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INTRODUCTION:

¹The book of Luke is a Gospel that contains Narrative History, Genealogy, Sermons, Parables, and some Prophetic Oracles. It is the third of the synoptic gospels. Luke, a doctor, and a Greek Christian, wrote it circa 59-61AD. The key personalities of the book include Jesus Christ, His parents Mary and Joseph, The twelve Disciples, John the Baptist, Herod the Great, Jewish religious leaders, and Pilate.

The book is written to record an accurate account "*so that you may know the exact truth*" (1:4), of the life of Jesus Christ as the perfect Savior of the world. He writes to the Greeks to present Jesus in His perfect manhood as the "Son of Man", the savior of all men.

The Book of Luke ²is stated to be an "*orderly account*" (i.e., summary) of "*the things that have been fulfilled*" (i.e., Jesus Christ's story). It begins telling of the angel Gabriel (Luke 1:11) first appearing with "*good news*" to Zechariah telling him of his wife Elizabeth to have a son (to be called John -- John the Baptist) that will precede the coming of the Messiah. Then, the angel Gabriel goes, a month later, to Nazareth (a village in Galilee) to speak to the "*virgin Mary*" (who was engaged to be married to Joseph -- a descendent of King David) -- telling her that she will give birth to a son to be called Jesus, who "*will reign over the house of Jacob* (i.e., Israel) *forever; His kingdom will never end*" (Luke 1:33). Mary was told that the "*Holy Spirit*" *will come upon her; the baby will be born the Son of God*" (Luke 1:35). Mary's relative (aunt) was Elizabeth, who was to be the mother of John the Baptist had been barren, but with God "*nothing will be impossible*" (Luke 1:38). The pregnant Mary (mother of Jesus and cousin of Elizabeth), visits the pregnant Elizabeth, and John leaps for joy in the womb. Elizabeth is filled with the Holy Ghost and speaks, "*Blessed are you among women, and blessed is the fruit of your womb*" (Luke 1:42KJV). "...*You believed that God would do what he said; that is why he has given you this wonderful blessing*" (Luke 1:45NIV).

¹ <http://www.scribd.com/doc/15951195/Summary-of-Luke>

² <http://www.biblenotes.net/luke.html>

<http://www.pitwm.net/pitwm-versebyverse.html>

SYNOPSIS:

Luke's gospel is a record of historical events to establish the truth. Luke's purpose in writing this book was to show that many had attempted to write accounts of the life and ministry of Christ, and those accounts have been truthful and authentic; however, his account will begin with the birth announcement of Jesus Christ. He himself was not an eyewitness of the day to day life of Christ but he was a constant companion of Paul; who also had contact with the apostles. His investigative work led him to the beginning which some of the other accounts then in existence (Matt., Mk.) did not. Only Luke recounts the birth announcements of Gabriel to Zacharias and to Mary. Luke felt led to write these things to a man named Theophilus. The writings to Theophilus were not a long letter but a whole book. He said: **1)** he had perfect understanding of all things; and **2)** that Theophilus may know the certainty of those things instructed (**1: 1-4**).

Luke is very exact in giving precise historical and chronological information. ³Luke places the time here as during the time of Herod, king of Judea. "*Abia*" was a priest in the time of David. He was in the ancestry of Zacharias and his wife's lineage was trace back to Aaron. It seems as though Zacharias and Elisabeth were both of priestly ancestry. Zacharias' name meant "*remembered of Jehovah*" and Elizabeth's name meant "*one whose oath is to God.*" Both were righteous before God walking in His commandments and ordinances, however, they didn't have a blessing of a child because Elizabeth's womb was barren. This was a problem in that day. Children were considered a blessing from God; a heritage of the Lord. A Jew whose wife could not bear children was thought to be cut off from God and he was expected to divorce his wife, remarry, and bear children. Now, Zacharias and Elizabeth were of old age; passed the time of child-bearing (**1: 5-7**).

1:8 And it came to pass, that while he executed the priest's office before God in the order of his course,— Zacharias had the unique opportunity of executing his priestly duties before God in the appointed order of his division, meaning it was Zacharias's time to go into the temple.

1:9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. It had become his time in lot to perform his priestly service. Incense was burned twice in the Temple daily. Incense was the sweet smelling spices burned as an offering in worship. It was a symbol to acknowledge God's presence and prayers going up to God.

1:10 And the whole multitude of the people were praying without at the time of incense. Only the high priest offered incense before the Holy of Holies. When the people saw the smoke from the burning incense, they were outside praying and awaiting God's blessing in the Outer Court. The smoke drifting heavenward symbolized their prayers ascending unto God's throne.

1:11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. In the midst of Zacharias' prayers and the burning of incense unto God, an angel of the Lord

³ <http://www.lovetheLord.com/books/luke/01.html>
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appeared on the right side of the altar of incense.

1:12 And when Zacharias saw him, he was troubled, and fear fell upon him. Fear came upon Zacharias when he saw the appearance of the angel. You know this was strange for no one else was supposed to be in the temple at this time.

1:13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. The angel assured him to not be afraid. Don't let fear take over because God heard his prayer (of him and his wife being childless). I know Zacharias had consistently prayed about this, and now God says *"I heard you, and I'm answering you."* Wow! Don't doubt God! And his son's name is going to be John! This couldn't have come until God wanted it to come!

1:14 And thou shalt have joy and gladness; and many shall rejoice at his birth. The Messenger was feared, but the Message would bring joy and gladness to them! And many would rejoice at His birth! The angel did say your prayer had been heard, so it had to be a specific prayer prayed that God heard and was bringing to pass! Their need had been met in a very personal way. How many have prayed for something and when it came you just didn't have joy about it because it took so long. Why didn't it come sooner?

1:15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. Their son is going to be great in the sight of the Lord. Greatness comes with stipulations! He is not to drink wine nor strong drink, as a Nazarite. And he would be filled with the Holy Ghost even from his mother's womb. Now that's great power!

1:16 And many of the children of Israel shall he turn to the Lord their God. Their son would be a prophet turning many to the Lord!

1:17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. Their son would be the forerunner of the Promised Messiah (Jesus)! His ministry would be like that of Elijah, the greatest of the prophets, turning the hearts of the fathers to the children; the disobedient to the wisdom of the just, and making ready a prepared people for his arrival.

1:18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. Now, Zacharias responds by asking the angel a question: *"Whereby shall I know this?"* and telling him of his plight. It does not matter how God is going to do it, for He's sending him the answer. He and his wife being in old age, stricken in years don't matter to God! We are a people of how shall I know? The angel of God said it. Well, the Word of the angel was not enough to believe.

1:19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. It was like asking for a sign from an angel. The angel lets Zacharias know who he is that he is talking to; that's bringing this message. I am Gabriel—the one who stands in the presence of God. I can just see a 9 or 10 ft angel giving Zacharias his credentials because he didn't believe and didn't have joy when the answer came. Help! God personally sends a message to the man of God. He is the one who is sent to speak to him by God. He is the one who brought glad tidings, not despair.

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1:20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. This was not the time to challenge the angel of God after such good news, for now Zacharias will become dumb; silent and not able to speak until these things proclaimed by the angel would be performed—the day of the birth of Zacharias' son. Why? Because Zacharias did not believe the angel's words to be fulfilled! Zacharias asked the very same question asked by Abraham (Gen.15:8), but Zacharias asked in a spirit of unbelief! Zacharias being a priest who also stands in the presence of God in the temple of the Holy of Holies should have known God speaking to him! The angel had already said that his prayers had been heard. This is the season they were fulfilled. It's not enough to pray but we must believe that what we prayed for will be answered by God. He could not spread his doubt because the angel had made him silent. Do we look at the circumstance or do we look at God, who is able to do all things in His season?

1: 21-25 The people had gathered and were waiting for Zacharias to come out of the Temple from doing his priestly duties, for he had been in there for an unexpected length of time; longer than usual. He went into the Temple able to talk but did not come out in the same way. He was supposed to lead the people in a benediction, but now, he was not able to speak a word. All he could do was motion with his hands. Because he had tarried so long in the Temple, they assumed he displeased God and was killed, but now they knew he had seen a vision in the Temple. Each priest had a certain amount of time to accomplish his work in the temple (about a week) and Zacharias fulfilled the number of his days of administration before returning home. He did, and at the proper time Zacharias's wife Elizabeth conceived and for five months, she did not go out in public. Notice two things:

1. Zacharias had completely lost his voice, yet he fulfilled his duties. He did what he could responsibly and faithfully. We know after returning home he did a lot of praying and meditating because of his experience in the Temple. He is now not able to talk with Elizabeth on a continuance basis or with others.
2. Elizabeth hid herself. Why? For the same reason any of us would withdraw after being visited by such an angelic being with so great a message. She needed time alone with God to absorb all that was happening and to prepare herself for the rearing of one who was destined to be so greatly used by God. This reminds me of (Judges 13) when the angel of the Lord appeared to the barren wife of Manoah before appearing to Manoah himself, to proclaim conception of a son who was to be a Nazarite unto God. His son's name was Samson. They as parents also needed to know how to raise their son. The point is: the call to special service necessitates a period of preparation, especially in the presence of God. Time alone with God for meditation and prayer for five months was essential for Elizabeth! After that time, she became public to everyone. She was now able to say that God had taken away her disgrace of having no children. People would stop thinking that God was punishing her.

SUMMARY:

Zacharias had the unique opportunity of offering incense before the Holy of Holies while the people out-side prayed and awaited His blessing in the Outer Court. Incense was burned twice in the Temple daily. When the people saw the smoke from the burning incense, they prayed. The smoke drifting heavenward symbolized their prayers ascending to God's throne. In the midst of Zacharias prayers and the burning of incense unto God, an angel of the Lord appeared on the right side of the altar of incense. Zacharias became afraid and the angel said, *"Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John."* The angel didn't say your prayers were heard, so it had to be a specific <http://www.pitwm.net/pitwm-versebyverse.html>

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prayer prayed that God heard and was bringing to pass! The Messenger brought fear, but the Message was to bring joy and gladness! Many including them would rejoice over this news! Their need had been meant in a very personal way. Their son would be great in the sight of the Lord; shall not drink wine nor strong drink, as a Nazarite; and would be filled with the Holy Spirit even in his mother's womb. Their son would be a prophet turning many to the Lord, and he would be the forerunner of the Promised Messiah! His ministry would be like that of Elijah, the greatest of the prophets, to make ready a prepared people for his arrival (**1: 8-17**).

Now, Zacharias begins to talk by asking a question: *"Whereby shall I know this?"* He informed the angel of him and his wife's old age. It was like asking for a sign from the angel. The angel lets Zacharias know who he is that he is talking to: I am Gabriel, he is the one who stands in the presence of God; he is the one who is sent to speak to him by God, and show him these glad tidings. This was not the time to challenge the angel of God after such good news, for now Zacharias will become dumb; silent and not be able to speak until these things proclaimed by the angel would be performed—and that is the day of the birth of Zacharias' son. Why? Because *Zacharias did not believe the angel's words to be fulfilled at its proper time!* Zacharias asked the very same question asked by Abraham (Gen.15:8), but Zacharias asked in a spirit of unbelief! Zacharias being a priest who also stands in the presence of God in the temple of the Holy of Holies should have known God speaking to him! The angel had already said that his prayer has been heard. The Word of God had come to him by the angel who stands in the presence of God; and speaks the Word of God. He now speaks to him, but he could not conceive it nor receive it. It's not enough to pray, but we must believe that what we prayed for will be answered by God. He could not spread his doubt because the angel had made him silent. Do we look at the circumstance, or do we look at God, who is able to do all things in His season? (**1:18-20**).

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1:26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,— Elizabeth is now six months pregnant. There is no boundary for God's Word to be sent, for Gabriel was the same angel that had spoken to Zacharias in the Temple in Jerusalem; and now he's sent to the city of Galilee where Mary lives —Nazareth. Both received the wonderful announcement of the expectation of each one's son.

1:27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. This was Gabriel's second mission surrounding the birth of two cousins; one old, one young. This was why John was to come first, for he was to announce the Savior of the world! Gabriel speaks to Mary, a virgin (never been touched sexually by a man) This birth was only going to be done miraculously! Mary's conception of Christ was to be the incarnation of an already existing person. WOW! She is engaged to be married to a man named Joseph. There are three steps involved in a Jewish marriage:

1. **The engagement/ espoused:** the parents usually determined who a child was to marry—often at a very <http://www.pitwm.net/pitwm-versebyverse.html>

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early age.

2. **The betrothal:** at a determined time the couple agreed with the engagement. If they followed through, the betrothal was immediately binding. The betrothal lasted one year. When Joseph discovered Mary's pregnancy, they were already betrothed to one another. To not be together would require a legal divorce.
3. **The marriage:** the consummation of the couple took place. It should be noted that in Joseph's case consummation did not occur until after Jesus' birth.

Both Mary and Joseph were direct descendants of King David. Matthew's genealogy gives Jesus' legal or royal lineage through Joseph. And Mary's ancestral line is recorded in Luke 3:23-38. Also look at (Matt.1:1, 16, 20; Lk.2:4).

1:28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. Gabriel's salutation to Mary was encouraging words: "*Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.*"

1. "**Highly favored by God!**" meant that Mary was chosen for a unique privilege. She found special favor and honor with God no matter where Mary had to walk.
2. "**The Lord is with thee.**" Mary's life had so pleased God, to the point that His favor rested upon her no matter where she had to walk. In this plight, God promised to be with her.
3. "**Blessed among women.**" It did not say above women, but among women, for the angel knew the awesome honor of whom she would carry in her womb, and give birth to.

1:29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. After those encouraging words, **First**, Mary was troubled when she saw the angel. You could imagine that he was gigantic and dazzling in appearance. **Second**, Mary was troubled at the angel's saying. She couldn't understand how God could so favor her. She never dreamed she was anyone special or expected this favor. So, she was trying to figure out what kind of salutation this was.

1:30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. "*Fear not*" was the same exclamation the angel had made to Zacharias. Although the angel was still in the annunciation (announcement) phase to Mary, but he had to bring peace by saying— "*Fear not*", Why? - Because he wanted her to know that it was nothing to be afraid of.

1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. When the angel said "*behold*", he wanted Mary to really regard, consider, comprehend as something new, unexpected, and as true. This young girl that was espoused to Joseph is hearing the angel Gabriel say to her, that "*she will conceive in her womb a son*"; have a baby, "*and his name will be Jesus.*" "*Jesus*" came from the Hebrew origin "*Yeshua*" meaning to rescue, to deliver: "*Salvation*", "*Savior*", "He who saves." Many people in that day named their baby "*Jesus*" knowing that God had promised a Savior and hoping their child would be the one. But there will only be one Savior and He is coming through Mary. Don't forget Mary is a virgin—never been touched by a man.

1:32 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:— Five things the angel said about the Son Mary will have:

1. He will be great.
2. He shall be called the Son of the Highest. We know the Highest of course is God. Therefore, Jesus is the Son of God.
3. God will give Him the throne of his father David. Jesus is the Son of David, a descendant; offspring of David; therefore, the throne is not given to Him by ordinary men, but by God Almighty. This throne

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promised to David, is given to him in his seed, Christ, not the temporal throne, on which Christ did not sit, but the spiritual eternal throne, of which David's temporal throne was a mere type; a mere shadow. Mary heard all of this. This would by no means be an ordinary baby. His name is great; His descendants are great; and His throne is great! Yes, that would be hard to comprehend that she was chosen by God for such a task!

1:33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

4. Jesus will rule over the house of Jacob forever.
5. There shall be no end to His kingdom reign! God promised David that his throne (his rule) would never end (2 Samuel 7:16). This has both a literal and spiritual meaning; and a temporal and eternal meaning. Jesus reigns over physical Israel (the Jewish nation) and spiritual Israel (the believers in Christ). Every ruler in this temporal world is replaced, but Jesus' reign is forever.

1:34 Then said Mary unto the angel, How shall this be, seeing I know not a man?— Mary was expected to believe the miraculous, but she was puzzled. She was not doubting or asking for some sign like Zacharias (v.18). Zacharias *asked*, "*Whereby shall I know this?*" meaning, I need a sign; what sign shall you give me? This is of a different connotation than what Mary asked: "*How shall this be...?*" Mary was asking for information out of curiosity. She was single and had never known a man sexually. She and Joseph had not gotten together physically. How could she possibly bear a child without being with a man sexually? Mary was thinking of the physical and not of the spiritual.

1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. The angel speaks of this conception:

- "***The Holy Ghost shall come upon thee.***" The operation of conception is by the Holy Spirit. He shall descend from Heaven.
 - It would be God's power, through the Holy Spirit, making it possible for Mary to be impregnated and have the Son of God. God is to be the Father of Jesus, and Mary is to be the mother. Mary furnishes the body and God provides the Spirit. Mary is the vessel for incubation of a deity and God's power is the divine incarnate of life through the Holy Spirit. This is the only miraculous conception in the Bible.
- "***The power of the Highest shall overshadow thee.***" "*Highest*" here means the Eternal Father. Jesus Christ is the Eternal Word. The Word takes on the form of flesh and dwells among us. The mother's body is miraculously overshadowed and the child's body is prepared by the Spirit of God. The power of the Highest causes her to conceive (the Word made flesh), the Son of God in her womb without the help of man. He shall be called the Son of God. Wow!
 - It would be ⁴God's glory coming down on a place or person.

This shows that Jesus would be the true Son of the Most High by the Holy Spirit. But, He will also be identified as the son of (Joseph) and Mary. Mary's betrothed to Joseph would be Jesus' legal father, not his biological father in the earth realm. He will be both God and man (God clothed in man-suit); Gabriel points out that the baby would be a "*holy thing*" and would not share the sinful human nature of man. This is no ordinary conception and no ordinary baby!

⁴ <http://www.easyenglish.info/bible-commentary/luke-lbw.htm>
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1:36 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. Again, "Behold", the angel wanted Mary to really regard, consider this, and comprehend as something new, unexpected, and as true. Her cousin Elizabeth in her old age has conceived a son. She had been childless, but now she's six months pregnant. This only demonstrates God's miraculous power to do the unexpected, and for her to believe such a thing could happen even for her.

1:37 For with God nothing shall be impossible. Things of this nature are impossible for man to do, but with God nothing shall be impossible. This can only be possible for God to accomplish!

1:38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her. Mary's response was not 'wait, let me see; let me check with my intended.' Her response was "Behold" (I really regard this as true). She refers to herself as a handmaid. A handmaid was the lowest kind of female servant which shows how much Mary trusted God. She only knew God was asking her to serve Him! Now she is God's handmaiden revealing to Him, "be it into me according to thy word." The Messenger brought a word that would not come back void; brought a word that was not impossible for God; brought a word that would enable the Son of God to be legally in the earth realm! Hallelujah! And at Mary's word of willingly accepting what the angel said, the angel departed from her.

1:39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;— Mary didn't waste any time. She prepared and went with haste to visit her cousin Elizabeth some sixty or more miles south of Nazareth in Judean territory. She went with purpose. This was not a casual visit. Mary knew about Elizabeth's miraculous conception from the angel, but Elizabeth did not know about Mary's conception.

1:40 And entered into the house of Zacharias, and saluted Elisabeth. She arrived at her destination, at the house of Zacharias and greeted Elizabeth. By this time Elizabeth was 6 months pregnant. Mary was bound to be tired and exhausted.

SUMMARY:

When Elisabeth was in her sixth month of pregnancy, God sends His angel to a virgin by the name of Mary in the town of Nazareth. Mary had not yet had sexual contact with any man. She was engaged to be married to a man by the name of Joseph. In Jewish culture, at that time, a man and woman were pledged or engaged to each other for a period of time before the actual marriage. The engagement period was much more binding than an engagement period today, for the two were considered husband and wife except that they did not live together until after the wedding. The angel Gabriel is sent from God to Mary, a young virgin to let her know that she is highly favored by God, the Lord was with her, and she blessed among women because God was pleased with her (1:30); because God already knew she would believe and be obedient (1:45); and because of Old Testament prophecy of the son (the Promised Messiah) would be of a virgin birth (Is.:14). And that she will conceive in her womb and bear that son and call his name Jesus. As Mary sees the angel, she was troubled at his saying, for she was trying to figure out what kind of salutation he spoke. So the angel calms her down by saying "Fear not", she has found favor with God and tells her what will happen (1:26-31).

He will be great; the Son of the Highest; He shall be given the throne of his father David; have reign over the

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house of Jacob, and His kingdom shall have no end; will be an eternal kingdom. Mary asked How? The angel answered how this would not be accomplished by man but by God's Holy Spirit's power overshadowing her. The baby would be "a holy thing" and called the Son of God. Mary was encouraged by the angel to believe when he told her of her cousin Elizabeth's conception of a son in her old age. With God's great power nothing was impossible! Mary was humble and submissive unto the word of the angel, as she declared, "as thou handmaiden, be it unto me." The angel departed and Mary goes with haste to see her cousin Elizabeth in Judea (1:32-40).

APPLICATION:

When there are unexpected interruptions in our lives, apply Mary's rule, believe God is able to do the impossible; the unexpected in our situation. No matter where our walk takes us, God's power will be there.

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1:41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:— Mary had just arrived from a long trip and had not even had time to sit down. As soon as Elizabeth heard Mary's greeting, the baby (John) leaped in Elizabeth's womb, and she was filled with the Holy Ghost! Three unusual things immediately happened:

1. Elizabeth heard by the inspiration of the Holy Spirit through Mary's salutation (1: 41a).
2. The babe leaped in Elizabeth's womb (1: 41b).
3. Elizabeth was instantly filled with the Holy Spirit (1: 41c).

1:42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. As soon as she walked in the door, Elizabeth began her proclamation of praise under the inspiration of the Holy Spirit. Elizabeth spoke in a loud joyful voice, and a very special spirit of prophecy was given her (1: 42). She pronounced upon Mary "*Blessed art thou among women, and blessed is the fruit of thy womb!*"

1:43 And whence is this to me, that the mother of my Lord should come to me?— Elizabeth is so honored, happy and joyful that the mother of her Lord would come and visit her! All this came by the inspiration of the Holy Spirit. It did not come from man (or Mary). The promise was affirmed through Elizabeth by God Himself!

1:44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my

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womb for joy. Even the baby was joyful when Mary's voice spoke, that he leaped in his mother's womb. Nobody by God could do this!

1:45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. Lord. Elizabeth continued "Blessed is she that believed." She knew that Mary believed what was told unto her; that God would do what He said; keep His promises. Only God could have allowed Elizabeth to know that Mary believed in what God had done.

1:46 And Mary said, My soul doth magnify the Lord, — Mary's great song of praise is known as the "*Magnificat*." This is the Latin translation of the first few words which Mary speaks and it literally means, "*My soul celebrates the Lord*." It has some similarity to the Song of Hannah (1Sam.2:1-10). However, there is a striking difference between the two songs. Hannah proclaimed a triumph over her enemies; Mary proclaimed God and His glorious mercy to man.

1. **Mary proclaims a rejoicing in her soul to magnify the Lord.**

Hearing what Elizabeth had said, Mary, even though she is young, an unmarried virgin, and pregnant, begins to lift her voice in praise to the Lord—"*My soul doth magnify the Lord*." Mary forgot her tiredness, for her faith was being confirmed. She now knew that the angel who had come to her was not a figment of her imagination, not an illusion, not a false vision, not some dreamy state of mind. He was real and his message that she, as a virgin, would bear the Son of God was true! Her faith was reassured and confirmed.

What did Mary have to sing about? ⁵She reveals a heart that is in love with the Lord and also a mind that has been saturated with the Old Testament Scriptures. She teaches us that we can praise the Lord in spite of our circumstances; and that God's grace is sufficient even in the most troubled of times. * Her great desire was to magnify the Lord...NOT herself! "*Magnify*" mean glorify; exalt; make large; honor highly; to declare His greatness; to make Him great in the eyes of others! Even though she was a pregnant teen from Nazareth, engaged to marry a poor carpenter, and people were talking, and from Mary's vantage point Jesus surely wasn't "*planned*"...but wasn't He? Mary rose above her situation! *(*Brian Bell Sermon Notes*). She magnified the Lord, while the Catholic Church now erroneously magnifies her. She was the recipient of grace, not the source of grace! Mary glorified God in song for what He was going to do for the world through her! She obviously now has come to understand her purpose.

1:47 And my spirit hath rejoiced in God my Saviour.

2. **Mary proclaims a rejoicing for God her Savior in her spirit.**

Mary praises the Lord with her soul and she now has joy in her spirit. Body, soul, and spirit have come together. She made a personal confession: "*God is my Savior*." She was proclaiming that God saw her need and Grace was coming to save her. Salvation is a good reason to praise the Lord. When you're saved and you know it, it will put much rejoicing in your heart!

1:48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

3. **Mary proclaims that God takes notice.**

1. *God had regarded her low estate.* Mary specifies where she is and just how lowly a person she was. In the eyes of the world she was a nobody, poor, obscure, unknown, insignificant, of little purpose and meaning in life. According to the religious laws of her culture, Mary would face death by stoning, for being unwed and pregnant. However, God chooses whom He will. He chooses what man would

⁵ http://www.sermonnotebook.org/new%20testament/Luke%201_46-55.htm
<http://www.pitwm.net/pitwm-versebyverse.html>

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never choose. He will reach far down to reach the lowly; take us by the hand, lift us up, and give us purpose, meaning, and significance. He "*regarded*" (turned his eyes upon) Mary. Mary was planning to be married to Joseph. She did not ever think this wonderful favor of the Lord would be extended to her. Yet, the Lord did! And, she knew enough to say "*be it unto me.*"

2. *God calls her blessed in all generations.* God will make us somebody and use us, by giving us a full and meaningful life for all others to see, even for generations to come. Through her belief, she shall be called blessed! To be the means by which the God of eternity enters human history is very memorable and remarkable! God caused Mary to be remembered from that time forth to all generations. In fact her reward caused generations to also receive the blessing in their lives.

GOD'S POWER

1:49 For he that is mighty hath done to me great things; and holy is his name.

4. Mary proclaims glorious attributes of God's power.

1. *God is mighty.* In particular...
 - i. The promised Messiah was now to be born. This would be a great reward to the world! The hope of the world was now to be fulfilled after so many generations of waiting. God's power was now to be demonstrated in a way never before witnessed. Mary's personal thanks to the Lord for her pregnancy and the privilege granted to her was all God's mighty power. She couldn't help but express His might.
2. *God had done great things.* The Lord God has all power and is able to do whatever is required for His work of salvation.
 - ii. The promised Messiah was to be born of a virgin. Mary was the incubator (the carrier) and it was not the seed of a man! It was to be an event and a method never before witnessed. A miracle was to be performed! As Mary had testified, "*He that is mighty had done to me great things.*"
 - a. A great thing indeed that a virgin should conceive.
 - b. A great thing indeed that the Messiah, who had been so long promised to the church, and so long expected by the church, should now at length be born.
3. *God's Name is holy:* that is, God is to be set apart as different from all others. His very nature, His very being is different. God is both pure being and pure in being, both perfect being and perfect in being. God is holy in name and holy in being, set apart and different from all others.

GOD'S MERCY

1:50 And his mercy is on them that fear him from generation to generation.

5. Mary proclaims God shows mercy. There were at least three thoughts in Mary's mind.

1. *God has mercy.* God's glorious mercy to her meant that God had proven to be her personal Savior.
2. *God has mercy on those that fear Him.* God's glorious mercy is finally sending the Messiah (the Savior) to those who feared (reverenced) Him. They will never try to offend Him, but will always try to do what pleases Him, for God will be kind to such people.
3. *God has mercy will be from generation to generation.* God's glorious mercy is passing down from generation to generation because He is abundant in goodness, and He delighteth in mercy. Mary knows that she isn't the only one who has received mercy from God. His mercy is to be revealed to every generation, until the return of Christ to this earth, thereby Mary celebrated the mercy of God!

GOD'S SOVEREIGNTY

1:51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

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6. **Mary proclaims God shows strength and sovereignty.**

1. *God hath shewed strength with his arm.* Mary continued to praise God. She told of what He did by His great strength. God acted and showed the strength with His arm.
2. *God has scattered the proud and the thoughts in their hearts.* The proud are prideful in their thoughts; in the imagination of their hearts. In Mary's day, these would be the same people Jesus confronted in His ministry, the Pharisees and other religious experts, and God was able to scatter the proud and the thoughts in their hearts. They think themselves better...
 - by looks • by wealth • by achievement • by person • by ability • by position • by heritage
 - by possessions.

But, God still showed His strength and rule. Those who think they have the intelligence to question God, they are scattered.

1:52 He hath put down the mighty from their seats, and exalted them of low degree.

7. **Mary proclaims that God puts down and exalts.**

1. *God has pulled the powerful down from their thrones.* The illusion of power continues to this day, as we can see in world affairs all around us. Those who think they know better will never trust God for their salvation. Those who think they have more power than God are 'pulled down.'
2. *God has exalted (lifted) up the lowly.* At this point in the Magnificat, we see God's sovereignty that turns the world's values upside down. Those with power are pulled down and the lowly are lifted up.

In Mary's song it predicts that at the end of time, the Lord will have dethroned the mighty and exalted them of low degree. The mighty are those who sit in positions of power, authority, and influence over others. The picture concerns those who take their power and...

- Seek their own ends
- fail to serve
- push others down
- abuse others
- misuse others
- by-pass others
- enslave others
- deprive others

1:53 He hath filled the hungry with good things; and the rich he hath sent empty away.

8. **Mary proclaims that God fills and empties.**

1. *God has filled the hungry with good things.* Filling the hungry has a two-fold meaning—spiritual and physical. God rewards those who find Him; feeding them spiritually, but He also feed the poor physically, thereby, empowering His people to do just that.
2. *God has sent the rich away empty.* Those who retain their wealth, do so against the wishes of their Maker, who sees all things. Those who regard themselves as 'right' in all spiritual matters and claim riches in the things of God (and it is very easy for this to happen), have little before the throne of grace, as Jesus points out. It is amazing to think that the gap between the rich and the poor in this world continues to increase, but God will bring this to an end, and His Kingdom must demonstrate this Gospel truth.

The Lord filled the hungry and emptied the rich. Those who were rich only in this world's goods are seen stripped of all their earthly goods and sent away empty. And those who had nothing of this world, but trusted God, are seen as having received all good things.

GOD'S FAITHFULNESS

1:54 He hath helped his servant Israel, in remembrance of his mercy;—

9. **Mary proclaims that God helps.**

1. *God has given help to His servant Israel.* God is constantly giving His people help. He did this in Old Testament times, and He does this now—to the new Israel and people of God, His church. It is

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unwise for us to run the church as if everything depends on our efforts; it does not, and the future is in God's hands. God had helped His people.

2. God had remembered His mercy. The people (Israel) desperately needed God's mercy and God's deliverance. They were enslaved by the Romans, therefore, they were frantic in their search for deliverance; so frantic that many were turning to false messiahs and other answers to escape their plight. Some were even finding their security in the Roman state and in humanistic answers instead of God. If a people ever needed God to remember His mercy, it was then. Mary proclaimed that the Lord had remembered His mercy.

1:55 As he spake to our fathers, to Abraham, and to his seed for ever.

10. Mary proclaims God spoke to the fathers, Abraham, and offspring.

God had remembered His promise of the Messiah. He had promised the Messiah to the fathers of Israel, to Abraham, and to Abraham's seed. And note: the promise is now being fulfilled in our lives. God sent the Messiah, the Savior of the world. This is no casual ending to Mary's song of praise to God. This is Mary's prophecy of the completion of God's Covenant promise.

1:56 And Mary abode with her about three months, and returned to her own house. Because travel was not easy, long visits were customary. Mary had spent time with Elizabeth staying with her for about three months and being a great help to Elizabeth who was experiencing the difficulties of a first pregnancy in her old age. For in this trip, Mary has now come to understand her purpose, and her soul magnified the Lord, and her spirit had to rejoice in God her Savior. She returns home refueled and blessed! And it will be obviously apparent to her own house and to the people around that she is pregnant with child.

1:57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son. By now Elizabeth's waiting time was over. The birth of a child is a significant event and for Zacharias and Elizabeth, the birth of John was much more significant! These are a few reasons:

- The baby was born as a child of promise demonstrating God's mercy.
- Elizabeth conceived when she was in her old age, beyond child-bearing years, which shows that nothing is impossible with God!
- Zacharias could finally speak again, for the angel Gabriel had stricken him silent until his child's birth.
- John will be the forerunner to proclaim the coming of the promised Messiah!

1:58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. This child brought all the neighbors and cousins together as they heard the news of Elizabeth having a child in her old age. They heard how God showed mercy upon Elizabeth, and they rejoiced all the more.

SUMMARY:

1:41-58 As soon as Elizabeth heard Mary's greeting, the baby (John) leaped in Elizabeth's womb, and Elizabeth was filled with the Holy Ghost! She began to speak with a loud voice to Mary saying "*Blessed art thou among women, and blessed is the fruit of thy womb!*" And then she called her "*the mother of my Lord.*" God had revealed this to Elizabeth. And Elizabeth was so honored, happy, and joyful that the mother of her

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Lord would come and visit her! Even Elizabeth's baby leaped in his mother's womb for joy when Mary's voice spoke. Elizabeth continued "Blessed is she that believed." She knew that Mary believed what was told unto her; that God would do what He said; keep His promises. This song of praise – typically called "*the Magnificat*" which is Mary's testimony and it literally means,

1. "*My soul celebrates the Lord.*"

2. "*Mary's spirit rejoices in God her Savior.*" Thus, in her testimony of praise...

3. God regarded her low estate (1:46-48); He took notice of her and all generations will call her blessed.

4. God is mighty; His Name is holy (1:49): He has done great things for her.

She would be remembered from generation to generation forever, and they will call her blessed.

5. God is mercy (1:50): His mercy goes on from generation to generation.

6. God showed strength, power (1:51): And scatters the proud and the thoughts in their hearts.

7. God pulls down and lifts up (1:52): He humbles the proud and exalts the lowly.

8. God fills the hungry (1:53): And sends away the rich empty.

9. God helps His servant Israel (1:54): He has kept all His promises to Israel.

10. God spoke to the fathers, Abraham, (1:55): and His seed forever.

For this, her soul magnified the Lord, and her spirit rejoiced in God her Savior. Thus as Mary gave her testimony of praise, she had spent time with Elizabeth staying with her for three months, and then returns home obviously with child. Elizabeth's time had fully come for her son to be born. ⁶When Elizabeth's son was born, her neighbors and relatives, heard how kind the Lord had been to her, and they too were glad.

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[LUKE 1:59-66](#)

[NEXT 1:67-80](#)

1:59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. All Jewish males were circumcised on the eighth day after birth. Circumcision was the Jewish ceremony where the child was offered up or dedicated to God and it was also the day on which the child was officially named. Some of the neighbors and relatives wanted the child to be named after the father, Zacharias.

1:60 And his mother answered and said, Not so; but he shall be called John. And we see that Elizabeth, the child's mother objected, knowing that the angel had told Zacharias to name the child John. So, she let them know that his name would be John.

1:61 And they said unto her, There is none of thy kindred that is called by this name. The neighbors and relatives told Elizabeth that none of Zacharias' kindred are called John. They really didn't know what the angel had said to him; they didn't even know why his voice was shut-up. They only knew about their tradition, they couldn't even conceive anything else but to call him after his father's name.

⁶ <http://www.family-times.net/commentary/elizabeth-gives-birth-to-john/>
<http://www.pitwm.net/pitwm-versebyverse.html>

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1:62 And they made signs to his father, how he would have him called. So, the relatives took the matter to speechless Zacharias, even making signs to him; motioning him because his voice was silenced by the angel Gabriel; unable speak to them since coming out of the Temple.

1:63 And he asked for a writing table, and wrote, saying, His name is John. And they marveled all. Zacharias then asked for a writing tablet in which he wrote the name John. They people marveled; astonished and were surprised over the child's name.

1:64 And his mouth was opened immediately, and his tongue loosed and he spake, and praised God. The child's birth caused several important results:

1. The father was miraculously healed; consequently he began to praise God. The restraint upon Zacharias' tongue was removed.

1:65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea.

2. The people were awe-stricken. The word "fear" (phobos) does not mean terror and fright, but reverence. It meant reverential awe and reverential fear of God. They could see God working; His hand was evident.
3. The events were spread abroad. God's hand upon the child was the subject of the countryside. His movement upon Zacharias was noised abroad throughout all the countryside of Judea.

1:66 And all they that heard them laid them up in their hearts, saying. What manner of child shall this be? And the hand of the Lord was with him. The sense of destiny surrounded the child. The people kept the things in their hearts. They did not forget what they were hearing and they were waiting for the child to grow, to see what would happen with him, for the hand of the Lord was with him.

SUMMARY:

On the eighth day Zacharias and Elizabeth came to circumcise their child, and the people thought his name should be called Zacharias, after his father, but his mother said not so, his name will be John. The neighbors and relatives didn't understand this. They began to motion to Zacharias as who had been silenced by the angel since conception, as to what he wanted to call him. He asked for a writing tablet and he wrote the name John, and again everybody was astonished and surprised. Then all of a sudden, immediately after Zacharias wrote the child's name down, his mouth opened and his tongue was loosed, and he began to speak and praise God, filled with the Holy Ghost and prophesizing. The reverential fear of God came over all the people that were around him. And these sayings were noised abroad throughout all the countryside of Judea. And all that heard about it, kept all this in their hearts and began to say "what then shall this child be?" They did not forget what they heard and waited for the child to grow, to see what would happen (1:59-66).

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1:67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,— After Zacharias tongue was loosed and was finally able to speak, he was filled with the Holy Ghost and began to praise God (1:64) by prophesying. What a wonder to come out of your mouth after being shut up for 9 months. It reminds me of Jeremiah when he says "it's like fire shut up in my bones." Zacharias' Prophecy is often called "the Benedictus" after its first words in the Latin translation.

1:68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people,— The first part of Zachariah praise predicts redemption. He addressed God (Yahweh) as "the Lord God of Israel." Israel was the chosen people of God. And as God's chosen people, Israel had been given (entrusted with) both the Word and promises of God. Zachariah was predicting the future, proclaiming what the Messiah had done. The Messiah was the One through whom God used, to visit and redeem His people. It was God Himself who visited the earth in the Person of the Messiah. In the past, God had been actively involved in the world's affairs. He had sent His Word through His Old Testament messengers to the world, but now God was becoming personally involved in the world by visiting the world Himself! Zacharias was prophesying here in the Book of Luke, but God's promise to Israel has been fulfilled today!

1:69 And hath raised up an horn of salvation for us in the house of his servant David;— This refers to the Messiah, the mighty Savior of David's house. Zacharias says God is sending us a mighty Savior. The phrase "horn of salvation" is a reference to Christ. The word "horn" throughout the Old Testament was a symbol of strength, power, and might. The Messiah is called "the horn" or "the mighty One of salvation" because He alone possesses the might, the strength, and the power to save. Also note where the horn or the Messiah was raised up—in the house of His servant David. The Messiah was the horn promised to David; the One who fulfills prophecy concerning David (There will I make the horn of David to bud: I have ordained a lamp for mine anointed Ps.132:17). The Messiah appears to re-establish the Davidian kingdom.

1:70 As he spake by the mouth of his holy prophets, which have been since the world began:— God was the One doing the speaking through the mouths of His Holy Prophets since the world began. In Genesis chapter 3:15, God speaks and we see the first prophecy of the Savior. However, a search shows that Moses may have been the first prophet, to reference his prophecy to the Savior in Deuteronomy 18:15 "God will raise up unto thee a prophet..." Also, Balaam in Num.24:17 spoke of "Jesus as a Star out of Jacob...", And Isaiah in Is.7:14; 9:6 spoke of His name "Immanuel; called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace", and etc.

1:71 That we should be saved from our enemies, and from the hand of all that hate us;—The Messiah was to save believers from their enemies and from all who hated them. ⁷The Jews had many enemies. In the past, powerful foreign nations attacked and ruled them. Therefore, most Jews would describe 'enemies' in political ways. This was especially true at that time because the Roman soldiers were in their country. However, Christ is interested in saving men from their enemies that wage an endless war against the spirit and enslave men both now and eternally.

⁷ <http://www.easyenglish.info/bible-commentary/luke-lbw.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

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1:72 To perform the mercy promised to our fathers, and to remember his holy covenant;— The Messiah was the One who fulfilled the mercy that was promised, and the covenant of faith. God promised Abraham that if he would get up and leave his old country and follow Him, then Abraham would receive both "the mercy of God" and "the covenant of faith." The covenant was based on "the Promised Seed", Christ Himself. Thus, Zacharias, under the influence of the Holy Spirit, prophesied that the promised mercy and covenant to Abraham will be in the fulfillment of Jesus.

1:73 The oath which he sware to our father Abraham,—We have heard of that oath many times (Gen.12:3; 17:4; 22:16-17) and it brings comfort to the offspring of Abraham from generation to generation as God honors His oath.

1:74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,— God has mercy and delivers man through faith that men might serve Him without fear. He does not want men fearing the pain of death and the coming judgment of hell. God wants men to have peace of mind and heart, to feel secure and to know meaning and purpose throughout all of life. Being delivered out of the hand of the enemy frees us to serve Him.

1:75 In holiness and righteousness before him, all the days of our life. ⁸We can be holy and righteous, because we have taken on His righteousness and holiness. We will no longer be servant to sin, for God will enable us to serve Him in righteousness of Christ to walk in all the days of our lives; forever.

1:76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;—The second part of Zacharias' prophecy concerned John, his son—to be known as John the Baptist, predicting that John would prepare the Messiah's way.

1. John was to be the prophet of the Highest!
 - a. There had been no prophet in Israel for some four hundred years. John was to be the first since Malachi.
 - b. Christ was called the Highest, that is the Most High—a title for God. Therefore, the Incarnation of God in Christ was being proclaimed. He is "*God blessed forever.*"
 - c. John was called the prophet of the Highest!
2. John was to prepare the Lord's way. He was to be the forerunner of the Messiah. He would be the One who was to prepare the people for the coming of the Lord.

To go before the face of the Lord - is the same as to go immediately before one, or to be immediately followed by another. John would be the "*forerunner*" of the Lord Jesus, the Messiah, that was about to appear.

1:77 To give knowledge of salvation unto his people by the remission of their sins,— John was to proclaim salvation, even forgiveness of sins. Note: salvation may be freely given, but it also comes by the forgiveness of sins. That means Salvation is conditional. Thereby, John's purpose was to call men to salvation; however, one's sins must be forgiven before he could be saved.

