Luke

The former treatise

Introduction

In Acts 1:1 Luke refers to the gospel of Luke as “the former treatise,” which would make the book of Acts the latter treatise of Luke to Theopolis (a Roman legal official).

This gospel account along with the book of Acts, were used as legal documents for Paul’s defense of his faith before the Emperor in Rome. Acts 1:1-11 recaps the last verses found in Luke’s gospel. See Luke 24:45-53.

The book of Luke starts 31 years earlier than Mark’s gospel, which starts at the time when John the Baptist turns 30 and begins his public ministry.

This means that Luke’s gospel begins four and a half prophetical weeks before the 70th week of Daniel. A prophetical week is seven years. See the chart of Daniel’s 70 weeks on the front cover of this book.

Chapter One

1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, 2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

As many have taken in hand to set forth in order: Luke is talking about the other gospel accounts here.

Luke tells us that the writers of the other gospel accounts had delivered their writings unto “us”, (the Jewish people), thus letting them know that he was a Jew himself.

Those things which are most surely believed among us, This speaks about the things related to Jesus’ birth, life, teachings, death, and resurrection.

Which from the beginning were eyewitnesses, and ministers of the word: The Apostles saw these events take place. The beginning, meant from the time that John began to baptize Israel with the baptism of repentance for the remission of sins.

*Acts 1:21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, 22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.*

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

It seemed good to me also: Luke didn’t claim that God told him to write this gospel account, he said, “It seemed good to him also, to write it.

Having had perfect understanding of all things from the very first: Luke had perfect understanding of the events in the ministries of John the Baptist, Jesus, and the twelve apostles during the time that they ministered to the children of Israel.

Luke does not claim to have been an eyewitness to all the events as other gospel writers had, but only that he had perfect understanding of the events, which he had heard from the actual eyewitnesses.

This has led many to believe that he is the most likely candidate to be the writer of the book of Hebrews as verse three of its second chapter sounds a lot like the opening verses of the gospel of Luke.

I do not know who wrote the book of Hebrews for sure, but Luke would be my best guess, and Paul would not even make the list, because the writer of Hebrews declares, like Luke does here, that he heard the message from those that heard Jesus.

*Hebrews 2:3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?*

Paul said that he didn't get his gospel from men, but by revelation directly from Christ. This means Paul couldn't have written Hebrews because the author of Hebrews said he received his message from them that heard him (the apostles).

This also would imply that Luke was not a Gentile, because the twelve restricted their ministry to the circumcision, (which were the Jews). See Matthew 10:1-7 & Acts 11:19.

You can read about this in the discussions that took place at the Jerusalem council in Acts 15 & Galatians:

*Galatians 1:11 But I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.*

Luke was the only person with Paul near the end of his life:

*2nd Timothy 4:11 Only Luke is with me...,*

*Galatians 2:9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.*

To write unto thee, most excellent Theopolis: He was a person of political power and prestige.

The gospel of Luke probably began to be written while Paul was with Luke in Jerusalem when he was arrested, or when he was taken to Caesarea and imprisoned there for the next two years.

Those who think Luke was a Gentile usually quote Luke's references to the circumcision in the book of Acts as “proof text” that he himself was an uncircumcised Gentile.

Paul says the same thing all the time, and we know Paul was circumcised on the eighth day according to his own words. See Philippians 3:5.

Paul and Luke were speaking of the circumcision as those that were following the law of Moses (like the 12), and who were not a part of what Paul was preaching.

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

Here we have the answer as to why the gospel of Luke was written, so that Theopolis would know the certainty of those things wherein he had been instructed.

Theophilus had been previously instructed by someone, concerning all the events leading up to Saul's conversion, and now it had to be written down for Saul/Paul's future defense.

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

The days of Herod the king of Judaea: This is Herod the great, or Herod the 1st.

A certain priest named Zacharias: Luke now jumps back to the time fifteen and a half months before Christ's birth, to the temple in Jerusalem.

The priest named Zacharias was about to begin his fifteen-day duty in the temple, where he would burn incense to the Lord twice each day, once in the morning and the other in the evening.

The course of Abia: Abia (or Abijah in old testament Hebrew), was a priest who ministered in the tabernacle during the days of king David before the temple was built.

He was the leader of a course of priests in David’s day who were to burn incense unto God. In 1st Chronicles 24:1-31 king David appointed twenty-four courses of priests who were descendants of Aaron’s two remaining sons.

Sixteen of the courses were from Aaron’s older son Eleazer, and eight were from the younger son Ithamar. See 1st Chronicles 24:1-7.

It was the exact same division that would occur between a firstborn son, and his youngest brother, if there were only two sons in the family. The older son would get a double portion for being the firstborn. See Deuteronomy 21:17.

These courses were to minister in the tabernacle, and later in the temple, for one half of a lunar month (15 days) each year, at the same time every year. The Jewish year begins in mid-March.

The months in the Jewish calendar

1. Abib/Nisan Exodus 12:2, 13:4, Genesis 8:13.

2. Zif 1st Kings 6:1, Genesis 7:11, & 8:14. Solomon begins to build the temple by laying its foundation.

3. Sivan Esther 8:9.

4. Tammuz 2nd Kings 25:3. A Famine came.

5. Ab Ezra 7:8-9 & 2nd Kings 25:8, Nebuzaradan came to Jerusalem.

6. Elul Zechariah 7:1.

7. Tishri 1st Kings 8:2, Genesis 8:4, AKA Ethanim.

8. Bul 1st Kings 6:38. The temple was finished seven years later.

9. Chislue Nehemiah 1:1.

10. Tebeth Genesis 8:5. Nebuchadnezzar comes to Jerusalem.

11. Sebat Zechariah 1:7, Deuteronomy 1:3.

12. Adar Esther 3:7 & 2nd Kings 25:27.

We already know that John was six months older than Jesus by the accounts of their births in Luke 1:24-37. Then it is logical that if we can figure out when John was born, that we can figure out roughly when Jesus was also born.

*Luke 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. 37 For with God nothing shall be impossible.*

The course of Abia (Abijah) ministered in the eighth course of priests which was during the second half of the fourth month on the Jewish calendar which is the month of Tammuz, or our second half of June, and the first half of July.

Zacharias would have ministered in the temple from July 1st until the middle of the month of July.

We can also see from the account in Luke chapter one that Elisabeth conceived as soon as Zacharias had completed his course, which would have been about the 16th day of July.

*Luke 1:23 And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house. 24 And after those days his wife Elisabeth conceived,*

By adding nine months to the date given for the completion of Zacharias' ministration (Ministry), we can place the birth of John the Baptist at approximately April the 15th on our calendar.

