



Lord



Jesus



Christ

in the 1611 KJV

Teaching Luke

Author: Dr. Gerard Cotter D.D.

Editor: Larren Joy D. Tumpag (Bembem)
larrenjoytumpag@gmail.com

First edition: September, 2022

Copyright: ljc1611kjb.com

Contents

God's Way to Study His Word:	4
Overview of Luke	7
Chapter Outlines by sentence format	15
Chapter 1 Summary:	15
Chapter 2 Summary:	34
Chapter 3 Summary:	46
Chapter 4 Summary:	55
Chapter 5 Summary:	70
Chapter 6 Summary:	87
Chapter 7 Summary:	107
Chapter 8 Summary:	124
Chapter 9 Summary:	145
Chapter 10 Summary:	167
Chapter 11 Summary:	182
Chapter 12 Summary:	207
Chapter 13 Summary:	230
Chapter 14 Summary:	246
Chapter 15 Summary:	257
Chapter 16 Summary:	269
Chapter 17 Summary:	283
Chapter 18 Summary:	295
Chapter 19 Summary:	312
Chapter 20 Summary:	328
Chapter 21 Summary:	342
Chapter 22 Summary:	356
Chapter 23 Summary:	378
Chapter 24 Summary:	397
Doctrinal Studies:	412
Messages that Reference the Gospel of Luke:	413
God	414
Q&A for the Gospel of Luke	417
Epistle Overview	417
Chapter 1	419
Chapter 2	420
Chapter 3	421
Chapter 4	422
Chapter 5	423
Chapter 6	424
Chapter 7	425
Chapter 8	426
Chapter 9	427
Chapter 10	428
Chapter 11	429
Chapter 12	430

Chapter 13	431
Chapter 14	432
Chapter 15	433
Chapter 16	434
Chapter 17	435
Chapter 18	437
Chapter 19	438
Chapter 20	439
Chapter 21	441
Chapter 22	443
Chapter 23	445
Chapter 24	446

God's Way to Study His Word:

This book was developed as a web page on ljc1611kjv.com. It was then converted to print format and to e-book format. On the web page, and in the e-book format, there are links which can be used to go to the referenced information. The print format, unfortunately, requires the reader to physically go to the referenced material.

Some of the supporting web pages have been included in the print format and e-book format but some of the supporting material is not included but is available on the web site.

This book is part of a series which, God willing, will be published for the entire New Testament and prove that there are **NO** errors nor conflicts within the New Testament. The Detail Studies, which this series is based upon, cover every sentence, every verse, every phrase, every punctuation mark and every doctrinally significant word in every Bible book studied. People have looked for about twenty (20) years and failed to find any other work that covers all that this series cover and yet no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies have literally several million Bible references to support the interpretation provided and to show that "[the perfect word of God](#)" is consistent all across it for word definitions and doctrines.

Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series. This is because I did not write any of these things on my own but only wrote what the Holy Ghost showed me.

In [2Timothy 2:15](#) we read: "[Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth](#)". The true definition of the word "dividing" is: '**a Mathematical function whereby we separate pre-defined units according to a precise procedure which produces a precise result**'. However, while most people understand that '**there is one interpretation but many applications of the word of God**', they fail to separate the procedures of each. And, as a result, they fail to separate the '**one interpretation of the word of God**' from the '**many applications of the word of God**'. This leads to many errors which people blame on "[the perfect word of God](#)" instead of their use of the wrong procedure.

The result, of men using the wrong way, is that men claim that there are errors and conflicts in God's In [Isaiah 28](#), God tells us how to understand His word. In addition, God preserved the message of His word; He preserves every word of His sentences; and God preserves every punctuation mark ("[jot and tittle](#)") of His sentences. Therefore, God preserved what He wanted us to understand and God told us how to understand His word so that we have no errors and no conflicts. Unfortunately, for at least one hundred and fifty (150) years men have been taught to use man's way to understand "[the word of God](#)", instead of using God's way.

In [Isaiah 55:8-9](#) we read: "[For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts](#)". Thus, God warns us that our ways are wrong and that using God's "[way](#)" produces better results, which have no errors and no conflicts.

In addition, [1Corinthians 2:14](#) tells us: "[But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned](#)". Therefore, we can not properly understand the spiritual "[word of God](#)" using man's way. We must use God's way to understand God's preserved "[word of God](#)". And, the basics of God's way is to understand His preserved "[word of God](#)" is using the sentence format and true Biblical definitions for Bible words.

The detail Studies follow the [Biblical Way to understand God's Word](#). That Detail Study is available on the web. This book only has the summaries of that detail study along with Questions-And-Answers to help the reader understand what the particular book of the Bible truly says. (Some of the books in this series also have additional material.)

Other than cults, all claims of errors and conflicts are based upon the New Testament. This Study is part of a series which interprets the preserved “[word of God](#)” using God's way and proving that there are no errors, nor any conflicts, if we obey God and use His way to interpret His word. And, this series concentrates on the New Testament, since that is the basis of these lies about the perfect “[word of God](#)”.

People have looked for about twenty (20) years and failed to find any other work that covers everything this series cover. In addition, no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies literally have several million Bible references to support the interpretation provided and to show that “[the perfect word of God](#)” is consistent all across it for word definitions and doctrines. Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series.

I have read, or at least skimmed, every book which has been written in the last hundred and fifty (150) years and which claims to teach people how to study and understand “[the word of God](#)”. In every case, they use a method which comes from man and do not use God's way ([Isaiah 55:8](#)) to study and understand “[the word of God](#)”. And, while there are variations from one man-written method to another man-written method, every one of them ends up with problems. The end result of those problems is that people blame God's perfect word for their own problems and either turn to a man-written '*bible*' or skip verses. (By skipping the interpretation of certain verses, they can hide the conflict which their method has produced.)

This Study follows the [Biblical Way to understand God's Word \(Isaiah 28\)](#). It applies “precepts” ('truths that never change for any circumstance'). It then goes through the Bible book sentence-upon-sentence (“[line upon line](#)”). This is different from the ways of men which use verse-upon-verse or some other method which generates errors. God's sentence-upon-sentence method also pays attention to what '[the word of God](#)' tells us that God preserved, which are the true Biblical meanings of words and the Biblical usage of punctuation. (These two are the components of sentences and do not give us verses.) The '[the word of God](#)' tells us that God preserved punctuation (“[one jot or one tittle](#)”) in [Matthew 5:18](#); [Luke 16:17](#). And, the '[the word of God](#)' tells us that God preserved “[every word](#)” in [Deuteronomy 8:3](#); [Matthew 4:4](#) and [Luke 4:4](#).

Thus, this Study is the result of using God's “[way](#)” to understand “[the word of God](#)” which requires paying attention to God's preserved punctuation and true Biblical definitions of Bible words.

The summary of each Bible book comes from the summary of each chapter within that book. Every chapter summary comes from the summary of each sentence within that chapter. And, the sentence summaries come from analysis using the punctuation and true word definitions, as already explained. As a result, we have what God literally had written and see that there are no conflicts even when we consider the smallest part of a sentence compared to the entire Bible book. God is consistent from the start of a Bible book to the end and is consistent in His doctrines and word definitions across the entire Bible. What we have is an integrated whole (single) message, with no errors and no conflicts. This Study is part of a detailed analysis which shows this truth.

Now, many people find that the Detail Studies to be overwhelming because they have everything required to prove that there are **NO** errors in “[the perfect word of God](#)”. This summary level is easier to understand for most people. At the same time, if someone has an argument with what is presented here, the matching Detail Study provides all of the proof required in order to show that what is here matches exactly what God wrote in His word. Again, this is not a matter of my opinion versus their opinion. I have over thirty (30) years' experience as a professional Systems Analyst with an international reputation for

accuracy in how to prove things. And, this series of books are the result of using recognized methods of analysis to prove what God actually wrote. This series does not present a religious opinion. Therefore, a religious opinion, which was arrived at from using wrong methods, is not superior to a true analysis of what God wrote.

Let any who disagree show their method and the results of their method and try to explain how their method, which produces errors, is greater than God's "way" which produces no errors and no conflicts.

Overview of Luke

Epistle Theme: Jesus is the Son of Man.

In Chapter 1, we read '[The introduction of Luke's Gospel](#)'. Luke starts with the birth and ministry of John the Baptist, who was sent by God to prepare the way for "Jesus". Luke also tells about the conception of "Jesus" as a separate event from His birth because, as a literal physical man, the two events are separate. Luke presents the physical genealogy, which comes through Mary, as opposed to the legal genealogy which comes through Joseph and is presented by Matthew. In addition, we see regular people giving prophecy, which shows us that God can use any person and the power is not dependent upon the person but is dependent upon God. We also see in this Gospel that God has angels giving messages to people. Thus, sometimes God works through His Holy Spirit working in people and sometimes God uses angels to deliver the exact message that God wants received.

In Chapter 2, we read all about '[The Birth of "Jesus"](#)' and of the many different evidences, and fulfillments of prophecy, that God provided to prove the literal physical birth of "Jesus". Many people and religions try to deny this truth but God makes sure that there is enough evidence to prove all denials to be obvious lies.

In Chapter 3, Luke tells us about '[The Ministry of John the Baptist and lineage of Jesus](#)'. John the Baptist was prophesied to be the fore-runner of "Jesus" and "Jesus" was prophesied to be born of a virgin. Thus, this chapter presents the evidence of the fulfillment of prophecy. John the Baptist was the spiritual Herald of God's "King". And, people always check the lineage of a king. Therefore, our chapter is telling us that the literal physical man named "Jesus" had the basic requirements to be a king. However, as we read later in the Gospel, God's people were not willing to let Him be a true king and tried to force Him to be a puppet king. That is when the offer of the 1,000-year kingdom was removed and we see God working with the church instead.

In Chapter 4, Luke tells us about '[The Start of the Ministry of "Jesus"](#)'. His ministry started with His temptation by Satan because God always has His people pass a test before God uses them. Then we see that "Jesus" started His ministry near His home and expanded out from there. While the people wanted the miracles, they refused to accept His doctrine because '[familiarity](#)

breeds contempt', or as "Jesus" said: "No prophet is accepted in his own country". His own physical brothers and sisters (other children of Mary) were not saved until after His resurrection.

In Chapter 5, Luke tells us about 'The Response and Rejection of Faith'. "Jesus" calls His first four (4) disciples, who respond in true Biblical faith. We also read about the religious leaders rejecting faith because it goes against their religious traditions. After this we see "Jesus" calling the "publican, named Levi" (Matthew), and His throwing a party to introduce "Jesus" to all of his friends. At the same time, the religious leaders criticize "Jesus" for associating with publicans and sinners. Where religious traditions excludes anyone who is different, true Biblical faith invites all to hear the message from God. Thus, Luke shows us the basic difference between religion and a personal relationship with God that is based upon true Biblical faith.

In Chapter 6, Luke gives us the message from "Jesus" that: 'The Son of Man is Lord'. As "the Son of Man", "Jesus" showed that He was a literal physical human being with all of the characteristic of men except the sin nature. As "Lord", "Jesus" proved that He, a literal physical man, was also '*just a man*' with all of the power and authority of the "Lord God". This truth, of course, is difficult, if not impossible, for men to understand and must be accepted by faith. Since religion rejects true Biblical faith, the religious leaders rejected this truth in spite of the evidence, provided by "Jesus", which they could not refute.

In Chapter 7, Luke tells us about how 'Jesus Acts Like a King'. He came to offer the kingdom to the Jews. They wanted the kingdom but wanted a puppet king whereby they truly ran the world and "Jesus" was only a figurehead. "Jesus" was not willing to be that type of a "king". a true "king" puts his character on his kingdom and requires his subjects to display his character. In this chapter, we see the character of the kingdom which "Jesus" offered to the Jews. He gave the request of a centurion who honored Him as a "King". He provided for the widow, the sick and the needy. The religious leaders criticized Him for this because He was not showing a big difference between the leaders and the people that they considered to be lower than them. Thus, they had another reason to hate and despise "Jesus".

In Chapter 8, Luke tells us about how 'Jesus Deals with People who Accept Him as King'. Our chapter tells us how "Jesus" blesses people who treat Him in His true roles as "Lord" and "King". However, He refuses to bless, and even sometimes curses, those people who refuse to acknowledge these true roles

of His. The religious leaders treated Him as '*just a man*' and even treated Him like He was less than they were. In this chapter we read that "Jesus" said to His disciples: "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." This chapter also has the parable and the four (4) types of ground. Thus, a main message of this chapter is the difference in what people receive from God, and receive in God's kingdom, based upon the type of heart they have.

Something that should be obvious to the reader, by this point, is that Luke is not only telling us about "Jesus" and His ministry, but he is also showing the increased animosity between "Jesus" and the religious leaders. This is because they insist upon treating Him as '*just a man*' when He is, in truth, '*God in human flesh*'. Yes, Luke shows us that He was a literal physical human being, but His Spirit was God and not a sinful human spirit. Just like the religious leaders of His day, people of today who refuse to accept this truth will be cursed to spend eternity in the "lake of fire".

In Chapter 9, Luke tells us that '*The Twelve Receive Spiritual Maturity*'. Many of the disciples were first disciples of John the Baptist. They were saved when they believed John's message, which was: "Behold the Lamb of God!" [John 1:36](#). Then, they were made disciples when they obeyed the command from "Jesus" to "Follow me, and I will make you fishers of men" ([Matthew 4:19](#)). Now, "Jesus" is sending them out as missionaries so that they each received personal experience in the ministry. Some things are only learned through experience. These experiences would require a certain level of spiritual maturity but they would also increase the level of spiritual maturity that the twelve would have. Here we see "Jesus" preparing them to be His apostles and leaders in His kingdom. At this point, it is obvious that the Jews, as a nation, will reject Him as their "King". Therefore, "Jesus" gave His disciples a test, which they passed when Peter declared that "Jesus" was "The Christ of God". At this point "Jesus" starts to tell them that He will die and rise again, which is the basic gospel of the church. Thus, here we have the church being already spiritually alive and the members responding to spiritual truth just as a baby is alive and responding to stimuli even while still in the womb. (The birth isn't until Pentecost in [Acts 2](#).)

In Chapter 10, Luke tells us that "Jesus" teaches '*Right Attitudes and Wrong Attitudes*'. Our chapter starts out telling us that "Jesus" "appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come". The '*Right Attitude*' is that all saved are supposed to spiritually mature, following the pattern we see in the twelve, so

that "Jesus" can send all saved out as missionaries. In this chapter we see "Jesus" cause the growth of what is His church. Here He teaches His disciples the right attitude to have. We also see Him let the rich young ruler leave lost because he refused to accept the right attitude.

In Chapter 11, Luke tells us how to '*Have the True Evidence of Belonging to God*'. In this chapter we see the religious people who claim to represent God, but are truly lost, accuse "Jesus" of doing miracles by the power of "Beelzebub, the chief of the devils". We also see people claiming blessings based upon being the physical family of "Jesus" However, "Jesus" says: "Yea rather, blessed are they that hear the word of God, and keep it". In this chapter we see strong disagreement between "Jesus" and the religious rulers over authority and doctrine. Here, we also see that "Jesus" says that people who reject His doctrine are of the devil while the truly saved will accept His doctrine and display a spirit which has been changed to be like God.

In Chapter 12, Luke tells us that "Jesus" taught His disciples to: '*Concentrate on Serving God and Let God Take Care of Your Physical Needs*'. This chapter is mainly doctrinal teaching. Therefore, the chapter summary is in an outline format. Receiving the doctrine of this chapter requires spiritual maturity beyond what we have at our initial salvation. Thus, we see "Jesus" continuing the spiritual maturity of His church.

In Chapter 13, Luke tells us about '*The Error of Trusting Religious Works*'. Even today, we have religions, which claim to be Christian, but preach a '*Works Salvation*'. A true Biblical "Christian" is a '*follower of Christ who displays the doctrine of Christ in their life*'. This chapter teaches us that "Jesus Christ" was completely against '*Works Salvation*'. Therefore, any religion which preaches such is not truly "Christian" and, therefore, is preaching a lie. That makes it a religion from Satan, who is the "father of lies" ([John 8:44](#)).

In this chapter we have the '*Parable of the Fig Tree*' and the lesson about religious people being destroyed and the Jews claiming that their destruction proved that they were sinners. These, and many other accounts in this chapter, teach us the error of measuring spirituality by religious works.

In Chapter 14, Luke tells us many '*Lessons on Pride*'. Here we read several parables directed against the religious leaders and their pride in their religious works. This and the prior chapter are given to warn true Biblical "Christians" against following popular religious doctrinal errors.

In Chapter 15, Luke continues with the doctrine taught by "Jesus" and teaches us about '[The Self-Righteous Lost versus The Repentant Saved](#)'. Once more, we find many parables in this chapter.

In Chapter 16, Luke tells us that "Jesus" teaches His disciples about '[The Rewards and Future of the Religious Lost](#)'. Many people misunderstand the main parable of this chapter. In it we read about '[The Wise Steward](#)', but he is only wise according to the wisdom of this world. What we read in this chapter is: "that which is highly esteemed among men is abomination in the sight of God" ([Luke 16:15](#)). "Jesus" told the religious leaders, indirectly, that they would be in "everlasting habitations" with the lost.

In Chapter 17, Luke tells us about the evidence seen in '[Those Who Have the Kingdom of God](#)'. The Jews misunderstood this phrase and many people misunderstand it today. The Jews confused it with a physical kingdom and, while the 1,000-years reign of "Christ" will be a physical manifestation of "the Kingdom of God", it is not all that there is to it. In addition, many people of today confuse it with "the Kingdom of heaven", but they are two different things. Like our chapter tells us, and as is explained in the detail notes, "the Kingdom of God" "is in us" and is '[God's character in us](#)'. Thus, we see the continuation of what has been the theme of the last several chapter with instructions on what God expects to see in spiritually mature saved people. In this chapter we see the religious leaders demanding to know about "the Kingdom of God", because they felt that they had earned it. "Jesus" gave '[The Parable of the Unprofitable Servant](#)' because that is the true attitude that God expects from His truly saved.

In Chapter 18, we see more lessons like the prior chapters. The theme of this chapter is: '[The Attitudes of People Who Have the Kingdom of God](#)'. Our chapter starts with instruction from "Jesus" on what to do right now in order to have the power, protection and provision of God in this life. Those instructions are followed by a "parable unto certain which trusted in themselves that they were righteous, and despised others". Obviously, this is the wrong attitude for '[People Who Have the Kingdom of God](#)'. Thus, this chapter is telling us the difference in actions between those who have "the kingdom of God" and those who do not.

In Chapter 19, Luke tells us about '[A fruitful religion versus a show religion](#)'. Many people say that the truly saved don't have a religion but have an ongoing personal relationship with God. However, the truth is that the truly saved do have a religion which is based upon an ongoing personal relationship with God. A "religion" is: '[a physical manifestation that is repeatedly and consistently displayed and](#)

is based upon a true belief in obeying a superior being such as the true God or false gods'. [James 1:26-27](#) says: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world". The true religion of a true believer includes starting each day with prayer and Bible study to get directions for that day, and for their life, from their God. That time also includes personal worship to build true faith in God based upon what He has done and what He promised to do. That is followed by doing things like James tells us as they go through their day. And, it includes ending the day with a review of how God has helped them and thanking God for His help. The truly saved aren't relying upon the promises from a false religion but are obeying God's commandments in the Bible to have an ongoing personal relationship with God. However, anything that we do on a regular and consistent basis, such as bathe, is done religiously. Our chapter tells us to do the things which God commands in the Bible, and that God promises will produce true spiritual rewards, and to do them on a regular and consistent basis. These are things like true prayer, obedience to God, true personal worship. Our chapter also instructs us to avoid religious mandates which God does not approve of and which will not produce true spiritual fruit.

In [Chapter 20](#), Luke tells us that '[The Religious Leaders Challenge Jesus](#)'. They felt that He was getting too large a following and that they would lose their own personal position and power. They, obviously, were more concerned about personal privilege than they were about truth, God and the eternal spiritual destiny of God's people. As a result, "Jesus" told them '[The Parable of the Hirelings Killing the Heir](#)'. They understood that it was spoken against them but did not dare attack Him physically, so they sent various groups to challenge Him doctrinally. He put them all to shame and, eventually, "they durst not ask him any question at all". That's when "Jesus" asked them a doctrinal question which they could not answer and which proved their doctrinal error. After this, "Jesus" warned His disciples to "Beware of the scribes" They were supposed to be the religious experts but He had proved that they taught doctrinal error. Please see the [Gospel Time Sequences](#) Study for links to matching events in the other Gospel accounts and for the time sequences of the last days of "Jesus".

In [Chapter 21](#), we have '[Prophecy of Future Events](#)'. This started with people bragging about the beauty of the Temple and "Jesus" prophesying its destruction. It was destroyed because God's saved people, in the church,

went back to insisting that the saved keep religious traditions. Many people, even today, preach a salvation based upon religious works and a sanctification based upon religious works. However, true salvation is based upon our accepting a personal relationship with "Jesus Christ" as our personal "Lord". True Biblical sanctification is the result of letting "Jesus Christ" work through our life to do His work. Yes, the saved do work, but that work is to stop sinning and to make themselves available to "Jesus Christ" for Him to work through their life. All true spiritual work is done by God. Yes, we take the Gospel to people but it is God who changes their life. And, returning to the theme of this chapter, the prophesied future events are because God's people keep turning from their relationship with God to trusting false religion. And, we have lots of false interpretations of these prophecies taught because people listen to false prophets instead of letting God's "Holy Spirit" teach them the true interpretation of true prophecy. Please see the [Prophecies](#) and [Prophecy Fulfilled](#) Sections, of the [Significant Gospel Events Study](#), for more links to true Bible prophecies. Please also see the [Gospel Time Sequences](#) Study for links to matching events in the other Gospel accounts and for the time sequences of the last days of "Jesus".

In [Chapter 22](#), we have '[The Betrayal of Jesus](#)'. This, and future chapters, need to be carefully compared with reports in the other Gospels in order to get all of what happened. The detail notes have many links to related sections in other places of the Bible. Please also see the [Gospel Time Sequences](#) Study for links to matching events in the other Gospel accounts and for the time sequences of the last days of "Jesus".

In [Chapter 23](#), we have '[The Trial by Pilate and the Crucifixion of Jesus](#)'. As with the chapter above, This chapter need to be carefully compared with reports in the other Gospels in order to get all of what happened. The detail notes have many links to related sections in other places of the Bible sequences. Please also see the [Gospel Time Sequences](#) Study for links to matching events in the other Gospel accounts and for the time sequences of the last days of "Jesus".

In [Chapter 24](#), we have '[The Resurrection and Ascension](#)'. As with the two chapters above, This chapter need to be carefully compared with reports in the other Gospels in order to get all of what happened. The detail notes have many links to related sections in other places of the Bible. Please also see the [Gospel Time Sequences](#) Study for links to matching events in the other Gospel accounts and for the time sequences of the last days of "Jesus".

If the reader pays attention to the short summaries of each chapter, which were just given, they should see a couple of patterns which Luke uses. In the

beginning of this Gospel account we see God fulfilling Old Testament prophecies and promises made to His people the Jews. We see "Jesus" offering the kingdom to the Jews but they were not willing to accept it with God in charge. The leaders wanted a figurehead king with them running the kingdom their selfish sinful way. Thus, they rejected "Jesus" as their true "King". The people wanted their familiar comfortable religion, even if it was wrong. Most of the people were not willing to think for themselves nor were they willing to have the responsibility of an ongoing personal relationship with God. Therefore, they also rejected "Jesus" as their true "King" and chose the comfort of a familiar religion which they did not have to think about. And, while many people condemn the Jews, the fact is that most people, who claim to be saved, react the exact same way even today.

Thus, while this gospel does tell us that "Jesus" was / is a literal physical man Who is also 'God in human flesh', and it also tell us many doctrinal truths, we can see a message wove throughout this Gospel. If we act the same unthinking way that the Jews did, then we should expect to receive the same condemnation that they received. And, in fact, we should expect to receive a greater condemnation because we have the clear lessons of this Gospel, and of all of the New Testament, as well as having access to God's indwelling Holy Spirit. Therefore, since we have been given more, we should also expect a greater condemnation for rejecting God's truth. Therefore, the message is to turn on your brain and think for yourself instead of blindly following some lost and blind self-proclaimed religious leader.

Chapter Outlines by sentence format.

Chapter 1 Summary:

Chapter Theme: *The introduction of Luke's Gospel.*

In this chapter, we have the introduction of this Gospel by Luke. First, Luke tells us why he wrote this Gospel. Then Luke tells us about the birth of John the Baptist and includes a lot of details not found elsewhere. In the process of telling us about the birth of John the Baptist, Luke also tells us about the conception of "Jesus" as a literal physical man. Please note that Luke tells us about the conception of "Jesus", separate from the birth of "Jesus", because, as a physician, he recognizes the difference between the two events. We have most preachers, and people who claim to be saved, who refuse to acknowledge this truth when it comes to spiritual life and spiritual birth of the church and of the individual. I, personally, believe that is why God is allowing abortionist to continue on this world. God often uses problems in the physical world to try and get His people to acknowledge their matching problems in the spiritual reality. There is no such thing as being '*instantly born again*'.

This chapter has a lot of prophecy by people who are not regarded to be prophets. God is showing us that He can use anyone to accomplish His purpose. We also see promises from God and the fulfillment of promises by God. We also see an angel, Gabriel, delivering messages. We see angels acting as God's messengers in the Gospels and in the [Book of Acts](#), but not after the Bible is completed until the Church is raptured out.

There is a lot of doctrine taught in this chapter, but the reader must pay attention and think about what is said in order to realize the doctrine that is taught. This includes some doctrine which can correct some popular doctrinal error taught by some religions.

Please see the Doctrinal Studies called: [Significant Gospel Events](#); [Gospel Time Sequences](#) and [Table Of Miracles](#) for references related to events in this chapter and for how the events of this chapter fit in the time sequence of the life of Jesus.

Luke gives his reason for writing this Gospel in [Luke 1:1-4](#).

The announcement of the birth of [John the Baptist](#) is reported in [Luke 1:5-20](#).

The announcement of the miracle of Elizabeth (mother of John the Baptist) becoming pregnant is reported in: [Luke 1:7-13](#).

[Luke 1:11-17](#) have the message from the "angel of the Lord". The angel is telling Zacharias of the role (position) that the "Lord" has appointed [John the Baptist](#) to have. [Luke 1:18-20](#) have the question from Zacharias to the angel and the consequence of questioning the message from God is found in [Luke 1:20-22](#) and [Luke 1:62-64](#).

[Luke 1:23-25](#) tells us that God kept His promise to the parents of John the Baptist and Elizabeth became pregnant with John the Baptist.

The angel Gabriel talks with Mary (mother of "Jesus") in [Luke 1:26-38](#) about the birth of "Jesus". His birth is also reported in [Matthew 1:18-21](#).

The miracle of Mary (mother of "Jesus") becoming pregnant from the Holy Ghost is reported in: [Matthew 1:18-25](#); and [Luke 1:30-35](#).

[Matthew 1:21](#); [Matthew 1:25](#); [Matthew 27:37](#) and [Luke 1:31](#); [Luke 2:21](#) and [John 19:19](#) all use "JESUS" in all capitals. This capitalization directly ties these verses together, and also ties this verse to the name [Saviour](#).

In [Luke 1:39-56](#) Mary, the mother of "Jesus" visited Elisabeth, the mother of [John the Baptist](#). At that time, John the Baptist "leaped in her womb; and Elisabeth was filled with the Holy Ghost" ([Luke 1:41](#)). Elisabeth then prophesied (in [1:41-45](#)) and, in response, Mary also prophesied (in [1:46-55](#)).

In [Luke 1:41-45](#) John the Baptist does the job of a prophet while still in the womb and lets God reveal to his mother the truths that she says in those sentences. That truth could only come from God and she says that she knew it because: "the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost".

In [Luke 1:46-55](#) has the personal worship of Mary which was spoke in response to the statements from Elizabeth.

In [Luke 1:57-79](#) tells us about the birth of John the Baptist and the results of his birth. This section is clearly a single unit, and needs to be understood as

such, because every sentence, after the first, starts with the word "And", which adds it to the prior sentences all the way back to [Luke 1:57](#).

In [Luke 1:67-79](#) tells us that: "Zacharias was filled with the Holy Ghost, and prophesied".

In [Luke 1:80](#) tells us that John the Baptist grew up in the deserts. This sentence is the only thing said about his childhood.

1. [C1-S1](#): Why Luke wrote this Gospel.
 - a. Our sentence starts with the word "Forasmuch", which means that Luke had as much reason to write a Gospel account as anyone else had. And, since this is one of only four Gospel accounts preserved by God, we can be sure that God regarded this Gospel account to be more valuable than the ones which he did not preserve.
 - b. The phrase "as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us" means: 'Many people preached the Gospel'. Most likely, few put their preaching into written form. There are many reasons for people not writing what they preach. However, even as many as did write, we are to pay attention to what God preserved and ignore claims of *Lost Manuscripts*'.
 - c. The phrase "which from the beginning were eyewitnesses, and ministers of the word" means: 'Luke is only writing what was agreed among the many "eyewitnesses" who were also made "ministers of the word" by "Jesus Christ"'.
 - d. The phrase "It seemed good to me also, having had perfect understanding of all things from the very first" means: 'This was Luke's credentials to write this Gospel account. Such "perfect understanding" only comes from God and not everyone is given this spiritual gift, and this truth also applies to many preachers'.
 - e. The phrase "to write unto thee in order" means: 'Luke put his Gospel account into writing, just like God did with "the word of God", so that we can verify what people tells us comes from God. If there was anything wrong with what Luke wrote, then God would not have preserved Luke's writing just like God did not preserve Paul's epistle to the Laodicea's'.
 - f. The phrase "most excellent Theophilus" means: 'This is the proper address to a government official, which history tells us that Theophilus was'.

- g. The phrase "That thou mightest know the certainty of those things, wherein thou hast been instructed" means: 'He could "know the certainty of those things, wherein thou hast been instructed" by comparing what he was told to what was written and preserved by God. We already saw, in this sentence, that this is the purpose that God has for putting "the word of God" into writing'.
2. **C1-S2**: Start with the parents of John the Baptist and his birth
- The phrase "There was in the days of Herod, the king of Judaea" means: 'This is when this event took place'.
 - The phrase "a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth" means: 'This positively identifies the couple'.
3. **C1-S3**: The testimony of the parents of John the Baptist
- Our sentence adds their testimony to the identification of the couple in the prior sentence.
 - The phrase "they were both righteous before God" means: 'They did the right thing the right way at the right time for the right reason and lived this as their lifestyle'.
 - The phrase "walking in all the commandments and ordinances of the Lord blameless" means: 'They obeyed everything that "the Lord" commanded and put in the written law ("ordinances") and did it with the right attitude ("blameless")'.
4. **C1-S4**: The futility of hoping for a child
- Our sentence adds the results of their life to their testimony. We are weaned to not judge a child of God, in [Romans 14](#), because we will not know what God is doing until the "judgment seat of Christ" ([Romans 14:10](#); [2Corinthians 5:10](#)). It is possible that God is doing something that we are not aware of, such as in this reported incident. If we judge our brother without knowing everything, we can bring condemnation upon ourselves.
 - The phrase "they had no child" means: 'They were judged by their society because of what God did'. Many societies today are still like the Jews were and assumed that people must be great sinners if that have no child, in spite of their testimony which we just read.
 - The phrase "because that Elisabeth was barren" means: 'Our sentence tells us why they had no child'. However, people often judge a woman as being barren when it is actually God refusing to provide the spirit which is required for a new life.

- d. The phrase "and they both were now well stricken in years" means: 'Like Abraham and Sarah, they were too old to conceive naturally'.
5. **C1-S5**: The circumstances that God created
 - a. Our sentence adds what Zacharias was doing when God changed their life.
 - b. The phrase "it came to pass, that while he executed the priest's office before God in the order of his course" means: 'Zacharias was doing his duty before God in spite of the apparent judgment of God upon him and his wife'.
 - c. The phrase "According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord" means: 'This was how he was given this particular duty to do'.
6. **C1-S6**: The support of the people of God
 - a. Our sentence adds what other people were doing at the same time.
 - b. The phrase "the whole multitude of the people were praying without at the time of incense" means: 'They were all praying but, like now, when lots of people are praying together some are wishing the leader would cut the prayer time short'.
7. **C1-S7**: The appearance of God's messenger
 - a. Our sentence adds what God did during the timer of prayer.
 - b. The phrase "there appeared unto him an angel of the Lord standing on the right side of the altar of incense" means: 'God sent His messenger into the inner part of the Temple where only priests went'.
8. **C1-S8** says: "And when Zacharias saw him, he was troubled, and fear fell upon him.". Zacharias recognized and reacted to the angel. Think about it. This was a highly unusual thing to happen.
9. **C1-S9**: The initial message from the angel
 - a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - b. The phrase "But the angel said unto him, Fear not, Zacharias" means: 'The first thing that the angel did was tell Zacharias that he didn't need to be scared'. He wasn't in trouble and God wasn't going to demand that he do something that would get him into trouble.
 - c. The phrase "for thy prayer is heard" means: 'This was the reason for the visit'. This was a reason to have joy. Think about it. They had not given up faith in God and still prayed even though they were "now well stricken in years".

- d. The phrase "and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John" means: 'This was the answer to their prayers'.
10. **C1-S10** says: "And thou shalt have joy and gladness; and many shall rejoice at his birth". This would be the result of the birth. . . .
11. **C1-S11**: Why there would be blessings and joy
 - a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true. While the religious and political people would not like John people who sought mercy from God would thank God for John the Baptist.
 - b. The phrase "For he shall be great in the sight of the Lord" means: 'This would be his testimony'.
 - c. The phrase "and shall drink neither wine nor strong drink" means: 'He would be a Nazareen'.
 - d. The phrase "and he shall be filled with the Holy Ghost, even from his mother's womb" means: 'Few people had this privilege'.
12. **C1-S12** says: "And many of the children of Israel shall he turn to the Lord their God". This will be the results of the ministry of John the Baptist.
13. **C1-S13**: The details of the ministry of John the Baptist. Please also see the Detailed Note for an outline of his ministry based upon what this chapter tells us.
 - a. Our sentence adds details to the summary of the prior sentence.
 - b. The phrase "he shall go before him" means: 'John the Baptist will go before "Jesus" just like a herald precedes the king'.
 - c. The phrase "in the spirit and power of Elias" means: 'This is a fulfillment of the prophecy found in [Malachi 4:5-6](#)'. We also see "Jesus" say this in [Matthew 11:14](#); [Matthew 17:10-12](#) and [Mark 9:11-13](#).
 - d. The phrase "to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just" means: 'This is the changes that God will bring into the lives of His people through the ministry of John the Baptist'.
 - e. The phrase "to make ready a people prepared for the Lord" means: 'This is the ultimate purpose of the ministry of John the Baptist'. People need to have a right attitude or they will reject spiritual truth ([1Corinthians 2:14](#)).
14. **C1-S14** says: "And Zacharias said unto the angel, Whereby shall I know this?". Zacharias foolishly questions the message from

- God. The fact that the angel came from God should have been enough for him to believe the message. However, even good and Godly people will make a mistake and question a message from God.
15. [C1-S15](#) says: "for I am an old man, and my wife well stricken in years". This was why he found the message hard to accept. The problem was that he was thinking of what was physically possible when the angel just told him what God would do. And, he should have understood that God is not limited to the laws of this physical reality.
 16. [C1-S16](#): The angel tells Zacharias why he should not question the message
 - a. Our sentence adds the answer from the angel to the question from Zacharias.
 - b. The phrase "And the angel answering said unto him" means: 'This is who answered'.
 - c. The phrase "I am Gabriel, that stand in the presence of God" means: 'This was his name and his job'. He would not "stand in the presence of God" if he was a liar.
 - d. The phrase "and am sent to speak unto thee, and to shew thee these glad tidings" means: 'This is the job that God gave him'. He would not have been used as a messenger by God if he was a liar.
 17. [C1-S17](#): The angel tells Zacharias the consequence of questioning the message
 - a. Our sentence adds the consequence to the questioning of God's angel. This sentence proves that angels (and devils) can do miracles. Please also see the [Table Of Miracles](#) for reference to this miracle.
 - b. The word "behold" means: 'Pay close attention'. If Zacharias had asked more stupid questions there might have been worse consequences. As it is, the angel only shut the mouth of Zacharias so that he couldn't ask more stupid questions.
 - c. The phrase "thou shalt be dumb, and not able to speak" means: 'The angel made this message redundant because Zacharias was acting stupid'. (The word "dumb" means: "not able to speak").
 - d. The phrase "until the day that these things shall be performed" means: 'This is how long'.
 - e. The phrase "because thou believest not my words" means: 'This is why'.

- f. The phrase "which shall be fulfilled in their season" means: 'This was a prophecy and should have been accepted as such'. Please see the [Prophecies](#) Section, of the [Significant Gospel Events Study](#), for this prophecy and related prophecies.
18. [C1-S18](#) says: "And the people waited for Zacharias, and marvelled that he tarried so long in the temple". Remember that the people were praying while Zacharias took his time. And, we can be sure that some people got tired of pretending to pray and started asking their neighbors what was taking him so long.
19. [C1-S19](#): The observed results
- Our sentence adds what happened when Zacharias finally came out.
 - The phrase "when he came out" means: 'This is when this sentence happened'.
 - The phrase "he could not speak unto them" means: 'This tells us the problem'.
 - The phrase "and they perceived that he had seen a vision in the temple" means: 'This is what the people figured out'. Notice that they "perceived that he had seen a vision", not that an angel had personally visited him and delivered a personal message.
 - The phrase "for he beckoned unto them, and remained speechless" means: 'He tried to communicate what happened with signs'. A lot can be conveyed without speech but sometimes the message is misunderstood. Later Zacharias will call for "a writing table" and be more clear when delivering his message.
20. [C1-S20](#): The follow-up
- Our sentence adds when and what Zacharias did next.
 - The phrase "it came to pass, that, as soon as the days of his ministration were accomplished" means: 'This was when he acted'.
 - The phrase "he departed to his own house" means: 'This is what he did'.
21. [C1-S21](#): God kept His promise. Please see the [Prophecy Fulfilled](#) Section, of the [Significant Gospel Events Study](#), for the prophecy being fulfilled.
- Our sentence adds the fulfillment of prophecy.
 - The phrase "after those days his wife Elisabeth conceived" means: 'When the prophecy was started to be fulfilled'.

- c. The phrase "and hid herself five months" means: 'She humbled herself rather than boasting after a life-time of reproach for not getting pregnant'.
 - d. The phrase "saying, Thus hath the Lord dealt with me in the days wherein he looked on me" means: 'She recognized that this was God's doing and that God did it in His time'.
 - e. The phrase "to take away my reproach among men" means: 'She recognized the blessing in her personal life'.
22. **C1-S22:** Another part of the account
- a. Our sentence adds the start of the next incident.
 - b. The phrase "in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth" means: 'This is when and where he went'.
 - c. The phrase "To a virgin espoused to a man whose name was Joseph" means: 'This was her condition'.
 - d. The phrase "of the house of David" means: 'This was her physical ancestry'.
 - e. The phrase "and the virgin's name was Mary" means: 'This identifies whom the angel visited'.
23. **C1-S23:** The message from the angel
- a. Our sentence adds the greeting from the angel to Mary.
 - b. The phrase "the angel came in unto her, and said" means: 'This is what he did'.
 - c. The phrase "Hail, thou that art highly favoured, the Lord is with thee" means: 'This was her relationship with God'. The Roman Catholic Church perverts this greeting in the prayer that they have people repeat multiple times. They teach people to say: '*Hail Mary full of grace*'. However, she did not have "grace" on her own and she does not give "grace" to other people.
 - d. In addition, their prayer continues with: '*Holy Mary, mother of God, pray for us*'. She is not "holy" on her own but only by the influence of God just like all people of God. And, she is not the '*mother of God*' but is the mother of the physical body of "Jesus". His Spirit came from God's "Holy Ghost" and that is what made Him '*God in human flesh*'. Finally, asking anyone other than "Jesus" to go before God and represent you is a violation of the First Commandment.
 - e. The phrase "blessed art thou among women" means: 'She received a unique blessing'. This does not mean that she had blessing in herself because of her own deity. Their '*Mary*' is a devil who claims to be a god.

24. **C1-S24:** Mary's reaction to the message
- Our sentence adds the reaction by Mary.
 - The phrase "when she saw him" means: 'This is when she reacted'.
 - The phrase "she was troubled at his saying" means: 'This is how she reacted'.
 - The phrase "and cast in her mind what manner of salutation this should be" means: 'This is why she reacted this way'. Mary did not feel that the things which he said to her applied and she definitely did not believe that the things claimed by the Roman Catholic Church applied to her.
25. **C1-S25** says: "And the angel said unto her, Fear not, Mary: for thou hast found favour with God". The angel realized that she needed comfort and gave it to her.
26. **C1-S26:** The purpose of the angel's visit
- Our sentence adds the main message from the angel.
 - The word "behold" means: 'Pay close attention'.
 - The phrase "thou shalt conceive in thy womb, and bring forth a son" means: 'This is what she would personally ("thou") do'.
 - The phrase "and shalt call his name JESUS" means: 'This is what she would personally ("thou") name the baby'.
27. **C1-S27:** God's description of His son.
- The phrase "He shall be great, and shall be called the Son of the Highest" means: 'Godly people will recognize that He is the Son of God'.
 - The phrase "and the Lord God shall give unto him the throne of his father David" means: 'This is a prophecy that "Jesus" will be God's "Christ" and "King" and will rule and reign this Earth for 1,000-years'. Please see the [Verses on Son of David](#) for other references to this prophecy.
 - The phrase "And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" means: 'Even after the end of the 1,000-years reign on this Earth, "Jesus" will still reign over "the house of Jacob"'.
28. **C1-S28:** Mary asks for understanding
- The word "Then" means: 'After the angel stopped speaking and Mary thought about what he said'. Notice that she did not doubt his message, like Zacharias did, but asked for clarification. As a result, Mary received a different type of answer. How we respond to a message from God determines what further results we receive.

- b. The phrase "said Mary unto the angel" means: 'This is who spoke and to whom she spoke'.
 - c. The phrase "How shall this be, seeing I know not a man?" means: 'This is Mary's way of saying that she was still a virgin'.
29. **C1-S29:** Understanding is given
- a. Our sentence adds the answer to the question asked.
 - b. The phrase "the angel answered and said unto her" means: 'This is who spoke and to whom he spoke'.
 - c. The phrase "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee" means: 'God's "Holy Ghost" would make her pregnant'.
 - d. The phrase "therefore also that holy thing which shall be born of thee shall be called the Son of God" means: 'God was His physical and spiritual father'.
30. **C1-S30:** An additional message
- a. Our sentence adds another message because Mary had the right attitude to the first message.
 - b. The word "behold" means: 'Pay close attention'.
 - c. The phrase "thy cousin Elisabeth" means: 'This is who the sentence is talking about'.
 - d. The phrase "she hath also conceived a son in her old age" means: 'This is what she did'.
 - e. The phrase "and this is the sixth month with her, who was called barren" means: 'This is how far along in her pregnancy she is'.
31. **C1-S31** says: "For with God nothing shall be impossible". This is why the prior sentence happened.
32. **C1-S32:** Mary accepts God's plan for her life.
- a. Our sentence adds the response from Mary to all that she was told.
 - b. The phrase "Mary said" means: 'identifies who spoke'.
 - c. The word "behold" means: 'Pay close attention'. She wanted her response clearly understood.
 - d. The phrase "the handmaid of the Lord" means: 'Mary recognized her spiritual position'.
 - e. The phrase "be it unto me according to thy word" means: 'Mary stated her agreement to submit'.
33. **C1-S33** says: "And the angel departed from her". He left when he had Mary's acceptance.
34. **C1-S34:** Mary acts on the message from the angel.
- a. Our sentence adds what Mary did to the sentences which told us about the messages that Mary received.

- b. The phrase "Mary arose in those days" means: 'She acted soon after but not the same day'. She probably spent time preparing for the journey and for a plan to stay until Elizabeth delivered. Women relatives helped with delivery and right after.
 - c. The phrase "and went into the hill country with haste, into a city of Juda" means: 'She traveled from Galilee'.
 - d. The phrase "And entered into the house of Zacharias, and saluted Elisabeth" means: 'Women visit women and ignore the man when there are female affairs to take care of'. Zacharias was probably glad she was there to help his wife and stayed out of the way.
35. **C1-S35**: The results of the presence of "Jesus". Please see the **Prophecies** Section, of the **Significant Gospel Events Study**, for this prophecy and related prophecies. **C1-S35 through C1-S38** must be considered together as a single message.
- a. Our sentence adds the reaction of John the Baptist to the "salutation" reported in the prior sentence.
 - b. The phrase "it came to pass, that, when Elisabeth heard the salutation of Mary" means: 'This is what triggered the rest of the sentence'.
 - c. The phrase "the babe leaped in her womb" means: 'John the Baptist was full of God's "Holy Ghost" and reacted to the physical presence of "Jesus" in Mary's womb'.
 - d. The phrase "and Elisabeth was filled with the Holy Ghost" means: 'God's "Holy Ghost" in John the Baptist caused his mother to also be filled with God's "Holy Ghost"'
 - e. The phrase "And she spake out with a loud voice, and said" means: 'God's "Holy Ghost" made her so excited that she spake this way'.
 - f. The phrase "Blessed art thou among women, and blessed is the fruit of thy womb" means: 'This is the specific prophecy'. The word "and", in this phrase means that these are two separate blessings. In addition, the Roman Catholic Church claims that the "blessed is the fruit of thy womb (Jesus)" is based upon the "Blessed art thou (Mary)". However, the truth is the opposite. Mary became "blessed" after she became the mother. But, "Jesus" was "blessed" before the conception because He was / is the eternal God.
36. **C1-S36** says: "And whence is this to me, that the mother of my Lord should come to me". Here, Elizabeth expresses her new revelation. She uses the phrase "my Lord" in recognition

- that "Jesus" was / is 'God in human flesh'. [C1-S35 through C1-S38](#) must be considered together as a single message.
37. [C1-S37](#): The cause of her new revelation. [C1-S35 through C1-S38](#) must be considered together as a single message.
- Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true. This sentence tells us the source of the spiritual knowledge that Elizabeth had.
 - The word "lo" means: 'This is why she was so excited'.
 - The phrase "as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy" requires us to think about it. Mothers feel their babies moving but how many can truly say: "the babe leaped in my womb for joy"? No, this was a revelation from God's "Holy Ghost".
38. [C1-S38](#): The results of true Biblical belief. Please see the [Prophecies](#) Section, of the [Significant Gospel Events Study](#), for this prophecy and related prophecies. [C1-S35 through C1-S38](#) must be considered together as a single message.
- Our sentence adds a prophecy to the action, in the prior sentence, caused by God's "Holy Ghost".
 - The phrase "blessed is she that believed" means: 'This is the first thing which Mary did that resulted in her being blessed'.
 - The phrase "for there shall be a performance of those things which were told her from the Lord" means: 'This is why she is blessed'. God always keeps His promises but requires us to truly Biblically "believe" as a requirement to receive the promise.
39. [C1-S39](#): Mary expresses personal worship. [C1-S39 through C1-S46](#) must be considered together as a single message.
- Our sentence adds the report of personal worship by Mary to the report of prophecy in the prior sentence.
 - The phrase "Mary said" means: 'This is who spoke'.
 - The phrase "My soul doth magnify the Lord" means: 'Mary's mind, will and emotions all recognize that "the Lord" is far above her'.
 - The phrase "And my spirit hath rejoiced in God my Saviour" means: 'Mary recognizes her need for a Saviour and "rejoiced" in God for being her personal "Saviour"'. The Roman Catholic Church deny this phrase and even claim that their Mary is the true "Saviour".
40. [C1-S40](#): The cause of Mary's personal worship. Please see the [Prophecies](#) Section, of the [Significant Gospel Events Study](#), for

this prophecy and related prophecies. The next several sentences are part of this prophecy. [C1-S39 through C1-S46](#) must be considered together as a single message.

- a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true. This sentence tells us why Mary worshipped God in the prior sentence.
 - b. The phrase "he hath regarded the low estate of his handmaiden" means: 'God recognized that Mary was humble' ([James 4:6](#); [James 4:10](#)).
 - c. The phrase "for" means: 'following this word is the proof of the prior phrase'. God gave her an everlasting glory because she humbled herself and submitted to whatever God's will for her life was.
 - d. The word "behold" means: 'Pay close attention'.
 - e. The phrase "from henceforth all generations shall call me blessed" means: 'This is the result that God gave to Mary'.
41. [C1-S41](#): Mary states the worthiness of God. [C1-S39 through C1-S46](#) must be considered together as a single message.
- a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true. In this sentence, Mary recognizes the character of God and that the blessings of the prior sentence are strictly due to the character of God.
 - b. The phrase "he that is mighty hath done to me great things" means: 'God has done great things'.
 - c. The phrase "and holy is his name" means: 'The authority and power of God ("his name") are because He is holy'.
42. [C1-S42](#): Mary recognizes what God wants to do for all people. [C1-S39 through C1-S46](#) must be considered together as a single message.
- a. Our sentence adds how people get blessings from the mighty God.
 - b. The phrase "his mercy is on them that fear him from generation to generation" means: 'God does not change ([Malachi 3:6](#) and [Hebrews 13:8](#)). God has always been this way and God always will be this way'. Satan wants God's people to miss God's blessings. That's why he deceives God's people into believing that "fear" is: 'deep abiding respect'.
43. [C1-S43](#): The first results of God's power. [C1-S39 through C1-S46](#) must be considered together as a single message.

- a. The phrase "He hath shewed strength with his arm" tells us how God does the next phrase.
 - b. The phrase "he hath scattered the proud in the imagination of their hearts" means: 'When "the proud" have proven "the imagination of their hearts" then God "hath scattered" them by proving that He is stronger than all of them put together when "He hath shewed strength with his arm"'.
44. C1-S44: The second results of God's power. (James 4:6). C1-S39 through C1-S46 must be considered together as a single message.
- a. The phrase "He hath put down the mighty from their seats" means: 'God humbles the proud'.
 - b. The phrase "and exalted them of low degree" means: 'God gives grace to the humble'.
45. C1-S45 says: "He hath filled the hungry with good things; and the rich he hath sent empty away". This is the third results of God's power and it will be seen in Heaven as everlasting judgment. C1-S39 through C1-S46 must be considered together as a single message.
46. C1-S46: The fourth results of God's power. C1-S39 through C1-S46 must be considered together as a single message.
- a. The phrase "He hath holpen his servant Israel" means: 'God has helped His people'. The word "holpen" means: 'helped'. God has helped His people because of His "mercy" and not because of anything that they did to earn His help.
 - b. The phrase "in remembrance of his mercy" means: 'This is why God helped them'.
 - c. The phrase "As he spake to our fathers, to Abraham, and to his seed for ever" means: 'This is the fulfillment of prophecy'.
47. C1-S47 says: "And Mary abode with her about three months, and returned to her own house". This means that Mary stayed through the birth of John the Baptist before returning home.
48. C1-S48 tells us that John the Baptist was born.
- a. Our sentence starts with the word "Now", which means that it happened after "Elisabeth's full time came that she should be delivered".
 - b. The phrase "and she brought forth a son" means: 'this fulfills the prophecy by the angel'.
49. C1-S49: The testimony of the birth of John the Baptist.
- a. Our sentence adds the celebration of this sentence to the report of the birth.

- b. The phrase "her neighbours and her cousins heard how the Lord had shewed great mercy upon her" means: 'The news spread and "the Lord" was given credit for what happened'.
 - c. The phrase "and they rejoiced with her" means: 'People rejoiced because of what "the Lord" did'.
- 50. **C1-S50**: The circumcision of John the Baptist.
 - a. Our sentence adds the report of naming to the report of birth.
 - b. The phrase "it came to pass, that on the eighth day they came to circumcise the child" means: 'This was the prescribed day to circumcise and this was the day that Jewish custom used to name the child'.
 - c. The phrase "and they called him Zacharias, after the name of his father" means: 'The other people followed Jewish custom'.
- 51. **C1-S51**: Correction of naming.
 - a. Our sentence adds the correction from Elizabeth.
 - b. The phrase "his mother answered and said" means: 'This is who corrected the other people'.
 - c. The phrase "Not so; but he shall be called John" means: 'This was her correction'.
- 52. **C1-S52** says: "And they said unto her, There is none of thy kindred that is called by this name". They objected to her change from tradition.
- 53. **C1-S53** says: "And they made signs to his father, how he would have him called". They attempted to have the father over-rule the mother.
- 54. **C1-S54** says: "And he asked for a writing table, and wrote, saying, His name is John" The father supports the mother.
- 55. **C1-S55** says: "And they marvelled all" This was the first result of not following tradition.
- 56. **C1-S56**: The second result of not following tradition.
 - a. Our sentence adds the result that Zacharias had to what the others had.
 - b. The phrase "his mouth was opened immediately, and his tongue loosed" means: 'Prophecy was fulfilled and Zacharias could now speak'. (The angel said he would not speak until this time as reported in **C1-S17**).
 - c. The phrase "and he spake, and praised God" means: 'Zacharias learned the most important use of the tongue'.
- 57. **C1-S57**: The third result of not following tradition.
 - a. Our sentence adds another result.

- b. The phrase "fear came on all that dwelt round about them" means: 'The neighbors all heard what happened and feared making God angry'. Gossip was alive and well.
 - c. The phrase "and all these sayings were noised abroad throughout all the hill country of Judaea" means: 'The gossip spread a long ways'.
58. **C1-S58**: The fourth result of not following tradition.
- a. Our sentence adds another result.
 - b. The phrase "all they that heard them laid them up in their hearts, saying" means: 'The other Jews heard the praise and prophecy from Zacharias and how the angel had shut his mouth until this time'.
 - c. The phrase "What manner of child shall this be!" means: 'They all wondered what God would do with John the Baptist'.
59. **C1-S59** says: "And the hand of the Lord was with him" means: 'John the Baptist had the power and protection of "the Lord"'.
60. **C1-S60**: The sixth result of not following tradition.
- a. Our sentence adds this prophecy to the prior reported results.
 - b. The phrase "his father Zacharias was filled with the Holy Ghost" means: 'This is who prophesied. It was God's "Holy Ghost" speaking through Zacharias. Many people make the mistake of ignoring, or denying, the spiritual influence and, thereby, are deceived by devils'.
 - c. The phrase "and prophesied, saying" means: 'God's "Holy Ghost" speaking through Zacharias said the following'.
 - d. The phrase "Blessed be the Lord God of Israel" means: 'Give God the recognition that is due Him'.
 - e. The phrase "for he hath visited and redeemed his people" means: 'God sought our His sinful people and paid the price to free His people from sin'.
 - f. The phrase "And hath raised up an horn of salvation for us in the house of his servant David" means: 'God raised up a physical and spiritual descendent of king David to pay the price for salvation'.
 - g. The phrase "As he spake by the mouth of his holy prophets" means: 'This fulfills prophecy'.
 - h. The phrase "which have been since the world began" means: 'God has promising this since Adam and Eve'.
 - i. The phrase "That we should be saved from our enemies, and from the hand of all that hate us" means: 'God will provide physical and spiritual salvation'.
 - j. The phrase "To perform the mercy promised to our fathers" means: 'God will keep His promises'.

- k. The phrase "and to remember his holy covenant" means: 'God will fulfill his holy covenant'.
 - l. The phrase "The oath which he sware to our father Abraham" means: 'Even this particular covenant'. ([Genesis 15:18-21](#)).
 - m. The phrase "That he would grant unto us" means: 'God was offering the covenant to the Jews who were alive at that time'. However, God withdrew the offer because they refused to have "Jesus" as their "King".
 - n. The phrase "that we being delivered out of the hand of our enemies might serve him without fear" means: 'This is what God offered to them if they accepted His kingdom with His "King"'.
 - o. The phrase "In holiness and righteousness before him, all the days of our life" means: 'This was the requirement that God demanded in order for them to have his kingdom'. This is what they refused to fulfill and that refusal is why God removed this offer.
61. [C1-S61](#): Prophecy about John the Baptist's future.
- a. Our sentence adds .
 - b. The phrase "thou, child" means: 'This prophecy is to John the Baptist'.
 - c. The phrase "shalt be called the prophet of the Highest" means: 'He would be the prophet of God the Father'.
 - d. The phrase "for thou shalt go before the face of the Lord to prepare his ways" means: 'John the Baptist will go before "Jesus" and present Him as God's "Lord". He did this by preaching "repentance" (turning to God in true submission) so that people were willing to obey God's "Lord". ("to prepare his ways")'.
 - e. The phrase "To give knowledge of salvation unto his people by the remission of their sins" means: 'John would teach people ("give knowledge") that they will only receive true "salvation" if God gives them "the remission of their sins"'. However, as explained in the note for [Hebrews 9:22](#), true "remission of sins" requires true Biblical "repentance", which is the main thing that John the Baptist preached.
 - f. The word "through" means: 'enter a barrier at one side and remain in it until you come out the other side like we travel through a tunnel to get to the other side of a mountain'. The phrase "Through the tender mercy of our God" means: 'True "remission" requires us to do whatever God requires for us to receive His "mercy" and requires us to keep doing it so that we stay in God's "mercy"'.

- g. The phrase "whereby the dayspring from on high hath visited us" means: "Jesus" visited us to bring a new day of spiritual understanding'. (Please see [John 1:17](#) and the Section called in the [Minor Titles of the Son of God](#) in the [Significant Gospel Events](#)).
 - h. The phrase "To give light to them that sit in darkness and in the shadow of death" means: "Jesus" brought spiritual understanding to people who did not have understanding and lived in fear of death'.
 - i. The phrase "to guide our feet into the way of peace" means: "Jesus" teaches us how to have "peace with God" and the "peace of God"'.
62. [C1-S62](#): The growth of John the Baptist.
 - a. Our sentence adds the report of John's raising.
 - b. The phrase "the child grew" means: 'He grew physically'.
 - c. The phrase "and waxed strong in spirit" means: 'He grew spiritually'.
 - d. The phrase "and was in the deserts till the day of his shewing unto Israel" means: 'The growth continued until he was considered to be a man in the Jewish culture'.
-

Chapter 2 Summary:

Chapter Theme: *The Birth and Early Childhood of Jesus.*

This chapter presents the birth and childhood of Jesus. It is the only account, of His childhood, that God gives to us and does not have all of the things that false religions claim.

Please see the Doctrinal Studies called: [Significant Gospel Events](#); [Gospel Time Sequences](#) and [Table Of Miracles](#) for references related to events in this chapter and for how the events of this chapter fit in the time sequence of the life of Jesus.

The birth of "Jesus" is recorded in [Matthew 1:18-25](#); [Luke 2:1-20](#); [John 1:1-5](#) and [John 1:9-14](#). Each of these presentations take a different perspective. John presents the spiritual view. Matthew presents the legal view and his genealogy traces through Joseph, who is the adoptive father of "Jesus" but not the physical father. Luke presents the physical view and his genealogy traces through Mary, who is the physical mother of "Jesus" but is not recognized under Jewish Law because she is female. Each Gospel author reveals the perspective of his Gospel with this opening event. In addition, the [Prophecy Fulfilled](#) Section, of the [Significant Gospel Events Study](#), gives the Old Testament prophecies of this event and the new Testament references to the fulfillment of the prophecy.

[Matthew 1:21](#); [Matthew 1:25](#); [Matthew 27:37](#) and [Luke 1:31](#); [Luke 2:21](#) and [John 19:19](#) all use "JESUS" in all capitals. This capitalization directly ties these verses together, and also ties this verse to the name [Saviour](#).

The circumcision and naming of "Jesus" is reported in [Luke 2:21](#).

The presentation of "Jesus" at the Temple is reported in [Luke 2:22-38](#).

In [2:25](#) through [2:35](#) tell us about Simeon recognizing "Jesus" as "the consolation of Israel" and "the Holy Ghost" caused him to take "Jesus" into his arms and bless God and prophesy. After that, in [2:36](#) through [2:38](#), "Anna, a prophetess" also prophesied and "spoke of him to all them that looked for redemption in Jerusalem".

[2:41](#) through [2:50](#) tell about the time when "Jesus" only "twelve years old" but He stayed in the Temple and astonishing the learned men ("doctors") while discussing doctrine as an equal.

The end of our chapter tells us the only report that we have on the childhood of "Jesus". Many religions like to make up stories about His childhood and claim them to be as reliable as scripture so that people trust them instead of God and scripture. These religions are popular because they promise all of the blessings of God, and more, are given through the child "Jesus", but that a child does not tell us what to do. However, our chapter tells us that "Jesus", as a boy, was in the Temple teaching as reported in [Luke 2:41-45](#). Therefore, He was quite capable of telling people what to do but did not do so as it was not His time at that point in His life.

-
1. [C2-S1](#): Add this account to the introduction.
 - a. Our sentence adds the report of this chapter to the report of the prior chapter.
 - b. The phrase "it came to pass in those days" means: 'This event caused all that is reported in this chapter'.
 - c. The phrase "that there went out a decree from Caesar Augustus" means: 'This is who caused the events and what he did to cause these events'. . . .
 - d. The phrase "that all the world should be taxed" means: 'This is what he demanded'.
 2. [C2-S2](#) says "(And this taxing was first made when Cyrenius was governor of Syria.)" This is additional information for setting the time in history. At the time of writing Gospels, there was not a single accepted way of reporting time but everyone measured the year from when a ruler came into office.
 3. [C2-S3](#) says "And all went to be taxed, every one into his own city". Everyone had to pay the tax in their home city which had records of who they were. This was how they made sure that everyone paid the tax. They did not have central records so people had to go where their birth was recorded.
 4. [C2-S4](#): God returned Joseph and Mary to Bethlehem to fulfill prophecy.
 - a. Our sentence adds the details of Joseph and Mary to the prior sentences. (If the prior sentences weren't included then people would be asking why they traveled with Mary ready to deliver a child.)

- b. The phrase "Joseph also went up from Galilee, out of the city of Nazareth" means: 'This is where they traveled from'.
 - c. The phrase "into Judaea, unto the city of David, which is called Bethlehem" means: 'This is where they traveled to'.
 - d. The phrase "(because he was of the house and lineage of David:)" means: 'This is why'. Joseph was a physical descendent of king David. That is why Matthew's account of the legal lineage goes through Joseph.
 - e. The phrase "To be taxed with Mary his espoused wife" means: 'This is why Mary was with him'.
 - f. The phrase "being great with child" means: 'This is her physical condition'.
5. **C2-S5:** Jesus was born in Bethlehem.
- a. Our sentence adds the birth, which resulted at that time, to the account of what led to the birth being in Bethlehem and fulfilling prophecy.
 - b. The phrase "so it was, that, while they were there" means: 'All requirements were fulfilled'.
 - c. The phrase "the days were accomplished that she should be delivered" means: 'The time of the birth of "Jesus" was then'.
6. **C2-S6:** Where Jesus was born.
- a. Our sentence adds the report of the birth.
 - b. The phrase "she brought forth her firstborn son" means: '“Jesus” was born'. He was "firstborn" because she was still a virgin at the birth but Mary also had other children.
 - c. The phrase "and wrapped him in swaddling clothes" means: 'This was the normal procedure at that time and in that culture'.
 - d. The phrase "and laid him in a manger" means: 'Commentators like to argue about the meaning of this word but is commonly accepted as a place to put animal food. Basically, she put the new born infant in a protected spot'.
 - e. The phrase "because there was no room for them in the inn" means: 'There are also arguments about where they were exactly but, again, it is commonly accepted that they were in an outside shepherd protected spot'.
7. **C2-S7:** God provided His witnesses.
- a. Our sentence adds the report of the shepherds.
 - b. The phrase "there were in the same country shepherds abiding in the field" means: 'This is where the shepherds were spending the night with their flocks'.
 - c. The phrase "keeping watch over their flock by night" means: 'This is why they were there'.

8. **C2-S8**: The messengers from heaven.
 - a. Our sentence adds the visit of the angels to the shepherds.
 - b. The word "lo" means: 'This is surprising. Pay attention'.
 - c. The phrase "the angel of the Lord came upon them" means: 'This was a special angel. In the Old Testament, this phrase is used for a Christophany'.
 - d. The phrase "and the glory of the Lord shone round about them" means: 'They also had a special sign from God the Father'.
 - e. The phrase "and they were sore afraid" means: 'The extremely unusual often causes fear'.
9. **C2-S9**: The first part of message from the angels.
 - a. Our sentence adds the message from the angel.
 - b. The phrase "the angel said unto them" means: 'This is who spoke'.
 - c. The phrase "Fear not" means: 'His first words gave reassurance'.
 - d. The phrase "for, behold, I bring you good tidings of great joy" means: 'This is why they should not fear but have great joy'.
 - e. The phrase "which shall be to all people" means: 'They are to take the message to all people'.
10. **C2-S10**: The second part of message from the angels.
 - a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true.
 - b. The phrase "For unto you is born this day in the city of David a Saviour" means: 'This is the announcement of the birth in Bethlehem ("the city of David")'.
 - c. The phrase "which is Christ the Lord" means: 'That the "Saviour" "is Christ the Lord"'. Please use the links in the Detail Note sentence outline to access the notes in the Lord Jesus Christ Study. Everyone wants a "Saviour" but most people refuse to accept Him as their personal "Lord". In addition, the role of "Christ" is used to bring spiritual maturity after someone becomes a child of God. However, most people who claim salvation also refuse spiritual maturity. Therefore, most people refuse what the angels said was part of having Him as our "Saviour".
11. **C2-S11**: The third part of message from the angels.
 - a. Our sentence adds how they would know "Jesus".
 - b. The phrase "this shall be a sign unto you" means: 'This will be how they will know that they found the right babe'.

- c. The phrase "Ye shall find the babe wrapped in swaddling clothes, lying in a manger." means: 'They would personally find Him as a regular person'.
12. **C2-S12:** Additional messengers from heaven.
- Our sentence adds the multitude of angels to the announcement of the birth.
 - The phrase "suddenly there was with the angel a multitude of the heavenly host praising God" means: 'All of Heaven praises God'.
 - The phrase "and saying, Glory to God in the highest, and on earth peace, good will toward men" means: 'This was the message from God. If we want "earth peace" and "good will toward men" then we must first give "Glory to God in the highest"'.
13. **C2-S13:** The reaction of the shepherds.
- Our sentence adds the reaction of the shepherds to the message.
 - The phrase "it came to pass, as the angels were gone away from them into heaven" means: 'This is when they reacted'.
 - The phrase "the shepherds said one to another" means: 'They discussed an agreed reaction'. There was more than one witness.
 - The phrase "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us" means: 'This was their agreed reaction'.
14. **C2-S14:** The action of the shepherds.
- Our sentence adds the action of the shepherds to the message from God.
 - The phrase "they came with haste" means: 'This is the way that people should react to a message from God'.
 - The phrase "and found Mary, and Joseph, and the babe lying in a manger" means: 'They verified that the message from God was exactly as they were told'.
15. **C2-S15:** The witnessing of the shepherds.
- Our sentence adds their spreading the message from God to their first verifying it.
 - The phrase "when they had seen it" means: 'They verified the message'.
 - The phrase "they made known abroad the saying which was told them concerning this child" means: 'They passed on the message to everyone that they met'.

16. **C2-S16** says: "all they that heard it wondered at those things which were told them by the shepherds". Our sentence adds the reaction of people to the message.
17. **C2-S17**: The reaction of Mary.
 - a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - b. The phrase "But Mary kept all these things" means: 'Mary did not forget what she was told and what happened'. . . .
 - c. The phrase "and pondered them in her heart" means: 'She kept thinking about them and what they meant'.
18. **C2-S18**: The follow-up of the shepherds.
 - a. Our sentence adds the reaction of the shepherds to the rest of the report.
 - b. The phrase "the shepherds returned" means: 'They returned to their life'. . . .
 - c. The phrase "glorifying and praising God for all the things that they had heard and seen" means: 'They kept on recognizing the actions of God in their life'.
 - d. The phrase "as it was told unto them" means: 'They remembered the message from God'.
19. **C2-S19**: The circumcision and naming of Jesus.
 - a. Our sentence adds this event to the rest of the report.
 - b. The phrase "when eight days were accomplished for the circumcising of the child" means: 'This was the required time'.
 - c. The phrase "his name was called JESUS" means: 'This was the required name'.
 - d. The phrase "which was so named of the angel before he was conceived in the womb" means: 'This was when and who required this name'.
20. **C2-S20**: Joseph and Mary obeyed scripture and brought a sacrifice for their first born.
 - a. Our sentence adds the details of Mary obeying the law of God.
 - b. The phrase "when the days of her purification according to the law of Moses were accomplished" is a reference to **Leviticus 12:2-6**.
 - c. The phrase "they brought him to Jerusalem, to present him to the Lord" means: ". . . .
 - d. The phrase "(As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the

- Lord;)” is a reference to several places in God's law. Please see the Detailed Note for those references.
- e. The phrase ”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” is a reference to [Leviticus 5:7](#), and other places, which specified this offering for those people who were too poor to bring a lamb or other offering.
21. [C2-S21](#): God used Simeon to provide another sign.
- Our sentence adds the identification of Simeon.
 - The word ”behold” means: 'Pay attention'.
 - The phrase ”there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel” means: 'He spent his whole life serving God and waiting for the appearance of ”Jesus”'. Most people of today can't understand this type of devotion.
 - The phrase ”and the Holy Ghost was upon him” means: 'God's ”Holy Ghost” used him and only uses this type of people to do the work of God'.
22. [C2-S22](#): The promise of God to Simeon.
- Our sentence adds God's promise so that we can understand why this man spent his life like he did.
 - The phrase ”it was revealed unto him by the Holy Ghost” means: 'This is Who gave Simeon the message from God the Father'. Few people receive a promise like this because few devote their life to being pure and serving God.
 - The phrase ”that he should not see death, before he had seen the Lord's Christ” means: 'This is the promise given to him personally'.
23. [C2-S23](#): The witness of Simeon.
- Our sentence adds the God-directed action of Simeon to the rest of the report on him.
 - The phrase ”he came by the Spirit into the temple” means: 'God's ”Holy Spirit” told him what to do and when'.
 - The phrase ”and when the parents brought in the child Jesus” means: 'This what Simeon was waiting for in the Temple'. They didn't know that they did anything special but God's ”Holy Spirit” knew it was time for Simeon to act and deliver the message from God.
 - The phrase ”to do for him after the custom of the law” means: 'They were just doing what was required. They did nothing special to trigger Simeon'.

- e. The phrase "Then took he him up in his arms, and blessed God" means: 'This is what Simeon did'.
 - f. The phrase "and said, Lord, now lettest thou thy servant depart in peace, according to thy word" means: 'This is what Simeon said to God before these witnesses'.
 - g. The phrase "For mine eyes have seen thy salvation" means: 'He recognized that salvation is in a person, not is some religious act'.
 - h. The phrase "Which thou hast prepared before the face of all people" means: 'God sent "Jesus" to be a "Saviour" for everyone'. The Jews taught that only Jews could be saved and that a Gentile had to become a Jew in order to be saved. However, this phrase is only one of many times that God told the Jews otherwise.
 - i. The phrase "A light to lighten the Gentiles" means: 'God planned for "Jesus" to bring spiritual understanding to Gentiles since the majority of the Jews refused to do that job'.
 - j. The phrase "and the glory of thy people Israel" means: '“Jesus” was to be the Christ, King and glory of the Jews'.
24. C2-S24 says: "And Joseph and his mother marvelled at those things which were spoken of him". this adds the reaction of Joseph and Mary to what Simeon said and did.
25. C2-S25: The personal prophecy to Mary.
- a. Our sentence adds what Simeon said to Mary.
 - b. The phrase "Simeon blessed them" means: 'This was the first thing that Simeon did and it was for Joseph and Mary'. This was because they would both be involved in raising "Jesus".
 - c. The phrase "and said unto Mary his mother" means: 'The rest of the sentence was only for her'.
 - d. The word "Behold" means: 'Pay close attention'.
 - e. The phrase "this child is set for the fall and rising again of many in Israel" means: '“Jesus” will cause great upheaval'.
 - f. The phrase "and for a sign which shall be spoken against" means: 'The religious leaders would fight against "Jesus"'.
 - g. The phrase "(Yea, a sword shall pierce through thy own soul also,)" means: 'Mary would be very upset by what would happen'.
 - h. The phrase "that the thoughts of many hearts may be revealed" means: 'This is why God would let these things happen'. God allows people to do things which justify His condemning them.
26. C2-S26: A secondary witness from God.

- a. Our sentence adds the report about Anna to the report about Simeon.
 - b. The phrase "And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser" means: 'This is her identification'.
 - c. The phrase "she was of a great age, and had lived with an husband seven years from her virginity; And she was a widow of about fourscore and four years" means: 'This describes her relationships with men'.
 - d. The phrase ", which departed not from the temple, but served God with fastings and prayers night and day" means: 'This describes her service to God'.
27. **C2-S27**: The message of God's witness.
- a. Our sentence adds what she did to her identification.
 - b. The phrase "And she coming in that instant gave thanks likewise unto the Lord" means: 'This is her reaction to God'.
 - c. The phrase "and spake of him to all them that looked for redemption in Jerusalem" means: 'This was her public testimony upon seeing "Jesus"'.
28. **C2-S28** says: "And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth". They, apparently, stayed in Bethlehem until the eighth day when they had to go to the Temple. Then they returned to their home. there is some confusion about how this account matches with **Matthew 2**. Please see the Doctrinal Studies called: **Gospel Time Sequences** for an explanation of how these two chapters can fit together without a conflict.
29. **C2-S29** says: "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him". This chapter is about all that the "word of God" gives us about the growth of "Jesus" until He was a thirty (30) year old man. This sentence tells us about His growth until He was twelve (12) and the last sentence, in this chapter, is all that is written until He started His ministry.
30. **C2-S30**: The habitual obedience of Joseph and Mary.
- a. The word "Now" means: 'After you understand what was said before'. Luke has finished writing about the birth and early childhood. Now he is writing about when "Jesus" was twelve (12) years old.
 - b. The phrase "his parents went to Jerusalem every year at the feast of the passover" means: 'This is the setting for the incident which Luke is reporting'.

31. [C2-S31](#) says: "And when he was twelve years old, they went up to Jerusalem after the custom of the feast". Thus, our sentence is adding the age of "Jesus" when this incident happened.
32. [C2-S32](#): What happened at that time.
- Our sentence adds what happened on the way home. As the next sentences explain, what happened was not unreasonable. However, as my Dad taught, any time that you travel in a group, and stop for any reason, you gather the group to continue the journey but then check to make sure that everyone is there before you continue your travel.
 - The phrase "And when they had fulfilled the days" means: 'This is when it they returned home'.
 - The phrase "as they returned, the child Jesus tarried behind in Jerusalem" means: 'This was the problem which developed'.
 - The phrase "and Joseph and his mother knew not of it" means: 'This was why the problem developed'.
33. [C2-S33](#): The realization of the problem.
- The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. They "supposed" His presence without verifying their belief. This is how we get so many different beliefs with people who all claim to be saved. They "suppose" that what they were told is true without verifying their belief.
 - The phrase "But they, supposing him to have been in the company" means: 'This was the source of their mistake'.
 - The phrase "went a day's journey" means: 'This is how long they continued in their mistaken belief'.
 - The phrase "and they sought him among their kinsfolk and acquaintance" means: 'This is how they found out about their error'.
34. [C2-S34](#) says: " And when they found him not, they turned back again to Jerusalem, seeking him". They immediately did what they could to correct their error. This is how we all are supposed to react when we find ourselves in an error.
35. [C2-S35](#): The solving of the problem.
- Our sentence adds the report of their finding "Jesus". .
 - The phrase "And it came to pass, that after three days they found him in the temple" means: 'This is when they found Him'. If Luke included the first day of their journey ("after three days"), then they had one day of return journey and one day of searching. If not, then they had one day of return journey and two days of searching. Either way, people apply a

- symbolic meaning of three (3) to God (“Trinity”) and claim that this was a symbolic message from God to not “suppose” anything about “Jesus”. Certainly, the next few sentences confirm that they made the mistake of forgetting that He was / is 'God in human flesh'.
- c. The phrase “sitting in the midst of the doctors, both hearing them, and asking them questions” means: ‘“Jesus” was discussing doctrine with them with His taking the position of a teacher’. History tells us that, at that time and in that culture, the teacher sat while the students stood and the teacher taught by asking questions.
36. C2-S36 says: “And all that heard him were astonished at his understanding and answers”. The learned religious men were astonished because “Jesus” knew more than they did even with their years of study.
 37. C2-S37 and C2-S38: The reaction of Joseph and Mary.
 - a. Our sentence adds their reaction when they found “Jesus”. The next sentence must be considered with this sentence since they constitute a single response by Mary.
 - b. The phrase “And when they saw him, they were amazed” means: ‘They had to realize what “Jesus” was doing in order for them to be “amazed”’.
 - c. The phrase “and his mother said unto him” means: ‘The following is a typical female response. Her first question dealt with her feelings instead of what “Jesus” was doing which had “amazed” them’.
 - d. The phrase “Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing” means: ‘This was the first response from Mary’. Not to pick on Mary but this was a typical human response. Instead of accepting the blame for not verifying that the twelve-year-old “Jesus” was with them before they started, she blamed Him. And, most people put the blame on someone else.
 38. C2-S39: says: “And he said unto them, How is it that ye sought me?” If they had really sought Him properly, they would have known that He was missing before they started their journey. The saying is: ‘Familiarity breeds contempt’. This was a subtle reminder to them that He truly was 'God in human flesh' and they had started regarding Him as just a typical boy. In addition, the question in the next sentence makes that point even clearer.
 39. C2-S40 says: “wist ye not that I must be about my Father's business?”. Yes, “Jesus” understood that His ministry was not

supposed to start until He was thirty (30). However, with this question, "Jesus" was reminding them Who He truly was.

40. [C2-S41](#) says: "And they understood not the saying which he spake unto them". They did not have God's indwelling "Holy Spirit" to give them spiritual understanding.
 41. [C2-S42](#): The results of this sub-account.
 - a. Our sentence adds the response of "Jesus" after this incident.
 - b. The phrase "And he went down with them, and came to Nazareth" means: 'They returned home'.
 - c. The phrase "and was subject unto them" means: 'He submitted even though He was God in human flesh'.
 - d. The phrase "but his mother kept all these sayings in her heart" means: 'Mary did the best she could to understand spiritual truths'.
 42. [C2-S43](#) says: "And Jesus increased in wisdom and stature, and in favour with God and man" This tells us the ongoing maturity of Jesus. This is all we get until He starts His ministry.
-

Chapter 3 Summary:

Chapter Theme: *The Ministry of John the Baptist and lineage of Jesus.*

Luke started his Gospel with the introduction of John the Baptist, who was God's fore-runner for "Jesus" and prepared God's people to receive "Jesus". Several of the disciples of "Jesus" had been disciples of John the Baptist first.

Luke also presented the conception, birth, and early childhood of "Jesus" in the prior chapter. Now, this chapter finishes up Luke's introductory and background information, which he presents before getting into the details of his Gospel. John the Baptist was prophesied to be the fore-runner of "Jesus" and "Jesus" was prophesied to be born of a virgin. Thus, this chapter presents the evidence of the fulfillment of prophecy.

In this chapter, Luke presents most of what he says about the ministry of John the Baptist and then finishes his chapter with the physical lineage of "Jesus". Other than Luke telling us about John the Baptist asking for assurance that "Jesus" truly was God's "Christ", Luke only mentions John the Baptist for how his ministry affected others in chapters after this chapter. Luke tells us about John the Baptist seeking assurance when he knew that he was about to die. That is in [Chapter 7](#).

While the ministry of John the Baptist and the lineage of "Jesus" would seem to be separate subjects, we see them together in this chapter because Luke is completing his background information before getting into the details of his gospel.

The introduction of "John the Baptist" is reported in [Matthew 3:1-12](#); [Mark 1:1-8](#); [Luke 3:1-20](#); [John 1:6-8](#); [John 1:15](#) and [John 1:19-28](#). The Doctrinal Study, called [John the Baptist](#), has links to all of the other references in the Bible for John the Baptist. Please see it for references related to what Luke tells us in this chapter. Please also see the Doctrinal Studies called: [Significant Gospel Events](#); [Gospel Time Sequences](#) and [Table Of Miracles](#) for references related to events in this chapter and for how the events of this chapter fit in the time sequence of the life of Jesus. In addition, there are prophecies given and prophecies fulfilled, which are also in the [Significant Gospel Events Study](#) with other related Bible references.

In [Luke 3:5-6](#) John the Baptist gives a symbolic prophesy about how "Jesus" will change the way that God's people interact with God. Then, in [Matthew 3:10](#); [Mark 1:8](#); [Luke 3:16-17](#) and [John 1:33](#) have the prophecy from [John the Baptist](#) that "Jesus" "shall baptize you with the Holy Ghost".

We are told that John the Baptist was put into prison in [Matthew 4:12](#) and [Mark 1:14-15](#) and [Luke 3:20](#).

The baptism of "Jesus" is reported in [Matthew 3:13-17](#); [Mark 1:9-11](#); [Luke 3:21-22](#) and [John 1:32](#). In all Gospel accounts we are told that His baptism was immediately followed by His temptation by Satan for forty (40) days. This section is a fulfillment of [Isaiah 11:1-5](#) and Peter refers to it in [2Peter 1:17](#). With this we see that God proves the type of person that His ministers are at the start of their ministry.

We read about a "voice from heaven" in: [2Samuel 22:14](#); [Daniel 4:31](#); [Joel 3:16](#); [Matthew 3:17](#); [Mark 1:11](#); [Luke 3:21-22](#); [Luke 9:35](#); [John 12:28](#); [Acts 11:9](#); [2Peter 1:18](#); [Revelation 10:4](#); [Revelation 10:8](#); [Revelation 11:12](#); [Revelation 14:2](#); [Revelation 14:13](#); [Revelation 16:17](#); [Revelation 18:4](#).

The genealogy of "Jesus" is reported in [Matthew 1:1-16](#) and [Luke 3:23-38](#). Matthew gives His legal genealogy, which comes through Joseph while Luke gives His physical genealogy, which comes through Mary.

-
1. [C3-S1](#): The time when the ministry of John the Baptist started.
 - a. The word "Now" means: 'After you understand what came before this'. In the prior chapters, Luke told us about physical events which occurred before the start of the ministry of "Jesus". With this word, Luke is letting us know that he is done reporting those things and that everything which he reports from this point forward is related to the adult ministry of "Jesus".
 - b. The phrase "in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene" means: 'These were the political rulers of Judaea, at that time. With them identified, we can determine the time of history what these events happened'.

- c. The phrase "Annas and Caiaphas being the high priests" means: 'These were the religious rulers of the Jews at the time'.
 - d. The phrase "the word of God came unto John the son of Zacharias in the wilderness" means: 'John the Baptist was already living in "the wilderness"'. Since he was the son of a priest, John had every right to be part of what was considered to be high society. However, he rejected their doctrinal error and sinful lifestyle.
2. **C3-S2**: The ministry of John the Baptist. Please also see the Study called [John the Baptist](#) for links to other places where we read about him.
- a. Our sentence adds what John the Baptist preached to the lifestyle that he lived.
 - b. The phrase "he came into all the country about Jordan" means: 'This is where John the Baptist preached'.
 - c. The phrase "preaching the baptism of repentance for the remission of sins" means: 'This is what John preached'. Many people pervert this message by preaching a wrong definition for the words used. True Biblical "repentance" always means: 'turning towards God in worship and obedience'. Many people preach that it means: 'turning 180 degrees' and then claim that people turn from a different religious practice to obeying their religious traditions. But that is a lie from Satan and we see elsewhere that John the Baptist rejected such lies. In addition, the word "remission" means: 'not making us suffer the just punishment for our sins'. If you're not willing to change your relationship with God then God is not willing to take away the just punishment for your sins.
 - d. The phrase "As it is written in the book of the words of Esaias the prophet, saying" means: 'This was the scriptural basis of what he preached'. This sentence is a quote of [Isaiah 40:3-4](#) and also is a fulfillment of prophecy found in [Malachi 3:1](#). Please also see the Detailed Note for more related scriptural references.
 - e. The phrase "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight" means: 'This was the main message and it means make it possible for people to go directly to "the Lord", and obey Him, without having to go through a human being who stands between God and His people'. "Jesus" did this and removed all barriers between us

and God. John the Baptist was preparing people for what "Jesus" would do.

3. **C3-S3**: The prophecy of John the Baptist. Our current sentence says: "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; And all flesh shall see the salvation of God". This is actually a prophecy for the 1,000-years reign of "Christ". At the time that John the Baptist offered this prophecy, God was still offering the 1,000-years reign of "Christ" to the Jews. However, the Jews rejected "Jesus" as their "Christ" and "King" after this prophecy was given. Therefore, God withdrew this offer to the Jews at a later time.
4. **C3-S4**: The first part of John's message.
 - a. The word "Then" means: 'After John had given the prophecy of the prior sentence'.
 - b. The phrase "Then said he to the multitude that came forth to be baptized of him" means: 'John asked this of the common Jew'. This is a question that each person should personally consider.
 - c. The phrase "O generation of vipers" means: 'Symbolically, John is calling all of the Jews, who thought that they were serving God, a bunch of sneaky lying representatives of Satan who looked good on the outside but were full of poison on the inside'. . . .
 - d. The phrase "who hath warned you to flee from the wrath to come?" means: 'John is asking them how they found out that their religious lies would get wrath from God and not reward'.
5. **C3-S5**: The second part of John's message.
 - a. Our sentence adds what they are to do in order to prove their claims of repentance. Today, religious people claim that someone only needs to claim repentance and not produce evidence to back their claim. They even accept secret professions that no one else even hears. John rejected all such lies.
 - b. The phrase "Bring forth therefore fruits worthy of repentance" means: 'Produce true evidence of new life ("fruit") which backs your claim'. Without matching evidence, all claims of true repentance are rejected.
 - c. The phrase "and begin not to say within yourselves, We have Abraham to our father" means: 'Don't rely on historical religious claims, especially when you don't have to do or be something which matches to claim'.

- d. The phrase "for I say unto you, That God is able of these stones to raise up children unto Abraham" means: 'You're not special because of your physical attributes'.
6. **C3-S6**: What God plans to do.
- Our sentence adds this prophecy to the commandment of the prior sentence.
 - The phrase "now also the axe is laid unto the root of the trees" means: 'God is going to bring judgment upon His people'. We see at least a partial fulfillment of this prophecy when "Jesus" cursed the fig tree with no fruit just before His trial and crucifixion.
 - The phrase "every tree therefore which bringeth not forth good fruit is hewn down" means: 'This is symbolic language for different people who claim to be God's people'. If God's people are not bringing new life ("fruit") to God then He has no reason to leave them in this world.
 - The phrase "and cast into the fire" means: 'This is judgment by God'. Yes, the religious lost are cast into Hell. However, the saved in Heaven will also have their work judged by fire and, unless the work is what God commanded, their work will be burned up.
7. **C3-S7**: The reaction of the people.
- Our sentence adds the response of the people to John's condemnation.
 - The phrase "the people asked him, saying, What shall we do then?" means: 'They were willing to listen to the messenger from God when he disagreed with the religious leaders'.
8. **C3-S8**: The people are to share with those in needed.
- Our sentence adds .
 - The phrase "He answereth and saith unto them, " means: 'This was the answer from John'.
 - The phrase "He that hath two coats, let him impart to him that hath none" means: 'Share your excess with people who have need'.
 - The phrase "and he that hath meat, let him do likewise" means: 'Share your daily provisions from God'.
9. **C3-S9**: The people tax collectors responded to John's message.
- Our sentence adds instructions to tax collectors.
 - The phrase "Then came also publicans to be baptized" means: 'They came to publically declare that they had repented from their sinful lifestyle'..

- c. The phrase "and said unto him, Master, what shall we do?" means: 'They were willing to obey instructions from God'.
10. **C3-S10**: John told them to stop their sin.
- a. Our sentence adds instructions from John.
 - b. The phrase "And he said unto them, Exact no more than that which is appointed you" means: 'Stop cheating people on their taxes'.
11. **C3-S11**: Gentile soldiers responded to John's message.
- a. Our sentence adds the reaction of another group.
 - b. The phrase "And the soldiers likewise demanded of him, saying, And what shall we do?" means: 'Most soldiers looked down on the local people and refused to listen to a Jewish prophet'.
12. **C3-S12**: John told them to stop their sin.
- a. Our sentence adds instructions from John to the soldiers.
 - b. The phrase "And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages" means: 'Stop using your position to take advantage of people'.
13. **C3-S13**: Questions and answers about God's "Christ".
- a. Our sentence adds the speculation of people about John the Baptist. Please see the **Prophecies** Section, of the Significant Gospel Events Study, for more links related to prophecies given in the Gospel Accounts.
 - b. The phrase "as the people were in expectation" means: 'The people were speculating and trying to figure this out'.
 - c. The phrase "and all men mused in their hearts of John, whether he were the Christ, or not" means: 'This is what people were speculating about John the Baptist'.
 - d. The phrase "John answered, saying unto them all" means: 'John gave them the truth with this prophecy'.
 - e. The phrase "I indeed baptize you with water" means: 'John was only symbolically identifying the people with spiritual cleansing'.
 - f. The phrase "but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose" means: '"Christ" is so much greater that John the Baptist was not even good enough to be the lowest level servant to "Christ"'.
 - g. The phrase "he shall baptize you with the Holy Ghost and with fire" means: '"Christ" will cause the truly saved with an ongoing personal relationship with God which is maintained by God's "Holy Ghost". "Christ" will also identify His people with being on "fire" for God and having a life where excess has been burned away and with people being told that they need to let God burn away the excesses of their life'.

- h. The phrase "Whose fan is in his hand, and he will throughly purge his floor" means: "Jesus Christ" will personally remove excesses from the lives of His people'.
 - i. The phrase "and will gather the wheat into his garner" means: 'Only what God finds useful will be kept by God'.
 - j. The phrase "but the chaff he will burn with fire unquenchable" means: 'There will be no stopping God from burning everything that He finds to be offensive in the lives of His people'.
14. **C3-S14**: John the Baptist preached much not reported in the Gospels.
- a. Our sentence adds to the description of what John the Baptist preached.
 - b. The phrase "many other things in his exhortation preached he unto the people" means: 'John preached much more that what is reported in the Gospels'.
15. **C3-S15**: John the Baptist was arrested for preaching the truth.
- a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. While John was preaching how people should live right, the civil governor was living as evil of a life as he could.
 - b. The phrase "But Herod the tetrarch" means: 'This identifies the man'.
 - c. The phrase "being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done" means: 'John the Baptist publically reprov'd him for his evil life'.
 - d. The phrase "Added yet this above all, that he shut up John in prison" means: 'Because of the reprov'd, John the Baptist was put into prison'.
16. **C3-S16**: The start of the ministry of "Jesus".
- a. Our current sentence starts with the word "Now" means: 'After you understand toe general outline of John's life'.
 - b. The phrase "when all the people were baptized" means: 'When John had done his main purpose of life'.
 - c. The phrase "it came to pass, that Jesus also being baptized, and praying" means: 'This is how "Jesus" started His ministry'.
 - d. The phrase "the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven" means: 'Here we have the doctrine of the Trinity. In addition, we have fulfillment of prophecy which lets us know that this doctrine comes directly from God'.

- e. The phrase "which said, Thou art my beloved Son; in thee I am well pleased" means: 'God the Father only said this about "Jesus" and we rarely read about God the Father directly speaking'. Please see the Detailed Note for references to related scripture.
17. **C3-S17**: The physical lineage of Jesus. Our sentence says: "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, 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, 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, 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, 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, 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, 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, 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, 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, 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, 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, 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, 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, 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, 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, Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God". This is His physical lineage, which starts with Adam and goes

through Mary. The lineage in Matthew is the legal lineage and goes through Joseph.

Chapter 4 Summary:

Chapter Theme: *The Start of the Ministry of "Jesus"*.

Here we are told about the start of the ministry of "Jesus". The prior chapters were background and this chapter starts the actual account of "Jesus" ministering to people.

The first thing that Luke reports is the temptation of "Jesus". God always has His ministers pass a test before He uses them in a ministry. After the initial test, "Jesus" ministers at home and near His home. However, the people in His home town refuse to believe that He is a prophet and minister for God, in spite of the miracles and many signs that He gives them. As the saying goes: '*familiarity breeds contempt*' or, as "Jesus" said; "No prophet is accepted in his own country" ([4:24](#)).

In this chapter we read about "Jesus" doing many miracles and casting out many devils. The people reacted by wanting Him to stay near them, because they were self-centered and selfish. However, "Jesus" answered them with: "I must preach the kingdom of God to other cities also: for therefore am I sent". Our chapter ends with "Jesus" preaching in other near-by places.

Please see the Doctrinal Studies called: [Significant Gospel Events](#); [Gospel Time Sequences](#) and [Table Of Miracles](#) for references related to events in this chapter and for how the events of this chapter fit in the time sequence of the life of Jesus.

The temptation of "Jesus" is reported in [Matthew 4:1-11](#); [Mark 1:12-13](#); [Luke 4:1-13](#) and [John 1:32](#). This temptation proves that [Isaiah 11:1-5](#) was prophesying about "Jesus" and Peter refers to it in [2Peter 1:17](#). In addition, the note for [Luke 4:1](#) gives a comparison of the details provided in each of the three Gospel accounts about this event.

[Matthew 4:5](#); [Matthew 4:8-9](#); [Luke 4:5](#) and [Luke 4:9](#) tell us that the devil instantly transports "Jesus". Please see the Section called [Jesus and Devils](#) in the [Significant Gospel Events Study](#). Please also see the [Table of Miracles in the Gospels](#) document for Bible references to other miracles performed by "Jesus".

In [Matthew 13:55](#) and [Mark 6:3](#) and [Luke 4:22](#) they said "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?" Here we see "Jesus" rejected by His own family and neighbors who saw Him grow up. *'familiarity breeds contempt'*.

[Matthew 13:57](#); [Mark 6:4](#); [Luke 4:24](#) and [John 4:44](#) all tell us that "Jesus" said: "No prophet is accepted in his own country" when people refused to believe His doctrine in Capernaum.

"Jesus" Passes through a crowd unseen as reported in: [Luke 4:28-30](#).

[Matthew 4:12-17](#); [Matthew 8:5-17](#); [Matthew 17:22-23](#); [Mark 1:21-38](#); [Mark 2:1-12](#); [Mark 9:33-49](#); [Luke 4:31-44](#) and [Luke 7:1-10](#); [John 2:12-16](#); [John 4:46](#) and [John 6:16-71](#) all tell the accounts about the ministry of "Jesus" in Capernaum at different times. Capernaum is a city of Galilee like Nazareth is. "Jesus" began His ministry in Nazareth and traveled back and forth between it and Capernaum and the Gospel accounts aren't exact about the time sequence of His travels. However, after the people of Nazareth tried to kill Him, He kept His base of operations in Capernaum. That is also where He called His first four disciples ([Matthew 4:18-22](#); [Mark 1:16-20](#); [Luke 5:1-11](#); [Luke 5:27-29](#)). When the people of Capernaum failed to believe that "Jesus" was God's "Messiah / Christ", He cursed them ([Matthew 11:23](#); [Luke 10:17](#)).

[Mark 1:23-28](#) and [Luke 4:33-37](#) both tell us that "Jesus" cured a demoniac.

In [Matthew 8:14-15](#); [Mark 1:29-31](#) and [Luke 4:37-38](#) we are told about "Jesus" and the twelve going to the home of Peter and Andrew where they found Peter's mother-in-law sick and where "Jesus" healed her. Please also see the [Table of Miracles in the Gospels](#) about this, and similar, miracles.

[Matthew 4:23-25](#); [Mark 1:38-45](#) and [Luke 4:41-46](#) tell us how that "Jesus" expanded His ministry to the region around His home town. While He did this, we read that He "preached in their synagogues throughout all Galilee, and cast out devils". Then, in Mark's account, we read that He healed a leper. Meanwhile, Matthew lists several other diseases which he healed. All of these were done to prove to the people that His message came from God.

"Jesus" begins His ministry, and starts it in Galilee, as reported in [Matthew 4:12-17](#) and [Mark 1:14-15](#) and [Luke 4:14-15](#). Mark also tells us that [John the Baptist](#) was put into prison just before "Jesus" started His

ministry. "Jesus" started His ministry in Nazareth ([Luke 4:16-30](#)), which is the town that His family lived in. When the people tried to kill Him ([Luke 4:28-30](#)), He went to Capernaum ([Matthew 4:12-17](#); [Luke 4:28-30](#)).

"Jesus" healed many diseased and people who are possessed by devils in: [Matthew 4:23](#); [Matthew 8:16-17](#); [Matthew 12:15](#); [Matthew 14:14](#), [Matthew 14:35-36](#); [Matthew 15:30-31](#); [Matthew 21:14](#); [Mark 1:32-34](#), [Mark 1:39](#); [Mark 3:10-12](#); [Luke 4:40-41](#) and [Luke 6:18-19](#).

1. **C4-S1:** The ministry of "Jesus" starts with a test.
 - a. Our sentence adds the account of this chapter to the accounts in the prior chapters. The prior chapters gave us the background to the ministry of "Jesus", and this chapter adds the start of His ministry.
 - b. The phrase "Jesus being full of the Holy Ghost returned from Jordan" means: '“Jesus” personally followed the personal directions from “the Holy Ghost”'.
 - c. The phrase "and was led by the Spirit into the wilderness" means: 'This is where “the Holy Ghost” led Him'.
 - d. The phrase "Being forty days tempted of the devil" means: 'This is why “the Holy Ghost” led “Jesus” into the wilderness'.
2. **C4-S2:** "Jesus" fasted during the test.
 - a. Our sentence adds details about His experience.
 - b. The phrase "in those days he did eat nothing" means: '“Jesus” fasted'.
 - c. The phrase "and when they were ended, he afterward hungered" means: '“Jesus” experienced the result of a forty day fast'.
3. **C4-S3:** The first temptation from the devil.
 - a. Our sentence adds the temptation to His experience.
 - b. The phrase "the devil said unto him" means: 'This is who tempted “Jesus”'.
 - c. The phrase "If thou be the Son of God" means: 'Notice that Satan started by questioning truth. This is the same way that he tempted Eve'.
 - d. The phrase "command this stone that it be made bread" means: 'This command would seem to prove that “Jesus” was “the Son of God”, but it really would not. Devils can do miracles. Doing a miracle would not prove, nor disprove, the claim. The true proof was His displaying the character of God'.
4. **C4-S4:** "Jesus" answered the temptation with scripture.
 - a. Our sentence adds the response from "Jesus".

- b. The phrase "Jesus answered him, saying" means: '“Jesus” used scripture as His response'. This is the example which we are to follow.
- c. The phrase "It is written, That man shall not live by bread alone, but by every word of God". This sentence quotes [Deuteronomy 8:3](#) and is also found in [Matthew 4:4](#).
- 5. [C4-S5](#): The setting of the second temptation.
 - a. Our sentence adds a second temptation. Please see the [Table Of Miracles](#) for references where we are told that Satan did miracles.
 - b. The phrase "the devil" means: 'This is who did the miracle'.
 - c. The phrase "taking him up into an high mountain" means: 'This is the miracle that he did'. Instant transportation is not possible within the laws of nature and a spiritual being doing what is physically impossible is a miracle.
 - d. The phrase "shewed unto him all the kingdoms of the world in a moment of time" means: 'This also is physically impossible when we remove consideration of technology that exists today but did not exist then'.
- 6. [C4-S6](#): The second temptation from the devil.
 - a. Our sentence adds the temptation from Satan to the miracle that he did to prove his power in this physical reality.
 - b. The phrase "the devil said unto him" means: 'This is who spoke'.
 - c. The phrase "All this power will I give thee, and the glory of them" means: 'This is the offer'.
 - d. The phrase "for that is delivered unto me; and to whomsoever I will I give it" means: 'This is why he could make the offer'. When Adam first sinned, he gave authority of this world to Satan. God had given it to Adam but Adam gave the authority and power to Satan when he sinned. And, liberal-minded people want devil led governments to say that their sinful lifestyle is OK, but then that cry '*Where is God?*' when they receive the consequence of their sin.
- 7. [C4-S7](#): The devil's conditional requirement.
 - a. The phrase "If thou therefore wilt worship me" means: 'This is the conditional requirement'.
 - b. The phrase "all shall be thine" means: 'This is the promised result'. Satan makes a similar type of offer to many of God's servants and many fall for the temptation. Many are offered the results without the pain of serving. However, Satan can not truly deliver his promise because it is not his to give. Yes, Satan can deliver promised things in this life. However, he

can not deliver the everlasting rewards in heaven which are the true rewards for serving God.

8. [C4-S8](#): "Jesus" commanded the devil to stop his temptation.
 - a. Our sentence adds the answer from "Jesus".
 - b. The phrase "Jesus answered and said unto him" means: '[This is Who answered Satan](#)'.
 - c. The phrase "Get thee behind me, Satan" means: '[Get out of my face](#)'. Please see the Detailed Note for references to other places where we see this phrase used.
 - d. The phrase "for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" references [Deuteronomy 6:13](#); [Deuteronomy 10:20](#); [Psalms 83:18](#).
9. [C4-S9](#): The devil uses scripture for his third temptation.
 - a. Our sentence adds the third temptation by Satan. Please see the [Table Of Miracles](#) for references where we are told that Satan did miracles.
 - b. The phrase "he brought him to Jerusalem, and set him on a pinnacle of the temple" means: '[We see Satan do what was physically impossible](#)'. This shows us that all spiritual beings can do things outside of the limits of this physical reality.
 - c. The phrase "and said unto him" means: '[Satan made this offer to "Jesus"](#)'.
 - d. The phrase "If thou be the Son of God" means: '[Again, we read that Satan questions reality](#)'. Satan loves to cause God's people to doubt God's promises.
 - e. The phrase "cast thyself down from hence" means: '[This is the temptation of pride. It is a demand that "Jesus" prove Who He was when there was no need for Him to do so](#)'. We all need to be careful about temptations of pride.
 - f. The phrase "For it is written, He shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone". In this temptation, Satan quotes [Psalms 91:11-12](#). However, Satan took the verses out of context which then allowed him to pervert their true meaning. In this temptation Satan is quoting a promise from God but ignoring the requirements to receive that promise. Probably the most often source of doctrinal error is from people taking something from the Bible and using it out of context so that they can pervert what God's word truly says.