1:78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,—One thing for sure, the Messiah was sent through the tender mercy of God. He is the "*Dayspring from*

⁸ <http://www.lovetheLord.com/books/luke/03.html>
<http://www.pitwm.net/pitwm-versebyverse.html>

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on High", the morning light, the rising sun who had visited them.

1:79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. The Messiah was sent to give light. To who? 1) to those who sit in darkness; 2) and to those in the shadow of death; for 3) their feet are guided into the way of peace. God spoke light from nothing that was created. Therefore, it is never too late or far for the light of Jesus to penetrate into darkness: "those who sit in darkness" (ignorant to the truth of God's Word); or "those in the shadow of death" (on death row or hospice), peace is available through the Messiah!

1:80 And the child grew, and waxed strong in the spirit, and was in the deserts till the day of his showing unto Israel. To prophesy is not only to be able to foretell coming events only, but to give the mind of God in relation to both the present and the future. The only record of John the Baptist's early life is given in this verse. John remained separate from the religious leaders of his day. His message was different from theirs and his life proved it.

SUMMARY:

It had been many years since God had spoken through the prophets. But now in a special way God opened the lips of Zacharias. Zacharias prophesied the coming of the Savior who would redeem His people and he predicted that his son John would prepare the Messiah's way. God had opened up his mouth and enabled Zacharias to speak prophetically for He filled him with the Holy Ghost. No wonder Zacharias praised God! (1:67).

- a. He gives an exhortation of praise to God (1:68a).
- b. He noted the reason God should be praised (1:68b).
- c. He described the deliverance for Israel through the Messiah (1:69-75).
- d. He described the ministry John would have (1:76-79).

To prophesy is not only to be able to foretell coming events only, but to give the mind of God in relation to both the present and the future. The only record of John the Baptist's early life is given in one verse (1:80) "And the child grew, and waxed strong in the spirit, and was in the deserts till the day of his showing unto Israel." John remained separate from the religious leaders of his day. His message was different from theirs and his life proved it.

APPLICATION:

The honor and favor bestowed upon Mary brings great joy. It brought about praise in song! This is a joyous time to allow God into your heart, as Mary allowed Him to overshadow her by saying "*Be it unto me according to thy Word!*" Learn to celebrate God, His glory and His goodness through praise! It is contagious and humbling!

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2:1 And it came to pass in those days, that there went out a decree from Caesar Augustus that all the world should be taxed. ⁹While God was preparing the world for the coming of the Savior He moved the heart of the Roman emperor to send out an order saying that everyone had to go back to the city from which the people had come from, in order to be registered. Augustus was the one who gave the order that the people should register themselves. He was the grandnephew of Julius Caesar, and was adopted as his son. After the murder of Julius Caesar, young Octavius Augustus ruled with Mark Anthony and Lepidus in a triumvirate. Then for more than forty years Augustus served by himself as the first emperor of the Roman Empire. The Roman purpose of the registers of people was to charge taxes. But God had another purpose. It was during his reign that Christ was born. "*All the world*" in this verse indicates only the twenty-seven provinces ruled by the Roman Senate and the emperor.

2:2 (And this taxing was first made when Cyrenius was governor of Syria.)— Judea was under rule with Caesar Augustus reigning as emperor. Cyrenius (or Quirinius) was governor of Syria, and Judea was included in the province of Syria. The scepter had most definitely departed from Judea. This was the first registration of its kind and it took place when Cyrenius was governor of Syria. God's purpose and timing was seen.

2:3 And all went to be taxed, every one into his own city. Therefore, no matter where the people lived, they all had to go back to the city they were born in to be taxed. The city is the city of Joseph's birth (Mary's betroth).

2:4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem;— The Romans ordinarily enrolled men where they were currently living, while the Jews counted families according to their ancestral hometowns. Joseph's family hometown was Bethlehem in Judea, but he lived in Nazareth in Galilee. That meant that Joseph and Mary had to travel about 80 miles in order to register for the census. That would explain why Joseph and Mary had to return to Bethlehem at a most inconvenient time—in the ninth month of Mary's pregnancy.

2:4b ...**(because he was of the house and lineage of David):**— Joseph was in the royal line of succession through King Solomon and therefore of David's lineage. Mary was also a descendant of Solomon's brother Nathan. Both Mary and Joseph were direct descendants of King David. Matthew's genealogy gives Jesus' legal or royal lineage through Joseph. Mary's ancestral line is recorded in Luke 3:23-38. Also look at (Matt.1:1, 16, 20; Lk.2:4). And in this very verse Joseph is said to be of the house and lineage of David

¹⁰Just before the Babylonian captivity God had cursed the royal line, saying that no King would ever come from them again (Jer. 22:28-30) and yet He had promised David that descendants of Solomon's would rule over Israel forever (1 Chron. 17:11-14). Jesus was a blood relative of Mary, and therefore of the house of David. When Joseph married Mary, Jesus became his legal son and therefore entered the Royal line. Now He was of the house and lineage of David. But since He and Joseph were not biologically related, He escaped the blood curse. Thus Jesus became the only man since 600 BC qualified

⁹ <http://www.family-times.net/commentary/the-birth-of-jesus/>

¹⁰ <http://gracethrufaith.com/ask-a-bible-teacher/the-house-and-lineage-of-david/#more-12369>

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to become the King of Israel and sit on David's throne, something Gabriel had promised to Mary (Luke 1:32-33).

2:5 To be taxed with Mary his espoused wife, being great with child. Joseph took with him Mary, his betroth who was nine months pregnant by this time. The taxation forced Joseph to Bethlehem. Being espoused to Joseph was a binding engagement to be married, and to end it would require a paper of divorcement.

2:6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

¹¹Galatians 4:4 says *"But when the time had fully come, God sent forth his Son, born of a woman, born under the law."* The phrase *"had fully come"* speaks of something that is complete and fully developed. It means that God had prepared all of history from the beginning for this special moment; He had set the stage for the entrance of His Son into the world. Mary was about to give birth; about to deliver the Son of God into the earth realm.

2:7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. Mary and Joseph had arrived in Bethlehem but there was no room in the inn; all the rooms were full. There were so many people in town to pay their taxes. They had to go to the stable; or it was a little cave cut into the hillside behind the inn. This was not the place Mary had imagined delivering her baby. However, she delivered her firstborn son; the Son of God. He was wrapped in swaddling clothes (that is, strips of cloth). Swaddling clothes kept a baby warm and gave a sense of security. They were believed that it would protect its internal organs. The custom of swaddling infants is still practiced in many Eastern countries. The baby was laid in a manger which was a feeding trough that fed the animals. Could you imagine, the Messiah in such an humiliating and lowly place?

SYNOPSIS:

A decree from the Roman Emperor, Caesar Augustus went throughout the nation. The census was taken when Cyrenius was governor of Syria. Therefore, everyone was required to return to their hometown for this registration. And because Joseph was a member of the royal line, he had to go to Bethlehem in Judea, King David's ancient home—Nazareth. The purpose was taxation. He took Mary, his espoused with him who was already pregnant by now with the Son of God. They arrived in Bethlehem and the due time for her baby to be born was at hand. She gave birth to her firstborn child, a son whom she wrapped in swaddling clothes and laid Him in a manger for there was no room in the inn (**2:1-7**).

2:8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. Now there were some shepherds in a field in this same country (the area around Bethlehem) watching over their sheep that night. ¹²These shepherds had to watch for wild animals that tried to attack the sheep at night. We all know that Jesus is the Great Shepherd and we as Christians are spoken of as *"sheep."*

2:9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. There is a disruption in the field where the shepherds were abiding. There appeared an angel of the Lord bringing God's glory to shine all around these shepherds. Now, the religious

¹¹ <http://www.keepbelieving.com/sermon/2007-12-05-When-Was-Jesus-Born/>

¹² <http://www.lovetheLord.com/books/luke/04.html>

<http://www.pitwm.net/pitwm-versebyverse.html>

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people would snub and ignore the shepherds. The shepherds were despised because they were unable to attend services and keep the ceremonial laws of washing and cleansing, but here, an angel comes to the shepherds. It was such a spectacular night in the field of the open sky! God gave His first message of His Son to common shepherds that were watching over their sheep.

2:10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. The angel's appearance was that of splendor and glory, and the angel's message was one of reassurance and Good News! They were not to be afraid because the angel wanted them to hear this Good News that was to be of great joy for all people. If someone one was bringing good news to you that would encourage and make you happy, they wouldn't want you to be afraid of the messenger! The Gospel of Jesus Christ is Good News! Praise God!

2:11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord. This is the day! It happened this day in the city of David, a Savior—the Messiah is born! Bethlehem was about 5 miles south of Jerusalem. It ¹³is called the "*city of David*" because David grew up there along with his father Jesse and his seven brothers. In fact, David tended sheep in the fields outside the village, just the shepherds were doing the night the angel appeared to them. This Messiah that was foretold in the Old Testament! Some of the Jews had been awaiting and looking for his arrival for years to deliver them from the Roman rule—He is Christ the Lord! Three titles reveal the greatness of Mary's Son in this verse.

1. This Christ child is the **Saviour** of the whole world. "*Saviour*" is actually an Old Testament word that means "*One who delivers his people.*"
2. He is **Christ**, the Gr. equivalent to Messiah which means "*the Anointed One*", who has come to save the world, and...
3. He is **Lord**, the Gr. word for "*Master*"; used to translate the covenant name of God showing His Deity to be over all people and things!

2:12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. The angel reveals a sign for the shepherds to find the baby. They will find the babe wrapped in swaddling clothes, lying in a manger.

2:13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,— Without warning, without prior announcement; it means that the angels weren't there, and then they were everywhere; a multitude of the heavenly host praising God. The spectacular appearance of the heavenly host means an army of angels, ten thousand times ten thousands. The shepherds had a special glimpse into the spiritual world.

2:14 Glory to God in the highest, and on earth peace, good will toward men. The angels did two things:—

1. They cried out for glory to be lifted up to God in the highest.
2. They cried out for peace, for good will toward men. By peace is meant the peace of reconciliation; the good will between God and man. God's gift of peace will come not to all men but to those whom God is pleased to call to Himself.

¹³ <http://www.keepbelieving.com/sermon/1997-12-21-Christmas-Joy/>
<http://www.pitwm.net/pitwm-versebyverse.html>

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2:15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. Just as soon as the angels came, they were gone away from the shepherds into heaven. There was excitement all around!

1. The shepherds immediately decided to visit. And *"the shepherds said to each other, Let us now go even unto Bethlehem, and see this thing which is come to pass..."* Going to Bethlehem meant they were located some distance away, but they were willing to make the trip in order to see *"this thing"* (the birth of the babe) *"which is come to pass"* that the angels had proclaimed.
2. The shepherds realized this message that they had received, was from the Lord. *"The Lord hath made known unto us."* These shepherds are good examples for us to imitate today. They received by faith the message God sent them, and then responded with immediate obedience.

2:16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

3. They shepherds hastily rushed to see for themselves. When they got to the place, they found Mary, Joseph. Then they saw the baby lying in a manger.

2:17 And when they had seen it, they made known abroad the saying which was told them concerning this child. They had seen with their own eyes, they began spreading this Good News of this child to others.

4. The shepherds shared the message. They were the first to bear witness to the Savior of the world. In that day, a shepherd's testimony would not be accepted in a courtroom but God used them to tell others about the Savior who came to save them and make them free. This was a solemn obligation as well as a great privilege to them. God trusted the shepherds so much with His Son's announcement!

2:18 And all they that heard it wondered at those things which were told them by the shepherds.

To those who knew nothing about the Lord but heard it from the shepherds, were full of wonder at the things they heard, but they never responded and never moved to find Him for themselves. Most believed that only priests and high priests had this type of experience with God.

2:19 But Mary kept all these things, and pondered them in her heart. As these events occurred with the shepherds, ¹⁴Mary knew that Jesus was special. She knew that He was the Son of God, and she pondered these events; quietly treasuring all these things in her heart.

2:20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. The excited shepherds were still rejoicing; glorifying and praising God for all the things they had heard and seen as they returned to their flock.

2: 21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. ¹⁵Luke tells us that eight days after the baby was born, He was circumcised and given the name "Jesus"; named just as the angel had said. Every boy was circumcised and named on the eighth day after his birth (Lev. 12:3; Luke 1:59-60). Circumcision symbolized the Jews' separation from Gentiles and their unique relationship with God.

¹⁴<http://www.lovetheLord.com/books/luke/04.html>

¹⁵ <http://www.family-times.net/commentary/jesus-is-circumcised/>
<http://www.pitwm.net/pitwm-versebyverse.html>

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2:22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;— There were three legal ordinances which were required by every Jewish parent that had given birth to a firstborn son. **First: The Ordinance of Circumcision** was an outward physical sign of one's willingness to obey God and be one of His chosen people. ¹⁶Every boy was circumcised and named on the eighth day after his birth (Lev.12:3; Luke 1:59-60). "*Circumcision*" symbolized the Jews' separation from Gentiles and their unique relationship with God. The son, Jesus was named on the day of His circumcision. The parents did not offer sacrifices until the days of the mother's purification ceremony was complete. Mary and Joseph go to the temple. They make the five-mile journey from Bethlehem to Jerusalem with Jesus. **Second: The Ordinance of Purification** is described in the Old Testament in Leviticus 12, (*for 40 days after the birth of a son and 80 days after the birth of a daughter, the mother was ceremonially unclean and could not enter the temple*). At the end of her time of separation, the parents were to bring a lamb for a burnt offering and a dove or pigeon for a sin offering. The priest would sacrifice these animals and would declare her clean. **Lastly: The Presentation to the Lord /Redemption** was when the parents brought their firstborn son to the temple to present Him to the Lord after the mother's forty-day of purification was over; acknowledging that he belonged to God and is then bought back through offerings.

2:23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)— Then, as written in the law of the Lord, every firstborn child that's a boy is to be consecrated; dedicated to the Lord, just as had been done in Exodus 13, and the male shall be called holy to the Lord. This is much like we do in church today when we dedicate a baby to the Lord.

2:24 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. If the individual could not afford a sheep, two doves or pigeons could be offered instead. Apparently, because they didn't have much money, Mary and Joseph offered two doves rather than the more expensive lamb and a dove.

2:25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. At this point we are introduced to Simeon. Five things are said about him personally.

1. **Simeon was a just and devout man.** He treated other people as he should: justly. The word "*just*" (*dikaios*) means righteous, well-behaved, living as one should live. He walked closely with God. The word "*devout*" (*eulabes*) means cautious and careful in relation to God. It means reverence for God; being pious or religious.
2. **Simeon was a man who looked for the coming of the Messiah** (Matt.1:18). This is what is meant by "*the waiting for the consolation of Israel (the Restoration of Israel).*" Faithful believers among the Jews felt that Israel could find consolation only in the Messiah. The consolation of Israel would fulfill the Abrahamic and Davidic Covenants. Jesus was to remove sorrow and comfort the nation! They "*waited for the kingdom of God*" (Mk.15:43).
3. **Simeon was a man filled with and led by the Holy Spirit;** The Holy Spirit was upon him continually. This shows just how closely Simeon was living to God. He walked so closely that God was able to use him in a most magnificent way to encourage Joseph and Mary.

2:26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

¹⁶ <http://www.family-times.net/commentary/jesus-is-circumcised/>
<http://www.pitwm.net/pitwm-versebyverse.html>

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4. **Simeon was a man who was given an unusual promise.** Apparently, Simeon was constantly studying the Scriptures, in particular searching the prophecies concerning the coming salvation of the Messiah (1Pt.1:10). We don't know how old he was, but at some point, the Holy Spirit revealed to him that he would not die until he had seen the Messiah. He had a promise that God would keep.

2:27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,— It's nothing like the nudging of the Holy Spirit! Simeon being led by the Spirit came to the Temple. This was the day the parents were to bring the child Jesus to the temple. A first-born child was to always be taken to the temple to be dedicated to the Lord. This was after the custom of the law (also vv.22-24). This was the day God's promise comes true for Simeon. He had been waiting a long time.

2:28 Then took he him up in his arms, and blessed God, and said,— This was the day God's promise comes true for Simeon. He had been waiting a long time. ¹⁷Day by day he had prayed for the Lord Christ to finally appear. What are you praying for, that's taking a long time? Like the children of Israel—430 yrs. Like Simeon—until it was revealed to him. Year after year his prayer went unanswered when he thought it would come. But even as he grew older, his anticipation grew stronger because he knew he couldn't live forever. It was coming! We are truly living off of someone's prayers that have prayed for us, but now they are dead and gone from us. But God is fulfilling their prayers. That day Mary and Joseph came into the temple. ¹⁸There was nothing outwardly to distinguish them, no marks or signs that indicated they were anything other than another poor young couple coming with their newborn son. And there were many in that temple with their babe, however, Simeon was able to recognize, see, and hold God's Salvation—Jesus, for he was led by the Spirit of God.

5. **Simeon was a man who saw and held the Messiah.** He took the child up into his arms and he first blessed God who is the Blessor. Then he proclaimed Him to be the long-awaited Messiah.

This could not be compared to any gift given to us by man. In all his life he did not want for anything else like he wanted this. This so overwhelms me just thinking of it. We all know how we feel holding a newborn baby in our arms, but to know that this particular baby would save us from the damnation of sin and hell is a whole nother level; and see our loved ones in the by and by; and live forever with the Savior is pure JOY!

2:29 Lord, now lettest thou thy servant depart in peace, according to thy word:— Once Simeon had embraced the Messiah, he broke out into song. The song is called the *Nunc Dimittis* being known by the opening words of the song in the Latin (vv.29-32). In this, he's saying that he was now ready to die in peace. He called himself God's servant. He trusted God all the way and God kept His promise.

2:30 For mine eyes have seen thy salvation,— He truly blessed and praised God for seeing God's salvation for the people. His eyes had seen Christ the Messiah, the One who comes to save! God in His mercy has comforted Simeon, therefore, he couldn't help but give honor and reverence to God.

2:31 Which thou hast prepared before the face of all people;— The child, God's sent salvation was prepared for all people. He was prepared for this mission from the beginning of time, before we even knew about time, but the manifestation of His mission is seen at His birth by Simeon, and is now prepared before the face of all people. The Messiah had come for all. *A child is born, a Son is given...* Prejudice and favoritism were unknown to God, for He was not willing that any should perish.

2:32 A light to lighten the Gentiles, and the glory of thy people Israel. Jesus, the child was to be the

¹⁷ <http://www.keepbelieving.com/sermon/1991-12-22-The-Cradle-And-The-Cross-Simeons-Song/>

¹⁸ <http://www.keepbelieving.com/sermon/1991-12-22-The-Cradle-And-The-Cross-Simeons-Song/>

<http://www.pitwm.net/pitwm-versebyverse.html>

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light to the Gentiles; to the unbelievers of the world. This simply means that He came to be the Revelation of God, to reveal the way, the truth, and the life to men. And the child was to be the glory of God's people Israel (Jews) who He first comes to; who were to be the believers. In this baby, Simeon sees the fulfillment of all the hopes and dreams of the Jewish people across centuries. (Abraham, Isaac, Jacob, Moses, David, Micah...).

2:33 **And Joseph and his mother marvelled at those things which were spoken of him.** The parents marveled at the blessings and predictions. The predictions would amaze anyone, but they were given for an additional reason. Joseph and Mary needed to be assured, encouraged, and strengthened. They had been through a lot and still, there would be more experiences to go through because of the child! In the *Nunc Dimittis*, first, the song (vv.29-32); then a personal word of prophetic blessing to Mary (vv.34-35).

2:34 **And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;**— Simeon gives a prophetic blessing which amazed them. He wanted them to pay close attention to this child, for He would be the cause for many falling and many rising. He would be the Great Divider of Men to fall and rise again! This child was to be what the Scripture calls the "stone of stumbling" and the "chief cornerstone."

1. Many would stumble and fall over Him in Israel. They would not notice, look, study, prefer, choose, believe, or trust Him, and the salvation He brings. They would simply choose another way other than God's way.
2. Many would rise because of Him. They would take notice, choose, and believe Him and the salvation He brings. Therefore He would become their foundation their cornerstone.
3. Many would speak against Him. The child's fate was sealed. The child was to be opposed and eventually killed. Jesus was a sign of both God's love and judgment. And therefore, He was to be a sign that will be spoken against.

This would be like the preacher saying after reading the scripture, "*you accept or reject.*"

2:35 **(Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.** Mary may be happy at this moment in time but there will come a time when she will experience sorrow. When many speak against Him, the hidden thoughts of many hearts will be revealed, but it will also be like a sword that pierces through Mary's own soul. She will experience deep sorrow at the cross, seeing her Son, the only begotten Son of God, rejected and killed by men. This certainly revealed the inner thoughts of men's hearts. This also conveys to us when a woman gives birth to a child, there is sorrow in the pain of birth, but afterwards there is blessings in the pain of life.

2:36 **And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;**— Nothing is known about Anna except what is given here.

1. Anna was a prophetess. There had not been a prophet in Israel for some three hundred years, yet God is seen raising up a prophetess, a woman at that! You notice the prophetess title came first before she is the daughter of...? She was apparently a very special person, for women leaders were very rare in that day! She was evidently a spiritual and saintly woman of God! As a prophetess, she was constantly studying the Word of God. The main role of a prophet was to speak for God proclaiming His truth!
2. Anna is the daughter of Phanuel, of the tribe of Aser: ¹⁹Phanuel means "*the face of God*" while Anna means "*Grace.*" For grace proceeds from the face and from the mouth of God, and is breathed into

¹⁹ <http://newtheologicalmovement.blogspot.com/2011/09/feast-of-prophetess-anna-who-was-she.html>
<http://www.pitwm.net/pitwm-versebyverse.html>

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the faithful. The place where Jacob saw God face to face was called by him Peniel or "Phanuel." The tribe of Aser (or Asher) is among the ten lost tribes of Israel, who originally inhabited the western portion of the region of Galilee [it is west of Naphtali and north-west of Zebulun].

3. Anna was of a great age—over 100 yrs.
4. Anna had lived with her husband seven years from her virginity. This means that she and her husband had 7 years of marriage; "*from the years of her virginity*" meant that she married at the proper time at the end of one's virginity and became a woman, and she never remarried again after her husband died.

2:37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.

5. Anna was a widow for 84 years. It doesn't say how old she was when she had gotten married, but it had been 84 years since her husband had died and she may be well over 100 years old about now. Widows didn't have it easy in that day; often neglected and exploited in spite of the commandment of the Law.
6. Anna didn't leave the temple. This either means that they set up some kind of room for her. She never ceased to worship night and day in the temple; never missing a service; totally devoted to God.
7. Anna served God with fastings and prayers night and day. This meant that she was extremely disciplined, possessing the consistency in devotions that so many lack. Despite her age; being elderly, she did not give herself to the flesh—overeating, oversleeping, immoral gratifications, meaningless activities that waste time. She devoted herself to serving and hoping in God, praying and bearing witness as His servant.

2:38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. After Simeon had blessed the child, Anna in that instant came into the group giving thanks unto the Lord. She ²⁰quickly realized who Jesus was. She not only recognized Him and accepted Him for herself, but preached to everyone in Jerusalem who looked for redemption. She was one who preached the Good News of Jesus Christ as our Redeemer.

SUMMARY:

That night, some shepherds were in the field outside the village guarding their sheep and there appears an angel of the Lord in the night sky with the glory of the Lord shining all around him. At such a spectacular sight, fear came upon the shepherds. But, the assurance by the angel of the Lord led the shepherds to not be afraid because he brought Good News that would fill them and everyone else with great joy! The Good News by the angel of the Lord was in regard to God's Son, the Messiah that had just been born. The angel let the shepherds know the place where they could find Him—in the city of David, which is Bethlehem. And that He was the Savior, Christ the Lord that was born on that day. They were told to look for the babe wrapped in swaddling clothes lying in a manger. Suddenly a multitude of the heavenly host appeared with that angel giving praise and glory saying "*Glory to God in the highest, and on earth peace, good will toward men.*" The angels now disappeared and the shepherds decided to go to Bethlehem to see what the angels had revealed to them. They went with haste and found Mary and Joseph with their babe lying in a manger. When they had seen with their own eyes, they began spreading this Good News of this child to others (**2:8-17**).

The shepherds rushed to see the infant Christ, and then made known what they had heard concerning the

²⁰ <http://www.lovetheLord.com/books/luke/05.html>
<http://www.pitwm.net/pitwm-versebyverse.html>

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child. Shepherds became the first New Testament evangelists! To those who knew nothing about the Lord but heard it from the shepherds were full of wonder at the things they heard. They never responded and never moved to find Him for themselves. And Mary pondered; quietly treasuring all those things in her heart. The excited shepherds were still rejoicing; glorifying and praising God for all the things they had heard and seen as they returned to their flock (2:18-20).

APPLICATION:

The journey to Bethlehem was not an easy one. I know it came with struggles. Oh but the happiness that came from the struggle brought a bundle of joy. We might go through many struggles in our journey, but it can never be as the journey Jesus had to go through. His journey was a fulfillment to make our journey easier, if we only rely on Him! He not only was in Mary, but He is now in us! How can that be? He is God and all things are possible by Him!

SUMMARY:

Mary and Joseph go to the temple. They make the five-mile journey from Bethlehem to Jerusalem with Jesus, to go through two ceremonies. The first was Mary's purification rite following childbirth, which is described in the Old Testament in Leviticus 12. Mary was a woman, and under the Law of Moses, Mary was required to go through the purification ceremony. For 40 days after the birth of a son and 80 days after the birth of a daughter, the mother was ceremonially unclean and could not enter the temple. Mary's forty-day purification was over. At the end of her time of separation, the parents were to bring a lamb for a burnt offering and a dove or pigeon for a sin offering. If the individual could not afford a sheep, two doves or pigeons could be offered instead. Apparently because they didn't have much money, Mary and Joseph bring two birds (2:22-24).

The second reason for coming to the temple was to consecrate or dedicate their firstborn son to God, just as had been done in Exodus 13; and much like we do in church today when we dedicate a baby to the Lord. Then Jesus could be presented; dedicated unto the Lord. And he shall be called holy to the Lord.

Simeon is introduced in this passage. It says that he is a just and devout man in Jerusalem, which speaks of his personal walk with God and integrity among men. It was time for the child to be dedicated and offered up for God's keeping and care. Forty days had passed since the birth of Jesus which was the Law's requirement of a woman's purification after giving birth to a son to enter into the temple. The parents, Joseph and Mary bring the child to the temple. Somewhere in the temple, they come across Simeon. Scripture does not say, but some think he was a priest. We do know that he was a man that loved God very much and walked closely with God. By this time we can assume that he is an old man, for he had been waiting on the promise of the Lord for a long time. The Holy Spirit revealed to him that he would not die until he had seen the Lord's Christ! And he being led by the Spirit on this day sees the blessed child with His parents. He took the baby into his arms and blessed God for Him. Simeon was ready to die in peace for God's Word had come to pass; death is no longer an enemy. His eyes had seen God's Salvation; the One prepared for all people; the light to the Gentiles and the glory to the people of Israel. The parents marveled at the song of praise from Simeon and he continued to also bless the parents; then saying to Mary—the child was to be the cause of many falling and many rising in Israel. He will be a sign which men will refuse to acknowledge and pain like a sword will go through Mary's own soul (2:25-35).

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Anna a prophetess is introduced in this passage. She is the daughter of Phanuel of the tribe of Aser. She was only married for 7 years. She was a widow for 84 years. After her husband's passing, she never departed from the temple, but served God with fastings and prayers night and day. Also like Simeon, she sees and recognizes the baby child as the fulfillment of prophecy, and gave thanks unto the Lord for the coming of the Messiah; speaking and sharing the message to all that looked for redemption in Jerusalem (**2:36-38**).

APPLICATION:

If there was something you only dreamed to see in your life-time, give it to God. You've heard the saying; Wait for it, Wait for it, Wait for it...Get ready, Get ready, Get ready. It's always in God's timing, so don't give up on God! Our Savior has come to us to set us free!

[TOP](#)

LUKE 4:1-21, 31, 44NEXT: 5:1-39**SYNOPSIS:**

Chapter 4:1-13 At the beginning of Luke 4, Jesus is full of the Holy Ghost after being baptized in the Jordan by John the Baptist. That same Spirit leads Jesus into the wilderness to be tempted by the devil for 40 days and 40 nights. The reasons: (1) to spend time alone with God; (2) to be tried and tested. In the wilderness He ate nothing; therefore afterwards, He was hungry. The devil tries to take advantage of the moment to tempt Jesus to turn stones into bread. Jesus has strength to answer him by saying *"It is written, man shall not live by bread alone but by every Word of God."* The devil does not give up, he takes Jesus onto a high mountain, showing Him all the kingdoms of the world, saying all this power I can give you. The one catch is that Jesus must worship the devil. Jesus musters the strength to say, *"Get thee behind me Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shall thy serve."* Now the devil brings Jesus to Jerusalem, sets Him on the pinnacle (a high roof) of the temple saying, *"If you are the Son of God, cast (jump off) from this place, for it is written God will give his angels charge over you to keep you: and their hands will bear you up lest at any time you dash your foot against a stone."* Well how thoughtful the devil is. (Ha Ha); and even trying to quote scripture. Stay alert brothers and sisters. The devil does not care about your well-being! Jesus constantly keeps His composure by allowing the Word to fulfill all power. He says, *"Thou shalt not tempt the Lord thy God."* The devil couldn't do anymore but leave for only a season. The temptations were in a different order than in Matthew 4, but they were the same in significance. Jesus wins every round. He passed every test!

4:14 **And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.** It does not say that the angels ministered to Jesus as it did in Matthew. But we do know that Jesus was led into the wilderness by the Spirit and He returns now into Galilee with the power of the Spirit. The Spirit never leaves, no matter what test or trial we go through. His power produced a hedge around Jesus. The Word of God battled every force or dart of the devil! Therefore, the devil could not penetrate the hedge or the Word of God. If it's for Jesus, it's for us! Yes there are test we will have to pass before entering into ministry because the devil does not like the saints of God; does not like the Word being spread. So, Put on your armor!

4:15 **And he taught in their synagogues, being glorified of all.** Practically every Jewish village had a synagogue. They were used to instruct in the Old Testament. When Jesus taught as in the following account, He pointed to the fulfillment of the Messianic Scriptures in Himself and was glorified by all.

4:16 **And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.** Jesus is in the town where He had been brought up, that is, Nazareth. It's situated at the southern edge of the hill country of Galilee overlooking Jezreel Valley. Everyone knew Him as the carpenter's son. This is where He attended services every week. And as His custom, He went into the synagogue on the Sabbath Day (Saturday). At the synagogue, the leader often invited a visiting rabbi to read the Scriptures and to teach. They surely had been hearing good things about Him and how all had been glorifying Him. Here, Jesus stands up to read. He had to have been asked, because Jesus is never out of order.

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4:17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,— It was the right book (scroll) handed to Him; the right passage to read, and it was the right timing. Jesus began His ministry by preaching in His hometown of Nazareth, coming from the book of the prophet Isaiah. Isaiah had written in the Old Testament introducing the Promised One to rule, and therefore, the Jewish rabbis had interpreted that passage to refer to the coming Messiah. Jesus opened the book and found the place where Isaiah had written about Him—Isaiah 61:1-2a.

4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,— This passage explains and describes all that Jesus would be doing. We know that Jesus had returned with the power of the Spirit of the Lord. Therefore, Jesus lets us know what happens when called:

- When God calls, one is anointed. God anoints and equips the messenger with His Spirit. The Spirit of the Lord was upon Jesus; all around Him; and in Him.
- When God calls, one is anointed to preach the gospel, the Good News to the poor (**poor in material possessions and the poor in spirit**).
- When God calls, one is anointed to heal (**bind up**) the brokenhearted (**crushed by grief, diseased, weakened, shattered, opposed...**). This refers to hearts that have been **broken by sin and guilt**.
- When God calls, one is anointed to preach deliverance to the captives (**prisoners of war, exiles, and those under Satan's bondage**), recovering of sight to the blind (**spiritually and physically blind**).
- When God calls, he is anointed to set at liberty to them that are bruised (**physically, mentally, emotionally, psychologically, and spiritually bruised**). They may be disabled, injured, wounded, hurting, afflicted, and battered.

Jesus also lets us know that He is declaring His purpose. Jesus was to preach to two classes of people: (1) to the poor; (2) to the captives. And He was to minister in a threefold ministry: **heal the brokenhearted, recover sight to the blind, and set at liberty the bruised (oppressed)**.

4:19 To preach the acceptable year of the Lord. This would be the Year of Jubilee; the age or day of salvation.

- When God calls, one is anointed to preach the acceptable year of the Lord.

4:20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. After reading just two verses, Jesus abruptly stopped, closed the book, handed it to the minister, and sat down. Why? Because the last part of the verse in Isaiah had to do with judgment and Jesus' present ministry was salvation, not judgment. His future ministry would be to judge the world. All their eyes were fixed and spellbound upon Him!

4:21 And he began to say unto them, This day is this scripture fulfilled in your ears. His voice pierced the air of the room when He began to say: *"This day is this scripture fulfilled in your ears."* The people had always thought of the Messiah coming, but not today; not this day! Jesus was proclaiming that He was **the** coming Messiah and all of the Scripture of Isaiah was fulfilled in Him! He was proclaiming that:

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- He was the One upon whom the Spirit abode.
- He was the One anointed to preach the gospel to the poor and captives.
- He was the One who came to heal the brokenhearted.
- He was the One who came to give sight to the blind.
- He was the One who came to free the bruised.
- He was the One who came to preach the acceptable year of the Lord, the age of salvation.

The Scripture was fulfilled in their ears whether they believed or not.

SUMMARY:

Jesus had come out of the wilderness, full of the Spirit's power into Galilee" He had defeated Satan with the Word of God, proving that He has power over temptation. He taught in many of the synagogues where they began to glorify Him which caused His fame to spread (4:14-15).

Jesus is now in Nazareth, His hometown, and enters into the synagogue on the Sabbath Day, and teaches from the book of Isaiah. The book of the prophet Isaiah was placed in his hands. Jesus found the words he wanted to read, which spoke of Himself, saying, *"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."* His ministry is not one which belongs only to Him, but to the Godhead. He comes anointed by the Spirit of the Lord. He is God's Evangelist, that the poor in spirit might know the Good News of salvation in Him. He is ready to restore spiritual life to the broken in spirit; forgiveness (deliverance) is poured out to those who are slaves of sin. Those in darkness will see a great light, bringing liberty to those bruised. These words of Jesus reveal the work of redemption in the life of those for whom He shed His precious blood. When Christ said that He came *"to preach the acceptable year of the Lord,"* He was declaring that salvation was manifested in Him. Jesus, having finished reading the passage from Isaiah, closed the book and sat down; *"And the eyes of all them that were in the synagogue were fastened on him."* His words pierced the hearts of his listeners; for he said that the Scriptures which they heard, was fulfilled before their very eyes (4:16-21).

SYNOPSIS:

4:31, 44 Jesus came down to Capernaum, a city of Galilee. Capernaum became the headquarters of Jesus (4:31). He set out to catch men, that is, to draw them to God. He desires to catch all men, but, He is unable to do that by Himself. He needs help, and that help will come from all who will follow Him. He preached in the synagogues of Galilee (4:44). He now gives others the opportunity as well. He knew that the more He could reach and disciple others, the more others would hear and be reached; they would hear and be drawn in by the goodness of God. So, He set out to tell others.

APPLICATION:

The Holy Spirit is moving among us to fulfill our purpose and mission. Let us pray for listening ears and receiving hearts as the Holy Spirit teaches us of Christ our Savior.

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5:1 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,— This begins the journey of how Jesus will catch men. The background is at *“the Lake of Gennesaret,”* which is another name for the *“Sea of Galilee.”* The people were actually pressing in upon Jesus, meaning they gathered and crowded around Him. Why? - To hear the Word of God. They had a craving, a hunger and a thirst after righteousness. And Jesus was there to meet their need.

5:2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. As Jesus looks around, He sees that there are two fishing ships docked at the Lake of Gennesaret because the fishermen had gone out to wash their nets. Nets had to be kept in good condition, so they were washed to remove weeds and etc., and then be mended.

5:3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Jesus enters one of the ships out of the two that were docked. He has a purpose in everything He does. He first asked Simon if he would thrust out, meaning push out a little into the water. At this time His first purpose was to sit down in the ship so He could teach the people from within the ship. Jesus uses Simon's boat as a pulpit from which to teach the crowd on the shore. Then there would be no crowding Him, and the people could either sit or stand in a peaceful fashion on the shore and all could see and hear Him.

5:4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. After Jesus had finished His message, He commands Simon (Peter) to *“launch out into the deep”* water *“so he could let down his nets for an overflow.”* Jesus does not say anything He does not mean. He means what He says.

5:5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. Simon (Peter) is undoubtedly tired and frustrated and tells Jesus that those on board had fished all night and caught nothing. And then without hesitation he says, *“Nevertheless!”*, meaning, in spite of or despite the circumstances, *“at your Word I will let down the net.”* Jesus' second purpose was to humble Simon and win his loyalty as a follower. He was obedient at the command of Jesus' Word; we have to remember Simon called Jesus, *“Master.”*

5:6 And when they had this done, they inclosed a great multitude of fishes: and their net brake. And as they let down their net, there was a great catch made because of the Word of God and Peter's obedience. There were so much fish that even their net began to brake.

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5:7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. Simon (Peter) had to call for help from his partners in the other ship to help bring the catch, and they were both loaded with fish to the point of sinking. Jesus' third purpose was to produce results, that is, work a miracle that no ordinary fisherman could do, but the Messiah could.

5:8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. The first step of calling men is stirring confession. This brought Simon Peter to his knees before Jesus, for he realized that he was a sinful man. Jesus' fourth purpose was for man to see his own sinful nature while in his brokenness

1. Peter confessed his sin of being reluctant to obey the Lord, or of having a tone of questioning the Lord's Will and knowledge and power.
2. Peter confessed Jesus to be Lord.

5:9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:— Peter and all that were around were in astonishment at the great catch of fish.

5:10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. Jesus told James and John (sons of Zebedee) that they were not to fear for they would be fishers of men; they would catch men's (hearts). The other side of fear is trust. Jesus calls Peter, James, and John trusted Jesus to become His first disciples.

5:11 And when they had brought their ships to land, they forsook all, and followed him. Then as James and John and Simon brought their ships to shore, they decided to forsake all—leaving their ships; leaving their nets; leaving their past behind, and devoting their future to Jesus by following Him.

SUMMARY:

5:1-11 The background is at ²¹“the Lake of Gennesaret,” which is another name for the Sea of Galilee. Jesus enters one of the ships out of the two ships in the sea. He uses Peter's boat as a pulpit from which to preach to the crowd on the shore (5:1-3). After Jesus finishes His message, He commands Peter to “*launch out into the deep*” water. Peter tells Jesus that he had fished all night and caught nothing (5:4-5). Nevertheless, he was obedient at Jesus' Word and there was a great catch made because of the Word of God and Peter's obedience. Peter had to call for help from the other ship to help bring the catch in so that his ship wouldn't sink. This brought Simon to his knees before Jesus, for he realized that he was a sinful man (5:6-8). The first step of calling men is stirring confession. Peter and all that were around were astonished at the catch of fish. Jesus told James and John (sons of Zebedee) that they were not to fear for they would be fishers of men; they would catch men (hearts). Jesus calls Peter, James, and John to become His first disciples. Then as they brought their ships to shore, they decided to forsake all, and followed Jesus (5:9-11).

²¹ <http://www.family-times.net/commentary/a-miraculous-catch-of-fish/>
<http://www.pitwm.net/pitwm-versebyverse.html>

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SYNOPSIS:

5:12-16 In a certain city a man full of leprosy fell on his face before the Lord asking for healing; to be made clean. Leprosy was considered unclean physically and spiritually. He was not to approach within six feet of any person but Jesus was moved with compassion and said *"I will"* and touches this man and immediately he was cleansed; the leprosy left him. Jesus charged him to do two things: tell no one; and just go and show himself to the priest which was according to the Law of Moses. The priest then had time to confirm the cure and then after being well, the man could offer the necessary sacrifices according to the law. This would prove to everyone that he was healthy. However, the news of the man's healing spread more so and great multitudes of people came to hear, and be healed of their infirmities by Jesus. The impact of people caused Jesus to withdraw into the wilderness to pray.

5:17-26 Jesus was teaching on a certain day and some Pharisees (Jewish religious leaders) and doctors (teachers) of the Law were sitting nearby that had come from every village of Galilee and from Judea and Jerusalem and the Lord's power was present to heal the sick. And behold, some men came carrying a man on a sleeping mat that had the palsy (paralyzed), and they sought to bring him into the house to lay him before Jesus, but could not because of the crowded multitude. So, they went up to the roof of the house, took off some tiles, and lowered the sick man still on his mat down to Jesus. Jesus, seeing their faith, said to the man: **thy sins are forgiven.** At this time the Scribes (teachers of the Law) and Pharisees began to think within and say to themselves: **"Who is this man who speaks blasphemy? Who can forgive sins but God alone?"** Jesus perceived their thoughts and answered them: **"Why are you thinking these things in your hearts? Which is easier: to say, 'Your sins are forgiven,' or to say, 'Arise up and walk'? But I want you to know that the Son of Man has power (authority) on earth to forgive sins."** Jesus then said to the palsy (paralyzed) man, **"I tell you, Arise (get up), take up your mat and go to your own house."** Immediately, the man stood up in front of them, took what he had been lying on and went home glorifying and praising God. Everyone was amazed and gave glory and praise to God. They were filled with fear (awe) and said, **"We have seen strange things today."**

5:27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. *"After these things"* meant after Jesus had earlier healed a paralyzed man who had been brought to Jesus by men. Jesus healed the man by saying your sins are forgiven, rise up and walk. The people there literally could not imagine Him having the power to forgive, but after the man got up and walked, they were all amazed and glorified God, and filled with fear (5:26). Now, after these things we are here where Jesus leaves the town, and sees a publican named Levi (*in Matthew and Mark his name is Matthew*) sitting at the receipt of custom (*the tax collection booth working for the Roman government*). Most tax-collectors were Jews, but in the people's eyes they had denied their Jewish heritage and betrayed their country. They were ostracized, completely cut-off from Jewish society and excommunicated from Jewish religion and privileges.

1. The tax-collector served the Roman conquerors.
2. They were cheats, dishonest, and unjust men, and extremely wealthy.
3. They were assuming rights that belonged only to God.