Jesus' approximate date of birth could then be determined by adding six months to John's birth date which would bring us to around October the 15th. Does anything significant happen around October 15th each year?

On the Jewish Calendar it coincides with the feast of Sukkot or booths (tabernacles). It makes sense then that Jesus would come and tabernacle with Israel during the feasts of tabernacles.

December 25th was given to us by the Pagans who worshiped the birth of the Sun god on that very day.

Zacharias and Elisabeth

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

They were both righteous before God: They were righteous because they walked in all the commandments and ordinances of the Lord.

That’s the law of Moses that Israel was still under until after Jesus died. See Galatians 4:4 and Hebrews 9:6.

Blameless: No one could say Zacharias and Elisabeth were breaking God’s laws, so God chose to bless them even though Israel was continually breaking their covenant with God.

Blameless did not mean sinless. If a person violated the law, there were sacrifices made to restore someone to a right relationship to God. They did those things, while others did not.

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

They had no child, because Elisabeth was barren: She was barren because Israel had broken the covenant that God made with them. See Deuteronomy 7:11-14.

They both were now well stricken in years: The scriptures tell us seven times in one chapter alone, that a priest was not allowed to minister in the tabernacle/temple once they had reached the age of fifty:

*Numbers 4:3 From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.*

Zacharias and Elisabeth were in their very late forties, very close to fifty to be considered well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course, 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. 10 And the whole multitude of the people were praying without at the time of incense.

The order of his course: The course of Abia. See 1st Chronicles 24:10.

His lot was to burn incense when he went into the temple: Twice a day (at the morning and evening sacrifices) the priest who had drawn the lot to burn incense would first purify himself at the laver before entering the holy place.

He would then approach the lamp (Menorah) and take the fire from the lampstand and use it to light the incense on the altar. See Exodus 30:1-8.

The aroma from the incense (Spikenard) would fill the whole house, and it would represent the prayers of all the people of Israel that had come to offer unto the LORD on that day.

The people were praying at the time of the incense: Acts 3:1. The ninth hour of the day. The same hour that Jesus cried out to the Father (in prayer). See Matthew 27:46.

An angel of the Lord

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

An angel of the Lord: The word angel means a messenger. It was an angel that was delivering a message from the Lord.

Remember that one third of the angels rebelled with Lucifer, this was not one of them. See Revelation 12:4-7.

Standing on the right side: The right side is considered in scripture as a place of power and honour. See Psalm 110:1. This angel is Gabriel. See verse 19 below.

The altar of incense: See *Exodus 30:1-8.*

12 And when Zacharias saw him, he was troubled, and fear fell upon him. 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.

Fear not: Numerous angelic visits begin with angels saying fear not, which no doubt was appreciated by Zacharias.

See Matthew 1:20 with Joseph, Matthew 28:5 with the women at the tomb, Luke 1:30 with Mary, Luke 2:10 with the shepherds, and lastly with Paul on a boat heading to Rome. See Acts 27:23-24.

Thy prayer is heard: Zacharias had just finished his prayers for himself, and the people, when he saw an angel of the Lord.

Elisabeth shall bear thee a son, and thou shalt call his name John: Jehonan in Hebrew, which means Jehovah favours.

The priests were not respected by the people because they were corrupt, with the exception of a few like Zechariah who was righteous before God and blameless.

*Lamentations 4:16 The anger of the LORD hath divided them; he will no more regard them: they respected not the persons of the priests, they favoured not the elders.*

John would be favoured by all men, not all women, however. Remember Herodias? Jesus asked the chief priests, scribes, and elders about John’s baptism:

*Mark 11:32 … For all men counted John, that he was a prophet, indeed.* Read verses 27-33.

The story of Zacharias and Elisabeth is very similar to the story of Manoah and his wife, who was also barren.

An angel of the LORD appeared to him as well and delivered the message that his wife would have a son (Samson) who would begin to deliver Israel. See Judges 13.

Samson began to deliver Israel from their physical enemy (the Philistines), and many years later John the Baptist began to deliver Israel from their spiritual enemy (their own disobedience to God’s word).

14 And thou shalt have joy and gladness; and many shall rejoice at his birth. 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.

He shall be great in the sight of the Lord: Remember the words of Jesus concerning John the Baptist:

*Luke 7:28 Among those that are born of women there is not a greater prophet than John the Baptist:*

Manoah's wife was barren, and Zacharias' wife was also barren. Samson was a Nazarite from his mother's womb, John was filled with the holy Spirit from his mother’s womb.

Shall drink neither wine nor strong drink: Both John the Baptist, and Samson, were not allowed to drink wine nor strong drink. There is no proof that John was a Nazarite, but it’s possible.

He shall be filled with the holy Ghost, even from his mother’s womb: This occurred when he leaped in his mother’s womb when Mary saluted Elisabeth, while pregnant with Jesus. See Luke 1:41.

16 And many of the children of Israel shall he turn to the Lord their God. 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. *Malachi 3:1.*

He shall go before him in the spirit and power of Elias: *See Malachi 4:5.*

Zacharias will later on in this chapter prophesy that John the Baptist would give knowledge of salvation to his people by the remission of their sins.

John would eventually preach the baptism of repentance for the remission of sins. See Luke 3:3 & 7:29.

To turn the hearts of the fathers to the children: *See* *Malachi 4:6.*

To make ready a people prepared for the Lord: *See Isaiah 4:3.*

*Malachi 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.*

Who was it that Isaiah referred to as that one in whom Israel delighted in? It was the Messiah. What covenant was it that he was a messenger of? It was the new covenant.

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.

Whereby shall I know this: He was asking, “What sign will you give me to prove this?” Gabriel would make Zachariah dumb for his unbelief. See Luke 1:20.

Well stricken in years: In Genesis 18:11 Sarah was called well stricken in years when she was 89 years old. David was also considered old and stricken in years at 70.

The law however says that a priest cannot be older than 50 years old to minister in the temple. Elisabeth was probably 49 years old which is old when it comes to child bearing.

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. 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.

I am Gabriel: The name means “Man of God” in Hebrew. He is a chief angel. The word angel means a messenger. See Daniel 10:12-21.

That stand in the presence of God: See 2nd Chronicles 20:9.

Glad tidings: Good news.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple. 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

A vision: A supernatural experience seen with the eyes.

And remained speechless: The men with Saul/Paul on the road to Damascus also heard a voice of the Lord and they were speechless. See Ezekiel 24:27, 33:22, Daniel 10:15 & Acts 9:7.

The birth and childhood of John

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

The days of his ministration: The 15 days he served in the temple by offering incense on the altar each day.

