsellor...”

Joseph of Arimathea, a secret disciple, courageously requests Jesus’ body and lays it in his own tomb. The women observe carefully, preparing to anoint Him after the Sabbath. Even in death, God’s plan proceeds exactly as foretold (Isa. 53:9).

Koine Greek Linguistic Notes

Anaitios (Gk., v.14): “without guilt,” emphasizing Christ’s innocence.

Antallagma (Gk., v.18): “in exchange,” reflected in Barabbas’ release.

Paradeisos (Gk., v.43): “paradise,” a Persian loanword meaning garden or place of blessedness.

Skotos (Gk., v.44): “darkness,” figuratively divine judgment or withdrawal of light.

Katapetasma (Gk., v.45): “veil,” divider of the Holy Place, symbolically torn by divine initiative.

Doctrinal Insight

Luke 23 centers on the substitutionary death of Christ and the simplicity of salvation. The thief on the cross demonstrates that eternal life is received by believing in the Savior, apart from works or sacraments. The torn veil proves redemption completed and access granted. Pilate’s repeated declarations of innocence affirm that Christ’s death was vicarious, not deserved. Divine justice and mercy met at Calvary—grace conquering judgment once for all.

Free Grace Summary

Pilate and Herod confirm Jesus’ innocence, showing His death was substitutionary.

Barabbas’ release portrays the sinner’s exchange—Christ dies so the guilty may live.

The penitent thief illustrates salvation by faith alone, without works or baptism.

The veil’s tearing confirms full access to God through Christ’s finished work.

Jesus’ final words show voluntary surrender, not defeat.

Luke 23 reveals the full triumph of grace: the innocent Savior dying for the guilty, securing eternal life for all who simply believe in Him.

Luke 24 – Study Notes

Contextual Summary

Luke 24 concludes the Gospel with the resurrection of Jesus Christ, His appearances to the disciples, the Emmaus Road encounter, and His ascension into heaven. It marks the transition from sorrow to joy, from confusion to faith, and from prophecy to fulfillment. Every event testifies

that salvation is accomplished and eternal security rests on the risen Savior's finished work. The resurrection confirms justification, assures the believer's future resurrection, and empowers ongoing witness through the Spirit.

1–8. “Now upon the first day of the week, very early in the morning...”

The women find the stone rolled away and the tomb empty. Two angels proclaim, “Why seek ye the living among the dead? He is not here, but is risen.” The phrase *ēgerthē* (Gk.)—“He has been raised”—emphasizes divine action. The resurrection was not resuscitation but transformation. They are reminded of His words in Galilee, confirming that His death and resurrection were part of God's plan.

9–12. “Their words seemed to them as idle tales, and they believed them not.”

The apostles initially doubt the women's report. Peter runs to the tomb, sees the linen cloths, and departs marveling. His wonder prefaces future faith—grace meets human frailty patiently.

13–27. “Two of them went that same day to a village called Emmaus...”

The Emmaus Road narrative reveals the risen Christ interpreting Scripture. The travelers' eyes are “holden” (restrained) until He opens the Scriptures concerning Himself—from Moses and the prophets through all Scripture. His rebuke, “O fools, and slow of heart to believe,” highlights that unbelief stems from failure to trust the Word, not lack of evidence. The Old Testament testifies to His suffering and glory.

28–35. “Their eyes were opened, and they knew him; and he vanished out of their sight.”

As Jesus breaks bread, their recognition dawns. Fellowship is restored through revelation, not ritual. The moment they see, He disappears—showing that future fellowship would depend on faith, not physical sight. They immediately return to Jerusalem, joyfully witnessing to His resurrection.

36–43. “Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.”

Jesus appears bodily, calming their fears. He invites them to touch His hands and feet and eats in their presence, confirming the physical reality of His resurrection. His greeting “Peace” (eirēnē, Gk.) signals reconciliation accomplished—God and man are now at peace through His sacrifice.

44–49. “These are the words which I spake unto you... that all things must be fulfilled.”

Jesus opens their understanding to the Scriptures. He affirms that His suffering, resurrection, and the preaching of repentance (metanoia, change of mind) and forgiveness of sins were foretold. The message is simple: forgiveness is proclaimed through His name, received by faith alone. “Ye are witnesses of these things.” He promises the coming of the Holy Spirit—the power for testimony, not for maintaining salvation.

50–53. “And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.”

Jesus ascends bodily into heaven, blessing His followers. Their response—“They worshipped him, and returned to Jerusalem with great joy”—demonstrates faith and assurance. The narrative closes in triumph: fear replaced by worship, doubt replaced by certainty, and despair replaced by mission.

Koine Greek Linguistic Notes

Ēgerthē (Gk., v.6): “has been raised,” divine passive emphasizing God’s action in resurrection.

Dianoigō (Gk., v.31): “to open fully,” describing revelation to spiritual understanding.

Eirēnē (Gk., v.36): “peace,” reconciliation accomplished through atonement.

Metanoia (Gk., v.47): “repentance,” a change of mind leading to faith in Christ’s finished work.

Analepsis (Gk., v.51): “ascension,” being taken up, marking completion of earthly ministry.

Doctrinal Insight

Luke 24 affirms that the resurrection is both historical and theological—the proof that salvation is finished and believers are eternally secure. The empty tomb confirms substitution accepted; the appearances confirm bodily resurrection; the ascension confirms ongoing intercession. Faith rests not on emotion but on revelation. Christ’s post-resurrection teaching grounds the gospel in Scripture, not experience. His promise of the Spirit assures divine enablement for service, not conditional perseverance.

Free Grace Summary

The resurrection validates eternal security—if He lives, believers live also (John 14:19).

The Emmaus encounter reveals faith founded on Scripture, not sight.

Peace with God flows from His finished work, not human effort.

Repentance is a change of mind toward Christ, not turning from sin to earn life.

The ascension guarantees Christ’s advocacy for every believer forever.

Luke 24 closes the Gospel of Grace: salvation completed, fellowship restored, and the risen Savior forever assuring those who believe of their eternal life in Him.