Jesus' purpose in this passage was the mission of calling outcasts, those who are rejected by society, for he tells

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Levi to follow Him. You see, Jesus saw a man named Levi (Matthew), a sinner, a man who was hurting within; a man who was empty and incomplete needing the right cause.

5:28 And he left all, rose up, and followed him. Levi rose up and instantly left it **all** and followed Jesus! Three things come to mind as to why a person would immediately leave everything: love, money, or death. In this instant we see Levi was already very wealthy by being the tax-collector, and he surely was not dead, so it has to be love that drew Levi. He felt the love of Jesus in those two words, and he needed that love and so do we. Love saved him and that's what God's love will do for us. Levi was at first dealing with the temporary, what he was getting was eternal.

5:29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. Wow, Levi was free to be himself and he was excited! In this instance this was freedom for him, and he prepared a great feast and made his home welcomed for Jesus and His friends. He didn't care that there were others looking at him. Being a publican himself meant he was an outcast to the people, for he was the most hated of men among the public. But, here in this setting, he was surrounded by both publicans, and others enjoying themselves.

5:30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?— And, the Scribes and Pharisees murmured against Jesus' disciples, *asking 'why are you eating and drinking with such notorious publicans and sinners?'* Yes, they couldn't see Jesus' humility or His followers being trained in humility. They could only see the upper class as to whom they thought He was supposed to associate with. They couldn't see Jesus' love and compassion, but only saw that these publicans were outcasts and sinners that were beneath them. Jesus was associating with those who were not socially accepted. And He was associating with those who were religiously and ceremonially unclean.

5:31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. So, Jesus answers the Scribes and Pharisees concerning His mission:

- The sick (sinners) are the ones who need a physician (Jesus), not the ones that are whole.

What does this mean? Well, a man may be sick and not know it, and he may not call for a physician, therefore his sickness is never cured.

5:32 I came not to call the righteous, but sinners to repentance. Jesus continues to state His mission:

- He came to call the sinners not the righteous to repentance.

Jesus is saying that the righteous either do not know or do not accept the fact that they need repentance. Sinners do know, but they may not accept the depth of their need, nor turn from their sin in order to be saved by Jesus.

5:33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?— The religionist questions Jesus' behavior. They continued to question Jesus about His disciples eating and drinking while the disciples of John

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fasted and prayed often as do the disciples of the Pharisees. They asked a pertinent question because religionist fasted twice a week. It was a ritual for them. But, Jesus' disciples are eating and drinking, instead of fasting and praying.

5:34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? – Jesus now gives an illustration to explain why He does not require His disciples to observe the Jewish traditions of fasting. Jesus answered with a question: Do wedding guest go hungry while celebrating with the groom? The bridegroom's presence brings joy and vitality to life so it's not a time to fast; not a time for ceremonial demands. Fasting is going without food and drink for the purpose of seeking the mind of the Lord in making special decisions. They will have to see Jesus as the groom; Jesus is the bridegroom!

5:35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. Jesus goes on to say that there will be a time when the bridegroom will be taken away (*Jesus was appointed to die*) and then they wouldn't want to eat; they'll fast in those days. Jesus knew His death was coming. As Disciples of Christ when we allow His presence to slip out of our mind for some length of time, we need to get alone and meditate upon His life; His purpose, His Word and allow nothing to interfere, including food. Fasting is always about seeking His presence.

5:36 And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. Jesus gives three illustrations on the mission of a new life and a spiritual movement:

1. *Not to patch the old, but starting a new.*

- Jesus then comes forth with a parable concerning not patching new garment over the old garment. No one sews an old patch on a new garment. A piece of new cloth is not used to patch an old garment, for it fails to match the old garment. Jesus was saying that He was not patching up the old life, but starting a new life and a new movement.

5:37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

2. *Not putting wine (His teaching) in old bottles, but in a new bottle.*

- Jesus states that no man puts new wine into old bottles for the new wine will burst the bottles and spill and the bottles will perish. He was not putting wine (His teaching) into the old life and movement.

5:38 But new wine must be put into new bottles; and both are preserved. Jesus was saying that wine (His teaching) must be put into new bottles for then it is kept safe and preserved.

5:39 No man also having drunk old wine straightway desireth new: for he saith, The old is better.

3. *The new is difficult to accept, it takes time.*

- Jesus was saying that His teaching of new life and spiritual movement would be difficult to accept in the old religionists; it would take time. It's difficult to accept if one has been drinking old wine his whole life. Men were slow to give up the old, for they were too content with it (*their religious ways and self-righteousness*). Therefore, men would often refuse to even consider the new life and movement. The old was better to them.

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SUMMARY:

As Jesus departed from the Scribes and Pharisees, and the paralyzed man, Jesus saw a publican, meaning tax collector sitting at the tax collection booth working for the Roman government named Levi (in Matthew and Mark his name is Matthew). He was the most hated of men among the public and Jesus called him and said, *"follow me."* Wow, he instantly rose up and followed Jesus! Then Levi prepares a great feast and makes his home welcomed for Jesus and His friends, but the Scribes and Pharisees murmured against Jesus' disciples, asking them why they are eating and drinking with such notorious publicans and sinners (**5:27-30**).

Jesus gives two answers: 1) The sick (sinners) are the ones who need a physician (Jesus), not the ones that are whole. 2) He came to call the sinners not the righteous to repentance. Then the Scribes and Pharisees asks another question of why are the disciples eating and drinking instead of fasting and making prayers like the disciples of John and the disciples of the Pharisees? Then Jesus answers with a question: Can ye make the children of the bridechamber fast, while the bridegroom is with them? For, the days will come, when the bridegroom shall be taken away from them, and then they shall fast in those days. Remember some people rile you up with questions to get you off; always have a godly answer within (**5:31-35**).

Jesus speaks a parable to them: No man puts a piece of a new garment on an old garment; no man puts new wine into old bottles; else the new wine will burst the old bottles and spill. But new wine must be put into new bottles for they will both be preserved. And no man having drunk old wine wishes new, for he's saying the old wine he's been drinking is better because he's content with the old' it seems better; he's accepted it as better than something new (**5:36-39**).

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6:1 And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. The very point Jesus is making in this passage is that men have the tendency to institutionalize religion, to make it full of form and ritual, rules and regulations, ceremonies and services. This event takes place on the second Sabbath. This referred to the regular Saturday Sabbath that followed the special Sabbath of the week on which it fell. On this Sabbath day,²² possibly the next day after the feast at Matthew's house, another problem is brought up by the Pharisees. Jesus and His disciples are passing through some grain fields and being hungry they pluck some of the grain (barley or wheat) and ate it. "... *rubbing them in their hands*" meant they did this to shed the husks, and then would eat the grain raw, which was quite common at that time.

To call Sunday "the Sabbath" is to confuse the first day and the seventh day and what each signifies. The Sabbath is a reminder of the completion of "the old creation", while "the Lord's Day" is a reminder of our Lord's finished work in "the new creation" (2Corth.5:21; Eh.2:10; 4:24). The Sabbath speaks of rest after work and relates to the Law, while the Lord's Day speaks of rest before work and relates to grace. The Lord's Day commemorates the Resurrection of Jesus Christ from the dead as well as the coming of the Holy Spirit and the birthday of the church (Acts2).

6:2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?— These Pharisees who saw them did not raise any objection to the grain being taken from the field of another, for this was permitted by the Law (Deuteronomy23:25). In such cases it was lawful for a Jew to eat from a neighbor's vineyard, orchard, or field, provided he did not fill a container or use a harvesting implement. However, they condemned the disciples for doing it on the Sabbath day which they said was breaking the law. Thereby, the Pharisees considered this to be harvesting, winnowing, and preparing food.

6:3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;— Jesus uses David's experience to illustrate His point. Have you not heard when David had eaten the showbread in the tabernacle when he was hungry? (1Sam.21:3-6). Jesus was appealing to the same principle: human need. Human need was more important than petty laws about Sabbath observance. By comparing the illustration of Himself and His disciples, with David and his companions, He was saying, if you condemn me, you must also condemn King David. David was Israel's great king, God's anointed soon to be king, but here they were really speaking to Jesus – **the Anointed One**, the Lord of the Sabbath!

6:4 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?— This referred to when David was fleeing from King Saul and came to the Tabernacle in the city of Nob (1Sam.21:1-6). He went there alone and lied to the priest about King Saul sending him on a private mission. He was really running from the king, and he and his men at this point were tired and hungry. But they were not to eat the

²² <http://www.family-times.net/commentary/jesus-works-and-heals-on-the-sabbath/>
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bread that was for the priests of the Holy Place (Lev.24:8-9). Ahimelech, the priest made an exception because David was on the king's business (which was a lie) and he did not want to refuse David's request. He asked if his men had not slept with any women for awhile; being ceremonial clean was the point. David said no, so the priest gave David the hallowed bread (which had just been baked, meaning, it was for the Sabbath); the consecrated bread, the showbread (five loaves) in which David and his men did eat.

"Shewbread" means "the bread of the face" or "the bread of the Presence." The showbread was twelve loaves of bread brought to the house of God as a symbolic offering to God. It was a thanksgiving offering expressing appreciation and praise to God for food. The loaves were to be taken to the Holy Place by the Priest and placed on the table before the Lord. The loaves symbolized an everlasting covenant between God and His people. The loaves were to be changed every week. This was the food for the priests and was to be eaten by them alone.

6:5 And he said unto them, That the Son of man is Lord also of the sabbath. Jesus refers to Himself as the Son of man and lets them know that **He**, the Son of man is Lord of the Sabbath! ²³Jesus is the One who exercises authority even over their rules and regulations that govern the Sabbath day. He was greater than the Law and above the laws of the Mosaic Covenant because, as God in flesh, He is the Author of those laws. Since the Lord of the Sabbath had come, He who is the only true "*Sabbath rest*" made the old Law of the Sabbath no longer needed or binding. When He said "*The Sabbath was made for man, not man for the Sabbath*" (Mark 2:27), Jesus was attesting to the fact that just as the Sabbath day was originally instituted to give man rest from his labors, so did He come to provide us rest from laboring to achieve our own salvation by our works. Because of His sacrifice on the cross, we can now forever cease laboring to attain God's favor and rest in His mercy and grace.

6:6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. On another Sabbath Jesus entered the synagogue and began to teach. Amongst the people was a man with a withered right hand. ²⁴We see, here, a continuation of the teaching on the law of sabbath, even though this was at least a week later than the teaching of going through the corn field. One of the main differences, in this and the eating of the corn, is that the first one is outside the church, and this one is in the synagogue.

6:7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. In a most dramatic moment Ezra the scribe took the Law (Genesis-Deuteronomy) and read it aloud to the handful of people who had returned from exile. He then led the people to rededicate themselves to being the people of God's Law. Therefore, the law became the greatest thing in the people's lives. These rules and regulations were called the "*Scribal Law*." Now on the other hand, the Pharisees were born as a group several hundred years later. They dedicated themselves at all cost to keep every detail of the Law (Scribal Law). These men soon became professionals at the practice of preserving the Law. They had a consuming devotion to see that the Law was being taught and practiced among the people. Therefore, they were really anticipating whether Jesus would heal on the Sabbath Day. They were ready to accuse Him of breaking the Law, even though the man's hand was withered and useless.

6:8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and

²³ <http://www.gotquestions.org/Lord-of-the-Sabbath.html>

²⁴ <http://www.lovetheLord.com/books/luke/14.html>

<http://www.pitwm.net/pitwm-versebyverse.html>

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stand forth in the midst. And he arose and stood forth. Jesus did not hesitate even though He knew their thoughts. He still said to the man which had the withered hand, Rise up, and stand! How awesome are those words to hear, to the one needing healing; to the one who had not used both hands in years? Jesus purposely did His miracle openly before all, as if to demonstrate His contempt for the Pharisees' man-made regulations, for a man could be put to death for violating the Sabbath. The man stood up before them all.

THE MAN WITH THE WITHERED RIGHT HAND:

6:9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?— ²⁵Jesus' question had two parts. He first asked if it was lawful to do good on the Sabbath or if it was lawful to do evil. Then He asked if it was lawful to save a life or to destroy it? The obvious answer would be to do good and save a life. This would never abuse the Sabbath. In fact, there is no better day to help and minister than on the Lord's Day! If we do not help people, no matter the day, even on the Sabbath, then we are withholding good and doing evil to our neighbor. The old saying says *"Don't put off tomorrow what you can do today."*

6:10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. Jesus had asked the question, and looks around at them waiting for their response, however, there was only stone silence. He told the man with the withered hand to stretch forth his hand. Jesus' point was clear, and that was to do good and save a life! The man might not ever stand before the Lord again; might not ever have this chance again, so he did as he was told, and his hand was restored whole as the other!

6:11 And they were filled with madness; and communed one with another what they might do to Jesus. Oh it's on now, they were insanely mad, now they're plotting how to kill Jesus.

6:12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. After Jesus had healed the man with the withered hand, He incited madness within the Scribes and Pharisees in the synagogue. Jesus is planning for ministry by first going into the mountain to pray; praying all night to God to the daylight hours. Talking to God is the key!

6:13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;— The day came and He called forth His disciples, choosing twelve of them whom were also to be called apostles. A *"disciple"* is a learner taught by their teacher and who follows their teacher, while an *"Apostle"* is the disciple who are the *"sent one"*; to be *"send out."* *Jesus was about to prepare twelve men to be His disciples for the world.*

6:14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,— There were at least three businessmen: Peter, James, and John. All three were fishermen with rather large businesses. They were a rough breed with thundering personalities. Jesus chose diverse personalities. Just to name a few:

- **Simon** (whom Jesus also named **Peter**) was rough and loud and impulsive, and among the first to be

²⁵ <http://www.family-times.net/commentary/jesus-works-and-heals-on-the-sabbath/>
<http://www.pitwm.net/pitwm-versebyverse.html>

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called by Jesus from his fishing boat to be a fisher of men.

- **Andrew** is the older brother of Simon Peter. He was among the first to be called by Jesus to be a fisher of men. He was always bringing people to Christ. He was the one who brought the boy with the loaves and fishes to Jesus (Jh.6:8-13).
- **James** was **the son of Zebedee** and one of the three apostles who comprised the inner circle of Jesus' disciples (Peter, James and John). James along with his brother John are known as the *"Sons of Thunder"*
- It was **Philip** who first introduced Nathanael (sometimes identified with Bartholomew) to Jesus. Philip baptized the Ethiopian. He had four unmarried daughters who had the Gift of Prophecy.
- **John** was also **the son of Zebedee** and the brother of James. He is also known as the Beloved Disciple. John wrote the Book of John and the 1st, 2nd and 3rd Epistles of John and the Book of Revelation.
- **Bartholomew**, also known as **Nathaniel**, who said *"Can there any good thing come out of Nazareth?"* Jesus said to him *"Behold an Israelite indeed, in whom is no guile (treachery). "...Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. "Jh. 1:46-49*

6:15 **Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,–**

- **Matthew**, the tax collector. His house must have been an estate for it was large enough to handle a huge crowd for a large feast. He was wealthy, ostracized by the Jewish community, bound to be hard-crusted, non-religious.
- **Thomas**, also called **Didymus** ("twin") and was labeled with the nickname *"Doubting Thomas."*
- **James the son of Alphaeus** also called *"James the Less."*
- **Simon called Zelotes** also known as Simon the Canaanite. When Jesus called him, he was a member of a political nationalist group, an insurrectionist. The Zealots were pledged to overthrow the Roman government, and to assassinate as many Roman officials and Jewish cohorts as possible. However, he humbled himself to Jesus and preached the gospel in Persia.

6:16 **And Judas the brother of James, and Judas Iscariot, which also was the traitor.**

- **Judas** [the brother] of James is labeled with two other names: *"Lebbaeus, whose surname was Thaddaeus."*
- **Judas Iscariot**, the traitor who betrayed Jesus prior to His crucifixion.

SUMMARY:

On the second Sabbath Jesus and His disciples went through the corn fields plucking and eating the grains, which according to the Pharisees was unlawful on the Sabbath days. Jesus led them to read the scriptures of what David did on the Sabbath; how he and his men ate the showbread from the temple on the Sabbath which was to be only eaten by the priests. The point to be made was that Jesus, the Son of man is as great as David and greater, for He is the Lord of the Sabbath. On another Sabbath He entered into a synagogue and began to teach. There in the midst was a man with a withered right hand. The Scribes and Pharisees were watching and waiting to see if Jesus would heal this man on the Sabbath so they could accuse Him of breaking the Law! (6:1-7).

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He knew what they were thinking, however, this was His chance to teach them about doing good or doing evil; about saving a life or destroying one. Jesus called out to the man to rise up and stand before Him. Looking at the Scribes and Pharisees, He asked them a question to challenge them, but they didn't respond. Jesus commanded the man to stretch forth his hand, and the man did, and his hand was made whole as the other hand. Now the Scribes and Pharisees were not filled with joy. They weren't happy at all that the man's hand was restored. No, they were filled with madness and discussed among themselves as to what to do with Jesus (**6:8-11**).

After Jesus had healed the man with the withered hand. He incited madness within the Scribes and Pharisees in the synagogue. He then went into the mountain to pray, praying all night to God to the daylight hours. And when day came and He called forth His disciples, and of them He chose twelve, whom also he named apostles. A "disciple" is a learner taught by their teacher and who follows their teacher, while an "Apostle" means to send out. *"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."* Jesus chose diverse personalities (**6:12-16**).

APPLICATION:

Jesus being Lord of the Sabbath shows us how to be just, but also merciful. He used the Sabbath to make such a point. We can react to some man-made rules over the Spirit of God and miss the leading of the Holy Spirit to be a help to someone in their hour of need. Solomon, in all of his glory knew how to be just and merciful because he asked God. Let us ask also in the same way even on the Sabbath, the day of rest to take every opportunity to do good.

6:17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;— Jesus coming down from the mountain and standing on the level plain, many followers and a great multitude from Judea and Jerusalem, and from the sea coast of Tyre and Sidon had come to hear Jesus preach, and be healed of their diseases. Jesus had chosen his disciples and they would in turn learn to minister with Him.

1. **First**, before receiving you must hear; they all came to hear Him.
2. **Second**, they came to be healed of their diseases.

The mission of the disciples was to learn from the Master. After hearing what you've learned, you must put into practice, and that is, to learn to carry out a threefold ministry.

1. The ministry of preaching to those who came to hear Jesus.

6:18 And they that were vexed with unclean spirits: and they were healed. Jesus' healing ministry was extensive, both in the number of people healed, the places from which they came, and the maladies of which they were relieved. The word "Vexed" means "to harass." "Unclean spirits" was another name for "demons." These demons caused particular types of sicknesses among the people.

2. The ministry of healing.

6:19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. Multitudes were healed as they touched the power that came from Jesus!

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3. The ministry of leading people to touch Jesus in order to receive His virtue.

6:20 And he lifted up his eyes on his disciples, and said, **Blessed be ye poor: for yours is the kingdom of God.** As the people had touched Jesus, His eyes are now lifted up on His disciples, teaching them and bestowing blessings upon the poor. Who were the poor? It could be the people that had come to be blessed and then it could be the disciples who were giving up everything to follow Jesus. He was letting them know that they are blessed. "*Blessed*" literally means happy; fortunate! In Matthew's Gospel (*Sermon on the Mount*) He promised the poor that they would inherit the Kingdom of Heaven. The "*kingdom of heaven*" and the "*kingdom of God*" refer to God's lordship and rule. Jesus came to give hope to the poor. By believing and receiving His message, the poor have access to the kingdom of God, which is synonymous to the kingdom of heaven, Christ's kingdom. The Word tells us to seek ye first the kingdom of God and His righteousness, and all these things shall be added to them. They are blessed (happy) when they seek His kingdom. There are blessings for those in poverty. They will come out of poverty and no longer would be poor, but have the kingdom of God. Having the kingdom of God would be figuratively in us. The kingdom of God is not only God's rule in and over His obedient servants, but His kingdom's lordship and rule would be in us, causing the poor to be happy and having victory over spiritual enemies through Jesus.

6:21 **Blessed are ye that hunger now: for ye shall be filled.** There was now a blessing to those that were hungry. To "*hunger*" means to crave ardently, to seek with eager desire. In Matthew there is a hunger and thirst after righteousness. When you seek for God, He will fill you with abundant life. This hunger was to fill their spiritual need, not a hunger of missing a meal or two. Oh yes, you can't be filled unless you are empty!

6:21b ...**Blessed are ye that weep now: for ye shall laugh.** When you weep, you are sorrowful, but your sorrow will turn to laughter. The laughter comes from seeing the end of sin and shame, sorrow and suffering, tragedy and trauma. The One that will bring this need to the hungry and sorrowful was there now to give it. Therefore, you want to continue attending places where that hunger can be satisfied; you want to spend time in Bible study; and you want to keep yourself from the things that rob and distract you of that hunger by staying under the power of God's Spirit. He is there to bring laughter!

6:22 **Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.** The Pharisees hated; they were filled with madness. Remember the man with the withered hand in the synagogue? Jesus had healed him. ²⁶Even now, to take a stand to live for Jesus may cost you your so called friends and many times your family, as well. They do not want to be around you, because you talk about Jesus. They label you as a fanatic, and they speak evil of you. But, remember, it's all for Christ's sake. Whatever you go through you grow through!

6:23 **Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.** Joy comes in the morning! Jesus says you should be happy and rejoice when men hate and separate themselves from you and cast out your name as evil. Why? - For the Son of man's sake. He let the disciples know this because this was going to happen to them, but to overcome this He wanted them to know that they were to rejoice; they were doing something right. This was the evidence that they were being loyal to Jesus. This is not how the world would act, but this is how they

²⁶ <http://www.lovetheLord.com/books/luke/15.html>
<http://www.pitwm.net/pitwm-versebyverse.html>

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were to react as believers.

6:24 But woe unto you that are rich! for ye have received your consolation. You might have thought those listings were some woes going through the things for Christ's sake, but oh no, there are four woes for those that lead a different way; the ungodly way. "Woe" means unfortunate happenings; oncoming judgment. Jesus had given the promises and now He begins with the judgments. The warning is strong to the rich. Why? – Because wealth pulls a person away from the kingdom of heaven. Money is not evil, but the love of money is (1Tim.6:10). Fortune often causes one to live independently of God, and to believe in his own self-sufficiency. Riches tend to make a man selfish by sometimes hoarding what he has. The more we get, the more we want. If the rich are relying on their money now, they have their own happiness and comfort now. This does not last forever. There are few that are rich who give to Christ to meet the needs of the world.

6:25 Woe unto you that are full! for ye shall hunger. The second woe is to those who are full. This is the opposite of those who hunger for righteousness. The full are those who are filled with all that the world has to offer; full of themselves, their own desires, urges, and cravings.

- They fill their bellies with the husks of the world Lk.15:16.
- They serve their own bellies and not the Lord Jesus Christ Rom.16:18.
- indulge in the meats (things, sins) of the world (1Cor.6:13)
- They make their god their belly (1Cor.3:19).
- They are filled with all unrighteousness, (such as)...: who knowing the judgment of God that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them (Rom.1:29-32).

They are only interested in their own welfare; fill their bellies to overflowing, knowing that their neighbor is hungry and not doing anything about it, for they shall always hunger for true satisfaction; for Christ in the end. They have their reward; their judgment, if they don't change.

6:25b ...Woe unto you that laugh now! for ye shall mourn and weep. The third woe is to those who laugh now for they shall mourn and weep; the opposite of verse 21b. This means three things:

1. Laughing now refers to those who have no sense of sin; no sorrow or regret over evil and suffering; no brokenness over the cross and their own sin, Their joy is carnal and sensual.
2. Laughing now refers to those who are laughing it up in the world with all its, comfort and ease, pleasures and stimulations, recreations and past-times. Their joy is in the indulgence and entertaining of their flesh.
3. Laughing now refers to those who pay little or no attention to the reality of the world, a world suffering under the weight of the evil and disaster, greed and selfishness, sin and death. Their joy is found in denying and ignoring the truth of the Word which helps to ease their conscious.

The warning and judgment is to those that are merry now, shall later mourn and weep. They are doomed because they refused to face the reality of a world lost in sin and evil, a world that needed their attention and help. They refused to help the needy, those who suffered and wept so much in this world. Therefore, they shall be left alone in the next world to mourn and weep over their great loss.

6:26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets. The fourth woe speaks to men that speak well of them and the illustration Jesus gives is that it was done of the false prophets by their fathers. This is the opposite of the persecuted for Christ's sake. The worldly

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Speak well of those who live worldly:

- who live as they live
- who speak as they speak
- who compromise
- who seek their company and approval
- who never point out the truth of sin and death, judgment and hell.

Worldly men want attention and esteem, position, and place, honor and praise, recognition and applause. Men honor such ambitions and rewards. The false prophets were those of whom the world spoke well of and this was their reward; all that they would ever receive. They coveted worldly recognition and honor and they received it. If we do that, the world will speak well of us, but we will lose our reward. What the believer must do is tell the truth to all men. All men need a Savior and their eternal fate depends upon their coming to Christ for salvation, seeking Him only.

6:27 But I say unto you which hear, Love your enemies, do good to them which hate you,— After the disciples have heard the blessings and the woes, Jesus says to them, and to those who would hear (*those standing around*), if you've heard anything, I want you to hear this...; the other things are not cancelled out, but hear this... "*Love your enemies, do good to them which hate you...*" Love is an action word! ²⁷The Jews knew God's commandment to love their neighbours (Leviticus 18:18). Their teachers had added the words "*and hate your enemy.*" Who is your enemy? – Anyone who turns against you. But Jesus says love them... This concerns principles governing human relationships.

1. **Love your enemies.** For a Christian to love it means that you act for the benefit of the other person; show respect and honor all men. Loving one's enemies is against human nature, but a believer can have mercy and compassion for enemies, only done through God's Spirit. You can't choose to hate, and then love God! If a believer does not have compassion for those who hate him, he has not gained anything of the Spirit of Christ.
 - a. ²⁸**Greet your enemies** instead of avoiding them. You're on your way to forgiving. It might take awhile for some!
 - b. **Disarm your enemies** by doing the very thing they least expect. God will give it to you.
2. **Do good to them which hate you.** It goes beyond words; it goes beyond your pain and their meanness toward you. God shows you how to do things for the people who hate. The Spirit searches for ways to do good to him, (only you can do) realizing that he needs to be reached for God. ²⁹The idea is that you make the first move. You send the e-mail. You pick up the phone. You make the contact. You bridge the gap. You set up the appointment. It is the Spirit of God pursuing that person through you.

6:28 Bless them that curse you, and pray for them which despitefully use you.

3. **Bless them that curse you.** People do curse, and you might find yourself in that predicament. The believer is to bless his curser and not rail back; speak back softly, using kind and reconciling words, and within asking God to bless him.
 - a. ³⁰**Refuse to speak evil of them.** It means you refuse to think evil thoughts and you refuse to speak evil words against those who have wronged you. At some point, we have to stop talking and start forgiving.
 - b. **Thank God for them.** Behind your enemy stands the hand of God. And God would never permit it, if he did not intend to bring something good out of it.

²⁷ <http://www.easyenglish.info/bible-commentary/luke-lbw.htm>

²⁸ <http://www.keepbelieving.com/sermon/2003-06-08-The-Final-Step-Blessing-Your-Enemies/>

²⁹ <http://www.keepbelieving.com/sermon/2003-06-08-The-Final-Step-Blessing-Your-Enemies/>

³⁰ <http://www.keepbelieving.com/sermon/2003-06-08-The-Final-Step-Blessing-Your-Enemies/>

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4. **Pray for them which despitefully use you.** This not only speaks of those who speak spitefully but those who use us spitefully. It is an attempt to shame, dishonor, disgrace, and hurt both your name and body. It goes further when they mistreat, abuse, attack and persecute you. Jesus says pray for them. The believer can't help but pray when someone is set to do harm to bring them down to their level.
- Pray for God to forgive those that curse you.
 - Pray for peace between one's self and those that curse you.
 - Pray for salvation for those that curse you.

Prayer will greatly benefit you, the believer as well as them. It will keep you from becoming bitter, hostile, and reactionary. Praise God! In the end you're doing God's Will, not your own.

6:29 And unto him that smiteth thee on the one cheek offer also the other; —If someone hits you, you probably want to hit them back, perhaps twice as hard. This is a natural way to behave in the flesh; however, people who follow Jesus are to behave in a different way. It takes true strength to restraint yourself when others insult you.

5. **Offer the other cheek.**³¹ Its one thing to give your life for the sake of preaching the gospel, but it's another to not use common sense and save your own life from another person's sin of anger and abuse. We are not to be passive in the face of a physical assault, yet, Jesus means we should not defend our self in the face of a grievous insult; dealing with honor. In Jewish culture, the greatest insult, the most demeaning and disapproving action possible, was a slap on the cheek. It was an ultimate and deliberate gesture of disrespect. Our honor is always in God's hand.

Turning the other cheek is also not saying anything to retaliate against someone who has said something that offends you. It's like in the movies when you see the person get hit and they say: That's all you got? Well, turn the other cheek and say, That's all you got?

6:29b ...and him that taketh away thy cloak forbid not to take thy coat also. This new principle is talking about governing property. The Jews wore both an inner and an outer garment. The cloak was a very important part of their clothing. If a man took the outer garment, the believer was to offer his inner garment as well. Jewish law allowed the inner garment to be taken as a debt or pledge, but never the outer garment. Giving one's cloak is difficult. It means the believer does not defend, stand up, or dispute the taking of his property. He forgives, and he gives more to the person who takes. We can only practice this kind of sacrificial love when we know that God will take care of us.

6:30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. I think the idea that Jesus was stressing was as long as it was in our power to help the needy, we should not be selfish. Give to every man, but not give everything, unless it ruled you. We have to remember that we are to be good stewards over what God had endowed unto us. When goods are taken away it must mean that it's borrowed. The believer is not to ask for them back if the person needs them and is going to be deprived and hurt if they are taken back.

6:31 And as ye would that men should do to you, do ye also to them likewise. Everyone always wants to be treated well, as they would treat others well. The Golden Rule says, *"Do to other people what you would like them to do to you."* It simply shows us what love really is, and that believers are to be examples of that love. The very reason Jesus is asking Christians to do these things is because He did them all Himself. He is

³¹ <http://www.calvaryfullerton.org/Bstudy/42%20Luk/2000/42Luk06c.htm>
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our best example!

6:37-38 ³²A forgiving spirit demonstrates that a person has received God's forgiveness. Jesus used the picture of measuring grain in a basket to ensure the full amount. If we are critical rather than compassionate, we will also receive criticism. If we treat others generously, graciously, and compassionately, however, these qualities will come back to us in full measure. We are to love others, not judge them.

6:39-40 ³³A blind leader cannot see the way to go. The only future for that leader and those people who follow him is to fall into the ditch. Probably Jesus spoke this against some of the Pharisees. Jesus compared them to blind leaders who led other blind people. They did not know the truth about God. So, they could not lead people to God. ³⁴Make sure you're following the right teachers and leaders, because you will go no farther than they do. Look for leaders who will show you more about faith and whose guidance you can trust.

6:41-42 ³⁵Jesus uses humour to teach a serious lesson. Here is a man with a large piece of wood in his eye. And he tries to take a tiny bit of dust from his brother's eye. A small fault in another person is more noticeable to us than the large faults in ourselves. Often we do not see our own faults.

6:43-45 A good tree will produce fruit that one can use. A bad tree will produce fruit that one cannot use, *for example* poisonous fruits. Each fruit tree will produce its own kind of fruit. Jesus uses this as an example of good and bad people. A person may seem to be good. But the reality is in what he does.

6:46-49 To call Jesus Lord is to accept His authority. If He is the Lord then His people must obey Him. But some people who call Him Lord do not obey Him. God is the judge of our hearts and minds. To Him, our actions are more important than what we say. He wants us to obey Him.

SUMMARY:

Jesus and the twelve came down from the mountain and stood on the level plain, where many followers and a great multitude from Judea and Jerusalem, and from the sea coast of Tyre and Sidon had come to hear Jesus preach, and be healed of their diseases. Those vexed with unclean spirits were also healed **6:17-18**. Multitudes were healed as they touched the power that came from Jesus! (**6:17-19**).

In Luke, this is sometimes called the Sermon on the Plain and Jesus had chosen His disciples. However, in Matthew Jesus gives the Sermon on the Mount, but He had not chosen and called His disciples yet. But, there are similarities.

- **Jesus gives four blessings...** (to the godly) (**6:20-23**).

³² <http://www.nltblog.com/wp-content/uploads/2011/11/LAB-Study-Luke.pdf>

³³ <http://www.easyenglish.info/bible-commentary/luke4-9-im-lbw.htm>

³⁴ <http://www.nltblog.com/wp-content/uploads/2011/11/LAB-Study-Luke.pdf>

³⁵ <http://www.easyenglish.info/bible-commentary/luke4-9-im-lbw.htm>

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1. If poor, yours is the kingdom of God.
 2. If hungry, you shall be filled.
 3. If sorrowful, you shall laugh.
 4. If men hate you...rejoice...your reward is great in heaven.
- **Four woes...** (to the godless) **(6:25-26)**.
 1. Woe to the rich, you shall have your comfort now.
 2. Woe to the full, you will hunger.
 3. Woe to those that are merry, you shall mourn and weep.
 4. Woe when men speak well of you, you shall have earthly approval only.
 - **Five principles** governing human relations **(6:27-29a)**.
 1. Love you enemies.
 2. Do good to them that hate you.
 3. Bless them that curse you.
 4. Pray for them which despitefully use you.
 5. If someone strikes you, turn the other cheek.
 - **Four principles** governing property **(6:29b-31)**.
 1. If they take your shirt, give them your jacket too.
 2. If someone is needy, do not demand it back.
 3. If a beggar comes to you, give him something.
 4. Treat others as you would like to be treated—
The Golden Rule.

As Jesus speaks to all that had ears to hear, He was defining the life principles of Christian behavior.

APPLICATION:

There are those that are blessed and there are those that seem to be blessed. Jesus' mission impacted multitudes that sought Him for healing, but He also taught and described a standard of conduct and attitude to live by. As believers we will come up against many things but Jesus desires us to love our enemies; do good, pray, and turn the other cheek developing life principles to follow even when others appear to treat us wrongly. Ask for help when you can't seem to behave in the godly way. Jesus is always there to help.

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7:1 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

When Jesus finished all His sermons He headed back to Capernaum. Capernaum seems to be Jesus' primary resting place during His great Galilean ministry. It was located on the northwest shore of Galilee. This passage marks a turning point in Luke's account of Jesus' ministry. Up to this point, Jesus has dealt exclusively with the Jews. He taught in the local synagogues and it was the home of Peter, James, Andrew, John, and Matthew, the tax collector. Now He begins to include the Gentiles.

7:2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die. We find here a centurion having a slave whom he highly regarded. This slave became sick and was about to die. A centurion was a Roman soldier, a Gentile in command of at least one hundred men. There are about ten centurions mentioned in the New Testament and each is presented in a good light. A slave had no rights, but, to this centurion, this slave was dear to him which made him (the centurion) different, having numerous noble qualities.

7:3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. The centurion heard about Jesus and sent some respected Jewish elders to ask Jesus to come and heal his slave. Luke's account differs from Matthew's. Luke says the centurion sent some religious leaders to approach Jesus. Matthew says that the centurion approached Jesus. The fact is that when the centurion heard of Jesus, he believed. Great faith seeks God. Apparently, he was a believer; he had a synagogue built for them, and he loved the Jewish nation (7:5).

7:4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:— The elders came to Jesus not as a last resort; they came at the request and or command of the centurion; and they also believed. They pleaded earnestly with Jesus because the time was short and the servant was dying, saying that this centurion, a Roman, was a man who deserved this kindness; this favor by Jesus' hands.

7:5 For he loveth our nation, and he hath built us a synagogue. The reason was that this centurion loved this nation; he is a good friend of the Jewish race, and that he himself had even built a synagogue for them.

7:6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof:— Jesus didn't hesitate, He went with the elders to the centurion's house to heal his servant, but just before they arrived at the house, the centurion sent friends to Jesus to stop Him. He didn't want Jesus to trouble Himself for he really felt unworthy for Jesus to enter under his roof.

7:7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. The soldier didn't think he was even worthy for Jesus to come to him, but being a man of authority, he just wanted Jesus to just say a word; give the order for his servant to be healed, for the centurion was a man who knew what authority was.

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7:8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. The centurion's own ³⁶soldiers and servants had to obey him. He believed that Jesus had authority over diseases. He believed that there was power to cure in the words of Jesus. If Jesus told the disease to go, it would go. Jesus did not need to be with the servant. ³⁷The centurion speaks exactly the way a military man would speak. A soldier's way of thinking shines through his uniform:

- 1) When I give a command, I expect instant obedience.
- 2) I don't have to be personally present for my soldiers to obey.
- 3) You have unlimited power. Just say the word and the disease will disappear.

7:9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. Jesus marveled. Only twice has Jesus said to have marveled at people: 1) at the centurion, 2) and at the people in Nazareth because of their unbelief (Mk.6:6). What did Jesus marvel at? Why was He so astonished and amazed at the centurion? It was because of the man's great faith. The centurion wasn't Jewish, he was a Roman soldier. What an impact this man made upon Jesus!; that He turned to the people that followed and expressed that He had not found so great faith, not even in Israel. Jesus has the power to meet our needs, however, there is one prerequisite: and that is faith! We must believe that Jesus Christ can meet our needs. Great faith believes that "*He is and that He is a rewarder of them that diligently seek Him.*" Great faith is knowing and believing that God can and He will, and xxxing out the doubt. The centurion felt unworthy, but he believed and asked.

7:10 And they that were sent, returning to the house, found the servant whole that had been sick. The elders that were sent to bring Jesus, returned to the house of the centurion and found the servant had been healed at Jesus' Word.

7:18-35 ³⁸John the Baptist was cast into prison shortly after he introduced Christ to Israel. He was put there for speaking out against the adulterous relationship King Herod was having with his brother's wife, Herodias. This time period can be outlined as follows:

- I. **Confusion (7:18-20)** - John knew what Jesus was doing because John's own disciples had kept him informed. However, he began to entertain doubts and could not understand why Jesus did not declare His Messiahship and set up His kingdom. John's doubts were natural, and Jesus didn't rebuke him for them. Instead He responded in a way that John would understand.
- II. **Confirmation (7:21-23)** - In order to get some answers John sent two of his disciples to Jesus. Jesus did not give these men a lecture on theology but instead invited them to watch as he healed the sick, cast out demons and gave sight to the blind. After they had seen the evidences of His power, He told them to return to John and tell him what they had seen.
- III. **Commendation (7:24-30)** - After John's disciples had departed Jesus publicly commended John for his ministry. He told them how John was the prophet predicted by Isaiah (7:27).
- IV. **Condemnation (7:31-35)** - Following His commendation of John, the Lord gave a condemnation of that generation for refusing to accept either Himself or John. The Pharisees weren't troubled by their inconsistency toward John and Jesus. They were good at justifying themselves. Most of us can also

³⁶ <http://www.easyenglish.info/bible-commentary/luke4-9-im-lbw.htm>

³⁷ <http://www.keepbelieving.com/sermon/how-faith-works/>

³⁸ <http://www.family-times.net/commentary/messengers-from-john-the-baptist/>
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find reasons to do or to believe whatever suits our purposes.

7:36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. This present passage contrasts the attitudes of the sinful: **repentant** sinner and the self-righteous sinner. Simon, a Pharisee invited Jesus to his house for dinner. The house of Simon was a house of the rich. Jesus accepted the invitation and went into the Pharisee's house and sat down to eat. Jesus ate with both sinners and religionists. No one was excluded from His attention or love, even when they lacked the common everyday courtesies and respect.

7:37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,— There behold, a woman in the city; a sinner heard that Jesus was at the dinner and also went into the Pharisee's house. She didn't come empty handed. She brought with her an alabaster box of ointment.

7:38 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.

- She approached Jesus. She knew that the public scorned and gossiped about her, and the so-called decent people wanted nothing to do with her. She knew she was a sinner, unclean, lost, and condemned. There was only one thing that could make her enter a Pharisee's house to meet Jesus: She was gripped with the guilt and weight of her sin. It was more than she could bear. She ached for forgiveness and cleansing. She knew if the Pharisee recognized her, he would throw her out, but she took that chance.
- Before anyone could stop her, she rushed to Jesus and stood behind Him at His feet (Remember, in the East, people reclined to eat. They rested on their left arm facing each other around the table with their body and feet extending out away from the table). She surrendered in utter humility to the Lord, overcome with conviction and emotion. She fell at Jesus' feet weeping; so broken that tears just flowed from her eyes.
- She unwound her hair and as her tears fell upon the feet of Jesus, she wiped His feet with her hair and then covered His feet with kisses. She weeps just from being in His presence; His company she is in awe of. The loosening of her hair was totally forbidden of women in public. Seldom has such love and devotion been shown Jesus. She must have been totally desperate.
- She didn't come empty handed. She comes to Jesus and she is overwhelmed. She brought an expensive ointment, known as an alabaster box of ointment; a type of perfume, and anointed Jesus' feet. Perfume was highly regarded by women of that day. It was probably the most costly possession she had, and she was giving it to Jesus. She anointed the Lord's feet in a supreme act of humility and love and surrender.

7:39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. Now, the Pharisee sees what's going on and began to speak within himself. Within his mind he's thinking that if Jesus was really a prophet, He would allow this woman to touch Him. "*He would know what sort of woman she was. He would know that she is a sinner.*" He wouldn't say it aloud to Jesus, but evidently he didn't know that Jesus knew, and knows all our thoughts. But Jesus did know about this woman. And He did allow her to wash His feet with her tears; wipe the tears with her hair; cover His feet with her kisses, and pour the perfume on His feet. Simon considered himself better than this sinful

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woman. He thought Jesus should reject her. He didn't sense a need for forgiveness and repentance like her.

7:40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. Jesus announced that He had something to say. I don't know if Simon was ready to hear what Jesus had to say. Simon probably thought it was something good in his favor, or even to thank him for this great banquet invitation. For Simon said, Master, say on.

7:41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. Jesus begins by telling him a parable. Two men owed money to a certain creditor. One owed five hundred pence, and the other fifty.

7:42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?— But when neither debtor could pay the money back, then, the creditor just forgave both of them. After ending the parable, Jesus asks Simon to tell Him which one loved the creditor the most.

7:43 Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. Simon answered that he suppose that it would be the one who had the greater debt discharged. Jesus answered that he judged rightly.

³⁹But that's not the point. If you can't pay a debt, it doesn't matter how much you owe. If you're broke, you're broke. In that sense, there is no difference between owing a little and owing a lot, especially if you don't have any money.

The truth slowly begins to seep in. "Simon, we're all in debt to God. Some owe more, some less. But none of us can pay even a penny of what we owe. Here is the gospel message: God is willing to forgive all debtors equally, the people who owe a lot and the people who owe a little!"

Simon is now at center stage and he is beginning to sweat. What Jesus means is painfully clear: "Simon, there is fundamentally no difference between you and the repentant sinner."

Simon considered only the woman, not himself, a sinner and doubted that the Savior knew that she was a sinner. But the Savior's parable indicated that both Simon and the woman were sinners—debtors to Him—and that both needed His forgiveness.

7:44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Aha, we get down to the nitty gritty. Jesus turns to the woman that had entered Simon's house uninvited, and says to Simon, See this woman? You see Jesus came into Simon's house and no one gave Him water for His feet; no one extended any courtesies.

Usually, the host showed respect by providing water for the guests to wash their dusty, sandaled feet. The kiss was the accepted greeting among friends, and oil was to anoint the guests' head; all to refresh themselves after traveling under the hot sun. It was expensive, so it was usually reserved for honored guests.

But this woman, as some called a prostitute washed Jesus' feet with her tears and wiped them dry with the hairs on her head.

1. Jesus deserved more than common respect. He deserved a worshipful respect. He was seen as Lord and

³⁹ <http://www.family-times.net/commentary/messengers-from-john-the-baptist/>
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was respected as Lord by the **repentant**. He was the One who alone could meet the needs of the human heart; therefore, He was the One who was to be worshipped. The **self-righteous** needed to learn this.

7:45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. You see Jesus came into Simon's house and no one gave Him a kiss, a greeting, but this woman, as some called a prostitute, did not cease to kiss His feet from the time He entered into the house.

2. Jesus deserved more than a common greeting. He deserved a humble, brokenhearted greeting. He was approached with a sense of unworthiness and humility by the woman. The **repentant** saw the worthiness of Jesus and grasped something of His awesome person as the Son of God and as the Sovereign Lord of the universe; therefore, He was the One to whom all men owed their allegiance, the One who alone had the power to forgive and accept men. The repentant saw Jesus as the One who alone could help her, so the **repentant** approached Jesus and greeted Him with a deep sense of humility and unworthiness. The **self-righteous** needed to learn this.

7:46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

You see Jesus came into Simon's house and no one anointed His head with oil, but this woman covered His feet by anointing them with oil.

3. Jesus deserved more than a common gift. He deserved a sacrificial gift. He was seen as the hope and Savior of one's life, so the **repentant** surrendered her life and gave the most precious gift she had to anoint her Lord. The **self-righteous** needed to learn this.

7:47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. Jesus was the One who had and has the power to forgive sins. The woman's sins were many. Her loving much was proof that her many sins had been forgiven. Simon's loving little testified that he had been forgiven only a little. The self-righteous approach to God has only a little sense of sin; they don't even feel the need to be forgiven, for they love little. By thinking you have only been forgiven a little, you will only love God a little.

7:48 And he said unto her, Thy sins are forgiven. Jesus says unto the woman: "*Your sins are forgiven.*"

That was a release; a weight lifted off her shoulders. She's clean. Three things are important to her:

1. ⁴⁰By saying "*Your sins are forgiven*", that takes care of her **past**.

7:49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?— The guests at the table are speaking within themselves; murmuring within. They're wondering who is this that can forgive sins?

7:50 And he said to the woman, Thy faith hath saved thee; go in peace. One last thing Jesus says to the woman: she's saved by faith, now go in peace. There is peace in Salvation.

2. By saying "*Your faith has saved you*", that takes care of her **present**.
3. By saying "*Go in peace*", that takes care of her **future**.

SUMMARY:

⁴⁰ <http://www.keepbelieving.com/sermon/how-to-be-a-great-lover/>
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When Jesus finished all His sermons He headed back to Capernaum. We find here a Roman centurion having a servant, a Jew whom he highly regarded. The servant became sick and was about to die. The centurion heard about Jesus and sent some respected Jewish elders to ask Jesus to come and heal his servant. The elders came to Jesus at the command of the centurion pleading earnestly. Although they were commanded by the Roman soldier, they considered this centurion worthy of receiving Jesus' help. They considered him worthy because he loved this nation; a good friend of the Jewish race, and that he himself had even built a synagogue for them (7:1-5).

Jesus went with the elders to the centurion's house to heal this servant, but before they could get there, the centurion sent friends to stop Jesus, saying don't trouble yourself, for he really felt unworthy for Jesus to enter under his roof. The centurion being a man of authority, considered Jesus as a man of authority; just speak a Word, and he knew his servant would be healed; just as he would speak to his soldiers and servants and give a command, they would obey the authority of his spoken Word. He knew Jesus has power over disease and it would obey. Jesus marveled at what He had just heard and turned to the crowd saying, "*He had not found so great faith, no, not in Israel.*" The elders that were sent to Jesus, returned alone to the house of the centurion and found the servant had been healed at Jesus' Word (7:6-10).

A Pharisee (Simon) invited Jesus into his house for dinner. A woman in the city; a sinner heard that Jesus was at this dinner and also went into the Pharisee's house. She didn't come empty handed. She brought with her an alabaster box of ointment. She stood at Jesus' feet behind Him weeping. She used her tears to wash His feet and wiped the tears away with her hair; kissed His feet, and anointed them with ointment of her alabaster box. The Pharisee sees what's going on and begins to speak within himself. He wouldn't say it aloud to Jesus, but was questioning in his mind if Jesus was a prophet because if He was, He would know what kind of woman she was and reject her (7:36-39).

Jesus announced that He had something to say to Simon, and Simon was eager to hear what Jesus had to say. Jesus begins by telling him a parable of two men owing money to a certain creditor. One owed five hundred pence, and the other fifty. And when neither debtor could pay the money back, the creditor just forgave both of them. After ending the parable, Jesus asks Simon which creditor loved the most. Simon answered that he suppose that it would be the one who had the greater debt discharged. Jesus answered that he judged rightly (7:40-43).

Jesus turns to the woman, and says to Simon, "*do you see this woman?*" Jesus had come into Simon's house and no one gave Him water for His feet; no one extended any courtesies, but this woman washed His feet with her tears, and wiped them dry with the hairs of her head. Simon gave Him no kiss, but this woman didn't cease to kiss His feet from the time He entered into the house. Simon didn't anoint His head with oil, but this woman anointed Jesus' feet with ointment. The woman's sins were many, but they are forgiven, for she loved much, but the man who has little to be forgiven, has only a little love to give. Jesus says unto the woman: "*You are forgiven.*" The other guests began to ask within themselves, "*who is this that can forgive sins?*" Jesus turns to the woman to tell her that her faith has saved her. Now, she can go in peace (7:44-50).

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SYNOPSIS:

8:1-3 Jesus and His twelve disciples went through all the towns and villages in Galilee. In each place, Jesus preached and proclaimed the glad tidings about the Kingdom of God. Jesus comes in the name of the King, representing the King, preaching the Gospel of God the King. With Him were some women whom he had cured of evil spirits and diseases. They were grateful for what He had done and very devoted to Jesus! Among these women were Mary Magdalene from whom seven demons had gone out; Joanna, the wife of Chuza, who was the manager of Herod's house, Susanna and many other women who represent the unknown and quiet, but important followers. There might have been more women than men following Jesus. These women used their own resources to help Jesus and His disciples.

8:4 **And when much people were gathered together, and were come to him out of every city, he spake by a parable:**— The whole country was in a state of revival as many people gathered together, coming from every city as Jesus spoke a parable. Jesus began a parable to speak to and warn every hearer.

8:5 **A sower went out to sow his seed: and as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it.** This parable is known as "The Parable of the Sower" or "The Parables of the Soil." It has a physical and spiritual meaning. First, look at the sower: he went out and sowed.

- The "**Sower**" is the farmer or in the spiritual, the witness.
- He "**sows**" meaning spreads, scatters, and proclaims the "**seed**" meaning "**the Word of God**" to others.
- The Sower has to sow the seed into the "**soil**" or ground which is the heart.

We know that the "**preacher**" goes out and sows the Word of God, but do we as "**lay people**" go out to sow the Word of God. In this parable...

1. Some seeds fell by "**the wayside**" (out of the field upon the walking paths and roads).
 - Those seeds were trampled down. The paths and roads were trodden down and the soil was hard.
 - And the birds of the air consumed the seeds because the seed just laid on top of the soil for them to devour.

The message spread is about the Kingdom of God; the territory where God rules. And the people who hear the Word of God could not receive it.

8:6 **And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.**

2. Some of the seeds fell "**upon the rock**"; that is, a large layer of rock lying under the surface. There was not much soil because of the rocks, but, as soon as it started to grow, it soon withered away because the water soon evaporated, leaving nothing but dry soil. The sun scorched the plant. The soil had no depth because of the rocks.

People hear the message, but the message doesn't root very deeply, thus when persecution comes, the enthusiasm fades and drops out.

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8:7 And some fell among thorns; and the thorns sprang up with it and choked it.

3. Some of the seeds fell "*among the thorns*"; that is, the seeds sprouted, but the plants were soon choked to death by thorns.

People hear the message, but Satan crowds the message out with worldly cares and pleasures.

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

4. Some of the seeds fell "*on good ground* ", and the seed sprang up and was very fruitful, bearing a hundredfold. A "*hundredfold*" is a hundred times more of the harvest of what was sown.

People hear the message, and because it is sown on good ground, the seed and soil come together, increasing into a tremendous harvest, bringing more than expected. Jesus ends His parable by crying out "*He that hath ears to hear, let him hear*", because there were some that did not have that listening ear to hear; that is, they were closed to Jesus' gospel and could not comprehend within, for their hearts were hardened, this was a warning for them!

8:9 And his disciples asked him, saying, What might this parable be? – The disciples desired to know the truth about this parable, so later on they asked Jesus its meaning.

8:10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Jesus gave two reasons of Him speaking such a parable.

1. God is willing to reveal to believers the understanding of the mysteries of the kingdom of God— spiritual things. God was ready for His disciples to receive; therefore, He reveals to **open hearts**; the persons who really seek God; thirst after Him to learn all they can about the mysteries of the Kingdom of God. Once you've accepted Jesus as Lord and Savior, as these disciples, He lets His disciples know to draw near to God and He will draw near to you.
2. God cannot reveal the mysteries of the kingdom of God— spiritual things to unbelievers. They are concealed and hidden to **closed minds**: those who ignore, neglect, and could not care less about God. Closed minds are hardened and unwilling to consider or understand the mysteries of the Kingdom of God, and they begin to mock what they can't understand. He does not reward unbelief. They don't see after seeing, and they don't understand after hearing because of willful blindness, and a lack of comprehension, for what they had no desire to know.

Some of the mysteries of the Kingdom of God:

- The incarnation and virgin birth of Christ (Matt.1:16; 1:23).
- The ideal and perfect righteousness of Christ secured by His living a sinless life while on earth (Matt.5:17-18).
- The death of Christ on the cross for man (Matt.27:26-56).
- The intercessory work of Christ going on right now (Heb.3:1).

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- The Holy Spirit and His presence in the believer (Jh.14:16-21)
- The material world and the spiritual world, or the physical and spiritual dimension of being (Matt.6:9).
- Man's sinfulness and his dead spirit due to sin (Eph.2:1-3).
- The church, both local and universal and the mixture of both good and evil in it (Matt.13:1-52).
- The future resurrection (1 Cor.15:51).
- The destruction and remaking of the heaven and earth into a perfect universe (2 Pt.3:10-13)

There is either gain or loss: 1. Believers seek, and therefore receive. 2. Unbelievers reject, and therefore lose.

8:11 Now the parable is this: The seed is the word of God. Jesus begins to tell the parable to His disciples. He begins by letting them know that the "*seed*" is "*the Word of God.*" To extend it out even further: The "*Sower*" is the Lord Jesus Christ or a servant of His. The "*Word of God*" is sown into the "*soil*" (heart). And the type of soil is how it is received to grow.

8:12 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 success of the seed depends upon one thing alone; the condition of the soil (the heart) to receive (the Word). When the person heard the Word, some of the seeds fell by the way side and had gotten hard and were allowed to get crushed, thereby, their minds wandered and they fail to believe. They hear but didn't listen; they hear but don't care, and the devil comes and snatches that Word away from their hearts because the devil does not want them to believe or be saved.

1. The Seed that fell by the wayside:

- a. **Identifies** with a person who is close-minded and hard.
- b. **The Problem** is that his heart is not soft; the seed is unable to penetrate.
- c. **The Result** is that Satan snatches the seed away.

8:13 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. When the person heard the Word, those seeds that fell on the rock; rocky ground where roots couldn't grow, but received the Word with joy, but there is a failure to count the cost or the commitment to the Word. Therefore, the person does not become rooted and grounded in the Word. He is only a superficial believer; a lot of hype, but no follow through in standing on the Word when trials and temptations come. He falls away.

2. The Seed that fell on the rock:

- a. **Identifies** with a person who experiences a quick, dramatic conversion.
- b. **The Problem** is that the heart has little root and is unprepared to face the trials and persecution of life.
- c. **The Result** is that he falls away.

8:14 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. When the person heard the Word, those seeds fell among thorns choking out that Word with worldly cares and riches and pleasures of this life. The ground consisted of thorns that had gone deep in the soil causing many problems. The seeds that were

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trying to grow were choked out, therefore, no fruit appears to ripen. The cares and riches, and pleasures of this life were already rooted in the soil and received the most attention, thereby suffocating and overpowering; leaving no room for the fruit that was supposed to come forth.

3. The Seed the fell among thorns:

- a. **Identifies** with a person who is religious and worldly minded.
- b. **The Problem** is the sin of worldliness.
- c. **The Result** is that the Word is choked and he bears no fruit.

8:15 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. When the person heard the Word, those seeds that fell on good ground was received with an honest and good heart. There were no seeds that fell by the wayside, no seeds that fell on the rocks, and no seeds that fell among the thorns. The seeds (the Word) was kept deep in the ground (heart) and nurtured (watered) and brought forth fruit with patience.

4. The Seed that fell on good ground:

- a. **Identifies** with a person who hears and understands the Word.
- b. **The Result** is that they bear fruit, but they bear different percentages.

8:16-18 No man lights a candle to cover it up with a container or put it under a bed, but they sit it on a candlestick so that the light shines enabling them to see when they enter in. Nothing is hidden or a secret, but is made evident and perfectly plain where there is light. So, we are to be careful how we hear; how we listen, because whoever has will be given more, and whoever does not have, even what he thinks he has shall be taken away from him.

SYNOPSIS:

8:19-21 ⁴¹ Jesus taught the people probably in a house. His mother Mary and his brothers wanted to speak with him. But they could not get in because of the crowd that was already there. Someone told Jesus that his mother and brothers were outside. Then Jesus told the crowd a strange thing. His mother and brothers were already round him, He said. Those that were listening to His words had really become like his mother and brothers. And they did what God said. Jesus was not refusing His family. He respected His mother very much. But He taught that we could become His family. This is not in the normal physical sense. We can be His family when by *faith we accept the Word of God. We must hear the word of God and we must obey it.

8:22-25 Jesus and His disciples got into a boat and Jesus says "*Let's go to the other side of the lake*" and they launched forth; the Sea of Galilee. On the way across, Jesus laid down and went to sleep in the back of the boat. But while He was sleeping, a fierce wind rose up. They got caught in a dangerous storm causing the boat to fill up with water. Sometimes the waves would come as high as 20feet. The disciples were not frightened without cause. They were afraid and woke Jesus up, saying "*Master, Master, we are perishing.*" Jesus stood up and rebuked the wind and waves; they obeyed Him and all became calm. Jesus began to say "*Where is your faith?*" And they were filled with awe and fear saying to one another, "*Who is this man that even the winds and waves obey Him?*"

⁴¹ <http://www.easyenglish.info/bible-commentary/luke4-9-im-lbw.htm>
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8:26 And they arrived at the country of the Gadarenes, which is over against Galilee. The Gadarene country was a Gentile region southeast of the Sea of Galilee. This is where Jesus and His disciples arrived.

8:27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and wore no clothes, neither abode in any house, but in the tombs. Time He set foot on the land, Jesus met a certain man of the city possessed by devils a long time; having no clothes on and not living in a house, but residing in the tombs. Ten traits of evil spirits are found in this passage.

1. Evil spirits are enemies of Christ and of man, possessing man for long periods of time. They take hold of a man, controlling his faculties and causing him to act abnormally, hurting both himself and others.
2. Evil spirits cause men to lose their sense of shame and conscience. This man was driven to run around naked.
3. Evil spirits cause alienation; the loss of all friends and social life. They lead a man to be cut off; ostracized from others. They often force a man to withdraw into himself and away from others, including immediate family; or they cause society to push the man away, forcing him to live alone or with others like himself. Evil spirits often destroy a man by making him live as if he were among the dead. This is seen in this man being forced to live among the tombs of the dead.

8:28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. These demons recognized Jesus right off (immediately). They knew who He was and what His great power could do to them.

4. Evil spirits are enraged against the Lord. They knew that Jesus was the Son of the Most High God. They also opposed Him and feared Him, crying out with a loud voice as he fell down before Jesus.

The voice cries out "*What have I to do with thee, Jesus, thou Son of God most high?*" This is really not the man speaking to Jesus, but these terrible spirits in the man. And they didn't want to be tormented by Jesus.

8:29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) Demons, Satan's messengers are powerful and destructive. There were many evil or unclean spirits or demonic possession and they are real today. Oftentimes in this man, they repeatedly caught him and taken hold of him. Even when people were able to bind him with chains and shackles, he broke loose, and the demon took control driving him into the wilderness. Jesus had to command the unclean spirit to come out of the man. This shows that Jesus' power is very much real and more powerful over demonic possession, unclean and evil spirits even today.

5. Evil spirits seize men. Their influence and unrestrained nature seem to come and go, to lie calm and then to break forth in violence.
6. Evil spirits hate restraint and cause men to mistreat and oppose others. They drive men to live wild and loose lives, to do as they please. They cause men to become unclean, sullen, violent, and malicious.
7. Evil spirits take away a man's name, his identity, and his recognition. They deprive a person of purpose, meaning significance. They destroy his self-image and his public image.

8:30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. Usually, Jesus won't allow the demon spirit to talk, but in this instance it's different. Now, Jesus asked the man's name.

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8. Evil spirits are numerous and formidable. The evil spirit cried out within the man that his name was Legion. "Legion" refers to the Roman military legion which included over six thousand men. This definitely indicates that the man's case was desperate. The evil spirits in him were formidable (terrible), just as a military legion was formidable (terrible). In Mark 16:9 Mary Magdalene had been possessed by seven devils. And Jesus freed her.

8:31 And they besought him that he would not command them to go out into the deep.

9. Evil spirits desire a body to inhabit for the purpose of working evil. The evil spirits are said to be the ones speaking here, entreating Jesus that He not command them to go into the Abyss. They knew it would be all over for them on earth. Apparently, they didn't want to be sent out of the region.

8:32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. So, the evil spirits begged as an alternative, that they might be sent into the pigs instead of the Abyss. They knew that they could not stay in the man, so, Jesus allowed it.

8:33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. And thereby coming out of the man, Jesus gave the devils permission to go into the pigs. The herd went madly, running violently down the steep slope into the lake and drowned.

10. Evil spirits are subject to the Lord's power. The devils power may be great, but the Word of Christ is Omnipotent (all powerful), for all power belongs to Him! His Word has the power to free us.

8:34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country. ⁴²The men who kept the swine had witnessed the whole transaction; and as the Master uttered the word "Go," they saw a change in a moment pass through the vast herd. A wild panic seemed to seize the creatures, something had filled them with a great fear. The herdsman fled, telling all they would meet; and all that would hear them in the city and in the country of this occurrence.

8:35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. Soon the crowd came out to see for themselves. They saw the man that had been in the tombs who had seven devils depart out of him. He was seen sitting at the feet of Jesus with his clothes on, and in his right mind. And this frightened them. Can you imagine, the people seeing someone in his right mind and clothed sitting at the foot of Jesus brought fear to them, more than the seeing the man with devils in him?

THE DEMON POSSESSED MAN:

8:36 They also which saw it told them by what means he that was possessed of the devils was healed. But these herdsmen who saw how Jesus had sent the demons out of the man began to explain to others by what means that the one who was possessed of the devils had been healed; and in this instance "saved or delivered."; not full salvation but delivered and made whole.

8:37-39 However, all the people of the Gerasene region asked Jesus to leave because they were so afraid. So, Jesus got into the boat and left. The man that was healed wanted to go with Jesus, but Jesus sent him away telling him, 'Go back home. Tell people how much God has done on your behalf.' So, the man did as Jesus

⁴² <http://biblehub.com/luke/8-34.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

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instructed, going all over the town telling others how much Jesus had done on his behalf.

THE DEAD GIRL RESURRECTED & RESTORATION OF A SICK WOMAN:

8:40 And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him. After the people saw the great miracle Jesus had done for the demon possessed man in the Gadarenes, they were in fear of Jesus' power and rejected Him. However, now He's back in Galilee, and the crowds welcomed and received Jesus with open arms. One country was closed to Him, the other was opened to Him! He did not have a pity party, nor grumble and complain, but simply went where He was celebrated, not tolerated!

8:41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:— Jesus always has someone waiting on you to minister to. Jairus is a religious ruler of the synagogue; a high ranking official, and esteemed by the people.

1. He laid his position on the line in order to secure Jesus' help. By coming to Jesus he was running the risk of arousing the hostility of his peers and being censored and losing his position.
2. He denied and forgot self completely, laying all pride aside. He comes with a request for Jesus as he falls at His feet,
3. Jairus' concern was for someone else. He's desiring Jesus to come to his house to heal his 12yr old dying daughter.

8:42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him. Jairus had a 12 year old daughter laying sick in her body, but dying.

4. Jairus' faith was immediately rewarded. Jesus turned around and was on His way to Jairus' house, however, there was a crowd of people packed all round Him; crammed all around Him, touching, and crying out to Him.

8:43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,— In two instances in this lesson the number 12 arises and it means *God's power and authority; government, and God's kingdom*, and many other things. There is a woman not named in the mist who has an issue of blood; hemorrhaging blood for 12 long years, and trying to get to Jesus, for she had spent all she had upon physicians, and none could heal her. She lived with shame for a long time.

8:44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanchd. Of all the people around Jesus thronging Him, there was only one touch that Jesus felt! It was the woman in the crowd who had come trembling behind Him, having an issue of blood for 12yrs., and she touched the border (hem) of His garment. The power of Jesus was so tremendous; so engulfing that the flow of her blood stopped; her hemorrhaging stopped immediately after 12 long yrs!

8:45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?— This was not like any of the others' touch, for it caused Jesus to ask "*Who touched Me?*" It was just on the tip end <http://www.pitwm.net/pitwm-versebyverse.html>

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of the border of His garment, but He knows the touch of faith! All others denied it was them. Peter even says that the multitude is thronging and pressing against Him, and you're asking this question *"Who touched Me?"*

8:46 And Jesus said, **Somebody hath touched me: for I perceive that virtue is gone out of me.** Jesus says it again, *"Somebody touched Me!"* He wanted to make it clear for He knows all things that's happening at that moment! *"Somebody is now filled with My Virtue! Somebody got healed today! Because He had perceived (noticed; was aware of) that power had gone from Him.* He felt that power being transferred out of Him!

8:47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. The woman was ashamed and embarrassed for she was considered ceremonially unclean. She was cut off from society and from religious worship, but she didn't let that stop her. She came anyway trembling and falling down before Jesus after everyone had denied touching Him, because it was Jesus she needed! **1.)** She declared why she had touched Him, and **2.)** how she was healed immediately. You will know God's touch!!! There will be no denying at the time of a miracle!!! She had to confess her deliverance! No more secrets! No more hiding! No more living in the shadows!

8:48 And he said unto her, **Daughter, be of good comfort: thy faith hath made thee whole; go in peace.** Jesus called her *"Daughter"* meaning no longer ousted; no longer embarrassed, but now, a child of God. He openly comforted her; openly delivered her, and said *"be of good comfort, your faith hath made you whole!"* He made the people look at her faith! Her faith didn't give up! Her faith pressed its way in! And because of her faith, she is rewarded! She can now also *"go in peace!"* She had a desperate faith that brought wholeness!

8:49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, **Thy daughter is dead; trouble not the Master.** While Jesus was speaking to the woman, one from Jairus' house came to tell Jairus that his daughter had died (the one Jesus was on His way to see before the interruption), and not to trouble the Master. Now, Jairus' faith was tested even more—looking at one being healed and his daughter has died!

8:50 But when Jesus heard it, he answered him, saying, **Fear not: believe only, and she shall be made whole.** Now Jesus hears this conversation, but did not give Jairus time to speak, and Jesus says **"Fear not: believe only, and she shall be made whole."** Such powerful words spoken by the Master...

- *"who is able to do exceeding, abundantly, above all that we (can even) ask or think according to the power that works in us" Eph.3:20.*
- *"...for thou hast magnified thy word above all thy name Ps.138:2b.*
- *"My covenant will I not break, nor alter the thing that is gone out of my lips" Ps.89:34.*

There is Power in His Word! **"Fear"** says **FALSE EVIDENCE APPEARING REAL.** But Jesus says **"Believe" BECAUSE EMANUEL LIVES | EXPECT VICTORY EVERYTIME!**

8:51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. Now, Jesus has finally gotten to Jairus' house. Only Peter, James, and John, the father and mother of the 12yr old girl were allowed to enter into the

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house with Him. Everybody can't be in the circle! Only the ones Jesus called in would be witnesses to the healing. You can't have doubters in the room with you! (wailers, mourners crying all over the place were not allowed).

8:52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth. Yes, a lot of people were weeping outside, but Jesus said *"Weep not; she is not dead, but sleepeth."* The Spirit had left her body, but at God's command... Therefore, Believers continue to exist, resting in the life and comfort of God!

8:53 And they laughed him to scorn, knowing that she was dead. This brought scoffing and laughter from the people, for they all knew that she was dead. But God...!

8:54 And he put them all out, and took her by the hand, and called, saying, Maid, arise. Jesus went in and took the girl by her hand and said *"Maid arise"* (*Little girl get up*). Jesus spoke to her spirit and her spirit returned!

8:55 And her spirit came again, and she arose straightway: and he commanded to give her meat. At the command of Jesus her spirit came back to life; came back into her body immediately, and she arose and ate food as Jesus had commanded for them to give her meat to eat. She was raised from the dead.

8:56 And her parents were astonished: but he charged them that they should tell no man what was done. Her parents were astonished, but Jesus insisted that they tell no man of what was done. Now, I know that would be hard to do: not tell anybody. He had already said that she was only sleeping.

SUMMARY:

Many people came from every city gathered together to hear Jesus, but Jesus speaks a parable to His disciples and the multitude that warns every hearer: when hearing and how the Word produces when sown. The parable began like this: A sower went out to sow his seed: and as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it. Some seeds fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. Some seeds fell among thorns; and the thorns sprang up with it, and choked it. Other seeds fell on good ground, and sprang up, and bare fruit a hundredfold. And when he had said these things, he cried, *"He that hath ears to hear, let him hear"*. The disciples desired to know the truth about this parable, so later on they asked Jesus its meaning. Jesus lets His disciples know that the mysteries of the kingdom of God are given to them to know; to be revealed, but to others (unbelievers) He speaks in parables that they don't see after seeing, and they don't understand after hearing because of willful blindness and a lack of comprehension, for they had no desire to know (8:4-10).

Jesus begins by letting His disciples know what the parable meant, that is, the "seed" is "the Word of God." It's sown into the soil (the heart). Some of the Word that's sown, fell by the wayside into the soil (the heart). They heard the Word, some of the seeds fell by the way side, and had gotten hard and were allowed to get crushed, thereby, their minds wandered and they fail to believe. The devil comes and snatches that Word away

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from their hearts because the devil does not want them to believe or be saved (8:12). And then there were seeds that fell on the rock; rocky ground where roots couldn't grow. For a while they believed and received the Word with joy, the heart had little root, and in the time of temptation, trials and persecution, they fall away being unprepared to face life (8:13). And then there were seeds that fell among thorns, which choked out that Word they heard. Therefore, no fruit appeared to perfection because of worldly cares and riches and pleasures of this life (8:14). Then, there were seeds that fell on good ground and received with an honest and good heart. The seeds were kept in the heart and watered, and brought forth fruit with patience (8:15). (8:11-15).

Jesus and His disciples arrived in the country of the Gadarenes, across from Galilee. Time He set foot on the land, Jesus met a certain man of the city possessed by devils a long time; having no clothes on and not living in a house, but residing in the tombs. The man possessed with devils knew that Jesus was the Son of the Most High God and cried out and fell at Jesus' feet, saying with a loud voice that they didn't want to be tormented by Jesus. Jesus had to command the unclean spirit to come out of the man, for the demon would have the man brake his chains after being bound and drive him into the wilderness. The enemy wants you bound to destruction. He comes to steal, kill, and yes to destroy you (8:26-29).

Jesus asks the man's name, and the reply was Legion, meaning many devils had entered him (about 6,000). The devils pleaded with Jesus that He not command them to go into the Abyss; that He not send them to go into the bottomless pit. They knew when Jesus commands, it would be all over for them on earth. So, the evil spirits begged as an alternative, that they might be sent into the pigs instead of the Abyss. They knew that they could not stay in the man, so, Jesus allowed it and they went madly, running violently down the steep slope into the lake and drowned. Those tending and feeding the pigs (the herdsman) saw what had happened, and ran off and reported this in the town and the countryside. And the people soon came out to see what was talked about. They saw the man that had been in the tombs who had seven devils depart out of him. He was seen sitting at the feet of Jesus with his clothes on, and in his right mind. And this frightened them. But, they told others how this man no longer had evil spirits in him, but was healed (8:30-36).

- A. Jesus Resurrects a dead girl (Luke 8:40-42, 49-56).
 - 1. The **Request** to Jesus (Lk.8:40-42). Jairus begs the Savior to come and heal his dying daughter.
 - 2. The **Reassurance** of Jesus (Lk.8:49-50). Jairus learns that his daughter has died, but Jesus promises that she will be alright.
 - 3. The **Restriction** of Jesus (Lk.8:51). He allows only Peter James, and John, mother and father to enter the girl's room.
 - 4. The **Ridicule** toward Jesus (Lk.8:52-53). The crowd laughs at Him for saying the girl is only sleeping.
 - 5. The **Resurrection** by Jesus (Lk.8:54-56). Jesus raises the girl from the dead.
- B. Jesus Restores a sick woman (Luke 8:43-48).
 - 1. Her **Disease** (Lk.8:43). She had been slowly bleeding for twelve years.
 - 2. Her **Determination** (Lk.8:44a). Fighting the crowd, she touches the edge of Jesus' cloak.
 - 3. Her **Deliverance** (Lk.8:44b-48). She is healed and sent on her way by the Savior!

[TOP](#)

9:1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. This is a significant event, for it was the first time Jesus sent His disciples out alone. He called all 12 disciples together. They were ordinary men having families and responsibilities.

- Their call was to come together for ministry. They have to be on one accord for they will be spending the majority of their time together.
- They were equipped with power and authority over all devils. Equipped with such power will keep the disciples on their faces before God and acknowledging total dependence upon Him.

9:2 And he sent them to preach the kingdom of God, and to heal the sick. This was the beginning of their training:

1. They were sent on the very mission as Christ.
2. They were to preach the Kingdom of God.
3. They were to heal the sick

Although the disciples are on earth, they are taught to preach the Kingdom of God, an eternal spiritual kingdom where the true living God rules as King in the hearts of mankind of all races. And as they receive His teachings in their hearts, the King's new mission and authority on earth comes alive from God. *'You can't receive unless you have the desire to believe, which leads to being taught.'*

9:3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. The disciples' method was threefold:

1. They were not to seek success through personal appearance and materialism. Don't take anything on this journey, no walking stick or traveling bag or food or money, and neither are they to carry two coats.

'When you're under the rule of someone, you must follow their rules and not your own. This might have seemed impossible to take nothing, no staff or bag or food or another coat, but this was getting them out of their comfort zone to depend upon Jesus—the One that God sent to the world. And now God is entrusting power upon them. *When you haven't done the impossible before, you haven't done it Jesus' way.'*

9:4 And whatsoever house ye enter into, there abide, and thence depart. A place to stay was important.

2. They were to minister in the homes who were interested and hospitable families.

Jesus was showing them that hospitality was everything. Those that were hospitable would receive a spiritual blessing, and of course they would invite others. As they entered into a stranger's home, they hoped for friendliness and kindness to shower them, so they could abide and have rest. They were to stay in that house reached and teaching until it was time to depart (leave).

9:5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. However, if they weren't friendly and kind, they were not to abide even in the city, but they were to depart out of the city, and shake the dust off their feet for they would be their testimony against them. *'No one truly receives a gift with hardness of heart.'*

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3. Their departure would be a testimony against the rejecters. When the disciples leave, they were to shake the dust off their feet, meaning they are left to themselves without God; the disciples were not welcomed and God's Word was not welcomed.

9:6 And they departed, and went through the towns, preaching the gospel, and healing every where. Without hesitation or questions, the disciples departed and went through the towns preaching the gospel and ministering healing everywhere. They were truly evangelizing families, stressing the Kingdom of God through the ministry of Christ. Homes and communities were being helped. The early churches were definitely centered in homes of committed believers.

9:7 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;— Jesus and the disciples' phenomenal work was heard by Herod the tetrarch. This disturbed him. He was the one who had John the Baptist murdered (beheaded), and some were saying that Jesus was John the Baptist risen from the dead performing all these miracles.

9:8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again. Some of the people began to speculate about Jesus' identity saying that Elias had appeared; and others, that one of the old prophets had risen again. It was so hard for people to accept Jesus for who He was. They wanted Him to be someone else.

9:9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him. Herod admitted that he had beheaded John the Baptist and really wondered who this was performing the miracles of whom he had heard much about, so he desired to see Jesus.

9:10 And the apostles, when they were returned, told him all that they had done. And he took them and went aside privately into a desert place belonging to the city called Bethsaida. You could imagine the excitement of the apostles when they returned from their sent journey. They couldn't contain themselves as they told Jesus all they had done. I could feel their excitement, but Jesus had to calm them down, so, He took them aside on a private journey into a desert place belonging to the city called Bethsaida. *'Where there's a high, there's a low because the enemy comes to sabotage you.'* And when that happens, you need to get alone with God.

1. As Jesus completes the teaching and training of His disciples, He knew the disciples/apostles needed rest, so He took them alone privately for their understanding of their ministry. Jesus needed to discuss their witnessing tour with them. As they reported Jesus needed to point out their strengths and weaknesses of how they went about it. They must learn to minister in the most effected way possible.
2. As Jesus completes the teaching and training of His disciples He knew the disciples/apostles needed to evaluate themselves, for their understanding of their ministry, but they needed to do it in the presence of God alone so that they could be restored both in their spirits and their bodies. Note, Jesus took them to a desert place somewhere near or toward the city of Bethsaida. It said belonging to the city called Bethsaida, which means they must have been spiritually exhausted and physically drained. The point is that there is a time for ministry, and a time for evaluating oneself and one's ministry, and there is a time for renewing one's spirit and body.

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SYNOPSIS:

9:11-17 The crowds found out where Jesus was going and followed Him. He didn't send them away, He welcomed them, teaching them again about the Kingdom of God, and curing the people who were sick. Now it was late in the afternoon, and the 12 disciples came and urged Jesus to send the crowd away to the villages and farms nearby, so they can find food and a place to stay for the night, for they were there in a desert place. Jesus replied to the disciples, *'You feed them.'* They said, *'We have only 5 loaves of bread and two fish among us. We have nothing more, unless we go to buy food for all these people.'* There were about 5000 men there. But Jesus said to His disciples, *'Tell the people to sit on the ground in groups of 50 each.'* They did so. Jesus took the 5 loaves and two fish, and looked up to heaven and gave thanks. Then He broke the loaves and the fish, and gave the pieces to His disciples so they could give to the people. And all the people ate as much as they wanted, and still, scraps of food were collected filling twelve baskets that remained.

9:18 **And it came to pass, as he was alone praying,**— Jesus was praying alone. He sensed a deep need for prayer. Two things are happening in this verse:

1. Jesus needed personal strength.
 - a. We must pray before momentous events.
 - b. We must pray for others that they might have special insight and the quickening power of the Spirit upon their lives.
 - c. We must pray for strength to withstand severe trials, that we might be enabled to bear whatever cross lies ahead.

Jesus knew that the days ahead would hold excruciating suffering for Him, and He would die for the sins of men. He was setting things in order through prayer to help His disciples know who He was. Now, Jesus was ready to examine their hearts and convictions about Him, so He went before God to beg a very special insight of the Spirit for the disciples.

9:18b ...his disciples were with him: and he asked them, saying, Whom say the people that I am?— The popular concept said that the Messiah was the Son of David, the promised King who was to come and free Israel from her enemies and set up the Kingdom of God over all nations of the earth. Therefore, the disciples' opinion needed to be corrected, and the popular opinion of the Messiah was wrong.

2. The disciples needed a very special quickening from God. They needed a very special revelation into His Person. It was time for them to grasp and confess without any hesitation that He was the Messiah, the very Son of God.

9:19 **They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.** The disciples began to answer the question of who men say that Jesus is.

- Some thought Jesus was John the Baptist, that is, the forerunner of the Messiah. Both John and Jesus were doing a unique and great work for God. Both were divinely chosen and gifted by God, and both proclaimed the Kingdom of God and prepared men for it. Therefore, when some looked at Jesus and

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His ministry, they thought Jesus was not the Messiah Himself, but the promised forerunner of the Messiah.

- Some thought Jesus was Elijah. These professed Jesus as the greatest prophet and teacher of all. Even today the Jews expect Elijah to return before the Messiah. Elijah had also been used to miraculously feed a widow woman and her son. The people connected Elijah's miracle and Jesus' feeding of the multitude.
- Some thought Jesus was one of the old prophets. These were professing Jesus to be a great prophet sent for their day and time, brought back to life or one in whom the spirit of a great prophet dwelt.

Note that the same false confessions about Christ exist in every generation: a great man of righteousness, martyred for His faith—great teacher, and prophet of all time—great man who revealed some very important things about God and religion—a great man and prophet sent to the people (Jews) of His day.

9:20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. After asking about who people said that He was, now, Jesus asks His very own disciples who they thought He was. So, He sat and listened to the answer which was directed to all the disciples. But it was only one that spoke up. It was Peter answering and saying, *"The Christ of God."* The answer was so profound, for it meant that *"Jesus was the Christ, the Messiah, the Anointed One of God, the Son of God!"* Peter probably did not understand all that was involved in Christ being the Son of God (the cross and resurrection had not yet taken place). But his confession was made in simple trust of what God had revealed to him. Peter was simply confessing step by step, *"I believe You are not a mere man, but the Son of God, the true Messiah; sent by God to fulfill all that the prophets foretold."* This meant three things:

1. Jesus was sent on a deliberate mission; the mission of saving mankind.
2. Jesus was sent and qualified by God to carry out that mission.
3. Jesus was the fulfilment of all the prophecies which promised the coming of the Messiah for man.

9:21 And he straitly charged them, and commanded them to tell no man that thing;— The full meaning of the Messiah was not yet fully grasped. Their idea of the Messiah was that of an earthly rule within the bounds of the physical and material world. They had little if any idea of the spiritual world, therefore, they were not ready to share the truth of the Messiah. They would be sharing an incomplete message, a false message, so, Jesus charged (strict orders) and commanded the disciples to tell no man of what was revealed until they understood the real meaning of the spiritual salvation He was bringing to man.

9:22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. Jesus began to clearly reveal that the Messiah, the Son of man had to be both a suffering and a conquering Savior. He **"must"** suffer and be rejected of the elders and chief priests and scribes, and be slain and raised the third day. The idea of a suffering Messiah differed radically from their own idea of the Messiah. The revelation had been hid in pictures and symbols—*"Destroy this temple, and in three days I will raise it up"* Jh.2:19. Now, He's talking to them in simple and direct words. He had no choice; a necessity was laid upon Him. His death and resurrection had been planned and willed by

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Or 2) Lose (abandon) your life for Jesus' sake—means you **find it**.

1. The person who keeps his life and what he has and seeks more and more of this life, shall lose his life completely and eternally. The person who keeps his life is the one who:
 - Seeks to avoid aging, decaying, and death and avoids Christ, shall lose his life eternally.
 - Seeks to make his life more and more comfortable and secure beyond what is necessary and neglects Christ shall lose his life eternally.
 - Seeks to gain wealth, power, and fame, and who compromises making Christ second, shall lose his life eternally.
 - Seeks the thrills, excitement, and stimulation of this world and ignores Christ, shall lose his life eternally.
2. The person who abandons this life—who sacrifices and gives all that he is and has for Christ shall find his life. An abandonment of this life saves a person. What does it mean? The key is in the words "for my sake." When we give our lives in service to Christ, we discover the real purpose of living and find our true purpose.

9:25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?— Many people spend their lives seeking pleasure. Jesus is saying the world of pleasure centered on possessions, position, or power is ultimately worthless. Whatever we have on earth is only temporary. It cannot be exchanged for our souls. A man's soul is worth more than the whole world. The meaning of "soul" is the same Greek word translated as "life." Jesus used the word life in two senses. There are two stages, two beings, two existences to the same life:

1. The life that exists on the earth.
2. The life that shall exist beyond this earth.

Once a person (their life) is born into this world, he will exist forever. It's just a matter of where he goes after the life of this world: to be with God or to be apart from God. No man can gain the whole world. But what if he could? All the pleasure and wealth and power and fame are nothing compared to his soul. There are four primary reasons why the soul is far superior to the things of this earth.

1. Everything fades and passes away (money, property, position, power, etc. are all for a short time).
2. Everything cannot be used all at once (clothes, car, power, popularity, etc. either it sits and is unused most of the time).
3. The human soul is eternal. It never dies; never ceases to exist; shall live forever, with God or apart from God cast away into hell.
4. The human soul is of more value than the whole world.

Therefore, it cannot be exchanged for anything, and nothing that the world has to offer that man can give in exchange for his soul. Can you really say something else is worth more than your soul? Is it far superior than the eternal breath of God?

9:26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. A man may speak boldly and candidly among friends, but the test of character for a Christian comes when he must stand for Christ in the midst of an adulterous and sinful men. He and His Words determine a man's destiny. At that time, it pertained to the character of Israel; now it is to every generation which has followed. As man is ashamed of Christ, so shall His attitude be reciprocated in like manner. The Son of man will be ashamed. Now that Jesus has explained the fearful cost of following Jesus and then being ashamed to own Him, He immediately shows His spectacular glory. The Son of man is coming in the glory of His Father with His holy angels, hinting at why those who lose their lives for Jesus will save themselves. The Day of Judgment—of <http://www.pitwm.net/pitwm-versebyverse.html>

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shame and of being ashamed—is coming. Then the person will hear those fateful and terrifying words, *"I never knew you: depart from me, ye that work iniquity"* (Matt.7:23).

9:27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God. Although He had just emphasized the spiritual over the physical, men seek and need physical evidence. Thus, it is promised: some of them that stand here...shall not taste of death, till they have seen the kingdom of God (*come with power*). This is not a reference to the Lord's Second Coming. The disciples had not died before Jesus' return (resurrection). In Scripture, the word *"taste"* is a synonym for *"experience."* Thus, this refers to some will see, experience God's Kingdom before their death. We know that Peter, James, and John witnessed Jesus' *"Transfiguration"* on a mountaintop seeing beyond the veil into the kingdom. The *"Transfiguration"* represented or symbolized what or who the people followed: Moses represented the Law; Elijah represented the Prophets; and Jesus represented the Kingdom of God. Now, seeing the Kingdom of God in all of His glory excited them more to follow and be witnesses of God's Kingdom. It reminds me of Luke 2:25-27 where the Holy Ghost revealed to Simeon that he would not taste death before he had seen the Lord's Christ. This is when Mary and Joseph brought Jesus into the temple upon 8 days old for circumcision. This was his crowning moment and he was then ready to die, for God had fulfilled His promise. We now know that the Kingdom of God shows us the Lord's victory over death and hell. It took place upon the cross, and in His resurrection, making it possible for the rule and reign of God's Kingdom within the heart of the believer, and the rule and reign of the Holy Spirit when He came to take residence within the believer. Jesus allowed some to not taste death, till they saw God's rule; God's power in His death and resurrection.

SUMMARY:

Jesus called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases, sent them to preach the kingdom of God, and to heal the sick. This was the beginning of their training: Don't take anything on this journey, no walking stick or traveling bag or food or money, and neither bring two coats on the journey. Whatever house they entered into, they were to abide at that house until it was time to depart. And whoever will not receive them, when they go out of that city, they are to shake off the very dust from their feet for a testimony against them. The disciples departed, and went through the towns, preaching the gospel, and healing everywhere (9:1-6).

Herod the tetrarch heard all that was done by Jesus, and was perplexed, because it was said of some, that John the Baptist had risen from the dead. Some of the people began to speculate about Jesus' identity saying that Elias had appeared; and others, that one of the old prophets had risen again. It was so hard for people to accept Jesus for who He was. They wanted Him to be someone else. Herod admitted that he had beheaded John the Baptist and really wondered who this was performing the miracles of whom he had heard so much about, so he desired to see Jesus. When apostles returned, they told Jesus all that they had done. Jesus then took them aside privately into a desert place belonging to the city called Bethsaida (9:7-10).

Jesus was praying alone, and He asked His disciples that were with Him, *"Who do the people say that I am?"* They began to answer saying, John the Baptist; Elias; and others say, or one of the old prophets that rose again.

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After hearing that, now Jesus asks His very own disciples who they thought He was. But it was only one that spoke up. It was Peter answering and saying, *"The Christ of God."* The full meaning of the Messiah had not yet fully grasped, so, Jesus charged (gave strict orders) and commanded the disciples to tell no man of what was revealed (**9:18-21**).

He told them that the Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day, adding *"if any man will come after Him, let him deny himself, and take up his cross daily, and follow Him. For whoever saves his life shall lose it: but whoever loses his life for Jesus' sake, shall save it. What does it profit a man if he gains the whole world, and lose himself, or be cast away? For when the Messiah comes in His own glory, with God the Father, and of His holy angels, Jesus will be ashamed of whoever is ashamed of Him and of His words."* Thus, it is promised: *"some of them that are standing there shall not taste of death, till they see the kingdom of God"* (**9:22-27**).

SYNOPSIS:

9:46-50 ⁴⁶The disciples started an argument among themselves as to which of them would be the greatest in the coming Kingdom. ⁴⁷Jesus, knew their thoughts, and took a little child and had him stand beside Himself ⁴⁸...saying to them, *"Whoever welcomes this little child in my name welcomes me; and whoever welcomes me welcomes the one who sent me. In other words, "Anyone who takes care of a little child like this is caring for me! And whoever cares for me is caring for God who sent me. Your care for others is the measure of your greatness, for it is the one who is least among you all who is the greatest."* ⁴⁹His disciple John came to him and said, *"Master, we saw someone driving out demons in your name and we tried to stop him, because he is not one of us."* ⁵⁰But Jesus said, *"Do not stop him, for whoever is not against you is for you."*

9:51 **And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,**— As the time was drawing near for Jesus to be taken up, referring to the ascension of Christ into heaven, He steadily set His face to go to Jerusalem. Although Jesus knew He would face suffering and persecution and death, He was steadfastly ready.

9:52 **And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.** Jesus sent messengers, going ahead of Him into a Samaritan village to make arrangements for His coming. This reminds us of a forerunner going before Jesus to prepare the way. We all know of John the Baptist, and as we go forward many will go before others and be Jesus' forerunner and experience opposition.

9:53 **And they did not receive him, because his face was as though he would go to Jerusalem.** Although the messengers were sent to prepare the way, Jesus was still rejected by the Samaritans because he was heading for Jerusalem, a place they despised. The Jews were unacceptable to them. Jerusalem had their own worship

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and priests, and the Samaritans had theirs. If Jesus would worship in their temple, they would gladly receive Him; if not, then, He was not welcomed. Jesus understood the severity of the matter of choosing to go to Jerusalem. This was His calling: persecution and suffering.

9:54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?— The disciples James and John, also known as the *"sons of thunder"* were upset, fiery and angry over the rejection by the Samaritans. They asked Jesus if they could call down fire from heaven to consume the people and destroy the village, even as Elijah had called down fire.

9:55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. The disciples were rebuked by Jesus. They didn't know that their manner of spirit was the same as the Samaritans. They were full of bitterness, wrath, and vengeance, reacting against the Samaritans, just as the Samaritans had reacted against the Jews and Jesus. They wanted to destroy the Samaritans because the Samaritans were not willing to worship (Jesus) and live as James and John wished. So, Jesus was causing them to take a look at themselves by asking *"what kind of spirit are you presenting as disciples?"*

9:56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village. Jesus lets His disciples know that His mission was not to destroy life, but to save it. He came to use His power to save men. *"The Son of Man has the power on earth to forgive sins"* Matt.9:6. So, they then went on to another village.

9:57 And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. Everywhere Jesus goes He attracts people. They're either for Him or against him. Now, a certain man offered to become a follower of Jesus, and he made an unusual promise—he would follow Jesus wherever He led him. Why? For the same reasons so many are attracted to the Lord.

- He enjoyed the presence of the Lord and His followers.
- He was motivated by the Lord's wisdom and teaching.
- He appreciated the good the Lord did.

This man did not make excuses, for he had made up his mind to follow Jesus. He was not of the twelve that Jesus chose, but he willingly volunteered to go. But this certain man didn't understand how difficult it would be to follow Jesus or the cost it would entail. We have to make sure our commitments are not *"self-commitments"* (fleshly; when we want to; temporary), but they are *"God commitments"* (His Spirit that holds you to abandon self). He can keep you in a place that you don't want to be because it's not about you, it's about Him! His staying power overwhelms all flesh. His humbling power overwhelms to give peace where He's told you to stay.

9:58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. Jesus' reply was to the point. The man had to count the cost, for Jesus ordered no luxury and no material comfort—only self-denial. He did not even have a place to lay His head. The animals of the world did: the birds of the air had their nests and the foxes had their holes, but the Son of man—Jesus <http://www.pitwm.net/pitwm-versebyverse.html>

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had no place... He gave all to meet the needs of a dying and desperate world. The "*Son of Man*" serves as a "*Representative Man*" for the human race in God's plan for world history. Jesus is not only what an ordinary man is, but He's the Son of man; Jesus is the embodiment of what every man ought to be.

9:59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus speaks to another man, and calls him to come and follow Him, but the man says "*Lord permit, allow me to first go and bury my father.*" This is vague in the instance that in the commentaries either the father has died and the son is waiting on his inheritance, or the father had died and needs to be buried. But it shows that before following Jesus the man wanted to get his affairs in order and asks Jesus to wait on him. Wow! You'll probably saying, well he didn't really deny or say no to Jesus, he just wanted to do this little thing for his father first. Excuses are out when you're in the "*Armed Services*", so why should it be different in the "*Service of the Lord*?"

9:60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. Well, Jesus demanded more from the man He called to follow Him. Jesus saw partial commitment. He tells the man "*Let the dead bury their dead, but he's to go preach the kingdom of God!*" Point blank! What does that mean? He's showing the man the cost of the call, and that Christ must come first in all things. This was the first act (lesson) of obedience or discipleship—

- **FOLLOW ME.** Did this seem harsh? Jesus was not taking any excuses. I guess if you start taking excuses, you'll be forever taking excuses. Or, I guess if you start taking excuses, you'll live by excuses. Either following Christ means you're in or you're out! And Jesus will certainly go to the next person when you say no or hesitate. Remember when Jesus called a dead man out of the grave, who had been buried and stinking with all of his grave clothes on? It was Lazarus, and he didn't hesitate to come forth. He came out without excuses at the voice and Word of Jesus. We are alive with plenty of excuses of why we don't want to follow the One who has given us LIFE.

9:61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. There is another man ready to take the other man's place. The idea is that once you said I will follow, you don't have time to do something else. However, what happened? He also had an excuse: "*Let me first go bid my people at the house farewell.*" His assumption was that he thought he had time to say goodbye to his family.

9:62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. Jesus is still teaching His disciples. This would be the second act (lesson) of obedience—

- **DON'T LOOK BACK.** Putting your hand to the plough means you're ready to work; you're going forward. Therefore, no man is to start the work and then look back. God wants total dedication to the kingdom of God.

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SUMMARY:

As the time was drawing near for Jesus to be taken up into heaven, He steadily set His face to go to Jerusalem. Jesus sent messengers to go ahead of Him into a Samaritan village to make arrangements for His coming. Jesus was rejected by the Samaritans because his face was on the way to Jerusalem. The disciples James and John were angry over the rejection by the Samaritans. They even asked Jesus if they could call down fire from heaven to consume the people and destroy the village, as Elijah had called down fire. Jesus rebuked the disciples and asked *"what kind of spirit are you presenting as disciples?"* (9:51-55).

Jesus lets His disciples know that His mission was not to destroy life, but to save it. He came to use His power to save men. Now, a certain man offered to become a follower of Jesus, and he made an unusual promise—he would follow Jesus wherever He led him. But this certain man didn't understand how difficult it would be to follow Jesus or the cost it would entail. Jesus' reply was to the point: *"Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head."* This meant that the animals had somewhere to lay their heads, but Jesus had no place to lay His head (9:56-58).

Jesus calls another man to come and follow Him, but the man says *"Lord permit, allow me to first go and bury my father."* He didn't really deny or say no to Jesus, he just wanted to do this little thing for his father first. Jesus demanded more from the man. This was to be his first act of obedience—Follow Me. He tells the man *"Let the dead bury their dead, but he's to go preach the kingdom of God!"* Another man desires to follow Jesus, but he also had an excuse: *"Let me first go bid my people at the house farewell."* Jesus teaches that putting your hand to the plough, you're ready to work and go forward, therefore looking back, he's not fit for the kingdom of God. This would be the second act of obedience—Don't Look Back. Therefore, no man is to start the work and then look back. God wants total dedication to the kingdom of God (9:59-62).

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SYNOPSIS:

10:17-24 The 70 disciples had been out proclaiming the Good News and they returned with joy announcing unto the Lord that even the demons obeyed them when they used the name of the Lord (10:17). Jesus knew, because He saw Satan fall from heaven like lightning (10:18). Jesus had given them authority and power over the enemy; walk on serpents to crush them, and nothing shall injure them (10:19). However, it's not for them to rejoice over the demons obeying them (what God has done through them), but rather that their names are written in heaven. It is the greatest blessing of eternal salvation (10:20). At that, Jesus rejoiced in spirit and thanked the Father that these things—the truth that the seventy had learned (that God was active in the world; that God saves men and cares for men, giving them power over the forces of evil and writing their names in heaven), was hidden from the wise and prudent Why? Because they only rest in their own ability and achievements and senses; no need beyond themselves. They sense no need for God. But, Jesus rejoiced that the Father had revealed these things to babes. The babes come as little children; also the humble before God receive spiritual truths (10:21). The Father gives the Son authority over everything. No one knows the Son except the Father and vice versa. The Son can introduce Himself, as well as the Father to anyone He wants (10:22). Privately He turned to His disciples and called them blessed for what their eyes have seen (10:23). Because we are privileged to know so much about Christ, we must be careful to follow Him. Even many prophets and kings longed and desired to see and hear what the disciples have seen and heard. They made many God-inspired predictions, but they did not see nor hear what the disciples seen and heard. (10:24).

10:25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?— The lawyer, an expert and teacher in Jewish Law was not seeking the truth, but setting a trap for Jesus; trying to trip Him up; tempt Him. He tried to lead Jesus to discredit Himself by giving some unusual answer that would arouse the people against Him. This man, a lawyer, one who speaks to help people in truth of the law; trained to debate, wanted to know what he can do to inherit eternal life; how to get to heaven. Notice, he stressed works— "**What shall I do?**" To him eternal life was about his works.

10:26 He said unto him, What is written in the law? how readest thou?— The lawyer has read the law and knew the law, so, Jesus turns this around and asks him a question— "What is written in the law, and how do you understand it?" Answering a question with a question!

10:27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And the lawyer answers with the Old Testament scripture (Deuteronomy 6:5; Leviticus 19:18): "*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.*" He is really answering his own question and not knowing it.

10:28 And he said unto him, Thou hast answered right: this do, and thou shalt live. Jesus says that he has answered rightly. If he does this he will live. Thereby answering rightly, he can't trick Jesus up. Yes, "*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;*" for you see love is active—Love God with all that you are, with all your being, all your nature—
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three parts—heart, soul, mind. This is a personal relationship, not a distant relationship. And lastly, but not least, *"Love thy neighbour as thyself."*

10:29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?— The lawyer is still asking questions because he had trouble with that last part: so he asks, *"Who is his neighbor?"* He sensed Jesus was saying that he had done the law, but failed to love his neighbor.

10:30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. Jesus turns the conversation to a parable in which the lawyer may understand. This is about a certain man (no name) who goes down from Jerusalem to Jericho (a treacherous path)— Because there were thieves traveling that same road who came upon this certain man, and stripped, robbed, and beat him, leaving him half dead as they departed.

10:31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. Well, this man needed help, but when a certain priest came by, he passed by on the other side of the road, and did not stop to help.

10:32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. Likewise a Levite saw this man lying there on the road; came and looked at him, not to render aid, but just passed by on the other side.

10:33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,— But a certain Samaritan also came by on the road, but when he saw him he had compassion on the man lying there.

10:34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. The certain Samaritan showed the type of love for a perfect stranger Jesus is looking for. He bound up the man's wounds, poured oil and wine on the wounds to heal him, set him on his own donkey, brought him to an inn, and took care of him.

10:35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. So the next day upon leaving the inn, he gave the innkeeper two pence (two days wages), telling the innkeeper to take care of the wounded man. If it cost more than what's given, he would repay when he comes back.

10:36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?— Now, Jesus in turn asks the lawyer another question: *"Which now of these three, do you think is your neighbor?"*

10:37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise. The lawyer was paying attention because He answered rightly again. He said the one who showed mercy to the wounded man. That was simple, because Jesus now tells the lawyer *"Go, and do thou likewise!"*

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No question about it, he answered his own question.

10:38-42 Jesus and His disciples entered into a certain village, Bethany, where Martha and Mary lived. Bethany was about two miles from Jerusalem. Martha invited them into her home. Martha lived there with her sister Mary. Mary began to sit at Jesus' feet listening to His Word. But this upset Martha, the older sister. And she confronted Jesus about it because Mary was not helping with the serving. Jesus replies to Martha, *"you are troubled, distracted, and too busy about many things (giving lodging; preparing food; serving, and making them comfortable), but there was only one thing that was needful and Mary was taking advantage of it. And He would not take that away from her."* Martha sought to please Jesus with her service and ministering, but Mary sought to be ministered to by His Word. The lesson to be learned from this true story is that we must choose to do the best things: we must first sit at Jesus' feet and spend time with Him and not be overly concerned about what others do. There is nothing wrong with serving but there is something wrong about complaining about it!

SUMMARY:

⁴³A certain lawyer, who was an expert in the law, asked Jesus "What shall I do to inherit eternal life?" (10:25). It was a good question asked with a bad motive, because the lawyer wanted to trap our Lord. Jesus, as He often did, simply answered him by asking another question; *"What is written in the law?"* (10:26). The lawyer gave the right answer but he refused to apply it to himself (10:27-29).

Jesus then told this man a story which may have been a true story or it could have been a parable (10:30-37). He told how a certain man (probably a Jew) went down from Jerusalem to Jericho. It was a dangerous road to travel, for robbers hid along its steep and winding way. This man was attacked, beaten, robbed, and stripped of his clothes. Two Jews: a priest and a Levite passed by, doing nothing to help this poor man. Then a Samaritan came along, who was hated by the Jews. He risked his own life and spent his own money to help this robbed and beaten victim.

The lawyer could not judge anyone but himself. The question to us: Do we take action to love our neighbor in anyway? Like the traveler, we have been wounded and left to die, and we can do nothing to save ourselves. But Jesus came along and took us to a place of healing. Our salvation is His doing, not our own!

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⁴³ <http://www.family-times.net/commentary/the-parable-of-the-good-samaritan/>
<http://www.pitwm.net/pitwm-versebyverse.html>

11:1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. After a while, as Jesus had prayed, as He always did, in a certain place, He ended His prayer, and one of His disciples asked Him to teach them to pray as John also taught his disciples. It was a common practice for a teacher to instruct his disciples in prayer and John had taught his disciples to pray. Those things stirred one disciple to ask Jesus to teach them to pray.

1. Jesus prayed often, therefore the disciples were aroused to hunger after the same strength for life and service.
2. Jesus prayed as a Son to His Father, and such intimacy stirred the disciples to want the same kind of relationship with God.
3. John had taught his disciples to pray, so Jesus' disciples used this as a bases to ask Jesus to teach them to pray.

11:2 And he said unto them, When ye pray, say, Our Father... Jesus is giving a model prayer; guide, in which we are to base our praying.

Our Father— It is just so simple to say "*Father*." God is Father, but He's still God, greater than us, holier than us, mightier than us and Father to many. Father" says that we can approach Him boldly to find grace to help in time of need (Heb.4:16). We are to approach respectfully, in reverence and fear and awe of God. We **Thank God for two things**: Him being our Father and for Heaven.

1. There is surrender and acknowledgement to the Father.
 - a. When a person genuinely says, "*Father*", his relationship is acknowledged between him and God and he surrenders to the holiness of The Almighty. Therefore, we are...
 - i. denying his humanism, self-sufficiency, and all other gods.
 - ii. surrendering himself to the Father.
 - iii. acknowledging that He's our Father.
 - b. When a person prays "*our Father*", a person is surrendering his independency and accepting God's family—in the seen and the unseen of heaven and earth; it's more than just you; you belong to a family of believers. The Father is the source and/or head of every member of the family.

We thank God for being our Father. The Father has created the family of God, and allowing us to be a part of so glorious a family.

11:2b...which art in heaven— We are to thank God for Heaven. He is there, and we shall be in heaven with Him.

2. There is the surrender and acknowledgement of Heaven.

Heaven denotes the spiritual world, another dimension that is not on earth. It is His domain where He dwells. Our attention is upward. ⁴⁴Just as we have an earthly father, He is our heavenly Father waiting to commune with us. Whatever a good father on earth would do for his children, that's what God in heaven will do for His children. The heavens reveal the power and glory of God. "*The Atmosphere or Space*" shows His handiwork (Ps.19:1; 150:1). "*Father*" says that we can approach him boldly to find grace to help in time of need (Heb.4:16). "*In heaven*" says that we are to approach respectfully, in reverence and fear and awe (Ps.111:9).

11:2c Hallowed be thy name.

⁴⁴ <http://www.keepbelieving.com/sermon/2009-10-04-God-Our-Father/>
<http://www.pitwm.net/pitwm-versebyverse.html>

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3. There is the surrender and acknowledgement of Praise to the holy name of God. Ps.111:9b says *"holy awe-inspiring name that is"* (TLB).

"Hallowed" (*Gr hagiazō*) means to be held in reverence and awe of holiness. So, to hallow His Name is to give the deepest respect to His unique character. It is hallowed, holy, righteous, pure, and sacred; setting His Name apart from all other names! Therefore, praise God for who He is. Do not profane His Name.

A Plea and Request (w2-4): Four things in particular, but note: these should be prayed for after you have thanked God.

11:2d Thy kingdom come... It is a plea and request for something to come that is not now existing on earth. It is a plea and request for the rule and reign of God and of His kingdom all over the earth. The believer needs to see the urgency to pray and to pray consistently, *"Thy kingdom come"*; and to live as if God's kingdom had already come. The kingdom represent the full and effective reign of God through the mediatorial office of the Messiah.

11:2e...Thy will be done in earth, as it is in heaven, so in earth It is a plea and request for His Will. We will come to the understanding that there is one important Will to follow and that is the **Will of God** on earth because there are four "Wills" at play.

1. Man's own Will (Rom.12:1-2). 2. Other men's Will (1Pt.4:2). 3. Satan's Will (Jh.8:44). 4. God's Will (Eph.5:15-17).

We will come to the understanding that there is one important Will to follow and that is the Will of God on earth.

1. Many call God King, but they do not honor Him as a King.

2. We must know God's Will if God's Will is to be done, and that requires study and asking for His wisdom and strength to be applied to our lives. **2Tim.2:15** says *"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly, dividing the Word of truth."* **James 1:5** says *"If any of you lack wisdom, let him ask of God, that giveth liberally and provideth and upbraideth not; and it shall be given him."*

3. We are to ask for God's will to be done on earth. The earth is the place where God's Will is so desperately needed; where sin, corruption, suffering, pain, struggling, and death is occurring in lives.

4. *"Thy will be done on earth as it is in heaven."* God's Will is already done in heaven, therefore making earth more like heaven is the goal. To get others to know this, we teach...*teaching all nations...teaching them all things whatsoever I have commanded you (Matt.28:19-20)*. This brings about the conformity of the Will of the believer to the Will and purpose of God, thereby resigning our fate to God—your Will be done in me on earth; (**so In earth**); as it is already done in heaven.

PRAYER

Father, thank You for your presence. You are our Father. You've adopted and chosen us as Your children. We're of the household of faith, and members of Your family. Thank you for heaven; it is Your promise that we shall be where You are (Jh.17:24). I surrender and adore your holiness in my life. There is none but You and You alone. You are above and before all others. I reverence Your holy Name. Father, may Your rule and reign come through Christ in the hearts and the lives of all men. And a harvest of souls be great! There is no Will but Your Will. Let it be in this earthly realm as it is already done in the spiritual realm. As my life changes, so does many others, in Jesus' name!

11:3 Give us day by day our daily bread. It is a plea and request for provisions. People are hungry, starving both physically and spiritually. We all need to be fed both without and within. We need to pray both for our bodies and spirits daily. Bread is the basic necessity of life, the symbol of all that is necessary for survival and for a full life. God cares for man and his welfare: his physical, mental and emotional, and spiritual wellbeing. And God cares for the human body. He is the Provider of the family's needs. *Give us this day... our daily bread.* This teaches the believer to come to God daily in prayer and trust Him to meet his needs.

<http://www.pitwm.net/pitwm-versebyverse.html>

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III 1:4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. It is a plea and request for forgiveness. "And forgive us our sins" refer to our moral and spiritual debts to God's righteousness. God has given man certain responsibilities; certain things to do and not to do. Every man has failed at some point to some degree in doing what we should. ⁴⁵Asking for the forgiveness of our sins is therefore an acknowledgement of the fact that there is no other way to get rid of sin. It is a prayer for grace.

1:4b ...for we also forgive every one that is indebted to us. It is a plea and request for forgiveness. It seems like a two way street—a condition for forgiveness. We have to be forgiven and we have to forgive others. The prayer is asking God...

1. to forgive our debt. When one has failed God in his responsibility, he needs God's forgiveness. And...
2. to help him forgive others. If God can forgive, then we can forgive.

Things a believer must do when sinned against:

1. The believer must understand (Prov.11:12; 15:21; 17:27-28) that there is always a reason why a person sins against a believer. Too often we forget this.
 - a. A person may be mistreated by someone who is close to him.
 - b. A person may be tired, aggravated, and worried.
 - c. A person may be of a shy nature or have a sense of inferiority, and act unfriendly and unconcerned.
 - d. A person may have rumor and gossip and wild imaginations shared with him; he may be lied to and misinformed.
 - e. A person may have a great need for attention and for emotional support.
2. The believer must forbear (*refrain*)(Eph.4:2; Colo.3:13).
3. The believer must forgive (Eph.4:31-32).
4. The believer must not forget, that he is not to harbor the wrong done to him (Phil.3:13).
 - a. An unforgiving spirit causes pain and hurt and tragedy—both to oneself and others.
 - b. We are in trouble when praying the Lord's Prayer if we are angry and do not forgive those who sin against us. We pronounce the very same judgment upon ourselves that we hold for others.
 - c. Forgiveness is conditional. If we want God to forgive us, we must forgive those who have sinned against us. We can expect no better treatment than we give.
 - d. Forgiving others is evidence that God has forgiven our sins, for we are following after Him.

IV 1:4C And lead us not into temptation, but deliver us from evil:— It is a plea and request for deliverance. God does not lead a man to sin; He tempts no man (Jam.1:13). Once we have been forgiven our sin, we must ask God to keep us from sinning again.

Therefore, the plea is for God to deliver us from temptation, and from the evil one. Christ is saying:

1. Pray that God will keep you from the awful pull of temptation.
 - a. Because sin causes God great hurt and pain.
 - b. Because sin causes great trouble, guilt, and grief for both oneself and others.
2. Pray that God will deliver you from evil. The Greek says from the "*evil one*", that is, Satan. The request is for God to rescue, preserve, and guard us. He the "*evil one*" is so deceptive and powerful, he is as powerful as a roaring lion getting ready to attack (1Pt.5:8).
 - a. The believer must have help in overcoming the evil one.
 - b. The evil one attacks by deception and by direct assault for both oneself and others.

1:5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight,

⁴⁵ <http://www.elim.nl/en/theology/matthewmatthew-6.html>
<http://www.pitwm.net/pitwm-versebyverse.html>

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and say unto him, **Friend, lend me three loaves;**—⁴⁶Jesus gives the parable of the friend who came at midnight. In the villages, each family would bake bread every day.

11:6 For a friend of mine in his journey is come to me, and I have nothing to set before him?— A friend arrived toward the end of night; midnight. The family did not expect this friend to come. But the host needed to feed this guest. In that society, people considered that to be an important duty—Hospitality. Considering he could not buy bread at that time of night, the host went to the house of another friend to ask for three small loaves.

⁴⁷ Hallowed be your name	It is the Father who magnifies His Name.
Your kingdom come	It is the Son who establishes His kingdom.
Your will be done	It is the Holy Spirit who executes the Will of God.
Give us today our daily bread	The Father's provision.
Forgive us our debts	The Son's pardon from sin.
Lead us not into temptation	The Holy Spirit's protection from temptation.

11:7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. But this other friend was in bed with his children. They all slept in one room. To get up would disturb the children. This friend would not get up even to help his friend. So, if the man who needed the bread would not go away, and continued to ask for bread, what will happen?

11:8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. So, in the end, he is truly a friend because he got up and gave him the loaves. However, you can also look at the man's shameless persistence of knocking at the door; his begging, and pestering that the man got up. He was then ready to give more than the man had requested. A man would also bring disgrace upon his village if he refused to entertain a stranger, and the neighbors would have nothing to do with him. Hospitality to strangers is the basic law in the East (Gen.18:1). God is much more than a friend, and will certainly grant our needs much more readily than the man who ignored him and had gone to bed. Persistence in prayer helps us recognize God's work when we see or get what we ask for.

11:9 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. This parable was told to reinforce the aspect of prayer. The first step is to ask. Prayer teaches us to communicate and fellowship with God.

1. Prayer is asking and receiving. When you know the Will of God regarding a need, whether it be material or spiritual, you can ask and receive.
2. Prayer is seeking and finding. When you do not know the Will of God regarding a need, whether it be material or spiritual, then you are to seek His Will in prayer concerning this need until you find it. This is the prayer for knowledge of the unrevealed Will of God in a specific need.
3. Prayer is knocking and opening. When you know the Will of God, and yet you find a closed door, you are to knock, and keep on knocking until God opens the door. This is tenacious prayer—mountain moving faith. Knocking prayers preserves until the impossible becomes the possible.

Sometimes we quit praying when God does not answer right away because we're unwilling for God to dig or cut within the depths of our feelings. And sometimes we quit when we've seen part of the prayer answered instead of continuing to have complete healing.

⁴⁶ <http://www.easyenglish.info/bible-commentary/luke9-19-im-lbw.htm>

⁴⁷ <http://www.keepbelieving.com/sermon/2009-10-13-Invitation-to-the-Heart-of-God/>

<http://www.pitwm.net/pitwm-versebyverse.html>

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11:10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. The person who is not quite sure about receiving, will only occasionally come, usually only in emergencies. But, for those that keep coming into His presence, He will give what is needed, causing us to draw closer, seeking until we find what is needed; and those that will keep knocking, doors will be opened.

11:11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?— Just as a human father longs for such fellowship and trust, our heavenly Father longs for such fellowship and trust. Therefore, in the illustration of a son asking for bread, his father would not give him a stone or a fish or a serpent.

11:12 Or if he shall ask an egg, will he offer him a scorpion?— If by any chance the son would ask for an egg, the father would not give him a scorpion. These three simple illustrations had to do with a father and son's close relationship. That's what prayer is, a close relationship of the Father and His child. **The point is:** God is most willing to give just as a human father would.

11:13 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?— This illustration contrasts the heart of an evil man and the heart of God, the Father who is perfectly good. If an evil man gives, it is impossible that God, who is good, would not give. He gives us more than what we ask. The promise of the Holy Spirit is our gift from God. As He dwells within our hearts, every good thing is assured to us. Having His Spirit, and we have His presence! He gives because the Spirit, our Comforter, knows how to accompany us in prayer; He knows how to look after and care for us; He knows how to direct and guide us, and He knows how to assure and comfort us. To them that ask shall receive by His Spirit!

SUMMARY:

⁴⁸These verses contain what is commonly called the "Lord's Prayer," also found in Matthew 6:9-13. Notice that Jesus praised God first, and then He made His requests. Praising God first puts us in the right frame of mind to tell Him about our needs. It is a model *prayer* to show us how to *pray*, and not something to just be repeated in vain repetition. In it we are to:

1. Recognize God for who He is and glorify His Name—*Our Father; Hallowed.* (11:2).
2. Pray for His program to be accomplished—*Thy Kingdom come.* It is not telling God what we want, but telling God to use us to accomplish what He wants (11:2).
3. Pray that His will be accomplished—*Thy Will on earth as it is in heaven.* It is not to get man's Will done in heaven, but to get God's Will done on earth (11:2).
4. Ask for daily food—*Give us this day...our daily bread* (11:3).
5. Ask for forgiveness of sin—*Forgive us our sins as we forgive others* (11:4).
6. Ask for deliverance from sin and evil—*Lead us not into temptation; but deliver us from evil* (11:4).
Actually, it's that we be delivered from situations that would cause us to sin

Following the *prayer*, Jesus gives a parable which illustrates the fact that God will answer the *prayer* of those who are His children (11:5-8). God is more than a friend, and will certainly grant our requests much more readily than the man who had gone to bed. A second brief parable shows that the Father will not only respond, but He will give us what is good for us and not what will harm us (11:9-12). He goes on to state that this good gift is the Holy Spirit, which is the most important gift we could have (11:13). [TOP](#)

⁴⁸ <http://www.family-times.net/commentary/jesus-teaching-on-prayer/>
<http://www.pitwm.net/pitwm-versebyverse.html>

SYNOPSIS:**13: 1-5 Jesus ministering on His way to Jerusalem: Calling for Repentance.**

⁴⁹At that time, some people there told Jesus about some men from Galilee. Those men from Galilee were giving animals as sacrifices to God. Pilate killed the men and he mixed their blood with the blood of the animals. Jesus replied, 'What do you think? Did these men from Galilee suffer these things because they sinned more than anyone else from Galilee? I tell you that the answer is no. But unless you repent, you too will all die. The *tower at Siloam fell on 18 people and it killed them. Were they worse sinners than all the other people who live in Jerusalem? I tell you that the answer is no. But if you do not repent, then you too will all die.'

NOTE:

*Tower of Siloam was a tower near the Pool of Siloam inside the walls of Jerusalem (*southeastern section of Old Jerusalem*). In Christ's time a local disaster in which 18 lives were lost by a collapse of this structure.

13: 6-9 A Parable of the Fig Tree

Jesus reminds the Jews of another concern to repent. ⁵⁰Jesus gives them further teaching on the subject by giving them a parable of the fig tree. The tree seems to stand for Israel, but can also be applied to the individual lives of those who claim to be God's servants. The lesson is that when God gives spiritual privileges, He has a right to expect fruit. If fruit does not show in a person's life, judgment will come. If there is no visible change, that person like the figless fig tree will be judged. If we have been enjoying God's special treatment without giving anything in return, we need to begin to bear the fruit God has created us to produce.

13:10-17 Jesus Heals a Crippled Woman on the Sabbath.

⁵¹Jesus taught in one of the synagogues on the Sabbath day. A woman was there who suffered from an evil spirit. The spirit had made her ill for 18 years. It had bent her back so that she could not stand up straight. When Jesus saw her, he called her to come to him. He said to her, 'Woman, you are free from your illness.' Then Jesus placed his hands on her. Immediately she stood up straight. And she praised God. The synagogue leader was angry because Jesus cured on the *Sabbath day. He said to the people, 'There are 6 days in which to work. Come on one of those days for someone to cure you and not on the Sabbath day.' Jesus said, 'You are hypocrites. On the Sabbath day, each of you unties his ox or his donkey. You take it from the place where it eats. Then you lead it out to give water to it. This woman is a descendant of Abraham. Satan has bound her like this for 18 years. It is right that I should free her from his control on the Sabbath day.' When Jesus said this, he made his enemies ashamed. But everyone else in the crowd was happy about all the wonderful things that he did.

13:18-21 Jesus Teaches about the Kingdom of God

⁴⁹ <https://www.easyenglish.bible/bible-commentary/luke9-19-im-lbw.htm>

⁵⁰ <http://www.family-times.net/commentary/repent-or-perish/>

⁵¹ <https://www.easyenglish.bible/bible-commentary/luke9-19-im-lbw.htm>

<http://www.pitwm.net/pitwm-versebyverse.html>

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⁵²Then Jesus said, 'Let us describe the **kingdom of God*. It is like a ***mustard seed* that a man planted in his garden. The seed grew and it became like a tree. And the wild birds built nests in its branches.' Again he said, "The **kingdom of God* is like this. It is like yeast (leaven) that a woman took. She mixed it in three bowls of dough. The yeast caused all the dough to rise." ⁵³The general expectation in Jesus' day was that the Messiah would come as a great king and leader, to set up His kingdom, and to free the nation from the rule of Rome. However, in the parable of the "*mustard seed*" and the parable of the leaven, Jesus points out two aspects of the kingdom. The first is how the church will grow to be a large tree and the second is how evil doctrine will spread throughout its branches.

NOTE:

**Kingdom of God* is also called "*the kingdom of heaven*" where God rules both present and future.

***Mustard seed* is the smallest of seeds grown as a gardener growing into an enormous bush, and maturing as large as some trees.

Jesus knew that He was on His way to die, but He continued preaching to large crowds (v. 22). The prospect of death did not deter Jesus from His mission.

13:22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

As Jesus journeyed toward Jerusalem, He goes through the cities and villages on His way to the cross. He taught wherever He was. He kept on doing what God sent Him to do, not slacking off nor forgetting His call and mission, whether in a large city or a small village.

13:23 Then said one unto him, Lord, are there few that be saved? And he said unto them,—

Somewhere along the way, someone asks Jesus a point blank and intriguing and probing question: "*Lord, are there few that be saved?*" The Jews taught that all should be saved (only Jews) just because they were Jews by birth and circumcision. But Jesus taught that nationality and ritual had nothing to do with salvation. He always stressed that many are called, but few are chosen. It was not for this man to ask about few being saved, but to really, really know the way to salvation and was he saved. Jesus then takes this opportunity to speak unto them; all the multitude. It was a warning against religious presumption.

13:24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. The saved strive to enter the narrow gate.

1. Strive to be saved was something the Jews wouldn't do if they thought they were already saved. They would make no effort; not struggle, or labor fervently. The idea is not that a person works for his salvation, but that he diligently seeks God; striving to come out of the sin that holds you back, thereby leaving the sin behind and striving to establish a relationship with Jesus whatever the cost. You can't take sin with you, just as you can't take all your possessions with you when you die. Whole-hearted dedication and effort is required to be saved because if there is a fight in heaven for your soul, there is a fight on earth to receive salvation.
2. The entrance to salvation is a straight and narrow gate.
 - a. *The way to salvation* is very specific.
 - b. *The way to salvation* is only one way. There are not many ways to be saved; there is only one way—through Jesus Christ. He is the door. He is the Way, the Truth, and the Life. If the Jews didn't enter the straight/narrow gate, they could not enter the Kingdom of God.

⁵² <http://www.family-times.net/commentary/jesus-teaches-about-the-kingdom-of-god/>

⁵³ <https://www.easyenglish.bible/bible-commentary/luke9-19-im-lbw.htm>

<http://www.pitwm.net/pitwm-versebyverse.html>

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- c. *The way to salvation* is straight. It is not crooked in direction or purpose or morals. It is the straight way. We can't go around it; it must be straight with repentance of sin.
- d. Seek to enter in now, for many will seek to enter the door of salvation, but there will come a time when we will not be able to be saved, as we will see in the next verse.

13:25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:— There is a shut door.

1. The master of the house will rise up and shut the door to salvation. This means that there is a time limit to salvation. The door will not always be opened.
2. The door of salvation is shut at a person's death.
3. The door of salvation is shut when the Lord returns. The age of grace and the day of salvation will be closed for the whole world.

They will knock on the door, saying, Lord, Lord, open unto us, but the Lord will tell them that He doesn't know them. Once a man dies, it's too late. Once Christ returns, it will be too late. The time is now to be wholeheartedly committed to Him!

13:26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.⁵⁴ Some of those to whom Jesus refuses entry will argue against that decision. They will say that they did know Jesus. They even ate and drank with Him. They heard Him as he taught in their streets. Yes, they were there, but they did not believe in Jesus. We see that they only professed outwardly to know Him, but not genuine believers. They are people who had all the privileges of the gospel; some are even baptized church members and moral persons, but they never dedicated their whole being to strive after salvation. In the end, there will be just two types of people: those inside and those outside. Both types are sinners. But those inside have repented and they have believed in Jesus.

13:27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

The saved shall be separated from the lost. Jesus gives His insightful and observant answer.

1. The Master will not know the lost nor from whence they came.
2. The Master will have to reject the lost because they had been workers of iniquity.

13:28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. There will be loud grief and grinding of the teeth—biting in bitterness and indignation, spitefully snapping the teeth, rage, fury, and despair because nothing can be done. A person's state is permanently determined.

1. The lost will weep and gnash their teeth.
2. And the lost shall see the saved enter into the God's kingdom. They see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, for they were persecuted in their belief.
3. But the lost are cast outside.

13:29 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. The saved will come from all nations and classes of society. This is a prediction of the great Gentile revival and conversion to take place.

⁵⁴ <https://www.easyenglish.bible/bible-commentary/luke9-19-im-lbw.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

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1. The saved will come from the four corners of the world.
2. The saved will sit down in the Kingdom of God. This is the undeniable conclusion!

The Escape

13:30 And, behold, there are last which shall be first, and there are first which shall be last.

3. The saved will come from all classes, even from those who are classified as last, by men. They shall be first. And those classified as first, by men will be last. Classes do not matter to God. Many great people on the earth (in God's eyes) are virtually ignored by the rest of the world. What matters to God is not one's earthly popularity status, wealth, heritage, or power, but one's commitment to Christ.

SUMMARY:

As Jesus journeyed toward Jerusalem, He goes through the cities and villages on His way to the cross. Somewhere along the way, someone asks Jesus point blank: *"Lord, are there few that be saved?"* And Jesus takes this opportunity to speak unto them (**13:22-23**).

Jesus answers speaking to the multitude telling them to strive to enter the narrow gate, for many will seek to enter in, and shall not be able to, because the Master of the house will rise up and shut the door to salvation which brings one into the Kingdom of God. Some will say that they had eaten and drank in the Lord's presence, and they heard Him teach in their streets. They will knock on the door, saying, Lord, Lord, open unto us, but the Lord will tell them that He doesn't know them. The Master will have to reject the lost because they have been workers of iniquity (**13:24-27**).

There will be weeping and gnashing of teeth as the lost stand cast outside looking at Abraham, Isaac, and Jacob, and all the prophets, within the kingdom of God. The saved will come from the four corners of the world—east, west, north, and south taking their places as they sit down in the Kingdom of God. Those who were despised (last) shall be first, and those who were honored (first) will be last (**13:28-30**).

[TOP](#)

14:1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. The religionists were always watching Jesus so they could trip Him up; plot to entrap Him. So, on a Sabbath day Jesus was invited into one of the chief Pharisees' house to eat bread. We already know that there is an arterial motive; and not for good. They watched Him closely with critical eyes!

14:2 And, behold, there was a certain man before him which had the dropsy. Jesus is in their midst and there appears a certain man (no name) before Him, having the disease called the dropsy. "*Dropsy*" is a condition where fluid is retained in the tissues and cavities of the body—often caused by kidney or liver ailments, including cancer. It often makes the person look bloated. The man with the dropsy apparently was not an invited guest, he just appeared, seeking and needing help or he had been planted there by the Pharisees. And that either meant that they used him and did not care anything about his sickness.

14:3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?— Jesus sees the man and places an answerable question before the lawyers and Pharisees: Is it lawful to heal on the sabbath day? Well, they already knew that the Law said absolutely not. No work whatsoever, not even the healing of a man could be done on the Sabbath. And here Jesus asks them point blank. They knew that it was a no-win situation for them.

14:4 And they held their peace. And he took him, and healed him, and let him go;— Their silence was their answer. If they had answered "*yes*", they could not condemn Jesus for healing. But, if they had answered "*no*", they would have condemned themselves as indifferent to human suffering.

- Religionists are always putting their form and practices of religion before meeting the healing needs of men.
- Religionists will preach and teach the man, exalting messages of self-help and social improvement, while so many are dying without ever hearing of God's personal salvation for the human soul.
- Religionists will observe their worship and ritual, their rules and ceremonies without ever reaching out to help those who surround them, and are in such desperate need.

However, Jesus had compassion on the man. No words are exchanged between the man who is ill and Jesus, at least Luke does not record any conversation. He took him, healed him, and let him go. All this was done on the Sabbath in a matter of seconds.

14:5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?— To give them another perspective, Jesus put another question to them, since He didn't get an answer from the first. This one was about their animal that had fallen into a pit on the Sabbath day; what would they do? On the human side it would be right to show mercy to animals on the Sabbath. A man would set aside his religious rule to help his oxen out of a ditch. This illustration by Christ was powerful. Should not the same principles be applied in showing mercy to suffering people?

14:6 And they could not answer him again to these things. Once again they could or would not answer

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Jesus. The conclusion is that the religionists were silent, and Jesus brings hope and healing, while his adverse critics bring rules and regulations to those who are seeking the presence of God in their lives. What can any say against what Jesus has just taught if they were truly honest and thoughtful?

14:7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them. Jesus was still at the feast of the chief Pharisee, and the meal begins to get underway as Jesus begins to speak a parable. As they watched Jesus, He had also been watching them closely. It was at the dinner, and time for everyone to be seated for the meal, and Jesus noticed how some of the invited guests scrambled for the chief seats. The phrase "*the chief rooms*" (*tas protoklisias*) means the "*chief seats*." Today, we usually place the names of the most honored guests at the plates. However, in Jesus' day the highest seat of honor was on the right of the host and the next highest on his left, and so the ranking continued alternating back and forth until the lowest ranked person sat the farthest away from the host. Very simply, the closer one sat to the host, the higher the honor. When Jesus saw how some quickly moved up close to the host, He saw an opportunity to teach the great importance of humility.

14:8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;— Jesus spoke directly to the men who wanted recognition, honor, and position. He spoke something that is very practical, and should be clearly seen even by the ambitious man who should not sit in a seat that is higher than his position or capability, lest a man more honorable enter and replace him.

14:9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. If the ambitious man takes a higher seat, four things are likely to happen:

1. He will be displaced.
2. He will then find all the other seats taken.
3. He will have to take a lower seat.
4. He will be embarrassed.
5. You will be asked to get up if you don't belong there.

14:10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. If the ambitious man should take the lowest seat and then is placed in high honor, then three things are likely to happen:

1. His presence is acknowledged by the host.
2. He is rewarded, moved up to a higher seat and position.
3. He is recognized and honored by all, no matter how high or how far from the top the position is.

14:11 For whosoever exalteth himself shall be abased;— "Exalt" meant to lift up in pride, acclaim worthy. "*Abase*" means to be brought low or belittled. **The point** to the parable is twofold:

I. **Self-exaltation abases** (*belittles*).... which is **Pride**:

1. He debases others; treat others as less and lower than himself in order to exalt himself.
 - a. Downplays the person or their ability, position or performance, appearance or acceptance.
 - b. Demeans others, trying to wound and injure, shame, and humiliate.
 - c. Debases others, trying to tear down, hurt, lower, and damage.
2. **Acts self-sufficient** or is forced to act like they are more than what they seemed. This means:
 - a. In control •in charge •very capable •independent •above others.

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- b. The great problem with being self-sufficient is that a person feels he does not even need God in his life. He may be religious, but he does not live a changed life that demonstrates a true trust and dependency upon God for salvation and life.
3. **Corrupts morality and Justice**; exalts himself by governing all things by whatever moves him ahead and gives him the greatest position and recognition. They will
 - Lie
 - steal
 - cheat
 - abuse
 - ridicule
 - shame
 - not give recognition
 - hold others back
4. **Lives a life of struggle**; always feeling torn within to maneuver and outdo others in order to get the highest seat or recognition possible. He seldom knows peace within, no matter the appearance given.

14:11b ...and he that humbleth himself shall be exalted.

II. ...and then humility exalts. "**Humility**" (*tareinophrosune*) means lowliness of mind. When men looked at Christ, they saw the strength of humility through the influence of One Who was perfect in meekness and lowliness of heart. With **Humility** one will be **Exalted**:

1. He walks as a servant to others, always ready and willing to help.
2. He behaves in an unassuming manner, not being showy or pretentious, prideful or haughty, arrogant or assertive.
3. He assumes a spirit of lowliness and submission, or oneness and identification with others, not showing conceit or superiority or being boastful.
4. He possesses a sense of lowliness and unworthiness, to have a modest opinion of himself, knowing that others are just as significant and valuable.
5. He comes to God on a regular basis and confesses his spiritual need and unworthiness.

"Humble yourselves in the sight of the Lord, and he shall lift. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time, casting all your care upon Him, for He careth for you." 1 Peter 5:6-7

THE HOST (HOSPITALITY RULES)—

14:12 Then said he also to him that bade him, **When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee.** Now Jesus turns to the host of the meal (the Pharisee) and talks about the hospitality rules of throwing a party. Previously the parable had been spoken to the guests; while this second parable is spoken to the host. *"Don't give a dinner for your friends or family and rich neighbors only. Don't look for a payback invitation. Rather invite people who have no possible way of paying you back. Invite the poor and dispossessed and you will be blessed by God in the end."* Jesus is not saying that we can "never" have our friends, etc., over. Whether it's a dinner party or donating our time to some good cause, or whatever, our flesh is thinking, (It'll make me feel fulfilled, I'll get something in return, I'll look good doing it, people will like me more, etc.), Jesus says to do the opposite of what our flesh wants. *"And when you do good things, do them secretly, so that no one finds out" Matt.6:1.* It's not the activity that is condemned, but rather its purpose.

14:13 **But when thou makest a feast, call the poor, the maimed, the lame, the blind:—** The next time he have a social dinner, invite someone who isn't socially acceptable like the poor, maimed, lame, and blind. Stress hospitality towards those who could not repay you in this life. Humility is serving those who are needy and cannot repay. Here, Jesus teaches, that works of charity are better than works of show.

14:14 **And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.** *"And you shall be blessed..."* That's a sure Promise! Those

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invited in verse 13 can't pay him back, and may not get any dinner invitations after that, but he'll certainly have a good seat at the Marriage Supper of the Lamb ", for it says *...for you shall be recompensed at the resurrection of the just.*" This proclamation the fact that God keeps account of all things, and every good thing will be rewarded and repaid at the Resurrection, and/or the Judgment Seat of Christ in being humble! This is how the host is to show hospitality and in the end to be honored as a host.

14:15 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** At the feast of the chief Pharisee, Jesus' comment prompts a response from of joyful praise from one who sat and heard Jesus mention blessings and a reward at *"The Resurrection"* of the just (v.14). What the Pharisee meant in his thinking was the Jewish picture of the great Messianic Feast. The Feast was to be given by God for His people when He set up His kingdom on earth. The man saw the glory of the kingdom of God, but failed to see how to get in. He saw himself and the Jewish nation only as being invited to God's Great Supper. No outsider, or Gentile, or serious sinner would ever be an invited guest. The Jew really thought that only the Jews would be there in the kingdom of God, that's why he was so happy!

14:16 Then said he unto him, **A certain man made a great supper, and bade many:**— Jesus knew what was in the mind of the Pharisee, so He set out to correct his misconception of the Great Supper of God. It was on this same occasion that Jesus taught **another parable** known as the parable of *"The Great Supper."* Note two things:

1. The Great Supper of God will come; it will be held.
2. The Great Supper of God is by invitation only!
3. The Great Supper will include guests from the highways and hedges of the world, not just Jews.

The parable begins: A certain man prepared a great supper and extends his invitation to many.

14:17 And sent his servant at supper time to say to them that were bidden, **Come; for all things are now ready.** It was customary to send two invitations* to a party—the first to announce it, the second to tell the guests that all was ready.

NOTE:

^{*55}To the Pharisees, the sending of the first servant to give, extend, or announce the invitation, speaks of the Old Testament prophets, while the sending of the servant the second time, was to tell the guests, *"It is now ready."* This speaks of the representative of John the Baptist, the first prophet in over four hundred years.

Also Jesus' disciples mentioned in the tenth chapter of Matthew. The invitation is an invitation to salvation. It was first offered to the Jews, who, for the most part ignored it, and then to the Gentiles. Jesus is the servant and the Lord is the heavenly Father. Jesus is calling and God is long-suffering toward man.

Therefore, when all was made ready, the servant was sent out to notify them. It was now time! God is planning a Great Supper where all who accept His invitation will be gathered together. Once the guest list is filled, time will be no more; all things will end. The doors to His banquet hall will be shut; closed forever. He says "COME...NOW...!" It is Now Ready!

14:18 And they all with one consent began to make excuse. The first said unto him, **I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.** Those invited began to

⁵⁵ <http://www.gotquestions.org/parable-wedding-feast.html>
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make excuses...

1. One had bought a piece of ground (land), and said he must go see to it – Materialism/self-interest.
No one should buy land without previously having examined it.
 - i. Mark 8:36 *"For what does it profit a man to gain the whole world, and forfeit his soul?"*

14:19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

2. Another had bought five yoke of oxen, and wanted to test them out – Business/self-will.
This means that he has already bought the oxen, but now he has to go where they are. No one would ever purchase five oxen without knowing their condition.
 - i. However, when we look back at the disciples of Jesus, they left their jobs to follow His without knowing the consequences.

14:20 And another said, I have married a wife, and therefore I cannot come.

3. A third said he had married, and could not come –Family/ self-love.
No one accepts an invitation knowing that it was on the date or around the date of getting married.
He should have known he could not come when the first servant brought him the announcement.
 - i. Paul the apostle wrote, *1Cor. 7:32-34 ...One who is unmarried is concerned about the things of the Lord, how he may please the Lord; but one who is married is concerned about the things of the world, how he may please his wife, and his interests are divided.*

Now, we see that he plainly refused by saying I cannot come. These three excuses betrayed the fact that they were too wrapped up in the things of the world to be concerned with the things of God. Note that it is not because they could not come to the wedding feast, but that they would not come. They simply failed to respond in the right way. Instead they pretended: *"I will say yes"* to the invitation and *"no"* when it's ready. This speaks not only to the Jews, but to mankind in general who fail to seek out God or respond to Him. The invitation is given more than once. The provisions for God's Great Supper have now been secured and are waiting for the guests to accept. The past is the past, but now, it comes to now, and the future as well.

14:21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. When the Master of the house heard about these things, he was very angry; thereby quickly sending his servant into the streets and lanes of the city, for His house must be filled. Now God's choice goes beyond what is to be expected at His table. The parable shows a progression of urgency as time grows short. The original guests represent the nation of Israel and the poor, lame, etc. represent the Gentiles which were those outside "the system." The Host (figuratively God), the One giving the feast offered the kingdom to Israel, but they rejected the offer (of His Son). So here He has moved to a wider circle than before. The parable of the Great Supper can apply to Israel in verses 16-21a, and to the Gentiles in verses 21b-24. Men are saved by responding to God's invitation, and they are lost by making excuses.

14:22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room. The servant, having obeyed his Lord, reported that he had invited the poor, maimed, blind and lame and still there was room for more guests. So, the master instructs his servant to extend the invitation to those who did not even dwell within the city.

14:23 And the lord said unto the servant, Go out into the highways and hedges, and compel them

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to come in, that my house may be filled. So, the master instructs his servant to extend the invitation to those who did not even dwell within the city. That meant that his servant was to go outside the city into the highways and hedges and "*compel*" them to come to the feast, that His house may be full. The Greek word used is "*anagkazo*", which means to compel, force, of inner constrain, coerce, persuade, strongly urge/invite, urge upon, or press. There is a compelling force about the Gospel when it is preached under the anointing of the Holy Spirit. Many fail to realize that the invitation is from God the Father to His children. And failure to respond constitutes willful disobedience.

14:24 For I say unto you, That none of those men which were bidden shall taste of my supper. Jesus closes the parable in a curious way, almost as if He is voicing the words of the host Himself. "*I tell you, not one of those men who were invited will get a taste of my banquet.*"

- It is a sentence that is filled with hurt and anger at rejection.
- It is dangerous to reject the truth of God.
- The invitation is full and free, but when people turn willfully away from it, God leaves them to their chosen way of destruction.

Today the Lord's servants still have a difficult time in getting enough people to accept the invitation. None of those who had refused the dinner invitation would be welcomed at the Great Supper. As a result, God called us, the Gentiles, (the scum of the earth), to attend His dinner. May we never begin to make the same excuses as those that were made – using our possessions, occupations, or obligations to keep us from the invitation of Christ!

14:25 And there went great multitudes with him: and he turned, and said unto them,— Jesus has gotten their attention, and huge crowds followed Him, and at this time He turned to address them.

14:26 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. If we go back to Luke 9:57-62 when the man that volunteered to follow Jesus and the men Jesus called to follow Him, they had excuses—one wanted to bury his father; one wanted to say goodbye to his family. And now there's a great multitude of people following Jesus. They had seen His miracles and heard His words, but they didn't know what it would take to follow Him; didn't know what it would cost them to follow Jesus. Jesus was not taking any excuses. This is a thought provoking statement for Jesus to tell the multitude— "*If any man come to me, he cannot be my disciple if they don't hate father, mother, wife, children, brethren, sisters, and His own life.*" The "*hate*" word is not to mean detest, dislike, disgust, and abhor. But in this case it means not to show more preference over Christ; not to think more of others than Christ.

- LOVE CHRIST MORE.
 - Christ is to be first in a person's life; before family, and even before self.
 - Christ is to be put before family: even if one's family opposes his decision to follow Christ.
 - Christ is to be put first for His love is forever: before the companionship and comfort and pleasure of family and home.

14:27 And whosoever doth not bear his cross, and come after me, cannot be my disciple. Jesus also said in Lk.9:23 "*If any man would come after me, let him deny himself, and take up his cross daily, and follow me.*"

- TOTAL COMMITMENT.

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- **BEAR THE CROSS.** Carrying one's cross meant walking to one's death. That's what the Lord wanted them to see. Jesus did not call His disciples, including us, to do anything He Himself did not do. The cross is always an instrument of death, not just an object to carry or bear. No matter what suffering we endure because of our faith, Jesus is there with us, so, his peace and strength is needed to be content with what God allows us to do. And for us to be content with what God gives us to do. If bearing the cross is a symbol of death, then are we totally committed to die to self?
- **COME AFTER HIM.** A disciple of Christ comes after Him, as the sheep after the shepherd, the servant after his master, the soldier after his captain. He is to be the one who aims at the same end that Christ aimed at—the glory of God, and the glory of heaven. He is to be the one who walks in the same way that Christ walked in, and was led by His Spirit, treading in His steps. He comes after Christ where he submits his conduct, and follows the Lamb of God whithersoever He goes, not in your timing but in God's timing.

14:28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?— A builder's job is to get all the facts and measurements before even attempting to build anything. He has a plan and the estimated cost of the intended project he wants to tackle. The illustration Jesus gives to one whose intending to build a tower is that he first must sit down to see if he has enough money to finish it. Two key phrases are count the cost and having enough to finish it. This turns our thoughts toward discipleship, that is, one who follows and learns from the teacher, growing in the Lord Jesus Christ and equipped by the Holy Spirit to spread the Good News of Christ. In this illustration, Jesus is asking "*for which of you*" will give total commitment to this building—the building of the Kingdom of God?

- **COUNT THE COST.** When following Christ, you have to count the cost. Although Jesus asked some to follow him and some volunteered, it's still a choice. He wants them to think about it because of all He said to them earlier (about if they don't hate their relatives, they can't be His disciple). They have to get to the point that it will cost all they have to be Jesus' disciple. So, Jesus says to them and us that before you can get to the finish line, there is a process before embarking upon the job. He's asking of them not to take it lightly. Discipleship is costly.
- **FINISH.** When following Christ, Jesus is also asking whether you have enough (resources) to finish it (building the tower); building the Kingdom of God. Will you have the stamina which leads into maturity?

14:29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,— People do what people do— mock you! And they do it happily and say you're a hypocrite because you started a ministry and can't finish; people walk away. The world is cruel and some religious people are also, and you become discouraged. Therefore, Jesus is saying don't start to build something and then lay the foundation and then run out of steam to finish it.

14:30 Saying, This man began to build, and was not able to finish. Jesus warns those who want to come after Him. By telling them that, people will begin to say, what they don't want to hear.

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14:31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?—

14:32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. This second illustration in these two verses demonstrates two kings at war. The king being attacked had only ten thousand soldiers, whereas the king marching against him had twenty thousand soldiers. The defending king sat down and thought long and hard about his resources and the consequences. He was forced to think about the loss of life and property, even if he did win. This king had to make a decision. He was being invaded. He had to decide to fight against the invading king or to surrender. He had to think through the consequences both ways: the consequences of fighting or surrendering. If the decision is negative, then while the enemy troops are still far away he will send a truce team to discuss terms of peace.

14:33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. The point is clear: whoever the individual is, he must pay the ultimate price. He must forsake all, renounce, and give up all that he is and has, or else he cannot be Jesus' disciple. When a man counts the cost of following Christ, he needs to think about two things:

1. It will cost him all he is.
 - His heart: total devotion and commitment.
 - His mind: being permeated and controlled by Christ.
 - His eyes: watching what he looks at.
 - His ears: watching what he listens to.
 - His hands: watching what he touches and picks up.
 - His feet: watching where he goes.
 - His mouth: watching what he eats and drinks and says.
 - His desires: watching, controlling, and changing his urges and desires.
 - His effort and work: dedicating and centering all in Christ, using his efforts and work in the cause of Christ.

2. It will cost him all he has.
 - Family
 - Friends
 - Home
 - Job
 - Cars
 - Investments
 - Money

14:34 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?— Now, Jesus brings salt into the mix. The disciple of Christ is to be salty, that is, be able to help take care of a need. The salt adds flavoring, acts as a preservative, melts coldness and heals wounds. He or she has to deny self—count the cost—put Christ first—be totally committed—forsaking all for Christ. Salt is no good if it loses its distinctiveness, its power to flavor, what it was intended to be used for in Word or deed. The Christian is compared to salt in this analysis, when it seasons and preserves. Just as discipleship is costly, discipleship is necessary. Thus, if you have lost your saltiness, your taste, and your strength is worthless. Then how will you restore your flavor?

- A half-hearted choice is worthless. It cannot season or penetrate; it cannot help anything or anyone.

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14:35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear. When salt no longer seasons or preserves, it's thrown out.

- A half-hearted choice is to be cast out. Salt that is worthless and useless is always cast out, for it is not good for the land (ground) or the dunghill (manure heap) for fertilizing—good for nothing.
- A man with ears needs to hear the invitation. Hearing spiritual truth is a choice which a man must make. He chooses whether to hear or not to hear the truth.

SUMMARY:

⁵⁶Jesus was invited by a prominent Pharisee (**14:1**), (maybe at the house of Simon, the Pharisee). He (Pharisee) invited all the other Pharisees of the city, however, he did not invite any poor or '*less fortunate*' people. Jesus had just healed a man who had dropsy, on the Sabbath. Therefore, it was not the friendliest invitation and He was closely watched for His actions. The feast is supposed to be the place of joy, fun and relaxation, but this feast (Jesus at the Pharisee' house) was different. There seemed a constant tension and conflict between the guest (Jesus) and the invitees (host) (**14:4, 6**).

Jesus advised people with a parable of seeking honor by teaching humility. They were not to rush for the best seats at a feast; wait to be extended the invitation to the best seat. It is perfectly in good taste to be seated in the lowest seat, than to be asked to get up when one of importance comes in. God knows where you are. He knows how to extend favor to you even in the lowest seat. When you try to exalt yourself, you will be belittled, but when you humble yourself, you will be exalted (**14:7-11**).

Jesus speaks to the Pharisee, the host who had invited Him to dinner, regarding dinner invitations; really how to throw the best party. Don't always try to receive recompense (payment) from whom you invite (family/friends) but find it in your heart to invite those who can't repay you; serve the needy. That's where the host would find his reward, at the resurrection. He would receive it from the true humility he had shown serving the poor, maimed, lame, and blind that could not repay him. At the Resurrection of the just, he would be rewarded, not from those here on earth (**14:12-14**).

While Jesus is at the feast of the chief Pharisee, a man sitting in the midst heard Jesus speak of blessings and a reward at the resurrection of the just, and the one who gets into the kingdom of God will be blessed. The man that heard this became excited with praise. Jesus knew he didn't understand, so He gives another parable, this time of the Great Supper. Invitations were sent out by a certain man giving a great supper, and it was now time for the people to come, for everything was ready to those who had been given invitations. It's amazing, but all of them had excuses. They all had committed themselves to their own desires and refused to come. One said he had bought a piece of land, and he had to go see about it. Another bought five yoke of oxen, and needed to go try them out. And another said he had just married a wife and for that reason he couldn't come (**14:15-20**).

The servant returned and reported these things to the host of the supper. The master of the house became angry, but did not give up. He sent his servant back out to call others to His banquet—invite the poor, crippled, blind, and lame. The servant had done what was commanded of him, yet there was still room for

⁵⁶ <http://bibleseo.com/luke/parable-great-feast-luke-141524-bible-study/>
<http://www.pitwm.net/pitwm-versebyverse.html>

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even more to fill His banquet hall. ⁵⁷Not only did the host get other people to take the place of the previously invited guests, but he also shut the door so that the excuse-makers could not change their minds and come in. This parable paints a picture of God's abundant provisions and invitation of salvation which was refused by the Jews, and then offered to others (Gentiles) not previously invited. People today make the same mistake, refusing Jesus (**14:21-24**).

Huge crowds followed Jesus, and He turned to address them. Jesus speaks a thought provoking statement: *"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"* (**14:25-27**).

God has a plan, and His way of how we even attempt to build a tower is that one must sit down first to count the cost to see if he has sufficient funds to finish it. Jesus is saying to the multitude, which of them will build a tower and will not count the cost? He goes on to say, people are looking, and are happy after you've laid the foundation. Then they will begin to mock you by saying, *"This man began to build, and was not able to finish."* Jesus continues to give another illustration: what king does not seek counsel first before he goes to war with 10,000 men, against another king who has 20,000 men? Or else, while the enemy troops are still far away will send a truce team to discuss terms of peace. The point is clear: whoever the individual is, he must pay the ultimate price. He must forsake all, renounce, and give up all that he is and has, or else he cannot be Jesus' disciple. Jesus says *"Salt is good."* However, when salt loses its distinctiveness, its power to flavor, then how will it restore its flavor? It won't be fit for the land, or the manure heap; but men will cast it out. A man with ears needs to hear the invitation when Jesus calls: *"let him hear"* (**14:28-35**).

APPLICATION:

Jesus wants us to know that to be invited to the Great Supper, you must receive the invitation and come! God opens His kingdom to everyone. He welcomes all people that will accept Him. Come Now!

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⁵⁷ <http://www.family-times.net/commentary/the-parable-of-the-great-banquet/>
<http://www.pitwm.net/pitwm-versebyverse.html>

Chapter 15:1-10 ⁵⁸We find three parables in this chapter that concerns Jesus and reveals the love He has for sinful men and women (15:1-2). The Pharisees had a knowledge of the Old Testament Law and a desire for personal purity but they had no love for lost souls. Jesus attracted sinners while the Pharisees repelled them. In each story something is lost, the lost is found and there is great rejoicing because it is found.

- I. **The lost sheep (15:3-7)** - The sheep is innocently lost. The fact that the shepherd would leave the ninety-nine and go after the one sheep is proof that each animal was dear to him. The friends and neighbors were summoned because of the shepherd's great joy when the sheep was found.
- II. **The lost coin (15:8-10)** - The coin is carelessly lost. It was lost at home. People may be members of good churches and still be lost and go to hell. When she found the coin, she too called her friends and neighbors together to rejoice with her.

These two parables help us understand something of what it means to be lost spiritually. Sheep belong with the flock, coins belong on the chain, and lost sinners belong in fellowship with God. Perhaps we would have more joy if we shared Jesus love and concern for the lost.

The third parable is found in verses 11-32. All were told as an answer to the Pharisees (v.2). ⁵⁹They did not approve of him because He ate meals with *'tax-collectors and sinners'*. People who are lost can be those who have never been Christians. Or they can be Christians who have wandered away from God. There is the parable of the lost sheep; the parable of the lost coin, and now the parable of the lost son (The Prodigal Son).

15:11 And he said, A certain man had two sons:— This parable is dealing with a certain man having two sons. The man is not named. ⁶⁰It is possible that the one sheep and the coin represent the Gentiles who were eagerly sought after because they were helpless; the Prodigal represents the Jew who was not so much sought after, but had to come of his own accord, as will happen at the Second Coming. Also, we can look at it and say in the two previous stories, Jesus told how the Pharisees should act when lost sinners were found. In this longer story Jesus pictured how they did act.

15:12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. During this time in the Jewish culture, a Father could leave his money in his will to be divided up among his children after his death, or he could draw up a living will and give them their share of the estate while he was still alive. The law allowed the oldest son to receive double portion of his father's property (Deuteronomy 21:17). The younger son wanted to enjoy himself. He did not want to wait until his father died. He asked for his portion. As for the division, the second son would therefore receive only a third of the property. What he was really saying was: "*Give me my independence!*" As parents, we want our children to be ready to make it on their own. We surely don't want them to go before time when they're not mature to leave. But we know it's like the call of the wild; want to experience for myself; tired of the rules.

15:13 And not many days after the younger son gathered all together, and took his journey into

⁵⁸ <http://www.family-times.net/commentary/the-lost-sheep-and-the-lost-coin/>

⁵⁹ <http://www.easyenglish.info/bible-commentary/luke-lbw.htm>

⁶⁰ *The Expositor's Study Bible Jimmy Swaggart*

<http://www.pitwm.net/pitwm-versebyverse.html>

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a far country, and there wasted his substance with riotous living. He wanted to get away from the house; from the father; and from the family! ⁶¹The younger son hurried to be free. He went as far away as possible. He did not want anyone to reduce his freedom. He bought whatever he wanted. He had fun and paid for entertainment. He had a 'good' time and wasted all his money. That's what riotous living is: loose, reckless, wild, and extravagant living. A far country for any of us is just one step outside the will of God. We all have an inheritance; some of us lose it by choosing the far away country. His rebellion and riotous living caused him to hit rock bottom. Many parents can tell their children about the far away country, but they don't want to listen. It's not at all what it's envisioned to be.

15:14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want. The unsuspected happened: no money and a famine—no food in the land. The word "*prodigal*" means "*wasteful; reckless.*" That will most certainly bring you to your knees. When you don't have a plan, all will be spent because of bad decisions. When you don't have what you used to have, you will begin to be "*in want.*" Being "*in want*" may sometimes cause you to be bitter at the world and begin to blame others for your predicament. The famine only happened in "*that land*"; the land he found himself in, and "*in want.*"

15:15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. The second bad decision after leaving his father and going into a far country resulted in brokenness within himself and a broken relationship with God. It said, he joined himself with a citizen of that country, instead of going back home after having no money. The world will always call out to you especially when you choose to lean on them more than family. The young son was raised in a Jewish family but chose to rely on the world's way. He now looks to the world and winds up in even worse shape as the answer to solve his problem. Self and the world have only selfish motives. He suffered five things:

1. He suffered being destitute—squandered and wasted what he had.
2. He suffered natural disaster—famine struck.
3. He suffered enslavement and humiliation—joining himself to a Gentile and having to feed swine, even to eat what the swine ate.

For a Hebrew to feed unclean swine would be a very degrading job. According to Moses' law, pigs were unclean animals (Leviticus 11:2-8; Deuteronomy 14:8). This meant that they could not be eaten or used for sacrifices. And to protect themselves from defilement, Jews would not even touch them. For a Jew to stoop to feeding pigs was a great humiliation.

4. He suffered hunger—having a taste for the world (riotous living).
5. He suffered the loss of so-called friends—those who surrounded him when he had plenty.

15:16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. This means that he not only fed the swine, but he also ate his fill of what the swine ate. Remember, he didn't have any more money to buy and choose what to eat; none of those so called friends were around. The picture is: he is at the end of his rope!

15:17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! Before, you can say he had been beside himself. Now, you can say he has come to himself. He snapped out of insanity, back to reality! He has come to the recognition that he did not belong there. He came from a place of having a family that has more than enough,

⁶¹ <http://www.easyenglish.info/bible-commentary/luke-lbw.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

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even hired servants who does not want of hunger. He was absolutely in misery but God cleared his mind to recall what he used to have and where he came from.

15:18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, —After coming to himself, he said out of his mouth as to what he would do. He began to declare it. He thought about his father; thought about going to his father to say he has sinned against God and his father. Praise the Lord, he's going back in the right direction; with the right mindset—the direction of repentance! He didn't blame anyone but himself. The beginning of repentance is thought; thinking of one's need to repent and turn back to God. He said he had sinned. That's what repentance is, having a contrite heart, turning away from sin and turning to God!

15:19 And am no more worthy to be called thy son: make me as one of thy hired servants. He accounts to what he has done, to now view himself as not even worthy to be called his father's son. He would rather be as one of the hired servants of his father. He has humbled himself to the lowest degree; not even a part of the family.

15:20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. When he arose to go to his father, his father had to be waiting and watching for his son's return, for his father saw him from a long distance off. I think that every parent is looking for their child to get back on the right track when going through hard times. Children have to remember that parents go through the same stress as the child, more so when they are not in their mist. They worry alot!, but are still praying. He saw his son from a long way off. Can you see the son coming back, not the way he left, but looking shabby, dirty, and skinner than before? It didn't matter to the father how he looked. He still loved and had compassion toward him just coming back home. He accepted the son before hearing his confession. He fell on his neck and kissed him showing how much he had missed him. Can you see all the wrong we get into and do; and God still takes us back? He truly shows compassion.

15:21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. The prodigal returns to his father and God; for the son makes his confession to the father, but before he could continue, the father interrupts. The father had already forgiven him.

15:22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:— Bring this, bring that he tells his servants. The father couldn't help but show compassion to his son. He wanted him cleaned up and looking better than he looked before. The "*robe*" restored him to a position of sonship and honor. It symbolized being clothed with the righteousness of Christ. The "*ring*" restored him to a position of authority. The son was now to represent the father and his kingdom. The "*shoes*" immediately restored and elevated him above servanthood, which means he became a free man. Sandals were the sign of a freeman as opposed to a slave. The son was now shod with shoes to carry the gospel of peace wherever he went.

15:23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:— The father fed the son and celebrated his return with the calf that was kept for festive occasions. He was fully accepted into the family; therefore all the food of heaven was laid out before him. ⁶²Five signs of the father's welcome:

⁶² <http://www.keepbelieving.com/sermon/1993-11-14-Trapped-On-a-Dead-End-Street/>
<http://www.pitwm.net/pitwm-versebyverse.html>

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1. The kiss, the sign of forgiveness.
2. The robe, the sign of honor.
3. The ring, the sign of authority.
4. The sandals, the sign of freedom. Why? Because the slave went barefoot.
5. The feast, the sign of a joyful welcome.

How much does God love you?

- He loves you enough to let you go.
- He loves you enough to let you hit bottom.
- He loves you enough to let you come back.
- He loves you so much that he will run to meet you.

That's how much God loves you.

15:24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Reconciliation with God is that we were dead in our sin but alive in Jesus Christ. The prodigal son was dead in his sin but alive after repentance. He was lost when he sinned against heaven. He was lost until he came to himself, and came back home honoring his father. It was time to party; celebrate the newness of a life restored and reborn.

SUMMARY:

⁶³Jesus told of a father who had two sons (**15:11**), but the younger son wanted his inheritance early, so the father gave it to him and he went off and *"...wasted his possessions with prodigal living"* (**15:12-13**). After spending everything that the father had given him, he found himself alone and without the basic necessities of life (**15:14-16**). When the younger son finally came to his senses, he returned home determined to admit his wrongdoing (**15:17-19**). But as the younger son made his way home, *"...his father saw him and had compassion, and ran and fell on his neck and kissed him"* (**15:20**). The son said to his father, *"Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son"* (**15:21**). Instead of condemning his son for wasting time and money, the father called for an immediate celebration (**15:22-23**) saying, *"...for this my son was dead and is alive again; he was lost and is found"* (**15:24**). Reconciliation is the bringing together of God and man; restore relationship.

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⁶³ <http://tomhogsed.com/bible-explanation/luke/page/2/>
<http://www.pitwm.net/pitwm-versebyverse.html>

SYNOPSIS:

16:1-3 This section deals with Jesus' parables about money to His disciples. Two men are not named. A rich man hired an accountant to handle his affairs, but the accountant was dishonest and therefore wasted the rich man's goods. Therefore the rich man heard about it and had to confront and deal with this accountant. He is known as the unjust steward to some. ⁶⁴The steward referred to here does not own the wealth himself, but he has the privilege of enjoying it and using it for the profit of his master. However, he forgets that he is a steward and begins to act as if he is the owner and wastes his master's wealth. Before the rich man judges him too quickly, he asks him to give account over the business; let's check the books of this accusation of not being a good steward, because he may not be the steward very long! So the accountant asks what could he do to rectify this for he didn't have the strength to go out and dig ditches, and he was too ashamed to beg.

So he came up with a solution within himself. He invited each one who owed money to his employer to come and discuss their situation. He asked what they owed, it was told and he said write it quickly but pay half of what you owe. Even though the accountant stole from the rich man, he was admired because of his shrewdness. The point is that the world is wiser in their material pursuits than God's people are in their spiritual pursuits.

- He looked out for himself, his personal welfare. In this he was very wise.
- He was dedicated and sold out to taking care of his future.

Jesus stresses the point that Christians are to use material wealth for good, not for seeking friendship of the wealthy.

16:4-9 Money has the power to become master and thereby leave God out, but it will surely fail you at death. His mistake was being sold out to pursuing material wealth and comfort instead of Christ. God wants us to take notice that we, being stewards over all God has given us, we will one day give account as stewards.

Being a good steward, Jesus points out saying: He that is faithful in least is faithful in much; he that is unjust in least is unjust in much. Being unfaithful in the unrighteous money, or another man's wealth, no one will trust you.

- Unfaithfulness disqualifies one from true, heavenly riches.
- Unfaithfulness disqualifies one from all he would receive.

16:10-15 You can't serve two masters, either you will hate one and love the other; hold to one and despise the other. You can't serve God and money. The Pharisees that were standing by, heard this and they were bothered, for they were said to be covetous (desirous and greedy) of money. Jesus spoke to them and called them out by saying: *"You wear a noble, pious expression in public, but God knows your evil hearts. Your pretense brings you honor from the people, but it is an abomination in the sight of God."* ⁶⁵Many professing Christians today are making the same mistake. With their lips they honor the Lord; but with their wealth, they live like the world. God wants men to center their lives on the things of the heart, not around the things they possess. Material possessions pass away; spiritual possessions endure forever!

16:16-17 ⁶⁶Until the coming of John the Baptist and Jesus Christ, the only message Old Testament

⁶⁴ <http://www.family-times.net/commentary/the-parable-of-the-shrewd-manager/>

⁶⁵ <http://www.family-times.net/commentary/the-law-the-prophets-and-the-kingdom/>

⁶⁶ <http://www.family-times.net/commentary/the-law-the-prophets-and-the-kingdom/>

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saints had was the law of Moses and the prophets. The Pharisees prided themselves in their obedience to this law, but they refused to accept the Savior of whom Moses wrote about. Jesus emphasized that His kingdom fulfilled the Law (the Old Testament) it did not cancel it out; it did not do away with it. It's still as strong as the heavens and earth.

16:18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery. The conversation changes to marriage. Most religious leaders of that day permitted a man to divorce his wife for nearly any reason. It was not a commandment from Moses to divorce for anything. Moses permitted a "*certificate of divorce*" because of the hardness of their hearts. Jesus' words went beyond Moses; only for sexual sin in one's wife. He saw divorce and remarriage as adultery. They had committed adultery. Adultery is the unfaithfulness and the turning away from a spouse to another person sexually; to walk away from marriage for another relationship. Jesus is saying that this is the issue that they should be looking at, not divorcing for any reason! Jesus looks at divorce as not the solution to marriage problems, but it had been resorted to by hard hardened men who took or takes the easy way out.

16:19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:—Now, the conversation changes, Jesus is talking about another rich man to His disciples, dealing with two lifestyles. This certain rich man is not known by name, but he's wealthy.

- Clothed himself in "purple and fine linen"— showing that he had the latest styles and the ultimate luxury. He was able to buy and wear whatever he wanted.
- He "fared" (feasted everyday; lived however he wanted) "Sumptuously" (*lampros*) (flamboyantly, displaying his wealth in materialistic ways) "everyday" seeking daily the things and pleasures of this world.

Now, that's what he thought living was all about or is it.

16:20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,— Now we come to a certain beggar man who is known by name —Lazarus. His name brings importance to him for Jesus knows his name. There is a difference between known and unknown to God as we will see later. This is not the same Lazarus whom Jesus raised from the dead. This Lazarus was laid daily at the gate of the rich man because there was food there, and there was wealth there. The "gate" was a large gate indicating that his home was a large house, or even a mansion. Lazarus was in an unhealthy state—full of sores. He needed more attention than what he was receiving.

16:21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. Well, we can surmise that

- The rich man was wealthy and had plenty to eat, but the beggar man desired to be fed crumbs falling from the rich man's table. However, the rich man neglected and gave no recognition to the beggar at the gate. He had much that could have been given, but he failed to do so.
- The rich man was healthy and had plenty to eat, but the beggar man had sores all over his body where the dogs came and licked them. He was too weak to shoo away the dogs.

The rich man and the poor man introduced here are very different, but their lives end up reversed.

16:22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;— In the course of time, the beggar man (Lazarus) died, and was <http://www.pitwm.net/pitwm-versebyverse.html>

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carried by the angels into Abraham's bosom. However, when the rich man died, he was buried. There was a difference in their deaths. "Abraham's bosom" refers to "Paradise." It was a term that expressed the happiness that believers could expect upon death. The "bosom of Abraham" referred to him being the father of the Jewish nation.

⁶⁷Before the death, burial, and resurrection of Jesus Christ, everybody who died went to Sheol/Hades, which was at that time divided into at least two compartments. One was a place of torment, while the other was a place of blessing, which was referred to as Abraham's Bosom. After Jesus Christ rose from the dead He ascended to the Father, taking the saints who were in Abraham's Bosom to heaven with Him. Thus, He took "captivity captive" (see Eph. 4:8-10).

Notice the rich man died and was buried, no angels carrying him like they did Lazarus who was a nobody in the eyes of the world. Lazarus was now resting in the arms of Abraham. What a role reversal of their legacy. The rich man was probably buried with great fan-fare, in the finest of clothes and, in the very best grave and cemetery, and the people that attended spoke good words over him of how rich he was. You notice I said "was." He couldn't take it with him. It was all left right there on earth, but he spent it well on himself while on earth. But Lazarus is now in complete rest; complete wholeness, and in the presence of complete love. In the next verse we see just the opposite for the rich man.

16:23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. The Greek word for "Hell" is "Hades, the unseen world." The most important thing is where are you going when you leave this earth? Well, it says in hell he lifted up his eyes in torment.

<ul style="list-style-type: none">• The rich man was buried	<ul style="list-style-type: none">• Lazarus was carried by the angels
<ul style="list-style-type: none">• The rich man was in hell	<ul style="list-style-type: none">• Lazarus was in the bosom of Abraham
<ul style="list-style-type: none">• the rich man didn't show the compassion and generosity of Jesus at the gate	<ul style="list-style-type: none">• Lazarus was carried where the source of all wealth was
<ul style="list-style-type: none">• The rich man was in torment	<ul style="list-style-type: none">• Lazarus was comforted; experiencing glory
<ul style="list-style-type: none">• The rich man possessed nothing	<ul style="list-style-type: none">• Lazarus possessed everything

The rich man could actually see afar off where Lazarus was, but he never considered the state of Lazarus while on earth. He never had the compassion or generosity for the poor while he wallowed in luxury. What we do for evil, and what we do not do for good have consequences. ⁶⁸His was the punishment of the man he never noticed who was brought and laid outside his gate everyday. He could look on the world's suffering and need and feel no pain of grief or let pity pierce his heart. He looked at a fellow-man, hungry and in pain, and did nothing about it.

16:24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. The rich man now sees that death is not the end, it is the beginning into a whole new existence in another world. The tables have turned. And there is a conversation going on with him crying to Father Abraham. Seeing Lazarus, the rich man is the one crying out instead of Lazarus. He begs and pleads now to Father Abraham to have mercy on him. He was burning with such misery and pain from the flame (the wrath of God). If mercy won't free him, then he just desires Lazarus, the one he had neglected while on earth, to be sent to dip the tip of his finger in water to cool his tongue because he's tormented in this flame. For the unbeliever, death means to be away from God's

⁶⁷ <https://www.bereanbiblesociety.org/hell-sheol-hades-paradise-and-the-grave/>

⁶⁸ <http://www.family-times.net/commentary/the-rich-man-and-lazarus/>

<http://www.pitwm.net/pitwm-versebyverse.html>

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presence and in torment. Well, we see he's still thinking of himself; wanting relief—mercy was his first request and water was his second request!

16:25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented The rich man, thinking he was a seed of Abraham had called Abraham Father as to his devotion to the Jewish faith. So Abraham called the rich man "*son*", which meant "*child*." And as you would address a child, Abraham reminds him that he had opportunity to help Lazarus, and he didn't. A child of Abraham would help! While the rich man received everything good, Lazarus received evil things. If he had only showed compassion and generosity toward Lazarus, then both of them would have been in Abraham's bosom together because he would have had a changed heart.

16:26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Abraham says that there is a division; there is an unseen world; and two areas are separated by a great gulf that is impassable to cross. One area is the place of sorrow, punishment and pain; the other area is the place of comfort and the presence of God where believers go. Neither one can pass into the other.

16:27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:— Then the rich replies back with a third request saying, "*I pray father that you would send Lazarus to my father's house.*" Wow, at one time he didn't even know who Lazarus was and now he wants him to go on errands. His lifestyle speaks for itself. He was always ordering people around, so he thinks he can still do the same. Well, why does he want him to go to his father's house?

16:28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment. The reason for his request is that he has five brothers that he wants to warn. He does not want them to come to this tormenting place. He wants Lazarus to testify to his brothers. How? Lazarus has never been there to Hell to testify about it, but I guess coming back from the dead to tell them of a place he has never been to would probably do the trick. The rich man now wants to intercede for his family. And the rich man knew they were also headed for that place because of their lifestyles.

16:29 Abraham saith unto him, They have Moses and the prophets; let them hear them. Abraham lets the rich man know that they have Moses and the prophets to hear. They will testify instead.

16:30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. The rich man is still pleading, trying to get his way. Just as he didn't listen before, he's still not listening. Now, he wants someone from the dead to come to them. He thinks they will surely repent, and turn from their wicked and evil ways.

16:31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. Aha! Abraham informs him if they didn't hear Moses and the prophets, surely they will not be persuaded from someone from the dead! Jesus has risen from the dead, yet men still do not believe Him.

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SUMMARY:

Jesus begins with a parable centers around a rich man and a beggar man named Lazarus. One lived good on the earth with all kinds of wealth. The other begged for a living and ate the crumbs from the rich man's table. At the gate he sat as the dogs licked his sores. At the time of death the beggar is carried to Abraham's bosom by the angels; the rich man is just buried. The rich man's eyes are open in hell to see Lazarus in the bosom of Abraham (**16:19-23**).

The rich man cried for Father Abraham to have mercy on him, begging for Lazarus to come touch his tongue with water with the tip of his finger, just to cool the tormenting flames that he in. But Abraham brings up his past—remember your former life? He received everything good ,while Lazarus received evil but now the tables have turned and Lazarus is comforted, and the rich man is tormented. And another thing, there is a gulf that separates the two of them; neither can get to the other; neither can cross over. The rich man is fixed in hell; Lazarus is fixed in Paradise. The rich man wants Lazarus to go to his family's house, for he has five brothers that need to be warned about the place of torment he is in. Well, if that didn't work, send someone from the dead to them. Abraham tells him that they have Moses and the prophets to tell them. He's still pleading, that by sending someone from the dead to them, they would repent. The idea is to hear the living, now, because if they didn't received the message from Moses and the prophets they will neither hear the dead speak to them (**16:24-31**).

APPLICATION:

⁶⁹The first resurrection is of believers who will stand before the Judgment Seat of Christ to receive rewards based on meritorious service to Him. The second resurrection will be that of unbelievers who will stand before the Great White Throne Judgment of God. At that point, all will be sent to their eternal destinations—the wicked to the lake of fire (Revelation 20:11-15), and the righteous to a new heaven and a new earth (Revelation 21—22). Be the believers receiving crowns to adorn on Him!

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⁶⁹ <http://www.gotquestions.org/paradise.html>
<http://www.pitwm.net/pitwm-versebyverse.html>

17:1 Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! Jesus is speaking to His disciples about offences. The word "*offend*" means to be a stumbling block; to bait, lure, and trip someone.

- A "*stumbling block*" is anyone who seduces others to sin.
- A "*stumbling block*" is anyone who makes a false profession, anyone who claims to be a follower of Christ, but who is not.
- A "*stumbling block*" is anyone who discourages a person from following and serving Christ.

Jesus is saying there will always be temptations to sin. It's impossible, but stumbling blocks; offences will come, but it will be terrible for anyone who causes that to happen. We will be reminded of Judas Iscariot being the one the offence will come through. So this is really a warning that offense will come. And the disciples had to guard against this grave sin.

17:2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. There are four laws in this passage.

1. The "*first law*" is a severe warning: leading another person into sin brings heavy judgment.

The word "*millstone*" is the word for a donkey. The word "*mulos*" is the word for the millstone that the donkey pulled around and around to grind the grain. Thus, the millstone Jesus spoke of is the huge millstone, not the small hand millstone used by the women to grind a little grain at a time. The very fact that Jesus chose the huge millstone shows how great this sin is. The person would be held to the bottom of the sea by the most awful and terrible weight. The sin of leading others astray is where Jesus stresses that its condemnation will be awful and terrible; the most awful sin that can be committed. "*Little ones*" mentioned here have nothing to do with children, but rather believers who are clothed with humility, the ones who belong to Him, those allowing the Lord to defend them. They are little in their own eyes, but held very dear by the Lord and watched over minutely by Him.

17:3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

2. The "*second law*" is that forgiving others is essential.

If a person sins against us, we are to rebuke (reprove) him privately; but if he repents, we are to forgive (pardon) him. The point is strong. The Believer is to confront the person who offends and puts a stumbling block in his way; not point out or bring to their attention every sin, but the attention is to restore him or her to God and our fellowman. We are to do what we can to correct an offending brother, but the correction is to be done in love and compassion, not in a censoring and judgmental spirit. By a believer correcting those who sin against them and do them wrong, you are not allowing the sin to continue or not allowing them to indulge in it; and not giving them a license to sin. No matter how big a stumbling block is put in our path, the whole theme of this instruction is forgiveness, which means that a spirit of love and compassion exists. The critical importance is that we are to "*take heed to ourselves; check our attitudes*" before opening *our* mouths—Do you love the person? And are you willing to forgive?

17:4 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. The scenario is pointing out: ⁷⁰"Suppose he sins against you 7

⁷⁰ <http://www.easyenglish.info/bible-commentary/luke9-19-im-lbw.htm>
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times in a day. If he repents each of those 7 times, you must forgive him." The number 7 here does not mean only 7 times. It means 'however many times he sins'.

17:5 And the apostles said unto the Lord, Increase our faith. Upon hearing that, the apostles desired Jesus to increase their faith.

3. The **"third law"** is that faith is essential; faith is a powerful force. The apostles realized something: their faith was weak—too weak to ever live like Jesus was talking about. They wanted the faith necessary to do what Jesus had been telling them to do. They desperately needed greater faith in the power and love of Christ.

- Genuine faith is what's needed, not great faith. It's not a matter of increasing faith. It's a matter of possessing and having genuine faith. The very smallest amount of genuine faith, as small as a mustard seed, can do the impossible.
- Boldness is needed. It takes boldness to walk up to a tree and tell it to be removed. We either believe it or not. It's not a matter of how much belief. Be bold and genuine.

The point is: faith comes from God and its total dependence is upon God.

17:6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. What is this *"grain of a mustard seed faith?"* The *"mustard seed"* was known for its small size, yet it grew to be one of the largest tree-plants. Picture a mustard seed lying in one's hand. It is real and very small, yet imagine the potential for growth and use. So, when we look at faith as a grain of mustard seed. Faith is real and small, yet it has enormous power for growth and ministry. *"This sycamine tree"* is a black mulberry tree which grows to a height of twenty feet. ⁷¹The roots of that tree are varied in size and spread so far and wide, and deep, that even today with our modern machinery it would be impossible to pull out a sycamine tree without leaving some of the roots behind. But Jesus said that if you have faith, believing faith, the size of a mustard seed, you would be able to say to the sycamine tree, be plucked out by the roots. The smallest amount of believing can remove this bitter fruit tree with all of its extensive root system, and not only remove it, but replant it in the sea; replanted under the water far from you. Praise God!

17:7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?— This speaks of servanthood

4. The **"fourth law"** concerns obedience: to obey God is a duty not a service you receive tips. This short parable of service reflects upon what our attitude should be when we have done all that God has commanded. So in this verse, suppose you had a servant plowing or feeding cattle, and says unto him, when he comes from the field, Go and sit down to meat? This would show that the servant doesn't tend to the master's needs at all because he goes to sit down to eat after being in the field all day. But, ⁷²Jesus is explaining here that the servant usually serves his lord first, even if he has been in the field working all day. The servant is not greater than his master. The servant waits until his master's family is finished and then he eats. He generally has his own quarters and eats at his own table.

17:8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?— The point Jesus is

⁷¹ <http://confidenceandjoy.com/be-removed-and-cast-into-the-sea/>

⁷² <http://www.lovetheLord.com/books/luke/42.html>

<http://www.pitwm.net/pitwm-versebyverse.html>

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expressing is that the believer is to be humble in his service to the Lord, just as this servant in the above verse is to be at the beck and call of his lord, for the master would be expecting to be fed first and the servant would have to gird himself to serve him. And the servant wouldn't eat or drink after coming from the field until the master has eaten or drank. Self would be last. Jesus is preparing His apostles to increase their faith to do any job. *"Stay ready for duty!"* The more you serve forgiveness is demanded! The more you serve, the more faith is demanded!

17:9 Doth he thank that servant because he did the things that were commanded him? I trow not.

And the servant wouldn't even get any thanks because he did the things that were commanded him. *"I trow not"* is like saying I think not? There is no room for pride or arrogance or boasting. God accepts humility. How many rise up before others, spend time alone with the Lord studying, prays for others and other things the Lord had guided you to do, and then spend the last minutes of the day with the Lord after others have retired and do you get thanked? I don't think so?

17:10 So likewise ye, when ye shall have done all those things which are commanded you, say,

We are unprofitable servants: we have done that which was our duty to do. Jesus is making a point by saying ⁷³we don't need applause for every little job we do. Our reward will come when our Lord says, "Well done thy good and faithful servant". We do not need or deserve the praise of the world for doing our job. Do you sometimes feel you deserve extra credit for serving God? Obedience is our duty, not just an act of charity. The more you serve, the more your faith is increased!

17:11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. Jesus went toward Jerusalem. His face was set to fulfill His purpose on earth: to die for man. Jesus passed between the borders of Samaria and Galilee across the Jordan and into Peraea.

17:12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:— In this certain village that Jesus had entered, ten men were coming to meet Him. These men were lepers. They had no idea where Jesus was going. He could have been heading for an important meeting, or He could have been tired and exhausted, or He could have had no time for interruptions. But the lepers didn't care. They were desperate to get to Jesus. They stood afar off because they were lepers. The law demanded they stand at least six feet away from a person, and were to announce their presence if they had to come near. Somehow, they were determined to interrupt Jesus no matter what.

17:13 And they lifted up their voices, and said, Jesus, Master, have mercy on us. There was desperation in these men's voices because of their condition.

- This was the most feared disease of that day. The leper was considered utterly unclean, being disfiguring and sometimes fatal.
- The leper was judged to be dead; the living dead wearing black garment, so they could be recognized as from among the dead.
- The leper would be banished as an outcast outside the city gates, isolating themselves.
- Leprosy defiles everything it touches and everything the leper touched was burned.
- They were thought to be polluted, incurable by any human means whatsoever.

⁷³ <http://www.lovetheLord.com/books/luke/42.html>
<http://www.pitwm.net/pitwm-versebyverse.html>

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1. They called Jesus **"Master"** which is Rabbi or Teacher. The Jews always connected leprosy with sin. They recognized Jesus to be Master who could cleanse both the body and spirit; who could give them both healing and forgiveness of sins.
2. They cried out for **"Mercy."** God does not always answer our prayers immediately. And sometimes we need to learn to trust Him more; build up a greater sense of need and desperation. They cried and cried for mercy in order to show their sincerity and to build up their sense of need. Crying out forces us to stay on our knees, and to persevere in prayer day after day; keeping us in His presence. This is where God's mercy comes in, for mercy would hear their voices and take care of their need.

17:14 And when he saw them, he said unto them, **Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.** Can you imagine? Jesus didn't say to them you are healed? He didn't lay His hands on them. He didn't say have faith. He used the law of their day. We may never understand the command of our Lord, but we must obey Him! We **do know** that He came not to destroy the law but to fulfill it. Jesus heard them (that's good), then he saw them (that's even better), and then gave them certain instructions they **had** to obey to have their needs met—*go to the priest and report that they had been cleansed*. If they obeyed and believed the Lord's Word, they would be cleansed. And Note: they weren't healed yet but, they had to strike out for the temple; get to the priest. And they were on foot. The priest would inspect them and pronounced them clean. So, as they went, they were cleansed; while they were obeying the Jewish law of cleansing, they were healed (Lev.14).

17:15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, All ten lepers were told to do the same thing to be cleansed of leprosy. But one leper when he saw that he was healed, turned back to go to Jesus. With his voice as loud as he could muster up, he glorified God. Gratitude is thankfulness. There are two main things we are to Thank God:

1. We are to Thank God for His work in Creation!
2. We are to Thank God for his work in Redemption!

17:16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan. This one leper a Samaritan was seen by Jesus, falling down on his face at Jesus' feet giving Him thanks. Sending the lepers to show themselves to the priest suggests that they were Jewish. The Samaritan had been permitted to associate with them when all were ceremonially unclean, but in their healing, they did not share his deep gratitude.

17:17 And Jesus answering said, **Were there not ten cleansed? but where are the nine?**— Jesus had to ask where the other nine that were cleansed. It seems that they were eager to be declared clean, so that they could return to normal life in society, and evidently continued on to the priest forgetting to give thanks. This man, the Samaritan, the grateful and thankful leper, was the man who received assurance of being cleansed and of having his sins forgiven. The others did not show that gratitude. They failed in being grateful and thankful.

17:18 There are not found that returned to give glory to God, save this stranger. The most rejected was the most thankful and grateful. Note the word *"stranger."* It means that he was a stranger from the covenants of promise, having no hope, and without God in the world. He now knew God. His heart broke forth to give God glory. Gratitude and praise bring assurance to the heart. Jesus had saved him from so much.

17:19 And he said unto him, **Arise, go thy way: thy faith hath made thee whole.** The verb *"made"*
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whole" is literally "*has saved you*." The Samaritan was clearly whole in body. This could be easily seen, but one could not see the spiritual and inward cleansing. Jesus was telling the man that his sins were forgiven. He was giving the man the assurance of salvation. Haven't you seen at some time or another people were healed that didn't even believe in Jesus? All the lepers showed faith by asking Jesus for healing, which they received, however, only one, it seems, was given Eternal Life because he returned to glorify God. The thankful man shall be the one truly saved spiritually.

SUMMARY:

Jesus says to his disciples that offence will come, but guard against this grave sin of being a stumbling block. Having a millstone hung around your neck and being cast into the sea is better than leading others astray. If your brother sins against you, rebuke him to restore him. If he repents even seven times a day, forgive him and keep forgiving him (17:1-4).

Upon hearing that, the apostles desired Jesus to increase their faith. And Jesus says all you need is mustard seed faith—the smallest amount of genuine faith. Then Jesus gives them a short parable of a servant and his master. Obeying the master is giving your all, for obedience is our duty. The more we serve, the more faith is demanded! And, the more we serve, the more our faith is increased! And no matter how tired we are, the more we serve forgiveness is demanded for we will be tested! (17:5-10).

⁷⁴As Jesus crosses over the border between Samaria and Judea He heals ten lepers at one time (17:11). This group of ten men was composed of both Jews and a Samaritan. Jews and Samaritans would not normally live together but because of their common disease of leprosy the usual religious differences were forgotten. People who had leprosy were required to try to stay away from other people and to announce their presence if they had to come near. It says that these ten lepers "*stood afar off*" (17:12). This is because of the command in Leviticus 13:45-46. They knew that Jesus was able to heal them, so they cried out to Him for mercy (17:13). In response to their cry He commanded them to go show themselves to the priest (17:14). When they turned to obey they were healed instantly, for their obedience was evidence of their faith (17:11-14).

You would have expected all ten men to run to Jesus and thank Him for healing them, but only one did, and he was a Samaritan. We are not told why the others did not give thanks but perhaps it was because of superstition, ignorance, self-interest, or plain ingratitude. The most rejected was the most thankful and grateful. And after falling to his knees at the feet of Jesus, Jesus tells him to arise and go his way (meaning he didn't have to go to the temple). Why? For his faith had made him whole meaning his faith had saved him (17:15-19).

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⁷⁴ <http://www.family-times.net/commentary/jesus-heals-ten-men-with-leprosy/>
<http://www.pitwm.net/pitwm-versebyverse.html>

INTRODUCTION:

Jesus tells His disciples a parable concerning prayer. It is called the Parable of the unjust Judge. The purpose is to teach that God honors patience, persistence, and persevering prayer. Taking a hold of Jesus' words will be fruitful!

18:1 And he spake a parable unto them to this end, that men ought always to pray, and not to faint;— This means that prayer should be persistent; we should persevere in prayer. We are not to faint, meaning not to lose heart or give up. Why? Because there are great rewards, for God always answers with the right answer at the right time!

18:2 Saying, There was in a city a judge, which feared not God, neither regarded man:— Jesus goes on to say that there was "a judge in a city who didn't fear God, and neither regarded man."

18:3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. A widow came to him and wanted him to avenge her of her adversary (her enemy).

18:4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;— But he would not for a while. This was the time for persistent prayer to come in. The judge began to say within himself that he didn't fear God, nor regard man,

18:5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. YET...(The end had not yet come; there was another possibility coming). Yes, the judge thought he had truly made up his mind before, yet, there was another force at work! He said "Yet because this widow troubleth me (her persistence troubled him), I will avenge her, lest by her continual coming she weary me." This meant that the judge honored her request because she continued to come and come; plead and plead, and not let him rest. She would not be silent!

18:6 And the Lord said, Hear what the unjust judge saith. But on the other hand, Jesus calls him an "unjust judge." Why? - Because he had no fear of God, and cared even less of what men said. He took bribes and gave favors to persons who held position and authority. He didn't care for conscience or law (but he was a judge). Jesus told them to hear what the unjust judge said. Let this sink in of what he said of himself.

18:7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?— So if he was an evil unjust judge who was able to be worn down, "Don't you think that God will surely give justice to His people who plead with Him day and night?" **The point is:** God avenges His own elect which means when an enemy is coming against the elect, and the elect perseveres in prayer, crying out day and night, Jesus wants His disciples to know that if a widow goes and receives from a wicked unjust judge, how much the loving heavenly Father is there to avenge her adversary. God being longsuffering with unbelievers coming to Him for salvation, He is bears long with His elect.

18:8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh,

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shall he find faith on the earth?— But, God will avenge His elect speedily, meaning in His time He will act suddenly, quickly, and without hesitation. The question Jesus asks *"will He find faith on the earth"* when He returns? A great tragedy will be that few men of faith and prayer will be found when He returns to earth. He's looking for faith; faithful men who perseveres in prayer.

18:9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:— Jesus speaks another parable to certain who only *"trusted in themselves that felt secure in their righteousness"* (*self-sufficient; having no need for anyone else; those who feel that they won't be rejected by God because they give themselves to good works*), but they despised others (*to count as nothing and insignificant*).

18:10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The scene surrounds two men going up into the temple to pray—one a Pharisee (*a religionist*), and the other a publican (*a tax collector who was a great sinner*).

18:11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

1. The Pharisee (the religionist) stood and prayed only within himself. There was no true worship or personal communion in it.
 - He thanked God for making him what he was; that he was not as other men are (even naming them) or even as the publican.
 - An extortionist would obtain something by threats or force. But, in dealing with others he considered himself to have always been fair and just, rather than coming across as not being fair or taking advantage of someone.
 - Unjust would demonstrate a bad testimony. But, he considered that he treated all men justly by recognizing and promoting their welfare.
 - An adulterer would commit infidelity. But, he considered himself to be faithful and moral, never going astray in his behavior.
 - And lastly, even as the publican who was a tax collector and a sinner. But, he considered himself to be righteous.

He really thanked God that he was not like any of those persons.

18:12 I fast twice in the week, I give tithes of all that I possess. The Pharisee made it known that...

- He fasted twice a week and he gave tithes of all his possessions. But, he said things that he thought God would be pleased about.

He was very serious about this—twice in a week; going without food—giving not just ten percent of his income, but ten percent of all that he possessed.

18:13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

2. The publican (tax collector) stood at a distance, and would not even lift up his eyes to heaven. He was ashamed and embarrassed by his sin, and began to beat his breast saying, God be merciful to me a sinner. He felt he was unworthy to face God. We see this in what he said.

1. He called himself a sinner.

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2. He cried for mercy.

There were two attitudes projected here: 1) a prideful attitude and an 2) humble attitude.

18:14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. The major lesson in this parable is justification. Jesus says, "*I tell you that this man went down to his house justified, rather than the other.*" He lets them know that you can't begin to exalt yourself, for you will be brought low, and be humbled. But, he that humbleth himself, shall be exalted. The words of Jesus were shocking, contrary to what the world teach, and even to the way many believers act. Well, the scandalous sinner (the Publican) is the one justified. Why?

1. Because of what justification means. It means that a person acknowledges his sinfulness and unworthiness, and cries for God to have mercy.
2. Because a proud approach is not heard.

A man's pride shall bring him low; but honor shall uphold the humble in spirit Prov.29:23. (18:9-14).

18:15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. It was customary for a mother to bring her children to a rabbi for a blessing. The verse says they also brought unto Jesus infants that He would touch them. They believed that His touch would bring blessings to their children's lives. However, when the disciples saw it, the disciples rebuked them; refusing to let them reach Jesus.

- The disciples were determining who could and who could not be touched by Jesus. Of course, no man has the right to do that.
- The disciples thought the children were unworthy of the Master's time.
- The disciples were not grasping the importance of Jesus' touch, even for little children. Their understanding of the blessing and power of God was immature. No one should ever be stopped or discouraged from coming to Jesus.

18:16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. But, Jesus welcomed the little children to come to Him. He didn't forbid them because for "*the kingdom of God belongs to such*"—children that have the kind of faith and trust needed to enter God's Kingdom—simple childlike faith. It is important to introduce our children to Jesus.

18:17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein. Jesus loved children and declared that adults must receive His message in simple trusting childlike faith if they would be saved.

18:18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?— Luke is now stressing the cost of Eternal Life. A certain ruler (not named—could be any of us) comes to Jesus asking a question, and calling Him Good Master. We are reminded of when Nicodemus, the Pharisee and ruler of the Jews came to Jesus; he called Him "*Rabbi*" which means "*Teacher.*" He said "*...thou art a teacher come from God...no man can do theses miracles...except God be with Him.*" He was on the right track about who Jesus was. So, this certain ruler asks, "*What should I to do to inherit eternal life?*" "*What*

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must I do to be saved?" This was a good question and he went to the right source. It shows that he believed Eternal Life existed. Jesus is our Eternal Life and our Salvation, but it cannot just be inherited. Jesus says it's a free gift from God (Eph.2:8) upon our faith in Christ and His atoning work.

18:19 And Jesus said unto him, **Why callest thou me good? none is good, save one, that is, God.** So Jesus pushes for the reason this man calls Him Good. He was really asking, "*Do you really know who I am?*" He didn't call Jesus, "*Lord.*" He called Him "*Good Master.*" "*Why callest thou me good? There is none good but one, that is, God.*" He was saying, 'If I am but a mere man, a good teacher, then I am not "good", and do not have the words to eternal life. But, if I am God, then you can address me as "*good*" and I do have the words to eternal life.' The person who seeks eternal life must acknowledge Jesus as God. Therefore, by Jesus being the words to eternal life, then He is good and He is God!

18:20 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.** Jesus responded by referring to the commandments: "*do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, and honor thy father and mother.*" Keeping the commandments God gave to Moses thousands of years earlier was very important.

18:21 And he said, **All these have I kept from my youth up.** The ruler answered quickly making a phenomenal claim to keeping those commandments since he was a youth. He might have thought he kept them, but, of course, he had had not kept them perfectly, not in God's eyes, not in the spirit in which God intended them to be kept. If the Israelites couldn't, and even in today's era, we know he couldn't.

18:22 Now when Jesus heard these things, he said unto him, **Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.** Yes, Jesus heard him; He heard where his heart was (doing what he thought was right by keeping the religious laws, even from a youth to please God). But, God had to burst his bubble. Of all the things he was doing, he still lacked one thing. Wow! Can we see ourselves? We're doing all we know to do within our power and we could lack one thing. Now, that's scary! The one thing the ruler lacked was holding on to treasure on earth. Jesus told the ruler to sell all he had and distribute it to the poor. Why? Well, 1) Jesus says then he shall have treasure in heaven; then, 2) you can come follow "*Me*". I know the man wasn't looking to hear this! Are we shutting our eyes to the poor? Are we hoarding our money? Or, are we considering ourselves as being among the poor and somebody needs to help us? You say you can't help anybody, for you need help yourself? **But we can help.** Matthew 6:21 says, "*For where your treasure is, there will your heart be also.*" And if the heart is set upon gaining the world, then our soul will be in danger. My mind thinks back to the flood we've just had, and so many people have lost their homes, and don't have flood insurance to start over again; lost loved ones, lost jobs because some businesses can't get the funds to start over; and lost other material things that can't be replaced. Do we see that our treasure on earth can be lost in a second? The ruler wasn't looking for treasure in heaven; he still wanted his treasure down here on earth. And he surely wasn't looking to follow Jesus; that meant he would have to leave what he had accumulated. So if we want to keep and not give, then, our hearts are in the wrong place. And, to follow Christ is to deny self completely—all that we are and all that we have. To deny self is a hard saying, but Christ demands it. Our attempt to soften it does not annul His demand. The poor is all around us. If we close our hand into a fist, then Jesus can't get anything into it. Are we listening to the voice of God?

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18:23 And when he heard this, he was very sorrowful: for he was very rich. Rest assured, God is listening to our hearts. The certain ruler had asked a question, but was not ready for Jesus' response, for he was very sorrowful. Why? - Because he was **very rich**. Yes, Jesus had answered this same question when a lawyer came to Him in Luke 10:25-28, but, Jesus gave him a different answer. Jesus had already seen in the lawyer's heart and in the ruler's heart the rejection. For the ruler he had rejected Jesus for three reasons. All these things had become his stumbling blocks:

1. Unbelief –He was not willing to entrust his life to Jesus.
2. Self-righteousness and pride –His concept of religion was keeping laws and doing good in order to secure God's acceptance.
3. Love of the world –He was rich and unwilling to give up the comfort and possessions he had obtained
 - a. He loved the things of the world more than he loved people.
 - b. He loved the things of the world more than he loved the hope of eternal life.
 - c. He loved the position, recognition, esteem, and power of the earth more than he loved Christ.

18:24 And when Jesus saw that he was very sorrowful, he said, **How hardly shall they that have riches enter into the kingdom of God!** This ruler's sorrow seen by Jesus, prompted Jesus to say, "*How hardly shall they that have riches enter into the kingdom of God!*" This was a shock to His disciples because the Jews of Jesus' day thought that riches signified the favor of God.

18:25 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. We cannot enter heaven without Jesus, just as a camel could not squeeze through a needle's eye without help. The "*needle's eye*" was the small gateway where a camel had to have everything taken off of him; be unloaded, and then kneel down on all fours to go through the small opening of the door (the gateway). The kingdom of God demands trusting in God completely and totally without being loaded down with difficulties; get rid of the stumbling blocks. This ruler had stumbling blocks on his way to salvation. These difficulties were causing his riches to rule him. Eternal Life is a gift from God that no man can earn.

18:26 And they that heard it said, **Who then can be saved?**— Therefore, upon hearing what Jesus said and looking at the point of view of being rich and allowing the riches to be a stumbling block to be saved made those who heard it ask "*Who then can be saved?*" This astonished them! The illustration shows ⁷⁵a wealthy person has a difficult time making anyone their Lord. They are in the habit of being lord and master themselves. They do not want to lose control of their life or their money. Jesus will not be your Saviour unless He can be your Lord, as well.

18:27 And he said, **The things which are impossible with men are possible with God.** Jesus immediately had to stir up their faith by saying that humanly, this thing is impossible. Rich people cannot by their own skill or resolution make it possible or any other man. But, if you have God, the One who makes all things possible, well, then it's possible! And those that come to Jesus must have faith!

18:35-43 Jesus drew near Jericho and encountered a certain blind man sitting by the side of the road begging. This blind man heard the multitude and began to ask what it meant. The people began to tell him that Jesus of Nazareth was passing by. So he began to cry "*Jesus thou son of David, have mercy on me.*" They want him to end all the crying out to the Lord, but he cried out the more again, "*thou son of David, have*

⁷⁵ <http://www.lovetheLord.com/books/luke/45.html>
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mercy on me." He got Jesus' attention, for then Jesus commanded that the blind man be brought to him. When he got to Jesus, Jesus asked "*What will you have me to do? And the man desired to receive his sight.*" Next, Jesus says "Receive thy sight, thou faith has saved thee." It wasn't later, but "*immediately the man received his sight and following Jesus and glorifying God.*" Then "*when all the people saw what had happened, they too gave praise to God.*"

SUMMARY:

The Parable starts off with "*Men ought always to pray and not faint.*" This means that prayer should be persistent; we should persevere in prayer. We are not to faint meaning not to lose heart or give up. Why? Because there are great rewards, for God always answers with the right answer at the right time! (18:1). Jesus goes on to say that there was "*a judge in a city who didn't fear God, and neither regarded man*" (18:2). A widow came to him and wanted him to avenge her of her adversary (her enemy) (18:3). But he would not for a while. That's where that persistent prayer comes in. The judge began to say within himself that he didn't fear God nor regarded man, (18:4) YET...(The end had not yet come; there was another possibility coming). Yes, the judge thought he had truly made up his mind before, yet, there was another force at work! He said "*Yet because this widow troubleth me (her persistence troubled him), I will avenge her, lest by her continual coming she weary me.*" This means the judge honored her request because she continued to come and come; plead and plead, and not let him rest. She would not be silent! (18:5). But on the other hand, Jesus calls him an "*unjust judge.*" Why? - Because he had no fear of God, and cared even less of what men said. He took bribes and gave favors to persons who held position and authority. He didn't care for conscience or law (but he was a judge). Jesus told them to hear what the unjust judge said. Let that sink in (18:6). The unjust judge holds a great lesson for believers. The point is: God avenges His elect (followers of His Son; Believers; Disciples of Christ) who does what? Persevere in prayer; crying out day and night. God is a long-suffering God, for He waits and bears long with unbelievers (18:7). But, God will avenge His elect speedily, meaning in His time He will act suddenly, quickly, and without hesitation. And the thing is: "*will He find faith on the earth?*" A great tragedy will be that few men of faith and prayer will be found when Jesus returns to earth. He's looking for faith, faith that perseveres in prayer (18:8). (18:1-8).

⁷⁶The people who lived near Jerusalem often went to the temple to pray. The temple was their center of worship. On this occasion, "*Two men went up into the temple to pray*" (18:9-10). One was a Pharisee, and the other was a Publican (a tax collector). When the Pharisee prayed, he told God and everyone who was listening how good he was (18:11-13). He thought he was accepted by God because of what he did or what he did not do. He fasted twice a week, and he tithed everything that came into his possession. Jesus summarized the main principle of the parable: "*For everyone that exalts himself shall be abased; and he that humbleth himself will be exalted*" (18:14). Children were brought to Jesus to be touched but the disciples didn't want that to happen. Jesus instructed them to allow the children to come; so forbidding them, for such is apart of My kingdom. Whoever that does not come like a little child; having childlike faith

⁷⁶ <http://www.family-times.net/commentary/the-parable-of-the-pharisee-and-the-tax-collector/>
<http://www.pitwm.net/pitwm-versebyverse.html>

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won't be able to enter into the kingdom (**18:9-17**).

A certain ruler calls Jesus Good Master and wants to know what he has to do to inherit eternal life. Jesus really wants to know why he called him good because none is good except one and that's God. Jesus asks also about the commandments that have to do with relations with man which deal with outward acts. The ruler conveys that he's kept those commandments since his youth. Jesus heard everything the certain ruler said and and there's one thing he lacks. He didn't know that this would deal with his treasure he has accumulated. So, Jesus tells him to sell all he has and distribute it among the poor. Why? Then he will have treasure in heaven. Then he was to come and follow Jesus. Why? - Because he had more to learn about inheriting eternal life. Eternal Life is a gift from God that no man can earn. His faith would be challenged (**18:18-22**).

Upon hearing this, the ruler became sorrowful because he wasn't ready to give away any of his riches. And Jesus was also sorrowful and began to expound that it would be difficult for a rich man to enter into the kingdom of God. It would be easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. Well, others that heard this began to comment, "*Who then can be saved?*" Jesus tells them that they can't look to man for this kind of help. This would only be possible with God's help. Then if they consider Him to be good, then God's help was there. If they, like the children, wanting the Master's touch, and having that childlike faith in the God of impossibilities, then, it would be in Jesus! (**18:23-27**).

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19:1 And Jesus entered and passed through Jericho. So, after Jesus heals a blind man near Jericho, He now enters the city and passes through it.

19:2 And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. Jesus makes another encounter with a man whose name was Zacchaeus, chief among the publicans. A "*publican*" was a tax collector, usually a fellow Jew who worked for the Roman government. They usually collected more taxes than he had to. So the publican would use the extra money for himself, which made him very rich. Publicans were despised for their cheating and for serving the Roman government. We know that if Zacchaeus was the chief among publicans, then he had others that worked under him. So, we see how Zacchaeus became rich.

19:3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature. Zacchaeus was small in stature, yet, he pursued to see Jesus. Being so little in stature, it was dangerous for him to be out in the midst of a crowd that despised him. From all indications he was blocked and couldn't get through the crowd, probably being shoved back and forth.

19:4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. Yet, Zacchaeus persevered in his attempt to see Jesus, and he had to humble himself to do it. Imagine Zacchaeus a man of position and wealth climbing a tree just to see an important person pass by. He climbed a sycamore tree with its wide spreading branches; it's a cross between a fig and a mulberry tree—good for climbing. He wanted to see Jesus so badly that he forgot everyone around him and humbled himself and climbed that tree. He was determined to see the Lord and nothing was going to stop him. Zacchaeus probably didn't know why he struggled to see Jesus, but Jesus knew, and it paid off!

19:5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house. Jesus looked up and was really pleased when He saw Zacchaeus. Can you hear the joy in the Master's voice? He wanted Zacchaeus to hurry up and come down out of that tree because He says, "*I must be a guest at your house.*" Jesus just invited Himself into a sinner's home. That's not the only thing that made Zacchaeus happy: Jesus called him by his name. What will we do when the Savior calls our name and invites Himself into our abode? It's a mighty glorious experience!

19:6 And he made haste, and came down, and received him joyfully. Zacchaeus didn't waste any time. He quickly came down, receiving the Master with joy taking Him to his home. Remember, Jesus was on His way to somewhere, but He stopped, had time to present Himself to a sinner in need of Him. Jesus had only a couple of hours before He had to move on to fulfill His purpose. The moment of opportunity was then and there, that day. When Jesus calls your name, answer the call with haste. The next day it would be gone. "*Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will*

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sup with him, and he with me" Rev.3:20. That's what Zacchaeus did!

19:7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. You couldn't help but be joyful in the Master's presence, but I guess some just couldn't take it, for all they could do was murmur. Note, it said "all!" All murmured because Jesus had the nerve to be a guest in a sinner's home. The crowd began to display some self-righteousness. They didn't like Jesus eating and associating with a known and confessed sinner; as if they could tell Jesus where to go and who to eat with. But evidently they didn't know that their sin was murmuring and grumbling and complaining—the great sins of Israel in the wilderness. They really misunderstood Jesus' purpose for coming to earth—to save sinners!

19:8 And Zacchaeus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. Just by Jesus coming to Zacchaeus' house, compelled him to stand up and declare half of his goods to the poor. He even goes on to declare that if he's taken anything falsely, he would restore fourfold (four times) back to the people. By doing this jester, Zacchaeus had repented and changed his whole life. He completely turned around from his sinful life, to God and God's way of righteousness. Isn't that what repentance is? He did exactly what the rich young ruler refused to do. Think of the people he had cheated? This could really wipe him out! He was serious about following Jesus and Jesus' Way of living!

19:9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. Jesus speaks to Zacchaeus and proclaims that this day salvation has come to his house, making him also a son of Abraham. Wow! Do you see how quickly the Lord moved when the heart is right? And only God is able to see the heart! This meant that repentance saved Zacchaeus and Zacchaeus would bring the message of salvation to his whole household! It only takes one in the house. Maybe some of you have been praying a long time for family members, and they still won't act right. But remember God's Word, "*Believe on the Lord Jesus Christ, and thou shall be saved, and thy house*" Acts 16:31. Don't give up on the Lord for it is He who saves and brings salvation. You are just the planter of His Word; the prayer warrior! The heart hears, but there are unseen forces that bring distraction. God knows the timing of your family members. You just BELIEVE! Zacchaeus believed by faith. He had not seen anything the Lord had said, but he joyously received by faith. He received salvation by faith. And he became a son of Abraham by faith. (Read Gal.3:6-9).

19:10 For the Son of man is come to seek and to save that which was lost. Jesus, the Son of man sought Zacchaeus and he was saved because Zacchaeus was lost. His life was going no where. He might of thought it was because of all the riches he had, but, he was perishing; being destroyed, losing eternal life, and being cut off from God. Jesus, the One who seeks and saves the lost is the One who sought Zacchaeus, and Zacchaeus put himself in a position to see Jesus. When Jesus speaks to a lost heart, they know they need Jesus. Jesus literally asked for Zacchaeus to receive Him when He invited Himself into his home (his heart). Anytime Jesus invites us to follow Him, He's inviting the heart. Who is filling your heart? Only after Zacchaeus received Jesus did Jesus save him!

SUMMARY:

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After Jesus heals a blind man near Jericho, He now enters and passes through Jericho and encounters a man whose name was Zacchaeus, chief among the publicans and was rich by being a tax-collector; cheating and stealing from people. He was a Jew working for the Roman government. Somehow, he heard or saw Jesus passing through Jericho, but couldn't quite see Him because of the people pressing and he being small in stature, so he ran and climbed onto a sycamore tree to see Him for himself. And wouldn't you know it, Jesus came to the spot Zacchaeus was at and "*looked up at him and said Zacchaeus made haste and came down, for Jesus would abide at his home that day.*" Oh my goodness, "*Zacchaeus received Jesus joyfully.*" (19:1-6).

Of course, when others saw this they began to murmur why Jesus had to be a guest at this sinner's house. Just by Jesus coming to Zacchaeus' house compelled Zacchaeus to stand up and repent. He completely turned from his sinful life, to God. He declared that he would "*give back half of his goods to the poor. And if he's taken anything falsely, he would restore fourfold (four times)*" back to the people. Jesus proclaimed that this day salvation had come to his house and he would be declared a son of Abraham. Why? – Because of his faith! Jesus had sought and saved the one who was lost, and restored him as a son of Abraham (19:7-10).

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22:1-6 It was almost time for the Jewish Festival of Unleavened Bread, called the Passover. The leading priests and teachers of the law wanted to kill Jesus. But they were trying to find a quiet way to do it, because they were afraid of what the people would do. One of Jesus' twelve apostles was named Judas Iscariot. Satan entered him, and he went and talked with the leading priests and some of the soldiers who guarded the Temple. He talked to them about a way to hand Jesus over to them. The priests were very happy about this. They promised to give Judas money for doing this. He agreed. Then he waited for the best time to hand him over to them. He wanted to do it when no one was around to see it.

22:7-13 *The Day of Unleavened Bread*[a] came. This was the day when the Jews always killed the lambs for the Passover. Jesus said to Peter and John, "Go and prepare the Passover meal for us to eat." They said to him, "Where do you want us to prepare the meal?" He said to them, "When you go into the city, you will see a man carrying a jar of water. Follow him. He will go into a house. Tell the owner of the house, 'The Teacher asks that you please show us the room where he and his followers can eat the Passover meal.' Then the owner will show you a large room upstairs that is ready for us. Prepare the meal there." So Peter and John left. Everything happened the way Jesus said. So they prepared the Passover meal *Easy-to-Read Version (ERV)*.

22:14 **And when the hour was come, he sat down, and the twelve apostles with him.** Sundown marked the official beginning of Passover. In a broader sense, "*the hour was come*" meant the suffering and death of Jesus. The Passover was eaten in a reclining position as were other festive meals. Jesus and the twelve apostles sat down which meant they reclined at the table.

22:15 **And he said unto them, With desire I have desired to eat this passover with you before I suffer:**— Jesus wanted very much to eat the Passover meal with them, for He wanted to prepare them for what was to come; His suffering.

- The Passover represented the founding of the nation of Israel—the beginning of Israel's deliverance from slavery, when the Lord brought judgment by killing the firstborn in every Egyptian house but "**passed over**" the Israelite houses where the Lord of the Passover lamb had been applied.
- Jesus Himself was now about to become the true Passover Lamb who would be sacrificed for the sins of His people, and thus this Passover meal would be the last before coming together again in the future. His parting would bring solemn sorrow.
- Jesus knew the meal would richly symbolize the giving of His body and His blood which was at a great price.

22:16 **For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.** This tells us that there is a future banquet in the kingdom to come; Jesus will eat with them again. Therefore, He makes the promise not to eat until God's kingdom is fulfilled; in a future time; until the Messianic banquet; a promise of sitting with Him in His glorious kingdom, of being a part of the new heaven and earth.

- The Passover meal itself looked forward to the Marriage Supper of the Lamb in heaven.

22:17 **And he took the cup, and gave thanks, and said, Take this, and divide it among**

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yourselves:—Luke mentions two cups (v.20). The Passover Jewish feast involved the sharing of 4 cups of diluted red wine. This was the first of the 4 cups (the cup of thanksgiving) and was preliminary to the institution of the Lord's Supper. Jesus gave thanks as He took the cup. It represented the time of His eating and drinking with His disciples. They all took it to divide among themselves. Christ spoke the words about His body and His blood when He offered the fourth and last cup.

22:18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. He makes a promise not to drink the wine until God's kingdom comes. We always pray *"your kingdom come your will be done on earth as it is in heaven."* Matthew says *"until that day when I drink it anew with you in my father's kingdom"* 26:29.

22:19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Now Jesus takes the bread, gives thanks before breaking it and divides it among the disciples. The bread symbolically represents His broken body on the cross. His body will be given in respect to sacrifice *"for you"*, meaning, He is sacrificing His body for all of man's deliverance; doing something in the place of someone else. Jesus' body will be the once-and-for-all fulfillment of the ceremonies surrounding the Passover Lamb. He lets them know to do this celebration to honor Him. He was tying the Lord's Supper to the Passover Feast. Under the Old Testament the broken bread pictured the sufferings of the Israelites. Now, under the New Testament, the bread was to picture the broken body of Christ.

- They were to remember how God delivered Israel from Egyptian bondage.
- They were to remember how the Lord's body was broken in sacrifice for man.

22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. After supper *"Likewise"*, meaning in the same manner as he did the bread, the same is done with the cup.

- They were to remember how the Lord's blood liberated them from earthly and sinful slavery. The Lord's Supper is to remind the disciples how the blood of the Lamb keeps them safe from the terrible hand of God's judgment.
- They were to remember how the blood of Christ makes it possible for Him to return and to liberate them into the eternal presence of God's glory.

Now this is the third (the cup of blessing) of the 4 cups in the Passover celebration after the Lord's Supper. Jesus identified the cup as His blood of the New Testament. The cup symbolically represents His spilled blood on the cross; His blood which was shed or poured out in death for many.

- He simply meant that His blood establishes a New Covenant; allows a new relationship between God and man.
- His blood takes the place of the sacrifice of animals. Faith in His blood and His sacrifice is the way man is now to approach God. The Old Testament believer believed that God accepted him because of the sacrifice of the animal. Now under the New Testament, the believer believes that God accepts him because of the sacrifice of Christ.

22:21 But, behold, the hand of him that betrayeth me is with me on the table. Jesus also used the Supper to make three appeals.

1. Jesus used the Supper to appeal to a sinner. Judas had forsaken Jesus. He was already unfaithful to the Lord. Although the other disciples were confused by Jesus' words. It seems to be that everybody's

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hands were on the table. Judas thought his sin was hid and unknown, but Jesus knew.

22:22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! The events for the Son of man had already been determined by God, however...woe to the betrayer.

2. Jesus used the Supper to warn the sinner. Jesus said, "*Woe unto that man.*" The word "*woe*" means wrath and sorrow, anger and pity. It was a grieving denunciation, a heartrending pronouncement of judgment.

⁷⁷God had foreknowledge of Judas Iscariot betraying Jesus, but it was not pre-determined. Judas had of his own free will allowed Satan to enter him. Judas did this through lust for money.

22:23 And they began to enquire among themselves, which of them it was that should do this thing. They couldn't believe what Jesus was saying and they began inquiring among themselves as to which one of them would betray Jesus; who would do such a thing?

3. Jesus used the Supper to stir the searching of hearts. The disciples were stirred to ask, Is it I? (Matt.26:22). They looked at themselves. They were not accusing one another, rather each one feared lest he be so weak he might fall.

No one knew but Jesus and Judas.

22:24 And there was also a strife among them, which of them should be accounted the greatest." If there was not a lot going on, strife arises among the disciples—who is the greatest? The word "*strife*" (*philoneikia*) means being eager and ready to argue and contend; being alert to strive for one's position. It conveys the idea of giving no ground, of standing up no matter what, of being stubborn, of resisting regardless of circumstances.

- The disciples were still thinking about an earthly kingdom. They thought Jesus was about to lead an uprising against the Romans and free Palestine, establishing the Messiah's kingdom in Israel. The Messiah would rule over the whole earth in behalf of God.
- The disciples were in the upper room jockeying for position. As in most societies, the highest in position sat on the right of the host and the next highest on the left. Since Jesus was about to set up His kingdom, now was the time to seize the positions of rule and power in His kingdom; now was the time to assume the seats of honor and authority in His presence.

22:25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. Jesus speaks to them of the world's attitude about greatness (the kings of the Gentiles) involving two key concepts: lordship and authority and them wanting to be called benefactors (workers of good).

1. There is the concept that greatness is holding authority over people or lording it over them. They want to rule or manage people, exercise authority over them, and control their lives. Men seek position and wealth for the sake of power.
2. There is the concept of being known and called a "*benefactor*" (*euergetai*), a man who gives and helps others. The benefactor wants to be called, recognized and honored for his help and contribution. He desires to be known as a great man, a man who is generous, thoughtful, concerned, and honorable.

22:26 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. Jesus lets them know that they are not like the benefactors or those of the world.

⁷⁷ <http://www.lovetheLord.com/books/luke/52.html>

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- True greatness does not seek to hold authority nor to lord it over people. It does not seek position for the sake of authority and power, nor to give and help for the sake of being known and called a benefactor.
- True greatness is not self-centered and selfish, not worldly-minded. Jesus did not forbid a man from holding a position of greatness or authority. What He was doing was giving instructions to the person who is "*greatest among you.*" There are two key concepts:
 1. There is the concept of acting as the youngest, that is, of taking the last seat, of assuming the lowliest position. Age was looked up to and honored. Jesus was saying that the person who was truly great was the person who took the lowest seat and last place, the person who did not seek the recognition and honor, the credit and esteem because he held some position or had some special work or made some unusual gift or given extra-ordinary help.
 2. There is the concept of acting as a servant. The chief person is to serve just as a table waiter serves his guests at a banquet. The table waiter in Jesus' day was a "*bond-slave*" (*doulos*). The bond-slave was bound every moment of his life, always serving no matter the hour or call or difficulty. The truly great person looks for people to help and for ways to help them, whether at work, home, play, or church. He is always seeking those who need a visit, care, attention, company, food, clothing, shelter, or money. He seeks for the sake of ministering.

22:27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Jesus is showing them here that even though He is their leader, He is serving them at tables. Jesus' followers are actually His servants and, yet, the Master is serving them.

3. There is the concept of following the example of the Lord. Of course, we think the man that sits at the table is greater than the man who serves. He holds a higher position, but he is not to act like it, lording it over the servant. He is to behave like the Lord serving and ministering to men, even to the servants who are waiting upon him.

22:28 Ye are they which have continued with me in my temptations. Jesus gave assurance to His disciples who proved themselves; stood by Him; continued with Him in His temptations (His trials). He was a "*Man of Sorrows.*" Christ's entire life and ministry were filled with temptations (4:1-13); hardships (9:58); sorrows (19:41), and agonies (v.44)—not to mention the sufferings of the cross which He knew were yet to come. They had seen the enemy come against Him and yet He is without sin.

22:29 And I appoint unto you a kingdom, as my Father hath appointed unto me;— To these faithful disciples He gave a great promise and bestowed, appointed, assigned unto them a kingdom. That's what the Father had done for Jesus. We receive what Jesus has because we are joint heirs of Christ. The promise was set and fixed in eternity. It could not be revoked nor altered in any form or fashion. The faithful disciples were to rule as citizens of the Lord's kingdom.

22:30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. The faithful disciples would be able to eat and drink and sit at "My" (the Lord's) table with Him. They would also be rewarded with twelve thrones, each one governing one of the twelve tribes of Israel. They are made ruler over the twelve tribes of Israel. When? In the regeneration when the new order of things shall be set up under the rule and reign of Christ.

[TOP](#)

INTRODUCTION:

The crucifixion of Jesus Christ is both the most shocking event and the most wonderful event of human history.

1. It is the most shocking event in that the creature murdering the Creator.
2. It is the most wonderful event in that it is the Creator saving the creature

23:26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. Jesus is led away by the soldiers outside the city walls to a place called Golgotha which means *"the place of a Skull"* to be crucified. Jesus was now weak. He could not carry His cross the whole way. The soldiers seized a man named Simon from the city called Cyrene that he might bear it after Jesus. They forced and laid the cross upon Simon to carry the cross of wood behind Jesus. The man who takes up the cross of Jesus will be converted. Simon probably became a Christian because of this experience.

1. This was God's provident plan. Nothing happens by chance when it comes to God!
2. Simon was apparently a pilgrim coming to celebrate the Passover.
3. Simon was the father of Alexander and Rufus (**Mk.15:21**).

23:27 And there followed him a great company of people, and of women, which also bewailed and lamented him. There was this great crowd of mourners that followed Jesus, and in this crowd were many women crying and they weeping because of Jesus (actually feeling the pain of Jesus; feeling the depth of the Lord's suffering). For a person to have godly sorrow, a person must understand why Christ suffered and why he had to bear the sins of the world. **2 Cor.7:10** (NIV) says *"Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death."*

23:28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for your-selves, and for your children. The point of this in Jesus' weakness was a warning of Jerusalem's doom, and coming judgment. It was so on Jesus' mind that He turned to the women and said, *"Daughters of Jerusalem, don't weep on my behalf. Weep on behalf of yourselves and on behalf of your children."*

23:29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. A terrible time will come, and people will say that the barren women are blessed, for they had never had children; never gave birth, and whose breasts had never fed babies.

23:30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. Jesus had a whole prophecy warning against them. That time would be so awful that people would want to die. Mankind will beg the mountains to fall on them and crush them, and the hills to bury them alive.

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23:31 For if they do these things in a green tree, what shall be done in the dry?— Looking at a time when people will want to die (v.30), ⁷⁸Jesus is comparing that present time with the future disaster. He was innocent of the crime, and the Romans knew it, yet, they still crucified Him. However, it would be so much worse for the Jews when the Romans considered the nation guilty. Fire spreads much more quickly through a forest when the trees are dry. So, Jesus warned them that the future events would be much worse than the present situation. People are doing these things when their lives are as pleasant as a green tree. Then they will do worse things when their circumstances become as bad as a dry tree.

23:32 And there were also two other, malefactors, led with him to be put to death. The Son of God was there to be crucified between two criminals (malefactors). Jesus is counted as a sinner that He might bear the sin of many. The soldiers had led two other men that they would crucify with Jesus.

23:33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. They've come to the place called Calvary, "the *Skull", where they crucified Jesus with the two criminals. One criminal was on the right side of Jesus, and the other criminal was on his left.

The Crucifixion was the summit of sin and love. The crucifixion was the most horrible of deaths. There was the pain of the driven spikes forced through the flesh of Jesus' hands and feet. There was the weight of His body jolting and pulling against the spikes as the cross was lifted and rocked into place. There was the scorching sun and the unquenchable thirst gnawing away at His dry mouth and throat. There was the blood oozing from His scourged back, his thorn crowned brow, and His stick beaten head, and more...

In the simplest of terms, Christ was crucified for our sins, along with the two criminals in order to bring us to God. He was dying because of them and because of all other men. Why? - Because all men are criminals against God, rebelling against Him and breaking His commandments.

23:34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. Jesus said a prayer for his enemies. This is a picture of love and forgiveness to the end. He had come for the very reason to stand as the Mediator between God and sinful man. Therefore upon the cross, He prayed for those who stood below crucifying Him. Jesus said, "*Father, forgive them, for they do not know what they are doing.*" Let's not pass this too quickly. The men crucifying Him did not know what they were doing. They did not know who He was. **1 Cor.2:8** says None of the princes of this world knew : for had they known it they would not have crucified the Lord of glory. Because of His death, God would be able to forgive the sins of men, even those who were now crucifying Him! It was prophesied in **Isaiah 53:12c** "*...and He was numbered with the transgressors, and He bare the sin of many, and made intercession for transgressors.*" The most wonderful truth in all the world is this: God will hold no sin against any man, if that man will personally trust His Son. If God forgives the men who killed His only Son, God will forgive any for any sin, if that man will just ask!

The soldiers stripped Jesus, dividing His clothes among themselves. The symbolism in this act showed that Jesus allowed all His morality to be stripped so that He might abolish death and bring life and immortality to light! They gambled to decide which of the clothes each would take. **Psalms 22:18** says "*They part my garments among them, and cast lots upon my vesture.*"

⁷⁸ <https://www.easyenglish.bible/bible-commentary/luke22-24-im-lbw.htm>
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23:35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. The people stood there staring at Jesus, and the rulers (the chief priests, the teachers of the law and the leaders of the people) laughed, taunting and insulting Jesus. They said, *"He saved other people. Let Him save himself, if He is Christ, the Messiah whom God has chosen could do it."* The people and religionists totally misunderstood Jesus' claim to be the Savior and Messiah. ⁷⁹All of this was true. Jesus could have saved Himself., but the rulers did not understand that Jesus came to die on our behalf. It was God's plan that Jesus should die because of the sins of all people.

23:36 And the soldiers also mocked him, coming to him, and offering him vinegar,— The soldiers also did the same thing to Jesus. Here, the soldiers use vinegar (sour wine) in some form of mockery with Him.

23:37 And saying, If thou be the king of the Jews, save thyself. Again the soldiers still mocking Jesus by saying, *"If you are the king of the Jews, save yourself."*

23:38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.** Therefore a sign was placed above Jesus' head, saying, *"This is the king of the Jews."* The sign was written in three languages:

- **Greek**, the language of many people who had come to Jerusalem for the Passover.
- **Latin**, the language of government and it was the official language of the Romans.
- And **Hebrew**, the language of the Jews.

23:39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. Insults and unbelief just spreads! Now, one of the criminals on the cross with Jesus takes his shot at Jesus. He begins to insult Jesus by saying, *"You pretend to be the Christ. If you are, then save yourself and us."* This was all he knew how to do, even at the brink of death, and that is to insult someone he hardly knew.

23:40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?— However, the other criminal protested at this and said, *"Don't you fear God?"* Meaning you ought to be afraid of God because *"you are suffering the same punishment; penalty as he does."*

23:41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. The one criminal goes on to say *"Our punishment is fair. We are getting what our deeds deserve. But this man has not done anything wrong."* This one criminal speaks without mocking Jesus, but rebukes the other criminal on the cross.

23:42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. Then he said, *"Jesus, remember me when you come into your *kingdom."* He understood who Jesus is. He

⁷⁹ <https://www.easyenglish.bible/bible-commentary/luke22-24-im-lbw.htm>
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understood that Jesus had a kingdom, and he just wanted Jesus to remember him; not rescue him from his cross or from death.

23:43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

All it took was to believe who Jesus says He is, for Jesus said to him, *"I tell you the truth. Today you will be with me in paradise."* Yes, he would die that day and he would go to be with Jesus in Paradise. For this criminal would have eternal life. He had confessed his sin in verse 41. He asked Jesus into his heart in verse 42. And Jesus answered Truly... Paradise meant to people the place where God's people live with Him after death.

23:44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

From about the 6th hour to the ninth hour (Noon to 3pm) there was an awesome darkness that came over all the earth. It was a symbol of separation and loneliness. The darkness told man something: 1) Man was separated from the light. 2) Man stood all alone.

23:45 And the sun was darkened, and the veil of the temple was rent in the midst.

Even the sun became dark and did not shine. The Jewish day consisted of 12 hours. The start of the day was sunrise. The end of the day was at sunset. Sin deserved no light from God's presence. And the veil meaning curtain in the temple was torn from top to bottom. It separated the Holy of Holies from the Holy Place. This symbolized that it was torn by an act of God Himself which allows an opened way for anybody to personally come beyond the curtain to God.

Read **Hebrews 10:19-25**.

23:46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

⁸⁰Jesus had done all that he had come to do. He cried out in (**Jh.19:30**), *"It is Finished"*; then He gave His own life to God His Father. Here Jesus cried out with a loud voice that the people could hear Him saying, *"Father, into your hands I place my spirit."* When He had said this He took His last breath and His body died. His life and His Spirit went to be with God.

23:47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

The centurion officer in charge of the crucifixion at the foot of the cross saw what had happened, and he began to praise God saying, *"Certainly, this man was a good man."* The glory of God will always be seen. ⁸¹These things caused him to be afraid and he praised God. Now he knew that Jesus was innocent of any crime. Jesus' death convinced him that Jesus was someone special. He called Jesus a *"righteous man."* The word *"righteous"* means someone who is truly good. The centurion was a Gentile. He symbolized all who were to confess Christ in coming generations.

23:48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

The crowds had gathered to see this sight. They came for

⁸⁰ <https://www.easyenglish.bible/bible-commentary/luke22-24-im-lbw.htm>

⁸¹ <https://www.easyenglish.bible/bible-commentary/luke22-24-im-lbw.htm>

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entertainment, but after seeing what happened; what was done, they struck themselves because they were so sad and stricken in their conscience. And they went away.

23:49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. But all those people who knew Jesus stood at a distance. This included the women who had come with Him from Galilee. They still loved and cared, no matter what. They symbolized that Jesus' life was not in vain. They watched afar off seeing all that happened.

SUMMARY:

Jesus has come to the place called Calvary to be crucified with the two criminals: One on the right side and one on his left. 34Jesus said a prayer for his enemies: *Father, forgive them, for they do not know what they are doing.*" The soldiers stripped Jesus, dividing His clothes among themselves. 35The people stood there staring at Jesus and the rulers (the chief priests, the teachers of the law and the leaders of the people) laughed, taunting and insulting Jesus. 36And the soldiers also did the same thing to Jesus. The soldiers mocked Him by giving Jesus vinegar (sour wine). 37Again the soldiers still mocking Jesus by saying, *"If you are the king of the Jews, save yourself."* 38A sign was placed above Jesus' head, saying, *"This is the king of the Jews"* written in Greek, and Latin, and Hebrew to mock Him (23:33-43).

39Now, one of the criminals on the cross with Jesus takes his shot at Jesus. He begins to insult Jesus by saying, *"You pretend to be the Christ. If you are, then save yourself and us."* 40However, the other criminal protested at this and said, *"Don't you fear God, you are suffering the same punishment; penalty as he does."* 41The other criminal goes on to say, *"Our punishment is fair. We are getting what our deeds deserve. But this man has not done anything wrong."* 42Then he said, *"Jesus, remember me when you come into your kingdom."* 43All it took was to believe who Jesus says He is. And Jesus said to him, *"I tell you the truth. Today you will be with me in paradise"* (23:39-43).

From about the 6th hour to the ninth hour (Noon to 3pm) there was an awesome darkness that came over all the earth. 45Even the sun became dark and did not shine. 46Jesus had cried with a loud voice, saying, *"Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost."* 47The centurion officer in charge of the crucifixion at the foot of the cross saw what had happened, and he began to praise God saying, *"Certainly, this man was a good man."* 48The crowds had gathered to see this sight, and seeing what happened, they struck themselves because they were so sad and stricken in their conscience. 49But all those people who knew Jesus stood at a distance. This included the women who had come with Him from Galilee for they watched afar off seeing all that happened (23:44-49).

[TOP](#)

24:1 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. There came the first day of the week, Mary Magdalene, Joanna, Mary the mother of James, and the other women came to the tomb of Jesus expecting to anoint His body with the spices they had brought. The women strictly obeyed the observance of the Sabbath which caused them to do nothing to Jesus' body after His death. Jesus was in the grave on the Sabbath. He was dead; therefore, the law and its observances had no authority over Him. However, the women came after the Sabbath, early in the morning.

24:2 And they found the stone rolled away from the sepulchre. The women found the stone rolled away from the tomb that had been sealed by the Roman guards . The stone had not been rolled back for the benefit of Jesus, but for the benefit of the witnesses to the resurrection. When Jesus arose, He was in His resurrected body, the heavenly body of the spiritual dimension, and the spiritual dimension has no physical bounds.

24:3 And they entered in, and found not the body of the Lord Jesus. The witnesses needed to enter the tomb and see the truth. And upon seeing the stone rolled away, they went in and found not the Lord's body. They are the first witnesses of Jesus' Resurrected body!

24:4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:— This was puzzling to them—not seeing Jesus' body there, however, they did see two men arrayed in dazzling robes in or beside the tomb.

24:5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?— Seeing the two men caused the women to be afraid, and they bowed their faces to the ground. The men were angelic beings saying unto them: "*Why seek ye the living among the dead?*"

24:6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,— The two angels were really telling the women that Jesus is not dead. He has Risen and He is Alive! They had to bring back to their remembrance of what Jesus had spoken unto them when He was with them in Galilee.

24:7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. This was not something that was unexpected. Jesus specifically told them that He, "*the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.*" He was saying I have to die in order to rise. And that means to be raised to life!

24:8 And they remembered his words,— The angels proclaimed the glorious news to them which made them remember. It finally clicked with them and they remembered Jesus' Words.

24:9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. The women told the 11 disciples what had occurred at the tomb, and of the conversation with the angels.

24:10 It was Mary Magdalene and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. This verse identified the women who were

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at the sepulcher, being witnesses of Jesus' Resurrection and to tell the Good News to the disciples or apostles. The women are an example to us in taking care of our loved ones. They are God's vessels to spread the glorious Gospel of Christ!

1. **Mary Magdalene** stands out as the most prominent of the women witnessing the resurrection of the Lord. Her love and devotion was very deep, for Jesus cast seven devils out of her Mk.16:9.
2. **Joanna was the wife of Chuza**, Herod's steward (Lk.8:3); (is believed to be the family whose dying son was healed by Jesus) (Jh.4:46).
3. **Mary the mother of James**. She may be the wife of Cleophas (Clopas) and sister to the mother of Jesus (Jh.19:25). She is mother to James called Less, and also of Joses (Joseph) Mk.15:40.

These, and many other women who are not named in Scripture, all played a part in the ministry of Jesus Christ, and they each had been touched by his love and compassion.

24:11 And their words seemed to them as idle tales, and they believed them not. Of course the men did not believe the women, for it sounded like nonsense or idle tales to them. As if to say, this would happen and the men don't know anything about it first? Well the disciples were always confused about the prophecy of Jesus' death and resurrection. They would not accept His words literally at face value, so why believe the women!

24:12 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. But Peter had to see for himself. He got up and ran to the tomb. As he peered into the tomb, he saw the linen clothes that Joseph of Arimathea brought, and wrapped the Lord's body in. He saw the clothes laid out in a place by itself, but there was no body. Jesus' body was not there. The evidence tells it all, but he was still wondering within himself what had really happened.

24:13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. This begins the account on the same day that two of Jesus' followers were walking on the road to a village in Judea called Emmaus, about 7 or 8 miles of Jerusalem which would take somewhere around two or three hours to travel by foot. "Emmaus" means bath or wells. One of the men was named Cleopas (**24:18**), husband of a woman named Mary (Jh.18:25). The day is important because it was the same day the women discovered the empty tomb and reported it to the disciples (the Resurrection Day or Easter Sunday).

24:14 And they talked together of all these things which had happened. These two followers had fallen into the pit of sadness and despair as they walked and talked among themselves of the things that had happened. They were discussing the events of the past several days—Jesus' Crucifixion (**24:20**); maybe He's not the Messiah (**24:21**); and even rumors of an empty tomb and angels (**24:22**).

24:15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. Well, while they talked among themselves trying to ration the events out, Jesus came along and joined them in the way. The idea is that they were so absorbed in their despairing talk that Jesus was already walking along with them when they finally noticed Him, but they did not know Him.

24:16 But their eyes were holden that they should not know him. Neither recognized the stranger who had joined them. This could mean two things:

1. ⁸²Jesus appeared "*in another form*" Mark 16:12 - that is, different from His "*usual*" appearance.

⁸² <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/26008/eVerseID/26008/RTD/Barnes>
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2. They were not *"expecting"* to see Him - indeed, they did not suppose that He was alive, and it required the strongest evidence to convince them that He was really risen from the dead.

However, in this particular incidence, the Lord *"held"* (*restrained, kept*) [*holder*] their eyes from recognizing Him.

24:17 And he said unto them, **What manner of communications are these that ye have one to another, as ye walk, and are sad?** Jesus inquired as to what kind of conversation are you having? As they walked, they talked with sadness and gloom; as if they had no hope. Jesus could see the sadness and despair written all over their faces.

24:18 And the one of them, whose name was Cleopas, answering said unto him, **Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?**— Cleopas answered Jesus, not knowing it was Him, asking if He was a stranger in Jerusalem because He didn't know the events that had occurred in the last (3) days? They didn't even recognize Jesus in appearance or His voice. Jesus knows how to hide Himself even in plain view. This brings to my mind Matt.24:35-40:

³⁵ For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, ³⁶ I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.' ³⁷ "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? ³⁸ When did we see you a stranger and invite you in, or needing clothes and clothe you? ³⁹ When did we see you sick or in prison and go to visit you?' ⁴⁰ "The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.'

Gloominess can overshadow hope and blind you to what you've been taught; and who is before you to take care of you.

24:19 And he said unto them, **What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:**— Jesus in communing like He doesn't know a thing, but He's getting them to talk things over with Him as a Good Shepherd would. Well, He gets them pouring out as to what was in their hearts; what they believed—Jesus of Nazareth, a mighty prophet in deed and word before God and all the people. Their memories were being rekindled. Deep within their hearts they had good things to say about the one that was walking with them but only thought of Him as a prophet and not the Son of God. If only they knew it was He that was with them now.

24:20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. Evidently they blamed the chief priests and rulers for Jesus' death. They had forgotten the part that Jesus said that *'no one takes His life but He laid it down of His own free will.* He even went on to say, *I have power to lay it down, and I have power to take it up again.'* (Jh.10:18). This is even after being crucified. Somehow they didn't hear that part.

24:21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. All they really wanted was someone to take up their fight to redeem Israel. Therefore, this had not occurred for them in the physical because Jesus was crucified and had died; now it has been three days since all this had occurred. You can see the sadness on their faces and the disbelief in their conversation. It had just overwhelmed them.

24:22-24 Now apparently these followers were there and heard the astonishing news that the women

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had given to the apostles. The women went to the tomb and not finding the Lord's body; that they had seen angels telling them that Jesus had risen and is alive. There were also certain ones with them that even went to the tomb to see for themselves if this story was true and they also didn't find the Lord's body there!

24:25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:—

Two of Jesus' followers were walking on the road to a village in Judea called Emmaus and they had fallen into the pit of sadness and despair (24:13-15), which led them to discuss the events of the past several days—Jesus' Crucifixion (24:20); maybe He's not the Messiah (24:21); and even rumors of an empty tomb and angels (24:22). Neither men recognized Jesus when He appeared and began to walk and talk with them. Jesus hearing this and seeing their faces, Jesus now speaks and calls them fools (dull and slow to believe; senseless, without understanding) and slow of heart (not quick to perceive; giving way to doubtfulness and distrust). He reprimands them for their unbelief. They were expected to have known more than others because they were believers. The two were feeling hopeless and perplexed, full of sadness and despair for one very simple reason: unbelief! He takes them back to the prophecies of the prophets. They heard all the prophets speak of this but somehow did not believe what was spoken.

24:26 Ought not Christ to have suffered these things, and to enter into his glory?— He goes on by questioning them: Should not this be the process of Christ's; for Him to suffer these things and then enter into His glory?

24:27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. Even beginning at Moses in the Book of Genesis and throughout the scriptures this was expounded upon. Was this not the prediction of the prophets? Jesus is giving them another bible lesson of Himself. It sounds like when Jesus was talking to Philip, *"Have I been with you all this time, Philip, and you still do not know me?"* Jh.14:9.

24:28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further. Now they are all coming near the village called Emmaus, the end of their journey. Jesus acts as if He is going further.

24:29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. Jesus would have gone on further if they hadn't constrained (urged; pressed upon; or begged) Him by saying "abide with us." Jesus does not force Himself upon anyone. He always waits to be invited in. They had enjoyed the conversation thus far and wanted to hear more of the truth; besides it was nearly evening and the day was almost over. They asked Jesus to tarry with them for the evening for a meal. So Jesus went to rest and abides with them.

24:30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. Jesus joined them for the breaking of bread, but they did not know it was Him. At this point Jesus acted as the host or the master of the house. This was no coincidence for Jesus, but they were startled. While Jesus was at the table for supper, He does the same in their home that He had been seen doing at the Last Supper or so many other times Jesus fed the hungry: He took the bread, blessed it, broke it, and gave it to them.

24:31 And their eyes were opened, and they knew him; and he vanished out of their sight. Perhaps they observed the *"prints"* in His hands as He gave them the bread or the peculiar way He broke the bread and gave it to them, or even in the blessing. It was something that triggered their eyes to be opened and know it was Jesus. And in a moment He was gone from their presence. He dare not eat because He had
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already said that *"I won't eat it again until what it represents has occurred in the kingdom of God"* (Lk.22:16TLB). He gave them a chance to reflect upon what they had heard and seen.

24:32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?— It was amazing how God filled the room! *"Did not our heart burn"* or weren't we filled with excitement and fire of the truth of God's Word as He talked on the Road to Emmaus? Jesus opened the scriptures in such a way that made their hearts leap for joy to bring them out of sadness to exhilarating hope. The Word brought conviction within their hearts to now believe. That's what the Word should do for all of us who believe. They came to know Jesus in a personal way. The two had heard the Scripture explained, and they had heard much. But they had to respond, to invite the Lord into their home before God could open their eyes and bring them to a full knowledge of Christ.

24:33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,— They could not rest, having had the privilege of being a part of one of the most unique appearance of Christ's resurrection experience. These two rose up within the same hour hastening down the seven or eight miles back to Jerusalem. They made their way to the Upper Room where they knew the eleven apostles and other followers would be gathered behind locked doors in fear of the Jews. The *"eleven apostles"* meant that Judas was now dead. This also shows that the two that were on the road of Emmaus were not apostles.

24:34 Saying, The Lord is risen indeed, and hath appeared to Simon. The two followers were immediately greeted with these words: *"The Lord is risen indeed, and hath appeared to Simon."* ⁸³The disciples in Jerusalem already knew that Jesus was alive. He had appeared to Peter. There are no details of this meeting. It was probably a painful but happy experience for Peter. Paul says that Jesus appeared especially to Peter (1 Corinthians 15:5). Simon Peter was the only one of the Eleven to whom Jesus appeared alone, before He was seen of the other apostles. Remember, Jesus had sent a special message to Peter via the angels and the women (Mk.16:7). Probably, to relieve Peter's distress and fears, on account of Peter having so shamefully denied his Master.

24:35 And they told what things were done in the way, and how he was known of them in breaking of bread. The two from Emmaus now relate what had happened to them. They burst forth with the news of how Jesus had appeared unto them on the Road to Emmaus; and how they had recognized Jesus in the breaking of bread.

24:36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. The ten close disciples (minus Thomas and no Judas) and some other disciples were assembled in the upper room with all the doors shut (Jh.20:19). While the two from Emmaus had just finished telling their stories, Jesus, all of a sudden out of nowhere stood in the midst of them. WOW! The very first words Jesus speaks to the disciples after His death: *"Peace be unto you."* This was the regular greeting of the Jews in that day, but it had a very special significance now. The disciples needed the peace that only Jesus could give.

24:37 But they were terrified and affrighted, and supposed that they had seen a spirit. They didn't know what to make of this. The impact of talking about Jesus' Resurrection and His sudden appearance in their midst terrified and affrighted them. They thought it was a spirit; not being real. I would

⁸³ <http://www.easyenglish.info/bible-commentary/luke-lbw.htm>
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think that His appearance would be glowing which would certainly initially frighten anyone.

24:38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

These are Jesus' close disciples still troubled with uncertain thoughts arising in their hearts.

24:39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. Jesus really had to prove Himself. To further assure them that it is He, He says, "*Look at my hands and feet.*" They didn't have to say what they were thinking, He already knew it. Jesus wanted them now to touch Him; handle Him to see that He was not a spirit; not a vision; not a phantom; not an hallucination, or a figment of their imagination. He says, '*would a spirit have flesh and bones?*'⁸⁴ After this night, they would never again fear death.

- They know now by the scars in His hands and feet that this is Jesus.
- They know that death of the body will not be the end of them, either.
- They know now that for the body to die is to live for all of eternity. Death will no longer be a dread to them.

24:40 And when he had thus spoken, he shewed them his hands and his feet. After saying look, He shows them His hands and His feet. Yes, He had physically risen from the dead and His body was real. He differed yes, but it was His body. It was perfected and no longer subject to the limitations and frailties of the physical universe and its laws, such as: tears, death, sorrow, or crying. It was now glorified by the power and spoken Word of God. How will our bodies look in heaven? I assume they will be the same body as it was on earth, with the exception that the body will go through a radical change of nature. "*For this corruptible must put on incorruption and this mortal must put on immortality*" 1Cor.15:53. Jesus' body had all the appearance of a physical body, but it was not bound by the physical world and its material substance. **I believe we will see and know our loved ones in heaven!**

- It was the same body, not some other body. We know this because His resurrected body bore the marks of the nails in His hands and feet (Jh.20:20, 27), and the disciples could recognize Him after close observation.
- It was a body that could travel and appear anyplace, at will and by thought—a body unhampered by space, time, material, or substance. When He appeared it was suddenly, even behind locked doors (Lk.24:36; Jh.20:19).
- It was a body that differed enough that it was not clearly recognized at first, not until it was closely observed.
 - Mary Magdalene thought He was the gardener until the Lord called her name (Jh.20:15-16).
 - The two followers walking on the road to Emmaus thought He was a traveler until He broke bread (Lk.24:31).
 - The disciples who were fishing did not recognize Him standing on the seashore until Jesus had spoken and John said, "*It is the Lord*" (Jh.21:4-7). Peter was the only one to get out of the boat and swim toward Jesus. Verse 14 "*This is now the third time that Jesus showed himself to his disciples after that he was raised from the dead.*"
- As Jesus allowed them to see His glorified body, others will know and see our glorified bodies in heaven.
- Although Peter had never met Moses and Elijah, he recognized them on the Mount of
- Transfiguration, and suggested to build 3 tents: one for Jesus, one for Moses, and one for Elijah. Peter saw Moses and Elijah and did not say, 'Who are those men?' He truly recognized them (Lk.9:28-33).
- Even the rich man in hell recognized Lazarus being carried by the angels into Abraham' bosom into

⁸⁴ <http://www.lovetheLord.com/books/luke/59.html>

<http://www.pitwm.net/pitwm-versebyverse.html>

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heaven (Lk.16:22).

- Jesus said "...*Many will come from east and west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven*" Matt.8:11.
- Jesus told His disciples, "*I will not drink of the fruit of the vine until the kingdom of God comes*" Lk.22:17-18. The disciples will know each other.
- Jesus' ascension was in His physical bodily form, and Acts 1:11 assures us that "*this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven.*"

We will never feel out of place among any of the saints of God! We will know them.

24:41 And while they yet believed not for joy, and wondered, he said unto them, **Have ye here any meat?**— This was too much to take in; it was too good to be true, so Jesus asks for some meat to eat to prove that His body was real.

24:42 And they gave him a piece of a broiled fish, and of an honeycomb. They accommodated Him by giving Him a piece of a broiled fish, and a honeycomb. This was their usual supplement that they had to offer.

24:43 And he took it, and did eat before them. Jesus then gives a public demonstration that He was real and not a ghost; that He is able to eat what they eat.

24:44 And he said unto them, **These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.** Jesus reminds the disciples about the times when He was with them; the writings of in the Law of Moses, and in the prophets, and in the psalms, concerning the Messiah had to be fulfilled. He didn't come to do away with the law, but he came to fulfill it. What they wrote about Him was true! He fulfilled every prophecy about Him. He fulfilled what the prophets told the people. And He fulfilled the writings of the psalms.

24:45 Then opened he their understanding, that they might understand the scriptures,— We know the Old Testament is revealed in the New, while the New is concealed in the Old. Christ opens their understanding that they might understand the scriptures. Until your understanding of the Scriptures is opened by Jesus, you can read it all you want, and not know what its saying.

24:46 And said unto them, **Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:**— He begins with—"*It is written, The Messiah had to suffer before He arose to life again three days later.*" The Old Testament passages (Psalm 22:14-17; 16:10) confers with the New.

24:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. This verse continues from the above as Jesus speaks to them. Repentance and remission were very vital to the message to be preached among all nations, and He tells them where it is to start, in Jerusalem.

1. They were to preach **repentance**—be sorrowful for sin and forsake it; ⁸⁵turn your back on the life you have been living and walk in newness of life. Put your sins under the blood of Jesus, and they are gone.
2. They were to preach **remission of sins**. There will be remission for their sins—pardon or forgiveness.
3. They were to preach **in His name**. Pardon is offered by the authority of Christ, only in Jesus' name to

⁸⁵ <http://www.lovetheLord.com/books/luke/59.html>
<http://www.pitwm.net/pitwm-versebyverse.html>

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all nations.

4. They were to preach **among all nations** but **begin in Jerusalem**.

⁸⁶Preach the gospel "*first*" to the Jews. This was the dwelling of his murderers, and it shows his readiness to forgive the vilest sinners. It was also the holy place of the temple, the habitation of God, and it was proper that pardon should be first proclaimed there.

24:48 And ye are witnesses of these things. Jesus lets them know that they are His witnesses in the earth realm because of what they had seen and heard, and learned. They were truly firsthand witnesses to the truth of Jesus' Good News!

24:49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. Now Jesus is equipping them to be powerful witnesses. To accomplish this task,...

- Jesus gives the "*promise*" of His Father to come upon them. It is the power of the Holy Spirit. However...,
- They were to "*tarry*" (wait) in the city of Jerusalem until He the power from on high would come upon them. This power was to make them bold and effective witnesses among all nations. They would all be assembled in the Upper Room on one accord when God's Holy Ghost power would endow them (Acts 2).

24:50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. Jesus led them out as far as Bethany, at the Mount of Olives which stood within the boundaries of Bethany. ⁸⁷Jesus had been walking on the earth 40 days since His resurrection from the dead when He came here to Bethany. Jesus was now about to ascend into heaven. This was the same place from which He began His Triumphant Entry into Jerusalem on Palm Sunday (Lk. 19:29, 38-39). He now lifts His hands to give them His final blessing.

24:51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. The ascension closes the Lord's earthly ministry. Now it would be left for others to continue His ministry.

24:52 And they worshipped him, and returned to Jerusalem with great joy:— The disciples responded to the ascension in three ways.

1. They worshipped Christ. The ascension stirred worship. Why? The disciples now knew beyond question that He was the True Messiah, the Son of God Himself. And He had ascended to the right hand of God. Therefore, He was due all the homage, adoration, and praise.
2. The disciples were filled with great joy. Their Lord was now exalted and privileged to take His rightful place. They knew that His presence would always be with them.

24:53 And were continually in the temple, praising and blessing God. Amen.

3. The disciples were in the temple continually praising and blessing God; the One they had just seen come alive and go back to heaven. This was the place where the people were instructed in the Scriptures, which brought them great joy.

SUMMARY:

⁸⁶ <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/26039/eVerseID/26039/RTD/Barnes>

⁸⁷ <http://www.lovetheLord.com/books/luke/59.html>

<http://www.pitwm.net/pitwm-versebyverse.html>

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The women came to the sepulcher early the first day of the week to anoint the body of Jesus but found the stone had been rolled away and Jesus' body gone. Being bothered by this, two angelic beings spoke to them and the women bowed with faces to the ground before them in fear. The angels reminded them of the words spoken by Jesus that on the third day He would arise. With this news they had to tell the apostles. The only one to search these tales out was Peter at this time. He saw only the clothes in which His body had been buried with Him in the tomb and he began to wonder to himself **(24:1-12)**.

⁸⁸As this scene opens we find two men walking from Jerusalem to Emmaus, which was about eight miles northwest of Jerusalem **(24:13-17)**. These men were disciples (not apostles), and one of them was named Cleopas **(24:18)**. As they walked they were discussing the events of the past several days, including Christ's crucifixion and the reports of his resurrection. We get the impression that the men were disappointed because God had not done what they wanted Him to do. As they walked, Jesus joined them, but did not recognize Him **(24:16)**. As He listened to their conversation, He asked why they were so sad **(24:17)**. They asked Him if He was a stranger in the area and did not know all the things that had happened in Jerusalem that weekend **(24:18)**. Jesus asked, "What things?" **(24:19)**. Then they unfolded the account of how they had thought Jesus was the Messiah until His crucifixion had shattered their hopes **(24:21) (24:13-21)**.

A borrowed tomb and borrowed clothing could not keep Jesus in the tomb. On the third day He arose! If He said it, believe it!

At this, Jesus now speaks and calls them fools (*dull and slow to believe; senseless, without understanding*) and slow of heart (*not quick to perceive; giving way to doubtfulness and distrust*). He reprimands them for their unbelief. They were expected to have known more than others because they were believers. The two were feeling hopeless and perplexed, full of sadness and despair for one very simple reason: unbelief! He takes them back to the prophecies of the prophets. They heard all the prophets speak of this but somehow did not believe what was spoken. He goes on by questioning them: Should not this be the process of Christ's; for Him to suffer these things and then enter into His glory? Was this not the prediction of the prophets? Even beginning at Moses in the Book of Genesis and throughout the scriptures this was expounded upon? Jesus is giving them another bible lesson of Himself. It sounds like Jesus talking to Philip, "*Have I been with you all this time, Philip, and you still do not know me?*" **Jh.14:9. (24:25-27)**.

At one point they thought He was going to leave them and they begged Him to stay. After this He broke bread with them. Then He disappeared from them and they immediately hastened back to Jerusalem to tell the apostles they had been with Jesus. Jesus now appears to the ten close disciples (minus Thomas and no Judas) and some other disciples as they are talking among themselves. He suddenly stood in their midst. He says "*Peace be unto you*" but they are really startled because they think that they are seeing a ghost. With all the great news about others seeing Him, you would wonder why they are troubled and doubting that He is before them? Jesus allows them to look and even touch His hands and feet; just to get their minds at ease and to know that He is not a spirit. He says, "*would a spirit have flesh and bones?*" They now see for themselves as He shows them His hands and His feet. They still weren't overcome by joy, so Jesus goes further; He's pulling out all the stops by asking for something to eat. They give Him a piece of broiled fish and a honeycomb. It took everything in the book to convince these disciples that it was He. He took the fish and honeycomb and ate before them **(24:28-43)**.

⁸⁸ <http://www.family-times.net/commentary/jesus-appears-on-the-road-to-emmaus/>
<http://www.pitwm.net/pitwm-versebyverse.html>

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Jesus lets them know that all of this had to be fulfilled as it was written in the Law of Moses, the Prophets, and the Psalms. Their understanding was coming back to them as He began to teach what was written in the scriptures. This is significant of who and what was prophesied of Jesus. He had to suffer. He had to rise from the dead the third day. Repentance and remission of sins is to be preached in His name among all nations, beginning in Jerusalem. These are Jesus' witnesses who have seen Him in action and have witnessed His rising from the dead of scripture being fulfilled. Since these are His witnesses, He's sending the promise of the Father (the Holy Spirit) to empower them in the work of the ministry. To receive this power from on high, they were to tarry in Jerusalem until the power clothed them. The Prophecies have been fulfilled from the Old Testament and the Promise is fulfilled in the Book of Acts 2 (the New). As they get to the destination of Jesus' departure, they arrive at Bethany. He lifted His hands to heaven and blessed them and departed, rising into the heavens. This sight brought worship and great joy as they returned to Jerusalem to wait for the power of the Holy Spirit. On one accord they praised and blessed God in the temple because that's where Jesus would always be found (**24:44-53**).

APPLICATION:

Just as Jesus had to open their understanding with what the scriptures said, we too as witnesses will have to continually pause and open the Word to understand. Let the Holy Spirit help us to remember God's Word; the Word we read everyday. Fear will not arise, but His boldness to speak that same Word against opposition would rise because God's promise of the Holy Spirit has come!

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