10. **C4-S10:** "Jesus" answered the temptation with scripture.
 - a. Our sentence adds the response from "Jesus". Once more, we see Him quote scripture instead of making up His own answer.
 - b. The phrase "Jesus answering said unto him" means: 'This is the answer from "Jesus" to Satan'.
 - c. The phrase "It is said" means: '"Jesus" is quoting scripture'.
 - d. The phrase "Thou shalt not tempt the Lord thy God". Please see the Detailed Note for many Bible references about the word "tempt" and what we are and are not to do when tempted.
11. **C4-S11:** The devil gave up for awhile.
 - a. Our sentence adds the results of the temptation. As our report shows us, we must rely strictly on the power of God's word if we want to win a temptation.
 - b. The phrase "when the devil had ended all the temptation" means: 'This is when the result came and not before this time'.
 - c. The phrase "he departed from him for a season" means: 'This was not the end, only a break "for a season"'. We should each expect temptations to continue so long as we are alive and truly serving God.
12. **C4-S12:** "Jesus" used the power of God's Holy Spirit.
 - a. Our sentence adds what "Jesus" did after His test. Notice that He one had "the power of the Spirit", which He did not have before His test. A lot of people complain when God tests them but they do not get additional blessings and power until after they pass God's test.
 - b. The phrase "Jesus returned in the power of the Spirit into Galilee" means: 'This was the result of His passing God's test'.
 - c. The phrase "and there went out a fame of him through all the region round about" means: 'He now had people listening to Him who did not listen before He passed God's test'.
13. **C4-S13:** "Jesus" taught where people were willing to listen. Our sentence says: "And he taught in their synagogues, being glorified of all". Notice that He was "glorified of all" because He used "the power of the Spirit". When we try to do God's work in our own power we do not receive the God-given results.
14. **C4-S14:** "Jesus" ministered in His home region.
 - a. Our sentence adds a specific account to the general statements in the prior sentences.

- b. The phrase "And he came to Nazareth, where he had been brought up" means: 'This tells us where this incident occurred. And, because these people saw Him growing up, they refused to acknowledge the truth that God showed them'.
 - c. The phrase "and, as his custom was" means: '"Jesus" went to church every time that they met'. He is our example of how to live in the flesh, using the power of the "Holy Ghost", so that God blesses our life.
 - d. The phrase "he went into the synagogue on the sabbath day, and stood up for to read" means: '"Jesus" went there to teach'. Be careful of these people who claim '*all teaching is preach and all preaching is teaching*'. That is doctrinal error. Preaching and teaching are two different methods which produce different results.
15. **C4-S15** says: "And there was delivered unto him the book of the prophet Esaias". In this account, "Jesus" reads part of the prophecy of **Isaiah 61:1-3** and tells the people that He fulfilled this prophecy. His statements go through **4:27** and their reaction, with His response to their reaction, is recorded in **4:28-30**.
16. **C4-S16**: The scripture that "Jesus" read.
- a. Our sentence adds the scriptural reading that was the basis of teaching by "Jesus". his sentence is a partial quote of **Isaiah 61:1-3** and prophesies the type of miracles, and teaching, that "Jesus" will do in His ministry before His crucifixion
 - b. The phrase "when he had opened the book, he found the place where it was written" means: '"Jesus" found His reference and read from the scroll'. He made sure that His audience knew that He was reading from scripture and not from His memory nor paraphrasing the scripture.
 - c. The phrase "The Spirit of the Lord is upon me" means: '"Jesus" used the **power of the Holy Ghost** during His Earthly ministry'. He could not die as God. He set His own power and authority, as God, to the side when He was conceived in Mary. He did not take back His own power and authority until after the devils took Him into Hell, which was the domain of Satan. He was always righteous and had to wait until they took Him there before He took back His own power and bound Satan, and all of Satan's devils, and robbed Satan of "the keys of hell and of death" (**Revelation 1:18**).

- d. The phrase "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" means: 'These are 3 many things that "Jesus" did during His Earthly ministry'.
 - e. The phrase "To preach the acceptable year of the Lord" means: 'The 1,000-years reign of "Christ"'. There are several different times in history where the Bible uses the phrases, "year of" or "day of". Each has a different doctrinal meaning, but people preach error about the phrases because they do not personally study "the word of God" to find the true meaning. Instead, most people preach what someone told them without bothering to verify what they were told. Please also see the notes for [Philippians 1:6-LJC](#) and [1Thessalonians 5:2](#) about the phrase "day of". Please also see the note for [1Thessalonians 5:2-LJC](#) about the phrase "day of the Lord".
 - f. What some people fail to understand is that "Jesus" offered the 1,000-years reign of "Christ" to the Jews at the start of His ministry. However, they rejected Him as God's "Christ" and "King" ([Luke 4:28-29](#)). Therefore, the offer was removed and "Jesus" started the 'Church Age'. When God offers a blessing, it is foolishness to try to bargain with God and dictate to God how He must give the blessing and when. That is why "Jesus" said: "This day is this scripture fulfilled in your ears" and, yet, it did not happen because God's people rejected to offered blessing. God does not force His blessing on anyone.
17. [C4-S17](#): "Jesus" prepared to teach.
- a. Our sentence adds the fact that "Jesus" did what their culture accepted as the symbol that He would teach them ("sat down") about the scripture just read.
 - b. The phrase "he closed the book, and he gave it again to the minister" means: 'This showed that He was done reading scripture'.
 - c. The phrase "and sat down" means: '"Jesus" was ready to start teaching'.
18. [C4-S18](#): The people were prepared to listen. Our sentence adds that the people were paying attention to the teaching. Our sentence says: "the eyes of all them that were in the synagogue were fastened on him".

19. C4-S19: "Jesus" announces the start of His ministry.
- Our sentence adds the application of the prophecy to the reading of it.
 - The phrase "he began to say unto them" means: "'Jesus" said this'.
 - The phrase "This day is this scripture fulfilled in your ears" means: 'They had been waiting for several hundred years and did not to see the fulfillment in their life time. However, "Jesus" told them that it was fulfilled then'. "Jesus" was announcing God's promise of the 1,000-years reign of "Christ" was available then. The fact that they rejected God's offer, and that God removed the offer, does not affect the fact that it was offered with the account of these sentences.
20. C4-S20: The people were amazed at His preaching.
- Our sentence adds the initial reaction of the people who listened.
 - The phrase "all bare him witness" means: 'Each of them could legally testify what "Jesus" said and how He said it'.
 - The phrase "and wondered at the gracious words which proceeded out of his mouth" means: 'No one could complain about the way that He delivered the message'.
21. C4-S21: Why the people found it hard to believe that "Jesus" could preach.
- Our sentence adds the source of their error.
 - The phrase "they said, Is not this Joseph's son?" means: 'They looked at the physical man named Joseph and thought he was the father of "Jesus". However, His true physical father was God's "Holy Ghost" and His true spiritual Father was God the Father'. Many doctrinal errors are the result of similar assumptions which are not verified with the correct source of truth.
22. C4-S22: "Jesus" answered their doubts.
- Our sentence adds a correction from "Jesus". However, they did not understand His correction and did not ask for clarification.
 - The phrase "he said unto them, Ye will surely say unto me this proverb" means: "'Jesus" answered the expected objection with this sentence'.
 - The phrase "Physician, heal thyself" was a popular saying but, to the best of my knowledge, it did not come from the Bible. Basically, it means: '*Do for yourself what you claim that you can do for others. Back your claims with evidence that others can see*'. This part of this sentence is separated from the rest by a

- colon. That means that the two parts tell the same message said different ways.
- d. The phrase "whatsoever we have heard done in Capernaum, do also here in thy country" means: 'Show us some miracles before you claim to be God's "Christ". And, miracles done elsewhere don't count'.
23. **C4-S23**: Why they rejected the evidence before them and the truth.
- a. Our sentence adds the reason why "Jesus" would not fulfill their demands. Throughout His ministry, "Jesus" did uncounted miracles, and yet the people still refused to believe. His own physical brothers and sisters were not saved until after the resurrection. Therefore, He is telling them that they will refuse to believe no matter what evidence He gives to them.
- b. The phrase "he said, Verily I say unto you" means: '“Jesus” told them that they could verify the truth of His saying'.
- c. The phrase "No prophet is accepted in his own country" is clear.
24. **C4-S24**: "Jesus" tells them that true Biblical belief is required to get blessings from God.
- a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
- b. The phrase "I tell you of a truth" means: '“Jesus” was going to tell them a truth which went against their religious beliefs'.
- c. The phrase "many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months" means: 'The Jews believed that God had to work through the Jews regardless of their lives of sin. However, this is a historical reference which proves that religious believe to be in error'. Many religions claim that God has to do as they claim for one reason or another. However, we see, repeatedly, that God does not have to do what religion claims and God does what He choses to do.
- d. The phrase "when great famine was throughout all the land" means: 'The Jews were all under the judgment of God because they were all living a life of sin and believed that God had to accept their life of sin simply because they were God's people'.
- e. The phrase "But unto none of them was Elias sent" means: 'God did not send His prophet to God's people'. The fact that they were God's people did not over-ride their life of sin.
- f. The phrase "save unto Sarepta, a city of Sidon" means: 'This was a city in the land of the enemies of God's people'.

- g. The phrase "unto a woman that was a widow" means: 'God sent His prophet to a woman who could not provide for him. But, because of her obedience by faith, God provided for His prophet, the widow, and her son'.
25. **C4-S25:** Another example from their history.
- a. Our sentence adds another historical example of God doing things different from what religion claimed that God had to do.
 - b. The phrase "many lepers were in Israel in the time of Eliseus the prophet" means: 'This identifies the historical record'.
 - c. The phrase "and none of them was cleansed" means: 'Even though the people who had a need were part of God's people, they did not receive the miracle'. "Jesus" is pointing out that God does not have to bless people simply because they claim to be God's people.
 - d. The phrase "saving Naaman the Syrian" means: 'He was part of the people that God was using to punish God's people for their unbelief and disobedience. However, he was cleansed because he obeyed in faith'. Thus, the lesson is that God honors acts of obedience done by faith and not religious claims of people belonging to God, especially when they are disobedient and refuse to act in true Biblical faith.
26. **C4-S26:** The people tried to murder Him because of the truth.
- a. Our sentence adds the reaction of the religious Jew to being told that their religious position was not enough to get God's blessings.
 - b. The phrase "all they in the synagogue, when they heard these things" means: 'This is who reacted and why'.
 - c. The phrase "were filled with wrath" means: 'This was their emotional response'.
 - d. The phrase "And rose up, and thrust him 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" means: 'This is their action as a result of their "wrath"'.
27. **C4-S27:** "Jesus" miraculously escaped.
- a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. The prior sentence told us that they tried to kill "Jesus" and this sentence tell us that they failed. Please see the **Table Of Miracles** for this, and other miracles, which are reported in the Gospels.
 - b. The phrase "he passing through the midst of them went his way" means: 'They, as a group, were physically pushing "Jesus" to the cliff edge to murder Him and He walked away without them noticing'..

- c. The phrase "And came down to Capernaum, a city of Galilee" means: '“Jesus” went to where the people were willing to listen, even though the religious Jews said that they were terrible sinners’.
 - d. The phrase "and taught them on the sabbath days" means: '“Jesus” continued to do the ministry that God gave Him to do’.
28. **C4-S28:** The preaching of "Jesus" was accepted elsewhere.
- a. Our sentence adds the reaction of people to the teaching of "Jesus" in this new place.
 - b. The phrase "they were astonished at his doctrine" means: 'The doctrine that "Jesus" taught was completely different from traditional doctrine’.
 - c. The phrase "for his word was with power" means: 'The doctrine that "Jesus" taught had the power of God behind it’.
29. **C4-S29:** "Jesus" casts out a devil. Please also see the [Table of Miracles in the Gospels](#) about this, and similar, miracles.
- a. Our sentence adds evidence of the power of God backing the doctrine that "Jesus" taught.
 - b. The phrase "in the synagogue there was a man, which had a spirit of an unclean devil" means: 'Devils have no problem going to church, especially where doctrinal error is being taught’.
 - c. The phrase "and cried out with a loud voice, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth?" means: 'The devil identified "Jesus"’.
30. **C4-S30:** The devil ask "Jesus" what He will do. Our sentence says: "art thou come to destroy us?". Here, the devil recognizes the power that "Jesus" had.
31. **C4-S31:** The devil identify "Jesus". our sentence says: "I know thee who thou art; the Holy One of God". The people were deceived about Who "Jesus" was, but the devils were not deceived. Please see the Doctrinal Studies called: [Significant Gospel Events](#) about this minor title for "Jesus".
32. **C4-S32:** "Jesus" rebukes the devil.
- a. Our sentence adds the response by "Jesus". Please see the Section called [Jesus and Devils](#) in the [Significant Gospel Events Study](#).
 - b. The phrase "Jesus rebuked him, saying" means: '“Jesus” did not want the devil identifying Him’.
 - c. The phrase "Hold thy peace" means: 'Shut your mouth'. "Jesus" did not want people thinking that He was relying on the testimony of devils. We need to be careful

- whom we let testify for us and not let the wrong people do so or others will think that we support their wrong doctrine.
- d. The phrase "and come out of him" means: '“Jesus” cast out the devil'. This is part of the ministry that God gave "Jesus" and that we read about in [Luke 4:17-19](#). There, we were told that He would "preach deliverance to the captives".
33. [C4-S33](#): The devil had to obey "Jesus". Our sentence adds the obedience of the devil. Our sentence says: "when the devil had thrown him in the midst, he came out of him, and hurt him not".
 34. [C4-S34](#): The people were amazed by the power and authority of "Jesus".
 - a. Our sentence adds the reaction of the people.
 - b. The phrase "they were all amazed, and spake among themselves, saying" means: 'This was their reaction'.
 - c. The phrase "What a word is this!" means: 'No one else had this type of power'.
 35. [C4-S35](#): The people testify of what they witnessed.
 - a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true. This is why they were all "amazed".
 - b. The phrase "for with authority and power he commandeth the unclean spirits" means: '“Jesus” demonstrated power and authority over devils'.
 - c. The phrase "and they come out" means: 'Devils ignored the commandments of religious people but could not ignore the commandments of "Jesus"'.
 36. [C4-S36](#): The people tell others what they witnessed. Our sentence adds how all of the gossips reacted. At this time, this helped "Jesus" to spread the Gospel. Our sentence says: "the fame of him went out into every place of the country round about".
 37. [C4-S37](#) says: "he arose out of the synagogue, and entered into Simon's house". Our sentence adds what "Jesus" did next.
 38. [C4-S38](#): "Jesus" heard of the need.
 - a. The phrase "And Simon's wife's mother was taken with a great fever" means: 'Peter had to be married in order to have a "wife's mother"'. This shows the error of Roman Catholic doctrine.
 - b. The phrase "and they besought him for her" means: 'They asked "Jesus" to heal her'. We are to pray for other people who need help in this world.
 39. [C4-S39](#): "Jesus" healed her and she started serving.
 - a. Our sentence adds the response of "Jesus".

- b. The phrase "he stood over her, and rebuked the fever; and it left her" means: "'Jesus" healed her'. Please see the [Table Of Miracles](#) for this, and other miracles, which are reported in the Gospels.
 - c. The phrase "and immediately she arose and ministered unto them" means: 'When God heals us it is so that we can serve God'.
40. [C4-S40](#): "Jesus" healed all that were brought to them.
- a. Our sentence starts with the word "Now", which means: 'After you understand what came before this'. Before this, we read how some Jews accepted the teaching of "Jesus", and they received miracles. And, some Jews rejected His doctrine because of factors that had nothing to do with the reliability of the doctrine. They missed out on the blessings of God which came through "Jesus".
 - b. The phrase "Now when the sun was setting" means: 'This is the time of day when these things happened'.
 - c. The phrase "all they that had any sick with divers diseases brought them unto him" means: 'The people came to "Jesus" for healing'.
 - d. The phrase "and he laid his hands on every one of them, and healed them" means: "'Jesus" healed them all'. Please see the [Table Of Miracles](#) for this, and other miracles, which are reported in the Gospels.
41. [C4-S41](#): "Jesus" cast out many devils.
- a. Our sentence adds how "Jesus" dealt with devils. Please see the Section called [Jesus and Devils](#) in the [Significant Gospel Events Study](#).
 - b. The phrase "devils also came out of many" means: 'They had more problems with devils than we have today because, today, God's "Holy Spirit" is limiting their activity'.
 - c. The phrase "crying out, and saying, Thou art Christ the Son of God" means: 'The devils tried to associate "Jesus" with them and their doctrinal errors'.
42. [C4-S42](#): "Jesus" stopped the mouths of the devils. Our sentence says: "And he rebuking them suffered them not to speak: for they knew that he was Christ". Yes, they said the truth but it was to pervert the truth and associate the truth with the source of lies.
43. [C4-S43](#): "Jesus" spread His ministry.
- a. Our sentence adds what "Jesus" did when His message was accepted.

- b. The phrase "when it was day, he departed and went into a desert place" means: 'He did not stay where His message was accepted but went where people needed to hear the message'.
 - c. The phrase "and the people sought him, and came unto him, and stayed him, that he should not depart from them" means: 'The people tried to make "Jesus" stay there'. This is selfish human nature. It is an attitude of: '*Let everyone else go to Hell so long as I keep getting miracles*'.
44. **C4-S44:** "Jesus" explains why He can't stay.
- a. Our sentence adds the answer from "Jesus".
 - b. The phrase "he said unto them, I must preach the kingdom of God to other cities also" means: '"Jesus" did not get mad at them but, gently, explained why He could not stay'.
 - c. The phrase "for therefore am I sent" means: 'This is why "Jesus" had a ministry on Earth'.
45. **C4-S45:** "Jesus" preached in other near-by places. Our sentence adds that "Jesus" preached in other places of the same area. It says: "And he preached in the synagogues of Galilee".
-

Chapter 5 Summary:

Chapter Theme: *The Response And Rejection of Faith.*

In this chapter we have several accounts of people responding to "Jesus" in faith. We also have the blessings that they received as a result and the criticisms from religious leaders. Religious people criticize true faith because faith works differently from religious rituals. Acts of true Biblical faith rarely follow religious rules and even when the acts of faith follow the rules, the attitude must be different. True Biblical faith requires us to put our trust in God. Religion requires us to put our trust in the rituals and rules. Religion claims that their rituals and rules force God to provide blessings. True Biblical faith recognizes that God blesses whom He wants to bless and who seeks to do God's will in order to receive God's favor.

In the first part of our chapter we see "Jesus" call His first four disciples who will later become apostles. They had to go through much spiritual maturing and pass many trials before that happened. As part of His call, "Jesus" preformed a miracle for them and promised greater blessings if they followed. Next, We see Him cleanse a man of leprosy and "Jesus" "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". Here we see "Jesus" sending a testimony to God's priests. Even though they rejected the testimony, "Jesus" sent it and gave them the opportunity to respond by faith. Instead of responding in faith, we see them criticizing Him and attacking His authority and doctrines. In addition, they kept it up through the end of the Gospel account,

In the prior chapter, we read that the people of His home town rejected Him and tried to kill Him. "Jesus" started out offering the kingdom to the Jews, but when they rejected Him, He started the church. God's true churches are spiritually alive. Life starts at conception and most of the time even the mother does not realize, immediately, that she has conceived. Therefore, the spiritual conception of the church can be hard to pin down exactly when it happened but it was not at Pentecost, which is the birth of the church. In this chapter, we see "Jesus" call the men who would be the first members of the church that He started. I will not take a doctrinal stand that this is the conception of the church, but if it is not, then that conception happened soon after this. In this chapter we see the religious leaders reject "Jesus" as their God-given "King", and the rejection by the Jews is why God chose the church to replace the Jews as God's messengers to men.

After this we have the account of "Jesus" healing a man who was sick of the palsy and telling him "Man, thy sins are forgiven thee". The religious leaders criticized Him and thought in their hearts: "Who is this which speaketh blasphemies? Who can forgive sins, but God alone?". Here "Jesus" deliberately caused this incident so that He could explain the power of true Biblical faith and show the failure of religious rules. However, while the regular people "were all amazed, and they glorified God, and were filled with fear", the religious leaders had no true "fear of the Lord", and missed the wisdom offered by "Jesus".

After this we see "Jesus" calling the "publican, named Levi" (Matthew), to demonstrate that God accepts all who come by faith. Matthew responded by giving a big dinner and inviting all of his friends to come and meet "Jesus" while the nonbelieving religious leaders responded with criticisms. As a result, our chapter ends with "Jesus" teaching a lesson that was misunderstood by all who refused to respond to God in faith.

Hopefully, the reader understands why I write that the theme of this chapter is: *'The response and rejection of faith'*. Here we read several incidents where some respond by true Biblical faith and others refuse while clinging to religious rules and criticizing those people who respond in true Biblical faith. Thus, we have an indicator of what people truly trust when they witness a true act of Biblical faith and God's response to that faith.

Please see the Doctrinal Studies called: [Significant Gospel Events](#); [Gospel Time Sequences](#) , [Table Of Miracles](#) and [Table of Parables in the New Testament](#) for references related to events in this chapter and for how the events of this chapter fit in the time sequence of the life of Jesus.

[Matthew 4:18-22](#); [Mark 1:16-20](#); [Luke 5:1-11](#) and [John 1:37-51](#) present the call of the first four (4) disciples, who would become apostles, by "Jesus". As part of the call, "Jesus" causes a miraculous catch of fishes ([Matthew 4:17-22](#); [Mark 1:14-20](#) and [Luke 5:1-11](#)). Please see the [Table Of Miracles](#) about this, and similar, miracles.

In [Matthew 8:1-4](#); [Mark 1:40-45](#) and [Luke 5:12-14](#), "Jesus" cures a man of leprosy. The account here in Luke, and the account in Mark, may be the same incident but the account in Matthew is definitely a different, but similar account. In addition, [Luke 17:11-19](#) gives the account of "Jesus" healing ten (10) lepers. Please see the note for [Luke 5:12](#) for a detailed analysis of this,

and similar, miracles of curing leprosy. Please also see the [Table of Miracles in the Gospels](#) about this, and similar, miracles.

In [Matthew 14:19](#); [Matthew 19:13](#); [Matthew 26:36-44](#); [Mark 1:35](#); [Mark 6:46](#); [Mark 14:32-39](#); [Luke 1:10](#); [Luke 3:21](#); [Luke 5:16](#); [Luke 6:12](#); [Luke 9:18](#); [Luke 9:28](#); [Luke 9:29](#); [Luke 11:1](#) and [Luke 22:40-46](#) we read that "Jesus" [prayed](#),

[Matthew 9:1-8](#); [Mark 2:1-12](#) and [Luke 5:17-26](#) tell us about "Jesus" returning home with His first four disciples. There "Jesus" cures a man who was "sick of the palsy". (From the dictionary definitions, "palsy" sounds a lot like polio, which still can not be cured today.) "Jesus" also used this miracle to challenge the claim by the "scribes" to have greater authority when speaking for God and when teaching doctrine.

We are first told that the scribes and the Pharisees started to accuse "Jesus" of "blasphemy" in [Matthew 9:2](#); [Mark 2:6](#); [Luke 5:21](#) and [John 8:3](#). Other earlier places we are told that they reacted poorly but these are the first reports of this accusation.

In [Matthew 9:9-13](#); [Mark 2:14-17](#) and [Luke 5:27-29](#) we read about the call of Matthew as a disciple who would become an apostle. He gave a party, to celebrate his call and to introduce his friends the "Jesus".

In [Matthew 9:10-13](#); [Matthew 11:19](#); [Mark 2:15-17](#) and [Luke 5:30-32](#) we read about how "Jesus" and His disciples "eat and drink with publicans and sinners". As a result of this, "the scribes and Pharisees" questioned "Jesus" about not keeping their traditions.

In [Matthew 9:14-17](#); [Mark 2:18-22](#) and [Luke 5:33-39](#) we read about "the disciples of John" asking a similar, but different question from the one asked by the "scribes and Pharisees" in [Luke 5:33-39](#). They also asked it for a different reason and with a different attitude. As a result, they received a different type of answer.

In [Matthew 9:15](#); [Mark 2:19](#) and [Luke 5:34](#) we read about "the children of the bride-chamber".

In [Matthew 9:16](#); [Mark 2:21](#) and [Luke 5:36](#) we read the parable about '*New Cloth and Old Garment*'. Please also see the Message called [How To Know Parables](#) about the doctrine from "Jesus" on this subject. Please also see

the [Table of Parables in the New Testament](#) for references to all of the parables in the New Testament.

In [Matthew 9:17](#); [Mark 2:22](#) and [Luke 5:37-39](#) we read the parable about '*New Wine in Old Bottles*'. Please also see the Message called [How To Know Parables](#) about the doctrine from "Jesus" on this subject. Please also see the [Table of Parables in the New Testament](#) for references to all of the parables in the New Testament.

1. [C5-S1](#): The conditions showed that "Jesus" needed help in His ministry.
 - a. Our current sentence starts the report of another account .
 - b. The phrase "And it came to pass, that" means: '*This happened after the accounts of the prior chapter but we are not told how long after*'.
 - c. The phrase "as the people pressed upon him to hear the word of God" means: " Our prior chapter ended with "Jesus" preaching in "the synagogues of Galilee" and healing people and casting out devils. Therefore, people wanted to be there for their own needs and to see miracles so that they could gossip with their neighbors.
 - d. The phrase "he stood by the lake of Gennesaret" means: '*This is where "Jesus" was at*'. The Detailed Note has links to related accounts in the other Gospel accounts and explains the minor differences in the reporting.
 - e. The phrase "And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets" means: '*This is what Andrew and Peter were doing at that time*'.
2. [C5-S2](#): "Jesus" requested help for His ministry.
 - a. Our sentence adds what "Jesus" did with the ships. This was a temporary stage so that the people could hear Him.
 - b. The phrase "he entered into one of the ships, which was Simon's" means: '*Simon was already saved at this point. God tells us that what we have in this physical world is to be available for His use*'.
 - c. The phrase "and prayed him that he would thrust out a little from the land" means: '*"Jesus" asked him to move the ship to where the people could see and hear Him*'.
3. [C5-S3](#): "Jesus" received the requested help. Our sentence adds that "Jesus" took the accepted position of a teacher and taught the people. Our sentence says: "And he sat down, and taught the people out of the ship".

4. **C5-S4**: "Jesus" gave a command that started a test of faith.
 - a. Our sentence starts with the word "Now", which means: 'After you understand what came before this'. "Jesus" called His first disciples after He finished speaking to the general public. This private invitation was because they had gotten closer to "Jesus" than most other people did.
 - b. The phrase "when he had left speaking, he said unto Simon" means: 'This is when "Jesus" gave the private invitation'.
 - c. The phrase "Launch out into the deep, and let down your nets for a draught" means: 'This is a command well understood by professional fishermen'.
5. **C5-S5**: Simon (Peter) submits in spite of objections.
 - a. Our sentence adds the response from Simon.
 - b. The phrase "Simon answering said unto him, Master" means: 'Simon directed his answer to "Jesus"'.
 - c. The phrase "we have toiled all the night, and have taken nothing" means: 'This was a reasonable objection given from a professional fisherman to a preacher who had a background as a carpenter'.
 - d. The phrase "nevertheless at thy word I will let down the net" means: 'Simon agreed to do what "Jesus" commanded, at least partially'. Many people criticize Simon because "Jesus" said: "nets" (plural) and Simon replied with "net" (singular). What they are not recognizing is that most professionals would refuse a command from a non-professional about how to do their job.
6. **C5-S6**: "Jesus" did a miracle. Our sentence adds the unexpected result of acting in faith. It says: "And when they had this done, they inclosed a great multitude of fishes: and their net brake".
7. **C5-S7**: The human response to the miracle. Simon and Andrew called James and John to help them. Our current sentence says: "And they beckoned unto their partners, which were in the other ship, that they should come and help them".
8. **C5-S8**: God's overwhelming evidence of His power. Our current sentence says: "And they came, and filled both the ships, so that they began to sink" There could be no doubt that this was a supernatural miracle. Please see the [Table Of Miracles](#) for this, and other miracles, which are reported in the Gospels.
9. **C5-S9**: Simon Peter's response to revelation of truth.
 - a. The phrase "When Simon Peter saw it" means: 'This is when Simon Peter understood what "Jesus" did and that He truly was God in human flesh'.

- b. The phrase "he fell down at Jesus' knees, saying" means: 'He reacted in personal worship'.
 - c. The phrase "Depart from me; for I am a sinful man" means: 'This was his reaction when he realized that "Jesus" was God in human flesh'.
 - d. The phrase "O Lord" means: 'This phrase assures us that Simon Peter realized that "Jesus" was God in human flesh'.
10. **C5-S10**: Why the response in the prior sentence happened.
- a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true.
 - b. The phrase "For he was astonished, and all that were with him, at the draught of the fishes which they had taken" means: 'The physical evidence was undeniable that they had received a miracle'.
 - c. The phrase "And so was also James, and John, the sons of Zebedee, which were partners with Simon" means: 'This identifies the men that Simon had called to help with all of the fish'.
11. **C5-S11**: The call of Simon and the others.
- a. Our sentence adds the explanation from "Jesus".
 - b. The phrase "Jesus said unto Simon" means: "'Jesus" directed this saying to Simon but it was applied to all four men'.
 - c. The phrase "Fear not; from henceforth thou shalt catch men" means: 'God planned to use them to lead men to true salvation'.
12. **C5-S12**: The future disciples responded to the call.
- a. Our sentence adds their response to the call.
 - b. The phrase "when they had brought their ships to land" means: 'They finished what they were doing as responsible men'.
 - c. The phrase "they forsook all, and followed him" means: 'This is the true requirement for discipleship and full-time service. People must be willing to "forsake all", in this world, and "follow" "Jesus" while trusting Him to provide for their physical needs'.
13. **C5-S13**: The next account of true Biblical faith.
- a. The phrase "And it came to pass" means: 'Luke is starting the next account'.
 - b. The phrase "when he was in a certain city" means: 'This actually happened but it is not important to know exactly where'.
 - c. The phrase "behold a man full of leprosy" means: 'This is the man who sought "Jesus" with his problem'.
 - d. The phrase "who seeing Jesus fell on his face, and besought him, saying" means: 'He first worshipped "Jesus"'.
(“Lord”) and used that statement of faith as the basis of his request'.
 - e. The phrase "Lord, if thou wilt, thou canst make me clean" means: 'He recognized "Jesus" as God in human flesh
(“Lord”) and used that statement of faith as the basis of his request'.

14. [C5-S14](#): The request is given.
- Our sentence adds that "Jesus" healed him. Please see the [Table Of Miracles](#) for this, and other miracles, which are reported in the Gospels
 - The phrase "And he put forth his hand, and touched him" means: 'This time, "Jesus" did this and other times He did something else'. False, so-called religious healers, try that they have to touch the people in a certain way. we do not see that in the miracles done by "Jesus".
 - The phrase "saying, I will: be thou clean" means: 'Here, we see that it was the word of "Jesus" which actually healed him'.
 - When we pay attention to the context, "Jesus" told this man to take a witness to the priests. He was to go "for a testimony unto them". When we see miracles in the Bible, we need to pay attention to the context in order to truly understand the miracle. This man had "leprosy", which is a disease which corrupts the blood and makes the person unaware of injuries to their body. [Leviticus 17:11](#) tells us, "the life of the flesh is in the blood". The religious doctrine, which the priests taught, corrupted the spiritual life of God's people and made them numb to the things of God. "Jesus" was sending them a message, with this healed man, that His word could not only heal physical "leprosy", but that His word could also heal spiritual "leprosy".
15. [C5-S15](#): The results of the word from "Jesus". Our sentence says: "And immediately the leprosy departed from him". Spiritual healing from "Jesus" is supposed to happen immediately, even if it takes some time for us to notice the change.
16. [C5-S16](#): "Jesus" adds a required response to the man receiving his request.
- The phrase "And he charged him to tell no man" means: '"Jesus" wanted to control the telling and the results of the miracle'. As other people heard of His miracles, the priests ended up feeling that they had to defend their historical doctrines, even though those doctrines were wrong and could not produce miracles from God.
 - The phrase "but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded" means: 'Do what is written in the Law'.

- c. The phrase "for a testimony unto them" means: 'This was why "Jesus" commanded what He did'
17. **C5-S17**: "Jesus" did not receive His wish.
- The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. What was supposed to be a private healing and private message to the priests, became public gossip
 - The phrase "But so much the more went there a fame abroad of him" means: 'Lots of people heard the gossip'.
 - The phrase "and great multitudes came together to hear, and to be healed by him of their infirmities" means: 'People came for the healing and, mainly, listened only long enough to be healed'. While this might seem to be a good thing, our next sentence tells us how it limited the movement of "Jesus".
18. **C5-S18** says: "And he withdrew himself into the wilderness, and prayed". People came to "Jesus" mainly so that He would heal them. Therefore, He got alone with God the Father and **prayed** in order to know how to handle the changed circumstances.
19. **C5-S19**: The religious leaders came to try and find something that they could use to criticize "Jesus". Instead, He proved to them that He was 'God in human flesh'. There are minor differences in the reported accounts of this incident when we compare the various Gospel accounts. However, those differences do not pose a conflict for give the reader greater understanding. Please see the Detail Note for a detailed analysis of this incident which is reported in three Gospel accounts.
- Our sentence adds The start of the next account where we read that the religious leaders started to attack "Jesus".
 - The phrase "it came to pass on a certain day" means: 'This happened after the prior account but the day that it happened on is not important'.
 - The phrase "as he was teaching" means: '%This is what "Jesus" was doing'.
 - The phrase "that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem" means: 'The religious leaders came out in force to hear His teaching. But, as our account shows, they came with an unbelieving spirit and an attitude of catching Him in a religious error'.
 - The phrase "and the power of the Lord was present to heal them" means: 'God the Father provided "Jesus" with the power to heal'. Notice that He was not using His own power. "Jesus" had to set aside His own power as God

when He was conceived and die as a literal physical man and take back His own power, as God, after the devils took Him into Satan's domain. And, while that is another doctrine, to point here is that He lived as any other literal physical man and used the power of God the Father to do His miracles.

20. **C5-S20**: Four friends brought a man to be healed by "Jesus" but could not get him to "Jesus" because of "the press".
- Our sentence adds what Godly men did which allowed "Jesus" to deal with the attitudes of the religious leaders.
 - The phrase "behold" means: 'Pay close attention and understand what is being taught'.
 - The phrase "men brought in a bed a man which was taken with a palsy" means: 'I am not positive about this disease but it seems to be like polio, which crippled and killed many people'.
 - The phrase "and they sought means to bring him in, and to lay him before him" means: 'The friends tried to get the sick man to "Jesus" so that He could heal the sick man'.
21. **C5-S21**: The friends overcame the obstacles.
- Our sentence adds what the friends did to get the man to "Jesus".
 - The phrase "when they could not find by what way they might bring him in because of the multitude" means: 'They tried all of the approved methods but could not do the job'. There are people who claim that we should only use approved methods, but they never accomplish anything significant with their lives. Their life amounts to discouraging everyone around them.
 - The phrase "they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus" means: 'They tore up the roof of a house which did not belong to them'. Many people would criticize such actions but they got their friend to "Jesus", their friend was healed, and "Jesus" could use this to teach the religious leaders a truth, even if they rejected His teaching.
 - Yes, the friends had a responsibility to repair the damage that they did. But, as the next sentence says, "Jesus" responded to "their faith". People forget that their faith can make a major difference in the lives of others.
22. **C5-S22**: "Jesus" uses the incident to provide evidence of His divine nature.

- a. Our sentence adds the response from "Jesus".
 - b. The phrase "when he saw their faith" means: 'It was their faith and not his'. These so-called '*faith healers*' claim that people are not healed because the people do not have sufficient faith. "Jesus" never made that claim and our sentence says that the man was healed because of the faith of his friends.
 - c. The phrase "he said unto him" means: '"Jesus" said this to the man who needed to be healed'.
 - d. The phrase "Man, thy sins are forgiven thee" means: 'He was spiritually saved'. God saves us so that He can use our life in His ministry.
 - e. "Jesus" knew that He would heal the man. However, He chose to first spiritually save the man in order to make the point to the religious leaders that their religion could not spiritually save anyone. Sometimes we don't understand what God is doing in our life and don't understand why. We are to trust God that He knows what He is doing. And, when this happens, God is often using our life to teach a lesson to others.
23. **C5-S23:** Religious reasoning leads to doctrinal error.
- a. Our sentence adds the reaction by "the scribes and the Pharisees".
 - b. The phrase "the scribes and the Pharisees began to reason, saying" means: 'Some of their questions were said out loud and some were muttered'.
 - c. The phrase "Who is this which speaketh blasphemies?" means: 'Their question of: "Who is this" was Ok. However, their accusing Him of "speaketh blasphemies" was wrong'. The question in the next sentence was correct. However, their assumption that "Jesus" could not be 'God in human flesh' was wrong. Here, "Jesus" gave them proof that He was, in fact, 'God in human flesh'. Their refusal to believe the evidence condemned them to Hell. Likewise, anyone who refuses to believe the evidence provided by God condemns themselves to Hell.
24. **C5-S24:** A truth used to support a wrong conclusion. Our sentence says: "Who can forgive sins, but God alone?". This question was correct. Their error, as explained in the note for the prior sentence, was their refusal to accept that "Jesus" was 'God in human flesh'. As a result, our next sentences tell us how "Jesus" tried to correct their thoughts.

25. **C5-S25:** "Jesus" challenged their reasoning.
- The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. The religious leaders misunderstood what "Jesus" did. So, He gave them the evidence to prove what He taught.
 - The phrase "when Jesus perceived their thoughts" means: 'This is when He spoke'.
 - The phrase "he answering said unto them" means: '“Jesus” spoke aloud to challenge their thoughts'. They could not hide their refusal to believe.
 - The phrase "What reason ye in your hearts?" means: 'He let them know that He understood what they "reasoned", even though they had not spoke clearly'.
26. **C5-S26:** Challenge to reconsider the conclusion of prejudice.
- The phrase "Whether is easier, to say" means: 'Which of the following two sayings is easier to make true?'. The obvious fact was that both required the power of God. Therefore, when "Jesus" healed the man, He proved that He used the power of God with God's approval. And, with all of the Jewish heritage, that proved that His doctrine was true.
 - The phrase "Thy sins be forgiven thee; or to say, Rise up and walk?" means: 'These are the two choices which each require the power of God'.
27. **C5-S27:** "Jesus" provides evidence to disprove religious prejudice.
- The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. The religious leaders denied that "Jesus" spoke truth earlier. Therefore, He gives them undeniable proof.
 - The phrase "But that ye may know that the Son of man hath power upon earth to forgive sins" means: '“Jesus” tells them exactly what His next action will prove'. Please notice that "Jesus" says: "Son of man". This means that "Jesus" was like any other physical man but that the power of God worked through His life. Likewise, when saved people let God completely control their lives, God can do miracles in their life and through their lives.
 - The phrase "(he said unto the sick of the palsy,)" means: 'The prior phrase was said to the religious leaders and the next phrase was said to the sick man'.

- d. The phrase "I say unto thee, Arise, and take up thy couch, and go into thine house" means: 'Do what is physically impossible unless you are healed'.
28. **C5-S28:** The healed man responded properly.
- Our sentence adds the obedience of the sick man.
 - The phrase "immediately he rose up before them" means: 'He proved to them all that he was healed'.
 - The phrase "and took up that whereon he lay, and departed to his own house" means: 'He obeyed the command from "Jesus"'.
 - The phrase "glorifying God" means: 'He testified that it was not "Jesus" but was God working through "Jesus" which provided his healing'.
29. **C5-S29:** Others who were there responded correctly.
- Our sentence adds the response of the common Jew which saw the miracle.
 - The phrase "they were all amazed" means: 'They realized that what they saw went beyond the laws of nature'.
 - The phrase "and they glorified God" means: 'They honored God for doing the miracle'.
 - The phrase "and were filled with fear" means: 'They realized their own sin and the closeness of God working reminded them of God's punishment for ongoing sin'.
 - The phrase "saying, We have seen strange things to day" means: 'They recognized that they had seen a miracle'.
30. **C5-S30:** "Jesus" calls Matthew to be one of His disciples and future apostle.
- The phrase "And after these things" means: 'This is starting a new account of what "Jesus" did after He proved that He was God in human flesh'.
 - The phrase "he went forth, and saw a publican, named Levi, sitting at the receipt of custom" means: 'This is Matthew and he was busy doing his job'. God never calls a lazy person.
 - The phrase "and he said unto him, Follow me" means: '“Jesus” called Matthew to discipleship. While we are not told of his salvation, God does not call lost people to discipleship'.
 - Matthew 12:15-23** and **Mark 3:9-21** all tell us about this incident and they provide some different details which help receiving greater understanding.
31. **C5-S31:** says: "And he left all, rose up, and followed him". means: Just like we saw with Andrew, Simon, James and John, a call to discipleship is a call to devote all of your life to learning

about "Jesus" and serving Him. We must be willing to leave all that we had in this world in order to answer such a call.

32. **C5-S32**: Matthew invited his friends to meet "Jesus" and get saved.
- Our sentence adds how Matthew responded to the call to discipleship.
 - The phrase "Levi made him a great feast in his own house" means: 'He obviously had a large house in order to accomplish this'. God calls all kinds of people without regard to their social standings.
 - The phrase "and there was a great company of publicans and of others that sat down with them" means: 'There were to the types of Jews that the religious leaders considered to be sinners and unclean. They taught that if a religious person had anything to do with such, even to eat at the same table as such people, the religious person became spiritually unclean'.
33. **C5-S33**: The religious leaders were offended by true evangelism.
- The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - The phrase "But their scribes and Pharisees murmured against his disciples, saying" means: 'The "scribes and Pharisees" did not have the courage to confront "Jesus". Therefore, they talked to "his disciples" and even then they kept their voices low ("murmured")'.
 - The phrase "Why do ye eat and drink with publicans and sinners?" means: 'The restriction against this was an addition to God's law added by "scribes and Pharisees". However, God had commanded them to take the Gospel to the whole world, which is what "Jesus" was doing at this supper'.
34. **C5-S34**: "Jesus" corrects their doctrinal error.
- Our sentence adds the answer from "Jesus".
 - The phrase "Jesus answering said unto them" means: 'Even though the "scribes and Pharisees" were "murmuring", and talking to the "disciples", "Jesus" heard and answered them'. The disciples were not spiritually mature enough, at that time, to take on a doctrinal dispute. Lost and carnal people try to tell God's people to send their children out into the world before the children are ready to handle the temptations. "Jesus" did not do that but protected His disciples until they were ready to handle the temptations.
 - The phrase "They that are whole need not a physician; but they that are sick" means: 'This is the spiritually based symbolic

answer from "Jesus". The "scribes and Pharisees" were sure that they were spiritually "whole". The publicans knew that they were spiritually sick and were willing to admit it. "Jesus" was telling the "scribes and Pharisees" that He would not waste His time with them because of their attitude. However, "Jesus" would spend His time with the publicans because they were not too prideful to receive spiritual correction and spiritual instructions on how to please God.

35. **C5-S35** says: "I came not to call the righteous, but sinners to repentance" Our sentence adds the reason why "Jesus" sought the publicans while rejecting the self-righteous religious leaders. Our sentence also lets us know that, until someone is willing to admit that they are a sinner who needs salvation, we are wasting out energy on them to try and lead them to salvation.
36. **C5-S36**: The religious people switched subjects with a new challenge.
 - a. Our sentence adds a different question from the religious leaders. They did not understand the prior answer from "Jesus". Therefore, they could not argue against it.. And, they did not ask for clarification because they really did not want to understand.. They only wanted to feel like they won the argument.. Therefore, they changed the discussion to something that they thought they could win.. However, as the rest of the chapter shows us, they not only did not win the argument but "Jesus" gave them a parable which shows why they, and the religious doctrine, were rejected.
 - b. The phrase "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?" means: 'Here the religious leaders are pointing out a difference in the physical acts of the disciples of "Jesus" when compared to disciples of other religious men'. They did not understand the answer because they refused to look at things spiritually and the difference in the physical world was due to the difference in the spiritual relationship[to God.
37. **C5-S37**: "Jesus" answers with a question to make them think.
 - a. Our sentence adds the answer from "Jesus".
 - b. The phrase "he said unto them" means: '"Jesus" gave this answer'.

- c. The phrase "Can ye make the children of the bridechamber" means: 'Under the Mosaic Law ([Deuteronomy 24:5](#)), a man was to spend the first year, after marrying, with his wife and make her happy. Any child born in that first year was a "child of the bridechamber"'. Such children were too young to fast.
 - d. The phrase "fast, while the bridegroom is with them?" means: '"Jesus" was asking them if these young children could be made to fast in the first months of their life'. The obvious answer is 'NO'. Symbolically, He was saying that His disciples were too new to fast while the disciples of other religious people were not that new.
38. [C5-S38](#): The exception to the answer in the prior sentence.
- a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. The prior sentence told us why the disciples did not "fast" while "Jesus", was with them. And, this sentence says that we should "fast" today.
 - b. The phrase "But the days will come, when the bridegroom shall be taken away from them" means: 'This is a prophecy of the return of "Jesus" to Heaven'.
 - c. The phrase "and then shall they fast in those days" means: 'We are to "fast" today'.
39. [C5-S39](#): "Jesus" gives them a parable to explain why religious people who hold to traditions are rejected.
- a. Our sentence adds this parable to the prior sentences and the subject of those sentences. Understanding the context is necessary in order to understand the parable. This parable is also in In [Matthew 9:17](#) and [Mark 2:22](#). Please also see the Message called [How To Know Parables](#) about the doctrine from "Jesus" on this subject. Please also see the [Table of Parables in the New Testament](#) for references to all of the parables in the New Testament.
 - b. The phrase "he spake also a parable unto them" means: '"Jesus" said this parable in context to the subject old religious ways and new religious ways'.
 - c. The phrase "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" means: 'If you sew new cloth to old worn out cloth, the new does not flex like the old and it causes the old to tear more'. The parable in the next sentence also teaches the same lesson.

- d. "Cloth" is used, in this parable, for the materials of clothing. Clothing is what people see when they look at you. Religious activity, likewise, is what people see when they look at how you serve God. In this parable, "Jesus" is saying that the religious activities of the New Testament can not be added to religious traditions of the Old Testament. The Jews in the Jerusalem church kept insisting that saved people in the New Testament keep the religious traditions of the Old Testament. Three times God made it clear to them that their doctrine was wrong. Then God had the Roman Army destroy the Temple, so that they could not keep the religious traditions, and God had them kill or scatter everyone who believed and taught that doctrinal error.
40. C5-S40: "Jesus" gives them a second parable with the same message.
- a. Our sentence adds a second parable to teach the same lesson another way.
 - b. The phrase "no man putteth new wine into old bottles" means: 'You can not put God's "Holy Spirit", of the New Testament, into the spiritual confines of the Old Testament'. God's "Holy Spirit" can not be restricted to keeping religious traditions and religious rules. God gives more to His people in the New Testament and expects more from Them.
 - c. The phrase "else the new wine will burst the bottles, and be spilled" means: 'God's "Holy Spirit" will force New Testament saints to go beyond religious traditions'. In Acts 11:19, we read: "Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only". That is what their religious traditions dictated. However, many Jews in Antioch were married to Gentiles and the Gentile family members were saved also. Thus, we see that God's "Holy Spirit" forced salvations beyond the restrictions of religious traditions. That is what is meant by: "the new wine will burst the bottles, and be spilled". The religious traditions were ripped apart by God's "Holy Spirit". In addition, the phrase "and the bottles shall perish" was a prophecy for the destruction of the Jerusalem Church when they refused to follow God in taking the Gospel to the entire world.
41. C5-S41: Add to the prior parable what is done instead.

- a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. Here, "Jesus" is still speaking symbolically about the spirit of the New Testament church which comes from God's "Holy Spirit".
 - b. The phrase "But new wine must be put into new bottles; and both are preserved" means: 'The spirit of the New Testament church must be allowed to have different expressions than what was allowed under the old religious traditions'. The old religious traditions said to restrict salvation to your own people. God's "Holy Spirit" says to take the Gospel to the entire world. Any church which stops supporting missions is destroyed in the New Testament.
42. C5-S42: Choosing religious traditions is fulfilling the lusts of the flesh.
- a. Our current sentence explains the attitude of people who lived under the spirit of the Old Testament. People who were happy with keeping religious traditions and obeying religious rules find that system simpler to live under. That is what is meant by the phrase "The old is better". Yes, "Jesus" was talking about reality of this physical world. But, He was also speaking about the spiritual reality and using the physical to show us the truth about the spiritual. In our sentence we read: "No man also having drunk old wine straightway desireth new: for he saith, The old is better".
-

Chapter 6 Summary:

Chapter Theme: *The Son of Man is Lord.*

Our chapter starts with the "Pharisees" continuing their argument about authority. They asked: "Why do ye that which is not lawful to do on the sabbath days?" And "Jesus" gave them an answer that ended with: "That the Son of man is Lord also of the sabbath". Again, on another sabbath, "Jesus" healed a man in the synagogue and challenged the "Pharisees" to show where what He did was unlawful after He had showed them that what He did was, in fact, lawful. After that we read: "And they were filled with madness; and communed one with another what they might do to Jesus". While they rejected the truth, "Jesus" proved that He was / is "Lord also of the sabbath". However, the religious leaders rejected this truth and refused to accept "Jesus" in this role. This rejection is matched with the people from the city where He was raised trying to kill "Jesus" for telling them that he was their God given "Messiah / Christ".

Next, we read that He prayed all night and then chose "twelve, whom also he named apostles". They were not doing the work of actual "apostles" until after He returned to Heaven but "apostles" have greater authority than ambassadors and both must be personally appointed by the head of government to represent the government to people who are not part of that government. Therefore, this action also shows that "Jesus" is "Lord" because only the "Lord" can appoint someone to be an "apostle".

This, and the sermon that is reported in this chapter, shows that this is the spiritual conception of His church. The church is spiritually alive and all life starts with conception. The spiritual birth is not until Pentecost, after the resurrection and everything was completed (payment for our sins, etc) which was required for the spiritual birth of the church. God allows abortionists to continue to refuse to recognize the difference between physical conception (start of life) and physical birth because God's people refuse to recognize the difference between spiritual conception and spiritual birth.

Next, we read about many people coming to Him "to hear him, and to be healed of their diseases; And they that were vexed with unclean spirits: and they were healed". Thus, "Jesus" proved that He had the power and authority required to be "Lord", because even devils and diseases obeyed Him when they obeyed no other.

The last thing in our chapter is a short form of the 'Beatitudes' (also [Matthew chapters 5-7](#)). Here "Jesus" gives us the requirements / laws for His kingdom. (Please see the notes for [1Corinthians C4S20](#); [1Corinthians C15S46](#); [Galatians C5S20](#) and the [Doctrinal Study](#) about "the kingdom of God". "The kingdom of God". is to be in the heart of the saved while they are still here in this world.)

In every incident of this chapter, "Jesus" is acting like a "Lord". In addition, He provides the proof required to back His claim. However, He presents the proof in a way which allows people to retain their free will and decide if they wish to be part of His kingdom or not. All who refuse to accept Him as "Lord" end up in "Hell" and the "lake of fire". However, God does not take away our free will for any reason.

Please see the Doctrinal Studies called: [Significant Gospel Events](#); [Gospel Time Sequences](#) , [Table Of Miracles](#) and [Table of Parables in the New Testament](#) for references related to events in this chapter and for how the events of this chapter fit in the time sequence of the life of Jesus.

"Jesus" and His disciples pick and eat corn on the Sabbath day as reported in [Matthew 12:1-8](#); [Mark 2:23-28](#) and [Luke 6:1-5](#). Those accounts also have the accusation by the Pharisees that "Jesus" and His disciples violated the Law about the sabbath. The answer from "Jesus" includes the fact that "the Son of man is Lord also of the sabbath".

[Matthew 12:9-13](#); [Mark 3:1-6](#) and [Luke 6:6-11](#) all give the account about "Jesus" healing a man of a "withered hand" on the sabbath.

The twelve apostles of "Jesus" are named in [Matthew 10:2-4](#); [Mark 3:14-19](#); [Luke 6:13-16](#) and [Acts 1:13](#).

[Matthew 12:15-23](#); [Mark 3:9-21](#) and [Luke 6:17-49](#) tell about "Jesus" healing, teaching and casting out devils. This was the start of His ministry after calling the twelve and giving the start of spiritual life (conception) to His church. In this section we see "Jesus" demonstrating what God will do for the truly saved.

In [Matthew 4:23](#); [Matthew 8:16-17](#); [Matthew 12:15](#); [Matthew 14:14](#), [Matthew 14:35-36](#); [Matthew 15:30-31](#); [Matthew 15:12](#); [Mark 1:32-34](#), [Mark 1:39](#); [Mark 3:10-11](#); [Luke 4:40-41](#); [Luke 6:18-19](#) we are told that "Jesus" healed many

diseased and possessed by devils. In [Luke 1:40-45](#) and [4:31-37](#) He cured a demoniac. In [Luke 1:23-28](#) He healed a leper. Please see the [Table of Miracles](#) and the Study called [Significant Gospel Events Study](#). That Study has many Bible references to where we are told that "Jesus" healed people and dealt with devils.

In [Luke 6:20-49](#) we have a short version of the '*Sermon on the Mount*', which is the basic doctrine that the church is to follow. The longer version is in [Matthew Chapters 5-7](#). It is also called the '*Beatitudes*'. Within our version in Luke, we have sub-subjects of:

- a. [Luke 6:20-23](#) has the "Blessings" and who receives them.'
- b. [Luke 6:24-26](#) has the "Woe" and who receives them.'
- c. [Luke 6:27-38](#) has instructions on the way that the saved are to live.'
- d. [Luke 6:39-49](#) has several parables to explain why we should obey the commandments of this sermon.'

In the last part of our chapter we read several parables which are often treated as if each is independent of the others and of the context of the chapter. However, that is wrong and it is important for us to consider context when dealing with these parables.

- a. [Matthew 15:14](#) and [Luke 6:39](#) give us the '*Parable of the Blind Lead the Blind*'. Please also see the Message called [How To Know Parables](#) about the doctrine from "Jesus" on this subject. Please also see the [Table of Parables in the New Testament](#) for references to all of the parables in the New Testament. This parable is explained by "Jesus" in [Matthew 15:15-20](#). [Matthew 23:16-17](#) also call the religious leaders "blind guides".
- b. In [Matthew 7:3-5](#) and [Luke 6:41-42](#) we read the parable about '*Beam and mote*'. Please also see the Message called [How To Know Parables](#) about the doctrine from "Jesus" on this subject. Please also see the [Table of Parables in the New Testament](#) for references to all of the parables in the New Testament.
- c. In [Matthew 7:16-20](#); [Matthew 12:33](#) and [Luke 6:43-44](#) we read the parable about '*Good Tree and Corrupt Fruit*'. Please also see the Message called [How To Know Parables](#) about the doctrine from "Jesus" on this subject. Please also see the [Table of Parables in the New Testament](#) for references to all of the parables in the New Testament.
- d. In [Matthew 7:24-29](#) and [Luke 6:47-49](#) we read the parable about '*House on Rock and Sand*'. Please also see the Message called [How To Know Parables](#) about the doctrine from "Jesus" on this

subject. Please also see the [Table of Parables in the New Testament](#) for references to all of the parables in the New Testament.

1. **C6-S1**: The start of the next series of incidents.
 - a. Our sentence adds the start of a new incident that occurred on the sabbath after the prior incident.
 - b. The phrase "it came to pass on the second sabbath after the first" means: 'This is when the incident happened'. The exact day is not important. The only important thing is that this happened on the next sabbath after "Jesus" proved to the religious leaders that He was / is 'God in human flesh'.
 - c. The phrase "that he went through the corn fields" means: 'This is where they were'.
 - d. The phrase "and his disciples plucked the ears of corn, and did eat, rubbing them in their hands" means: 'This is what the disciples did'.
2. **C6-S2**: The accusation by "the Pharisees".
 - a. Our sentence adds the wrong accusation by Jewish religious leaders.
 - b. The phrase "certain of the Pharisees said unto them" means: 'These were self-appointed religious leaders'. They are not appointed to any position in the Mosaic Law.
 - c. The phrase "Why do ye that which is not lawful to do on the sabbath days?" means: 'What they claimed was "not lawful" was, in fact, "lawful" but went against their additions to the Mosaic Law'.
3. **C6-S3**: "Jesus" answered them with scripture which showed them their error
 - a. Our sentence adds the answer from "Jesus". Once again, we see the religious leaders attacking the disciples because they knew that they would lose their doctrinal argument if they said it to "Jesus". And, we see that "Jesus" answered because His disciples were not yet ready for such arguments.
 - b. The phrase "Jesus answering them said" means: '“Jesus” gave them an answer from scripture which showed that their addition to God's Law was, in fact, in error. God's true law does not allow exceptions. The fact that God allowed this to happen shows that it was not a true violation of God's law. And, what the disciples did was not a violation of God's law'. Although the religious leaders asked the disciples, "Jesus" answered because the disciples were not yet ready for such doctrinal arguments.

- c. The phrase "Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him" means: 'This gives us toe incident recorded in the Jewish history'.
 - d. The phrase "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?" means: 'God allowed a violation of tradition'. The "shewbread" symbolically showed that the priests had fellowship with God that most Jews did not have. And, because of that fellowship, God provided for their physical needs. At the time of the historical incident, David also had a fellowship with God and God provided for his physical needs. Likewise, at the time of this incident, the disciples had a special fellowship with 'God in human flesh' and God provided for their physical needs.
4. **C6-S4** says: "And he said unto them, That the Son of man is Lord also of the sabbath." Here, "Jesus" tells them that He has greater authority than what they thought before. This sentence also gives us the authority for "Jesus" to remove keeping the sabbath as a requirement of the New Testament.
5. **C6-S5**: The start of the next incident.
- a. The phrase "And it came to pass also on another sabbath" means: 'This next incident also occurred on a sabbath, but which sabbath is not important'.
 - b. The phrase "that he entered into the synagogue and taught" means: '"Jesus" was teaching the people who came the church'.
 - c. The phrase "and there was a man whose right hand was withered" means: 'His ability to do work was gone'. The word "hand" is defined as: 'Symbol of skill, energy, and action. "Strength of hand." Also control'. And, for most people, the "right hand" is their dominant "hand". In addition, the word "withered" is defined as: 'Faded; dried; shrunk'. This man's ability to do work was faded. Symbolically, he represented religious people who could not do work for God because the religious rules "withered" that ability.
6. **C6-S6**: The religious leaders set up an opportunity to accuse "Jesus" of violating their additions to God's law.
- a. Our sentence adds the attitudes, actions and purposes of the religious leaders.

- b. The phrase "the scribes and Pharisees watched him" means: 'There was nothing wrong with their action, at this point'. However, their attitude of heart and their purpose was wrong.
 - c. The phrase "whether he would heal on the sabbath day" means: 'There was nothing in God's law against this. Only their additions to God's law objected to this action'. Symbolically, they were saying that God was not allowed to restore someone to His service during a worship service. Hopefully, the reader realizes how ridiculous such a religious position is.
 - d. The phrase "that they might find an accusation against him" means: 'The religious leaders wanted to accuse "Jesus" of violating God's law when He only violated their additions to God's law'.
7. **C6-S7**: "Jesus" knew why they were there.
- a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. The religious leaders set up a situation that they thought "might find an accusation against him". However, "Jesus" "knew their thoughts" and deliberately confronted them right then. Please see the Doctrinal Study called [What Did Jesus Do?](#) for how "Jesus" dealt with this conflict and other conflicts. He is our example of how to live in the flesh and please God.
 - b. The phrase "he knew their thoughts" means: '"Jesus" knew their thoughts and brought into the open what they tried to do in secret'.
 - c. The phrase "and said to the man which had the withered hand" means: '"Jesus" commanded the man that they planned to accuse "Jesus" of doing wrong only the religious leaders planned to accuse "Jesus" in secret and at a later time'.
 - d. The phrase "Rise up, and stand forth in the midst" means: '"Jesus" brought everything out into the open and made sure that everyone was aware of what was happening and of the truth of events'. By doing this, "Jesus" prevented the religious leaders from telling lies at a later time about what happened.
8. **C6-S8** says: "And he arose and stood forth". The man did as he was commanded.
9. **C6-S9**: "Jesus" answered their challenge with His own challenge.
- a. The phrase "Then said Jesus unto them" means: '"Jesus" asked this question to the religious leaders in front of all of the people'. Thus, the religious leaders could not lie about what happened at a later date without revealing that they were liars.

- b. The phrase "I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil?" means: 'This is the question that "Jesus" asked them'. Notice that He did not ask them about a specific part of the Mosaic Law. He asked them about the underlying precepts, which never change for any reason. It should be obvious that it is never "lawful...to do evil?". It does not matter if it is "on the sabbath days" or any other time. And, it would be obvious to everyone that leaving this man, with a "withered right hand", when he could be healed, would be doing "evil". Therefore, the religious leaders had to demonstrate that they were "evil" if they objected to "Jesus" healing the man.
 - c. As already mentioned, this man's "withered right hand" symbolically represented religious rules preventing people from truly serving God. As part of the ministry of "Jesus", He was restoring peoples' ability to serve God.
10. **C6-S10**: "Jesus" states His challenge another way. Our sentence says: "to save life, or to destroy it?". With this addition, "Jesus" shows everybody the end result if they took the position of the religious leaders to the end of where it could go.
11. **C6-S11**: None of the religious leaders accepted His challenge.
- a. Our sentence adds The action by "Jesus".
 - b. The phrase "looking round about upon them all" means: '“Jesus” made sure that everyone was aware of what went on’.
 - c. The phrase "he said unto the man, Stretch forth thy hand" means: '“Jesus” made His intention to heal obvious to everyone'. They all had a chance to object if they really thought that His healing was wrong but no one³ said anything.
12. **C6-S12** says: "And he did so: and his hand was restored whole as the other". There could be no doubt that "Jesus" healed the man on the sabbath and that He gave the religious leaders plenty of opportunity to object, but that they kept their mouths shut.
13. **C6-S13**: The religious leaders had unreasonable anger at being proven wrong.
- a. Our sentence adds the reaction of the religious leaders to "Jesus" turning their planned trap back on them.
 - b. The phrase "they were filled with madness" means: 'They were so angry that they could not think straight’.

- c. The phrase "and communed one with another what they might do to Jesus" means: 'They talked together about how they could destroy "Jesus"'
14. **C6-S14:** The start of the next incident in this chapter.
- a. Our current sentence starts the report of the next incident.
 - b. The phrase "And it came to pass in those days" means: 'This is the next incident reported and it happened about the same time, but after, the prior incident'.
 - c. The phrase "that he went out into a mountain to pray, and continued all night in prayer to God" means: '"Jesus" is our example of what to do when we have a major decision to make'.
15. **C6-S15:** "Jesus" chose twelve disciples who should become apostles. They are also named in [Matthew 10:2-4](#); [Mark 3:14-19](#) and [Acts 1:13](#).
- a. Our sentence adds the naming of the twelve to the all night prayer of "Jesus".
 - b. The phrase "And when it was day, he called unto him his disciples: and of them he chose twelve" means: 'There were many other disciples among which He could have chosen'.
 - c. The phrase "whom also he named apostles" means: 'These were the highest human authorities in the church after "Jesus" returned to Heaven'. There is much doctrinal error taught about this position and many devil-motivated men who claim this position today. Please see the Word Study on [Apostle](#) for the true Biblical doctrine.
 - d. The phrase "Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, And Judas the brother of James, and Judas Iscariot, which also was the traitor" means: 'These are the names of the twelve chosen'.
16. **C6-S16:** "Jesus" started ministering with His disciples.
- a. Our sentence adds what "Jesus" did after choosing the twelve.
 - b. The phrase "he came down with them, and stood in the plain, and the company of his disciples" means: 'The other disciples were still with "Jesus" even though they were not chosen'..
 - c. The phrase "and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon" means: 'These are all of the places that people came from'.
 - d. The phrase "which came to hear him, and to be healed of their diseases; And they that were vexed with unclean spirits:

and they were healed” means: 'These were the three reasons why people came'.

17. **C6-S17:** Multitudes came for healing.
 - a. Our sentence adds what people did who sought healing.
 - b. The phrase ”the whole multitude sought to touch him” means: 'They believed that they could only be healed if they touched ”Jesus”'.
 - c. The phrase ”for there went virtue out of him, and healed them all” means: 'All who came to ”Jesus” for healing received it'.

Luke 6:20-49 we have a short version of the '*Sermon on the Mount*', which is the basic doctrine that the church is to follow. The longer version is in Matthew Chapters 5-7. It is also called the '*Beatitudes*'. Please see the Detailed Notes, for each sentence in this section, in order to understand the similarities and differences from what we read in Matthew.

Please see the chapter summary for the sub-sections of this message which goes through the end of the chapter.

Please note that our first three sentences start with the word ”blessed”. If the reader pays attention to the rest of those sentences, there can be no doubt that what they say will not make someone '*happy*'. Thus, we see evidence that the claim of" '*blessed means happy*' is, in fact, a lie . In truth, the functional definition, for the word ”bless”, is: '*receiving, or wishing another to receive, the spiritual good from God which produces spiritual joy even while it might make us less happy in the flesh*'.

18. **C6-S18:** The first source of spiritual blessings.
 - a. The phrase ”And he lifted up his eyes on his disciples, and said” means: '*Even though there were many others there, ”Jesus” said this to ”his disciples” because they were willing to obey when others were not*'.
 - b. The phrase ”Blessed be ye poor: for yours is the kingdom of God” means: '*The rich, especially in the Jewish society of that day, were sure that they were blessed by God. They were sure that they did not need God's character in them, which is the definition of: ”the kingdom of God”*'.
19. **C6-S19:** says: ”Blessed are ye that hunger now: for ye shall be filled”. '*This sentence is speaking of spiritual hunger*'.

20. **C6-S20**: says: "Blessed are ye that weep now: for ye shall laugh". means: 'This sentence is speaking of people who weep because of spiritual wrongs'.
21. **C6-S21**: The fourth source of spiritual blessings.
- The phrase "Blessed are ye" means: 'The next source of being "blessed" by God'.
 - The phrase "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" means: 'When men mistreat and lie about you'.
 - The phrase "for the Son of man's sake" means: 'This must be the cause in order for God to "bless" you during such experiences'.
22. **C6-S22**: How to react to the prior sentence.
- The phrase "Rejoice ye in that day, and leap for joy" means: 'This is the right way to react'.
 - The phrase "for, behold, your reward is great in heaven" means: 'This is why we are to rejoice'.
 - The phrase "for in the like manner did their fathers unto the prophets" means: 'This is the historical evidence of God "blessing" His people who experienced these things'.
23. **C6-S23**: The first warning.
- The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. Where the prior sentences told us about being "blessed", the next few sentences start with "Woe".
 - The phrase "woe unto you that are rich!" tells us the first "Woe" and our next sentence ("for ye have received your consolation.") tells us why. When we "receive our consolation" here in this physical life, we will not also receive in in eternity.
24. **C6-S25**: The second warning.
- This sentence, and the next, are not included in the account by Matthew. Thus, we see that the Gospel writers included many things that "Jesus" said, but not all. These two sentences say: "" means: 'Woe unto you that are full! for ye shall hunger'. The closest similar sentence from Matthew is: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (**Matthew 5:6**). In general, when people are "full", then they are not looking for more. And, most of the people who were "full", in that day, were also rich and not looking for the message

from "Jesus". Regardless if these sentences are applied physically or spiritually, "Jesus" is warning that things will change in their lifetime. And, we always need to be prepared for change.

25. [C6-S27](#): The third warning.
 - a. Like the prior two sentences, this sentence, and the next, are not included in the account by Matthew. In general, people who "laugh now" are enjoying their physical life and not looking for the true spiritual life which requires us to be willing to suffer in order to serve God. However, when people die lost, they will "mourn and weep". Thus, most people who "laugh now" are on their way to Hell.
26. [C6-S29](#): The fourth warning.
 - a. This sentence, and the next, are not included in the account by Matthew. The closest similar sentence from Matthew is: "Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." ([Matthew 5:12](#)). Thus, we see that "when all men shall speak well of you" then you are pleasing their sinful nature and not rebuking sin.
27. [C6-S31](#): First instruction on how to change your life.
 - a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. In this case, "Jesus" is instructing us on how to act differently from people who seek to be popular in this world.
 - b. The phrase "But I say unto you which hear" means: "Jesus" is speaking to people who are willing to hear a spiritual message which goes against the wisdom of this world'.
 - c. The phrase "Love your enemies" means: 'This is only possible if we are extending God's love'. God loved us while we were sinners and He wants to use us to extend His love to other sinners.
 - d. The phrase "do good to them which hate you" means: 'When we act opposite of what people expect, after a time they will wonder why and that is when we can give them the Gospel'.
 - e. The phrase "Bless them that curse you" means: 'Most people who will curse a true Christian had a prior experience with someone who claimed to be a Christian, and then did them wrong. There are times when we must accept abuse in order to deliver a true testimony of what a true Christian is like'.
 - f. The phrase "and pray for them which despitefully use you" means: 'The best way to change such people is to get them truly saved and let "Jesus" change them'. And, even if they don't get

saved and changed, God puts righteousness in our Heavenly account when we act this way.

28. **C6-S32:** Second instruction on how to change your life.
- a. Our sentence adds what to do when someone treats us worse than expressed in the prior sentence. This is also reported in **Matthew 5:38-39**). Liars claim that "Jesus" changed the Mosaic Law where it says "an eye for an eye and a tooth for a tooth". However, those passages were speaking about what the court is to give as a punishment for someone found guilty of doing a crime. Here, "Jesus" is speaking about our personal interactions with another person. Even in the Mosaic Law God had different rules for our personal interactions as compared to what the court was to do with criminals. Therefore, this is not a change to the Mosaic Law and -people who claim otherwise are repeating a lie which they did not bother to verify.
 - b. The phrase "unto him that smiteth thee on the one cheek offer also the other" means: 'If we made someone so mad that they turn violent, then prove to them that you will not react like they would'.
 - c. The phrase "and him that taketh away thy cloke forbid not to take thy coat also" means: 'This is speaking about losing a fight that went to a court of law. We are to go out of our way to make up for any wrong that we did to another person'.
29. **C6-S33:** Third instruction on how to change your life.
- a. Our current sentence deals with our attitude about money.
 - b. The phrase "Give to every man that asketh of thee" means: 'This commandment assumes that you have available what is requested and that giving it will not put you into debt'. God provides some of His people with an abundance so that they can display God's nature if giving. Refusing to show God's nature can bring a judgment from God upon our finances.
 - c. The phrase "and of him that taketh away thy goods ask them not again" means: 'We are to depend upon God for our needs'. Several times I have loaned money to others. When I tried to collect what was owed, God did not help me. When I obeyed this commandment, God took care of my financial needs and God punished the thief.
30. **C6-S34:** Fourth instruction on how to change your life.
- a. Our sentence adds how to deal with people who do us wrong. Notice that we are to not treat them as they treated

- us. This is very much related to [Matthew 6:12-14](#) where "Jesus" tells us to "forgive" and why we want to do so.
- b. The phrase "And as ye would that men should do to you, do ye also to them likewise." means: 'God treats us according to how we treat others, especially when they do us wrong'.
31. [C6-S35](#): First reason why we should follow these Godly instructions.
- a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true. Our sentence says: "For if ye love them which love you, what thank have ye?" In addition, our next sentence says: "for sinners also love those that love them". Thus, when we act like "sinners" of the world, we destroy any basis for claiming that God changes the truly saved. And, without a God-caused change, "sinners" of the world can claim that they will go to Heaven while living a life of sin. No, our original sentence says: "what thank have ye?". God wants us to live a life which shows a God-caused change and justifies God giving us everlasting rewards, in heaven, as a "thanks" for letting God use our life as a testimony to the lost.
32. [C6-S37](#): Why the prior question was true.
- a. Our sentence starts with the word "For", which means that it is giving us another reason why we are to follow the commandments from "Jesus". Our sentence says: "And if ye do good to them which do good to you, what thank have ye?" In addition, our next sentence says: "for sinners also do even the same". Thus, just like the prior reason, we have to display a God-caused change life before our witness is accepted by lost people.
33. [C6-S39](#): Our sentence is giving us another reason why we are to follow the commandments from "Jesus". Our sentence adds consideration of money. Our sentence says: "And if ye lend to them of whom ye hope to receive, what thank have ye?" In addition, our next sentence says: "for sinners also lend to sinners, to receive as much again". This is how banks make money. They lend to people with a good credit rating and refuse to lend to people with a poor credit rating. We are to lend to people with a good spiritual rating from God. Thus, just like the prior reason, we have to display a God-caused change life before our witness is accepted by lost people.

34. **C6-S41:** Third reason why we should follow these Godly instructions.
- a. Our sentence starts with the word "But", which means that this phrase is continuing the subject of the prior phrase while changing direction. In the prior several sentences "Jesus" described how worldly "sinners" dealt with certain circumstances. Now, "Jesus" is telling us how we are to act different so that we have a true testimony of a God-caused changed life.
 - b. The phrase "But love ye your enemies" means: 'The first action to do. Show God's love to people who try to hurt you'. We are not here to do what we want but the truly saved are here to deliver God's message to the lost world and that includes the message which we deliver by our actions and by our lifestyle.
 - c. The phrase "and do good, and lend, hoping for nothing again" means: 'The second and third actions to do. We are to rely on God for all of our physical needs. If it costs us in this world to "do good" or if we "lend, hoping for nothing again", while we rely on God to provide for our physical needs, then we have a testimony of God providing regardless of things which happen in this physical world'.
 - d. The phrase "and your reward shall be great" means: 'The promise from God for doing things God's way. Our "reward" is received in Heaven where we can not lose it'.
 - e. The phrase "and ye shall be the children of the Highest" means: 'The results of our doing the commandments of this sentence'. Please see the Doctrinal Studies called: **Significant Gospel Events** for references to many promises from God.
 - f. The phrase "for he is kind unto the unthankful and to the evil" means: 'This is the character of God which He wants displayed in the lives of all saved'. This is the reason why this chapter tells us to act this way.
35. **C6-S42:** Act like God to show that you are a child of God.
- a. Our sentence adds what characteristic from God the Father we are to display.
 - b. The phrase "Be ye therefore merciful, as your Father also is merciful" means: 'The saved are not in this world to pursue their own pleasure but are here to be messengers from God the Father. Therefore, our character is to also display the message from God the Father'.
36. **C6-S43:** Treat others like you want God to treat you. only part of this sentence is usually preached and the context is often ignored.
- a. Our sentence adds that we are to treat others in the way that we want God the Father to treat us.

- b. The phrase "Judge not" is the first phrase of this sentence. Devil-motivated people take this phrase completely out of context and treat it as an independent sentence which is directly opposite from what "the word of God" tells us elsewhere. In reality, we need to include at least the second phrase which says: "and ye shall not be judged". Then we also need to consider that [John 7:24](#) tells us to do "righteous judgment" and [John 16:8](#); [Acts 24:25](#); [Romans 2:5](#); [2Thessaloians 1:5](#); [Revelation 16:7](#) and [Revelation 19:2](#) tells us that God does "righteous judgment" and we are to accept God's judgment. The fact is that we will all be judged according to "the word of God". Therefore, if we judge according to "the word of God", we add nothing to our own judgment. No, this first phrase is telling us to not use worldly judgment.
 - c. The phrase "condemn not, and ye shall not be condemned" means: 'These phrases use the same logic as the prior two phrases. Only a fool wants to be "condemned" by God'.
 - d. The phrase "forgive, and ye shall be forgiven" means: 'We are to forgive others like we want God to forgive us'. This doctrine is also perverted and taught wrongly. Please see other references to the word "forgive" in order to find the full true Biblical doctrine of this word.
 - e. The phrase "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom" means: 'This also is usually preached as an independent precept with no consideration of the fact that it is only part of a sentence and must be considered within the context that it is found in'. Please see the Detailed Note for more on the doctrine of these phrases. Basically, we are to "give" to God's people, and especially to those taking the Gospel to the world, like we want God to give to us. The main consideration is that how we "give" is a demonstration to God about how we want Him to have men "give" to us.
37. [C6-S44](#): This sentence concludes this sub-section of sentences. Our sentence starts with the word "For", which means that it is giving us the reason why all of the prior sentences are true. Our sentence states the precept that underlines all of the prior sentences. It says: "For with the same measure that ye mete withal it shall be measured to you again". Simply put: 'How we treat others shows God how we want to be treated'.

38. [C6-S45](#) says: "And he spake a parable unto them, Can the blind lead the blind?" Our next sentence adds: "shall they not both fall into the ditch?". The two sentences complete the parable. We also read this parable in [Matthew 15:10-11](#). We also read this parable in [Matthew 15:10-11](#). This parable teaches that the religious leaders were spiritually "blind" and that their doctrine would lead all of their followers to disaster ("shall they not both fall into the ditch?").
39. [C6-S47](#): You can't teach God how to act right.
- Our sentence adds another consideration.
 - The phrase "The disciple is not above his master" means: 'We do not get to correct the person who teaches us spiritual maturity'.
 - The phrase "but every one that is perfect shall be as his master" means: 'If we become spiritually mature then we will have a character that is like "Jesus Christ"'.
40. [C6-S48](#), and the next two sentences, adds a parable which teaches us to fix our own life instead of trying to fix the life of another person.
- Our sentence starts with the word "And", which means it is teaching the same type of lesson as the prior parable. The prior parable taught against false doctrines from religion. This parable teaches against false doctrine from the self-righteous.
 - The sentence says "why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?". Most people, who preach this parable, concentrate on the difference between the "mote" and the "beam". And, that is a valid comparison. However, the theme of our chapter is: 'The Son of Man is Lord'. We are to obey Him and no one else. The context of our parable is people leading us into false doctrines using worldly methods. The religious man uses his religion and the proud man uses his own beliefs. And, in this parable, we see people deceived by looking at the wrong thing. We have to ask how anyone can not see a "beam that is in thine own eye". The only way that it is possible is if the person is deliberately ignoring what is obviously there. And, with religion, we often see people do this especially when what is obviously there in spiritual nature. Therefore, along with the popular lesson, we need to consider the person not seeing their own spiritual problem because they are concentrating on the small physical

religious problem of another person. And, that is exactly what was happening at the start of our chapter.

41. **C6-S49**: If you can't correct your own sin then you can't correct the sin of another.
 - a. Our sentence adds to the parable started in the prior sentence.
 - b. The phrase "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?". Again, we have the popular preaching that is based upon the physical. However, when looking at the spiritual perspective, we see that someone who can not see the spiritual "beam that is in thine own eye" can not see spiritual things. Therefore, they can not help a brother with a spiritual problem. Such a person will be looking for a physical religious solution, which the religious leaders were doing at the start of our chapter.
42. **C6-S50**: People who try to do the prior are hypocrites.
 - a. Our sentence adds to the parable in the prior two sentences.
 - b. The phrase "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". Again, we have the popular preaching that is based upon the physical. However, when looking at the spiritual perspective, we see the religious leaders claiming to be experts on spiritual matters even while they ignore the true spiritual perspective. That is why "Jesus" starts this sentence with: "Thou hypocrite". Then He says: "cast out first the beam out of thine own eye",. which means: 'Get rid of your religious preconceptions which are keeping you from truly seeing the spiritual perspective'. And, after that, "Jesus" says: "and then shalt thou see clearly to pull out the mote that is in thy brother's eye". However, the religious person can never truly help someone with a spiritual problem until they truly first learn to see things from the spiritual perspective.
43. **C6-S51**: The example of nature teaches the prior sentence is true.
 - a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior teachings are true. People tend to treat these parables as if they are independent of their context. However, with this parable

- starting with the word "For", proper interpretation demands consideration of the context.
- b. The phrase "For a good tree bringeth not forth corrupt fruit" means: 'A truly spiritual person does not preach keeping religious rules'. The Biblical symbolic meaning of "fruit" is: 'new life'. The Biblical meaning of "good" is: 'comes from God'. The Biblical symbolic meaning of "a good tree" is: 'the physical source of Godly life', which is a truly saved person who shares the true Gospel. They do not preach a false Gospel of keeping religious rules.
 - c. The phrase "neither doth a corrupt tree bring forth good fruit" means: 'Someone who is relying on their keeping religious rules for their salvation and blessings from God can not preach the true Biblical Gospel and lead people to true salvation ("good fruit")'.
 - d. Our parable starts with the word "For", which means that it is giving us the reason why the prior teachings are true. Earlier, "Jesus" taught about people who teach doctrinal error, which are represented by the "corrupt tree" in our parable. So also is the man with "the beam that is in his own eye?". We are to reject teachings from these sources or we can become "corrupt".
44. [C6-S52](#) says: "For every tree is known by his own fruit". This sentence gives us a second reason why the prior teachings are true. An apple tree, a mango tree, and all fruit trees are known by the type of fruit they bear. Each natural type of tree can only produce one type of fruit. Likewise, at a more general level, each procedure can only produce one result. Results are directly tied to the procedure which produce them. Religious activities do in this physical world can not produce spiritual results. However, obedience to spiritual commands from a personal relationship with God does produce spiritual results.
 45. [C6-S53](#) says: "For of thorns men do not gather figs, nor of a bramble bush gather they grapes". This is a more detailed sentence related to the prior two sentences and the use of universal truth about natural fruit bearing plants to teach a spiritual truth.
 46. [C6-S54](#): The application of the prior teachings.
 - a. The phrase "A good man out of the good treasure of his heart bringeth forth that which is good" means: 'Our heart is the source of all which is "good"'. The more we become like "Jesus Christ", the more our "heart" will produce "good".

- b. The phrase "and an evil man out of the evil treasure of his heart bringeth forth that which is evil" means: 'Trusting in anything which turns us away from God and "the word of God" is "evil"'.
 - c. The phrase "for of the abundance of the heart his mouth speaketh" means: 'Why the prior two phrases are true'. Our "heart" controls how we truly think and act. Please also see [Matthew 15:10-20](#) and [Mark 7:6-23](#).
47. [C6-S55](#): How to prove your own heart.
- a. Our sentence adds the application of these teachings to our own personal life.
 - b. The phrase "why call ye me, Lord, Lord, and do not the things which I say?" means: 'There are people who call "Jesus" "Lord, Lord" but are not truly saved'. ([Matthew 7:21-22](#); [Matthew 25:11](#) and [Luke 13:25](#)). These lost people do not live what they profess. They do not have a personal intimate relationship with "Jesus Christ" whereby He gives them personal commands for how to live.
48. [C6-S56](#): Start of the parable of the builders.
- a. Our sentence adds the parable about '*House on Rock and Sand*'. It is also found in the [Table of Parables in the New Testament](#) and [Matthew 7:24-29](#).
 - b. The phrase "Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like" means: 'The emphasis is on hear and do'. Please see the Detailed Note for more details on this parable.
 - c. The phrase "He is like a man which built an house, and digged deep, and laid the foundation on a rock" means: 'This person took the time and expense to build a solid life'. They won't have all of the fun that someone has who spends their early adulthood chasing the pleasures of flesh and this world. They won't have the fancy life and apparent success of someone who chases fame and success in this world. But, as the rest of this sentence says, they will survive the storms that come to every life.
 - d. The phrase "and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock" means: 'The Rock is a type of "Christ". This person is not just saved but is having "Christ" control their every day life'.
49. [C6-S57](#): How the foolish build their life.

- a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. This sentence has the rest of the parable about '*House on Rock and Sand*', which was started in the prior sentence. Please see the Detailed Note for more details on this parable.
- b. The phrase "But he that heareth, and doeth not" means: '*The emphasis is on the words "doeth not". He may obey some times but . . . 'but does not have a lifestyle ("doeth") of obedience.*
- c. The phrase "is like a man that without a foundation built an house upon the earth" means: '*This person built larger and faster than the person in the prior sentence. He is concentrating his life on early success. This is typical of the carnal saved person who thinks they can have all that this world has to offer and still get a mansion right next to peter*'.
- d. The phrase "against which the stream did beat vehemently" means: '*Storms come to every life*'.
- e. The phrase "and immediately it fell; and the ruin of that house was great" means: '*God will use such a failure for a lesson to others*'.

- [C1-S20](#) (Verse 25) says: "'Amen". Any time that this word is found in the Bible it doubles what was just said prior to it. That makes the prior saying something which everyone must believe and something which we all will be judged for, By God, based upon our true belief or unbelief.
-

Chapter 7 Summary:

Chapter Theme: *Jesus Acts Like a King.*

In the prior chapter, "Jesus" caused the spiritual conception of the church by appointing the twelve who should become apostles and giving the '*Sermon on the Mount*', which is the basic doctrine for saved people to follow during the '*Church Age*'. (Please keep in mind that "Jesus" prayed all night before selecting the twelve. That means that it was actually God the Father Who chose Judas Iscariot.)

Now, in this chapter, "Jesus" asserts His position as "King" of His kingdom, which will be during His 1,000-years reign. Right now, He is preparing a people to be part of His kingdom. Only those people who accept His position as "Messiah / Christ", and as "King", will be allowed to enter, and be part of, His kingdom. Thus, after appointing the twelve to be His ambassadors ("apostles") to represent His kingdom to this lost world, and specifying the basic doctrine that His subjects will be expected to accept (the '*Sermon on the Mount*'), "Jesus" is now making it clear that everyone must accept Him as their personal "King".

Our chapter starts with the account of "Jesus" healing the servant of a centurion. Even though the centurion was a Gentile, and "Jesus" told the Gentile woman "Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs" ([Mark 7:27](#)). Here, "Jesus" said: "I say unto you, I have not found so great faith, no, not in Israel". A king rewards those who support His kingdom, even if they are not part of His kingdom. Our chapter tells us that "the elders of the Jews beseeched Jesus" saying: "That he was worthy for whom he should do this: For he loveth our nation, and he hath built us a synagogue." ([7:4-5](#)). In addition, the centurion addressed "Jesus" as "Lord", which is one of the proper titles for a "King". Thus we see that this centurion had helped the people of the kingdom and supported the character of "Jesus" as "King" by acting in the faith that "Jesus" demanded in His kingdom and by his way of addressing "Jesus". With these evidences of his support, the centurion was rewarded by "Jesus", Who was acting as a "King".

Next, we read about His raising the "only son of...a widow" from the dead. This son would then provide for the support of his widow mother, and part of the responsibilities of a "King" is to provide for the poor of His kingdom.

Next we read about John the Baptist, who was in jail waiting to die. We read in [7:19](#), "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?". The answer that "Jesus" sent back was to demonstrate how He will act in His kingdom when He is accepted as "King".

Next, we see "Jesus" declaring the character of John the Baptist. One job of a "King" is to recognize the service that great servants of the kingdom do.

Next we read about "Jesus" warning the people against "the Pharisees and lawyers (who) rejected the counsel of God against themselves". One job of a "King" is to warn the people of the kingdom against enemies of the kingdom.

Next we read about "Jesus" going to a dinner of a Pharisee. Part of the job of a "King" is to treat with the leaders of other kingdoms. In this case, "Jesus" was treating with leaders in the kingdom of Satan. However, when the Pharisee started criticizing "Jesus" for the way that He treated a woman of His kingdom, "Jesus" defended the woman and His treatment of her. One job of a "King" is to defend His people and to act with the same character of His kingdom even when in the territory of His enemies.

Finally, our chapter ends with "Jesus" rewarding this woman for acting in the character of His kingdom even while she was in the territory of His enemies. This is also the responsibility of a "King".

'Thus, every incident reported in this chapter supports the theme of the chapter.' "The application for us, today, is that we must accept "Jesus" as our personal spiritual "King". Below are the various accounts of this chapter and the application for us today.

Please see the Doctrinal Studies called: [Significant Gospel Events](#); [Gospel Time Sequences](#) , [Table Of Miracles](#) and [Table of Parables in the New Testament](#) for references related to events in this chapter and for how the events of this chapter fit in the time sequence of the life of Jesus.

In [Luke 7:1-10](#) and [Matthew 8:5-13](#) we are told that "Jesus" heals the centurion's servant. This was part of His ministry in Capernaum, which is reported in: [Matthew 8:5-17](#); [Mark 1:21-39](#); [Luke 4:31-44](#) and [Luke 7:1-10](#). Please also see the [Table of Miracles in the Gospels](#) about this, and

similar, miracles. The application is our personal need to have true Biblical "faith" if we want personal blessings.

In [Luke 7:11-17](#) we are told about "Jesus" raised the widow's son from the dead. In addition, in [Luke 8:41-42](#)"and [Luke 8:49-58](#) we read about "Jesus" raising the daughter of Jaius. Further, [John 11](#) tells about "Jesus" raising Lazarus from the dead. Thus, we have three demonstrations of His power over "death" before he was raised from the dead without God using another man to do the resurrection. Please also see the [Table of Miracles in the Gospels](#) about these, and similar, miracles.

In [Matthew 11:2-6](#) and [Luke 7:18-23](#) we are told that John the Baptist sent from prison and asked "Jesus" if He was the "Christ". In this account, we see that "Jesus" did not answer with words but answered with evidence. This is how we should answer any Biblically based question which we receive.

In [Matthew 11:4-5](#) and [Luke 7:21](#) we are told about "Jesus" healed the diseased and cast out devils as proof He is "Christ" for [John the Baptist's](#) disciples.

In [Matthew 11:7-15](#) and [Luke 7:24-30](#) we are told about "Jesus" telling the crowd what God thought about John the Baptist.

In [Matthew 11:16-19](#) and [Luke 7:30-35](#) we are told about "Jesus" asking "But whereunto shall I liken this generation?"

[Matthew 26:6-13](#) and [Mark 14:3-9](#); [Luke 7:36-50](#) and [John 12:1-11](#) tell us about the time that "Jesus" and His disciples ate a meal at the house of Simon the leper and Mary Magdalene anointed "Jesus" for His death.

In [Luke 7:41-47](#) we read the parable about '*the two debtors*'. Please also see the Message called [How To Know Parables](#) about the doctrine from "Jesus" on this subject. Please also see the [Table of Parables in the New Testament](#) for references to all of the parables in the New Testament.

-
1. [C7-S1](#): Jesus returned to His home.
 - a. The word "Now" means: '*After you understand what was said before this*'. We need to understand the prior doctrine, especially all of the sayings of "Jesus" in the prior chapter, before we can completely understand the doctrine to follow.

- b. The phrase "when he had ended all his sayings in the audience of the people" means: 'The things said in the prior chapter are meant for all people, lost and saved'.
 - c. The phrase "he entered into Capernaum" means: '“Jesus” returned to His home'.
2. **C7-S2**: The need is described.
- a. Our sentence adds the start of the next account. Please also see the [Table of Miracles in the Gospels](#) about these, and similar, miracles.
 - b. The phrase "And a certain centurion's servant" means: 'This was who was in need'.
 - c. The phrase "who was dear unto him" means: 'This is the feeling that the centurion had for his servant'.
 - d. The phrase "was sick, and ready to die" means: 'This was his condition'.
3. **C7-S3**: The centurion begged the right people to represent him and his request.
- a. Our sentence adds what the centurion did.
 - b. The phrase "when he heard of Jesus" means: 'This is when he figured out what to do'.
 - c. The phrase "he sent unto him the elders of the Jews" means: 'He showed proper respect for the leaders of the Jews because "Jesus" was a Jew'.
 - d. The phrase "beseeking him that he would come and heal his servant" means: 'This is what the centurion begged'.
4. **C7-S4**: "Jesus" agreed to help.
- a. Our sentence adds that the Jewish elders also begged "Jesus" to help the centurion.
 - b. The phrase "And when they came to Jesus" means: 'The Jewish elders came to "Jesus"'.
 - c. The phrase "they besought him instantly, saying" means: 'They begged "Jesus" to help'.
 - d. The phrase "That he was worthy for whom he should do this" means: 'This centurion was different from most Roman centurions'.
 - e. The phrase "For he loveth our nation, and he hath built us a synagogue" means: 'He proved his love for the people of God and for the religion of God'.
5. **C7-S5** says: "Then Jesus went with them". This is the first reported time that "Jesus" did something for a Gentile. Notice that "Jesus" responds to the attitude of heart rather than divisions emphasized by men such as race.

6. **C7-S6:** The centurion stated why he had faith.
- a. Our sentence adds the response from the centurion when he heard that "Jesus" was going to his house.
 - b. The phrase "when he was now not far from the house" means: 'This had to happen as soon as the centurion heard that "Jesus" was going to his house'.
 - c. The phrase "the centurion sent friends to him, saying unto him" means: 'These "friends" were most likely Jews. We already saw that the Jewish religious leaders were his friends. And, we see, in this sentence, that he was sensitive to the racial attitudes of Jews and of Romans'.
 - d. The phrase "Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof" means: 'He uses a capitalized "Lord" in recognition that "Jesus" was / is God in human flesh. That attitude is also shown in the rest of our phrase'.
 - e. The phrase "Wherefore neither thought I myself worthy to come unto thee" means: 'This was his personal reaction to understanding Who "Jesus" truly was'.
 - f. The phrase "but say in a word, and my servant shall be healed" means: 'This proves his true Biblical "faith"'. The Jews looked for signs ([John 2:18](#); [1Corinthians 1:22](#)). However, this centurion believed the truth of the "word of God" while not depending on all of the Jewish religious traditions. We see, in the next sentence, that he also applied his own understanding to the truth of "the word of God". As a result, He did not need signs, such as "Jesus" personally touching the servant in order to heal him.
7. **C7-S7:** The centurion expresses His "faith" in "Jesus" and His authority in this physical reality. Our sentence adds why the centurion believed like he did.
- a. The phrase "For I also am a man set under authority" means: 'The centurion explains that he understands the principals of "authority"'.
 - b. The phrase "having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh" means: 'He explains his personal authority over soldiers'.
 - c. The phrase "and to my servant, Do this, and he doeth it" means: 'He explains his personal authority over servants'.
 - d. What is not expressed, but is implied, is the belief of the centurion that "Jesus", as 'God in human flesh', has the same type of "authority" over all of the physical reality.
8. **C7-S8:** "Jesus" expresses His opinion of the centurion's faith.
- a. Our sentence adds the reaction by "Jesus".

- b. The phrase "When Jesus heard these things" means: 'This is when "Jesus" reacted'.
 - c. The phrase "he marvelled at him" means: 'This is how "Jesus" reacted'.
 - d. The phrase ", and turned him about, and said unto the people that followed him" means: 'This is what "Jesus" did because of His reaction'.
 - e. The phrase "I say unto you, I have not found so great faith, no, not in Israel" means: 'This is the testimony of "Jesus" for the centurion'.
9. **C7-S9**: "Jesus" healed the servant from a distance.
- a. Our sentence adds the final result seen by others.
 - b. The phrase "they that were sent, returning to the house" means: 'Only the servants went to the house of the centurion. "Jesus" did not go'.
 - c. The phrase "found the servant whole that had been sick" means: 'They saw that "Jesus" healed from a distance and did not have to go and touch the man'.
10. **C7-S10**: "Jesus" went to another city.
- a. Our sentence adds the start of the next account. Please also see the [Table of Miracles in the Gospels](#) about these, and similar, miracles.
 - b. The phrase "And it came to pass the day after" means: 'This is when the account happened'.
 - c. The phrase "that he went into a city called Nain" means: 'This is where the account happened'.
 - d. The phrase "and many of his disciples went with him, and much people" means: 'This is who was with "Jesus"'.
11. **C7-S11**: "Jesus" met a funeral procession.
- a. The phrase "Now when he came nigh to the gate of the city" means: 'This is where the miracle happened'.
 - b. The phrase "behold" means: 'Pay close attention'. This is the first, of three, people that "Jesus" raised from the dead. In all of the Old Testament, only three people were raised from the dead.
 - c. The phrase "there was a dead man carried out, the only son of his mother, and she was a widow" means: 'This is who was raised from the dead'. God cares about His widows.
 - d. The phrase "and much people of the city was with her" means: 'These were the local witnesses'.
12. **C7-S12**: "The Lord" had compassion.

- a. Our sentence adds the reaction of "the Lord".
 - b. The phrase "And when the Lord saw her" means: '"Jesus" saw her using His role as "Lord"'. Please see the detailed Note and the related note in the Lord Jesus Christ Study about why this role is mentioned by Luke.
 - c. The phrase "he had compassion on her" means: 'Our God cares about our feelings and our hurts and our needs'. As this widow's only son, his death left her without physical support in this world.
 - d. The phrase "and said unto her, Weep not" means: '"The Lord" said this because He knew what He would do'. God tells us what to do and we must obey, in true Biblical "faith", in order to receive the blessing.
13. [C7-S13](#): "Jesus" stopped the funeral procession.
- a. Our sentence adds what "Jesus" did physically to stop the funeral procession.
 - b. The phrase "he came and touched the bier" means: 'What "Jesus" did'.
 - c. The phrase "and they that bare him stood still" means: 'What the bearers of the dead did'.
14. [C7-S14](#): "Jesus" commanded him to rise from the dead.
- a. The phrase "And he said" means: '"The Lord" gave this command'.
 - b. The phrase "Young man, I say unto thee, Arise" means: 'He spoke to this dead man personally'. Someone once speculated what would happen if "Jesus" did not make the commandment to resurrect personal. And, we are told that answer in [1Thessalonians 4:16](#). (All saved but physically dead will rise together.)
15. [C7-S15](#) says: "And he that was dead sat up, and began to speak". The dead obeyed. When he spake, it removed any doubt in the witnesses. This is the first person who "Jesus" raised from the dead. The daughter of Jairus was second and reported in [Luke 8](#). Lazarus was third and reported in [John 11](#).
16. [C7-S16](#) says: "And he delivered him to his mother". "Jesus" delivered the resurrected man to his mother.
17. [C7-S17](#): The people told others about "Jesus".
- a. Our sentence adds the reaction by the witnesses.
 - b. The phrase "And there came a fear on all" means: 'They were afraid because they saw an undeniable proof that God had sent His prophet and they were afraid of judgment by God for their own personal sin'.

- c. The phrase "and they glorified God, saying" means: 'They recognized that "Jesus" was sent by God the Father because He demonstrated power that only God the Father has'.
 - d. The phrase "That a great prophet is risen up among us" means: 'This was speculation that "Jesus" was the prophet promised by Moses, who would also be God's "Christ"'.
 - e. The phrase "and, That God hath visited his people" means: 'They were speculating that God was ready to start the 1,000-years reign of "Christ"'. "Jesus" started His ministry by offering this to the Jews but the offer was removed when the religious leaders, and most of the common Jews, rejected "Jesus" as their "King".
18. **C7-S18**: Certain people heard about "Jesus".
- a. Our sentence adds the spread of this belief.
 - b. The phrase "And this rumour of him went forth throughout all Judaea" means: 'This belief was spread as a "rumour" because they did not, yet, have undeniable proof. And, it went "throughout all Judaea", which was the stronghold of the Jewish religious leaders'.
 - c. The phrase "and throughout all the region round about" means: 'It went everywhere Jews lived in the area'.
19. **C7-S19** says: "And the disciples of John shewed him of all these things". John the Baptist was in prison, at this time, and knew that he would die there. He was there because He publically said that Herod was sinning to have his brother's wife.
20. **C7-S20**: John the Baptist asked for assurance before he died.
- a. The phrase "And John calling unto him two of his disciples sent them to Jesus, saying" means: 'John had declared that "Jesus" was God's "Christ", based upon the sign that God the Father had given to him. However, when faced with death and his own judgment by God, John wanted assurance that he had not made a mistake'.
 - b. The phrase "Art thou he that should come?" means: 'John asked his question very clearly'. And, our next sentence adds: "or look we for another?". This was a simple enough question that "Jesus" could say 'Yes' or 'No'. Instead, He sent John irrefutable proof. God understands our need for assurance in certain situations. And, God gives very clear assurance to those who truly devote their lives to the service of God, like John the Baptist did.
21. **C7-S22**: says: "When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come?". Our next sentence adds: "or look we for another?".

- a. The job of a true messenger is to deliver the exact message to the person whom it is directed to. A true prophet of God delivers the message: "Thus says the Lord". The world tells people that a true prophet tells the future. However, God only added that sign before the New Testament was completely written. The job of a true prophet is still the same. We just compare their message to "the word of God". There are many people who claim to be a prophet and, if they are, they are a prophet for Satan because their message goes against the single literal interpretation of "the word of God". There are also preachers who, mistakenly, believe that they have the spiritual gift of prophecy, but they are preaching the many applications of religion. A true modern day prophet delivers the single interpretation of "the word of God" because that is what comes from "the Lord" while the many applications, when true, come from "Jesus" or from "Christ".
 - b. These men were true messengers because they delivered the exact message that they were sent to deliver.
22. **C7-S24:** "Jesus" demonstrated the evidence of who He was.
- a. Our sentence adds that "Jesus" first responded by giving irrefutable evidence that He was / is God's "Christ". Please see the [Table Of Miracles](#) for references to the many other places where we are told that "Jesus" did miracles. He did many more than any other man and that was one of the major signs that God told the Jews to look for.
 - b. The phrase "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" means: '“Jesus” did so many miracles that there could be no doubt that he was / is God's "Christ"'.
23. **C7-S25:** "Jesus" sent assurance to John.
- a. The word "Then" means: 'After "Jesus" produced the signs to prove Who He was'.
 - b. The phrase "Jesus answering said unto them" means: '“Jesus” sent this message to John the Baptist'.
 - c. The phrase "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" means: 'This is the message to deliver along with your own personal testimony'.

24. [C7-S26](#) says: "And blessed is he, whosoever shall not be offended in me". This is a truth for all people at all times.
25. [C7-S27](#): "Jesus" honors John the Baptist.
- The phrase "And when the messengers of John were departed" means: "Jesus" waited until the messengers of John were gone before challenging the people'.
 - The phrase "he began to speak unto the people concerning John" means: ". . . ."
 - The phrase "What went ye out into the wilderness for to see?" means: 'They went "into the wilderness for to see" John the Baptist'. They knew that he was a prophet. They should have understood what that meant about his character. Therefore, they should have understood how he was different from the religious leaders and how his message had to be different from the religious leaders. However, they were like many people are today. They want to hear many different religious opinions, decide for themselves what they choose to believe, and expect God to accept all of the variety of religious opinions. That goes directly opposite of what John the Baptist preached.
26. [C7-S28](#) says: "A reed shaken with the wind?" This means: 'Did you really expect someone who changes with every wind of doctrine from lying men and devils?'. John the Baptist did not waver in his doctrine even when facing death for his preaching.
27. [C7-S29](#) says: "But what went ye out for to see?" means "Think about what you should have expected to see and hear from a true prophet of God'.
28. [C7-S30](#) says: "A man clothed in soft raiment?" means: 'Did you truly expect a true prophet of God to dress like the most successful of this world?'. This was a direct slap at the Jewish religious leaders of that day.
29. [C7-S31](#) says: "Behold, they which are gorgeously apparelled, and live delicately, are in kings courts". The Jewish religious leaders were there and they delivered doctrines from devils. John the Baptist was a true prophet of God and they had to go "into the wilderness for to see" him.
30. [C7-S32](#) says: "But what went ye out for to see?" means: 'Think about what you should have expected to see and hear from a true prophet of God'.
31. [C7-S33](#) says: "A prophet?" and it means: 'Did you really go to see a true prophet of God?'.
32. [C7-S34](#) says: "Yea, I say unto you, and much more than a prophet". Here, "Jesus" tells the general Jew that John the Baptist

- was "much more than a prophet". A true prophet was a messenger from God. John the Baptist was their herald for their true "King".
33. **C7-S35** says: "This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee" and gives scripture for John's role. Our current sentence is quoting the messages of **Isaiah 40:3** and making a reference to **Matthew 3:3**; **Malachi 3:1** and **Malachi 4:5-6**. The common Jew should have understood that this quote was a reference to God's herald for God's "King". Thus, they also should have understood that God's "King" had come and was offering them the kingdom. But, they rejected God's "King" and the kingdom in order to follow the false doctrine of their religious leaders.
34. **C7-S36**: "Jesus" says God's opinion of John the Baptist.
- a. The phrase "For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist" means: 'This was speaking of all prophets already born at that time. John the Baptist was the greatest Old Testament prophet but he did not have the indwelling "Holy Spirit" like the saved do. That is why the next phrase is true'.
 - b. The phrase "but he that is least in the kingdom of God is greater than he" means: 'Those people who truly saved and have the character of God ("the kingdom of God") in them are considered by God to be "greater than" John the Baptist'. However, saved people who do not accept the character of God ("the kingdom of God") in themselves personally, do not fit in this category.
35. **C7-S37**: Some people's lives justified God's salvation.
- a. Our sentence adds the reaction of the common Jew to the message from "Jesus".
 - b. The phrase "And all the people that heard him, and the publicans" means: 'This identifies the people in this category'.
 - c. The phrase "justified God" means: 'They provided proof of the preaching of John the Baptist'.
 - d. The phrase "being baptized with the baptism of John" means: 'This is why. They had already accepted the preaching of John the Baptist and acted on that preaching'.
36. **C7-S38**: Some people's lives justified God's condemnation.
- a. Our sentence adds the reaction of the Jewish religious leaders to the message from "Jesus".
 - b. The phrase "But the Pharisees and lawyers rejected the counsel of God against themselves" means: 'This identifies the people in this category'.

- c. The phrase "being not baptized of him" means: 'This is why. They had already rejected the preaching of John the Baptist and refused to act on that preaching'.
37. **C7-S39**: "Jesus" changes the subject.
- Our sentence adds a judgment by "the Lord".
 - The phrase "And the Lord said" means: "'Jesus" said this using His role as "Lord"'.
 - The phrase "Whereunto then shall I liken the men of this generation?" means: 'He is giving us a picture ("liken") of that generation'. This is not any particular group but the general judgment of the people living then.
38. **C7-S40** adds "and to what are they like?" to the prior sentence. This makes the following sentences a double "likeness", which makes it the basis for a legal judgment.
39. **C7-S41**: "Jesus" compares the people of His day to self-centered children.
- The phrase "They are like unto children sitting in the marketplace, and calling one to another, and saying" means: 'The generation acts like immature selfish children'.
 - The phrase "We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept" means: 'They complained because God did not do as they wished'. They refused to be reasonable and work with the laws of reality which God created. They demanded that reality change to match what they wanted.
40. **C7-S42**: The testimony of John the Baptist.
- Our current sentence gives us the first reason that caused "the Lord" to judge them like He did.
 - The phrase "For John the Baptist came neither eating bread nor drinking wine" means: 'This is how John the Baptist acted'.
 - The phrase "and ye say, He hath a devil" means: 'This is how they judged his behavior'.
41. **C7-S43**: A comparable testimony of "Jesus".
- Our current sentence gives us the second reason that caused "the Lord" to judge them like He did. Here, they demanded the opposite of what they demanded in the prior sentence.
 - The phrase "The Son of man is come eating and drinking" means: "'Jesus" acted the opposite of John the Baptist'.

- c. The phrase "and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!" means: 'They still condemned Him for His behavior'.
42. [C7-S44](#) says: "But wisdom is justified of all her children". means: 'True wisdom does not judge nor act like the majority of that generation'. True "wisdom" is seen in the actions and attitudes of the individuals who obey true "wisdom" ("is justified of all her children"). True "wisdom" is seen in individuals and not in the general attitudes and actions of
43. [C7-S45](#): The start of the next incident.
- a. Our sentence adds another account to the lessons of this chapter.
 - b. Our sentence says: "And one of the Pharisees desired him that he would eat with him" means: '“Jesus” accepted this invitation even knowing that it was planned as something different from what it appeared to be'. Usually, when someone invites you to a meal, they want to treat you well. This is especially true when twelve disciples come with you. However, this meal was planned as an insult to "Jesus". [Matthew 26:6-13](#) and [Mark 14:3-9](#); [Luke 7:36-50](#) and [John 12:1-11](#) tell us about the time that "Jesus" and His disciples ate a meal at the house of Simon the leper and Mary Magdalene anointed "Jesus" for His death. Simon is not called "Simon the leper" at this time. I, personally, imagine that God gave him leprosy as a consequence of this supper. leprosy was a blood disease which caused people to become numb and not realize when they were wounded. It was used symbolically for people who live a corrupted spiritual life which makes them unaware of spiritual damage which they do to themselves. Please see the Detailed Note for more details about this incident and for comparisons to the other Gospel accounts of this incident.
44. [C7-S46](#) says: "And he went into the Pharisee's house, and sat down to meat". means: '“Jesus” accepted the challenge because He knew that this Pharisee did not mean what a normal meal invitation meant'.
45. [C7-S47](#): The description of a true servant of God.
- a. Our sentence adds what Mary Magdalene did during the supper.
 - b. The phrase "And, behold" means: 'Pay close attention to this additional information'.

- c. The phrase "a woman in the city, which was a sinner" means: 'identifies the woman and what Simon thought of her'. Other Gospel accounts identify her as Mary Magdalene.
 - d. The phrase "when she knew that Jesus sat at meat in the Pharisee's house" means: 'This is when she acted'.
 - e. The phrase "brought an alabaster box of ointment" means: 'This is what she brought with her'.
 - f. The phrase "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" means: 'This is what she did and the attitude she had while acting this way'.
46. **C7-S48:** The host judged the woman.
- a. The word "Now" means: 'After you understand what was just explained'. Simon ignored her attitude and her action. He simply judged her for her past. While "Jesus" had forgiven her past, this religious bigot insisted that she could never be forgiven.
 - b. The phrase "when the Pharisee which had bidden him saw it, he spake within himself, saying" means: 'He presumed to judge "Jesus"'. He refused to acknowledge that "Jesus" was 'God in human flesh' in spite of all of the miracles that "Jesus" had done. And, he judged "Jesus" based upon the religious rules that his group had added to the Law of God. We see this in the rest of this sentence.
 - c. The phrase "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him" means: 'He denied that "Jesus" was a prophet as well as denying that "Jesus" was 'God in human flesh''. He based this on his judgment that "for she is a sinner" and refused to consider that she was "a sinner" not now was forgiven by God.
 - d. The phrase "for she is a sinner" means: 'He raised himself above God when he rejected the forgiveness of God'.
47. **C7-S49:** "Jesus" defended the woman of His kingdom.
- a. Our sentence adds the answer of "Jesus" to the judgment of Simon.
 - b. The phrase "Jesus answering said unto him" means: 'This is an "answer" from "Jesus" to the judgment of Simon'.
 - c. The phrase "Simon, I have somewhat to say unto thee" means: '"Jesus" said this to Simon personally ("thee")'.

48. [C7-S50](#) says: "And he saith, Master, say on". Simon responds to being addressed but He only calls "Jesus" "Master" ('teacher'). He addresses "Jesus" as being a lower status than himself.
49. [C7-S51](#): "Jesus" starts a parable. Please also see the [Table of Parables in the New Testament](#) for other parables and to understand how to interpret a parable.
- The phrase "There was a certain creditor which had two debtors" means: 'This is the start of the circumstances of the parable'. Most likely, Simon had people who owed him money. Thus he probably imagined that he could relate to the creditor.
 - The phrase "the one owed five hundred pence, and the other fifty" means: 'It is common for a creditor to have different people owe him different amounts'.
50. [C7-S52](#): "Jesus" gives the main point of the parable. Our sentence adds "And when they had nothing to pay, he frankly forgave them both". At this point, Simon can no longer relate to this creditor because Simon would never do this.
51. [C7-S53](#): "Jesus" asks Simon to make a judgment. Our sentence says: "Tell me therefore, which of them will love him most?". Simon must judge a circumstance which he has never experienced since he would never forgive a debt and can not imaging a creditor who would forgive a debt.
52. [C7-S54](#): Simon answers the question to the best of hid ability.
- The phrase "Simon answered and said, I suppose" means: 'Simon could not answer for positive because he never imagined such a thing occurring'.
 - The phrase "that he, to whom he forgave most" means: 'This is the obvious answer'. The person who realizes how much God has forgiven them is far more thankful then the person who believes that only did minor sins and that God only had to forgive little.
53. [C7-S55](#) says: "And he said unto him, Thou hast rightly judged". "Jesus" tells Simon that he has judged rightly before applying the truth to Simon and to Mary. Simon found out that his position with God was not what he imagined it to be and he found out that Mary Magdalene's position with God was not what he imagined it to be. And, since he became known as "Simon the leper", it is apparent that he rejected the truth that "Jesus" told him and that he did not receive forgiveness from God.
54. [C7-S56](#): "Jesus" points out the woman.

- a. Our sentence adds the start of "Jesus" instructing Simon in part of his error. However, since he later became a leper, we can believe that he never truly repented
 - b. The phrase "And he turned to the woman" means: '“Jesus” points out the woman that Simon judged to be a sinner’.
 - c. The phrase "and said unto Simon" means: 'Who “Jesus” talked to’.
 - d. The phrase "Seest thou this woman?" means: '“Jesus” focused all attention to the woman’.
55. **C7-S57:** "Jesus" compares the behavior of Simon to the woman.
- a. Our sentence adds .
 - b. The phrase "I entered into thine house, thou gavest me no water for my feet" means: 'Simon deliberately insulted "Jesus" '
 - c. The phrase "but she hath washed my feet with tears, and wiped them with the hairs of her head" means: 'She honored "Jesus" as her personal Saviour’.
56. **C7-S58:** "Jesus" adds a second comparison.
- a. Our sentence adds the second insult.
 - b. The phrase "Thou gavest me no kiss" means: 'Simon refused the customary greeting that showed no animosity’.
 - c. The phrase "but this woman since the time I came in hath not ceased to kiss my feet" means: 'She showed unending love’.
57. **C7-S59:** "Jesus" adds a third comparison.
- a. Our sentence adds the third insult.
 - b. The phrase "My head with oil thou didst not anoint" means: 'Simon refused to offer the basic comfort which was customarily offered to someone leaving a dry, dusty environment and entering a house’.
 - c. The phrase "but this woman hath anointed my feet with ointment" means: 'She went to extreme measures to provide comfort to what was considered to be the least important part of the body’.
58. **C7-S60:** "Jesus" applies the parable.
- a. Our sentence adds the judgment from God for each set of behavior.
 - b. The word "Wherefore" means: 'This is a conclusion that will be seen wherever you look’.
 - c. The phrase "I say unto thee, Her sins, which are many, are forgiven" means: 'This was God's judgment’.
 - d. The phrase "for she loved much" means: 'Why she received this judgment’.

- e. The phrase "but to whom little is forgiven, the same loveth little" means: 'This is the judgment of God for people who do little to express their love for God'.
 - f. What is not stated, but is implied is: 'Simon showed no love for God and, therefore, received no forgiveness'.
59. **C7-S61:** "Jesus" addresses the woman.
- a. The phrase "And he said unto her" means: '"Jesus" talked directly to the woman but made sure that everyone else heard'.
 - b. The phrase "Thy sins are forgiven" means: 'She was saved'. Actually, she was saved earlier but, here, "Jesus" confirmed her salvation before many witnesses.
60. **C7-S62:** People question the action by "Jesus".
- a. Our sentence adds that the religious crowd were confused because they refused to believe the earlier witness when "Jesus" forgave the man with palsy for his sins and then healed him to prove that "Jesus" was 'God in human flesh'.
 - b. The phrase "And they that sat at meat with him began to say within themselves" means: 'These were Simon's religious supporters who came to see Simon put "Jesus" down to the religious and social level that they thought He belonged at'.
 - c. The phrase "Who is this that forgiveth sins also?" means: "Jesus" showed them that He was 'God in human flesh'.
61. **C7-S63:** "Jesus" explains His action.
- a. The phrase "And he said to the woman" means: '"Jesus" gave assurance to His faithful follower'. True assurance only comes from our relationship with "Jesus Christ".
 - b. The phrase "Thy faith hath saved thee; go in peace" means: 'Peace only comes from God when the saved act in true "faith"'.
-

Chapter 8 Summary:

Chapter Theme: ***“Jesus” Deals with People who Accept Him as “King”.***

In this chapter we see “Jesus” deal with many people the way that a righteous “king” should deal with people in His kingdom. In this chapter we see examples of what we should receive from “Jesus” if we truly accept Him as our personal “King”. However, most people don’t understand what that truly means. The word “of” means 'belongs to'. The Bible uses the phrase “kingdom of heaven” to identify things which 'belong to heaven', such as angels. Everything which the Bible tells us 'belongs to heaven' shows us the character of God the Father since He made Heaven. The Bible uses the phrase “kingdom of God” to identify things which 'belong to God'. This phrase is to be applied to the saved while they are here on this Earth. Thus, the truly saved are to display the character of God in this world, because He is their “King”.

Every person who receives a blessing from “Jesus”, in this chapter, displays true Biblical “faith” in Him, which is the start of how we receive His character in our personal life. Those who are willing to have true Biblical “faith” in Him, and receive His character in their personal life, receive blessings from Him, as this chapter shows us.

However, one truth that many people fail to realize is that “Jesus” refused to bless those who refused to accept Him as their personal “King” and become part of His kingdom. In fact, many were punished. The political and religious liars of today try to deny this truth. Not only does a true king provide for the people in his kingdom, but he also denies those things to people who are not his citizens. Further, a true king fights against enemies of his citizens. This is one of the lessons of our chapter which many people deny and many others preach against.

The one lesson of this chapter, which many deny or ignore, comes from '*the Parable of the Sower*'. In this parable we have four types of ground, which represent four types of hearts in people. There are two different doctrinal errors which are taught about this parable because religious traditions teach that there are only two categories of people in this world while the Bible teaches that there are actually three. Therefore, the one type of doctrinal error tries to put the third category in one of the other categories and the other type of doctrinal error tries to put that third category in the remaining category. Both doctrinal errors try to deny the eternal results received by the

people in the third category. That third category contains people who claim to be saved but live like they are lost. And, the truth is that some of them are truly saved, but carnal, and some are truly lost. In addition, we can not know which of these people are truly saved and which are truly lost. Only their death will reveal which spiritual category each person is in.

Our chapter makes it clear that people who truly are '*identified with the character of Jesus Christ*' receive blessings from Him. People who refuse to let their life show that they are '*identified with the character of Jesus Christ*' do not receive these blessings and it does not matter if they are saved or lost. That is the truth of this chapter which both types of doctrinal error try to deny.

Please see the Doctrinal Studies called: [Significant Gospel Events](#); [Gospel Time Sequences](#) , [Table Of Miracles](#) and [Table of Parables in the New Testament](#) for references related to events in this chapter and for how the events of this chapter fit in the time sequence of the life of Jesus.

In [Luke 8:1-3](#), we read that "Jesus" went about inviting people to His kingdom and, like any true king, He had people traveling with Him and taking care of His physical needs.

In [Luke 8:1-3](#), we read that "Jesus" cast seven devils out of Mary Magdalene.

In [Matthew 13:2-23](#); [Mark 4:1-20](#) and [Luke 8:4-15](#), we read '*the Parable of the Sower*'. Please also see the Message called [How To Know Parables](#) about the doctrine from "Jesus" on this subject. Please also see the [Table of Parables in the New Testament](#) for references to all of the parables in the New Testament.

In [Matthew 5:14-16](#); [Mark 4:21-23](#); [Luke 8:16-18](#) and [Luke 11:33-36](#), we read '*The Parable of Lighted Candle*'. Please also see the Message called [How To Know Parables](#) about the doctrine from "Jesus" on this subject. Please also see the [Table of Parables in the New Testament](#) for references to all of the parables in the New Testament.

[Matthew 7:2](#); [Mark 4:24-25](#) and [Luke 8:18](#) tell us to "take heed how you measure". This warning tells us to have spiritual things at the highest priority of our life.

[Matthew 12:46-50](#) and [Mark 3:31-35](#); [Luke 8:19-21](#) tell us about the mother and brethren of "Jesus" showing up and wanting to interrupt His ministry so that they could talk to Him. "Jesus" refused to let the desires of His physical relatives have a higher priority in His life than His spiritual ministering. Without a doubt, His response upset them and the Bible lets us know that His brothers and sisters were not saved until after the resurrection. However, as "Jesus" shows us here, we can not let such things keep us from obeying God and doing what God wants us to do.

[Matthew 8:23-27](#); [Mark 4:35-41](#) and [Luke 8:22-25](#) all tells us about times that "Jesus" calmed a tempest. In addition, [Mark 6:45-56](#) is a similar, but different, incident where "Jesus" calmed a tempest. Please also see the [Miracles in the Gospels](#), which provides links to all miracles which are reported in the Gospels.

[Matthew 8:28-34](#); [Mark 5:1-20](#) and [Luke 8:26-39](#) tell us about "Jesus" freeing the mad man of Gadara from many devils. There was actually a second man, according to Matthew, but he wasn't important enough for Mark nor Luke to mention. Please also see the [Miracles in the Gospels](#), which provides links to all miracles which are reported in the Gospels.

[Matthew 9:18-26](#); [Mark 5:21-43](#) and [Luke 8:40-56](#) all tell us about "Jesus" raised the daughter of Jairus from the dead. Please also see the [Miracles in the Gospels](#), which provides links to all miracles which are reported in the Gospels. The note for [Luke 8:51](#) has the time sequence of the events in the last part of this miracle account.

[Matthew 9:20-22](#); [Mark 5:25-34](#) and [Luke 8:43-48](#) tell about the healing of the woman with an issue of blood while "Jesus", and a throng of people, were on the way to heal the daughter of Jairus.

-
1. [C8-S1](#): "Jesus" expanded His ministry.
 - a. The phrase "And it came to pass afterward" means: 'The accounts of this chapter happened after the things of the prior chapter'.
 - b. The phrase "that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God" means: '"Jesus" was offering "the kingdom of God" to people'. ("The kingdom of God" is: 'God's character in you today and the 1,000 years reign of "Christ" in the future'.) However, the people did not want to change from their sinful lifestyle and rejected

- this offer. Therefore, to offer of the 1,000-years reign of "Christ" (the kingdom) was taken away from the Jews.
- c. The phrase "and the twelve were with him" means: 'They were, and still are, to be right under "Jesus" in the 1,000-years reign of "Christ"'.
 - d. The phrase "And certain women" means: 'There were women who were also disciples, of which Luke only names three'.
 - e. The phrase "which had been healed of evil spirits and infirmities" means: 'All three had been healed and served out of thanksgiving'. This is how we each should serve.
 - f. The phrase "Mary called Magdalene, out of whom went seven devils" means: 'This is the first woman named'. Please see the Detailed Note for more details.
 - g. The phrase "And Joanna the wife of Chuza Herod's steward". "Joanna" is only mentioned here and as one of the women who went to the sepulchre after the crucifixion. However, between the two times, we are told that she was a faithful disciple of "Jesus" and did what she could to serve Him..
 - h. The phrase "and Susanna" This is the only place that "Susanna" is mentioned.
 - i. The phrase "and many others" means: 'Other women were disciples and served even if they had not needed healing'.
 - j. The phrase "which ministered unto him of their substance" means: 'This is one way that God provided for the ministry of "Jesus"'. The Bible teaches that people who receive spiritual blessings are to provide for the physical needs of their teacher.
2. **C8-S2**: "Jesus" gives '*the parable of sower*'. Please also see the Message called [How To Know Parables](#) about the doctrine from "Jesus" on this subject. Please also see the [Table of Parables in the New Testament](#) for references to all of the parables in the New Testament.
- a. Our sentence adds the '*Parable of the Sower*' as a teaching about how people will react to the teaching of "Jesus".
 - b. The phrase "when much people were gathered together, and were come to him out of every city" means: '"Jesus" gave this parable when He had an audience from many places'. This parable is meant for all people.
 - c. The phrase "he spake by a parable" means: '"Jesus" used parables to teach truth to people who seek truth from God's "Holy Spirit" (or from "Jesus")'. And, He used parables to lead the lost and carnal into

error'. We have two different wrong interpretations of this parable which appeal to the lost and to the carnal.. Please note that in our chapter, and also in the other Gospel accounts, "Jesus" gives just the parable to most people but explains it in private to His disciples. This demonstrated how "Jesus" taught with all parables. Please see the [Table of Parables in the New Testament](#) for references to where all parables are found in the Gospels. Please also see later in this chapter, and also in the other Gospel accounts, for the explanation of this parable from "Jesus".

- d. The phrase "A sower went out to sow his seed" means: 'Their culture was closely tied to farming and people would understand the physical message of this parable'. The spiritual message is: 'A person went out and preached "the word of God"'.
 - e. The phrase "and as he sowed" means: 'What follows are the results of his work'.
 - f. The phrase "some fell by the way side; and it was trodden down, and the fowls of the air devoured it" means: 'The physical meaning is obvious. The spiritual meaning first tells us that "the way side" represents people with a hard heart because "the way side" is where people walked and made the dirt of the path hard. The spiritual meaning next tells us that "and it was trodden down". This means that people discount and mock the truth of the Gospel. Next, devils ("the fowls of the air") came and stole the truth from the minds of people ("devoured it")'. Be careful of the doctrinal error which claims that "the fowls of the air" always symbolically represent devils. Doves, and other clean birds, do not represent devils.
3. [C8-S3](#): The second results of the parable.
- a. Our sentence adds the second type of ground / heart.
 - b. The phrase "And some fell upon a rock" means: 'This seed fell where it could not get the necessary help to grow'. Some people claim that this sentence represents people who are lost because we are told that the plant (results from the seed) "withered away". Others claim that it represents saved people because it showed life ("it was sprung up"). Both of the people who make those claims then conclude with doctrinal error.
 - c. The phrase "and as soon as it was sprung up" means: 'It showed life'. However, life begins at conception and "Jesus" said: "Ye must be born again" ([John 3:7](#)). Birth and conception are two separate events with birth happening some time after there has been life due to

conception. Therefore, even though this sentence tells us that there was life, that does not guarantee birth. Neither does it exclude birth.

- d. The phrase "it withered away" means: 'It appeared to be dead but might not have been dead'. Go out to a desert when there is no rain and look at the plants which are there. Then go back right after a rain. That experience will teach you about "withered" plants which appear to be dead but are actually alive. Again, we can not say if the plants of this sentence are alive or dead.
 - e. The phrase "because it lacked moisture" means: 'This, symbolically, means that this person lacked the ongoing living relationship of God's "Holy Spirit"'. A lost person does not have the ongoing living relationship of God's "Holy Spirit". A saved, but carnal, person ignores the ongoing living relationship of God's "Holy Spirit". These are two different conditions but they appear to be the same.
 - f. In the explanation from "Jesus", [Luke 8:13](#) tells us: "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". The phrase "fall away" could mean that they spiritually die, and were never truly "born again", even though they had a spiritual conception. It could also mean that they were truly "born again", but never produces any spiritual life.
 - g. Basically, we can not say for positive that this person is saved or is lost. Only God knows for sure. However, if they are truly saved, they will be in Heaven but will also be crying their eyes out an average of more than twice a week for more than 1,000-years.
4. [C8-S4](#): The third results of the parable.
- a. Our sentence adds the third type of ground / heart.
 - b. The phrase "And some fell among thorns". In the explanation from "Jesus", [Luke 8:14](#) tells us: "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". Please notice that "Jesus" did not say that they were dead but he said that they "bring no fruit to perfection". The people who claim that this group represents spiritually dead people ignore that living plants can have times of not producing "fruit". And,

there is much "fruit" which is produced but which is not "brought to perfection". And, while this seems to be helping the people who argue that this group represents spiritually alive people, I have yet to hear one of them also preach that they "bring no fruit to perfection" and then explain the spiritual consequence of that phrase. The truth is that this group has the same spiritual consequence as the people from the prior group who are truly saved. They will be in Heaven but will also be crying their eyes out an average of more than twice a week for more than 1,000-years.

- c. The phrase "and the thorns sprang up with it" means: 'These people had just as much care for the lusts of this world as they had for serving God'. They refused to make God their first priority in life.
 - d. The phrase "and choked it" means: 'This type of split priority results in failure to achieve any goal that is pursued because the life is trying to go too many different ways'.
5. **C8-S5**: The fourth results of the parable.
- a. Our sentence adds the fourth type of ground / heart. In the explanation from "Jesus", **Luke 8:15** tells us: "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". The important things about these people is that they have "an honest and good heart" and they "have heard the word" and they "keep it" and they do their ministry "with patience". Please see the Detailed note for Luke 8:15 for more details about these attributes.
 - b. The phrase "And other fell on good ground" means: 'This spiritually represents someone whose heart is devoted to serving God'.
 - c. The phrase "and sprang up" means: 'The "word of God" changed their life by increasing the spiritual life in them'.
 - d. The phrase "and bare fruit an hundredfold" means: 'The other Gospel accounts give different numbers for how much fruit is produced. Thus, is not as important how much fruit is produced other than a whole lot'.
6. **C8-S6**: Only people with God given spiritual ears will understand fully.
- a. Our sentence adds how we are to respond to this parable.
 - b. The phrase "And when he had said these things" means: 'This is the follow-up of the parable'.
 - c. The phrase "he cried" means: '"Jesus" wanted everyone to hear and understand the importance of what He said'.
 - d. The phrase "He that hath ears to hear, let him hear" means: 'If you can hear spiritual truth then listen closely to the spiritual message of the

parable'. The note for [Mark 4:9](#) has links to every place in the Bible where we read the phrase "ears to hear" and has links to every place in the Bible where we read the phrase "let him hear".

7. [C8-S7](#) says: "And his disciples asked him, saying, What might this parable be?". The other Gospel accounts tell us that they waited until they were alone in the house with "Jesus".
8. [C8-S8](#): Parables are used to give some understanding and others condemnation.
 - a. The phrase "And he said" means: '"Jesus" added this explanation to their question'.
 - b. The phrase "Unto you it is given to know the mysteries of the kingdom of God" means: 'The saved people who are truly trying to serve God receive understanding about the character of God ("the kingdom of God" which they are willing to make their own character to match'.
 - c. The phrase "but to others in parables" means: 'People who are not willing to accept the character of God as their own character are taught in parables'.
 - d. The phrase "that seeing they might not see, and hearing they might not understand" means: 'This is so that they will think that they understand but will be led into doctrinal error'.
9. [C8-S9](#) says: "Now the parable is this: The seed is the word of God". means: This symbolism is true for this parable and for many other places in the Bible, but not always.
10. [C8-S10](#) says: "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". The symbolism of this sentence was given earlier and is also covered in the Detail Note for this sentence.
11. [C8-S11](#) says: "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". The symbolism of this sentence was given earlier and is also covered in the Detail Note for this sentence.
12. [C8-S12](#) says: "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". The symbolism of this sentence was given earlier and is also covered in the Detail Note for this sentence.
13. [C8-S13](#) says: "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". The symbolism of this sentence was given earlier and is also covered in the Detail Note for this sentence.
14. **C8-S14:** The next parable Please see the [Table of Parables in the New Testament](#) for references to where all parables are found in the Gospels.
 - a. The phrase "No man, when he hath lighted a candle" means: 'This is symbolically speaking about God putting His spiritual light into the saved ([Matthew 5:14](#); [Luke 16:8](#); [John 11:9-10](#); [2Corinthians 4:4](#); [Philippians 2:15](#))'.
 - b. The phrase "covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick" means: 'This is what no man does. Likewise, when a saved person hides God's light, and does not let it shine onto a lost world, they are going against God's plan for their life when God saved them.'
 - c. The phrase "that they which enter in may see the light" means: 'God saves us so that all can see God's light (understand spiritual things) through our life'.
 - d. This parable is given in context with the 'Parable of the Sower'. If we are to prove that our heart is represented by the "good ground", then we must let God's "light" shine from our life so that God uses us to produce many spiritual "fruit".
 15. **C8-S15:** The application of the parable.
 - a. Our sentence starts with the word "For", which means it is telling us why the parable in the prior sentence is true.
 - b. The phrase "nothing is secret, that shall not be made manifest" means: 'God is going to reveal everything about the life of each saved person at the "judgment seat of Christ". All of the beings in Heaven will be there and will know, for eternity, everything that God reveals at that time'.
 - c. The phrase "neither any thing hid, that shall not be known and come abroad" means: 'This is a second stating of the first phrase in this sentence'. By saying the same thing twice, God is letting us know that it is part of His law and judgment. No one will avoid this happening.
 16. **C8-S16:** The results of the way that we personally "hear". Please also see the Message called [The Character of God in You](#) for the application of this section. Those people who "hear" properly will have '*The Character of God in in them*'. Those people who do not "hear" properly will not have '*The Character of God in in them*'.
 - a. The beginning of our chapter gave us the '*Parable of the sower*'. Then we read the explanation of that parable from "Jesus". Then "Jesus" told us to let God's "light" shine

through us in this world and warned us that we will face judgment for if we produce a spiritual profit for God or if we fail to do so. That is what came before our sentence which starts with the phrase "Take heed therefore". We are commanded to 'pay close attention based upon what came before this sentence'. That is; pay close attention to the spiritual meaning of what is taught in "the word of God".

- b. Next, the phrase "how ye hear" means: 'make sure that you hear the spiritual message of what is being said'. Most people hear the physical meaning of parables and other things in "the word of God". They are not paying attention to "how" (physical versus spiritual) you personally ("ye") hear. In addition, the matching section, from Mark, tells us to "Take heed what ye hear" ([Mark 4:4](#)). We are to be careful to listen to people who give us the true spiritual message of "the word of God" while refusing to listen to people who teach doctrinal error.
 - c. The phrase "for whosoever hath, to him shall be given" means: 'The people who have a spiritual profit for God, from their work in this life, will be given everlasting rewards'. Please see the teaching on the '*Parable of the Pounds*' ([Luke 19:11-27](#)) and the teaching on the '*Parable of the Talents*' ([Matthew 25:14-30](#)) for an explanation of this truth. In addition, this is actually a prophecy of what will happen to the saved at the "judgment seat of Christ". .
 - d. The phrase "and whosoever hath not, from him shall be taken even that which he seemeth to have" this is the other side of the prior phrase. Saved people, who do not bring God a spiritual profit, will lose even the spiritual gift that they were given at their initial salvation. Please see the references of the phrase point for this phrase also.
17. [C8-S17](#): The physical family of "Jesus" came to Him.
 - a. The phrase "Then came to him his mother and his brethren" means: 'After "Jesus" taught the prior lesson, His physical family came to see Him'. All of them were lost except His mother Mary.
 - b. The phrase "and could not come at him for the press" means: 'They could not get near "Jesus" physically because of how many people crowded around Him'.
 18. [C8-S18](#): "Jesus" was told about their presence.

- a. Our sentence adds that people told "Jesus" about His family being there.
 - b. The phrase "And it was told him by certain which said" means: 'The message was passed to those who were physically near "Jesus"'.
 c. The phrase "Thy mother and thy brethren stand without, desiring to see thee" means: 'This was the message'.
19. **C8-S19:** "Jesus" said that His true family was His spiritual family.
- a. Our sentence adds the response from "Jesus".
 - b. The phrase "And he answered and said unto them" means: 'This is the answer from "Jesus"'.
 c. The phrase "My mother and my brethren are these which hear the word of God, and do it" means: '"Jesus" claimed that His spiritual family were His true family and not the physical family'.
20. **C8-S20:** The start of the account of the next incident.
- a. The phrase "Now it came to pass on a certain day" means: 'The day is not important but what is important is that the report of this account starts here'.
 - b. The phrase "that he went into a ship with his disciples" means: 'They all got into the ship'.
 - c. The phrase "and he said unto them, Let us go over unto the other side of the lake" means: 'After they were in the ship, "Jesus" told them to cross the lake'.
21. **C8-S21:** says: "And they launched forth", which means that 'Jesus" and His disciples started across the lake'.
22. **C8-S22:** The test of faith was given.
- a. Our sentence adds .
 - b. The phrase "But as they sailed he fell asleep" means: '"Jesus" was not worried or He would not have fallen asleep'.
 - c. The phrase "and there came down a storm of wind on the lake" means: 'This was the set-up of their test'.
 - d. The phrase "and they were filled with water" means: 'This was the circumstance of their test'.
23. **C8-S23:** The disciples told "Jesus" their fear.
- a. Our sentence adds that they flunked the test.
 - b. The phrase "And they came to him, and awoke him, saying" means: 'The disciples woke "Jesus" because of their fear'.
 - c. The phrase "Master, master, we perish" means: 'Notice that they called Him "Master" and not "Lord"'. They were thinking of "Jesus" as 'A human teacher' and not as 'God in human flesh'. When God seems to be asleep during our problems,

we can be sure that He is giving us a test. (Notice His question in the second next sentence.) If we retain our true Biblical "faith" in Him, then we will see a miracle if the situation truly becomes impossible for us to handle in our flesh.

24. [C8-S24](#): "Jesus" calmed the storm.
 - a. The phrase "Then he arose" means: 'He acted after they awoke Him'.
 - b. The phrase "and rebuked the wind and the raging of the water" means: 'This is what "Jesus" did'.
 - c. The phrase "and they ceased, and there was a calm" means: 'This is the result'. Please see the [Table Of Miracles](#) for links to other miracles done in the Gospels.
25. [C8-S25](#): "Jesus" rebuked His disciples.
 - a. Our sentence adds the rebuke from "Jesus".
 - b. Our sentence says: "And he said unto them, Where is your faith?". The account by Mark reports: "And he said unto them, Why are ye so fearful? how is it that ye have no faith?"". We should believe that "Jesus" said all of this, and probably more, but each Gospel writer decided to limit what they reported. However, both accounts let us know that they failed their test of faith. After God has given us new spiritual understanding, we should expect a test from God.
26. [C8-S26](#): The disciples wondered at the faith of "Jesus".
 - a. The phrase "And they being afraid wondered" means: 'They reacted this way because the action, and rebuke, from "Jesus", was far from what they expected'.
 - b. The phrase "saying one to another" means: 'They talked to each other because they were afraid to talk to "Jesus"'.
 - c. The phrase "What manner of man is this!" means: 'This shows that they forgot that they were dealing with God in human flesh'.
27. [C8-S27](#): Why they were amazed.
 - a. The phrase "he commandeth even the winds and water" means: 'Reportedly, some natural forces have more power than the most destructive bomb that man has made'.
 - b. The phrase "and they obey him" means: 'The powers of nature obeyed "Jesus" instantly'.
28. [C8-S28](#) says: "And they arrived at the country of the Gadarenes, which is over against Galilee" means: 'This tells where they landed'.
29. [C8-S29](#): "Jesus" met the mad man of Gadara. Please see the Detail Notes for the account in Matthew which compares all three

Gospel accounts and explains the differences in what is reported by each account

- a. Our sentence adds that the devil-possessed man met "Jesus".
 - b. The phrase "And when he went forth to land" means: 'This is when He was met'.
 - c. The phrase "there met him out of the city a certain man, which had devils long time" means: 'He was controlled by devils. He used to live in the city but the devils made him move to the tombs'.
 - d. The phrase "and wore no clothes, neither abode in any house, but in the tombs" means: 'This is how the devils had dehumanized the man'.
30. **C8-S30**: The devils in him recognized "Jesus".
- a. The phrase "When he saw Jesus" means: 'This is what prompted the actions by the devils'.
 - b. The phrase "he cried out, and fell down before him, and with a loud voice said" means: 'This is what the devils did'.
 - c. The phrase "What have I to do with thee, Jesus, thou Son of God most high?" means: 'This is what the devils said'. Notice that they recognized the character of "Jesus" ("thou Son of God") and His relationship to God which provided Him with His power ("God most high").
31. **C8-S31**: says: "I beseech thee, torment me not" means: 'The devils recognized that "Jesus" had the power to lock them in Hell until the Rapture'
32. **C8-S32**: This sentence, and the next sentence, tell us why the devils made the prior request of "Jesus".
- a. Our sentence adds .
 - b. The sentence "(For he had commanded the unclean spirit to come out of the man" means: '"Jesus" forced the devils out of the man and they would have to go where He commanded them to go'.
 - c. The sentence "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.)" tells us how the devils treated this man. Therefore, they truly deserved punishment.
33. **C8-S34**: "Jesus" asked the devil his name. Our sentence says: "And Jesus asked him, saying, What is thy name?"
34. **C8-S35**: The devil answered "Jesus". Our sentence says: "And he said, Legion: because many devils were entered into him"
35. **C8-S36**: The devil made a request of "Jesus".

- a. Our sentence says: "And they besought him that he would not command them to go out into the deep". This means that the devils asked "Jesus" to not send them into Hell where some devils are chained until God's "Holy Spirit" is removed at the Rapture.
36. C8-S37: The devils requested that "Jesus" let them enter the pigs.
- a. The phrase "And there was there an herd of many swine feeding on the mountain" means: 'The Jews should not have been raising them because they were forbidden to eat swine'.
- b. The phrase "and they besought him that he would suffer them to enter into them" means: 'They asked "Jesus" to send them where the destruction of the swine would only be a right judgment by God'. They were destined to die anyway. However, this way the Jews could not eat the forbidden meat.
37. C8-S38 says: "And he suffered them".
38. C8-S39: The first result of the request.
- a. The phrase "Then went the devils out of the man, and entered into the swine" means: 'This is where the devils moved to'.
- b. The phrase "and the herd ran violently down a steep place into the lake, and were choked" means: 'The swine had better sense than to live possessed by devils'.
39. C8-S40: The next result of the request.
- a. Our sentence adds the reaction by the workers.
- b. The phrase "When they that fed them saw what was done" means: 'This is when they reacted'. Notice that they did not react at seeing the devil=possessed man but reacted when they could be blamed for losing the swine.
- c. The phrase "they fled, and went and told it in the city and in the country" means: 'They told everyone what happened. I believe part of that was to protect themselves from blame. However, part of it also was because they had never seen anyone with the power to order devils around like "Jesus" did'.
40. C8-S41: The swine-herds looked.
- a. The phrase "Then they went out to see what was done" means: 'This would be the owners of the swine and their friends and neighbors'.
- b. The phrase "and came to Jesus" means: 'This is Who they met'.
- c. The phrase "and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind" means: 'They saw the dramatic change in the saved man'. All truly saved people are supposed to display a changed life.

- d. The phrase "and they were afraid" means: 'These people had to realize the power that "Jesus" had, and that He lived a holy life, and that He had seen the evidence of their sinful lives'. They were afraid of the judgment of God, even though they had ignored the future judgment until it became real in their lives.
41. **C8-S42:** Witnesses testified what "Jesus" had done.
- a. Our sentence says: "They also which saw it told them by what means he that was possessed of the devils was healed". means: 'The workers who were taking care of the swine also saw that "Jesus" did the change the man who had been possessed by many devils'. They witnesses to others what "Jesus" had done for the man.
42. **C8-S43:** The people's response to "Jesus".
- a. The phrase "Then the whole multitude of the country of the Gadarenes round about" means: 'All of the people in the country reacted the same way because they were all living sinful lives'.
- b. The phrase "besought him to depart from them" means: 'They were not willing to give up their sinful lives'.
- c. The phrase "for they were taken with great fear" means: 'They could not deny the consequence of a sinful life while facing "Jesus"'.
- d. The phrase "and he went up into the ship, and returned back again" means: "'Jesus" did as they requested and returned to the other side of the lake'.
43. **C8-S44:** The mad man's response to "Jesus".
- a. The phrase "Now the man out of whom the devils were departed besought him that he might be with him" means: 'The saved man wanted to be with "Jesus". He also wanted to be away from the people who didn't care about his being possessed by many devils. And, these people wanted to hold onto their sinful life which would probably result in someone else being possessed. However, they were so selfish that they didn't care if someone else ended up with that fate'.
- b. The phrase "but Jesus sent him away, saying" means: 'This was a commandment that he had to obey out of thanksgiving for what "Jesus" had done for him'.
- c. The phrase "Return to thine own house, and shew how great things God hath done unto thee" means: 'God often tells His people to go where they don't want to go, and do what they don't want to do, because that is where they will be most useful for the work of God'. And, God promises greater blessings for those people who make greater sacrifices to serve God.
44. **C8-S45:** The obedience of the mad man.
- a. Our sentence adds a statement of his obedience.

- b. The phrase "And he went his way" means: 'He obeyed the command'.
 - c. The phrase "and published throughout the whole city how great things Jesus had done unto him" means: 'He was a witness for "Jesus"'. In Marks account, we are told that he went throughout Decapolis, which was a region of ten cities. We also see that "Jesus" had a totally different reception the next time that He came into the country. Sometimes, that is the job that God gives to us.
45. **C8-S46:** The people were glad to see "Jesus" when He returned to His home region.
- a. The phrase "And it came to pass, that, when Jesus was returned" means: 'This is when "Jesus" returned to His home region'.
 - b. The phrase "the people gladly received him" means: 'This is the attitude of the people'.
 - c. The phrase "for they were all waiting for him" means: 'This is why. A miracle was needed and the people knew that only "Jesus" could do the miracle'. We see the same thing today. When people realize that they can't handle the situation, they flock to church. But, when they think everything is going OK, they don't have time for God.
46. **C8-S47:** The start of the last two incidents in this chapter. The Detailed Notes of the three Gospel accounts compare the differences in what is reported in each account. Those differences give more understanding the true Bible student and do not constitute a conflict.
- a. Our sentence adds why the people were waiting for "Jesus".
 - b. The word "behold" means: 'Pay close attention'.
 - c. The phrase "there came a man named Jairus" means: 'He was the man with the request for "Jesus"'. . . .
 - d. The phrase "and he was a ruler of the synagogue" means: 'He was important in the social and religious parts of the Jews'. . . .
 - e. The phrase "and he fell down at Jesus' feet" means: 'He humbled himself'. This is the attitude we need when we request anything from God.
 - f. The phrase "and besought him that he would come into his house" means: 'He was willing to beg before a large audience of Jews who thought he was important'.
 - g. The phrase "For he had one only daughter, about twelve years of age" means: 'His daughter was why he was willing to humble himself'. . . .
 - h. The phrase "and she lay a dying" means: 'This was the problem'.

47. **C8-S48**: A mob crowded "Jesus" along the way. The other Gospel accounts tell us that "Jesus" agreed to go to the house of Jairus while Luke assumes it is understood with this sentence. Our sentence says: "But as he went the people thronged him". This means: 'The people were pushing each other as they walked with each trying to get as close to "Jesus" as they could along the way'.
48. **C8-S49**: The start of the included incident.
- a. Our sentence adds the second incident which happened as "Jesus" went to the house of Jairus.
 - b. The phrase "And a woman having an issue of blood twelve years" means: 'This identifies the main person in this second incident'.
 - c. The phrase "which had spent all her living upon physicians, neither could be healed of any" means: 'She had tried all other methods of getting healed'.
 - d. The phrase "Came behind him, and touched the border of his garment" means: 'This is what she did to be healed'.
 - e. The phrase "and immediately her issue of blood stanchd" means: 'She was healed'.
49. **C8-S50** says: "And Jesus said, Who touched me?". We can believe that "Jesus" knew the answer but that He also demanded a public confession. When God gives us a miracle we are to testify of it so that others go to God with their needs.
50. **C8-S51**: The multitude thought that His question was ridiculous.
- a. The phrase "When all denied" means: 'This is when the disciples spoke'.
 - b. The phrase "Peter and they that were with him said" means: 'This is who spoke'.
 - c. The phrase "Master, the multitude throng thee and press thee, and sayest thou, Who touched me?" means: 'This is what they said'. They did not understand the difference between normal physical touching and the spiritual touch which provided healing. (Yes, the woman touched Him physically, but, as the rest of the report tells us, she also touched "Jesus" in true Biblical "faith", which was the spiritual touch which provided her healing.) And, as we see many other places in "the word of God", we are to look beyond the physical to find the true spiritual meaning.
51. **C8-S52**: "Jesus" gives clarification of His demand..
- a. The phrase "And Jesus said" means: '“Jesus” explained to the people listening'.

- b. The phrase "Somebody hath touched me" means: '“Jesus” said what happened physically and spiritually'.
 - c. The phrase "for I perceive that virtue is gone out of me" means: 'This is why “Jesus” knew of the spiritual touch'.
52. C8-S53: The woman confesses.
- a. Our sentence adds the response from the woman.
 - b. The phrase "when the woman saw that she was not hid" means: 'This is when she responded'.
 - c. The phrase "she came trembling" means: 'This is how she responded'. She, obviously, had fear which caused the "trembling". She was probably afraid that "Jesus" might take away her healing or punish her some other way for the way that she sought healing. Often, God tells His people to do something that makes them afraid. However, we must trust in the character and love of God and obey with the faith that God will make everything OK.
 - d. The phrase "and falling down before him" means: 'Here is how she humbled herself'. This is the attitude that God blesses.
 - e. The phrase "she declared unto him before all the people for what cause she had touched him" means: 'She testified the truth even though she was afraid'.
 - f. The phrase "and how she was healed immediately" means: 'She testified of what God did for her'.
53. C8-S54: "Jesus" responds to the confession.
- a. Our sentence adds the judgment from "Jesus". Many surrounding "Jesus" probably wondered why He was wasting time on her while the daughter of Jairus was dying. However, this event should have built up the faith of Jairus. God often has more than one purpose for everything that He does.
 - b. The phrase "And he said unto her" means: '“Jesus” told her the judgment from God'.
 - c. The phrase "Daughter" means: '“Jesus” assured her that she was a saved child of God'.
 - d. The phrase "be of good comfort" means: 'God always starts out dealing with His children's worry and fear'.
 - e. The phrase "thy faith hath made thee whole" means: '“Jesus” told her the basis of her salvation and healing'.
 - f. The phrase "go in peace" means: 'This is the blessing from God when His children act in true faith'.
54. C8-S55: A messenger came with bad news.

- a. The phrase "While he yet spake" means: 'this sentence happened at the same time as the prior sentence'.
 - b. The phrase "there cometh one from the ruler of the synagogue's house" means: 'This is where the message came from'.
 - c. The phrase "saying to him" means: 'The message was given to Jairus'.
 - d. The phrase "Thy daughter is dead; trouble not the Master" means: 'This was the message'. The people at the home of Jairus thought the situation was past fixing. But "nothing is impossible with God" ([Matthew 19:26](#); [Mark 10:27](#); [Luke 1:37](#); [Luke 18:27](#)). The messenger, and those who sent him, only looked at what was possible physically. But the healing which Jairus asked for required spiritual power. So does resurrection and, in Jewish history, God had raised three (3) people from the dead. Therefore, they needed true faith in the spiritual power of God.
55. [C8-S56](#): The opposing command from "Jesus".
- a. The word "But" means our sentence is continuing the subject of the prior sentence while changing directions. Where the prior sentence delivered a message of hopelessness, "Jesus" gives hope.
 - b. The phrase "But when Jesus heard it" means: 'This is when "Jesus" responded'.
 - c. The phrase "he answered him, saying" means: '“Jesus” addressed Jairus'.
 - d. The phrase "Fear not: believe only" means: 'This is what Jairus had to do'.
 - e. The phrase "and she shall be made whole" means: 'This was the promised result'.
 - f. All of the promises from God, during the '*Church Age*' have requirements for us to fulfill before we receive the promise. Please see the sections on [Promises](#) in the [Significant Gospel Events](#) and in the [Significant New Testament Events](#) for several hundred promises which I have documented.
56. [C8-S57](#): restricted who was there.
- a. Our sentence adds what "Jesus" did when He arrived.
 - b. The phrase "And when he came into the house" means: 'This is when He acted'.
 - c. The phrase "he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the

maiden” means: ‘“Jesus” limited the audience to those people who truly had faith in God’. Other places in the Bible warn us that our lack of true Biblical faith can restrict what God does for us.

57. **C8-S58:** “Jesus” demands true faith.
- Our sentence adds how the other people were acting when “Jesus” arrived.
 - The phrase “And all wept, and bewailed her” means: ‘This type of action was part of their culture. Some people even made a living by going to the house of someone who died and being paid to wail for the dead’.
 - The phrase “but he said” means: ‘“Jesus” responded to their wailing by telling the not do it’.
 - The phrase “Weep not” means: ‘This is what “Jesus” told them to stop doing’.
 - The phrase “she is not dead, but sleepeth” means: ‘This is the reason why He gave the prior command’.
58. **C8-S59:** The reaction of the people who were there.
- Our sentence adds the reaction of the people in the house to what “Jesus” said.
 - The phrase “And they laughed him to scorn” means: ‘They were fools to do this (Psalms 1:1)’. Imagine how they felt when she walked out of the room.
 - The phrase “knowing that she was dead” means: ‘They knew the truth, but did not know that “Jesus” was / is “the Resurrection” (John 11:25)’.
59. **C8-S60:** The action by “Jesus”.
- Our sentence adds What “Jesus” did after that. The other Gospel accounts provide a few more details about these actions
 - The phrase “And he put them all out” means: ‘“Jesus” kicked out the unbelievers’. One very foolish thing that a lot of people believe is that they can refuse to have true Biblical belief and have true Biblical faith and still receive the same rewards as people who do have true Biblical belief and do have true Biblical faith.
 - The phrase “and took her by the hand, and called, saying, Maid, arise” means: ‘Here “Jesus” resurrected her’.
60. **C8-S61:** The results of true faith.
- Our sentence adds the proof that she rose from the dead.
 - The phrase “And her spirit came again, and she arose straightway” means: ‘What she did’.
 - The phrase “and he commanded to give her meat” means: ‘“Jesus” commanded to do to help her recover from her experience’.

61. C8-S62: The results of the miracle.
- a. Our sentence adds the reaction, and instruction, of the parents.
 - b. The phrase "And her parents were astonished" means: 'This was their reaction'.
 - c. The phrase "but he charged them that they should tell no man what was done" means: 'This was their instruction from "Jesus"'. Imagine the parents letting someone run their mouth, while saying nothing, and then bringing out their living daughter. That type of action shuts mouths more thoroughly than arguing, even if you have a winning argument.
-

Chapter 9 Summary:

Chapter Theme: *The Twelve Receive Spiritual Maturity.*

In the first account of our chapter, we are told: "then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick." In other words, they each received personal experience in the ministry. Some things are only learned through experience. These experiences would require a certain level of spiritual maturity but they would also increase the level of spiritual maturity that the twelve would have. Near the end of the chapter, James and John went a little too far and "Jesus" has to correct them. The chapter ends with a couple of people wanting to be disciples but not willing to pay the cost. Thus, there are blessings for being a true disciple but we must remain under the control of "Jesus Christ" and we must be willing to pay the price.

Next we have a report of the twelve having to minister to others when they wanted to be alone to grieve. The source of the grieving actually comes from the matching report in other Gospels. However, serving others when we are hurting and want to be alone requires maturity. This was when "Jesus" fed the 5,000 men and tried to leave them and go across the lake to be alone with His disciples. However, the crowd followed Him again. It was only after they acted that way that "Jesus" rebuked them for being self-centered.

Next we have Peter declaring the belief of all of the disciples that "Jesus" is God's "Christ". This was a spiritual maturity test, given by "Jesus", which they passed and allowed "Jesus" to start teaching a tougher doctrine.

Next, we have the report of the '*Mount of Transfiguration*', which only the inner-three experienced. When they came down from the mountain we see Jesus cast out a devil which the other disciples could not cast out. Part of maturing is failing when you are feeling like you have arrived. While no one likes to fail, failure brings its own form of maturing.

We see the need failure caused by not maturing as required. The twelve were "reasoning among them, which of them should be greatest". This is when "Jesus" taught them: "he that is least among you all, the same shall be great". This, of course, is the opposite of what the world teaches us.

Next, we see John saying: "Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us". "Jesus" answered: "Forbid him not: for he that is not against us is for us". Part of maturing is learning that your particular group is not always better than everyone else.

Next we see James and John wanting to destroy people who rejected "Jesus" and "Jesus" forbid it. Once more we see a lesson in maturity in the requirement to restrain anger and not respond to insult.

Finally, we see someone who wanted to be a disciple but was not willing to fully commit to following Jesus, at that time. He was rejected. Many throughout history want to be part of a big group. Many churches accept anyone who wants to join. It takes spiritual discernment to realize that certain people should be turned away when they wish to join.

Our chapter ends with "Jesus" saying: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God". This is the main doctrinal message of the entire chapter and most people do not understand it. many people believe they can serve for awhile, back-slide, return to serving and keep vacillating this way and be blessed by God. The truth is that such people never advance in their spiritual growth and service for God. "Jesus" said that these repeated back-sliders are not "fit for the kingdom of God".

In each of the incidents of this chapter we see a lesson that brings, or requires, spiritual maturity. Therefore, once more, we see that Luke puts together accounts of incidents which all support his theme of the chapter.

Please see the Doctrinal Studies called: [Significant Gospel Events](#); [Gospel Time Sequences](#) and [Table Of Miracles](#) for references related to events in this chapter and for how the events of this chapter fit in the time sequence of the life of Jesus.

In [Matthew 10:8](#); [Mark 3:15](#); [Mark 6:13](#); [Mark 9:38](#); [Mark 16:17](#); [Luke 9:1](#); [Luke 9:49](#); [Luke 10:17-18](#); "Jesus" gave His disciples power to cast out devils.

The twelve were commissioned to be sent out as reported in [Matthew 10:1](#) and [Luke 9:1-6](#). The note for [Luke 9:1](#) gives an outline of this first

incident. In addition, [Luke 10](#) tells us that "Jesus" did the same thing with another seventy disciples.

[Matthew 14:1-12](#) and [Mark 6:14-29](#) and [Luke 9:7-9](#) report the beheading of [John the Baptist](#). Please use this [link](#) for all references to John the Baptist that are in the Bible. [Luke 9:7-9](#) tell us that the head of the local civil government confused "Jesus" with John the Baptist.

[Matthew 14:13](#); [Mark 6:29-33](#); [Luke 9:10](#) and [John 6:1-3](#) all tell us that "Jesus" took His disciples and went across the sea to a "desert place". Now, unless the reader compares the different Gospel accounts, they might miss that this was when the disciples returned from preaching the gospel and healing the sick. What only a couple of the Gospel accounts relate is that Satan caused Herod to behead John the Baptist while they were doing this ministry. In [Matthew 14:12](#) and [Mark 6:30](#) we are told that the disciples of [John the Baptist](#) buried his body then went to "Jesus". John the Baptist was the closest personal friend that "Jesus" had in this world. In addition, he had been the "master" of many of the disciples of "Jesus". Therefore, they went to the "desert place" to be alone and morn.

However, the people followed them and they were denied a time alone to morn. ([Matthew 14:13](#); [Mark 6:33](#) and [Luke 9:11](#).)

When the people followed, "Jesus...was moved with compassion toward them, because they were as sheep not having a shepherd and he began to teach them many things" "and he healed their sick". ([Matthew 14:14](#) and [Mark 6:34](#) and [Luke 9:11](#).) please also see the [Table Of Miracles](#) for references to other places where the Gospels tell us that "Jesus" did many miracles without naming the specifics.

[Matthew 14:15-21](#); [Mark 6:35-44](#); [Luke 9:12-17](#) and [John 6:5-13](#) tell us that "Jesus" fed five thousand with 5 loaves and 2 fish, or references it. "Jesus" references that miracle for another teaching on the same subject in [Matthew 16:9](#) and [Mark 8:19](#). Please see the [Table of Miracles in the Gospels](#) for links to similar miracles.

[Matthew 16:13-20](#); [Mark 8:27-30](#); [Luke 9:18-20](#); [John 4:42](#); [John 6:69](#) and [John 11:27](#) all contain a profession of faith that "Jesus" is "Christ" and is "the Son of God". Following this confession, all three (3) Gospel accounts (Matthew, Mark and Luke) tell us that "Jesus" started telling His disciples that He would be crucified and rise again.

[Matthew 16:21-28](#) and [Mark 8:31-38](#) and [Luke 9:21-27](#) tell us that "Jesus" started teaching His disciples about His death and resurrection and what people must do if they decided to "come after me".

In [Matthew 16:28](#); [Mark 9:1](#) and [Luke 9:27](#) "Jesus" prophesied the experience called '*Transfiguration of Jesus Christ*'. [Matthew 17:1-8](#); [Mark 9:1-8](#) and [Luke 9:28-36](#) tells us about the '*Mount of Transfiguration*'.

[Matthew 17:14-21](#) and [Mark 9:14-29](#) and [Luke 9:37-43](#) tell us about "Jesus" driving out a devil that the twelve couldn't drive out.

[Matthew 17:19-21](#) and [Mark 9:28-29](#) tell us that the twelve asked "Jesus" why they could not cast out the devil, but Luke skips that detail.

[Matthew 17:22-23](#); [Mark 9:30-32](#) and [Luke 9:43-45](#) tell us that "Jesus", again, told His disciples about His future torture and death and resurrection.

[Matthew 18:1-35](#); [Mark 9:33-37](#) and [Luke 9:46-48](#) tell us that "Jesus" gives us a lesson on spiritual maturity. "Jesus" gives another teaching on the same subject in [Luke 14:7-11](#).

[Mark 9:38-40](#) and [Luke 9:49-50](#) tell us that "Jesus" corrected the religious actions of James and John when they dealt with other believers who were not part of their camp.

[Luke 9:51-62](#) tell us about people doing wrong religious actions because of wrong beliefs. [Luke 9:57-62](#) give us three incidents where people claimed to want to be a '*disciples of Jesus Christ*', but, apparently, they were not willing to dedicate their lives to "Jesus". [Matthew 8:19-22](#) also tells us about two of these people and gives us some details that Luke leaves out.

[Matthew 8:19-22](#) and [Luke 9:57-62](#) tell us that "a certain man said unto him, Lord, I will follow thee whithersoever thou goest" and "Jesus" told him the cost. However, he was not willing to pay the cost.

-
1. [C9-S1](#): "Jesus" prepared the twelve to be sent out.
 - a. The phrase "Then" means: '*After the events of the prior chapter*'. There, we saw '*Jesus*' deal with people who accept Him as King'. Now, "Jesus" is giving His disciples, who will become apostles, practice using the power and authority of a true

- apostle. Liars of today claim to be an apostle but they do not meet the Biblical requirement nor do they have the true power and authority. True apostles were ambassadors for Heaven and could do the things that our sentence tells us that "Jesus" gave these disciples the power to do.
- b. The phrase "he called his twelve disciples together" means: '“Jesus” called the twelve’.
 - c. The phrase "and gave them power and authority over all devils, and to cure diseases" means: '“Jesus” gave them this power’. This was the power given to an ambassador for Heaven.
2. **C9-S2**: "Jesus" told them what to do.
 - a. Our sentence adds the commandment which goes with the spiritual power.
 - b. The phrase "he sent them to preach the kingdom of God" means: 'They were to preach people receiving the character of God’.
 - c. The phrase "and to heal the sick" means: 'They were to do miracles as a sign, to the Jews, that their message came from God’. Today, we do not provide signs but show how our doctrine matches the written "word of God".
 3. **C9-S3**: "Jesus" told them to rely upon God.
 - a. Our sentence adds instructions for how they were to go and preach. Later, we see different instructions. When we go to a culture to preach the Gospel, the application must match the culture we are going to. The Gospel does not change but the way that we present it can change.
 - b. The phrase "And he said unto them" means: 'These instructions came from "Jesus"’.
 - c. The phrase "Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece" means: '“Jesus” told them to rely upon the provision provided by the Jews. That was how their culture worked. Local people understood that they were to provide for any messenger from God’.
 4. **C9-S4** says: "And whatsoever house ye enter into, there abide, and thence depart" He told them to stay where God first directed them because that would achieve the best spiritual results. They were not to seek the best accommodations, according to the flesh.
 5. **C9-S5**: He told them how to deal with rejection. Please keep in mind that this was instructions for that time and culture. It does not always apply today in all circumstances.

- a. The phrase "And whosoever will not receive you" means: 'There might be one person who received them even if others rejected them'.
 - b. The phrase "when ye go out of that city" means: 'They were to wait until it was clear that no one in that city would receive them'. Think of the 'mad man of the gadarenes', who accepted "Jesus", even when everyone else asked Him to leave. Consider that "Jesus" left them a witness and did not curse them.
 - c. The phrase "shake off the very dust from your feet for a testimony against them" means: 'This was for them to do in the Jewish culture at the time that "Jesus" was still offering them the kingdom'.
6. **C9-S6** says: "And they departed, and went through the towns, preaching the gospel, and healing every where" The twelve obeyed. They went "every where", just like we are supposed to do today.
7. **C9-S7**: "Jesus" perplexed Herod the tetrarch.
- a. The word "Now" means: 'After you understand what was just said'. Herod heard about "Jesus" after He sent out the twelve.
 - b. The phrase "Herod the tetrarch heard of all that was done by him" means: 'Herod heard what "Jesus" did'.
 - c. The phrase "and he was perplexed" means: 'He didn't know what to think because he was getting conflicting reports and some of the reports affected his conscience'.
 - d. The phrase "because that it was said of some, that John was risen from the dead" means: 'This report really disturbed Herod'.
 - e. The phrase "And of some, that Elias had appeared" means: 'This disturbed Herod because he knew that Elias returning meant that the kingdom of Christ would soon appear and he would be out of a job and probably dead'.
 - f. The phrase "and of others, that one of the old prophets was risen again" means: 'He knew scripture but not well enough to say if such was prophesied or not. However, if any of these opinions were true, then he was close to being judged by God'.
8. **C9-S8**: Herod expressed his confusion.
- a. Our sentence adds the thoughts of Herod.
 - b. The phrase "And Herod said, John have I beheaded" means: 'John the Baptist was dead and should not have been able to resurrect without a head'.
 - c. The phrase "but who is this, of whom I hear such things?" means: 'Herod had no idea who "Jesus" was'.
9. **C9-S9** says: "And he desired to see him". Herod wanted an answer and felt that he would only get the truth from speaking directly to "Jesus".

10. **C9-S10:** Luke switches back to the account of the twelve.
 - a. Our sentence adds the report from the twelve.
 - b. The phrase "the apostles, when they were returned" means: 'This is who and when the report was made'.
 - c. The phrase "told him all that they had done" means: 'This is what they reported'. Other Gospel accounts also report that John the Baptist had been beheaded, at that time, and that some of the disciples had buried him.
11. **C9-S11:** "Jesus" took all of the disciples to a place for private morning. The other Gospel accounts make this truth clearer. John the Baptist had been the closest human friend that "Jesus" had as well as being the herald of "Jesus". And, many of the disciples had been disciples of John the Baptist earlier. Therefore, they all wanted a private time to morn his murder.
 - a. Our sentence adds what "Jesus" did when He heard of John the Baptist being murdered.
 - b. The phrase "he took them, and went aside privately into a desert place belonging to the city called Bethsaida" means: 'They went to a place where they should have been alone. They wanted privacy to morn'.
12. **C9-S12:** The people refused to let them morn in private.
 - a. Our sentence adds how selfish people reacted.
 - b. The phrase "the people, when they knew it" means: 'These people knew where "Jesus", and the twelve, went and didn't consider why they went to an out-of-the-way place'.
 - c. The phrase "followed him" means: 'The people went where "Jesus" was'.
 - d. The phrase "and he received them" means: '"Jesus" acted in a spiritual way and not according to the desires of His flesh'.
 - e. The phrase "and spake unto them of the kingdom of God" means: '"Jesus" took care of their spiritual needs'.
 - f. The phrase "and healed them that had need of healing" means: '"Jesus" took care of their physical needs'.
13. **C9-S13:** The set-up for the miracle.
 - a. Our sentence adds the reaction of the disciples at the end of the day.
 - b. The phrase "when the day began to wear away" means: 'This is when they reacted'. . . .
 - c. The phrase ", then came the twelve" means: 'This is who reacted'. . . .

- d. The phrase ", and said unto him, Send the multitude away" means: 'This is how they reacted'.
 - e. The phrase "that they may go into the towns and country round about, and lodge, and get victuals" means: 'This is their reasoning based upon perceived need'.
 - f. The phrase "for we are here in a desert place" means: 'This is why they believed they could not provide for the need'.
14. **C9-S14**: "Jesus" demanded that they do what was physically impossible.
- a. The word "But" 'continues the subject of the prior sentence while changing directions'. "Jesus" commanded them to do something different from what they saw as the only solution.
 - b. The phrase "he said unto them" means: '"Jesus" commanded this'.
 - c. The phrase "Give ye them to eat" means: 'What He commanded'.
15. **C9-S15**: The disciples told "Jesus" the impossibility of the circumstances.
- a. Our sentence adds the response from the disciples. The other Gospel accounts provide more details than what Luke gives us here. Please see the **Table Of Miracles** for references to all reports of miracles within the Gospel accounts.
 - b. The phrase "And they said, We have no more but five loaves and two fishes" means: 'Andrew found the boy with his small lunch but all of the disciples were part of the reporting about what little was available'.
 - c. The phrase "except we should go and buy meat for all this people" means: 'What was available was not sufficient, from a worldly perspective'.
16. **C9-S16** says: "For they were about five thousand men". This is not including the woman and children. The great number of people, and the small amount of food, is why the disciples said that there was not enough to meet the need
17. **C9-S17**: "Jesus" commanded the people to sit.
- a. Our sentence adds the first commandment from "Jesus".
 - b. The phrase "he said to his disciples" means: '"Jesus" gave this command when the disciples though there was not enough to meet the need'. They had to obey with the true Biblical "faith" that "Jesus" would provide when there were not physical provisions.
 - c. The phrase "Make them sit down by fifties in a company" means: 'Do things orderly'.

18. [C9-S18](#) says: "And they did so, and made them all sit down." The twelve obeyed.
19. [C9-S19](#): "Jesus" blessed and divided what was available.
- a. The phrase "Then he took the five loaves and the two fishes" means: '“Jesus” did this after the disciples obeyed His prior command by faith'.
 - b. The phrase "and looking up to heaven, he blessed them" means: '“Jesus” made it obvious to all of the people that He was praying to God the Father'. "Jesus" always made sure that God the Father received the glory. We are to be sure to always give God the glory for what He does in and through our lives.
 - c. The phrase "he blessed them, and brake" means: '“Jesus” blessed them, which brought the supernatural power of God into the miracle'.
 - d. The phrase "and gave to the disciples to set before the multitude" means: '“Jesus” had five small loaves and two small fishes that He had to multiply just to give them to twelve disciples. Then, the multiplication had to continue as the disciples distributed them to the multitude'.
20. [C9-S20](#): More than was needed was provided.
- a. Our sentence adds the end results.
 - b. The phrase "And they did eat, and were all filled" means: '5,000 men plus women and children had all they could eat after fasting all day while "Jesus" preached'.
 - c. The phrase "and there was taken up of fragments that remained to them twelve baskets" means: 'Think about the residue from five small loaves and two fishes'. One preacher said: His mother was probably glad to send her busy boy to hear "Jesus" preach while she got a rest. She sent him with enough food for his lunch but expected him to return when he was hungry for dinner. Only he was late and she started to worry. Then he shows up with all of the disciples carrying a basket of fragments. Imagine him telling the story the next day as they fed all of their neighbors.
21. [C9-S21](#): The start of the next incident.
- a. The phrase "And it came to pass" means: 'This was a time later'. [Matthew 16:13](#) tells us: "When Jesus came into the coasts of Caesarea Philippi". So, "Jesus" and His disciples had left the place of the prior incident and were going to this other place when this incident happened.
 - b. The phrase "as he was alone praying" means: 'Along the way, "Jesus" took time to pray'. "Jesus" always prayed before

- making any decision related to His ministry. And, this incident led to His prophesying His own torture and death to His disciples.
- c. The phrase "his disciples were with him" means: 'The twelve were traveling with "Jesus"'
 - d. The phrase "and he asked them, saying" means: '“Jesus” asked this question to get them thinking along the lines of what He was about to reveal to them'
 - e. The phrase "Whom say the people that I am?" means: 'This question led to His asking them Whom they thought He was and then His revealing part of His role that they refused to accept'
22. **C9-S22** says: "They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again". Here we see the disciples answer the question with the many claims from different people.
23. **C9-S23** says: "He said unto them, But whom say ye that I am?" This was the true question that "Jesus" really wanted to know. He had to verify that they were spiritually mature enough to handle the truth that He needed to reveal to them.
24. **C9-S24** says: "Peter answering said, The Christ of God". Peter answered for all. It is important to understand that the Jews were taught that their salvation was tied to the Temple. And, that the religious leaders said that if anyone made this claim then the religious leaders would kick them out of the Temple. Therefore, according to the Jewish religious belief, Peter, and the other disciples, were risking being sent to hell according to the Jewish religious doctrine. What we see here is what everyone needs to do. We need to reject all religious doctrines which go against the true "word of God" ("Jesus").
25. **C9-S25**: "Jesus" starts teaching a new doctrine.
- a. Our sentence adds instructions from "Jesus".
 - b. The phrase "he straitly charged them" means: 'This was a religious and legal command which could result in judgment from God for disobedience'
 - c. The phrase "and commanded them to tell no man that thing" means: 'There are certain things which God hides until people are spiritually mature enough to receive them'
 - d. The phrase "Saying" means: 'What follows is prophecy'
 - e. The phrase "The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain" means: 'The disciples stopped listening after these phrases'. That is why they missed the next phrase, which

- would have reassured them. We need to be sure to not take part of "the word of God" out of context.
- f. The phrase "and be raised the third day" means: 'This was the good news that they missed'.
 - g. Please note that the other Gospel accounts give us more details about this incident.
26. **C9-S26:** The requirement to be a true follower of "Jesus".
- a. Our sentence adds what is required for us to follow "Jesus". A "cross" is a hard thing to accept. Yet, we are told to accept it "daily".
 - b. This is added to the prior sentence. What Luke does not report is that all of the disciples rejected the prophecy of the prior sentence. It was too hard for them to accept. That is why Luke is adding this sentence here. God requires us to accept anything that He puts into our life, no matter how hard it is to accept. That is what is meant by: "take up his cross daily".
 - c. The phrase "And he said to them all" means: '“Jesus” said this in a way that lets us know that it applies to us also'.
 - d. The phrase "If any man will come after me" means: 'This is a conditional statement ("if"). We must fulfill the condition or we will not "follow Jesus"'.
 - e. The word "let" 'has all of the power of creation behind it. This word does not mean allow with it also being acceptable to refuse'. The phrase "let him deny himself" means: 'This is an absolute requirement'. If we are trying to fulfill the lusts of the flesh, we can not be "following Jesus".
 - f. The phrase "and take up his cross daily" means: 'Every day we must be willing to accept any and all suffering that God puts into our life'.
 - g. The phrase "and follow me" means: 'This is added unto the prior phrases. We can not do this phrase until after we do the prior phrases'.
27. **C9-S27:** First reason why we must do **9:23** if we want to be a true follower of "Jesus".
- a. Our current sentence tells us why we must obey the prior sentence. In addition, this sentence must be understood spiritually.
 - b. The phrase "For whosoever will save his life shall lose it" means: 'Whosoever will keep the things in his life which fulfill the lusts of the flesh and his position in this world will lose the position and rewards that God has planned for him in eternity and lose his chance to return for the 1,000-years reign of "Christ"'.

- c. The phrase "but whosoever will lose his life for my sake, the same shall save it" means: 'Any saved person who is willing to give up everything they have in this life, all possessions and positions, and devote their life to the service of "Jesus", and of the Gospel, will receive a greater life in eternity and be allowed to return to this Earth, and enjoy physical life, during the 1,000-years reign of "Christ".'
28. **C9-S28**: Second reason why we must do **9:23** if we want to be a true follower of "Jesus".
- Our sentence adds why the prior sentence is true and a second reason why **C9-S26** is true.
 - The phrase "For what is a man advantaged" means: 'This phrase needs to be considered for the time frame of eternity. Yes, there is a short term advantage in this life but that time can not compare to eternity. Therefore, we must consider this question in relationship to eternity'.
 - The phrase "if he gain the whole world, and lose himself" means: 'What does it matter if you become richer than Solomon only to end up in the "lake of fire"?'
 - The phrase "or be cast away?" means: 'What advantage is there to being saved but losing your spiritual gift, having nothing for eternity, being on the lowest level of heavenly society and receiving tears twice a week for more than 1,000-years?'
29. **C9-S29**: Third reason why we must do **9:23** if we want to be a true follower of "Jesus".
- Our sentence adds why the prior sentence is true and a third reason why **C9-S26** is true.
 - The phrase "For whosoever shall be ashamed of me and of my words" means: 'Such people are saved but refuse to let people know that they are saved and refuse to let God change their life so that their life becomes a testimony of God's work'.
 - The phrase "of him shall the Son of man be ashamed" means: '"Jesus" will be "ashamed" that He saved us if we act like the prior phrase'. And, in addition to the time of the next phrase, "Jesus" will refuse to protect us in this world if we are truly saved but refuse to be scripturally baptized and identified with Him.
 - The phrase "when he shall come in his own glory, and in his Father's, and of the holy angels" means: 'This is speaking of the 1,000-years reign of "Christ". Such people will not be allowed to return with Him but will remain in "outer darkness", in Heaven, where there is "weeping and gnashing of teeth"'
30. **C9-S30**: "Jesus" will prove His promise of rewards.
- Our sentence adds .

- b. The word "But" 'continues the subject of the prior sentence while changing directions'. "Jesus" is still telling about rewards and punishments for obedience and disobedience.
 - c. Our sentence says: "I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God". This is a prophecy of '*the Mount of Transfiguration*'.
31. **C9-S31:** "Jesus" took only the '*inner circle of disciples*' with Him.
- a. The phrase "And it came to pass about an eight days after these sayings" means: '*This is the start of the next report and it is separate from the prior report*'.
 - b. The phrase "he took Peter and John and James" means: '*"Jesus" took only these three*'. They were the closest to Him and received the greatest spiritual rewards as a result.
 - c. The phrase "and went up into a mountain to pray" means: '*This is what they went to do but they received more than they expected*'.
32. **C9-S32:** The glory that "Jesus" will have at the fulfillment of "the kingdom of God" is displayed.
- a. Our sentence adds what happened to "Jesus".
 - b. The phrase "And as he prayed" means: '*This happened as "Jesus" prayed*'.
 - c. The phrase "the fashion of his countenance was altered, and his raiment was white and glistening" means: '*"Jesus" showed the glory that He has in Heaven and that He will have during the 1,000-years reign of "Christ"*'.
33. **C9-S33:** God showed others in "the kingdom of God".
- a. Our sentence adds the representative of the Mosaic Law and the representative of the prophets talking to "Jesus" about what He would do on the cross.
 - b. The word "behold" means: '*Pay close attention*'.
 - c. The phrase "there talked with him two men, which were Moses and Elias" means: '*They were the representative of the Mosaic Law and the representative of the prophets*'. Thus, the representatives of the entire Old Testament were there.
 - d. The phrase "Who appeared in glory" means: '*They represented what "Jesus" would have after His resurrection*'.
 - e. The phrase "and spake of his decease which he should accomplish at Jerusalem" means: '*They spoke of how "Jesus" would earn His glory*'.
34. **C9-S34:** The lost experience due to sleeping through prayer.

- a. The phrase "But Peter and they that were with him were heavy with sleep" means: 'The three fell asleep at first'.
 - b. The phrase "and when they were awake, they saw his glory, and the two men that stood with him" means: 'They saw the truth when they woke up'.
 - c. We are "asleep" to many spiritual truths. We need to "awake" to the spiritual truths before we become aware of them.
35. **C9-S35:** Peter talked foolishness.
- a. Our sentence adds Peter talking foolishness, which is ignored by "Jesus".
 - b. The phrase "it came to pass, as they departed from him" means: 'As Moses and Elijah left, the rest of this sentence happened'.
 - c. The phrase "Peter said unto Jesus, Master" means: 'Peter addressed "Jesus" as his teacher instead of as God in human flesh, which is what was just revealed to the three'.
 - d. The phrase "it is good for us to be here" means: 'This much of his statement was OK'.
 - e. The phrase "and let us make three tabernacles; one for thee, and one for Moses, and one for Elias" means: 'Peter made Moses and Elias just as important as "Jesus"'.
 - f. The phrase "not knowing what he said" means: 'Peter really did not understand'.
36. **C9-S36:** God the Father showed up.
- a. The phrase "While he thus spake" means: 'Peter often was foolish and spoke too swiftly'. **James 1:19** says: "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath". We need to think before opening our mouth, especially when we are not sure what to say.
 - b. The phrase "there came a cloud, and overshadowed them" means: 'This was a sign of the presence of God the Father'.
 - c. The phrase "and they feared as they entered into the cloud" means: 'We should all be afraid of the judgment of God'.
37. **C9-S37:** God the Father spoke from heaven.
- a. Our sentence adds that God the Father spoke in an audible voice. Please see the Detailed Note for links to when the Bible reports God speaking in an audible voice.
 - b. The phrase "And there came a voice out of the cloud, saying" means: 'They all understood that this was God the Father speaking'.
 - c. The phrase "This is my beloved Son" means: '"Jesus" not only clearly said that He was / is the "Son of God", but God the Father clearly

- claimed "Jesus" as His "beloved Son". People who deny this relationship are calling God the Father a liar.
- d. The phrase "hear him" means: 'God the Father refuses to talk to people who try to bypass "Jesus"'. ..
38. C9-S38 says: "And when the voice was past, Jesus was found alone". God and God's men disappeared.
39. C9-S39: The inner-three kept quiet until after the resurrection.
- Our sentence adds their obedience.
 - The phrase "they kept it close" means: 'They didn't tell anyone anything'.
 - The phrase "and told no man in those days any of those things which they had seen" means: 'They kept their mouths shut'.
40. C9-S40: The start of the next incident.
- The phrase "And it came to pass" means: 'This is the start of the next incident'.
 - The phrase "that on the next day" means: 'This is when the next incident happened'.
 - The phrase "when they were come down from the hill" means: 'This is what happened first'.
 - The phrase "much people met him" means: 'This is who were witnesses'.
41. C9-S41: A father asked "Jesus" for help.
- Our sentence adds what happened.
 - The word "behold" means: 'Pay close attention'.
 - The phrase "a man of the company cried out, saying" means: 'This is who cried for attention'.
 - The phrase "Master, I beseech thee, look upon my son" means: 'What he asked for'.
 - The phrase "for he is mine only child" means: 'Why'.
42. C9-S42: The father explains why he needs help.
- Our sentence adds the details of the problem.
 - The word "lo" means: 'This word is used to excite particular attention in a hearer to some object of sight, or subject of discourse'.
 - The phrase "a spirit taketh him" means: 'He was possessed'.
 - The phrase "and he suddenly crieth out; and it teareth him that he foameth again" means: 'what the devil does to the boy'.
 - The phrase "and bruising him hardly departeth from him" means: 'The devil won't leave the boy alone'.
43. C9-S43 says: "And I besought thy disciples to cast him out; and they could not. ". Prior attempts failed.
44. C9-S44: "Jesus" expresses aggravation.

- a. Our sentence adds the response by "Jesus".
 - b. The phrase "Jesus answering said" means: '"Jesus" responded'.
 - c. The phrase "O faithless and perverse generation, how long shall I be with you, and suffer you?" means: 'What "Jesus" said'.
45. **C9-S45:** "Jesus" gives a command. Our sentence says: "Bring thy son hither".
46. **C9-S46:** The devil responds to the command from "Jesus".
- a. Our sentence adds how the devil responded.
 - b. The phrase "as he was yet a coming" means: 'This was when the devil acted'.
 - c. The phrase "the devil threw him down, and tare him" means: 'his was how the devil acted'.
47. **C9-S47:** "Jesus" makes everything right.
- a. Our sentence adds that "Jesus" fixed the problem.
 - b. The phrase "And Jesus rebuked the unclean spirit" means: '"Jesus" cast the devil out first'. You have to get rid of the source of problems before you can fix problems.
 - c. The phrase "and healed the child" means: '"Jesus" fixed the damage done by the devil'.
 - d. The phrase "and delivered him again to his father" means: '"Jesus" returned the child'.
48. **C9-S48:** says: "And they were all amazed at the mighty power of God". Notice that "Jesus" made sure that God the Father received the glory. We must always give the glory to God when He works through us.
49. **C9-S49:** "Jesus" emphasizes His prior message to His disciples.
- a. The word "But" 'continues the subject of the prior sentence while changing directions'. While the people praised God and dealt with the father and son, "Jesus" explained things to His disciples.
 - b. The phrase "while they wondered every one at all things which Jesus did" means: 'This is what the crowd was doing'.
 - c. The phrase "he said unto his disciples" means: '"Jesus" spoke to His disciples'.
 - d. The phrase "Let these sayings sink down into your ears" means: 'Pay close attention and understand and remember'.
 - e. The phrase "for the Son of man shall be delivered into the hands of men" means: '"Jesus" again prophesied that He was going to be betrayed and crucified'.
50. **C9-S50:** The disciples still didn't get the message.
- a. The word "But" 'continues the subject of the prior sentence while changing directions'. The disciples did not understand the

- prophecy because they rejected it before considering it and how it would affect their lives.
- b. The phrase "they understood not this saying" means: 'You can't understand what you refuse to consider'.
 - c. The phrase "and it was hid from them" means: 'When we reject a Bible truth enough times, God hardens our heart and makes it impossible for us to understand'.
 - d. The phrase "that they perceived it not" means: 'Their mental sight could not see any part of the prophecy'.
 - e. The phrase "and they feared to ask him of that saying" means: 'They stayed ignorant because of fear'.
51. **C9-S51:** The disciples switched subjects to discuss.
- a. The phrase "Then there arose a reasoning among them" means: 'They started arguing about a different subject so that they did not have to think about the prophecy'.
 - b. The phrase "which of them should be greatest" means: 'Pride filled them because they were avoiding thinking about spiritual truth'.
52. **C9-S52:** "Jesus" corrects their way of thinking.
- a. Our sentence adds that "Jesus" heard and responded to their discussion.
 - b. The phrase "And Jesus, perceiving the thought of their heart" means: '"Jesus" responded to what they had on their hearts'.
 - c. The phrase "took a child, and set him by him, And said unto them" means: '"Jesus" used a child as an illustration'.
 - d. The phrase "Whosoever shall receive this child in my name receiveth me" means: 'In their culture, children had little value until they could help with chores'. "Jesus" is illustrating that we should value people for their relationship to God and not for what they can give to us in this physical world.
 - e. The phrase "and whosoever shall receive me receiveth him that sent me" means: 'Accepting "Jesus" means that you are accepting God the Father'. How we treat a messenger is treated as how we receive the Being who sent the message. For example, rejecting the Gospel, even if you claim that you are rejecting the messenger, is viewed, by God, as a rejection of God.
 - f. The phrase "for he that is least among you all, the same shall be great" means: 'This is the precept for how we become great in Heaven'.
53. **C9-S53:** John tries changing the subject again.
- a. Our sentence adds that John verified that his actions were acceptable.

- b. The phrase "John answered and said" means: 'John verified his action'.
 - c. The phrase "Master, we saw one casting out devils in thy name" means: 'They saw someone doing the spiritual work of God'.
 - d. The phrase "and we forbad him, because he followeth not with us" means: 'James and John told him to stop because they did not belong to the same religious group'.
54. **C9-S54:** "Jesus" corrects their thinking.
- a. Our sentence adds the answer from "Jesus".
 - b. The phrase "And Jesus said unto him" means: '"Jesus" gave this answer'.
 - c. The phrase "Forbid him not: for he that is not against us is for us" means: 'Don't look at the religious affiliation in this world but look at the actual spiritual work the person is doing'. When I was trying to raise support for Filipino missionaries in America, pretty much every pastor told me that they only supported Americans who came out of their own religious persuasion.
55. **C9-S55:** "Jesus" determined that it was time for the final confrontation.
- a. Our sentence adds what "Jesus" did when He knew it was time to be crucified.
 - b. The phrase "it came to pass, when the time was come that he should be received up" means: 'This is the time of the crucifixion and His return to Heaven'.
 - c. The phrase "he stedfastly set his face to go to Jerusalem" means: '"Jesus" did not avoid God's plan for His life even though it included His suffering and death'.
 - d. The phrase "And sent messengers before his face: and they went, and entered into a village of the Samaritans" means: '"Jesus" rejected the prejudices of His culture'.
 - e. The phrase "to make ready for him" means: '"Jesus" went to people hated by His culture'.
56. **C9-S56:** "Jesus" was rejected because He would not stay to bless them.
- a. Our sentence adds that "Jesus" was rejected by the Samaritans.
 - b. The phrase "And they did not receive him" means: 'They rejected Him'.
 - c. The phrase "because his face was as though he would go to Jerusalem" means: 'They rejected Him because he was not willing to do things their way'. This is similar to what James and John were

doing as reported in prior sentences. This is a demand that people fulfill your religious prejudices or you will reject the message from God.

57. **C9-S57:** Some disciples were offended.
- Our sentence adds the reaction by the disciples.
 - The phrase "And when his disciples James and John saw this" means: 'This is who spoke but, most likely, most of the disciples were feeling the same'.
 - The phrase "they said, Lord" means: 'They, at least, addressed "Jesus" by the correct title. They were willing to obey His decision'.
 - The phrase "wilt thou that we command fire to come down from heaven, and consume them" means: ". They wanted to do a miracle and forgot that a miracle requires the power of God. If God does not agree with the miracle then He does not provide His power. Thus, they forgot that they first needed agreement from God.
 - The phrase "even as Elias did?" means: 'As is typical in religion, this is a perversion of what actually happened'. Elijah called down fire to consume the sacrifice, not the false prophets and priests. Them Elijah killed with a sword.
58. **C9-S58:** "Jesus" rebuked their offence.
- The word "But" 'continues the subject of the prior sentence while changing directions'. "Jesus" not only did not agree but He rebuked them. Their attitude is typical of religious opinions. People get all upset with any disagreement in how to do things in this world and forget that they are supposed to be representing God's "Holy Spirit".
 - The phrase "But he turned, and rebuked them, and said" means: 'This is how "Jesus" reacted to their suggestion'.
 - The phrase "Ye know not what manner of spirit ye are of" means: '"Jesus" pointed out that our main concern should be spiritual'.
59. **C9-S59:** "Jesus" explained why their offence was wrong.
- Our current sentence starts with the word "For" and tells us why the prior sentence is true. The type of "spirit" displayed by James and John, and by all who divide the saved according to religious affiliations, was not the type of "spirit" that "Jesus" wants His followers to have. Dividing people, according to religious affiliations, will "destroy men's lives".

- b. The phrase "For the Son of man is not come to destroy men's lives" means: 'This is not how we become like "Jesus"'.
 - c. The phrase "but to save them" means: 'This means more than showing them how to have God's life in them and being assured of Heaven. It also includes teaching them how to become like God so that they will enjoy Heaven more'. That includes teaching people to love like God does and not be devious.
60. **C9-S60** says: "And they went to another village" Back in **C9-S55**, we read that "Jesus" started to go to a "village of the Samaritans". but "they did not receive him". So, our current sentence tells us "they went to another village". When we are rejected one place, we are not to get mad but are to simply go to another place.
61. **C9-S61**: The start of the final incident of this chapter.
- a. The phrase "And it came to pass, that, as they went in the way" means: 'This is the start of the report of another incident'.
 - b. The phrase "a certain man said unto him" means: 'This is the right starting point'.
 - c. The word "Lord" shows that he had the right attitude.
 - d. The phrase "I will follow thee whithersoever thou goest" means: 'This is the right commitment'. What we are not told is if he did what he committed to do. Many people go to the altar and make a commitment to God but then do not do what they know that they should do. But, then they do not follow-up with their commitment. They are worse than the person who does not commit because their actions prove that they knew what was right and their disobedience was deliberate and not of ignorance.
62. **C9-S62**: "Jesus" told him the cost of discipleship. "Jesus" had a house earlier in His ministry, but He gave it up before going to Jerusalem to die. That is what He is doing at this point. We need to be willing to give up anything that we no longer need. For example, God has had me move to where I can live on Social Security and still support missions. Therefore, I no longer need my retirement savings and have given all to missions. However, most people won't do something like that because they think that they have to leave an inheritance to their children. They do not feel that raising the children is enough.
- a. The phrase "And Jesus said unto him" means: 'This was the answer from "Jesus"'.
 - b. The phrase "Foxes have holes, and birds of the air have nests" means: 'Animals have a place to rest and live'.

- c. The phrase "but the Son of man hath not where to lay his head" means: "Jesus" no longer had a home'. The obvious message is that we need to be willing to give up everything that we have in this world if we are to truly follow "Jesus".
63. **C9-S63**: "Jesus" invites another to be His disciple. Our sentence says: "And he said unto another, Follow me". However, our next sentence tells us his delaying answer and the sentence after that has the response from "Jesus". It could have been years before the father died. As we saw "Jesus" do with His own physical family, nothing in this world should have a higher priority than serving God.
64. **C9-S64**: The man wants to delay His obedience.
- The word "But" 'continues the subject of the prior sentence while changing directions'. This man rejected the command from "Jesus" because he put a higher priority on things of this world. The note for the prior sentence explained that error.
 - The phrase "But he said" means: 'He gave a delaying refusal'.
 - The phrase "Lord" means: 'He knew his relationship to God but refused to do his part in the relationship'. We are to never tell our "Lord" 'no' nor 'wait'.
 - The phrase "suffer me first to go and bury my father" means: 'There is no way to know how long this delay will take and often, in life, when one reason to delay ends, another reason replaces the prior reason and we never do serve God like God demands'.
65. **C9-S65**: "Jesus" says that he has the wrong priority.
- Our sentence adds the response from "Jesus".
 - The phrase "Jesus said unto him" means: 'This is the commandment from "Jesus" which applies to him and to us'.
 - The phrase "Let the dead bury their dead" means: 'Let the lost family members worry about family commitments of this physical reality'.
 - The phrase "but go thou and preach the kingdom of God" means: 'Go and preach that people need to get truly saved and, after that, accept the character of God including giving all spiritual matters a higher priority than physical matters'.
66. **C9-S66**: Another wants delayed discipleship.
- Our sentence adds another religious rejection to the prior two rejections. People make the mistake of believing that these answers are not a true rejection of God but God regards them as rejections.
 - The phrase "And another also said" means: 'Here is another rejection which pretends to be just a delay'.

- c. The phrase "Lord" means: 'He knows what his proper relationship is supposed to be. He uses the right title but rejects the true meaning of the title'.
 - d. The phrase "I will follow thee" means: 'Here is the commitment'.
 - e. The phrase "but let me first go bid them farewell, which are at home at my house" means: 'Here is the rejection of commitment which pretends to be just a delay'. There is no need to say "farewell" because his home would not be so far away that his family would never see him again. And, if it is that far away then he already said "farewell". No, this is a lie which pretends to be a true concern.
67. C9-S67: The main doctrinal lesson of this chapter.
- a. Our sentence adds the response from "Jesus".
 - b. The phrase "And Jesus said unto him" means: 'This is the response from "Jesus"'.
 - c. The phrase "No man, having put his hand to the plough, and looking back" means: 'This man, obviously, made a commitment and started to serve but now is doing what people like to claim is' *'backsliding'*. People need to seriously consider this answer from "Jesus" because they like to excuse their ongoing sin as *'backsliding'* and believe that God accepts such actions.
 - d. The phrase "is fit for the kingdom of God" means: 'God rejects all such actions. God does not accept people keeping on making a commitment and then *'backsliding'* and then repeating'.
-

Chapter 10 Summary:

Chapter Theme: *Right Attitudes and Wrong Attitudes.*

Our chapter starts with "Jesus" sending out "seventy and sent them two and two before his face into every city and place, whither he himself would come". Then we have several sentences of instructions from "Jesus" with Him telling the seventy to treat those people who accept the message, and provide for the messengers, differently from those people who refuse to do so. Then we read: "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name" (10:17). "Jesus" answered their joy with a message which ended with "in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven". Thus, our attitude is not to rejoice in what God does through us but in what the "Son of God" has done for us.

Included in the section just mentioned is where "Jesus" said: "Woe!" to the cities where He had done great works and they wanted the works but refused to accept the message. "Jesus" ended that section to the seventy that was: "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." (10:16). Many people today believe they can refuse a true message from God, by despising the messenger, and it will have no consequences for themselves. The sentence quoted says otherwise.

Next we have instructions from "Jesus" to be thankful that God has revealed things to us that others wanted to understand but God hid these things from them.

Next we read: "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" (10:25). That is followed by the parable about '*The Good Samaritan*', and most people know that it is about the different attitudes of different people when it comes to those around us.

Lastly, our chapter ends with the account of Martha rebuking "Jesus" because He let her sister Mary sit at His feet and learn while Martha was busy preparing a meal for everyone who came with "Jesus". Once more we see a lesson on different attitudes. Thus, we also see that every incident reported in this chapter deals with this theme.

Please see the Doctrinal Studies called: [Significant Gospel Events](#); [Gospel Time Sequences](#) , [Table Of Miracles](#) and [Table of Parables in the New Testament](#) for references related to events in this chapter and for how the events of this chapter fit in the time sequence of the life of Jesus.

In [Luke 10:1](#) "Jesus" gave seventy (70) disciples the power to do miracles when He sent them out to preach. [Luke 10:17](#) reports their return and saying that they even had power over devils.

In [Luke 10:2-12](#) "Jesus" gave the seventy (70) instructions which were similar to the instructions that he gave to the twelve (12) when He sent them out ([Matthew 10](#); [Mark 6:7-13](#) and [Luke 9:1-6](#)). In [Luke 22:35-38](#) "Jesus" changed the instruction from that point forward. This shows us the difference in application due to circumstances. When "Jesus" sent out the twelve (12) and the seventy (70), He sent them to the Jews before the '*Church Age*'. In [Luke 22:35-38](#), we have the instructions for the '*Church Age*'.

In [Luke 10:13-15](#) and [Matthew 11:20-24](#) "Jesus" says "Woe!" to the people who had received the most evidence that He was God's "Messiah / Christ" and, yet, still refused to believe. Thus, we have a contrast in the attitudes, and resulting judgment by God, between those who believed and obeyed as opposed to those who refused to believe and obey.

[Luke 10:16](#) has the precept about God's judgment based upon how people accept or reject His messenger. We see similar messages in [Matthew 6:24](#); [Luke 16:13](#) and [Luke 18:9-14](#).

As already mentioned, [Luke 10:17](#) reports the return of the seventy. [Luke 10:18-24](#) has the response from "Jesus" to the report from the seventy. Here we literally read that "Jesus" thanked God the Father for giving different responses to people based upon the level of their faith in action. Then, [Luke 10:22](#) and [Matthew 11:27](#) tell us that the only way to truly receive anything from God the Father is to go through the Son of God.

In [Luke 10:25-37](#); [Matthew 19:16-30](#); [Mark 10:17-27](#); and [Luke 18:18-27](#) "Jesus" explained about "inheriting eternal life".

In [Luke 10:30-37](#) we read the parable about '*The good Samaritan*'. Please also see the Message called [How To Know Parables](#) about the doctrine

from "Jesus" on this subject. Please also see the [Table of Parables in the New Testament](#) for references to all of the parables in the New Testament.

In [Luke 10:38-42](#) we read that Martha complained to "Jesus" about her sister Mary spending time to learn about "Jesus" and His doctrine instead of helping with housework. "Jesus" told Martha: "Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." Here we see that drawing close to God is more important than any responsibility that we have in this world.

1. [C10-S1](#): The start of the next phase of training.
 - a. The phrase "After these things" means: 'After the events of the prior chapter. In the prior chapter we sat "Jesus" prophesy His suffering and death, which the twelve rejected. We saw God the Father say to "hear Jesus", yet people rejected complete obedience to "Jesus". We saw "Jesus" saying what would be required from true disciples and people wanting to be a disciple but rejecting the full requirements. So, this chapter tells us how "Jesus" provided blessings to people who were willing to make the required commitment while He rejected those people who refused to accept all that was required. Partial commitments were rejected.'
 - b. The phrase "the Lord appointed other seventy also" means: 'These were true disciples but not the twelve chosen to be apostles'. These represent what God will give to us if we are true disciples.
 - c. The phrase "and sent them two and two before his face into every city and place" means: 'This represents how God wants us to go. God wants us to go everywhere but he wants us to take a partner to help us when we need help'.
 - d. The phrase "whither he himself would come" means: '“Jesus” will follow where we present the true Gospel'.
2. [C10-S2](#): "Jesus" says why He sends the seventy out. The instructions which He gives to them are very similar to what He gave to the twelve in [Luke 9](#).
 - a. The phrase "Therefore said he unto them" means: 'This is why "Jesus" sent them out and why He sends us out'.
 - b. The phrase "The harvest truly is great" means: ". There are many going to Hell who need to hear the true Gospel.
 - c. The phrase "but the labourers are few" means: 'There are very few saved people who are willing to pay the price required to be a true "labourer" in the mission field'.

- d. The phrase "pray ye therefore the Lord of the harvest" means: 'We are commanded to pray that God will work on the hearts of His people to produce more true missionaries'.
 - e. The phrase "that he would send forth labourers into his harvest" means: 'Pray for God to lead many more workers into being missionaries'. God has promised everlasting rewards in Heaven and God has proven that His promises are reliable. And, even when people know how short this life is when compared to eternity, their flesh causes them to cling to the things of this life. The truth is that most people, who claim to be saved, match the people at the end of the prior chapter who claimed to want to serve their "Lord" while actually making excuses for their refusal to actually commit to true service.
3. **C10-S3**: "Jesus" tells the seventy their mission.
 - a. Our sentence starts several sentences of instructions from "Jesus" .
 - b. The phrase "Go your ways" means: 'Go where God sends you personally'.
 - c. The word "behold" means: 'Pay close attention'.
 - d. The phrase "I send you forth as lambs among wolves" means: 'The world will try to devour you. Your only protection will be from God'.
 4. **C10-S4** says: "Carry neither purse, nor scrip, nor shoes: and salute no man by the way". Their only provision was from God. Note that this commandment was for Jews going to Jews in that culture. We are given different commands for different cultures of today.
 5. **C10-S5**: "Jesus" tells the seventy how to greet their host. Our sentence says "And into whatsoever house ye enter, first say, Peace be to this house". We are not sent where there is "goodness and mercy" but those things are to "follow us". That requires us first offering "the peace of God" to those people who are where we go and that is what our sentence commands us to do. Our next few tells us how to deal with different responses.
 6. **C10-S6**: Our sentence adds the way to tell how people respond to God. Our sentence says: "And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again". This means: 'If they truly believe in God then "your peace shall rest upon" the house. However, if they rely upon keeping religious rules and reject a personal relationship with God, then "your peace shall turn to you again" as you leave that house and go to the next to see if they will receive the true Gospel'.
 7. **C10-S7**: Rely upon God providing for their needs through their host.

- a. Our sentence adds what they are to do once accepted.
 - b. The phrase "in the same house remain, eating and drinking such things as they give" means: 'They were not to seek the best place to stay according to physical considerations. They were to stay where God provided for them'. God always has plans and we often do not know the plans of God. We are to accept what God provides with the faith that God has a reason, even if we don't know it, for why God provides for us where and how God provides.
 - c. The phrase "for the labourer is worthy of his hire" means: 'This is a precept that applies in many situations'. When we cheat a child of God by not giving them their just hire, God often provides to them another way and causes us to have unexpected expenses which exceed what we cheated the child of God out of.
8. **C10-S8** says: "Go not from house to house". The note for the prior sentence explains why they were told this.
9. **C10-S9**: Do God's work and accept God's provision.
- a. Our sentence adds the type of ministry they were to do.
 - b. The phrase "And into whatsoever city ye enter, and they receive you" means: 'This is instruction for where they are accepted'.
 - c. The phrase "eat such things as are set before you" means: 'Accept the provision from God'
 - d. The phrase "And heal the sick that are therein" means: 'Provide for their physical needs if you can'.
 - e. The phrase "and say unto them, The kingdom of God is come nigh unto you" means: 'Always preach the spiritual message that they need'.
10. **C10-S10**: Testify against cities which reject God's message.
- a. The word "But" 'continues the subject of the prior sentence while changing directions'. This sentence deals with how they were to deal with rejection. Remember that the Jewish culture, of that time, was different from cultures of today.
 - b. The phrase "into whatsoever city ye enter, and they receive you not" means: 'This identifies instructions for how to handle rejection'.
 - c. The phrase "go your ways out into the streets of the same, and say" means: 'They were to give a warning as they left the city'.
 - d. The phrase "Even the very dust of your city, which cleaveth on us, we do wipe off against you" means: 'They were to take nothing from people who rejected their message'.

- e. The phrase "notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you" means: 'They were to warn the people about what they truly rejected. They were not rejecting the messengers but were rejecting God and the message from God'.
11. **C10-S11**: God will bring judgment. The word "But" 'continues the subject of the prior sentence while changing directions'. The prior sentence told us how the people were to judge the city. This sentence tells us how God will judge the city. Our sentence says: "But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city."
12. **C10-S12**: "Jesus" testifies against Chorazin. Our sentence says: "Woe unto thee, Chorazin!". The Bible does not tell us anything more about Chorazin than what is in this chapter.
13. **C10-S13**: "Jesus" testifies against Bethsaida. Our sentence says: "woe unto thee, Bethsaida!". Bethsaida was the home city of Andrew, Peter and Philip. And, "Jesus" had preached there many times and done many miracles, yet the people still did not believe in Him.
14. **C10-S14**: "Jesus" testifies of the attitude of cities that God destroyed. Our sentence says: "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".
15. **C10-S15**: "Jesus" testifies of the judgment the Jewish cities will receive. Our sentence says: "But it shall be more tolerable for Tyre and Sidon at the judgment, than for you".
16. **C10-S16**: "Jesus" testifies against Capernaum. Our sentence says: "And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell". Capernaum was where "Jesus" had lived and done many miracles, yet the people still did not believe in Him.
17. **C10-S17**: "Jesus" says who they truly reject.
- a. Our current sentence gives us the precept of messengers.
 - b. The phrase "He that heareth you heareth me" means: 'The true messenger delivers the message that was sent without any change. Because of that, acceptance or rejection of the message is acceptance or rejection of the person who sent the message. It is not an acceptance or rejection of the messenger.'
 - c. The phrase "and he that despiseth you despiseth me" means: 'This not only clarifies the first phrase and that explanation applies to this phrase also'. . . .
 - d. The phrase "and he that despiseth me despiseth him that sent me" means: 'Since "Jesus" was a true messenger of God the Father, accepting or rejecting His message is accepting or rejecting God the Father'.
18. **C10-S18**: The seventy return with a report of joy.

- a. Our sentence adds the reported results from the seventy.
 - b. The phrase "the seventy returned again with joy, saying" means: 'This was their report and feelings when they returned'. Our service to God should give us true joy because we see God working and because God chooses to work through us.
 - c. The phrase "Lord" means: 'This title is used in recognition of Who truly provided the power that the disciples used'.
 - d. The phrase "even the devils are subject unto us through thy name" means: 'Notice that they gave glory to God and recognized that he could do through them what they could not do on their own'.
19. **C10-S19**: The extreme example of power over devils.
- a. Our sentence adds what God did to the most powerful devil, Satan.
 - b. The phrase "And he said unto them" means: 'This answer came from "Jesus"'.
 - c. The phrase "I beheld Satan as lightning fall from heaven" means: 'He witnessed the power of God the Father against Satan'.
20. **C10-S20**: "Jesus" is Who provides the power. Note: this power was available until the New Testament was completed because this was how people verified that someone truly spoke for God, at that time. However, since the "word of God" has been completed, this promise is taken away and we now verify what someone preaches against the "word of God".
- a. The word "behold" means: 'Pay close attention'.
 - b. The phrase "I give unto you power to tread on serpents and scorpions" means: 'The true servants of God were protected against natural dangers'.
 - c. The phrase "and over all the power of the enemy" means: 'This is the spiritual power of devils'.
 - d. The phrase "and nothing shall by any means hurt you" means: 'This is a general promise of protection while they are serving God'. However, this did not protect them from death when God decided that their time of service was complete.
21. **C10-S21**: "Jesus" tells them what should truly provide joy.
- a. The word "Notwithstanding" means: 'the participle of withstand, with not prefixed, and signifying not opposing; nevertheless. There is nothing in the prior promise which opposes the rest of this sentence'.

- b. The phrase "in this rejoice not, that the spirits are subject unto you" means: 'What not to rejoice in'. This power is temporary.
 - c. The phrase "but rather rejoice, because your names are written in heaven" means: 'This promise is for eternity'. Therefore, it is greater than anything that is temporary.
22. **C10-S22**: "Jesus" praised God for His wisdom. God the Father gives wisdom the exact same way as "Jesus" reveals the meaning of parables.
- a. The phrase "In that hour Jesus rejoiced in spirit, and said" means: 'Notice that this is a lower-case "spirit"'. This was his human "spirit". "Jesus" had to learn things, like any human does. And, when he understood God the Father's way of thinking and of passing on true wisdom, He "rejoiced in spirit" and said what He had learned.'
 - b. The phrase "I thank thee, O Father, Lord of heaven and earth" means: 'He recognized the position of God the Father and that God the Father is over all other things and beings'. . . .
 - c. The phrase "that thou hast hid these things from the wise and prudent" means: 'The people who are "wise and prudent", in this world, can't understand true spiritual wisdom ([1Corinthians 2:14](#)) because the physical and the spiritual do not work under the same rules'.
 - d. The phrase "and hast revealed them unto babes" means: 'People who believe God, when they don't understand, learn from experience'. The "wise and prudent", in this world, refuse to obey and, thereby, refuse God's way of learning true spiritual "wisdom".
 - e. The phrase "even so, Father; for so it seemed good in thy sight" means: 'This is how God the Father made everything available to everyone but still made sure that only the people that He wanted would receive His wisdom'. It's all in a person's attitude.
23. **C10-S23**: God the Father works through His "Son".
- a. The phrase "All things are delivered to me of my Father" means: 'This is related to what "Jesus" said in the *Great Commission*'.
 - b. The phrase "and no man knoweth who the Son is, but the Father" means: 'Only God the Father truly understood the Son of God, especially before the New Testament was completed and revealed Him to us'.
 - c. The phrase "and who the Father is, but the Son" means: 'Only the Son of God truly understood God the Father'. Men thought they understood God the Father, but they only understood what their religion told them.

- d. The phrase "and he to whom the Son will reveal him" means: 'The Son of God reveals spiritual things to the saved which the lost can not understand'.
24. **C10-S24**: "Jesus" explains to His disciples how they were blessed.
- Our sentence adds a private message from "Jesus" to His disciples.
 - The phrase "he turned him unto his disciples, and said privately" means: '"Jesus" said the following so that only His disciples heard it'.
 - The phrase "Blessed are the eyes which see the things that ye see" means: 'They were blessed to share the physical life of "Jesus" and to witness the things that He did'. Even with that, He said that we are more blessed today with God's indwelling "Holy Spirit".
 - The phrase "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" means: 'Old Testament prophets desired to see and hear what the apostles saw and heard'. And, remember the times that they cried: '*Master, save us. We perish*', especially when you feel like you have it rough.
25. **C10-S25**: The start of the next incident.
- Our sentence adds a question that "Jesus" was asked more than once. In **Luke 10:25-37**; **Mark 10:17-25**; and **Luke 18:18-27** "Jesus" explained about "inheriting eternal life". Part of that explanation is the parable about '*The Good Samaritan*', which is only found below.
 - The word "behold" means: 'Pay close attention'.
 - The phrase "a certain lawyer stood up" means: 'This man was a professional who worked with the Mosaic Law and was sure that he understood more than "Jesus"'.
 - The phrase "and tempted him, saying" means: 'Here we see his attitude'.
 - The phrase "Master" means: 'He regarded "Jesus" as a religious teacher and not as '*God in human flesh*'.
 - The phrase "what shall I do to inherit eternal life?" means: 'This is the question that he is sure that "Jesus" can not answer properly'.
26. **C10-S26**: "Jesus" asked the lawyer about the law. Our sentence says: "He said unto him, What is written in the law?", which means let '"Jesus" asked him what he believed so that "Jesus" would know the basis of the

- attack from the lawyer'. In addition, our next sentence says: "how readest thou?". "Jesus" asked him this question because lawyers have different opinions about what a single written law actually means. Therefore, "Jesus" is checking what he believes.
27. **C10-S28**: The lawyer stated the spirit of the Mosaic Law, which is called "the greatest commandment". Please also see the Section called **Jesus and the Ten Commandments** in the **Significant Gospel Events Study** for links to other places in the Bible where God talked about this ("the greatest") commandment.
- Our sentence adds the answer from the lawyer.
 - The phrase "And he answering said" means: 'This is the answer from the lawyer'.
 - The phrase "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" is actually "the greatest commandment". The lawyer, apparently, expected "Jesus" to give a different answer or expected "Jesus" to argue with him. Remember, the lawyer was "tempting Jesus", which means that he was looking for an argument.
 - The phrase "and thy neighbour as thyself" means: 'This part is, actually, the second greatest command but it is always attached to the greatest. Therefore, the lawyer was not wrong to state them together'.
28. **C10-S29**: "Jesus" responds to his answer.
- Our sentence adds the answer from "Jesus".
 - The phrase "he said unto him" means: '"Jesus" answered the lawyer'.
 - The phrase "Thou hast answered right" means: 'The lawyer thought that he had an answer that "Jesus" did not have because many religious people believed the wrong answer'.
 - The phrase "this do, and thou shalt live" means: 'This seems to be a simple command. Yet, the lawyer understood that there was more to the command ("this do") than what most people thought. We see that in the response reported in the next sentence. The command ("this do"), had to be obeyed spiritually and not just religiously or physically. And, the related parable, in the next few sentences, teaches us this truth'.
29. **C10-S30**: The lawyer tries to squirm out of the doing.
- The word "But" 'continues the subject of the prior sentence while changing directions'. The prior sentence told us that we need to obey God's law spiritually. The lawyer knew that he was guilty of not fulfilling God's law. Yet, as our sentence says: "he (was) willing to justify himself".

- b. The phrase "he, willing to justify himself" means: 'He didn't get the prior argument that he expected so he asked this question expecting it to lead to an argument'.
 - c. The phrase "said unto Jesus" means: 'He did not realize that he was dealing with *'God in human flesh'*. Therefore, he still thought that he could out-wit "Jesus"'.
 - d. The phrase "And who is my neighbour?" means: 'He expected to be able to argue this point'. He did not expect a parable where he would provide the answer that "Jesus" led him to.
30. **C10-S31**: "Jesus" starts the parable of *'The Good Samaritan'*. Please also see the **Table of Parables in the New Testament** for references to all of the parables in the New Testament. Please also remember that this is in response to a lawyer who was looking for an argument, with "Jesus", over the law. He now wants an argument over the definition of the word "neighbour". "Jesus" will make the lawyer agree with the true definition by this parable.
- a. The phrase "Jesus answering said" means: '"Jesus" gave this parable in answer to the prior question'.
 - b. The phrase "A certain man went down from Jerusalem to Jericho" means: 'This road was well-known as dangerous and full of thieves'..
 - c. The phrase ", and fell among thieves" means: 'he was attacked by thieves'.
 - d. The phrase "which stripped him of his raiment, and wounded him, and departed, leaving him half dead" means: 'This is what they did to him'.
31. **C10-S32**: "Jesus" tells about the priest.
- a. Our sentence adds the response of the priest. The priests were charged by God to help God's people.
 - b. The phrase "And by chance there came down a certain priest that way" means: 'The priest passed by'.
 - c. The phrase "and when he saw him, he passed by on the other side" means: 'He refused to help and even refused to check on the man'.
32. **C10-S33**: "Jesus" tells about the Levite.
- a. Our sentence adds the response of the Levite. The Levite was, effectively, church staff.
 - b. The phrase "likewise a Levite, when he was at the place" means: 'He also saw the need'.
 - c. The phrase "came and looked on him, and passed by on the other side" means: 'He at least looked but did nothing'. He is your typical lookey-lou and gossip.

33. **C10-S34**: "Jesus" tells about the Samaritan.
- The word "But" 'continues the subject of the prior sentence while changing directions'. Our sentence adds the different response of the Samaritan.
 - The phrase "But a certain Samaritan" means: 'This identifies a type of person that the Jews looked down on and claimed were rejected by God because their blood was not pure enough'.
 - The phrase "as he journeyed, came where he was" means: 'The Samaritan also came to the man'.
 - The phrase "and when he saw him" means: 'The Samaritan saw the problem'.
 - The phrase "he had compassion on him" means: 'He responded emotionally'.
 - The phrase "And went to him" means: 'He went to help'.
 - The phrase "and bound up his wounds, pouring in oil and wine" means: 'The Samaritan took care of the immediate needs'.
 - The phrase "and set him on his own beast, and brought him to an inn, and took care of him" means: 'The Samaritan took care of the long-term needs'.
34. **C10-S35**: "Jesus" continues with the actions of the Samaritan.
- Our sentence adds that the Samaritan took care of the future needs.
 - The phrase "on the morrow when he departed" means: 'The Samaritan had to continue on his journey that day'.
 - The phrase "he took out two pence, and gave them to the host, and said unto him" means: 'The Samaritan gave instructions and pay for the care of the man'.
 - The phrase "Take care of him" means: 'This is the instruction'.
 - The phrase "and whatsoever thou spendest more, when I come again, I will repay thee" means: 'This is the promise of future payment'.
35. **C10-S36**: "Jesus" asks the lawyer for a judgment. Our sentence says: "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?" This was the convicting question which had only one answer unless the lawyer wanted to prove that he was a liar.
36. **C10-S37** says: "And he said, He that shewed mercy on him." The lawyer answered with the only answer which would not prove that he was a liar. It is foolish to challenge '*God in human flesh*'. And, "Jesus" proved this truth when He was teaching in the Temple and various religious groups challenged Him.

37. **C10-S38** says: "Then said Jesus unto him, Go, and do thou likewise".
- a. The word "Then" means: 'After the lawyer agreed with the true definition of the word "neighbour" and could not argue any further'. In addition, with the parable, "Jesus" had shown him what God required him to do. But, he could only do that if he truly dedicated his life to God.
 - b. It is important to realize that, at this time, "Jesus" is dealing with Jews who were still under the Mosaic Law. What God required of them, for salvation, had a different application than what is required during the '*Church Age*'. The basic requirement of salvation has never changed. It is an ongoing personal relationship with God which is based on true Biblical "faith". We see this with Able, Enoch, Abraham, king David and many others. However, the application (the outward expression of that relationship) has changed over time. This lawyer could not, completely, obey this command without such a relationship. However, he did not have to accept "Jesus" as his personal "Lord" as we do today. At that time, the Jews could still deal directly with God the Father.
38. **C10-S39**: The start of the last incident in our chapter.
- a. The word "Now" means: 'After you understand what was said earlier'. We just saw the requirement for a personal relationship with God. The rest of this chapter is telling us that it is better to develop that relationship than to serve God in a non-personal way. Martha's sister Mary was the only person who is reported to believe the prophecy of "Jesus" suffering and dying. That is why she anointed Him with the expensive ointment before His death and this incident definitely influenced those things.
 - b. The phrase "it came to pass, as they went, that he entered into a certain village" means: '“Jesus” and His disciples stopped here on the way to Jerusalem'.
 - c. The phrase "and a certain woman named Martha received him into her house". means: 'This is the sister of Lazarus, whom "Jesus" raised from the dead, and sister of Mary Magdalene'.
39. **C10-S40**: Martha's sister was named Mary and she was not helping Martha.
- a. Our sentence adds information about Mary.

- b. The phrase "And she had a sister called Mary" means: 'This identifies the sister'.
 - c. The phrase "which also sat at Jesus' feet, and heard his word" means: 'This tells us what the sister was doing'.
40. C10-S41: Martha complained to "Jesus" about Mary.
- a. The word "But" 'continues the subject of the prior sentence while changing directions'. While Mary was sitting and listening, Martha was working.
 - b. The phrase "But Martha was cumbered about much serving" means: 'Martha was busy working, just like many religious people are doing today'.
 - c. The phrase "and came to him, and said" means: 'Martha talked to "Jesus" instead of to her sister'. It is very apparent that Martha had tried to talk to Mary and Mary ignored her. Likewise, many saved people criticize other saved people who spend their time studying the Bible and praying instead of going out to do religious things.
 - d. The phrase "Lord" means: 'She had the title right but the relationship wrong. If she had the relationship right, she would not have been trying to tell Him what to do'.
 - e. The phrase "dost thou not care that my sister hath left me to serve alone?" means: 'Martha blamed "Jesus" for failing to do what she thought was the right thing to do'. Many saved people make this same mistake. When their sinful flesh, and the wisdom of this world, and their religious traditions go against what the "word of God" literally says, they judge the "word of God" to be wrong.
41. C10-S42: Martha demanded that "Jesus" "bid her therefore that she help me". We do not tell God what to do.
42. C10-S43: "Jesus" corrected Martha.
- a. Our sentence adds the answer from "Jesus".
 - b. The phrase "And Jesus answered and said unto her" means: 'This correction came from, "Jesus"'. We each need to apply this correction to our own lives.
 - c. The phrase "Martha, Martha, thou art careful and troubled about many things" means: '"Jesus" recognized all of her work'.
 - d. The phrase "But one thing is needful" means: 'The following is not optional'. If we do not follow the example of Mary, and develop our personal relationship with "Jesus" all of our religious work will be in vain.

- e. The phrase "and Mary hath chosen that good part" means: 'It is better to get close to "Jesus", and become like Him, than to do religious works'. However, people who are not becoming like "Jesus" are not truly getting closer to Him and are lying when they claim that they are.
 - f. The phrase "which shall not be taken away from her" means: 'God is not going to tell us to stop learning spiritual truths so that we can do works defined by this world and religion'.
-

Chapter 11 Summary:

Chapter Theme: *Spiritual Evidence of Belonging to God.*

The theme of this chapter might not be evident to people if they do not truly consider all that is in this chapter and what is the same throughout the chapter. In some incidents of this chapter, we have religious people claiming to belong to God but the evidence they offer does not come from God and, therefore, is not true evidence that they belong to God. We also have those same religious people claiming that "Jesus" belongs to "Beelzebub" and "Jesus" explains how they are using the wrong evidence to support their claims. There are several other things like these examples and they will be covered as we do a general survey of the chapter.

Our chapter theme is: '*Have the True Evidence of Belonging to God*'. The theme of the prior chapter was: '*Right Attitudes and Wrong Attitudes*'. We have to get our attitudes right before we get our actions right and we have to get both right before we receive '*the True Evidence that we Belonging to God*'. Therefore, the reader should be able to see how the lessons of this chapter are based upon the lessons of the prior chapter.

Our chapter starts with the disciples asking "Lord, teach us to pray". People who truly belong to God want to know how to improve their relationship with God.

In response "Jesus" gives what people call '*the Lord's prayer*' but what is truly '*the example prayer*'. (The true '*Lord's prayer*' is in the Gospel of John and made by our "Lord" at '*the Last Supper*' for His disciples.)

After that prayer, "Jesus" gives an analogy to teach us to be consistent and diligent in our prayers. This is where we read: "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. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." What most people misunderstand in that saying is that the "th", at the end of the action verbs, means that these actions must be lifestyle actions. People do these things a few times and then quit and believe that our "Lord's" instructions don't work when they truly did not follow the instructions because they did not make these actions part of their lifestyle.

Next we have an account of "Jesus" casting out a devil and people claimed that : "He casteth out devils through Beelzebub the chief of the devils". In

addition, we are told: "And others, tempting him, sought of him a sign from heaven". These people thought that they belonged to God but truly didn't because they were relying on their religious activities instead of having a personal relationship with God that changed them to have the character of God.

While "Jesus" could have pointed that fact out, instead He gave us a lesson on a "kingdom divided" and a "house divided". If someone was truly part of God's kingdom, while fighting against God's character in them, they would make God's kingdom divided. God would not allow that. Such people either are not part of God's kingdom or they are new to God's kingdom and He is working on changing them or they are being corrected and punished until they get right or they get dead. As part of "Jesus" explaining these truths, He explains about what happens if "the unclean spirit is gone out of a man" and that man does not have the ongoing personal relationship with God to protect him from the devil coming back into him and possessing him again.

Next, we have a woman saying how blessed His mother, Mary, was. This is the first recorded worship of Mary. "Jesus" answers with: "Yea rather, blessed are they that hear the word of God, and keep it". This is our true evidence that we belong to God.

Next we have "Jesus" saying that the people were evil because "they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet". He goes on to say that people in their history would testify against them when they are judged by God because those people responded rightly with lesser signs while the generation of "Jesus" refused to respond rightly. Therefore, once more, we see the division made between God's true people and the liars who claimed to belong to God but truly belonged to Satan. This division is made based upon their responding rightly to the words and commandments of God through "Jesus". Our Gospel ends this section of the chapter with a parable and lesson on light and darkness. People who truly belong to God will have God's light displayed by their life while those who belong to Satan will have Satan's darkness displayed by their life.

Next, we have an account of "a certain Pharisee besought (Jesus) to dine with him". The Pharisee " marvelled that (Jesus) had not first washed before dinner". This leads into a lesson on the difference between being clean internally, and possibly not clean externally, and being clean externally but truly dirty internally. Here "Jesus" says: "But woe unto you, Pharisees!" and gives three different examples on how they were clean externally but truly dirty internally.

The prior led to "one of the lawyers (answering), and said unto him, Master, thus saying thou reproachest us also". This resulted in "Jesus" saying "Woe unto you also, ye lawyers!" and His following that with how they, also, were clean externally but truly dirty internally. "Jesus" ends these saying with: "ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered".

Our chapter ends with: "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: Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him." Thus we see that, while they pretended to want to learn from "Jesus", and follow Him, they were truly liars. This is contrasted with the attitudes and actions of people who are truly children of God. Therefore, our chapter is showing us the difference between the lives of God's true children and the liars who claim to be God's children but who are truly children of the Devil. With these differences, it is hoped that the reader can understand how we must look at the true evidence of a person's life to determine if they are a true child of God or if they are a lying child of the Devil. We also should be able to see that we need to examine our own life and remove the evidences that we are a child of Satan and add in the evidences that we are a true child of God.

Please see the Doctrinal Studies called: [Significant Gospel Events](#); [Gospel Time Sequences](#) , [Table Of Miracles](#) and [Table of Parables in the New Testament](#) for references related to events in this chapter and for how the events of this chapter fit in the time sequence of the life of Jesus.

In [Luke 11:1-4](#), we read that the disciples asked "Lord, teach us to pray". The answer from "Jesus" is what people call '*the Lord's prayer*' but what is truly '*the example prayer*'.

In [Luke 11:5-8](#), we read parable called '*The Friend at Midnight*'. Please also see the Message called [How To Know Parables](#) about the doctrine from "Jesus" on this subject. Please also see the [Table of Parables in the New Testament](#) for references to all of the parables in the New Testament.

In [Luke 11:9-13](#); [Matthew 7:7-8](#); [Matthew 21:22](#); [Mark 11:24-26](#); [John 14:13-15](#); [John 15:7](#); [John 15:16-17](#); [John 16:23-24](#) we read promises of answered prayer along with some requirements that must be met in order to receive the answer to prayers.

In [Luke 11:14](#) and [Matthew 9:32-33](#), we read that "Jesus" cast out a dumb devil. This then led to the Pharisees, and other people, claiming that He used the power of Beelzebub to cast out devils.

In [Luke 11:15-66](#); [Matthew 12:24](#) and [Mark 3:22-30](#) we are told that the Pharisees or other people claimed that "Jesus" did His miracles by the power of Beelzebub. Please see the [Significant Gospels Events](#) for links to where "Jesus" dealt with devils. Following that accusation we have the doctrinal rebuttal from "Jesus". This incident was also referenced by "Jesus". This incident was also referenced by "Jesus" in [Matthew 10:25](#).

In [Luke 11:17-26](#); [Matthew 12:25-28](#) and [Mark 3:23-26](#) we have the doctrinal rebuttal by "Jesus" to their lie that He did His miracles by the power of Beelzebub.

In [Luke 11:21-22](#); [Matthew 12:29](#) and [Mark 3:27](#), we read the parable about '*Robbing Strong Man's House*'. Please also see the Message called [How To Know Parables](#) about the doctrine from "Jesus" on this subject. Please also see the [Table of Parables in the New Testament](#) for references to all of the parables in the New Testament.

In [Luke 11:23](#) and [Matthew 12:30](#), we read that "Jesus" said: "He that is not with me is against me: and he that gathereth not with me scattereth".

In [Luke 11:24-26](#) and [Matthew 12:43-45](#), we read the parable of '*The Unclean Spirit*'. Please also see the Message called [How To Know Parables](#) about the doctrine from "Jesus" on this subject. Please also see the [Table of Parables in the New Testament](#) for references to all of the parables in the New Testament.

In [Luke 11:27-28](#), we have a woman saying how blessed His mother, Mary, was. This is the first recorded worship of Mary. "Jesus" answers with: "Yea rather, blessed are they that hear the word of God, and keep it". This is our true evidence that we belong to God.

In [Luke 11:29-32](#); [Matthew 12:39-45](#) and [Matthew 16:4](#) we are told that the Jews demanded another sign from "Jesus" and He told them they would not get another sign besides the sign of Jonas. "Jesus" also said that past generations would rise up in judgment against the current generation of Jews because the earlier generation believed with far less signs than the current generation of Jews received but the current generation still refused to believe. We see a similar account [Mark 8:11-13](#).

In [Luke 11:33-36](#); [Matthew 5:14-16](#); [Mark 4:21-23](#) and [Luke 8:16-18](#), we read '*The Parable of Lighted Candle*'. Please also see the Message called [How To Know Parables](#) about the doctrine from "Jesus" on this subject. Please also see the [Table of Parables in the New Testament](#) for references to all of the parables in the New Testament.

In [Luke 11:37-44](#), we have an account of "a certain Pharisee besought (Jesus) to dine with him". This led to "Jesus" giving a lesson on the difference between external physical cleanliness and the spiritual internal cleanliness. "Jesus" then says "But woe unto you, Pharisees!" and gives three different examples on how they were clean externally but truly dirty internally.

In [Luke 11:45-52](#), we read that one of the lawyers who were at the dinner said: "Master, thus saying thou reproachest us also." In response, "Jesus" gave a similar, but different, condemnation of the lawyers.

In [Luke 11:53-54](#), we read that "the scribes and the Pharisees" started open war with "Jesus". Where, in the past, they were trying to hide their disagreement with Him and His doctrine, at this point they are no more hiding their disagreement.

-
1. [C11-S1](#): The start of the next incident.
 - a. The phrase "And it came to pass, that" means: '*Luke is adding another incident and, since this is the start of a new chapter, Luke is also adding a new theme*'. The new chapter theme is: '*Spiritual Evidence of Belonging to God*'. All truly saved should strive to have these evidences in their own life.
 - b. The phrase "as he was praying in a certain place, when he ceased" means: '*They knew that "Jesus" prayed and respected that by waiting until He was finished*'.
 - c. The phrase "one of his disciples said unto him" means: '*Other Gospels indicate that it was Peter but that might have been another similar incident*'. Luke does not identify which disciple made the request. Therefore, it is not important who the particular disciple was.
 - d. The phrase "Lord" means: '*This is the proper title to use for this request*'.
 - e. The phrase "teach us to pray, as John also taught his disciples" means: '*This was the request*'.

2. **C11-S2**: The model prayer.
 - a. Our sentence adds the answer from "Jesus".
 - b. The phrase "And he said unto them" means: "'Jesus" addressed all of them with His answer'. That makes it applicable to us also.
 - c. The phrase "When ye pray" means: 'This is a format for any time that we pray'.
 - d. The phrase "say, Our Father" means: 'Recognize your relationship to God'. This prayer is for the true child of God.
 - e. The phrase "which art in heaven" means: 'Recognize His position. God is above all other beings'.
 - f. The phrase "Hallowed be thy name" means: 'Recognize His character, His power and His authority. All are holy'.
3. **C11-S3**: Prayer for 'God's character to be in us'. Our sentence says: "Thy kingdom come". means: 'Pray for the 1,000-years reign of "Christ". But, also pray for God to put His character in you, which is "the kingdom of God"'.
4. **C11-S4**: Prayer for people to truly obey God's will. Our sentence says: "Thy will be done, as in heaven, so in earth." means: 'Pray for people here on Earth to obey like the angels do so that we can have peace on Earth'.
5. **C11-S5**: Prayer for daily provision from God. Our sentence says: "Give us day by day our daily bread". means: Most of us want to be like the rich fool and believe everything that we will ever want, for the rest of our life, has been provided. However, by praying for daily food, we must return to prayer at least daily.
6. **C11-S6**: Prayer for God to forgive us.
 - a. The phrase "And forgive us our sins" means: 'This also is a daily need'.
 - b. The phrase "for we also forgive every one that is indebted to us" means: 'This is the reason why that "Jesus" gives'. However, very few are truly willing to forgive a debt.
7. **C11-S7**: Prayer for God to protect us.
 - a. The phrase "And lead us not into temptation" means: 'The devil tempts us to do sin but God does not'.
 - b. The phrase "but deliver us from evil" means: 'This is a prayer for God's help during trials'.
8. **C11-S8**: Illustration to teach persistence in prayer.
 - a. The phrase "And he said unto them" means: "'Jesus" said this to make them think'.
 - b. The phrase "Which of you shall have a friend" means: 'Almost everyone has at least one friend'.
 - c. The phrase "and shall go unto him at midnight, and say unto him" means: 'Your friends are supposed to help in time of need'.

- d. The phrase "Friend, lend me three loaves" means: 'This is the request'.
 - e. The phrase "For a friend of mine in his journey is come to me, and I have nothing to set before him?" means: 'This is the reason for the request'.
9. **C11-S9**: The fleshly answer.
- a. Our sentence adds the refusal by the friend.
 - b. The phrase "he from within shall answer and say" means: 'The friend shouts an answer while refusing to go to the door'.
 - c. The phrase "Trouble me not" means: 'The friend says go away'.
 - d. The phrase "the door is now shut, and my children are with me in bed" means: 'This is the reason for his answer'.
 - e. The phrase "I cannot rise and give thee" means: 'This is his conclusion'.
10. **C11-S10**: Why he will change his mind.
- a. The phrase "I say unto you" means: 'This is what "Jesus" tells them'.
 - b. The phrase "Though he will not rise and give him, because he is his friend" means: 'Being a friend is not sufficient reason to get up'.
 - c. The phrase "yet because of his importunity he will rise and give him as many as he needeth" means: 'Consistent asking and keeping the friend awake will be sufficient reason for him to get up'.
 - d. Many people misunderstand this saying. We do not need to badger God. Yet, we do need to pass the test and we do need to learn certain things which we can only learn through experience. One reason why God lets His children suffer is because certain character traits can not be learned any other way. The same is true for tests that God gives to His children. When we have to continue to wait and pray, it proves that we truly believe the promises of God and it also increases our true Biblical "faith" when God does answer our prayers. Someone who has never prayed for something, like the salvation of a loved one, does not have the true Biblical "faith" which is possessed by someone who has done that and seen God answer their prayers. Someone who has never died and been revived can not get rid of their fear of death that the person who has that experience no longer feels. Some things are only learned through experience and "Jesus" is telling us to keep praying and

don't give up hope because it will strengthen our true Biblical "faith".

11. C11-S11: The attitude to have when praying.
 - a. The phrase "And I say unto you" means: 'This command and promise comes from "Jesus"'.
 - b. The phrase "Ask, and it shall be given you" means: 'Many times God's people desire but don't even ask. God gave each of us a free will and will not take it away even to keep someone from an eternity in the "lake of fire". God would have to force His grace on you, like the religious lie claims, if He gave before you asked'.
 - c. The phrase "seek, and ye shall find" means: 'The word "seek" means that you keep on looking in many different places and using many different ways and don't give up because you have a promise from God that you personally ("ye") "shall find"'.
 - d. The phrase "knock, and it shall be opened unto you" means: 'This is a reference back to the prior sentences where "Jesus" told about the man going to his friend late at night'.
 - e. Please see the Detailed Note for an overview of the requirements which are associated with these promises.
12. C11-S12: Make this type of prayer a lifestyle.
 - a. Our sentence adds a promise from "Jesus".
 - b. Be careful. This promise is often misquoted and even more often taken out of context. This promise is dependent upon our fulfilling other requirements found in the "word of God", such as James 4:3 which says: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.". Please note that every action verb, in this sentence, is using the lifestyle form of the verb. Very few people are truly willing to devote their life to doing the things that our sentence tells us to do. In addition, someone who truly "asketh" or "seeketh" or "knocketh" is also going to do whatever is required to use what they are asking God for. And an example, a woman who truly wants to marry a preacher will do what Peter writes is the way for a Godly woman to present herself. She will become holy and righteous. She will get to know preachers and those who are studying to be preachers. She will avoid worldly friends. And, she will do anything else the God's "Holy Spirit" tells her to do.
 - c. The phrase "For every one that asketh receiveth" means: 'Persistent asking, by the obedient child of God, results in ongoing receiving'. The word "asketh" means: 'Ongoing lifestyle

- asking'. The word "receiveth" means: 'Ongoing lifestyle receiving'. I can not say doctrinally, but I believe this promise is related to a lifestyle service to God such as Samuel's mother continuing to pray for a son and then continuing to raise him and encourage him to devote his life to the service of God.
- d. The phrase "and he that seeketh findeth" means: 'Again, this is a lifestyle seeking and finding'.
 - e. The phrase "and to him that knocketh it shall be opened" means: 'This is another reference back to the prior sentences where "Jesus" told about the man going to his friend late at night'.
13. **C11-S13**: Start of the illustration.
 - a. The phrase "If a son shall ask bread of any of you that is a father" means: 'The phrase "any of you" limits this to the people who are truly trying to serve God'. Yes, there might be some evil person who would do this, but such a person would not be in the group that "Jesus" was speaking to.
 - b. The phrase "will he give him a stone?" means: 'Obviously, a stone is not what a truly loving parent would give as food'.
 14. **C11-S14**: A second illustration. Our sentence gives an alternative scenario when it says: "or if he ask a fish, will he for a fish give him a serpent?". The answer to this question is obvious for the audience that "Jesus" was talking to.
 15. **C11-S15**: A third illustration. Our sentence gives an alternative scenario when it says: "Or if he shall ask an egg, will he offer him a scorpion?". The answer to this question is obvious for the audience that "Jesus" was talking to.
 16. **C11-S16**: The application of the illustrations.
 - a. Our sentence adds the application from "Jesus".
 - b. The phrase "If ye then, being evil" means: '"Jesus" points out our sin nature in His conditional phrase'.
 - c. The phrase "know how to give good gifts unto your children" means: 'We can do good in spite of our sin nature'.
 - d. The phrase "how much more shall your heavenly Father give the Holy Spirit to them that ask him?" means: 'Comparing the type of gifts that God the Father gives to what sinful men give requires comparing the character of each to each other. This is because we give gifts based upon our character'. In addition, "Jesus" is talking about God the Father giving "the Holy Spirit". This is speaking about initial salvation but it also can be applied to God's "the Holy Spirit" providing us with increased spiritual maturity.

17. **C11-S17**: The start of the next incident. Our sentence says: "And he was casting out a devil, and it was dumb". All reported miracles are physical examples of the doctrine that is in context to the miracle. Our sentence tells us that this "devil" ('there are no daemons') made the man unable to speak ("dumb"). Our chapter theme is: 'Spiritual Evidence of Belonging to God' and our chapter started with the disciples wanting to learn how to pray ('talk to God'). And, the second nest sentence says that "But some of them said, He casteth out devils through Beelzebub the chief of the devils". They had this opinion because they could not talk to God the Father and get an answer. Thus, we see that this devil-possessed man represented the lost, who could not speak to God. And, the disciples represented the saved, who could speak to God. And, the miracle was physical proof that trusting "Jesus" will change you from being spiritually "dumb" to being able to talk to God the Father. Please see the [Table Of Miracles](#) for references to all reports of miracles within the Gospel accounts.
18. **C11-S18**: The results of casting out a devil.
- Our sentence adds the results of "Jesus" casting out the devil.
 - The phrase "it came to pass, when the devil was gone out" means: 'This is when the results were seen'.
 - The phrase "the dumb spake" means: 'This is the result that the man experienced'.
 - The phrase "and the people wondered" means: 'This is the result that the crowd experienced'.
19. **C11-S19**: Some people blasphemed "Jesus".
- The word "But" 'continues the subject of the prior sentence while changing directions'. While some people were glorifying God, some religious Jews claimed that it was actually the work of Satan.
 - The phrase "But some of them said" means: 'We are not told exactly who'. In addition, this may be the same incident as what is reported in other Gospels or may be a separate incident. Many things, like this lie, occurred more than once.
 - The phrase "He casteth out devils through Beelzebub the chief of the devils" means: 'This is the true blaspheme of the "Holy Spirit"'. Please see the Doctrinal Study called: [Jesus used power of Holy Spirit](#). He put aside His own power, as God, before His conception. He took it back after the devils took Him to Hell. In between those times, He became our

example of how to live in the flesh using the power of God's "Holy Spirit". That is why this is a true blaspheme of the "Holy Spirit" and not of "Jesus".

20. C11-S20: Others tempted Him.
- Our sentence adds the report of another type of insult.
 - The phrase "others" means: 'We are not told who they were so that is not an important consideration'. Anyone who is claiming otherwise is trying to distract people from the true doctrine which is being presented.
 - The phrase "tempting him" means: 'Here we are told their attitude with this demand'.
 - The phrase "sought of him a sign from heaven" means: 'They already had many "signs from heaven", including "Jesus" casting out the devil as was reported just prior to this incident. No, they wanted to claim that they had authority over "Jesus" because He had to do miracles when they demanded'.
21. C11-S21: "Jesus" answered their thoughts.
- C11-S21 through C11-S31 is a single argument and all of the sentences need to be considered together. All are telling us the difference between being part of the kingdom of Satan versus being part of the kingdom of God.
 - The word "But" 'continues the subject of the prior sentence while changing directions'. In this sentence, "Jesus" is answering the prior lies with the truth.
 - The phrase "But he, knowing their thoughts, said unto them" means: '“Jesus” knew their thoughts and answered those wrong thoughts'.
 - The phrase "Every kingdom divided against itself is brought to desolation" means: '“Jesus” uses a kingdom as an example'. In addition, we see that God's kingdom can not be destroyed because everyone in it must agree with God. However, Satan's kingdom will be destroyed because Satan allows any type of doctrine so long as it disagrees with the doctrine of God.
 - The phrase "and a house divided against a house falleth" means: '“Jesus” uses a house for an example'. There are so many divorces because people in marriages do not come to a common agreement about how to satisfy the desires of their flesh. Each person wants (most or all) of the assets used to satisfy their own lusts and not what they agree on.
22. C11-S22: The application of the prior illustrations.

- a. [C11-S21](#) through [C11-S31](#) is a single argument and all of the sentences need to be considered together. All are telling us the difference between being part of the kingdom of Satan versus being part of the kingdom of God.
 - b. In our sentence, "Jesus" is applying the logic, of the prior sentence, to the kingdom of Satan.
 - c. The phrase "If Satan also be divided against himself" means: 'This is the condition claimed by the Jews'.
 - d. The phrase "how shall his kingdom stand?" means: 'This is the result of their claim, which Satan would want to avoid'.
23. [C11-S23](#): Why "Jesus" gave the prior answer.
- a. [C11-S21](#) through [C11-S31](#) is a single argument and all of the sentences need to be considered together. All are telling us the difference between being part of the kingdom of Satan versus being part of the kingdom of God.
 - b. Our sentence says: "because ye say that I cast out devils through Beelzebub".
24. [C11-S24](#): The application to their own group.
- a. [C11-S21](#) through [C11-S31](#) is a single argument and all of the sentences need to be considered together. All are telling us the difference between being part of the kingdom of Satan versus being part of the kingdom of God.
 - b. Our sentence adds the personal application of their claim.
 - c. The phrase "if I by Beelzebub cast out devils, by whom do your sons cast them out?" means: 'These Jews refused to recognize the difference in character and power between God and devils. When they did that, they eliminated any way for their own sons to make the distinction'.
25. [C11-S25](#): The consequence of their blaspheme.
- a. [C11-S21](#) through [C11-S31](#) is a single argument and all of the sentences need to be considered together. All are telling us the difference between being part of the kingdom of Satan versus being part of the kingdom of God.
 - b. Our sentence adds the only result which is possible with their claim.
 - c. Our sentence says: "therefore shall they be your judges."
26. [C11-S26](#): A result of the truth.
- a. [C11-S21](#) through [C11-S31](#) is a single argument and all of the sentences need to be considered together. All are telling us the difference between being part of the kingdom of Satan versus being part of the kingdom of God.

- b. The word "But" 'continues the subject of the prior sentence while changing directions'. In the prior sentences "Jesus" dealt with their claims, which were lies. In this sentence, "Jesus" reveals the truth.
 - c. The phrase "But if I with the finger of God cast out devils" means: 'Here "Jesus" is saying how little power that God has to exert in order to do what is impossible for them to do'.
 - d. The phrase "no doubt the kingdom of God is come upon you" means: 'This is the only possible conclusion'. It should be accepted that many of the Jews, like most people of today, did not understand the true meaning of the phrase "the kingdom of God". They were looking for the 1,000-years reign of "Christ". . However, what "Jesus" was really telling them is that they had to accept the character of God if they wanted the power of God to work in and through their life.
27. C11-S27: A prophecy against Satan.
- a. C11-S21 through C11-S31 is a single argument and all of the sentences need to be considered together. All are telling us the difference between being part of the kingdom of Satan versus being part of the kingdom of God.
 - b. In Matthew 12:29; Mark 3:27 and Luke 11:21-22, we read: "No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house." This was a prophecy that "Jesus" would "bind" Satan and "lead captivity captive" (Ephesians 4:8) when He took all of the Old Testament saints from Paradise to Heaven after His resurrection. Matthew 27:51-53 tells us that God gave evidence that a related prophecy (dead rise) fulfilled. This prophecy is in this context because the Jews said that "Jesus" used the power of Satan to cast out a devil and this prophecy proves that "Jesus" used a greater power than the power of Satan.
 - c. The phrase "When a strong man armed keepeth his palace, his goods are in peace" means: 'His "goods are in peace" because he prevents anyone from robbing him'.
 - d. The phrase "But when a stronger than he shall come upon him, and overcome him" means: 'When he loses his "goods", it proves that the person who "overcame him" was "stronger"'.
 - e. The phrase "he taketh from him all his armour wherein he trusted" means: 'The "strong man" loses his ability to fight and to

intimidate others'. "Jesus" took away the "keys of hell and of death" ([Revelation 1:18](#) and Satan had them before "Jesus" went into Hell and took them ([Hebrews 2:14-15](#)).

- f. The phrase "and divideth his spoils" means: '“Jesus” took the things which Satan was holding but which were not given to him'. The "spoils" are what a person takes from someone who is weaker and Satan took ownership of this world, of the governments of this world and of the souls of men through sin. "Jesus" sets men free.

28. [C11-S28](#): The application of the prior statement.

- a. [C11-S21](#) through [C11-S31](#) is a single argument and all of the sentences need to be considered together. All are telling us the difference between being part of the kingdom of Satan versus being part of the kingdom of God.
- b. The phrase "He that is not with me is against me" means: 'There is no such thing as sitting on the fence in this spiritual war'. We start out against "Jesus" because of our inherited sin nature. Unless we deliberately chose Him as our personal "Lord", we will die as part of Satan's kingdom and go to Hell.
- c. The phrase "and he that gathereth not with me scattereth" means: 'The verbs of this phrase are life-time action verbs'. Unless we choose to follow "Jesus" for all of our life, we will follow many false "winds of doctrine" ([Ephesians 4:14](#)). This includes the saved, but carnal, person.

29. [C11-S29](#): An illustration of a devil who possesses a man.

- a. [C11-S21](#) through [C11-S31](#) is a single argument and all of the sentences need to be considered together. All are telling us the difference between being part of the kingdom of Satan versus being part of the kingdom of God.
- b. Our sentence adds .
- c. The phrase "When the unclean spirit is gone out of a man" means: '“Jesus” is speaking about a devil leaving possession of a person but that person does not receive the indwelling "Holy Spirit"'. Therefore, the person has no protection against being possessed again.
- d. The phrase "he walketh through dry places, seeking rest; and finding none" means: 'This is symbolic language for the devil not liking what he finds elsewhere'.
- e. The phrase "he saith, I will return unto my house whence I came out" means: 'This is the decision to possess the man again'.

30. C11-S30: The devil finds the man cleaned up but not protected.
- C11-S21 through C11-S31 is a single argument and all of the sentences need to be considered together. All are telling us the difference between being part of the kingdom of Satan versus being part of the kingdom of God.
 - Our sentence adds says: "And when he cometh, he findeth it swept and garnished" means: 'This, symbolically, means that the person cleaned up their life using their own ability'.
31. C11-S31: What happens to the man.
- C11-S21 through C11-S31 is a single argument and all of the sentences need to be considered together. All are telling us the difference between being part of the kingdom of Satan versus being part of the kingdom of God.
 - Our sentence adds to the prior two sentences and gives us a warning against trying to clean up our life without the protection of God's "Holy Spirit".
 - The phrase "Then goeth he, and taketh to him seven other spirits more wicked than himself" means: 'Devils are vengeful. The original devil didn't like this person cleaning up their life so he made their life much worse'.
 - The phrase "and they enter in, and dwell there" means: 'Now he has multiple devils'.
 - The phrase "and the last state of that man is worse than the first" means: 'We can not fight devils. We need the protection that only comes from God's "Holy Spirit"'.
 - In context, our chapter started with the disciples trying to get closer to God. Then "Jesus" cast out a devil and the lost religious people accused Him of using the power of Satan. Then, "Jesus" explained to them their error of not understanding the difference in character between God and devils. And, "Jesus" tells them that He uses the power of God and that anyone who "gathereth not with me scattereth". Finally, "Jesus" warns about the dangers of devils, which will possess anyone who does not join with "Jesus" and receive the protection of God's "Holy Spirit". In all of these things, we see the distinction made between those who truly trust and obey "Jesus" versus others.
32. C11-S32: The next fool speaks up. This is the start of Mary worship. Others probably did not follow her but restarted years

later. However, they would have used the same reasoning as this woman.

- a. The phrase "And it came to pass" means: 'This is the start of the report'.
 - b. The phrase "as he spake these things" means: '"Jesus" didn't even finish His teaching before someone started with a doctrine which opposed what He was teaching'.
 - c. The phrase "a certain woman of the company lifted up her voice, and said unto him" means: 'She tried to get "Jesus" to agree with her'.
 - d. The phrase "Blessed is the womb that bare thee, and the paps which thou hast sucked" means: 'This is an emphasis on physical, which is the basis of all religions. And, "Jesus" just got done explaining that people need the spiritual protection of God's "Holy Spirit" and she, obviously, did not understand because she's wanting to lift up His physical mother as the object to worship'.
33. **C11-S33:** "Jesus" corrects her error.
- a. The word "But" 'continues the subject of the prior sentence while changing directions'. A woman wanted to direct honor at the physical mother of "Jesus" and He corrected her to direct honor to "they that hear the word of God, and keep it".
 - b. The phrase "But he said" means: '"Jesus" corrected/corrected the woman with this sentence'.
 - c. The phrase "Yea rather, blessed are they that" means: 'These are the people whom God honors and that we should truly honor instead of someone for physical activities'.
 - d. The phrase "hear the word of God" means: 'This phrase is speaking about spiritually hearing what "the word of God" says'. Please see the note for **Mark 4:9** about the phrase "ears to hear".
 - e. The phrase "and keep it" means: 'This means never let it go. No backsliding allowed'.
34. **C11-S34:** "Jesus" condemns that generation.
- a. The phrase "And when the people were gathered thick together, he began to say" means: 'Other Gospel accounts indicate that it was the Pharisees also with the Sadducees'. This may be a similar, but different, incident.
 - b. The phrase "This is an evil generation" means: 'This was the judgment of "Jesus" because they still demanded more signs after all of the signs that He already provided'.
 - c. The phrase "they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet" means: 'The only further sign that "Jesus" would give them was that He would be in the Earth

for three days and three nights just like the prophet Jonas was in the whale's belly for three days'. This is further explained in our next sentence.

35. **C11-S35**: "Jesus" names the only further sign which will be given.
- Our sentence starts with the word "For" and explains why the prior sentence is true.
 - The phrase "For as Jonas was a sign unto the Ninevites" means: 'He walked through the city preaching destruction and God forgave them because they truly repented'. One preacher described how he imagined Jonas looking. His clothes and skin were probably eaten by the acid of the whale's belly. He might have had sea weed or other things from the whale's belly on him. Whatever he looked like, he scared a city full of vicious and cruel soldiers.
 - The phrase "so shall also the Son of man be to this generation" means: 'Everyone who saw the resurrected "Jesus" was filled with fear'. Yes, the three days is the same in both cases but we need to really consider how they match in other ways.
36. **C11-S36**: They will also be condemnation by "the queen of the south".
- The phrase "The queen of the south shall rise up in the judgment with the men of this generation" means: 'She came from Africa when it was difficult to travel even with horses and carriages'.
 - The phrase "and condemn them" means: 'The men of the days of "Jesus" did not believe and did not verify what they rejected and were too lazy to even consider what the many miracles truly meant'.
 - The phrase "for she came from the utmost parts of the earth to hear the wisdom of Solomon" means: 'This is the effort that she made'.
 - The word "behold" means: 'Pay close attention'.
 - The phrase "and, behold, a greater than Solomon is here" means: 'For all of his wisdom, Solomon did not do miracles nor was he God in human flesh'.
37. **C11-S37**: They will also be condemnation by "the men of Nineve".
- The phrase "The men of Nineve shall rise up in the judgment with this generation, and shall condemn it" means: 'They were lost Gentiles'. They were not raised with scripture nor with the history of the Jews.
 - The phrase "for they repented at the preaching of Jonas" means: 'They listened and truly repented while the people of the Gospel days refused to repent'.
 - The word "behold" means: 'Pay close attention'.

- d. The phrase "and, behold, a greater than Jonas is here" means: 'The men of the days of "Jesus" did not believe and did not verify what they rejected and were too lazy to even consider what the many miracles truly meant and they rejected the evidence that "Jesus" was a true prophet from God'.
38. **C11-S38**: "Jesus" gives an illustrative parable.
- Please see the references given earlier for *'The Parable of Lighted Candle'*.
 - The phrase "No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, " means: 'This is the common rejected behavior'.
 - The phrase "but on a candlestick" means: 'This is the common accepted behavior'.
 - The phrase "that they which come in may see the light" means: 'This is the desired result'.
39. **C11-S39**: The spiritual symbolic application of the parable.
- The phrase "The light of the body is the eye" means: 'People who are blind live in darkness'.
 - The phrase "therefore when thine eye is single, thy whole body also is full of light" means: 'If your spiritual eye is constantly on God and Godly things ("single"), and not distracted by false doctrines nor by lusts of this world, Then every thing that you do ("thy whole body") is always a testimony for God ("is full of light")'.
 - The phrase "but when thine eye is evil" means: 'If you are looking at evil things such as false doctrines or lusts from sin'.
 - The phrase "thy body also is full of darkness" means: 'Your life will not be a testimony for God'.
40. **C11-S40** says: "Take heed therefore that the light which is in thee be not darkness" means: 'Pay close and constant attention ("Take heed") that what people see from your life ("that the light which is in thee") is not sin and corruption ("be not darkness")'.
41. **C11-S41**: The symbolic application to us.
- The phrase "If thy whole body therefore be full of light, having no part dark" means: 'If you make sure that everything that you do is in obedience to God's "Holy Ghost" and not fulfilling the lusts of this world'.
 - The phrase "the whole shall be full of light" means: 'Your entire life will be a testimony for God'.
 - The phrase "as when the bright shining of a candle doth give thee light" means: 'Just like an unblocked source of light lets you see in a dark place'.

42. **C11-S42:** A Pharisee judged "Jesus" for not keeping their religious rules.
- Our sentence adds the start of the report of the next incident.
 - The phrase "And as he spake" means: 'Apparently, this Pharisee rudely interrupted "Jesus" and believed it was OK because he was an important Pharisee'.
 - The phrase "a certain Pharisee besought him to dine with him" means: 'The Pharisees did this more than once and all Gospel reports of such activities tell us that the Pharisees did this as an opportunity to try and embarrass "Jesus"'. They failed every time.
 - The phrase "and he went in, and sat down to meat" means: '“Jesus” deliberately acted this way'.
43. **C11-S43:** The Pharisee judged "Jesus" for His actions.
- Our sentence adds the reaction of the Pharisee.
 - The phrase "And when the Pharisee saw it" means: 'This is when he reacted'.
 - The phrase "he marvelled that he had not first washed before dinner" means: 'This is how and why he reacted'. The Pharisees claimed that physically washing made a person spiritually pure. That was doctrinal error. Since this Pharisee invited "Jesus" so that he could pick a doctrinal fight, "Jesus" acted like He did in order to cause the doctrinal fight to be over what He wanted to clarify.
44. **C11-S44:** "Jesus" says the application of His action.
- Our sentence adds the doctrinal correction from "the Lord".
 - The phrase "And the Lord said unto him" means: 'The Pharisee received judgment and correction from "the Lord"'.
 - The phrase "Now do ye Pharisees make clean the outside of the cup and the platter" means: 'The Pharisees were each personally ("ye") worried about physical cleanness'.
 - The phrase "but your inward part is full of ravening and wickedness" means: 'The Pharisees were each personally ("ye") ignored spiritual cleanness'.
45. **C11-S45:** "Jesus" says that God cares about the inside.
- "the Lord" calls them "fools" and tells them why God judges them this way.
 - The phrase "Ye fools" means: 'The Pharisees were each personally ("ye") "fools" because they claimed to be experts in spiritual matters but did not truly consider matters of life from a spiritual perspective'.
 - The phrase "did not he that made that which is without make that which is within also?" means: 'God made our outer parts and our inward parts'.

46. **C11-S46:** What is better than symbolic cleaning.
- The word "But" 'continues the subject of the prior sentence while changing directions'. Where "Jesus" rebuked the Pharisee for not considering inward spiritual matters, He now tells them what to consider.
 - The phrase "But rather give alms of such things as ye have" means: 'Like rich people of today find loopholes to avoid paying taxes, the Pharisees had religious rules which allow them to not tithe or give an offering based upon some things'.
 - The word "behold" means: 'Pay close attention'.
 - The phrase "and, behold, all things are clean unto you" means: 'Get your attitude right about physical possessions and you will have a right attitude on spiritual matters'.
47. **C11-S47** says: "But woe unto you, Pharisees!" Judgment is coming on the Pharisees because they believe that God has to accept their keeping their own religious rules as evidence of righteousness.
48. **C11-S48:** They had wrong judgment of what was important.
- Our sentence starts with the word "For" and explains why the prior sentence is true.
 - The phrase "for ye tithe mint and rue and all manner of herbs" means: 'What they did right'.
 - The phrase "and pass over judgment and the love of God" means: 'What they failed to do right'. This was their sin.
 - The phrase "these ought ye to have done, and not to leave the other undone" means: 'The correction from "Jesus"'.
e. Since "Jesus" knew that He was invited so that the Pharisees could insult Him and start a doctrinal fight, "Jesus" deliberately sat without first washing His hands. This directed the doctrinal fight to what He wanted to the subject that He deal with. Here is our example of how to deal with someone who insists upon arguing. For more on how "Jesus" gave us an example, Please see the Doctrinal Study called **What Did Jesus Do?**.
49. **C11-S49:** "Jesus" repeats the "Woe unto you, Pharisees!!" and gives the reason in the next sentence.
50. **C11-S50:** Why the "Woe!".
- Our sentence starts with the word "For" and explains why the prior sentence is true.

- b. The phrase "for ye love the uppermost seats in the synagogues, and greetings in the markets" means: 'They love the praise of men and do not seek the praise of God'.
51. **C11-S51** says: "Woe unto you, scribes and Pharisees, hypocrites!" "Jesus" repeats the "Woe!" and adds in the "scribes". He also said that they were "hypocrites". They claimed to be servants of God but, instead, served their own religious rules. "Jesus" symbolically explains this in the next sentence.
52. **C11-S52**: Why the second "Woe!".
- Our sentence starts with the word "For" and explains why the prior sentence is true.
 - The phrase "for ye are as graves which appear not" means: 'This is symbolic language for them being dead and people not seeing nor realizing that they are spiritually dead'.
 - The phrase "and the men that walk over them are not aware of them" means: 'Such graves have no influence on men. Likewise, the "scribes and Pharisees" had no spiritual influence on men because all were living in spiritual death and none had spiritual life. There was no spiritual change in the lives of men due to the religious influence of the "scribes and Pharisees" Thus, they were "hypocrites" when they claimed to be spiritual leaders'.
53. **C11-S53**: A lawyer speaks up.
- The phrase "Then answered one of the lawyers" means: 'This lawyers spoke up after hearing what "Jesus" said to the "scribes and Pharisees"'. He, apparently, felt that "Jesus" would be afraid of offending the lawyers for some reason. I have no idea why he would feel that way but this statement was foolish and only invited the condemnation of God upon the lawyers also.
 - The phrase "and said unto him, Master" means: 'Notice that he calls "Jesus" "teacher" and does not recognize Him as God in human flesh even though "Jesus" is acting in His role as "Lord" when He judges and condemns them'.
 - The phrase "thus saying thou reproachest us also" means: 'You are personally ("thou") insulting my profession also'. If that happens, and it is true, keep your mouth shut or prove that you are a fool.
54. **C11-S54** says: "And he said, Woe unto you also, ye lawyers!". Our next sentence says why this is true then "Jesus" returns to addressing all at the dinner who came to see "Jesus" insulted and put in the place that they imagined He belonged in. Obviously, they messed up and were wrong.
55. **C11-S55**: Why he said "Woe!" to the lawyers.

- a. Our sentence starts with the word "For" and explains why the prior sentence is true.
 - b. The phrase "for ye lade men with burdens grievous to be borne" means: 'The lawyers did this to the lower-class people who couldn't argue with the lawyers'.
 - c. The phrase "and ye yourselves touch not the burdens with one of your fingers" means: 'The lawyers put themselves with the upper-class people who also did not carry their own fair share of the burden'. The same is true throughout history and within all cultures. The leaders take a greater share of the results of their culture while carrying a lower part of the burden, if they carry any part of the burden. And, the lawyers pass laws which allow such unrighteous split of the burdens.
56. [C11-S56](#): "Jesus" says "Woe!" again. Here, He returns to addressing all at the dinner who came to see "Jesus" insulted and put in the place that they imagined He belonged in. Obviously, they messed up and were wrong. In the next few sentences "Jesus" tells them the evidence against them. In the last sentence, we are told that the "scribes and the Pharisees" ignore the evidence against them, and the future judgment of God, and instead plot against "Jesus".
57. [C11-S57](#): Why the second "Woe!"
- a. Our sentence starts with the word "For" and explains why the prior sentence is true.
 - b. The phrase "ye build the sepulchres of the prophets" means: 'Each and every one of them were personally ("ye") involved in "building the sepulchres of the prophets"'. They did this to prove that they were good people and to claim that they respected "the prophets" even while they lied to the people and were "teaching for doctrines the commandments of men". ([Matthew 15:9](#); [Mark 7:7](#); [Ephesians 4:14](#); [Colossians 2:22](#)). They claimed that their doctrine came from "the prophets" even while it went contrary to what "the prophets" actually preached.
 - c. The phrase "and your fathers killed them" means: 'They received their positions from their fathers and claimed that they, and their children, had to retain the positions passed from their fathers'. They received their social and religious positions from murderers and claimed that that made them spiritually superior to other Jews.
58. [C11-S58](#): Their actions testify against them.

- a. The phrase "Truly ye bear witness that ye allow the deeds of your fathers" means: ". . . ."
 - b. The phrase "for they indeed killed them" means: 'Their fathers indeed murdered "the prophets"'
 - c. The phrase "and ye build their sepulchres" means: 'They do this to honor "the prophets". But, if the prophets were so evil that they deserved death, then they should not "build their sepulchres". But, if the Jewish religious leaders were right to "build their sepulchres", then they testify that their fathers were wrong to murder "the prophets". And, if their fathers were wrong to murder "the prophets", then they are wrong to claim a superior social and religious position based upon what they inherited from their fathers'.
59. C11-S59: Coming judgment.
- a. The phrase "Therefore also said the wisdom of God" means: 'This is opposed to "the wisdom of this world" (1Corinthians), which is what the lost and carnal follow'.
 - b. The phrase "I will send them prophets and apostles" means: 'As opposed to what the world claims, their main job was not to tell the future but to say: "thus sayeth the Lord"'. They were to tell people the law of God that would be used to judge them. In addition, they were to warn people of coming judgment.
 - c. The phrase "and some of them they shall slay and persecute" means: 'The religious leaders, who followed "the wisdom of this world", killed and persecuted God's messengers because they opposed the doctrinal lies of the religious leaders. God allowed that to happen because by doing so, the religious leaders provided the legal evidence for God to send them to an eternity in "the lake of fire"'
 - d. The phrase "That the blood of all the prophets, which was shed from the foundation of the world" means: ". God counted "the blood of all the prophets" against each because, with their attitudes, they proved that they would have treated "all of the prophets" the same way.
 - e. The phrase "may be required of this generation" means: 'In particular, God the Father brought this judgment against the generation of Jews who rejected and crucified the "Son of God"'
 - f. The phrase "From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple" means: 'These were the first and last prophets who were killed for delivering God's message to the lost and to the carnal'.
 - g. The phrase "verily I say unto you" means: 'This message has been verified by "Jesus"'. We also need to verify what we are told will be used by God when He judges us.

- h. The phrase "It shall be required of this generation" means: 'This is the second time that this sentence warns of judgment upon that generation'. That fulfills God's requirement for legal notice of future judgment.
60. [C11-S60](#) says: "Woe unto you, lawyers!". This is the third time that "Jesus" says this. It fulfills God's requirement for a legal warning of future judgment.
61. [C11-S61](#) Why they will receive the judgment.
- a. Our sentence starts with the word "For" and explains why the prior sentence is true.
 - b. The phrase "for ye have taken away the key of knowledge" means: 'They taught people to just rely on the experts and to give up on understanding God's law for themselves'. This way, the people could not verify what they were told and could not dispute a liar.
 - c. The phrase "ye entered not in yourselves" means: 'They only learned what they needed to make a living and did not worry about how to verify if what they were told was true or not'. One time, I had to go to court and insisted on answering of myself. After I did, the judge asked me where I went to Law School. I told him that I had never been there and that I had never been taught anything about the law. I only knew what the Bible said were the principals of judging right and wrong. He told me that He had been teaching in Law School for ten (10) years and that I understood the principals of law better than 90% of Law School graduates.
The fact is that such principals are abstract in nature. In order to apply truth to different circumstances, a person must be able to understand abstract principals and know which apply and how to apply the required principals. Most people are willing to learn specific rules even if they will not learn the abstract principals. That is what "Jesus" accused these lawyers of doing. They could memorize the rules taught by traditions but did not understand the abstract principals which are required to truly understand how to judge right and wrong.
 - d. The phrase "and them that were entering in ye hindered" means: 'When people tried to learn, and apply, the abstract rules for judging right and wrong, the lawyers insisted that they just needed to memorize and obey traditional rules. They told people that they were not qualified and should not try to learn, and use, the abstract principals which truly tell us if something is right or wrong'.

62. C11-S62: "The scribes and the Pharisees" reacted.
- a. Our sentence adds the response by the "scribes and the Pharisees".
 - b. The phrase "as he said these things unto them" means: 'They did not wait until He finished speaking. They shut their ears and minds and rejected truth'.
 - c. The phrase "the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things" means: 'They not only rudely interrupted while "Jesus" was speaking but said things to provoke Him and try to make Him react in anger'.
 - d. The phrase "Laying wait for him, and seeking to catch something out of his mouth" means: 'They hoped "Jesus" would react in anger and say something that they could use against Him'. Beware when lost people do the same to you.
 - e. The phrase "that they might accuse him" means: 'When people act this way, they ignore what they say and do that is wrong and only concentrate on your wrong reaction'.
-

Chapter 12 Summary:

Chapter Theme: *Concentrate on Serving God and Let God Take Care of Your Physical Needs.*

This chapter is almost all doctrine. In our first sentence we read that "Jesus" said: "Beware ye of the leaven of the Pharisees, which is hypocrisy". Our prior chapter told us to have true evidence that we are God's children. We also saw that the Pharisees claimed to be God's children but lacked the true evidence to back their claims. That proved that the Pharisees were hypocrites. Now, our current chapter warns us to not follow the way of the Pharisees and tells us God's way to act, and God's attitudes to have, so that we will show the character of God, which all of God's true children should do.

what follows is an outline of this chapter. Since it is mainly doctrinal teaching, it was felt that the outline format was best.

-
1. [Luke 12](#) starts with a large crowd gathering after Jesus had a big argument with the scribes and Pharisees. Jesus then warns His disciples against the hypocrisy of the Pharisees. They said one thing before men and another thing when alone. They were afraid of what men might do to them if they told a truth that men did not like. They did not trust God to protect them if they always told the truth. Jesus told us to always tell the truth and trust God to do what is best for us. We are to trust that God will reveal everything that is hidden. Therefore, trusting that we will get away with telling a lie is foolishness.
 2. [Luke 12:1-12](#): Says to trust God for protection and provision. Prove your trust by always telling the truth.
 3. In [Luke 12:4-10](#) Jesus teaches fearing God more than fearing man. He reminds us that what happens to us in eternity is more important than what happens in this life. If we can't trust the Lord for this life, how can we trust Him for eternity?
 4. In this section Jesus uses "fear" because that is the main motivation for people acting wrong. However, we fear man because we do not trust the protection and provision of God. Jesus warns that God can bring greater punishment than any man. He then uses sparrows ([Luke 12:6](#)) as an example of God's care. We are to trust God to

provide for us and be afraid of losing God's provision if we fear men more than we fear God.

5. In [Luke 12:11-12](#) Jesus teaches us to trust God to give us the answers we need when others are questioning us about our faith. We are to prepare by learning the Word of God but trust God to tell us what parts we are to use when answering religious challenges.
6. [Luke 12:13-21](#): Trust God to provide for your needs in this life
7. [Luke 12:13-14](#) tells about someone wanting Jesus to settle a dispute over an inheritance. This is a lack of trust in God's provision. If we truly trust God for our physical needs then there is no reason to destroy a family relationship over an inheritance. This is what caused the enmity between Jacob and Esau and is the basis of much of the fighting between the Jews and Arabs today. Arabs see the Jews being blessed by God and claim that the Jews stole everything from Arabs and refuse to acknowledge that it is God Who provides for the Jews.
8. In [Luke 12:15-21](#) "Jesus" taught against covetousness. That is a lack of trust in God's provision. If we trust God to provide what we need when we need it then there is no need for us to hoard things against a potential future need. Jesus taught that being concerned with providing for our physical needs keeps us from spending time working for God's kingdom. That is also the message about God's "rest" found in [Hebrews 3](#) and [Hebrews 4](#). The Biblical meaning of "rest" is: 'serve God and let God worry about your physical needs'. Thus, those chapters are teaching the same thing as we find here only in more detail.
9. Note: Jesus did not teach against having money because many Godly men, like Daniel, Abraham and David, had money. Jesus taught against seeking money instead of seeking to serve God and let God decide how much money they could be responsible for. [1Timothy 6:9](#) has one message for "they that will be rich" and [1Timothy 6:17](#) has a different message for "them that are rich in this world". The first is covetous and the second has responsibility to God.
10. In [Luke 12:21](#) we read: "so is he that layeth up treasure for himself, and is not rich toward God." Covetousness shows that we are trusting in the things of this world. When we trust in God we don't need to keep the things of this world. Jesus had all of His needs met but never owned anything. When we work for God's kingdom instead of working for things of this world, we invest in eternity. We have a limited amount of time here. We decide what to spend our time on.

11. [Luke 12:22-31](#): This section teaches us that worrying about things of the physical life is useless and sin. [Luke 12:31](#) summarizes the correct attitude when it says: "But rather seek ye the kingdom of God; and all these things shall be added unto you."
12. [Luke 12:22-23](#) tells us how should direct our thoughts. "the life is more than meat, and the body is more than raiment". We have more purpose in our life than ravens yet God uses them to teach us that we should not waste our life worrying about things that even ravens don't worry about. We should trust God to provide for us and spend our life on the service to God.
13. [Luke 12:22-23](#) tells us to stop wasting our time on things which we can't change and spend our time on things which we can change for God's glory.
14. [Luke 12:29](#) says: "And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind." Jesus equates our seeking the things of this world to doubting God's provision.
15. [Luke 12:30](#) says: "For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things." Jesus tells us when we are doing this we are following the wisdom of this world, which is the opposite of the wisdom of God.
16. [Luke 12:31](#) says: "But rather seek ye the kingdom of God; and all these things shall be added unto you."
17. [Luke 12:32-40](#): This section tells us what we are to do if we truly trust God to provide for our needs.
18. This section is based upon [Luke 12:31](#) ("But rather seek ye the kingdom of God; and all these things shall be added unto you."). God always has a test for us to pass before we receive a blessing. [Luke 12:31](#) has an "and" in it because the blessing are added to our passing God's test. That is: they comes after we prove that we are first seeking the kingdom of God.
19. [Luke 12:32](#) assures us that God wants to bless us. We just need to trust God and pass His test.
20. [Luke 12:33](#) tells us God's test when it says: "sell that ye have, and give alms". That does not mean that we must give everything away. Many rich men, such as Job, Abraham, Joseph and David, served God while being rich. However, if God tells you about a need that He wants you to provide money for, you can't do that if your money is tied up in land and other things. It's not wrong to own land and things so long as you have a reserve of cash that is available for God to use however God wants.

21. [Luke 12:33](#) also tells us to have "a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth". Anything that you have here can be stolen by someone with governments being some of the worst thieves. However, no one can steal what you put into heaven. When you support a ministry that is actually building the kingdom of God you are putting "treasure in heaven". Supporting missionaries with money, prayer and care enough to keep up with their reports does that.
22. [Luke 12:34](#) is our test. Do you spend more on things of this world or on support for the Lord's work?
23. [Luke 12:35-36](#) tells us to always be looking to serve our "Lord" any way that He wants. If we are entangled with the things of this world, or so distracted by them that we aren't looking for instructions from our "Lord", then we have failed our test of being ready to serve. [Luke 12:37](#) tells us: "Blessed are those servants, whom the lord when he cometh shall find watching". "Jesus" continues with more and ends this section with: "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." The implied warning is that we will lose blessings, and probably be punished, if we fail in this command to "watch".
24. [Luke 12:41-48](#) starts with Peter asking: "Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?" The answer from "Jesus" makes it clear that this chapter applies to all of God's true children. This section starts with: "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?" This section ends with: "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." In between we are told that the obedient, and productive, servant will be rewarded while the disobedient, and unproductive servant, will be punished. This goes against a lot of popular doctrine which claims that all saved will get a mansion and be in eternal bliss as soon as they die or are raptured. In addition, we are told that the person who has greater revelation will be expected to produce greater results. Lots of people want to be in charge but they, usually, don't think about the greater spiritual productivity that God will require.
25. [Luke 12:49-53](#) tells us that "Jesus" is going to bring divisions between people who thought they would never disagree. Many people have a hard time with this section. However, it is

- simple. "Jesus" demands that we put Him before all others. People who do so will be separated from those people who refuse to do so.
26. [Luke 12:54-59](#) starts with a parable which "Jesus" explains with: "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? Yea, and why even of yourselves judge ye not what is right?" In this section "Jesus" warns us against fighting with our brother because, if we are in the wrong, God will make sure that we are completely punished. As Paul wrote in [1Corinthians 6:7](#): "Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?" When combined with this section, we are better off to not fight with our brother, and take the loss, and Let God make up the difference, than we are to fight and find out that we were actually the person in the wrong.

If the reader has read through this outline then that should see that "Jesus" is giving us some very detailed commands about the attitudes and actions which we are to have in order to prove that we are God's children and in order to have the evidence that the prior chapter told us to have. The end of our chapter has "Jesus" accusing God's people of being very aware of physical weather and what is coming while they are totally ignorant of the spiritual times and what is coming. The message is simple. God's people need to spiritually mature so that that can, and do, pay attention to what is coming in the spiritual time table. This is so that they can be ready and prepared and receive eternal rewards for being prepared and watching. However, our chapter also warns of significant punishment for saved people who are not prepared and do not "watch".

Please see the Doctrinal Studies called: [Significant Gospel Events](#); [Gospel Time Sequences](#), [Table Of Miracles](#) and [Table of Parables in the New Testament](#) for references related to events in this chapter and for how the events of this chapter fit in the time sequence of the life of Jesus.

[Luke 12:1](#) reports circumstances which are unique to this Gospel. [Luke 12:2-9](#) reports pretty much the same thing as [Matthew 10:26-33](#) and pretty much the same thing as [Mark 8:15-21](#), but the time and circumstances of all three reports are different. Therefore, what we have here is doctrine which was taught more than once, which shows the importance of these doctrines. Different places in the Gospel by Mark report some of the doctrines

which are reported in these sections of Luke and Matthew, but Mark does not report them as a single unit. Please see the Detailed Notes for further references to where the Bible gives matching doctrines in other places of the Bible.

[Luke 12:13-14](#) tell us about someone wanting Jesus to settle a dispute over an inheritance. The answer from "Jesus" shows that this request upset "Jesus". But, then He used it as the basis to teach the crowd a doctrinal lesson.

[Luke 12:15](#) through the rest of the chapter is a single doctrinal lesson, from "Jesus", about "covetousness". The rest of the notes, within this section, are all parts of this doctrinal lesson.

In [Luke 12:16-21](#), we read the '*Parable of the Rich Fool*'. Please also see the Message called [How To Know Parables](#) about the doctrine from "Jesus" on this subject. Please also see the [Table of Parables in the New Testament](#) for references to all of the parables in the New Testament.

In [Luke 12:22-34](#), we read the application of the prior parable as given by "Jesus".

In [Luke 12:36-38](#), we read the '*Parable of the Lord Returning from a Wedding Feast*'. Please also see the Message called [How To Know Parables](#) about the doctrine from "Jesus" on this subject. Please also see the [Table of Parables in the New Testament](#) for references to all of the parables in the New Testament.

In [Luke 12:39](#) and [Matthew 24:43-44](#), we read the '*Parable to Watch for the Thief*'. Please also see the Message called [How To Know Parables](#) about the doctrine from "Jesus" on this subject. Please also see the [Table of Parables in the New Testament](#) for references to all of the parables in the New Testament.

In [Luke 12:40](#), we read the application of the prior parable as given by "Jesus". Then in [Luke 12:41](#) we read "Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?" This leads into the next parable

In [Luke 12:42-48](#) and [Matthew 24:45-51](#), we read the '*Parable of the Wise Steward*'. Please also see the Message called [How To Know Parables](#) about the doctrine from "Jesus" on this subject. Please also see the [Table of](#)

[Parables in the New Testament](#) for references to all of the parables in the New Testament.

In [Luke 12:49-53](#), we read the application of the prior parable as given by "Jesus".

In [Luke 12:54-57](#) and [Matthew 16:2-3](#), we read the '*Parable of Clouds and Wind*'. Please also see the Message called [How To Know Parables](#) about the doctrine from "Jesus" on this subject. Please also see the [Table of Parables in the New Testament](#) for references to all of the parables in the New Testament.

In [Luke 12:58-59](#), we read the application of the prior parable as given by "Jesus".

-
1. [C12-S1](#): The start of the next chapter and incident. Luke 12:1-12 says to trust God for protection and provision. We are to prove our trust by always telling the truth.
 - a. The phrase "In the mean time" means: '*At the same time as events of the last chapter, especially when "Jesus" was saying "Woe!", and pronouncing judgment upon, several groups of Jewish religious leaders.*'
 - b. The phrase "when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another" means: '*This were the conditions when "Jesus" gave the message of this chapter.*'
 - c. The phrase "he began to say unto his disciples first of all" means: '*"Jesus" ignored the crowd to give a special warning to His disciples.*'
 - d. The phrase "Beware ye of the leaven of the Pharisees" means: '*Pay close attention and avoid following their doctrinal error.*'
 - e. The phrase "which is hypocrisy" means: '*This is the meaning of the symbolic language of the prior phrase.*'
 2. [C12-S2](#): Why "Jesus" warned them against "hypocrisy". Luke 12:2-9 is a single unit which needs to be considered together. It reports pretty much the same thing as [Matthew 10:26-33](#) and pretty much the same thing as [Mark 8:15-21](#), but the time and circumstances of all three reports are different. Therefore, what we have here is doctrine which was taught more than once, which shows the importance of these doctrines.

- a. Our sentence starts with the word "For" and explains why the prior sentence is true.
 - b. The phrase "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known" means: 'This is a prophecy of what will happen at the "judgment seat of Christ"' Please see the [Prophecies](#) Section, of the [Significant Gospel Events Study](#), for more links related to prophecies given in the Gospel Accounts.
3. [C12-S3](#): How we should act because of the truth in the prior sentence.
 - a. The phrase "Therefore whatsoever ye have spoken in darkness shall be heard in the light" means: 'All of Heaven will hear the secrets that we tried to hide'.
 - b. The phrase "and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops" means: 'A second way of saying the prior phrase'. By doubling this message, we can be sure that it is part of our future judgment.
4. [C12-S4](#) says: "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". This means: 'Don't fear what people can do to you physically because the physical lasts only a short time'.
5. [C12-S5](#): The warning to truly fear God.
 - a. The word "But" 'continues the subject of the prior sentence while changing directions'. This prior sentence said to not fear man while this sentence tells us the fear God.
 - b. The phrase "But I will forewarn you whom ye shall fear" means: 'This is whom we truly need to fear'.
 - c. The phrase "Fear him, which after he hath killed hath power to cast into hell" means: 'This is why'.
 - d. The phrase "yea, I say unto you, Fear him" means: 'This is a repeat of the command'. This is a second way of saying the prior phrase. By doubling this message, we can be sure that it is part of our future judgment.
6. [C12-S6](#) says: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" means: 'God knows everything that happens, even the things which we think are trivial'.
7. [C12-S7](#) says: "But even the very hairs of your head are all numbered" means: 'The value that God puts on every part of us'.
8. [C12-S8](#) says: "Fear not therefore: ye are of more value than many sparrows." means: 'Be assured by the value that God puts on us'.
9. [C12-S9](#): The requirement to have "Jesus" "confess" us.

- a. The phrase "Also I say unto you" means: 'In addition to our value to God the Father'.
 - b. The phrase "Whosoever shall confess me before men" means: 'This is first done when we get baptized. However, it continues as we become His witnesses in this world'.
 - c. The phrase "him shall the Son of man also confess before the angels of God" means: 'When Satan accuses us of sin and demands that God the Father let him punish us, "Jesus" will claim us as His own and promise to deal with us. Thereby, He protects us. In addition, as we become His witnesses in this world, He can boast about how we let Him change our character and life'.
 - d. The phrase "But he that denieth me before men shall be denied before the angels of God" means: 'Saved people who do not get baptized do not get physical protection in this world. [1Peter 3:20-21](#) is speaking about a physical "salvation" and it is to be understood in relationship to this sentence'.
10. [C12-S10](#): The difference in how we treat persons in the Trinity.
- a. Our sentence adds a warning against "blaspheme against the Holy Ghost".
 - b. The phrase "And whosoever shall speak a word against the Son of man, it shall be forgiven him" means: 'This phrase woes the title of "the Son of man" for "Jesus" because it tells us that "Jesus" was like other men. And, men curse each other and say bad things against each other. However, God's "Holy Ghost" is not a man and can not be treated like another man'.
 - c. The phrase "but unto him that blasphemeth against the Holy Ghost it shall not be forgiven" means: 'The "word of God" uses "Holy Ghost" for when the third person of the Trinity is affecting things in this physical world'. The "word of God" uses "Holy Spirit" for when the third person of the Trinity is dealing with spiritual matters. When God's "Holy Ghost" is affecting things in this world, He is often doing a miracle or is working through a saved person or doing something else that a literal physical man can not do. Therefore, "blaspheme against the Holy Ghost" is denying His power and authority, which is a work of a devil. Anyone who does this is letting a devil use them to fight against the work of God in this world and that is a lot worse than mistakenly believing that "Jesus" was *just a literal physical man*'.
 - d. In addition to that truth, the word "blasphemeth" means: 'a lifestyle of blaspheme'. This is not just a one-time mistake but it is an ongoing working in the service of a devil.
11. [C12-S11](#): How to deal with human powers.

- a. Our sentence adds how to deal with persecution.
 - b. The phrase "And when they bring you unto the synagogues, and unto magistrates, and powers" means: 'Basically, when you are dragged before any type of authority'.
 - c. The phrase "take ye no thought how or what thing ye shall answer, or what ye shall say" means: 'Do not plan your answer'.
 - d. The phrase "For the Holy Ghost shall teach you in the same hour what ye ought to say" means: 'Trust God the lead you and say whatever God gives you to say'.
12. **C12-S12**: The start of the next incident.
- a. Our sentence adds another incident.
 - b. The phrase "one of the company said unto him" means: 'This man did not truly understand the spiritual meaning of what "Jesus" was teaching. He's worried about getting things of this world while "Jesus" is giving spiritual lessons about trusting God for everything, including when your life is threatened'. There are many people in the church today which have the same attitude and problem. They want to have everything in this world and also receive blessings in eternity which are only given to saved people who give up everything in this world in order to increase their Heavenly rewards.
 - c. The phrase "speak to my brother" means: 'He wanted "Jesus" to convince the brother to do what he had refused to do earlier'.
 - d. The phrase "that he divide the inheritance with me" means: 'The fight was over things of this world'. Many families have destroyed their family relationships over this exact issue.
13. **C12-S13**: "Jesus" does not want to be part of a fight over physical things.
- a. Our sentence adds the fact that "Jesus" rebuked him for his request.
 - b. The phrase "he said unto him" means: '"Jesus" gave this answer to the man'.
 - c. The phrase "Man, who made me a judge or a divider over you?" means: 'This was the rebuke from "Jesus"'.
 - d. **1Corinthians 6:6-7** says: "But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?". That chapter goes on to teach us about how the lusts of this world prevent us from receiving the everlasting rewards that God wants to give us. "Jesus" wanted nothing to do with a fight between

covetous brothers over things of this world which would keep both from serving God.

14. [C12-S14](#): Why "Jesus" said the prior sentence.
 - a. Our sentence adds a warning to the entire audience based upon the prior request.
 - b. The phrase "And he said unto them" means: "'Jesus" said this to everyone who was there'.
 - c. The phrase "Take heed" means: 'Pay close attention to this warning'.
 - d. The phrase "and beware of covetousness" means: 'This is the very dangerous sin that "Jesus" is warning against'.
 - e. The phrase "for a man's life consisteth not in the abundance of the things which he possesseth" means: 'Our life is not to be measured by our physical possessions'.
15. [C12-S15](#): The start of the parable about '*The Rich Fool*'.. Please also see the Message called [How To Know Parables](#) about the doctrine from "Jesus" on this subject. Please also see the [Table of Parables in the New Testament](#) for references to all of the parables in the New Testament.
 - a. Our sentence adds the '*Parable of the Rich Fool*'. As with all parables, the doctrine that the parable is in context with determines the proper interpretation. And, the prior sentences told us about a saved person fighting for things of this world instead of serving God and expecting God to provide everything that he needed.
 - b. The phrase "And he spake a parable unto them, saying" means: "'Jesus" spake this so that the spiritual would understand while the lost and carnal are led into doctrinal error'. I've heard this parable preached more than once but I believe that no one ever said that it was preached by "Jesus" because a supposedly saved person was covetous. But, that exact motivation is given in the prior sentence and the second prior sentence gives us the original incident which prompted the telling of this parable.
 - c. The phrase "The ground of a certain rich man brought forth plentifully" means: 'This is symbolic for the saved person who has all he needs and more because of the provision of God'. Saved people claim that they don't have enough because they do not handle what God gives them the right way. They are wasteful and use what God provides to get wrong things.
 - d. The phrase "And he thought within himself, saying" means: 'Following this phrase was his internal reasoning'.

- e. The phrase "What shall I do, because I have no room where to bestow my fruits?" means: 'He realized the abundance that God had provided'. However, as our next sentences tell us, he did not seek guidance from God, he did not use the abundance the way that God wanted, and God killed him for being an unrepentant fool who would never serve God.
16. **C12-S16**: He decided what to do with his physical riches.
- Our sentence adds the reasoning of this fool, which was started in the prior sentence.
 - The phrase "And he said" means: 'This was his conclusion from his reasoning'.
 - The phrase "This will I do" means: 'This was his action plan'.
 - The phrase "I will pull down my barns, and build greater" means: 'He decided to store what he did not need instead of distributing it like God wanted him to do'. God wants all saved to learn to have a character like God. God gave for our salvation while we fought against God. So did the "Son of God". God wants us to learn to be givers and not selfish. That is why God gives us an abundance.
 - The phrase "and there will I bestow all my fruits and my goods" means: 'This was a selfish and wasteful plan. Think about the spoil rate of food stored a long time, especially with the type of storage that would have been available in the time of the Gospels'.
17. **C12-S17**: He planned to act the fool.
- Our sentence adds the end results that he planned to have.
 - The phrase "I will say to my soul" means: 'This plan is only concerned with self'..
 - The phrase "Soul, thou hast much goods laid up for many years" means: 'This is what he has prepared'.
 - The phrase "take thine ease, eat, drink, and be merry" means: 'This is what he planned to do'.
18. **C12-S18**: God had different plans.
- The word "But" 'continues the subject of the prior sentence while changing directions'. The prior sentences told us what this fool planned without consulting God. This sentence tells us what God planned without consulting the fool.
 - The phrase "But God said unto him" means: 'This is Who made the judgment'.
 - The phrase "Thou fool" means: 'This God's judgment of his character'.

- d. The phrase "this night thy soul shall be required of thee" means: 'This is what God is going to do'.
 - e. The phrase "then whose shall those things be, which thou hast provided?" means: 'The parable indicates that he did not consider this question. In addition, such a person usually leaves his goods to children, or others, who are fools like him. And, if the heirs spend the money on sin, the original fool is responsible for their sin, and for the consequences of that sin, because God gave the goods to the original fool and we are each personally responsible for what is done with what God gives to us'.
19. **C12-S19** gives us the application of the parable when it says: "" means: 'So is he that layeth up treasure for himself, and is not rich toward God'.
20. **C12-S20**: The right conclusion from the parable.
- a. Our sentence adds "Jesus" for how to avoid being judged a fool by God.
 - b. The phrase "he said unto his disciples" means: '"Jesus" said this to His followers who were truly learning to be like Him'.
 - c. The phrase "Therefore I say unto you" means: 'This is the proper spiritual response to the prior parable'.
 - d. The phrase "Take no thought for your life, what ye shall eat" means: 'Don't worry about the basic needs of life'.
 - e. The phrase "neither for the body, what ye shall put on" means: 'Don't worry about the basic needs of the body'.
21. **C12-S21**: Why the prior sentence is right.
- a. The phrase "The life is more than meat" means: 'Our life has a greater purpose than just surviving'.
 - b. The phrase "and the body is more than raiment" means: 'Our body is for us to use in the service of God'.
22. **C12-S22**: "Jesus" provides an illustration.
- a. The phrase "Consider the ravens" means: 'These are considered to be filthy birds both physically and spiritually'. They clean up rotten things such as rotting bodies left in the road after an animal is killed. **Matthew 5:45** says: "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust". Our judgment of these birds does not stop God from providing for them.
 - b. The phrase "for they neither sow nor reap; which neither have storehouse nor barn" means: 'They don't worry about saving and providing for their own future'. They expect God to provide for their needs.

- c. The phrase "and God feedeth them" means: 'God does provide for their needs'.
 - d. The phrase "how much more are ye better than the fowls?" means: 'God will provide for His human servants better than he provides for ravens'.
23. **C12-S23** says: "And which of you with taking thought can add to his stature one cubit?" Our sentence adds the truth that our thoughts can not change the physical reality.
24. **C12-S24** says: "If ye then be not able to do that thing which is least, why take ye thought for the rest?". We are to consider our own inability.
25. **C12-S25**: Next consideration.
- a. The phrase "Consider the lilies how they grow" means: 'Here is one of the simplest type of life, which is a plane'.
 - b. The phrase "they toil not, they spin not" means: 'Plants don't do anything to make themselves more than what God made them to be'.
 - c. The phrase "and yet I say unto you, that Solomon in all his glory was not arrayed like one of these" means: 'Quite often, clothing copies themes from nature'.
26. **C12-S26**: Consider how God can provide for you.
- a. The phrase "If then God so clothe the grass" means: 'This is a conditional statement to consider'.
 - b. The phrase "which is to day in the field, and to morrow is cast into the oven" means: 'consider the purpose of grass when compared to God's purpose for you'.
 - c. The phrase "how much more will he clothe you" means: 'God values His people much more than the grass'.
 - d. The phrase "O ye of little faith?" means: 'The problem is our personal level of true Biblical "faith"'.
27. **C12-S27**: Next commandment.
- a. Our sentence adds how we are to prove our true Biblical "faith" in God.
 - b. The phrase "And seek not ye what ye shall eat, or what ye shall drink" means: 'Don't worry about basic needs of the body'.
 - c. The phrase "neither be ye of doubtful mind" means: 'Have no doubt that God will provide'.
28. **C12-S28**: Why we are to not seek physical needs.
- a. Our sentence starts with the word "For" and explains why the prior sentence is true. Simply put, the truly saved are to have a testimony of being different from the people of the world.

- b. The phrase "For all these things do the nations of the world seek after" means: 'The people of the world worry about getting these things'.
 - c. The phrase "and your Father knoweth that ye have need of these things" means: 'God knows what we need and we prove our faith in His provision by refusing to seek these things'.
29. **C12-S29**: What to seek instead. We see this same message in **Matthew 6:31**.
- a. The word "But" 'continues the subject of the prior sentence while changing directions'. the word "rather" means: 'choose this way instead'. Our sentence is giving us something to seek instead of seeking the basic needs of the body.
 - b. The phrase "But rather seek ye the kingdom of God" means: 'Seek to have God's character in you'. Saved people who truly seek to have God's character in display the love of God to the lost world. They are who God regards as His true servants and they are who receive God's promise of provision.
 - c. The phrase "and all these things shall be added unto you" means: 'This promise is added to the requirement in the prior phrase. We must fulfill the requirement before we receive the promise'.
30. **C12-S30**: The command to not fear.
- a. The phrase "Fear not, little flock" means: 'This is what we are to not do'. . . .
 - b. The phrase "for it is your Father's good pleasure to give you the kingdom" means: 'This is why. God wants to put His character in us ("the kingdom of God") and God wants us to enjoy the 1,000-years reign of "Christ" by returning with Him. However, saved people who do not receive God's character will not be returning for the 1,000-years reign of "Christ". And, God the Father receives "pleasure" when He can give both to saved people'.
31. **C12-S31**: Convert physical provisions into spiritual provisions.
- a. The phrase "Sell that ye have" means: 'This phrase, and the next phrase, are the First Step in gaining treasure which can not be lost nor taken away'.
 - b. The phrase "and give alms" means: 'This is the second part of the First Step. The only reason to "sell" is so that you can "give alms" and then proceed to the Second Step of this sentence'.
 - c. The phrase "provide yourselves bags which wax not old" means: 'This is the second step of this sentence. You can not do this step until after you do the First Step, which is the prior two phrases. The only place that anyone can have "bags which wax not old" is in Heaven. This is another way to say that we are to put **Treasure in Heaven**'.

- d. The phrase "a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth" means: 'Only in Heaven is this possible because God protects everything in Heaven'.
32. **C12-S32**: Why we should obey the prior command. We see this same message in **Matthew 6:19-21**.
- Our sentence starts with the word "For" and explains why the prior sentence is true.
 - The phrase "For where your treasure is" means: 'This is a well preached verse. However, it is usually applied to needs of the local church and less often to missions support'.
 - The phrase "there will your heart be also" means: 'What we truly care about is revealed by where we put our money'. Very few want to hear the prior sentence ("Sell that ye have, and give alms"), much less obey it. In addition, most people who claim to be saved get really upset if a preacher suggests that they should give 20%, or more, of their income to the Lord's work. Howsoever, that is the exact way to find where someone's "heart" is according to these sentences. We are told to use "Jesus Christ" as our gage for giving. However, most people dismiss that instruction since He is God. OK. I've sold everything except my clothes and the computer used for the ministry. I've given all of that and all of my retirement savings to missions. I live on Social Security and give 70% of that to missions. So, you have a real live human to compare yourself to if you don't want to compare yourself to "Jesus Christ". And, the fact is that God will refuse to listen to excuses when you are judged. Therefore, your own actions in giving prove where your own personal "heart" is and that will determine how much "treasure in Heaven" that you store up for yourself.
33. **C12-S33**: Be looking to serve immediately.
- Our sentence adds the next way that we are to serve God.
 - The phrase "Let your loins be girded about." means: 'Get prepared to go to work'.
 - The phrase "and your lights burning" means: 'Don't go to sleep'.
 - The phrase "And ye yourselves like unto men that wait for their lord" means: 'Be prepared for the return of "Jesus" to happen at any time'.
 - The phrase "when he will return from the wedding" means: '“Jesus” is doing His work in Heaven. However, that will end and He will return for all saved at the time dictated by God the Father'.

- f. The phrase "that when he cometh and knocketh" means: 'Don't be caught doing sin when death or the Rapture takes you to meet "Jesus Christ"'.
 - g. The phrase "they may open unto him immediately" means: 'Be prepared to respond immediately when your "Lord" has a job for you to do'.
- 34. **C12-S34**: The reward for obeying the prior sentence.
 - a. Our sentence adds a promise of reward for maintaining the right attitude and actions.
 - b. The phrase "Blessed are those servants" means: 'This is the promise of everlasting rewards'.
 - c. The phrase "whom the lord when he cometh shall find watching" means: 'This is who will receive the promised everlasting rewards'.
 - d. The phrase "verily I say unto you" means: 'This promise has been verified by "Jesus"'.
 - e. The phrase "that he shall gird himself, and make them to sit down to meat, and will come forth and serve them" means: 'These people will be at the "marriage supper of the lamb"'.
 - 35. **C12-S35** says: "And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants". This promised reward is given to the diligent who are ready at any time of the day and in any phase of life.
 - 36. **C12-S36**: The illustration of loss due to lack of diligence. This is the start of the '*Parable to Watch for the Thief*' and it is also found in **Matthew 24:43-44**.
 - a. Our sentence adds a warning to people who are tempted to not remain diligent.
 - b. The phrase "And this know" means: 'Don't have any doubt about this truth'.
 - c. The phrase "that if the goodman of the house had known what hour the thief would come" means: 'If we could know the unknowable then we would do the next phrase'. However, since it is unknowable, we must maintain a diligent watch.
 - d. The phrase "he would have watched, and not have suffered his house to be broken through" means: 'Here is how someone acts if they know the unknowable'.
 - 37. **C12-S37**: The conclusion of the prior command.
 - a. Our sentence adds the conclusion from the prior sentences.
 - b. The phrase "Be ye therefore ready also" means: 'Be ready for the unexpected'.

- c. The phrase "for the Son of man cometh at an hour when ye think not" means: 'These people who claim that they know when "Jesus" will return are liars who call Him a liar'.
38. **C12-S38**: Who the parable applies to.
- Our sentence adds a question from Peter.
 - The phrase "Then Peter said unto him" means: 'Peter asked this question after hearing the prior sentences'.
 - The phrase "Lord" means: 'Peter used this title because out obedience to the prior sentences can affect out judgment by God'.
 - The phrase "speakest thou this parable unto us, or even to all?" means: '"Jesus" answers this question with most of the rest of the chapter'. What was said in the prior sentences applies to all saved, but the rest of the chapter gives us a better understanding of how it applies to us.
39. **C12-S39**: Who will get the reward. This is the start of the '*Parable of the Wise Steward*' and it is also found in **Matthew 24:45-51**.
- Our sentence adds the answer from our "Lord".
 - The phrase "And the Lord said" means: 'The Son of God gave this answer using His role that He will use to judge us'.
 - The phrase "Who then is that faithful and wise steward" means: 'The following sentences tell us how to be judged to be a "faithful and wise steward"'. A "steward" means: 'takes care of what belongs to another and do so as he is commanded with the goal of giving the best possible care'. What we have been given care of belongs to God and He will judge us for how well we take care of what belongs to Him.
 - The phrase "whom his lord shall make ruler over his household" means: 'These people earn a crown and will help "Christ" to rule for 1,000-years'.
 - The phrase "to give them their portion of meat in due season?" means: 'These people will receive rewards from God in proportion to how well they take care of what belongs to God'.
40. **C12-S40**: Assurance of who gets the reward.
- Our sentence adds a promise of reward if we are a faithful steward.
 - The phrase "Blessed is that servant" means: 'This is a promise of everlasting rewards ("blessed")'.
 - The phrase "whom his lord when he cometh shall find so doing" means: 'This is what is required in order to receive the promise. we must be a "faithful and wise steward" who is properly taking care of what belongs to God'.

41. [C12-S41](#) says: "Of a truth I say unto you, that he will make him ruler over all that he hath". This is our assurance of what the reward will be.
42. [C12-S42](#): Warning to all.
- a. The word "But" 'continues the subject of the prior sentence while changing directions'. Where the prior sentences told us about a "good steward", this sentence tells us about a bad "steward".
 - b. The phrase "But and if that servant say in his heart" means: 'This is his attitude which directs his actions'.
 - c. The phrase "My lord delayeth his coming" means: 'Notice that this phrase uses a lower-case "lord". This fool is saved but thinks of "Jesus" as another man who happens to be in charge and does not regard Him as God in human flesh. In addition, this fool thinks that he has lots of time to hide how he has been acting'.
 - d. The phrase "and shall begin to beat the menservants and maidens" means: 'This fool is mistreating the employees instead of showing them God's love'.
 - e. The phrase "and to eat and drink, and to be drunken" means: 'This fool is fulfilling the lusts of the flesh instead of working in God's kingdom'.
 - f. The phrase "The lord of that servant will come in a day when he looketh not for him" means: 'He will be shocked to find that he has died suddenly and is caught in his sin'.
 - g. The phrase "and at an hour when he is not aware, and will cut him in sunder" means: 'He will not be allowed to rule anything once he goes to Heaven'.
 - h. The phrase "and will appoint him his portion with the unbelievers" means: 'These are not the lost because he is saved and in Heaven. However, like other "unbelievers" he is sent to "outer darkness" ([Matthew 8:12](#)), where there is "weeping and gnashing of teeth" averaging more than twice a week for more than 1,000-years'.
43. [C12-S43](#): The promise of tears here and in heaven.
- a. Our sentence adds a promise of punishment for the disobedient. I can not say if this will be in Heaven or on Earth or both.
 - b. The phrase "And that servant, which knew his lord's will" means: 'All saved are God's servants. That is one of the results of accepting "Jesus Christ" as our personal "Lord" in order to be saved'.
 - c. The phrase "and prepared not himself" means: 'This saved person refused to obey the personal commandments sent from "Jesus Christ" through God's "Holy Spirit". We prepare ourselves by becoming holy

and righteous, like God the Father, as we spiritually mature through our obedience to our commandments'. God can not use us in His service until we are changed this way.

- d. The phrase "neither did according to his will" means: 'Many saved people disobey for many different reasons. However, while obedience often results in suffering in the flesh, it also causes us to become like "Jesus Christ" and causes us to have treasure in Heaven. Saved people who know God's will, but still disobey, prove that they value the things of this world, which are temporary, more than they value the everlasting spiritual rewards'.
- e. The phrase "shall be beaten with many stripes" means: 'This is the result of being saved and acting like this sentence describes'.

44. **C12-S44**: Punishment will be proportional to knowledge given by God.

- a. The word "But" 'continues the subject of the prior sentence while changing directions'. The prior sentence dealt with saved people who knew what to do while this sentence deals with saved people who do not know what to do.
- b. The phrase "But he that knew not" means: 'This is the critical phrase which makes this sentence, and the result described in it, different from the prior sentence'.
- c. The phrase "and did commit things worthy of stripes" means: 'They disobeyed and sinned because of ignorance. These people do not have the attitude of deliberate disobedience'.
- d. The phrase "shall be beaten with few stripes" means: 'They are still punished but receive a lesser punishment'. *'Ignorance is no excuse under the law'*.

45. **C12-S45**: Why God uses the prior measure.

- a. Our sentence starts with the word "For" and explains why the prior sentence is true. This sentence gives us a precept which is always true regardless of circumstances.
- b. The phrase "For unto whomsoever much is given" means: 'Some saved people are given more spiritual gifts than other saved people. In particular, we are given more as we mature spiritually. Even as men, we expect more from adults than we expect from children. And, God is the same way'.
- c. The phrase "of him shall be much required" means: 'Lots of people want to be pastor and be in charge. However, they don't want to be held responsible for the spiritual maturing of other people that God puts into their ministry'.
- d. The phrase "and to whom men have committed much" means: 'This tells us that men act the same way as God does in this matter and that God uses physical things to teach us spiritual things'.

- e. The phrase "of him they will ask the more" means: 'What is expected is proportional to what is given to someone to use and produce results'.
46. **C12-S46**: "Jesus" looks for servants preparing His return.
- Our sentence must be understood spiritually.
 - The phrase "I am come to send fire on the earth" means: '“Jesus” came to change God's people and to make them hot for the things of God'.
 - The phrase "and what will I if it be already kindled?" means: 'A fire that is "kindled" is still small. If you have a little fire for the things of God then "Jesus Christ" wants to make you so hot for the things of God that you try to burn out in His service'.
47. **C12-S47**: "Jesus" wants to return soon.
- The word "But" 'continues the subject of the prior sentence while changing directions'. Where the prior sentence told us about our being hot for the things of God, this sentence tells us the same type of thing applied to "Jesus Christ".
 - The phrase "But I have a baptism to be baptized with". The word "baptism" means: 'identified with'. "Jesus Christ" was 'identified with fire because He literally went to Hell in order to pay for your sins and mine'.
 - The phrase "and how am I straitened till it be accomplished!" The word "straiten" means: 'kept in a narrow path or place'. '“Jesus Christ” was not allowed to do what He wanted but had to strictly do the will of God the Father until He had died and rose to pay for our sins and to let us walk with a new life from God'.
48. **C12-S48** says "Suppose ye that I am come to give peace on earth?". The next two sentences answer this question.
49. **C12-S49**: The purpose of the return of "Jesus".
- Our sentence answers the question of the prior sentence.
 - The phrase "I tell you, Nay" means: '“Jesus Christ” did not come to give peace on earth'. We will only have "peace on earth" when "Jesus Christ" rules and reigns the Earth for 1,000-years.
 - The phrase "but rather division" means: 'This is the Mathematical function whereby we separate according to precise rules in order to receive precise results'.
 - The phrase "For from henceforth there shall be five in one house divided, three against two, and two against three" means: 'These phrases are an example. Yes, this exact thing will surely happen somewhere. But, this "division" will also happen with different numbers and in different places that the house. The division will be between

the saved and that lost and between the carnal saved and the saved who also truly serve'.

50. [C12-S50](#) says:
51. The phrase "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". Our sentence means that 'All of these types of divisions will be the result of what was explained for the prior sentence'. Our sentence adds to the answer of the prior sentence.
52. [C12-S51](#): An analogy to teach a point. This is the start of the '*Parable of Clouds and Wind*' and it is also found in [Matthew 16:2-3](#)..
- Our sentence adds a parable to help the saved and serving to understand what is happening in their time. The lost and carnal try to understand what happens in this world while denying the influence of spiritual beings and spiritual influences. The saved and serving are warned to pay attention to the influence of spiritual beings and spiritual influences.
 - The phrase "And he said also to the people" means: 'Jesus" said this parable to everyone who was there and had Luke write it to all future generations of people'.
 - The phrase "When ye see a cloud rise out of the west" means: 'The cloud would be coming from the Mediterranean Sea, which provides lots of moisture'. Likewise, we have weathermen of today who make predictions based upon similar known causes in this Earth.
 - The phrase "straightway ye say, There cometh a shower" means: 'This is the prediction which is based upon known repeated actions of the weather'.
 - The phrase "and so it is" means: 'This prediction is correct because of repeated actions in the weather'.
53. [C12-S52](#) says: "And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass." Our sentence adds another illustration.
54. [C12-S53](#): The accusation.
- The phrase "Ye hypocrites" means: 'Each and every one of them ("ye") personally are "hypocrites"'. This judgment came from "Jesus".

- b. The phrase "ye can discern the face of the sky and of the earth" means: 'The prior illustrations show what they can do and do on a regular basis'.
 - c. The phrase "but how is it that ye do not discern this time?" means: 'They do not apply the same reasoning method to spiritual matters in order to understand what was truly happening in their day'. And, most people still do the same thing today.
55. **C12-S54** says: "Yea, and why even of yourselves judge ye not what is right?". They had the "word of God" to tell them how to judge right and wrong. However, they refused to use what God provided to them.
56. **C12-S55**: Warning about fighting spiritual brothers.
- a. The phrase "When thou goest with thine adversary to the magistrate" means: 'This person is taking a fight to the law court even though they should settle it in their family or church'.
 - b. The phrase "as thou art in the way, give diligence that thou mayest be delivered from him" means: 'Try to settle out of court'.
 - c. The phrase "lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison" means: 'Consider what might happen to you, especially if God decides to use the court and judge in order to bring a judgment for other sins'.
57. **C12-S56**: The end result of losing such a fight. Our sentence says: "I tell thee, thou shalt not depart thence, till thou hast paid the very last mite". God's 'Law of Sowing and Reaping' is absolute. Criminals claim that they are innocent. Some are liars and some might actually be innocent of the particular crime that they were charged with. However, they did a different crime that they were not charged with. And, God had them punished for the sinful life they lived, regardless of their guilt or innocence in a particular incident.
-

Chapter 13 Summary:

Chapter Theme: *The Error of Trusting Religious Works.*

In this chapter we read about several incidents. The people who trusted in religious works to bring God's blessings received God's curse instead. We also have several parables which warn us about God cursing people who trust in religious works. In addition, we have the '*Parable of the Mustard Tree*', which tells us that people who truly accept God's character into themselves ("The kingdom of God") find that it grows and becomes the most important thing in their life. Thus, while most of this chapter is warning us to not trust in religious works, we do have a little positive doctrine in our chapter.

Our chapter starts with an account of people being killed while doing religious activity. They apparently received judgment for some religious error. The Jews thought it was because they "were sinners above all" others. However, "Jesus" said: "I tell you, Nay: but, except ye repent, ye shall all likewise perish.", and He said it twice. God does not judge according to our religious rules but first looks to see if people truly Biblically "repent" and turn to God in obedience to God instead of obedience to man's religious rules.

Next, "Jesus" gave the '*Parable of the Fig Tree*' to show that if God's people don't produce spiritual fruit, then, after awhile, God will cut them down.

Next we have a dispute between "the ruler of the synagogue" and "Jesus" because "Jesus" freed a woman who had been bound by Satan for eighteen years and did it on a sabbath. Symbolically, the Jews were bound by the religious rules which had been added to God's law. [John 8:32](#) and [John 8:36](#) tells us that "Jesus" will make us free with the truth.

[13:15](#) tells us: "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?" This led to "Jesus" giving the '*Parable of the Mustard Tree*' and the '*Parable of the Leaven*'. Both teach that a true relationship with God is supposed to completely fill our life and cause us to grow spiritually until we can provide shelter to others, including lost people.

Next we are told that "Jesus" was "journeying toward Jerusalem" when He was asked: "Lord, are there few that be saved?" This led to a doctrinal lesson on being positive that you are truly saved and not trusting in religious

works. In addition, make sure that what you think is work for God's kingdom is truly what God wants and not just religious works. This section ends with: "And, behold, there are last which shall be first, and there are first which shall be last." This warning is because God's people trusted in the wrong thing to get them eternal rewards in Heaven. Our position within the church does not determine our position in Heaven just like the religious position of Jews, here on Earth, did not determine their position in Heaven. No, God rewards in proportion to the amount of spiritual profit we generate for God's kingdom.

Our chapter ends with: "The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee". "Jesus" sent a message back to Herod that He had no fear of what the government could do to Him. Then He made a prophecy against Jerusalem, and the religious leaders, about judgment coming upon them because they "killest the prophets, and stonest them that are sent unto thee". They thought that they had power because of their positions in this world but true power only comes from God. Basically, neither government nor religious leaders caused "Jesus" to fear. This is the example which we are to follow as true children of God if we are truly doing what God tells us to do and not trusting in what religion tells us to do.

Please see the Doctrinal Studies called: [Significant Gospel Events](#); [Gospel Time Sequences](#) , [Table Of Miracles](#) and [Table of Parables in the New Testament](#) for references related to events in this chapter and for how the events of this chapter fit in the time sequence of the life of Jesus.

In [Luke 13:1-5](#), we read that "Jesus" said that God would not protect the religious people who refused to truly Biblically "repent". This leads into the parable which is next in this chapter and, basically, is given to help people truly understand the need for us to truly Biblically "repent". In the parable, the "fig tree" symbolically represents God's people. It produced no fruit and God wanted to "cut it down". Therefore, the true purpose of God's people truly Biblically "repenting" is for them to produce spiritual "fruit". Therefore, if there is no spiritual "fruit" then God's people have not truly Biblically "repented".

In [Luke 13:6-9](#), we read the '*Parable of the Barren Fig Tree*'. It is also found in the [Table of Parables in the New Testament](#).

In [Luke 13:10-17](#), we read that "Jesus" healed a woman who had "a spirit of infirmity" for eighteen years.

In [Luke 13:18-19](#) and [Matthew 13:31-32](#); [Mark 4:30-34](#), we read the '*Parable of the Mustard Seed*'. It is also found in the [Table of Parables in the New Testament](#). Please see the note for [Mark 4:30-34](#) which provides a comparison of the different accounts and explains the differences.

In [Luke 13:20-21](#) and [Matthew 13:33](#), we read the '*Parable of Leaven*'. It is also found in the [Table of Parables in the New Testament](#).

In [Luke 13:22-30](#) we have teaching from "Jesus" about there being few who are truly saved and that many religious people will be shocked at being declared to be lost. Parts of this section are also reported in different places within Matthew's Gospel but Matthew does not put all of these teachings in a single group like Luke does.

[Luke 13:25-27](#) is a parable that many do not recognize as a parable. However, since it is '*an Earthly story with a Heavenly meaning*', it is, in fact, a "parable". This is the '*Parable of the Rejected Claims*'. It is also found in the [Table of Parables in the New Testament](#). [Matthew 7:21-23](#) gives us a matching teaching but not as a parable. In addition, [Matthew 25:41-46](#) gives a similar teaching but is a different time and applied to a different group of people.

Finally, in [Luke 13:31-35](#) The Pharisees tried to scare Jesus away from Jerusalem but He was not scared. Instead, "Jesus" pronounced judgment that would come upon Jerusalem because of the crucifixion.

-
1. [C13-S1](#): "Jesus" was told about people killed for their religious activity.
 - a. The phrase "There were present at that season some that told him of the Galilaeans" means: '*These people told "Jesus" about other Jews who did not agree with all of their historical religious doctrines*'. The word "Galilaeans" is identifying Jews who lived in Galilee. That is where several of the disciples came from and where "Jesus" lived for a time. The Jews were so prejudice that they believed any non-Jews, including the half Jew Samaritans, were going to Hell. And, they believed some of the Jews, who lived farther away from Jerusalem, could never be more than the lowest level of

- society in Heaven. That was the prejudice expressed to "Jesus", which our incident is telling us about. And, O strongly believe, that the people doing the talking were boasting about how God would reward them more than the "Galilaeans" because they lived closer to Jerusalem and did more religious works. (Before you reject this thought, carefully consider the theme of this chapter.)
- b. The phrase "whose blood Pilate had mingled with their sacrifices" means: 'The commentators can not be sure but believe this is a reference to some Jews who refused to pay taxes. And; they probably used some religious belief as their basis. So, Pilate, to local Roman governor, had them killed and "mingled their blood with their sacrifices" to let the Jews know that religious beliefs were not an acceptable excuse for refusing to pay taxes'. There are a lot of people today who need to get that message.
 - c. The next few sentences have the answer from "Jesus" and need to be considered in context with this sentence.
2. **C13-S2**: "Jesus" questioned their suppositions.
- a. Our sentence adds the answer from "Jesus" which continues for a few more sentences.
 - b. The phrase "Jesus answering said unto them" means: 'This answer is from "Jesus" and it teaches us to not use their wrong way of thinking'.
 - c. The phrase "Suppose ye that these Galilaeans were sinners above all the Galilaeans" means: '"Jesus" asked this question because that was exactly what they were thinking. "Jesus" is identifying their wrong thoughts before correcting them so that there is no question about what He is correcting'.
 - d. The phrase "because they suffered such things?" means: 'One of the things that **Romans** teaches us, along with other places in the Bible, is that God allows His people to suffer for various reasons. It is a lie from the devil that claims that anyone who suffers in this world is out of the will of God. Remember that "Jesus" suffered and died for your sin and mine'.
3. **C13-S3**: God didn't kill them.
- a. Our sentence adds the spiritual truth from "Jesus".
 - b. The phrase "I tell you" means: '"Jesus" is making it clear that He is not just expressing an opinion'.
 - c. The phrase "Nay" means: 'There is absolutely no way that this is true'. (This is the difference in the definition of the word "Nay" opposed to the word "No").
 - d. The phrase "but" means: '"Jesus" is still talking about the judgment of God while changing from it being applied to those men to it being applied to each and every one of the listeners ("ye") personally'.

- e. The phrase "except ye repent" means: 'True Biblical repentance is NOT 'turning 180 degrees' but is turning from following sin to obeying God with the realization that God is far above us'. In this case, it means turning from following the religious traditions from men to obeying the true law of God.
 - f. The phrase "ye shall all likewise perish" means: 'Each and every one of them personally ("ye") were on their way to Hell because they were trusting in their religious traditions instead of trusting in God'.
4. **C13-S4**: These others were not killed because on how great sinners they were.
- a. Our sentence adds another illustration to the message from "Jesus".
 - b. The phrase "Or those eighteen, upon whom the tower in Siloam fell, and slew them" means: 'The religious leaders claimed that the accident was a judgment from God in order to support their claim that God would judge anyone who refused to obey them'.
 - c. The phrase "think ye that they were sinners above all men that dwelt in Jerusalem?" means: 'This was the claim from the religious leaders'.
5. **C13-S5**: God didn't kill them.
- a. This is the second time that "Jesus" says this, which makes it the basis of true judgment from God.
 - b. The phrase "I tell you" means: '"Jesus" is making it clear that He is not just expressing an opinion'.
 - c. The phrase "Nay" means: 'There is absolutely no way that this is true'. (This is the difference in the definition of the word "Nay" opposed to the word "No").
 - d. The phrase "but" means: '"Jesus" is still talking about the judgment of God while changing from it being applied to those men to it being applied to each and every one of the listeners ("ye") personally'.
 - e. The phrase "except ye repent" means: 'True Biblical repentance is NOT 'turning 180 degrees' but is turning from following sin to obeying God with the realization that God is far above us'. In this case, it means turning from following the religious traditions from men to obeying the true law of God.
 - f. The phrase "ye shall all likewise perish" means: 'Each and every one of them personally ("ye") were on their way to Hell because they were trusting in their religious traditions instead of trusting in God'.
6. **C13-S6**: "Jesus" starts the '*Parable of the Barren Fig Tree*'.
- a. The phrase "He spake also this parable" means: '"Jesus" gave this parable to explain the true basis of judgment by God'.

- b. The phrase "A certain man had a fig tree planted in his vineyard" means: 'The "fig tree" is used, symbolically, to represent the Jews of Israel'. However, this parable also applies to the church.
 - c. The phrase "and he came and sought fruit thereon" means: '“Fruit” is used, symbolically, for new life'. God requires all of His people to be working in His kingdom and producing new spiritual fruit (saved people).
 - d. The phrase "and found none" means: 'This was the basis of judgment'.
7. **C13-S7**: The attitude and action of the land owner.
- a. Our sentence adds the symbolic judgment from God.
 - b. The phrase "Then said he unto the dresser of his vineyard" means: 'I believe that the dresser can symbolically represent angels sent to collect the souls of God's people when they die'.
 - c. The word "behold" means: 'Pay close attention'.
 - d. The phrase "these three years I come seeking fruit on this fig tree" means: 'The "three years" is not an absolute time but, symbolically, represents a reasonable amount of time to find some spiritual new life produced by the person'. Remember that **2Peter 3:8** tells us: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day". Therefore, we can not hold the time to "three years" as measured in the physical reality. In addition, remember that the church is supposed to be spiritually alive. If we are honest, we must admit that lack of new spiritual "fruit" is one of the reasons why God will shut down a local congregation.
 - e. The phrase "and find none" means: 'This is the reason for judgment'. Religions keep telling us otherwise.
 - f. The phrase "cut it down; why cumbereth it the ground?" means: 'This is the judgment from God. Remember that God can kill us earlier than necessary and God promises long life to people who have the right attitudes and are serving God'. I've died and been revived twice. I've been in the hospital with multiple nurses and doctors coming to see me and saying that they were not on my case but just wanted to see someone who survived the accident that I was in. So, I am not just writing what i believe from scripture.
8. **C13-S8**: Judgment delayed for one year.
- a. The phrase "And he answering said unto him" means: 'This was the answer of the being given care of the people or church'.

- b. The phrase "Lord" means: 'This request is directed to God. Notice that "Lord" is upper-case'.
 - c. The phrase "let it alone this year also" means: 'This is a prayer for mercy'.
 - d. The phrase "till I shall dig about it, and dung it" means: 'Sometimes God lets us have problems ("dung") in this life so that we will turn to God for help and start obeying the commandments of God with our life'.
 - e. The phrase "And if it bear fruit, well" means: ". . . ."
 - f. The phrase "and if not, then after that thou shalt cut it down" means: 'There is a limit to how much mercy God gives to people who refuse to obey God'.
9. [C13-S9](#) says: "And he was teaching in one of the synagogues on the sabbath.". This is the start of the next incident.
10. [C13-S10](#): The conditions of the incident.
- a. Our sentence adds the conditions of this incident.
 - b. The word "behold" means: 'Pay close attention'.
 - c. The phrase "there was a woman which had a spirit of infirmity eighteen years" means: 'This would seem to be the result of a devil, because the word "spirit" is lower-case. However, it is actually speaking of her own "spirit" which was afflicted by a spiritual cause.'.
 - d. The phrase "and was bowed together" means: 'She was bent over at the waist'.
 - e. The phrase "and could in no wise lift up herself" means: 'She could not straighten up'.
 - f. Miracles are physical examples of the doctrine surrounding them. [John 21:25](#) says: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen". Therefore, the Gospel writers had many examples to choose from and they chose the miracle which represented the doctrine that they were writing down in context. In this case, the woman represented God's people who were bound, and crippled, by religious rules added to the Law of God. In addition, "Jesus" did this miracle in "one of the synagogues", which was the place of power and authority of religion. In [Luke 13:13](#) we read: "the ruler of the synagogue answered with indignation". Thus, we see that religion objects to demonstrations of true power because it exposes their claims of power and authority to be lies. Finally, at the end of this incident, we read: " all his adversaries were

ashamed: and all the people rejoiced for all the glorious things that were done by him". Religious liars are ashamed when their lies are exposed but the same thing causes the true children of God to rejoice and praise God.

11. **C13-S11**: "Jesus" healed her.
 - a. Our sentence adds the truth that "Jesus" freed her.
 - b. The phrase "And when Jesus saw her" means: 'This is when He acted'. Sometimes, we need to pray until God looks at our need. It is not a lack of care on the part of God. Sometimes the delay is a test for us and sometimes God is waiting until He can use what He does as a testimony of His love and power. That was the case in this incident.
 - c. The phrase "he called her to him" means: 'Everyone must go to "Jesus" if they want their prayers answered by God'.
 - d. The phrase "and said unto her, Woman, thou art loosed from thine infirmity" means: 'This is symbolically telling us that "Jesus" makes us free from the restrictions of religion'. . **John 8:32** and **John 8:36** tells us that "Jesus" will make us free with the truth.
12. **C13-S12**: The details of the healing.
 - a. Our sentence adds that "Jesus" healed her.
 - b. The phrase "And he laid his hands on her" means: 'This was the sign of His healing'.
 - c. The phrase "and immediately she was made straight" means: 'She was healed'.
 - d. The phrase "and glorified God" means: 'Her reaction'.
13. **C13-S13**: "The ruler of the synagogue (had) indignation" because of wrong religious beliefs.
 - a. Our sentence adds the reaction of the religious leader. Imagine a true servant of God objecting to God receiving praise and glory.
 - b. The phrase "And the ruler of the synagogue answered with indignation" means: 'This was his wrong reaction'.
 - c. The phrase "because that Jesus had healed on the sabbath day" means: "This was the reason for his reaction.
 - d. The phrase "and said unto the people" means: 'He didn't have enough courage to address "Jesus". So, he talked to the people hoping to get their support'.
 - e. The phrase "There are six days in which men ought to work" means: 'This much was true'.

- f. The phrase "in them therefore come and be healed" means: 'This part of his answer is wrong. We do not decide when God is to give us a miracle but are to thank and glorify God any time that He chooses to give us a miracle. This phrase is based on the doctrinal error that claimed we can make demands of God and that God has to do what we demand and when we demand'.
 - g. The phrase "and not on the sabbath day" means: 'The answer from "Jesus", in the next two sentences, tells us why he was wrong'. The answer in this report can be added to similar answers found within the Gospels and we can see the same type of answer from "Jesus" every time even though the exact words differ.
14. **C13-S14**: "Jesus" rebukes him.
- a. Our sentence adds the answer from "the Lord".
 - b. The phrase "The Lord then answered him, and said" means: 'This answer and judgment came from the greatest authority that exists anywhere'.
 - c. The phrase "Thou hypocrite" means: 'He personally ("thou") claimed one thing while living another thing. As "the ruler of the synagogue", he claimed to represent God and "the word of God". However, his answer is opposite of the character of God'.
 - d. The phrase "doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?" means: 'This is an illustration from common actions, by the religious people, which is exactly the type of action condemned by "the ruler of the synagogue"'.
15. **C13-S15**: "Jesus" expresses the true will of God.
- a. Our sentence adds the application of the doctrine that "Jesus" just mentioned.
 - b. The phrase "And ought not this woman" means: '"Jesus" identifies the person that "the ruler of the synagogue", treated as an object of doctrinal dispute and not as a human being'.
 - c. The phrase "being a daughter of Abraham" means: 'This was her position in society and in religion. Therefore, "the ruler of the synagogue", had a personal responsibility to help her any way that he could'.
 - d. The phrase "whom Satan hath bound" means: 'As mentioned earlier, it was her own spirit which was bound but Satan was the cause of it'.
 - e. The phrase "lo, these eighteen years" means: 'This is how long she had suffered'. Most people who claim to be Christian will not spend eighteen years praying for something.
 - f. The phrase "be loosed from this bond on the sabbath day?" means: 'By doing this miracle "on the sabbath day" and "in one of the synagogues", "Jesus" was, symbolically, showing that it was actually God

the Father doing the miracle'. Think about it. "The ruler of the synagogue" objected to God working "in one of the synagogues on the sabbath".

16. **C13-S16**: The reaction to the answer from "Jesus".
 - a. Our sentence adds the end results of this miracle.
 - b. The phrase "And when he had said these things" means: 'This is when the results happened'.
 - c. The phrase "all his adversaries were ashamed" means: '“The ruler of the synagogue” had friends supporting him. They were made ashamed also'.
 - d. The phrase "and all the people rejoiced for all the glorious things that were done by him" means: 'This was the correct reaction'.
17. **C13-S17**: "Jesus" starts the '*Parable of the Mustard Tree*'. This parable is about "the kingdom of God".
 - a. The phrase "Then said he" means: '“Jesus” told this parable after making people who trusted in religion ashamed and causing others to glorify God. Our parable teaches that it is not enough to glorify God. We must let the character of God become the biggest thing in our life'.
 - b. The phrase "Unto what is the kingdom of God like?" means: 'This lets us know the purpose of this parable'. As with all parables, it is important to understand the doctrine of what the parable is in context with. That context controls the true interpretation of the parable.
18. **C13-S18** says: "and whereunto shall I resemble it?". "Jesus" uses this second way of telling us that this is not a description but an illustration
19. **C13-S19**: Express the symbolic result desired by God.
 - a. The phrase "It is like a grain of mustard seed" means: 'Elsewhere we are told that it is the smallest of seeds'.
 - b. The phrase "which a man took, and cast into his garden" means: 'The man deliberately planted this seed. Symbolically, this represents someone deliberately seeking to put the character of God ("the kingdom of God") into their own personal life ("into his garden")'.
 - c. The phrase "and it grew, and waxed a great tree" means: 'The character of God ("the kingdom of God") will become the biggest thing in life if allowed to grow as God wants it to'.
 - d. The phrase "and the fowls of the air lodged in the branches of it" means: 'These represent saved and lost people. Someone who truly has the character of God acts like God. They show God's love to everyone (That is true "charity") while trying to lead the lost to salvation and the saved to spiritual maturity'.

20. **C13-S20**: "Jesus" starts the '*Parable of the Leaven*'. This parable is about "the kingdom of God".
- Our sentence adds another illustration.
 - The phrase "And again he said" means: '"Jesus" told this parable after making people who trusted in religion ashamed and causing others to glorify God.'
 - The phrase "Whereunto shall I liken the kingdom of God?" means: 'Our parable teaches that it is not enough to glorify God. We must let the character of God become the biggest thing in our life'.
21. **C13-S21**: Symbolically say the result desired by God.
- The phrase "It is like leaven" means: 'Leaven causes bread to become bigger'.
 - The phrase "which a woman took and hid in three measures of meal" means: 'Some will argue that the number three represents the Trinity. If so, the "three measures of meal" represents the person who serves the Trinity, which is the true Biblical description of God'.
 - The phrase "till the whole was leavened" means: 'Our service to God, when we truly have the character of God, will take over all of our life'.
22. **C13-S22**: The start of the next incident.
- The phrase "And he went through the cities and villages" means: 'This was what "Jesus" was doing when He did not have a specific time in which He had to accomplish something'. As recorded in the Study called **Sequence of Gospel Events**, the end of this chapter (**Luke 13:31-35**) tells us that "Jesus" was on His way to Jerusalem to be crucified. In this sentence, He was probably also heading there for that reason but He was not trying to meet the deadline until later in this chapter.
 - The phrase "teaching, and journeying toward Jerusalem" means: 'This was what "Jesus" was doing while He traveled'.
23. **C13-S23**: A question about salvation.
- The phrase "Then said one unto him" means: 'This question was asked while "Jesus" was traveling and teaching. Two different times in Matthew's Gospel we see similar teaching. Therefore, "Jesus" answered this question more than once'.
 - The phrase "Lord, are there few that be saved?" means: 'This question was properly directed at the "Lord" because every place where the Bible has the phrase "shall be saved", we are told that it is the "Lord" Who will fulfill that promise'.
24. **C13-S24**: "Jesus" says that true salvation includes "striving".
- Our sentence adds the answer from "Jesus".

- b. The phrase "And he said unto them" means: 'This answer came from "Jesus"'
 - c. The phrase "Strive to enter in at the strait gate" means: 'Work very hard to accomplish this result'. The word "strive" means: 'To make efforts; to use exertions; to endeavor with earnestness; to labor hard; applicable to exertions of body or mind'. The word "strait" means: 'Narrow, and difficult to pass, Mt 7:13-14. **This word should not be confounded with straight**'. Satan has convinced many people that there are many ways to heaven and many ways to live as saved people and still get a mansion in Heaven. People who believe those lies are, effectively, saying that "Jesus" lied in this sentence.
 - d. The phrase "for many, I say unto you, will seek to enter in" means: 'This is why'. They "will seek to enter in" but will fail because they did not go God's way, as our next phrase says.
 - e. The phrase "and shall not be able" means: 'Only God's narrow way gets anyone saved'.
25. **C13-S25**: "Jesus" explains the future of the religious lost.
- a. Our sentence adds details to explain the prior sentence.
 - b. The phrase "When once the master of the house is risen up, and hath shut to the door" means: 'God is currently sitting on His throne. However, at some future time, He will "rise up" and return to Rapture all of His church and will "shut to the door" on the *'Church Age'*. Yes, people will get saved during the "great tribulation", but that is by a different way and what is usually preached about that time are lies from devils. Leaving that aside, our sentence is speaking about what is available now.
 - c. The phrase "and ye begin to stand without, and to knock at the door, saying" means: 'Many people who are alive at this time will be in this group and will be shocked to be in this group and will experience the rest of this sentence'
 - d. The phrase "Lord, Lord, open unto us" means: 'They call Him "Lord" but refuse to treat Him as their personal "Lord". They believed the lie that using the title was sufficient even while refusing to have the proper attitude and actions'
 - e. The phrase "and he shall answer and say unto you, I know you not whence ye are" means: ". . . ."
 - f. The phrase "Then shall ye begin to say" means: 'The following will be their claims'..
 - g. The phrase "We have eaten and drunk in thy presence" means: 'They did these things religiously and assumed

that "Jesus" was there ("in thy presence"), because that was what they were told. However, they did not have the personal relationship which was required in order to verify the claims from the religious leaders. . '

- h. The phrase "and thou hast taught in our streets" means: 'They were told that "Jesus" taught but quite often it was just religious traditions being taught. In addition, even if "Jesus" did teach, that does not mean that they learned. If they had truly learned, then they would have had the personal intimate relationship and the God-caused changed life which results from such a relationship'.

26. C13-S26: "Jesus" explains why their claims are wrong.

- a. The word "But" 'continues the subject of the prior sentence while changing directions'. The prior sentence told us the claims of lost religious people and this sentence tells us the response from God.
- b. Our sentence has two different applications. One application is for the lost and one is for the saved but carnal.
- c. The phrase "But he shall say" means: 'This response will come from God'.
- d. The phrase "I tell you, I know you not whence ye are" means: 'God will deny the personal intimate relationship with the lost and He will tell this to the saved, but carnal, because they never came to God after their initial salvation. God will say "I know you not whence ye are" because they never made themselves available to God'. The religious relationship is not sufficient regardless what the religious liars claim.
- e. The phrase "depart from me, all ye workers of iniquity" means: 'God will refuse to associate with "workers of iniquity"'. They will not be allowed into Heaven or will be sent to "outer darkness" (Matthew 8:12).

27. C13-S27: "Jesus" explains their final result.

- a. Our sentence has two different applications. One application is for the lost and one is for the saved but carnal.
- b. The phrase "There shall be weeping and gnashing of teeth" means: 'This, obviously, will be true for the lost who are sent to Hell'. However, three places in Matthew tell us that the saved, but carnal, will be sent to "outer darkness" (Matthew 8:12), which is in Heaven and also has "weeping and gnashing of teeth". God does not "wipe away all tears from their eyes" (Revelation 21:4) until after the "great white throne judgment" (Revelation 20:11).
- c. The phrase "when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God" means:

- 'The people who accepted the character in this life will have special treatment in Heaven that others will not receive'. In addition, the Jews in Hell will know that "Abraham, and Isaac, and Jacob, and all the prophets" are in Heaven.
- d. The phrase "and you yourselves thrust out" means: 'The lost will be sent to Hell and the carnal to "outer darkness"'.
 28. **C13-S28**: says: "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" This means that 'people from everywhere will be saved and receive the character of God while religious Jews will be excluded.'
 29. **C13-S29**: God's order is opposite of man's order.
 a. Our sentence adds the priority that God puts on service with a humble attitude. This sentence is often preached as an independent precept. And, the majority of this sentence can be preached that way. However, we should also pay attention to the context, especially since our sentence starts with the word "And". The prior several sentences told us how God will judge people. This sentence is adding another way that God will judge people. The context is what makes this sentence part of the judgment in Heaven.
 b. The word "behold" means: 'Pay close attention'.
 c. The phrase "there are last which shall be first" means: 'The last, or lowest level people in society, shall be first in Heaven'. God rewards His people who are truly humble and wait for God to reward their obedience to God. Remember that "Jesus" is on His way to be crucified and accepted the insults from God's people while He went. He is our example of how to act in this physical reality.
 d. The phrase "and there are first which shall be last" means: 'The first, or highest level people in society, shall be last in Heaven'. Basically, this phrase is only providing the opposite of the prior phrase. **Matthew 6** is part of a message from "Jesus" where He explains this sentence in greater detail. Look for the word "reward" in that chapter.
 30. **C13-S30**: The Pharisees tell "Jesus" to leave.
 a. The phrase "The same day there came certain of the Pharisees" means: 'The people who hated "Jesus" brought this message'. I am not sure how true this warning was because three times the Bible tells us that the Pharisees joined with the Herodians to conspire against "Jesus". Whether they were lying or telling the truth, the Pharisees were trying to

- scare "Jesus" with a threat to His life and hoping to shut His mouth "Get thee out, and depart hence". However, as we see in the answer which follows, "Jesus" was not scared of death and He sent back a message to that effect.
- b. The phrase "saying unto him, Get thee out, and depart hence" means: 'Run away, hide and shut your mouth or the government will kill you'.
 - c. The phrase "for Herod will kill thee" means: 'This is why they thought that "Jesus" would hide and shut up'.
31. **C13-S31**: "Jesus" tells them to return His response.
- a. Our sentence adds the answer from "Jesus" which includes a prophecy. Please also see the Study called: **Significant Gospel Events** for this and other prophecies found in the Gospels.
 - b. The phrase "And he said unto them" means: 'This was the answer from "Jesus"'
 - c. The phrase "Go ye, and tell that fox" means: 'A fox was considered to be a sneaky destructive animal'.
 - d. The word "behold" means: 'Pay close attention'.
 - e. The phrase "I cast out devils, and I do cures to day and to morrow" means: '"Jesus" did miracles by the power of God which no man could match. In addition, no man could match the authority of God'.
 - f. The phrase "and the third day I shall be perfected" means: '"Jesus" would rise from the dead and prove that He conquered death'. The human government was no threat to "Jesus".
32. **C13-S32**: "Jesus" tells them what He will do.
- a. The word "Nevertheless" means: 'None of those considerations affect what "Jesus" had to do at that time'.
 - b. The phrase "I must walk to day, and to morrow, and the day following" means: 'It would take "Jesus" three (3) days to reach Jerusalem'.
 - c. The phrase "for it cannot be that a prophet perish out of Jerusalem" means: 'The people of Jerusalem, as led by their religious leaders, killed all of God's prophets in Jerusalem because they rejected the message from God'.
33. **C13-S33**: "Jesus" laments the future judgment of Jerusalem, and of God's people, because of their rejecting God's message and God's messenger.
- a. The phrase "O Jerusalem, Jerusalem" means: 'This was a lament'.

- b. The phrase "which killest the prophets, and stonest them that are sent unto thee" means: 'This is what they did to the messengers from God'.
 - c. The phrase "how often would I have gathered thy children together" means: 'God wanted to protect them'.
 - d. The phrase "as a hen doth gather her brood under her wings" means: 'God would have hid them and fought for them'.
 - e. The phrase "and ye would not!" means: 'They refused the commandments and protection from God'.
34. **C13-S34:** "Jesus" tells them to return His response.
- a. The word "behold" means: 'Pay close attention'.
 - b. The phrase "your house is left unto you desolate" means: 'This is their short-term judgment'.
 - c. The phrase "and verily I say unto you" means: 'This is a prophecy from "Jesus"'.
 - d. The phrase "Ye shall not see me, until the time come when ye shall say" means: 'They would not see "Jesus", nor understand what He did, until their attitude changed. Only the saved, and the physical family of "Jesus", saw Him after He rose from the dead'.
 - e. The phrase "Blessed is he that cometh in the name of the Lord" means: 'This is the required evidence of a changed attitude. This is not just saying '*Blessed is God!*' but it is thanking God for whatever messenger that God chooses to send to them'.
-

Chapter 14 Summary:

Chapter Theme: *Lessons on Pride.*

In [Luke 13:33](#) we read: "Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem." Then in [Luke 19:28](#) says: "And when he had thus spoken, he went before, ascending up to Jerusalem." There are a couple of sentences after that dealing with His entrance into Jerusalem. However, everything from [Luke 13:33](#) through [Luke 19:28](#) is a report of His actions and teaching on the three day journey to Jerusalem where he would end up being falsely accused, tried and crucified. Thus, one fourth of Luke's Gospel is from this time frame.

Our chapter starts with "Jesus" being invited to "one of the chief Pharisees to eat bread on the sabbath day, (and) they watched him". They brought in a man who needed healing and it was a sabbath day. In the prior chapter "Jesus" shut the mouth of "the ruler of the synagogue" over this exact same thing. Apparently, they were testing to see if "Jesus" would do it again because, when He did, they said nothing. "Jesus" first challenged them about the Law, "And they held their peace". And, since they started it, "he put forth a parable to those which were bidden". After this "Jesus" taught a doctrine about pride. Then He followed this up with the '*Parable of the Great Supper*'.

After the dinner, our chapter starts telling about another incident in [14:25](#) where "Jesus" is teaching "great multitudes". Here He teaches the requirements to being His disciple and includes a couple of parables in this teaching. Basically, it can be summed with: "whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple". Of course, the meaning of "forsaketh all" includes the loss of pride.

As with prior chapters, it is hoped that the reader sees how this summary shows how everything in this chapter teaches the theme of the chapter provided earlier. Following this summary are statements with more details than already provided.

Please see the Doctrinal Studies called: [Significant Gospel Events](#); [Gospel Time Sequences](#) , [Table Of Miracles](#) and [Table of Parables in the New](#)

Testament for references related to events in this chapter and for how the events of this chapter fit in the time sequence of the life of Jesus.

In [Luke 14:1-6](#), we read that "Jesus" cured a man of dropsy. Please see the note for [Matthew 12:8-LJC](#) about how "Jesus" dealt with the sabbath in the gospels.

In [Luke 14:7-11](#), we read '*The Parable of the Wedding Guests*'. It is also found in the [Table of Parables in the New Testament](#).

In [Luke 14:12-14](#), "Jesus" instructs the host Pharisee what is the Godly attitude for dealing with others.

In [Luke 14:15-24](#), we read the '*Parable of the Great Supper*'. It is also found in the [Table of Parables in the New Testament](#).

In [Luke 14:25-27](#), "Jesus" instructs the "great multitudes with him" what is required for them to become His disciple.

In [Luke 14:28-30](#), we read '*the parable of the tower builder*'. It is also found in the [Table of Parables in the New Testament](#).

In [Luke 14:31-32](#), we read the '*Parable about Kings Going to War*'. It is also found in the [Table of Parables in the New Testament](#).

In [Luke 14:33](#), we read the application of the prior two parables when "Jesus" says: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple".

In [Luke 14:34-35](#), we read the '*Parable of Salt Savor*'. It is also found in the [Table of Parables in the New Testament](#).

1. [C14-S1](#): The start of a new chapter and new incident.
 - a. Our sentence adds another way of challenging "Jesus". In the prior chapter they tried telling Him that the government was going to kill Him and "Jesus" refused to run and hide. Now, they are going to try the religious authority. They are being foolish because "Jesus" already shut the mouth of a "ruler of the synagogue" over this exact issue.
 - b. The phrase "And it came to pass" means: '*This is the start of the report on the next incident*'.

- c. The phrase "as he went into the house of one of the chief Pharisees to eat bread on the sabbath day" means: 'This is the setting of the incident'.
 - d. The phrase "that they watched him" means: 'The Pharisees watched to see if they could accuse "Jesus" of breaking their additions to God's law'.
2. **C14-S2**: The set-up for a confrontation.
- a. Our sentence adds their set-up for a complaint.
 - b. The word "behold" means: 'Pay close attention'.
 - c. The phrase "there was a certain man before him which had the dropsy". (See the Detailed note about this disease.)
3. **C14-S3**: "Jesus" did not back down nor avoid their challenge.
- a. Our sentence adds that "Jesus" accepted their challenge.
 - b. The phrase "And Jesus answering spake unto the lawyers and Pharisees, saying" means: 'This was who was there to challenge "Jesus"'. . . .
 - c. The phrase "Is it lawful to heal on the sabbath day?" means: 'This was what they told the people but could not prove from scripture'.
4. **C14-S4**: They declined the challenge from "Jesus".
- a. Our sentence adds their reaction to the question.
 - b. The phrase "And they held their peace" means: 'They said nothing because they could not back their doctrine from scripture'. Apparently, they thought their numbers, or something else, would intimidate "Jesus". By this time, they have lost this argument several times. However, they have to agree that their doctrine is wrong or continue to argue doctrinal error.
5. **C14-S5**: "Jesus" accepted their challenge.
- a. Our sentence adds that "Jesus" healed the man and gave another challenge to the "lawyers and Pharisees".
 - b. The phrase "And he took him, and healed him, and let him go" means: 'This is what "Jesus" did with the man who needed healing'.
 - c. The phrase "And answered them, saying" means: '“Jesus” challenged the "lawyers and Pharisees"'. . . .
 - d. The phrase "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?" means: '“Jesus” identified how they regularly violated their own rule'. True laws from God do not have exceptions.
6. **C14-S6** says: "And they could not answer him again to these things" means: 'There is no defense for doctrinal error when it faces God's truth'.
7. **C14-S7**: "Jesus" gives them '*The Parable of the Wedding Guests*'.
- a. Our sentence adds the '*Parable of those Bidden to Wedding*'.

- b. The phrase "And he put forth a parable to those which were bidden" means: '"Jesus" gave this parable because of their attitudes'.
 - c. The phrase "when he marked how they chose out the chief rooms" means: 'This is what motivated the parable'.
 - d. The phrase "saying unto them" means: '"Jesus" said this to the "lawyers and Pharisees"'
 - e. The phrase "When thou art bidden of any man to a wedding" means: 'He used the wedding as an example but these instructions can be applied to many situations'.
 - f. The phrase "sit not down in the highest room" means: 'Put away your pride'.
 - g. The phrase "lest a more honourable man than thou be bidden of him" means: 'This situation might happen'.
 - h. The phrase "And he that bade thee and him come and say to thee" means: 'The host will have to correct the proud person'.
 - i. The phrase "Give this man place" means: 'Swallow your pride'.
 - j. The phrase "and thou begin with shame to take the lowest room" means: 'This is the end result of being overly proud'.
8. **C14-S8**: What to do instead.
- a. The word "But" 'continues the subject of the prior sentence while changing directions'.
 - b. The phrase "But when thou art bidden" means: 'This also applies to people who are bidden to Heaven'.
 - c. The phrase "go and sit down in the lowest room" means: 'Don't make yourself important in this world but become "servant of all" ([Mark 9:35](#); [Mark 10:44](#))'.
 - d. The phrase "that when he that bade thee cometh, he may say unto thee" means: '"Jesus" will say this to the true servants of God'.
 - e. The phrase "Friend, go up higher" means: 'True servants of God will receive glory in Heaven'.
 - f. The phrase "then shalt thou have worship in the presence of them that sit at meat with thee" means: 'Our true reward will be in Heaven'.
9. **C14-S9**: Why to obey the prior sentence.
- a. Our sentence starts with the word "For" and explains why the prior sentence is true. This is a precept which God makes always true.
 - b. The phrase "For whosoever exalteth himself shall be abased" means: 'God makes His true children go the opposite direction from the desires of their flesh'.

- c. The phrase "and he that humbleth himself shall be exalted" means: 'God rewards in Heaven those who "humbleth". themselves in order to let God work through their life'.
10. **C14-S10**: Instructions to the host. Even though these instructions will most likely be ignored, "Jesus" still gives them so that, when he is judged by God, he can not plead ignorance.
 - a. The phrase "Then said he also to him that bade him" means: '“Jesus” directed this comment to His host'.
 - b. The phrase "When thou makest a dinner or a supper" means: 'This can be applied to any situation where we are serving others'.
 - c. The phrase "call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours" means: 'Don't call the people who can, and will, recompense you in this world'.
 - d. The phrase "lest they also bid thee again, and a recompense be made thee" means: 'If you receive recompense in this world then God will not reward your efforts'.
11. **C14-S11**: Further instructions.
 - a. The word "But" 'continues the subject of the prior sentence while changing directions'. Where the prior sentence told us what to not do, this sentence tells us what to do.
 - b. The phrase "But when thou makest a feast" means: 'This can be applied to any situation where we are serving others'.
 - c. The phrase "call the poor, the maimed, the lame, the blind" means: 'Call people who can not pay you back'.
 - d. The phrase "And thou shalt be blessed" means: 'God will pay you back'.
 - e. The phrase "for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" means: 'Here's why'.
12. **C14-S12**: Someone uses the prior instructions to make a statement which could be misconstrued.
 - a. Our sentence adds a response from another guest.
 - b. The phrase "And when one of them that sat at meat with him heard these things" means: 'This is when the person spoke up'.
 - c. The phrase "he said unto him, Blessed is he that shall eat bread in the kingdom of God" means: 'This is what he believed'. He probably actually meant "the kingdom of Heaven" because "the kingdom of God", in "the kingdom of Heaven", is actually a reference to the "marriage supper of the Lamb". All saved will be in Heaven but only those saved

people who let "Christ" work through their physical life will be allowed to attend the "marriage supper of the Lamb". And, that is what the parable, which follows, is actually all about.

13. **C14-S13**: "Jesus" clarifies.
 - a. Our sentence adds the response from "Jesus". This parable is often preached and applied to the wrong response by the guests but I can't remember anyone giving the true spiritual meaning which is dictated by the context. This is a response to the prior sentence and is actually speaking, spiritually, about the "marriage supper of the Lamb".
 - b. The phrase "Then said he unto him" means: '“Jesus” gave this response to the guest who spoke the prior sentence'. Remember that, earlier, we were told that many of the other guests were "lawyers and Pharisees". And, given what was said in the prior sentence, the person who spoke was probably one of those people.
 - c. The phrase "A certain man made a great supper, and bade many" means: 'This is speaking, spiritually, of God making the "marriage supper of the Lamb" and inviting all saved people to attend'.
 - d. The phrase "And sent his servant at supper time to say to them that were bidden" means: 'God uses angels and men most of the time as His messengers'. (God has used an ass, all of creation and other things or people as His messengers.).
 - e. The phrase "Come; for all things are now ready" means: 'God is now making this invitation to the saved who are still living'.
14. **C14-S14** says: "And they all with one consent began to make excuse". 'Many of God's people are too busy pursuing things of this world to be bothered serving God so that they can be part of the "marriage supper of the Lamb"'. Unfortunately, many of God's people honestly believe that these excuses will be accepted by God.
15. **C14-S15**: The first refusal.
 - a. The phrase "The first said unto him" means: 'This is the first excuse which God's people expect God to accept'. Remember the audience that "Jesus" was addressing. They thought that they were so important to God that God had to accept their attitudes, actions and excuses.
 - b. The phrase "I have bought a piece of ground" means: 'This person is someone rich and important in this world'. No rich person would buy "a piece of ground" without first inspecting

- it. This is an obvious lie. However, some people act like God is so stupid that God has to accept their obvious lies.
- c. The phrase "and I must needs go and see it" means: 'They stay too busy with responsibilities of this world to be bothered with serving God'.
 - d. The phrase "I pray thee have me excused" means: 'He honestly expects God to accept His excuse which makes God less important than things of this world'.
16. **C14-S16:** The second refusal.
- a. The phrase "And another said" means: 'This is the second excuse which God's people expect God to accept'. Remember the audience that "Jesus" was addressing. They thought that they were so important to God that God had to accept their attitudes, actions and excuses.
 - b. The phrase "I have bought five yoke of oxen" means: 'He was so busy doing the work of this world that he doesn't have time to serve God'. This includes people who work, instead of going to service, when they have a choice. No one, who can afford it, is so stupid that they "buy five yoke of oxen" without first "proving them".
 - c. The phrase "and I go to prove them" means: 'This is a claim of spending money without even looking at what was bought'. This is an obvious lie. However, some people act like God is so stupid that God has to accept their obvious lies.
 - d. The phrase "I pray thee have me excused" means: 'He honestly expects God to accept His excuse which makes God less important than a secular job in this world'.
17. **C14-S17:** The third refusal.
- a. The phrase "And another said" means: 'This is the third excuse which God's people expect God to accept'. Remember the audience that "Jesus" was addressing. They thought that they were so important to God that God had to accept their attitudes, actions and excuses.
 - b. The phrase "I have married a wife". More than one preacher has said that a man needs to entertain a new wife. No man would refuse such an invitation when he has a new wife. In addition, a wife is supposed to be a "help meet", which means she is supposed to help the man to serve God. Thus, this is a claim that the man can not do what God demands because he now has someone to help him do so. This is an obvious lie. However, some people act like God is so stupid that God has to accept their obvious lies.

- c. The phrase "and therefore I cannot come" means: 'He honestly expects God to accept His excuse which makes God less important than a secular job in this world'.
- 18. **C14-S18** says: "So that servant came, and shewed his lord these things" means: 'A Godly pastor will be praying for God to correct the heart of his people who refuse to serve God after claiming to be saved'
- 19. **C14-S19**: The host invites people who are normally rejected.
 - a. Our sentence adds a warning that God will give the Jews a bill of divorcement and work with the church.
 - b. The phrase "Then the master of the house being angry said to his servant" means: 'Symbolically, our sentence is telling us that God the Father was angry at the Jews because of their ongoing attitude of refusing God. Therefore, God the Father told "Jesus" to start the church and invite the Gentiles (who were rejected by the Jews)'.
 - c. The phrase "Go out quickly into the streets and lanes of the city" means: 'Go everywhere in the world'.
 - d. The phrase "and bring in hither the poor, and the maimed, and the halt, and the blind" means: 'Give the Gospel invitation to everyone'.
- 20. **C14-S20**: The servant reports back to the host.
 - a. The phrase "And the servant said" means: 'The servant represents pastors'.
 - b. The phrase "Lord, it is done as thou hast commanded" means: 'Pastors and churches claim that they have done what God commanded where they are'.
 - c. The phrase "and yet there is room" means: 'God has not, yet, ordered the Rapture'.
- 21. **C14-S21**: The host demands that the servant find more.
 - a. Our sentence adds the command to do missions work.
 - b. The phrase "And the lord said unto the servant" means: 'God gives this command to pastors and churches'.
 - c. The phrase "Go out into the highways and hedges" means: 'Go beyond your comfort zone to other types of people'.
 - d. The phrase "and compel them to come in" means: 'Overcome false religions and false beliefs'.
 - e. The phrase "that my house may be filled" means: 'Work to fill Heaven while you live'.
- 22. **C14-S22**: Why.
 - a. Our sentence starts with the word "For" and explains why the prior sentence is true.
 - b. The phrase "For I say unto you" means: 'This is the message from God'.

- c. The phrase "That none of those men which were bidden shall taste of my supper" means: 'There is a popular lie that we can get saved at any time. The message found in this parable is that God will cut off the invitation to be saved after He is rejected enough times. God will also cut off the invitation to serve God, and receive everlasting rewards, if the saved reject God enough times'.
23. **C14-S23**: The start of the next incident.
- Our sentence adds the truth from "Jesus", about this matter, that He gave to the multitudes.
 - The phrase "And there went great multitudes with him" means: 'These people were near, if not at, the house of the "chief Pharisee". on the sabbath when all of what is reported in this chapter happened'.
 - The phrase "and he turned, and said unto them" means: '“Jesus” addressed the "great multitudes" '.
 - The phrase "If any man come to me" means: 'People claim to follow "Jesus" but few fulfill this requirement'.
 - The phrase "and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also" means: 'As many have claimed, this means that your feelings for these other people must seem like hate when compared to your feelings for "Jesus" '.
 - The phrase "he cannot be my disciple". 'The word "cannot" means: it is absolutely impossible'.
24. **C14-S24**: "Jesus" told them the second requirement to be His disciple.
- Our sentence adds another requirement to being a true "disciple of Jesus".
 - The phrase "And whosoever doth not bear his cross" means: 'This speaks of ongoing suffering that is expected to become worse and to last until death'.
 - The phrase "and come after me" means: 'accept suffering with the same attitude as "Jesus" had'.
 - The phrase "cannot be my disciple" means: 'The word "cannot" means: it is absolutely impossible'.
25. **C14-S25**: Why He told them.
- Our sentence starts with the word "For" and explains why the prior sentence is true.
 - The phrase "For which of you" means: 'This question is presented to everyone'.
 - The phrase "intending to build a tower" means: 'This is an example which represents any project done in this world'.

- d. The phrase "sitteth not down first, and counteth the cost" means: 'Only the foolish do not plan and verify that they can complete what they start'. This is where lost and carnal people think that people of true faith are foolish. They do not really count on the provision from God. But, those of true faith, verify with God before starting a project to honor God. And, when their faith is proven right, they are proven to not be foolish.
 - e. The phrase "whether he have sufficient to finish it?" means: 'This is one of the main questions to be answered during planning'.
26. **C14-S26**: "Jesus" does not want people who will prove to be foolish.
- a. The phrase "Lest haply" means: 'Unless this result happens'.
 - b. The phrase "after he hath laid the foundation, and is not able to finish it" means: 'He starts but can not finish'.
 - c. The phrase "all that behold it begin to mock him" means: 'This is what others will say about him'.
 - d. The phrase "Saying, This man began to build, and was not able to finish" means: 'This is why they will mock him'.
27. **C14-S27**: Another example of why to count the cost.
- a. The phrase "Or what king, going to make war against another king" means: 'This is another example which has greater results to consider'. Unfortunately, most people who make these decisions don't do this type of consideration or don't get accurate facts upon which to base their decision.
 - b. The phrase "sitteth not down first, and consulteth" means: 'Wise men consult other knowledgeable men'. Fools decide based upon emotions.
 - c. The phrase "whether he be able with ten thousand to meet him that cometh against him with twenty thousand?" means: 'This is the main question which he must answer before going to war'.
28. **C14-S28**: Example of using proper consideration.
- a. The phrase "Or else" means: 'This is his second option'.
 - b. The phrase "while the other is yet a great way off" means: 'Before it is too late'.
 - c. The phrase "he sendeth an ambassage, and desireth conditions of peace" means: 'This is the wise decision'. Unfortunately, when applied to the individual and which side of the spiritual war they are on, most people prove themselves to be fools.
29. **C14-S29**: Application of prior examples.

- a. The phrase "So likewise" means: 'The reasoning of the prior two examples is to be applied to the consideration of this sentence'.
 - b. The phrase "whosoever he be of you that forsakes not all that he hath" means: 'This is the requirement'
 - c. The phrase "he cannot be my disciple" means: 'This is the consequence of not fulfilling the requirement'.
 - d. Please notice that this is not speaking about salvation but is speaking about discipleship. Unfortunately, many people who accept salvation reject discipleship. Those people end up with tears for more than 1,000-years, are everlasting paupers and suffer many other everlasting losses.
30. [C14-S30](#): Example of salt.
- a. The phrase "Salt is good" means: 'It not only is good but is a requirement of life'.
 - b. The phrase "but if the salt have lost his savour" means: 'If salt can not do its basic function'. The basic function of the saved is discipleship which enables them to produce spiritual fruit. Therefore, this parable is symbolically representing the saved but carnal person.
 - c. The phrase "wherewith shall it be seasoned?" means: 'If a saved person refuses discipleship, how will they produce spiritual fruit and receive the results of producing spiritual fruit?'.
31. [C14-S31](#) says: "It is neither fit for the land, nor yet for the dunghill; but men cast it out". Such has no use and a saved person who refuses to become a disciple has no use to God. They are foolish to expect God to reward such behavior.
32. [C14-S32](#) says: "He that hath ears to hear, let him hear". Please see the Detailed Note for other Bible references to this precept. It tells us that we must hear the spiritual lesson.
-

Chapter 15 Summary:

Chapter Theme: *The Self-Righteous Lost versus The Repentant Saved.*

In [Luke 13:33](#) we read: "Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem." Then in [Luke 19:28](#) says: "And when he had thus spoken, he went before, ascending up to Jerusalem." There are a couple of sentences after that dealing with His entrance into Jerusalem. However, everything from [Luke 13:33](#) through [Luke 19:28](#) is a report of His actions and teaching on the three day journey to Jerusalem where he would end up being falsely accused, tried and crucified. Thus, one fourth of Luke's Gospel is from this time frame.

This chapter consists almost exclusively of parables said to the self-righteous "Pharisees and scribes". Our first couple of sentences tells us "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them". As a result, "Jesus" answers with three parables that start in [Luke 15:3](#) we have '*The Parable of the Lost Sheep*'. Then in [Luke 15:8-10](#) we have '*The Parable of the Piece of Money*'. Then in [Luke 15:11-32](#) we have the '*Parable of the Prodigal Son*'. Thus, other than the first two sentences, the entire chapter consists of parables told to self-righteous people who were judgmental towards "Jesus" because "This man receiveth sinners, and eateth with them".

The one thing to keep in mind is that, according to the context, the '*Parable of the Prodigal Son*' was said to the self-righteous "Pharisees and scribes", who are actually pictured as the older who stayed home with the father. Thus, our religious traditions have mislabeled this parable. It really should be labeled '*The Parable of the Self-Righteous Judgmental Son*'.

Please see the Doctrinal Studies called: [Significant Gospel Events](#); [Gospel Time Sequences](#) , [Table Of Miracles](#) and [Table of Parables in the New Testament](#) for references related to events in this chapter and for how the events of this chapter fit in the time sequence of the life of Jesus.

In [Matthew 18:12-14](#) and [Luke 15:3-7](#), we read '*The Parable of the Lost Sheep*'. It is also found in the [Table of Parables in the New Testament](#).

In [Luke 15:8-10](#), we read '*The Parable of the Piece of Money*'. It is also found in the [Table of Parables in the New Testament](#).

In [Luke 15:11-32](#), we read the '*Parable of the Prodigal Son*'. It is also found in the [Table of Parables in the New Testament](#).

1. [C15-S1](#): "Jesus" attracted sinners.
 - a. The word "Then" means: '*After "Jesus" put the religious leaders to shame because of their pride*'. (That was what Luke reported in the prior chapter.)
 - b. The phrase "drew near unto him all the publicans and sinners for to hear him" means: '*The "publicans and sinners" did not have the pride of the religious leaders. Therefore, they were not insulted by the comments from "Jesus", which were reported in the prior chapter. In addition, in the prior chapter, "Jesus" told them how they could go to Heaven and receive everlasting rewards from God. Therefore, they were happy to listen to "Jesus"*'.
2. [C15-S2](#): The self-righteous religious people objected.
 - a. Our sentence adds the religious complaints from the religious leaders.
 - b. The phrase "the Pharisees and scribes murmured, saying" means: '*This is who complained*'. We see the same complaint reported in: [Matthew 9:10-11](#); [Matthew 11:19](#); ; [Luke 5:30](#); [Luke 7:34](#). . .
 - c. The phrase "This man receiveth sinners, and eateth with them" means: '*"Jesus" was refusing to obey their additions to God's law*'. The "Pharisees and scribes" claimed that doing this type of thing made a person spiritually unclean. In [Matthew 15:17-18](#) and [Mark 7:18-20](#), "Jesus" explains the true source of spiritual defilement.
3. [C15-S3](#): "Jesus" responded to their "murmuring".
 - a. Our sentence adds the answer from "Jesus". This is the '*Parable of the Lost Sheep*'. It is also found in [Matthew 18:2-14](#). This is the first, of three, parables which all teach the same lesson.
 - b. The phrase "he spake this parable unto them, saying" means: '*This is what "Jesus" said to them*'.
 - c. The phrase "What man of you, having an hundred sheep, if he lose one of them" means: '*This is the circumstance of the parable*'.
 - d. The phrase "doth not leave the ninety and nine in the wilderness, and go after that which is lost" means: '*This is the action of the parable*'.

- e. The phrase "until he find it?" means: 'This is the desired result of the parable'.
 - f. This parable symbolically tells us the care of God the Father for His children who leave His care and wander in the world.
4. C15-S4: What the shepherd did.
- a. Our sentence adds the response of the owner, which symbolically shows the response of God.
 - b. The phrase "And when he hath found it" means: 'Symbolically, this means when the child of God returns to their own ongoing personal relationship with God'.
 - c. The phrase "he layeth it on his shoulders" means: 'This represents someone who, spiritually, returns to God and the truth given in "word of God"'
 - d. The phrase "rejoicing" means: 'This is God's response'.
5. C15-S5: How the shepherd reacted.
- a. Our sentence adds the message of angels rejoicing with God in Heaven.
 - b. The phrase "And when he cometh home, he calleth together his friends and neighbours, saying unto them" means: 'God does not have to return home but this is part of the Earthly story which gives a Heavenly meaning'.
 - c. The phrase "Rejoice with me; for I have found my sheep which was lost" means: 'God tells the angels and saints in heaven to rejoice with Him when His child returns to a right relationship with God'.
6. C15-S6: The application.
- a. The phrase "I say unto you" means: '"Jesus" said this. There is no opinion which can oppose what He said'.
 - b. The phrase "that likewise joy shall be in heaven over one sinner that repenteth" means: 'The spiritual message of this parable is like the physical story of this parable'.
 - c. The phrase "more than over ninety and nine just persons, which need no repentance" means: 'There are **NO** people who "need no repentance". There are only religious fools who believe that they, and their group, "need no repentance". Someone who accepts a true relationship with God causes rejoicing while "ninety and nine" religious fools cause no rejoicing with their lives which will take them to Hell'.
7. C15-S7: The start of the second parable.
- a. Our sentence adds the second, of three, parables which teach the same lesson.
 - b. The phrase "Either what woman having ten pieces of silver" means: 'This is the condition of the parable'.

- c. The phrase "if she lose one piece, doth not light a candle, and sweep the house" means: 'This is the action of the parable'.
 - d. The phrase "and seek diligently till she find it?" means: 'This is the result of the parable'.
 - e. The message of the parable is that God will try different ways to try to get His child to return to a right relationship with Him and He will continue until the child returns or God kills him as useless in this world.
8. **C15-S8** says: "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." Again, we read a message of rejoicing, which is symbolic of rejoicing in Heaven when God get His child to return to a right relationship.
9. **C15-S9** says: "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth". While it is believed that the angels also rejoice, the phrase "joy in the presence of the angels" means: 'God and the saints in Heaven receive joy from this response by the wayward child of God'
10. **C15-S10**: The start of the '*Parable of the Prodigal Son*', which is of the third parable of this chapter. All three parables teach the same message in different ways and need to be considered together in order to find the true meaning of each. And, while it is usually preached about the younger son, a few have also preached about the older son. Both sons need to be restored to a proper relationship with the father. There was a different method of restoration used for each son because each son was separated for different reasons. However, the message of this parable and of the chapter is that God wants everyone restored to a proper relationship with God. And, God is willing to use any righteous method to accomplish that goal.
- a. In this parable, it should be obvious that the father symbolically represents God the Father. The older son represents the Jews who stayed with the father but did not know the personality of the father. They refused to have an ongoing personal relationship with the father. Our parable does not say that the older son truly repented and corrected his relationship because, while many religious people do so, most do not. In **Matthew 7:23** we read: "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity". That reference tells us about religious people

who expect to go the Heaven and are rejected because keeping religious rules does not save us. Twice, in Genesis, we are told that a man "knew his wife; and she conceived". So, part off the true Biblical definition of The word "know" is: 'a personal intimate relationship'. Our reference in Matthew tells us that the religious person, who does not have the personal intimate relationship is rejected when they seek to enter Heaven. The younger son, in the parable, acted worse at the son but ended up accepting the personal intimate relationship. He represents the people who will be accepted into Heaven.

- b. The phrase "And he said" means: '"Jesus" gave this parable'.
 - c. The phrase "A certain man had two sons" means: 'This gives us the circumstance of the parable'. Symbolically, the two sons represent the Jews and the Gentiles.
 - d. The phrase "And the younger of them said to his father" means: 'This son represents the Gentiles'. At the time of Noah, all men were part of the same family. This son represents the people who wandered far from God and did not teach their children the truth about God. As a result, the children made up their own wrong doctrines.
 - e. The phrase "Father, give me the portion of goods that falleth to me" means: 'In Jewish culture, the inheritance was divided before the death of the parents'. Some people criticize the younger son for saying this and the Father for allowing it, but they are, wrongly, applying their own beliefs and their own culture to people of another culture.
11. **C15-S11** says: "And he divided unto them his living". The father did as requested.
12. **C15-S12**: The younger son left.
- a. Our sentence adds the foolish decision of the younger son.
 - b. The phrase "And not many days after the younger son gathered all together" means: 'He took all because he planned on not returning'.
 - c. The phrase "and took his journey into a far country" means: 'He went where his father and brother could not comment on his sinful life'.
 - d. The phrase "and there wasted his substance with riotous living" means: 'Party! Party! Party! is the cry of many people, especially when someone else is paying for it. But, as seen in this parable, the so-called friends, gained in that manner, abandon you when you no longer pay and need help'.
13. **C15-S13**: The younger son had problems.

- a. Our sentence adds the change in circumstances.
 - b. The phrase "And when he had spent all" means: 'He acted like many people, especially those people who claim to be saved and also claim that they can't afford to tithe'. He was foolish with his spending. Many people do not have sufficient savings to carry them through a disaster because they are not obeying God's commands about the attitudes and actions to have towards money. Please see the Doctrinal Study called [godly Financial Principles](#) about Godly attitudes and actions to have towards money.
 - c. The phrase "there arose a mighty famine in that land" means: 'We should all understand that there is no question of if a disaster will hit but the questions are: when, how and what will be the consequence to us and those that we are responsible for'.
 - d. The phrase "and he began to be in want" means: 'Pay attention to the word "began"'. If we truly look at the history in the "word of God", we see that God allows such things to separate the obedient from the disobedient with God providing for the obedient while the disobedient suffer. We also see that God provides for the truly obedient children of God. Such times are a test of our faith and show our level of obedience during the time of plenty. This son did not recognize that circumstances would change during his life and he did not prepare. The same happens to many people. And, the real question is: are you going to learn your lesson, like this son did, or are you going to return to a life of foolishness and sin.
14. [C15-S14](#): He did what was necessary to live.
- a. Our sentence adds the first solution which this son tried.
 - b. The phrase "And he went and joined himself to a citizen of that country" means: 'This seems to be a reasonable solution. However, like many things in life, the experience did not match the expectation'.
 - c. The phrase "and he sent him into his fields to feed swine" means: 'Many people note that He should not have done this job, but he had no choice'. Many people, especially the young, have found themselves in a similar situation. As with this younger son, most (not all) first were willed with pride and left the support of their family and / or church.
15. [C15-S15](#): The younger son had a desperate time.
- a. Our sentence adds the results of his wrong decision.
 - b. The phrase "And he would fain have filled his belly with the husks that the swine did eat" means: 'Yes he had a job but was at starvation wages'. Most people get to make the first real major

decision of their life when they graduate from high school. And, I have several relatives in their thirties and forties who are crying about how hard life is after they spent their twenties having a good time without preparing to get a good paying job. No, money isn't everything. But, it is foolish to not prepare for unexpected trouble while you can.

- c. The phrase "and no man gave unto him" means: 'This is the cry of many poor, especially in countries which have a welfare program'. No welfare program ever fulfilled the desires of people who rely upon it instead of developing their personal relationship with God and doing what God commands so that God can provide for them. This young man knew better than do what the parable said that he did, but he refused to believe that he would end up in the circumstances which he, undoubtedly, was warned about if he pursued that type of life.
16. **C15-S16**: The younger son figured out what was better for him.
- a. Our sentence adds the fact that he finally wised up.
 - b. The phrase "And when he came to himself" means: 'He finally started using his brain and looked at reality instead of what he wanted to believe'. Most deceived people have a chance to know the truth, at some point in their life, but choose to believe the comfortable lie.
 - c. The phrase "he said" means: 'He said this to himself. This shows that he finally faced reality even though it was not what he wanted to believe'.
 - d. The phrase "How many hired servants of my father's have bread enough and to spare" means: 'His father treats everyone, including servants, better than he realized'. God the Father does the same. In this parable, this son realized the character of his father and realized that his father was far more loving than anyone else in the world.
 - e. The phrase "and I perish with hunger!" means: 'He realized and acknowledged the consequence of his error'. In the last few chapters of **Acts**, we read that Paul made a collection and brought financial help to the poor of the Jerusalem church who were starving because God was punishing them. They were holding onto doctrinal error and insisting that people had to become Jews in order to be saved and that Jews had to keep the religious traditions in order to be sanctified. God destroyed that church in order to end that doctrinal error. However, what that teaches us is that, even being saved, does not keep people from making this error. God

wants us to realize, and acknowledge, the consequence of our sin so that we can truly Biblically repent and correct our relationship with God.

17. **C15-S18** says: "And he arose, and came to his father." He acted on his decision. Notice that he "came to his father". He didn't go to religion and didn't go to anyone but personally went to the symbolic representation of God. .
18. **C15-S19**: His father reacted when he saw the younger son.
 - a. The word "But" 'continues the subject of the prior sentence while changing directions'. The father didn't wait until he arrived at the house but "ran" to him. This is the symbolic representative of God's reaction to true "repentance".
 - b. The phrase "But when he was yet a great way off" means: 'The father had to be looking for the son in order to see him "a great way off"'. Some things are only learned from experience. A truly loving parent never wants their child hurt. However, a truly loving parent knows this and lets their child suffer the consequence of doing sin. There have been studies which show that most criminals were raised by mothers who refused to admit that their child sinned and refused to let their child learn from the consequence of their sin. In almost all cases, the father was missing or completely submissive to the mother.
 - c. The phrase "his father saw him" means: 'God is watching for a truly repentant child of His'. This is the main message of the entire chapter.
 - d. The phrase "and had compassion" means: 'This is one of the main reactions of God'. We read about this reaction when God's children truly "repent" and when God's children sin in ignorance because they were never taught truth and, especially, when they have been taught doctrinal error.
 - e. The phrase "and ran, and fell on his neck, and kissed him" means: 'This is the action of love by the father'.
19. **C15-S20**: The younger son confessed his sin.
 - a. Our sentence adds what the son did.
 - b. The phrase "And the son said unto him" means: 'He did what he agreed to do when he truly repented'.
 - c. The phrase "Father, I have sinned against heaven, and in thy sight" means: 'He acknowledged and of his sin, including that it was "against heaven"'.

- d. The phrase "and am no more worthy to be called thy son" means: 'He acknowledged, and accepted, the consequence of his sin'.
20. **C15-S21**: The father expresses his decision.
- The word "But" 'continues the subject of the prior sentence while changing directions'. Since the son acknowledged his sin, and the results of the sin, the father could show true mercy.
 - The phrase "But the father said to his servants" symbolically tells us how God reacts in Heaven.
 - The phrase "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet" means: 'The father restored him to his prior position'. Be careful about this truth. Some sins, such as violating a covenant agreement, prevent full restoration. Yes, you can still get mercy and a partial restoration. However, some sins cause permanent damage and full restoration is, probably, not possible in such cases.
 - The phrase "And bring hither the fatted calf, and kill it; and let us eat, and be merry" means: 'The father commanded a celebration'.
 - The phrase "For this my son was dead, and is alive again; he was lost, and is found" means: 'this is why'.
 - Notice the phrase "my son was dead". True Biblical "death". is not just the one time that our soul and spirit abandon our body. It also includes the ongoing corruption of the soul and our refusal to respond to the promptings of God's "Holy Ghost".
 - The phrase "is alive again" symbolically means: 'now responding to the promptings of God's "Holy Ghost"'.
 - The phrase "he was lost, and is found" symbolically means: 'he could not know how to have a truly good life'.
21. **C15-S22** says: "And they began to be merry". Think how most people react when they are commanded to: '*Take the rest of the day off work and come to the party*'.
22. **C15-S23**: The elder son was unaware of what happened.
- The word "Now" means: 'After you understand what was said before this'. I've heard preachers cover the first part of this parable and I've heard preachers cover the last part of this parable. However, very few cover all of it and the parable was given as a single unit. Therefore, we need to look at it as a single message. What we see here are two sons who acted differently. However, both sinned against the father

with their attitude. The younger son truly repented and was forgiven, but no longer had an inheritance due to him. We are not told if the older son truly repented or if he kept his sinful attitude. We also are not told if he received forgiveness. What we do see is the love of the father given to both sons in spite of their sinful and unthankful, attitude towards the father. That is an important lesson which is also in this parable but the entire parable needs to be considered in order to see this lesson.

- b. The phrase "his elder son was in the field" symbolically represents the religious Jews doing what they believed was working for God.
 - c. The phrase "and as he came and drew nigh to the house" symbolically represents the religious Jews considering the reward that they expected to receive when they got to Heaven.
 - d. The phrase "he heard musick and dancing" symbolically represents the religious Jews seeing the "sinners and publicans" celebrating their forgiveness from God and given a promise of a home in Heaven.
23. **C15-S24:** The elder son asked what was happening.
- a. Our sentence adds the action of the elder son. This avoids his looking ignorant before everyone in the house.
 - b. The phrase "And he called one of the servants" means: 'This is who the elder son asked'.
 - c. The phrase "and asked what these things meant" means: 'This is what he asked'.
24. **C15-S25:** The elder son received an explanation.
- a. The phrase "And he said unto him" means: 'The servant answered the question'.
 - b. The phrase "Thy brother is come" means: 'The younger son had returned'. The word "thy" means: 'your personal'. This eliminates confusion with someone who did not have the same parents but was still called brother.
 - c. The phrase "and thy father hath killed the fatted calf" means: 'The father was hosting a party'.
 - d. The phrase "because he hath received him safe and sound" means: 'This is why'.
25. **C15-S26:** The elder son reacted wrongly. This is called: 'Cutting off your nose to spite your face'.

- a. The phrase "And he was angry, and would not go in" means: 'This was his reaction'. This phrase is symbolic of what we read in [Matthew 2:14-17](#) and other places in the Bible.
 - b. The phrase "therefore came his father out" means: ".
 - c. The phrase "and intreated him" means: 'His father sought to find out what was wrong so that he could fix it'.
26. [C15-S27](#): The elder son explains his anger.
- a. The phrase "And he answering said to his father" means: 'The older son gave this answer to explain why he refused to participate'.
 - b. The phrase "Lo, these many years do I serve thee" means: 'Pay attention to all that I have done for you personally'. He is looking at what he did but ignoring what his father did. He regarded what his father did as required and not worthy of thanks. We find this attitude with many, if not most, religious people.
 - c. The phrase "neither transgressed I at any time thy commandment" means: 'I always obey'. This is never true for a son nor for a child of God.
 - d. The phrase "and yet thou never gavest me a kid" means: 'When we look at the answer from the father, in the next sentence, it becomes obvious that he never asked'. Someone who never asks has no right to complain about someone else not giving. This is also true for people who complain against God.
 - e. The phrase "that I might make merry with my friends" means: 'He makes is sound like his father treated him like a slave and never let him have any fun'. However, such a claim does not fit with the character we see in the rest of the parable. Unfortunately, many people who claim to be children of God also blaspheme the name of God ([2Samuel 2:14](#); [Romans 2:24](#)).
 - f. The phrase "But as soon as this thy son was come" means: 'He is complaining against mercy and grace'.
 - g. The phrase "which hath devoured thy living with harlots" means: 'He is judging his brother instead of extending love. Every religious person who does the same makes excuses for their own sin and demands a different form of judgment be applied to themselves'.
 - h. The phrase "thou hast killed for him the fatted calf" means: 'Here is his real complaint. He is worried about losing part of his inheritance'. The rewards for Jews and for church are different in Heaven. The church does not replace the Jews.
27. [C15-S28](#): The father responds.
- a. Our sentence adds the assurance from the father.

- b. The phrase "And he said unto him" means: 'This is the answer from the father'.
 - c. The phrase "Son" means: 'First, the father reminds the son of their relationship'. The younger son is not more important. God's love for one person, or group, does not interfere with His love for others.
 - d. The phrase "thou art ever with me" means: 'He can ask for anything that he wants any time that he wants'.
 - e. The phrase "and all that I have is thine" means: 'He will not lose any of his inheritance'.
28. **C15-S29**: The father explains the error of the elder son. This was also the error of the Jews, especially of the religious leaders of the Jews.
- a. The phrase "It was meet that we should make merry" means: 'It is proper. "that we should make merry", any way that you look at it'.
 - b. The phrase "and be glad" means: 'We should feel this way'.
 - c. The phrase "for this thy brother was dead, and is alive again" means: 'Your brother was not responding to us but now he responds'.
 - d. The phrase "and was lost, and is found" means: 'We had no idea where he was but now he is returned'.
-

Chapter 16 Summary:

Chapter Theme: *The Rewards and Future of the Religious Lost.*

In [Luke 13:33](#) we read: "Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem." Then in [Luke 19:28](#) says: "And when he had thus spoken, he went before, ascending up to Jerusalem." There are a couple of sentences after that dealing with His entrance into Jerusalem. However, everything from [Luke 13:33](#) through [Luke 19:28](#) is a report of His actions and teaching on the three day journey to Jerusalem where he would end up being falsely accused, tried and crucified. Thus, one fourth of Luke's Gospel is from this time frame.

In this chapter, "Jesus" changes from talking to the "Pharisees and scribes" to talking to His disciples. "Jesus" starts with a parable, that the "Pharisees and scribes" overhear, where He talks about '*The Wise Steward*'. Many people don't understand this parable and try to explain it with some error. In addition, in order to understand this parable, the key to understanding it is that the master is foolish according to the wisdom of this world, but not necessarily foolish according to the wisdom of God. Also, the steward is wise, according to the wisdom of this world, but is foolish according to the wisdom of God because he still has to face the judgment of God. In addition, in order to understand this parable, we need to remember that [Isaiah 55:8](#) says: "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.". The key to understanding this parable is in [Luke 16:15](#), where we read: "that which is highly esteemed among men is abomination in the sight of God".

The next thing to pay attention to is the fact that the "lord", in the parable, is lower-case. That means that the word "lord" is referring to the "rich man" and not to "Jesus". Therefore, when the parable says: "the lord commended the unjust steward, because he had done wisely", it is talking about the "rich man" commending the steward for doing what his world considers to be wise. The steward took care of his needs in this world. However, we need to remember that "Jesus" also said: "that which is highly esteemed among men is abomination in the sight of God" ([Luke 16:15](#)). Therefore, while the steward was wise in this world, he was condemned by God.

Next, we need to remember that the "Pharisees and scribes" were listening in. Therefore, when "Jesus" said: "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”, He was actually speaking to the “Pharisees and scribes”. The phrase “when (not if) ye fail”. Their “failure” is not making sure that they passed the judgment of God and went to Heaven in eternity. After that comment, “Jesus” returned to speaking to His disciples when He gave the instructions of [Luke 16:10-13](#).

Hopefully the reader understands that the religious lost (represented by “Pharisees and scribes”) have their reward in this life but will be in Hell and the “lake of fire” as their “everlasting habitations”.

Next, realize that [Luke 16:14](#) says: “And the Pharisees also, who were covetous, heard all these things”. That is why I wrote earlier that the “Pharisees and scribes” overheard what “Jesus” said. It is also why I wrote that the one comment from “Jesus” was directed at them.

Our chapter continues with “Jesus” directing comments to the “Pharisees and scribes” starting in [Luke 16:15](#). He tells them that “God knoweth your hearts”, which is the basis for our judgment by God. “Jesus” says several things to them and then tells about '*Lazarus and the Rich Man Dying*'. This is not a parable but is a true account and something that only God could know, which is why unbelievers call it a parable. However, before that account, “Jesus” says something about marriage and divorce, which might seem out of context. How it fits within the context of this chapter is explained in the note for that sentence.

In this chapter the first half has comments from “Jesus” to His disciples with “the Pharisees and scribes” listening in. The last half of this chapter is directed to “the Pharisees and scribes”. In everything said in this chapter “Jesus” says that they, as lost religious people, have their reward in this world but face the judgment of God after death. Hopefully, the reader understands how the things of this chapter match the theme of this chapter.

Please see the Doctrinal Studies called: [Significant Gospel Events](#); [Gospel Time Sequences](#) , [Table Of Miracles](#) and [Table of Parables in the New Testament](#) for references related to events in this chapter and for how the events of this chapter fit in the time sequence of the life of Jesus.

In [Luke 16:1-8](#), we read the '*Parable of the Unjust Steward*'. It is also found in the [Table of Parables in the New Testament](#).

In [Luke 16:9-13](#), we read that "Jesus" was directly speaking to His disciples ([16:1](#)) but was actually indirectly speaking to the "Pharisees and scribes". He knew that they were listening in. Therefore, He could say things that they would object to if He said those things directly to the "Pharisees and scribes". However, since they were listening in on a conversation that he had with His disciples, they could not directly object at that time. Since this section is often misunderstood, the reader should read the detail notes for the sentences in this section in order to properly understand what was really going on.

Starting in [Luke 16:14](#), "Jesus" returned to speaking directly to the "Pharisees and scribes" because "they derided him" while others were listening. "Jesus" did not leave the other listeners wondering who told the truth. "Jesus" first stated the motivations of their hearts which caused them to pervert God's law. Then He said that God's law never changed for any reason. "Jesus" then showed how they perverted God's law in a way that everyone understood their perversion. After these things, He gave the true account of Lazarus and the "rich man" as a warning to them of their own personal fate if they continued to serve sin.

1. [C16-S1](#): Our sentence adds to the message of the prior chapter with the '*Parable of the Unjust Steward*'.
 - a. While this is a parable, it is also prophecy. Many people have a hard time explaining what this parable means because it tells us: "the lord commended the unjust steward" and that does not match the character of "Jesus". However, the summary notes below explain this. This parable can be taken literally, and explained as such, but our Gospel is adding it to the prior chapter where "Jesus" gave parables telling the Jewish religious leaders that they were wrong in their relationship to God. (Think of the older brother in the prior parable.) And, "Jesus" spoke to the lost and carnal in parables which they would misunderstand but which the spiritual would understand if they properly interpreted the symbolic language. Therefore, we to look at the symbolic language in this parable and consider the message given to the Jewish religious leaders.
 - b. The phrase "And he said also unto his disciples" means: '*Jesus" said this disciples while the religious leaders were standing there and also listening*'.

- c. The phrase "There was a certain rich man, which had a steward" means: 'This is symbolic of God the father ("the rich man") having the Jews as His people and the scribes and Levites appointed and His "stewards"'
 - d. The phrase "and the same was accused unto him that he had wasted his goods" means: 'This is the accusation brought against the religious leaders'.
2. **C16-S2**: The lord confronted the steward.
- a. The phrase "And he called him, and said unto him, How is it that I hear this of thee?" means: 'This is symbolic of God sending prophets to tell the religious leaders about their sin and doctrinal error that they taught to God's people'. The kept refusing to do the honest job of a steward belonging to God.
3. **C16-S3**: The steward was fired.
- a. The phrase "give an account of thy stewardship" means: 'Plan on facing the judgment of God'.
 - b. The phrase "for thou mayest be no longer steward" means: 'This is symbolic language for God's notice that He is going to stop using the Jews to bring His message to men and use the church instead'.
4. **C16-S4** says: "Then the steward said within himself, What shall I do?" This is a prophecy of what the Jews will do in the future when God kicks them out of their land.
5. **C16-S5**: He considered his future.
- a. Our sentence starts with the word "For" and explains why the prior sentence is true.
 - b. The phrase "for my lord taketh away from me the stewardship" means: 'There is no doubt that the Jews lost their land'.
 - c. The phrase "I cannot dig; to beg I am ashamed" means: 'Jews always seek professional positions. They try to avoid menial labor'.
6. **C16-S6**: He figured out how to have others owe him.
- a. Our sentence adds what the Jews actually did.
 - b. The phrase "I am resolved what to do" means: 'This is what the Jews figured out to do'.
 - c. The phrase "that, when I am put out of the stewardship" means: 'They did this when they lost their land and had to flee the Middle East'.
 - d. The phrase "they may receive me into their houses" means: 'The Jews became the bankers of royalty'. They were despised and hated and many were jealous of them, but they could handle money (be "stewards") better than any other people. So, in spite of how people felt about them, they were welcomed

into royal houses to handle the money and increase the wealth of their masters.

7. **C16-S7**: He started his plan.
 - a. The phrase "So he called every one of his lord's debtors unto him" means: 'They reached out to sinners'.
 - b. The phrase "and said unto the first" means: 'They learned with the first and continued with whatever variation in doctrine was required'.
 - c. The phrase "How much owest thou unto my lord?" means: 'Symbolically, they found out what was the favorite sin of that person'.
8. **C16-S8**: The debtor answered.
 - a. The phrase "And he said, An hundred measures of oil" means: 'Oil is used symbolically for spiritual matters. This person was following doctrines of devils such as witches and sorcerers'.
9. **C16-S9**: The steward told the debtor to cheat his lord.
 - a. The phrase "And he said unto him" means: 'The Jews claimed that they could reduce the consequence of sin'.
 - b. The phrase "Take thy bill, and sit down quickly, and write fifty" means: 'The Jews claimed that they would have less of a sin debt if the sinner followed their doctrinal error'.
 - c. In **1Samuel 28** we read that Saul went to a woman who had a "familiar spirit" and had her raise the spirit of Samuel. So, yes, the Jews had some basis for claiming that they could get spirits to do their bidding. They lied in claiming that God had to accept their lies.
10. **C16-S10** says: "Then said he to another, And how much owest thou?". The steward did the same with another.
11. **C16-S11** says: "And he said, An hundred measures of wheat". This person was sinning to gain the things of this world such as wealth and fame.
12. **C16-S12**: The steward told the debtor to cheat his lord.
 - a. The phrase "And he said unto him" means: 'The Jews claimed that they could reduce the consequence of sin'.
 - b. The phrase "Take thy bill, and write fourscore" means: 'The Jews claimed that they would have less of a sin debt if the sinner followed their doctrinal error'.
 - c. The Jewish religious leaders, in the Gospel times, convinced Jews that they could devote their life to seeking worldly wealth and that God had to give them as much wealth in Heaven and make them leaders in Heaven. So, yes, they convinced people that keeping their religious rules would

force God to reduce their sin debt for seeking worldly things instead of serving God.

13. **C16-S13**: The human lord recognized worldly wisdom.
 - a. Our sentence adds what the human "lord" did.
 - b. The phrase "And the lord" means: 'Please notice that this is a lower-case "lord", which means it is not referring to "Jesus" nor to God. This is what the human man, in the parable, did. He is not used symbolically for "Jesus" nor for God. He represents human government officials who hired the Jews to be their bankers'.
 - c. The phrase "commended the unjust steward" means: 'This is what the human government officials when they decided to hire the Jews to be their bankers'.
 - d. The phrase "because he had done wisely" means: 'The Jews had worldly wisdom'.
 - e. The phrase "for the children of this world are in their generation wiser than the children of light" means: 'This is why worldly leaders have this opinion'. The "children of light" tend to not be rich nor famous in this world. In addition, many do not obey "the word of God" about handling finances. Therefore, many of "the children of light" live in more poverty than is necessary.
14. **C16-S14**: "Jesus" talks to the "Pharisees and scribes" and adds instructions for them.
 - a. The phrase "And I say unto you" means: '"Jesus" said this'.
 - b. The phrase "Make to yourselves friends of the mammon of unrighteousness" means: 'Make friends with worldly leaders'.
 - c. The phrase "that, when ye fail" means: 'When you die lost'.
 - d. The phrase "they may receive you into everlasting habitations" means: 'They will welcome you into Hell because the Jews failed to deliver the true message of salvation from God'. Others in Hell will feel that they deserve to suffer also because of their great failure.
15. **C16-S15**: "Jesus" tells the precept which applies to the prior parable. The next few sentences also need to be considered in context with this sentence as they add clarification. God gives His children things which God thinks are of little value but men think are of great value. Then, God tests us by telling us to give those things to someone else when we feel like we need them to survive. If we obey, we pass the test and prove that we have true Biblical "faith" in God. If we refuse to obey, then prove that we do not have true Biblical "faith" in God.

- a. The phrase "He that is faithful in that which is least is faithful also in much" means: 'This is a test which is always true and one that we can use to test how faithful someone really is'.
 - b. The phrase "and he that is unjust in the least is unjust also in much" means: 'Notice that our prior phrase dealt with "faith" and this phrase deals with "justice". The same principal is true for both character traits and this test can be used for either of them'.
16. **C16-S16**: The application to eternity.
- a. Notice that "Jesus" calls money and fame "unrighteous mammon" and clearly tells us that "true riches" do not include those things. "True riches" are what God gives to the saved who truly serve Him after they get to Heaven.
 - b. The phrase "If therefore ye have not been faithful in the unrighteous mammon" means: 'People who refuse to obey God about handling money and fame are who is "not faithful in the unrighteous mammon"'
 - c. The phrase "who will commit to your trust the true riches?" means: 'Certainly God won't and there is no other Being who will give out such in Heaven'.
17. **C16-S17**: The second application to eternity.
- a. Our sentence adds another way of considering the same principal as the prior sentence.
 - b. The phrase "And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" means: 'As we read in a prior sentence, "he that is unjust in the least is unjust also in much". Therefore, God is not going to give something of true value to someone who will mishandle it in heaven'.
18. **C16-S18**: The second precept which deals with the same concept.
- a. Our sentence adds evidence of the doctrine in the prior sentences.
 - b. The phrase "No servant can serve two masters" means: 'This is a statement of fact'. Many people try to do this and many claim that "Jesus" is wrong because they believe otherwise and may even know someone who has done this for a time. However, there will always come a time when the person has conflicting orders and must chose to disobey one or the other master of even disobey both.
 - c. The phrase "for either he will hate the one, and love the other" means: 'This person will put the orders of one master above the orders of the other master'. The true Biblical definition of the word "hate" includes: 'A significant preference for another above the object of the hate'.

- d. The phrase "or else he will hold to the one, and despise the other" means: 'This is the action associated with the significant preference for another above the other'.
19. [C16-S19](#) says: "Ye cannot serve God and mammon". This is a personal application of the precept. The functional definition for the word "mammon" is: 'All forms of wealth and whatever is used to generate wealth including influence on others, worldly power and fame'. We can not be pursuing wealth in this world and serving God at the same time because seeking "mammon" requires putting our own desires as the top priority of life and truly serving God requires putting God's desires as the top priority of this life.
20. [C16-S20](#): The guilty derided the messenger of the truth.
- Our sentence adds the reaction of the religious leaders.
 - The phrase "And the Pharisees also" means: 'This is who reacted this way'.
 - The phrase "who were covetous" means: 'This was their exposed sin'. This sin is one of the [Ten Commandments](#) which religious people claim to keep as evidence of their salvation, but which they actually violate. (Please use the provided link to see more references to the Ten Commandments.)
 - The phrase "heard all these things" means: 'They not only heard them but they also understood them, which is part of the true Biblical definition for the word "hear"'.
 - The phrase "and they derided him". The word "deride" means: 'To laugh. To laugh at in contempt; to turn to ridicule or make sport of; to mock; to treat with scorn by laughter. The Pharisees also-derided him. Luke 16. Some, who adore Newton for his fluxions, deride him for his religion'. Please see the Study on [Psalms 1:1](#), which explains that this action gets a judgment from God which is the opposite of "blessed". People act this way when they have been proven to be wrong, or foolish, and they can not answer the proof against them. So, rather than try to correct their fault, they attack the character of the person who proved them to be wrong. It is called trying to deflect blame.
21. [C16-S21](#): God judges differently than men.
- Our sentence adds the response from "Jesus" to the ridicule from the religious leaders. This response goes through the end of the chapter. In it, "Jesus" tells them of an actual historical event which people try to deny, even today, by claiming that this report is a parable. However, parables are stories and not reports of actual events. A parable does not

include the name of an actual person. In addition, "Jesus" spoke in parables to cause the lost and carnal to have a wrong interpretation of what He said. However, He is not doing that here. Here, "Jesus" is giving a very clear warning to the religious people who "derided" Him.

- b. The phrase "And he said unto them" means: "Jesus" gave this warning to the religious people who "derided" Him'.
 - c. The phrase "Ye are they which justify yourselves before men" means: 'They feared the judgment of men more than they feared the judgment by God'. [Matthew 10:28](#) says: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell".
 - d. The phrase "but God knoweth your hearts" means: 'God will judge us based upon our heart'.
 - e. The phrase "for that which is highly esteemed among men is abomination in the sight of God" means: 'This is why the prior part of this sentence is true'.
22. [C16-S22](#): The change in how God deals with men.
- a. The phrase "The law and the prophets were until John" means: 'The Old Testament ended with the death of John the Baptist'. The people who want to claim that the 'Church Age' did not start until Pentecost need to explain the time between the end of the Old Testament and when they claim that the New Testament started.
 - b. The phrase "since that time the kingdom of God is preached" means: 'The kingdom of God is God's character in you. Having God's Holy Spirit in us is one of the main differences between the Old Testament and the New Testament. A major part of the problem is that there are a lot of stupid preachers who insist that there is no difference between conception and birth. (Ask any mother about that claim.) A lot of preachers are going to be shocked when God says that all of the abortions are their fault. God will not eliminate that error from the world until He first eliminates it from the doctrine of His people [2Chronicles 7:14](#). And, God's people are responsible for all of the consequences of their sin and doctrinal error'.
 - c. The phrase "and every man presseth into it" means: 'Everyone, from the time of this statement until now, only went to Heaven under the New Testament'.
23. [C16-S23](#): Our sentence adds the reliability of scripture. [Matthew 5:18](#) says almost the exact same thing. The word "tittle" means: 'the smallest part of written language. Basically, this is our punctuation'.

- a. The phrase "And it is easier for heaven and earth to pass" means: 'This will not happen until after the "great white throne judgment" ([Revelation 20:11](#))'.
 - b. The phrase "than one tittle of the law to fail" means: 'God preserves His word, which is His message, every word of His word, which means that we must use Bible definitions for Bible words, and the tittle gives us the punctuation, which constitutes sentences'. Popular doctrinal error says to interpret the "word of God" using man's way instead of God's way. Among other errors, that wrong method claims that we must interpret God's word '*verse by verse*'. The errors in man's way is what causes prideful men to claim that there are errors in the "word of God" instead of admitting that the errors are due to their using the wrong way to interpret the "word of God".
24. [C16-S24](#): The law of remarriage when divorced.
- a. Our sentence adds a specific example of doctrinal error which comes directly from using man's way to interpret the "word of God".
 - b. The phrase "Whosoever putteth away his wife, and marrieth another" means: 'Pay attention to the word and'. There are a lot of people preaching that a man who does not "marrieth another" does "committeth adultery". That is a wrong interpretation and a lie from a devil.
 - c. The phrase "committeth adultery" means: 'This is the specific ongoing ("committeth" sin'. Please see the detailed Note for more on this sin and the explanation of this sentence.
 - d. The phrase "and whosoever marrieth her that is put away from her husband committeth adultery" means: 'This is the specific ongoing ("committeth" sin'. Please see the detailed Note for more on this sin and the explanation of this sentence.
25. [C16-S25](#): "Jesus" tells us about '*Lazarus and the Rich Man Dying*'.
- a. Our sentence adds a specific report of the results of believing doctrinal error.
 - b. The phrase "There was a certain rich man" means: 'This is the first person of this report. He had what the religious leaders wanted. Therefore, they identified themselves with this man'.
 - c. The phrase "which was clothed in purple and fine linen" means: 'This was the clothing of royalty. The religious leaders sought their influence and approval so that they could have more of the "mammon" of this world'.
 - d. The phrase "and fared sumptuously every day" means: 'Food not only was for comfort but also was an important status symbol'.

- e. The phrase "And there was a certain beggar named Lazarus" means: 'He is the second person in this report. Notice that he is named, which proves that this is a report and not a parable. In addition, he is more important to God, than the rich man, because God names him but does not name the rich man'.
 - f. The phrase "which was laid at his gate, full of sores" means: 'This is the physical condition of Lazarus. In addition, the rich man had to know Lazarus, and his condition, because Lazarus "was laid at his gate"'
 - g. The phrase "And desiring to be fed with the crumbs which fell from the rich man's table" means: 'The rich man knew of the begging by Lazarus and ignored it'. This was the approved attitude of the religious leaders. They claimed that having anything to do with a beggar, like Lazarus, would make them spiritually unclean.
 - h. The phrase "moreover the dogs came and licked his sores" means: 'The dogs in the street had pity on Lazarus'.
26. **C16-S26**: Where both went after death.
- a. Our sentence adds the end result of both men.
 - b. The phrase "And it came to pass" means: 'This is what happened after a time'.
 - c. The phrase "that the beggar died, and was carried by the angels into Abraham's bosom" means: 'This is another name for paradise, which was where God's people were kept until "Jesus" paid for their sins. Our phrases tell us what happened to Lazarus spiritually because that is what was most important in his life'.
 - d. The phrase "the rich man also died, and was buried" means: 'Our phrases tell us what happened to him physically because that is what was most important in his life'.
 - e. The phrase "And in hell he lift up his eyes" means: 'This is where his spirit and soul ended up. Notice that he still has senses even though he left his body behind. And, he can now sense things spiritually.' While we are physically alive, our spiritual senses are connected to our physical senses and it is very hard to sense anything spiritual. However, when we die physically, our spiritual senses are freed and we can then sense spiritual things.
 - f. The phrase "being in torments" means: 'This is what he was experiencing spiritually'.
 - g. The phrase "and seeth Abraham afar off, and Lazarus in his bosom" means: 'This let us know that Paradise and Hell were both in the center of the earth and that people in the one area could see, and communicate with, the people in the other area'. **Isaiah 5:14** says: "Therefore hell hath enlarged herself, and opened her mouth without

measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it". The important part, of this verse and for our consideration, is the start of it. When "Jesus" led everyone out of paradise and led them to Heaven, Hell expanded to consume the area that was paradise, since it was no longer needed.

27. **C16-S27**: The response of the rich man when he found out where he was.
- a. Our sentence adds the begging of the rich man.
 - b. The phrase "And he cried and said" means: 'This was an experience that he did not have in his physical life'.
 - c. The phrase "Father Abraham" means: 'He claims Abraham as his father but "Jesus" denied that claim for the religious Jew because they did not demonstrate the character of Abraham'. Outside of the Gospels, verses which use "Abraham" and "father" make it clear that we must receive the character of Abraham before God accepts this claim. Please see: [Matthew 3:9](#); [Luke 1:73](#); [Luke 3:8](#); [Luke 16:24](#); [Luke 16:30](#); [John 8:39](#); [John 8:53](#); [John 8:56](#); [Romans 4:1](#); [Romans 4:12](#); [Romans 4:16](#) and [James 2:21](#).
 - d. The phrase "have mercy on me" means: 'He should know the truth but ignored the truth from "the word of God". Abraham can not give him "mercy". Only God can and God stops offering anything when we die physically. The message of this doctrine is to get right with God while you are still alive physically'.
 - e. The phrase "and send Lazarus" means: 'Now he acknowledges knowing Lazarus'.
 - f. The phrase "that he may dip the tip of his finger in water, and cool my tongue" means: 'He wants Lazarus to do what he spent his life refusing to do. And, while Lazarus might be willing to do the request, God prevents it. We see here God's '*Law of Sowing and Reaping*'. He is reaping the results of what he spent his life sowing'.
 - g. The phrase "for I am tormented in this flame" means: 'Here is why he is asking for mercy'. He surely was warned of this result while he was alive physically, but refused to believe the warnings.
28. **C16-S28**: The answer from Abraham.
- a. The word "But" 'continues the subject of the prior sentence while changing directions'. Our sentence tells us that Abraham answered his request with a refusal.

- b. The phrase "But Abraham said, Son" means: 'Abraham accepted his calling Abraham father because that is what the rich man believed and the correction of titles would distract from the true message of the answer'.
 - c. The phrase "remember that thou in thy lifetime receivedst thy good things" means: 'Abraham reminded him of what his physical life was like'
 - d. The phrase "and likewise Lazarus evil things" means: 'Abraham reminded him of what physical life was like for Lazarus'. The rich man knew both of these things and did nothing to help Lazarus.
 - e. The phrase "but now he is comforted, and thou art tormented" means: 'Each is reaping what they spent their life sowing'.
29. **C16-S29**: Why his request can not be fulfilled.
- a. Our sentence adds the impossibility to answer the request to Abraham's lack of desire to do so.
 - b. The phrase "And beside all this, between us and you there is a great gulf fixed" means: 'This is the physical condition'. . . .
 - c. The phrase "so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" means: 'It was not possible to fulfill the request'.
30. **C16-S20**: Our sentence adds an alternate request from the rich man.
- a. The phrase "Then he said" means: 'The rich man is speaking'.
 - b. The phrase "I pray thee therefore, father" means: 'He is still calling Abraham father even while he regards Lazarus as a servant and refuses to recognize that Lazarus is every bit as much a son of Abraham as he is'. Even death does not remove foolishness.
 - c. The phrase "that thou wouldest send him to my father's house" means: 'He is worried about physical brothers even while refusing worry about other children of God and of Abraham'.
 - d. The phrase "For I have five brethren" means: 'This is the number of physical brothers. Obviously, he is not including other Jews in this number'.
 - e. The phrase "that he may testify unto them" means: 'As the answer from Abraham indicates, they already have people fulfilling this request and are refusing to listen'.
 - f. The phrase "lest they also come into this place of torment" means: 'Here is his worry'.
31. **C16-S21**: Why his request can not be fulfilled.
- a. The phrase "Abraham saith unto him" means: 'This is who answered'.
 - b. The phrase "They have Moses and the prophets" means: 'This is all of the written "word of God" that was available at that time'. As

Peter tells us, the "word of God" is "more sure" than any testimony from men ([2Peter 1:19](#)).

- c. The phrase "let them hear them" means: 'Abraham says for them to listen to the written "word of God"'.
 32. [C16-S22](#): The rich man claims that a better witness is needed.
 - a. Our sentence adds thinking which has been proven wrong by the resurrection of "Jesus" and men who still die lost.
 - b. The phrase "And he said" means: 'this is the claim of the rich man'.
 - c. The phrase "Nay, father Abraham" means: 'This is a very strong disagreement'. Notice that throughout this Report, "Jesus" tells us that the rich man was seeking answers from Abraham because he was already experiencing his answer from God the Father. The Jews actually put more trust in the relationship that they claimed with Abraham than they did their relationship with God.
 - d. The phrase "but if one went unto them from the dead, they will repent" means: 'As written, this has been proven wrong by the resurrection of "Jesus" and men who still die lost'.
 33. [C16-S23](#) says: " And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead". God already gave the best witness. Our sentence is the proven truth.

Chapter 17 Summary:

Chapter Theme: *Those Who Have the Kingdom of God.*

In [Luke 13:33](#) we read: "Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem." Then in [Luke 19:28](#) says: "And when he had thus spoken, he went before, ascending up to Jerusalem." There are a couple of sentences after that dealing with His entrance into Jerusalem. However, everything from [Luke 13:33](#) through [Luke 19:28](#) is a report of His actions and teaching on the three day journey to Jerusalem where he would end up being falsely accused, tried and crucified. Thus, one fourth of Luke's Gospel is from this time frame.

The theme of this chapter is less obvious than it is in most chapters in this Gospel. In [17:20](#) we read "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". "Jesus" goes on to talk about the rapture and what this world will be like in those days. However, before that our chapter starts with "Jesus" telling His disciples to forgive one another. Then there is a question of faith. Then we have "Jesus" heal ten lepers but only one was thankful and praised God. He received forgiveness as well as receiving healing.

The one thing that all of these incidents have in common is that people who truly have "the kingdom of God" ('*God's character in them*') will have these character traits. They will forgive one another like God forgives them. They will have true faith that God can work through their life. They will be thankful to God and truly personally worship God. They will be saved and go up in the rapture. They will not participate in the sin which will be common in the world around them.

Please see the Doctrinal Studies called: [Significant Gospel Events](#); [Gospel Time Sequences](#) , [Table Of Miracles](#) and [Table of Parables in the New Testament](#) for references related to events in this chapter and for how the events of this chapter fit in the time sequence of the life of Jesus.

[Luke 17:1-4](#) and [Matthew 18:6-35](#) both teach on forgiveness but the circumstances and the specific lessons are different.

Then, in [Luke 17:5](#) we read: "And the apostles said unto the Lord, Increase our faith". The answer from "Jesus" is in [Luke 17:6-10](#), which includes the '*Parable of the Unprofitable Servant*'. That parable is also found in the [Table of Parables in the New Testament](#).

In [Luke 17:11-19](#), we read that "Jesus" cleanses ten lepers and says: "Were there not ten cleansed? but where are the nine?"

In [Luke 17:20](#), we read that "he was demanded of the Pharisees, when the kingdom of God should come" "Jesus" answered them in [Luke 17:20-21](#).

In [Luke 17:20](#), we read that "he was demanded of the Pharisees, when the kingdom of God should come" "Jesus" answered them in [Luke 17:20-21](#). After the answer to "the Pharisees", "Jesus" gave a prophecy of future events which lasts through the end of the chapter. All of [Matthew 24](#); [Mark 13](#) and [Luke 21](#) are dealing with prophecies of future events. The prophecy in [Luke 17:22-31](#) is similar, but different, from the prophecies in the other gospels. Please see the section on [Prophecies within the Significant Gospel Events](#) for those references.

1. [C17-S1](#): Trust God to defend you.
 - a. Our sentence starts with the word "then". That means '*After the statements of the prior chapter where "Jesus" told us "The Rewards and Future of the Religious Lost"*'.
 - b. The phrase "Then said he unto the disciples" means: '*"Jesus" said this to His disciples*'.
 - c. The phrase "It is impossible but that offences will come" means: '*There is no way for the true Biblical Christian to avoid offences*'.
 - d. The phrase "but woe unto him, through whom they come!" means: '*God will judge the people who give such offences*'.
2. [C17-S2](#): The consequence to the offender of God's children.
 - a. Our sentence adds The level of concern that God has for His children being offended.
 - b. The phrase "It were better for him that a millstone were hanged about his neck, and he cast into the sea" means: '*This illustration is given so that we can measure the response from God*'.
 - c. The phrase "than that he should offend one of these little ones" means: '*This shows that God even protects the youngest of His children*'.
3. [C17-S3](#): The warning to forgive a brother.

- a. Our sentence adds how the saved are to react to offenses by their brethren.
 - b. The phrase "Take heed to yourselves" means: 'This is a warning to the saved to handle offenses God's way'.
 - c. The phrase "If thy brother trespass against thee" means: 'This is a trespass against the person personally. We are not to be offended by what a saved person does against another saved person. It is their job to deal with the offense'.
 - d. The phrase "rebuke him" means: 'Tell him what he did that was wrong and tell him the consequences of his wrong attitude or action'.
 - e. The phrase "and if he repent, forgive him" means: 'Notice the word "if". It is doctrinal error to demand that a saved person forgive someone who does not repent. No, they are to not deal with the offense personally. A saved person is to turn such an offense over to God and let God deal with it. True faith requires the offended person to be assured that God will deal with things in His time and His way. And, if God chooses to not punish the offending person, the offended is to be assured that God will give them everlasting rewards, in Heaven, which far exceed the hurt of the offense'.
4. **C17-S4**: Forgive a brother for trespasses.
- a. Our sentence adds how to handle repeated offenses.
 - b. The phrase "And if he trespass against thee seven times in a day" means: 'This is not the same offense done repeatedly because a repeated offense means that he did not truly repent, as required in the prior sentence. This sentence is dealing with multiple, but different, offenses'.
 - c. The phrase "and seven times in a day turn again to thee, saying, I repent" means: 'He claims that he has turned to God for instructions on how to act and is trying to obey'. Be careful of this. Liars and deceived people believe that all they have to do is say the magic words, and you must forgive. And they believe this lie, even if they know that they are lying at the time.
 - d. The phrase "thou shalt forgive him" means: 'You personally are to forgive the truly repentant brother, regardless of the offense'. This is not commanded for the lost not for the unrepentant. It also does not mean that you have to accept the loss. They need to restore anything stolen or damaged.
5. **C17-S5** says: "And the apostles said unto the Lord, Increase our faith". Our sentence adds to the doctrine of the prior sentence. It definitely takes increased faith to truly obey the doctrine found earlier in this chapter
6. **C17-S6**: The evidence of true faith.

- a. Our sentence, and the next few sentences, adds the doctrinal answer from "Jesus" to the request of the prior sentence.
 - b. The phrase "And the Lord said" means: 'This answer came backed by the power of God because "Jesus" gave it within His role as "Lord"'.
 - c. The phrase "If ye had faith as a grain of mustard seed" means: 'This is a very small amount of true Biblical "faith"'. Many people probably believe that this is impossible. But, remember Joshua stopping the movement of the sun and Moses parting the Red Sea and others doing great miracles. Remember that Peter raised the dead.
 - d. The phrase "ye might say unto this sycamine tree" means: 'This is just an example. Pay attention to the word "might"'.
 - e. The phrase "Be thou plucked up by the root, and be thou planted in the sea" means: 'This is the example action'.
 - f. The phrase "and it should obey you" means: 'This is the example result'.
7. **C17-S7:** "Jesus" starts a lesson on being a servant.
- a. The word "But" 'continues the subject of the prior sentence while changing directions'. The prior sentence makes many people think they can treat God as their servant. This sentence reminds us of our true relationship with God. The promised result of "faith", in the prior sentence, is limited to something being done in the service of God's kingdom.
 - b. The phrase "But which of you" means: '"Jesus" is bring their thoughts back to reality'.
 - c. The phrase "having a servant plowing or feeding cattle" means: 'The servant is doing hot and heavy work all day'.
 - d. The phrase "will say unto him by and by, when he is come from the field" means: 'This is when this saying might (not really) be considered'.
 - e. The phrase "Go and sit down to meat?" means: 'This phrase needs to be considered within the context of the next sentence'.
8. **C17-S8:** The relationship between a master and servant.
- a. Our sentence adds what will be reality.
 - b. The phrase "And will not rather say unto him" means: 'This is the true attitude of a boss'.
 - c. The phrase "Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken" means: 'The boss is served first'.

- d. The phrase "and afterward thou shalt eat and drink?" means: 'The servant eats after the boss'. In many cultures, the women eat after everyone else is at least served.
9. **C17-S9 and C17-S10** say: "Doth he thank that servant because he did the things that were commanded him? I trow not". These two sentences need to be considered as a single unit.
10. **C17-S11**: The proper attitude of a servant.
- Our sentence adds the application of the prior doctrine.
 - The phrase "So likewise ye" means: 'This is the attitude which we are commanded to personally keep'.
 - The phrase "when ye shall have done all those things which are commanded you" means: 'This is the circumstances when we are to have this attitude'.
 - The phrase "say" means: 'By saying this, we prove that we have this attitude'. . . .
 - The phrase "We are unprofitable servants" means: 'We have not given our master (God) anything more than what was due to him'.
 - The phrase "we have done that which was our duty to do" means: 'We only did what was required'.
11. **C17-S12**: The start of the next incident.
- The phrase "And it came to pass" means: 'This is the start of the next incident'.
 - The phrase "as he went to Jerusalem" means: '"Jesus" was deliberately going to the crucifixion'.
 - The phrase "that he passed through the midst of Samaria and Galilee" means: 'He went through the two areas which the religious Jews claimed had only sinners living in them'.
12. **C17-S13**: Ten lepers asked "Jesus" for mercy.
- Our sentence adds a miracle which goes through **C17-S20**. Ten were healed but only one was saved. He was saved because he had the right attitude of true Biblical "faith". The other nine had the right religious credentials but were not saved because of their lack of true Biblical "faith".
 - The phrase "And as he entered into a certain village" means: '"Jesus" was where there were few people but the exact place is not important enough to be named'.
 - The phrase "there met him ten men that were lepers" means: 'These men had a contagious disease and were required, by law, to act in a way which prevents the spread of the disease'. Many today claim that such

- laws '*are not fair*' and insist their personal desires are more important than the health and lives of many others.
- d. The phrase "which stood afar off" means: '*They obeyed the law*'.
 - e. The phrase "And they lifted up their voices, and said" means: '*They asked for help*'.
 - f. The phrase "Jesus, Master, have mercy on us" means: '*Notice that they called "Jesus" "Master" and not "Lord"*'. They regarded Him as a religious teacher but not God in human flesh.
13. **C17-S14**: "Jesus" gave the mercy.
- a. The phrase "And when he saw them" means: '*This is when "Jesus" acted*'.
 - b. The phrase "he said unto them" means: '*This is what "Jesus" did*'.
 - c. The phrase "Go shew yourselves unto the priests" means: '*"Jesus" commanded them to obey the Mosaic Law*'.
14. **C17-S15**: Their request was met as soon as they obeyed.
- a. The phrase "And it came to pass, that" means: '*This result was added after they obeyed in true "faith"*'.
 - b. The phrase "as they went" means: '*They were already going to the priests before they realized that they were healed*'.
 - c. The phrase "they were cleansed" means: '*They were healed*'. Our sentence uses the word "cleansed" because this miracle was physical but it also signified an offer of spiritual "cleansing". Unfortunately, just like today, the majority only looked at the physical and did not understand the spiritual offer.
15. **C17-S16**: Who thanked and praised God.
- a. Our sentence adds the reaction of the "cleansed" people after they realized what was done for them.
 - b. The phrase "And one of them" means: '*This is out of the ten who were healed*'.
 - c. The phrase "when he saw that he was healed" means: '*This is when he reacted. This was after he had already started walking to the priests in faith and obedience*'.
 - d. The phrase "turned back" means: '*He put he giving thanks at a higher priority than receiving assurance of his cleansing from the priests*'.
 - e. The phrase "and with a loud voice glorified God" means: '*Notice that he did not glorify the man named "Jesus" but acknowledged that his true healing came from God*'.
 - f. The phrase "And fell down on his face at his feet" means: '*He had to walk back to "Jesus" in order to do this. And, even though*

- he "glorified God", he also acknowledged that "Jesus" was above him by "falling down on his face at his feet".
- g. The phrase "giving him thanks: and he was a Samaritan" means: 'He was a half Jew which the Jews claimed could not get saved'.
16. **C17-S17**: The response by "Jesus".
- The phrase "And Jesus answering said" means: 'This is the response by "Jesus"'.
 - The phrase "Were there not ten cleansed?" means: 'He is making a point to all of the listeners about the typical wrong response by the Jews'.
17. **C17-S18** says: "but where are the nine?" The word "But" 'continues the subject of the prior sentence while changing directions'. Here, "Jesus" is pointing out the lack of a thankful heart in the Jews. This is one of the consequences of trusting in religion instead of having a personal relationship with God. Religion assures their believers that they have done all that God requires when they do their religious activities. Therefore, religious people do not see a need to be thankful. However, this Samaritan was not given the false assurance from the Jewish religious leaders. Therefore, he recognized his personal responsibility to be thankful.
18. **C17-S19** says: "There are not found that returned to give glory to God, save this stranger." "Jesus" is making sure that the listeners understand the difference and that the Jewish religion failed to teach Jews to have a proper attitude towards God. And, since "this stranger" did have a proper attitude, it did not need to be taught. No, instead religion teaches people to replace a right natural attitude with a wrong attitude towards God.
19. **C17-S20**: The one who was truly thankful was saved in addition to being healed.
- Our sentence adds what "Jesus" said to the Samaritan.
 - The phrase "And he said unto him" means: '“Jesus” said this sentence to the Samaritan'.
 - The phrase "Arise, go thy way" means: 'He still had to report to the priests but he had taken care of the most important thing first'.
 - The phrase "thy faith hath made thee whole" means: 'He was saved. None of the others were personally "made whole"'.
20. **C17-S21**: The start of the next incident. Please note. This entire answer is critical to understanding the true meaning of "kingdom of God". The religious Jews thought that "kingdom of God" was the 1,000 years reign of Christ. Others think that it is the same as the "kingdom of Heaven". But it is neither and the true believer needs

to understand what is being taught here in order to understand the true Biblical meaning of the "kingdom of God".

- a. The phrase "And when he was demanded of the Pharisees" means: 'Notice that the religious people believe that they can make demands of God'. OK, they didn't believe that they were dealing with 'God in human flesh'. But they knew that "Jesus" was at least a prophet of God and that He had answers which they could not produce. That alone should have shown them that they needed to show proper respect. However, their pride told them that they were above other men and could refuse to show proper respect.
 - b. The phrase "when the kingdom of God should come" means: 'They were waiting for God to manifest what they believed that "the kingdom of God" was. They did not question if their belief was right or wrong'. They simply demanded that "Jesus" tell them when it would happen. They believed that they would be rulers in the kingdom, which meant that they would be rulers of the world. They also believed that they would have greater personal power than other men, which meant that they would also have the power to do miracles. However, they didn't want to do miracles to serve God but wanted the power to satisfy their lusts of the flesh.
 - c. The phrase "he answered them and said" means: '“Jesus” gave this answer'.
 - d. The phrase "The kingdom of God cometh not with observation" means: 'You can not see "the kingdom of God" like you will be able to see the changes in this world due to the 1,000 years reign of Christ (Romans 8:19)'.
 - e. The phrase "Neither shall they say, Lo here!" means: 'The "kingdom of God" is not something physical like a building'.
21. **C17-S22** says: "or, lo there!" The "kingdom of God" is not something physical like a building./
22. **C17-S23**: Where the "kingdom of God" truly is.
- a. Our sentence starts with the word "For" and explains why the prior sentence is true.
 - b. The word "behold" means: 'Pay close attention'.
 - c. The phrase "for, behold, the kingdom of God is within you" means: 'This is probably the most critical part of the true definition of the "kingdom of God". It is God's character in you'. It is not something outside of you.
23. **C17-S24**: "Jesus" added instructions to His disciples.
- a. Our sentence adds a warning to the disciples.

- b. From this sentence through the end of the chapter we have prophecies of several different events. If the reader is not careful, they can confuse what event each sentence is speaking about. Please see the section on [Prophecies within the Significant Gospel Events](#) for those references.
 - c. The phrase "And he said unto the disciples" means: '“Jesus” gave these prophecies to His disciples but they are intended for all saved who can understand them’.
 - d. The phrase "The days will come" means: 'This tells us that “Jesus” is starting to prophesy’.
 - e. The phrase "when ye shall desire to see one of the days of the Son of man" means: 'They will wish for a return to the days of the Gospel accounts which happened before the crucifixion'. After the crucifixion, "Jesus" was using His role of "Lord Jesus" and no longer fulfilling the role of "the Son of man".
 - f. The phrase "and ye shall not see it" means: 'There will be no returning to the days before the crucifixion’.
24. [C17-S25](#): The warning against false prophets.
- a. The phrase "And they shall say to you" means: 'False prophets are going to tell people to do wrong things’.
 - b. The phrase "See here; or, see there" means: 'They are going to tell people to look at scripture which they take out of context’. This is the method that Satan used to tempt "Jesus".
 - c. The phrase "go not after them, nor follow them" means: 'This is our clear command on how to deal with false prophets’.
25. [C17-S26](#): tells us that the Rapture and the return of Christ will happen "as the lightning".
- a. Our sentence starts with the word "For" and explains why the prior sentence is true. The people who are following false prophets, at either of these times, will face judgment by God for doing so.
 - b. The phrase "For as the lightning, that lighteneth out of the one part under heaven" means: 'This is our illustration’. Lightening appears suddenly but can last for several seconds.
 - c. The phrase "shineth unto the other part under heaven" means: 'Lightening can be seen from a far distance’. There is no denying that it was there because there are too many witnesses to it.

- d. The phrase "so shall also the Son of man be in his day" means: 'The same things will be true about the Rapture and the return of "Christ"'.
 26. **C17-S27**: What must happen to "Jesus Christ" first.
 a. The word "But" 'continues the subject of the prior sentence while changing directions'. This sentence continues prophecy while turning to a different prophesied event.
 b. The phrase "But first must he suffer many things" means: '“Jesus Christ” had to suffer physically, spiritually and in His soul for our sins'.
 c. The phrase "and be rejected of this generation" means: 'The Jews would reject "Jesus Christ" as their "King". Therefore, the offer of the kingdom would be removed and they would suffer the judgment of God for many generations'.
 27. **C17-S28**: The second example.
 a. The phrase "And as it was in the days of Noe" means: 'We are told that Noah was "a preacher of righteousness" ([2Peter 2:6](#)) but only his immediate family was saved. It is believed that he preached for one hundred years while building the Ark, but no one believed. They regarded him as a fool because no one had ever seen rain before the flood'.
 b. The phrase "so shall it be also in the days of the Son of man" means: 'People will mock true preachers in the days before the Rapture and the return of Christ'.
 28. **C17-S29**: What they did and the results they received.
 a. The phrase "They did eat, they drank" means: 'They partied and concentrated on the pleasures of food'.
 b. The phrase "they married wives, they were given in marriage" means: 'They concentrated on the lusts of sex'.
 c. The phrase "until the day that Noe entered into the ark" means: 'God left the door of the Ark open for seven days before closing it and bringing the flood'.
 d. The phrase "and the flood came, and destroyed them all" means: 'Once God removes the time of repentance, all that is left is the judgment of God'. Some people may have lived for a few days after the rain started but only those in the Ark lived through all of the judgment of God.
 29. **C17-S30**: A third example.
 a. The phrase "Likewise also as it was in the days of Lot" means: 'The word "likewise" means that there were similarities even while the exact details were different. We can not rely on minor differences to prevent the judgment of God'.
 b. The phrase "they did eat, they drank" means: 'They were also enjoying the pleasures of food'.

- c. The phrase "they bought, they sold" means: 'They were taking care of business'.
 - d. The phrase "they planted, they builded" means: 'They were doing physical labor'.
 - e. The phrase "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven" means: 'When God brought judgment, the people were surprised'.
 - f. The phrase "and destroyed them all" means: 'No one avoided the judgment of God'.
30. **C17-S31** says: "Even thus shall it be in the day when the Son of man is revealed". The people's attitudes and actions will match the examples at the time of the return of "Christ" to rule the Earth.
31. **C17-S32**: A warning to the Jews.
- a. Our sentence adds a prophecy for the Jews. The church will be in heaven and anyone who rejected salvation will have a "great delusion".
 - b. The phrase "In that day" means: 'When the Jews see the sign that "Christ" will return soon'.
 - c. The phrase "he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away" means: 'Don't delay for anything, just run to safety of the mountains'.
 - d. The phrase "and he that is in the field, let him likewise not return back" means: 'People in any other situation are to do the same'.
32. **C17-S33** says: "Remember Lot's wife". means: 'This is to be understood to be in context with the prior sentences. This command is for the Jews who are living through the "great tribulation". She died because she looked back in regret of the physical things which she was losing. "Jesus" is telling them that nothing in this physical world is worth losing your life over'.
33. **C17-S34**: The applicable precept. This sentence is the transition between two different prophecies and applies to all of the prophecies in this section as well as applying to all of the saved in all time.
- a. The word "Whosoever" means: 'This precept is to be applied to everyone in all circumstances'.
 - b. The phrase "shall seek to save his life shall lose it" means: 'Anyone who tries to save what they have in this physical reality will lose the chance to return for the 1,000 years reign of "Christ" and live those years with a new and incorruptible body'.
 - c. The phrase "and whosoever shall lose his life shall preserve it" means: 'Anyone who willingly devotes this physical life to the service of God, and accepts any cost that God requires including physical death, will

return for the 1,000 years reign of "Christ" and live those years with a new and incorruptible body'.

34. **C17-S35**: Physical associations won't matter.
- Our sentence, and the next two, give us prophecies about the Rapture.
 - The phrase "I tell you" means: 'Jesus" is giving this prophecy'.
 - The phrase "in that night there shall be two men in one bed" means: 'This is not speaking about sodomy, only close friends'.
 - The phrase "the one shall be taken, and the other shall be left" means: 'Human friendship won't matter. Only having God's indwelling "Holy Spirit" will matter in choosing who is Raptured.'
35. **C17-S36** says: "Two women shall be grinding together; the one shall be taken, and the other left". This is a second illustration of the same way that God works. By giving us two illustrations, "Jesus" is letting us know that this truth is part of God's law and judgment.
36. **C17-S37** says: "Two men shall be in the field; the one shall be taken, and the other left". This is a third illustration of the same way that God works. By giving us three illustrations, "Jesus" is making sure that we understand that this truth is part of God's law and judgment.
37. **C17-S38** says: "And they answered and said unto him, Where, Lord?" means: 'The disciples ask where this will happen'. Our next sentence, basically, lets us know that it will happen everywhere.
38. **C17-S39** says: "And he said unto them, Wheresoever the body is, thither will the eagles be gathered together". "Jesus" answered: anywhere that the birds can eat the dead. Apparently, there will be so many suddenly dead bodies, as the saved leave their bodies behind, that some of the bodies will be eaten by birds and animals before they are gathered and disposed of.
-

Chapter 18 Summary:

Chapter Theme: *The Attitudes of People Who Have the Kingdom of God.*

In [Luke 13:33](#) we read: "Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem." Then in [Luke 19:28](#) says: "And when he had thus spoken, he went before, ascending up to Jerusalem." There are a couple of sentences after that dealing with His entrance into Jerusalem. However, everything from [Luke 13:33](#) through [Luke 19:28](#) is a report of His actions and teaching on the three day journey to Jerusalem where he would end up being falsely accused, tried and crucified. Thus, one fourth of Luke's Gospel is from this time frame.

Our chapter starts with instruction from "Jesus" on what to do right now in order to have the power, protection and provision of God in this life. Our chapter starts by adding this to the prior chapter where we were told about the return of Christ. (The note for the first sentence has more details). Those instructions told God's people that they were to have an attitude of constant prayer and dependence upon God, no matter how long it took God to answer their prayers.

Those instructions are followed by a "parable unto certain which trusted in themselves that they were righteous, and despised others". If the reader remembers, or checks, the prior chapter also had "Jesus" saying different things to these two groups. In this parable we learn that God's people are to have a humble attitude.

Next we have the disciples turning away people who brought children to be blessed by "Jesus". Jesus responded with: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God". The prior chapter was dealing with the difference in actions between '[Those Who Have the Kingdom of God and Those Who Do Not](#)'. Now we are seeing the difference in attitude that God wants in '[Those People Who Have the Kingdom of God](#)'.

Next we have the lesson about the rich young ruler who asked: " Good Master, what shall I do to inherit eternal life?". This section ends with Him leaving lost because he was not willing to put himself into a position of total dependence upon God. However, we see that this is the attitude that God wants in His people.

After this, and as a result of what "Jesus" taught His disciples following that incident, we have the disciples asking "Who then can be saved?" because their religious training taught that God blessed those who depended upon themselves instead of depending on God. Thus, once more, we see the difference in attitude between religious traditions and what God wants in people who truly have "the kingdom of God".

This led to a question of rewards and "Jesus" promising rewards in heaven. Thus, we see the required attitude of suffering loss in this present life in order to receive eternal spiritual rewards. This lesson is immediately followed by "Jesus" telling the disciples, once more, that He was going to suffer and die in this world, but would rise again. Remember that [Hebrews 12:2](#) tells us: "Looking unto Jesus the author and finished of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God". Thus, we see "Jesus" telling us that He is the example which we are to follow as we keep the attitudes which our chapter tells us about.

Our chapter ends with the account of blind Bartimaeus receiving his sight because he displayed an attitude of faith.

Thus, every part of our chapter is teaching us the attitudes that God wants displayed in the lives of people who truly have "the kingdom of God" in them ('[God's character in us](#)'). These are the attitudes which will separate God's people from the people of the world and give them the testimony that God wants them to have.

Please see the Doctrinal Studies called: [Significant Gospel Events](#); [Gospel Time Sequences](#) , [Table Of Miracles](#) and [Table of Parables in the New Testament](#) for references related to events in this chapter and for how the events of this chapter fit in the time sequence of the life of Jesus.

[Matthew 19](#); [Mark 10](#) and [Luke 18](#) are all similar in that they tell accounts which compare the fruit of a truly saved person, who has a changed life, to the false hope in works of fleshly religion.

In [Luke 18:1-8](#), we read the '[Parable of the Unjust Judge](#)'. It is also found in the [Table of Parables in the New Testament](#).

In [Luke 18:9-14](#), we read the '*Parable of the Pharisee and Publican*'. It is also found in the [Table of Parables in the New Testament](#).

In [Luke 18:15-17](#); [Matthew 18:1-6](#); [Matthew 19:13-15](#) and [Mark 10:13-16](#) "Jesus" explained God's opinion about "little children".

In [Luke 18:18-27](#); [Mark 10:17-27](#) and [Luke 10:25-37](#) "Jesus" explained about "inheriting eternal life".

In [Luke 18:25-27](#) and [Mark 10:23-28](#) "Jesus" explained about "riches" in this world.

The prior statement, by "Jesus", led to Peter asking about our heavenly rewards which "Jesus" explained in [Luke 18:28-30](#); [Matthew 19:27-30](#) and [Mark 10:28-31](#). The answer given, is similar to what we read in [Luke 22:28-30](#) and [Hebrews 11:24-26](#), although the details are different.

In [Luke 18:31-34](#), "Jesus" went to Jerusalem for the final confrontation and prophecies what will happen while they are there. [Matthew 20:17-19](#) and [Mark 10:32-34](#) tell the same things. The reports in those other Gospel accounts happened on the same trip but may actually be different, but repeated, messages from "Jesus" to His disciples. This is also just before [John 12](#) starts.

"Jesus" prophesies His own suffering and death in [Matthew 16:21](#); [Mark 8:31](#); [Luke 9:21-22](#); [Luke 18:32-33](#); [John 3:14](#); [John 8:28](#); [John 10:11-19](#) and [John 12:32](#). Please see the [Prophecies Fulfilled](#) Section of the [Significant Gospel Events Study](#) for more related Bible references.

In [Luke 18:32](#) and [Mark 10:34](#) we read that "Jesus" prophesied that the servants of the "high priest" would "spit" on Him. This was fulfilled in [Matthew 26:67](#) and [Mark 14:65](#). In [Matthew 27:30](#) and [Mark 15:16-20](#) we are told that the Roman soldiers did the same.

We read about "Jesus" healing two blind men (one named Bartimaeus) in [Luke 18:35-43](#); [Matthew 20:29-43](#) and [Mark 10:46-52](#).

1. [C18-S1](#): "Jesus" encouraged His disciples to always pray.
 - a. Our sentence adds a parable to the prophecy of the prior chapter. Those prophecies told us three times that "Jesus" will come for God's people. With the promise of His coming, He adds how we are to live until then. And, this

first parable tells us how to get God's power to live God's way until "Jesus" comes for us personally.

- b. The phrase "And he spake a parable unto them to this end" means: 'This is why "Jesus" spoke this parable'.
 - c. The phrase "that men ought always to pray, and not to faint" means: 'This is the message of the parable'.
 - d. The phrase "Saying, There was in a city a judge, which feared not God, neither regarded man" means: 'This is the first person of the parable and his character'.
 - e. The phrase "And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary" means: 'This is the second person of the parable and her need'.
2. **C18-S2**: The reaction of the judge.
- a. The phrase "And he would not for a while" means: 'There are times when God also makes us wait and God's people wonder why'. At least one reason why God does this is to prove our level of faith.
 - b. The phrase "but afterward he said within himself" means: 'The judge changed his mind'. God does not change His mind but waits until the time and circumstances are right to achieve all of God's purposes.
 - c. The phrase "Though I fear not God, nor regard man" means: 'This shows the attitude of the judge'. God also does not fear anyone and we can not change His mind.
 - d. The phrase "Yet because this widow troubleth me" means: 'The judge was concerned about his own convenience'. God is concerned with our good and with using us as His witnesses. Sometimes, we have to continue for what seems like a long time in order to prove to others that we truly do believe that God will answer our prayers in His time and His way.
 - e. The phrase "I will avenge her, lest by her continual coming she weary me" means: 'The judge decides to give her what she asks for'. God wants to give us good things but He also wants to use us for His witnesses. Therefore, sometimes God delays until people will see the truth in our life.
3. **C18-S3**: The commandment of "the Lord".
- a. The phrase "And the Lord said" means: ". . . ."
 - b. The phrase "Hear what the unjust judge saith" means: 'This explanation comes through the role of "Lord" because it is dealing with law,

judgment, and receiving grace. All of these come through God's role as "Lord".

4. **C18-S4**: Reasoning based upon the character of God.
 - a. Our sentence adds the promise of God's blessings in spite of our ongoing sins.
 - b. The phrase "And shall not God avenge his own elect" means: 'If we truly know the character of God then we know that this sentence is true'.
 - c. The phrase "which cry day and night unto him" means: 'These are the people who get their prayers answered. If people can't be bothered to do this, how much do they really want that they pray for?'.
 - d. The phrase "though he bear long with them?" means: 'God answers prayers of His children in spite of their continual sin'. . . .
5. **C18-S5** says: "I tell you that he will avenge them speedily". This is the promise of "Jesus". However, it does not mean 'right away' but means: 'suddenly'.
6. **C18-S6**: The doubt that men will continue to understand and obey.
 - a. The word "Nevertheless" means: 'in opposition to any thing, or without regarding it'. Here, "Jesus" says that in spite of God's promises and God's reliability, most of God's children will lose true Biblical "faith".
 - b. The phrase "when the Son of man cometh" means: 'This is a direct reference to the prophecies reported at the end of the prior chapter where we read about the Rapture, the return of "Christ" to rule and His coming for the child of God at their death. The people involved in each of these events are different. And, the circumstances of each event are different. However, the question of the next phrase is still applicable to each of those circumstances'.
 - c. The phrase "shall he find faith on the earth?" means: 'This question implies that most people who claim to be saved will not have true Biblical "faith". However, this is something which needs to be in our personal life. Therefore, the true application of this sentence is: 'When "Jesus" comes for you personally, will He find you personally "living by faith"?'.
7. **C18-S7**: The start of the '*Parable of the Pharisee and Publican*'. Just before this parable Luke reported "Jesus" teaching about people claiming to be God's children but also not having true Biblical "faith". And, in the prior chapter, we read about the visible evidence of the difference between true children of God and lost but religious fools. Therefore, we see that this parable matches the context of what came before it.
 - a. Our sentence tells us that "Jesus" added another parable for a different group of people.
 - b. The phrase "And he spake this parable" means: '"Jesus" spake this to teach an unpopular truth'.

- c. The phrase "unto certain which trusted in themselves that they were righteous, and despised others" means: 'This is the attitude of the people whom this parable was directed at'.
 - d. The phrase "Two men went up into the temple to pray" means: 'These two, apparently, intend to do the same thing'.
 - e. The phrase "the one a Pharisee" means: 'This person was considered to be the most Godly by the religious Jews'.
 - f. The phrase "and the other a publican" means: 'This person was considered to be the most ungodly by the religious Jews because he collected taxes for the hated Roman government'.
8. **C18-S8**: How the Pharisee prayed.
- a. The phrase "The Pharisee stood and prayed thus with himself" means: 'Prayer is supposed to be communication with God. However, our phrase says that he "prayed thus with himself" because God refuses to listen to prayers with this type of attitude. When we try to pray, we need to be sure that God is willing to hear what we pray.'
 - b. The phrase "God, I thank thee, that I am not as other men are" means: 'The first few words are right but then he goes wrong. He is comparing himself to other men according to his own religious standard instead of comparing himself to God's law and God's standard. Also, he is claiming that God made him the way that he is but the truth is that his own fleshly lust formed him with the religious character that he displays. Someone who is truly formed by God has God's characteristics such as mercy and is not full of pride.'
 - c. The phrase "extortioners, unjust, adulterers" means: 'There were the worst type of sinners according to his own measurements'. However, God considers the religious people who teach doctrines from devils to be far worse than the people who do these sins.
 - d. The phrase "or even as this publican" means: 'He lumps the publican in with what he considers to be the worst types of sinners'. However, from what we read in the Bible, a Pharisee would not socialize with a publican. Therefore, he had no true basis for judging how sinful the life of the publican might have been.
9. **C18-S9**: His religious activity.
- a. Our sentence adds his prideful religious activity.
 - b. The phrase "I fast twice in the week" means: 'This is done out of habit, not out of a desire to get close to God'.
 - c. The phrase "I give tithes of all that I possess" means: '“Jesus” clearly explained God's opinion of this claim in [Matthew 23:23](#) and [Luke 11:42](#). They tithed their material things but "omitted the weightier matters of the law, judgment, mercy, and faith"'

10. **C18-S10**: How the publican prayed.
- The phrase "And the publican" means: 'This identifies the other man'.
 - The phrase "standing afar off" means: '"Jesus" accused the Pharisees of praying loudly and where many men could see them. This man displayed the opposite attitude. He was in the Temple to meet God, like he was taught. But, he was not where most other men would pay attention to him'.
 - The phrase "would not lift up so much as his eyes unto heaven" means: 'He displayed a humble attitude'.
 - The phrase "but smote upon his breast, saying" means: 'His actions while praying also displayed a humble and sin guilty attitude'. He admitted the truth about himself while the Pharisee lied about his true spiritual condition.
 - The phrase "God be merciful to me a sinner" means: 'This was a true and sincere prayer'.
11. **C18-S11**: The conclusion from "Jesus".
- The phrase "I tell you" means: '"Jesus" is declaring a truth from God'.
 - The phrase "this man went down to his house justified rather than the other" means: 'The publican had his sin record cleared in Heaven while the so-called prayer of the Pharisee was not even heard in heaven'.
 - The phrase "for" means: 'This is why. The next two phrases give us principals which God always enforces'.
 - The phrase "every one that exalteth himself shall be abased" means: 'The person who "exalteth himself" proves that he is full of pride. Satan was cast from Heaven because of pride ([Isaiah 14:12-15](#)). And, since God does not change, God will not let pride enter Heaven'.
 - The phrase "and he that humbleth himself shall be exalted" means: 'These are the type of people who will have glory in Heaven'.
12. **C18-S12**: The incident with infants.
- The phrase "And they brought unto him also infants" means: 'This is what the people did'. . . .
 - The phrase "that he would touch them" means: 'They hoped that the touch of "Jesus" would spiritually protect their infant'. This is an act of true faith by the parents.
 - The phrase "but when his disciples saw it" means: 'This is who reacted'.
 - The phrase "they rebuked them" means: 'They did not first check with "Jesus" and ended up doing wrong'.
13. **C18-S13**: How "Jesus" reacted.

- a. The word "But" 'continues the subject of the prior sentence while changing directions'. "Jesus" corrected the wrong behavior of His disciples.
 - b. The phrase "But Jesus called them unto him, and said" means: '“Jesus” told them what was the correct behavior without rebuking them'.
 - c. The phrase "Suffer little children to come unto me, and forbid them not" means: 'This is what they, and we, are to do'.
 - d. The phrase "for of such is the kingdom of God" means: 'Here's why. The next sentence explains more'.
14. **C18-S14**: The precept backing the prior statement.
- a. The phrase "Verily I say unto you" means: '“Jesus” has verified this truth and you also need to verify it'.
 - b. The phrase "Whosoever shall not receive the kingdom of God as a little child" means: 'Children believe what their parents tell them. Children do what their parents tell them to do. Children are completely dependent upon their parents. Children love their parents because their parents provide for them and protect them'.
 - c. The phrase "shall in no wise enter therein" means: 'Unless we have the same attitudes towards God, we will not receive the character of God'.
15. **C18-S15**: The question from the rich young ruler. This incident is also reported in other Gospel accounts with slightly different details which do not constitute a conflict. Please see the Detail Note, or see above, for the other references and detailed comparison of the reports.
- a. The phrase "And a certain ruler asked him, saying" means: 'This man was assured by the Jewish religious rulers that he would also be a ruler in Heaven if he obeyed their religious rules. Apparently, he was checking with "Jesus" to make sure that he covered every possibility and did not rely on someone who led him wrong'.
 - b. The phrase "Good Master" means: 'He thought of "Jesus" as a teacher ("Master") but not as God in human flesh. That is why he was willing to walk away lost and believe the religious leaders who disagreed with "Jesus"'
 - c. The phrase "what shall I do to inherit eternal life?" means: 'This is the most important question of life. Unfortunately, like most people throughout history, he thought he "must do" in order to "inherit eternal life" ' instead of accept an ongoing personal relationship with God and have true Biblical "faith" that God will "do" what is required.
16. **C18-S16** says: "And Jesus said unto him, Why callest thou me good?". "Jesus" asked him a question that he probably did not expect. This caused him to think a different way than he was

prepared for. He probably was prepared for typical religious responses, but "Jesus" did not respond that way. This is our example of how to get someone to think who is all prepared for an argument. That is, make them answer a question that they are not prepared for.

17. [C18-S17](#) says: "none is good, save one, that is, God". Here, "Jesus" prevents him from giving a wrong answer and prevents him from changing the subject. He surely was not expecting "Jesus" to add this statement. Now, his answer to the prior question must include consideration of this truth.
18. [C18-S18](#): "Jesus" tells him what to do.
 - a. Our sentence adds what "the word of God" commands. Notice that he does not answer the prior question nor does he respond to the prior sentence but makes a claim, in the next sentence, which shows that he has not truly thought about what he believes. Like many people, he has deceived himself. "Jesus" would have realized this from how he worded his first question. "Jesus" planted the prior question and sentence so that he would, hopefully, think about them after he walked away. If he does, then that can lead him to realize that he has been deceived about eternity and, then, lead him to seek the truth.
 - b. The phrase "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". means: '[These are all part of the Ten Commandments](#)'. The Detailed Note explains how people disobey these commandments even while they think that they obey them.
19. [C18-S19](#) says: "And he said, All these have I kept from my youth up.". This is the answer from the rich young ruler. As already mentioned, people do not do all which is required by God in these commandments. In particular, while they may keep what they believe is required in the physical reality, few people know the spiritual requirements much less consider those requirements and their failure to keep them. Please see the section called [Jesus and the Ten Commandments](#) for links to where "Jesus" explains what is actually required by God.
20. [C18-S20](#): "Jesus" uses an indirect way to tell him that his attitude is wrong. This is what I personally have done because I understood the true lesson of this incident.

- a. The phrase "Now when Jesus heard these things" means: 'After "Jesus" heard his answer and understood what he believed'.
 - b. The phrase "he said unto him" means: '"Jesus" told him what he needed to do'.
 - c. The phrase "Yet lackest thou one thing" means: 'You don't have what is required to "inherit eternal life" and go to Heaven'.
 - d. The phrase "sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven" means: 'You are concentrating on having riches in this world. They are preventing you from having eternal riches because you have the wrong priorities in life. You will leave everything behind when you die. Therefore, the things of this physical reality are not worth spending your life on getting. Get rid of the distractions of this physical life and you can concentrate on getting everlasting riches'.
 - e. The phrase "and come, follow me" means: 'This is how we truly receive everlasting riches'.
21. **C18-S21**: The reaction from the rich young ruler.
- a. The phrase "And when he heard this, he was very sorrowful" means: 'He "very sorrowful" because he understood that he had to give up his physical riches or he could not "inherit eternal life". He could not have both'. Unfortunately, many people believe the lie that they can spend their life pursuing physical things, such as riches, and still "inherit eternal life" and be rich in Heaven. That is a lie from a devil.
 - b. The phrase "for he was very rich" means: 'This is why "he was very sorrowful"'.
22. **C18-S22**: "Jesus" explains his problem.
- a. The phrase "And when Jesus saw that he was very sorrowful" means: 'This statement is a result of the man not being willing to give up temporal physical riches in order to receive everlasting spiritual riches'.
 - b. The phrase "he said" means: '"Jesus" said this'.
 - c. The phrase "How hardly shall they that have riches enter into the kingdom of God!" means: 'People who have physical riches tend to depend on those riches instead of learning to have true Biblical "faith" in God. And, without true Biblical "faith", we can not receive the character of God, which is "the kingdom of God"'.
23. **C18-S23**: Why he has this problem.
- a. Our sentence starts with the word "For" and explains why the prior sentence is true.
 - b. The phrase "For it is easier for a camel to go through a needle's eye" is explained in the Detailed Note for this sentence.

- c. The phrase "than for a rich man to enter into the kingdom of God" means: 'We must keep the phrase "how hardly", from the prior sentence, in context to understand this sentence and phrase. Thus, we see that it is very difficult but not impossible'.
24. **C18-S24** says: "And they that heard it said, Who then can be saved?"
- This is the direct opposite of the religious traditions taught by the Jewish religious leaders. They claimed that physical riches indicated blessings from God and physical poverty showed a curse from God. And, based upon that claim, they taught that the rich would have the best blessings and positions in Heaven and the poor would probably go the Hell. Therefore, with "Jesus" basically saying that this rich ruler was not going to Heaven, the people reacted like we see in this sentence.
 - This is a good example of how Satan deceives people. He takes a truth, twists it a little, and claims a lie. Jewish leaders like Abraham, Isaac, Jacob, David Solomon and others were rich and were blessed by God. They were not blessed by God because they were rich but were rich because they were blessed by God. And not everyone who were blessed by God became rich. Consider the prophets and the people listed in **Hebrews 11**. The people who are blessed by God obey God regardless of their physical circumstances. Devils have religious people draw false conclusions based upon partial information. That hide the data that would prove their conclusion wrong. Then, people are deceived because they believe what they are told without bothering to research and verify the religious claim.
25. **C18-S25**: "Jesus" answers their question.
- The phrase "And he said" means: '"Jesus" said this'.
 - The phrase "The things which are impossible with men are possible with God" means: 'Just trust God and don't worry about what men claim is impossible'.
26. **C18-S26**: Peter asks about rewards for following "Jesus".
- The phrase "Then Peter said" means: 'Peter said this after "Jesus" said the prior sentence. This sentence is a direct response to the prior sentence'.
 - The phrase "Lo" means: 'Look; see; behold; observe. This word is used to excite particular attention in a hearer to some object of sight, or subject of discourse'. This was not a casual statement but Peter was

making sure that everyone understood that it was very important that they had the true answer to this concern.

- c. The phrase "we have left all, and followed thee" means: 'They had "left all" that they had in this physical world in order to "follow Jesus". Since "Jesus" just said that what they had been taught about everlasting rewards was wrong, they needed some assurance that they would still receive everlasting rewards. "Jesus" was not upset with the request for assurance and He gives that assurance in the next sentence'.
27. **C18-S27**: The assurance from "Jesus".
- a. The phrase "And he said unto them" means: '"Jesus" said this to His disciples'.
 - b. The phrase "Verily I say unto you" means: 'This has been verified and is as reliable as any law from God'.
 - c. The phrase "There is no man that hath left house, or parents, or brethren, or wife, or children" means: 'These are examples of the types of sacrifices that God sometimes demands from His children'.
 - d. The phrase "for the kingdom of God's sake" means: 'This is why. Any other reason does not qualify for receiving this promise from God'.
 - e. The phrase "Who shall not receive manifold more in this present time" means: 'Those who qualify according to the prior phrases will receive rewards worth much more than what they gave up. And, that will be in this world'.
 - f. The phrase "and in the world to come life everlasting" means: 'We are assured of our salvation bur this phrase is actually assuring us of a higher quality of "life everlasting"'
28. **C18-S28**: "Jesus" tells the twelve privately that they go to fulfill scripture.
- a. The word "Then" means: 'after what was reported in the prior sentences'. "Jesus" just finished telling them about everlasting rewards and that they would have to give up things of this physical reality in order to receive them. Based upon that understanding, He is going to repeat His prophecy of Him giving up His own physical life in order to receive everlasting rewards. He is the example which we are to follow.
 - b. The phrase "Then he took unto him the twelve, and said unto them" means: '"Jesus" says the following sentence after they understood what he said in the prior sentences'.
 - c. The word "behold" means: 'Pay close attention'.
 - d. The phrase "we go up to Jerusalem" means: 'They probably knew this fact. However, they probably thought that they were going for the religious festival and for nothing more. "Jesus" had prophesied what would

happen in their past, but they were in denial and refused to believe His prophesy'.

- e. The phrase "and all things that are written by the prophets concerning the Son of man shall be accomplished" means: 'Jesus" was going to fulfill all of the prophesy. However, they did not know nor understand all of the prophesy. Therefore, they thought He was going to fulfill the prophecies which they knew and believed. But, because they were in denial, they didn't even consider the prophecies which they did not want to believe'.
29. **C18-S29:** "Jesus" repeats the prophecy of His torture and death.
- a. Our sentence starts with the word "For" and explains why the prior sentence is true.
 - b. The phrase "For he shall be delivered unto the Gentiles" means: 'The "he" is "Jesus" speaking about Himself in the third-person. He would be "delivered unto the Gentiles (Roman government)" to be crucified because it was not legal for the Jews to kill anyone'.
 - c. The phrase "and shall be mocked, and spitefully entreated, and spitted on" means: 'This is psychological abuse'.
 - d. The phrase "And they shall scourge him" means: 'This is physical abuse'.
 - e. The phrase "and put him to death" means: 'This is clear but rejected and denied'.
 - f. The phrase "and the third day he shall rise again" means: 'This was not believed because the prior phrase was rejected and denied'. When we reject what we don't want to hear, we also miss out on the good news which follows the bad news.
30. **C18-S30:** Ignorance and a closed mind prevent understanding.
- a. The phrase "And they understood none of these things" means: 'Remember that "Jesus" had told them this prophecy before but they refused to believe the prophecy. Therefore, they could not understand'.
 - b. The phrase "and this saying was hid from them" means: 'When we reject a truth that God shows us, He, sometimes, removes our ability to understand the same truth if we hear it again later'. This is similar to God hardening someone's heart after they harden their own heart. When we make it clear to God that we reject what He tries to give us, God sometimes makes it impossible for us to ever receive that thing later.
 - c. The phrase "neither knew they the things which were spoken" means: 'With the change that god brought, they could not

remember the truth. That way, they could not meditate on it and conclude the truth later'.

31. **C18-S31**: The start of the last incident in this chapter. Remember that the theme of our chapter is: 'The Attitudes of People Who Have the Kingdom of God'. Our incident is about a man who received a miracle, in spite of people telling him to shut up, because he displayed the attitude that, in this chapter, "Jesus" tells us to have.
- a. The phrase "And it came to pass" means: 'This is the start of the report of the next incident'.
 - b. The phrase "that as he was come nigh unto Jericho" means: 'This is when "Jesus" was approaching the city'. Another Gospel account indicates that the miracle happened as "Jesus" left. This is not a conflict but is a report which lets the carnal and lost to misunderstand while those who seek the help of God can understand the truth. We see God do the same thing with parables and the reports of some miracles. The next phrase, of our sentence, was true while "Jesus" was approaching the city and while He was leaving. The last phrase of our sentence, and what follows, happened as "Jesus" left the city. And, other places in the Bible, especially in prophecy, report things that happen at two different times in the same sentence. Therefore, this type of wording is not uncommon within "the word of God". As Peter tells us, God does not deal with time like we do. Therefore, this is not a conflict, but is events of two different times reported in a single sentence.
 - c. The phrase "a certain blind man sat by the way side begging" means: 'He was begging because he was blind and could not earn a living any other way'. Many people beg because they are too sorry lazy to go to work. God curses that type of attitude while He does not curse someone like this blind man.
 - d. The phrase "And hearing the multitude pass by" means: 'He heard this as "Jesus" and others were leaving the city'.
 - e. The phrase "he asked what it meant" means: 'He tried to understand what was happening even though he was blind'. He was not lazy.
32. **C18-S32** says: "And they told him, that Jesus of Nazareth passeth by". Notice that the Blind man knew who He was and what His significance was. He paid enough attention to know what happened in the world around him.
33. **C18-S33**: Blind Bartimaeus makes his request.

- a. The phrase "And he cried, saying" means: 'He was loud enough to make sure that He was heard'.
 - b. The phrase "Jesus" means: 'He called to the name of the man so that was no question who he was calling to'.
 - c. The phrase "thou Son of David" means: 'This was a Jewish title for "Christ". He knew that "Son of David / Christ" was God in human flesh and could give him a miracle. And, he used the word "thou" to make it clear that his faith was in "Jesus" personally and that he was making a personal request'.
 - d. The phrase "have mercy on me" means: 'He knew that he did not deserve the request but still was making it because it is God's nature to give mercy'.
34. **C18-S34:** Blind Bartimaeus ignored the people.
- a. Our sentence adds the reaction of the regular Jews.
 - b. The phrase "And they which went before rebuked him" means: 'They had no mercy, which means that they did not display the character of God'. This is a typical attitude for lost religious people. They were more concerned about what was socially acceptable than they were concerned about the souls of men.
 - c. The phrase "that he should hold his peace" means: 'This is what they commanded'. This is an attitude that their own momentary peace was more important than the eternal destiny of men and even more important than the obvious need of a blind beggar.
 - d. The phrase "but he cried so much the more" means: 'He understood the lesson at the start of the chapter, even though he probably was not there to hear "Jesus" preach it'.
 - e. The phrase "Thou Son of David, have mercy on me" means: 'See the notes for the prior sentence about these phrases'.
35. **C18-S35:** "Jesus" responded.
- a. The phrase "And Jesus stood, and commanded him to be brought unto him" means: '"Jesus" had waited until the people around him had revealed their own attitudes and then He responded to the request'. God does this. There are times when we might feel like God isn't listening but we need to understand that God is waiting until it is the right time for everyone involved. In this case, it was after they revealed the type of heart each had.
 - b. The phrase "and when he was come near" means: 'This is when "Jesus" spoke directly to the blind man'. One of the other accounts tells us that he threw away his beggar clothes before he came which shows his true faith that "Jesus" would heal him.

- c. The phrase "he asked him, Saying" means: '“Jesus” asked the next phrase'.
 - d. The phrase "What wilt thou that I shall do unto thee?" means: 'Often, God wants us to publically tell our request before God acts and that is a testimony of God answering prayer and also a testimony of our faith'.
36. **C18-S36** Blind Bartimaeus made his request.
- a. The phrase "And he said, Lord" means: 'Notice that the blind beggar called him "Lord". This shows a commitment to obey after receiving his request'. Most people want God to do something for them, but they are not willing to obey and God has no reason to grant their request.
 - b. The phrase "that I may receive my sight" means: 'This was his request, very simple and very clear'.
37. **C18-S37**: "Jesus" did more than requested.
- a. The phrase "And Jesus said unto him" means: 'He received this answer from God in human flesh'.
 - b. The phrase "Receive thy sight" means: '“Jesus” healed him as requested'. Notice that we are only told that "Jesus" spoke and did not do anything else physical. True healing only requires the power of God.
 - c. The phrase "thy faith hath saved thee" means: 'In addition, "Jesus" saved him eternally'. As we have seen elsewhere, "Jesus" healed some people that He did not save. We have also seen that "Jesus" saved people who truly proved their faith.
38. **C18-S38**: Blind Bartimaeus responded properly.
- a. The phrase "And immediately he received his sight" means: 'Luke reports the physical result'.
 - b. The phrase "and followed him, glorifying God" means: 'The blind man responded properly'. In this Gospel account, and other places in the Bible, we have read about people not responding properly. Not only did he "glorify God", but he kept it up while he walked and followed "Jesus". When God gives us a miracle, we are to testify to others and keep it up every chance that we get.
 - c. The phrase "and all the people, when they saw it" means: 'Not only did the blind man "glorify God", but this led to all of the others "giving praise to God". When we can, we are to lead others into praise of God'.
 - d. The phrase "gave praise unto God" means: 'This is how others joined in with the blind man'.

Chapter 19 Summary:

Chapter Theme: *A fruitful religion versus a show religion.*

In [13:33](#) we read: "Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem." Then in [Luke 19:28](#) says: "And when he had thus spoken, he went before, ascending up to Jerusalem." There are a couple of sentences after that dealing with His entrance into Jerusalem. However, everything from Luke 13:33 through Luke 19:28 is a report of His actions and teaching on the three day journey to Jerusalem where he would end up being falsely accused, tried and crucified. Thus, one fourth of Luke's Gospel is from this time frame.

Our chapter starts with the well-known account of Zacchaeus, who had a true Biblical conversion. We see this in his change of attitude and when "Jesus" said: "This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost." [19:9](#)).

Next, we have a parable from "Jesus" "because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear". They were looking for the 1,000 year reign of Christ where, they thought, they would rule the world. The parable was `the '*Parable of the Ten Pounds*'. In it, "Jesus" makes it clear that God is looking for a profit from His saving people. Unfortunately, many people of today act just like the Jews in the day of "Jesus" and expect God to reward their sin with the rapture and returning to rule with Christ. Just like happened to the Jews, people should expect judgment, especially on a personal level. In this parable, the one saved person ended up an eternal pauper, which most people of today deny. Many people spend their life selfishly in sin and pursuing the things of this world while giving God no spiritual profit. They expect to receive a mansion and eternal bliss when they are only promised "a place" (possibly a bed in a dorm room for 10,000) and over 1,000-years of tears twice a week.

After the parable "Jesus" "sent two of his disciples" to get the colt of an ass for Him to ride into Jerusalem on His triumphal entrance. The Pharisees complained about the people glorifying God and "he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out". Then "Jesus" wept over Jerusalem and prophesied to destruction of it. After that He cleansed the Temple and started teaching. However, "the chief priests and the scribes and the chief of the people sought to destroy him".

What we see in this chapter is people like Zacchaeus and the disciples who have a true conversion and let God change their life. Then we have the general people who glorify God when they think God will fulfill the desires of their sinful life, but turn against God's truth, and against "Jesus" when they are disappointed. While they claim to have a true religion, their reaction to disappointment reveals the truth about the type of religion that they truly have. We also see "the chief priests and the scribes and the Pharisees" who are the leaders of the outward show religion and who seek to destroy "Jesus" when He reveals the truth of their show religion by doing things like cleansing the Temple. Hopefully, the reader understands how these two different forms of religion fight against each other.

Please see the Doctrinal Studies called: [Significant Gospel Events](#); [Gospel Time Sequences](#), [Table Of Miracles](#) and [Table of Parables in the New Testament](#) for references related to events in this chapter and for how the events of this chapter fit in the time sequence of the life of Jesus.

[Luke 19:1-20:7](#); [Matthew 21](#) and [Mark 11](#) are all similar in that they tell accounts which have the same message even while details differ.

[Luke 19:1-10](#) tell us about Zacchaeus being truly Biblically saved and displaying a changed life due to having received true Biblical salvation. This account is only in the Gospel of Luke.

In [Luke 19:11-27](#), we read 'the *Parable of the Ten Pounds*'. It is also found in the [Table of Parables in the New Testament](#). In addition, it is also related to the '*Parable of Talents*', found in [Matthew 25:14-30](#) and the '*Parable of The Householder*', found in [Mark 13:34](#).

"Jesus" entered Jerusalem for the final conflict as reported in [Luke 19:28-38](#); [Matthew 21:1-17](#); [Mark 11:1-17](#) and [John 12:12](#). These references also give the basis for what is called '*Palm Sunday*'. These references tell about the time that "Jesus" entered Jerusalem in triumph and the people cried "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest" and "Jesus" was "glorified". This is a fulfillment of [Psalms 148](#); [Isaiah 40:9](#) and [Zechariah 9:9](#) which show us how they praised Him. In addition, [Zechariah 9:9](#) tells us that He would be "riding upon an ass, and upon a colt the foal of an ass". Further, the prophecy for Judah, when Jacob died, includes: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the

gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: His eyes shall be red with wine, and his teeth white with milk." ([Genesis 49:10-12](#)).

In [Luke 19:30-35](#); [Matthew 21:1-3](#) and [Mark 11:1-3](#) we are told that "Jesus" prophesied that the disciples would find a colt tied, whereon never man sat.

[Luke 19:35-38](#); [Matthew 21:5](#); [Matthew 21:7](#); [Mark 11:7](#) and [John 12:12](#) all tell about "Jesus" being "glorified".

[Luke 19:39-40](#) and [Matthew 21:15-16](#) tell us that the Pharisees objected to "Jesus" being "glorified".

[Luke 19:41-44](#) prophesies the destruction of the temple in Jerusalem. This same prophecy is also said in [Matthew 24:1-2](#); [Mark 13:1-2](#) and [Luke 21:5-6](#).

[Luke 19:45-48](#); [Matthew 21:12-13](#) and [Mark 11:15-19](#) and [John 2:13-16](#) all tell about "Jesus" cleaning the Temple. The chief priests sought to destroy "Jesus" over this act.

1. [C19-S1](#) says: "And Jesus entered and passed through Jericho". This is the start of the next chapter and incident. "Jericho" is where the incident happened.
2. [C19-S2](#): The second character of the account is introduced.
 - a. The word "behold" means: 'Pay close attention'.
 - b. The phrase "there was a man named Zacchaeus" means: 'This is his name'.
 - c. The phrase "which was the chief among the publicans" means: 'This was his job. As a result, he was hated by all Jews and despised by the religious leaders'.
 - d. The phrase "and he was rich" means: 'This was the result of his job'. The Jewish religious leaders taught that the richer a person was, the more that were blessed by God and the higher position they would have in eternity. However, I strongly believe that they made exception to their doctrine for someone who became rich as a despised publican. Other places in the Gospel accounts indirectly let us know that the religious leaders claimed that all such were "unclean" and heading to Hell. The point of this is that the true laws of God do not change from one person to another. (Please see the

Words Index to links to where "the word of God" teaches us that God is "no respecter of persons".) Religion changes their rules for their favored persons but God does not do that.

3. **C19-S3**: Zacchaeus had a problem doing what he wanted to do.
 - a. The phrase "And he sought to see Jesus who he was" means: 'This is what he tried to do'.
 - b. The phrase "and could not for the press, because he was little of stature" means: 'This was his problem'.
4. **C19-S4**: Zacchaeus solved his problem.
 - a. The phrase "And he ran before, and climbed up into a sycamore tree to see him" means: 'Zacchaeus got into position to see before "Jesus" arrived'.
 - b. The phrase "for he was to pass that way" means: 'Zacchaeus knew the way that "Jesus" would travel through the city'.
5. **C19-S5**: "Jesus" responded to Zacchaeus.
 - a. The phrase "And when Jesus came to the place" means: 'This is when the action happened'.
 - b. The phrase "he looked up, and saw him, and said unto him" means: 'This is what "Jesus" did'.
 - c. The phrase "Zacchaeus, make haste, and come down" means: 'This is what "Jesus" commanded'.
 - d. The phrase "for to day I must abide at thy house" means: 'This is why'.
 - e. The true lesson of this incident is not written. "Jesus" dealt with Zacchaeus because he demonstrated a heart which wanted to get to know "Jesus". He wasn't like most of the people only wanting to claim that they had seen "Jesus" and got physically close. He wasn't wanting a miracle. He wanted to know "Jesus" but thought that "Jesus" would not have anything to do with him because he was "the chief among the publicans" and "Jesus" was recognized as a prophet. His beliefs came from religion but we see that God can overcome doctrinal error taught by religion if we truly want to know God. Notice that our sentence tells us that "Jesus" said "for to day I must abide at thy house". Out of all the people in the city, "Jesus" went to his house and that was because of his demonstrated attitude of heart.
6. **C19-S6**: Zacchaeus was joyful when he received "Jesus".
 - a. The phrase "And he made haste" means: 'Zacchaeus hurried to receive "Jesus". Many people have to be pulled to the altar to receive "Jesus"'

- b. The phrase "and came down" means: 'Zacchaeus did what was necessary to receive "Jesus"'.
 - c. The phrase "and received him joyfully" means: 'This was his attitude of heart'. As we see in the Gospel accounts, and in the world today, people who are more aware of their own sin nature tend to be more thankful of salvation. There is a relationship here that many religious people overlook or even deny.
7. **C19-S7**: The people murmured.
- a. Our sentence adds the reaction of the religious people who compared themselves to other people and thought that they were better than others.
 - b. The phrase "And when they saw it" means: 'This is when the religious people reacted'.
 - c. The phrase "they all murmured, saying" means: 'This is how the religious people reacted'.
 - d. The phrase "That he was gone to be guest with a man that is a sinner" means: 'This is why the religious people reacted'.
 - e. The religious people reacted this way to hide their hurt and jealousy that "Jesus" phrase did not go to their house nor did He go the house of someone who had their approval. Instead of accepting that "Jesus" used a different criteria for how He chose to approve people, they criticized His choice. Thus, they failed to learn the lesson and have their attitude corrected by God.
8. **C19-S8**: Zacchaeus responded and proved his salvation.
- a. The phrase "And Zacchaeus stood, and said unto the Lord" means: 'This was his statement to his future judge ("Lord")'. Many people fail to consider their own future judgment when making decisions.
 - b. The word "behold" means: 'Pay close attention'.
 - c. The phrase "Behold, Lord" means: 'Many people teach this sentence as evidence of a changed heart in Zacchaeus. And they should. However, what most people fail to teach is that all who claim to be truly saved should have the same attitude of heart towards money and worldly possessions'.
 - d. The phrase "the half of my goods I give to the poor" means: 'Most people are so far in debt that they could not do this'. Most people are constantly looking to buy bigger and better and more impressive things instead of saving for future need or for emergencies.

- e. The phrase "and if I have taken any thing from any man by false accusation" means: 'People would have to show that he did this in order to collect on the next phrase'.
 - f. The phrase "I restore him fourfold" means: 'This is his promised change in behavior due to a changed heart'. Although Zacchaeus was a rich man, he did not have to cheat people in order to become rich. Since he was "the chief among the publicans", most of the Jews would assume that he was a cheat. However, quite often assumptions are not correct. And, if Zacchaeus truly was a cheat, it is highly unlikely that he would make this offer. And, it is highly unlikely that he would have done what he did in order to be saved. There are other rich people who simply use proper money management and that people assume that they must be cheats simply because they are rich. We are warned against judging others and we should carefully control our assumptions with efforts to verify them.
9. **C19-S9**: "Jesus" recognized his salvation. What we see here is that the truly saved should also have a God-changed character
- a. The phrase "And Jesus said unto him" means: 'This is Who gave the judgment to Zacchaeus'.
 - b. The phrase "This day is salvation come to this house" means: 'This is the spiritual judgment'.
 - c. The phrase "forsomuch as he also is a son of Abraham" means: 'He demonstrated the character of Abraham'. Please see the note for **Galatians C3S9** about the phrase "children of Abraham". The Jews claimed to be "children of Abraham" because they were physical descendants. However, "Jesus" denied their claims if they did not demonstrate the character of Abraham.
10. **C19-S10**: "Jesus" says why he was saved.
- a. Our sentence starts with the word "For" and explains why the prior sentence is true.
 - b. The phrase "the Son of man is come to seek and to save" means: 'In His role as a literal physical man ("Son of man"), "Jesus" came to save us by paying the debt for our sins'. In His same role, He came to "seek" us and show us how to live in the flesh and please God. Please see the Doctrinal Document called **What Did Jesus Do?** for how we are to do that by following the example of "Jesus".

c. The phrase "that which was lost" means: 'We were lost when Adam sinned and we inherited a sin nature'. We were not just lost spiritually, as some preachers claim. No, all three parts of us were lost. We were lost spiritually when our spirit was separated from God and we were born spiritually dead. We were lost physically when we inherited a corrupted body which is corrupted with the aging process. Our soul was lost when the world taught us to think differently than God and to react in negative emotions like anger and to refuse to submit to the will of God. "Jesus" "came to seek and to save" each part of us. When we accept Him as our personal "Lord" He blots our sin record, in the court of Heaven, and legally adopts us as God's children. When we get to heaven, we will receive a new incorruptible body. And, while we live in this physical life, He tries to give us the "mind of Christ" and the compassion of God to replace our anger and the wisdom to understand that submitting to the will of God gets us the greatest everlasting rewards. "The Son of man is come to seek" by offering to fix all three parts of us.

11. C19-S11: "Jesus" corrected doctrinal error which was commonly believed.

- a. Luke 19:11-27 gives the '*Parable of the Ten Pounds*'. It also is a prophecy of "Jesus" returning to Heaven until He returns to rule and reign this World as "Christ". Included in the prophecy is the parable because only the saved people who also bring a spiritual profit to God will be allowed to return with "Christ".
- b. The '*Parable of Talents*' (Matthew 25:14-30) and the '*Parable of The Householder*' (Mark 13:34) are related to this parable.
- c. In context, this parable was given "because they thought that the kingdom of God should immediately appear". In this parable, we are told that it will not be "immediate". We are also told that different people will receive different levels of reward with the amount of reward directly related to the level of profit returned to God. Therefore, while "the kingdom of God should not immediately appear", our work for the position that we have in the kingdom is immediate.
- d. The phrase "And as they heard these things, he added and spake a parable" means: '“Jesus” added this parable because people believed doctrinal error'.

- e. The phrase "because he was nigh to Jerusalem" means: 'He added the parable because He would soon be crucified ("he was nigh to Jerusalem") and it would be easy for most people to misunderstand what was to happen'. He had prophesied the future to His disciples, several times, and only Mary Magdalene believed Him. Therefore, "Jesus" gave this parable so that some would think about it, while He was in the grave, and, hopefully, some of those disciples would understand what was happening.
 - f. The phrase "and because they thought that the kingdom of God should immediately appear" means: 'The people misunderstood the meaning of "the kingdom of God", at that time, just like most people misunderstand it today'. The phrase "the kingdom of God" means: 'God's character in you today and the 1,000 years reign of "Christ" in the future'. Although some people received some of the character of God during the ministry of "Jesus", the majority would receive that only after that had God's indwelling "Holy Ghost". And, He didn't come until Pentecost. In addition to that, the people were partially correct in believing that "the kingdom of God" meant: 'the 1,000 years reign of "Christ"', but that would not happen "immediately" because the religious leaders convinced the people to reject "Jesus" as their "Christ" and "King". Therefore, because of that rejection, the offer of the kingdom was removed.
12. **C19-S12**: This parable is because of the error identified in the prior sentence. Please remember that all parables are to be interpreted within the context of where they are reported.
- a. The phrase "He said therefore" means: '"Jesus" gave this parable as a direct result of what was reported in the prior sentence'.
 - b. The phrase "A certain nobleman went into a far country to receive for himself a kingdom, and to return" means: 'This is a symbolic prophecy of what "Jesus" will do after the resurrection'. The "far country" represents Heaven. The phrase "to receive for himself a kingdom, and to return" represents "Christ" returning to rule and reign for 1,000 years.
13. **C19-S13**: The instructions given to the servants.
- a. The phrase "And he called his ten servants, and delivered them ten pounds" means: 'He gave the same amount to each servant'. In the parallel parables, each servant was given amounts according to their ability. Therefore, the fact that

- each servant was given an equal amount is not relevant. What is relevant is that each servant was given amount to use to produce a profit for their lord.
- b. The phrase "and said unto them, Occupy till I come" means: 'The true servants of God are to control the spiritual forces around them, not the physical'. Please see the Detailed Note for more about the word "occupy".
14. **C19-S14:** The response from the servants.
 - a. The word "But" 'continues the subject of the prior sentence while changing directions'.
 - b. The phrase "But his citizens hated him" means: 'This describes the attitude of the Jews in general and of the religious leaders in particular'.
 - c. The phrase "and sent a message after him, saying" means: 'This is what they told God the Father'.
 - d. The phrase "We will not have this man to reign over us" means: 'This is why the offer of the kingdom was withdrawn and why most Jews go to Hell'.
 15. **C19-S15:** When the "lord" returned he demanded an accounting.
 - a. The phrase "And it came to pass, that when he was returned" means: 'This is a prophecy of what will happen in Heaven before "Christ" returns to rule and reign on this Earth'.
 - b. The phrase "having received the kingdom" means: '"Christ" will return to rule and reign on this Earth'.
 - c. The phrase "then he commanded these servants to be called unto him" means: 'There will be an accounting at the "judgment seat of Christ"', which will be before the return.
 - d. The phrase "to whom he had given the money" means: 'The money is symbolic of what God gives to each person to use to produce a spiritual profit for God. Each saved person is given a spiritual gift, at salvation, for this purpose. Those saved people who use their gift for pride and to lord over other saved people will suffer loss at "judgment seat of Christ"'.
 - e. The phrase "that he might know how much every man had gained by trading" means: 'We are required to produce a "gain" for God with how we use our spiritual gift'.
 16. **C19-S16:** The accounting given by the first servant.
 - a. The phrase "Then came the first, saying, Lord, thy pound hath gained ten pounds" means: 'This is how much of a profit he produced'. Notice that only three, of ten, servants produced a profit. The rest were slain, which represents being sent to Hell.
 17. **C19-S17:** The "lord" rewarded the servant.

- a. The phrase "And he said unto him" means: 'This is what "Christ" will say to the profitable saved person'.
 - b. The phrase "Well, thou good servant" means: 'This phrase is said to all who produce a profit regardless of how much of a profit is produced'.
 - c. The phrase "because thou hast been faithful in a very little, have thou authority over ten cities" means: 'This person received a crown and their position in the "kingdom of Christ" will be directly proportionate to the amount of profit returned to God'.
18. **C19-S18**: The accounting given by the second servant. Our sentence says: "And the second came, saying, Lord, thy pound hath gained five pounds". He also produced a profit but a lesser amount.
19. **C19-S19**: The "lord" rewarded the servant.
- a. The phrase "And he said likewise to him" means: '"Christ" will also reward this profitable saved person'.
 - b. The phrase "Be thou also over five cities" means: 'This person also received a crown and their position in the "kingdom of Christ" will be directly proportionate to the amount of profit returned to God'.
20. **C19-S20**: The accounting given by the third servant.
- a. The phrase "And another came, saying" means: 'This person had a different report but he was not sent to Hell like the remaining seven'.
 - b. The word "behold" means: 'Pay close attention'.
 - c. The phrase "Lord, behold" means: 'He knew that he was required to obey because he addressed his master as "Lord"'. The seven sent to Hell did not acknowledge their requirement to obey.
 - d. The phrase "here is thy pound, which I have kept laid up in a napkin" means: 'He returned what was given to him but did not produce a profit'.
 - e. The phrase "For I feared thee" means: 'This is why he was judged differently than the seven who were sent to Hell. They refused to "fear"'.
 - f. The phrase "because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow" means: 'He accuses his "Lord" of being like Satan'. The main thing that the saved are required to do is to study "the word of God" so that they can learn the character of their God. The saved are not to study in order to win arguments. In addition, they are to not neglect "the word of God" or they will be deceived into believing their God is different than God truly is. This person was deceived about the character of God because he neglected to study "the word of God" and learn the true character of his God.
21. **C19-S21**: The response of the "lord".

- a. The phrase "And he saith unto him" means: 'The nobleman, who symbolically represents the "Lord" at the "judgment seat of Christ", passes this judgment'.
 - b. The phrase "Out of thine own mouth will I judge thee" means: 'This saved person is judged with the character that He accused the "Lord Jesus Christ" of having'. That means no mercy. Our next sentence expresses this truth in more detail.
22. **C19-S22**: The "lord" pronounced judgment.
- a. The phrase "Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow" means: 'He thought this because he only looked at the physical and what saved people did in the physical reality. This saved fool did not consider all of the spiritual help that the "Lord Jesus Christ" gives to the saved'.
 - b. The phrase "Wherefore then gavest not thou my money into the bank" means: 'This is symbolically speaking about church ministries with the least effort such as putting money into missions or other church ministries'.
 - c. The phrase "that at my coming I might have required mine own with usury?" means: 'This is the easiest way to put treasure into your Heavenly account'.
23. **C19-S23**: The "lord" pronounced punishment.
- a. The phrase "And he said unto them that stood by" means: 'This is the command that the "Lord Jesus Christ" will give concerning anyone who is saved but does not bring God a spiritual profit'.
 - b. The phrase "Take from him the pound" means: 'Such people will be paupers for eternity. They will be at the bottom of Heavenly social order and be given jobs that no one else wants to do'.
 - c. The phrase "and give it to him that hath ten pounds" means: 'God will transfer the spiritual gift to the person who best uses spiritual gifts'.
24. **C19-S24** says: "(And they said unto him, Lord, he hath ten pounds)". God is not interested in doing what we think is right but does things according to what produces the best results that God wants.
25. **C19-S25**: The "lord" promises variable results based upon the profit returned.
- a. Our sentence starts with the word "For" and explains why the prior sentence is true.
 - b. The phrase "For I say unto you" means: '"Jesus" explains the precept which applies'.
 - c. The phrase "That unto every one which hath shall be given" means: 'Everyone who brings God a spiritual profit will receive more everlasting rewards'.

- d. The phrase "and from him that hath not, even that he hath shall be taken away from him" means: 'Anyone who does not brings God a spiritual profit will lose the spiritual gift that they were given at salvation'.
26. **C19-S26**: The "lord" kills those who refused to serve.
- The word "But" 'continues the subject of the prior sentence while changing directions'.
 - The phrase "But those mine enemies" means: 'There are the people who did not even return the spiritual gift made available to them. They are the lost who never received salvation, and therefore never took the spiritual gift which was made available to them'.
 - The phrase "which would not that I should reign over them, bring hither, and slay them before me" means: 'They are sent to Hell for refusing to accept "Jesus" as their personal "Lord". Notice that they might have done several religious things, including saying a prayer of salvation, but they "would not that I should reign over them"'
27. **C19-S27**: "Jesus" continued on His way after giving the warning.
- The phrase "And when he had thus spoken" means: 'After "Jesus" had explained the type of judgment that would be done by God'. If they did not use what God gave to them and bring a spiritual profit to God then they would be sent to Hell.
 - The phrase "he went before, ascending up to Jerusalem" means: '"Jesus" walked towards His own torture and death on the cross'.
28. **C19-S28**: "Jesus" instructs two disciples on how to prepare for the next incident. Please see the Doctrinal Studies called: [Significant Gospel Events](#) and [Gospel Time Sequences](#) for this prophecy and how it relates to other references in "the word of God".
- The phrase "And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives" means: 'This is when and where "Jesus" gave these instructions'.
 - The phrase "he sent two of his disciples, Saying" means: '"Jesus" told them what to do'. The other Gospel accounts give different details but there is no conflict between the various accounts.
 - The phrase "Go ye into the village over against you" means: 'This was where they were to go'.
 - The phrase "in the which at your entering ye shall find a colt tied, whereon yet never man sat" means: 'This is what they would find'.
 - The phrase "loose him, and bring him hither" means: 'This is what they were to do'.

29. [C19-S29](#) says: "And if any man ask you, Why do ye loose him?" Here, "Jesus" prepares them for any question.
30. [C19-S30](#) says: "thus shall ye say unto him, Because the Lord hath need of him". "Jesus" tells them how to answer any question. Notice that "Jesus" knew who owned the colt and that the owner would submit to His representatives.
31. [C19-S31](#) says: "And they that were sent went their way, and found even as he had said unto them". The disciples witnessed fulfillment of prophecy.
32. [C19-S32](#) says: "And as they were losing the colt, the owners thereof said unto them, Why loose ye the colt?". They were questioned just the way that "Jesus" prepared them.
33. [C19-S33](#) says: "And they said, The Lord hath need of him. ". They gave the answer that "Jesus" told them to give.
34. [C19-S34](#): The disciples did as "Jesus" had commanded.
 - a. The phrase "And they brought him to Jesus" means: 'The disciples did as commanded'.
 - b. The phrase "and they cast their garments upon the colt" means: 'This was in place of a saddle'.
 - c. The phrase "and they set Jesus thereon" means: 'The colt did not object even though this was the first time that anyone sat on him'.
35. [C19-S35](#) says: "And as he went, they spread their clothes in the way" The people honored "Jesus" as He entered Jerusalem. Today, they roll out a red carpet or do something similar.
36. [C19-S36](#): The disciples praised God.
 - a. The phrase "And when he was come nigh, even now at the descent of the mount of Olives" means: 'This is where the praise started'.
 - b. The phrase "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" means: 'We are to praise God in a similar manner'.
 - c. The phrase "Saying, Blessed be the King that cometh in the name of the Lord" means: 'Notice that they call "Jesus" "King". This was before He cleansed the Temple and made it clear that their sin had to end'.
 - d. The phrase "peace in heaven, and glory in the highest" means: 'This is what they would have had if they did not, later, reject "Jesus" as their "King"'.
37. [C19-S37](#): Some of the Pharisees objected.
 - a. The phrase "And some of the Pharisees from among the multitude said unto him" means: 'They had nothing that could match

- the miracles which "Jesus" had done and which the disciples were praising God for'.
- b. The phrase "Master" means: 'They only accepted "Jesus" as a teacher'.
 - c. The phrase "rebuke thy disciples" means: 'They wanted to stop the truth because their lies could not match the truth'.
38. **C19-S38**: "Jesus" answered them.
- a. The phrase "And he answered and said unto them" means: '“Jesus” answered the complaint of the Pharisees'.
 - b. The phrase "I tell you that, if these should hold their peace, the stones would immediately cry out" means: 'God was motivating their witness and they could not stop God'. God can use any witness that He wants. He used an ass to correct His prophet. He used a cock to correct Peter. Psalms tells us "Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies" and also tells us that all of nature is a witness of God.
39. **C19-S39**: "Jesus" wept over Jerusalem. Please see the Doctrinal Studies called: **Significant Gospel Events** for this prophecy and references to related prophecies in other Gospel accounts.
- a. The phrase "And when he was come near" means: 'This is when this sentence happened'.
 - b. The phrase "he beheld the city, and wept over it" means: 'This is what prompted the weeping and prophecy'.
 - c. The phrase "Saying, If thou hadst known, even thou, at least in this thy day" means: 'It was possible to avoid the destruction up until "Jesus" entered Jerusalem as their "King" and they rejected Him'.
 - d. The phrase "the things which belong unto thy peace!" means: 'The next sentence gives us details of what will happen when God removes their "peace"'. They did not know that they had to truly accept "Jesus" as their "King" in order to retain their "peace".
40. **C19-S40** says: "but now they are hid from thine eyes". The word "But" 'continues the subject of the prior sentence while changing directions'. God had offered them peace and the kingdom but they refused God's "King" and God's true Law. They replaced God's true Law with their own law. In addition, they refused God's true "King" and replaced Him with their own chosen rulers. In addition, they did this multiple times and hardened their hearts from correction be the truth. Therefore, God hardened their hearts in their own chosen error and reaped the results of their own choice.

41. C19-S41: "Jesus" prophecies in detail.
- a. Our sentence starts with the word "For" and explains why the prior sentence is true. Please remember that, quite often, prophecy has more than one event mixed together and that, often, each part happens at a different time.
 - b. The phrase "For the days shall come upon thee" means: 'This future event will come when God determines that it is the right "day"'. Also, remember that what God calls a "day" can be 1,000 years as we measure time.
 - c. The phrase "that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side" means: 'This has been partially fulfilled when the Roman Army destroyed the Temple. However, I believe that the complete fulfillment will happen in the "great tribulation"'.
 - d. The phrase "And shall lay thee even with the ground, and thy children within thee" means: 'Again, this has been partially fulfilled when the Roman Army destroyed the Temple. However, I believe that the complete fulfillment will happen in the "great tribulation"'.
 - e. The phrase "and they shall not leave in thee one stone upon another" means: 'This was fulfilled with the destruction of the Temple. However, it probably will be fulfilled for the city in the "great tribulation"'.
 - f. The phrase "because thou knewest not the time of thy visitation" means: 'They refused to know when "Jesus" lived and visited the city. They also did not know when Paul last visited the city and brought the true Gospel which the Church of Jerusalem rejected. And, they also will not know when God's two great witnesses visit the city during the "great tribulation"'.
42. C19-S42: "Jesus" cleanses the Temple.
- a. Again, the other Gospel accounts give us more details about this incident without causing a conflict.
 - b. The phrase "And he went into the temple" means: 'This was after the conflict with the Pharisees on the way into the city'.
 - c. The phrase "and began to cast out them that sold therein, and them that bought" means: 'The other Gospel accounts give us more details about this action'. These people had the approval of the religious leaders, and even worked for the religious leaders. The Temple was supposed to be used for worship and prayer to God and for teaching "the word of God". Instead, they turned it into a market. The Roman Catholic Church, and almost all other religious organizations,

- do the same. They claim to re-present people and get spiritual results if the people pay or buy their religious things.
- d. The phrase "Saying unto them, It is written, My house is the house of prayer" means: 'This sentence quotes [Isaiah 56:7](#)'.
 - e. The phrase "but ye have made it a den of thieves" means: 'They not only turned it into a market, but were defrauding God's people in the process'. That is why "Jesus" says "ye have made it a den of thieves".
43. [C19-S43](#) says: "And he taught daily in the temple". "Jesus" did what was supposed to be done in the Temple.
 44. [C19-S44](#): The reaction by "the chief priests and the scribes and the chief of the people".
 - a. The word "But" 'continues the subject of the prior sentence while changing directions'. "Jesus" was doing what God intended to be done in the Temple and the religious leaders "sought to destroy him" because of it. Devils always motivate their people to fight against anyone who lives according to God's truth.
 - b. The phrase "But the chief priests and the scribes and the chief of the people" means: 'This is who was controlled by devils. They are the people who acted like this sentence describes'.
 - c. The phrase "sought to destroy him" means: 'This is what they sought to do'.
 - d. The phrase "And could not find what they might do" means: 'They could not figure how to do what they sought'.
 - e. The phrase "for all the people were very attentive to hear him" means: 'This is why. If they did what they wanted then the people would turn against them'.
-

Chapter 20 Summary:

Chapter Theme: *The Religious Leaders Challenge Jesus.*

Please see the Doctrinal Document called [What Did Jesus Do?](#) for how this entire chapter is an example of how to handle conflict, especially conflict which is motivated by devils.

In this chapter we are told how "the chief priests and the scribes came upon him with the elders" and challenged "Jesus" about authority. They demanded that He "Tell us, by what authority doest thou these things? or who is he that gave thee this authority?" "Jesus" responded by asking them: "The baptism of John, was it from heaven, or of men?" They refused to answer His question. Therefore, He also refused to answer their question.

After this "Jesus" gave them the '*Parable of the Hirelings Killing the Heir*'. As a result, we are told "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." ([Luke 20:19](#)). Then, they had several of the religious groups try to catch Him in an error, or anything that they could use against Him. All failed. First, they tried to get Him in trouble with the Civil Governor. Next, "the Sadducees" tried. In addition, other Gospels report other groups trying. However, eventually, "they durst not ask him any question at all".

After all of the religious groups tried to trip up "Jesus", He asked them: "How say they that Christ is David's son?" and used scripture to show that the doctrine taught by the religious leaders must be wrong. After that, "Jesus", said to His disciples: "Beware of the scribes" along with describing their actions.

As we see here, they kept challenging "Jesus" until it was undeniable that they would lose every time. Then He challenged them and showed His disciples their doctrinal error. Therefore, it should be obvious to the reader how the theme of this chapter fits every account within the chapter.

Please see the Doctrinal Studies called: [Significant Gospel Events](#); [Gospel Time Sequences](#) and [Table of Parables in the New Testament](#) for references related to events in this chapter and for how the events of this chapter fit in the time sequence of the life of Jesus.

[Luke 20](#); [Matthew 22](#) and [Mark 12](#) all tell us some of the same things. In addition, they probably happened at the same time as the accounts in [John 8](#). Later, at [John 8:20](#); we are told "These words spake Jesus in the treasury, as he taught in the temple" and the accounts in these other Gospels happened in the Temple and end with "Jesus" being by the "treasury". In addition, while the specific accounts differ, all Gospels report the same types of incidents between the religious leaders and "Jesus".

In [Luke 20:1-7](#); [Matthew 21:23-27](#) and [Mark 11:27-33](#), the chief priests and the elders challenged "Jesus" as He taught in the Temple.

[Mark 12:1](#) tells us that "Jesus" responded to "the chief priests, and the scribes, and the elders" in parables. With this consideration, we read in [Luke 20:9-19](#); [Matthew 21:33-46](#) and [Mark 12:2-12](#) that "Jesus" gives us 'the Parable of the Hirelings Killing the Heir'. This is a prophecy by "Jesus" about how "the chief priests, and the scribes, and the elders" would have Him killed. It is also found in the [Table of Parables in the New Testament](#). [Matthew 21:33-46](#) also tells us about the religious leaders killing the prophets.

[Luke 20:20-40](#); [Matthew 22:15-46](#) and [Mark 12:13-37](#) tell us about when "the chief priests, and the scribes, and the elders" tried to use others to destroy "Jesus". All failed.

In [Luke 20:20-26](#); [Matthew 22:15-33](#) and [Mark 12:13-17](#) we read that "the Herodians" tried an argument about money and taxes.

In [Luke 20:27-40](#); [Matthew 22:23-33](#) and [Mark 12:18-27](#) we read that "the Sadducees" tried an argument about the resurrection.

[Luke 20:40](#); [Matthew 22:46](#) and [Mark 12:34](#) tell us "And no man after that durst ask him any question."

[Matthew 22:41-46](#); [Mark 12:35-37](#) and [Luke 20:41-44](#) all cover the time when "Jesus" asked "How say the scribes that Christ is the Son of David?".

In [Luke 20:45-47](#); [Matthew 23:1-12](#) and [Mark 12:38-40](#), "Jesus" talks to the general people and tells them: "Beware of the scribes", when He received no answer from the religious leaders to His own challenge.

1. [C20-S1](#): "The chief priests and the scribes, with the elders" and challenged "Jesus" about authority.

- a. Our sentence adds the start of this chapter to the end of the prior chapter. Our prior chapter told us that "the chief priests and the scribes and the chief of the people sought to destroy Jesus". This chapter tells us what they did in that attempt.
 - b. The phrase "And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel" means: '"Jesus" was doing in the Temple what "the chief priests and the scribes" were commanded by God to do but were refusing to do.'
 - c. The phrase "the chief priests and the scribes came upon him with the elders" means: 'These were all of the people who were teaching doctrinal error in the Temple of God'. . . .
 - d. The phrase "And spake unto him, saying" means: 'They vocalized their challenge'.
 - e. The phrase "Tell us, by what authority doest thou these things?" means: 'This was their challenge'. Notice that they did not challenge anything that "Jesus" preached and taught because they knew that he preached and taught "the word of God".
2. **C20-S2** says: "or who is he that gave thee this authority?". They had their authority from God as specified in the Mosaic Law. However, they also knew that God sent them prophets to correct doctrinal error. The prophets spoke with the authority of God and had been sent throughout their history. And, they knew that "Jesus" was a prophet from God teaching and preaching "the word of God". Therefore, with this challenge, they were directly challenging the authority of God in God's Temple and they knew that they were doing so.
 3. **C20-S3**: "Jesus" demands that they must first answer His question.
 - a. The phrase "And he answered and said unto them" means: '"Jesus" gave this answer'. Here, He was demanding that they do their job and recognize the authority of God in God's Temple.
 - b. The phrase "I will also ask you one thing; and answer me" means: '"Jesus" is obviously demanding that they answer His question first'.
 - c. The phrase "The baptism of John, was it from heaven, or of men?" means: 'If they admit that "the baptism of John was from heaven", then they had to admit that John was a prophet from God and that "Jesus" was a greater prophet from God because of all of the miracles and prophecies which He gave. If they refuse to admit that John was a prophet from God then they prove that they are refusing to do their main job and destroy their own claim to authority'.
 4. **C20-S4**: They consider one answer.

- a. The phrase "And they reasoned with themselves, saying" means: 'This is what they did before answering'.
 - b. The phrase "If we shall say, From heaven; he will say, Why then believed ye him not?" means: 'They realized that they had already proven that they refused to accept a message from God'.
5. **C20-S5**: They consider another answer.
- a. The word "But" 'continues the subject of the prior sentence while changing directions'. They already considered, and rejected, one possible answer. Now they are considering the opposite answer.
 - b. The phrase "But and if we say, Of men" means: 'This is the only other possible answer as specified by the question fro, "Jesus"'.
 - c. The phrase "all the people will stone us" means: 'This was the specified punishment, according to the Mosaic Law, for a false prophet or a false teacher of God's word'. This answer would be an obvious lie and would justify this punishment.
 - d. The phrase "for they be persuaded that John was a prophet" means: 'These religious leaders claimed to be the experts in spiritual matters. If the common Jew "be persuaded that John was a prophet", then it was so obvious that the so-called spiritual experts could not deny the truth and retain their claims of being an expert'. They got away with doing this only because God allowed it in order to justify sending them to Hell for their deliberate and conscious sin.
6. **C20-S6** says: "And they answered, that they could not tell whence it was". Their answer was an obvious lie.
7. **C20-S7**: "Jesus" acknowledges that their lie is a refusal to answer.
- a. The phrase "And Jesus said unto them" means: '“Jesus” refused to continue a discussion when the other person refused to answer honestly'. This is an example that people need to follow.
 - b. The phrase "Neither tell I you by what authority I do these things" means: 'Since they refused to recognize the authority of God, it was a waste of time to say that His authority came from God'.
8. **C20-S8**: "Jesus" started telling 'the Parable of the Hirelings Killing the Heir'. Please remember that all parables must be understood within the context of where they are found. This parable tells the people what the religious leaders are doing from a spiritual perspective and what will happen to them if they continue to support the religious leaders in their fight against God.
- a. The phrase "Then began he to speak to the people this parable" means: '“Jesus” spoke to the people because the religious leaders refused to be reasonable'.

- b. The phrase "A certain man planted a vineyard, and let it forth to husbandmen" means: 'The "certain man" symbolically represents God. The "vineyard" symbolically represents the Jewish nation. The "husbandmen" symbolically represent the Jewish religious leaders'.
 - c. The phrase "and went into a far country for a long time" means: 'This represents the time between when God put Adam and Eve out of the garden and when "Jesus" started His ministry'.
9. **C20-S9**: The second servant was treated like the first.
- a. The phrase "And at the season he sent a servant to the husbandmen" means: 'The "servant" symbolically represents the prophets that God sent to the Jews. Again, the "husbandmen" symbolically represent the Jewish religious leaders'.
 - b. The phrase "that they should give him of the fruit of the vineyard" means: 'The "fruit" symbolically represent the saved people. That is, people who had an ongoing personal relationship with God. God commanded His priests and Levites to teach the people to have such a relationship. Instead, they taught the people to replace God with the religious leaders and to look down on Gentiles instead of reaching them with God's love'.
 - c. The phrase "but the husbandmen beat him, and sent him away empty" means: 'This is how the Jewish religious leaders treated all of God's true prophets'.
10. **C20-S10** says: "And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty". God sent another prophet and the religious leaders treated him the same way.
11. **C20-S11** says: "And again he sent a third: and they wounded him also, and cast him out". God sent another prophet and the religious leaders treated him worse.
12. **C20-S12** says: "Then said the lord of the vineyard, What shall I do?". The man considered his options.
13. **C20-S13**: The lord plans his next option.
- a. The phrase "I will send my beloved son" means: ". God sent "Jesus" to the Jews and He fulfilled so many prophecies that there could be no doubt Who He was. The Jewish religious leaders deliberately refused to acknowledge who "Jesus" was.
 - b. The phrase "it may be they will reverence him when they see him" means: 'God gave them this option even though He knew that they would refuse it'. Many times people complain about God not

blessing them and even punishing them when they refuse to believe and obey.

14. **C20-S14**: They planned to kill the heir.
- The word "But" 'continues the subject of the prior sentence while changing directions'. Instead of "reverencing the Son" they murdered Him. And, they did it for the foolish reason stated in our sentence. Our physical life is short but we will spend eternity in the spiritual reality. The true inheritance is in Heaven, which lost religious people can not steal. What we have here, in the physical reality, is only a temporary testing ground. It will not last and it is not real like Heaven and the "lake of fire" are real.
 - The phrase "But when the husbandmen saw him" means: 'The "husbandmen" symbolically represent the Jewish religious leaders. The phrase: "saw him" means that they realized that "Jesus" was God's "Son", even though they refused to admit it.'
 - The phrase "they reasoned among themselves, saying" means: 'They talked with each other but ignored God. They only considered the physical and ignored the spiritual'.
 - The phrase "This is the heir" means: 'They knew exactly Who "Jesus" was'.
 - The phrase "come, let us kill him, that the inheritance may be ours" means: 'They thought that they could bring in the 1,000 years reign of "Christ", without "Christ". They thought that they could force God to give them the kingdom and let them replace "Christ" as rulers of the world.'
15. **C20-S15**: "Jesus" They killed the heir.
- The phrase "So they cast him out of the vineyard" means: 'They got the Jewish people to cry "crucify him"'. This was how the religious leaders "cast him out of the vineyard".
 - The phrase "and killed him" means: 'This is a prophecy of the crucifixion'.
16. **C20-S16** says: "What therefore shall the lord of the vineyard do unto them?" "Jesus" asks what they think will be the result.
17. **C20-S17**: "Jesus" says what God will do the Jewish religious leaders. Another Gospel account says that the people said this answer. This is not a conflict. They answered and "Jesus" repeated their answer as confirmation that they were right.
- The phrase "He shall come and destroy these husbandmen" means: 'God will destroy the Jewish religious leaders'.
 - The phrase "and shall give the vineyard to others" means: 'God will start the *Church Age*'.

18. C20-S18 says: "And when they heard it, they said, God forbid". The listeners are shocked at the results.
19. C20-S19: "Jesus" gave a scriptural reference which none of them understood. The scripture was a prophecy of what was about to happen with God starting the church. Our sentence quotes Psalms 118:22-23 and references 1Samuel 2:10; Proverbs 6:15; Isaiah 8:13-15; Isaiah 28:16 and Zechariah 3:8-9.
- The phrase "And he beheld them, and said" means: '“Jesus” made sure that He had their attention before He quoted this scripture'.
 - The phrase "What is this then that is written" means: '“Jesus” is challenging them to understand the scripture which He is quoting'.
 - The phrase "The stone which the builders rejected" means: 'This was an actual event during the building of Solomon's Temple. God used it in a prophecy to say that the Jewish religious leaders would reject God's "Christ"'
 - The phrase "the same is become the head of the corner?" means: 'God's "Christ" is the chief "cornerstone" of God's Church'.
20. C20-S20: "Jesus" explains the personal application of that scripture.
- Our sentence continues the scriptural reference of the prior sentence.
 - The phrase "Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder". Please see the note for the prior sentence for references to the scripture that "Jesus" references in this sentence. What we see in these references is that the people who accept "Christ" will be changed but those who reject His ministry will be destroyed.
21. C20-S21: "The chief priests and the scribes" react to the parable. They knew that "Jesus" said the parable against them, even though they did not understand the parable nor the scriptural references which it was based upon. .
- The phrase "And the chief priests and the scribes the same hour sought to lay hands on him" means: 'They wanted to kill "Jesus"'
 - The phrase "and they feared the people" means: 'The feared the consequences if the people knew that they wanted to kill "Jesus"', simply because He told the truth about them'.
 - The phrase "for they perceived that he had spoken this parable against them" means: 'This is why they wanted to kill Him'. This shows their foolishness. They should have known

- that killing "Jesus" would not stop God from destroying them, especially since that was the message of the parable.
22. **C20-S22**: "The chief priests and the scribes" act.
- The phrase "And they watched him, and sent forth spies" means: 'They watched in secret and fraudulently fraudulently'. However, we can be sure that "Jesus" knew what they were doing.
 - The phrase "which should feign themselves just men" means: 'These were the frauds'.
 - The phrase "that they might take hold of his words" means: 'They hoped He would say something that they could pervert into claiming the He broke the law'.
 - The phrase "that so they might deliver him unto the power and authority of the governor" means: 'The Jews were not allowed to condemn someone to death. They had to convince "the governor" to pronounce a death sentence'.
23. **C20-S23**: The spies ask a trap question.
- Our sentence adds how the spies thought they would get "Jesus" in trouble. If He said yes to their question, the Jews would be mad at Him. If He said no to their question, the Governor would be mad at Him. However, they were surprised because they did not expect the wisdom which He displayed. This is because they considered Him to only be a man and refused to accept that He was 'God in human flesh'.
 - The phrase "And they asked him, saying" means: 'They thought they had a trick question'.
 - The phrase "Master" means: 'Teacher, not Lord nor God'.
 - The phrase "we know that thou sayest and teachest rightly" means: 'Liar, liar, pants on fire'. If they really believe this lie then they would not be trying to trick Him.
 - The phrase "neither acceptest thou the person of any" means: 'They really resented this truth because they thought they were better than others and demanded preferential treatment by other people'.
 - The phrase "but teachest the way of God truly" means: 'If they truly believed this then they would listen to Him instead of trying to destroy Him'.
 - The phrase "Is it lawful for us to give tribute unto Caesar, or no?" means: 'Here is their trick question, which was explained at the start of this sentence outline'.
24. **C20-S24**: "Jesus" challenged them.

- a. The word "But" 'continues the subject of the prior sentence while changing directions'. They thought that they had tricked "Jesus" but had not.
 - b. The phrase "But he perceived their craftiness" means: '“Jesus” was not fooled'.
 - c. The phrase "and said unto them" means: '“Jesus” called them on their lie'..
 - d. The phrase "Why tempt ye me?" means: 'This was His question'. He made it clear that He understood that they were not honestly seeking an answer but were trying to trap Him with a question which they thought any answer would be wrong.
25. C20-S25 says: "Shew me a penny.". "Jesus" demands an example to use to illustrate the truth.
26. C20-S26 says: "Whose image and superscription hath it?". "Jesus" asks them a question where the answer is obvious.
27. C20-S27 says: "They answered and said, Caesar's" They give the obvious answer.
28. C20-S28: "Jesus" answers their question based upon the example and their prior answer.
- a. The phrase "And he said unto them" means: '“Jesus” gave this answer'.
 - b. The phrase "Render therefore unto Caesar the things which be Caesar's" means: 'They denied the right of government to receive payment for service rendered even while using the money provided by the government'. That attitude is a disobedience of God's law about accepting government officials as ministers of God that we are to obey and honor.
 - c. The phrase "and unto God the things which be God's" means: 'This is what they truly were refusing to do. They refused to give God the honor and obedience that is due to God'.
29. C20-S29: "Jesus" shut their mouths.
- a. The phrase "And they could not take hold of his words before the people" means: 'They could not use His answer against Him like they expected to be able to do'.
 - b. The phrase "and they marvelled at his answer" means: 'His answer was beyond their thinking'.
 - c. The phrase "and held their peace" means: 'They kept their mouths shut so that He could not make them look like greater fools'.
30. C20-S30: The second group to challenge "Jesus".

- a. The phrase "Then came to him certain of the Sadducees, which deny that there is any resurrection" means: 'This is another group of religious fools. They are fools, first because "deny that there is any resurrection" and secondly, because they try to match wits with God in human flesh'. It is not possible to have any evidence to support a claim of no resurrection. And, three times in the Old Testament people were raised from the dead and that is in their own history. In addition, "Jesus" had raised three people from the dead at this time. Further, Lazarus lived an easy walk from the Temple. Therefore, there was evidence easily available to them. However, like fools throughout history, they refused to look at available evidence to verify or disprove their opinion. Think of the people who claim that death is the end of existence. They can not have any evidence to back that claim and they ignore the thousands of people through history and everywhere, who were declared dead and then came back to life. Simply put, anyone who clings to an opinion while refusing to verify or deny that opinion with available evidence, is a fool.
 - b. The phrase "and they asked him, Saying" means: 'They challenged "Jesus" to match wits with them'.
 - c. The phrase "Master" means: 'They only recognized Him as a human teacher and not as God in human flesh'.
 - d. The phrase "Moses wrote unto us" means: 'They proved that they had read the Mosaic Law even while rejecting the evidence in the prophets'.
 - e. The phrase "If any man's brother die, having a wife, and he die without children" means: 'This is the condition that they are going to exaggerate in order to try and prove their foolishness'.
 - f. The phrase "that his brother should take his wife, and raise up seed unto his brother" means: 'Moses wrote this for a purpose which they ignore'. Like Satan, they are quoting scripture out of context so that they can pervert it.
31. [C20-S31](#) says: "There were therefore seven brethren: and the first took a wife, and died without children". This was their made up condition.
 32. [C20-S32](#) says: "And the second took her to wife, and he died childless". The second did as the first.
 33. [C20-S33](#) says: "And the third took her; and in like manner the seven also: and they left no children, and died". The rest did as the first.
 34. [C20-S34](#) says: "Last of all the woman died also". Everyone died.

35. [C20-S35](#) says: "Therefore in the resurrection whose wife of them is she?". Their question.
36. [C20-S36](#) says: "for seven had her to wife". Their reasoning.
37. [C20-S37](#): "Jesus" explains the first error they had. They other Gospel accounts tell us more about how "Jesus" corrected their error.
- a. The phrase "And Jesus answering said unto them" means: 'This answer is from "Jesus". Many religions, including some which claim to be Christian, dispute the doctrine of this answer'. They are liars who preach a doctrine from devils. And, if they want to dispute that claim, let them die and be dead for three days and nights and then rise from the dead, by their own power, in order to show that they have conquered death. If they can not, or will not, prove that they personally have at least as much power as "Jesus", then their claim to be a greater authority is a lie and their doctrine comes from devils.
 - b. The phrase "The children of this world marry, and are given in marriage" means: '"Jesus" is starting His answer with a fact which can not be disputed'.
 - c. The phrase "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead" means: 'The many miracles done by "Jesus" prove that He came from God as witnessed in [John 3:2](#). In addition, His resurrection from the dead proves that He speaks from personal knowledge. Since on one else has those credentials, no one else can dispute this statement'.
 - d. The phrase "neither marry, nor are given in marriage" means: 'this statement proves that their whole argument is pure foolishness'. When we combine this truth with the evidence provided for the earlier phrases of this sentence, only a obvious fool would dispute the doctrine found here.
 - e. The phrase "Neither can they die any more" means: 'This phrase disproves the foolish doctrine of people loosing salvation'.
 - f. The phrase "for they are equal unto the angels" means: 'This phrase disproves the foolish doctrine that angels had sex with women'.
 - g. The phrase "and are the children of God" means: 'The saved, which are "accounted worthy to obtain the resurrection from the dead," and which "Jesus" identified in an earlier phrase, are "the children of God"'. This means that they have the character of God. As explained elsewhere on this web site, this does not include the saved who refuse to accept the character of God.
 - h. The phrase "being the children of the resurrection" means: 'Not all saved will be "the children of the resurrection" and return for the 1,000 years reign of Christ'.

38. **C20-S38**: "Jesus" explains the second error they had.
- The word "Now" means: 'After you understand what was said prior'. If people reject any of the doctrine of the prior sentence, they will have trouble truly understanding the doctrine of this sentence.
 - The phrase "that the dead are raised" means: 'This is their main doctrinal error and dispute with what other Jews believed'.
 - The phrase "even Moses shewed at the bush" means: 'Their argument was based upon what Moses wrote. Therefore, they prove themselves to be lying fools is they dispute something else that Moses wrote. And, in [Exodus 3:2](#), Moses wrote about seeing the bush on fire which did not burn. Therefore, "Jesus" is giving us the scriptural reference for what He answers to these fools'.
 - The phrase "when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob" means: 'This phrase quotes [Exodus 3:6](#) and [Exodus 3:15](#). It also directly references the famous statement by God of "I am"'. That statement by God was so revered by the Jews that even these fools did not dare dispute it.
39. **C20-S39**: Why they were wrong.
- Our sentence starts with the word "For" and explains why the prior sentence is true.
 - The phrase "For he is not a God of the dead" means: 'This is why it is foolishness to dispute the resurrection. God could not be "the God of Abraham, and the God of Isaac, and the God of Jacob" if there was no resurrection and these fools could not claim Moses as their authority for what he wrote one place while disputing what he wrote in another place'.
 - The phrase "but of the living" means: 'God is the God of all living'.
 - The phrase "for all live unto him" means: 'Here's why. All physical life comes from God. Men and women can get together as many times as they wish. But, unless God provides the spirit, they don't get a baby. In addition, no one gets true spiritual life unless God provides it'.
40. **C20-S40**: The scribes admit defeat.
- The word "Then" means: 'After "Jesus" answered every challenge and won them all'.
 - The phrase "certain of the scribes answering said" means: 'They were the God appointed people who were supposed to teach "the word of God"'. '.
 - The phrase "Master" means: 'They still thought of Him only as a teacher'.
 - The phrase "thou hast well said" means: 'You personally have won every challenge'.

41. [C20-S41](#) says: "And after that they durst not ask him any question at all". "Jesus" had shut the mouth of everyone.
42. [C20-S42](#): "Jesus" now challenges them to be sure that they don't return later with another challenge.
- The phrase "And he said unto them" means: '“Jesus” questions a conflict in their doctrine'.
 - The phrase "How say they that Christ is David's son?" means: ". This doctrine comes directly from [Psalms 89:4](#) and is true. "Jesus" is a physical descendent ("son") of King David. In addition, both [Matthew 1](#) and [Luke 3](#) tell us this truth.
43. [C20-S43](#): "Jesus" gives them the scriptural reference.
- Our sentence adds the scriptural reference which proves that their doctrine was wrong.
 - The phrase "And David himself saith in the book of Psalms" means: 'This sentence is a direct reference to [Psalms 110:1](#)'.
 - The phrase "The LORD said unto my Lord, Sit thou on my right hand, Till I make thine enemies thy footstool" means: 'This is the quote and the next sentence explains how it proves that their doctrine was wrong'.
44. [C20-S44](#): "Jesus" explains their doctrinal problem.
- The phrase "David therefore calleth him Lord" means: 'This means that king David recognized that God's "Christ" was his "Lord" and "King" and God'.
 - The phrase "how is he then his son?" means: 'The Jewish doctrine claimed that a son could never be greater than his father'. Another place in scripture, where we find this truth, is where Jacob moved to Egypt and had to bow to his son Joseph. Therefore, this doctrine of the Jews was wrong.
45. [C20-S45](#): "Jesus" warns the people.
- The word "Then" means: 'After "Jesus" challenged all of the Jewish religious leaders about their doctrine and they could not answer His challenge'.
 - The phrase "in the audience of all the people he said unto his disciples" means: '“Jesus” spoke to His disciples but made sure that all of the Jews heard Him'.
 - The phrase "Beware of the scribes" means: 'Their doctrine is a danger'.
 - The phrase "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" means: 'They love, and seek, honor among men and not from God even though they are supposed to be servants of God'.

- e. The phrase "Which devour widows' houses" means: 'They sin by robbing the very people whom they are supposed to protect'.
 - f. The phrase "and for a shew make long prayers" means: 'They put on a spiritual act which is not real'.
 - g. The phrase "the same shall receive greater damnation" means: 'Any who follow their doctrine will also receive damnation from God'.
-

Chapter 21 Summary:

Chapter Theme: *The Religious Leaders Challenge Jesus.*

Please see the Doctrinal Document called [What Did Jesus Do?](#) for how this entire chapter is an example of how to handle conflict, especially conflict which is motivated by devils.

In this chapter we are told how "the chief priests and the scribes came upon him with the elders" and challenged "Jesus" about authority. They demanded that He "Tell us, by what authority doest thou these things? or who is he that gave thee this authority?" "Jesus" responded by asking them: "The baptism of John, was it from heaven, or of men?" They refused to answer His question. Therefore, He also refused to answer their question.

After this "Jesus" gave them the '*Parable of the Hirelings Killing the Heir*'. As a result, we are told "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." ([Luke 20:19](#)). Then, they had several of the religious groups try to catch Him in an error, or anything that they could use against Him. All failed. First, they tried to get Him in trouble with the Civil Governor. Next, "the Sadducees" tried. In addition, other Gospels report other groups trying. However, eventually, "they durst not ask him any question at all".

After all of the religious groups tried to trip up "Jesus", He asked them: "How say they that Christ is David's son?" and used scripture to show that the doctrine taught by the religious leaders must be wrong. After that, "Jesus", said to His disciples: "Beware of the scribes" along with describing their actions.

As we see here, they kept challenging "Jesus" until it was undeniable that they would lose every time. Then He challenged them and showed His disciples their doctrinal error. Therefore, it should be obvious to the reader how the theme of this chapter fits every account within the chapter.

Please see the Doctrinal Studies called: [Significant Gospel Events](#); [Gospel Time Sequences](#) and [Table of Parables in the New Testament](#) for references related to events in this chapter and for how the events of this chapter fit in the time sequence of the life of Jesus.

[Luke 20](#); [Matthew 22](#) and [Mark 12](#) all tell us some of the same things. In addition, they probably happened at the same time as the accounts in [John 8](#). Later, at [John 8:20](#); we are told "These words spake Jesus in the treasury, as he taught in the temple" and the accounts in these other Gospels happened in the Temple and end with "Jesus" being by the "treasury". In addition, while the specific accounts differ, all Gospels report the same types of incidents between the religious leaders and "Jesus".

In [Luke 20:1-7](#); [Matthew 21:23-27](#) and [Mark 11:27-33](#), the chief priests and the elders challenged "Jesus" as He taught in the Temple.

[Mark 12:1](#) tells us that "Jesus" responded to "the chief priests, and the scribes, and the elders" in parables. With this consideration, we read in [Luke 20:9-19](#); [Matthew 21:33-46](#) and [Mark 12:2-12](#) that "Jesus" gives us 'the Parable of the Hirelings Killing the Heir'. This is a prophecy by "Jesus" about how "the chief priests, and the scribes, and the elders" would have Him killed. It is also found in the [Table of Parables in the New Testament](#). [Matthew 21:33-46](#) also tells us about the religious leaders killing the prophets.

[Luke 20:20-40](#); [Matthew 22:15-46](#) and [Mark 12:13-37](#) tell us about when "the chief priests, and the scribes, and the elders" tried to use others to destroy "Jesus". All failed.

In [Luke 20:20-26](#); [Matthew 22:15-33](#) and [Mark 12:13-17](#) we read that "the Herodians" tried an argument about money and taxes.

In [Luke 20:27-40](#); [Matthew 22:23-33](#) and [Mark 12:18-27](#) we read that "the Sadducees" tried an argument about the resurrection.

[Luke 20:40](#); [Matthew 22:46](#) and [Mark 12:34](#) tell us "And no man after that durst ask him any question."

[Matthew 22:41-46](#); [Mark 12:35-37](#) and [Luke 20:41-44](#) all cover the time when "Jesus" asked "How say the scribes that Christ is the Son of David?".

In [Luke 20:45-47](#); [Matthew 23:1-12](#) and [Mark 12:38-40](#), "Jesus" talks to the general people and tells them: "Beware of the scribes", when He received no answer from the religious leaders to His own challenge.

1. [C20-S1](#): "The chief priests and the scribes, with the elders" and challenged "Jesus" about authority.

- a. Our sentence adds the start of this chapter to the end of the prior chapter. Our prior chapter told us that "the chief priests and the scribes and the chief of the people sought to destroy Jesus". This chapter tells us what they did in that attempt.
 - b. The phrase "And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel" means: '"Jesus" was doing in the Temple what "the chief priests and the scribes" were commanded by God to do but were refusing to do.'
 - c. The phrase "the chief priests and the scribes came upon him with the elders" means: 'These were all of the people who were teaching doctrinal error in the Temple of God'. . . .
 - d. The phrase "And spake unto him, saying" means: 'They vocalized their challenge'.
 - e. The phrase "Tell us, by what authority doest thou these things?" means: 'This was their challenge'. Notice that they did not challenge anything that "Jesus" preached and taught because they knew that he preached and taught "the word of God".
2. **C20-S2** says: "or who is he that gave thee this authority?". They had their authority from God as specified in the Mosaic Law. However, they also knew that God sent them prophets to correct doctrinal error. The prophets spoke with the authority of God and had been sent throughout their history. And, they knew that "Jesus" was a prophet from God teaching and preaching "the word of God". Therefore, with this challenge, they were directly challenging the authority of God in God's Temple and they knew that they were doing so.
 3. **C20-S3**: "Jesus" demands that they must first answer His question.
 - a. The phrase "And he answered and said unto them" means: '"Jesus" gave this answer'. Here, He was demanding that they do their job and recognize the authority of God in God's Temple.
 - b. The phrase "I will also ask you one thing; and answer me" means: '"Jesus" is obviously demanding that they answer His question first'.
 - c. The phrase "The baptism of John, was it from heaven, or of men?" means: 'If they admit that "the baptism of John was from heaven", then they had to admit that John was a prophet from God and that "Jesus" was a greater prophet from God because of all of the miracles and prophecies which He gave. If they refuse to admit that John was a prophet from God then they prove that they are refusing to do their main job and destroy their own claim to authority'.
 4. **C20-S4**: They consider one answer.

- a. The phrase "And they reasoned with themselves, saying" means: 'This is what they did before answering'.
 - b. The phrase "If we shall say, From heaven; he will say, Why then believed ye him not?" means: 'They realized that they had already proven that they refused to accept a message from God'.
5. **C20-S5**: They consider another answer.
- a. The word "But" 'continues the subject of the prior sentence while changing directions'. They already considered, and rejected, one possible answer. Now they are considering the opposite answer.
 - b. The phrase "But and if we say, Of men" means: 'This is the only other possible answer as specified by the question fro, "Jesus"'.
 - c. The phrase "all the people will stone us" means: 'This was the specified punishment, according to the Mosaic Law, for a false prophet or a false teacher of God's word'. This answer would be an obvious lie and would justify this punishment.
 - d. The phrase "for they be persuaded that John was a prophet" means: 'These religious leaders claimed to be the experts in spiritual matters. If the common Jew "be persuaded that John was a prophet", then it was so obvious that the so-called spiritual experts could not deny the truth and retain their claims of being an expert'. They got away with doing this only because God allowed it in order to justify sending them to Hell for their deliberate and conscious sin.
6. **C20-S6** says: "And they answered, that they could not tell whence it was". Their answer was an obvious lie.
7. **C20-S7**: "Jesus" acknowledges that their lie is a refusal to answer.
- a. The phrase "And Jesus said unto them" means: '“Jesus” refused to continue a discussion when the other person refused to answer honestly'. This is an example that people need to follow.
 - b. The phrase "Neither tell I you by what authority I do these things" means: 'Since they refused to recognize the authority of God, it was a waste of time to say that His authority came from God'.
8. **C20-S8**: "Jesus" started telling 'the Parable of the Hirelings Killing the Heir'. Please remember that all parables must be understood within the context of where they are found. This parable tells the people what the religious leaders are doing from a spiritual perspective and what will happen to them if they continue to support the religious leaders in their fight against God.
- a. The phrase "Then began he to speak to the people this parable" means: '“Jesus” spoke to the people because the religious leaders refused to be reasonable'.

- b. The phrase "A certain man planted a vineyard, and let it forth to husbandmen" means: 'The "certain man" symbolically represents God. The "vineyard" symbolically represents the Jewish nation. The "husbandmen" symbolically represent the Jewish religious leaders'.
 - c. The phrase "and went into a far country for a long time" means: 'This represents the time between when God put Adam and Eve out of the garden and when "Jesus" started His ministry'.
9. **C20-S9**: The second servant was treated like the first.
- a. The phrase "And at the season he sent a servant to the husbandmen" means: 'The "servant" symbolically represents the prophets that God sent to the Jews. Again, the "husbandmen" symbolically represent the Jewish religious leaders'.
 - b. The phrase "that they should give him of the fruit of the vineyard" means: 'The "fruit" symbolically represent the saved people. That is, people who had an ongoing personal relationship with God. God commanded His priests and Levites to teach the people to have such a relationship. Instead, they taught the people to replace God with the religious leaders and to look down on Gentiles instead of reaching them with God's love'.
 - c. The phrase "but the husbandmen beat him, and sent him away empty" means: 'This is how the Jewish religious leaders treated all of God's true prophets'.
10. **C20-S10** says: "And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty". God sent another prophet and the religious leaders treated him the same way.
11. **C20-S11** says: "And again he sent a third: and they wounded him also, and cast him out". God sent another prophet and the religious leaders treated him worse.
12. **C20-S12** says: "Then said the lord of the vineyard, What shall I do?". The man considered his options.
13. **C20-S13**: The lord plans his next option.
- a. The phrase "I will send my beloved son" means: ". God sent "Jesus" to the Jews and He fulfilled so many prophecies that there could be no doubt Who He was. The Jewish religious leaders deliberately refused to acknowledge who "Jesus" was.
 - b. The phrase "it may be they will reverence him when they see him" means: 'God gave them this option even though He knew that they would refuse it'. Many times people complain about God not

blessing them and even punishing them when they refuse to believe and obey.

14. **C20-S14**: They planned to kill the heir.
- The word "But" 'continues the subject of the prior sentence while changing directions'. Instead of "reverencing the Son" they murdered Him. And, they did it for the foolish reason stated in our sentence. Our physical life is short but we will spend eternity in the spiritual reality. The true inheritance is in Heaven, which lost religious people can not steal. What we have here, in the physical reality, is only a temporary testing ground. It will not last and it is not real like Heaven and the "lake of fire" are real.
 - The phrase "But when the husbandmen saw him" means: 'The "husbandmen" symbolically represent the Jewish religious leaders. The phrase: "saw him" means that they realized that "Jesus" was God's "Son", even though they refused to admit it.'
 - The phrase "they reasoned among themselves, saying" means: 'They talked with each other but ignored God. They only considered the physical and ignored the spiritual'.
 - The phrase "This is the heir" means: 'They knew exactly Who "Jesus" was'.
 - The phrase "come, let us kill him, that the inheritance may be ours" means: 'They thought that they could bring in the 1,000 years reign of "Christ", without "Christ". They thought that they could force God to give them the kingdom and let them replace "Christ" as rulers of the world.'
15. **C20-S15**: "Jesus" They killed the heir.
- The phrase "So they cast him out of the vineyard" means: 'They got the Jewish people to cry "crucify him"'. This was how the religious leaders "cast him out of the vineyard".
 - The phrase "and killed him" means: 'This is a prophecy of the crucifixion'.
16. **C20-S16** says: "What therefore shall the lord of the vineyard do unto them?" "Jesus" asks what they think will be the result.
17. **C20-S17**: "Jesus" says what God will do the Jewish religious leaders. Another Gospel account says that the people said this answer. This is not a conflict. They answered and "Jesus" repeated their answer as confirmation that they were right.
- The phrase "He shall come and destroy these husbandmen" means: 'God will destroy the Jewish religious leaders'.
 - The phrase "and shall give the vineyard to others" means: 'God will start the 'Church Age'.

18. [C20-S18](#) says: "And when they heard it, they said, God forbid". The listeners are shocked at the results.
19. [C20-S19](#): "Jesus" gave a scriptural reference which none of them understood. The scripture was a prophecy of what was about to happen with God starting the church. Our sentence quotes [Psalms 118:22-23](#) and references [1Samuel 2:10](#); [Proverbs 6:15](#); [Isaiah 8:13-15](#); [Isaiah 28:16](#) and [Zechariah 3:8-9](#).
- The phrase "And he beheld them, and said" means: '“Jesus” made sure that He had their attention before He quoted this scripture’.
 - The phrase "What is this then that is written" means: '“Jesus” is challenging them to understand the scripture which He is quoting’.
 - The phrase "The stone which the builders rejected" means: 'This was an actual event during the building of Solomon's Temple. God used it in a prophecy to say that the Jewish religious leaders would reject God's "Christ"’.
 - The phrase "the same is become the head of the corner?" means: 'God's "Christ" is the chief "cornerstone" of God's Church’.
20. [C20-S20](#): "Jesus" explains the personal application of that scripture.
- Our sentence continues the scriptural reference of the prior sentence.
 - The phrase "Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder". Please see the note for the prior sentence for references to the scripture that "Jesus" references in this sentence. What we see in these references is that the people who accept "Christ" will be changed but those who reject His ministry will be destroyed.
21. [C20-S21](#): "The chief priests and the scribes" react to the parable. They knew that "Jesus" said the parable against them, even though they did not understand the parable nor the scriptural references which it was based upon. .
- The phrase "And the chief priests and the scribes the same hour sought to lay hands on him" means: 'They wanted to kill "Jesus"’.
 - The phrase "and they feared the people" means: 'The feared the consequences if the people knew that they wanted to kill "Jesus", simply because He told the truth about them’.
 - The phrase "for they perceived that he had spoken this parable against them" means: 'This is why they wanted to kill Him’. This shows their foolishness. They should have known

- that killing "Jesus" would not stop God from destroying them, especially since that was the message of the parable.
22. **C20-S22**: "The chief priests and the scribes" act.
- The phrase "And they watched him, and sent forth spies" means: 'They watched in secret and fraudulently fraudulently'. However, we can be sure that "Jesus" knew what they were doing.
 - The phrase "which should feign themselves just men" means: 'These were the frauds'.
 - The phrase "that they might take hold of his words" means: 'They hoped He would say something that they could pervert into claiming the He broke the law'.
 - The phrase "that so they might deliver him unto the power and authority of the governor" means: 'The Jews were not allowed to condemn someone to death. They had to convince "the governor" to pronounce a death sentence'.
23. **C20-S23**: The spies ask a trap question.
- Our sentence adds how the spies thought they would get "Jesus" in trouble. If He said yes to their question, the Jews would be mad at Him. If He said no to their question, the Governor would be mad at Him. However, they were surprised because they did not expect the wisdom which He displayed. This is because they considered Him to only be a man and refused to accept that He was 'God in human flesh'.
 - The phrase "And they asked him, saying" means: 'They thought they had a trick question'.
 - The phrase "Master" means: 'Teacher, not Lord nor God'.
 - The phrase "we know that thou sayest and teachest rightly" means: 'Liar, liar, pants on fire'. If they really believe this lie then they would not be trying to trick Him.
 - The phrase "neither acceptest thou the person of any" means: 'They really resented this truth because they thought they were better than others and demanded preferential treatment by other people'.
 - The phrase "but teachest the way of God truly" means: 'If they truly believed this then they would listen to Him instead of trying to destroy Him'.
 - The phrase "Is it lawful for us to give tribute unto Caesar, or no?" means: 'Here is their trick question, which was explained at the start of this sentence outline'.
24. **C20-S24**: "Jesus" challenged them.

- a. The word "But" 'continues the subject of the prior sentence while changing directions'. They thought that they had tricked "Jesus" but had not.
 - b. The phrase "But he perceived their craftiness" means: '“Jesus” was not fooled’.
 - c. The phrase "and said unto them" means: '“Jesus” called them on their lie’..
 - d. The phrase "Why tempt ye me?" means: 'This was His question'. He made it clear that He understood that they were not honestly seeking an answer but were trying to trap Him with a question which they thought any answer would be wrong.
25. C20-S25 says: "Shew me a penny.". "Jesus" demands an example to use to illustrate the truth.
26. C20-S26 says: "Whose image and superscription hath it?". "Jesus" asks them a question where the answer is obvious.
27. C20-S27 says: "They answered and said, Caesar's" They give the obvious answer.
28. C20-S28: "Jesus" answers their question based upon the example and their prior answer.
- a. The phrase "And he said unto them" means: '“Jesus” gave this answer’.
 - b. The phrase "Render therefore unto Caesar the things which be Caesar's" means: 'They denied the right of government to receive payment for service rendered even while using the money provided by the government'. That attitude is a disobedience of God's law about accepting government officials as ministers of God that we are to obey and honor.
 - c. The phrase "and unto God the things which be God's" means: 'This is what they truly were refusing to do. They refused to give God the honor and obedience that is due to God’.
29. C20-S29: "Jesus" shut their mouths.
- a. The phrase "And they could not take hold of his words before the people" means: 'They could not use His answer against Him like they expected to be able to do’.
 - b. The phrase "and they marvelled at his answer" means: 'His answer was beyond their thinking’.
 - c. The phrase "and held their peace" means: 'They kept their mouths shut so that He could not make them look like greater fools’.
30. C20-S30: The second group to challenge "Jesus".

- a. The phrase "Then came to him certain of the Sadducees, which deny that there is any resurrection" means: 'This is another group of religious fools. They are fools, first because "deny that there is any resurrection" and secondly, because they try to match wits with God in human flesh'. It is not possible to have any evidence to support a claim of no resurrection. And, three times in the Old Testament people were raised from the dead and that is in their own history. In addition, "Jesus" had raised three people from the dead at this time. Further, Lazarus lived an easy walk from the Temple. Therefore, there was evidence easily available to them. However, like fools throughout history, they refused to look at available evidence to verify or disprove their opinion. Think of the people who claim that death is the end of existence. They can not have any evidence to back that claim and they ignore the thousands of people through history and everywhere, who were declared dead and then came back to life. Simply put, anyone who clings to an opinion while refusing to verify or deny that opinion with available evidence, is a fool.
 - b. The phrase "and they asked him, Saying" means: 'They challenged "Jesus" to match wits with them'.
 - c. The phrase "Master" means: 'They only recognized Him as a human teacher and not as God in human flesh'.
 - d. The phrase "Moses wrote unto us" means: 'They proved that they had read the Mosaic Law even while rejecting the evidence in the prophets'.
 - e. The phrase "If any man's brother die, having a wife, and he die without children" means: 'This is the condition that they are going to exaggerate in order to try and prove their foolishness'.
 - f. The phrase "that his brother should take his wife, and raise up seed unto his brother" means: 'Moses wrote this for a purpose which they ignore'. Like Satan, they are quoting scripture out of context so that they can pervert it.
31. [C20-S31](#) says: "There were therefore seven brethren: and the first took a wife, and died without children". This was their made up condition.
 32. [C20-S32](#) says: "And the second took her to wife, and he died childless". The second did as the first.
 33. [C20-S33](#) says: "And the third took her; and in like manner the seven also: and they left no children, and died". The rest did as the first.
 34. [C20-S34](#) says: "Last of all the woman died also". Everyone died.

35. [C20-S35](#) says: "Therefore in the resurrection whose wife of them is she?". Their question.
36. [C20-S36](#) says: "for seven had her to wife". Their reasoning.
37. [C20-S37](#): "Jesus" explains the first error they had. They other Gospel accounts tell us more about how "Jesus" corrected their error.
- a. The phrase "And Jesus answering said unto them" means: 'This answer is from "Jesus". Many religions, including some which claim to be Christian, dispute the doctrine of this answer'. They are liars who preach a doctrine from devils. And, if they want to dispute that claim, let them die and be dead for three days and nights and then rise from the dead, by their own power, in order to show that they have conquered death. If they can not, or will not, prove that they personally have at least as much power as "Jesus", then their claim to be a greater authority is a lie and their doctrine comes from devils.
 - b. The phrase "The children of this world marry, and are given in marriage" means: '"Jesus" is starting His answer with a fact which can not be disputed'.
 - c. The phrase "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead" means: 'The many miracles done by "Jesus" prove that He came from God as witnessed in [John 3:2](#). In addition, His resurrection from the dead proves that He speaks from personal knowledge. Since on one else has those credentials, no one else can dispute this statement'.
 - d. The phrase "neither marry, nor are given in marriage" means: 'this statement proves that their whole argument is pure foolishness'. When we combine this truth with the evidence provided for the earlier phrases of this sentence, only a obvious fool would dispute the doctrine found here.
 - e. The phrase "Neither can they die any more" means: 'This phrase disproves the foolish doctrine of people loosing salvation'.
 - f. The phrase "for they are equal unto the angels" means: 'This phrase disproves the foolish doctrine that angels had sex with women'.
 - g. The phrase "and are the children of God" means: 'The saved, which are "accounted worthy to obtain the resurrection from the dead," and which "Jesus" identified in an earlier phrase, are "the children of God"'. This means that they have the character of God. As explained elsewhere on this web site, this does not include the saved who refuse to accept the character of God.
 - h. The phrase "being the children of the resurrection" means: 'Not all saved will be "the children of the resurrection" and return for the 1,000 years reign of Christ'.

38. **C20-S38**: "Jesus" explains the second error they had.
- a. The word "Now" means: 'After you understand what was said prior'. If people reject any of the doctrine of the prior sentence, they will have trouble truly understanding the doctrine of this sentence.
 - b. The phrase "that the dead are raised" means: 'This is their main doctrinal error and dispute with what other Jews believed'.
 - c. The phrase "even Moses shewed at the bush" means: 'Their argument was based upon what Moses wrote. Therefore, they prove themselves to be lying fools is they dispute something else that Moses wrote. And, in [Exodus 3:2](#), Moses wrote about seeing the bush on fire which did not burn. Therefore, "Jesus" is giving us the scriptural reference for what He answers to these fools'.
 - d. The phrase "when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob" means: 'This phrase quotes [Exodus 3:6](#) and [Exodus 3:15](#). It also directly references the famous statement by God of "I am"'. That statement by God was so revered by the Jews that even these fools did not dare dispute it.
39. **C20-S39**: Why they were wrong.
- a. Our sentence starts with the word "For" and explains why the prior sentence is true.
 - b. The phrase "For he is not a God of the dead" means: 'This is why it is foolishness to dispute the resurrection. God could not be "the God of Abraham, and the God of Isaac, and the God of Jacob" if there was no resurrection and these fools could not claim Moses as their authority for what he wrote one place while disputing what he wrote in another place'.
 - c. The phrase "but of the living" means: 'God is the God of all living'.
 - d. The phrase "for all live unto him" means: 'Here's why. All physical life comes from God. Men and women can get together as many times as they wish. But, unless God provides the spirit, they don't get a baby. In addition, no one gets true spiritual life unless God provides it'.
40. **C20-S40**: The scribes admit defeat.
- a. The word "Then" means: 'After "Jesus" answered every challenge and won them all'.
 - b. The phrase "certain of the scribes answering said" means: 'They were the God appointed people who were supposed to teach "the word of God"'.
 - c. The phrase "Master" means: 'They still thought of Him only as a teacher'.
 - d. The phrase "thou hast well said" means: 'You personally have won every challenge'.

41. [C20-S41](#) says: "And after that they durst not ask him any question at all". "Jesus" had shut the mouth of everyone.
42. [C20-S42](#): "Jesus" now challenges them to be sure that they don't return later with another challenge.
- The phrase "And he said unto them" means: '“Jesus” questions a conflict in their doctrine'.
 - The phrase "How say they that Christ is David's son?" means: ". This doctrine comes directly from [Psalms 89:4](#) and is true. "Jesus" is a physical descendent ("son") of King David. In addition, both [Matthew 1](#) and [Luke 3](#) tell us this truth.
43. [C20-S43](#): "Jesus" gives them the scriptural reference.
- Our sentence adds the scriptural reference which proves that their doctrine was wrong.
 - The phrase "And David himself saith in the book of Psalms" means: 'This sentence is a direct reference to [Psalms 110:1](#)'.
 - The phrase "The LORD said unto my Lord, Sit thou on my right hand, Till I make thine enemies thy footstool" means: 'This is the quote and the next sentence explains how it proves that their doctrine was wrong'.
44. [C20-S44](#): "Jesus" explains their doctrinal problem.
- The phrase "David therefore calleth him Lord" means: 'This means that king David recognized that God's "Christ" was his "Lord" and "King" and God'.
 - The phrase "how is he then his son?" means: 'The Jewish doctrine claimed that a son could never be greater than his father'. Another place in scripture, where we find this truth, is where Jacob moved to Egypt and had to bow to his son Joseph. Therefore, this doctrine of the Jews was wrong.
45. [C20-S45](#): "Jesus" warns the people.
- The word "Then" means: 'After "Jesus" challenged all of the Jewish religious leaders about their doctrine and they could not answer His challenge'.
 - The phrase "in the audience of all the people he said unto his disciples" means: '“Jesus” spoke to His disciples but made sure that all of the Jews heard Him'.
 - The phrase "Beware of the scribes" means: 'Their doctrine is a danger'.
 - The phrase "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" means: 'They love, and seek, honor among men and not from God even though they are supposed to be servants of God'.

- e. The phrase "Which devour widows' houses" means: 'They sin by robbing the very people whom they are supposed to protect'.
 - f. The phrase "and for a shew make long prayers" means: 'They put on a spiritual act which is not real'.
 - g. The phrase "the same shall receive greater damnation" means: 'Any who follow their doctrine will also receive damnation from God'.
-

Chapter 22 Summary:

Chapter Theme: *The Betrayal of Jesus.*

Our chapter starts by telling us the time when these events happened and how the Jewish holy day affected events. We have the doctrinal error called '*Good Friday*' because religious people did not understand the Jewish holy days and their significance. In particular, everything involved in the Jewish holy day of Passover is symbolically pointing to the crucifixion and resurrection and the spiritual significance of them. While there is much symbolism and this Study may not deal with all of it, understanding the true meaning of all of the symbolism will surely help any true Bible Student better understand what happens in the last chapters of the Gospels.

In addition to that symbolism, there is the fulfillment of Old Testament prophecy which the detail sentence notes provide links to. (Please see the Doctrinal Studies called: [Significant Gospel Events](#) for [Prophecy Fulfilled](#) that I have found in the Gospel accounts.) Further, none of the Gospels provide all of the details involved in events starting with this chapter and going through the end of this Gospel account. Therefore, while the detail sentence notes provide links to where the other Gospel accounts relate the same incidents as Luke's account relates. In addition, the events not reported by Luke, and their place in the sequence of events, are reported in the Doctrinal Studies called: [Significant Gospel Events](#). Therefore, a deep study of the events reported in this chapter should include looking at that separate Study.

With those notes on consideration of context, this summary will continue and only deal with events reported in this chapter.

As already mentioned, our chapter starts by telling us the time when these events happened and how the Jewish holy day affected events. In particular, it affected the plans by the religious leaders and Satan, who had entered Judas Iscariot.

Once Luke tells us about those background events, he continues with the preparations by the disciples for the passover supper. What they did not realize was that this would be the last one they ate with "Jesus" on this world and that it would become the basis of the "Lord's supper". With this, we not only have prior symbolism, but we also have ongoing symbolism.

Luke does not go into as much detail about the preparations as other authors and it is easy to miss some things like the prophecy reported here if we are not careful in our studying.

Luke quickly gets to the symbolically important parts related to the "Lord's supper". Luke then quickly gets into "Jesus" telling the eleven about how God determines lordship and continues with the promise they each of them would receive a kingdom. From there, Luke quickly gets into "Jesus" warning Peter about his upcoming denial. Luke also quickly moves onto the change in commands for preparing to go to the mission field. And then, Luke skips to the instructions from "Jesus" to the inner-three during His agony in the garden. Thus, while Luke has some details not found elsewhere, we find his account to be, basically, a summary of important events.

Luke continues his account with just the basics of the betrayal by Judas Iscariot, the arrest of "Jesus", the denial by Peter and the abuse by the servants of the high priest. Once more, we see that Luke reports some events not reported elsewhere, but his account continues to be a summary style.

Luke ends his chapter with the decision by "the elders of the people and the chief priests", which ended their trial of "Jesus".

In all, this chapter tells us several things not found elsewhere. However, Luke does not go into great detail but delivers his account as a summary report of events.

[Luke 22](#); [Matthew 26](#); [Mark 14](#) and [John 13](#) all tell about when "Jesus" had the 'Last Supper' and the betrayal of Jesus. ("Jesus" said that He had the 'Last Supper' with the twelve before His crucifixion: "his hour was come that he should depart out of this world"). Links to Bible references, which are related to this chapter, can be found in the [Betrayal of Jesus](#) are in the [Gospel Time Sequence Study](#). In addition, there are several references to these chapters in the [Significant Gospel Events Study](#) in Sections like [Prophecies](#), [Prophecy Fulfilled](#) and [Promises](#) and other Sections of that reference document. Further, this chapter is found in the Study called [Miracles in the Gospels](#). Hopefully, with all of these Bible references, the reader understands that the events of this chapter are critical to true Bible "faith".

[Luke 22:1](#) says that the Passover was "nigh". [Matthew 26:1-2](#) and [Mark 14:1](#) say that the Passover was in two (2) days. [John 12:1](#) say that the Passover was in six (6) days. Thus, all of the Gospel accounts are synced by time within a couple of days.

[Luke 22:2](#); [Matthew 26:3-5](#); [Mark 14:1-2](#) and [John 11:47-53](#) tell us that the "chief priests and the Pharisees" plotted the death of "Jesus".

[Luke 22:3-6](#); [Matthew 26:14-16](#) and [Mark 14:10-11](#) report that Judas plots with the chief priests to betray "Jesus". "Jesus". also prophesied of this in [John 6:70-71](#).

[Luke 22:7-13](#); [Matthew 26:17-19](#) and [Mark 14:12-16](#) report the preparation for the passover / 'Last Supper' of "Jesus". John does not report the preparation but has far more about the actual '*Last Supper*' than any other gospel writer.

[Luke 22:14-38](#); [Matthew 26:20-30](#); [Mark 14:18-46](#); [John 13:1-14:31](#) and [1Corinthians 11:23-34](#) report the '*Last Supper*' of "Jesus".

[Luke 22:21-23](#); [Matthew 26:21-25](#); [Mark 14:18-21](#) and [John 13:21-30](#) present the prophecy by "Jesus" that Judas would betray Him. Please see the [Prophecies](#) Section of the [Significant Gospel Events Study](#) for more related Bible references.

In [Luke 22:24-30](#); [Matthew 20:25-28](#); [Mark 10:42-45](#) and [John 13:12-15](#), "Jesus" explained how to get the greatest position in His kingdom.

[Luke 22:31-34](#); [Matthew 26:33-35](#); [Mark 14:29-31](#) and [John 13:37-38](#) all report that "Jesus" prophesies Peter's denials. The rest of the disciples also denied that they would scatter.

[Luke 22:35-38](#) tells us that "Jesus" changed His orders for how God's preachers were to go out and represent the Gospel. In the past, while they were going to Jews only and only within the country of the Jews, they were to take nothing and rely on God to move Jews to provide for their physical needs. Now, when going to strangers in strange cultures, they were to take provision with them.

[Luke 22:39-53](#); [Matthew 26:36-46](#); [Mark 14:32-42](#) and [John 18:1-13](#) all report that "Jesus" going to Gethsemane. (Although [Luke 22:39](#) calls it "the mount of Olives".) The reader can search these accounts for uniquely reported

events such as the fact that "there appeared an angel unto him from heaven, strengthening him." ([Luke 43](#)).

[Luke 22:45-46](#); [Matthew 26:40-45](#) and [Mark 14:37-42](#) tell us about "Jesus" finding the disciples asleep three times when they were supposed to be praying. Judas Iscariot came with the mob while "Jesus" talked to them the third time.

[Luke 22:47-54](#); [Matthew 26:47-50](#); [Mark 14:43-46](#) and [John 18:2-13](#) report the betrayal and arrest of "Jesus".

[Luke 22:49-53](#); [Matthew 26:51-56](#); [Mark 14:47-49](#) and [John 18:10-11](#) all tell us about Peter cutting off the servant's ear during the arrest of "Jesus". Those references also tell us about "Jesus" healing the man. Some of the details are only told in one of the Gospels. This event is also found in the [Table of Miracles within the Gospels](#).

[Luke 22:54](#); [Matthew 26:57](#); [Mark 14:53](#) and [John 18:24](#) report that "Jesus" was taken before Caiaphas the high priest.

[Luke 22:54-23:1](#); [Matthew 26:57-27:2](#); [Mark 14:53-15:1](#) and [John 18:12-28](#) tell about the trial of "Jesus" by Caiaphas and the scribes and elders and the "council".

In [Luke 22:54](#); [Matthew 26:58](#); [Mark 14:54](#) and [John 18:15-16](#) we read that Peter followed at a distance. In addition, John's Gospel also tells us that John followed with Peter and that John was the person who got Peter into the high priest's house.

In [Luke 22:55](#); [Matthew 26:69](#); [Mark 14:66](#) and [John 18:18](#) we read that Peter sat at the fire of the servants to the "High priest".

[Luke 22:56-62](#); [Matthew 26:69-75](#); [Mark 14:66-72](#); [John 18:15-18](#) and [John 18:25-27](#) all report that Peter denies knowing "Jesus". Each of the Gospels give us some details about this event which are not in the other Gospels. Piecing these accounts together we see that it was two servant maids and a guard who questioned Peter. The first maid also opened the door for John and Peter.

[Luke 22:63-65](#); [Matthew 26:67-68](#) and [Mark 14:65](#) report that We read that the high priest's servants and guards abuse "Jesus".

[Luke 22:67-71](#); [Matthew 26:63](#); [Mark 14:61](#) and [John 10:24](#) report that the religious rulers question "Jesus" and ask Him if He is "the Christ", which also makes Him "the Son of God".

1. [C22-S1](#): The season of the '*Last Supper*'.
 - a. The word "Now" means: '*After you understand what came before this*'. Our entire prior chapter was prophecy and warnings of things to come. This chapter tells us about events which include the fulfillment of prophecies given earlier which the disciples refused to accept.
 - b. The phrase "the feast of unleavened bread drew night" means: '*This feast is the basis for the 'Last Supper*'.
 - c. The phrase "which is called the Passover" means: '"Jesus Christ" is our Passover'. [1Corinthians 5:6-8](#) says: "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth". In the original Passover, anyone who had blood on their door did not suffer the judgment of God. Their first born was not killed. Likewise, if we have the blood of "Jesus Christ" on the door of our heart, then we will not suffer the consequences of our sin and will not go to the "lake of fire". "Jesus" made this feast a memorial for what he would do for everyone.
2. [C22-S2](#): What the religious leaders were doing.
 - a. The phrase "And the chief priests and scribes sought how they might kill him" means: '*This is how mad they were because "Jesus" had proven that their doctrine was wrong and warned the people against their doctrine*'.
 - b. The phrase "for they feared the people" means: '*This is why they didn't act on what they wanted to do*'.
3. [C22-S3](#): Judas allowed himself to be possessed.
 - a. The word "Then" means: '*After the Jewish religious leaders sought to kill "Jesus"*'.
 - b. The phrase "Then entered Satan into Judas surnamed Iscariot" means: '*Judas had to allow this to happen*'. We are warned against doing certain things, such as taking drugs for any

reason other than to cure a medical problem. Doing these things opens us up to the influence of devils. In the case of Judas, he got very upset over the waste of money when Mary Magdalene anointed the head of "Jesus" with the very expensive perfume. The Jews taught that our rewards in Heaven were proportional to how many riches we have in the physical reality. Thus, we see that doctrinal error, and other things which get us extremely upset, can also open us up to the influence of devils.

- c. The phrase "being of the number of the twelve" means: 'No one is immune to the influence of Satan'.
4. **C22-S4**: All of the devil led people plotted together.
 - a. The phrase "And he went his way" means: 'Judas deliberately sought how he could do this sin'. We are warned to avoid situations which can be used to tempt us to sin. We are to not deliberately seek ways to sin.
 - b. The phrase "and communed with the chief priests and captains" means: 'They were who sought to kill "Jesus"'.
 - c. The phrase "how he might betray him unto them" means: 'Judas wanted to help the enemies'.
5. **C22-S5** says: "And they were glad, and covenanted to give him money". Judas sold his soul for money. Devils will provide people with whatever is required in order to have them turn their back towards God.
6. **C22-S6**: says: "And he promised, and sought opportunity to betray him unto them in the absence of the multitude". This was because people will object when they see a wrong being planned or being done but will, usually, go along with it once the wrong is accomplished.
7. **C22-S7** says: "Then came the day of unleavened bread, when the passover must be killed". This was the start of the '*Last Supper*'. Please see the Detailed Note for more on this sentence.
8. **C22-S8**: Who did the preparation.
 - a. The phrase "And he sent Peter and John, saying" means: 'This tells us whom "Jesus" sent to prepare'. The other Gospel accounts give us different details but the differences do not constitute a conflict. They only give greater understanding to those people who compare the different accounts.
 - b. The phrase "Go and prepare us the passover, that we may eat" means: 'This religious feast had to be prepared'. The symbolism is significant but I have not analyzed it. Other people have

analyzed the Old Testament feasts and their symbolic significance.

9. **C22-S9** says: "And they said unto him, Where wilt thou that we prepare?" They made sure that they did it where the "Lord" desired. This is important to do for major things and even for the minor things of life.
10. **C22-S10**: "Jesus" prophesied what they would find.
 - a. Many people who look for prophecy often overlook this sentence because it was fulfilled right away. However, the only way that "Jesus" could tell them what would happen is by the spiritual gift of prophecy.
 - b. The phrase "And he said unto them" means: "'Jesus" told them this prophecy'. Like this prophecy, it is easy to overlook the little things that God does for us.
 - c. The word "behold" means: 'Pay close attention'.
 - d. The phrase "Behold, when ye are entered into the city" means: 'This is when they will find the prophecy fulfilled'.
 - e. The phrase "there shall a man meet you, bearing a pitcher of water" means: 'This is the sign that the prophecy is fulfilled'.
 - f. The phrase "follow him into the house where he entereth in" means: 'This is what they are to do as a result'.
11. **C22-S11**: What they were to say to the home owner.
 - a. The phrase "And ye shall say unto the goodman of the house" means: 'This is the house owner'. Since "Jesus" was expecting this man to make the room available for free, and He knew that they would be there for several weeks, "Jesus" knew that this man was saved. God expects the saved to make everything that they have available for God's use.
 - b. The phrase "The Master saith unto thee" means: "'Jesus" tells them to use the title of "Master" because "Jesus" is going to use the room to teach His disciples the last things that He teaches them before His crucifixion. Most of the [Gospel of John](#) deals with that teaching'.
 - c. The phrase "Where is the guestchamber" means: 'This is what they were to ask'.
 - d. The phrase "where I shall eat the passover with my disciples?" means: 'This is how "Jesus" planned to use the room'.
12. **C22-S12**: "Jesus" prophesied what they would find.
 - a. The phrase "And he shall shew you a large upper room furnished" means: 'This is what they were to find'. This phrase is part of the prophecy.

- b. The phrase "there make ready" means: 'This is what they were to do'.
13. **C22-S13**: The prophecy was fulfilled.
- a. The phrase "And they went, and found as he had said unto them" means: 'The prophecy was fulfilled exactly "as he had said unto them"'.
- b. The phrase "and they made ready the passover" means: 'They obeyed'.
14. **C22-S14**: The '*Last Supper*' was started.
- a. The phrase "And when the hour was come" means: 'If the reader checks God's specification for the original passover, they will find several very specific requirements which have symbolic spiritual significance including the time'. We also see the "hour" mentioned when "Jesus" was crucified and when He "gave up the ghost".
- b. The phrase "he sat down, and the twelve apostles with him" means: '"Jesus" shared this meal with the twelve, eleven of which would carry on after He returned to heaven'.
15. **C22-S15**: "Jesus" expresses His feelings about the '*Last Supper*'.
- a. The phrase "And he said unto them" means: '"Jesus" told them the importance of this supper'.
- b. The phrase "With desire I have desired to eat this passover with you before I suffer" means: 'He is telling them, again, that He will "suffer"'. They still do not believe it but will understand the symbolism at a later time.
- c. The phrase "For I say unto you" means: '"Jesus" is making a point for them to remember'.
- d. The phrase "I will not any more eat thereof, until it be fulfilled in the kingdom of God" means: '"Jesus" is not going to eat another meal until the "marriage supper of the Lamb"'. This phrase is easy to misunderstand. Yes, "Jesus" did eat a piece of fish after He rose from the dead, but that was not a meal and it was only to prove that He was physically there and not a ghost. In addition, while the "marriage supper of the Lamb" will be in Heaven, only those saved people who will return for the 1,000 years reign of "Christ" will be allowed to attend it. Those saved people who do not bring God a spiritual profit, and earn a crown, will not be allowed to attend. And, since the 1,000 years reign of "Christ" is part of "the kingdom of God", so is the "marriage supper of the Lamb" part of "the kingdom of God".
16. **C22-S16**: "Jesus" establishes a memorial ceremony.

- a. The phrase "And he took the cup, and gave thanks, and said" means: '"Jesus" gave thanks for the symbolism of the indwelling "Holy Spirit" which would lead them to live a spiritual life'.
 - b. The phrase "Take this, and divide it among yourselves" means: 'They were to all participate'.
 - c. The phrase "For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come" means: 'As explained for the prior note, Jesus said that He would not "drink of the fruit of the vine, until" "the marriage supper of the Lamb"'. In addition, as explained in the notes for [John 2](#), what "Jesus" will drink in Heaven is what he actually turned the water into and that was not any form of corrupted "fruit of the vine" which men make.
17. [C22-S17](#): "Jesus" adds to the memorial ceremony.
- a. The phrase "And he took bread, and gave thanks, and brake it, and gave unto them" means: '"Jesus" gave thanks for the symbolism of the changed life which His followers were to have in their flesh'. Please see the notes for the other Gospel accounts which explain this symbolism. (The chapter summary above, and the Detailed Note, provide links to those other Gospel accounts.)
 - b. The phrase "saying, This is my body which is given for you" means: '"Jesus" not only gave His body to pay for our sins ([Isaiah 53:5](#)) but He also lived in His flesh as an example for us to follow. (Please see the Doctrinal Document called [What Did Jesus Do?](#) for those examples)'.
 - c. The phrase "this do in remembrance of me" means: 'We are to remember His suffering and our commitment to follow His example'.
18. [C22-S18](#): "Jesus" explains the symbolism of the cup.
- a. The phrase "Likewise also the cup after supper" means: 'This was a separate ceremony which was like the bread was made a ceremony'.
 - b. The phrase "saying, This cup is the new testament in my blood" means: '"Jesus" had to shed His blood in order to bring in "the new testament"'. It was not just His death as some liars claim'.
 - c. The phrase "which is shed for you" means: 'He "shed His blood" to give us God's indwelling "Holy Spirit" and change our spirits ("for you")'.
19. [C22-S19](#): Judas Iscariot would not enjoy "the new testament".
- a. The word "But" 'continues the subject of the prior sentence while changing directions'. "Jesus" just finished a ceremony showing the changed lives of the truly saved then this sentence tells us about Judas Iscariot who died lost because he refused a changed life.

- b. The word "behold" means: 'Pay close attention'.
 - c. The phrase "But, behold, the hand of him that betrayeth me is with me on the table" means: '“Jesus” allowed the lost to participate but then he suffered the consequences of desecrating this symbolic ceremony'.
20. **C22-S20**: "Jesus" declares the results of the betrayal.
- a. The phrase "And truly the Son of man goeth" means: '“Jesus” would be crucified as a literal physical man (“Son of man”)'. He could not die as God. He had to put aside His power and authority as God / Creator in order to be conceived, live and die as a literal physical man. He took back His power and authority after the devils took Him into Hell. He did that in order to bind Satan and all of his devils and then rise from the dead without the help of any man. But, at the time of this sentence, "Jesus" was still living as a literal physical man.
 - b. The phrase "as it was determined" means: 'This was prophesied'. Please see the **Prophecies** Section for Bible references to the suffering and death of "Jesus".
 - c. The phrase "but woe unto that man by whom he is betrayed!" means: 'Judas will have a special place of torment in the "lake of fire"'
21. **C22-S21**: The disciples had no idea who it was.
- a. The phrase "And they began to inquire among themselves" means: 'This is always the wrong way to get a true answer'. The other Gospel accounts tell us that Peter had John ask "Jesus".
 - b. The phrase "which of them it was that should do this thing" means: 'They could not imagine any of them doing this'. Conviction of doctrinal error has led many people into doing very foolish and destructive things. This is why it is critical that we do all we can to verify any doctrine that we wish to believe.
22. **C22-S22**: They quickly switched subjects to argue about. At times, we need to be amazed at the patience of "Jesus".
- a. The phrase "And there was also a strife among them" means: 'They started arguing'.
 - b. The phrase "which of them should be accounted the greatest". This phrase is quite clear. However, the one who determines this dispute is "Jesus". Therefore, their arguing is foolish and immature. However, it serves the purpose of providing the answer for our benefit.

23. **C22-S23**: "Jesus" corrects their thinking.
- The phrase "And he said unto them" means: "'Jesus" gave them this explanation'.
 - The phrase "The kings of the Gentiles exercise lordship over them" means: 'This is a statement of reality at that time and even today'.
 - The phrase "and they that exercise authority upon them are called benefactors" means: 'This title makes it sound like the ruler is doing a great favor to the ruled'.
24. **C22-S24**: They personally were to be different.
- The word "But" 'continues the subject of the prior sentence while changing directions'. "Jesus" explains that in God's kingdom, the way to measure greatness is different.
 - The phrase "But ye shall not be so" means: 'We are to not use the way of the world nor the measurements of the world'.
 - The phrase "but he that is greatest among you" means: 'Hear is how to be greatest in God's kingdom'.
 - The phrase "let him be as the younger" means: 'Accept the position of least honor'.
 - The phrase "and he that is chief" means: 'If you want to be in charge'.
 - The phrase "as he that doth serve" means: 'serve everyone else'.
25. **C22-S25** says: "For whether is greater, he that sitteth at meat, or he that serveth?" "Jesus" gives them an example of what is common.
26. **C22-S26** says: "is not he that sitteth at meat?" This is the common thinking.
27. **C22-S27** says: "but I am among you as he that serveth". This is the example that "Jesus" gave and expects us to follow.
28. **C22-S28** says: "Ye are they which have continued with me in my temptations". They had a special place with "Jesus" because they had been with Him throughout His ministry.
29. **C22-S29**: The promise for the future.
- The phrase "And I appoint unto you a kingdom" means: 'They will each have a high place and do not have to worry about who is greatest'. This promise was given because of the prior sentence.
 - The phrase "as my Father hath appointed unto me" means: "'Jesus" will treat those who serve Him exactly like God the Father treated Him. God the Father promised to make "Jesus Christ" ruler of the world for 1,000 years because of His service to God the Father. Likewise, "Jesus Christ" promises to reward those saved people who truly serve Him. And, in the case of the eleven disciples, He promises to make them rulers of the Earth under Him'.

- c. The phrase "That ye may eat and drink at my table in my kingdom" means: 'He also promises them everlasting fellowship with Him in the future'.
 - d. The phrase "and sit on thrones judging the twelve tribes of Israel" means: 'This is the job that each of them will have'.
30. **C22-S30**: "The Lord" changes the subject. Sometimes, the Lord allows us to fail so that we can learn from the experience. Please see the section called The Failure of Peter in the book titled **SbS-Preacher Missionaries** for more about this truth.
- a. The phrase "And the Lord said" means: 'Our sentence uses the title of "Lord" because that is the role that He uses to judge us'. In this case, He judged the failure of Peter and already forgave it.
 - b. The phrase "Simon, Simon" means: 'The "word of God" uses this name for Peter when he is acting in his flesh. It uses the name of "Peter" when he is following God's "Holy Spirit"'.
 - c. The word "behold" means: 'Pay close attention'.
 - d. The phrase "behold, Satan hath desired to have you, that he may sift you as wheat" means: 'Satan wanted to break him down into little pieces so that he would be useless to God'.
 - e. The phrase "But I have prayed for thee, that thy faith fail not" means: '"Jesus Christ" is praying for His true children even before that mess up. Yes, we mess up but that is not a complete failure, especially when we truly confess and seek forgiveness from our God'.
 - f. The phrase "and when thou art converted" means: 'Peter was changed by this experience which he never forgot. When we mess up and then are forgiven and restored, we are to use our experience to "strengthen thy brethren". Some things are only understood by experience. Therefore, when we experience something that we consider to be terrible, we are to use our method of recovery to help others who need to recover and we are to warn others before they mess up like we did'.
 - g. The phrase "strengthen thy brethren" means: 'This is what we are to do. We are to not waste any experience, even failure, but are to help others any time and any way that we can'.
31. **C22-S31**: Peter claims the attitude that he is sure that he has.
- a. The phrase "And he said unto him" means: 'Simon said this to "Jesus"'.
 - b. The phrase "Lord" means: 'Simon recognized the role that "Jesus" was using'.
 - c. The phrase "I am ready to go with thee, both into prison, and to death" means: 'Simon disputed the warning from "Jesus" about Satan. This is evidence of pride and pride is what got Satan and the devils kicked out of Heaven. Pride is the first step to failure'.
32. **C22-S32**: "Jesus" prophesies what will happen.

- a. The phrase "And he said" means: '“Jesus” said this to peter'.
 - b. The phrase "I tell thee, Peter" means: '“Jesus” is using his name of "Peter" to try and get a spiritual warning past his fleshly pride'.
 - c. The phrase "the cock shall not crow this day" means: 'God can use any messenger that He chooses. Our pride tell us to look at the messenger because the messenger is not greater than we are. Our pride tells us that we can ignore the messenger where we can not ignore God. However, God says that we are not rejecting the messenger but are rejecting God because God is the author of the message ([1Samuel 8:7](#))'.
 - d. The phrase "before that thou shalt thrice deny that thou knowest me" means: 'This will be the sin that his pride leads him into'.
33. [C22-S33](#): "Jesus" asks a question to get them thinking.
- a. The phrase "And he said unto them" means: '“Jesus” said this to change the subject'.
 - b. The phrase "When I sent you without purse, and scrip, and shoes" means: 'He reminded them of when He sent them out to do missions work'.
 - c. The phrase "lacked ye any thing?" means: 'He reminded them of God's provision while they did that work'.
34. [C22-S34](#) says: "And they said, Nothing". They answer His question.
35. [C22-S35](#): "Jesus" changes His command. God never changes His basic message but changes the application based upon who He is dealing with and the circumstances. We need to be careful when referencing "the word of God" to be sure that the section which we reference applies to us and to our circumstances.
- a. The phrase "Then said he unto them" means: 'Our "Lord" said this new command'.
 - b. The phrase "But now" means: 'He is changing directions of His command because He sends His people into different cultures than what they experienced with the Jews in the days of the Gospel accounts'.
 - c. The phrase "he that hath a purse, let him take it, and likewise his scrip" means: 'Missionaries are to get financial support before they go to the mission field'.
 - d. The phrase "and he that hath no sword, let him sell his garment, and buy one" means: 'Missionaries are to take necessary caution and protection'.
36. [C22-S36](#): Prophecy that will be fulfilled.
- a. Our sentence starts with the word "For" and explains why the prior sentence is true.
 - b. The phrase "For I say unto you" means: '“Jesus” gives this prophecy of His fulfilling an earlier prophecy'.

- c. The phrase "that this that is written must yet be accomplished in me" means: '"Jesus" was required to fulfill all earlier prophecies about His life'.
 - d. The phrase "And he was reckoned among the transgressors" means: 'This is a quote of [Isaiah 53:12](#)'.
 - e. The phrase "for the things concerning me have an end" means: 'The prophecies related to the physical life of "Jesus" will be fulfilled, and "have an end", with His resurrection and return to Heaven'.
37. [C22-S37](#): The disciples ignore uncomfortable prophecy.
- a. The phrase "And they said, Lord" means: 'The disciples did not understand that this command was for after the resurrection. They thought it was for immediately. And, "Jesus" did not correct them because He understood that they were still in denial of His prophecies of His suffering, death and resurrection. God does not force understanding on His children who refuse it'.
 - b. The word "behold" means: 'Pay close attention'.
 - c. The phrase "behold, here are two swords" means: 'They were ready for what would come later'. Their having these is why Peter was able to cut off the ear of the high priest's servant.
38. [C22-S38](#) says: "And he said unto them, It is enough". "Jesus" allows it.
39. [C22-S39](#): They went to "the mount of Olives". The *Last Supper* was over and it was time to prepare for the next event. The [Gospel of John](#) tells us much more about what "Jesus" taught His disciples as they took this walk.
- a. The phrase "And he came out, and went, as he was wont" means: 'This was common action by "Jesus". The disciples thought nothing about it and were not prepared for what followed. "Jesus" had tried to prepare them with prophecy, but they refused to believe it'.
 - b. The phrase "to the mount of Olives" means: 'This was where "Jesus" prayed when He was in the area'.
 - c. The phrase "and his disciples also followed him" means: 'They thought this was just another common night with prayer after the religious feast'.
40. [C22-S40](#): "Jesus" commanded them to pray.
- a. The phrase "And when he was at the place, he said unto them" means: 'After they arrived, "Jesus" commanded them what to do'.
 - b. The phrase "Pray that ye enter not into temptation" means: 'This was their command but they fell asleep instead. Therefore, each and every one of them personally did "enter into temptation". We see this because they scattered later in the night'.

41. C22-S41: What and where "Jesus" prayed
- The phrase "And he was withdrawn from them about a stone's cast" means: 'This is the distance between "Jesus" and His disciples while He prayed'.
 - The phrase "and kneeled down, and prayed, Saying" means: 'He kneeled down in submission'. Please notice that the disciples later knew what He prayed even though they did not hear His prayers at the time.
 - The phrase "Father, if thou be willing, remove this cup from me" means: '"Jesus" prayed this as a fleshly human man. However, in spite of what His flesh wanted, He submitted to the spiritual will of God the Father. This is our example to follow'.
 - The phrase "nevertheless not my will, but thine, be done" means: 'Here we read that "Jesus" put the will of God above everything else'.
42. C22-S42: God sent help.
- The phrase "And there appeared an angel unto him from heaven" means: 'Again, the disciples did not personally witness this at the time'.
 - The phrase "strengthening him" means: 'This is why God sent the angel'. God provides the necessary help when we are truly serving God.
43. C22-S43: The agony of "Jesus".
- The phrase "And being in an agony he prayed more earnestly" means: 'The more we are in stress, the more earnestly we are to pray. We are to not give into the sinful act of worry but are to keep in mind that whatever God has planned is the best for us'.
 - The phrase "and his sweat was as it were great drops of blood falling down to the ground" means: 'Reportedly, this only happens to people who are very physically fit and are in extreme stress. Most people die from the stress before this happens. Thus, we see that "Jesus" knew and understood all of the agony that He would go through for our sins. And, according to the Bible, that would be physical, mental, emotional and spiritual agony'.
44. C22-S44: "Jesus" stopped to check on the others. The other Gospel accounts tell us that He did this three times and they also report other things that He said. However, those differences do not constitute a conflict nor are they in error. They only provide greater understanding to people who truly study what is written.
- The phrase "And when he rose up from prayer, and was come to his disciples" means: 'Even in His agony, "Jesus" was

- concerned about His disciples. We are to never get so caught up in our own problems that we ignore the problems of others'.
- b. The phrase "he found them sleeping for sorrow" means: 'The phrase "for sorrow" is interesting'. They knew the prophecies of "Jesus" even though they were in denial of those prophecies. They denied them at a mental and emotional level, but could not do so at a spiritual level. When we are full of sorrow, or some other negative emotion, but do not know why, it could be that we are like the disciples were. That is, we are denying the truth at a mental and emotional level, but can not do so at a spiritual level.
 - c. The phrase "And said unto them, Why sleep ye?" means: '“Jesus” asked this question so that they would think about it and, possibly, realize the truth'.
45. **C22-S45** says: "rise and pray, lest ye enter into temptation". "Jesus" gave them a commandment that would help them if they obeyed.
46. **C22-S46**: It was too late to pray.
- a. The phrase "And while he yet spake" means: 'This is when the mob arrived'.
 - b. The word "behold" means: 'Pay close attention'.
 - c. The phrase "behold a multitude" means: 'The religious leaders convinced many of their followers to get involved in this sin'. It is never wise to become part of a mob because such groups are ruled by emotion and not by logic.
 - d. The phrase "and he that was called Judas, one of the twelve, went before them" means: 'Judas was the betrayer of "Jesus"'.
 - e. The phrase "and drew near unto Jesus to kiss him" means: 'Judas kissed "Jesus" as the sign of betrayal'.
47. **C22-S47**: "Jesus" says what Judas really was doing.
- a. The word "But" 'continues the subject of the prior sentence while changing directions'. Judas used a sign of love for the betrayal, which is different from how it is supposed to be used.
 - b. The phrase "But Jesus said unto him" means: '“Jesus” knew exactly what Judas was doing and called him on it'.
 - c. The phrase "Judas, betrayest thou the Son of man with a kiss?" means: 'Judas betrayed Him as a human man but acted as His enemy in the spiritual reality'.
48. **C22-S48**: The disciples were ready to fight.

- a. The phrase "When they which were about him saw what would follow" means: 'First, the disciples figured out what was happening then they asked what to do'.
 - b. The phrase "they said unto him" means: 'Here is where they asked'.
 - c. The phrase "Lord" means: 'They used this title because they planned to obey'. Remember that there were two swords. While most asked before acting, our sentence says that Peter did not wait for an answer.
 - d. The phrase "shall we smite with the sword?" means: 'This is what they were thinking to do'.
49. **C22-S49**: Peter swung his sword.
- a. The phrase "And one of them smote the servant of the high priest". Another Gospel account tells us that it was Peter. Peter was apparently aiming for the servant's neck, but he ducked and only lost an ear. Even though "Jesus" healed it, he received a warning from God about future judgment if he continued down the same path. A lot of the times that people complaining that God lets bad things happen to them, God is actually giving them a warning that they are refusing to consider.
 - b. The phrase "and cut off his right ear" means: 'This was the result of being part of a mob and being in front'.
50. **C22-S50**: "Jesus" stopped the violence.
- a. The phrase "And Jesus answered and said" means: '“Jesus” answered the violent action'.
 - b. The phrase "Suffer ye thus far" means: 'Each and every one of you allow this and stop trying to stop it'.
51. **C22-S51** says: "And he touched his ear, and healed him" "Jesus" healed the servant. That should have made the servant grateful to "Jesus" and possibly could have led to his salvation.
52. **C22-S52**: "Jesus" questioned their actions.
- a. The word "Then" means: 'After He stopped the violent actions'.
 - b. The phrase "Jesus said unto the chief priests, and captains of the temple, and the elders" means: 'The religious leaders all came but brought a mob with them and had the mob ready to do violence'.
 - c. The phrase "which were come to him" means: 'They came to "Jesus" because they were anxious to destroy Him and could not wait until He was brought to them'.

- d. The phrase "Be ye come out, as against a thief, with swords and staves?" means: '“Jesus” questioned their attitude'.
53. **C22-S53**: "Jesus" identifies the source of their actions.
- Our sentence adds why their attitude is not justified.
 - The phrase "When I was daily with you in the temple" means: '“Jesus” had been readily available but they did not want witnesses to the truth. By arresting Him when only their people are around, they can get the support required to convince the people of a lie'.
 - The phrase "ye stretched forth no hands against me" means: 'This is how they acted in public'.
 - The phrase "but this is your hour, and the power of darkness" means: 'They are hiding their true motivations and actions'.
54. **C22-S54**: "Jesus" is arrested.
- The phrase "Then took they him, and led him" means: '“Jesus” walked willingly with them. They did not have to drag Him'.
 - The phrase "and brought him into the high priest's house" means: 'This is where the first false trial happened'.
55. **C22-S55** says: "And Peter followed afar off" Another Gospel account tells us that John also went to "the high priest's house" and was actually the one who convinced a maid to let Peter in. Please see the section called The Failure of Peter in the book titled **SbS-Preacher Missionaries** for more about how this sentence was one of the steps in Peter's failure.
56. **C22-S56**: Peter sat with the servants.
- The phrase "And when they had kindled a fire in the midst of the hall" means: 'This was an open space in the middle which was open to the outside air. As such, it was cold in the night'.
 - The phrase "and were set down together" means: 'The lost servants of the high priest were sitting around the fire'.
 - The phrase "Peter sat down among them" means: 'This was the next step in Peter's failure. He sat with lost religious people and socialized with them'.
57. **C22-S57**: Peter was identified the first time.
- The word "But" 'continues the subject of the prior sentence while changing directions'. Peter was hoping to hide among the group while God prevented that from happening. **Numbers 32:23** says: "...be sure your sin will find you out".
 - The phrase "But a certain maid beheld him as he sat by the fire" means: 'This maid was used by God to identify Peter'.
 - The phrase "and earnestly looked upon him, and said" means: 'She made certain that Peter was a follower of "Jesus" before saying anything'.

- d. The phrase "This man was also with him" means: 'She identified him to the others who were at the fire'.
58. [C22-S58](#) says: "And he denied him, saying, Woman, I know him not". Peter denies the first time.
59. [C22-S59](#): Peter was identified the second time.
- a. The phrase "And after a little while another saw him, and said" means: 'This person is not identified as male or female, only that they identified Peter'.
 - b. The phrase "Thou art also of them" means: 'Peter is identified as a follower of "Jesus"'.
60. [C22-S60](#): Peter denies the second time.
- a. The phrase "And Peter said, Man, I am not" means: 'While this expression seems to identify the prior person as male, it is actually a generic expression used when speaking to a group'. In this instance, Peter is speaking to all around the fire and does not constitute a conflict with another Gospel account which identifies the initial speaker as a maid. Please see the note from the Treasury of Scripture Knowledge which is at the Detailed Note. This does not constitute a conflict between Gospel accounts.
61. [C22-S61](#): Peter was identified the third time.
- a. The phrase "And about the space of one hour after another confidently affirmed, saying" means: 'As with the prior sentence, Luke does not identify this person as male or female. Luke makes it clear that the message of the identification is important and the person is not. Even the fact that they are male or female is not important'.
 - b. The phrase "Of a truth this fellow also was with him: for he is a Galilaeen" means: 'When cultures make distinctions between groups within the culture, it is common for them to develop identifying characteristics such as accents or ways of speaking. That is how Peter was identified in this instance. And, "Jesus" was known to come from Galilee'.
62. [C22-S62](#) says: "And Peter said, Man, I know not what thou sayest". Peter denies the third time.
63. [C22-S63](#) says: "And immediately, while he yet spake, the cock crew". This was actually the second time but Luke does not report the first time. Regardless of what the liars claim, this does not constitute an error nor is it a conflict. When anyone makes a report, there are details that they leave out as irrelevant. In this case, this is the sign prophesied by "Jesus".
64. [C22-S64](#) says: "And the Lord turned, and looked upon Peter". "The Lord" makes sure that Peter realized that he had sinned, exactly as "the Lord" had prophesied.

65. [C22-S65](#): Peter remembers.
- The phrase "And Peter remembered the word of the Lord" means: 'The role of "Lord" is used here because this is part of a the evidence in a legal account'. However, the important thing is that peter remembered and no longer denied truth. It was a bitter lesson for Peter. We need to remember this lesson and not deny truth if we want to avoid God giving us a similar lesson.
 - The phrase "how he had said unto him" means: '"Jesus" had prophesied and now the prophecy is fulfilled'.
 - The phrase "Before the cock crow" means: 'Luke does not mention the word twice because it is not relevant. What is important is that peter realized the sign of the prophecy being fulfilled'.
 - The phrase "thou shalt deny me thrice" means: 'The number three is often, but not always, symbolic of God. What is more important, in this case, id that [John 21](#) reports "Jesus" asking Peter, three times, "Do you love me?" He did it the same number of times in order to assure Peter of his forgiveness and restoration to the service of God'.
66. [C22-S66](#) says: "And Peter went out, and wept bitterly". This is how Peter reacted. We are to see this as a warning. There are people who truly get saved and then live their life in denial of "Jesus" They will have bitter tears, in Heaven, an average of more than twice a week for more than 1,000 years.
67. [C22-S67](#) says: "And the men that held Jesus mocked him, and smote him". This is the report of the high priest's servants mocking and abusing "Jesus". This is different from the Roman soldiers and others doing likewise. Many people blame the Jews but "the word of God" makes it clear that representatives of all groups of people were guilty of the same.
68. [C22-S68](#): The servants abuse "Jesus".
- The phrase "And when they had blindfolded him" means: 'They did this as an insult and to prevent Him from anticipating being struck'.
 - The phrase "they struck him on the face" means: 'This is a form of insult as well as abuse. Our face is the primary way that we are identified. They were deliberately attacking the identity of "Jesus" as "the King of the Jews"'.
 - The phrase "and asked him, saying" means: ". . . .
 - The phrase "Prophecy, who is it that smote thee?" means: 'This is not how the true spiritual gift of prophecy is used. What we see here is men following the example of Satan and perverting the true meaning of a spiritual gift'.

69. [C22-S69](#) says: "And many other things blasphemously spake they against him". Our sentence adds spiritual denial to the physical denial that "Jesus" was "the King of the Jews".
70. [C22-S70](#): The religious leaders repeat a question that "Jesus" already answered.
- The phrase "And as soon as it was day" means: 'This is when the leaders took Him back from the servants'.
 - The phrase "the elders of the people and the chief priests and the scribes came together" means: 'These are all of the God appointed Jewish religious leaders'. The Pharisees were not appointed by God and, therefore, are not listed here.
 - The phrase "and led him into their council, saying" means: 'They returned "Jesus" to their full council because not all were present at the trial where the chief priest declared that "Jesus" blasphemed by telling them the truth'.
 - The phrase "Art thou the Christ?" means: '"Jesus" already answered this question and they used the true answer as their justification to murder Him'..
71. [C22-S71](#) says: "tell us" The religious leaders demand that "Jesus" answer again.
72. [C22-S72](#): "Jesus" gives them the only answer that they will accept.
- The phrase "And he said unto them" means: '"Jesus" answered their question'.
 - The phrase "If I tell you, ye will not believe" means: 'They had already determined what they would believe. They were not interested in the truth. They only wanted to justify their decision to murder Him'.
 - The phrase "And if I also ask you" means: 'They refused to give "Jesus" anything including an honest answer'.
 - The phrase "ye will not answer me, nor let me go" means: 'This was what they refused'.
73. [C22-S73](#) says: "Hereafter shall the Son of man sit on the right hand of the power of God". "Jesus" told them a truth which they refused to believe. He uses the phrase "Son of man" because they believed that He was 'just a literal physical man'. So, yes, He admitted to being 'a literal physical man' but also made it clear that He would be recognized as the most powerful being next to God the Father.
74. [C22-S74](#) says: "Art thou then the Son of God?". Here we see the religious leaders ask Him to say it a second time. "Jesus" had already answered this question but not to them "all". With this question and answer, none could claim innocence when judged by God. We need to be careful about going along with the crowd.

75. [C22-S75](#): "Jesus" answers a second time.
- a. The phrase "And he said unto them" means: "Jesus" gave this answer to all of the religious leaders'.
 - b. The phrase "Ye say that I am" means: 'This is a truth that is so well known that even you know it in spite of your attempts to deny'. Devil motivated people try to claim that this answer meant that "Jesus" was not sure. But that claim is ridiculous. He would not have suffered what He did and gone to the cross if He was not sure. No, this was a figure of speech which they try to pervert the meaning of. They deliberately claim that we must use wrong methods to interpret and then, when they get a conflict, they claim that the conflict is in God's perfect word instead of being due to their deliberately using a wrong procedure to interpret God's perfect word.
76. [C22-S76](#) says: "And they said, What need we any further witness?". They had heard the truth but declared it a lie because it went against their religious doctrine. Any religious doctrine which declares a lie to be truth and declares truth to be a lie is of the devil.
77. [C22-S77](#): says: "for we ourselves have heard of his own mouth ". The religious leaders condemn the truth.
-

Chapter 23 Summary:

Chapter Theme: *The Trial by Pilate and the Crucifixion of "Jesus"*.

This chapter gives us the trial by Pilate and the crucifixion of "Jesus". In this chapter is a lot of fulfillment of Old Testament prophecy which the detail sentence notes provide links to. Further, none of the Gospels provide all of the details involved in events starting with this chapter and going through the end of this Gospel account. Therefore, while the detail sentence notes provide links to where the other Gospel accounts relate the same incidents as Luke's account does, the events not reported by Luke, and their place in the sequence of events, are reported in the Doctrinal Studies called: [Significant Gospel Events](#). Therefore, a deep study of the events reported in this chapter should include looking at that separate Study.

Our chapter gives us the trial by Pilate. Here we see that Pilate tried to get out of crucifying "Jesus", but was not willing to risk personal loss in this world in order to do so. Many people condemn Pilate but they also are not willing to risk loss in this world in order to stand with "Jesus" in a significant way. Therefore, their criticism proves them to be hypocrites.

First, Pilate questioned "Jesus" to try and find a way to let Him go. And, even though Pilate said: "I find no fault in this man", ([23:4](#)), he still sent "Jesus" to be crucified. Pilate also tried sending "Jesus" to Herod but Herod did not do the job for Pilate. Pilate tried having "Jesus" beat, but that did not satisfy the religious rulers who were motivated by devils. In the end, Pilate was like most people in the world and not willing to give up the things of this life for everlasting salvation.

Our chapter starts with the religious leaders bringing "Jesus" to Pilate. Then he sent "Jesus" to Herod. Herod questioned "Jesus" and then returned Him to Pilate. Pilate tried to release "Jesus" but the people demanded Barabbas instead. Then Luke tells us about "Jesus" speaking to women on His way to Golgotha, but skips over the abuse reported in other Gospel accounts. Luke continues with "Jesus" on the cross and His praying for forgiveness for the people who crucified Him and the salvation of the thief on the cross with Him. Luke also tells us about the centurion who believed and with the account of others who believed in "Jesus" and were there for the crucifixion and to care for His body upon death.

In general, if the reader pays attention, we see that Luke tries to report the good things which happened during this terrible event.

Please see the Doctrinal Studies called: [Significant Gospel Events](#); [Gospel Time Sequences](#) and [Table Of Miracles](#) for references related to events in this chapter and for how the events of this chapter fit in the time sequence of the life of Jesus.

[Luke 23:1-26](#); [Matthew 27:1-34](#); [Mark 15:1-20](#) and in [John 18:29-19:16](#) tell us about the trial of "Jesus", done by Pilate and Herod. "Jesus" was sent to Pilate for a judgment of death since it was not lawful for the Jews to give a death sentence. There is quite a lot, in all of the Gospels, about this judgment. The accounts start with the references provided and some of the details are reported in one account but not in others. Please see the note for [John 18:29](#) which has the time-line for this trial that comes from the International Standard Bible Encyclopedia.

In [Luke 23:1](#); [Matthew 27:1-2](#); [Mark 15:1](#) and [John 18:15](#) we read that "Jesus" was sent to Pilate after His trial by the Jews.

Only in [Luke 23:2](#) do we read the accusation which the religious leaders made to Pilate against "Jesus."

In [Luke 23:3](#); [Matthew 27:11](#); [Mark 15:2](#) and [John 18:33](#) Pilate asked "Jesus": "Art thou the King of the Jews?" The answer is reported in [Luke 23:3](#); [Matthew 27:11](#); [Mark 15:2](#) and [John 18:34](#). The answer from "Jesus", in every Gospel account, is almost the same words ("Thou sayest it"), except that John relates more of the conversation.

In [Luke 23:4](#); [Luke 23:14](#); [John 18:38](#); [John 19:4](#) and [John 19:6](#) we read that Pilate said, about "Jesus", "I find no fault in this man". His pronouncement did not make him innocent and, since he represented the government of this world, we see that the governments of this world were as guilty as the Jews for the crucifixion of "Jesus". Pilate tried to free Jesus again in [Luke 23:16](#) and [John 19:14-15](#). This second time was after Pilate declared "Jesus" to be innocent.

Only in [Luke 23:5](#) do we read that the Jewish leaders and people rejected "Jesus" for the first time when Pilate tried to free Him.

[Luke 23:6-7](#) tells us that Pilate sent "Jesus" to Herod for trial. Only in [Luke 23:7-12](#) do we read about the trial of "Jesus" by Herod.

Only in [Luke 23:13-16](#) do we read that Pilate called the Jewish leaders and said that he would beat "Jesus" and then release Him. This was when they stirred up the people to demand Barabbas instead. This offer from Pilate was also reported in: [Matthew 27:15](#); [Mark 15:6](#); [John 18:39](#).

We read about Barabbas, and the crowd's preference for him over "Jesus" in: [Luke 23:18-25](#); [Matthew 27:16-26](#); [Mark 15:7-15](#); [John 19:14-15](#) and [Acts 3:14](#).

The Jewish leaders and the people prove their rejection when they cried "crucify him" in: [Luke 23:21](#); [Matthew 20:19](#); [Matthew 27:31](#); [Mark 15:13-14](#); [Mark 15:14](#); [Mark 15:20](#); [John 19:6](#) and [John 19:14-15](#).

In [Luke 23:22-23](#) Pilate again offered to "chasten" "Jesus" and let Him go. In [John 19:1-5](#) we read that Pilate did this then brought "Jesus" back before the crowd wearing a crown of thorns and tried to release Him again. But the religious leaders stirred up the crowd to demand "crucify Him".

[Luke 23:24](#) reports "Pilate gave sentence that it should be as they required". In [Matthew 27:19](#) and [John 19:13](#) we see that Pilate sat in the judgment seat. These references give us the reports of the official legal judgment by the Roman Government.

Pilate condemned "Jesus" to death as reported in [Luke 23:24-25](#); [Matthew 27:26](#); [Mark 15:15](#) and as reported in [John 19:16](#). This was after Pilate declared "Jesus" to be innocent in [John 19:4](#); [John 19:6](#) and [Luke 23:4](#).

[Luke 23:26](#); [Mark 15:15](#) and [John 19:16](#) all tell us that "Jesus" was led from the Roman judgment seat to be crucified. Between the judgment hall and the cross He was beaten by the Roman soldiers although this beating appears to have been done before "Jesus" was rejected for the last time. That would mean that "Jesus" was in Pilate's judgment hall at least three times: before being sent to Herod, before being beat and given a crown of thorns, and before being sent to be crucified. This fulfills the prophecy by "Jesus" found in [Matthew 26:31](#) and [Mark 14:27](#) and [John 16:32](#).

"Jesus" was mocked while He hung on the cross according to: [Luke 23:26-56](#); [Matthew 27:31-66](#); [Mark 15:29-32](#) and [John 19:16-42](#). Please note that some mocking was before the cross, by different groups, and there was also more mocking while "Jesus" was on the cross

[Luke 23:27-31](#) tell us that many people disagreed with the Jewish religious leaders and that "Jesus" gave them a prophecy of future judgment upon the Jews.

[Luke 23:32-33](#); [Matthew 27:38](#); [Mark 15:27](#) and [John 19:17-18](#). All report that "Jesus" was crucified between two "malefactors".

"Jesus" was on the cross as reported in [Luke 23:32-46](#); [Matthew 27:35-50](#); [Mark 15:23-37](#) and as reported in [John 19:17-30](#).

[Luke 23:34](#) is one of the 'Eight Sayings from the Cross'.

[Luke 23:34](#); [Mark 15:24](#) and [John 19:23](#) tell us that the soldiers parted the clothes of "Jesus" among themselves. Spoils were considered normal part of a soldier's pay at that time.

[Matthew 27:36-37](#) reports about the soldiers that "sitting down they watched him there". [Matthew 27:39-49](#); [Mark 15:29-36](#) and [Luke 23:35-43](#) report others watching and mocking "Jesus". However, [John 19:25-27](#) tells us about the loved ones of "Jesus" being there and "Jesus" talking to them.

[Luke 23:36-37](#); [Matthew 27:34](#); [Matthew 27:48](#); [Mark 15:36](#); [John 19:29](#) and [John 19:30](#) tell us that "Jesus" was given vinegar to drink while on the cross. [Matthew 27:34](#); and probably, [Luke 23:36-37](#) tell us that it was "mingled with gall: and when he had tasted thereof, he would not drink". This is assumed to be because "gall" dulled the senses and it was offered to Him as an insult. However, when it was offered plain, as in the other references, "Jesus" did drink.

[Luke 23:38](#) [Matthew 27:37](#); [Mark 15:26](#) and [John 19:19-20](#) tell us the superscription that Pilate had put on the cross of "Jesus". [John 19:21-22](#) tells us that "the chief priests of the Jews" objected to the truth of the title and wanted it changed to support their lie but Pilate refused to change the superscription.

Only [Luke 23:39-43](#) tells us about one of the thieves repenting and being saved.

[Luke 23:44](#); [Matthew 27:45](#) and [Mark 15:33](#) tells us that there was "darkness over the whole land (from the sixth hour) until the ninth hour".

[Luke 23:45](#); [Matthew 27:51-53](#) and [Mark 15:38](#) tell us that "the veil of the temple was rent in twain from the top to the bottom."

[Luke 23:46](#); [Matthew 27:50](#); [Mark 15:37](#) and [John 19:30](#) all tell us that "Jesus" literally physically died.

In [John 10:15](#) and [John 10:17](#) "Jesus" prophesied that He would "lay down my life". We read that this was fulfilled in [Luke 23:46](#); [Matthew 27:50](#); [Mark 15:37](#) and [John 19:30](#). In addition, we also have prophecies in the Old Testament in: [Exodus 12:46](#); [Numbers 9:12](#); [Psalms 22:14](#); [Psalms 22:16-17](#); [Psalms 34:20](#) and [Zechariah 12:10](#).

The witness of the centurion that "Jesus" is the "Son of God" is reported in: [Luke 23:47](#); [Matthew 27:54](#) and [Mark 15:39](#).

[Matthew 27:54](#) and [Luke 23:48](#) give us the same message only uses different words to tell us that the people: "saw the earthquake, and those things that were done, (and) they feared greatly".

[Luke 23:49](#); [Matthew 27:55-56](#) and [John 19:25](#) tell us that there were followers of "Jesus" at the cross.

"Jesus" was buried as reported in [Luke 23:50-56](#); [Matthew 27:57-61](#); [Mark 15:42-47](#) and in [John 19:38-42](#).

1. [C23-S1](#) says: "And the whole multitude of them arose, and led him unto Pilate". All of the religious leaders went to condemn "Jesus". The Jews had a form of government but were not allowed capital punishment. Therefore, that had to take "Jesus" to Pilate in order for Him to be killed. And, all of them went in order to enforce that idea that Pilate could not refuse them unless he wanted a religious riot on his hands.
2. [C23-S2](#): They lied about what "Jesus" did. As is common with devil motivated liars, they perverted "the word of God" just like Satan did. Notice that the liars accused "Jesus" of doing what they were guilty of.
 - a. The phrase "And they began to accuse him, saying" means: 'They lied when they told Pilate what they claimed that "Jesus" did'.
 - b. The phrase "We found this fellow perverting the nation" means: 'The truth was that He taught people to pay taxes and to submit to government authorities as ministers of God'.

- c. The phrase "and forbidding to give tribute to Caesar" means: 'They tried to trip up "Jesus" with a question about taxes and He told them "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's" ([Luke 20:25](#))'.
 - d. The phrase "saying that he himself is Christ a King" means: 'This was true. However, they perverted the truth when they made this claim and presented it as if "Christ" would be in competition with Caesar. [John 18:36](#) tells us that "Jesus" told Pilate "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence". In addition, "Jesus" had told the Jews, and in particular told the Jewish religious leaders, that God's offer of the kingdom was taken away from them. Therefore, they perverted the truth with this very sentence where they accused "Jesus" of perverting the nation'.
3. [C23-S3](#) says: "And Pilate asked him, saying, Art thou the King of the Jews?". Here we see that Pilate sought for the real reason for the accusations. [Matthew 27:18](#) and [Mark 15:19](#) tell us: "For he knew that for envy they had delivered him". So, Pilate learned the truth but helped them to murder "Jesus" because the Jewish religious leaders threatened his position in the Roman government.
 4. [C23-S4](#): says: "And he answered him and said, Thou sayest it". "Jesus" said Pilate already knew the truth. The phrase "Thou sayest it" means: 'This is a truth that is so well known that even you personally know it in spite of not being a Jew'. Devil motivated people try to claim that this answer meant that "Jesus" was not sure if He was, or was not "the King of the Jews". But that claim is ridiculous. He would not have suffered what He did and gone to the cross if He was not sure. No, this was a figure of speech which they try to pervert the meaning of. They deliberately claim that we must use wrong methods to interpret and then, when they get a conflict, they claim that the conflict is in God's perfect word instead of being due to their deliberately using a wrong procedure to interpret God's perfect word.
 5. [C23-S5](#): Pilate tried to free "Jesus" for the first time.
 - a. The phrase "Then said Pilate to the chief priests and to the people" means: 'Pilate spoke as the legal judge, governor of the Roman government, to all of the people who were there to accuse "Jesus"'
 - b. The phrase "I find no fault in this man" means: 'Pilate returned a verdict of *Not Guilty*'.
 6. [C23-S6](#): The religious leaders come closer to the truth in their accusations. They made it clear that they did not care about legality. They demanded a *Politically Correct* verdict.

- a. The phrase "And they were the more fierce, saying" means: 'These religious liars became more emotional and threatened the peace'.
 - b. The phrase "He stirreth up the people" means: 'They are saying that it is wrong for people to express their feelings'. The true concern of government is based upon how people express those feelings and what they are getting upset about. If He was causing the people to riot and violently disobey the law, then the government should be concerned. However, what "Jesus" was doing was exposing religious lies and trying to free people from the control of sin. He was actually making the people better citizens. However, the Jewish religious leaders didn't want the people free and good citizens. They wanted people who were slaved to their religious lies. Therefore, they told a half-truth lie to get the governor to participate in the murder of an innocent man. This is the way that 'Politically Correct' liars work.
 - c. The phrase "teaching throughout all Jewry" means: 'This phrase was true'. However, the real question was not if He was teaching but what he was teaching. Again, we see these people giving another half-truth lie. "Jesus" was teaching against their religious lies but they presented their claim as if He was teaching against the government.
 - d. The phrase "beginning from Galilee to this place" means: 'This phrase was true'. Part of their objection was that they had less control of Galilee than they wanted.
7. **C23-S7**: Pilate thought he found a way out of his problem. The phrase "When Pilate heard of Galilee, he asked whether the man were a Galilaeen" means: 'Pilate was looking for a way to get rid of a political problem'. This is the only Gospel account which reports this incident. As a physician, Luke is concerned about the physical man. That's why Luke's Gospel presents "Jesus" as a literal physical man. And, this account is dealing with the politics of government, which is related to how men operate. (The politics is different from the law of government, which Matthew presents.) Therefore, what we are seeing in this chapter is politics in action.
8. **C23-S8**: Pilate tried to pass the problem to Herod.
- a. The phrase "And as soon as he knew that he belonged unto Herod's jurisdiction" means: 'Pilate found a way to give his political problem to someone else'.
 - b. The phrase "he sent him to Herod" means: 'Pilate sent "Jesus", and the political problem, to Herod'.

- c. The phrase "who himself also was at Jerusalem at that time" means: 'They did not have to travel far nor long'.
9. **C23-S9**: Herod wanted to see "Jesus".
- a. The phrase "And when Herod saw Jesus, he was exceeding glad" means: 'This is the reaction by Herod'.
 - b. The phrase "for he was desirous to see him of a long season" means: 'This is what Herod wanted but could not get for "a long time"'. As a ruler who could order someone's head chopped off, the refusal of "Jesus", to come when demanded, frustrated Herod.
 - c. The phrase "because he had heard many things of him" means: 'This is why Herod wanted to see Him'.
 - d. The phrase "and he hoped to have seen some miracle done by him" means: 'Herod expected "Jesus" to perform upon demand, like some trained animal'.
10. **C23-S10**: Herod was disappointed.
- a. The phrase "Then he questioned with him in many words" means: 'Herod demanded answers and expected to receive answers because he was a ruler with the power of life and death'.
 - b. The phrase "but he answered him nothing" means: '“Jesus” refused to answer because that would support Herod's assumption that he was more powerful than "Jesus"'.
11. **C23-S11** says: "And the chief priests and scribes stood and vehemently accused him". The "chief priests and scribes" said and tried to help Herod make "Jesus" answer. But, "Jesus" "answered him nothing".
12. **C23-S12**: Herod let his men abuse "Jesus".
- a. The phrase "And Herod with his men of war set him at nought, and mocked him" means: 'When nothing else worked, they tried insults and threats'.
 - b. The phrase "and arrayed him in a gorgeous robe, and sent him again to Pilate" means: 'They showed Pilate what they thought of Him'.
13. **C23-S13**: The two rulers became friends.
- a. The phrase "And the same day Pilate and Herod were made friends together" means: 'Their relationship changed because they were in agreement'.
 - b. The phrase "for before they were at enmity between themselves" means: 'They used to fight over power'.
14. **C23-S14**: Pilate summarizes the legal procedures to this point in time.

- a. The word "behold" means: 'Pay close attention'.
 - b. The phrase "And Pilate" means: 'This is who announced the legal decision'.
 - c. The phrase "when he had called together the chief priests and the rulers and the people" means: 'This is who the decision was told to'.
 - d. The phrase "Said unto them" means: 'Pilate spoke in official language of a court decision'.
 - e. The phrase "Ye have brought this man unto me, as one that perverteth the people" means: 'This was the formal legal accusation'.
 - f. The phrase "and, behold" means: 'Pay attention to the formal court procedures and decision'.
 - g. The phrase "I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him" means: 'This was Pilate's procedure and legal decision'.
 - h. The phrase "No, nor yet Herod" means: 'This was a second court's legal decision'.
 - i. The phrase "for I sent you to him" means: 'You went and argued your case'.
 - j. The phrase "and, lo, nothing worthy of death is done unto him" means: 'You failed to make your legal case'.
15. **C23-S15**: The response planned by Pilate.
- a. The phrase "I will therefore chastise him" means: 'Pilate agreed to have "Jesus" beat to appease them'.
 - b. The phrase "and release him" means: 'Pilate refused to do anything more to "Jesus"'.
16. **C23-S16** says: "(For of necessity he must release one unto them at the feast.)" This was the custom of that day.
17. **C23-S17**: The Jewish religious leaders did exactly what they accused "Jesus" of doing and caused the people to demand Barabbas.
- a. The phrase "And they cried out all at once, saying" means: 'The leaders had people throughout the mob helping them to get the mob to do what they wanted'.
 - b. The phrase "Away with this man" means: 'They demanded an illegal murder'.
 - c. The phrase "and release unto us Barabbas" means: 'They demanded the criminal'.
 - d. The phrase "(Who for a certain sedition made in the city, and for murder, was cast into prison.)" means: 'This is what Barabbas had done'.

18. [C23-S18](#) says: "Pilate therefore, willing to release Jesus, spake again to them". Pilate tried to free "Jesus" again.
19. [C23-S19](#) says: "But they cried, saying, Crucify him, crucify him". The crowd refused the choice of Pilate and were more specific in their demand of what to do with "Jesus".
20. [C23-S20](#) says: "And he said unto them the third time, Why, what evil hath he done?" Pilate asked for a legal accusation. However, the people demanded a political execution even though it violated every legal and moral law of all systems.
21. [C23-S21](#): Pilate offered an alternative punishment.
 - a. The phrase "I have found no cause of death in him" means: 'Pilate is now appealing to the people with the same argument that He gave to the religious leaders'.
 - b. The phrase "I will therefore chastise him" means: 'Pilate is willing to punish "Jesus" for making the leaders mad at Him'.
 - c. The phrase "and let him go" means: 'Pilate does not want to murder "Jesus"'
22. [C23-S22](#): The people rejected Pilate's offer.
 - a. The phrase "And they were instant with loud voices" means: 'The mob demanded that Pilate do what their religious leaders wanted'. This is why we should avoid a mob. People went along with the mob thinking and reacted emotionally without individual thought. Now consider the consequences that they brought upon their own descendants. This is why to avoid a mob.
 - b. The phrase "requiring that he might be crucified" means: 'This is what the religious leaders demanded'. What they could not do legally, they did with emotions and mob mentality.
23. [C23-S23](#) says: "And the voices of them and of the chief priests prevailed". means: 'There were some that disagreed but these people shouted them down'.
24. [C23-S24](#) says: "And Pilate gave sentence that it should be as they required". Pilate did as the chief priests and people demanded. He probably figured that they would riot otherwise and that would not look good for his career.
25. [C23-S25](#): What Pilate did.
 - a. The phrase "And he released unto them him that for sedition and murder was cast into prison" means: 'Pilate released Barabbas'.
 - b. The phrase "whom they had desired" means: 'The chief priests and people prevailed'.

- c. The phrase "but he delivered Jesus to their will" means: 'Pilate agreed to crucify "Jesus"'.
 26. **C23-S26**: They made Simon carry His cross. There is a lot in the other Gospel accounts about what happened between the prior sentence and this sentence. Please see the **Gospel Time Sequences** for those references. In addition, the action of this sentence was taken because the soldiers were afraid they "Jesus" might die on the way because He was beaten so badly. Therefore, they made Simon carry His cross so that He would live long enough to be crucified.
- The phrase "And as they led him away" means: 'The soldiers were leading "Jesus" to Calvary'.
 - The phrase "they laid hold upon one Simon" means: 'This is who was forced to carry His cross'. His sons were members of the early church.
 - The phrase "a Cyrenian" means: 'This is where he was from'.
 - The phrase "coming out of the country" means: 'This is why he was there'.
 - The phrase "and on him they laid the cross" means: 'This is what the soldiers did to him'.
 - The phrase "that he might bear it after Jesus" means: 'This is what he was forced to do'.
27. **C23-S27**: Many people regretted His crucifixion.
- The phrase "And there followed him a great company of people" means: 'They surely objected to the crucifixion but were out-shouted'.
 - The phrase "and of women" means: 'This is why it was easier for the men to out-shout the women'.
 - The phrase "which also bewailed and lamented him" means: 'They saw what was done to Him and understood that He would die but most probably never heard, or did not believe, His prophecies that He would rise from the dead'.
28. **C23-S28**: "Jesus" told them to lament the judgment to come.
- The word "But" 'continues the subject of the prior sentence while changing directions'. "Jesus" told them to change who they were weeping for.
 - The phrase "But Jesus turning unto them said" means: 'Even on the way to Calvary, "Jesus" had compassion for His followers'.
 - The phrase "Daughters of Jerusalem" means: 'Jewish females'.
 - The phrase "weep not for me" means: '"Jesus" was heading to defeat and bind Satan and all of the devils. He was heading towards victory'.

- e. The phrase "but weep for yourselves, and for your children" means: 'The judgment of God on Jews was coming in the future'.
29. **C23-S29**: Why they should lament future judgment.
- Our sentence starts with the word "For" and explains why the prior sentence is true.
 - The word "behold" means: 'Pay close attention'.
 - The phrase "For, behold, the days are coming" means: 'Pay close attention to this prophecy because it is why the prior sentence is true'.
 - The phrase "in the which they shall say" means: 'This is what Jews will say'.
 - The phrase "Blessed are the barren, and the wombs that never bare, and the paps which never gave suck" means: 'It is better to never have children than to have them and then have to bury them'.
30. **C23-S30**: What future generations will say.
- The phrase "Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us." means: 'This is definitely reported in [Revelation 6:16](#) but might have been applied at other times by the Jews'.
31. **C23-S31** says: "For if they do these things in a green tree, what shall be done in the dry?". This sentence is telling us that the world will be farther from truth. The phrase "green tree" refers to a living tree and is symbolically referring to the days when "Jesus" was alive. The phrase "the dry *tree)" refers to a time when there is no evidence of spiritual life and the shell which should have contained spiritual life is dead religion. Thus, the question is: 'If the religious people did this to the "Son of God in human flesh", imagine what they will do to truly saved people who are scared to show any true spiritual life'.
32. **C23-S32** says: "And there were also two others, malefactors, led with him to be put to death". This was prophesied in [Isaiah 53:12](#).
33. **C23-S33**: Where they were crucified.
- The phrase "And when they were come to the place, which is called Calvary" means: 'This is where was "Jesus" crucified'.
 - The phrase "there they crucified him, and the malefactors, one on the right hand, and the other on the left" means: 'All three were crucified together with "Jesus" in the middle'. He offered salvation to each but only one accepted it.
34. **C23-S34**: Jesus had a forgiving attitude.
- The phrase "Then said Jesus" means: 'This is one of eight sayings from the cross'. There was a famous preacher who preached a message called: '*Seven Sayings from the Cross*'. He claimed that two different sayings, said to two different people, were one

saying. He did this because "Jesus" said "It is finished" and he said that seven is the symbolic number of completion. However, symbolism varies from one application to another. Symbolism can not be used to correct what is literally written in "the word of God". Therefore, his claim was doctrinal error. And, it does not matter how popular or famous a preacher is, he does not have the authority to correct "the word of God".

- b. The phrase "Father, forgive them" means: "Jesus" asked for "forgiveness" and gives the reason in the next phrase but they did not truly repent. Those who did repent, later, were forgiven because of their ignorance. But, history tells us that God brought judgment on many of the participants including the Jews and even Palate'. Therefore, I believe that the difference in the treatment of God was dependent upon their truly repenting after God made them aware of their own personal sin.
 - c. The phrase "for they know not what they do" means: 'Many people use this phrase to claim that *Jesus forgives everybody*'. However, history and the true doctrine of the Bible tell us differently'. I believe that each of the people involved received a temporary forgiveness, but only until God made them aware of their own personal sin. Then, they would have been required to truly repent.
35. [C23-S35](#) says: "And they parted his raiment, and cast lots" This was prophesied. In addition, other similar things are reported in the other Gospel Accounts. Please see the Detailed Note for related Bible references.
36. [C23-S36](#) says: "And the people stood beholding". People watched closely to what happened. Again, other similar things are reported in the other Gospel Accounts. Please see the Detailed Note for related Bible references.
37. [C23-S37](#): The action of "the rulers".
- a. The phrase "And the rulers also with them derided him, saying" means: 'This identifies who, and how, people watching made comments'
 - b. The phrase "He saved others; let him save himself" means: 'This, and the rest of the sentence, is what they said'. In this saying, they displayed their own ignorance and proved that they were not qualified for the religious positions that they held. "Jesus" healed many, and did other physical miracles. However, anyone that he saved He did so spiritually. And, as the religious leaders of God's people,

these people should have known the difference between the spiritual and the physical. However, this sentence shows that they were confused and did not know the difference.

- c. The phrase "if he be Christ, the chosen of God" means: 'Here, they are openly saying that they doubt that "Jesus" was truly God's "Christ"'. However, they did not know, nor understand, the prophecies about the suffering of Christ. . Please see the [Prophecies](#) Section for Bible references to this truth.
38. [C23-S38](#): The action of the lost soldiers.
- a. The phrase "And the soldiers also mocked him" means: 'This is who "mocked"'. They were lost. They did not know the prophecies and hated all Jews because of their attitudes which included insisting that they were better than all other people, even though they were conquered. And, the Jews claimed to be better because of their relationship to God while they refused to do their part in that relationship.
 - b. The phrase "coming to him, and offering him vinegar, And saying" means: 'This is what they did'. Please see the Detailed Note for more Bible references and explanation of this sentence.
 - c. The phrase "If thou be the king of the Jews, save thyself" means: 'Notice that they used a lower-case "king". This means that they thought of Him as a human "king" and not a spiritual "King". And, obviously, a human "king" could not come down from the cross. What we see here is what we see often and that is people who are ignorant of all that is involved in a religious doctrine supporting it for their own fleshly reasons. It is foolish to do so'.
39. [C23-S39](#): The action of Pilate.
- a. The phrase "And a superscription also was written over him in letters of Greek, and Latin, and Hebrew" means: 'Pilate ordered this done. [John 19:21-22](#) reports: "Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written". Pilate wrote truth but the religious leaders wanted it turned into a lie by implying that "Jesus" lied about His claim'.
 - b. The phrase "THIS IS THE KING OF THE JEWS" means: 'This is what was on the sign'.
40. [C23-S40](#): The action of the malefactors. This sentence, and the next few sentences, tell of the salvation of the one malefactor.
- a. The phrase "And one of the malefactors which were hanged railed on him, saying" means: 'Wrong attitude'. OK, he was desperate but the action of the other man shows that his desperation was not an excuse for his attitude. In

addition, "Christ" saves spiritually, not physically and certainly not someone who refuses to repent and makes demands of God while continuing in their sin.

- b. The phrase "If thou be Christ, save thyself and us" means: 'The "if" makes it clear that he did not truly believe and the rest of the phrase makes it clear that he did not understand what God offered in true spiritual salvation'.

41. **C23-S41**: The repentance of one malefactor.

- a. The word "But" 'continues the subject of the prior sentence while changing directions'. Where the one refused to repent, the other truly did repent. The second was saved while the first died lost.
- b. The phrase "But the other answering rebuked him, saying" means: 'The second told the first that he had a wrong attitude'.
- c. The phrase "Dost not thou fear God" means: 'The first was still trying to save his physical life and ignoring what would happen to him after he physically died and faced the judgment of God. The second accepted that he would physically die and became concerned about his judgment by God'.
- d. The phrase "seeing thou art in the same condemnation?" means: 'There was no denying that they were both sinners'.

42. **C23-S42**: He confessed the truth.

- a. The phrase "And we indeed justly" means: 'He admitted that the legal system was just'.
- b. The phrase "for we receive the due reward of our deeds" means: 'He admitted that the two of them earned the punishment that they were receiving'.
- c. The phrase "but this man hath done nothing amiss" means: 'He admitted that "Jesus" had not earned the punishment that He was receiving'.

43. **C23-S43**: He asked for mercy.

- a. The phrase "And he said unto Jesus" means: 'He addressed the physical man Who hung on the cross next to him'.
- b. The phrase "Lord" means: 'He addressed "Jesus" as God in human flesh'.
- c. The phrase "remember me when thou comest into thy kingdom" means: 'He did not ask for forgiveness but only remembrance. He hoped for forgiveness but did not expect it'.

44. **C23-S44**: "Jesus" promised salvation.

- a. The phrase "And Jesus said unto him" means: '"Jesus" gave him a promise of salvation. Most religions tell you that God must save you if you do what they say. However, true salvation is done completely by the "Son

- of God” after you accept an ongoing personal relationship with Him. Yes, we must repent, like this man did. But that is not turning 180 degrees, as religion says, but turning towards the ”Son of God” with an agreement to trust His power and to obey Him. That is what we see this man do.’.
- b. The word ”verily” means: 'this is verified'. The phrase ”Verily I say unto thee” means: 'He had a personally (“thee”) verified message of salvation'
 - c. The phrase ”To day shalt thou be with me in paradise” means: 'No one could go to Heaven until after ”Jesus” took His blood there as payment for our sins. Before that, they went to ”paradise”'.
45. **C23-S45** says: ”And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour” 'God gave a sign to all of the people on Earth'. The meaning of these hours as, reported in the Bible, are different from what we use today. And, there is a lot of doctrinal error which is reported based upon wrong interpretation of the hours and days which are reported in the Bible. Please see the Detailed Note for more on how to properly interpret this sentence.
46. **C23-S46**: Other signs.
- a. The phrase ”And the sun was darkened” means: 'Reportedly, this sign shows God's statement that sin had caused the death of His Son'. However, some dispute this interpretation.
 - b. The phrase ”and the veil of the temple was rent in the midst” means: 'Reportedly, this sign shows God has opened the way for anyone to approach God's throne through ”Jesus Christ”. That is, God removed the barrier caused by Adam's sin'. While some might dispute this interpretation, I have not heard of any other valid interpretation of this sign.
47. **C23-S47**: ”Jesus” chose when to die.
- a. The phrase ”And when Jesus had cried with a loud voice, he said” means: 'This is one of the eight things which are reported that ”Jesus” said from the cross'. Please see the note, above, for C23-S34, about the number of sayings.
 - b. The phrase ”Father, into thy hands I commend my spirit” means: '“Jesus” trusted God the Father to restore His power and authority as God after the devils took Him into Satan's domain of Hell'. God is always righteous. Therefore, the ”Son of God” had to set aside His own power and authority as God before He could be conceived, live and die as a literal physical human being. And, He could not bust into Satan's domain but had to wait until Satan's devils took Him there. After that, He bound Satan and all of his devils and robbed Satan, but God the Father had to restore His power and authority first.

- c. The phrase "and having said thus" means: "Jesus" said this for our example. When we each face physical death, we must trust God to take care of our spirit'.
 - d. The phrase "he gave up the ghost" means: "Jesus" chose when to die. He did not die naturally. He chose the hour to fulfill prophecy as Luke already reported'.
48. **C23-S48**: The centurion glorified God as a result.
- a. The phrase "Now when the centurion saw what was done" means: 'This lost man was saved as a result of what he saw'. Please remember that there are things reported in the other Gospel accounts which Luke does not report. And, there were probably things which none of the accounts reported. The important thing is to not believe someone who claims that the centurion could not have been saved based upon what we read because we do not know how he thought and do not know all that he saw. The thing to keep in mind is that God never lies. So, despite what some liar claims, we are to believe this report that he was saved.
 - b. The phrase "he glorified God, saying" means: 'This is what everyone should do if they are truly saved'.
 - c. The phrase "Certainly this was a righteous man" means: 'He testified of the truth even while he was ordered to participate in murder'.
49. **C23-S49**: The people realized something important had happened.
- a. The phrase "And all the people that came together to that sight" means: 'This means all of the people who saw "Jesus" die physically'.
 - b. The word "behold" means: 'Pay close attention'.
 - c. The phrase "beholding the things which were done" means: 'They watched closely'.
 - d. The phrase "smote their breasts, and returned" means: 'They made a common sign that they were guilty. That is, they realized, at some level, that He dies for their sins'.
50. **C23-S50**: The friends of "Jesus" were witnesses.
- a. The phrase "And all his acquaintance, and the women that followed him from Galilee" means: 'These phrases identify the people that this sentence speaks about'.
 - b. The phrase "stood afar off" means: 'Where they were afraid to go to the trial and other things, they could go to the cross'.
 - c. The phrase "beholding these things" means: 'They paid close attention to all that happened'. This is one reason why we have the details which are reported in the Gospel accounts.

51. **C23-S51**: The testimony of Joseph of Arimathaea.
- a. The word "behold" means: 'Pay close attention'.
 - b. The phrase "And, behold, there was a man named Joseph" means: 'This is who did this deed'. God had Luke use the word "behold" because He wants us to understand his reward for people who serve Him with courage. He risked consequences from the Jewish religious leaders but acted anyway.
 - c. The phrase "a counsellor" means: 'This was his job and his earnings depended upon his reputation'. The Jewish religious leaders could have driven him into poverty.
 - d. The phrase "and he was a good man, and a just" means: 'He treated others justly and lived a life which pleased God ("good man")'.
 - e. The phrase "(The same had not consented to the counsel and deed of them;)" means: 'He did not agree with the attitudes and actions of the Jewish religious leaders'.
 - f. The phrase "he was of Arimathaea, a city of the Jews" means: 'He lived among Jews but not in Jerusalem. And a result, there were probably other Jews who agreed with him and did not agree with all that the Jewish religious leaders decreed'.
 - g. The phrase "who also himself waited for the kingdom of God" means: 'He was waiting for the 1,000 years reign of God'. Most likely, he also received God's indwelling "Holy Ghost" on Pentecost.
52. **C23-S52** says: "This man went unto Pilate, and begged the body of Jesus". The Romans didn't care about the bodies of dead whom they had crucified. In fact, they often left them on crosses for the birds and animals to eat and as a warning to others. Therefore, Joseph had to "beg for the body of Jesus" in order to properly bury it and preserve it for His resurrection.
53. **C23-S53**: He buried the body of "Jesus".
- a. The phrase "And he took it down" means: 'He removed the body of "Jesus" from the cross'.
 - b. The phrase "and wrapped it in linen" means: 'This was more expensive cloth than most people used for their clothes. "Linen" was used for the rich and for formal wear'.
 - c. The phrase "and laid it in a sepulchre that was hewn in stone" means: 'This was an expensive "sepulchre"'. This type was reserved for the rich and royalty.
 - d. The phrase "wherein never man before was laid" means: '“sepulchres” were often used for a family because of the expense. Joseph did not worry about expense when he honored the body of "Jesus"'

54. [C23-S54](#): The time limit on the preparation for burial.
- a. The phrase "And that day was the preparation, and the sabbath drew on" means: 'The "sabbath" started at sunset'. And, under Jewish law, they could not do anything which the Jews considered to be work. Therefore, they did not have enough time to fully prepare the body of "Jesus" for burial. They did what they could and the women returned, when they were allowed to, in order to finish the preparation.
55. [C23-S55](#): The women paid attention so that they could return and complete the job.
- a. The phrase "And the women also, which came with him from Galilee" means: 'This identifies the women'.
 - b. The phrase "followed after, and beheld the sepulchre, and how his body was laid" means: 'They paid attention so that they could return and finish the job when they were allowed enough time'.
56. [C23-S56](#) says: "And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment". The women prepared to complete the job when they were allowed.
-

Chapter 24 Summary:

Chapter Theme: *The Resurrection and Ascension.*

The time sequence of the events reported in this chapter can be confusing and have caused some people to, mistakenly, claim that there are conflicts or errors. There are not any conflicts nor errors. Please see the sections called: [Sequence of the Resurrection of Jesus](#) and [Appearances of Jesus Christ After the Resurrection](#), in Doctrinal Study called: [Gospel Time Sequences](#). Please see other Doctrinal Studies, reached with the [Doctrines](#) Menu item, for references to events in this chapter which are related to similar events in other chapters of this Gospel and to other Gospel accounts.

Our chapter starts with the return of the women to the sepulchre so that they could finish the job of preparing the body of "Jesus" for burial. Instead, angels met them and told them that "Jesus" was risen and that they were to go report that fact to His disciples, especially to Peter. They did as instructed, but were not believed.

Mary Magdalene had gone to the sepulchre with the other women but, when she saw that the body of "Jesus" was missing, she acted separately from the other women. How her actions intertwine with the actions of others is one significant source of confusion. Those interactions are reported in the [Sequence of the Resurrection of Jesus](#). The important thing is that she reported and caused Peter and John to go to the sepulchre to verify her report. She also returned, after reporting to them, and was the first person to meet the resurrected "Lord Jesus".

Luke's Gospel account skips many of those confusing events and goes to the report of the resurrected "Lord Jesus" meeting two disciples as they were on the road to Emmaus. He spent time with them and explained Old Testament prophecy about the suffering of "Christ" before disappearing. He deliberately kept them from realizing who He was until he disappeared. They returned to the upper room and also reported seeing the resurrected "Lord Jesus", and they also were not believed.

Then our chapter reports the resurrected "Lord Jesus" appearing in the middle of the upper room and providing signs that He was literally physically there and not just some ghost. Luke then reported the instructions from the resurrected "Lord Jesus" on what they were to do from that point forward in time. Luke finishes his gospel telling us that the resurrected "Lord

Jesus” returned to heaven and the disciples ”worshipped him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God.”

While Luke's Gospel does not contain part of the '*Great Commission*', it does tell us the attitude that disciples are to have as the closing remarks of this Gospel. As we have seen throughout the Gospels, people who truly do as the end of the Gospel tells us to do will go out and do the '*Great Commission*'. People who claim to be saved, and do not do the '*Great Commission*', are denying part of the last instructions that Luke reports were given by the resurrected ”Lord Jesus”. That is, when He said: ”And ye are witnesses of these things” ([24:48](#)). We can not be a ”witness” while we refuse to testify to the people who need to hear.

Please see [Sequence of the Resurrection of Jesus](#) as it has many related links which are not reported here. In addition, the explanations of how events fit together, without causing conflicts, are in the detail notes for the Book Studies on the various Gospels, especially in the notes for the Gospel of Mark. Please use the links provided to see the referenced notes for further details as needed.

Some of the most significant verses in the Gospels are those which identify the risen ”Jesus” as ”Lord” and God. In particular, we are told that the disciples ”worshipped” the risen ”Lord”. Links to these references are available in the [Sequence of the Resurrection of Jesus](#). In addition, many references to the resurrection are grouped there.

[Luke 24:1](#); [Matthew 28:1](#); [Mark 16:1-2](#) and [John 20:1](#) tell us that several women came to the ”sepulchre” on the ”first day of the week”.

[Luke 24:2](#); [Matthew 28:2-4](#); [Mark 16:3-4](#) and [John 20:1](#) tell us that the women ”seeth the stone taken away from the sepulchre”.

[Luke 24:3-7](#); [Matthew 28:2-4](#); [Mark 16:3-4](#) and [John 20:1](#) tell us that the women entered the sepulchre, did not find ”Jesus”, but were met by angels who told them that ”He is risen”.

In [Luke 24:6-7](#); [Matthew 28:7](#) and [Mark 16:6](#) we read that ”Jesus” rose from the dead. [John 20:1-18](#) does not say it literally but delivers the same message in a less direct manner. Please see the section called: [Sequence of](#)

[the Resurrection of Jesus](#) for many Bible references to this fact. That section also has links to where the other Gospel accounts tell of incidents which Luke does not report.

[Luke 24:8-11](#); [Matthew 28:8](#) and [Mark 16:8](#) tell us that the women reported what they saw and heard to the other disciples but the women were not believed.

Earlier we saw that Mary Magdalene reported to Peter and John that: "They have taken away the Lord out of the sepulchre, and we know not where they have laid him". As a result, Peter and John ran to the "sepulchre", inspected it and then "went away again unto their own home". Now we see Mary Magdalene, with the other women, report that "Jesus" was alive and the eleven refused to believe ([Mark 16:10-11](#); [Luke 24:11](#) and [John 20:18](#)). As a result, [Luke 24:12](#) says: "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." Apparently, this was a second visit to the "sepulchre" by Peter([John 20:3-10](#)).

[Luke 24:13-31](#) and [Mark 16:12-13](#) report that "Jesus" appeared after His resurrection to the two disciples on the road to Emmaus. After fellowshiping with them, He suddenly disappears in a miraculous way. Then [Luke 24:22-24](#) makes it clear that this happened after the women brought their report to the upper room and after Peter was told about the risen "Lord Jesus", for the second time, and he returned to the sepulchre. In addition, [Luke 24:36-49](#) makes it clear that this happened before "Jesus" appeared in the upper room for the first time.

[Luke 24:23-35](#) and [Mark 16:13](#) report that these two disciples returned to the upper-room and reported to the rest of the disciples but, "neither believed they them".

[Luke 24:33-34](#) reports that "Jesus" appeared to a Simon who may or may not have been Peter. At this time, the "eleven" were in the upper-room and had not seen the resurrected "Lord Jesus" but were about to see Him.

[Luke 24:36-49](#); [Mark 16:14](#); and [John 20:19-23](#) tells us about the first time that "Jesus" appeared in the upper room. He appeared suddenly, without going through the locked door, which is a miracle. Luke's Gospel gives us much more detail than the other Gospels provide. In addition, Mark's Gospel tells us that "Afterward he appeared unto the eleven as they sat at meat, and

upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.”

[Luke 24:45-49](#); [Matthew 28:16-19](#); [Mark 16:15-18](#) and [Acts 1:8](#) report that "Jesus" commissioned the apostles, and us, to do the '*Great Commission*'. Please see the message called [The Great Commission](#) for more details.

Next, [Luke 24:50-53](#) appear to be a continuation of "Jesus" appeared in the upper room, but tell us about "Jesus" going out and returning to Heaven. Therefore, with what we read elsewhere in the Bible, there must be a time gap of several days between these two sections of the Gospel of Luke.

"Jesus" appeared to the apostles when He ascended into Heaven as reported in [Mark 16:19-20](#); [Luke 24:50-53](#). We also have appearances in [Acts 1:4](#) and [Acts 9:3](#).

1. [C24-S1](#): The women returned to finish the job.
 - a. The phrase "Now upon the first day of the week" means: '*This is when the events of this chapter started*'. The word "Now" means: '*After they made the preparations to bury the body of "Jesus", as explained in the prior chapter, and they rested for the two Sabbaths, as required by Jewish law, it became "the first day of the week" (Sunday) and they could continue their actions to bury the body of "Jesus"*'.
 - b. The phrase "very early in the morning" means: '*Sunrise was the earliest that they were legally allowed to work*'.
 - c. The phrase "they came unto the sepulchre" means: '*This is what they did*'.
 - d. The phrase "bringing the spices which they had prepared" means: '*This is what they prepared*'.
 - e. The phrase "and certain others with them" means: '*The women, which came with "Jesus" from Galilee, and who were at the cross, were not alone*'.
2. [C24-S2](#) "And they found the stone rolled away from the sepulchre.". Another Gospel account reports that the women were worried about how they would roll away the stone. Apparently, they did not know that the Jewish religious leaders had demanded Roman soldiers to be stationed there to prevent the body of "Jesus" from being stolen in an act of fraud. However, the problem that the women worried about was already solved. The soldiers could have moved the stone but the angels already moved it.

3. **C24-S3** says: "And they entered in, and found not the body of the Lord Jesus". They didn't find what they were prepared to find. Instead, they found angels who delivered the message that "the Lord Jesus" left for them. Note that this is the first time that He is called "the Lord Jesus" by "the word of God". Before this, in His physical life, "the Lord Jesus" promised forgiveness of sins and salvation when the people showed up in Heaven, but that was like someone meeting a judge in their office to get a plea bargain. The "Lord Jesus" did not actually do anything in His role as "Lord" until He took back His power and authority, as God, while in Hell. There is a lot of doctrinal error taught because people ignore the role, of the "Son of God", which is specified in a given sentence / verse. However, it is critical for us to pay attention to the particular role which is specified if we wish to avoid doctrinal error.
4. **C24-S4** What they did find.
 - a. The phrase "And it came to pass, as they were much perplexed thereabout" means: 'This means after they got there and looked around. They didn't understand what they were seeing and could not figure it out. As reported in another Gospel account, Mary Magdalene thought someone stole the body of "Jesus"'. .
 - b. The word "behold" means: 'Pay close attention'.
 - c. The phrase "behold, two men stood by them in shining garments" means: 'The "shining garments" probably clued these women in that the "two men" were probably angels'. The women believed but the men, back in the upper room, refused to believe.
 - d. The phrase "And as they were afraid, and bowed down their faces to the earth" means: 'This was the reaction of the women to the angels'.
 - e. The phrase "they said unto them" means: 'The angels delivered their message'.
 - f. The phrase "Why seek ye the living among the dead?" means: 'The angels started with this question and continued in the next sentence'. We also read more in the other Gospel accounts.
5. **C24-S5**: The message from the angels continues from the prior sentence.
 - a. The phrase "He is not here, but is risen" means: 'The angels explain why the women do not find the body of "Jesus"'. .
 - b. The phrase "remember how he spake unto you when he was yet in Galilee, Saying" means: 'The angels remind them of the prophecy made by "Jesus" before they came to Jerusalem'.

- c. The phrase "The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again" means: 'This is the prophecy that "Jesus" gave them several times'.
6. **C24-S6**: The women delivered the message of fulfilled prophecy.
- a. The phrase "And they remembered his words" means: 'With the reminder, they remembered the prophecies that they denied and tried to forget'.
 - b. The phrase "And returned from the sepulchre" means: 'The women returned to the upper room'.
 - c. The phrase "and told all these things unto the eleven" means: 'The delivered the news which they were told to deliver'.
 - d. The phrase "and to all the rest" means: 'By this time, there were others in the upper room besides the eleven. By the time of Pentecost, there were one hundred twenty (120) present'.
7. **C24-S7**: Which women delivered the message.
- a. The phrase "It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them" means: 'This names the messengers'. Note: another Gospel account tells us that Mary Magdalene had a different experience and, therefore, had a different report. However, this phrase is not about the report but is about the people who reported the resurrection.
 - b. The phrase "which told these things unto the apostles" means: 'These were the main people who were told. However, as our prior sentence reports others were also told'.
8. **C24-S8** says: "And their words seemed to them as idle tales, and they believed them not" The eleven, and the others, refused to believe the message. However, our next sentence reports that Peter and John, at least, ran to the sepulchre to verify the report from the women. Another Gospel account also reports this truth and provides more details.
9. **C24-S9**: Peter tried to verify the message.
- a. The phrase "Then arose Peter, and ran unto the sepulchre" means: 'This was his immediate reaction'.
 - b. The phrase "and stooping down" means: 'This is what he did when he arrived at the sepulchre so that he could see for himself'.
 - c. The phrase "he beheld the linen clothes laid by themselves" means: 'This is what peter saw. Another account said that the head cloth was laid separate. Thus, the body did not evaporate but each piece of clothing was deliberately laid where they were found'.

- d. The phrase "and departed" means: 'This is what Peter did after looking'.
 - e. The phrase "wondering in himself at that which was come to pass" means: 'He found the truth hard to believe but could not explain what he saw any other way'. If the body was stolen then the clothes would not have been left behind. And, there were problems with any explanation other than resurrection. However, peter had trouble believing that, especially after all that he had been through the past several days.
10. **C24-S10**: The next witnesses reported by Luke.
- a. The word "behold" means: 'Pay close attention'.
 - b. The phrase "And, behold" means: 'These two were witnesses also who brought a separate report from the women'.
 - c. The phrase "two of them went that same day to a village called Emmaus" means: 'People speculate who these two were but their names are not important because God does not name them'. What is important is the message that they brought. And, another Gospel account also reports this incident has less details as we read in the next few sentences.
 - d. The phrase "which was from Jerusalem about threescore furlongs" means: 'If the reader converts this measurement into modern measurements then they can get an idea how long these people had to walk. But, please remember that most people walked in those days. Therefore, the distance was not as much of a hardship for them as it would be for many people of today'.
11. **C24-S11** says: "And they talked together of all these things which had happened". What they did as they walked.
12. **C24-S12**: "Jesus" joined them.
- a. The phrase "And it came to pass, that" means: 'At some point while they walked. the exact time is not important'.
 - b. The phrase "while they communed together and reasoned" means: 'They were deep in consideration and discussion'.
 - c. The phrase "Jesus himself drew near, and went with them" means: 'I do not know if it was commonly accepted, or not, for a stranger to join people who knew each other. That is more acceptable in some societies, and in some situations, than in others. However, with them trying to figure things out, it would have been more acceptable to get another opinion, than it might have been otherwise'.
13. **C24-S13** says: "But their eyes were holden that they should not know him". They didn't realize who "Jesus" was. They would have

treated Him like a stranger. And, this way, He could find out how they honestly felt and thought.

14. **C24-S14**: "Jesus" asked them about their conversation.
 - a. The phrase "And he said unto them" means: '"Jesus" asked this question after joining them'.
 - b. The phrase "What manner of communications are these that ye have one to another" means: 'This was His question'.
 - c. The phrase "as ye walk, and are sad?" means: 'This was their general attitude, which prompted the question'.
15. **C24-S15**: They were amazed that anyone had to ask about current events.
 - a. The phrase "And the one of them, whose name was Cleopas" means: 'This is the name of one of them but commentators say that it is not enough to positively identify him. Therefore, we are given his name so that we know that God cares about each of us individually, but do not know more than that'.
 - b. The phrase "answering said unto him" means: 'This was his answer which shows that he found it incredible that someone did not know what had happened. After all, it caused an uproar with everyone that was so spread out that ignorance by anyone was incredible'.
 - c. The phrase "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" means: 'This was the only way that he could imagine someone not knowing about the trial and crucifixion'.
16. **C24-S16** says: "And he said unto them, What things?" "Jesus" asked them for details. They were so caught up in what had happened that they did not notice that he did not answer their question. They didn't worry about why He was claiming ignorance. They just filled Him on the details as they understood them.
17. **C24-S17**: They gave a detailed answer.
 - a. The phrase "And they said unto him" means: 'This is what the two said to the man whom they thought was a stranger'.
 - b. The phrase "Concerning Jesus of Nazareth" means: 'They made it clear whom they were talking about'.
 - c. The phrase "which was a prophet mighty in deed and word before God and all the people" means: 'This was all that they could say since they now doubted that He was God's "Christ"'.
 - d. The phrase "And how the chief priests and our rulers delivered him to be condemned to death" means: 'This is what the rulers did'.

- e. The phrase "and have crucified him" means: 'Notice that they blame the rulers for the crucifixion and not the Roman government'.
18. **C24-S18**: Why these events were different than they hoped for.
- The word "But" 'continues the subject of the prior sentence while changing directions'. The prior sentence said what happened and this sentence says what they had hoped would happen.
 - The phrase "But we trusted that it had been he which should have redeemed Israel" means: 'They had hoped that "Jesus" was God's "Christ", but now they have given up that hope'.
 - The phrase "and beside all this" means: 'They are going to add another consideration'.
 - The phrase "to day is the third day since these things were done" means: 'The body starts to corrupt the fourth day after death. However, they forgot the prophecies by "Jesus" and now believe it is too late for their hopes'.
19. **C24-S19**: Some women brought a report which was doubted.
- The phrase "Yea, and certain women also of our company made us astonished" means: 'These two had heard the report but doubted it'.
 - The phrase "which were early at the sepulchre" means: 'This is the basis of the report by the women'.
 - The phrase "And when they found not his body" means: 'This is what they reported experiencing'.
 - The phrase "they came, saying" means: 'They brought the report to the upper room'.
 - The phrase "that they had also seen a vision of angels" means: 'They did not see a vision but saw the actual physical angels. The angels had rolled away the stone. However, claiming that the women had a vision, instead of seeing and hearing actual physical angels, makes it easier to deny the report'.
 - The phrase "which said that he was alive" means: 'This is the report which they had trouble believing'.
20. **C24-S20**: Peter and John had verified the report from the women.
- The phrase "And certain of them which were with us went to the sepulchre" means: 'Peter and John did what was necessary to verify the report by the women'.
 - The phrase "and found it even so as the women had said" means: 'They verified all that the women reported about the sepulchre and that the body of "Jesus" was gone'.
 - The phrase "but him they saw not" means: 'They did not see the resurrected "Jesus". Therefore, the people clung to their doubts'.
21. **C24-S21**: "Jesus" corrected their attitude.

- a. The phrase "Then he said unto them" means: "Jesus rebuked them".
 - b. The phrase "O fools" means: "They were "fools" because they were afraid, hiding in the upper room, not believing all that "Jesus" had prophesied and not searching the scriptures for answers".
 - c. The phrase "and slow of heart to believe all that the prophets have spoken" means: "They had heard "Jesus" quote prophecy many times and prove that it was reliable. Therefore, they should have been searching the scriptures for their answers. Instead they were fearful, hiding, depressed, and letting devils and devil motivated men to defeat them. [1John 5:4](#) says: "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith". When they gave up their faith they also gave up their victory".
 - d. The phrase "Ought not Christ to have suffered these things" means: "The Suffering and Death of Jesus Christ" was prophesied in the Old Testament and "Jesus" told them about it several times. Please see the [Prophecies](#) Section for Bible references to this truth.
 - e. The phrase "and to enter into his glory?" means: "Jesus Christ" is in His glory in Heaven right now. He will have other glory when He returns to rule and reign this world for 1,000 years".
22. [C24-S22](#): "Jesus" provided a detailed answer.
- a. The phrase "And beginning at Moses and all the prophets" means: "He knew all of the prophecies because He used to prophets to write the prophecies and He had to fulfill all of them".
 - b. The phrase "he expounded unto them in all the scriptures the things concerning himself" means: "He not only told them the prophecies but he also explained how He fulfilled all of them".
23. [C24-S23](#): It appeared like they would separate company with "Jesus".
- a. The phrase "And they drew nigh unto the village" means: "This gives us the time when "Jesus" stopped explaining".
 - b. The phrase "whither they went" means: "This was where their home was".
 - c. The phrase "and he made as though he would have gone further" means: "He gave them a choice of inviting Him to spend the night with them or to say goodbye". God never forces Himself on anyone.
24. [C24-S24](#): They "constrained" "Jesus" to stay.
- a. The word "But" "continues the subject of the prior sentence while changing directions". The prior sentence told us that He was

- willing to leave while this sentence tells us that they were forceful in their invitation for Him to stay.
- b. The phrase "But they constrained him, saying" means: 'They were very forceful in their invitation'.
 - c. The phrase "Abide with us" means: 'Spend the night and possibly longer'.
 - d. The phrase "for it is toward evening" means: 'This is the first reason for Him the stay. It was time for dinner, fellowship and bed'.
 - e. The phrase "and the day is far spent" means: 'It would be hard to travel further that day'.
25. **C24-S25** says: "And he went in to tarry with them". "Jesus" obliged their request.
26. **C24-S26**: "Jesus" repeated His action at the '*Last Supper*'.
- a. The phrase "And it came to pass" means: 'This happened after He agreed to stay'.
 - b. The phrase "as he sat at meat with them" means: 'This is when He acted'.
 - c. The phrase "he took bread, and blessed it, and brake, and gave to them" means: 'This is how He acted'.
27. **C24-S27**: "Jesus" revealed Himself to them.
- a. The phrase "And their eyes were opened" means: 'God let them see the spiritual truth'.
 - b. The phrase "and they knew him" means: 'They realized Who had explained all of the scriptures to them'.
 - c. The phrase "and he vanished out of their sight". is reported in the **Table Of Miracles**.
28. **C24-S28**: They reacted to His revelation.
- a. The phrase "And they said one to another" means: 'One said it and the other agreed completely'.
 - b. The phrase "Did not our heart burn within us" means: 'How they felt'.
 - c. The phrase "while he talked with us by the way, and while he opened to us the scriptures?" means: 'This was why'.
29. **C24-S29**: They acted on His revelation.
- a. The phrase "And they rose up the same hour, and returned to Jerusalem" means: 'They returned even though it was late at night'.
 - b. The phrase "and found the eleven gathered together" means: 'The last phrase says that one of the two was named Simon. And, they argue that he was Simon Peter. However, if Simon Peter was one of the two entering the room then they could only find ten "gathered together". While this might interest some, it is not worth arguing over because all of the apparent conflicts can be answered'.

- c. The phrase "" means: 'and them that were with them'. As mentioned for an earlier sentence, there were more than the eleven in the upper room at this time.
 - d. The phrase "Saying, The Lord is risen indeed, and hath appeared to Simon" means: 'They delivered a definite report but the others still refused to believe'.
30. **C24-S30**: They reported to the eleven.
- a. The phrase "And they told what things were done in the way" means: 'The two repeated all of the scripture, and the proper interpretation, which "Jesus" had taught them "in the way"'
 - b. The phrase "and how he was known of them in breaking of bread" means: 'They reported what they finally realized when "Jesus" "took bread, and blessed it, and brake, and gave to them"'
31. **C24-S31**: "Jesus" appeared.
- a. The phrase "And as they thus spake" means: '"Jesus" showed up during the testimony'
 - b. The phrase "Jesus himself stood in the midst of them" means: 'He suddenly appeared in the middle of the closed room'. "Jesus" never did this before the resurrection. Please see the Doctrinal Studies called: **Table Of Miracles** for references to this miracle, and others, in all of the Gospel accounts.
 - c. The phrase "and saith unto them, Peace be unto you" means: '"Jesus" opens with this greeting when He knows that He has frightened His followers'
32. **C24-S32**: They believed an error.
- a. The word "But" 'continues the subject of the prior sentence while changing directions'. The prior sentence told us that they saw the physical "Jesus" while this sentence says that they did not believe their own eyes.
 - b. The phrase "But they were terrified and affrighted" means: 'How they reacted'
 - c. The phrase "and supposed that they had seen a spirit" means: 'Why'.
33. **C24-S33**: "Jesus" challenged their fear.
- a. The phrase "And he said unto them" means: '"Jesus" asked this question'
 - b. The phrase "Why are ye troubled?" means: 'The question was asked to make them think'

34. [C24-S34](#) says: "and why do thoughts arise in your hearts?" "Jesus" asked the second question because some did not start thinking with the first question.
35. [C24-S35](#): "Jesus" challenged them to use their own senses to verify His physical presence.
- The word "behold" means: 'Pay close attention'.
 - The phrase "Behold my hands and my feet" means: 'Look closely and believe your own eyes'.
 - The phrase "that it is I myself" means: 'Verify and believe the truth'.
 - The phrase "handle me, and see" means: 'Use your other senses'.
 - The phrase "for a spirit hath not flesh and bones" means: 'This is why they could know that He was not a spirit. Notice that He did not say "blood" because His blood was in Heaven'.
 - The phrase "as ye see me have" means: '"Jesus" was physically present and they could verify it'.
36. [C24-S36](#) says: "And when he had thus spoken, he shewed them his hands and his feet" "Jesus" demonstrated His evidence.
37. [C24-S37](#): "Jesus" offered another method of proof.
- The phrase "And while they yet believed not for joy, and wondered" means: 'They still did not believe because they did not act on His offer to verify that He was physically present'.
 - The phrase "he said unto them, Have ye here any meat?" means: 'He asked this question for another way to prove that He was physically present'.
38. [C24-S38](#) says: "And they gave him a piece of a broiled fish, and of an honeycomb". They verified His claims without physically touching Him.
39. [C24-S39](#) says: "And he took it, and did eat before them". "Jesus" provided the proof that they finally believed.
40. [C24-S40](#): "Jesus" reminded them of His earlier prophecy.
- The phrase "And he said unto them" means: 'This was His message once they believed that He had physically risen from the dead'.
 - The phrase "These are the words which I spake unto you, while I was yet with you" means: 'He reminded them of His earlier prophecies'.
 - The phrase "that all things must be fulfilled" means: 'This is why things happened like they did'.
 - The phrase "which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" means: 'He fulfilled all of the Old Testament prophecies'.
41. [C24-S41](#): "Jesus" commissioned them.

- a. The phrase "Then opened he their understanding" means: 'Jesus" gave them spiritual understanding'.
 - b. The phrase "that they might understand the scriptures" means: 'That understanding was of the Old Testament scriptures'. They needed to understand and believe "the word of God" so that they could do the job which He left them to do.
 - c. The phrase "And said unto them" means: 'This is the command from "Jesus" to them and to us'.
 - d. The phrase "Thus it is written" means: 'Everything that we do needs to be based upon "the word of God"'
 - e. The phrase "and thus it behoved Christ to suffer, and to rise from the dead the third day" means: 'He explained how the Gospel was in the scriptures'.
 - f. The phrase "And that repentance and remission of sins should be preached in his name among all nations" means: 'He explained what they were to preach'.
 - g. The phrase "beginning at Jerusalem" means: 'This was where they were to begin but not end. Unfortunately, many in the Jerusalem Church refused to obey the command to take the Gospel to the whole world'. That is why the Jerusalem Church was destroyed and why many local churches fold today.
42. [C24-S42](#) says: "And ye are witnesses of these things". "Jesus" told them their main job to do for Him was to be a witness. Matthew and Mark give u more details of this command. Please see the Messages called [Go Ye](#) and [The Great Commission](#) for more details on how we are commanded to be witnesses.
43. [C24-S43](#): "Jesus" gave them the promise of power.
- a. The word "behold" means: 'Pay close attention'.
 - b. The phrase "And, behold, I send the promise of my Father upon you" means: '"Jesus" promised that they would receive "the promise of my Father" which was given in the Old Testament'.
 - c. The phrase "but tarry ye in the city of Jerusalem" means: 'This was where they received God's indwelling "Holy Ghost" at Pentecost'.
 - d. The phrase "until ye be endued with power from on high" means: 'This was when they received God's indwelling "Holy Ghost" at Pentecost'.
44. [C24-S44](#) "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them". "Jesus" took them to where He

would ascend and the last thing that He did, before leaving, was "bless them".

45. [C24-S45](#) says: "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven".
 46. [C24-S46](#): The eleven obeyed His commands.
 - a. The phrase "And they worshipped him" means: 'This is the primary thing for the saved to truly do. If the saved are not true in their worship then they will, eventually, quit everything else in this sentence'.
 - b. The phrase "and returned to Jerusalem with great joy" means: 'They had "great joy" going to their assigned mission field'.
 - c. The phrase "And were continually in the temple" means: 'They were faithful to church'.
 - d. The phrase "praising and blessing God" means: 'They were making sure that they always gave God glory'.
 47. [C24-S47](#) says: "Amen". Any time that this word is found in the Bible it doubles what was just said prior to it. That makes the prior saying something which everyone must believe and something which we all will be judged for, By God, based upon our true belief or unbelief.
-

Doctrinal Studies:

There are several references to this Gospel in the Doctrinal Studies at ljc1611kju.com, such as

. Those Studies are important but not critical to the understanding of this Gospel. In addition to those Studies, there are several reference works which are linked to by this Gospel Study. Like a dictionary, they are important for understanding how incidents reported in this Gospel Study match similar things reported throughout “the word of God”, but they are not Studies in themselves. These include: [False Things according to the Bible](#); [Fear of the Lord](#); [God is a Spirit](#); [godly Financial Principals](#); [Gospel Time Sequence](#); [Jesus Used the Power of the Holy Ghost](#); [John the Baptist](#); [Kingdom of God](#); [Life of Jesus in the Gospel](#); [Personal Application of God's Word](#); [Relational Prepositions Study](#); [Significant Gospel Events](#); [Table Of Miracles in the Gospels](#); [Table of Parables in the New Testament](#); and [What Did Jesus Do?](#). Beyond those Studies are Doctrinal Studies which are important to properly understanding this Gospel Study. Including relevant excerpts from those Studies would take many pages which would increase the price of printing. Therefore, please access the relevant Study on the web site for further information.

Messages that Reference the Gospel of Luke:

There are references to this Gospel in the Messages found at ljc1611kjv.com, such as: [An Open Door](#); [Basic doctrine of Baptism](#); [Character of God in You](#); [Don't Fleece God](#); [Labourers for the Harvest-1](#); [Laborers for the Harvest-2](#); [Lessons from John the Baptist](#); [Lord of the Sabbath](#); [Loss of Everlasting Rewards](#); [Non-Preachers involved in Missions](#); [Pounds and Talents](#); [Prayer of Faith](#); [The Prophecy of Zacharias](#); [Reward According to His Own Labour](#); [Saved but Cursed](#); [Savior: Father, Son and Holy Spirit as Savior](#); and other Messages not worth mentioning. These Messages explain doctrines which are important to properly understanding this Gospel Study. Including relevant excerpts from those Studies would take many pages which would increase the price of printing. Therefore, please access the relevant Message on the web site for further information.

God

before God:	
forgotten before God	<u>12:6</u>
Mighty before God	<u>24:19</u>
Be righteous before God	<u>1:6</u>
Do work before God	<u>1:8</u>
Lord God	
Blessed Lord God	<u>1:68</u>
Lord God will give	<u>1:32</u>
Lord thy God	<u>1:16</u> ; <u>4:8</u> ; <u>4:12</u> ; <u>10:27</u> ; <u>20:37</u>
from God:	
Sent from God	<u>1:26</u>
things which be God's	<u>20:25</u>
God can	
God can forgive sin	<u>5:21</u>
God did	
God avenged	<u>18:7</u>
God did a miracle	<u>8:39</u>
God clothed	<u>12:28</u>
God feedeth	<u>12:24</u>
God is	
God is able	<u>3:8</u>
God said	<u>12:20</u> ; <u>18:19</u>
God forbid	<u>20:16</u>
Justify God	
People justified God	<u>7:29</u>
God of	
God of the living	<u>20:38</u>
Fear God	
Men should fear God	<u>18:2</u> ; <u>18:4</u> ; <u>22:40</u>
In God	
rejoice in God	<u>1:47</u>
Mercy of God	
sent His Son	<u>1:78</u>
be merciful to me	<u>18:13</u>
of God:	
The angels of God	<u>12:8</u> ; <u>12:9</u> ; <u>15:10</u>

The chosen of God	<u>22:3534</u>
The children of God	<u>20:36</u>
The Christ of God	<u>9:20</u>
The council of God	<u>7:30</u>
The finger of God	<u>11:20</u>
the grace of God	<u>2:40</u>
the Holy One of God	<u>4:34</u>
the house of God	<u>6:4</u>
the kingdom of God	<u>4:43</u> ; <u>6:20</u> ; <u>7:28</u> ; <u>8:1</u> ; <u>8:10</u> ; <u>9:2</u> ; <u>9:11</u> ; <u>9:27</u> ; <u>9:60</u> ; <u>9:62</u> ; <u>10:9</u> ; <u>10:11</u> ; <u>12:31</u> ; <u>13:18</u> ; <u>13:20</u> ; <u>13:28</u> ; <u>13:29</u> ; <u>14:15</u> ; <u>16:16</u> ; <u>17:20</u> ; <u>17:21</u> ; <u>18:16</u> ; <u>18:17</u> ; <u>18:24</u> ; <u>18:25</u> ; <u>18:29</u> ; <u>19:11</u> ; <u>21:31</u> ; <u>22:16</u> ; <u>22:18</u> ; <u>22:51</u>
the love of God	<u>11:42</u>
The offering of God	<u>21:4</u>
the presence of God	<u>1:19</u>
The power of God	<u>9:43</u> ; <u>22:69</u>
the salvation of God	<u>3:6</u>
The sight of God	<u>16:15</u>
the Son of God	<u>1:35</u> ; <u>3:38</u> ; <u>4:3</u> ; <u>4:9</u> ; <u>4:41</u> ; <u>8:28</u> ; <u>22:70</u>
the wisdom of God	<u>11:49</u>
The way of God	<u>20:21</u>
the word of God	<u>3:2</u> ; <u>4:4</u> ; <u>5:1</u> ; <u>8:11</u> ; <u>8:21</u> ; <u>11:28</u>
Praise God	
Angels	<u>2:13</u>
Shepherds	<u>2:20</u>
a man / men	<u>1:64</u> ; <u>2:28</u> ; <u>18:43</u> ; <u>19:37</u> ; <u>24:53</u>
Serve God	
Man serve God	<u>2:27</u> ; <u>16:13</u>
Thank God	<u>18:11</u>
To God	
glory to God	<u>2:14</u> ; <u>5:25</u> ; <u>5:26</u> ; <u>7:16</u> ; <u>13:13</u> ; <u>17:15</u> ; <u>17:18</u> ; <u>22:47</u>
Prayer to God	<u>6:12</u>
Toward God	
Rich toward God	<u>12:21</u>
With God	
Favor with God	<u>1:30</u> ; <u>2:52</u>
With God nothing shall be impossible	<u>1:37</u> ; <u>18:27</u>



Q&A for the Gospel of Luke

Epistle Overview

1. How is this Study different from any other Study of this Gospel which commentators have written?
 - a. This Study was developed using God's way to study the Bible while what commentators use the methods from men. Those methods lead to errors and conflicts which men blame on the "perfect word of God" instead of admitting that their chosen method of study caused the errors. The way that God tells us to study His word, and the method used for this Study, produce no errors and no conflicts.
2. What is the organization of this book?
 - a. First is a short explanation of how the Study was created. Next is a very short summary of each chapter so that the reader can get an overview and idea how Luke progresses from the theme of one chapter to the theme of the next chapter in order to deliver his message. After that is a more detailed summary and a summary of each sentence and phrase so that the reader can understand the message of each sentence and chapter. Included are links to related Studies and links to the Detailed Notes so that the reader can just read at a summary level or they can study deeper and find the proof supporting the summaries provided.
3. What is the theme of this Gospel?
 - a. Jesus was / is a literal physical man.
4. Why is it important to know the theme of this Gospel and that it is different from the theme of other Gospel accounts?
 - a. Each Gospel account gives us a different perspective of the physical life of Jesus. Devil-motivated liars tell us that these differences cause conflicts because they do not say the same thing. That is ridiculous. Send four people to any event and see if they all tell the exact same story using the exact same words.
5. What is the advantage of each Gospel account giving us different perspectives?
 - a. Those people who truly study the incidents reported in more than one Gospel account get a greater understanding of the incident and of the related doctrine than if they only study one account.
6. Why does Luke give us the physical perspective?
 - a. Luke was a medical doctor and dealt with the physical body of man as a professional. Like the other Gospel writers, his profession affected the perspective that he wrote in.
7. Why does Luke give us the ancestry of Jesus and how, and why, is his ancestry different from what Matthew supplies?
 - a. The ancestry from Luke is the physical ancestry and goes back to Adam and God. This line comes through Mary but she is not named because of cultural constraints on recognizing women that existed at that time. This is different from what Matthew reports because Matthew gives the legal ancestry only going back to king David and coming through Joseph. There is no conflict. Only two different perspectives.
8. Where do we find the references in other Gospel accounts which match the report of an incident in Luke's account?
 - a. In the Chapter Summary right after the text summary of the chapter. That section gives all of the cross references for the chapter. These references are also found in all of the Detailed Notes which have the cross references for the particular incident which Luke is reporting.
9. Where else do we find many references to Gospel incidents?
 - a. Under the **Doctrines** tab are links to several web pages which have many links to the Gospel accounts. For example, the **[Sequence of Gospel Events](#)**, **[Table Of Miracles in the Gospels](#)**, **[Table of Parables in the New Testament](#)**, and the Study called **[What Did Jesus Do?](#)** all have links to Gospel accounts for the things identified in the titles. In addition, the **[Significant Gospel Events](#)** Study has several sub-sections called: **[Miracles](#)**; **[Harmony](#)**; **[Significant Events Reported only Once Within the Gospels](#)**; **[Parables](#)**; **[Promises](#)**; **[Prophecies](#)**; **[Prophecy Fulfilled](#)**; **[Non-Prophecy Godly Knowledge](#)**; **[Minor Titles of the Son of God](#)**; **[Jesus and the Ten Commandments](#)**; **[Jesus and Devils](#)**.

10. When we read [Luke 24](#), we see one of the smallest account of the actions of Jesus, after His resurrection, as compared to earlier in the Gospel account. Why is that true?
- a. Because Jesus is no longer acting like a literal physical human man but is now in His role as [“Lord Jesus”](#). Where men argued with Him when he acted as a literal physical human man, they can no longer argue with Him. If they do, they receive the judgment from God.
-

Chapter 1

1. What is the theme of Chapter 1?
 - a. The introduction of Luke's Gospel.
 2. Did Luke personally witness the things which he writes in this Gospel account.
 - a. No. But he verified everything written with many eyewitnesses.
 3. Who were Zacharias and Elisabeth?
 - a. The parents of John the Baptist.
 4. What was the job of Zacharias and why is that important?
 - a. Zacharias was a priest and he was doing his job where the people could not see him when an angel appeared to him and told him about the birth of John the Baptist.
 5. What did the angel do to him and why?
 - a. The angel made it so that he could not speak until after John the Baptist was born. The angel did this because he doubted the message of God. There is always a chance of punishment for God's children any time that they reject a message from God or if they refuse to act in faith.
 6. What was the reaction of Mary?
 - a. She accepted her role but wondered how God would do it since she was still a virgin ("How shall this be, seeing I know not a man?").
 7. What did the angel prophesy about Jesus?
 - a. "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 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: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1:31-33).
 8. What else did the angel tell Mary and how did she react?
 - a. The angel told her "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 1:36). Mary went and stayed with Elisabeth until John the Baptist was born.
 9. How did the people react when Elisabeth said that the baby's name would be "John"?
 - a. They objected until Zacharias wrote the same on a paper.
 10. What did Zacharias do as soon as he could speak again?
 - a. He prophesied the future and purpose of John the Baptist and of the kingdom that God offered to the Jews if they accepted the ministry of John the Baptist and accepted "Jesus" as God's "Christ" and "King".
-

Chapter 2

1. What is the theme of Chapter 2?
 - a. The Birth and Early Childhood of Jesus.
 2. What is the warning at the start of the summary for this chapter?
 - a. This chapter is the only account of the childhood of Jesus, which God gives to us. It does not have all of the things that false religions claim. Beware of those false claims because devils motivated their creation in order to deceive and lead God's children from the truth.
 3. How is the genealogy of this chapter different from what Matthew presents and why?
 - a. Matthew gives us the perspective of law and presents the legal genealogy of Jesus which proves that He is a descendent of king David and allowed to claim his throne. Luke presents the physical genealogy because Luke was a medical doctor and the physical was his professional view. Matthew gives us the genealogy which comes through Joseph because that is how the Jews legally counted it. Luke presents the genealogy which comes through Mary because she was his physical mother. Luke's genealogy names the father of Mary, instead of Mary, because of social traditions restricting naming women in documents.
 4. Did the angels sing when they delivered their message to the shepherds?
 - a. No.
 5. How did the shepherds react after they sat baby "Jesus"?
 - a. "And when they had seen *it*, they made known abroad the saying which was told them concerning this child. And all they that heard *it* wondered at those things which were told them by the shepherds." (Luke 2:17-18).
 6. Who were the two prophets / prophetess who met Joseph and Mary in the Temple when they went to circumcise "Jesus"?
 - a. Simeon and Anna.
 7. Where do we find the links to the Old Testament prophecies which Simeon referenced in his prophecy?
 - a. In the Detailed Note and in the [Significant Gospel Events](#) Study.
 8. Matthew tells us that Joseph and Mary were told to flee to Egypt before they returned to Nazareth but Luke reports: "And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth." (Luke 2:39). Why is this not a conflict?
 - a. Luke does not deny the trip to Egypt. Luke just doesn't bother to report it. Matthew reports the trip to Egypt because it fulfills prophecy and that is part of Matthew's perspective of the Mosaic Law being fulfilled. In the Bible, time is not always measured like we measure time. So, while the sentence in Luke's Gospel account may appear to say that "they returned into Galilee" right after "they had performed all things according to the law of the Lord", it does not exclude to possibly of a time period being between the two phrases. This
 9. What happened when Jesus was about 12 years old?
 - a. Jesus stayed in Jerusalem while everyone else returned home after the holiday. Jesus was discussing doctrine with the doctors in the Temple.
 10. How did Mary react when they found Him and how did Jesus respond?
 - a. "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. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?" (Luke 2:48-49).
-

Chapter 3

1. What is the theme of Chapter 3?
 - a. The Ministry of John the Baptist and lineage of Jesus.
 2. Where do we find every reference to John the Baptist if we truly wish to learn about him and his ministry?
 - a. The Doctrinal Study called [John the Baptist](#) on [LJC1611KJV.com](#).
 3. What was the main message of John the Baptist?
 - a. “he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins” ([Luke 3:3-4](#)).
 4. What was the main purpose of John the Baptist?
 - a. He told the people to get their lives right with God so that Jesus could bring in the kingdom. They had to do exactly what God commanded (“make his paths straight”) if they wanted to receive the kingdom. {“Prepare ye the way of the Lord, make his paths straight” ([Luke 3:3-4](#))}.
 5. What did John tell the religious people that God’s opinion of them was?
 - a. “Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?” ([Luke 3:7](#)).
 6. What did John tell the religious people that God demanded from them?
 - a. “Bring forth therefore fruits worthy 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.” ([Luke 3:8](#)). That is, prove that you have truly turned from a life of sin and turned to obedience to God. Do not rely upon being “children unto Abraham” or any other religious claim.
 7. When people asked him what to do, what type of answer did he give them?
 - a. John told each type of person to stop doing the main type of sin that their group was known for. In other words, apply God’s law to your personal lifestyle.
 8. What did John answer when people asked him if he was God’s “Christ”?
 - a. “I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.” ([Luke 3:15-17](#)).
 9. Where is the Trinity shown together?
 - a. [Luke 3:21-22](#).
 10. Who was the true “child of Heli” and why did Luke record the ancestry like he did?
 - a. Mary was the true “child of Heli” and proved that “Jesus” was a true “Son of king David”. Thus, prophecy was fulfilled. However, Luke did not name Mary because the culture, at that time, did not name women in official records.
-

Chapter 4

1. What is the theme of Chapter 4?
 - a. The Start of the Ministry of "Jesus".
 2. When Satan tempted "Jesus", what was his first question and why is it important?
 - a. He said: "If thou be the Son of God, command this stone that it be made bread". This is important because it shows us how devils get us to sin. First, he questioned the word of God. John the Baptist had already said that God had declared "Jesus" to be "the Son of God". Next, since "Jesus" had fasted forty (40) days, He was hungry. When Satan said: "command this stone that it be made bread", he was tempting "Jesus" to fulfill the desires of His flesh.
 3. How did "Jesus" answer every temptation?
 - a. By quoting the word of God ("It is written", "It is said").
 4. How did "Jesus" get the power of God's Holy Spirit working in His ministry?
 - a. By passing the test and not falling for any of Satan's lies nor his temptations.
 5. When His ministry was started, "Jesus" went to the city where He was raised ("Nazareth"). There, the people not only rejected His teaching but they tried to kill Him. How did the people react and why?
 - a. "And all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him 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" (Luke 4:28-29). "Jesus" had declared that He was fulfilling a prophecy which made Him God's "Christ". However, these people had seen Him grow up and refused to believe Him. Often, family and neighbors refuse to believe that God gives a ministry to someone.
 6. How did "Jesus" explain their rejection before they tried to kill Him?
 - a. He said: "Verily I say unto you, No prophet is accepted in his own country" (Luke 4:24). He then gave them two examples, from their own history, where God's prophet gave a blessing to a non-Jew while Jews in need did not receive a blessing. In both historical examples, the Jews refused to obey God because they believed religious leaders who excused their ongoing lives of sin.
 7. We are next told how "Jesus" cast a devil out of a man in the synagogue of Capernaum. Why did "Jesus" tell the devil "Hold thy peace, and come out of him"?
 - a. The devil had said: "I know thee who thou art; the Holy One of God". "Jesus" did not want devils revealing Who He was because the religious leaders would claim that "Jesus" was serving devils. When we associate with devils, and evil people, others will think that we are part of their evil.
 8. After church, "Jesus" and His disciples went to Simon's house where his mother in law was sick. "Jesus" healed her and she got up and served them. What is the doctrine that we see here and why is it important?
 - a. God saves us, and helps us, so that we can serve God and His kingdom. Lots of people want God to save them and help them with their problems give them miracles while they continue to live a life of sin. They then get mad at God when God refuses to be their slave doing whatever they demand. We need to have an attitude of service before we ask God for anything.
 9. At the end of the chapter we read that "Jesus" healed people and cast devils out of people. Why did He do that and why would He refuse to do the same for some people?
 - a. "Jesus" did these things in order to prove that He, and His doctrine, came from God. People who refused to believe the doctrine were denied the miracles and other things from God. We need to believe the truth from "the word of God" if we want anything from God.
 10. Why did "Jesus" leave the area where people were flocking to Him?
 - a. "And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent" (Luke 4:44).
-

Chapter 5

1. What is the theme of Chapter 5?
 - a. The Response and Rejection of Faith.
 2. What is the first incident that Luke reports in this chapter?
 - a. The call of the first four disciples of "Jesus", who were Andrew, Simon Peter, James and John.
 3. What did "Jesus" do when He called them to be disciples?
 - a. He caused them to get so many fish that their ships started to sink and then He told them "Fear not; from henceforth thou shalt catch men".
 4. What was His next miracle and what was the spiritual significance of it?
 - a. "Jesus" healed a man who was "full of leprosy". "Leprosy" is a blood disease which causes a person to not notice injuries and, symbolically, represents people who do not realize the consequences of their sin, which is a spiritual disease of their spiritual life. "Jesus" was offering the Jews the kingdom where they would realize their sin, and the consequences of sin, and, thereby, stop sinning.
 5. What was the next miracle done by "Jesus" and what was the significance of it?
 - a. "Jesus" healed a man of palsy and forgave his sins, which proved that He was "the Son of God" and could forgive sins.
 6. What was the reaction of the religious leaders?
 - a. They rejected the proof from God and started fighting against "Jesus" claiming that their religious traditions were greater authority than the proof that God worked through the ministry of "Jesus".
 7. How did the general Jew react?
 - a. "And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day" (Luke 5:26). Where the religious leaders were bold to fight against the obvious sign that God backed the ministry and message of "Jesus", the common Jew feared to anger God.
 8. What is another name for "Levi" and what did he do when "Jesus" called him to be a disciple?
 - a. He is also called "Matthew", in the Bible, and when called, he threw a big party and introduced all of his sinner friends to "Jesus". This is the right response to "Jesus".
 9. How did the religious leaders react?
 - a. "But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?" (Luke 5:33). They did not dare to challenge "Jesus". They also claimed that associating with people that they deemed to be "sinners" made them spiritually unclean. Later, "Jesus" explained the error of that doctrine.
 10. How does our chapter end?
 - a. We have the parable of 'New Cloth and Old Garment' (Luke 5:36) and the parable of 'New Wine in Old Bottles' (Luke 5:37-39). Both tell us the spiritual reason why God replaced the Old Testament with the New Testament.
-

Chapter 6

1. What is the theme of Chapter 6?
 - a. The Son of Man is Lord.
 2. Why did the religious leaders reject this truth and why do most religions, which claim to be “Christian”, also still reject this truth?
 - a. “Jesus” was a literal physical man who was also ‘*God in human flesh*’. This truth, of course, is difficult, if not impossible, for men to understand and must be accepted by faith. Since religion rejects true Biblical faith, the religious leaders rejected this truth in spite of the evidence, provided by “Jesus”, which they could not refute.
 3. In [Luke 6:20-49](#) we have a short version of the ‘*Sermon on the Mount*’, which is the basic doctrine that the church is to follow. The longer version is in [Matthew Chapters 5-7](#). It is also called the ‘*Beatitudes*’. What, and where, are the sub-subjects given which are within Luke?
 - a. [Luke 6:20-23](#) tells the “blessings” and who receives them.
 - b. [Luke 6:24-26](#) has the “woe” and who receives them.
 - c. [Luke 6:27-38](#) has instructions on the way that the saved are to live.
 - d. [Luke 6:39-49](#) has several parables to explain why we should obey the commandments of this sermon.
 4. In the start of our chapter, “*certain of the Pharisees*” accused “Jesus” and His disciples of breaking the Law because they “*plucked the ears of corn, and did eat, rubbing them in their hands*”. What very significant doctrinal thing did “Jesus” claim as part of His answer?
 - a. “*The Son of man is Lord also of the sabbath*” ([Luke 6:4](#)). This means that He had the legal right to change the law concerning the “sabbath”, which He did for the New Testament.
 5. How did “Jesus” respond when “*the scribes and Pharisees*” had a man in the synagogue, on a “sabbath”, and they “*watched him, whether he would heal on the sabbath day; that they might find an accusation against him*”?
 - a. “Jesus” deliberately had the man stand where everyone could see him and showed how cruel and hateful their doctrine was before He healed the man. When people deliberately preach a false doctrine in order to oppose the truth, we are to openly show the results of their doctrines and attitudes and then reveal God’s love for men.
 6. Who are the twelve and where are they named in this chapter?
 - a. “*And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, And Judas the brother of James, and Judas Iscariot, which also was the traitor*” ([Luke 6:13-16](#)).
 7. After telling us how to be “blessed”, and what will give us a “Woe”, what does “Jesus” command for us to do?
 - a. “*But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise.*” ([Luke 6:27--31](#)).
 8. Why does “Jesus” command us to do these things?
 - a. So that we will have a testimony of being different from the world in our attitudes and actions.
 9. What is the lesson of the parable of the ‘*Beam and mote*’?
 - a. Get rid of your own sin before you try to correct someone else.
 10. In the parable of ‘*Houses Built on Rock and Sand*’, what was the main difference between the two men?
 - a. If they did or did not do what “Jesus” commanded.
-

Chapter 7

1. What is the theme of Chapter 7?
 - a. Jesus Acts Like a King.
 2. Why did "Jesus" say "I say unto you, I have not found so great faith, no, not in Israel" and whom did He say it about?
 - a. He said it about the Gentile centurion who said that he understood authority and that "Jesus" did not have to come to his house to heal his servant. The centurion had faith that if "Jesus" just said the word, that his servant would be healed even though they were not together. He did not need to see "Jesus" touch the servant like the Jews demanded to see. This miracle showed His authority over the entire world.
 3. What did "Jesus" do at Nain and how is that related to His being a king?
 - a. He raised the only son of a widow from the dead. A true king is required to protect and provide for the most helpless in his kingdom.
 4. What was the reaction of the common Jew to "Jesus" raising the dead?
 - a. "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 7:16](#)).
 5. When John the Baptist asked for assurance, how did "Jesus" respond?
 - a. "Jesus" did many miracles so that the disciples of John saw them and saw that "Jesus" fulfilled the prophecies about God's "Christ". "Jesus" did not say anything but sent true proof to John.
 6. What did "Jesus" say was the job of John the Baptist?
 - a. John the Baptist was the herald of "Jesus". ("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" [Luke 7:28](#)). His job was to prepare the people to accept "Jesus" as God's "King". He did his job but the people refused to obey.
 7. What did "Jesus" say about that generation of Jews?
 - a. They refused to be satisfied and criticized the messengers of God no matter how the messengers acted and delivered their message. They insisted that they could reject God's message so long as they found any little thing about the messenger which they could complain about.
 8. Why did the Pharisee invite "Jesus" to dine with him?
 - a. So that he could insult "Jesus" in public. He later became known as "Simon the leper". Since lepers can not have close contact with others, he, obviously, was given leprosy as a judgment from God for how he acted.
 9. Who honored "Jesus" at that supper?
 - a. Mary Magdalene.
 10. What did "Jesus" say to her but denied to the Pharisee and all of his friends?
 - a. "Thy sins are forgiven. Thy faith hath saved thee; go in peace" ([Luke 7:48-50](#)).
-

Chapter 8

1. What is the theme of Chapter 8?
 - a. "Jesus" Deals with People who Accept Him as King.
 2. In the parable of the 'Sower', what do the different types of ground represent in general?
 - a. The different hearts that people have and how they respond to the word of God based upon the type of heart that they have.
 3. Some people claim that the weedy ground and ground with stones represent lost people and some claim that they represent saved people. What do they truly represent?
 - a. People who claim to be saved but who produce no spiritual fruit. Only God knows if these people are truly saved or lost and God does not reveal that before they die.
 4. How is the parable of the 'Candlestick' related to the parable of the 'Sower'?
 - a. "Jesus" gave the parable of the 'Candlestick' right after the parable of the 'Sower' in order to show why God saves people. God saves people so that they will produce spiritual fruit just like a man puts a candle on a candlestick so that it can give light to all of the room.
 5. What is meant by "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"?
 - a. "How ye hear" determines if you hear the spiritual message and truly understand it. Those people who truly understand, and obey, will "hath" a spiritual profit for God and will "be given" great rewards in Heaven. However, those people who do not understand the spiritual message, or who do not obey, will "hath not" a spiritual profit for God. They will find that "from him shall be taken even that which he seemeth to have" when he gets to Heaven. That is, the spiritual gift that God gives to each person when they are saved will be taken away when they get to Heaven.
 6. Who did "Jesus" say was His true family?
 - a. Not His physical family but "these which hear the word of God, and do it".
 7. Why did the swine run into the sea and drown?
 - a. "Jesus" let devils go into them when He cast them out of the man and they would rather die than to be possessed by devils.
 8. How did the Jews in that area react to "Jesus" casting the devils out of the man?
 - a. They asked Him to leave their country.
 9. How did the man react?
 - a. He wanted to go with "Jesus" but "Jesus" told him to stay and be a witness. When "Jesus" returned at a later date, the people received Him. Thus, the witness of the man changed the attitudes of his neighbors.
 10. Why was the woman, with an issue of blood, healed?
 - a. "thy faith hath made thee whole; go in peace" ([Luke 8:48](#)).
-

Chapter 9

1. What is the theme of Chapter 9?
 - a. The Twelve Receive Spiritual Maturity.
 2. Why did "Jesus" give the twelve "power and authority over all devils, and to cure diseases" and "send them to preach the kingdom of God, and to heal the sick"?
 - a. So that they would have experience that they would need after He returned to heaven. Part of learning requires us to do because some things are only learned through experience.
 3. What did He command them about provisions and how is this different from what He commands later at the '*Last Supper*'?
 - a. He told them to take no provisions but rely on God using the Jews to provide for their needs. However, at the '*Last Supper*', He sent them into the world and other cultures would not provide for them like the Jewish culture did. Therefore, when going to other cultures, we are to be supported by our sending church.
 4. When the disciples returned, "Jesus" "took them, and went aside privately into a desert place belonging to the city called Bethsaida". Why did He do that?
 - a. Herod had beheaded John the Baptist, who was close to all of them, especially to "Jesus". They tried to have private time to grieve before continuing the ministry.
 5. How did the people react to their trying to have a private time?
 - a. They showed up in the desert and demanded that "Jesus" minister to them. He did for the full day, sent them home and He and His disciples went across the lake to another private place. But, the people showed up there also demanding that "Jesus" minister to them.
 6. What did "Jesus" do at the end of the first day when the people showed up demanding that "Jesus" minister to them?
 - a. He fed them with "five loaves and two fishes".
 7. What is probably the most important doctrine of this chapter?
 - a. Peter declared that "Jesus" was "The Christ of God" and the rest of the disciples agreed..
 8. What did "Jesus" start doing after that declaration and why did He wait until they made the declaration?
 - a. "Jesus" started prophesying His suffering, death and resurrection. He waited until they proved that they were spiritually mature enough to receive the prophecy and even then, they remained in denial. As Paul wrote in 1Corinthians, you can not give meat doctrine to spiritual babes.
 9. What other very significant thing is reported in this chapter?
 - a. The '*Mount of Transfiguration*' where the Old Testament representatives and God the Father acknowledged the death, burial and resurrection of "Jesus".
 10. What did "Jesus" say to the couple of men who said that wanted to follow Him but do something else first?
 - a. "Jesus" effectively told them that there is nothing more important in this life than following Him.
-

Chapter 10

1. What is the theme of Chapter 10?
 - a. Right Attitudes and Wrong Attitudes.
 2. What is the main doctrine taught by "Jesus" sending out the other seventy (70) disciples?
 - a. All saved are to be involved in soul winning. This is not a job for only preachers and staff who are represented by the twelve.
 3. How did "Jesus" tell the seventy to react to rejection and why did He command that reaction?
 - a. He told them to "But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, 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" ([Luke 10:10-11](#)). They were to not do anything themselves but turn the people over to God to deal with while warning them that they were offered salvation and they chose to reject it.
 4. Why did "Jesus" say "Woe" to certain cities?
 - a. "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. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you" ([Luke 10:13-14](#)).
 5. What is the doctrinal meaning of "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me" ([Luke 10:16](#)).
 - a. The preacher is the representative of God. God says that he views your treatment of His representative as your treatment of God.
 6. What did "Jesus" say should bring greater joy than the ability to do miracles and to cast out devils?
 - a. "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" ([Luke 10:20](#)).
 7. Why did "Jesus" say that they were better off than the Old Testament prophets and why are we better off than the people who lived with "Jesus"?
 - a. They saw and heard explanations which the prophets did not receive. Likewise, with the New Testament and the indwelling Holy Spirit, we are given understanding which even the disciples did not have.
 8. When "a certain lawyer" asked "Jesus" "Master, what shall I do to inherit eternal life?", how did "Jesus" respond?
 - a. "He said unto him, What is written in the law?" ([Luke 10:26](#)). It is important to realize that "Jesus" always answered religious questions and challenges by quoting scripture.
 9. How did "Jesus" respond when the lawyer tried to justify himself with the question "And who is my neighbour"?
 - a. He gave the parable of 'The Good Samaritan'. And, since the Jews despised the Samaritans, he had no excuse for doing less.
 10. What is the doctrinal lesson from the answer that "Jesus" gave to Martha?
 - a. It is more important to learn the character of "Jesus", and become like Him, than to do religious works.
-

Chapter 11

1. What is the theme of Chapter 11?
 - a. Have the True Evidence of Belonging to God.
 2. What was the main dispute between "Jesus" and the religious leaders over?
 - a. Doctrine and authority.
 3. Upon what basis did the religious leaders claim that they were the top authority representing God?
 - a. Religious positions given by men and religious traditions for interpreting scripture.
 4. Upon what basis did "Jesus" claim that He was the top authority representing God?
 - a. The power of God in His ministry as shown by the miracles which could only be done by the power of God. In addition, "Jesus" proved that he truly knew the scriptures and the spiritual message of them while the religious leaders could only repeat their traditions and not truly understand, nor explain, the scriptures.
 5. What other wrong claim do we read in this chapter about a relationship to "Jesus"?
 - a. A woman tried to claim that the mother of "Jesus" had a special source of blessing. She was the first who is reported to try to promote Mary worship. In response, "Jesus" said " *Yea rather, blessed are they that hear the word of God, and keep it*" ([Luke 11:28](#)).
 6. Our chapter starts with the example prayer called the "Our Father". After that "Jesus" gives a lesson which ends with "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?". What is the doctrinal lesson?
 - a. We are to be persistent in prayer. We are to continue praying until God answers our prayer. Our persistence proves how much faith we truly have.
 7. What source of power did people claim that "Jesus" used to do miracles and How did He answer their claim?

They claimed that He used the power of "Beelzebub the chief of the devils". "Jesus" answered with: "If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you" ([Luke 11:18-20](#)).
 8. What was the warning that "Jesus" gave them after He answered their accusation?
 - a. "When a strong man armed keepeth his palace, his goods are in peace: 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. He that is not with me is against me: and he that gathereth not with me scattereth" ([Luke 11:21-23](#)). "Jesus" prophesied that He would defeat and bind Satan and take all the power of Satan. The religious leaders were depending on the power of Satan. When "Jesus" said "He that is not with me is against me", He warned that if they did not follow Him then they would be sent to the "lake of fire" along with Satan.
 9. What was the doctrinal difference between "Jesus" and the Pharisees over purification and cleansing?
 - a. The Pharisees claimed that all purification and cleansing was done externally in this physical world while "Jesus" said that it was spiritual and done in the heart with our attitudes and actions displaying our true purification and cleansing.
 10. What was the accusation that "Jesus" made against the lawyers?
 - a. "for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered" ([Luke 11:52](#)).
-

Chapter 12

1. What is the theme of Chapter 12?
 - a. Concentrate on Serving God and Let God Take Care of Your Physical Needs.
 2. What is required in order for people to truly receive the doctrinal teaching of this chapter?
 - a. Spiritual maturity beyond just being saved.
 3. How did "Jesus" start the doctrinal lessons of this chapter?
 - a. "Beware ye of the leaven of the Pharisees, which is hypocrisy" ([Luke 12:1](#)).
 4. Who are we to fear?
 - a. "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 12:5](#)).
 5. What did "Jesus" say would happen to saved people who failed to confess "Jesus" as their personal "Lord"?
 - a. "Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God" ([Luke 12:8-9](#)). When someone is saved, but not baptized, they have not publicly identified themselves with "Jesus". Thus, when Satan accuses them of sinning, "Jesus" will refuse to claim them and protect them from the consequence of their sin. After baptism, "Jesus" claims them as His child and God the Father lets "Jesus" deal with His child instead of turning them over to Satan.
 6. Why was the rich man judged to be a "fool"?
 - a. "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? So is he that layeth up treasure for himself, and is not rich toward God." ([Luke 12:20](#)).
 7. The phrase "But rather seek ye the kingdom of God; and all these things shall be added unto you" starts with the word "But". It is telling us to go in a different direction from the prior verses which told about people seeking to provide for their physical needs. What is "the kingdom of God" that we are to seek first, especially if we want God to provide for our physical needs?
 - a. 'God's character in you'. We are not supposed to study the Bible so that we can argue about doctrine but we are to study it to learn what God's character is like and so that we can become like Him.
 8. What servant does "Jesus" say is blessed?
 - a. "Blessed are those servants, whom the lord when he cometh shall find watching" ([Luke 12:34](#)).
 9. What servant does "Jesus" say is punished?
 - a. "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 12:47](#)).
 10. Did "Jesus" come to make peace on Earth?
 - a. "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. 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" ([Luke 12:50-53](#)).
-

Chapter 13

1. What is the theme of Chapter 13?
 - a. The Error of Trusting Religious Works.
 2. In the first sentences of our chapter, "Jesus" gave two examples of people who had died and the religious leaders claimed it was because they were not religious enough. What did "Jesus" say was truly required in order to avoid judgment by God and what is truly meant by what He said?
 - a. "Jesus" said "I tell you, Nay: but, except ye repent, ye shall all likewise perish" ([Luke 13:3, 5](#)). However, true "repentance" is **NOT** 'turning 180 degrees' but is 'turning towards God with a heart that is willing to obey God'.
 3. When "Jesus" healed on the sabbath day, and in the synagogue, and the healed glorified God, how did the "ruler of the synagogue" react?
 - a. "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" ([Luke 13:14](#)). Notice that he was more concerned with keeping religious rules than with seeing the power of God or with people giving glory to God. And, he was the "ruler of the synagogue".
 4. How did "Jesus" respond to the "ruler of the synagogue"?
 - a. "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? 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 13:15-16](#)). When we claim to be a servant of God, and object to demonstration of the power of God or to praise given to God, we prove that we are a "hypocrite".
 5. "Jesus" said that "the kingdom of God" was like "a grain of mustard seed". What does this parable mean?
 - a. It starts out as the smallest thing in the heart of the truly saved but grows to be the most important thing in the life of the true believer. And, it causes the true believer to minister to lost and to saved people.
 6. "Jesus" said that "the kingdom of God" was like "leaven". What does this parable mean?
 - a. "The kingdom of God" is to be worked into the believer's life until it fills every part of their life.
 7. What is meant by "But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity"?
 - a. There will be religious people who are sure that they are saved but will be sent to Hell. They trusted in their religious works but never had an ongoing personal intimate ("I know you not") relationship with "Jesus".
 8. What did "Jesus" mean when He said "And, behold, there are last which shall be first, and there are first which shall be last"?
 - a. The people who seem to be leaders in this world will have the lowest positions in Heaven and the people who seem to be the lowest in this world will have the highest positions in heaven.
 9. Why did "Jesus" have to be crucified in Jerusalem?
 - a. That is where all prophets were killed by the religious rulers of their day.
 10. What is the last curse that "Jesus" gave to Jerusalem and when will the prophecy of that sentence be fulfilled?
 - a. "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 13:34-35](#)). The Jews who survive the "great tribulation" will say this when "Jesus" returns to rule this world.
-

Chapter 14

1. What is the theme of Chapter 14?
 - a. Lessons on Pride.
 2. In [Luke 14:2](#), we read that "Jesus" asked: "Is it lawful to heal on the sabbath day?". Our next verse says: "And they held their peace". If they could not answer from the scriptures, were their religious rules truly from God? If people today can not answer a doctrinal challenge from the scriptures, are their doctrines truly from God?
 - a. Obviously, no. A true "man of God" 'belongs to God'. He delivers God's message and not his own opinion nor the opinion of religion. A true "man of God" can give his answer based upon scripture as we constantly read that "Jesus" did.
 3. Why did "Jesus" give them the parable about being 'Bidden to wedding'?
 - a. Because the "lawyers and Pharisees" could not answer "Jesus" but were too proud to admit their error.
 4. [Luke 14:15](#) says: "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". In response, "Jesus" give them the parable about 'The great supper', which is symbolic of the "the marriage supper of the Lamb". Why did He give this parable as a response to the prior statement.
 - a. The "lawyers and Pharisees" assumed that they would have leadership positions in the 1,000 years reign of Christ and have all of the other spiritual rewards such as being at "the marriage supper of the Lamb". However, they refused to come when God called them to work in His fields. Therefore, "Jesus" concluded this parable with: " For I say unto you, That none of those men which were bidden shall taste of my supper".
 5. The excuses that "Jesus" said that men gave, in this parable, were obviously foolish lies. Why is that so?
 - a. "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". The Jews have always been good at business. No Jew would buy land before he looked at it. This person is obviously giving an excuse with little thought. That is an obvious insult to the host and many people insult God with little thought about what they are doing.
 - b. "And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused". No one buys a business without first investigating it. In addition, when oxen, or any other work animal, is bought, each is investigated individually. It would be extremely rare for someone to sell "five yoke of oxen" in a single unit. And if such was offered for sale, the buyer would investigate thoroughly because of a suspicion of fraud. No, the buyer of "five yoke of oxen" would be spending a lot of money and would definitely "prove them" before payment. This is another obvious lie and insult to the host.
 - c. "And another said, I have married a wife, and therefore I cannot come". What man gets married and doesn't want to make his new wife happy? In fact, if she hears about this response, she will probably think that her new husband is ashamed of her and she will probably hurt him.
 6. What are we symbolized as in this parable?
 - a. "The poor, and the maimed, and the halt, and the blind" ([Luke 14:21](#)).
 7. In [Luke 14:25-26](#), we read that "Jesus" said: "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. And whosoever doth not bear his cross, and come after me, cannot be my disciple". What is the basic doctrinal message of this saying?
 - a. We must be willing to give up the closest relationships that we have, and be willing to suffer even to dying on a cross, if we wish to be a true "disciple" of "Jesus".
 8. What are the spiritual messages of the parables called 'Tower Builder' and 'King go to war'?
 - a. We need to count the cost of being a disciple before we become one because if we do not pay the full cost to finish then we will prove that we are a fool.
 9. What is the spiritual message of the parable called 'Savor of Salt'?

If you are not spiritual "salt" in this world then you are useless to God and you will be spiritually "cast out", in Heaven, if you are truly saved. This is the same spiritual message as when we read in Matthew about the "outer darkness".
 10. What is meant by the saying of: "He that hath ears to hear, let him hear"?
 - a. It takes spiritual ears to hear, and understand, the lessons of this chapter. Lost and carnal people will come to the wrong conclusions about these lessons.
-

Chapter 15

1. What is the theme of Chapter 15?
 - a. The Self-Righteous Lost versus The Repentant Saved.
 2. This entire chapter, except the first two sentences, is doctrine taught by "Jesus". What prompted this doctrine?
 - a. "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them" ([Luke 15:1-2](#)).
 3. What is the message of the parable about 'The Lost Sheep'?
 - a. "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" ([Luke 15:7](#)). A "sinner that repenteth" gets saved. In context, the "ninety and nine just persons, which need no repentance" have deceived themselves into believing that they "need no repentance" and end up going to Hell. They do not cause any "joy shall be in heaven".
 4. What is the message of the parable about 'The piece of money'?
 - a. The same as the parable about 'The Lost Sheep'. This doubles the message and lets us know that this message is part of God's law.
 5. The rest of the chapter is the parable about 'The prodigal son'. What is the message about the older son?
 - a. He had all of the blessings of being home and only thought about his work. He complained "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 friend". And yet, the father did not have to give to the older son because he had already given all to the older son.
 6. What was the complaint of the older son?
 - a. His younger brother received a party which he had not earned. He did not understand mercy and grace.
 7. Why did the younger son "take his journey into a far country"?
 - a. Because he knew that his father would not approve of the life style which he wanted to live.
 8. What is the lesson from the friends the younger son made in the "far country"?
 - a. Friends which are bought only stick around while you are spending your substance.
 9. What is the lesson from the father?
 - a. God the Father is always waiting to forgive His true children but they have to live with the consequences of their own decisions. The younger son was welcomed back in the home but he had no more inheritance and the home belonged to the older son when the father died.
 10. What did the younger son learn about the provision by his father?
 - a. He did not appreciate the character of his father nor the provision while he had it. It is easy to assume that the person providing our needs has no choice about that provision.
-

Chapter 16

1. What is the theme of Chapter 16?
 - a. The Rewards and Future of the Religious Lost.
 2. Why did “the lord commended the unjust steward”?
 - a. This is a lower-case “lord”, which means it is the human man and not “Jesus”. The “unjust steward” did what was wise in this world and not what would get him the best everlasting rewards.
 3. Why did “Jesus” add: “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”?
 - a. “Jesus” was talking to the religious people who would go to Hell. He was saying that if you are going to end up in Hell and “the lake of fire”, then at least get the most that you can in this world because here is the only place that you can enjoy yourself.
 4. What is the precept about faithfulness?
 - a. “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”.
 5. What is the application that “Jesus” gave and what does it mean?
 - a. The application is: “If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?”. If God can't give you things like money and trust you to distribute the money to His people while they serve Him, then God will not give you “true riches” when you get to heaven. Remember that gold is used for pavement in Heaven. Money will have no more value in Heaven than points won in a video game will matter in real life.
 6. What conclusion did “Jesus” give based upon this parable?
 - a. “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”.
 7. What was the reaction of religious people who claimed that physical riches proved approval by God and showed future standing in Heaven?
 - a. “And the Pharisees also, who were covetous, heard all these things: and they derided him”.
 8. What did “Jesus” say which tells us when the Old Testament time ended and the New Testament time began?
 - a. “The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it”.
 9. How do we know that the account of Lazarus and the rich man is a true account and not a story nor a parable?
 - a. Lazarus is named. No Bible story, or parable, give the names of people. Devil motivated people tell lies about this account, and other Bible accounts, so that people ignore the warning from God.
 10. What is the concluding message from Abraham and what does it mean?
 - a. “And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead”. If people will not believe the scriptures, then they will not believe someone who rose from the dead to warn them. “Jesus” rose from the dead and people deride His report even as they glorify perversions of the true scriptures and claim that the true scriptures were written by men when they have not read them for themselves but believe the reports of people who have been proven to be liars.
-

Chapter 17

1. What is the theme of Chapter 17?
 - a. Those Who Have “the Kingdom of God”.
2. What is the true Biblical definition of “the Kingdom of God” and what verse in our chapter shows us this truth?
 - a. “The Kingdom of God” is ‘God’s character in you’. In [Luke 17:20-21](#), “Jesus” said: “The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you”. The phrase “The kingdom of God cometh not with observation” means: ‘it can not be directly sensed with our physical senses in this physical world’. The phrase “Neither shall they say, Lo here! or, lo there! for” means: ‘you can not go to a physical place to see it’. The phrase “behold, the kingdom of God is within you” means: ‘Pay attention! What God puts “within you”, is His character’. A king puts his character on his kingdom. Satan’s kingdom is evil because Satan is evil. The saved are to truly become holy and righteous like God the Father. They are to do sacrifice and service like God the Son. Their life is to be a witness of the personal direction of God through His Holy Ghost. That is what baptism is to truly symbolize.
3. Our chapter starts with “Jesus” telling us “Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. 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”. How do people preach this saying wrong?
 - a. They claim that if a brother does the same sin against you seven, or more, times in a day you have to forgive each and every offense. But that is not what “Jesus” said. He said: “if he repent, forgive him”. However, if he is doing the same offense, then he lied when he claimed to “repent”. No, this is talking about a brother who does different things to offend. The error is due to people ignoring the true meaning of the word “repent”.
4. In [Luke 17:5](#), we read: “And the apostles said unto the Lord, Increase our faith”. In response, “Jesus” gave the parable about ‘The unprofitable servants’. How does the lesson of that parable increase our faith?
 - a. We need to realize that God loves us and blesses us because that is His character. We do not earn blessings. We need to be obedient so that God does not have to punish us. At the same time, we need to realize that our obedience does not earn blessings and we need to be thankful for any blessings which we receive.
5. When “Jesus” cleansed the nine lepers, only one was saved (“Arise, go thy way: thy faith hath made thee whole”). Why was he saved but the other nine were not?
 - a. “And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, And fell down on his face at his feet, giving him thanks: and he was a Samaritan” ([Luke 17:15-16](#)). He recognized that it was God Who truly healed him and he was thankful.
6. How does his attitude fit with the lesson on “the Kingdom of God” and with the lessons of the earlier verses in this chapter?
 - a. He was thankful to God. The parable of ‘The Unprofitable Servants’ teaches us to be thankful to God. Our faith is increased when we are truly thankful to God. We will avoid offending God’s children if we are truly thankful to God. We offend others out of ignorance or when we blame them for what happens to us. But anything that happens to a child of God is directly caused by God or allowed by God. What we find upsetting God uses to increase our faith. So, no matter what happens to us, we should be thankful to God. That truly demonstrates the character of God in us.
7. Why does “Jesus” start giving prophecy right after giving the lesson on “the Kingdom of God”?
 - a. “The Kingdom of God” actually includes the 1,000 years reign of “Christ” when the laws of God will be enforced on this Earth like they are supposed to be enforced in the lives of the saved today. The prophecies of this chapter tell us what will happen before the 1,000 years reign of “Christ”. Thus, they are warning the saved so that they are not deceived by events which must happen before the return of “Christ”.
8. What are these prophecies dealing with and how are they different from other prophecies which are given by “Jesus” and are recorded in the Gospels?
 - a. The prophecy in [Luke 17:22-31](#) are dealing with prophecies about future events including the return of Jesus to Heaven and the Rapture and the return of Jesus to this Earth to

- rule. These prophecies are similar, but different, from the prophecies about the great tribulation.
9. What is meant by "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it" ([Luke 17:33](#))?
 - a. If we try to preserve and enjoy this current physical life, then we will not be allowed to return with "Christ" when He returns to rule for 1,000 years. However, if we dedicate this current physical life to the service of God ("whosoever shall lose his life"), then we will be able to return with "Christ" when He returns to rule for 1,000 years and we will have a better physical life than we currently have.
 10. What is meant by: "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. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left" ([Luke 17:34-36](#))?
 - a. The truly saved will be Raptured and others left even if the two are doing the exact same thing. It is not dependent upon what we do but upon our personal relationship with "Jesus Christ".
-

Chapter 18

1. What is the theme of Chapter 18?
 - a. The Attitudes of People Who Have the Kingdom of God.
 2. What is the spiritual lesson of the parable of 'The Unjust Judge' ([Luke 18:1-8](#))?
 - a. Don't get vengeance for yourself. Pray to God, for as long as it takes, and have faith in God making things right.
 3. What kind of people did "Jesus" speak the parable of 'The Pharisee and Publican' to ([Luke 18:9-14](#))?
 - a. "Certain which trusted in themselves that they were righteous, and despised others". Many religious people of today also have this type of attitude.
 4. What did the 'Pharisee' trust in to make him feel "righteous" and what 'Publican' trust in to make him "righteous"?
 - a. The 'Pharisee' trusted in his own religious acts while the 'Publican' trusted in the mercy of God.
 5. What did "Jesus" mean when He said "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein" ([Luke 18:17](#))?
 - a. Little children believe what their parents tell them and are sure that anyone who disagrees with their parents must be wrong. That is the type of Biblical "faith" that God wants us to have in Him. Like the 'Publican' trusted in the mercy of God, so also are we to trust in all of God's promises and not just His promise of mercy. And, we are to act upon those promises. Saved people who believe and act will return with "Christ" when He returns to rule for 1,000 years. (That is part of "the kingdom of God".) Saved people who do not believe and act will return not with "Christ".
 6. Why did the rich young ruler leave "Jesus" "sorrowful"?
 - a. He was "very rich" and "Jesus" told 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" ([Luke 18:22](#)). He did not have what he needed to inherit eternal life" because he was trusting in his physical riches instead of trusting in "Jesus".
 7. Why did the people ask "Who then can be saved"?
 - a. Because the Jewish religion taught that physical riches was evidence of the blessing of God and that the richer a person was in this life the higher position they will have in Heaven. However, "Jesus" said: "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" ([Luke 18:24-25](#)). And, if the rich could hardly be saved, then, when combined with the Jewish teaching, they had zero chance of being saved.
 8. What answer did "Jesus" give to their worry and how does His answer relate to their question?
 - a. "Jesus" said: "The things which are impossible with men are possible with God". When it comes to everything but especially to salvation, we are to not put our trust in our religious activities nor in our physical possessions but in the person of God.
 9. What answer did "Jesus" give to Peter ("Then Peter said, Lo, we have left all, and followed thee") and how is that answer related to what "Jesus" then told the twelve?
 - a. "Jesus" told Peter: "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, Who shall not receive manifold more in this present time, and in the world to come life everlasting" ([Luke 18:29-30](#)). He then told the twelve that He would be persecuted, die and rise again to fulfill scripture. This is related in that we are to accept anything that God demands of us, including persecution and death, with the trust that God will reward our obedience.
 10. Why did the blind man receive his sight and how do we know that he did what was necessary?
 - a. "Jesus" said "Receive thy sight: thy faith hath saved thee" ([Luke 18:42](#)) because he had called "Jesus" "thou Son of David", which proved that he believed that "Jesus" was God's "Christ".
-

Chapter 19

1. What is the theme of Chapter 19?
 - a. A fruitful religion versus a show religion.
 2. What evidence is given that Zacchaeus had new spiritual life in him from God?
 - a. He said: "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" ([Luke 19:8](#)). In order for a man who was the "chief among the publicans" to make this type of public declaration, he had to truly have a God caused changed heart.
 3. What was the response from "Jesus"?
 - a. "This day is salvation come to this house, forsomuch as he also is a son of Abraham" ([Luke 19:9](#)). "Jesus" saved him because he demonstrated a faith which truly was like the faith of "Abraham".
 4. What did "Jesus" say as a follow-up and how is it related to the action by Zacchaeus?
 - a. "Jesus" said: "For the Son of man is come to seek and to save that which was lost" ([Luke 19:10](#)). The Jews were lost because they had turned their hearts away from God. The declaration by Zacchaeus showed that he had turned his heart back towards trusting God for his needs instead of money.
 5. Why did "Jesus" give the parable of 'The Pounds'?
 - a. "Because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear" ([Luke 19:11](#)). The Jews expected "Jesus" to bring in the 1,000 years reign of "Christ" and make them rulers of the world. In this parable, "Jesus" was telling them that He would return to Heaven and leave his followers to use the spiritual gifts ("pounds") that he gives to produce a spiritual profit for God. And, the people who produced the greatest spiritual profit would receive the greatest positions in His kingdom.
 6. What happened to each of the people who was given a "pound"?
 - a. The seven who did not return the "pound" were "slain" ('sent to Hell').
 - b. The person who "gained ten pounds" was made ruler "over ten cities".
 - c. The person who "gained five pounds" was made ruler "over five cities".
 - d. The person who "returned the pound with no profit" lost everything and was called "thou wicked servant". The equivalent parable in [Matthew 25:14-35](#) tells us that this type of servant was "cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth". God does not wipe away the tears from unprofitable saved people for more than 1,000 years.
 7. What is the precept which "Jesus" gives for both parables?
 - a. "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 19:25-26](#), [Matthew 25:29](#)).
 8. After giving that parable, "Jesus went before, ascending up to Jerusalem". As He went, He sent two disciples to a village and prophesied what they would find. Where are the prophecies of the Gospel accounts reported?
 - a. On the Doctrines tab of [ljc1611kiv.com](#), in the [Significant Gospel Events](#) Document and in the [Prophecies](#) and [Prophecy Fulfilled](#) sections.
 9. Why did "Jesus" condemn Jerusalem and prophecy the destruction of the city?
 - a. "Because thou knewest not the time of thy visitation". Also, in [Matthew 23:37](#), we read that "Jesus" said: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!". They believed their wrong traditional religious doctrine which claimed that God had no choice and had to bless them no matter what sin they did and not matter how they treated God's prophets.
 10. When "the chief priests and the scribes and the chief of the people sought to destroy" "Jesus", they could not. Why?
 - a. "For all the people were very attentive to hear him". Political leaders can not go against what the majority of people feel strongly against.
-

Chapter 20

1. What is the theme of Chapter 20?
 - a. The Religious Leaders Challenge Jesus. Please see the Doctrinal Document called **What Did Jesus Do?** for the section on how He dealt with conflict. This entire chapter is an example of how to handle conflict, especially conflict which is motivated by devils.
2. What was the doctrinal error of the religious and how did “Jesus” deal with their doctrinal error?
 - a. They believed that they were the ultimate authority to represent God. “Jesus” said to them, “**I will also ask you one thing; and answer me: The baptism of John, was it from heaven, or of men?**” (**Luke 20:3-4**). If they truly were the authority which they claimed, then they would have the answer from God. Since they answered, “**And they answered, that they could not tell whence it was**”, they proved that they did not represent God, nor did they give answers from God, but they truly represented religion and traditions.
3. Why did the religious leaders claim “**that they could not tell whence it was**”?
 - a. Because every possible answer pointed out their own doctrinal error. Therefore, they lied and, thereby, proved that they served Satan.
4. When “Jesus” gave the parable of ‘**The wicked husbandmen**’, He was giving a warning to the religious leaders. What was His warning and how was it fulfilled?
 - a. His warning was “**He shall come and destroy these husbandmen, and shall give the vineyard to others**” (**Luke 20:15-16**). Not only did God destroy the Jewish nation, but God also destroyed the Jerusalem church because they kept insisting that saved people had to keep Jewish religious traditions just like the Jewish religious leaders insisted, during the days of “Jesus”, that people had to keep Jewish religious traditions.
5. What is meant by “**What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.**” (**Luke 20:15-16**)?
 - a. “**The stone which the builders rejected**” was the chief cornerstone of Solomon’s temple. It was symbolic of how the Jewish religious leaders would reject God’s “Christ”. “Christ” is the chief cornerstone of God’s true church. And, when people get truly saved (“**Whosoever shall fall upon that stone**”), He will break them (“**shall be broken**”) from their sinful lifestyle. However, people who reject God’s “Christ”, will be destroyed (“**but on whomsoever it shall fall, it will grind him to powder**”). The lost will be sent to Hell and the saved will be sent to “**outer darkness**” for at least 1,000 years of tears.
6. What was the doctrinal error of the “representatives from the chief priests and the scribes” and how did “Jesus” deal with their doctrinal error?
 - a. They objected to paying taxes, just like people still object today. **Romans 13:7** tells us: “**Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour**”. Therefore, we are to pay our taxes. However, they had a bigger argument because they objected to the Roman government ruling over them. They refused to accept that God put the Roman government over them because they kept refusing to obey the laws of God. They were merely reaping the results of their own rebellion.
7. What was the main doctrinal error of the “Sadducees” and how did “Jesus” deal with their doctrinal error?
 - a. “**Sadducees deny that there is any resurrection**”. “Jesus” quoted part of the scriptures which all Jews knew, which was where God said “**I am**”. He then added “**For he is not a God of the dead, but of the living: for all live unto him**”. Thus, “Jesus” proved that their doctrine directly opposed what “**the word of God**” literally tells us. He used the true message of scripture to correct their doctrine.
8. What was the secondary doctrinal error of the “Sadducees” and how did “Jesus” deal with their doctrinal error?
 - a. They thought people were married in the resurrection, even while denying the resurrection. If they truly denied that anyone resurrected, then they should not have had an opinion about what people did in a circumstance that they claimed would never happen. Likewise, many people claim to be some authority on circumstances which they have never experienced and which they claim to be a greater authority than people who have experienced the circumstances.

9. In [Luke 20:40](#), we read: “[And after that they durst not ask him any question at all](#)”. After they gave up on challenging them, “[Jesus](#)” challenged the religious leaders. He started with the doctrine taught by the religious leaders (“[How say they that Christ is David's son?](#)”), He added in the scriptural reference (“[And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand, Till I make thine enemies thy footstool.](#)”), then He asked His question about their doctrine conflicting with scripture, even as they claimed to be the experts on scripture. Why did “[Jesus](#)” do this?
 - a. He wanted to end all of their challenges so that people would stop questioning His doctrine based upon their doctrinal error. He had answered all of their challenges. He had given them a challenge that they could not answer. He had proven that He could embarrass them any time that they chose to challenge Him. But, all of this was done after He had repeatedly proven their doctrine wrong every time that they challenged Him before he arrived at Jerusalem.
 10. What was his final warning, in this chapter, to all of the people?
 - a. “[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; Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation](#)”. He warned them against being full of pride and putting on a show of holiness while you acted like a devil. All such people “[shall receive greater damnation](#)”.
-

Chapter 21

1. What is the theme of Chapter 21?
 - a. Prophecy of Future Events.
2. Where are the links to matching prophecies and where are the details of these prophecies found?
 - a. On the Doctrines tab of ljc1611kjb.com, in the **Significant Gospel Events** Document and in the Prophecies section and in the Detailed Notes for this chapter. Those give further information which is not given here such as the fact that “Jesus”, and His disciples, had left the Temple for the day and these prophecies were only given to the disciples.
3. Why does this chapter start with the account of ‘The Poor Widow’s two mirtes’?
 - a. How much people sacrifice for “the kingdom of God” will affect their future everlasting rewards and that fits with the theme of our chapter in a very personal way. Because of the way that God judges things, and given that she and another are both saved, she will have a greater reward because she made a greater sacrifice.
4. What was the first thing that “Jesus” told then before giving all of these prophecies?
 - a. “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” **Luke 21:8**. “Jesus” did give a prophecy before this, but it was in the mode of warning His disciples and not in the mode of giving several prophecies of future events, like the rest of the chapter. Thus, the first warning, about prophecy, is to “Take heed that ye be not deceived” because most so-called ‘prophecy preaching’ is actually deception.
5. Who are these prophecies given to?
 - a. Some were for the early church. Some are for the current church. Some are for the Jews who will go through the “great tribulation”. One source of error, related to prophecy of future events, is that people claim that prophecies given for one group of people apply to a different group. We need to be careful to be sure that we know who the prophecy is to be properly applied to.
6. Why, according to our chapter, does God allow His children to be falsely accused, tortured and killed?
 - a. “And it shall turn to you for a testimony” (**Luke 21:13**). Our responding in a Godly way, to these types of things, are what gives us a “testimony” and our “testimony” is the basis for our receiving everlasting rewards.
7. What is the main warning of **Luke 21:9**?
 - a. “but the end is not by and by”. Lots of people, including good preachers and believers, end up being deceived by things like we read in this sentence (COVID, etc), and believe the Rapture is about to happen. {“Be ye therefore ready also: for the Son of man cometh at an hour when ye think not” (**Luke 12:40, Matthew 24:44**)}. We do not know when it will happen but God’s people have been deceived before by what they think are signs of future events. We are to live like we could die or be Raptured at any time and not waste our time looking for signs. Most people who look for signs plan on changing their behavior when they see their sign. God tells us to always live like we can be taken at any instant and don’t look for signs to tell us to change how we live.
8. Who is the prophecy of **Luke 21:12-19** given to?
 - a. The saved people, of the ‘Church Age’.
9. Who is the prophecy of **Luke 21:20-28** given to?
 - a. The Jews living during the time of the “great tribulation”. It is not given to the saved people, of the ‘Church Age’.
10. What is the final warning of our chapter?
 - a. “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. For as a snare shall it come on all them that dwell on the face of the whole earth. 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”. There is doctrinal error which claims that saved people, of the ‘Church Age’, will go through part or all of these incidents. While that is wrong, a part of this warning is to be applied to saved people, of the ‘Church Age’. Many people ignore the first part of this warning because they think they will see some sign in enough time for them to change their behavior just before the Rapture. But that belief is doctrinal error and we will not be judged for what we are doing when raptured but for all

of the actions of our life. In addition, the phrase “to stand before the Son of man” is referring to our being allowed to return with “Christ” when He returns to rule for 1,000 years. And, there will be saved people, of the ‘Church Age’, who will not be allowed to do that because they were not careful to use their current life to bring God a spiritual profit.

Chapter 22

1. What is the theme of Chapter 22?
 - a. The Betrayal of Jesus.
 - b. This, and future chapters, need to be carefully compared with reports in the other Gospels in order to get all of what happened. The detail notes have many links to related sections in other places of the Bible. Please also see the Doctrinal Study called [Gospel Time Sequences](#) for links to matching events in the other Gospel accounts and for the time sequences of the last days of “Jesus”.
2. Why did Judas betray “Jesus” and what event motivated him to do so.
 - a. Judas betray “Jesus” because he let Satan possess him ([Luke 22:3](#)). Satan was allowed to possess Judas because he building his anger over Mary Magdalene pouring the expensive perfume over the head of “Jesus”. He saw that act as a waste of money and he valued money over spiritual matters. When we retain wrong priorities, Satan can use that error to tempt us into sinning and our sin can have severe consequences.
3. When “Jesus” told “Peter and John” to go prepare for the Passover dinner, He prophesied what they would find when they went to where He sent them. How do we know that this was prophecy and how is it different from ungodly prophecy such as we read from Nostradamus?
 - a. In [Luke 22:10-12](#), we read “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. 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? And he shall shew you a large upper room furnished: there make ready”. This says what they will find and it is not something that someone could know naturally. In addition, it is very specific and detailed. Ungodly so-called prophecy can be claimed to be fulfilled by several different incidents because such so-called prophecy is always vague.
4. Why was “Jesus” looking forward to this particular meal?
 - a. “And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God” ([Luke 22:15-16](#)). Notice that “Jesus” prophesied that this would be His last meal before He suffered, died, rose, and returned to Heaven. In addition, all Passover suppers were symbolic of what he would do for all of the world at the end of that meal. Thus, He would finally fulfill the prophecy of all prior Passover meals.
5. Where is the 'Last Supper' of “Jesus” reported?
 - a. [Luke 22:14-38](#); [Matthew 26:20-30](#); [Mark 14:18-46](#); [John 13:1-14:31](#) and [1Corinthians 11:23-34](#).
6. What did “Jesus” tell them was the way to become greatest in the eternity?
 - a. “The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. 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 22:25-26](#)).
7. What did “Jesus” mean when He said: “And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel” ([Luke 22:29-30](#))?
 - a. All of them, except Judas Iscariot, would return with “Jesus Christ” and rule just under Him for 1,000 years.
8. How did “Jesus” show His love for the men who came to arrest Him and take Him to be beaten and crucified?
 - a. He healed the ear of one of them ([Luke 22:51](#)).
9. Why did “Peter go out, and weep bitterly”?
 - a. He realized that he had fulfilled the prophecy to deny “Jesus” three times?
10. When the Jewish religious leaders asked “Art thou then the Son of God?” and “Jesus” answered “Ye say that I am” ([Luke 22:70](#)), what is the true interpretation of the answer from “Jesus” and why is it important that we understand the true interpretation?
 - a. That phrase means; 'This truth is so well known that each and everyone of you personally know and understand it'. This true interpretation is important because devil motivated liars use this phrase to claim that “Jesus” was not sure if He was “the Son of God” or not. There was

absolutely no doubt in Him as shown by the context of His prior agony in the Garden and by His answers in other Gospel references.

- b. This true interpretation is also important because devils have convinced people that true interpretation is word-by-word or verse-by-verse or some other wrong method. True interpretation is message-by-message which requires us to understand the true message of a figure-of-speech and deliver that true message in our interpretation.
-

Chapter 23

1. What is the theme of Chapter 23?
 - a. The Trial by Pilate and the Crucifixion of Jesus.
 2. What were the first two things that Pilate did when the religious leaders brought “Jesus” to him for trial?
 - a. “Then said Pilate to the chief priests and to the people, I find no fault in this man” ([Luke 23:5](#)).
 - b. “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” ([Luke 23:7](#)).
 3. What did Herod do to “Jesus”?
 - a. He questioned “Jesus” but “Jesus” refused to say anything. Herod had an attitude that “Jesus” had to do a miracle on his demand but “Jesus” refused to do so. Then Herod had his men mock “Jesus” and send him back to Pilate.
 4. What did Pilate do next?
 - a. “And Pilate, when he had called together the chief priests and the rulers and the people, 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: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him” ([Luke 23:13-15](#)). Then Pilate offered to beat “Jesus” and release Him.
 5. How did the religious leaders react to Pilate's offer.
 - a. They got the crowd to cry “Crucify him, crucify him”. And the crowd, led by the priests, refused all offers by Pilate to do anything less with “Jesus”.
 6. What did Pilate eventually do?
 - a. “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” ([Luke 23:25](#)).
 7. What did “Jesus” say to the women who wept about His crucifixion?
 - a. He prophesied a worse future for the Jews in [Luke 23:27-31](#).
 8. How many different sayings of “Jesus” are reported that He said from the cross?
 - a. Eight. Be careful of people deliberately claiming that “the word of God” says something different from what it actually says in order to make “the word of God” match their religious beliefs.
 9. Why was the one thief saved?
 - a. He believed in “Jesus” even though “Jesus” was also on a cross. He did not do any of the physical things which religions claim is required in order for someone to be saved.
 10. Who took down the body of “Jesus” and put it in a tomb?
 - a. A saved man named “Joseph of Arimathaea”.
-

Chapter 24

1. What is the theme of Chapter 24?
 - a. The Resurrection and Ascension.
 2. Who went to the sepulcher early on Sunday morning?
 - a. The women who had been at the cross and were not allowed enough time to complete preparing the body of “Jesus” for burial. They went to complete the process.
 3. What did the women find?
 - a. “And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments” {they saw angels} ([Luke 24:3-5](#)).
 4. How did they react?
 - a. They returned to the upper room, reported the angels reminding of the prophecy by “Jesus” about His resurrection, and reported that His body was gone.
 5. What was the reaction of the disciples to their report?
 - a. The people (more than the twelve) in the upper room refused to believe their report. In addition, Peter and John went to the sepulcher to verify as much of the report as they could.
 6. What other report of the resurrected “Jesus” does Luke tell us about?
 - a. The 34 two disciples who met “Jesus” on the road to Emmaus and then returned to the upper room to report their experience.
 7. What does Luke report that happened after they gave their report and the disciples doubted?
 - a. “And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit” ([Luke 24:36-37](#)).
 8. How did “Jesus” prove that He was not a spirit?
 - a. He had them physically touch Him and He ate fish and a honeycomb/
 9. What does Luke report was the last thing that “Jesus” told them about prophecy?
 - a. “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. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things” ([Luke 24:44-48](#)).
 10. What is the last thing which Luke reports?
 - a. The disciples watched “Jesus” ascend up to Heaven “And they worshipped him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God”.
-