He departed to his own house: He lived in a city nearby in the land allotted to Judah.

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

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

After those days: The days of Zacharias’ ministration (ministry) at the temple. See verse 23 above.

To take away my reproach among men: Many people looked down upon Elisabeth because of her barrenness, because God promised that he would shut Israel’s womb's if they were disobedient to the covenant: See Genesis 30:23.

*Deuteronomy 7:14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.*

He also said none would rule over them as long as they were obedient to the covenant. Rome however was ruling over Israel, and a woman who was previously mentioned as blameless concerning the law, was barren, but no longer.

It was not because Elisabeth's sins that she was barren, but because of the nation's sins in rejecting God's covenant that he would cause some in Israel to be barren. Elisabeth's barrenness was not her fault, it was so God could be glorified.

People are not barren today because of their sin, or their nation's sins. We are not Israel in a covenant relationship with God. We are the body of Christ under grace. See Romans 6:14-15.

Gabriel visits Mary

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

In the sixth month: This meant in the sixth month of Elisabeth’s pregnancy.

The angel Gabriel: The name means “Man of God.” See Daniel 8:16 and 9:21.

Galilee: A region in the north near the Sea of Galilee.

Nazareth: From the root word Nazar, which means set apart.

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

A virgin espoused to a man: A woman who has never been with a man intimately. She was engaged to Joseph. See Isaiah 7:14.

Joseph, of the house of David: He was a descendant of king David.

The virgin’s name was Mary: Mary is Miriam in Hebrew. Moses’ sister was named Miriam (or Mary). See Exodus 15:20.

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.

Hail: This is a greeting.

Thou that are highly favoured: She got to be the one woman in all of Israel who gave birth to the Saviour.

Blessed art thou among women: Mary was not blessed above women. Jael however was blessed above women in the bible. See Judges 5:24.

Mary was blessed to have such an opportunity to serve God by bearing and raising Jesus. She is not to be worshipped, or prayed to. Everything the angel said was a salutation.

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

Salutation: This is the first time the word salutation is found in the bible.

There are different types of salutations. Mary wondered what manner of salutation it was. “What are you trying to tell me?”

30 And the angel said unto her,

Fear not, Mary: for thou hast found favour with God.

Thou hast found favour with God: While there were many virgins in Israel in Mary’s day, she found favour (Luke 1:30) because she was a virgin in the lineage of king David. See Jesus in Luke 2:52.

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

And shalt call his name JESUS: The name Jesus is Joshua in Hebrew, which means salvation.

Didn't God's word to Isaiah the prophet say that a virgin shall conceive and bare a son, and shall call his name Immanuel? Yes, so why is the name Jesus given by the angel, and not Immanuel?

*Isaiah 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*

Immanuel means, God with us. God was with man for thirty-three and a half years the first time he came, and was rejected of men, but God with us, has a much more intimate meaning than God just being with man for a short time.

Immanuel means God is with Israel for evermore, and when he comes back, he will never leave Israel again.

When Jesus came the first time, he came to offer salvation, and that is why his name was first called Jesus. One of his names will be Immanuel when he returns to live on this earth in the kingdom forever.

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

The Son of the Highest: This is a title for God. See Psalm 18:13. Israel would have to believe that Jesus was the Christ, the Son of the living God.

The Lord God shall give unto him throne of his father David: *See Jeremiah 33:17.*

He shall reign over the house of Jacob for ever: He is to reign over a united Israel as the verse mentions his ruling forever over the house of Jacob.

Jacob's name is used as it was before the dividing of the nation under Solomon's son. See 1st Kings 11:11-13.

34 Then said Mary unto the angel,

How shall this be, seeing I know not a man?

I know not a man: She was still a virgin.

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 Holy Ghost shall come upon thee: In a supernatural way. The power of God to heal could also cause a virgin to conceive.

The power of the Highest shall overshadow thee: The power of God.

The Son of God: This is the second person of the Godhead/trinity. See Colossians 2:9 and 1st John 5:7.

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. 37 For with God nothing shall be impossible.

Behold: The word is used for emphasis, it used often as the first word of a verse of introduction of a person or event about to happen.

You could take the word out of every verse it is in, and the verse would all still ake sense, but it would no longer be as powerful.

Thy cousin Elisabeth: Elisabeth’s mother had to be from the tribe of Judah, for her and Mary to be cousins.

Her, who was called barren: It was a reproach many thought in Israel to be barren, but Israel herself was barren of the good fruit that the law produced.

38 And Mary said,

Behold the handmaid of the Lord; be it unto me according to thy word. *See 2nd Kings 4:16.*

Behold the handmaid of the Lord; be it unto me according to thy word: A handmaid was a servant.

She pledged to serve the Lord by serving her cousin Elisabeth during her final three months of pregnancy. Many call Elisabeth Mary’s aunt.

And the angel departed from her. 39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda; 40 And entered into the house of Zacharias, and saluted Elisabeth.

Into the hill country with haste: Into a city of Juda: Zacharias and Elisabeth lived in the land belonging to the tribe of Judah somewhere in the hill country.

Mary got there as quick as she could, not because she was afraid she would be found out that she was pregnant, but because a handmaid of the Lord was submissive.

And saluted Elisabeth: She saluted her cousin with a greeting. In the military you salute officers with your right hand and sometimes it was accompanied by a verbal greeting.

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: 42 And she spake out with a loud voice, and said,

Blessed art thou among women, and blessed is the fruit of thy womb.

The salutation of Mary: The salutation is only found six times in the bible and three of them are in this chapter. The other three are used by the apostle of the Gentiles. See 1st Corinthian 16:21, Colossians 4:18, & 2nd Thessalonians 3:17.

The babe leaped in her womb: This was when John the Baptist was filled with the Holy Ghost from his mother’s womb. See Luke 1:15.

And Elisabeth was filled with the Holy Ghost: This was so that she might proclaim Mary as being blessed among women, because she was chosen to carry God's Son.

And blessed is the fruit of thy womb: The angel did not tell Elisabeth that her cousin was going to be the mother of the Messiah.

God told her spirit when she was filled with the Holy Ghost as Mary saluted her when she walked in the door.

The fruit of the womb: Six times this phrase is mentioned in the bible. Genesis 30:2, Deuteronomy 7:13, and Psalm 127:3.

43 And whence is this to me, that the mother of my Lord should come to me? 44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. 45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

And whence is this to me: Why has this happened to me?

The mother of my Lord: Elisabeth said that her cousin’s child was her Lord (her Master).

The babe leaped in my womb for joy: Because he was filled with the Holy Ghost, as well as Elisabeth, and Mary.

46 And Mary said,

My soul doth magnify the Lord, 47 And my spirit hath rejoiced in God my Saviour.

My soul doth magnify the Lord: We are a living soul. See Genesis 2:7, Matthew 10:28 and Psalm 16:10.

My spirit hath rejoiced: We have a spirit as well. God also has a spirit. Mankind was made in the image of God. See Genesis 6:3.

*1st Thessalonians 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.*

*Ecclesiastes 3:21 Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?*

God my Saviour: Mary acknowledged her need for a Saviour (a deliverer).

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. 49 For he that is mighty hath done to me great things; and holy is his name. 50 And his mercy is on them that fear him from generation to generation. *See Isaiah 51:8.*

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. *See Isaiah 51:9.*

52 He hath put down the mighty from their seats, and exalted them of low degree. 53 He hath filled the hungry with good things; and the rich he hath sent empty away. 54 He hath holpen his servant Israel, in remembrance of his mercy; 55 As he spake to our fathers, to Abraham, and to his seed for ever.

Holpen: Helped. See Daniel 11:34 and Psalm 86:17.

His servant Israel: The last two verses mention that God has kept his word to Israel in sending them their Messiah in the midst of their enemies. See and Isaiah 44:1-2.

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

About three months: It was not 90 days exactly.

Mary would begin to start showing that she was pregnant at about the time of her return, which would immediately begin to cause everyone in Nazareth to think she had been unfaithful to Joseph while she was away.

The birth of John the Baptist

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son. 58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. 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.

Elisabeth’s full time came: A full nine months.

On the eighth day they came to circumcise the child: To cut away his foreskin. This was according to the covenant God made with Abraham. See Genesis 17:9-14.

The eighth day speaks of a new beginning, as the eighth day begins a new week.

60 And his mother answered and said,

Not so; but he shall be called John.

His name is John: This is what Gabriel told him to call him. It means God’s favoured, or Jehovah’s favoured.

61 And they said unto her,

There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called. 63 And he asked for a writing table, and wrote, saying,

His name is John.

And they marvelled all. 64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. 65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea.

The hill country of Judaea: This is probably around the city of Hebron which is described the same way. See Joshua 22:11.

It was named after Kohath (a priest from the tribe of Levi, of which Moses and Aaron were from). See Exodus 6:18.

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. 67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

And the hand of the Lord was with him: God helped John. See Acts 11:21. The phrase usually accompanies God intervening miraculously with Israel.

Zachariah’s prophecy

68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

He hath visited: God comes down to Israel and pays them a visit. See Genesis 21:1.

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

An horn of salvation: A deliverer. See 2nd Samuel 22:3 and Psalm 18:2.

It literally means that God is the power of salvation. Horns are used in prophetic passages to denote powerful kings. See Daniel 7:24.

There were four horns on the corners of the brazen altar. See Exodus 27:2 and Leviticus 4:7.

In the house of his servant David: A king from David’s lineage.

70 As he spake by the mouth of his holy prophets, which have been since the world began: 71 That we should be saved from our enemies, and from the hand of all that hate us; *See Numbers 10:9.*

He spake by the mouth of his holy prophets, which have been since the world began: They spoke what could be called the prophecy program for all the earth.

*Acts 3:21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.*

*Romans 16:25  Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 26  But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:*

72 To perform the mercy promised to our fathers, and to remember his holy covenant; 73 The oath which he sware to our father Abraham, 74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, 75 In holiness and righteousness before him, all the days of our life.

The mercy promised to our fathers: That if they kept the covenant, God would also keep it. See Deuteronomy 7:12-16.

His holy covenant: The law. See Daniel 11:28.

The oath which he sware to father Abraham: To bless the earth through Abraham’s seed. See Genesis 26:1-4.

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; 77 To give knowledge of salvation unto his people by the remission of their sins,

The prophet of the Highest: The prophet of God. See Psalm 18:13.

To prepare his ways: He would preach the baptism of repentance for the remission of sins to the nation of Israel to prepare them to become priests in their coming kingdom. See Exodus 19:5-6.

To give knowledge of salvation unto his people by the remission of their sins: John gave Israel knowledge of salvation. Jesus' name means salvation in Hebrew.

The baptism of repentance that John would later perform on believing Israel, would be for the remission of their sins.

78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us, 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 tender mercy of our God: See Psalm 51:1.

The dayspring from on high hath visited us: The sunrise. *See Genesis 19:15, Judges 19:25, Job 38:12, Isaiah 60:1 & Malachi 4:2.*

Zacharias was filled for the time it took to proclaim the prophetic word that he uttered concerning John, and when he finished, he was no longer filled with the holy Spirit.

We today are sealed with the holy Spirit, and he never leaves us, but he does not give us prophetic pronouncements from time to time. We are not Israel under the law.

To give light to them that sit in darkness: *See Psalm 107:10 & Isaiah 9:1-2.*

The way of peace: See Isaiah 59:8.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

And waxed strong in the spirit: To grow or enlarge. This was also said only one other time about Jesus in Luke 2:40.

John, as it was mentioned of Samson, was empowered by the spirit to do what the Lord wanted him to do. See Judges 13:25, 14:6, 19, 15:14 & 16:20.

And was in the deserts till the day of his shewing unto Israel: He did not stay with his parents in the hill country of Juda until he began his ministry. He was in the deserts (plural) until he began his ministry.

Zachariah now would be retired from the priesthood because of his age, and he took his wife to live in the deserts to raise him away from the corruption in Jerusalem.

It was John's 30th birthday when he began to shew himself unto Israel, because a priest was not allowed to minister until thirty years of age. See Numbers 4:3.

His shewing unto Israel: This began at the river Jordan when he began to preach.

Chapter Two

The birth of Jesus

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. 2 (And this taxing was first made when Cyrenius was governor of Syria.)

Caesar Augustus: The first roman emperor, who died in 14 AD. Tiberius Caesar replaced him.

Cyrenius was governor of Syria: This mention of Cyrenius was to give a secular marker alongside of these biblical events.

3 And all went to be taxed, every one into his own city. 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; (because he was of the house and lineage of David) 5 To be taxed with Mary his espoused wife, being great with child.

Galilee: A region in the north of Israel near the sea of Galilee.

The city of Nazareth: From the root word Nazar (Set apart). A city in the northern region of Galilee.

Joseph was not in the place of his nativity because the prophecy of Micah alerted all who would be threatened by a future ruler as to his place of birth.

The city of David: The city of Bethlehem (the house of bread).

*Micah 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.*

Many Bibles alter Micah 5:2 to make Jesus out to be a created being, instead of the Creator, by claiming that he was just from ancient of days.

His espoused wife: His fiancée.

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

Her firstborn son: Mary would have many sons and daughters. See Matthew 13:55 & Mark 6:3. Bethlehem was the original hometown of Joseph, and he should have had family living there to take him and Mary in.

The news however of Mary's pregnancy prior to them being officially married would have been a reason for them to be shunned by their family.

Swaddling clothes: Cloth used to wrap a child up in, like it was in the womb (constrained).

A little flock

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. 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. 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. 11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord. 12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

The angel of the Lord: The messenger of the Lord.

A Saviour: A deliverer.

This shall be a sign unto you: The sign was that the Saviour would be born in a place not meant for child.

A manger was made for an animal to sleep in. The Greek word “phatney” is translated three times as “manger.” The other time it is translated as a stall. See Luke 13:15.

The glory of the Lord shone: His splendor. See Exodus 16:7.

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

14 Glory to God in the highest, and on earth peace, good will toward men.

A multitude of the heavenly host: Angels are called hosts. *See Genesis 2:1, 32:2, Deuteronomy 4:19 & Acts 7:42.*

In the highest: In heaven.

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.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. 17 And when they had seen it, they made known abroad the saying which was told them concerning this child. 18 And all they that heard it wondered at those things which were told them by the shepherds. 19 But Mary kept all these things, and pondered them in her heart. 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.

Shepherds made known that the Savior had been born. There were no wisemen from the east in this story because they would come when Joseph and Mary were staying in a house, and the babe was a young child. See Matthew 2:1-16.

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.

Eight days were accomplished for the circumcising of the child: *See* *Genesis 17:12.*

His name was called Jesus: Joshua in Hebrew, means Salvation.

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;

23 (As it is written in the law of the Lord,

Every male that openeth the womb shall be called holy to the Lord;) *See* *Exodus 13:2.*

The days of her purification: If a woman had a male child, she would wait seven days before she could be cleansed, and fourteen days if it was a female child. See Leviticus 12:1-8.

That is why the family would circumcise a boy on the eighth day, because the mother would be unclean the first seven days. A picture of life after the millennium (7th day).

The law of Moses: The ten commandments and all the other 803 commands of God to Israel found in the books written by Moses.

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. *See Leviticus 15:14.*

A sacrifice: Joseph and Mary were still poor because the offering was based on what you could afford. The three wise men did not appear with Gold, Frankincense and Myr until two years after Jesus' circumcision.

The law of the Lord: A more accurate name for the law of Moses.

Two more witnesses

Simeon

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.

Just and devout: Simeon was justified under the law.

He was a believer amongst a bunch of religious folks, and he was about to meet a newborn babe that was just named Jesus in the preceding verses (Salvation).

The consolation of Israel: The redemption of Israel by the Messiah. Verses 32-34 below. See the cup of consolation in Jeremiah 16:7. Israel will be consoled for the time of Jacob’s trouble that they will endure.

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.

It was revealed unto him by the Holy Ghost: God told him. See Deuteronomy 29:29, 1st Samuel 3:7 and Matthew 16:17.

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,

He came by the Spirit: He was led by God’s Spirit to that place. See Ezekiel 11:24, Zechariah 7:12 and Acts 11:28.

The custom of the law: To circumcise him on the eighth day. See Jeremiah 32:11.

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word: 30 For mine eyes have seen thy salvation, 31 Which thou hast prepared before the face of all people; 32 A light to lighten the Gentiles, and the glory of thy people Israel.*See Isaiah 49:5-8.*

Mine eyes have seen thy salvation: Jesus’ name meant salvation; Zacharias prophesied that all flesh would see the salvation of God in the person of the Messiah in Luke 3:6. See Genesis 49:18 and John 4:22.

A light to lighten the Gentiles: The Jews will be a light to the Gentiles during the millennial kingdom.

33 And Joseph and his mother marvelled at those things which were spoken of him. 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; 35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

This child is set for the fall and rising again of many in Israel: The stumble/fall of those that didn’t believe that Jesus was the Christ, and the rising again of many, being the little flock who believed.

Jesus’ own family did not believe who he was at the beginning, they did later on. They will be resurrected in their kingdom to rule and reign with him. See John 7:2-8 & Acts 1:14.

For a sign which shall be spoken against: The sign of the virgin birth. Isaiah 7:14. The sign of Jesus being in the heart of the earth and rising again after three days and three nights. See Matthew 12:39-40. Contrast with Acts 10:36-43.

A sword shall pierce through thine own soul also: Mary will have a hard time in her life with things that are said by, and about Jesus.

The thoughts of many hearts may be revealed: Jesus knew what was in the children of Israel’s heart, and he exposed their thoughts. See Matthew 12:22-37 & Luke 6:1-11.

Anna the prophetess

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;

A prophetess, the daughter of Phanuel, of the tribe of Asher: Luke mentions who Anna’s father was, and what tribe she was from (Asher) because she was from the ten northern tribes. The lost sheep of the house of Israel. See Exodus 15:20.

She was of great age, and had lived with an husband seven years from her virginity: She was married for 7 years, 1 biblical week. Her great grandmother was Zilpah, Leah’s handmaid, which she gave to Jacob. See Genesis 30:12-13.

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. 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.

She was a widow of about fourscore and four years: She was 84 years old. A score equals 20 years. She was married for seven of those years, leaving 77 years.

She coming in that instant: The instant that Simeon finished his prophecy from the Holy Ghost concerning the consolation of Israel. Redemption in Jerusalem was synonymous with the consolation of Israel. See Luke 2:25.

Their testimony along with that of the shepherds in Bethlehem gave hope to all that looked for redemption in Israel that their Messiah would soon deliver them.

It was also said of Joseph of Arimathaea that he was waiting on the kingdom in Luke 23:51.

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

All things according to the law of the Lord: Jesus’ circumcision, and their offering for the Lord.

The stories of the wisemen from the east, Herod killing the children of Bethlehem, and Joseph and Mary’s flight to Egypt to protect Jesus do not appear in Luke’s gospel account. See Matthew 2:16.

Nazareth: From the root word Nazar (Set apart). A city in the norther region of Galilee.

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

The child grew, and waxed strong in the spirit: This is also said about John the Baptist as a child. See Luke 1:80.

The grace of God was upon him: This is said 21 times in the “New Testament” only, often in a slightly different context.

Jesus at twelve years of age

41 Now his parents went to Jerusalem every year at the feast of the passover. 42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

The feast of the passover: The feast of the passover was to be kept on the evening of the fourteenth day of the first month of year, which is the month of Abib. See Exodus 12:11.

He was twelve years old: Why does the scripture only record Jesus at twelve years of age going up to Jerusalem to the feast of passover, and not for any other year?

There Jesus would see the Passover lamb killed, and eaten that night. Paul tells us that Jesus was our Passover who was sacrificed for us. See 1st Corinthians 5:7.

Twelve is the number of Israel in the bible. There were twelve tribes, twelve patriarchs, and later there were twelve apostles that will sit on twelve thrones judging the twelve tribes of Israel. See Matthew 19:28.

If you read Revelation chapters 21-22 there are numerous twelves mentioned as being associated with the city of new Jerusalem, and the tree of life. See Revelation 22:2.

Here Jesus was in the place where all the types of what he would do in the future were being played out before his eyes, and he was at the age where he could talk to the religious leaders about it.

The custom of the feast: Three times a year Jewish males were to go to Jerusalem for the feast. See Exodus 23:14-17 and Ezra 3:4. How many feasts are there that appear back-to-back?

Six of them (the first three, and the last three), pentecost is the 4th feast (50 days after passover. The final three all appear in the month of Tishri (The fall feasts) in September/October.

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

They had fulfilled the days: All the days related to the feast of Passover, which included the feast of unleavened bread, and firstfruits.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. 45 And when they found him not, they turned back again to Jerusalem, seeking him. 46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. 47 And all that heard him were astonished at his understanding and answers.

In the company: Traveling with neighbors in a large group,

After three days: One day’s journey out, one day’s journey back, and one day looking for him in the wrong places. This was the time in the life of a Jewish boy where he would enter into manhood, which is called a bar-mitzvah.

Sitting in the midst of the doctors: These were doctors of the law, who had achieved a certain level of credentials in the field of religion. The word doctors is also translated as masters, and teachers. See Luke 5:17.

Jesus turned the bar-mitzvah around, and he taught these men with their doctorate degrees in religion with his questions and answers.

48 And when they saw him, they were amazed: and his mother said unto him,

Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

Thy father and I: Mary, incorrectly calls Joseph Jesus’ father and Jesus corrects her as he has now become an adult under the law having passed his Bar-mitzvah.

49 And he said unto them,

How is it that ye sought me? wist ye not that I must be about my Father's business?

Wist ye not that I must be about my Father’s business: Jesus was speaking about his heavenly Father.

Jesus would continue on as an adult asking people questions and making statements that would not make sense if they were asked by any other human being.

Jesus was the Godman, and the questions, and statements made perfect sense when they are asked by God. He was the only one who could have made the statements he made, and not have been a blasphemer.

50 And they understood not the saying which he spake unto them. 51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. 52 And Jesus increased in wisdom and stature, and in favour with God and man.

Understood not: Jesus allowed his hearers to not understand somethings early on, but he always opened their understanding at the right time. See Luke 9:45 & 24:45-46.

Nazareth: From the root word Nazar (Set apart). A city in the northern Galilee region.

But Mary kept all these sayings in her heart: She didn’t ask him about these sayings.

And Jesus increased in wisdom: God had never experienced what his creation did, because he never got tired, or hungry until his incarnation. See Ecclesiastes 2:9, Daniel 12:4 and Acts 9:22.

And Stature: Height. See Luke 12:25 & 19:3.

And in favour with God and man: Luke 1:30 & Acts 2:47.

Chapter Three

John begins his public ministry

1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

In the fifteenth year of the reign of Tiberius Caesar: Tiberias became Caesar after Augustus died in 14 AD. This would make it 29 AD. when John the Baptist turns thirty and begins his ministry.

Pontius Pilate: Pontius is the name of a Greek god of the sea.

Herod being tetrarch of Galilee: A tetrarch rules one fourth of a country or region.

Philip tetrarch of Ituraea and of the region of Trachinitis: Ituraea is the land of Jetur of Genesis 25:15. A place in Israel near Syria. A region of Syria bordering Ituraea, Israel.

Lysanias the tetrarch of Abilene: Abilene is a region in Syria.

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

Annas and Caiaphas being high priests: There were two high priest instead of one. This was not the norm.

This was so one could examine the sacrificial lamb on passover and the other could examine Jesus the real lamb of God which taketh away the sin of the world.

The word of God came unto John: The word of God came to John when he was 30, in the fifteenth year of the reign of Tiberias Caesar, not while he was in his mother’s womb, nor from his father.

John was in the wilderness unto the day of his shewing unto Israel on his 30th birthday. See Numbers 4:3 & Luke 1:80.

John baptizing

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

Preaching the baptism of repentance for the remission of sins: Mark 1:4. Paul mentions something related to John’s baptism in Act 13:24 and 19:4 (It was before Jesus’ coming).

The word baptism at this time, and leading up to it, meant to be washed with water. Where does baptism by sprinkling come from? See Exodus 29:16, Leviticus 14:51, Numbers 8:7, and Ezekiel 36:25. Luke 7:29-30.

4 As it is written in the book of the words of Esaias the prophet, saying,

Esaias: Isaiah

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; 6 And all flesh shall see the salvation of God. *See Isaiah 2:11-17 & 40:3-5.*

All the country about Jordan: Area around the Jordan river.

Prepare ye the way of the Lord: See Malachi 3:1.

Make his paths straight: The paths that are to be made straight are the ways Israel was going that were not according to the covenant they made with God. See Isaiah 35:8 (The highway of holiness.)

The crooked shall be made straight: Israel was crooked in their ways, and only when they returned to the covenant that they had made with God would they be made straight. See Isaiah 40:3-5.

Every mountain and hill shall be brought low: The mountains of tradition would have to be made low, so the truth of God’s word could once again be heard and obeyed.

The mountains will actually be brought low and mount Zion will be exalted above all others in the kingdom. See Isaiah 2:11-17.

All flesh shall see the salvation of God: This phrase is only mentioned three times. Psalm, here, and in Acts 28:28.

Six months after John began his ministry in the wilderness Israel would finally meet the salvation of God.

When Israel saw Jesus, they saw the salvation of God standing in front of them, but many did not have eyes to see.

7 Then said he to the multitude that came forth to be baptized of him,

O generation of vipers, who hath warned you to flee from the wrath to come? See Proverbs 30:11-14.

O generation of vipers: In Matthew 3:7 John tells us that it was the Pharisees and Sadducees that he called vipers.

The wrath to come: Is the wrath of the seventieth week of Daniel, also called the time of Jacob's trouble, which comes just prior to the kingdom. Jeremiah 32:37.

*Jeremiah 30:7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.*

*Isaiah 13:9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. See* Isaiah 13:13.

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves,

We have Abraham to our father:

for I say unto you, That God is able of these stones to raise up children unto Abraham.

Bring forth fruits meet for repentance: Israel's works were compared to fruit in the bible. See Matthew 7:16-20. If Israel were obedient to their covenant, they would be considered to be bearing good fruit, or much fruit.

If they were disobedient to their covenant, then they were said to be bearing no fruit, or wicked fruit. Israel was not bearing good fruit, so they were given more time to repent, or they would be cut down as the nation of blessing.

They did not repent, and they later killed their Messiah, and were eventually cut down/off as a nation. See Luke 16:1-9.

We have Abraham to our father: They trusted that they were righteous to God because of who they were descendants of.

God is able of these stones to raise up children unto Abraham: The little flock of believers were identified as stones by Peter. He was speaking symbolically. See 1st Peter 2:4-8. See also the literal/figurative stones in Joshua 4:3.

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

The axe is laid unto the root of the trees: Israel, is compared to a tree throughout scripture. Israel is depicted as an fig tree in Luke 13:6-9 that is cut down for not producing fruit.

And cast into the fire: Those who did not produce good fruit would be cut down cast into the fires of hell.

The remedy

10 And the people asked him, saying,

What shall we do then?

11 He answereth and saith unto them,

He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

He that hath two coats, let him impart to him that hath none: This is in perfect harmony with what Jesus would be telling his followers. Sharing so that everyone is equal. See Luke 12:33.

John’s baptism

12 Then came also publicans to be baptized, and said unto him,

Master, what shall we do?

Publicans: Tax collectors.

13 And he said unto them,

Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying,

And what shall we do?

And he said unto them,

Do violence to no man, neither accuse any falsely; and be content with your wages.

The gospel of the kingdom that John preached will not save anyone today. It was regarding Israel's entrance into her kingdom, not our entrance into heaven.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; 16 John answered, saying unto them all,

I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

I indeed baptize you with water: John baptized Israel with the baptism of repentance for the remission of sins. This verse shows us three of the different types of baptisms in the bible all in one verse, and there are more than just three. See Matthew 3:16.

All priests in the kingdom had to be washed with water before they began their priesthood. Israel was promised to become a kingdom of priests. See Exodus 19:5-6 & Numbers 4:3.

One mightier than I cometh: One who is greater than John. He is speaking about Jesus.

He shall baptize you with the Holy Ghost: This occurred first on Pentecost. It is also called in those chapters “being filled with the Holy Spirit. Joel says that God will pour out his Spirit in the last days.

Pentecost was the last days of something, not the birthday of the Church. It was the last days of Israel’s prophecy program, before it was interrupted by the dispensation of grace. See Ephesians 3:2.

And with fire: This baptism will be for unbelievers in hell.

17 Whose fan is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

Gather the wheat into his garner: The believers will be gathered like wheat into his garner, at the end of the tribulation period. And they will enter the kingdom. See Haggai 2.

The chaff he will burn with fire unquenchable: The unbelievers will be purged throughly from the threshing floor and burned with fire unquenchable. See Mark 9:43-45.

18 And many other things in his exhortation preached he unto the people. 19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, 20 Added yet this above all, that he shut up John in prison.

Tetrarch: They ruled one fourth of an country or region.

Jesus’ baptism

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

When all the people were baptized: Not all the people in Israel, just all the people on that specific day. Many were baptized after this day.

Jesus also being baptized: The first requirement to be Israel's high priest was that the person needed to be washed with water (his baptism). See Exodus 29:4, 30:20 & 40:12. Then they had to be anointed.

The heaven was opened: See Genesis 7:11, Psalm 78:23, Acts 10:11, and Revelation 19:11.

Jesus’ anointing

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said,

Thou art my beloved Son; in thee I am well pleased.

The Holy Ghost descended in a bodily shape like a dove upon him: The second requirement to be Israel’s high priest is that they needed to be anointed. See Leviticus 8:6-12.

Jesus was then anointed with the Holy Ghost when it descended upon him. Oil is a type of the Holy Spirit in the Bible. See Luke 4:18, Acts 4:21 and 10:37-38.

Thou art my beloved Son; in thee I am well pleased: God also says that Jesus is his beloved Son at his transfiguration. Luke 9:35. At that time he tells those with him to hear him.

Jesus’ birthday

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

And Jesus himself began to be about thirty years of age: Jesus began his ministry on his thirtieth birthday, because the law stated that a priest could not begin his ministry until that age. See Numbers 4:3.

Heli: He was the father of Mary. Joseph was the son-in-law of Heli.

The genealogy of Jesus

24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, 25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, 26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, 27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, 28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, 29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, 30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, 31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,

The son of Nathan, which was the son of David: This lineage differs from the one in Matthew, because there is a curse put on the descendants of David by God, which made Satan think he had won the battle in preventing the Messiah from ever becoming king.

The lineage from David was cursed in the days of Jechonias because he would not repent and follow the word of God from Jeremiah to surrender unto Nebuchadnezzar.

*Matthew 1:12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;*

*Jeremiah 22:29 O earth, earth, earth, hear the word of the LORD. 30 Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.*

Not all of David's seed line was cursed because of Jeconiah, which is why the need for two lineages in the gospels. The line from Joseph that was cursed.

The one from Mary that was not cursed. Luke’s lineage is that of Mary which flows from David's son Nathan, not from his son Solomon. as found in Matthew 1:6.

32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, 33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, 34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, 35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, 36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, 37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, 38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

Matthew's lineage also differed in that it started with David and Abraham, and ended with Joseph and Jesus. This one starts at Mary's father, and goes back to Adam.

Adam, which was the son of God: He is a son of God because he was created by God.

Chapter Four

Jesus's temptation

1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, 2 Being forty days tempted of the devil.

Jesus being full of the Holy Ghost: This was also said of Barnabas and Stephen.

Led by the Spirit into the wilderness: Jesus also cast out devils by the Spirit. See Matthew 12:28, Luke 4:14 & 18.

*John 3:34 For God giveth not the Spirit by measure unto him.*

Being Forty days tempted of the devil: Forty is the number of testing in the scriptures. The children of Israel spent forty years wandering in the wilderness. Moses spent 40 years in the wilderness as well.

And in those days he did eat nothing: and when they were ended, he afterward hungered. 3 And the devil said unto him,

If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying,

It is written, That man shall not live by bread alone, but by every word of God. *Deuteronomy 8:3.*

If thou be the Son of God: Satan knew who Jesus was, but he was trying to get Jesus to act independently of the Father.

Jesus didn't prove his deity to the devil when he wanted him to, and he wasn't going to do it for Israel either.

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

An high mountain: This could have been the mount of the congregation in the sides of the north spoken about by the devil himself in Isaiah 14:13.

6 And the devil said unto him,

All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt worship me, all shall be thine.

For that is delivered unto me: They were delivered unto the devil at the fall of Adam and Eve.

8 And Jesus answered and said unto him,

Get thee behind me, Satan: for it is written,

Thou shalt worship the Lord thy God, and him only shalt thou serve. *See Exodus 20:3-5.*

All this power will I give unto thee, and the glory of them: for that is delivered unto me: Here Jesus is offered the kingdoms of this world by the god of this world. See 2nd Corinthians 4:4.

Jesus didn't dispute with the devil concerning his claim to having had the kingdoms of this world delivered unto him. This happened at the fall of man when Adam lost his dominion.

The devil offered Jesus the kingdoms of this world without Jesus having to suffer and die on the cross. Jesus rejected the devil’s offer.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him,

If thou be the Son of God, cast thyself down from hence: 10 For it is written,

He shall give his angels charge over thee, to keep thee: 11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. *See Psalm 91:11-12.*

The Son of God: Is the second person of the Godhead/Trinity. See Colossians 2:9 and 1st John 5:7.

12 And Jesus answering said unto him,

It is said,

Thou shalt not tempt the Lord thy God.*See* *Deuteronomy 6:16 and Matthew 4:7.*

13 And when the devil had ended all the temptation, he departed from him for a season. 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.

He departed from him for a season: He came again in Luke 9:42.

Jesus returned in the power of the Spirit into Galilee: It was the Holy Spirit that was Jesus’ guide leading him every day. It was the Father that told him what he was to do wherever he went.

15 And he taught in their synagogues, being glorified of all. 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.

He came to Nazareth, where he had been brought up: Nazareth is from the root word Nazar (Set apart). A city in the northern Galilee region.

Jesus had spent his last twenty-three years living in Nazareth waiting to begin his ministry at 30 years of age.

As his custom was, he went into the synagogue on the sabbath day: For thirty years Jesus went into the synagogue on the sabbath day because it was the custom of all Jews.

Jesus went to the synagogue because all Jews went to the synagogue during the time prior to the cross.

The sabbath day was taught to the nation of Israel just prior to receiving the law at mount Sinai. Israel was not under the law, nor did they keep the sabbath while they were slaves in Egypt, or before. See Nehemiah 9:13-14.

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,

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord.

The book of the prophet Esaias: The book of Isaiah.

Jesus stops before finishing Isaiah 61:2 where it goes on to tell of the day of vengeance of our God, because that will occur at his second coming.

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: Jesus was anointed at his baptism by the Holy Spirit to preach the good news of the kingdom (the gospel).

*Luke 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.*

*Matthew 4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.*

To preach the acceptable year of the Lord: Some in Nazareth wanted to kill Jesus for telling them that this portion of the scriptures related to him. See Isaiah 61:2.

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. 21 And he began to say unto them,

This day is this scripture fulfilled in your ears.

He closed the book, and he gave it again to the minister, and sat down: Jesus stood up to read, then he along with the people sat down to hear the interpretation of the passage.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said,

Is not this Joseph's son?

23 And he said unto them,

Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

Physician, heal thyself: “You can’t teach us truth, you first need to be taught the truth.”

24 And he said,

Verily I say unto you, No prophet is accepted in his own country. *See John 4:44.*

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; 26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. *See 1st Kings 17:9.*

The days of Elias: Elijah.

Sarepta, a city of Sidon: A Gentile, in a Gentile country.

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

The time of Eliseus the prophet: Elisha the prophet.

Naaman the Syrian: See 2nd Kings chapter five. The examples Jesus gave were of Gentiles being blessed, while Israel suffered because of their unbelief.

28 And all they in the synagogue, when they heard these things, were filled with wrath, 29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

The brow of the hill: The top part of the hill.

Jesus begins to heal people

30 But he passing through the midst of them went his way,

*Luke 13:33 Nevertheless I must walk to day, and to morrow, and the day following: For it cannot be that a prophet perish out of Jerusalem.*

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days. 32 And they were astonished at his doctrine: for his word was with power. 33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, 34 Saying,

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

A spirit of an unclean devil: A fallen angel.

Nazareth: From the root word Nazar (Set apart). A city in the northern region of Galilee.

I know thee who thou art; the Holy One of God: The devils knew him.

*Mark 1:34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.*

35 And Jesus rebuked him, saying,

Hold thy peace, and come out of him.

And when the devil had thrown him in the midst, he came out of him, and hurt him not. 36 And they were all amazed, and spake among themselves, saying,

What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

Jesus was showing Israel that he had power over the unclean spirits. In the kingdom, the devil is going to be bound in the bottomless pit a 1,000 years. See Revelation 20:2.

37 And the fame of him went out into every place of the country round about. 38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. 39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

Simon’s wife’s mother: Simon Peter was married and had a mother-in-law.

40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

He laid his hands on every one of them, and healed them: Jesus healed everyone in Israel that had any infirmities in their flesh was because he was preaching the kingdom of heaven was at hand. See Matthew 4:17.

Anyone with an infirmity in the flesh could not be a priest according to the law of Moses, and God had promised to make the whole nation a kingdom of priests:

*Exodus 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.*

41 And devils also came out of many, crying out, and saying,

Thou art Christ the Son of God.

And he rebuking them suffered them not to speak: for they knew that he was Christ.

The Son of God: Is the second person of the Godhead/Trinity. See Colossians 2:9 and 1st John 5:7.

He rebuking them suffered them not to speak: It was by his word alone that he would prove he was their Messiah.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. 43 And he said unto them,

I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

I must preach the kingdom of God to other cities also: Jesus preached the kingdom of God was at hand. This is the same thing mentioned in Matthew 3:2 & 4:17. Only Matthew called it the kingdom of heaven.

Chapter Five

A boat load of fish

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

The lake of Gennesaret: Also called the Sea of Galilee, and the Sea of Tiberias. See Matthew 4:18 & John 6:1.

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.

Simon’s: Simon Peter.

4 Now when he had left speaking, he said unto Simon,

Launch out into the deep, and let down your nets for a draught.

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.

Let down his nets for a draught: A draught means a load.

Nevertheless at thy word I will let down the net: Jesus told Peter to cast the nets plural, Peter only tossed one net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake. 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. 8 When Simon Peter saw it, he fell down at Jesus' knees, saying,

Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken: 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.

11 And when they had brought their ships to land, they forsook all, and followed him.

Fear not; from henceforth thou shalt catch men: Their families would be taken care of for a long time with the sale of this draught of fish. