

Chapter 1 : Luke (NKJV) - Then the devil taking Him

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How did he know it would be a boy and not a girl? However he was not guessing. His wife had had a scan and the doctor could tell that the baby in the womb was a boy. Yes, boys are different to girls. To say his wife was going to have a boy was not making a prophecy or a prediction for the scan had already shown the evidence. If however the father had predicted not just the sex of the baby but also the exact day and place and circumstances of the birth, then that would be pretty amazing. There are no recorded prophecies about the birth of Mohammed or any other founder of a religion or cult given years before their birth. Yet this is exactly what happened with Jesus. The Old Testament, which was completed about years before Jesus was born, was written by many different writers over a time span of over years. In fact there are 29 major prophecies about Him which were fulfilled in one day – the day He died. Someone may suggest that Jesus deliberately set out to fulfil these prophecies in order to claim He was the Messiah. One problem with such a suggestion is that there are just so many prophecies this would be statistically impossible. Another problem is that humanly speaking Jesus, like all of us, had no control over many of the events of His life, including the place of His birth. If Jesus had been trying to fool people into thinking He was the Messiah it would have been a bit late by the time He discovered where He was supposed to have been born to arrange everything. And Nazareth was a long way from Bethlehem. Obviously my Father managed to get my mother to the hospital before I appeared for I was not born in the car on the way to the hospital, like a friend I knew. Yes, from Genesis, the first book in the Old Testament, right through to Malachi, the last book in the Old Testament, there are many references to the coming Messiah, prophecies that find their fulfilment in Jesus. When someone was made a high priest or was made king they would be anointed, usually with oil. The Messiah was to be King. Verse 2 goes like this: Pleased as man with men to dwell, Jesus, our Emmanuel. One of those prophecies is in Isaiah 7: And the divine side is all about the incarnation - God becoming a man, Emmanuel meaning: Nor is it today, of course, according to the teaching of the Bible! The interesting fact is that when the Old Testament was translated into Greek, over years before Jesus was born, for Isaiah 7: This verse is therefore saying that the Messiah would be born of a virgin. This is exactly what the New Testament teaches. So the holy one to be born will be called the Son of God. Paul says in Galatians 4: They knew that while the prophecies about the Messiah each had their own historical context, in the end ultimately they could only find their fulfilment in the Messiah Himself, Jesus the Christ. Around the time of the birth of Jesus many Jews were longing for the Messiah to come. Devout people were expecting Him – as we see from the incidents mentioned by Luke when the baby Jesus at 8 days old was taken to the Temple in Jerusalem to be circumcised. Matthew tells us about how the arrival of the Magi from the East stirred great excitement and even concern in Jerusalem. They knew this passage clearly stated where the Messiah was to be born. He was no ordinary man. There are other prophecies about Christ that give the same message about His identity. Take for example another famous prophecy in Isaiah 9: This will be a sign to you: Well, the Jewish people were also very concerned about ancestry. They kept careful records. In the New Testament we have two different genealogies for Jesus – one recorded by Matthew and another recorded by Luke. There is much more we could say about how the prophecies in the Old Testament found their fulfilment in Jesus. However it is not much use knowing all these prophecies unless we ourselves come to know the One the prophecies point to. They knew the Messiah would be born in Bethlehem but, unlike those foreign Magi, they were not interested in going to find Him. Their head knowledge made no difference in their lives. There is another important thing to remember. So too the prophecies of His Second Coming will be fulfilled. If we do not recognize Him or acknowledge Him now it may be too late. The father of Yao Lei, a sister in our church, showed interest in the gospel when he was here in New Zealand but he was either afraid or unwilling to believe in Jesus. Not too long after he went back to China he had a stroke. Yao Lei too shared with her father. Then on Monday I heard that he had passed away peacefully. How wonderful if in fact he did open his heart to Jesus before his life ended. Only the Lord knows. There is no time better than

the present. It may be too late.

Chapter 2 : Luke Knew Isaiah's E.L.S., Louise Banner Welch - Shop Online for Books in Australia

Isaiah's ELS may have told them more than it tells readers today. Nevertheless, beginning with a verse from Isaiah, Luke takes the name therein and attaches it to the testimony of that witness. The most likely occasion was the trial of Pontius Pilate in 37 c.e.

He came preaching, not a sect, or party, but a profession; the sign or ceremony was washing with water. By the words here used John preached the necessity of repentance, in order to the remission of sins, and that the baptism of water was an outward sign of that inward cleansing and renewal of heart, which attend, or are the effects of true repentance, as well as a profession of it. Here is the fulfilling of the Scriptures, Isa When way is made for the gospel into the heart, by taking down high thoughts, and bringing them into obedience to Christ, by levelling the soul, and removing all that hinders us in the way of Christ and his grace, then preparation is made to welcome the salvation of God. Here are general warnings and exhortations which John gave. The guilty, corrupted race of mankind is become a generation of vipers; hateful to God, and hating one another. There is no way of fleeing from the wrath to come, but by repentance; and by the change of our way the change of our mind must be shown. If we are not really holy, both in heart and life, our profession of religion and relation to God and his church, will stand us in no stead at all; the sorer will our destruction be, if we do not bring forth fruits meet for repentance. John the Baptist gave instructions to several sorts of persons. Those that profess and promise repentance, must show it by reformation, according to their places and conditions. The gospel requires mercy, not sacrifice; and its design is, to engage us to do all the good we can, and to be just to all men. And the same principle which leads men to forego unjust gain, leads to restore that which is gained by wrong. John tells the soldiers their duty. Men should be cautioned against the temptations of their employments. These answers declared the present duty of the inquirers, and at once formed a test of their sincerity. He could only exhort them to repent, and assure them of forgiveness upon repentance; but he could not work repentance in them, nor confer remission on them. Thus highly does it become us to speak of Christ, and thus humbly of ourselves. John can do no more than baptize with water, in token that they ought to purify and cleanse themselves; but Christ can, and will baptize with the Holy Ghost; he can give the Spirit, to cleanse and purify the heart, not only as water washes off the dirt on the outside, but as fire clears out the dross that is within, and melts down the metal, that it may be cast into a new mould. John was an affectionate preacher; he was beseeching; he pressed things home upon his hearers. He was a practical preacher; quickening them to their duty, and directing them in it. He was a popular preacher; he addressed the people, according to their capacity. He was an evangelical preacher. In all his exhortations, he directed people to Christ. When we press duty upon people, we must direct them to Christ, both for righteousness and strength. He was a copious preacher; he shunned not to declare the whole counsel of God. Herod being reproved by him for many evils, shut up John in prison. Those who injure the faithful servants of God, add still greater guilt to their other sins. Observe, all the three voices from heaven, by which the Father bare witness to the Son, were pronounced while he was praying, or soon after, Lu 9: The Holy Ghost descended in a bodily shape like a dove upon him, and there came a voice from heaven, from God the Father, from the excellent glory. The seeming differences between the two evangelists in these lists of names have been removed by learned men. But our salvation does not depend upon our being able to solve these difficulties, nor is the Divine authority of the Gospels at all weakened by them. The list of names ends thus, "Who was the son of Adam, the son of God;" that is, the offspring of God by creation. Christ was both the son of Adam and the Son of God, that he might be a proper Mediator between God and the sons of Adam, and might bring the sons of Adam to be, through him, the sons of God. All flesh, as descended from the first Adam, is as grass, and withers as the flower of the field; but he who partakes of the Holy Spirit of life from the Second Adam, has that eternal happiness, which by the gospel is preached unto us. Commentary by Matthew Henry, Get rid of Bingo, yard sales, cake sales, etc. Let a godly man preach repentance and salvation and the Holy Spirit will convict sinners! Let him that hath ears to hear, hear! They probably were both ascetic in their journey as aspirants. What is your life rooted in? Into what are you growing up? What are the fruits you bear? Will God find you in His image and likeness, in faith hope and

love in Christ? Or worthless and bad?

Chapter 3 : What's in a name? Sunday reflection

Buy Luke Knew Isaiah's E.L.S.: A Theory by Louise Banner Welch (ISBN:) from Amazon's Book Store. Everyday low prices and free delivery on eligible orders.

Our passage opens with Jesus returning in the power of the Spirit to Galilee from the wilderness Luke 4: When he returns, a report is heard about him throughout the region, and he travels around teaching in the synagogues. The Spirit in Luke leads, fills, and empowers for prophetic work. Such characters as Zechariah Luke 1: Jesus himself is filled with the Holy Spirit 3: So, when we see Jesus being led by the Spirit 4: In his travels around Galilee, Jesus finally comes to his hometown, Nazareth. When it is the Sabbath, Jesus does what he usually does, he goes to the synagogue. When he is there he stands up to read, which is the normal practice for reading Scripture in the synagogue,¹ and he is handed the scroll of Isaiah. He opens it and chooses the place he wants to read from. Here we see the customs and habits of Jesus. He is one who regularly participates in the religious life of his community; he is a reader who contributes to the reading of Scripture in worship; and he is a teacher Luke 4: Nazareth Craig Keener writes that Nazareth was an agricultural village that sat on a major trade route and was close to the Galilean capital, Sepphoris, which was being rebuilt during the time that Jesus was growing up. Most likely, those who knew Jesus from his time growing up in the town were not surprised by his ability to read Hebrew. Jesus chooses to read from Isaiah Here it is helpful to focus both on the actual quotation from Isaiah and on the surrounding context in which the Isaiah quotations is found. Jesus reads a quotation that refers to the Spirit of God, the same Spirit who brought him to Nazareth. We know that the Holy Spirit in Luke guides and empowers people for prophetic ministry. In this quotation the Spirit of the Lord is resting on the speaker for the purpose of proclaiming good news to the poor -- to those who are economically disadvantaged and marginalized. Along with the poor as a broad group, good news is also proclaimed to specific groups of people: The poor in Luke This is the first mention of the poor *ptochoi* in Luke. But already we have seen that the powerful and rich are sent away empty, while the hungry are filled with good things Luke 1: The good news that Jesus proclaims, and thus the good news that Christians proclaim, must be good news to the poor, to the economically disadvantaged, and to the marginalized of our society. The Jubilee Every 50th year was to be set aside as a time for liberation and restoration when all Israelites would return to their ancestral land Leviticus Those who became poor were not to be taken advantage of nor taken as slaves but rather treated as hired hands and released at the year of Jubilee. Isaiah 61 was interpreted in first century Judaism as a reference to the Jubilee and the restoration it envisioned. When he finished reading, Jesus sat down [the usual posture for a teacher²], and the congregation fixed their eyes on him to hear his teaching. Jesus begins explaining the Scripture by telling them that today when they heard the Scripture read it was fulfilled in their presence. Jesus himself will be the location for the fulfillment of this prophesy. In the power of the Holy Spirit, Jesus is the one who has been chosen anointed to preach and proclaim the good news of God. In the chapters ahead, Jesus will travel from town to town and wherever he goes he will teach and heal living out the good news so that people can see the salvation that God offers. As we finish, we can imagine a hometown congregation filled with all the characters of the village -- rich and poor; seeing and blind; oppressed and oppressor -- and wonder what this liberation looked like for them. Did they anticipate the good news would come first to the poor, the prisoner, and the oppressed? Or did they think it would come first for those with inside connections, the rich, and the religious? Jesus offers them good news. Will they hear it and receive it as good news to be shared with all, especially the vulnerable? Or will they hear it and hope that it is a message for them alone? Or does their hope extend to the whole world?

Chapter 4 : Luke 4, New King James Version (NKJV) | The Bible App

Luke 2 New King James Version (NKJV) Christ Born of Mary. 2 And it came to pass in those days that a decree went out from Caesar Augustus that all the world should be registered.

Take the Saints Trivia Quiz now! Luke, the writer of the Gospel and the Acts of the Apostles, has been identified with St. It is believed that Luke was born a Greek and a Gentile. In Colossians speaks of those friends who are with him. He first mentions all those "of the circumcision" -- in other words, Jews -- and he does not include Luke in this group. It is only in his gospel that we hear the parable of the Good Samaritan, that we hear Jesus praising the faith of Gentiles such as the widow of Zarephath and Naaman the Syrian Lk. In our day, it would be easy to assume that someone who was a doctor was rich, but scholars have argued that Luke might have been born a slave. It was not uncommon for families to educate slaves in medicine so that they would have a resident family physician. We know nothing about his conversion but looking at the language of Acts we can see where he joined Saint Paul. The story of the Acts is written in the third person, as an historian recording facts, up until the sixteenth chapter. During the night Paul had a vision: Luke then switches back to the third person which seems to indicate he was not thrown into prison with Paul and that when Paul left Philippi Luke stayed behind to encourage the Church there. Seven years passed before Paul returned to the area on his third missionary journey. They traveled together through Miletus, Tyre, Caesarea, to Jerusalem. Luke is the loyal comrade who stays with Paul when he is imprisoned in Rome about the year And after everyone else deserts Paul in his final imprisonment and sufferings, it is Luke who remains with Paul to the end: He is the one who tells the story of Lazarus and the Rich Man who ignored him. Luke is the one who uses "Blessed are the poor" instead of "Blessed are the poor in spirit" in the beatitudes. It is Luke that we have to thank for the Scriptural parts of the Hail Mary: Only in Luke do we hear the story of the Prodigal Son welcomed back by the overjoyed father. Some early writers claim he was martyred, others say he lived a long life. Some say he preached in Greece, others in Gaul. The earliest tradition we have says that he died at 84 Boeotia after settling in Greece to write his Gospel. A tradition that Luke was a painter seems to have no basis in fact. Several images of Mary appeared in later centuries claiming him as a painter but these claims were proved false. Because of this tradition, however, he is considered a patron of painters of pictures and is often portrayed as painting pictures of Mary. He is often shown with an ox or a calf because these are the symbols of sacrifice -- the sacrifice Jesus made for all the world. Luke is the patron of physicians and surgeons.

Chapter 5 : Christian messianic prophecies - Wikipedia

knew. "1 When Adam and 53 and Mittmann-Richert's research into the use of Isaiah 53 in Luke's Gospel Not only commentaries and monographs but also.

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soft and pliable, resilient and adaptable. You would expect Jesus to say, pray that you are able to endure the hardship to come. But hardship brings temptation: Temptation to compromise our principles, temptation to pursue pleasure over adversity, temptation to renounce our faith in God. Peter, James and John quickly learned this lesson as they denied that they knew Jesus. They left the scene of his betrayal afraid for their own lives. They did not pray so they did not stay. But here is one more thing you can do. Pray for the families of all those who have suffered at the hands of terrorist these past few years. Yesterday we remembered the horrible events of We shall never forget that day. Terrorism continues to tear at our world. I would like to see the church in every country rise up an army of prayer soldiers to pray for the defeat of this evil. The world is dealing with a cult of death the church must offer a culture of life. God, even in our despair. What do we do? Pray for one another. And pray for the Kingdom to come. Where do we go from here? Well this one is a little more complicated. When Jesus left Gethsemane he went to Golgotha. At times we all seem to be running from the garden of despair to the hill of suffering. Look at the stories of the bible. For Abraham it was when he was asked to sacrifice his only son. For Joseph it was those unjust years in jail. Paul had any number of Gethsemanes in his experience; he once listed the number of times he had been stoned, whipped, robbed and shipwrecked. Down shadowy lanes, across strange streams Bridged over by our broken dreams; Behind the misty caps of years, Beyond the great salt fount of tears, The garden lies. Strive as you may, You cannot miss it in your way. All paths that have been, or shall be, Pass somewhere through Gethsemane. It would be dishonest to say that God makes everything all right in this world.

Chapter 6 : Luke Commentary by Arland J. Hultgren - Working Preacher - Preaching This Week (RCL)

Luke " 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.

Sunday reflection Ed Morrissey Posted at When the time arrived for Elizabeth to have her child she gave birth to a son. Her neighbors and relatives heard that the Lord had shown his great mercy toward her, and they rejoiced with her. He will be called John. Immediately his mouth was opened, his tongue freed, and he spoke blessing God. Then fear came upon all their neighbors, and all these matters were discussed throughout the hill country of Judea. The child grew and became strong in spirit, and he was in the desert until the day of his manifestation to Israel. As some readers already know, I missed a couple of weeks of Gospel reflections while I took some vacation. I traveled to Ireland to study Gaeilge, the Irish language, in a lovely little village in the northwest near Donegal. It was an amazing experience, combined with what was likely the best week of weather possible. Better known as St. Columba, the town still has the ruins of his chapel, and honors him with a celebration every June 9th with a midnight bonfire and a walk along his path. That was not my only reflection on names during my stay in Gleann Cholm Cille. My instructor asked for our names during the first day in the immersion class, and on hearing my last name proceeded to conduct an etymology of it. In other words, my family name refers to sea voodoo, which is a lot more colorful than we deserve, to be honest. It was the source of some amusement in the class, too. Generally speaking, though, names have a meaning and a purpose, and the act of naming something carries considerable power and influence. And all of these names carry meaning and weight, even more so because of their origin. At the time, the custom for naming children " especially sons " was to honor ancestors or relatives. Elizabeth knew well what the Lord wanted, but other family members demanded that Zechariah weigh in on the topic. The Lord wanted His chosen prophet to carry that name of hope as an integral part of his ministry. It is not a surprise that this name has been carried into many languages and cultures. The prophet begins the 49th chapter by noting that the Lord had his name prepared before he was born. This is even more significant when we consider Isaiah in his historical context. He preached about a century prior to the first exile of the Judeans. In the first chapter, Luke tells of the Annunciation, in which the angel Gabriel tells Mary that she has been chosen as the mother of the Messiah. One more example comes to mind. Even so, God continued to send prophets of all names to call them back, and finally sent His salvation to live among us and teach us the way. And He continues to lovingly call us to His salvation to this very day. The lesson here goes beyond names, of course. In all of these instances, the Lord had a plan for each, but he also has a plan for us all, too. Isaiah and John could have chosen not to cooperate, but instead they chose to love and serve the Lord. In doing so, their names became part of our heritage, and their teachings ring down through history to continue teaching us. We have that same choice, regardless of what our names mean. He knew us before our birth and knew what part in His plan we could play. All we need know is that He calls us by name to love and serve Him and each other " even us sea witches. The front page image is the birthplace of John the Baptist, now marked in a chapel in the Church of St. Photo by Ed Morrissey.

Chapter 7 : Luke Commentary by Ruth Anne Reese - Working Preacher - Preaching This Week (RCL)

Isaiah's name was a reminder in perilous times that God alone is salvation, and Isaiah's preaching gave the Israelites a path to return to trusting in Him. And of course, we also know of the naming of Christ, thanks to Luke's Gospel.

Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. Opposing this idea is Rashi himself who discovers that Hezekiah was already born at the time of the prophecy so this would invalidate him as the child to be born in the future. In Isaiah, this prophecy describes how Assyrian invaders from the east are increasingly aggressive as they progress westwards toward the sea, the coastline of the Levant, while Matthew 4: While Matthew loosely plagiarizes a Greek Septuagint interpretation of scripture Isaiah 8: Pele-joez-el-gibbor-abi-ad-sar-shalom Some Christians believe that this verse refers to the birth of Jesus as the Messiah. The verse reads in Christian bible versions: For a child has been born to us, a son given to us, and the authority is upon his shoulder, and the wondrous adviser, the mighty God, the everlasting Father, called his name, "the prince of peace. Aramaic commentary on the Hebrew Bible. Through him the messianic community becomes a temple in 1 Corinthians 3: In him you also are being built together into a dwelling place for God by the Spirit. Isaiah 53 Isaiah 53 is probably the most famous example claimed by Christians to be a messianic prophecy fulfilled by Jesus. It speaks of one known as the "suffering servant," who suffers because of the sins of others. Jesus is said to fulfill this prophecy through his death on the cross. The eunuch comments that he does not understand what he is reading Isaiah 53 and Philip explains to him that the passage refers to Jesus: Of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. Then what was said through the prophet Jeremiah was fulfilled: A voice is heard in Ramah, weeping and great mourning, Rachel weeping for her children and refusing to be comforted, because they are no more. The subsequent verses describe their return to Israel. The words Messiah and Christ mean "anointed one". In ancient times Jewish leaders were anointed with olive oil when they assumed their position e. David, Saul, Isaac, Jacob. And "Messiah" is used as a name for kings in the Hebrew Bible: Thus it can be argued that many of the portions that are asserted to be prophetic Psalms may not be. Psalm 2, spoken of below, can be argued to be about David and not Jesus. Throughout the Bible it is common to call saints and angels the sons or children of God. Psalm 2 "Why do the nations conspire, and the peoples plot in vain? The kings of the earth set themselves, and the rulers take counsel together, against the LORD and his Anointed, saying, 3. He who sits in the heavens laughs; the LORD has them in derision. Then he will speak to them in his wrath, and terrify them in his fury, saying, 6. I will tell of the decree of the LORD: Ask of me, and I will make the nations your heritage, and the ends of the earth your possession. The authors of Acts and the Epistle to the Hebrews interpreted it as relating to Jesus. Christians cite Herod and Pontius Pilate setting themselves against Jesus as evidence that Psalm 2 refers to him. Texts vary in the exact wording of the phrase beginning Psalm 2: Psalm 16[edit] The interpretation of Psalm 16 as a messianic prophecy is common among Christian evangelical hermeneutics. I keep the Lord always within my sight; for he is at my right hand, I shall not be moved. For this reason my heart is glad and my soul rejoices; moreover, my body also will rest secure, for thou wilt not leave my soul in the abode of the dead, nor permit thy holy one to see corruption. Thou wilt show me the path of life, the fullness of joys in thy presence, and delights at thy right hand forever" verses Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants upon his throne, he foresaw and spoke of the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. This Jesus God raised up, and we are all witnesses of it" Acts 2: Also of note is what Paul said in the synagogue at Antioch. Sayings of Jesus on the cross and They have pierced my hands and my feet Two of the Gospels Matthew Some scholars see this as evidence that the words of Jesus were not part of a pre-Gospel Passion narrative, but were added later by the Gospel writers. This translation is highly controversial. He guards all his bones: The Lord says to my lord: The Lord sends forth from Zion your mighty sceptre: With you is sovereignty in the splendor of holiness on the day of your birth: The Lord has sworn and will not change his mind: The Lord is at your right hand; he will shatter kings on the day of his wrath. He will execute judgment

among the nations, filling them with corpses; he will crush heads over the wide earth. He will drink from the brook by the way; therefore he will lift up his head. God speaks to David. The second instance of "my lord Hebrew: The opening phrase of Psalm is literally translated as "Regarding David, a psalm," indicating that the psalm is "of" or "about" King David, not written by him. Whose son is he? Sit at my right hand, till I put thy enemies under thy feet? If David thus calls him Lord, how is he his son? Although Hebrew has no capital letters, the Hebrew translation of that passage reads "The Lord said to my lord" indicating that it is not speaking of God. It is quite difficult because v. In Christian interpretation, it is understood as a reference to Jesus, as a messianic and sometimes eschatological psalm; Radak polemicizes against this view" 1. Here God is speaking to the king, called my lord; Perhaps these are the words spoken by a prophet. The king is very proximate to God, in a position of privilege, imagined as being on His right hand in the Divine Council. The second-in-command was seated to the right of the king in the ancient Near East. Such images are rare in psalms, but see Ps If the king trods on the back of his enemies see Josh. In contrast to v. The Zion tradition see Isa. Therefore, Jesus "did wrong" by accepting the sins of the world.

Chapter 8 : LUKE CHAPTER 3 KJV-

Luke 4 New International Version (NIV) Jesus Is Tested in the Wilderness. 4 Jesus, full of the Holy Spirit, left the Jordan and was led by the Spirit into the wilderness, 2 where for forty days he was tempted [] by the devil.

Pulpit Commentaries Introduction We left Christ newly baptized, and owned by a voice from heaven and the descent of the Holy Ghost upon him. Now, in this chapter, we have, I. A further preparation of him for his public ministry by his being tempted in the wilderness, of which we had the same account before in Matthew as we have here, Luke 4: His entrance upon his public work in Galilee Luke 4: At Nazareth, the city where he had been bred up Luke 4: At Capernaum, where, having preached to admiration Luke 4: Verses The Temptation in the Wilderness. And in those days he did eat nothing: Thus, in the beginning of the war, he made reprisals upon him, and conquered the conqueror. How he was prepared and fitted for it. He that designed him the trial furnished him accordingly for though we know not what exercises may be before us, nor what encounters we may be reserved for, Christ did, and was provided accordingly and God doth for us, and we hope will provide accordingly. He was full of the Holy Ghost, who had descended on him like a dove. He had now greater measures of the gifts, graces, and comforts, of the Holy Ghost than ever before. Note, Those are well armed against the strongest temptations that are full of the Holy Ghost. He was newly returned from Jordan, where he was baptized, and owned by a voice from heaven to be the beloved Son of God and thus he was prepared for this combat. He was led by the Spirit into the wilderness, by the good Spirit, who led him as a champion into the field, to fight the enemy that he was sure to conquer. His being led into the wilderness, 1. Gave some advantage to the tempter for there he had him alone, no friend with him, by whose prayers and advice he might be assisted in the hour of temptation. Woe to him that is alone! He might give Satan advantage, who knew his own strength we may not, who know our own weakness. We may suppose that he was wholly taken up in proper meditation, and in consideration of his own undertaking, and the work he had before him that he spent all his time in immediate, intimate, converse with his Father, as Moses in the mount, without any diversion, distraction, or interruption. He continued fasting Luke 4: In those days he did eat nothing. This fast was altogether miraculous, like those of Moses and Elijah, and shows him to be, like them, a prophet sent of God. It is probable that it was in the wilderness of Horeb, the same wilderness in which Moses and Elijah fasted. As by retiring into the wilderness he showed himself perfectly indifferent to the world, so by his fasting he showed himself perfectly indifferent to the body and Satan cannot easily take hold of those who are thus loosened from, and dead to, the world and the flesh. The more we keep under the body, and bring it into subjection, the less advantage Satan has against us. How he was assaulted by one temptation after another, and how he defeated the design of the tempter in every assault, and became more than a conqueror. During the forty days, he was tempted of the devil Luke 4: But at the end of the forty days he came nearer to him, and did as it were close with him, when he perceived that he was hungry, Luke 4: Probably, our Lord Jesus then began to look about among the trees, to see if he could find any thing that was eatable, whence the devil took occasion to make the following proposal to him. If thou be the Son of God, as the voice from heaven declared, command this stone to be made bread. Can he furnish a table? Can he give bread? Note, We must not do any thing that looks like giving place to the devil. Miracles were wrought for the confirming of faith, and the devil had no faith to be confirmed, and therefore he would not do it for him. He did his signs in the presence of his disciples John Secondly, He wrought miracles for the ratification of his doctrine, and therefore till he began to preach he would not begin to work miracles. Thirdly, He would not work miracles for himself and his own supply, lest he should seem impatient of hunger, whereas he came not to please himself, but to suffer grief, and that grief among others and because he would show that he pleased not himself, he would rather turn water into wine, for the credit and convenience of his friends, than stones into bread, for his own necessary supply. Fourthly, He would reserve the proof of his being the Son of God for hereafter, and would rather be upbraided by Satan with being weak, and not able to do it, than be persuaded by Satan to do that which it was fit for him to do thus he was upbraided by his enemies as if he could not save himself, and come down from the cross, when he could have come down, but would not, because it was not fit that he should. Fifthly, He

would not do any thing that looked like distrust of his Father, or acting separately from him, or any thing disagreeable to his present state. Being in all things made like unto his brethren, he would, like the other children of God, live in a dependence upon the divine Providence and promise, and trust him either to send him a supply into the wilderness or to lead him to a city of habitation where there was a supply, as he used to do Psalm This is the first word recorded as spoken by Christ after his instalment in his prophetic office and it is a quotation out of the Old Testament, to show that he came to assert and maintain the authority of the scripture as uncontrollable, even by Satan himself. And though he had the Spirit without measure, and had a doctrine of his own to preach and a religion to found, yet it agreed with Moses and the prophets, whose writings he therefore lays down as a rule to himself, and recommends to us as a reply to Satan and his temptations. The word of God is our sword, and faith in that word is our shield we should therefore be mighty in the scriptures, and go in that might, go forth, and go on, in our spiritual warfare, know what is written, for it is for our learning, for our use. The text of scripture he makes use of is quoted from Deuteronomy 8: I need not turn the stone into bread, for God can send manna for my nourishment, as he did for Israel man can live by every word of God, by whatever God will appoint that he shall live by. Not by bread, but by the word of God, by meditation upon that word, and communion with it, and with God in and by it and in like manner he could live yet, though now he began to be hungry. God has many ways of providing for his people, without the ordinary means of subsistence and therefore he is not at any time to be distrusted, but at all times to be depended upon, in the way of duty. If meat be wanting, God can take away the appetite, or give such degrees of patience as will enable a man even to laugh at destruction and famine Job 5: He tempted him to accept from him the kingdom, which, as the Son of God, he expected to receive from his Father, and to do him homage for, Luke 4: This evangelist puts this temptation second, which Matthew had put last, and which, it should seem, was really the last but Luke was full of it, as the blackest and most violent, and therefore hastened to it. Satan here first tempted Christ to turn the stones into bread, which would be good for food, and then showed him the kingdoms of the world and the glory of them, which were pleasant to the eyes but in both these he overpowered Satan, and perhaps with an eye to that, Luke changes the order. How Satan managed this temptation, to prevail with Christ to become a tributary to him, and to receive his kingdom by delegation from him. To succeed the better, he took him up for this purpose into a high mountain and, because we next after the temptation find Christ on the other side Jordan, some think it probable that it was to the top of Pisgah that the devil took him, whence Moses has a sight of Canaan. That it was but a phantasm that the devil here presented our Saviour with, as the prince of the power of the air, is confirmed by that circumstance which Luke here takes notice of, that it was done in a moment of time whereas, if a man take a prospect of but one country, he must do it successively, must turn himself round, and take a view first of one part and then of another. Thus the devil thought to impose upon our Saviour with a fallacy--a *deceptio visus* and, by making him believe that he could show him all the kingdoms of the world, would draw him into an opinion that he could give him all those kingdoms. But I rather take it that he claimed this power as Satan, and as delivered to him not by the Lord, but by the kings and people of these kingdoms, who gave their power and honour to the devil, Ephesians 2: Hence he is called the god of this world, and the prince of this world. It was promised to the Son of God that he should have the heathen for his inheritance, Psalm 2: If thou wilt worship me, all shall be thine, Luke 4: First, He would have him worship him himself. Perhaps he does not mean so as never to worship God, but let him worship him in conjunction with God for the devil knows, if he can but once come in a partner, he shall soon be sole proprietor. Secondly, He would indent with him, that when, according to the promise made to him, he had got possession of the kingdoms of this world, he should make no alteration of religions in them, but permit and suffer the nations, as they had done hitherto, to sacrifice to devils 1 Corinthians How our Lord Jesus triumphed over this temptation. He gave it a peremptory repulse, rejected it with abhorrence Luke 4: No, I will never do it. And therefore Christ will not worship Satan, nor, when he has the kingdoms of the world delivered to him by his Father, as he expects shortly to have, will he suffer any remains of the worship of the devil to continue in them. No, it shall be perfectly rooted out and abolished, wherever his gospel comes. He will make no composition with him. Men must be turned from the power of Satan unto God, from the worship of devils to the worship of the only living and true God. What he designed

in this temptation: If thou be the Son of God, cast thyself down, Luke 4: How he backed and enforced this temptation. He suggested, It is written, Luke 4: Christ had quoted scripture against him and he thought he would be quits with him, and would show that he could quote scripture as well as he. It has been usual with heretics and seducers to pervert scripture, and to press the sacred writings into the service of the worst of wickednesses. He shall give his angels charge over thee, if thou be his Son, and in their hands they shall bear thee up. And now that he was upon the pinnacle of the temple he might especially expect this ministration of angels for, if he was the Son of God, the temple was the proper place for him to be in Luke 2: How he was baffled and defeated in the temptation, Luke 4: Christ quoted Deuteronomy 6: This Christ would be guilty of if he should say, "He did indeed prove me to be the Son of God, by sending the Spirit upon me, which is the greater but can he also give his angels a charge concerning me, which is the less? What was the result and issue of this combat, Luke 4: Our victorious Redeemer kept his ground, and came off a conqueror, not for himself only, but for us also. The devil emptied his quiver: He ended all the temptation. Christ gave him opportunity to say and do all he could against him he let him try all his force, and yet defeated him. Did Christ suffer, being tempted, till all the temptation was ended? And must not we expect also to pass all our trials, to go through the hour of temptation assigned us? He then quitted the field: He departed from him. He saw it was to no purpose to attack him he had nothing in him for his fiery darts to fasten upon he had no blind side, no weak or unguarded part in his wall, and therefore Satan gave up the cause. Note, If we resist the devil, he will flee from us. Yet he continued his malice against him, and departed with a resolution to attack him again he departed but for a season, achri kairou--till a season, or till the season when he was again to be let loose upon him, not as a tempter, to draw him to sin, and so to strike at his head, which was what he now aimed at and was wholly defeated in but as a persecutor, to bring him to suffer by Judas and the other wicked instruments whom he employed, and so to bruise his heel, which it was told him Genesis 3: He departed now till that season came which Christ calls the power of darkness Luke And when he had opened the book, he found the place where it was written, 18 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, 19 To preach the acceptable year of the Lord. And the eyes of all them that were in the synagogue were fastened on him. Thither he came in the power of the Spirit. The same Spirit that qualified him for the exercise of his prophetic office strongly inclined him to it.

Chapter 9 : Luke knew Rey's name. How? : StarWars

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Print Prior to the reading of the Gospel for the Day -- the call of the first disciples in Luke 5: The First Lesson is the majestic text from Isaiah 6: He speaks more fully of that in Galatians 1: The call of the first disciples appears, naturally, early on in the ministry of Jesus. More immediately, there is a series of events that includes his going to a deserted place to be alone, his being sought out by crowds of people, and his teaching in synagogues 4: He borrows a boat on the lakeshore that belongs to a fisherman named Simon. From there he teaches crowds of people. They will not leave him alone, for they want to hear "the word of God. The names of those on the scene are provided. Simon is mentioned by name five times over 5: The use of the name Peter is a bit early here, for according to Luke himself, Jesus gave him that name at a later time 6: Nevertheless, it makes sense that it appears here, so that the reader of the gospel knows who Simon is. Missing from the account of those present is Andrew, the brother of Peter, who is called at the same time in the other two Synoptic Gospels Mark 1: In the Gospel of John he is actually called earlier than Peter 1: Other persons on the scene are James and John, sons of Zebedee, who are "partners with Simon. It is his boat that Jesus uses. It is he to whom Jesus speaks first, asking him to go into the deep water. Conversely, Simon Peter is the only person who speaks to Jesus. He addresses him as "master" Greek: But after the miraculous catch, he addresses him as "Lord" kyrios at 5: Likewise, Simon Peter is the only one whom Jesus addresses directly, both when he tells him to go into the deep water 5: And, interestingly, even at the end of the story when he says "Do not be afraid; from now on you will be catching people" 5: Not only was Peter prominent in the traditions that Luke received concerning the earthly Jesus and his companions, but Luke knew that Peter was an important leader in the early church, as he narrates in Acts There are features to this story that resonate with other significant biblical motifs. One is that, when Simon is called, he resists, as do Moses, Isaiah, and Jeremiah, to name but three Exodus 3: Another is the exclamation of Simon, saying that the "Lord" should depart from him because of his being a sinful man 5: It is a common biblical motif for a person to feel unworthy in the presence of the divine Exodus 3: Finally, the miracle of the great catch is, like others in the gospels, more than one should expect. The exceeding of expectations appear in other miracle stories too, as in the Healing of the Paralytic Luke 5: Jesus has come into the world to reveal God and to redeem the cosmos. But he is known to us only through the witness of his apostles. The call of the first disciples marks the beginning of a movement that culminates in the founding of the church. The church did not come into existence through a group of persons who wanted to start a good, even benevolent, organization. From the gospels, we learn that it had its beginning with Jesus, who called certain persons to follow him. He created a community of disciples who heard him preach and teach, heal, and finally suffer, die, and rise from death on the first Easter. The story of the church is reflected to some degree in this story itself. When Jesus calls, Peter is hesitant and thinks that what Jesus asks of him is both unnecessary and too demanding. Nevertheless, Peter responds, and he discovers that life has a surprise in store for him. By doing what Jesus asks him to do, he experiences an epiphany of God. Throughout history the church has continued to exist and carry on its ministry in spite of the tenuous responses of its members. The commissioning of Peter is of particular importance. He became a leader among the Twelve during the earthly ministry of Jesus as at Luke 9: Although he alone is addressed in this particular story, both he and the other disciples are commissioned by the risen Lord to carry on the mission of Jesus see Luke Finally, the witness of the disciples to Jesus, his words, and his deeds is to extend "to the ends of the earth" Acts 1: