

# Luke 1

## Preface

### Luke 1

<sup>1</sup> Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

Declaration – [NT:1335](#) διήγεσις **diegesis** (dee-ayg'-ehs-is); from [NT:1334](#); a recital: **KJV** - declaration.

Most surely believed – [NT:4135](#) πληροφορέω **plerophoreo** (play-rof-or-eh'-o); from [NT:4134](#) and [NT:5409](#); to carry out fully (in evidence), i.e. completely assure (or convince), entirely accomplish:

**KJV** - most surely believe, fully know (persuade), make full proof of.

### Luke 1

<sup>2</sup> Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

Eyewitnesses – [NT:845](#) αὐτόπτης **autoptes** (ow-top'-tace); from [NT:846](#) and [NT:3700](#); self-seeing, i.e. an eyewitness: **KJV** - eye-witness.

### Luke 1

<sup>3</sup> It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

Theophilus – [NT:2321](#) Θεόφιλος **Theophilos** (theh-of-il-os); from [NT:2316](#) and [NT:5384](#); friend of God; Theophilus, a Christian: **KJV** - Theophilus.

### Luke 1

<sup>4</sup> That thou mightest know the certainty of those things, wherein thou hast been instructed.

Instructed – [NT:2727](#) κατηχέω **katecheo** (kat-ay-kheh'-o); from [NT:2596](#) and [NT:2279](#); to sound down into the ears, i.e. (by implication) to indoctrinate ("catechize") or (genitive case) to apprise of: **KJV** - inform, instruct, teach.

## The Predestination of John the Baptist

### Luke 1

<sup>5</sup> THERE was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

Course – [NT:2183](#) ἐφημερία **ephemeria** (ef-ay-mer-ee'-ah); from [NT:2184](#); diurnality, i.e. (specially) the quotidian rotation or class of the Jewish priests' service at the Temple, as distributed by families: **KJV** - course.

### Luke 1

<sup>6</sup> And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

Blameless – [NT:273](#) ἄμεμπτος **amemptos** (am'-emp-tos); from [NT:1](#) (as a negative particle) and a derivative of [NT:3201](#); irreproachable:

**KJV** - blameless, faultless, unblamable.

## Luke 1

### Luke 1

<sup>7</sup> And they had no child, because that **Elisabeth was barren**, and they both were now well stricken in years.

### Luke 1

<sup>8</sup> And it came to pass, that while he executed the priest's office before God in the order of his course,

Course – [NT:2183](#) ἐφημερία **ephemeria** (ef-ay-mer-ee'-ah); from [NT:2184](#); diurnality, i.e. (specially) the quotidian rotation or class of the Jewish priests' service at the Temple, as distributed by families: **KJV** - course.

### Luke 1

<sup>9</sup> According to the **custom of the priest's office**, his lot was to burn incense when he went into the temple of the Lord.

### Luke 1

<sup>10</sup> And the whole multitude of the people were praying without at the time of incense.

### Luke 1

<sup>11</sup> And there appeared unto him **an angel of the Lord** standing on the right side of the altar of incense.

### Luke 1

<sup>12</sup> And when **Zacharias saw him**, he was troubled, and fear fell upon him.

Troubled - [NT:5015](#) ταραάσσω **tarasso** (tar-as'-so); of uncertain affinity; to stir or agitate (roll water): **KJV** - trouble.

### Luke 1

<sup>13</sup> But the angel said unto him, **Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.**

### Luke 1

<sup>14</sup> And thou shalt have **joy and gladness**; and many shall rejoice at his birth.

### Luke 1

<sup>15</sup> For he shall be **great in the sight of the Lord**, and shall **drink neither wine nor strong drink**; and he shall be **filled with the Holy Ghost**, even from his mother's womb.

### Luke 1

<sup>16</sup> And **many of the children of Israel shall he turn to the Lord their God.**

## Luke 1

### Luke 1

<sup>17</sup> And he shall go before him in **the Spirit and power of Elias**, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready [prepare] a people prepared for the Lord.

Prepared – [NT:2680](#) κατασκευάζω **kataskeuazo** (kat-ask-yoo-ad'-zo); from [NT:2596](#) and a derivative of [NT:4632](#); to prepare thoroughly (properly, by external equipment; whereas [NT:2090](#) refers rather to internal fitness); by implication, to construct, create: **KJV** - build, make, ordain, prepare.

### Luke 1

<sup>18</sup> And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

### Luke 1

<sup>19</sup> And the angel answering said unto him, **I am Gabriel, that stand in the presence of God**; and am **sent to speak** unto thee, and to **shew thee** these glad tidings.

### Luke 1

<sup>20</sup> And, behold, **thou shalt be dumb**, and not able to speak, **until the day that these things shall be performed**, because **thou believest not my words**, which shall be fulfilled in their season.

### Luke 1

<sup>21</sup> And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

### Luke 1

<sup>22</sup> And when he came out, he could not speak unto them: and **they perceived that he had seen a vision** in the temple: for he beckoned unto them, and remained speechless.

### Luke 1

<sup>23</sup> And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

Ministration – [NT:3009](#) λειτουργία **leitourgia** (li-toorg-ee'-ah); from [NT:3008](#); public function (as priest ["liturgy"] or almsgiver):

**KJV** - ministration (-try), service.

### Luke 1

<sup>24</sup> And after those days his wife Elisabeth conceived, and hid herself five months, saying,

### Luke 1

<sup>25</sup> Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

# Luke 1

## Predestination of Jesus of Nazareth

### Luke 1

<sup>26</sup> And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

### Luke 1

<sup>27</sup> To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

Espoused – [NT:3423](#) μνηστεύω **mnesteuo** (mnace-tyoo'-o); from a derivative of [NT:3415](#); to give a souvenir (engagement present), i.e. betroth: **KJV** - espouse.

### Luke 1

<sup>28</sup> And **the angel came in unto her**, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

### Luke 1

<sup>29</sup> And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation [greeting] this should be.

### Luke 1

<sup>30</sup> And the angel said unto her, **Fear not**, Mary: for thou hast found favour with God.

### Luke 1

<sup>31</sup> And, behold, thou shalt conceive in thy womb, and bring forth a son, and **shalt call his name JESUS**.

### Luke 1

<sup>32</sup> He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

### Luke 1

<sup>33</sup> And he shall **reign over the house of Jacob for ever**; and of his kingdom there shall be **no end**.

### Luke 1

<sup>34</sup> Then said Mary unto the angel, How shall this be, seeing **I know not a man**?

### Luke 1

<sup>35</sup> And the angel answered and said unto her, The **Holy Ghost shall come upon thee**, and the **power of the Highest shall overshadow** thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Overshadow - [NT:1982](#) ἐπισκιάζω **episkiazō** (ep-ee-skee-ad'-zo); from [NT:1909](#) and a derivative of [NT:4639](#); to cast a shade upon, i.e. (by analogy) to envelope in a haze of brilliancy; figuratively, to invest with preternatural influence:

**KJV** - overshadow.

## Luke 1

### Luke 1

<sup>36</sup> And, behold, thy **cousin Elisabeth**, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

### Luke 1

<sup>37</sup> **For with God nothing shall be impossible.**

Impossible – [NT:101](#) ἀδυνατέω **adunateo** (ad-oo-nat-eh'-o); from [NT:102](#); to be unable, i.e. (passively) impossible: **KJV** - be impossible.

### Luke 1

<sup>38</sup> And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

#### Mary visits her cousin Elisabeth

### Luke 1

<sup>39</sup> And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

### Luke 1

<sup>40</sup> And entered into the house of Zacharias, and saluted Elisabeth.

### Luke 1

<sup>41</sup> And it came to pass, that, when Elisabeth heard the salutation of Mary, **the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:**

### Luke 1

<sup>42</sup> And she spake out with a loud voice, and said, **Blessed art thou among women, and blessed is the fruit of thy womb.**

### Luke 1

<sup>43</sup> And whence is this to me, that the **mother of my Lord** should come to me?

### Luke 1

<sup>44</sup> For, lo, as soon as the voice of thy salutation [greeting] sounded in mine ears, **the babe leaped in my womb for joy.**

Leaped – [NT:4640](#) σκιρτάω **skirtao** (skeer-tah'-o); akin to skairo (to skip); to jump, i.e. sympathetically move (as the quickening of a fetus): **KJV** - leap (for joy).

### Luke 1

<sup>45</sup> And **blessed is she that believed:** for **there shall be a performance** of those things which were **told her from the Lord.**

## Luke 1

### Luke 1

<sup>46</sup> And Mary said, My soul doth magnify the Lord,

Magnify – [NT:3170](#) μεγαλύνω **megaluno** (meg-al-oo'-no); from [NT:3173](#); to make (or declare) great, i.e. increase or (figuratively) extol:

**KJV** - enlarge, magnify, shew great.

### Luke 1

<sup>47</sup> And my spirit hath rejoiced in **God my Saviour**.

### Luke 1

<sup>48</sup> For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

### Luke 1

<sup>49</sup> For he that is mighty hath done to me great things; and **holy is His name**.

### Luke 1

<sup>50</sup> And **His mercy is on them** that fear him from generation to generation.

### Luke 1

<sup>51</sup> **He hath shewed strength with His arm**; He hath scattered the proud in the imagination of their hearts.

Scattered – [NT:1287](#) διασκορπίζω **diaskorpizo** (dee-as-kor-pid'-zo); from [NT:1223](#) and [NT:4650](#); to dissapate, i.e. (genitive case) to rout or separate; specially, to winnow; figuratively, to squander:

**KJV** - disperse, scatter (abroad), strew, waste.

Proud – [NT:5244](#) ὑπερήφανος **huperephanos** (hoop-er-ay'-fan-os); from [NT:5228](#) and [NT:5316](#); appearing above others (conspicuous), i.e. (figuratively) haughty: **KJV** - proud.

Imagination – [NT:1271](#) διάνοια **dianoia** (dee-an'-oy-ah); from [NT:1223](#) and [NT:3563](#); deep thought, properly, the faculty (mind or its disposition), by implication, its exercise: **KJV** - imagination, mind, understanding.

### Luke 1

<sup>52</sup> **He hath put down the mighty** from their seats, and **exalted them of low degree**.

### Luke 1

<sup>53</sup> **He hath filled the hungry with good things**; and **the rich He hath sent empty away**.

### Luke 1

<sup>54</sup> **He hath helped his servant Israel**, in remembrance of His mercy;

### Luke 1

<sup>55</sup> As He spake to our fathers, to Abraham, and to his seed for ever.

## Luke 1

### Luke 1

<sup>56</sup> And Mary abode with her about three months, and returned to her own house.

### The Birth of John the Baptist

### Luke 1

<sup>57</sup> Now Elisabeth's **full time came** that she should be delivered; and she brought forth a son.

### Luke 1

<sup>58</sup> And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

### Luke 1

<sup>59</sup> And it came to pass, that on the eighth day they came to circumcise the child; and **they called him Zacharias**, after the name of his father.

Circumcise – [NT:4059](#) περιτέμνω **peritemno** (per-ee-tem'-no); from [NT:4012](#) and the base of [NT:5114](#); to cut around, i.e. (specially) to circumcise:

**KJV** - circumcise.

### Luke 1

<sup>60</sup> And his mother answered and said, Not so; but **he shall be called John**.

### Luke 1

<sup>61</sup> And they said unto her, There is none of thy kindred that is called by this name.

### Luke 1

<sup>62</sup> And they made signs to his father, how he would have him called.

### Luke 1

<sup>63</sup> And he asked for a writing table, and wrote, saying, **His name is John**. And they marvelled all.

### Luke 1

<sup>64</sup> And **his mouth was opened immediately**, and his **tongue loosed**, and **he spake**, and **praised God**.

### Luke 1

<sup>65</sup> And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea.

### Luke 1

<sup>66</sup> And all they that heard them laid them up in their hearts, saying, **What manner of child shall this be!** And **the hand of the Lord was with him**.

## Luke 1

### Luke 1

<sup>67</sup> And his father **Zacharias was filled with the Holy Ghost, and prophesied**, saying,

### Luke 1

<sup>68</sup> Blessed be the Lord God of Israel; for he hath visited and redeemed his people,  
Redeemed – [NT:3085](#) λύτρωσις **lutrosis** (loo'-tro-sis); from [NT:3084](#); a ransoming (figuratively): **KJV** - + redeemed, redemption.

### Luke 1

<sup>69</sup> And hath raised up an horn of salvation for us in the house of his servant David;

### Luke 1

<sup>70</sup> As he spake by the mouth of his holy prophets, which have been since the world began:

### Luke 1

<sup>71</sup> That we should be saved from our enemies, and from the hand of all that hate us;

### Luke 1

<sup>72</sup> To perform the mercy promised to our fathers, and to remember his holy covenant;

### Luke 1

<sup>73</sup> The oath which he sware to our father Abraham,

### Luke 1

<sup>74</sup> That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

### Luke 1

<sup>75</sup> In holiness and righteousness before him, all the days of our life.

### Luke 1

<sup>76</sup> And thou, child, shalt be called the **prophet of the Highest**: for **thou shalt go before the face of the Lord to prepare his ways**;

### Luke 1

<sup>77</sup> To **give knowledge of salvation unto his people by the remission of their sins**,  
Remission – [NT:859](#) ἄφεσις **aphesis** (af'-es-is); from [NT:863](#); freedom; (figuratively) pardon: **KJV** - deliverance, forgiveness, liberty, remission.

### Luke 1

<sup>78</sup> Through the tender mercy of our God; whereby the dayspring from on high hath visited us,  
Dayspring – [NT:395](#) ἀνατολή **anatole** (an-at-ol-ay'); from [NT:393](#); a rising of light, i.e. dawn (figuratively); by implication, the east (also in plural): **KJV** - dayspring, east, rising.

## Luke 1

### Luke 1

<sup>79</sup> To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

### Luke 1

<sup>80</sup> And the child grew, and waxed strong in spirit, and was in the deserts [waste lands] till the day of his shewing [exhibition] unto Israel.

## Luke 2

### The Birth of Jesus

#### Luke 2

<sup>1</sup> And it came to pass in those days, that there went out a decree from Caesar Augustus that all the world should be taxed.

#### Luke 2

<sup>2</sup> (And this taxing was first made when Cyrenius was governor of Syria.)

Taxing – [NT:582](#) ἀπογραφή **apographe** (ap-og-raf-ay'); from [NT:583](#); an enrollment; by implication, an assessment: **KJV** - taxing.

Cyrenius – [NT:2958](#) Κυρήνιος **Kurenios** (koo-ray'-nee-os); of Latin origin; Cyrenius (i.e. Quirinus), a Roman: **KJV** - Cyrenius.

#### Luke 2

<sup>3</sup> And all went to be taxed, every one into his own city.

#### Luke 2

<sup>4</sup> And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the **city of David, which is called Bethlehem**; (because he was of the house and lineage of David:)

#### Luke 2

<sup>5</sup> To be taxed with Mary his espoused wife, being great with child.

#### Luke 2

<sup>6</sup> And so it was, that, while they were there, the days were accomplished that she should be delivered.

#### Luke 2

<sup>7</sup> And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

Wrapped him in swaddling clothes – [NT:4683](#) σπαργανόω **sparganoo** (spar-gan-o'-o); from sparganon (a strip; from a derivative of the base of [NT:4682](#) meaning to strap or wrap with strips); to swathe (an infant after the Oriental custom): **KJV** - wrap in swaddling clothes.

#### Luke 2

<sup>8</sup> And there were in the same country **shepherds abiding in the field, keeping watch over their flock by night**.

#### Luke 2

<sup>9</sup> And, lo, **the angel of the Lord came upon them**, and the glory of the Lord shone round about them: and they were sore afraid.

#### Luke 2

<sup>10</sup> And the angel said unto them, **Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people**.

## Luke 2

### Luke 2

<sup>11</sup> For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

Saviour – [NT:4990](#) σωτήρ **soter** (so-tare'); from [NT:4982](#); a deliverer, i.e. God or Christ: **KJV** - saviour.

### Luke 2

<sup>12</sup> And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

Wrapped him in swaddling clothes – [NT:4683](#) σπαργανώω **sparganoo** (spar-gan-o'-o); from sparganon (a strip; from a derivative of the base of [NT:4682](#) meaning to strap or wrap with strips); to swathe (an infant after the Oriental custom): **KJV** - wrap in swaddling clothes.

### Luke 2

<sup>13</sup> And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

### Luke 2

<sup>14</sup> **Glory to God in the highest, and on earth peace, good will toward men.**

### Luke 2

<sup>15</sup> And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, **Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.**

### Luke 2

<sup>16</sup> And they came with haste, and found Mary, and Joseph, and the **babe lying in a manger**.

Manger – [NT:5336](#) φάτνη **phatne** (fat'-nay); from pateomai (to eat); a crib (for fodder): **KJV** - manager, stall.

### Luke 2

<sup>17</sup> And when they had seen it, they made known abroad the saying which was told them concerning this child.

### Luke 2

<sup>18</sup> And all they that heard it wondered at those things which were told them by the shepherds.

### Luke 2

<sup>19</sup> But Mary kept all these things, and **pondered them in her heart**.

Pondered – [NT:4820](#) συμβάλλω **sumballo** (soom-bal'-lo); from [NT:4862](#) and [NT:906](#); to combine, i.e. (in speaking) to converse, consult, dispute, (mentally) to consider, (by implication) to aid, (personally) to join, attack: **KJV** - confer, encounter, help, make, meet with, ponder.

## Luke 2

### Shepherds worship Jesus

#### Luke 2

<sup>20</sup> And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

### Circumcision of Jesus

#### Luke 2

<sup>21</sup> And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

#### Luke 2

<sup>22</sup> And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;

Purification – [NT:2512](#) καθαρισμός **katharismos** (kath-ar-is-mos'); from [NT:2511](#); a washing off, i.e. (cer.) ablution, (morally) expiation:

**KJV** - cleansing, + purge, purification (-fying).

#### Luke 2

<sup>23</sup> (As it is written in the law of the LORD, Every male that openeth the womb shall be called holy to the Lord;)

#### Luke 2

<sup>24</sup> And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

Sacrifice – [NT:2378](#) θυσία **thusia** (thoo-see'-ah); from [NT:2380](#); sacrifice (the act or the victim, literally or figuratively): **KJV** - sacrifice.

### Simon sees the Salvation

#### Luke 2

<sup>25</sup> And, behold, there was a man in Jerusalem, whose name was **Simeon**; and the same man was **just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.**

Consolation – [NT:3874](#) παράκλησις **paraklesis** (par-ak'-lay-sis); from [NT:3870](#);

imploration, hortation, solace: **KJV** - comfort, consolation, exhortation, intreaty.

#### Luke 2

<sup>26</sup> And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

Revealed – [T:5537](#) χρηματίζω **chrematizo** (khray-mat-id'-zo); from [NT:5536](#); to utter an oracle (compare the original sense of [NT:5530](#)), i.e. divinely intimate; by implication (compare the secular sense of [NT:5532](#)) to constitute a firm for business, i.e. (generally) bear as a title:

**KJV** - be called, be admonished (warned) of God, reveal, speak.

## Luke 2

### Luke 2

<sup>27</sup> And **he came by the Spirit into the temple**: and when the parents brought in the child Jesus, to do for him after the custom of the law,

### Luke 2

<sup>28</sup> Then took he him up in his arms, and blessed God, and said,

### Luke 2

<sup>29</sup> Lord, now lettest thou thy servant depart in peace, according to thy Word:

### Luke 2

<sup>30</sup> For **mine eyes have seen thy salvation**,

Salvation – [NT:4992](#) σωτήριον **soterion** (so-tay'-ree-on); neuter of the same as [NT:4991](#) as (properly, concretely) noun; defender or (by implication) defence: **KJV** - salvation.

### Luke 2

<sup>31</sup> Which thou hast prepared before the face of all people;

### Luke 2

<sup>32</sup> **A light to lighten the Gentiles, and the glory of thy people Israel.**

### Luke 2

<sup>33</sup> And **Joseph and his mother marvelled** at those things which were spoken of him.

Marvelled – [NT:2296](#) θαυμάζω **thaumazo** (thou-mad'-zo); from [NT:2295](#); by implication, to admire: **KJV** - admire, have in admiration, marvel, wonder.

### Luke 2

<sup>34</sup> And **Simeon blessed them**, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

### Luke 2

<sup>35</sup> (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

Revealed – [NT:601](#) ἀποκαλύπτω **apokalupto** (ap-ok-al-ooop'-to); from [NT:575](#) and [NT:2572](#); to take off the cover, i.e. disclose: **KJV** - reveal.

### Anna proclaims the Redeemer

### Luke 2

<sup>36</sup> And there was one **Anna, a prophetess**, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

### Luke 2

<sup>37</sup> And she was a widow of about fourscore and four [84] years, which departed not from the temple, but **served God with fastings and prayers night and day**.

## Luke 2

### Luke 2

<sup>38</sup> And she coming in that instant **gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.**

Redemption – [NT:3085](#) λύτρωσις **lutrosis** (loo'-tro-sis); from [NT:3084](#); a ransoming (figuratively): **KJV** - + redeemed, redemption.

### The child Jesus grows up in Nazareth

### Luke 2

<sup>39</sup> And when they had **performed all things** according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

### Luke 2

<sup>40</sup> And the child grew, and waxed strong in *spirit*, **filled with wisdom: and the grace of God was upon him.**

Waxed strong – [NT:2901](#) κραταιόω **krataioo** (krat-ah-yo'-o); from [NT:2900](#); to empower, i.e. (passively) increase in vigor: **KJV** - be strengthened, be (wax) strong.

### Taught in the Synagogue in Jerusalem

### Luke 2

<sup>41</sup> Now his parents went to Jerusalem every year at the feast of the passover.

Passover – [NT:3957](#) πάσχα **pascha** (pas'-khah); of Aramaic origin [compare [OT:6453](#)]; the Passover (the meal, the day, the festival or the special sacrifices connected with it): **KJV** - Easter, Passover.

### Luke 2

<sup>42</sup> And **when he was twelve years old**, they went up to Jerusalem after the custom of the feast.

### Luke 2

<sup>43</sup> And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

Fulfilled – [NT:5048](#) τελειόω **teleioo** (tel-i-o'-o); from [NT:5046](#); to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character): **KJV** - consecrate, finish, fulfil, make) perfect.

### Luke 2

<sup>44</sup> But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

### Luke 2

<sup>45</sup> And when they found him not, they turned back again to Jerusalem, seeking him.

### Luke 2

<sup>46</sup> And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

## Luke 2

### Luke 2

<sup>47</sup> And all that heard Him were astonished at His understanding and answers.

Astonished – [NT:1839](#) ἐξίστημι **existemi** (ex-is'-tay-mee); from [NT:1537](#) and [NT:2476](#); to put (stand) out of wits, i.e. astound, or (reflexively) become astounded, insane:

**KJV** - amaze, be (make) astonished, be besideself (selves), bewitch, wonder.

### Luke 2

<sup>48</sup> And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

Amazed – [NT:1605](#) ἐκπλήσσω **ekplesso** (ek-place'-so); from [NT:1537](#) and [NT:4141](#); to strike with astonishment: **KJV** - amaze, astonish.

### Luke 2

<sup>49</sup> And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

Wist ye – [NT:1492](#) εἶδω **eido** (i'-do); a primary verb; used only in certain past tenses, the others being borrowed from the equivalent [NT:3700](#) and [NT:3708](#); properly, to see (literally or figuratively); by implication (in the perf. only) to know:

**KJV** - be aware, behold, <sup>x</sup> can (+not tell), consider, (have) know (-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot. Compare [NT:3700](#).

### Luke 2

<sup>50</sup> And they understood **not** the saying which he spake unto them.

### Luke 2

<sup>51</sup> And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

### Luke 2

<sup>52</sup> And Jesus increased in wisdom and stature, and in favour with God and man.

## Luke 3

### The Ministry of John the Baptist

#### Luke 3

<sup>1</sup> Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor [ruler] of Judaea, and Herod being tetrarch [ruler of a quarter of the country] of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Tiberius - [NT:5086](#) Τιβέριος **Tiberios** (tib-er'-ee-os); of Latin origin; probably pertaining to the river Tiberis or Tiber; Tiberius, a Roman emperor: **KJV** - Tiberius.

Caesar - [NT:2541](#) Καῖσαρ **Kaisar** (kah'-ee-sar); of Latin origin; Caesar, a title of the Roman emperor: **KJV** - Caesar.

Pontius - [NT:4194](#) Πόντιος **Pontios** (pon'-tee-os); of Latin origin; apparently bridged; Pontius, a Roman: **KJV** - Pontius. Pilate - [NT:4091](#) πιλάτος **Pilatōs** (pil-at'-os); of Latin origin; close-pressed, i.e. firm; Pilatus, a Roman: **KJV** - Pilate.

Judaea - [NT:2449](#) Ἰουδαία **Ioudaia** (ee-oo-dah'-yah); feminine of [NT:2453](#) (with [NT:1093](#) implied); the Judaeian land (i.e. Judaea), a region of Palestine: **KJV** - Judaea.

Ituraea - [NT:2484](#) Ἰτουραία **Itouraia** (ee-too-rah'-yah); of Hebrew origin [[OT:3195](#)]; Ituraea (i.e. Jetur), a region of Palestine: **KJV** - Ituraea.

Trachonitis - [NT:5139](#) Τραχωνίτις **Trachonitis** (trakh-o-nee'-tis); from a derivative of [NT:5138](#); rough district; Trachonitis, a region of Syria: **KJV** - Trachonitis.

Lysanias - [NT:3078](#) Λυσανίας **Lusaniās** (loo-san-ee'-as); from [NT:3080](#) and ania (trouble); grief-dispelling; Lysanias, a governor of Abilene: **KJV** - Lysanias.

Abilene - [NT:9](#) Ἀβιληνή **Abilene** (ab-ee-lay-nay'); of foreign origin [compare [OT:58](#)]; Abilene, a region of Syria: **KJV** - Abilene.

#### Luke 3

<sup>2</sup> Annas and Caiaphas being the high priests, the Word [utterance] of God came unto John the son of Zacharias in the wilderness.

Annas - from - [OT:2608](#) אֲנַנְיָהּ **Chananyah** (khan-an-yaw'); or **Chananyahuw** (khan-an-yaw'-hoo); from [OT:2603](#) and [OT:3050](#); Jah has favored; Chananjah, the name of thirteen Israelites: -Hananiah.

Caiaphas - [NT:2533](#) Καϊάφας **Kaiaphas** (kah-ee-af'-as); of Aramaic origin; the dell; Caiaphas (i.e. Cajepha), an Israelite: **KJV** - Caiaphas.

## Luke 3

### Luke 3

<sup>3</sup> And he came into all the country about Jordan, preaching the **baptism** [immersion] of **repentance** **for** the **remission** of sins;

Baptism - [NT:907](#) βαπτίζω **baptizo** (bap-tid'-zo); from a derivative of [NT:911](#); to immerse, submerge; to make overwhelmed (i.e. fully wet); used only (in the N. T.) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism: **KJV** - Baptist, baptize, wash.

Preaching - [NT:2784](#) κηρύσσω **kerusso** (kay-roos'-so); of uncertain affinity; to herald (as a public crier), especially divine truth (the gospel):

**KJV** - preacher (-er), proclaim, publish.

Repentance - [NT:3341](#) μετάνοια **metanoia** (met-an'-oy-ah); from [NT:3340](#); (subjectively) compunction (for guilt, including reformation); by implication reversal (of [another's] decision): **KJV** - repentance.

Remission - [NT:859](#) ἄφεσις **aphesis** (af'-es-is); from [NT:863](#); freedom; (figuratively) pardon: **KJV** - deliverance, forgiveness, liberty, remission.

### Luke 3

<sup>4</sup> As it is written in the book of the Words of Esaias the prophet, saying, **The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.**

Straight - [NT:2110a](#) εὐθεία **eutheia** (yoo-thiy'-ah); related to its cognates, euthus (See [NT:2117](#)) and eutheos (See [NT:2112](#)).

...from - [NT:2117](#) εὐθύς **euthus** (yoo-thoos'); perhaps from [NT:2095](#) and [NT:5087](#); straight, i.e. (literally) level, or (figuratively) true; adverbially (of time) at once:

**KJV** - anon, by and by, forthwith, immediately, straightway.

## Luke 3

### Luke 3

<sup>5</sup> Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

Filled - [NT:4137](#) πληρώω **pleroo** (play-ro'-o); from [NT:4134](#); to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish (a period or task), verify (or coincide with a prediction), etc.:

**KJV** - accomplish, <sup>x</sup> after, (be) complete, end, expire, fill (up), fulfil, (be, make) full (come), fully preach, perfect, supply.

Crooked - [NT:4646](#) σκολιός **skolios** (skol-ee-os'); from the base of [NT:4628](#); warped, i.e. winding; figuratively, perverse: **KJV** - crooked, froward, untoward.

Straight - [NT:2117](#) εὐθύς **euthus** (yoo-thoos'); perhaps from [NT:2095](#) and [NT:5087](#); straight, i.e. (literally) level, or (figuratively) true; adverbially (of time) at once:

**KJV** - anon, by and by, forthwith, immediately, straightway.

Rough - [NT:5138](#) τραχύς **trachus** (trakh-oos'); perhaps strengthened from the base of [NT:4486](#) (as if jagged by rents); uneven, rocky (reefy): **KJV** - rock, rough.

Smooth - [NT:1519](#) εἰς **eis** (ice); a primary preposition; to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases:

**KJV** - [abundantly-], against, among, as, at, [back-] ward, before, by, concerning, <sup>+</sup> continual, <sup>+</sup> far more exceeding, for [intent, purpose fore],, <sup>+</sup> forth, in (among, at, unto, -so much that, -to), to the intent that, <sup>+</sup> of one mind, <sup>+</sup> never, of, (up-) on, <sup>+</sup> perish, <sup>+</sup> set at one again, (so) that, therefore (-unto), throughout, til, to (be, the end, -ward), (here-) until (-to), ... ward, [wherefore-], with. Often used in composition with the same general import, but only with verbs (etc.) expressing motion (literally or figuratively).

### Luke 3

<sup>6</sup> And all flesh shall see the salvation of God.

Salvation - [NT:4992](#) σωτήριον **soterion** (so-tay'-ree-on); neuter of the same as [NT:4991](#) as (properly, concretely) noun; defender or (by implication) defence:

**KJV** - salvation.

### Luke 3

<sup>7</sup> Then said he to the multitude that came forth to be baptized of him, O generation [offspring] of vipers [adder], who hath warned you to flee [run away] from the wrath [orge ~ punishment] to come?

