

LUKE

- 1) -- Probably based largely on Mark, and written later than Mark, 80-100 AD. Written for Gentiles converted or considering converting to Christianity. Jews are more villainous, Gentiles treated more favorably than in Mark or Matthew. Luke was probably a Gentile from Antioch, a Syrian. Writing is more literary so Luke probably had a thorough Greek education. May have traveled with Paul (Acts 16:10, Col 4:14, 2 Tim 4:10-11). Probably a doctor (Col 4:14). Gives us hymns and parables not found in other gospels (rich fool, good Samaritan, pharisee and publican). Of Ezekiel's four symbolic animals, Luke is the winged ox, because Luke begins with the priesthood of Zechariah, and the ox was usually the victim in Temple sacrifices. The Herod in Luke is Antipas, tetrarch of Galilee, son of Herod the Great.
- 2) 1:3 -- Nothing is known about Theophilus. Perhaps a Roman official. But since it means "one who loves God," it may just represent all potential converts.
- 3) 1:5 -- Zechariah is mentioned nowhere else in the NT. The priesthood was divided into 24 "courses," each of which served one week in the temple, each named for a descendant of Aaron (listed in 1 Chron 24 -- see 24:10 for the story of David's order to cast lots to assign the 24 courses). Zechariah was of the 8th course, Abijah ("The Lord is my father"). A priest offered incense (1:8) only once in his life, so this was an extremely important day for Zechariah ("The Lord remembers"). Elizabeth ("God is my oath") was equivalent to the Hebrew Elisheba ("My God is fullness"), Aaron's wife (Ex 6:23).
- 4) 1:18 -- Precisely the same question Abraham asked in Gen 15:8.
- 5) 1:27 -- For a detailed explanation of the possible alternatives to the Virgin Birth, see Weatherhead's *The Christian Agnostic*, pp 98-105. Here the word "almah" is used which actually means "young woman of marriageable age." The Hebrew word for virgin is "betulah." However, in the OT, "almah" is used seven times to refer to a young woman -- Gen 24:43, Ex 2:8, Ps 68:25, Prov 30:10, Song 1:9 and 6:8, Isa 7:14. In every case the young woman *is* a virgin. In Gen 24:16, Lev 21:13, Deut 22:14, and many others, the word used is betulah, meaning "virgin maiden." It was the Greek translation, the "Septuagint, in c 300 BCE, that introduced "parthenos" which does mean "virgin." /// "Greetings, Mary." -- "Avé. Maria."
- 6) 1:39 Traditionally at Ein Karim, "spring of the Vineyard" -- close enough to Jerusalem that it is now a suburb.
- 7) 1:42 -- Elizabeth knows immediately that Mary's baby is the Messiah -- why didn't John later?
- 8) 1:46-56 -- "The Magnificat" -- recited every day by all Catholic priests. Named after the first phrase in Latin. Similar to Hannah's song and probably inspired by it.
- 9) 1:59 -- Not a Jewish tradition. Luke the Gentile's error?
- 10) 2:1-7 -- Vs 1: Caesar Augustus, grand-nephew of Julius Caesar, was Octavian, the caesar who became ruler in 44 BC when Julius was assassinated. Fought Mark Antony for 14 years, finally defeated him -- near Philippi, in Macedonia -- and Antony committed suicide. In 27 BC he was voted the title Augustus (well-omened). The period of peace that began with Augustus lasted for centuries and was called the "Pax Romanus," which applied to the Western Mediterranean only, because during Augustus's reign he pushed the boundaries of Empire north and east across Germany.
Vs. 2 -- Quirinius, Roman governor of Syria from 6-4 BC and 6-9 AD, also ruled Judea. Historically, the census was in 6 AD, unless Herod also proclaimed a census in 5 or 6 BC.

Vss 4-5 -- Micah 5:2 predicts that Bethlehem would be the birthplace of the Messiah.
Vs. 7 – Why Dec 25th? Adopted around 300 AD by Constantine to coincide with Saturnalia, a pagan celebration of the winter solstice, to allow early Christians to join Christianity without giving up their Saturnalian happiness. Aurelian in 274 AD had set Dec. 25 as the day of the "birth of the Sun." Christianity merely changed this to the "birth of the Son." Constantine continued to worship both Sun and Son. /// Adam Hamilton in *The Journey* (pp.96-100) says that the word translated as “inn” is *kataluma*. The only other place in the gospels where this word is used is when Jesus sends his disciples ahead to find a room for their last supper. They found a “guest room” in a private house. In the homes of the day, there was usually a guest room because inns/hotels/rooms-for-rent were scarce. So if Joseph and Mary came to Bethlehem and tried to stay with Joseph’s family, they may have found the *kataluma* full and instead went down into the stable to sleep, and where Jesus was born (this presupposes that Joseph was from Bethlehem and only went to Nazareth because Mary was from there).

- 11) 2:16 -- The scene was first made into a creche by St. Francis of Assisi.
- 12) 2:20 -- Basis for Martin Luther's doctrine of Christian vocation.
- 13) – 2:21 – Jesus – in Hebrew, Jeshua, which was originally Joshua, means “the Lord saves.
- 14) 3:1 -- Tiberias Claudius Nero was the son of Augustus's wife by a previous marriage. Augustus had no sons and his only daughter's sons had died young. Tiberius was Augustus's general of the Roman armies that took over the Germanic tribes. His 15th year would have been 27-29 AD, depending on whether Luke used the Syrian, Roman, or Jewish system of dating.
- 15) 3:2 -- Caiaphas was the sole high priest. Annas was his father-in-law and had been high priest 15 years earlier. But when Jesus was first arrested, he was taken to Annas (John 18:13).
- 16) 3:8 -- A play on words: Aramaic for stones --abnayya. For children -- b'nayya.
- 17) 3:21-22 -- See note at Matthew 3:13 for reasons why Jesus was baptized. /// Jehovah’s Witnesses believe that “the heavens were opened to him,” allowing him to recall his pre-existence in heaven. See John 1:1. /// “You are my beloved son...” – Ps. 2:17. “...with you I am well pleased” – Isa 42:1.
- 18) 3:23 -- Matthew as a Jew starts from Abraham. Luke as a Gentile goes back to the beginning, stressing the universality of Jesus's message. Luke lists 75 generations, the longest continuous genealogy in the Bible. He lists 20 generations from Adam to Abraham, whereas Gen 5 and 11 list only 19, the discrepancy explained by Luke's listing Canaan twice. From Abraham to David, Matthew and Luke agree. Then Matthew follows the descent from David through Solomon, Rehoboam and the line of Judean kings. Luke follows the descent from David through Nathan, David's third son, then through a list of completely unknown names, even lists a different name for Joseph's father -- Heli was actually Mary's father.
- 19) 4:4 -- See Matth chapter 4 for OT quotes in vss 4-12
- 20) 4:21 – Geza Vermes: this was probably added by Luke because it clashes with Jesus’s style elsewhere in the gospels.
- 21) 4:24-30 -- Unless this is a different episode from Mark 6:6-7 and Matth 13:54-58, he never returned. Naaman and the widow in Sidon were Gentiles, so when Jesus said there were many Jewish widows and lepers and God had healed Gentiles, the men of Nazareth were understandably furious!
- 22) 4:40 -- At the end of the Sabbath when they thought it permissible.

- 23) 4:41 -- And he wanted to forestall a nationalistic Messianic movement too early.
- 24) 5:1 -- Also called the Sea of Galilee, and Tiberias, and Chinereth.
- 25) 5:24 -- The first of 26 times that Luke uses this term.
- 26) 5:32 -- Luke had a much greater interest in the theme of repentance than Mark or Matthew.
See 2:38, 10:13, 11:32, 13:3,5, 15:7,10, 16:30, 17:3-4, 24:47
- 27) 5:36-39 -- He is starting an entirely new religion which the old Jews will not accept because what they already have is good enough. V. 39 is a bit confusing after reading 36-38. Some think that the one praising old wine is a Jew who can't accept the teachings of Jesus. Others think Luke was confused. Still others take the verse to be a later addition and the old wine *is* the teachings of Jesus, and the new wine the false doctrines circulating in early Christianity hinted by Paul and Peter.
- 28) 6:20 -- This really wasn't a "sermon on the plain." In vs. 17 above it seems clear that he stopped on some level ground, but still on the side of the mountain. So this is a version of the "sermon on the mount," for which see Matthew 5-7 for lengthy text as well as parallels in OT and other writings.
- 29) 6:26 -- Because you cannot be loved by **all** without sacrificing some principles.
- 30) 6-31 -- The Golden Rule was present in the rabbinic tradition but in a negative way: "What is hateful to you, do not do to your neighbors." The "golden rule" was coined in the 16th century. But in its negative form it was circulated centuries earlier than Jesus's time. I.e. Tobit 4:15: "Do not do to anyone what you yourself would hate." Also found in the Sayings of Ahibar, Ecclesiasticus, Philo, Hillel. The latter used it to reply to a potential convert to Judaism, who demanded that the entire Torah be summarized while Hillel stood on one foot (probably a true story, according to Vermes).
- 31) 6:45 -- Remember that in Semitic mentality, the heart is the seat of thinking rather than feeling -- the good heart is filled with righteous ideas in contrast with the bad crammed with wicked thoughts.
- 32) 6:47ff -- A similar simile can be found in Proverbs 10:25. Proverbs 14:11, in two places in the Dead Sea Scrolls, two rabbis in 1st and 2nd century CE. By accepting and practicing Jesus's teaching, one builds a solid house which will withstand all calamities.
- 33) 7:1-10 -- This story was a great comfort to the new Gentile Christians who also had not seen Jesus. Boring thinks that Jesus is asking, not telling, "I should come and heal him?" Referring to the fact that the centurion is a Gentile and Jesus had come to the lost sheep of Israel. /// Also surprising is Jesus lament that he has found no one in Israel with such faith.. Vermes: Doubts that Jesus said this. He had said that the Kingdom of God was meant for the Jews (Matt 10:5-8, 15:24). Most likely the passage was put into Jesus's mouth by a later Gentile editor of the Gospel. (JBD: Isn't it as likely that an earlier Jewish writer edited the Gospel to have Jesus targeting only the Jews for the Kingdom?)
- 34) 7:11 -- Nain was five miles southeast of Nazareth, which tallies with the footnote in this Bible that says 23 miles southwest of Capernaum -- modern town there now, spelt Nein.
- 35) 7:18 -- John is in prison and is becoming impatient for Jesus to **do** something striking.
- 36) 7:24 -- A proverbial reference to the commonplace.
- 37) -- 7:31ff -- Both messengers of the Kingdom, John and Jesus, had substantial following in the country, but were rejected by the leading classes in Jerusalem. See footnote at Matt 11:6-9 for exegesis of the parable about the children.
- 38) 7:37 -- There is no confirmation **anywhere** that this is Mary of Magdala. See 8:2. Also, the accounts in Matthew 26:6, Mark 14:3, John 12:1, all differ from this one. Since medieval

times Mary of Magdala has been one of the most maligned women in the New Testament. All four gospels have a story of Jesus being anointed with oil while reclining at a meal. In Matthew (26:6-13) and Mark (14:3-9), in the house of Simon the leper in Bethany, *two* days before the crucifixion, “a woman” pours oil on Jesus’ *head*. In John (12:1-8), in the house of Mary, Martha and Lazarus, also in Bethany, *six* days before the Passover, it is Mary of Bethany who pours oil on Jesus’ *feet*. In Luke (7:36-50), there is a story in which Jesus dines in the house of a Pharisee in an unidentified town, early in his ministry. A “sinful woman” comes in off the street and pours oil on Jesus’ *feet*. Then, in the scene immediately following this, Luke tells us in 8:1-3 that among those who accompanied Jesus in his travels was Mary Magdalene, “from whom seven devils had gone out.” This juxtaposition of the two events is probably what prompted the erroneous legend that Mary Magdalene was a prostitute, a charge made by scholars sometime around the third century. Scholars even today still debate whether or not there were two separate instances -- or perhaps three -- where Jesus was anointed with expensive spikenard oil from an alabaster jar. Imaginative writers have compounded and perpetuated the error, some even making her Jesus’ lover as in *Jesus Christ, Superstar*, or his wife, as in *The Last Temptation of Christ* and *The Da Vinci Code*. It’s unlikely that we’ll ever settle this issue and I don’t think it’s all that important. My point remains the same: Mary of Magdala was not the “sinful woman” who anointed Jesus with oil. See also Matt 26:6 for **EXCURSIS** of anointings.

- 39) 8:3 – Joanna – “The Lord has been faithful.” Susanna – “Lily.”
- 40) 8:4 -- Luke's second Marcan section begins here, to 9:50. This is the point in Jesus's ministry when he begins to separate the true seekers from the merely curious by telling more parables.
- 41) 8:18 – “...who have listened (heard rightly)...” “...who have **not** listened (heard rightly)...”
- 42) 8:39 -- Contrast this with 4:14, where the man is asked to stay silent. Perhaps it was because this was Gentile country and Jesus was forced to leave.
- 43) 8:44 -- “Fringe” here is “edge” in the NIV, “border” in the KJV, “tassel” in the New American version. The tassel was on the part of the cloak thrown over the shoulder. So “fringe” is more likely than “tassel.” See Numbers 15:37-41 for significance of the fringe.
- 44) 9:1 -- See Matthew 10:5 for the entire **first missionary sermon**. This story is in all four gospels.
- 45) 9:10-17 -- Outside Herod's jurisdiction. Means “house of the fishermen.”
- 46) 9:18 -- At Caesarea Philippi at the foot of Mt. Hermon.
- 47) 9:22 -- "After legal scrutiny" is implied in the original.
- 48) 9:27 -- For attempt at explanation, see footnote at Matthew 16:28.
- 49) 9:54 -- A reference to 2 Kings 1:10, Elijah's protection of Ahaziah with fire.
- 50) 9:60-62 --The man is saying that he wants to wait for his father to die so he can get his inheritance. If his father was dead, he wouldn’t even be there with Jesus. He would be home mourning and preparing for the burial. The term “dead” is used metaphorically in Timothy 5:6 and in rabbinic literature for the ungodly – those who are not prepared to give up everything in the cause of God. He was procrastinating in joining Jesus’s group. Otherwise Jesus would be flaunting the extreme laws re: burying the dead quickly and leaving all other matters go. /// v.62 may refer to Elijah calling Elisha away from the field where he was plowing. When Elisha says he must first kiss his father goodbye, Elijah is not pleased and starts to leave, so Elisha slaughters his oxen and follows Elijah.

- 51) 10:1-2 -- In the septuagint version of Gen 10, there were 72 nations in the world, so perhaps Jesus picked that number as a symbol. /// The metaphor of the harvest is also used in rabbinic literature, but Jesus's point of view is original because of the eschatological emphasis.
- 52) 10:21-22 – Vermes and most NT scholars believe that this prayer is a product of Gentile Hellenistic Christianity, while admitting that Jesus did teach that the “little ones” were the true heirs of the Kingdom, and did teach that one comes to the Father through Jesus. Although Matthew here doesn't presume Jesus' pre-earthly existence, many scholars now believe the words do describe a “pre-historical heavenly transaction among the members of the Trinity” – an exclusive mutual knowledge between Father and Son.
- 53) 10:31-32 – Vermes tempers the “attacks” on the priest and Levite by suggesting that they supposed that the man was dead and they couldn't take a chance of ritual uncleanness. He also suggests that the parable was a creation of the early church because of Jesus' command to his disciples “not to enter any Samaritan town.”
- 54) 11:5-13 – The rabbis of the time considered persistent demands addressed to God as improper, even impudent. (Several examples in Vermes' *Authentic Gospel of Jesus*, p. 158)
- 55) 11:24 – Unless repentance and faith are profound and lasting, the old devil and new companions will “stage a homecoming.”
- 56) 11:29-31 -- The **man** was and will be the sign: for Jonah the return to life after three days in the whale, for Jesus the resurrection. The “queen of the South” is Sheba in Yemen (or Ethiopia).
- 57) 11:49-51 -- Source not clear, not OT. Perhaps it is Jesus's interpretation of God's wisdom. See Matthew 23:34 for exegesis of the Abel/Zechariah story.
- 58) 11:52 -- They turned the Bible into a book of obscurities and missed God's meaning.
- 59) 12:1 -- The "leaven of the pharisees" is in all three synoptic gospels. A little yeast slowly transforms a large lump of dough, penetrates slowly, insidiously, constantly. In this case the leaven is hypocrisy, a short-sighted policy because in the end everything will become known, the hypocrite unmasked. See also note at 8:14 in Mark.
- 60) 12:4-5 -- An unpopular concept today, but necessary for right living, recognizing the greatness of God on one hand and our readiness to sin on the other. Hell here is **Gehenna**, a place of punishment, not **Hades**, a place of departed spirits. Gehenna derives from the "valley of Hinnom," a valley south of Jerusalem in Jesus time, now within the city. Children were sacrificed to Moloch (Lev 18:21, 1 Kings 11:7), and accursed by Jeremiah in 7:31ff, 19:6. In NT times it was a continuously burning rubbish dump. The "one to fear" is God, not Satan. We do not **fear** Satan, we resist him (James 4:7, 1 Peter 5:9).
- 61) 12:10 -- One interpretation is that it is not **words** but the set of a man's life that creates the opportunity for committing the unpardonable sin. Men in this situation cannot repent and ask forgiveness because they lack a sense of sin, and this is the offense against the Holy Spirit that cannot be forgiven. But see footnote at Matthew 12:31 where it is argued that there is no unpardonable sin.
- 62) 12:24 -- **Even** the ravens, an unclean bird (Lev. 11:15).
- 63) 12:27 -- "Lily" in many translations, but not our lilies, perhaps the autumn crocus, scarlet anemone, gladiolus, etc?
- 64) 12:41-48 – The behavior of the wicked servant implies that the master is not urgently expected, so the message of the parable is likely a warning to those church leaders in whom eschatological urgency is on the wane.

- 65) 12:58 – Imprisonment for debt was not in the Jewish legal system so this is probably a gloss by a later Gentile writer. The message also is eschatological: make amends with your brother before you go before God, the judge.
- 66) 13:1 -- One exegesis: Not long before this, Pilate had appropriated money from the dedicated treasure of the temple to construct an aqueduct to Jerusalem. A large crowd of Jews (including Barabbas) revolted and 18 men were killed by soldiers dressed in civilian clothes but carrying weapons under their cloaks. Barabbas was one of those caught and jailed because he apparently had killed a Roman soldier. (See Mark 15:7).
- 67) 13:20 -- The universal symbol at the time for the nations of the earth (Ezek 17:23, 31:6; Dan 4:12, 21). Vermes: The mustard seed is Jesus. The grown bush is the envisioned growth of his Word. “Leavened bread” parable: See note at Matthew 13:33.
- 68) 13:24 – The idea of “dualism of destiny” goes back to Adam and Eve. (Jeremiah 21:8: And to this people you shall say, “Thus says the Lord: See. I am setting before you the way of life and the way of death”). The Community Rule of Qumran speaks of the spirit of light and darkness. The 4th book of Ezra: “There is a city built and set on a plain, and it is full of good things, but the entrance to it is narrow and set in a precipitous place so that there is fire on the right and deep water on the left, and there is only one path lying between them.” Matthew’s metaphor is more complex, in that it states that the broad gate leads to perdition and is easily found by the masses, whereas the narrow gate is hard to find and that only by the small company attached to Jesus.
- 69) 13:29 -- Cited by those who believe that all will be saved who serve the right as it is known to them. See also Matth 8:10-12.
- 70) 13:31-32 -- The only time Jesus is recorded treating someone with contempt. “Go tell that fox” could be completed with a rabbinic literature saying, “Go tell that fox who thinks he’s a lion...” That is, a king. “Lion, son of a fox” designates an outstanding person of lowly origin.
- 71) 14:3 -- There is nothing specific in the Mosaic law to forbid healing on the sabbath; this was the rabbinical interpretation at the time.
- 72) 14:15-24 -- It was common practice to invite guests well ahead, then send a runner to tell them when the feast was ready. In Lamentations it is clear that men of Jerusalem took the double invitation seriously: "None of them would attend a banquet unless he was invited twice." This double invitation is the mission of the church. God's invitation went out first through the prophets. Jesus issued the second. The prophets and Jesus could not use force, but it is clear (?) that there is no second chance if the first invitation is refused. See also Matt 22:2 and Thomas 64. /// Vermes: Reflects the ministry of Jesus being turned down by the bourgeois Galilean leadership but welcomed by the Jewish social outcasts. But enough of them could not be found, so it was extended further to the Gentiles.
- 73) 14:25-33 -- This episode probably took place in Perea, the tetrarchy of Herod Antipas, NE of Jerusalem, across the Jordan. Morris: love for Jesus must be so great that the best of earthly loves is hatred by comparison. Vermes on the double parable that follows v. 26: two criticisms: The parable doesn’t fit in context, which is Jesus’s instruction about discipleship. And, it conflicts with the parable of the rich farmer (Luke 12:16), but suits better the frenzy of the primitive church than the age of Jesus. Matthew 10:37 better reflects Jesus’s meaning.
- 74) 14:34 – An allusion to Leviticus 2:13: “To all your offerings (to God) you will add salt.” /// “Salted with fire” – a reference to Mark 3:11 and Luke 3:16 – baptism with the Holy Spirit

and fire – a more powerful means of spiritual cleansing than water. /// “Salt within” alludes to a healthy state of the spirit which enables you to coexist peacefully with your brothers. See also Matthew 5:13 and Mark 9:50 for references to salt as a fertilizer.

- 75) 15:4 – The shepherd (Jesus) leaves the 99 sheep to look for the one lost sheep (of Israel). Rabbinic literature tells of 11 animals being under constant observation in the village square while the merchant looks for the 12th. Echoes Joseph alone in Egypt while the other 11 are home in Jacob’s care.
- 76) 15:11 -- Better called the "Story of the Forgiving Father."
- 77) 16:1-9 -- The root problem is the commendation of the dishonest steward (vs 8). The **usual explanation** is that the steward is commended, not for his dishonesty, but for taking resolute action in a crisis. From this it follows that the coming of Jesus forced men to a decision. And if even dishonest worldly people can take decisive action, followers of Jesus should be much more able. T. W. Manson: "I applaud the dishonest steward because he acted cleverly," not, "I applaud the clever steward because he acted dishonestly."
However, Morris: Jews could not charge interest on loans to fellow-Jews (Ex 2:25, Lev 25:36, etc). They evaded this by having their stewards add a number of measures (representing illegal interest) **before** setting on the paper the total owed, ostensibly without the master's knowledge. Understood in this way, the parable presents a steward who protects his future (makes friends "who will take him into their homes") by calling in the debts and forgiving the usurious interest. The master cannot recover that money without acknowledging publicly that he had charged illegal interest. He therefore puts the best face on the situation and commends the steward. /// PHEME PERKINS (NRSV): The manager is lauded for his cleverness and for reducing the debtors bills by eliminating **his own** commission in order to win the debtors' good will. VERMES: the message seems to be that men should be decisive and clever in their approach to God. Not likely a parable of Jesus, but better suits the life of the common purse described in Acts than the poverty-inspired piety of Jesus. In v. 9, "dishonest is better translated "worldly." The children of light are those who are spiritually enlightened.
- 78) 16:19-31 -- A parable found only in Luke, and the only parable in any gospel where the character has a name. "Lazarus" is a slurred Galilean contraction of Eleazar. Vs 22, "in the bosom of Abraham," derives from the dining customs, especially the Greeks and wealthier classes, where they reclined on the left side, ate with the right, and the guest of honor would have his head close to the breast of the host. Vs. 24, "in agony in this fire." The OT Sheol, like Greek Hades, was a grey place of infinite nothingness, for the Israelites believed that reward and punishment was meted out in this world. The idea of Hell as torture began to appear in post-Exilic times, when the Jews realized that for centuries they had been oppressed and were suffering, while their oppressors were flourishing. See Isaiah 66:24 (post-Exilic "Third Isaiah") and Mark 9:43. Albert Schweitzer used this parable as his reason for going to Gabon: he was the rich man, Africa the leper Lazarus. Purple dye was very expensive, made from the murex shellfish.
- 79) 17:2 – “Millstone” is literally “donkey stone,” a large stone turned by a donkey. A smaller stone turned by a person was a “man stone.”
- 80) 17:6 -- Rabbis held that its roots would last for 600 years.
- 81) 17:37 -- Where the spiritually dead are found, there will be judgement. Coming at the end of a passage describing the parousia, this emphasizes the suddenness of its coming and on the destruction of many. It may have been added by the early church but is certainly part of

Jesus's world view.

- 82) 18:18 -- Not once used in the entire Talmud, therefore thoughtless flattery.
- 83) 18:25 -- See footnote at Mark 10:25.
- 84) 18:31-34 -- The 7th prediction in Luke by Jesus of his coming suffering: 5:35; 9:22, 43-45 ; 12:50; 13:32f; 17:25.
- 85) 19:11 ff -- This story probably refers to Herod Archelaus, who followed Herod the Great in 4 BC. He went to Rome to pay a large bribe in order to receive the kingship of one of the puppet states, and became "king" of Palestine. He reigned till 6 CE when his actions caused the Jewish elders to have Rome depose him. Taking the whole story as allegory about Jesus's kingship, the last verse (27) means that accepting Jesus's Messiahship is a life and death decision. /// Vermes: It's impossible to turn this episode into a parable of Jesus. The whole of this episode is a "shambles."
- 86) 19:31 -- Probably a pre-arranged "password" that the owners would recognize as coming from Jesus.
- 87) 20:9-19 -- Interpretation of the parable: There had been systematic rejection by Jewish leaders (Neh 9:26; Jer 7:25, 25:4; Matth 23:34, Acts 7:52, Heb 11:36). Earlier there had been rejection of the prophets (vs 10). The Lord sends Jesus (vs 13). In vs 16 the "others" would be the Gentiles. Vermes: A fictional account inspired by Isaiah 5:1-7 (see there, notes nos. 16,17,18). Metaphorically, the vineyard is the Jews, the tenants their leaders. The landlord is God, the servant messengers are the prophets, the beloved son is Jesus. The tenants are destroyed by the Romans in 70 CE and the vineyard is inherited by the Gentile church.
- 88) 21:23-24 -- According to Josephus, 97,000 were imprisoned and 1,100,000 were killed in the siege of 70 AD. This was probably a gross exaggeration because Jerusalem probably had a population of 25-30,000, swollen at Passover to maybe 200,000. The "time of the Gentiles" is unclear. Perhaps a) the time for the Gentiles to execute God's judgments, or b) to be supreme over Israel, or c) to exercise privileges hitherto belonging to Israel, or d) have the gospel preached to them. At the very least, a divine purpose being fulfilled in them.
- 89) 21:29-33 -- Many explanations, none of them entirely satisfactory: a) The fulfillment was the fall of Jerusalem, b) Jesus was mistaken (see Mark 13:32, "about that day and hour no one knows, not even the angels in heaven, **not even the Son, no one but the Father.**"), c) a reference to the Jewish nation as a whole, d) a reference to mankind in general, e) Use of "generation" in the OT sense of a "kind of man," the kind of people who would persist to the end, the last phase in the history of redemption, f) or to the generation living when these signs *begin* to appear (NIV). But see also footnote #104 at Matthew 16:28.
- 90) 22:10 -- The man would have been conspicuous because women carried water in jars, men in skins.
- 91) 22:50 -- Peter struck off the ear of Malchus, John 18:10.
- 92) 23:6 -- Luke attempts to throw some of the blame on Herod Antipas. Vss 6-12 are peculiar to Luke.
- 93) 23:26 -- Cyrene was 500 miles west of Alexandria, with a large Jewish population.
- 94) 23:30-31 -- A metaphor for "if the innocent Jesus is so treated, what will happen to the guilty?"
- 95) 24:13-35 -- Emmaus means "warm wells." /// The two travelers walking to Emmaus were NOT two men, but the married couple, Cleopas and his wife Mary, Jesus's uncle and aunt on Joseph's side. See John 19:25 where it says, "Mary, wife of Cleopas..." (This info also

comes from Hegesippus writing in Ecclesiastical History in c 300 CE) One other telling point: in the custom of the day, the woman is not named, but if it had been a man he almost certainly would have been. /// The real message of the Road to Emmaus: “Abide with us, for it is toward evening and the day is far spent.” /// The village of Emmaus figures in the Maccabean Revolt. See 1 Maccabees 3:40 and 4:3.

See Matthew between pp 24 & 25 for chronological details of Good Friday