Baptized - [NT:907](#) βαπτίζω **baptizo** (bap-tid'-zo); from a derivative of [NT:911](#); to immerse, submerge; to make overwhelmed (i.e. fully wet); used only (in the N. T.) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism: **KJV** - Baptist, baptize, wash.

Warned - [NT:5263](#) ὑποδείκνυμι **hupodeiknumi** (hoop-od-ike'-noo-mee); from [NT:5259](#) and [NT:1166](#); to exhibit under the eyes, i.e. (figuratively) to exemplify (instruct, admonish): **KJV** - show, (fore-) warn.

## Luke 3

### Luke 3

<sup>8</sup> Bring forth therefore fruits worthy [deserving] of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That **God is able of these stones to raise up children unto Abraham.**

Repentance - [NT:3341](#) μετάνοια **metanoia** (met-an'-oy-ah); from [NT:3340](#); (subjectively) compunction (for guilt, including reformation); by implication reversal (of [another's] decision): **KJV** - repentance.

### Luke 3

<sup>9</sup> And now also the axe is laid unto the root of the trees: every **tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.**

### Luke 3

<sup>10</sup> And the people asked him, saying, What shall we do then?

### Luke 3

<sup>11</sup> He answereth and saith unto them, **He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.**

### Luke 3

<sup>12</sup> Then came also publicans to be baptized, and said unto him, Master, what shall we do? Master - [NT:1320](#) διδάσκαλος **didaskalos** (did-as'-kal-os); from [NT:1321](#); an instructor (genitive case or specially): **KJV** - doctor, master, teacher.

### Luke 3

<sup>13</sup> And he said unto them, **Exact no more than that which is appointed you.**

### Luke 3

<sup>14</sup> And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, **Do violence to no man, neither accuse any falsely; and be content with your wages.** Content - [NT:714](#) ἀρκέω **arkeo** (ar-keh'-o); apparently a primary verb [but probably akin to [NT:142](#) through the idea of raising a barrier]; properly, to ward off, i.e. (by implication) to avail (figuratively, be satisfactory): **KJV** - be content, be enough, suffice, be sufficient.

### Luke 3

<sup>15</sup> And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

Expectation - [NT:4328](#) προσδοκάω **prosdokao** (pros-dok-ah'-o); from [NT:4314](#) and dokeuo (to watch); to anticipate (in thought, hope or fear); by implication, to await: **KJV** - (be in) expect (-ation), look (for), when looked, tarry, wait for.

Mused - [NT:1260](#) διαλογίζομαι **dialogizomai** (dee-al-og-id'-zom-ah-ee); from [NT:1223](#) and [NT:3049](#); to reckon thoroughly, i.e. (genitive case) to deliberate (by reflection or discussion):

**KJV** - cast in mind, consider, dispute, muse, reason, think.

## Luke 3

### Luke 3

<sup>16</sup> John answered, saying unto them all, I indeed baptize [immerse] you with water; but one mightier [more forcible] than I cometh, the latchet of whose shoes I am not worthy [competent] to unloose: **He shall baptize you with the Holy Ghost and with fire [especially lightning]:**

Indeed - [NT:3303](#) μέν **men** (men); a primary particle; properly, indicative of affirmation or concession (in fact); usually followed by a contrasted clause with [NT:1161](#) (this one, the former, etc):

**KJV** - even, indeed, so, some, truly, verily. Often compounded with other particles in an intensive or asseverative sense.

Latchet - [NT:2438](#) ἰμός **himas** (hee-mas'); perhaps from the same as [NT:260](#); a strap, i.e. (specially) the tie (of a sandal) or the lash (of a scourge):

**KJV** - latchet, thong.

Baptize - [NT:907](#) βαπτίζω **baptizo** (bap-tid'-zo); from a derivative of [NT:911](#); to immerse, submerge; to make overwhelmed (i.e. fully wet); used only (in the N. T.) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism: **KJV** - Baptist, baptize, wash.

### Luke 3

<sup>17</sup> Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner [repository, granary]; but the chaff he will burn with fire unquenchable.

Thoroughly purge - [NT:1245](#) διακαθαρίζω **diakatharizo** (dee-ak-ath-ar-id'-zo); from [NT:1223](#) and [NT:2511](#); to cleanse perfectly, i.e. (specially) winnow:

**KJV** - thoroughly purge.

Gather - [NT:4863](#) συνάγω **sunago** (soon-ag'-o); from [NT:4862](#) and [NT:71](#); to lead together, i.e. collect or convene; specifically, to entertain (hospitably):

**KJV** - \* accompany, assemble (selves, together), bestow, come together, gather (selves together, up, together), lead into, resort, take in.

Unquenchable - [NT:762](#) ἄσβεστος **asbestos** (as'-bes-tos); from [NT:1](#) (as a negative particle) and a derivative of [NT:4570](#); not extinguished, i.e. (by implication) perpetual: **KJV** - not to be quenched, unquenchable.

### Luke 3

<sup>18</sup> And many other things in his exhortation preached he unto the people.

Exhortation - [NT:3870](#) παρακαλέω **parakaleo** (par-ak-al-eh'-o); from [NT:3844](#) and [NT:2564](#); to call near, i.e. invite, invoke (by imploration, hortation or consolation): **KJV** - beseech, call for, (be of good) comfort, desire, (give) exhort (-ation), intreat, pray.

## Luke 3

### Luke 3

<sup>19</sup> But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

Herod - [NT:2264](#) Ἡρώδης **Herodes** (hay-ro'-dace); compound of heros (a "hero") and [NT:1491](#); heroic; Herod, the name of four Jewish kings: **KJV** - Herod.

Reproved - [NT:1651](#) ἐλέγχω **elegcho** (el-eng'-kho); of uncertain affinity; to confute, admonish: **KJV** - convict, convince, tell a fault, rebuke, reprove.

Herodias - [NT:2266](#) Ἡρωδιάς **Herodias** (hay-ro-dee-as'); from [NT:2264](#); Herodias, a woman of the Herodian family: **KJV** - Herodias.

Evils - [NT:4190](#) πονηρός **poneros** (pon-ay-ros'); from a derivative of [NT:4192](#); hurtful, i.e. evil (properly, in effect or influence, and thus differing from [NT:2556](#), which refers rather to essential character, as well as from [NT:4550](#), which indicates degeneracy from original virtue); figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners:

**KJV** - bad, evil, grievous, harm, lewd, malicious, wicked (-ness).

### Luke 3

<sup>20</sup> Added **yet this above all**, that he shut up John in prison.

#### John Baptizes Jesus

### Luke 3

<sup>21</sup> Now when all the people were baptized, it came to pass, that **Jesus** also being **baptized**, and **praying**, the **heaven was opened**,

### Luke 3

<sup>22</sup> And the Holy Ghost descended in a **bodily shape** like a dove upon him, and a voice came from heaven, which said, **Thou art my beloved Son; in thee I am well pleased**.

Bodily - [NT:4984](#) σωματικός **somatikos** (so-mat-ee-kos'); from [NT:4983](#); corporeal or physical: **KJV** - bodily.

Shape - [NT:1491](#) εἶδος **eidōs** (i'-dos); from [NT:1492](#); a view, i.e. form (literally or figuratively): **KJV** - appearance, fashion, shape, sight.

#### Genealogy of Jesus

### Luke 3

<sup>23</sup> And Jesus himself began to be about **thirty [30] years of age**, being (**as was supposed [regarded, deemed, thought to be]**) the son of Joseph, which was the son of Heli,

Began - [NT:756](#) ἄρχομαι **archomai** (ar'-khom-ahee); middle voice of [NT:757](#) (through the implication of precedence); to commence (in order of time): **KJV** - (rehearse from the) begin (-ning).

## Luke 3

### Luke 3

<sup>24</sup> Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

### Luke 3

<sup>25</sup> Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,

<sup>26</sup> Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,

### Luke 3

<sup>27</sup> Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,

### Luke 3

<sup>28</sup> Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,

### Luke 3

<sup>29</sup> Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,

### Luke 3

<sup>30</sup> Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,

### Luke 3

<sup>31</sup> Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,

### Luke 3

<sup>32</sup> Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,

### Luke 3

<sup>33</sup> Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,

### Luke 3

<sup>34</sup> Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,

### Luke 3

<sup>35</sup> Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,

## Luke 3

### Luke 3

<sup>36</sup> Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,

### Luke 3

<sup>37</sup> Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,

### Luke 3

<sup>38</sup> Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

## Luke 4

### Jesus Tried in the Wilderness

#### Luke 4

<sup>1</sup> And Jesus being full of the Holy Ghost returned from Jordan, and was **led by the Spirit** into the wilderness,

#### Luke 4

<sup>2</sup> Being **forty [40] days tempted of the devil**. And in those days **He did eat nothing**: and when they were ended, He **afterward hungered**.

#### Luke 4

<sup>3</sup> And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

#### Luke 4

<sup>4</sup> And Jesus answered him, saying, It is written, **That man shall not live by bread alone, but by every Word of God.**

#### Luke 4

<sup>5</sup> And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

#### Luke 4

<sup>6</sup> And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

#### Luke 4

<sup>7</sup> If thou therefore wilt worship me, all shall be thine.

#### Luke 4

<sup>8</sup> And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, **Thou shalt worship the Lord thy God, and Him only shalt thou serve.**

#### Luke 4

<sup>9</sup> And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

#### Luke 4

<sup>10</sup> For it is written, He shall give his angels charge over thee, to keep thee:

#### Luke 4

<sup>11</sup> And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

#### Luke 4

<sup>12</sup> And Jesus answering said unto him, It is said, **Thou shalt not tempt the Lord thy God.**

## Luke 4

### Luke 4

<sup>13</sup> And when the **devil had ended all the temptation**, he **departed** from him for a season.

Temptation – [NT:3986](#) πειρασμός **peirasmos** (pi-ras-mos'); from [NT:3985](#); a putting to proof (by experiment [of good], experience [of evil], solicitation, discipline or provocation); by implication, adversity: **KJV** - temptation, <sup>x</sup> try.

### Jesus Announcement that He is the fulfillment of Prophecy

### Luke 4

<sup>14</sup> And Jesus returned in the **power of the Spirit** into Galilee: and there went out a fame of Him through all the region round about.

Fame – [NT:5345](#) φήμη **pheme** (fay'-may); from [NT:5346](#); a saying, i.e. rumor ("fame"): **KJV** - fame.

### Luke 4

<sup>15</sup> And He taught in their synagogues, being **glorified of all**.

### Luke 4

<sup>16</sup> And he came to Nazareth, where he had been brought up: and, as **his custom was, he went into the synagogue on the sabbath day, and stood up for to read**.

### Luke 4

<sup>17</sup> And there was delivered unto him the **book of the prophet Esaias [Isaiah]**. And when he had opened the book, he **found the place where it was written**,

### Luke 4

<sup>18</sup> **The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,**

### Luke 4

<sup>19</sup> To **preach the acceptable year of the Lord**.

Acceptable – [NT:1184](#) δεκτός **dektos** (dek-tos'); from [NT:1209](#); approved; (figuratively) propitious: **KJV** - accepted (-table).

### Luke 4

<sup>20</sup> And he **closed the book**, and He **gave it again to the minister**, and sat down. And the **eyes of all them** that were in the synagogue were **fastened on Him**.

Fastened – [NT:816](#) ἀτενίζω **atenizo** (at-en-id'-zo); from a compound of [NT:1](#) (as a particle of union) and **teino** (to stretch); to gaze intently: **KJV** - behold earnestly (stedfastly), fasten (eyes), look (earnestly, stedfastly, up stedfastly), set eyes.

## Luke 4

### Luke 4

<sup>21</sup> And he began to say unto them, **This day is this Scripture fulfilled in your ears.**

Fulfilled – [NT:4137](#) πληρώω **pleroo** (play-ro'-o); from [NT:4134](#); to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish (a period or task), verify (or coincide with a prediction), etc.:

**KJV** - accomplish, <sup>x</sup> after, (be) complete, end, expire, fill (up), fulfil, (be, make) full (come), fully preach, perfect, supply.

### Luke 4

<sup>22</sup> And all **bare Him witness**, and **wondered at the gracious Words** which proceeded out of His mouth. And they said, Is not this Joseph's son?

### Luke 4

<sup>23</sup> And he said unto them, Ye will surely say unto me this proverb, **Physician, heal thyself**: whatsoever we have heard done in Capernaum, do also here in thy country.

### Luke 4

<sup>24</sup> And he said, Verily I say unto you, **No prophet is accepted in his own country.**

### Luke 4

<sup>25</sup> But I tell you of a truth, **many widows** were in Israel **in the days of Elias**, when the **heaven was shut up three years and six months**, when **great famine was throughout all the land**;

### Luke 4

<sup>26</sup> But unto none of them was **Elias sent**, **save unto Sarepta**, a city of Sidon, **unto a woman that was a widow.**

Sarepta - [NT:4558](#) Σάρεπτα **Sarepta** (sar'-ep-tah); of Hebrew origin [[OT:6886](#)]; Sarepta (i.e. Tsarephath), a place in Palestine: **KJV** - Sarepta.

### Luke 4

<sup>27</sup> And many lepers were in Israel in the time of **Eliseus the prophet**; and none of them was cleansed, saving **Naaman the Syrian.**

### Luke 4

<sup>28</sup> And all they in the synagogue, when they heard these things, were **filled with wrath**,

### Luke 4

<sup>29</sup> And rose up, and **thrust him [Jesus] out of the city**, and **led him unto the brow of the hill** whereon their city was built, that they might **cast him down headlong**.

Cast him down headlong – [NT:2630](#) κατακρημνίζω **katakremnizo** (kat-ak-rame-nid'-zo); from [NT:2596](#) and a derivative of [NT:2911](#); to precipitate down:

**KJV** - cast down headlong.

## Luke 4

### Luke 4

<sup>30</sup> But He **passing through the midst** of them went **His way**,

### Luke 4

<sup>31</sup> And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

### Luke 4

<sup>32</sup> And they were **astonished at His doctrine**: for **His Word was with power**.

Doctrine – [NT:1322](#) διδαχή **didache** (did-akh-ay'); from [NT:1321](#); instruction (the act or the matter): **KJV** - doctrine, hath been taught.

Power - [NT:1849](#) ἐξουσία **exousia** (ex-oo-see'-ah); from [NT:1832](#) (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence:

**KJV** - authority, jurisdiction, liberty, power, right, strength.

### Jesus reveals His authority over demons

### Luke 4

<sup>33</sup> And in the synagogue there was a man, which had a spirit of an unclean [impure] devil, and cried out with a loud voice,

Devil - [NT:1140](#) δαιμόνιον **daimonion** (dahee-mon'-ee-on); neuter of a derivative of [NT:1142](#); a daemonic being; by extension a deity: **KJV** - devil, god.

### Luke 4

<sup>34</sup> Saying, Let us alone; **what have we to do with thee**, thou Jesus of Nazareth? art thou come to **destroy** us? I know thee who **thou art**; **the Holy One of God**.

Holy One - [NT:40](#) ἅγιος **hagios** (hag'-ee-os); from **hagos** (an awful thing) [compare [NT:53](#), [NT:2282](#)]; sacred (physically, pure, morally blameless or religious, ceremonially, consecrated): **KJV** - (most) holy (one, thing), saint.

God - [NT:2316](#) θεός **theos** (theh'-os); of uncertain affinity; a deity, especially (with [NT:3588](#)) the supreme Divinity; figuratively, a magistrate; by Hebraism, very: **KJV** - <sup>x</sup>exceeding, God, god [-ly, -ward].

### Luke 4

<sup>35</sup> And Jesus rebuked him, saying, **Hold thy peace**, and **come out of him**. And when the devil had **thrown him in the midst**, he **came out of him**, and **hurt him not**.

rebuked - [NT:2008](#) ἐπιτιμῶ **epitimaō** (ep-ee-tee-mah'-o); from [NT:1909](#) and [NT:5091](#); to tax upon, i.e. censure or admonish; by implication, forbid:

**KJV** - (straitly) charge, rebuke.

## Luke 4

### Luke 4

<sup>36</sup> And they were all amazed [dumbfounded], and spake among themselves, saying, What a Word is this! for with authority and power He commandeth the **unclean spirits**, and they come out.

Authority – [NT:1849](#) ἐξουσία **exousia** (ex-oo-see'-ah); from [NT:1832](#) (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence:

**KJV** - authority, jurisdiction, liberty, power, right, strength.

Power – [NT:1411](#) δύναμις **dunamis** (doo'-nam-is); from [NT:1410](#); force (literally or figuratively); specially, miraculous power (usually by implication, a miracle itself):

**KJV** - ability, abundance, meaning, might (-ily, -y, -y deed), (worker of) miracle (-s), power, strength, violence, mighty (wonderful) work.

### Luke 4

<sup>37</sup> And the fame of him went out into every place of the country round about.

#### Jesus heals fever

### Luke 4

<sup>38</sup> And He arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought Him for her.

### Luke 4

<sup>39</sup> And He stood over her, and **rebuked** the fever; and **it left her**: and **immediately she arose** and **ministered** unto them.

Rebuked – [NT:2008](#) ἐπιτιμάω **epitimaō** (ep-ee-tee-mah'-o); from [NT:1909](#) and [NT:5091](#); to tax upon, i.e. censure or admonish; by implication, forbid:

**KJV** - (straitly) charge, rebuke.

ministered - [NT:1247](#) διακονέω **diakoneō** (dee-ak-on-eh'-o); from [NT:1249](#); to be an attendant, i.e. wait upon (menially or as a host, friend, or [figuratively] teacher); techn. to act as a Christian deacon:

**KJV** - (ad-) minister (unto), serve, use the office of a deacon.

#### Jesus heals many

### Luke 4

<sup>40</sup> Now when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He **laid his hands** on every one of them, and **healed them**.

Diseases – [NT:3554](#) νόσος **nosos** (nos'-os); of uncertain affinity; a malady (rarely figuratively, of moral disability): **KJV** - disease, infirmity, sickness.

healed - [NT:2323](#) θεραπεύω **therapeuo** (ther-ap-yoo'-o); from the same as [NT:2324](#); to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease): **KJV** - cure, heal, worship.

## Luke 4

### Jesus cast out demons

#### Luke 4

<sup>41</sup> And devils also came out of many, crying out, and saying, **Thou art Christ the Son of God.** And He rebuking them suffered them not to speak: for **they knew that He was Christ.** Christ - [NT:5547](#) Χριστός **Christos** (khris-tos'); from [NT:5548](#); anointed, i.e. the Messiah, an epithet of Jesus: **KJV** - Christ.

#### Luke 4

<sup>42</sup> And when it was day, He departed and went into a desert place: and the people sought Him, and came unto Him, and stayed Him, that He should not depart from them.

#### Luke 4

<sup>43</sup> And he said unto them, **I must preach the kingdom of God to other cities also: for therefore am I sent.**

Preach - [NT:2097](#) εὐαγγελίζω **euaggelizo** (yoo-ang-ghel-id'-zo); from [NT:2095](#) and [NT:32](#); to announce good news ("evangelize") especially the gospel: **KJV** - declare, bring (declare, show) glad (good) tidings, preach (the gospel).

#### Luke 4

<sup>44</sup> And **He preached [heralded divine Truth] in the synagogues of Galilee.**

Galilee - [NT:2449](#) Ἰουδαία **Ioudaia** (ee-oo-dah'-yah); feminine of [NT:2453](#) (with [NT:1093](#) implied); the Judaeian land (i.e. Judaea), a region of Palestine: **KJV** - Judaea.

## Luke 5

### Jesus calling of Simon Peter

#### Luke 5

<sup>1</sup> And it came to pass, that, as the people pressed upon him to hear the Word of God, He stood by the lake of Gennesaret,

Gennesaret – [NT:1082](#) Γεννησαρέτ **Gennesaret** (ghen-nay-sar-et'); of Hebrew origin [compare [OT:3672](#)]; Gennesaret (i.e. Kinnereth), a lake and plain in Palestine: **KJV** - Gennesaret.

#### Luke 5

<sup>2</sup> And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

#### Luke 5

<sup>3</sup> And He entered into one of the ships, which was Simon's, and prayed [request] him that he would thrust out a little from the land. And he sat down, and **taught the people out of the ship**.

#### Luke 5

<sup>4</sup> Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

Launch out – [NT:1877](#) ἐπανάγω **epanago** (ep-an-ag'-o); from [NT:1909](#) and [NT:321](#); to lead up on, i.e. (technical) to put out (to sea); (intransitively) to return:

**KJV** - launch (thrust) out, return.

Draught – [NT:61](#) ἄγρα **agra** (ag'-rah); from [NT:71](#); (abstractly) a catching (of fish); also (concretely) a haul (of fish): **KJV** - draught.

#### Luke 5

<sup>5</sup> And Simon answering said unto him, **Master**, we have **toiled all the night**, and have taken nothing: nevertheless at thy Word I will let down the net.

#### Luke 5

<sup>6</sup> And when they had this done, they **inclosed a great multitude of fishes**: and their net brake.

#### Luke 5

<sup>7</sup> And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and **filled both the ships**, so that they began to sink.

Partners – [NT:3353](#) μέτοχος **metochos** (met'-okh-os); from [NT:3348](#); participant, i.e. (as noun) a sharer; by implication an associate: **KJV** - fellow, partaker, partner.

## Luke 5

### Luke 5

<sup>8</sup> When Simon Peter saw it, he **fell down at Jesus' knees**, saying, Depart from me; for I am a sinful man, **O Lord**.

Lord - [NT:2962](#) κύριος **kurios** (koo'-ree-os); from kuros (supremacy); supreme in authority, i.e. (as noun) controller; by implication, Mr. (as a respectful title): **KJV** - God, Lord, master, Sir.

### Luke 5

<sup>9</sup> For he was astonished, and all that were with him, at the draught [catch, haul] of the fishes which they had taken:

### Luke 5

<sup>10</sup> And so was also **James, and John, the sons of Zebedee**, which were **partners** with Simon. And Jesus said unto Simon, Fear not; from henceforth **thou shalt catch men**.

### Luke 5

<sup>11</sup> And when they had brought their ships to land, **they forsook all, and followed Him**.

#### Jesus heals Leprosy

### Luke 5

<sup>12</sup> And it came to pass, when He was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

Leprosy - [NT:3014](#) λέπρα **lepra** (lep'-rah); from the same as [NT:3013](#); scaliness, i.e. "leprosy": **KJV** - leprosy.

### Luke 5

<sup>13</sup> And He put forth his hand, and touched him, saying, **I will: be thou clean**. And immediately [instantly] the **leprosy departed** from him.

### Luke 5

<sup>14</sup> And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

#### Jesus heals many infirmities

### Luke 5

<sup>15</sup> But so much the more went there a fame abroad of Him: and great multitudes came together to hear, and to be healed by Him of their infirmities.

Infirmities - [NT:769](#) ἀσθένεια **astheneia** (as-then'-i-ah); from [NT:772](#); feebleness (of mind or body); by implication, malady; morally, frailty: **KJV** - disease, infirmity, sickness, weakness.

## Luke 5

### Luke 5

<sup>16</sup> And he withdrew Himself into the wilderness, and prayed.

Withdrew Himself – [NT:5298](#) ὑποχωρέω **hupochoreo** (hoop-okh-o-reh'-o); from [NT:5259](#) and [NT:5562](#); to vacate down, i.e. retire quietly:  
**KJV** - go aside, withdrawself.

### Luke 5

<sup>17</sup> And it came to pass on a certain day, as He was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and **the power of the Lord was present to heal them.**

Doctors of the law – [NT:3547](#) νομοδιδάσκαλος **nomodidaskalos** (nom-od-id-as'-kal-os); from [NT:3551](#) and [NT:1320](#); an expounder of the (Jewish) law, i.e. a Rabbi:  
**KJV** - doctor (teacher) of the law.

### Luke 5

<sup>18</sup> And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before Him.

Palsy – [NT:3886](#) παραλύω **paraluo** (par-al-oo'-o); from [NT:3844](#) and [NT:3089](#); to loosen beside, i.e. relax (perfect passive participle, paralyzed or enfeebled):  
**KJV** - feeble, sick of the (taken with) palsy.

### Only God can forgive sins

### Luke 5

<sup>19</sup> And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and **let him down through the tiling with his couch into the midst before Jesus.**

### Luke 5

<sup>20</sup> And when He saw their faith, He said unto him, Man, **thy sins are forgiven thee.**

### Luke 5

<sup>21</sup> And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? **Who can forgive sins, but God alone?**

### Luke 5

<sup>22</sup> But when **Jesus perceived their thoughts**, He answering said unto them, What reason ye in your hearts?

### Luke 5

<sup>23</sup> Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

## Luke 5

### Luke 5

<sup>24</sup> But that ye may know that the **Son of man hath power upon earth to forgive sins**, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

### Luke 5

<sup>25</sup> And **immediately he rose up** before them, and took up that whereon he lay, and departed to his own house, **glorifying God**.

### Luke 5

<sup>26</sup> And they were all **amazed**, and they **glorified God**, and were **filled with fear**, saying, We have seen strange things to day.

### Calling of Matthew

### Luke 5

<sup>27</sup> And after these things he went forth, and saw a publican, named Levi [Matthew], sitting at the receipt of custom: and he said unto him, Follow me.

### Luke 5

<sup>28</sup> And he left all, rose up, and followed him.

### Luke 5

<sup>29</sup> And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

### Luke 5

<sup>30</sup> But their scribes and Pharisees murmured against His disciples, saying, Why do ye eat and drink with publicans and sinners?

### Luke 5

<sup>31</sup> And Jesus answering said unto them, **They that are whole need not a physician; but they that are sick**.

### Luke 5

<sup>32</sup> **I came not to call the righteous, but sinners to repentance**.

### Luke 5

<sup>33</sup> And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

### Luke 5

<sup>34</sup> And he said unto them, Can ye make the **children of the bridechamber** fast, while the bridegroom is with them?

## Luke 5

### Luke 5

<sup>35</sup> But the days will come, when the **bridegroom shall be taken away** from them, and then shall they fast in those days.

### Luke 5

<sup>36</sup> And he spake also a parable unto them; No man putteth a piece of a **new garment** upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of **the new agreeth not with the old.**

### Luke 5

<sup>37</sup> And no man putteth new wine into old bottles; else the **new wine** will burst the bottles, and be spilled, and the bottles shall perish.

Perish - [NT:622](#) ἀπόλλυμι **apollumi** (ap-ol'-loo-mee); from [NT:575](#) and the base of [NT:3639](#); to destroy fully (reflexively, to perish, or lose), literally or figuratively: **KJV** - destroy, die, lose, mar, perish.

### Luke 5

<sup>38</sup> But new wine must be put into **new bottles**; and **both are preserved**.

### Luke 5

<sup>39</sup> No man also having drunk old wine straightway desireth new: for he saith, **The old is better**.

## Luke 6

### Lord of the Sabbath

#### Luke 6

<sup>1</sup> And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

#### Luke 6

<sup>2</sup> And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

#### Luke 6

<sup>3</sup> And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

#### Luke 6

<sup>4</sup> How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is **not lawful to eat but for the priests alone?**

#### Luke 6

<sup>5</sup> And he said unto them, That the **Son of man is Lord also of the sabbath.**

### Jesus heals a withered hand

#### Luke 6

<sup>6</sup> And it came to pass also on another sabbath, that He entered into the synagogue and taught: and there was a man whose right hand was withered.

Withered – [NT:3584](#) ξηρός **xeros** (xay-ros'); from the base of [NT:3582](#) (through the idea of scorching); arid; by implication shrunken, earth (as opposed to water): **KJV** - dry land, withered.

#### Luke 6

<sup>7</sup> And the scribes and Pharisees watched him, whether He would heal on the sabbath day; that they might find an accusation against Him.

Accusation against him – [NT:2723](#) κατηγορέω **kategoreo** (kat-ay-gor-eh'-o); from [NT:2725](#); to be a plaintiff, i.e. to charge with some offence: **KJV** - accuse, object.

#### Luke 6

<sup>8</sup> But **He knew their thoughts**, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

#### Luke 6

<sup>9</sup> Then said Jesus unto them, I will ask you one thing; **Is it lawful on the sabbath days to do good**, or to do evil? to **save life**, or to destroy it?

#### Luke 6

<sup>10</sup> And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and **his hand was restored** [reconstituted, healthy] whole as the other.

## Luke 6

### Luke 6

<sup>11</sup> And they were filled with madness; and communed one with another what they might do to Jesus.

Madness – [NT:454](#) ἄνοια **anoia** (an'-oy-ah); from a compound of [NT:1](#) (as a negative particle) and [NT:3563](#); stupidity; by implication, rage: **KJV** - folly, madness.

### Jesus calls His Disciples

### Luke 6

<sup>12</sup> And it came to pass in those days, that He went out into a mountain to pray, and **continued all night in prayer to God.**

### Luke 6

<sup>13</sup> And when it was day, He called unto Him His disciples: and of them **He chose twelve**, whom also **He named apostles**;

apostles - [NT:652](#) ἀπόστολος **apostolos** (ap-os'-tol-os); from [NT:649](#); a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ ["apostle"] (with miraculous powers): **KJV** - apostle, messenger, he that is sent.

### Luke 6

<sup>14</sup> Simon, (whom he also named **Peter**,) and **Andrew** his brother, **James** and **John**, **Philip** and **Bartholomew**,

### Luke 6

<sup>15</sup> **Matthew** and **Thomas**, **James** the son of Alphaeus, and Simon called **Zelotes**,

### Luke 6

<sup>16</sup> And **Judas** the brother of James, and **Judas** Iscariot, which also was the traitor.

### Jesus heals many diseases and cast out demons

### Luke 6

<sup>17</sup> And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which **came to hear Him**, and to **be healed of their diseases**;

### Luke 6

<sup>18</sup> And they that were vexed with unclean spirits: and they were **healed**.

Vexed – [NT:1776](#) ἐνοχλέω **enochleo** (en-okh-leh'-o); from [NT:1722](#) and [NT:3791](#); to crowd in, i.e. (figuratively) to annoy: **KJV** - trouble.

## Luke 6

### Luke 6

<sup>19</sup> And the whole multitude sought to touch Him: for **there went virtue out of Him, and healed them all.**

Virtue – [NT:1411](#) δύναμις **dunamis** (doo'-nam-is); from [NT:1410](#); force (literally or figuratively); specially, miraculous power (usually by implication, a miracle itself):

**KJV** - ability, abundance, meaning, might (-ily, -y, -y deed), (worker of) miracle (-s), power, strength, violence, mighty (wonderful) work.

### The Beatitudes

### Luke 6

<sup>20</sup> And He lifted up His eyes on His disciples, and said, **Blessed be ye poor:** for yours is the kingdom of God.

### Luke 6

<sup>21</sup> **Blessed are ye that hunger now:** for ye shall be filled. **Blessed are ye that weep now:** for ye shall **laugh.**

### Luke 6

<sup>22</sup> **Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.**

Separate – [NT:873](#) ἀφορίζω **aphorizo** (af-or-id'-zo); from [NT:575](#) and [NT:3724](#); to set off by boundary, i.e. (figuratively) limit, exclude, appoint, etc.:

**KJV** - divide, separate, sever.

Reproach – [NT:3679](#) ὀνειδίζω **oneidizo** (on-i-did'-zo); from [NT:3681](#); to defame, i.e. rail at, chide, taunt: **KJV** - cast in teeth, (suffer) reproach, revile, upbraid.

### Luke 6

<sup>23</sup> Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

### Luke 6

<sup>24</sup> But **woe unto you that are rich!** for ye have received your **consolation.**

Consolation – [NT:3874](#) παράκλησις **paraklesis** (par-ak'-lay-sis); from [NT:3870](#); imploration, hortation, solace: **KJV** - comfort, consolation, exhortation, intreaty.

### Luke 6

<sup>25</sup> **Woe unto you that are full!** for ye shall hunger. **Woe unto you that laugh now!** for ye shall mourn and weep.

### Luke 6

<sup>26</sup> **Woe unto you, when all men shall speak well of you!** for so did their fathers to the false prophets.

## Luke 6

### Luke 6

<sup>27</sup> But I say unto you which hear, **Love your enemies, do good to them which hate you,**

### Luke 6

<sup>28</sup> **Bless them that curse you, and pray for them which despitefully use you.**

Despitefully – [NT:1908](#) ἐπιηρεάζω **epereazo** (ep-ay-reh-ad'-zo); from a comparative of [NT:1909](#) and (probably) areia (threats); to insult, slander:

**KJV** - use despitefully, falsely accuse.

### Luke 6

<sup>29</sup> And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also.

### Luke 6

<sup>30</sup> **Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.**

### Luke 6

<sup>31</sup> And **as ye would that men should do to you, do ye also to them likewise.**

### Luke 6

<sup>32</sup> For if ye love them which love you, what thank have ye? for sinners also love those that love them.

### Luke 6

<sup>33</sup> And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

### Luke 6

<sup>34</sup> And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

### Luke 6

<sup>35</sup> But **love ye your enemies, and do good, and lend, hoping for nothing again;** and your reward shall be great, and **ye shall be the children of the Highest:** for he is kind unto the unthankful and to the evil.

### Luke 6

<sup>36</sup> **Be ye therefore merciful [compassionate], as your Father also is merciful [compassionate].**

## Luke 6

### Luke 6

<sup>37</sup> **Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:**

Condemn/ed – [NT:2613](#) καταδικάζω **katadikazo** (kat-ad-ik-ad'-zo); from [NT:2596](#) and a derivative of [NT:1349](#); to adjudge against, i.e. pronounce guilty: **KJV** - condemn.

### Luke 6

<sup>38</sup> **Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.**

### Jesus Teaches with Parables

### Luke 6

<sup>39</sup> And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

### Luke 6

<sup>40</sup> The disciple is not above his master: but **every one that is perfect shall be as [like] his master.**

Perfect - [NT:2675](#) καταρτίζω **katartizo** (kat-ar-tid'-zo); from [NT:2596](#) and a derivative of [NT:739](#); to complete thoroughly, i.e. repair (literally or figuratively) or adjust:

**KJV** - fit, frame, mend, (make) perfect (-ly join together), prepare, restore.

### Luke 6

<sup>41</sup> And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

Mote – [NT:2595](#) κάρφος **karphos** (kar'-fos); from karpheo (to wither); a dry twig or straw: **KJV** - mote.

Beam – [NT:1385](#) δοκός **dokos** (dok-os'); from [NT:1209](#) (through the idea of holding up); a stick of timber: **KJV** - beam.

### Luke 6

<sup>42</sup> Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the **beam that is in thine own eye**? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

Mote - [NT:2595](#) κάρφος **karphos** (kar'-fos); from karpheo (to wither); a dry twig or straw: **KJV** - mote.

Hypocrite - [NT:5273](#) ὑποκριτής **hupokrites** (hoop-ok-ree-tace'); from [NT:5271](#); an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler ("hypocrite"): **KJV** - hypocrite.

## Luke 6

### Luke 6

<sup>43</sup> For a good tree bringeth **not** forth corrupt fruit; **neither** doth a corrupt tree bring forth good fruit.

### Luke 6

<sup>44</sup> For every tree is known by his **OWN** fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

bramble bush – [NT:942](#) βάτος **batos** (bat'-os); of uncertain derivation; a brier shrub: **KJV** - bramble, bush.

### Luke 6

<sup>45</sup> A **good man** out of the good treasure of his heart bringeth forth that which is **good**; and an **evil man** out of the evil treasure of his heart bringeth forth that which is **evil**: for of the abundance of the heart his mouth speaketh.

### Luke 6

<sup>46</sup> And why call ye me, Lord, Lord, and do not the things which I say?

### Luke 6

<sup>47</sup> Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

### Luke 6

<sup>48</sup> He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and **could not shake** it: for it was **founded upon a rock**.

Beat vehemently – [NT:4366](#) προσρήγνυμι **prosregnumi** (pros-rayg'-noo-mee); from [NT:4314](#) and [NT:4486](#); to tear towards, i.e. burst upon (as a tempest or flood): **KJV** - beat vehemently against (upon).

### Luke 6

<sup>49</sup> But **he that heareth, and doeth not**, is like a man that **without a foundation** built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

Beat vehemently – [NT:4366](#) προσρήγνυμι **prosregnumi** (pros-rayg'-noo-mee); from [NT:4314](#) and [NT:4486](#); to tear towards, i.e. burst upon (as a tempest or flood): **KJV** - beat vehemently against (upon).

## Luke 7

### Jesus heal Centurion's Servant

#### Luke 7

<sup>1</sup> Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

#### Luke 7

<sup>2</sup> And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

#### Luke 7

<sup>3</sup> And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

#### Luke 7

<sup>4</sup> And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

#### Luke 7

<sup>5</sup> For he loveth our nation, and he hath built us a synagogue.

#### Luke 7

<sup>6</sup> Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for **I am not worthy** that thou shouldst enter under my roof:

#### Luke 7

<sup>7</sup> Wherefore neither thought I myself worthy to come unto thee: but say in **a Word**, and my **servant shall be healed**.

#### Luke 7

<sup>8</sup> For I also am a **man set under authority**, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

#### Luke 7

<sup>9</sup> When Jesus heard these things, He marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, **I have not found so great faith, no, not in Israel**.

#### Luke 7

<sup>10</sup> And they that were sent, returning to the house, **found the servant whole** that had been sick.

### Jesus raises young dead man

#### Luke 7

<sup>11</sup> And it came to pass the day after, that He went into a city called Nain; and many of His disciples went with Him, and much people.

Nain – [NT:3484](#) Ναΐν **Nain** (nah-in'); probably of Hebrew origin [compare [OT:4999](#)]; Nain, a place in Palestine: **KJV** - Nain.

## Luke 7

### Luke 7

<sup>12</sup> Now when He came nigh to the gate of the city, behold, there was a **dead man carried out**, the only son of his mother, and she was a widow: and much people of the city was with her.

### Luke 7

<sup>13</sup> And when the Lord saw her, He had compassion on her, and said unto her, Weep not.

Compassion – [NT:4697](#) σπλαγχνίζομαι **splagchnizomai** (splangkh-nid'-zom-ahee); middle voice from [NT:4698](#); to have the bowels yearn, i.e. (figuratively) feel sympathy, to pity: **KJV** - have (be moved with) compassion.

### Luke 7

<sup>14</sup> And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

Bier - [NT:4673](#) σορός **soros** (sor-os'); probably akin to the base of [NT:4987](#); a funereal receptacle (urn, coffin), i.e. (by analogy) a bier: **KJV** - bier.

### Luke 7

<sup>15</sup> And **he that was dead sat up**, and **began to speak**. And he **delivered him to his mother**.

### Luke 7

<sup>16</sup> And there came a fear on all: and they **glorified God**, saying, That a great prophet is risen up among us; and, **That God hath visited His people**.

### Luke 7

<sup>17</sup> And this rumour of Him went forth throughout all Judaea, and throughout all the region round about.

### John seeks confirmation from Jesus

### Luke 7

<sup>18</sup> And the disciples of John shewed him of all these things.

### Luke 7

<sup>19</sup> And **John calling unto him two of his disciples sent them to Jesus**, saying, Art thou He that should come? or look we for another?

### Luke 7

<sup>20</sup> When the men were come unto Him, they said, **John Baptist hath sent us unto thee**, saying, **Art thou He that should come? or look we for another?**

## Luke 7

### Luke 7

<sup>21</sup> And in that same hour He cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind He gave sight.

Infirmities – [NT:3554](#) νόσος **nosos** (nos'-os); of uncertain affinity; a malady (rarely figuratively, of moral disability): **KJV** - disease, infirmity, sickness.

Plagues – [NT:3148](#) μάστιξ **mastix** (mas'-tix); probably from the base of [NT:3145](#) (through the idea of contact); a whip (literally, the Roman flagellum for criminals; figuratively, a disease): **KJV** - plague, scourging.

Blind – [NT:5185](#) τυφλός **tuphlos** (toof-los'); from, [NT:5187](#); opaque (as if smoky), i.e. (by analogy) blind (physically or mentally): **KJV** - blind.

### Luke 7

<sup>22</sup> Then Jesus answering said unto them, Go your way, and **tell John what things ye have seen and heard**; how that **the blind see**, the **lame walk**, the **lepers are cleansed**, the **deaf hear**, the **dead are raised**, to the poor the gospel is preached.

### Luke 7

<sup>23</sup> And **blest is he, whosoever shall not be offended [displeased] in me**.

Offended – [NT:4624](#) σκανδαλίζω **skandalizo** (skan-dal-id'-zo) ("scandalize"); from [NT:4625](#); to entrap, i.e. **trip up** (figuratively, stumble [transitively] or entice to sin, apostasy or displeasure): **KJV** - (make to) offend.

### Jesus Confirms the ministry of John the Baptist

### Luke 7

<sup>24</sup> And when the messengers of John were departed, He began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

### Luke 7

<sup>25</sup> But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

Delicately – [NT:5172](#) τροφή **truphe** (troo-fay'); from thrupto (to break up or [figuratively] enfeeble, especially the mind and body by indulgence); effeminacy, i.e. luxury or debauchery: **KJV** - delicately, riot.

### Luke 7

<sup>26</sup> But what went ye out for to see? A prophet? Yea, I say unto you, and much **more than a prophet**.

### Luke 7

<sup>27</sup> **This is he, of whom it is written**, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

## Luke 7

### Luke 7

<sup>28</sup> For I say unto you, **Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he [John].**

### Luke 7

<sup>29</sup> And all the people that heard him, and the publicans, justified God, being **baptized with the baptism of John.**

### Luke 7

<sup>30</sup> But the Pharisees and lawyers **rejected the counsel** [advice] of God against themselves, being **not baptized** of him.

Lawyers – [NT:3544](#) νομικός **nomikos** (nom-ik-os'); from [NT:3551](#); according (or pertaining) to law, i.e. legal (cer.); as noun, an expert in the (Mosaic) law: **KJV** - about the law, lawyer.

Rejected – [NT:114](#) ἄθετέω **atheteo** (ath-et-eh'-o); from a compound of [NT:1](#) (as a negative particle) and a derivative of [NT:5087](#); to set aside, i.e. (by implication) to disesteem, neutralize or violate:

**KJV** - cast off, despise, disannul, frustrate, bring to nought, reject.

Baptized – [NT:907](#) βαπτίζω **baptizo** (bap-tid'-zo); from a derivative of [NT:911](#); to immerse, submerge; to make overwhelmed (i.e. fully wet); used only (in the N. T.) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism: **KJV** - Baptist, baptize, wash.

### Luke 7

<sup>31</sup> And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

### Luke 7

<sup>32</sup> They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

Piped – [NT:832](#) αὐλέω **auleo** (ow-leh'-o); from [NT:836](#); to play the flute: **KJV** - pipe.

### Luke 7

<sup>33</sup> For John the Baptist came **neither eating bread nor drinking wine**; and ye say, He hath a devil.

Devil – [NT:1140](#) δαιμόνιον **daimonion** (dahee-mon'-ee-on); neuter of a derivative of [NT:1142](#); a daemonic being; by extension a deity: **KJV** - devil, god.

### Luke 7

<sup>34</sup> The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

Winebibber – [NT:3630](#) οἰνοπότης **oinopotes** (oy-nop-ot'-ace); from [NT:3631](#) and a derivative of the alternate of [NT:4095](#); a tippler: **KJV** - winebibber.

## Luke 7

### Luke 7

<sup>35</sup> But **wisdom is justified** of all her children.

### Jesus eats with a Pharisee

### Luke 7

<sup>36</sup> And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

Desired - [NT:2065](#) ἐρωτάω **erotao** (er-o-tah'-o); apparently from [NT:2046](#) [compare [NT:2045](#)]; to interrogate; by implication, to request:

**KJV** - ask, beseech, desire, intreat, pray. Compare [NT:4441](#).

### Woman anoints the feet of Jesus

### Luke 7

<sup>37</sup> And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an **alabaster box of ointment**,

### Luke 7

<sup>38</sup> And stood at his feet behind him weeping, and began to **wash his feet with tears**, and did **wipe them with the hairs of her head**, and **kissed his feet**, and **anointed them with the ointment**.

### Luke 7

<sup>39</sup> Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

### Luke 7

<sup>40</sup> And Jesus answering said unto him, **Simon**, I have somewhat to say unto thee. And he saith, Master, say on.

### Luke 7

<sup>41</sup> There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

### Luke 7

<sup>42</sup> And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

### Luke 7

<sup>43</sup> Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

### Luke 7

<sup>44</sup> And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, **thou gavest me no water for my feet**: but **she hath washed my feet with tears**, and **wiped them with the hairs of her head**.

## Luke 7

### Luke 7

<sup>45</sup> Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

### Luke 7

<sup>46</sup> My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

### Luke 7

<sup>47</sup> Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

### Luke 7

<sup>48</sup> And he said unto her, **Thy sins are forgiven.**

Forgiven – [NT:863](#) ἀφίημι **aphiemi** (af-ee'-ay-mee); from [NT:575](#) and hiemi (to send; an intens. form of eimi, to go); to send forth, in various applications (as follow): **KJV** - cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

### Luke 7

<sup>49</sup> And they that sat at meat with him began to say within themselves, **Who is this that forgiveth sins also?**

### Luke 7

<sup>50</sup> And he said to the woman, **Thy faith hath saved thee; go in peace.**

## Luke 8

### Jesus cast seven demons out of Mary Magdalene

#### Luke 8

<sup>1</sup> And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,

#### Luke 8

<sup>2</sup> And certain women, which had been healed of evil spirits and infirmities, **Mary called Magdalene**, out of whom went **seven devils**,

#### Luke 8

<sup>3</sup> And **Joanna the wife of Chuza Herod's steward**, and **Susanna**, and **many others**, which ministered unto him of their substance.

Substance – [NT:5224](#) ὑπάρχοντα **huparchonta** (hoop-ar'-khon-tah); neuter plural of present participle active of [NT:5225](#) as noun; things extant or in hand, i.e. property or possessions:

**KJV** - goods, that which one has, things which (one) possesseth, substance, that hast.

### Jesus speak the parable of the sower and the seed

#### Luke 8

<sup>4</sup> And when much people were gathered together, and were come to him out of every city, he **spake by a parable**:

#### Luke 8

<sup>5</sup> A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the **fowls of the air devoured it**.

Sower – [NT:4687](#) σπείρω **speiro** (spi'-ro); probably strengthened from [NT:4685](#) (through the idea of extending); to scatter, i.e. sow (literally or figuratively):

**KJV** - sow (-er), receive seed.

#### Luke 8

<sup>6</sup> And some **fell upon a rock**; and as soon as it was sprung up, it withered away, because it **lacked moisture**.

Withered – [NT:3583](#) ξηραίνω **xeraino** (xay-rah'-ee-no); from [NT:3584](#); to desiccate; by implication to shrivel, to mature:

**KJV** - dry up, pine away, be ripe, wither (away).

#### Luke 8

<sup>7</sup> And some **fell among thorns**; and the thorns sprang up with it, and choked it.

Choked – [NT:638](#) ἀποπνίγω **apopnigo** (ap-op-nee'-go); from [NT:575](#) and [NT:4155](#); to stifle (by drowning or overgrowth): **KJV** - choke.

## Luke 8

### Luke 8

<sup>8</sup> And **other fell on good ground**, and **sprang up**, and **bare fruit** an hundredfold. And when he had said these things, he cried, **He that hath ears to hear, let him hear**.

### Luke 8

<sup>9</sup> And his **disciples asked** him, saying, What might this parable be?

### Luke 8

<sup>10</sup> And he said, Unto you it is **given to know the mysteries of the kingdom of God**: but to others in parables; that seeing they might **not** see, and hearing they might **not** understand.

Mysteries – [NT:3466](#) μυστήριον **musterion** (moos-tay'-ree-on); from a derivative of muo (to shut the mouth); a secret or "mystery" (through the idea of silence imposed by initiation into religious rites): **KJV** - mystery.

### Luke 8

<sup>11</sup> Now the parable is this: **The Seed is the Word of God**.

### Luke 8

<sup>12</sup> Those by the way side are they that hear; then cometh **the devil**, and **taketh away the Word** out of their hearts, lest they should believe and be saved.

### Luke 8

<sup>13</sup> They on the rock are they, which, when they hear, **receive the Word with joy**; and these have no root, which **for a while believe**, and in time of **temptation** fall away.

Temptation - [NT:3986](#) πειρασμός **peirasmos** (pi-ras-mos'); from [NT:3985](#); a putting to proof (by experiment [of good], experience [of evil], solicitation, discipline or provocation); by implication, adversity: **KJV** - temptation, ~~x~~ try.

### Luke 8

<sup>14</sup> And that which **fell among thorns** are they, which, when they have **heard**, **go forth**, and are **choked with cares and riches and pleasures of this life**, and bring **no fruit to perfection**.

Fruit to perfection – [NT:5052](#) τελεσφορέω **telesphoreo** (tel-es-for-eh'-o); from a compound of [NT:5056](#) and [NT:5342](#); to be a bearer to completion (maturity), i.e. to ripen fruit (figuratively): **KJV** - bring fruit to perfection.

### Luke 8

<sup>15</sup> But that on the good ground are they, which in an honest and good heart, having **heard the Word**, **keep it**, and **bring forth fruit with patience**.

## Luke 8

### Some bear the Light

#### Luke 8

<sup>16</sup> No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may **see the light**.

#### Luke 8

<sup>17</sup> For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.

Manifest – [NT:5318](#) φανερός **phaneros** (fan-er-os'); from [NT:5316](#); shining, i.e. apparent (literally or figuratively); neuter (as adverb) publicly, externally: **KJV** - abroad, \* appear, known, manifest, open [+ly], outward ([+ly]).

#### Luke 8

<sup>18</sup> Take heed therefore how ye **hear**: for **whosoever hath**, to him shall be **given**; and **whosoever hath not**, from him shall be taken **even that which he seemeth to have**.

### The Family of God

#### Luke 8

<sup>19</sup> Then came to him his mother and his brethren, and could not come at him for the press.

#### Luke 8

<sup>20</sup> And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee.

#### Luke 8

<sup>21</sup> And he answered and said unto them, **My mother and my brethren are these which hear the Word of God, and do it**.

### Jesus sleeps in stormy seas

#### Luke 8

<sup>22</sup> Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

#### Luke 8

<sup>23</sup> But as they sailed he fell asleep: and there came down a **storm of wind** on the lake; and they were **filled with water**, and were in **jeopardy**.

Filled – [NT:4845](#) συμπληρώ **sumpleroo** (soom-play-ro'-o); from [NT:4862](#) and [NT:4137](#); to implenish completely, i.e. (of space) to swamp (a boat), or (of time) to accomplish (passive, be complete): **KJV** - (fully) come, fill up.

Jeopardy – [NT:2793](#) κινδυνέω **kinduneuo** (kin-doon-yoo'-o); from [NT:2794](#); to undergo peril: **KJV** - be in danger, be (stand) in jeopardy.

## Luke 8

### Luke 8

<sup>24</sup> And they came to him, and awoke him, saying, Master, master, we perish. Then He arose, and **rebuked the wind** and the **raging of the water**: and they **ceased**, and there was a **calm**.

Master – [NT:1988](#) ἐπιστάτης **epistates** (ep-is-tat'-ace); from [NT:1909](#) and a presumed derivative of [NT:2476](#); an appointee over, i.e. commander (teacher): **KJV** - master.

### Luke 8

<sup>25</sup> And he said unto them, **Where is your faith?** And they being afraid wondered, saying one to another, What manner of man is this! for He commandeth even the winds and water, and **they obey Him**.

### Jesus cast Legion into pigs

### Luke 8

<sup>26</sup> And they arrived at the country of the Gadarenes, which is over against Galilee.

Gadarenes – [NT:1085a](#) Γερασσηνός **Gerasenos** (gher-as-ay-nos'); a city in Perea, which is east of the Jordan River: of (or from) Gerasa.

### Luke 8

<sup>27</sup> And when he went forth to land, there met him out of the city a **certain man, which had devils long time**, and ware **no clothes**, neither abode in any house, but in the tombs.

### Luke 8

<sup>28</sup> When he saw Jesus, he cried out, and **fell down before him**, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, **torment me not**.

### Luke 8

<sup>29</sup> (For He had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was **kept bound with chains and in fetters**; and he **brake the bands**, and was **driven of the devil into the wilderness**.)

### Luke 8

<sup>30</sup> And Jesus asked him, saying, What is thy name? And he said, **Legion**: because **many devils were entered into him**.

### Luke 8

<sup>31</sup> And they besought him that he would not command them to go out into the deep.

deep - [NT:12](#) ἄβυσσος **abussos** (ab'-us-sos); from [NT:1](#) (as a negative particle) and a variation of [NT:1037](#); depthless, i.e. (specially) (infernally) "abyss":

**KJV** - deep, (bottomless) pit.

## Luke 8

### Luke 8

<sup>32</sup> And there was there an herd of many swine feeding on the mountain: and they besought him that He would suffer them to enter into them. And He suffered them.

### Luke 8

<sup>33</sup> Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked [drowned].

Ran violently – [NT:3729](#) ὀρμᾶω **hormao** (hor-mah'-o); from [NT:3730](#); to start, spur or urge on, i.e. (reflexively) to dash or plunge: **KJV** - run (violently), rush.

### Luke 8

<sup>34</sup> When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

### Luke 8

<sup>35</sup> Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, **sitting** at the feet of Jesus, **clothed**, and **in his right mind**: and they were afraid.

### Luke 8

<sup>36</sup> They also which saw it told them by what means **he that was possessed of the devils was healed**.

### Luke 8

<sup>37</sup> Then the whole multitude of the country of the Gadarenes round about besought Him to depart from them; for they were taken with great fear: and He went up into the ship, and returned back again.

### Luke 8

<sup>38</sup> Now the man out of whom the devils were departed besought Him that he might be with Him: but Jesus sent Him away, saying,

### Luke 8

<sup>39</sup> Return to thine own house, and **shew how great things God hath done unto thee**. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

Published – [NT:2784](#) κηρύσσω **kerusso** (kay-roos'-so); of uncertain affinity; to herald (as a public crier), especially divine truth (the gospel): **KJV** - preacher (-er), proclaim, publish.

## Luke 8

### Jesus sought for healing daughter

#### Luke 8

<sup>40</sup> And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him.

Received – [NT:588](#) ἀποδέχομαι **apodechomai** (ap-od-ekh'-om-ahee); from [NT:575](#) and [NT:1209](#); to take fully, i.e. welcome (persons), approve (things): **KJV** - accept, receive (gladly).

#### Luke 8

<sup>41</sup> And, behold, there came a man named **Jairus**, and he was a **ruler of the synagogue**: and he fell down at Jesus' feet, and besought him that he would come into his house:

#### Luke 8

<sup>42</sup> For he had one only **daughter**, about twelve [12] years of age, and **she lay a dying**. But as he went the people thronged Him.

### Woman with an issue of blood healed

#### Luke 8

<sup>43</sup> And a woman having an **issue [flux] of blood** twelve years, which had **spent all her living** upon physicians, **neither could be healed of any**,

#### Luke 8

<sup>44</sup> Came behind him, and **touched the border of His garment**: and **immediately her issue of blood stanced [stilled]**.

#### Luke 8

<sup>45</sup> And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?

#### Luke 8

<sup>46</sup> And Jesus said, Somebody hath touched me: for **I perceive [knew] that virtue is gone out of me**.

Virtue - [NT:1411](#) δύναμις **dunamis** (doo'-nam-is); from [NT:1410](#); force (literally or figuratively); specially, miraculous power (usually by implication, a miracle itself):

**KJV** - ability, abundance, meaning, might (-ily, -y, -y deed), (worker of) miracle (-s), power, strength, violence, mighty (wonderful) work.

#### Luke 8

<sup>47</sup> And when the woman saw that she was not hid, she came trembling, and falling down before him, she **declared unto Him before all the people for what cause she had touched Him**, and how **she was healed immediately**.

## Luke 8

### Luke 8

<sup>48</sup> And He said unto her, Daughter, be of good comfort: **thy faith hath made thee whole; go in peace.**

### Luke 8

<sup>49</sup> While He yet spake, there cometh one from the ruler of the synagogue's house, saying to Him, **Thy daughter is dead;** trouble not the Master.

### Luke 8

<sup>50</sup> But when Jesus heard it, he answered him, saying, **Fear not: believe only, and she shall be made whole.**

### Luke 8

<sup>51</sup> And when he came into the house, He **suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.**

### Luke 8

<sup>52</sup> And all wept, and bewailed her: but he said, Weep not; **she is not dead, but sleepeth.**

### Luke 8

<sup>53</sup> And they laughed him to scorn, knowing that **she was dead.**

### Luke 8

<sup>54</sup> And He put them all out, and **took her by the hand,** and called, saying, **Maid, arise.**

### Luke 8

<sup>55</sup> And her spirit came again, and **she arose straightway:** and he **commanded to give her meat.**

### Luke 8

<sup>56</sup> And her **parents were astonished:** but He charged them that they should tell no man what was done.

## Luke 9

### Disciples enter into Ministry

#### Luke 9

<sup>1</sup> Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

Power – [NT:1411](#) δύναμις **dunamis** (doo'-nam-is); from [NT:1410](#); force (literally or figuratively); specially, miraculous power (usually by implication, a miracle itself):

**KJV** - ability, abundance, meaning, might (-ily, -y, -y deed), (worker of) miracle (-s), power, strength, violence, mighty (wonderful) work.

Authority – [NT:1849](#) ἐξουσία **exousia** (ex-oo-see'-ah); from [NT:1832](#) (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence:

**KJV** - authority, jurisdiction, liberty, power, right, strength.

Cure – [NT:2323](#) θεραπεύω **therapeuo** (ther-ap-yoo'-o); from the same as [NT:2324](#); to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease):

**KJV** - cure, heal, worship.

Diseases – [NT:3554](#) νόσος **nosos** (nos'-os); of uncertain affinity; a malady (rarely figuratively, of moral disability):

**KJV** - disease, infirmity, sickness.

#### Luke 9

<sup>2</sup> And he sent them to **preach the kingdom of God**, and to **heal the sick**.

#### Luke 9

<sup>3</sup> And he said unto them, **Take nothing for your journey**, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

Staves – [NT:4464](#) ῥάβδος **rhabdos** (hrab'-dos); from the base of [NT:4474](#); a stick or wand (as a cudgel, a cane or a baton of royalty):

**KJV** - rod, sceptre, staff.

Scrip – [NT:4082](#) πήρα **pera** (pay'-rah); of uncertain affinity; a wallet or leather pouch for food:

**KJV** - scrip.

#### Luke 9

<sup>4</sup> And whatsoever house ye enter into, there abide, and thence depart.

#### Luke 9

<sup>5</sup> And **whosoever will not receive you**, when ye **go out** of that city, **shake off the very dust from your feet for a testimony against them**.

Dust – [NT:2868](#) κονιορτός **koniortos** (kon-ee-or-tos'); from the base of [NT:2867](#) and ornumi (to "rouse"); pulverulence (as blown about):

**KJV** - dust.

Testimony – [NT:3142](#) μαρτύριον **marturion** (mar-too'-ree-on); neuter of a presumed derivative of [NT:3144](#); something evidential, i.e. (genitive case) evidence given or (specifically) the Decalogue (in the sacred Tabernacle):

**KJV** - to be testified, testimony, witness.

## Luke 9

### Disciples depart preaching the gospel

#### Luke 9

<sup>6</sup> And they departed, and went through the towns, preaching the gospel, and healing every where. Preaching the gospel – [NT:2097](#) εὐαγγελίζω **euaggelizo** (yoo-ang-ghel-id'-zo); from [NT:2095](#) and [NT:32](#); to announce good news ("evangelize") especially the gospel: **KJV** - declare, bring (declare, show) glad (good) tidings, preach (the gospel).

### John the Baptist killed by Herod

#### Luke 9

<sup>7</sup> Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

Tetrarch – [NT:5076](#) τετραρχης **tetrarches** (tet-rar'-khace); from [NT:5064](#) and [NT:757](#); the ruler of a fourth part of a country ("tetrarch"): **KJV** - tetrarch.

#### Luke 9

<sup>8</sup> And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

#### Luke 9

<sup>9</sup> And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

#### Luke 9

<sup>10</sup> And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

Bethsaida – [NT:966](#) Βηθσαϊδά **Bethsaida** (bayth-sahee-dah'); of Aramaic origin [compare [OT:1004](#) and [OT:6719](#)]; fishing-house; Bethsaida, a place in Palestine: **KJV** - Bethsaida.

#### Luke 9

<sup>11</sup> And the **people**, when they knew it, **followed him**: and **he received them**, and **spake unto them of the kingdom of God**, and **healed them that had need of healing**.

### Jesus feeds the hungry

#### Luke 9

<sup>12</sup> And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

#### Luke 9

<sup>13</sup> But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

## Luke 9

### Luke 9

<sup>14</sup> For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

### Luke 9

<sup>15</sup> And they did so, and made them all sit down.

### Luke 9

<sup>16</sup> Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

### Luke 9

<sup>17</sup> And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

### Jesus reveals Himself to Peter as The Christ of God

### Luke 9

<sup>18</sup> And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

### Luke 9

<sup>19</sup> They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

### Luke 9

<sup>20</sup> He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

### Luke 9

<sup>21</sup> And he straitly charged them, and commanded them to tell no man that thing;

### Jesus Prophecies of His death, burial, and resurrection on the third day

### Luke 9

<sup>22</sup> Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

### Follow Jesus

### Luke 9

<sup>23</sup> And he said to them all, **If any man will come after me, let him deny himself, and take up his cross daily, and follow me.**

### Luke 9

<sup>24</sup> **For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.**

## Luke 9

### Luke 9

<sup>25</sup> For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? Advantaged – [NT:5623](#) ὠφελέω **opheleo** (o-fel-eh'-o); from the same as [NT:5622](#); to be useful, i.e. to benefit: **KJV** - advantage, better, prevail, profit.

### Luke 9

<sup>26</sup> For whosoever shall be ashamed of me and of my Words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

### Prophecy of the remnant that should not die

### Luke 9

<sup>27</sup> But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

### Jesus Christ is Transfigured

### Luke 9

<sup>28</sup> And it came to pass about an **eight days** after these sayings, he took **Peter and John and James**, and went up into a mountain to pray.

### Luke 9

<sup>29</sup> And as He prayed, the fashion of **His countenance was altered**, and His **raiment was white and glistening**.

### Luke 9

<sup>30</sup> And, behold, there **talked with him two men**, which were **Moses and Elias** [Elijah]:

### Luke 9

<sup>31</sup> Who appeared in glory, and **spake of His decease which He should accomplish at Jerusalem**.

### Luke 9

<sup>32</sup> But Peter and they that were with him were heavy with sleep: and when they were awake, they saw His glory, and the two men that stood with him.

### Luke 9

<sup>33</sup> And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

### Luke 9

<sup>34</sup> While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

### Luke 9

<sup>35</sup> And there came a voice out of the cloud, saying, **This is my beloved Son: hear Him**.

## Luke 9

### Luke 9

<sup>36</sup> And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

### Jesus casts out demons of man that tears himself

### Luke 9

<sup>37</sup> And it came to pass, that on the next day, when they were come down from the hill, much people met him.

### Luke 9

<sup>38</sup> And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

### Luke 9

<sup>39</sup> And, lo, a spirit taketh him, and he suddenly crieth out; and it **teareth him that he foameth again, and bruising him hardly departeth from him.**

Hardly – [NT:3425](#) μόγις **mogis** (mog'-is); adverb from a primary mogos (toil); with difficulty: **KJV** - hardly.

### Luke 9

<sup>40</sup> And I besought thy disciples to cast him out; and they could not.

### Luke 9

<sup>41</sup> And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

Perverse – [NT:1294](#) διαστρέφω **diastrepho** (dee-as-tref-o); from [NT:1223](#) and [NT:4762](#); to distort, i.e. (figuratively) misinterpret, or (morally) corrupt: **KJV** - perverse (-rt), turn away.

### Luke 9

<sup>42</sup> And as he was yet a coming, the **devil threw him down**, and tare him. And Jesus **rebuked the unclean spirit, and healed the child, and delivered him again to his father.**

### Jesus speaks to Disciples of things they do not understand

### Luke 9

<sup>43</sup> And **they were all amazed** at the mighty power of God. But while they wondered every one at all things which Jesus did, He said unto His disciples,

### Luke 9

<sup>44</sup> Let these sayings sink down into your ears: **for the Son of man shall be delivered into the hands of men.**

### Luke 9

<sup>45</sup> But they understood **not** this saying, and it was **hid from them**, that **they perceived it not**: and they **feared to ask Him** of that saying.

## Luke 9

### Who is the greatest

#### Luke 9

<sup>46</sup> Then there arose a reasoning among them, which of them should be greatest.

#### Luke 9

<sup>47</sup> And Jesus, perceiving the thought of their heart, took a child, and set him by him,

Perceiving – [NT:1492](#) εἶδω **eidō** (i'-do); a primary verb; used only in certain past tenses, the others being borrowed from the equivalent [NT:3700](#) and [NT:3708](#); properly, to see (literally or figuratively); by implication (in the perf. only) to know:

**KJV** - be aware, behold, <sup>x</sup> can (+not tell), consider, (have) know (-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot. Compare [NT:3700](#).

#### Luke 9

<sup>48</sup> And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall **receive me receiveth Him that sent me**: for he that is least among you all, the same shall be great.

### Those not against us are for us

#### Luke 9

<sup>49</sup> And John answered and said, Master, we saw one **casting out devils in thy name**; and we forbad him, because **he followeth not with us**.

#### Luke 9

<sup>50</sup> And Jesus said unto him, **Forbid him not**: for **he that is not against us is for us**.

### Journey of Jesus

#### Luke 9

<sup>51</sup> And it came to pass, when the time was come that He should be received up, he stedfastly set his face to go to Jerusalem,

Stedfastly set – [NT:4741](#) στηρίζω **sterizo** (stay-rid'-zo); from a presumed derivative of [NT:2476](#) (like [NT:4731](#)); to set fast, i.e. (literally) to turn resolutely in a certain direction, or (figuratively) to confirm:

**KJV** - fix, (e-) stablish, stedfastly set, strengthen.

#### Luke 9

<sup>52</sup> And sent messengers before His face: and they went, and entered into a village of the Samaritans, to make ready for Him.

Samaritans – [NT:4541](#) Σαμαρείτης **Samarites** (sam-ar-ee'-tace) or Samareites (sam-ar-i'-tace); from [NT:4540](#); a Samarite, i.e. inhabitant of Samaria:

**KJV** - Samaritan.

## Luke 9

### Luke 9

<sup>53</sup> And they **did not receive him**, because his face was as though he would go to Jerusalem.

### Luke 9

<sup>54</sup> And when his disciples **James and John** saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

### Luke 9

<sup>55</sup> But he turned, and rebuked them, and said, **Ye know not what manner of spirit ye are of.**  
Rebuked – [NT:2008](#) ἐπιτιμῶ **epitimaō** (ep-ee-tee-mah'-o); from [NT:1909](#) and [NT:5091](#); to tax upon, i.e. censure or admonish; by implication, forbid:  
**KJV** - (straitly) charge, rebuke.

### Luke 9

<sup>56</sup> For the **Son of man is not come to destroy men's lives, but to save them.** And they went to another village.

### Luke 9

<sup>57</sup> And it came to pass, that, as they went in the way, a certain man said unto him, Lord, **I will follow thee whithersoever thou goest.**

### Luke 9

<sup>58</sup> And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath **not where to lay his head.**

### Luke 9

<sup>59</sup> And he said unto another, Follow me. But he said, Lord, suffer me first to go and **bury my father.**  
Bury – [NT:2290](#) θάπτω **thapto** (thap'-to); a primary verb; to celebrate funeral rites, i.e. inter: **KJV** - bury.

### Luke 9

<sup>60</sup> Jesus said unto him, **Let the dead bury their dead: but go thou and preach the kingdom of God.**

### Luke 9

<sup>61</sup> And another also said, Lord, I will follow thee; but let me first go **bid them farewell**, which are at home at my house.

### Luke 9

<sup>62</sup> And Jesus said unto him, **No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.**

Fit – [NT:2111](#) εὖθετος **euthetos** (yoo'-thet-os); from [NT:2095](#) and a derivative of [NT:5087](#); well placed, i.e. (figuratively) appropriate: **KJV** - fit, meet.

## Luke 10

### Seventy appointed

#### Luke 10

<sup>1</sup> After these things the LORD **appointed other seventy** also, and **sent them two and two** before his face into every city and place, **whither he himself would come**.

#### Luke 10

<sup>2</sup> Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

Harvest – [NT:2326](#) θερισμός **therismos** (ther-is-mos'); from [NT:2325](#); reaping, i.e. the crop: **KJV** - harvest.

#### Luke 10

<sup>3</sup> Go your ways: behold, **I send you forth as lambs among wolves**.

#### Luke 10

<sup>4</sup> Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

#### Luke 10

<sup>5</sup> And into whatsoever house ye enter, first say, Peace be to this house.

#### Luke 10

<sup>6</sup> And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

#### Luke 10

<sup>7</sup> And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

#### Luke 10

<sup>8</sup> And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

#### Luke 10

<sup>9</sup> And heal the sick that are therein, and say unto them, **The kingdom of God is come nigh unto you**.

#### Luke 10

<sup>10</sup> But into whatsoever city ye enter, and **they receive you not**, go your ways out into the streets of the same, and say,

#### Luke 10

<sup>11</sup> Even the very dust of your city, which cleaveth on us, we do **wipe off against** you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

Cleaveth – [NT:2853](#) κολλάω **kollao** (kol-lah'-o); from kolla ("glue"); to glue, i.e. (passively or reflexively) to stick (figuratively): **KJV** - cleave, join (self), keep company.

## Luke 10

### Luke 10

<sup>12</sup> But I say unto you, that it shall be more tolerable **in that day** for Sodom, than for that city.

Tolerable – [NT:414](#) ἀνεκτότερος **anektoteros** (an-ek-tot'-er-os); comparative of a derivative of [NT:430](#); more endurable: **KJV** - more tolerable.

### Luke 10

<sup>13</sup> Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

Chorazin – [NT:5523](#) Χοραζίν **Chorazin** (khor-ad-zin'); of uncertain derivation; Chorazin, a place in Palestine: **KJV** - Chorazin.

Bethsaida – [NT:966](#) Βηθσαϊδά **Bethsaida** (bayth-sahee-dah'); of Aramaic origin [compare [OT:1004](#) and [OT:6719](#)]; fishing-house; Bethsaida, a place in Palestine: **KJV** - Bethsaida.

### Luke 10

<sup>14</sup> But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

Tolerable – [NT:414](#) ἀνεκτότερος **anektoteros** (an-ek-tot'-er-os); comparative of a derivative of [NT:430](#); more endurable: **KJV** - more tolerable.

### Luke 10

<sup>15</sup> And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

### Luke 10

<sup>16</sup> **He that heareth you heareth me**; and he that despiseth you despiseth me; and **he that despiseth me despiseth him that sent me**.

Despiseth – [NT:114](#) ἀθετέω **atheteo** (ath-et-eh'-o); from a compound of [NT:1](#) (as a negative particle) and a derivative of [NT:5087](#); to set aside, i.e. (by implication) to disesteem, neutralize or violate:

**KJV** - cast off, despise, disannul, frustrate, bring to nought, reject.

### Luke 10

<sup>17</sup> And the seventy returned again with joy, saying, Lord, **even the devils are subject unto us through thy name**.

**Jesus saw Satan fall**

### Luke 10

<sup>18</sup> And he said unto them, I beheld Satan as lightning fall from heaven.

### Luke 10

<sup>19</sup> Behold, **I give unto you power to tread on serpents and scorpions, and over all the power of the enemy**; and **nothing shall by any means hurt you**.

## Luke 10

### Luke 10

<sup>20</sup> Notwithstanding in this rejoice not, that the spirits are subject unto you; but **rather rejoice, because your names are written in heaven.**

*Hallelujah!*

### Only God reveals Himself

#### Luke 10

<sup>21</sup> In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast **hid these things from the wise and prudent, and hast revealed them unto babes:** even so, Father; for so it seemed good in thy sight.

#### Luke 10

<sup>22</sup> All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom **the Son will reveal Him.**

#### Luke 10

<sup>23</sup> And He turned Him unto His disciples, and said privately, **Blessed are the eyes which see the things that ye see:**

#### Luke 10

<sup>24</sup> For I tell you, that **many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.**

### Jesus speaks to a Lawyer

#### Luke 10

<sup>25</sup> And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

#### Luke 10

<sup>26</sup> He said unto him, What is written in the law? how readest thou?

#### Luke 10

<sup>27</sup> And he answering said, **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.**

#### Luke 10

<sup>28</sup> And he said unto him, Thou hast answered right: **this do, and thou shalt live.**

## Luke 10

### Love thy Neighbor

#### Luke 10

<sup>29</sup> But he, willing to justify himself, said unto Jesus, And who is my neighbour?

#### Luke 10

<sup>30</sup> And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

#### Luke 10

<sup>31</sup> And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

#### Luke 10

<sup>32</sup> And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

#### Luke 10

<sup>33</sup> But a certain **Samaritan**, as he journeyed, came where he was: and **when he saw him, he had compassion on him,**

#### Luke 10

<sup>34</sup> And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

#### Luke 10

<sup>35</sup> And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

#### Luke 10

<sup>36</sup> Which now of these three, thinkest thou, was **neighbour** unto him that fell among the thieves?

#### Luke 10

<sup>37</sup> And he said, **He that shewed mercy on him.** Then said Jesus unto him, **Go, and do thou likewise.**

### Sister Mary and Martha

#### Luke 10

<sup>38</sup> Now it came to pass, as they went, that he entered into a certain village: and a certain woman named **Martha** received him into her house.

#### Luke 10

<sup>39</sup> And she had a sister called Mary, which also sat at Jesus' feet, and **heard his Word.**

## Luke 10

### Luke 10

<sup>40</sup> But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? **bid her therefore that she [Mary] help me.**

Cumbered - [NT:4049](#) περισπάω **perispao** (per-ee-spah'-o); from [NT:4012](#) and [NT:4685](#); to drag all around, i.e. (fig) to distract (with care): **KJV** - cumber.

### Luke 10

<sup>41</sup> And Jesus answered and said unto her, Martha, Martha, **thou art careful and troubled about many things:**

Careful - [NT:3309](#) μεριμνάω **merimnao** (mer-im-nah'-o); from [NT:3308](#); to be anxious about: **KJV** - (be, have) care (-ful), take thought.

Troubled - [NT:2349a](#) θορυβάζω **thorubazo** (thor-oo-bad'-zo); causative of [NT:2350](#); found only in [Luke 10:41](#): to bother, to distract, to trouble.

### Luke 10

<sup>42</sup> But **one thing is needful**: and Mary hath chosen that good part, which shall not be taken away from her.

Needful - [NT:5532](#) χρεία **chreia** (khri'-ah); from the base of [NT:5530](#) or [NT:5534](#); employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution: **KJV** - business, lack, necessary (-ity), need (-ful), use, want.

Chosen - [NT:1586](#) ἐκλέγομαι **eklegomai** (ek-leg'-om-ahee); middle voice from [NT:1537](#) and [NT:3004](#) (in its primary sense); to select:

**KJV** - make choice, choose (out), chosen.

# Luke 11

## The Model Prayer

### Luke 11

<sup>1</sup> And it came to pass, that, as He was praying in a certain place, when He ceased, one of his disciples said unto Him, Lord, **teach us to pray**, as John also taught his disciples.

Praying – [NT:4336](#) προσεύχομαι **proseuchomai** (pros-yoo'-khom-ahee); from [NT:4314](#) and [NT:2172](#); to pray to God, i.e. supplicate, worship:  
**KJV** - pray (X earnestly, for), make prayer.

### Luke 11

<sup>2</sup> And he said unto them, When ye pray, say, **Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.**

Hallowed – [NT:37](#) ἁγιάζω **hagiazō** (hag-ee-ad'-zo); from [NT:40](#); to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate:  
**KJV** - hallow, be holy, sanctify.

### Luke 11

<sup>3</sup> **Give us day by day our daily bread.**

### Luke 11

<sup>4</sup> **And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.**

Temptation – [NT:3986](#) πειρασμός **peirasmos** (pi-ras-mos'); from [NT:3985](#); a putting to proof (by experiment [of good], experience [of evil], solicitation, discipline or provocation); by implication, adversity: **KJV** - temptation, <sup>x</sup> try.

## Parable of midnight request

### Luke 11

<sup>5</sup> And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

### Luke 11

<sup>6</sup> For a friend of mine in his journey is come to me, and I have nothing to set before him?

### Luke 11

<sup>7</sup> And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

### Luke 11

<sup>8</sup> I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

Importunity – [NT:335](#) ἀνάδεια **anaideia** (an-ah'-ee-die-ah'); from a compound of [NT:1](#) (as a negative particle [compare [NT:427](#)]) and [NT:127](#); impudence, i.e. (by implication) importunity [= persistent solicitation]: **KJV** - importunity.

## Luke 11

Seek God for all things

Luke 11

<sup>9</sup> And I say unto you, **Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.**

Luke 11

<sup>10</sup> For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Receiveth – [NT:2983](#) λαμβάνω **lambano** (lam-ban'-o); a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas [NT:1209](#) is rather subjective or passive, to have offered to one; while [NT:138](#) is more violent, to seize or remove]):

**KJV** - accept, + be amazed, assay, attain, bring, <sup>x</sup>when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up).

Luke 11

<sup>11</sup> If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

Luke 11

<sup>12</sup> Or if he shall ask an egg, will he offer him a scorpion?

Luke 11

<sup>13</sup> If ye then, being evil, know how to give good gifts unto your children: **how much more shall your heavenly Father give the Holy Spirit to them that ask him?**

Jesus cast out chief devils and accused of being the devil

Luke 11

<sup>14</sup> And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, **the dumb spake**; and the people wondered.

Luke 11

<sup>15</sup> But some of them said, He **casteth out devils** through Beelzebub the chief of the devils.

Beelzebub – [NT:954](#) Βεελζεβούλ **Beelzeboul** (beh-el-zeb-ool'); of Aramaic origin [by parody on [OT:1176](#)]; dung-god; Beelzebul, a name of Satan: **KJV** - Beelzebub.

Luke 11

<sup>16</sup> And others, tempting Him, sought of Him a sign from heaven.

Luke 11

<sup>17</sup> But He, knowing their thoughts, said unto them, **Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.**

Desolation – [NT:2049](#) ἐρημώω **eremoo** (er-ay-mo'-o); from [NT:2048](#); to lay waste (literally or figuratively): **KJV** - (bring to, make) desolate (-ion), come to nought.

## Luke 11

### Luke 11

<sup>18</sup> If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

Satan – [T:4567](#) Σατανᾶς **Satanas** (sat-an-as'); of Aramaic origin corresponding to [NT:4566](#) (with the definite affix); the accuser, i.e. the devil:

**KJV** - Satan.

Divided – [NT:1266](#) διαμερίζω **diamerizo** (dee-am-er-id'-zo); from [NT:1223](#) and [NT:3307](#); to partition thoroughly (literally in distribution, figuratively in dissension): **KJV** - cloven, divide, part.

Beelzebub – [NT:954](#) Βεελζεβούλ **Beelzeboul** (beh-el-zeb-ool'); of Aramaic origin [by parody on [OT:1176](#)]; dung-god; Beelzebub, a name of Satan: **KJV** - Beelzebub.

### Luke 11

<sup>19</sup> And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

Beelzebub – Beelzebub – [NT:954](#) Βεελζεβούλ **Beelzeboul** (beh-el-zeb-ool'); of Aramaic origin [by parody on [OT:1176](#)]; dung-god; Beelzebub, a name of Satan: **KJV** - Beelzebub.

### Luke 11

<sup>20</sup> But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

Finger – [NT:1147](#) δάκτυλος **daktulos** (dak'-too-los); probably from [NT:1176](#); a finger: **KJV** - finger.

Cast out – [NT:1544](#) ἐκβάλλω **ekballo** (ek-bal'-lo); from [NT:1537](#) and [NT:906](#); to eject (literally or figuratively):

**KJV** - bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

### Luke 11

<sup>21</sup> When a strong man armed keepeth his palace, his goods are in peace:

Strong man – [NT:2478](#) ἰσχυρός **ischuros** (is-khoo-ros'); from [NT:2479](#); forcible (literally or figuratively):

**KJV** - boisterous, mighty (-ier), powerful, strong (-er, man), valiant.

### Luke 11

<sup>22</sup> But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

Stronger – [NT:2478](#) ἰσχυρός **ischuros** (is-khoo-ros'); from [NT:2479](#); forcible (literally or figuratively):

**KJV** - boisterous, mighty (-ier), powerful, strong (-er, man), valiant.

## Luke 11

### Luke 11

<sup>23</sup> **He that is not with me is against me: and he that gathereth not with me scattereth.**

Gathereth – [NT:4863](#) συνάγω **sunago** (soon-ag'-o); from [NT:4862](#) and [NT:71](#); to lead together, i.e. collect or convene; specifically, to entertain (hospitably):

**KJV** - \* accompany, assemble (selves, together), bestow, come together, gather (selves together, up, together), lead into, resort, take in.

Scattereth – [NT:4650](#) σκορπίζω **skorpizo** (skor-pid'-zo); apparently from the same as [NT:4651](#) (through the idea of penetrating); to dissipate, i.e. (figuratively) put to flight, waste, be liberal: **KJV** - disperse abroad, scatter (abroad).

**Cleansed that return the same way gather 7 others more wicked**

### Luke 11

<sup>24</sup> When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will **return unto my house** whence I came out.

### Luke 11

<sup>25</sup> And when he cometh, he findeth it **swept and garnished**.

Garnished – [NT:2885](#) κοσμέω **kosmeo** (kos-meh'-o); from [NT:2889](#); to put in proper order, i.e. decorate (literally or figuratively); specially, to snuff (a wick):

**KJV** - adorn, garnish, trim.

### Luke 11

<sup>26</sup> Then goeth he, and **taketh to him seven other spirits more wicked than himself**; and they **enter in, and dwell there: and the last state of that man is worse than the first**.

**Blessed hear the Word of God AND keep it**

### Luke 11

<sup>27</sup> And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

### Luke 11

<sup>28</sup> But he said, Yea rather, **blessed are they that hear the Word of God, and keep it**.

### Luke 11

<sup>29</sup> And when the people were gathered thick together, he began to say, **This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet**.

### Luke 11

<sup>30</sup> For as **Jonas was a sign unto the Ninevites**, so shall also **the Son of man be to this generation**.

## Luke 11

### Luke 11

<sup>31</sup> The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a **greater than Solomon is here**.

### Luke 11

<sup>32</sup> The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a **greater than Jonas is here**.

Condemn – [NT:2632](#) κατακρίνω **katakriino** (kat-ak-ree'-no); from [NT:2596](#) and [NT:2919](#); to judge against, i.e. sentence: **KJV** - condemn, damn.

Repented – [NT:3340](#) μετανοέω **metanoeo** (met-an-o-eh'-o); from [NT:3326](#) and [NT:3539](#); to think differently or afterwards, i.e. reconsider (morally, feel compunction): **KJV** - repent.

### Saints bear the Light of God

### Luke 11

<sup>33</sup> No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

### Luke 11

<sup>34</sup> **The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.**

Full of light – [NT:5460](#) φωτεινός **photeinos** (fo-ti-nos'); from [NT:5457](#); lustrous, i.e. transparent or well-illuminated (figuratively): **KJV** - bright, full of light.

Full of darkness – [NT:4652](#) σκοτεινός **skoteinos** (skot-i-nos'); from [NT:4655](#); opaque, i.e. (figuratively) benighted: **KJV** - dark, full of darkness.

### Luke 11

<sup>35</sup> **Take heed** therefore that **the light** which is in thee be **not darkness**.

### Luke 11

<sup>36</sup> If thy **whole body therefore be full of light**, having **no part dark**, the whole shall be **full of light**, as when the **bright shining** of a candle doth give thee light.

### Pharisee invites Jesus to dine with him

### Luke 11

<sup>37</sup> And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

### Luke 11

<sup>38</sup> And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

## Luke 11

### Luke 11

<sup>39</sup> And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

Ravening – [NT:724](#) ἄρπαγή **harpagē** (har-pag-ay'); from [NT:726](#); pillage (properly abstract): **KJV** - extortion, ravening, spoiling.

Wickedness – [NT:4189](#) πονηρία **poneria** (pon-ay-ree'-ah); from [NT:4190](#); depravity, i.e. (specifically) malice; plural (concretely) plots, sins:

**KJV** - iniquity, wickedness.

### Luke 11

<sup>40</sup> Ye fools, did not he that made that which is without make that which is within also?

### Luke 11

<sup>41</sup> But rather give alms of such things as ye have; and, behold, all things are clean unto you.

### Luke 11

<sup>42</sup> But woe unto you, Pharisees! for ye **tithe** mint and rue and all manner of herbs, and **pass over judgment and the love of God**: these **ought ye to have done, and not to leave the other undone**.

### Luke 11

<sup>43</sup> Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

Uppermost seats – [NT:4410](#) πρωτοκαθεδρία **protokathedria** (pro-tok-ath-ed-ree'-ah); from [NT:4413](#) and [NT:2515](#); a sitting first (in the front row), i.e. preeminence in council: **KJV** - chief (highest, uppermost) seat.

### Luke 11

<sup>44</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

### Jesus Answers a Lawyer

### Luke 11

<sup>45</sup> Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

Reproachest – [NT:5195](#) ὑβρίζω **hubrizo** (hoo-brid'-zo); from [NT:5196](#); to exercise violence, i.e. abuse:

**KJV** - use despitely, reproach, entreat shamefully (spitefully).

### Luke 11

<sup>46</sup> And he said, **Woe unto you also, ye lawyers!** for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

## Luke 11

### Luke 11

<sup>47</sup> Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

Sepulchres – [NT:3419](#) μνημεῖον **mnemeion** (mnay-mi'-on); from [NT:3420](#); a remembrance, i.e. cenotaph (place of interment): **KJV** - grave, sepulchre, tomb.

### Luke 11

<sup>48</sup> Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

Sepulchres – [NT:3419](#) μνημεῖον **mnemeion** (mnay-mi'-on); from [NT:3420](#); a remembrance, i.e. cenotaph (place of interment): **KJV** - grave, sepulchre, tomb.

### Luke 11

<sup>49</sup> Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them **they shall slay and persecute**:

### Luke 11

<sup>50</sup> That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

Shed – [NT:1632](#) ἐκχέω **ekcheo** (ek-kheh'-o); or (by variation) ekchuno (ek-khoo'-no); from [NT:1537](#); and cheo (to pour); to pour forth; figuratively, to bestow: **KJV** - gush (pour) out, run greedily (out), shed (abroad, forth), spill.

Foundation – [NT:2602](#) καταβολή **katabole** (kat-ab-ol-ay'); from [NT:2598](#); a deposition, i.e. founding; figuratively, conception: **KJV** - conceive, foundation.

### Luke 11

<sup>51</sup> **From the blood of Abel unto the blood of Zacharias** which perished between the altar and the temple: verily I say unto you, **It shall be required of this generation**.

### Luke 11

<sup>52</sup> **Woe unto you, lawyers!** for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye **hindered**.

Lawyers - [NT:3544](#) νομικός **nomikos** (nom-ik-os'); from [NT:3551](#); according (or pertaining) to law, i.e. legal (cer.); as noun, an expert in the (Mosaic) law: **KJV** - about the law, lawyer.

Taken away – [NT:142](#) αἶρω **airo** (ah'-ee-ro); a primary root; to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism [compare [OT:5375](#)] to expiate sin:

**KJV** - away with, bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up).

## Luke 11

### Luke 11

<sup>53</sup> And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

Vehemently – [NT:1171](#) δεινῶς **deinos** (di-noce'); adverb from a derivative of the same as [NT:1169](#); terribly, i.e. excessively: **KJV** - grievously, vehemently.

### Luke 11

<sup>54</sup> Laying wait for him, and seeking to catch something out of his mouth, that they might **accuse him**.

Catch – [NT:2340](#) θηρεύω **thereuo** (thay-ryoo'-o); from [NT:2339](#); to hunt (an animal), i.e. (figuratively) to carp at: **KJV** - catch.

## Luke 12

### Leavening of the Pharisees

#### Luke 12

<sup>1</sup> In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto His disciples first of all, Beware ye of the **leaven of the Pharisees, which is hypocrisy**.

Innumerable multitude – [NT:3461](#) μυριάς **urias** (moo-ree'-as); from [NT:3463](#); a ten-thousand; by extension, a "myriad" or indefinite number:  
**KJV** - ten thousand.

Hypocrisy – [NT:5272](#) ὑπόκρισις **hupokrisis** (hoop-ok'-ree-sis); from [NT:5271](#); acting under a feigned part, i.e. (figuratively) deceit ("hypocrisy"):

**KJV** - condemnation, dissimulation, hypocrisy.

#### Luke 12

<sup>2</sup> For there is nothing covered, that shall not be revealed [uncovered]; neither hid, that shall not be known.

Covered – [NT:4780](#) συγκαλύπτω **sugkalupto** (soong-kal-ooop'-to); from [NT:4862](#) and [NT:2572](#); to conceal altogether: **KJV** - cover.

#### Luke 12

<sup>3</sup> Therefore whatsoever ye have spoken in darkness [dimness] shall be heard in the light [luminousness]; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

Proclaimed – [NT:2784](#) κηρύσσω **kerusso** (kay-roos'-so); of uncertain affinity; to herald (as a public crier), especially divine truth (the gospel):

**KJV** - preacher (-er), proclaim, publish.

#### Luke 12

<sup>4</sup> And I say unto you my friends, **Be not afraid of them that kill the body, and after that have no more that they can do.**

#### Luke 12

<sup>5</sup> But I will forewarn you whom ye shall fear: **Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.**

#### Luke 12

<sup>6</sup> Are not **five sparrows** sold for two farthings, and **not one of them is forgotten before God?**

#### Luke 12

<sup>7</sup> But even the very **hairs of your head are all numbered**. Fear not therefore: **ye are of more value than many sparrows.**

#### Luke 12

<sup>8</sup> Also I say unto you, Whosoever shall **confess me before men**, him shall the **Son of man also confess before the angels of God:**

## Luke 12

### Luke 12

<sup>9</sup> But he that **denieth me before men** shall be **denied before the angels of God**.

### Taught by the Holy Ghost

### Luke 12

<sup>10</sup> And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that **blasphemeth against the Holy Ghost it shall not be forgiven**.

Blasphemeth – [NT:987](#) βλασφημέω **blasphemeo** (blas-fay-meh'-o); from [NT:989](#); to vilify; specially, to speak impiously:

**KJV** - (speak) blaspheme (-er, -mously, -my), defame, rail on, revile, speak evil.

### Luke 12

<sup>11</sup> And when they bring you unto the synagogues, and unto magistrates, and powers, **take ye no thought how or what thing ye shall answer, or what ye shall say**:

### Luke 12

<sup>12</sup> For **the Holy Ghost shall teach you** in the same hour **what ye ought to say**.

### Beware of the covetous

### Luke 12

<sup>13</sup> And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

### Luke 12

<sup>14</sup> And he said unto him, Man, **who made me a judge or a divider over you?**

### Luke 12

<sup>15</sup> And he said unto them, **Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth**.

Covetousness – [NT:4124](#) πλεονεξία **pleonexia** (pleh-on-ex-ee'-ah); from [NT:4123](#); avarice, i.e. (by implication) fraudulency, extortion:

**KJV** - covetous (-ness) practices, greediness.

Abundance – [NT:4052](#) περισσεύω **perisseuo** (per-is-syoo'-o); from [NT:4053](#); to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel:

**KJV** - (make, more) abound, (have, have more) abundance (be more) abundant, be the better, enough and to spare, exceed, excel, increase, be left, redound, remain (over and above).

### Parable of successful rich man

### Luke 12

<sup>16</sup> And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

## Luke 12

### Luke 12

<sup>17</sup> And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

### Luke 12

<sup>18</sup> And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

### Luke 12

<sup>19</sup> And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

### Luke 12

<sup>20</sup> But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

### Luke 12

<sup>21</sup> So is **he that layeth up treasure for himself, and is *not* rich toward God.**

### Instructions to the Disciples

### Luke 12

<sup>22</sup> And he said unto his disciples, Therefore I say unto you, **Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.**

### Luke 12

<sup>23</sup> **The life is more than meat, and the body is more than raiment.**

### Luke 12

<sup>24</sup> Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

### Luke 12

<sup>25</sup> And which of you with taking thought can add to his stature one cubit?

### Luke 12

<sup>26</sup> If ye then be not able to do that thing which is least, why take ye thought for the rest?

### Luke 12

<sup>27</sup> **Consider the lilies how they grow:** they toil not, they spin not; and yet I say unto you, that **Solomon in all his glory was not arrayed like one of these.**

### Luke 12

<sup>28</sup> If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, **O ye of little faith?**

## Luke 12

### Parable of the Doubtful Mind

#### Luke 12

<sup>29</sup> And seek not ye what ye shall eat, or what ye shall drink, **neither be ye of doubtful mind**.

Doubtful mind – [NT:3349](#) μετεωρίζω **meteorizo** (met-eh-o-rid'-zo); from a compound of [NT:3326](#) and a collateral form of [NT:142](#) or perhaps rather [NT:109](#) (compare "meteor"); to raise in mid-air, i.e. (figuratively) suspend (passively, fluctuate or be anxious): **KJV** - be of doubtful mind.

#### Luke 12

<sup>30</sup> For all **these things do the nations of the world seek after**: and your Father knoweth that ye **have need of these things**.

#### Luke 12

<sup>31</sup> But rather **seek ye the kingdom of God**; and **all these things shall be added unto you**.

#### Luke 12

<sup>32</sup> Fear not, little flock; for it is **your Father's good pleasure to give you the kingdom**.

#### Luke 12

<sup>33</sup> Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

#### Luke 12

<sup>34</sup> For **where your treasure is, there will your heart be also**.

#### Luke 12

<sup>35</sup> Let your **loins be girded about**, and your **lights burning**;

#### Luke 12

<sup>36</sup> And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

### The LORD Comes

#### Luke 12

<sup>37</sup> **Blessed are those servants, whom the lord when he cometh shall find watching**: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

#### Luke 12

<sup>38</sup> And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

## Luke 12

### Luke 12

<sup>39</sup> And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

### Luke 12

<sup>40</sup> Be ye therefore ready also: for the **Son of man cometh at an hour when ye think not.**

### Luke 12

<sup>41</sup> Then Peter said unto him, Lord, **speakest thou this parable unto us**, or even to all?

### Luke 12

<sup>42</sup> And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

### Luke 12

<sup>43</sup> **Blessed is that servant, whom his lord when he cometh shall find so doing.**

### Luke 12

<sup>44</sup> Of a truth I say unto you, that he will make him ruler over all that he hath.

### Luke 12

<sup>45</sup> But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

### Luke 12

<sup>46</sup> The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will **appoint him his portion with the unbelievers.**

### Luke 12

<sup>47</sup> And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be **beaten with many stripes.**

### Luke 12

<sup>48</sup> But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

### Luke 12

<sup>49</sup> **I am come to send fire on the earth; and what will I, if it be already kindled?**

## Luke 12

### Luke 12

<sup>50</sup> But I have a **baptism** to be **baptized** with; and how am I **straitened** till it be **accomplished**!

**Baptism** - [NT:908](#) βάπτισμα **baptisma** (bap'-tis-mah); from [NT:907](#); immersion, baptism (technically or figuratively): **KJV** - baptism.

**Baptized** - [NT:907](#) βαπτίζω **baptizo** (bap-tid'-zo); from a derivative of [NT:911](#); to immerse, submerge; to make overwhelmed (i.e. fully wet); used only (in the N. T.) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism: **KJV** - Baptist, baptize, wash.

**Straitened** - [NT:4912](#) συνέχω **sunecho** (soon-ekh'-o); from [NT:4862](#) and [NT:2192](#); to hold together, i.e. to compress (the ears, with a crowd or siege) or arrest (a prisoner); figuratively, to compel, perplex, afflict, preoccupy:

**KJV** - constrain, hold, keep in, press, lie sick of, stop, be in a strait, straiten, be taken with, throng.

**Accomplished** - [NT:5055](#) τελέω **teleo** (tel-eh'-o); from [NT:5056](#); to end, ie. complete, execute, conclude, discharge (a debt):

**KJV** - accomplish, make an end, expire, fill up, finish, go over, pay, perform.

### Jesus came to bring Division

### Luke 12

<sup>51</sup> **Suppose ye that I am come to give peace on earth?** I tell you, Nay; but rather **division**:

### Luke 12

<sup>52</sup> For from henceforth there shall be **five in one house divided, three against two, and two against three.**

### Luke 12

<sup>53</sup> **The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.**

### Discern the End

### Luke 12

<sup>54</sup> And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

### Luke 12

<sup>55</sup> And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

## Luke 12

### Luke 12

<sup>56</sup> Ye **hypocrites**, ye can discern the face of the sky and of the earth; but how is it that ye do not **discern this time**?

Hypocrites - [NT:5273](#) ὑποκριτής **hupokrites** (hoop-ok-ree-tace'); from [NT:5271](#); an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler ("hypocrite"): **KJV** - hypocrite.

### Luke 12

<sup>57</sup> Yea, and why even of **yourselves judge ye not what is right**?

### Luke 12

<sup>58</sup> **When thou goest with thine adversary** to the magistrate, as thou art in the way, **give diligence that thou mayest be delivered** from him; lest he hale [drag down, arrest] thee to the judge, and the **judge deliver thee** to the officer, and the **officer cast thee into prison**.

### Luke 12

<sup>59</sup> I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

## Luke 13

### Repent

#### Luke 13

<sup>1</sup> There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.

#### Luke 13

<sup>2</sup> And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?

#### Luke 13

<sup>3</sup> I tell you, Nay: but, **except ye repent, ye shall all likewise perish.**

Repent – [NT:3340](#) μετανοέω **metanoeo** (met-an-o-eh'-o); from [NT:3326](#) and [NT:3539](#); to think differently or afterwards, i.e. reconsider (morally, feel compunction): **KJV** - repent.

#### Luke 13

<sup>4</sup> Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

#### Luke 13

<sup>5</sup> I tell you, Nay: but, **except ye repent, ye shall all likewise perish.**

### The Fig Tree

#### Luke 13

<sup>6</sup> He spake also this parable; A certain man had a **fig tree** planted in his vineyard; and he came and sought fruit thereon, and **found none.**

#### Luke 13

<sup>7</sup> Then said he unto the dresser of his vineyard, Behold, these **three years I come seeking fruit on this fig tree, and find none: cut it down;** why cumbereth it the ground?

#### Luke 13

<sup>8</sup> And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

#### Luke 13

<sup>9</sup> And if it bear fruit, well: and if not, **then after that thou shalt cut it down.**

### Jesus is LORD of the Sabbath

#### Luke 13

<sup>10</sup> And he was teaching in one of the synagogues on the sabbath.

## Luke 13

### Luke 13

<sup>11</sup> And, behold, there was a **woman which had a spirit of infirmity eighteen years**, and was bowed together, and could in no wise lift up herself.

Infirmity - [NT:769](#) ἀσθένεια **astheneia** (as-then'-i-ah); from [NT:772](#); feebleness (of mind or body); by implication, malady; morally, frailty:

**KJV** - disease, infirmity, sickness, weakness.

### Luke 13

<sup>12</sup> And when Jesus saw her, he called her to him, and said unto her, **Woman, thou art loosed from thine infirmity.**

### Luke 13

<sup>13</sup> And he laid his hands on her: and **immediately she was made straight**, and **glorified God.**

### Luke 13

<sup>14</sup> And the ruler of the synagogue answered **with indignation**, because that Jesus had **healed on the sabbath day**, and said unto the people, There are **six days in which men ought to work**: in them therefore come and **be healed**, and **not on the sabbath day.**

Indignation - [NT:23](#) ἀγανακτέω **aganakteo** (ag-an-ak-teh'-o); from **agan** (much) and **achthos** (grief; akin to the base of [NT:43](#)); to be greatly afflicted, i.e. (figuratively) indignant:

**KJV** - be much (sore) displeased, have (be moved with, with) indignation.

### Luke 13

<sup>15</sup> The Lord then answered him, and said, **Thou hypocrite**, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

Hypocrite - [NT:5273](#) ὑποκριτής **hupokrites** (hoop-ok-ree-tace'); from [NT:5271](#); an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler ("hypocrite"): **KJV** - hypocrite.

### Luke 13

<sup>16</sup> And ought not this woman, being a **daughter of Abraham**, whom **Satan hath bound**, lo, these **eighteen years**, be loosed from this bond on the sabbath day?

### Luke 13

<sup>17</sup> And when He had said these things, all his **adversaries were ashamed**: and all the people **rejoiced for all the glorious things** that were done by Him.

## Luke 13

### Faith of a mustard seed

#### Luke 13

<sup>18</sup> Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

#### Luke 13

<sup>19</sup> It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed [became] a great tree; and the fowls of the air lodged in the branches of it.

Waxed - [NT:1096](#) γίνομαι **ginomai** (ghin'-om-ahee); a prolongation and middle voice form of a primary verb; to cause to be ("gen"-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.):

**KJV** - arise, be assembled, be (-come, -fall, -have-self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, \* God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, \* soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

### Kingdom like leaven

#### Luke 13

<sup>20</sup> And again he said, **Whereunto shall I liken the kingdom of God?**

#### Luke 13

<sup>21</sup> It is like **leaven**, which a woman took and **hid in three measures** of meal, till the whole was leavened.

#### Luke 13

<sup>22</sup> And he went through the cities and villages, teaching, and journeying toward Jerusalem.

### Few Saved

#### Luke 13

<sup>23</sup> Then said one unto him, Lord, **are there few that be saved?** And he said unto them,

#### Luke 13

<sup>24</sup> **Strive to enter in at the strait gate [entrance]: for many, I say unto you, will seek to enter in, and shall not be able [have force, strength, power].**

Strive - [NT:75](#) ἀγωνίζομαι **agonizomai** (ag-o-nid'-zom-ahee); from [NT:73](#); to struggle, literally (to compete for a prize), figuratively (to contend with an adversary), or genitive case (to endeavor to accomplish something):

**KJV** - fight, labor fervently, strive.

Strait - [NT:4728](#) στενός **stenos** (sten-os'); probably from the base of [NT:2476](#); narrow (from obstacles standing close about): **KJV** - strait.

## Luke 13

### Luke 13

<sup>25</sup> When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, **I know you not whence ye are:**

### Luke 13

<sup>26</sup> Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

### Luke 13

<sup>27</sup> But he shall say, I tell you, **I know you not whence ye are; depart from me, all ye workers of iniquity.**

### Luke 13

<sup>28</sup> **There shall be weeping and gnashing of teeth**, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves **thrust out**.

### Luke 13

<sup>29</sup> And they shall come from the east, and from the west, and from the north, and from the south, and shall **sit down in the kingdom of God**.

### Luke 13

<sup>30</sup> And, behold, there are **last which shall be first**, and there are **first which shall be last**.

### Jesus speaks against Jerusalem

### Luke 13

<sup>31</sup> The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

### Luke 13

<sup>32</sup> And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be **perfected**.

**Perfected** – [NT:5048](#) τελειόω **teleioo** (tel-i-o'-o); from [NT:5046](#); to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character):

**KJV** - consecrate, finish, fulfil, make) perfect.

### Luke 13

<sup>33</sup> Nevertheless I must walk to day, and to morrow, and the day following: for **it cannot be that a prophet perish out of Jerusalem.**

### Luke 13

<sup>34</sup> O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

## Luke 13

### Luke 13

<sup>35</sup> Behold, your house is left unto you desolate: and verily I say unto you, **Ye shall not see me, until the time come when ye shall say, Blessed is He that cometh in the name of the Lord.**

## Luke 14

### Jesus heals a man with dropsy on the Sabbath

#### Luke 14

<sup>1</sup> And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him.

Pharisees – [NT:5330](#) Φαρισαῖος **Pharisaios** (far-is-ah'-yos); of Hebrew origin [compare [OT:6567](#)]; a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary: **KJV** - Pharisee.

Sabbath – [NT:4521](#) σάββατον **sabbaton** (sab'-bat-on); of Hebrew origin [[OT:7676](#)]; the Sabbath (i.e. Shabbath), or day of weekly repose from secular avocations (also the observance or institution itself); by extension, a se'nnight, i.e. the interval between two Sabbaths; likewise the plural in all the above applications: **KJV** - sabbath (day), week.

#### Luke 14

<sup>2</sup> And, behold, there was a certain man before him which had the dropsy.

Dropsy – [NT:5203](#) ὕδρωπικός **hudropikos** (hoo-dro-pik-os'); from a compound of [NT:5204](#) and a derivative of [NT:3700](#) (as if looking watery); to be "dropsical": **KJV** - have the dropsy.

#### Luke 14

<sup>3</sup> And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day?

Lawyers - [NT:3544](#) νομικός **nomikos** (nom-ik-os'); from [NT:3551](#); according (or pertaining) to law, i.e. legal (cer.); as noun, an expert in the (Mosaic) law: **KJV** - about the law, lawyer.

#### Luke 14

<sup>4</sup> And they held their peace. And he took him, and healed him, and let him go;

#### Luke 14

<sup>5</sup> And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

#### Luke 14

<sup>6</sup> And they could not answer him again to these things.

## Luke 14

### Parable of those bidden to a Wedding

#### Luke 14

<sup>7</sup> And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them.

Bidden – [NT:2564](#) καλέω **kaleo** (kal-eh'-o); akin to the base of [NT:2753](#); to "call" (properly, aloud, but used in a variety of applications, dir. or otherwise): **KJV** - bid, call (forth), (whose, whose sur-) name (was [called]).

#### Luke 14

<sup>8</sup> When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

#### Luke 14

<sup>9</sup> And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

#### Luke 14

<sup>10</sup> But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

#### Luke 14

<sup>11</sup> For **whosoever exalteth himself shall be abased**; and **he that humbleth himself shall be exalted**.

Exalteth/ exalted – [NT:5312](#) ὑψόω **hupsoo** (hoop-so'-o); from [NT:5311](#); to elevate (literally or figuratively): **KJV** - exalt, lift up.

Abased/ humbleth – [NT:5013](#) ταπεινῶω **tapeinoo** (tap-i-no'-o); from [NT:5011](#); to depress; figuratively, to humiliate (in condition or heart): **KJV** - abase, bring low, humble (self).

#### Luke 14

<sup>12</sup> Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

Recompence – [NT:468](#) ἀνταπόδομα **antapodoma** (an-tap-od'-om-ah); from [NT:467](#); a requital (properly, the thing): **KJV** - recompense.

#### Luke 14

<sup>13</sup> But when thou **makest a feast**, call the **poor**, the **maimed**, the **lame**, the **blind**:

## Luke 14

### Luke 14

<sup>14</sup> And thou shalt be blessed; for they cannot recompense thee: for **thou shalt be recompensed at the resurrection of the just.**

Recompence/d – [NT:468](#) ἀνταπόδομα **antapodoma** (an-tap-od'-om-ah); from [NT:467](#); a requital (properly, the thing): **KJV** - recompense.

Resurrection – [NT:386](#) ἀνάστασις **anastasis** (an-as'-tas-is); from [NT:450](#); a standing up again, i.e. (literally) a resurrection from death (individual, genitive case or by implication [its author]), or (figuratively) a (moral) recovery (of spiritual truth): **KJV** - raised to life again, resurrection, rise from the dead, that should rise, rising again.

Just – [NT:1342](#) δίκαιος **dikaios** (dik'-ah-yos); from [NT:1349](#); equitable (in character or act); by implication, innocent, holy (absolutely or relatively): **KJV** - just, meet, right (-eous).

### Parable of the great supper

### Luke 14

<sup>15</sup> And when one of them that sat at meat with him heard these things, he said unto him, **Blessed is he that shall eat bread in the kingdom of God.**

### Luke 14

<sup>16</sup> Then said he unto him, A certain man made a great supper, and bade many:

### Luke 14

<sup>17</sup> And sent his servant at supper time to say to them that were bidden [called], **Come; for all things are now ready.**

### Luke 14

<sup>18</sup> And they all with one consent began to make excuse. The first said unto him, I have **bought a piece of ground**, and I must needs go and **see it**: I pray thee **have me excused**.  
Excuse/d – [NT:3868](#) παραιτέομαι **paraiteomai** (par-ahee-teh'-om-ahee); from [NT:3844](#) and the middle voice of [NT:154](#); to beg off, i.e. deprecate, decline, shun: **KJV** - avoid, (make) excuse, intreat, refuse, reject.

### Luke 14

<sup>19</sup> And another said, I have **bought five yoke of oxen**, and I go to **prove them**: I pray thee **have me excused**.

Excused – [NT:3868](#) παραιτέομαι **paraiteomai** (par-ahee-teh'-om-ahee); from [NT:3844](#) and the middle voice of [NT:154](#); to beg off, i.e. deprecate, decline, shun: **KJV** - avoid, (make) excuse, intreat, refuse, reject.

### Luke 14

<sup>20</sup> And another said, I have **married a wife**, and therefore I cannot come.

## Luke 14

### Luke 14

<sup>21</sup> So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

### Luke 14

<sup>22</sup> And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

### Luke 14

<sup>23</sup> And the lord said unto the servant, **Go out into the highways and hedges, and compel them to come in, that my house may be filled.**

### Luke 14

<sup>24</sup> For I say unto you, **That none of those men which were bidden shall taste of my supper.**

### Luke 14

<sup>25</sup> And there went great multitudes with him: and he turned, and said unto them,

### Luke 14

<sup>26</sup> If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, **he cannot be my disciple.**

Hate - [NT:3404](#) μισέω **miseo** (mis-eh'-o); from a primary misos (hatred); to detest (especially to persecute); by extension, to love less: **KJV** - hate (-ful).

### Follow Jesus to the Cross

### Luke 14

<sup>27</sup> And **whosoever doth not bear his cross, and come after me, cannot be my disciple.**

Disciple – [NT:3101](#) μαθητής **mathetes** (math-ay-tes'); from [NT:3129](#); a learner, i.e. pupil: **KJV** - disciple.

### Luke 14

<sup>28</sup> For **which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?**

### Luke 14

<sup>29</sup> Lest haply, after he hath **laid the foundation, and is not able to finish it, all that behold it begin to mock him,**

### Luke 14

<sup>30</sup> Saying, This **man began to build, and was not able to finish.**

## Luke 14

### Luke 14

<sup>31</sup> Or what king, going to make war against another king, sitteth not down first, and **consulteth** whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

### Luke 14

<sup>32</sup> Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

Ambassage – [NT:4242](#) πρεσβεία **pesbeia** (pres-bi'-ah); from [NT:4243](#); seniority (eldership), i.e. (by implication) an **embassy** (concretely, ambassadors): **KJV** - ambassage, message.

### Luke 14

<sup>33</sup> So likewise, whosoever he be of you that forsaketh not all that he hath, **he cannot be my disciple**.

Forsaketh – [NT:657](#) ἀποτάσσομαι **apotassomai** (ap-ot-as'-som-ahee); middle voice from [NT:575](#) and [NT:5021](#); literally, to say adieu (by departing or dismissing); figuratively, to renounce: **KJV** - bid farewell, forsake, take leave, send away.

### Salt that has lost its savour

### Luke 14

<sup>34</sup> Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

Savour – [NT:3471](#) μωράϊνω **moraino** (mo-rah'-ee-no); from [NT:3474](#); to become insipid; figuratively, to make (passively, act) as a simpleton: **KJV** - become fool, make foolish, lose savour.

Seasoned – [NT:741](#) ἀρτύω **artuo** (ar-too'-o); from a presumed derivative of [NT:142](#); to prepare, i.e. spice (with stimulating condiments): **KJV** - season.

### Luke 14

<sup>35</sup> It is neither fit for the land, nor yet for the **dunghill**; but men **cast it out**. **He that hath ears to hear, let him hear**.

Fit – [NT:2111](#) εὖθετος **euthetos** (yoo'-thet-os); from [NT:2095](#) and a derivative of [NT:5087](#); well placed, i.e. (figuratively) appropriate: **KJV** - fit, meet.

## Luke 15

### Jesus Speaks parable of finding the lost to Scribes and Pharisees

#### Luke 15

<sup>1</sup> Then drew near unto him all the publicans and sinners for to hear him.

#### Luke 15

<sup>2</sup> And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

Murmured – [NT:1234](#) διαγογγύζω **diagogguzo** (dee-ag-ong-good'-zo); from [NT:1223](#) and [NT:1111](#); to complain throughout a crowd: **KJV** - murmur.

Receiveth – [NT:4327](#) προσδέχομαι **prosdechomai** (pros-dekh'-om-ahee); from [NT:4314](#) and [NT:1209](#); to admit (to intercourse, hospitality, credence, or [figuratively] endurance); by implication, to await (with confidence or patience): **KJV** - accept, allow, look (wait) for, take.

#### Luke 15

<sup>3</sup> And he spake this parable unto them, saying,

#### Luke 15

<sup>4</sup> What man of you, having an **hundred sheep**, if he **lose one** of them, doth not **leave the ninety and nine in the wilderness**, and **go after that which is lost**, until he find it?

#### Luke 15

<sup>5</sup> And when he hath **found it**, he **layeth it on his shoulders, rejoicing**.

#### Luke 15

<sup>6</sup> And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for **I have found my sheep which was lost**.

#### Luke 15

<sup>7</sup> I say unto you, that likewise **joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance**.

Repenteth – [NT:3340](#) μετανοέω **metanoeo** (met-an-o-eh'-o); from [NT:3326](#) and [NT:3539](#); to think differently or afterwards, i.e. reconsider (morally, feel compunction): **KJV** - repent.

Repentance – [NT:3341](#) μετάνοια **metanoia** (met-an'-oy-ah); from [NT:3340](#); (subjectively) compunction (for guilt, including reformation); by implication reversal (of [another's] decision): **KJV** - repentance.

## Luke 15

### Woman lost one piece

#### Luke 15

<sup>8</sup> Either what woman having **ten pieces of silver**, if she **lose one piece**, doth not **light a candle**, and **sweep the house**, and **seek diligently** till she find it?

Diligently – [NT:1960](#) ἐπιμελῶς **epimelos** (ep-ee-mel-ocē'); adverb from a derivative of [NT:1959](#); carefully: **KJV** - diligently.

#### Luke 15

<sup>9</sup> And when she hath found it, she calleth her friends and her neighbours together, saying, **Rejoice with me; for I have found the piece which I had lost.**

#### Luke 15

<sup>10</sup> Likewise, I say unto you, **there is joy in the presence of the angels of God over one sinner that repenteth.**

Repenteth – [NT:3340](#) μετανοέω **metanoeo** (met-an-o-eh'-o); from [NT:3326](#) and [NT:3539](#); to think differently or afterwards, i.e. reconsider (morally, feel compunction): **KJV** - repent.

### Man with a Prodigal Son

#### Luke 15

<sup>11</sup> And he said, A **certain man had two sons**:

#### Luke 15

<sup>12</sup> And the **younger** of them said to his father, Father, **give me the portion of goods that falleth to me**. And he divided unto them his living.

#### Luke 15

<sup>13</sup> And not many days after the **younger son gathered** all together, and **took his journey** into a **far country**, and there **wasted his substance** with **riotous living**.

Riotous – [NT:811](#) ἀσώτως **asotos** (as-o'-toce); adverb from the same as [NT:810](#); dissolutely [extravagantly, wastefully, recklessly, licentiously]: **KJV** - riotous.

#### Luke 15

<sup>14</sup> And when he had spent all, there arose a mighty **famine in that land**; and he began to be in want.

Famine – [NT:3042](#) λιμός **limos** (lee-mos'); probably from [NT:3007](#) (through the idea of destitution); a scarcity of food: **KJV** - dearth, famine, hunger.

#### Luke 15

<sup>15</sup> And he went and joined himself to a citizen of that country; and he **sent him into his fields to feed swine**.

## Luke 15

### Luke 15

<sup>16</sup> And he would fain have filled his belly with the husks that the swine did eat: and **no man gave unto him.**

### Luke 15

<sup>17</sup> And when he **came to himself**, he said, How many hired servants of my father's have bread enough and to spare, and **I perish with hunger!**

### Luke 15

<sup>18</sup> I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

### Luke 15

<sup>19</sup> And am **no more worthy to be called thy son: make me as one of thy hired servants.**

### Luke 15

<sup>20</sup> And he arose, and came to his father. But when he was **yet a great way off**, his father saw him, and had **compassion**, and **ran**, and **fell on his neck**, and **kissed him.**

Compassion – [NT:4697](#) σπλαγχνίζομαι **splagchnizomai** (splangkh-nid'-zom-ahee); middle voice from [NT:4698](#); to have the bowels yearn, i.e. (figuratively) feel sympathy, to pity: **KJV** - have (be moved with) compassion.

### Luke 15

<sup>21</sup> And the son said unto him, **Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.**

### Luke 15

<sup>22</sup> But the father said to his servants, Bring forth the best **robe**, and put it on him; and put a **ring** on his hand, and **shoes** on his feet:

### Luke 15

<sup>23</sup> And bring hither the fatted calf, and kill it; and let us eat, and be merry:

Merry – [NT:2165](#) εὐφραίνω **euphraino** (yoo-frah'-ee-no); from [NT:2095](#) and [NT:5424](#); to put (middle voice or passively, be) in a good frame of mind, i.e. rejoice: **KJV** - fare, make glad, be (make) merry, rejoice.

### Luke 15

<sup>24</sup> For this my **son was dead, and is alive again**; he was **lost, and is found**. And they **began to be merry.**

### Luke 15

<sup>25</sup> Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

## Luke 15

### Luke 15

<sup>26</sup> And he called one of the servants, and asked what these things meant.

### Luke 15

<sup>27</sup> And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

### Luke 15

<sup>28</sup> And he [elder son] was **angry**, and would not go in: therefore came his father out, and intreated him.

Angry – [NT:3710](#) ὀργίζω **orgizo** (or-gid'-zo); from [NT:3709](#); to provoke or enrage, i.e. (passively) become exasperated: **KJV** - be angry (wroth).

### Luke 15

<sup>29</sup> And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

### Luke 15

<sup>30</sup> But as soon as this thy son was come, which hath **devoured thy living with harlots**, thou hast **killed for him the fatted calf**.

### Luke 15

<sup>31</sup> And he said unto him, **Son, thou art ever with me, and all that I have is thine**.

### Luke 15

<sup>32</sup> It was **meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found**.

## Luke 16

### The Unjust Steward who did wisely

#### Luke 16

<sup>1</sup> And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

Disciples – [NT:3101](#) μαθητής **mathetes** (math-ay-tes'); from [NT:3129](#); a learner, i.e. pupil: **KJV** - disciple.

Steward – [NT:3623](#) οἰκονόμος **oikonomos** (oy-kon-om'-os); from [NT:3624](#) and the base of [NT:3551](#); a house-distributor (i.e. manager), or overseer, i.e. an employee in that capacity; by extension, a fiscal agent (treasurer); figuratively, a preacher (of the Gospel): **KJV** - chamberlain, governor, steward.

Accused – [NT:1225](#) διαβάλλω **diaballo** (dee-ab-al'-lo); from [NT:1223](#) and [NT:906](#); (figuratively) to traduce: **KJV** - accuse.

#### Luke 16

<sup>2</sup> And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

Stewardship – [NT:3622](#) οἰκονομία **oikonomia** (oy-kon-om-ee'-ah); from [NT:3623](#); administration (of a household or estate); specifically, a (religious) "economy": **KJV** - dispensation, stewardship.

Steward – [NT:3623](#) οἰκονόμος **oikonomos** (oy-kon-om'-os); from [NT:3624](#) and the base of [NT:3551](#); a house-distributor (i.e. manager), or overseer, i.e. an employee in that capacity; by extension, a fiscal agent (treasurer); figuratively, a preacher (of the Gospel): **KJV** - chamberlain, governor, steward.

#### Luke 16

<sup>3</sup> Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: **I cannot dig; to beg I am ashamed**.

Ashamed – [NT:153](#) αἰσχύνομαι **aischunomai** (ahee-skhoo'-nom-ahee); from **aichos** (disfigurement, i.e. disgrace); to feel shame (for oneself): **KJV** - be ashamed.

#### Luke 16

<sup>4</sup> I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

#### Luke 16

<sup>5</sup> So he **called every one of his lord's debtors** unto him, and said unto the first, How much owest thou unto my lord?

#### Luke 16

<sup>6</sup> And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

## Luke 16

### Luke 16

<sup>7</sup> Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

### Luke 16

<sup>8</sup> And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

**Faithfulness in the things of others shows him who will be faithful with his own**

### Luke 16

<sup>9</sup> And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

Mammon – [NT:3126](#) μαμμωνᾶς **mamonas** (mam-o-nas') or mammonas (mam-mo-nas'); of Aramaic origin (confidence, i.e. wealth, personified); mammonas, i.e. avarice (deified): **KJV** - mammon.

Unrighteousness – [NT:93](#) ἀδικία **adikia** (ad-ee-kee'-ah); from [NT:94](#); (legal) injustice (properly, the quality, by implication, the act); morally, wrongfulness (of character, life or act): **KJV** - iniquity, unjust, unrighteousness, wrong.

### Luke 16

<sup>10</sup> **He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.**

### Luke 16

<sup>11</sup> If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

Unrighteousness – [NT:93](#) ἀδικία **adikia** (ad-ee-kee'-ah); from [NT:94](#); (legal) injustice (properly, the quality, by implication, the act); morally, wrongfulness (of character, life or act): **KJV** - iniquity, unjust, unrighteousness, wrong.

Mammon – [NT:3126](#) μαμμωνᾶς **mamonas** (mam-o-nas') or mammonas (mam-mo-nas'); of Aramaic origin (confidence, i.e. wealth, personified); mammonas, i.e. avarice (deified): **KJV** - mammon.

### Luke 16

<sup>12</sup> And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

## Luke 16

### Serve only One Master

#### Luke 16

<sup>13</sup> **No servant can serve two masters**: for either he will **hate the one, and love the other**; or else he will **hold to the one, and despise the other**. **Ye cannot serve God and mammon**.

Masters – [NT:2962](#) κύριος **kurios** (koo'-ree-os); from kuros (supremacy); supreme in authority, i.e. (as noun) controller; by implication, Mr. (as a respectful title): **KJV** - God, Lord, master, Sir.

Despise – [NT:2706](#) καταφρονέω **kataphroneo** (kat-af-ron-eh'-o); from [NT:2596](#) and [NT:5426](#); to think against, i.e. disesteem: **KJV** - despise.

### Pharisees tempt Jesus

#### Luke 16

<sup>14</sup> And the Pharisees also, who were covetous, heard all these things: and they derided him.

Derided – [NT:1592](#) ἐκμυκτηρίζω **ekmukterizo** (ek-mook-ter-id'-zo); from [NT:1537](#) and [NT:3456](#); to sneer outright at: **KJV** - deride.

#### Luke 16

<sup>15</sup> And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for **that which is highly esteemed among men is abomination in the sight of God**.

Highly esteemed – [NT:5308](#) ὑψηλός **hupselos** (hoop-say-los'); from [NT:5311](#); lofty (in place or character): **KJV** - high (-er, -ly) (esteemed).

### Law and Prophets

#### Luke 16

<sup>16</sup> **The law and the prophets were until John**: since that time the kingdom of God is preached, and every man presseth into it.

### Various teachings

#### Luke 16

<sup>17</sup> And **it is easier for heaven and earth to pass, than one tittle of the law to fail**.

Fail – [NT:4098](#) πίπτω **pipto** (pip'-to); a reduplicated and contracted form of peto (pet'-o); (which occurs only as an alternate in certain tenses); probably akin to [NT:4072](#) through the idea of alighting; to fall (literally or figuratively): **KJV** - fail, fall (down), light on.

#### Luke 16

<sup>18</sup> **Whosoever putteth away his wife, and marrieth another, committeth adultery**: and whosoever marrieth her that is put away from her husband **committeth adultery**.

## Luke 16

### Parable of the Rich man and Lazarus

#### Luke 16

<sup>19</sup> There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

Sumptuously – [NT:2988](#) λαμπρῶς **lampros** (lam-proce'); adverb from [NT:2986](#); brilliantly, i.e. figuratively, luxuriously:

**KJV** - sumptuously.

#### Luke 16

<sup>20</sup> And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

#### Luke 16

<sup>21</sup> And **desiring to be fed** with the crumbs which fell from the rich man's table: moreover the **dogs came and licked his sores.**

#### Luke 16

<sup>22</sup> And it came to pass, that the **beggar died**, and was **carried by the angels into Abraham's bosom**: the **rich man also died, and was buried**;

#### Luke 16

<sup>23</sup> And **in hell he lift up his eyes**, being **in torments**, and **seeth Abraham afar off, and Lazarus in his bosom.**

#### Luke 16

<sup>24</sup> And he cried and said, **Father Abraham**, have **mercy** on me, and **send Lazarus**, that he may **dip the tip of his finger in water**, and **cool my tongue**; for I am **tormented in this flame.**

#### Luke 16

<sup>25</sup> But Abraham said, Son, remember that thou **in thy lifetime** receivedst thy good things, and likewise **Lazarus evil things**: but **now he is comforted, and thou art tormented.**

#### Luke 16

<sup>26</sup> And **beside all this, between us and you there is a great gulf fixed**: so that **they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.**  
Gulf – [NT:5490](#) χάσμα **chasma** (khas'-mah); from a form of an obsolete prim chao (to "gape" or "yawn"); a "chasm" or vacancy (impassable interval): **KJV** - gulf.

#### Luke 16

<sup>27</sup> Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

## Luke 16

### Luke 16

<sup>28</sup> For I have five brethren; that he may testify unto them, lest they also come into this **place of torment**.

Testify – [NT:1263](#) διαμαρτύρομαι **diamarturomai** (dee-am-ar-too'-rom-ahee); from [NT:1223](#) and [NT:3140](#); to attest or protest earnestly, or (by implication) hortatively: **KJV** - charge, testify (unto), witness.

Torment – [NT:931](#) βάσανος **basanos** (bas'-an-os); perhaps remotely from the same as [NT:939](#) (through the notion of going to the bottom); a touch-stone, i.e. (by analogy) torture: **KJV** - torment.

### Luke 16

<sup>29</sup> Abraham saith unto him, **They have Moses and the prophets**; let them hear them.

### Luke 16

<sup>30</sup> And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

Repent – [NT:3340](#) μετανοέω **metanoeo** (met-an-o-eh'-o); from [NT:3326](#) and [NT:3539](#); to think differently or afterwards, i.e. reconsider (morally, feel compunction): **KJV** - repent.

### Luke 16

<sup>31</sup> And he said unto him, **If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.**

Persuaded – [NT:3982](#) πείθω **peitho** (pi'-tho); a primary verb; to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty):

**KJV** - agree, assure, believe, have confidence, be (wax) confident, make friend, obey, persuade, trust, yield.

*...and ONE indeed rose from the dead! Many will not hear or see!*

## Luke 17

### Offences will come ...rebuke and forgive those who repent

#### Luke 17

<sup>1</sup> Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!

Offences – [NT:4625](#) σκάνδαλον **skandalon** (skan'-dal-on) ("scandal"); probably from a derivative of [NT:2578](#); a trap-stick (bent sapling), i.e. snare (figuratively, cause of displeasure or sin):

**KJV** - occasion to fall (of stumbling), offence, thing that offends, stumblingblock.

#### Luke 17

<sup>2</sup> It were **better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.**

Offend – [NT:4624](#) σκανδαλίζω **skandalizo** (skan-dal-id'-zo) ("scandalize"); from [NT:4625](#); to entrap, i.e. trip up (figuratively, stumble [transitively] or entice to sin, apostasy or displeasure): **KJV** - (make to) offend.

#### Luke 17

<sup>3</sup> Take heed to yourselves: **If thy brother trespass against thee, rebuke him; and if he repent, forgive him.**

Trespass – [NT:264](#) ἁμαρτάνω **hamartano** (ham-ar-tan'-o); perhaps from [NT:1](#) (as a negative particle) and the base of [NT:3313](#); properly, to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin:

**KJV** - for your faults, offend, sin, trespass.

#### Luke 17

<sup>4</sup> And **if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.**

### Faith of a Mustard Seed

#### Luke 17

<sup>5</sup> And the apostles said unto the Lord, **Increase our faith.**

#### Luke 17

<sup>6</sup> And the Lord said, If ye had **faith as a grain of mustard seed**, ye might say unto this sycamine [fig] tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

Sycamine – [NT:4807](#) συκάμινος **sukaminos** (soo-kam'-ee-nos); of Hebrew origin [[OT:8256](#)] in imitation of [NT:4809](#); a sycamore-fig tree: **KJV** - sycamine tree.

## Luke 17

### The Unprofitable Servant

#### Luke 17

<sup>7</sup> But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

#### Luke 17

<sup>8</sup> And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

#### Luke 17

<sup>9</sup> Doth he **thank that servant because he did the things that were commanded him?** I trow [know] not [i.e., no].

#### Luke 17

<sup>10</sup> So likewise ye, when ye shall have done all those things which are commanded you, say, We are **unprofitable servants**: we have **done that which was our duty to do**.

Commanded – [NT:1299](#) διατάσσω **diatasso** (dee-at-as'-so); from [NT:1223](#) and [NT:5021](#); to arrange thoroughly, i.e. (specially) institute, prescribe, etc.: **KJV** - appoint, command, give, (set in) order, ordain.

Unprofitable – [NT:888](#) ἀχρεῖος **achreios** (akh-ri'-os); from [NT:1](#) (as a negative particle) and a derivative of [NT:5534](#) [compare [NT:5532](#)]; useless, i.e. (euphem.) unmeritorious: **KJV** - unprofitable.

### Jesus heals Ten Lepers; one is Thankful

#### Luke 17

<sup>11</sup> And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

#### Luke 17

<sup>12</sup> And as he entered into a certain village, there met him **ten men that were lepers**, which stood afar off:

#### Luke 17

<sup>13</sup> And they lifted up their voices, and said, Jesus, **Master, have mercy on us**.

#### Luke 17

<sup>14</sup> And when he saw them, he said unto them, **Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed**.

Cleansed – [NT:2511](#) καθαρίζω **katharizo** (kath-ar-id'-zo); from [NT:2513](#); to cleanse (literally or figuratively): **KJV** - (make) clean (-se), purge, purify.

#### Luke 17

<sup>15</sup> And **one of them**, when he saw that he was healed, turned back, and with a loud voice glorified God,

## Luke 17

### Luke 17

<sup>16</sup> And fell down on his face at his feet, giving Him thanks: and he was a Samaritan.

### Luke 17

<sup>17</sup> And Jesus answering said, Were there not ten cleansed? but where are the nine?

### Luke 17

<sup>18</sup> There are not found that returned to give glory to God, save this stranger.

### Luke 17

<sup>19</sup> And he said unto him, Arise, go thy way: **thy faith hath made thee whole.**

Whole - [NT:4982](#) σώζω **sozo** (sode'-zo); from a primary sos (contraction for obsolete saoz, "safe"); **to save**, i.e. **deliver** or **protect** (literally or figuratively): **KJV** - heal, preserve, save (self), do well, be (make) whole.

### Prophecy of future events

### Luke 17

<sup>20</sup> And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, **The kingdom of God cometh not with observation:** Observation - [NT:3907](#) παρατήρησις **parateresis** (par-at-ay'-ray-sis); from [NT:3906](#); inspection, i.e. ocular evidence: **KJV** - observation.

### Luke 17

<sup>21</sup> Neither shall they say, Lo here! or, lo there! for, behold, **the kingdom of God is within you.**

### Luke 17

<sup>22</sup> And he said unto the disciples, **The days will come**, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

### Luke 17

<sup>23</sup> And they shall say to you, See here; or, see there: **go not after them, nor follow them.**

### Luke 17

<sup>24</sup> For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in His day.

### Luke 17

<sup>25</sup> But first must He suffer many things, and be rejected of this generation.

## Luke 17

### Luke 17

<sup>26</sup> And **as it was in the days of Noe [Noah], so shall it be also in the days of the Son of man.**

### Luke 17

<sup>27</sup> They did eat, they drank, they married wives, they were given in marriage [had children], **until the day that Noah entered into the ark, and the flood came, and destroyed them all.**

### Luke 17

<sup>28</sup> Likewise also as it was in the **days of Lot**; they did eat, they drank, they bought, they sold, they planted, they builded;

### Luke 17

<sup>29</sup> But **the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.**

### Luke 17

<sup>30</sup> Even **thus shall it be in the day when the Son of man is revealed.**

Revealed – [NT:601](#) ἀποκαλύπτω **apokalupto** (ap-ok-al-ooop'-to); from [NT:575](#) and [NT:2572](#); to take off the cover, i.e. disclose: **KJV** - reveal.

### Luke 17

<sup>31</sup> **In that day**, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

Stuff – [NT:4632](#) σκεῦος **skeuos** (skyoo'-os); of uncertain affinity; a vessel, implement, equipment or apparatus (literally or figuratively [specifically, a wife as contributing to the usefulness of the husband]):

**KJV** - goods, sail, stuff, vessel.

### Luke 17

<sup>32</sup> **Remember Lot's wife.**

### Luke 17

<sup>33</sup> Whosoever shall seek to **save his life shall lose it**; and whosoever shall **lose his life shall preserve it.**

Preserve – [NT:2225](#) ζωογονέω **zoogoneo** (dzo-og-on-eh'-o); from the same as [NT:2226](#) and a derivative of [NT:1096](#); to engender alive, i.e. (by analogy) to rescue (passively, be saved) from death: **KJV** - live, preserve.

### Luke 17

<sup>34</sup> I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

## Luke 17

### Luke 17

<sup>35</sup> Two women shall be grinding together; the one shall be taken, and the other left.

### Luke 17

<sup>36</sup> Two men shall be in the field; the one shall be taken, and the other left.

### Luke 17

<sup>37</sup> And they answered and said unto him, Where, Lord? And he said unto them, **Wheresoever the body is, thither will the eagles be gathered together.**

## Luke 18

### Parable of the Relentless request of a woman

#### Luke 18

<sup>1</sup> And he spake a parable unto them to this end, that **men ought always to pray, and not to faint**;

Pray – [NT:1163](#) δεῖ **dei** (die); third person singular active present of [NT:1210](#); also **deon** (deh-on'); neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding):

**KJV** - behoved, be meet, must (needs), (be) need (-ful), ought, should.

#### Luke 18

<sup>2</sup> Saying, There was in a city a judge, which feared not God, neither regarded man:

#### Luke 18

<sup>3</sup> And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

Avenge – [NT:1556](#) ἐκδικέω **ekdikeo** (ek-dik-eh'-o); from [NT:1558](#); to vindicate, retaliate, punish: **KJV** - a (re-) venge.

#### Luke 18

<sup>4</sup> And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

Regard – [NT:1788](#) ἐντρέπω **entrepo** (en-trep'-o); from [NT:1722](#) and the base of [NT:5157](#); to invert, i.e. (figuratively and reflexively) in a good sense, to respect; or in a bad one, to confound: **KJV** - regard, (give) reference, shame.

#### Luke 18

<sup>5</sup> Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

Continual – [NT:5056](#) τέλος **telos** (tel'-os); from a primary tello (to set out for a definite point or goal); properly, the point aimed at as a limit, i.e. (by implication) the conclusion of an act or state (termination [literally, figuratively or indefinitely], result [immediate, ultimate or prophetic], purpose); specifically, an impost or levy (as paid):

**KJV** - \* continual, custom, end (-ing), finally, uttermost. Compare [NT:5411](#).

Weary – [NT:5299](#) ὑπωπιόζω **hupopiazō** (hoop-o-pee-ad'-zo); from a compound of [NT:5259](#) and a derivative of [NT:3700](#); to hit under the eye (buffet or disable an antagonist as a pugilist), i.e. (figuratively) to tease or annoy (into compliance), subdue (one's passions): **KJV** - keep under, weary.

## Luke 18

### Luke 18

<sup>6</sup> And the Lord said, Hear what the **unjust judge** saith.

### Luke 18

<sup>7</sup> And **shall not God avenge his own elect**, which cry day and night unto him, though he bear long with them?

### Luke 18

<sup>8</sup> I tell you that **He will avenge them speedily**. Nevertheless when the Son of man cometh, shall he find faith on the earth?

### Parable of Righteous and the Humble

### Luke 18

<sup>9</sup> And He spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

Despised – [NT:1848](#) ἐξουθενέω **exoutheneo** (ex-oo-then-eh'-o); a variation of [NT:1847](#) and meaning the same:

**KJV** - contemptible, despise, least esteemed, set at nought.

### Luke 18

<sup>10</sup> **Two men went up into the temple to pray; the one a Pharisee, and the other a publican.**

Publican – [NT:5057](#) τελώνης **telones** (tel-o'-nace); from [NT:5056](#) and [NT:5608](#); a tax-farmer, i.e. collector of public revenue: **KJV** - publican.

### Luke 18

<sup>11</sup> The Pharisee stood and prayed thus with himself, **God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.**

Extortioners – [NT:727](#) ἄρπαχ **harpax** (har'-pax); from [NT:726](#); rapacious:

**KJV** - extortion, ravening.

### Luke 18

<sup>12</sup> **I fast twice in the week, I give tithes of all that I possess.**

### Luke 18

<sup>13</sup> And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, **God be merciful to me a sinner.**

### Luke 18

<sup>14</sup> I tell you, **this man went down to his house justified** rather than the other: for **every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.**

## Luke 18

### Jesus Ministers to Children and those like children.

#### Luke 18

<sup>15</sup> And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.

#### Luke 18

<sup>16</sup> But Jesus called them unto him, and said, **Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.**

#### Luke 18

<sup>17</sup> Verily I say unto you, Whosoever shall not **receive the kingdom of God as a little child** shall in no wise enter therein.

### Young Rich Ruler

#### Luke 18

<sup>18</sup> And a certain ruler asked him, saying, **Good Master, what shall I do to inherit eternal life?**

#### Luke 18

<sup>19</sup> And Jesus said unto him, Why **callest thou me good? none is good, save one, that is, God.**

#### Luke 18

<sup>20</sup> Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

Commandments – [NT:1785](#) ἐντολή **entole** (en-tol-ay'); from [NT:1781](#); injunction, i.e. an authoritative prescription: **KJV** - commandment, precept.

False witness – [NT:5576](#) ψευδομαρτυρέω **pseudomartureo** (psyoo-dom-ar-too-reh'-o); from [NT:5575](#); to be an untrue testifier, i.e. offer falsehood in evidence:

**KJV** - be a false witness.

#### Luke 18

<sup>21</sup> And he said, All these have I kept from my youth up.

#### Luke 18

<sup>22</sup> Now when Jesus heard these things, he said unto him, **Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.**

Distribute – [NT:1239](#) διαδίδωμι **diadidomai** (dee-ad-id'-o-mee); from [NT:1223](#) and [NT:1325](#); to give throughout a crowd, i.e. deal out; also to deliver over (as to a successor): **KJV** - (make) distribute (-ion), divide, give.

## Luke 18

### Luke 18

<sup>23</sup> And when he heard this, he was very sorrowful: for he was **very rich**.

Very sorrowful – [NT:4036](#) περίλυπος **perilupos** (per-il'-oo-pos); from [NT:4012](#) and [NT:3077](#); grieved all around, i.e. **intensely sad**:  
**KJV** - exceeding (very) sorry (-owful).

### Luke 18

<sup>24</sup> And when Jesus saw that he was very sorrowful, he said, **How hardly shall they that have riches enter into the kingdom of God!**

Hardly – [NT:1423](#) δυσκόλως **duskolos** (doos-kol'-oce); adverb from [NT:1422](#); impracticably: **KJV** - hardly.

### Luke 18

<sup>25</sup> **For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.**

Needle's – [NT:955a](#) βελόνη **belone** (bel-on'-ay); found only in [Luke 18:25](#); There is little solid evidence to prove that this is figurative language for "a narrow gate": a sewing needle.

### Luke 18

<sup>26</sup> And they that heard it said, **Who then can be saved?**

Saved – [NT:4982](#) σώζω **sozo** (sode'-zo); from a primary sos (contraction for obsolete saoz, "safe"); to save, i.e. deliver or protect (literally or figuratively):  
**KJV** - heal, preserve, save (self), do well, be (make) whole.

### Luke 18

<sup>27</sup> And he said, **The things which are impossible with men are possible with God.**

#### Jesus Prophecies of His death

### Luke 18

<sup>28</sup> Then Peter said, Lo, we have left all, and followed thee.

Followed – [NT:190](#) ἀκολουθέω **akoloutheo** (ak-ol-oo-theh'-o); from [NT:1](#) (as a particle of union) and keleuthos (a road); properly, to be in the same way with, i.e. to accompany (specially, as a disciple): **KJV** - follow, reach.

### Luke 18

<sup>29</sup> And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

## Luke 18

### Luke 18

<sup>30</sup> Who shall not receive manifold more in this present time, and in the world to come life everlasting.

### Luke 18

<sup>31</sup> Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man **shall be accomplished**.

### Luke 18

<sup>32</sup> For he shall be **delivered unto the Gentiles**, and shall be **mocked**, and **spitefully entreated**, and **spitted on**:

### Luke 18

<sup>33</sup> And **they shall scourge Him**, and **put Him to death**: and **the third day He shall rise again**.

Scourge – [NT:3146](#) **μαστιγῶω** **mastigoo** (mas-tig-o'-o); from [NT:3148](#); to flog (literally or figuratively): **KJV** - scourge.

### Luke 18

<sup>34</sup> And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

### Jesus Heals a blind man by the way

### Luke 18

<sup>35</sup> And it came to pass, that as he was come nigh unto **Jericho**, a **certain blind man sat by the way side begging**:

### Luke 18

<sup>36</sup> And hearing the multitude pass by, he asked what it meant.

### Luke 18

<sup>37</sup> And they told him, that **Jesus of Nazareth passeth** by.

### Luke 18

<sup>38</sup> And he cried, saying, **Jesus, thou son of David, have mercy on me**.

### Luke 18

<sup>39</sup> And they which went before **rebuked** him, that he should **hold his peace**: but he cried so much the more, **Thou son of David, have mercy on me**.

### Luke 18

<sup>40</sup> And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

## Luke 18

### Luke 18

<sup>41</sup> Saying, What wilt thou that I shall do unto thee? And he said, **Lord, that I may receive my sight.**

### Luke 18

<sup>42</sup> And Jesus said unto him, **Receive thy sight: thy faith hath saved thee.**

### Luke 18

<sup>43</sup> And **immediately he received his sight, and followed Him, glorifying God: and all the people, when they saw it, gave praise unto God.**

## Luke 19

### Jesus dines with Zacchaeus

#### Luke 19

<sup>1</sup> And Jesus entered and passed through Jericho.

Jericho – [NT:2410](#) Ἱεριχώ **Hiericho** (hee-er-ee-kho'); of Hebrew origin [[OT:3405](#)]; Jericho, a place in Palestine: **KJV** - Jericho.

#### Luke 19

<sup>2</sup> And, behold, there was a man named **Zacchaeus**, which was the chief among the publicans, and he was rich.

Chief among the publicans – [NT:754](#) ἀρχιτελώνης **architelones** (ar-khee-tel-o'-nace); from [NT:746](#) and [NT:5057](#); a principle tax-gatherer: **KJV** - chief among the publicans.

#### Luke 19

<sup>3</sup> And he **sought to see Jesus** who he was; and could not for the press, because **he was little of stature**.

Press – [NT:3793](#) ὄχλος **ochlos** (okh'los); from a derivative of [NT:2192](#) (meaning a vehicle); a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot:

**KJV** - company, multitude, number (of people), people, press.

Stature – [NT:2244](#) ἡλικία **helikia** (hay-lik-ee'-ah); from the same as [NT:2245](#); maturity (in years or size): **KJV** - age, stature.

#### Luke 19

<sup>4</sup> And **he ran before**, and **climbed up into a sycamore tree to see him**: for he was to pass that way.

Sycamore – [NT:4809](#) συκομωραία **sukomoraia** (soo-kom-o-rah'-yah); from [NT:4810](#) and moron [lacking in good judgment] (the mulberry); the "sycamore"- fig tree: **KJV** - sycamore tree.

#### Luke 19

<sup>5</sup> And when **Jesus came** to the place, **he looked up**, and **saw him**, and said unto him, **Zacchaeus, make haste, and come down; for to day I must abide at thy house**.

Haste – [NT:4692](#) σπεύδω **speudo** (spyoo'-do); probably strengthened from [NT:4228](#); to "speed" ("study"), i.e. urge on (diligently or earnestly); by implication, to await eagerly: **KJV** - (make, with) haste unto.

#### Luke 19

<sup>6</sup> And he **made haste**, and came down, and **received him joyfully**.

## Luke 19

### Luke 19

<sup>7</sup> And when they saw it, they all murmured, saying, That he was gone to be **guest with a man that is a sinner**.

Murmured – [NT:1234](#) διαγογγύζω **diagogguzo** (dee-ag-ong-good'-zo); from [NT:1223](#) and [NT:1111](#); to complain throughout a crowd: **KJV** - murmur.

### Luke 19

<sup>8</sup> And Zacchaeus stood, and said unto the Lord: Behold, Lord, the **half of my goods I give to the poor**; and if I have taken any thing from any man by false accusation, I **restore him fourfold**.

False accusation – [NT:4811](#) συκοφαντέω **sukophanteo** (soo-kof-an-teh'-o); from a compound of [NT:4810](#) and a derivative of [NT:5316](#); to be a fig-informer (reporter of the law forbidding the exportation of figs from Greece), "sycophant", i.e. (genitive and by extension) to defraud (exact unlawfully, extort): **KJV** - accuse falsely, take by false accusation.

### Luke 19

<sup>9</sup> And Jesus said unto him, **This day is salvation come to this house**, forso much as he also is a **son of Abraham**.

### Luke 19

<sup>10</sup> For the **Son of man is come to seek and to save that which was lost**.

#### Parable of Nobleman

### Luke 19

<sup>11</sup> And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because **they thought that the kingdom of God should immediately appear**.

### Luke 19

<sup>12</sup> He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, **and to return**.

Nobleman – [NT:444](#) ἄνθρωπος **anthropos** (anth'-ro-pos); from [NT:435](#) and ops (the countenance; from [NT:3700](#)); man-faced, i.e. a human being:

**KJV** - certain, man.

### Luke 19

<sup>13</sup> And he called his ten servants, and delivered them ten pounds, and said unto them, **Occupy till I come**.

## Luke 19

### Luke 19

<sup>14</sup> But his citizens **hated** him, and sent a message after him, saying, **We will not have this man to reign over us.**

Citizens – [NT:4177](#) πολίτης **polites** (pol-ee'-tace); from [NT:4172](#); a townsman:  
**KJV** - citizen.

Hated – [NT:3404](#) μισέω **miseo** (mis-eh'-o); from a primary misos (hatred); to detest (especially to persecute); by extension, to love less: **KJV** - hate (-ful).

### Luke 19

<sup>15</sup> And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

Gained by trading – [NT:1281](#) διαπραγματεύομαι **diapragmateuomai** (dee-ap-rag-mat-yoo'-om-ahee); from [NT:1223](#) and [NT:4231](#); to thoroughly occupy oneself, i.e. (transitively and by implication) to earn in business: **KJV** - gain by trading.

### Luke 19

<sup>16</sup> Then came the first, saying, Lord, thy pound hath gained ten pounds.

### Luke 19

<sup>17</sup> And he said unto him, Well, thou good servant: because **thou hast been faithful in a very little, have thou authority over ten cities.**

Authority – [NT:1849](#) ἐξουσία **exousia** (ex-oo-see'-ah); from [NT:1832](#) (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence:  
**KJV** - authority, jurisdiction, liberty, power, right, strength.

### Luke 19

<sup>18</sup> And the second came, saying, Lord, thy pound hath gained five pounds.

### Luke 19

<sup>19</sup> And he said likewise to him, Be thou also over five cities.

### Luke 19

<sup>20</sup> And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

Napkin – [NT:4676](#) σουδάριον **soudarion** (soo-dar'-ee-on); of Latin origin; a sudarium (sweat-cloth), i.e. towel (for wiping the perspiration from the face, or binding the face of a corpse): **KJV** - handkerchief, napkin.

## Luke 19

### Luke 19

<sup>21</sup> For I feared thee, because thou art an **austere** man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

**Austere** – [NT:840](#) αὐστηρός **austeros** (ow-stay-ros'); from a (presumed) derivative of the same as [NT:109](#) (meaning blown); rough (properly as a gale), i.e. (figuratively) severe: **KJV** - austere.

### Luke 19

<sup>22</sup> And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an **austere man**, **taking up that I laid not down**, and **reaping that I did not sow**:

**Reaping** – [NT:2325](#) θερίζω **therizo** (ther-id'-zo); from [NT:2330](#) (in the sense of the crop); to harvest: **KJV** - reap.

### Luke 19

<sup>23</sup> Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

### Luke 19

<sup>24</sup> And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

### Luke 19

<sup>25</sup> (And they said unto him, Lord, he hath ten pounds.)

### Luke 19

<sup>26</sup> For I say unto you, **That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.**

### Luke 19

<sup>27</sup> But those **mine enemies, which would not that I should reign over them, bring hither, and slay them before me.**

### Luke 19

<sup>28</sup> And when he had thus spoken, he went before, ascending up to Jerusalem.

## Luke 19

### Triumphal Entry into Jerusalem on a Donkey

#### Luke 19

<sup>29</sup> And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he **sent two** of his disciples,

Mount of Olives – [NT:1638](#) ἔλαιών **elaion** (el-ah-yone'); from [NT:1636](#); an olive-orchard, i.e. (specially) the Mt. of Olives: **KJV** - Olivet.

#### Luke 19

<sup>30</sup> Saying, Go ye into the village over against you; in the which at your entering ye shall **find a colt tied, whereon yet never man sat: loose him, and bring him hither.**

#### Luke 19

<sup>31</sup> And if any man ask you, Why do ye loose him? thus shall ye say unto him, **Because the Lord hath need of him.**

#### Luke 19

<sup>32</sup> And they that were sent went their way, and found even as he had said unto them.

#### Luke 19

<sup>33</sup> And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

#### Luke 19

<sup>34</sup> And they said, **The Lord hath need of him.**

#### Luke 19

<sup>35</sup> And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

#### Luke 19

<sup>36</sup> And as he went, they spread their clothes in the way.

#### Luke 19

<sup>37</sup> And when He was come nigh, even now at the descent of the mount of Olives, the whole **multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;**

#### Luke 19

<sup>38</sup> Saying, **Blessed be the King that cometh in the name of the Lord:** peace in heaven, and glory in the highest.

Lord - [NT:2962](#) κύριος **kurios** (koo'-ree-os); from kuros (supremacy); supreme in authority, i.e. (as noun) controller; by implication, Mr. (as a respectful title): **KJV** - God, Lord, master, Sir.

## Luke 19

### Luke 19

<sup>39</sup> And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

### Luke 19

<sup>40</sup> And he answered and said unto them, I tell you that, **if these should hold their peace, the stones would immediately cry out.**

### Luke 19

<sup>41</sup> And when He was come near, **He beheld the city, and wept over it,**  
Wept – [NT:2799](#) κλάίω **klaiō** (klah'-yo); of uncertain affinity; to sob, i.e. wail aloud (whereas [NT:1145](#) is rather to cry silently): **KJV** - bewail, weep.

### Luke 19

<sup>42</sup> Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but **now they are hid from thine eyes.**

### Luke 19

<sup>43</sup> For the days shall come upon thee, that thine enemies shall **cast a trench about thee, and compass thee round, and keep thee in on every side,**

### Luke 19

<sup>44</sup> And shall **lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another [stone]; because thou knewest not the time of thy visitation.**

Visitation – [NT:1984](#) ἐπισκοπή **episkope** (ep-is-kop-ay'); from [NT:1980](#); inspection (for relief); by implication, superintendence; specially, the Christian "episcopate": **KJV** - the office of a "bishop", bishoprick, visitation.

### Casting out money changes in the temple

### Luke 19

<sup>45</sup> And He went into the temple, and began to **cast out them that sold** therein, and them that bought;

### Luke 19

<sup>46</sup> Saying unto them, It is written, **My house is the house of prayer: but ye have made it a den of thieves.**

Prayer – [NT:4335](#) προσευχή **proseuche** (pros-yoo-khay'); from [NT:4336](#); prayer (worship); by implication, an oratory (chapel): **KJV** - \*pray earnestly, prayer.

Thieves – [NT:3027](#) ληστής **leistēs** (lace-tace'); from leizomai (to plunder); a brigand: **KJV** - robber, thief.

## Luke 19

### Jesus teaches in the Temple

#### Luke 19

<sup>47</sup> And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy Him,

Temple – [NT:2411](#) ἱερόν **hieron** (hee-er-on'); neuter of [NT:2413](#); a sacred place, i.e. the entire precincts (whereas [NT:3485](#) denotes the central sanctuary itself) of the Temple (at Jerusalem or elsewhere): **KJV** - temple.

Destroy – [NT:622](#) ἀπόλλυμι **apollumi** (ap-ol'-loo-mee); from [NT:575](#) and the base of [NT:3639](#); to destroy fully (reflexively, to perish, or lose), literally or figuratively: **KJV** - destroy, die, lose, mar, perish.

#### Luke 19

<sup>48</sup> And could not find what they might do: for all **the people were very attentive to hear Him.**

Attentive – [NT:1582](#) ἐκκρέμαμαι **ekkremamai** (ek-krem'-am-ahee); middle voice from [NT:1537](#) and [NT:2910](#); to hang upon the lips of a speaker, i.e. listen closely: **KJV** - be very attentive.

## Luke 20

### The Authority of Jesus

#### Luke 20

<sup>1</sup> And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon Him with the elders, Elders – [NT:4245](#) πρεσβύτερος **presbuteros** (pres-boo'-ter-os); comparative of presbus (elderly); older; as noun, a senior; specifically, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian "presbyter": **KJV** - elder (-est), old.

#### Luke 20

<sup>2</sup> And spake unto him, saying, Tell us, **by what authority doest thou these things? or who is he that gave thee this authority?**

Authority – [NT:1849](#) ἐξουσία **exousia** (ex-oo-see'-ah); from [NT:1832](#) (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence: **KJV** - authority, jurisdiction, liberty, power, right, strength.

#### Luke 20

<sup>3</sup> And He answered and said unto them, **I will also ask you one thing; and answer me:**

#### Luke 20

<sup>4</sup> **The baptism of John, was it from heaven, or of men?**

Baptism – [NT:908](#) βάπτισμα **baptisma** (bap'-tis-mah); from [NT:907](#); immersion, baptism (technically or figuratively): **KJV** - baptism.

#### Luke 20

<sup>5</sup> And they **reasoned with themselves**, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

Reasoned – [NT:4817](#) συλλογίζομαι **sullogizomai** (sool-log-id'-zom-ahee); from [NT:4862](#) and [NT:3049](#); to reckon together (with oneself), i.e. deliberate: **KJV** - reason with.

#### Luke 20

<sup>6</sup> But and if we say, Of men; all the people will stone us: for they be **persuaded that John was a prophet.**

Persuaded – [NT:3982](#) πείθω **peitho** (pi'-tho); a primary verb; to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty): **KJV** - agree, assure, believe, have confidence, be (wax) confident, make friend, obey, persuade, trust, yield.

## Luke 20

### Luke 20

<sup>7</sup> And they answered, that **they could not tell whence it was**.

### Luke 20

<sup>8</sup> And Jesus said unto them, **Neither tell I you by what authority I do these things**.

Authority – [NT:3850](#) παραβολή **parabole** (par-ab-ol-ay'); from [NT:3846](#); a similitude ("parable"), i.e. (symbol.) fictitious narrative (of common life conveying a moral), apoth gm or adage: **KJV** - comparison, figure, parable, proverb.

### Parable of the Vineyard

### Luke 20

<sup>9</sup> Then began He to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

### Luke 20

<sup>10</sup> And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

Beat – [NT:1194](#) δέρω **dero** (der'-o); a primary verb; properly, to flay, i.e. (by implication) to scourge, or (by analogy) to thrash: **KJV** - beat, smite.

Empty – [NT:2756](#) κενός **kenos** (ken-os'); apparently a primary word; empty (literally or figuratively): **KJV** - empty, (in) vain.

### Luke 20

<sup>11</sup> And again he **sent another** servant: and they **beat him** also, and **entreated him shamefully**, and **sent him away empty**.

Entreated him shamefully – [NT:818](#) ἀτιμάζω **atimazo** (at-im-ad'-zo); from [NT:820](#); to render infamous, i.e. (by implication) contemn or maltreat: **KJV** - despise, dishonour, suffer shame, entreat shamefully.

### Luke 20

<sup>12</sup> And again he sent a third: and they wounded him also, and cast him out.

Wounded – [NT:5135](#) τραυματίζω **traumatizo** (trow-mat-id'-zo); from [NT:5134](#); to inflict a wound: **KJV** - wound.

### Luke 20

<sup>13</sup> Then said the lord of the vineyard, What shall I do? **I will send my beloved son**: it may be they will **reverence him** when they see him.

Reverence – [NT:1788](#) ἐντρέπω **entrepo** (en-trep'-o); from [NT:1722](#) and the base of [NT:5157](#); to invert, i.e. (figuratively and reflexively) in a good sense, to respect; or in a bad one, to confound: **KJV** - regard, (give) reference, shame.

## Luke 20

### Luke 20

<sup>14</sup> But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

Inheritance – [NT:2817](#) κληρονομία **kleronomia** (klay-ron-om-ee'-ah); from [NT:2818](#); heirship, i.e. (concretely) a patrimony or (genitive case) a possession:  
**KJV** - inheritance.

### Luke 20

<sup>15</sup> So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

### Luke 20

<sup>16</sup> He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

Destroy – [NT:622](#) ἀπόλλυμι **apollumi** (ap-ol'-loo-mee); from [NT:575](#) and the base of [NT:3639](#); to destroy fully (reflexively, to perish, or lose), literally or figuratively:  
**KJV** - destroy, die, lose, mar, perish.

### The Stumbling Stone

### Luke 20

<sup>17</sup> And he beheld them, and said, What is this then that is written, **The stone which the builders rejected, the same is become the head of the corner?**

Rejected – [NT:593](#) ἀποδοκιμάζω **apodokimazo** (ap-od-ok-ee-mad'-zo); from [NT:575](#) and [NT:1381](#); to disapprove, i.e. (by implication) to repudiate:  
**KJV** - disallow, reject.

### Luke 20

<sup>18</sup> **Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.**

Grind him to powder – [NT:3039](#) λικμάω **likmao** (lik-mah'-o); from likmos, the equivalent of liknon (a winnowing fan or basket); to winnow, i.e. (by analogy,) to triturate: **KJV** - grind to powder.

### Reluctance to seize Jesus

### Luke 20

<sup>19</sup> And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for **they perceived that he had spoken this parable against them.**

Perceived – [NT:1097](#) γινώσκω **ginosko** (ghin-oc'e'-ko); a prolonged form of a primary verb; to "know" (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed):  
**KJV** - allow, be aware (of), feel, (have) know (-ledge), perceived, be resolved, can speak, be sure, understand.

## Luke 20

### Jews seek to entrap Jesus by His Words

#### Luke 20

<sup>20</sup> And they watched Him, and sent forth spies, which should feign themselves just men, that they might take hold of His Words, that so they might deliver Him unto the power and authority of the governor.

Watched – [NT:3906](#) παρατηρέω **paratereo** (par-at-ay-reh'-o); from [NT:3844](#) and [NT:5083](#); to inspect alongside, i.e. note insidiously or scrupulously:

**KJV** - observe, watch.

Spies – [NT:1455](#) ἐγκάθετος **egkathetos** (eng-kath'-et-os); from [NT:1722](#) and a derivative of [NT:2524](#); subinduced, i.e. surreptitiously suborned as a liar-in-wait:

**KJV** - spy.

Feign – [NT:5271](#) ὑποκρίνομαι **hupokrinomai** (hoop-ok-rin'-om-ahee); middle voice from [NT:5259](#) and [NT:2919](#); to decide (speak or act) under a false part, i.e. (figuratively) dissemble (pretend):

**KJV** - feign.

Deliver – [NT:3860](#) παραδίδωμι **paradidomi** (par-ad-id'-o-mee); from [NT:3844](#) and [NT:1325](#); to surrender, i.e. yield up, intrust, transmit:

**KJV** - betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

Power – [NT:746](#) ἀρχή **arche** (ar-khay'); from [NT:756](#); (properly abstract) a commencement, or (concretely) chief (in various applications of order, time, place, or rank):

**KJV** - beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

Authority – [NT:1849](#) ἐξουσία **exousia** (ex-oo-see'-ah); from [NT:1832](#) (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence:

**KJV** - authority, jurisdiction, liberty, power, right, strength.

#### Luke 20

<sup>21</sup> And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly:

### Tribute to Caesar

#### Luke 20

<sup>22</sup> Is it lawful for us to give tribute unto Caesar, or no?

#### Luke 20

<sup>23</sup> But He perceived their craftiness, and said unto them, **Why tempt ye me?**

#### Luke 20

<sup>24</sup> **Shew me a penny. Whose image and superscription hath it?** They answered and said, Caesar's.

## Luke 20

### Luke 20

<sup>25</sup> And He said unto them, **Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.**

### Luke 20

<sup>26</sup> And they could not take hold of His Words before the people: and **they marvelled at His answer, and held their peace.**

Peace – [NT:4601](#) σιγάω **sigao** (see-gah'-o); from [NT:4602](#); to keep silent (transitively or intransitively): **KJV** - keep close (secret, silence), hold peace.

### Marriage and the Resurrection

### Luke 20

<sup>27</sup> Then came to him certain of the **Sadducees**, which **deny that there is any resurrection**; and they asked Him,

Deny – [NT:483](#) ἀντίλεγω **antilego** (an-til'-eg-o); from [NT:473](#) and [NT:3004](#); to dispute, refuse:

**KJV** - answer again, contradict, deny, gainsay (-er), speak against.

Resurrection – [NT:386](#) ἀνάστασις **anastasis** (an-as'-tas-is); from [NT:450](#); a standing up again, i.e. (literally) a resurrection from death (individual, genitive case or by implication [its author]), or (figuratively) a (moral) recovery (of spiritual truth):

**KJV** - raised to life again, resurrection, rise from the dead, that should rise, rising again.

### Luke 20

<sup>28</sup> Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

### Luke 20

<sup>29</sup> There were therefore **seven brethren**: and the first took a wife, and died without children.

### Luke 20

<sup>30</sup> And the second took her to wife, and he died childless.

### Luke 20

<sup>31</sup> And the third took her; and in like manner the seven also: and they left no children, and died.

### Luke 20

<sup>32</sup> Last of all the woman died also.

### Luke 20

<sup>33</sup> Therefore in the resurrection whose wife of them is she? for seven had her to wife.

## Luke 20

### Luke 20

<sup>34</sup> And Jesus answering said unto them, The **children of this world marry**, and are **given in marriage**:

### Luke 20

<sup>35</sup> But **they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage**:

### Luke 20

<sup>36</sup> **Neither can they die any more**: for they are **equal unto the angels**; and are the **children of God, being the children of the resurrection**.

Resurrection – [NT:386](#) ἀνάστασις **anastasis** (an-as'-tas-is); from [NT:450](#); a standing up again, i.e. (literally) a resurrection from death (individual, genitive case or by implication [its author]), or (figuratively) a (moral) recovery (of spiritual truth): **KJV** - raised to life again, resurrection, rise from the dead, that should rise, rising again.

### The Resurrection

### Luke 20

<sup>37</sup> Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

### Luke 20

<sup>38</sup> For **He is not a God of the dead, but of the living: for all live unto Him**.

### Luke 20

<sup>39</sup> Then certain of the scribes answering said, Master, thou hast well said.

### Luke 20

<sup>40</sup> And **after that they durst not ask Him any question at all**.

### Jesus Christ is LORD

### Luke 20

<sup>41</sup> And he said unto them, How say they that Christ is David's son?

### Luke 20

<sup>42</sup> And David himself saith in the book of Psalms, **The LORD said unto my Lord, Sit thou on my right hand,**

### Luke 20

<sup>43</sup> **Till I make thine enemies thy footstool**.

### Luke 20

<sup>44</sup> David therefore calleth Him Lord, how is He then his son?

## Luke 20

### Jesus makes a Statement of those who receive Greater Damnation

#### Luke 20

<sup>45</sup> Then in the audience of all the people he said unto his disciples,

Audience – [NT:191](#) ἀκούω **akouo** (ak-oo'-o); a primary verb; to hear (in various senses):

**KJV** - give (in the) audience (of), come (to the ears), ([shall]) hear (-er, -ken), be noised, be reported, understand.

#### Luke 20

<sup>46</sup> **Beware of the scribes**, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

Desire – [NT:2309](#) θέλω **thelo** (thel'-o); or **ethelo** (eth-el'-o); in certain tenses **theleo** (thel-eh'-o); and **etheleo** (eth-el-eh'-o); which are otherwise obsolete; apparently strengthened from the alternate form of [NT:138](#); to determine (as an active option from subjective impulse; whereas [NT:1014](#) properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in:

**KJV** - desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling [-ly]).

#### Luke 20

<sup>47</sup> Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

Damnation – [NT:2917](#) κρίμα **krima** (kree'-mah); from [NT:2919](#); a decision (the function or the effect, for or against ["crime"]):

**KJV** - avenge, condemned, condemnation, damnation, + go to law, judgment.

# Luke 21

## Giving

### Luke 21

<sup>1</sup> And he looked up, and saw the rich men casting their gifts into the treasury.

Treasury – [NT:1049](#) γαζοφυλάκιον **gazophulakion** (gad-zof-oo-lak'-ee-on); from [NT:1047](#) and [NT:5438](#); a treasure-house, i.e. a court in the temple for the collection-boxes: **KJV** - treasury.

### Luke 21

<sup>2</sup> And he saw also a **certain poor widow casting in thither two mites**.

Mites – [NT:3016](#) λεπτόν **lepton** (lep-ton'); neuter of a derivative of the same as [NT:3013](#); something scaled (light), i.e. a small coin: **KJV** - mite.

### Luke 21

<sup>3</sup> And he said, Of a truth I say unto you, that this poor widow hath **cast in more than they all**:

### Luke 21

<sup>4</sup> For all these have **of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.**

Abundance – [NT:4052](#) περισσεύω **perisseuo** (per-is-syoo'-o); from [NT:4053](#); to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel:

**KJV** - (make, more) abound, (have, have more) abundance (be more) abundant, be the better, enough and to spare, exceed, excel, increase, be left, redound, remain (over and above).

Penury – [NT:5303](#) ὑστέρημα **husterema** (hoos-ter'-ay-mah); from [NT:5302](#); a deficit; specifically, poverty:

**KJV** - that which is behind, (that which was) lack (-ing), penury, want.

## Prophecy of the destruction of the Temple

### Luke 21

<sup>5</sup> And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

Adorned – [NT:2885](#) κοσμέω **kosmeo** (kos-meh'-o); from [NT:2889](#); to put in proper order, i.e. decorate (literally or figuratively); specially, to snuff (a wick):

**KJV** - adorn, garnish, trim.

### Luke 21

<sup>6</sup> As for these things which ye behold, **the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.**

## Luke 21

### Prophecy of Future Events

#### Luke 21

<sup>7</sup> And they asked Him, saying, Master, but when shall these things be? and **what sign will there be when these things shall come to pass?**

#### Luke 21

<sup>8</sup> And he said, **Take heed that ye be not deceived**: for many shall come in my name, saying, I am Christ; and the time draweth near: **go ye not therefore after them**.

draweth near – [NT:1448](#) ἐγγίζω **eggizo** (eng-id'-zo); from [NT:1451](#); to make near, i.e. (reflexively) approach:

**KJV** - approach, be at hand, come (draw) near, be (come, draw) nigh.

#### Luke 21

<sup>9</sup> But **when ye shall hear of wars and commotions, be not terrified**: for these things must first come to pass; **but the end is not by and by**.

Commotions – [NT:181](#) ἀκαταστασία **akatastasia** (ak-at-as-tah-see'-ah); from [NT:182](#); instability, i.e. disorder: **KJV** - commotion, confusion, tumult.

Terrified – [NT:4422](#) πτοέω **ptoeo** (pto-eh'-o); probably akin to the alternate of [NT:4098](#) (through the idea of causing to fall) or to [NT:4072](#) (through that of causing to fly away); to scare: **KJV** - frighten.

By and by - [NT:2112](#) εὐθέως **eutheos** (yoo-theh'-oce); adverb from [NT:2117](#); directly, i.e. at once or soon:

**KJV** - anon, as soon as, forthwith, immediately, shortly, straightway.

#### Luke 21

<sup>10</sup> Then said he unto them, **Nation shall rise against nation, and kingdom against kingdom**:

#### Luke 21

<sup>11</sup> And **great earthquakes** shall be in **divers places**, and **famines**, and **pestilences**; and **fearful sights** and **great signs** shall there be from heaven.

Earthquakes – [NT:4578](#) σεισμός **seismos** (sice-mos'); from [NT:4579](#); a commotion, i.e. (of the air) a gale, (of the ground) an earthquake: **KJV** - earthquake, tempest.

Famines – [NT:3042](#) λιμός **limos** (lee-mos'); probably from [NT:3007](#) (through the idea of destitution); a scarcity of food: **KJV** - dearth, famine, hunger.

Pestilences – [NT:3061](#) λοιμός **loimos** (loy'-mos); of uncertain affinity; a plague (literally, the disease, or figuratively, a pest): **KJV** - pestilence (-t).

Fearful sights – [NT:5400](#) φόβητρον **phobetron** (fob'-ay-tron); neuter of a derivative of [NT:5399](#); a frightening thing, i.e. terrific portent: **KJV** - fearful sight.

Signs – [NT:4592](#) σημεῖον **semeion** (say-mi'-on); neuter of a presumed derivative of the base of [NT:4591](#); an indication, especially ceremonially or supernaturally:

**KJV** - miracle, sign, token, wonder.

## Luke 21

### Luke 21

<sup>12</sup> But before all these, **they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.**

Persecute – [NT:1377](#) διώκω **dioko** (dee-o'-ko); a prolonged (and causative) form of a primary verb dio (to flee; compare the base of [NT:1169](#) and [NT:1249](#)); to pursue (literally or figuratively); by implication, to persecute:

**KJV** - ensue, follow (after), given to, (suffer) persecute (-ion), press forward.

### Luke 21

<sup>13</sup> And it shall turn to you for a testimony.

Testimony – [NT:3142](#) μαρτύριον **marturion** (mar-too'-ree-on); neuter of a presumed derivative of [NT:3144](#); something evidential, i.e. (genitive case) evidence given or (specifically) the Decalogue (in the sacred Tabernacle):

**KJV** - to be testified, testimony, witness.

### Luke 21

<sup>14</sup> **Settle it therefore in your hearts, not to meditate before what ye shall answer:**

### Luke 21

<sup>15</sup> For **I will give you a mouth and wisdom**, which all your adversaries shall not be able to gainsay nor resist.

Adversaries – [NT:480](#) ἀντίκειμαι **antikeimai** (an-tik'-i-mahee); from [NT:473](#) and [NT:2749](#); to lie opposite, i.e. be adverse (figuratively, repugnant) to:

**KJV** - adversary, be contrary, oppose.

### Luke 21

<sup>16</sup> And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

### Luke 21

<sup>17</sup> And ye shall be hated of all men for my name's sake.

Hated – [NT:3404](#) μισέω **miseo** (mis-eh'-o); from a primary misos (hatred); to detest (especially to persecute); by extension, to love less: **KJV** - hate (-ful).

### Luke 21

<sup>18</sup> But there shall not an hair of your head perish.

## Luke 21

### Luke 21

<sup>19</sup> In your patience **possess** ye your souls.

Patience – [NT:5281](#) ὑπομονή **hupomone** (hoop-om-on-ay'); from [NT:5278](#); cheerful (or hopeful) endurance, constancy:

**KJV** - enduring, patience, patient continuance (waiting).

Possess – [NT:2932](#) κτάομαι **ktaomai** (ktah'-om-ah-ee); a primary verb; to get, i.e. acquire (by any means; own): **KJV** - obtain, possess, provide, purchase.

### Luke 21

<sup>20</sup> And **when ye shall see Jerusalem compassed with armies**, then know that the desolation thereof is nigh.

Desolation – [NT:2050](#) ἐρήμωσις **eremosis** (er-ay'-mo-sis); from [NT:2049](#); despoliation: **KJV** - desolation.

### Luke 21

<sup>21</sup> Then let **them which are in Judaea flee to the mountains**; and let them which are in the midst of it **depart out**; and let not them that are in the countries enter thereinto.

Flee – [NT:5343](#) φεύγω **pheugo** (fyoo'-go); apparently a primary verb; to run away (literally or figuratively); by implication, to shun; by analogy, to vanish:

**KJV** - escape, flee (away).

### Luke 21

<sup>22</sup> For these be the days of vengeance, that **all things which are written may be fulfilled**.

Vengeance – [NT:1557](#) ἐκδίκησις **ekdikesis** (ek-dik'-ay-sis); from [NT:1556](#); vindication, retribution: **KJV** - (a-, re-) venge (-ance), punishment.

Fulfilled – [NT:4130](#) πλήθω **pletho** (play'-tho); a prolonged form of a primary pleo (pleh'-o) (which appears only as an alternate in certain tenses and in the reduplicated form pimplemi); to "fill" (literally or figuratively [imbue, influence, supply]); specifically, to fulfil (time): **KJV** - accomplish, full (... come), furnish.

### Luke 21

<sup>23</sup> But woe unto them that are with child, and to them that give suck, in those days! for there shall be **great distress in the land**, and **wrath upon this people**.

Distress – [NT:318](#) ἀνάγκη **anagke** (an-ang-kay'); from [NT:303](#) and the base of [NT:43](#); constraint (literally or figuratively); by implication, distress:

**KJV** - distress, must needs, (of) necessity (-sary), needeth, needful.

## Luke 21

### Luke 21

<sup>24</sup> And **they shall fall by the edge of the sword**, and shall be **led away captive** into all nations: and Jerusalem shall be **trodden** down of the Gentiles, until the times of the **Gentiles** be **fulfilled**.

**Captive** – [NT:163](#) αἰχμαλωτίζω **aichmalotizo** (aheekh-mal-o-tid'-zo); from [NT:164](#); to make captive: **KJV** - lead away captive, bring into captivity.

**Trodden** – [NT:3961](#) πατέω **pateo** (pat-eh'-o); from a derivative probably of [NT:3817](#) (meaning a "path"); to trample (literally or figuratively):

**KJV** - tread (down, under foot).

**Gentiles** – [NT:1484](#) ἔθνος **ethnos** (eth'-nos); probably from [NT:1486](#); a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually by implication, pagan): **KJV** - Gentile, heathen, nation, people.

**Fulfilled** – [NT:4137](#) πληρόω **pleroo** (play-ro'-o); from [NT:4134](#); to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish (a period or task), verify (or coincide with a prediction), etc.:

**KJV** - accomplish, <sup>x</sup>after, (be) complete, end, expire, fill (up), fulfil, (be, make) full (come), fully preach, perfect, supply.

### Luke 21

<sup>25</sup> And there shall be **signs in the sun**, and in **the moon**, and in **the stars**; and **upon the earth distress of nations**, with **perplexity**; **the sea and the waves roaring**;

**Perplexity** – [NT:640](#) ἀπορία **aporía** (ap-or-ee'-a); from the same as [NT:639](#); a (state of) quandary [dilemma, predicament, fix, difficulty]: **KJV** - perplexity.

### Luke 21

<sup>26</sup> **Men's hearts failing them for fear**, and for looking after those things which are coming on the earth: for the **powers of heaven shall be shaken**.

### Luke 21

<sup>27</sup> And then shall they see the **Son of man coming in a cloud with power and great glory**.

### Luke 21

<sup>28</sup> And when these things begin to come to pass, then **look up**, and **lift up your heads**; for **your redemption draweth nigh**.

**Redemption** – [NT:629](#) ἀπολύτρωσις **apolutrosis** (ap-ol-oo'-tro-sis); from a compound of [NT:575](#) and [NT:3083](#); (the act) ransom in full, i.e. (figuratively) riddance, or (specially) Christian salvation: **KJV** - deliverance, redemption.

## Luke 21

### Parable of the Fig Tree

#### Luke 21

<sup>29</sup> And he spake to them a parable; **Behold the fig tree**, and all the trees;

#### Luke 21

<sup>30</sup> **When they now shoot forth**, ye see and know of your own selves that **summer is now nigh** at hand.

#### Luke 21

<sup>31</sup> So likewise ye, when ye see these things come to pass, **know ye that the kingdom of God is nigh at hand.**

#### Luke 21

<sup>32</sup> Verily I say unto you, **This generation shall not pass away, till all be fulfilled.**

#### Luke 21

<sup>33</sup> **Heaven and earth shall pass away: but my Words shall not pass away.**

#### Luke 21

<sup>34</sup> And **take heed to yourselves**, lest at any time your hearts be **overcharged with surfeiting**, and **drunkenness**, and **cares of this life**, and so that **day come upon you unawares**.

Surfeiting – [NT:2897](#) κραিপάλη **kraipale** (krahee-pal'-ay); probably from the same as [NT:726](#); properly, a headache (as a seizure of pain) from drunkenness, i.e. (by implication) a debauch (by analogy, a glut): **KJV** - surfeiting.

Drunkenness – [NT:3178](#) μέθη **methe** (meth'-ay); apparently a primary word; an intoxicant, i.e. (by implication) intoxication: **KJV** - drunkenness.

Unawares – [NT:160](#) αἰφνίδιος **aiphnidios** (aheef-nid'-ee-os); from a compound of [NT:1](#) (as a negative particle) and [NT:5316](#) [compare [NT:1810](#)] (meaning non-apparent); unexpected, i.e. (adverbially) suddenly: **KJV** - sudden, unawares.

#### Luke 21

<sup>35</sup> For as a **snare** shall it come on all them that dwell on the face of the whole earth.

Snare – [NT:3803](#) παγίς **pagis** (pag-ece'); from [NT:4078](#); a trap (as fastened by a noose or notch); figuratively, a trick or stratagem (temptation): **KJV** - snare.

## Luke 21

### Luke 21

<sup>36</sup> Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Accounted worthy – [NT:2729](#) κατασχύω **katischuo** (kat-is-khoo'-o); from [NT:2596](#) and [NT:2480](#); to overpower: **KJV** - prevail (against).

### Jesus Teaches in the Temple by Day and Resides in the Mount of Olives by Night

### Luke 21

<sup>37</sup> And in the day time He was teaching in the temple; and at night He went out, and abode in the mount that is called the mount of Olives.

### Luke 21

<sup>38</sup> And all the people came early in the morning to Him in the temple, for to hear Him.

## Luke 22

### Passover

#### Luke 22

<sup>1</sup> Now the **feast of unleavened bread** drew nigh, which is called the **Passover**.

Unleavened – [NT:106](#) ἄζυμος **azumos** (ad'-zoo-mos); from [NT:1](#) (as a negative particle) and [NT:2219](#); unleavened, i.e. (figuratively) uncorrupted; (in the neutral plural) specially (by implication) the Passover week: **KJV** - unleavened (bread).

Passover – [NT:3957](#) πάσχα **pascha** (pas'-khah); of Aramaic origin [compare [OT:6453](#)]; the Passover (the meal, the day, the festival or the special sacrifices connected with it): **KJV** - Easter, Passover.

### Plot to kill the Passover

#### Luke 22

<sup>2</sup> And the chief priests and scribes **sought how they might kill Him**; for they feared the people.

#### Luke 22

<sup>3</sup> **Then entered Satan into Judas** surnamed Iscariot, being of the number of the twelve.

### Contract to kill the Passover

#### Luke 22

<sup>4</sup> And he went his way, and **communed with the chief priests** and captains, how he might **betray Him** unto them.

Betray – [NT:3860](#) παραδίδομι **paradidomi** (par-ad-id'-o-mee); from [NT:3844](#) and [NT:1325](#); to surrender, i.e. yield up, intrust, transmit: **KJV** - betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

#### Luke 22

<sup>5</sup> And they were glad, and **covenanted to give him money**.

#### Luke 22

<sup>6</sup> And **he promised**, and **sought opportunity to betray Him** unto them in the **absence of the multitude**.

Absence – [NT:817](#) ἄτερ **ater** (at'-er); a particle probably akin to [NT:427](#); aloof, i.e. apart from (literally or figuratively): **KJV** - in the absence of, without.

### Plan to eat the Passover

#### Luke 22

<sup>7</sup> Then came the **day of unleavened bread**, when the **passover must be killed**.

#### Luke 22

<sup>8</sup> And he sent Peter and John, saying, **Go and prepare us the passover**, that we may eat.

## Luke 22

### Preparation of the Passover

#### Luke 22

<sup>9</sup> And they said unto him, Where wilt thou that we prepare?

#### Luke 22

<sup>10</sup> And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, **bearing a pitcher of water; follow him** into the house where he entereth in.

#### Luke 22

<sup>11</sup> And ye shall say unto the goodman of the house, **The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?**

#### Luke 22

<sup>12</sup> And he shall shew you a **large upper room furnished**: there **make ready**.

#### Luke 22

<sup>13</sup> And they went, and found as He had said unto them: and **they made ready the passover**.  
Passover – [NT:3957](#) πάσχα **pascha** (pas'-khah); of Aramaic origin [compare [OT:6453](#)]; the Passover (the meal, the day, the festival or the special sacrifices connected with it): **KJV** - Easter, Passover.

### Presentation of the Passover Lamb

#### Luke 22

<sup>14</sup> And **when the hour was come**, He sat down, and the twelve apostles with Him.

#### Luke 22

<sup>15</sup> And He said unto them, With desire I have desired to eat this passover with you **before I suffer**:

#### Luke 22

<sup>16</sup> For I say unto you, **I will not any more eat thereof, until it be fulfilled in the kingdom of God**.

#### Luke 22

<sup>17</sup> And **He took the cup, and gave thanks**, and said, Take this, and divide it among yourselves:

#### Luke 22

<sup>18</sup> For I say unto you, **I will not drink of the fruit of the vine, until the kingdom of God shall come**.

#### Luke 22

<sup>19</sup> And **He took bread, and gave thanks**, and brake it, and gave unto them, saying, **This is my body which is given for you: this do in remembrance of me**.

## Luke 22

### Luke 22

<sup>20</sup> Likewise also the cup after supper, saying, **This cup is the new testament in my blood, which is shed for you.**

Shed – [NT:1632](#) ἐκχέω **ekcheo** (ek-kheh'-o); or (by variation) ekchuno (ek-khoo'-no); from [NT:1537](#); and cheo (to pour); to pour forth; figuratively, to bestow:  
**KJV** - gush (pour) out, run greedily (out), shed (abroad, forth), spill.

### Betrayer exposed

### Luke 22

<sup>21</sup> But, behold, the hand of **him that betrayeth me** is with me on the table.

### Luke 22

<sup>22</sup> And truly the Son of man goeth, as it was determined: but **woe unto that man by whom he is betrayed!**

### Luke 22

<sup>23</sup> And they began to enquire among themselves, which of them it was that should do this thing.

### Who is the Greatest

### Luke 22

<sup>24</sup> And there was also a **strife among them**, which of them should be **accounted the greatest.**

### Luke 22

<sup>25</sup> And He said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

Benefactors – [NT:2110](#) εὐεργέτης **euergetes** (yoo-erg-et'-ace); from [NT:2095](#) and the base of [NT:2041](#); a worker of good, i.e. (specially) a philanthropist:  
**KJV** - benefactor.

Exercise authority – [NT:1850](#) ἐξουσιάζω **exousiazo** (ex-oo-see-ad'-zo); from [NT:1849](#); to control: **KJV** - exercise authority upon, bring under the (have) power of.

### Luke 22

<sup>26</sup> But ye shall not be so: but **he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.**

### Luke 22

<sup>27</sup> For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

## Luke 22

### Luke 22

<sup>28</sup> Ye are they which have continued with me in my temptations.

Temptations – [NT:3986](#) πειρασμός **peirasmos** (pi-ras-mos'); from [NT:3985](#); a putting to proof (by experiment [of good], experience [of evil], solicitation, discipline or provocation); by implication, adversity: **KJV** - temptation, <sup>x</sup> try.

### Luke 22

<sup>29</sup> And I **appoint unto you a kingdom, as my Father hath appointed unto me;**

### Luke 22

<sup>30</sup> That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

### Luke 22

<sup>31</sup> And the Lord said, Simon, Simon, behold, **Satan hath desired to have you, that he may sift you as wheat:**

Sift – [NT:4617](#) σιτινιάζω **siniazo** (sin-ee-ad'-zo); from sinion (a sieve); to riddle (figuratively): **KJV** - sift.

### Luke 22

<sup>32</sup> But I have **prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.**

#### Peters denial

### Luke 22

<sup>33</sup> And he said unto Him, Lord, I am ready to go with thee, both into prison, and to death.

### Luke 22

<sup>34</sup> And he said, I tell thee, Peter, **the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.**

### Luke 22

<sup>35</sup> And he said unto them, When I sent you without purse, and scrip, and shoes, **lacked ye any thing? And they said, Nothing.**

### Luke 22

<sup>36</sup> Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

## Luke 22

### Luke 22

<sup>37</sup> For I say unto you, that **this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.**

**Reckoned** – [NT:3049](#) λογίζομαι **logizomai** (log-id'-zom-ahee); middle voice from [NT:3056](#); to take an inventory, i.e. estimate (literally or figuratively):

**KJV** - conclude, (ac-) count (of), \* despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

**Transgressors** – [NT:459](#) ἄνομος **anomos** (an'-om-os); from [NT:1](#) (as a negative particle) and [NT:3551](#); lawless, i.e. (negatively) not subject to (the Jewish) law; (by implication, a Gentile), or (positively) wicked:

**KJV** - without law, lawless, transgressor, unlawful, wicked.

### Luke 22

<sup>38</sup> And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

#### Prayer in the Mount of Olives

### Luke 22

<sup>39</sup> And he came out, and went, as he was wont, to the **mount of Olives**; and His disciples also followed Him.

### Luke 22

<sup>40</sup> And when He was at the place, he said unto them, **Pray that ye enter not into temptation.**

**Temptation** – [NT:3986](#) πειρασμός **peirasmos** (pi-ras-mos'); from [NT:3985](#); a putting to proof (by experiment [of good], experience [of evil], solicitation, discipline or provocation); by implication, adversity: **KJV** - temptation, \* try.

### Luke 22

<sup>41</sup> And He was withdrawn from them about a stone's cast, and **kneeled down**, and **prayed**,

### Luke 22

<sup>42</sup> Saying, Father, **if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.**

### Luke 22

<sup>43</sup> And there appeared an angel unto Him from heaven, strengthening [invigorating] Him.

### Luke 22

<sup>44</sup> And **being in an agony He prayed more earnestly**: and His sweat was as it were great drops of blood falling down to the ground.

## Luke 22

### Luke 22

<sup>45</sup> And when He rose up from prayer, and was come to His disciples, He found them sleeping for sorrow,

### Luke 22

<sup>46</sup> And said unto them, Why sleep ye? **rise and pray, lest ye enter into temptation.**

Temptation – [NT:3986](#) πειρασμός **peirasmos** (pi-ras-mos'); from [NT:3985](#); a putting to proof (by experiment [of good], experience [of evil], solicitation, discipline or provocation); by implication, adversity: **KJV** - temptation, ~~x~~ try.

### Jesus Betrayed and Arrested

### Luke 22

<sup>47</sup> And while he yet spake, behold a multitude, and he that was called **Judas**, one of the twelve, went before them, and **drew near unto Jesus to kiss him.**

### Luke 22

<sup>48</sup> But Jesus said unto him, **Judas, betrayest thou the Son of man with a kiss?**

### Luke 22

<sup>49</sup> When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

### Luke 22

<sup>50</sup> And one of them [Peter] smote the servant of the high priest, and cut off his right ear.

### Luke 22

<sup>51</sup> And Jesus answered and said, Suffer ye thus far. And he **touched his ear, and healed him.**

### Luke 22

<sup>52</sup> Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, **Be ye come out, as against a thief, with swords and staves?**

### Luke 22

<sup>53</sup> When I was daily with you in the temple, ye stretched forth no hands against me: but **this is your hour, and the power of darkness.**

### Luke 22

<sup>54</sup> **Then took they him, and led him, and brought him into the high priest's house.** And Peter followed afar off.

## Luke 22

### Peter's Denial

#### Luke 22

<sup>55</sup> And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

Kindled – [NT:4014a](#) περιάπτω **periapto** (per-ee-ap'-to); from [NT:4012](#) and [NT:681](#); found only in [Luke 22:55](#): to kindle (a fire), to ignite.

#### Luke 22

<sup>56</sup> But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

#### Luke 22

<sup>57</sup> And he denied him, saying, Woman, I know him not.

Denied – [NT:720](#) ἀρνέομαι **arneomai** (ar-neh'-om-ahee); perhaps from [NT:1](#) (as a negative particle) and the middle voice of [NT:4483](#); to contradict, i.e. disavow, reject, abnegate: **KJV** - deny, refuse.

#### Luke 22

<sup>58</sup> And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

#### Luke 22

<sup>59</sup> And **about the space of one hour after another confidently affirmed**, saying, Of a truth this fellow also was with him: for he is a Galilaean.

#### Luke 22

<sup>60</sup> And Peter said, Man, I know not what thou sayest. And **immediately**, while he yet spake, **the cock crew**.

#### Luke 22

<sup>61</sup> And **the Lord turned, and looked upon Peter**. And Peter remembered the Word of the Lord, how he had said unto him, **Before the cock crow, thou shalt deny me thrice**.

#### Luke 22

<sup>62</sup> And Peter went out, and wept bitterly.

Wept – [NT:2799](#) κλαίω **klaio** (klah'-yo); of uncertain affinity; to sob, i.e. wail aloud (whereas [NT:1145](#) is rather to cry silently): **KJV** - bewail, weep.

### Persecution of Jesus

#### Luke 22

<sup>63</sup> And the men that held Jesus mocked Him, and smote Him.

Mocked – [NT:1702](#) ἐμπαίζω **empaizo** (emp-aheed'-zo); from [NT:1722](#) and [NT:3815](#); to jeer at, i.e. deride: **KJV** - mock.

## Luke 22

### Luke 22

<sup>64</sup> And when they had **blindfolded Him**, they **struck him on the face**, and asked Him, saying, Prophecy, who is it that smote thee?

Blindfolded – [NT:4028](#) περικαλύπτω **perikalupto** (per-ee-kal-ooop'-to); from [NT:4012](#) and [NT:2572](#); to cover all around, i.e. entirely (the face, a surface):

**KJV** - blindfold, cover, overlay.

### Luke 22

<sup>65</sup> And many other things **blasphemously spake they against Him**.

### Trial before the Elders and Chief Priests and Scribes

### Luke 22

<sup>66</sup> And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

### Luke 22

<sup>67</sup> Art thou the Christ? tell us. And he said unto them, **If I tell you, ye will not believe:**

### Luke 22

<sup>68</sup> And if I also ask you, ye will not answer me, nor let me go.

### Luke 22

<sup>69</sup> **Hereafter shall the Son of man sit on the right hand of the power of God.**

Power – [NT:1411](#) δύναμις **dunamis** (doo'-nam-is); from [NT:1410](#); force (literally or figuratively); specially, miraculous power (usually by implication, a miracle itself):

**KJV** - ability, abundance, meaning, might (-ily, -y, -y deed), (worker of) miracle (-s), power, strength, violence, mighty (wonderful) work.

### Luke 22

<sup>70</sup> Then said they all, **Art thou then the Son of God?** And he said unto them, **Ye say that I am.**

### Luke 22

<sup>71</sup> And they said, What need we any further witness? for we ourselves have **heard of His own mouth**.

Mouth – [NT:4750](#) στόμα **stoma** (stom'-a); probably strengthened from a presumed derivative of the base of [NT:5114](#); the mouth (as if a gash in the face); by implication, language (and its relations); figuratively, an opening (in the earth); specifically, the front or edge (of a weapon): **KJV** - edge, face, mouth.

## Luke 23

### Trial before Pilate

#### Luke 23

<sup>1</sup> And the whole multitude of them arose, and **led Him unto Pilate**.

Pilate – [NT:4091](#) πιλάτος **Pilat**os (pil-at'-os); of Latin origin; close-pressed, i.e. firm; Pilatus, a Roman: **KJV** - Pilate.

#### Luke 23

<sup>2</sup> And **they began to accuse Him**, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

Accuse – [NT:2723](#) κατηγορέω **kategoreo** (kat-ay-gor-eh'-o); from [NT:2725](#); to be a plaintiff, i.e. to charge with some offence: **KJV** - accuse, object.

#### Luke 23

<sup>3</sup> And Pilate asked him, saying, **Art thou the King of the Jews?** And he answered him and said, **Thou sayest it.**

#### Luke 23

<sup>4</sup> Then said Pilate to the chief priests and to the people, **I find no fault** in this man.

#### Luke 23

<sup>5</sup> And **they were the more fierce**, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

Fierce – [NT:2001](#) ἐπισχύω **episucho** (ep-is-khoo'-o); from [NT:1909](#) and [NT:2480](#); to avail further, i.e. (figuratively) insist stoutly: **KJV** - be the more fierce.

#### Luke 23

<sup>6</sup> When Pilate heard of Galilee, he asked whether the man were a Galilaean.

#### Luke 23

<sup>7</sup> And as soon as he knew that he **belonged unto Herod's jurisdiction**, he sent him to Herod, who himself also was at Jerusalem at that time.

### Trial before Herod

#### Luke 23

<sup>8</sup> And when Herod saw Jesus, he was exceeding glad: for he was **desirous to see Him** of a long season, because he had heard many things of Him; and **he hoped to have seen some miracle done by Him**.

#### Luke 23

<sup>9</sup> Then he questioned with Him in many words; but **He answered him nothing**.

## Luke 23

### Luke 23

<sup>10</sup> And the **chief priests and scribes stood and vehemently accused Him**.

Vehemently – [NT:2159](#) εὐτόνως **eutonos** (yoo-ton'-oce); adverb from a compound of [NT:2095](#) and a derivative of teino (to stretch); in a well-strung manner, i.e. (figuratively) intensely (in a good sense, cogently; in a bad one, fiercely):

**KJV** - mightily, vehemently.

Accused – [NT:2723](#) κατηγορέω **kategoreo** (kat-ay-gor-eh'-o); from [NT:2725](#); to be a plaintiff, i.e. to charge with some offence: **KJV** - accuse, object.

### Judgment of Herod

### Luke 23

<sup>11</sup> And Herod with his men of war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate.

### Luke 23

<sup>12</sup> And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

Enmity – [NT:2189](#) ἔχθρα **echthra** (ekh'-thrah); feminine of [NT:2190](#); hostility; by implication, a reason for opposition: **KJV** - enmity, hatred.

### Luke 23

<sup>13</sup> And Pilate, when he had called together the chief priests and the rulers and the people,

### Judgment of Pilate

### Luke 23

<sup>14</sup> Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

Perverteth – [NT:654](#) ἀποστρέφω **apostrepho** (ap-os-tref'-o); from [NT:575](#) and [NT:4762](#); to turn away or back (literally or figuratively):

**KJV** - bring again, pervert, turn away (from).

Examined – [NT:350](#) ἀνακρίνω **anakrino** (an-ak-ree'-no); from [NT:303](#) and [NT:2919](#); properly, to scrutinize, i.e. (by implication) investigate, interrogate, determine:

**KJV** - ask, question, discern, examine, judge, search.

Accuse – [NT:2723](#) κατηγορέω **kategoreo** (kat-ay-gor-eh'-o); from [NT:2725](#); to be a plaintiff, i.e. to charge with some offence: **KJV** - accuse, object.

### Luke 23

<sup>15</sup> No, nor yet Herod: for I sent you to him; and, lo, **nothing worthy of death** is done unto Him.

Worthy – [NT:514](#) ἄξιος **axios** (ax'-ee-os); probably from [NT:71](#); deserving, comparable or suitable (as if drawing praise):

**KJV** - due reward, meet, [un-] worthy.

## Luke 23

### Sentencing by Pilate

#### Luke 23

<sup>16</sup> I will therefore **chastise Him, and release Him.**

Chastise – [NT:3811](#) παιδεύω **paideuo** (pahee-dyoo'-o); from [NT:3816](#); to train up a child, i.e. educate, or (by implication) discipline (by punishment):

**KJV** - chasten (-ise), instruct, learn, teach.

#### Luke 23

<sup>17</sup> (For of necessity he must release one unto them at the feast.)

### Offer to release Jesus denied

#### Luke 23

<sup>18</sup> And they cried out all at once, saying, **Away with this man, and release unto us Barabbas:**

#### Luke 23

<sup>19</sup> (Who for a certain sedition made in the city, and for murder, was cast into prison.)

Sedition – [NT:4714](#) στάσις **stasis** (stas'-is); from the base of [NT:2476](#); a standing (properly, the act), i.e. (by analogy) position (existence); by implication, a popular uprising; figuratively, controversy:

**KJV** - dissension, insurrection, ~~x~~ standing, uproar.

#### Luke 23

<sup>20</sup> Pilate therefore, **willing to release Jesus**, spake again to them.

#### Luke 23

<sup>21</sup> But they cried, saying, Crucify Him, crucify Him.

#### Luke 23

<sup>22</sup> And he said unto them the third time, Why, what evil hath he done? **I have found no cause of death in Him: I will therefore chastise Him, and let Him go.**

#### Luke 23

<sup>23</sup> And they were instant with loud voices, **requiring that he might be crucified.** And the voices of them and of the chief priests prevailed.

Prevailed – [NT:2729](#) κατασχύω **katischuo** (kat-is-khoo'-o); from [NT:2596](#) and [NT:2480](#); to overpower: **KJV** - prevail (against).

### Pilate sentences the Death of Jesus

#### Luke 23

<sup>24</sup> And **Pilate gave sentence that it should be as they required.**

## Luke 23

### The Crucifixion of Christ

#### Luke 23

<sup>25</sup> And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but **he delivered Jesus to their will.**

Sedition – [NT:4714](#) ΣΤΑΣΙΣ **stasis** (stas'-is); from the base of [NT:2476](#); a standing (properly, the act), i.e. (by analogy) position (existence); by implication, a popular uprising; figuratively, controversy:

**KJV** - dissension, insurrection, \* standing, uproar.

#### Luke 23

<sup>26</sup> And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

#### Luke 23

<sup>27</sup> And there followed him a great company of people, and of women, which also bewailed and lamented him.

Bewailed – [NT:2875](#) ΚΟΠΤΩ **kopto** (kop'-to); a primary verb; to "chop"; specially, to beat the breast in grief:

**KJV** - cut down, lament, mourn, (be-) wail. Compare the base of [NT:5114](#)

### The Statement of Jesus

#### Luke 23

<sup>28</sup> But Jesus turning unto them said, **Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.**

#### Luke 23

<sup>29</sup> For, behold, the days are coming, in the which they shall say, **Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.**

#### Luke 23

<sup>30</sup> Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

#### Luke 23

<sup>31</sup> For if they do these things in a green tree, what shall be done in the dry?

### Calvary

#### Luke 23

<sup>32</sup> And there were also **two other, malefactors, led with him to be put to death.**

#### Luke 23

<sup>33</sup> And when they were come to the place, which is called **Calvary**, there **they crucified Him**, and the **malefactors, one on the right hand, and the other on the left.**

## Luke 23

### Jesus forgives them

#### Luke 23

<sup>34</sup> Then said Jesus, **Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.**

### Mocked

#### Luke 23

<sup>35</sup> And the people stood beholding. And the rulers also with them derided Him, saying, He saved others; **let Him save Himself, if He be Christ, the chosen of God.**

Chosen – [NT:1588](#) ἐκλεκτός **eklektos** (ek-lek-tos'); from [NT:1586](#); select; by implication, favorite: **KJV** - chosen, elect.

#### Luke 23

<sup>36</sup> And the **soldiers also mocked Him**, coming to Him, and offering Him vinegar,

Vinegar – [NT:3690](#) ὄξος **oxos** (oz-os); from [NT:3691](#); vinegar, i.e. sour wine: **KJV** - vinegar.

#### Luke 23

<sup>37</sup> And saying, **If thou be the king of the Jews, save thyself.**

#### Luke 23

<sup>38</sup> And a **superscription also was written** over Him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.**

### Salvation at Calvary

#### Luke 23

<sup>39</sup> And one of the malefactors which were hanged railed on him, saying, **If thou be Christ, save thyself and us.**

Malefactors – [NT:2557](#) κακοῦργος **kakourgos** (kak-oor'-gos); from [NT:2556](#) and the base of [NT:2041](#); a wrong-doer, i.e. criminal: **KJV** - evil-doer, malefactor.

#### Luke 23

<sup>40</sup> But the other answering rebuked him [the other thief], saying, **Dost not thou fear God**, seeing thou art in the same condemnation?

#### Luke 23

<sup>41</sup> And we indeed justly; for **we receive the due reward** of our deeds: but **this man hath done nothing amiss.**

#### Luke 23

<sup>42</sup> And he said unto Jesus, **Lord, remember me when thou comest into thy kingdom.**

## Luke 23

### Luke 23

<sup>43</sup> And Jesus said unto him, Verily I say unto thee, **Today shalt thou be with me in paradise.**

### Jesus dies the ninth hour

### Luke 23

<sup>44</sup> And it was about the **sixth hour**, and there was a **darkness** over all the earth **until the ninth hour**.

### Luke 23

<sup>45</sup> And the **sun was darkened**, and the **veil of the temple was rent in the midst**.

### Luke 23

<sup>46</sup> And when **Jesus had cried with a loud voice**, he said, **Father, into thy hands I commend my Spirit [pneuma]: and having said thus, He gave up the ghost.**

### Luke 23

<sup>47</sup> Now when the **centurion saw** what was done, he **glorified God**, saying, **Certainly this was a righteous man.**

### Luke 23

<sup>48</sup> And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

### Luke 23

<sup>49</sup> And all his acquaintance, and the women that followed him from Galilee, **stood afar off**, beholding these things.

### Joseph requests the Body of Jesus

### Luke 23

<sup>50</sup> And, behold, there was a man named **Joseph**, a counsellor; and he was **a good man**, and a **just**:

### Luke 23

<sup>51</sup> (The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.

Arimathaea – [NT:707](#) Ἀριμαθαία **Harimathaia** (har-ee-math-ah'-ee-ah); of Hebrew origin [[OT:7414](#)]; Arimathaea (or Ramah), a place in Palestine:  
**KJV** - Arimathaea.

### Luke 23

<sup>52</sup> This man went unto Pilate, and **begged the body of Jesus**.

## Luke 23

### The Burial of Jesus

#### Luke 23

<sup>53</sup> And he **took it down**, and **wrapped it** in linen, and **laid it** in a sepulchre that was **hewn in stone**, wherein **never man before was laid**.

#### Luke 23

<sup>54</sup> And that **day was the preparation**, and **the sabbath drew on**.

#### Luke 23

<sup>55</sup> And the women also, which came with him from Galilee, followed after, and **beheld the sepulchre, and how His body was laid**.

#### Luke 23

<sup>56</sup> And they returned, and prepared spices and ointments; and **rested the sabbath day according to the commandment**.

## Luke 24

### The Day of the Resurrection

#### Luke 24

<sup>1</sup> Now upon the **first day of the week**, very **early in the morning**, they **came unto the sepulchre**, **bringing the spices** which they had prepared, and certain others with them.

#### Luke 24

<sup>2</sup> And they **found the stone rolled away** from the sepulchre.

Sepulchre – [NT:3418](#) μνημα **mnema** (mnay'-mah); from [NT:3415](#); a memorial, i.e. sepulchral monument (burial-place): **KJV** - grave, sepulchre, tomb.

#### Luke 24

<sup>3</sup> And they **entered in**, and **found not the body** of the Lord Jesus.

#### Luke 24

<sup>4</sup> And it came to pass, as they were **much perplexed** thereabout, behold, **two men stood by them** in **shining garments**:

Perplexed – [NT:639](#) ἀπορέω **aporeo** (ap-or-eh'-o); from a compound of [NT:1](#) (as a negative particle) and the base of [NT:4198](#); to have no way out, i.e. be at a loss (mentally): **KJV** - (stand in) doubt, be perplexed.

#### Luke 24

<sup>5</sup> And as **they were afraid**, and bowed down their faces to the earth, they said unto them, **Why seek ye the living among the dead?**

#### Luke 24

<sup>6</sup> **He is not here, but is risen**: remember how He spake unto you when he was yet in Galilee,

#### Luke 24

<sup>7</sup> Saying, **The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.**

#### Luke 24

<sup>8</sup> And **they remembered His Words**,

#### Luke 24

<sup>9</sup> And returned from the sepulchre, and **told all these things** unto the eleven, and to all the rest.

#### Luke 24

<sup>10</sup> It was **Mary Magdalene** and **Joanna**, and **Mary** the mother of James, and **other women** that were with them, which **told these things unto the apostles**.

#### Luke 24

<sup>11</sup> And their **words seemed to them as idle tales**, and **they believed them not**.

## Luke 24

### Luke 24

<sup>12</sup> Then arose **Peter**, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

### Jesus reveal Himself to two walking, talking, and eating together

### Luke 24

<sup>13</sup> And, behold, two of them went that same day to a village called **Emmaus**, which was from Jerusalem about threescore furlongs.

**Emmaus** – [NT:1695](#) Ἐμμοαούς **Emmaous** (em-mah-ooce'); probably of Hebrew origin [compare [OT:3222](#)]; Emmaus, a place in Palestine: **KJV** - Emmaus.

### Luke 24

<sup>14</sup> And they talked together of all these things which had happened.

### Luke 24

<sup>15</sup> And it came to pass, that, while they communed together and reasoned, Jesus Himself drew near, and went with them.

Communed – [NT:3656](#) ὁμιλέω **homileo** (hom-il-eh'-o); from [NT:3658](#); to be in company with, i.e. (by implication) to converse: **KJV** - commune, talk.

### Luke 24

<sup>16</sup> But their eyes were holden [seized, retained] that they should **not** know Him.

### Luke 24

<sup>17</sup> And He said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

Communications – [NT:3056](#) λόγος **logos** (log'-os); from [NT:3004](#); something said (including the thought); by implication a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specifically (with the article in John) the Divine Expression (i.e. Christ): **KJV** - account, cause, communication, <sup>x</sup> concerning, doctrine, fame, <sup>x</sup> have to do, intent, matter, mouth, preaching, question, reason, <sup>+</sup> reckon, remove, say (-ing), shew, <sup>x</sup> speaker, speech, talk, thing, <sup>+</sup> none of these things move me, tidings, treatise, utterance, word, work.

### Luke 24

<sup>18</sup> And the one of them, whose name was **Cleopas**, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

### Luke 24

<sup>19</sup> And he said unto them, What things? And they said unto him, Concerning **Jesus of Nazareth**, which was a **prophet mighty in deed and Word before God** and all the people:

## Luke 24

### Luke 24

<sup>20</sup> And how the **chief priests and our rulers delivered Him to be condemned to death, and have crucified Him.**

### Luke 24

<sup>21</sup> But we **trusted that it had been He which should have redeemed Israel:** and beside all this, to day is the third day since these things were done.

Redeemed – [NT:3084](#) λυτρόω **lutroo** (loo-tro'-o); from [NT:3083](#); to ransom (literally or figuratively): **KJV** - redeem.

### Luke 24

<sup>22</sup> Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

### Luke 24

<sup>23</sup> And when they **found not His body**, they came, saying, that they had also seen a vision of angels, which said that **He was alive.**

### Luke 24

<sup>24</sup> And **certain of them which were with us went to the sepulchre, and found it even so as the women had said:** but him they saw not.

### Luke 24

<sup>25</sup> Then He said unto them, **O fools, and slow of heart to believe all that the prophets have spoken:**

Fools - [NT:453](#) ἀνόητος **anoetos** (an-o'-ay-tos); from [NT:1](#) (as a negative particle) and a derivative of [NT:3539](#); unintelligent; by implication, sensual:  
**KJV** - fool (-ish), unwise.

### Luke 24

<sup>26</sup> **Ought not Christ to have suffered these things, and to enter into His glory?**

### Luke 24

<sup>27</sup> And **beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.**

### Luke 24

<sup>28</sup> And they drew nigh unto the village, whither they went: and He made as though He would have gone further.

## Luke 24

### Luke 24

<sup>29</sup> But they **constrained** Him, saying, Abide with us: for it is toward evening, and the day is far spent. And He went in to tarry with them.

Constrained – [NT:3849](#) παραβιάζομαι **parabiazomai** (par-ab-ee-ad'-zom-ahee); from [NT:3844](#) and the middle voice of [NT:971](#); to force contrary to (nature), i.e. compel (by entreaty): **KJV** - constrain.

### Luke 24

<sup>30</sup> And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them.

### Luke 24

<sup>31</sup> And **their eyes were opened**, and **they knew Him**; and **He vanished out of their sight**.

Vanished – [NT:855](#) ἄφαντος **aphantos** (af'-an-tos); from [NT:1](#) (as a negative particle) and a derivative of [NT:5316](#); non-manifested, i.e. invisible: **KJV** - vanished out of sight.

### Luke 24

<sup>32</sup> And they said one to another, **Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?**

### Luke 24

<sup>33</sup> And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

### Luke 24

<sup>34</sup> Saying, **The Lord is risen indeed, and hath appeared to Simon.**

### Luke 24

<sup>35</sup> And they told what things were done in the way, and how he was known of them in breaking of bread.

**Jesus reveals Himself to the eleven and two witnesses**

### Luke 24

<sup>36</sup> And as they thus spake, **Jesus Himself stood in the midst of them**, and saith unto them, **Peace be unto you.**

## Luke 24

### Luke 24

<sup>37</sup> But they were **terrified** and **affrighted**, and **supposed** that they had seen a spirit [ghost].

**Terrified** – [NT:4422](#) πτοέω **ptoeo** (pto-eh'-o); probably akin to the alternate of [NT:4098](#) (through the idea of causing to fall) or to [NT:4072](#) (through that of causing to fly away); to scare: **KJV** - frighten.

**Affrighted** – [NT:1719](#) ἔμφοβος **emphobos** (em'-fob-os); from [NT:1722](#) and [NT:5401](#); in fear, i.e. alarmed: **KJV** - affrighted, afraid, tremble.

**Supposed** – [NT:1380](#) δοκέω **dokeo** (dok-eh'-o); a prolonged form of a primary verb, **doko** (dok'-o) (used only in an alternate in certain tenses; compare the base of [NT:1166](#)) of the same meaning; to think; by implication, to seem (truthfully or uncertainly):

**KJV** - be accounted, (of own) please (-ure), be of reputation, seem (good), suppose, think, trow.

### Luke 24

<sup>38</sup> And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

### Luke 24

<sup>39</sup> Behold my hands and my feet, that it is I myself: handle me, and see; for **a spirit hath not flesh and bones, as ye see me have.**

### Luke 24

<sup>40</sup> And when he had thus spoken, **He shewed them His hands and His feet.**

### Luke 24

<sup>41</sup> And while **they yet believed not for joy, and wondered**, he said unto them, Have ye here any meat?

### Luke 24

<sup>42</sup> And they gave him a piece of a broiled fish, and of an honeycomb.

### Luke 24

<sup>43</sup> And he took it, and did eat before them.

### Luke 24

<sup>44</sup> And He said unto them, **These are the Words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.**

### Luke 24

<sup>45</sup> Then opened He their understanding, that they might understand the Scriptures,

### Luke 24

<sup>46</sup> And said unto them, **Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:**

## Luke 24

### Luke 24

<sup>47</sup> And that **repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.**

Repentance – [NT:3341](#) μετάνοια **metanoia** (met-an'-oy-ah); from [NT:3340](#); (subjectively) compunction (for guilt, including reformation); by implication reversal (of [another's] decision): **KJV** - repentance.

Remission – [NT:859](#) ἄφεσις **aphesis** (af'-es-is); from [NT:863](#); freedom; (figuratively) pardon: **KJV** - deliverance, forgiveness, liberty, remission.

### Luke 24

<sup>48</sup> And ye are witnesses of these things.

Witnesses – [NT:3144](#) μάρτυς **martus** (mar'-toos); of uncertain affinity; a witness (literally [judicially] or figuratively [genitive case]); by analogy, a "martyr": **KJV** - martyr, record, witness.

### Luke 24

<sup>49</sup> And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

### The Ascension of Christ Jesus

### Luke 24

<sup>50</sup> And he led them out as far as to Bethany, and He lifted up His hands, and blessed them.

### Luke 24

<sup>51</sup> And it came to pass, while He blessed them, He was parted from them, and carried up into heaven.

### Luke 24

<sup>52</sup> And they worshipped Him, and returned to Jerusalem with great joy:

### Luke 24

<sup>53</sup> And were continually in the temple, praising and blessing God. Amen.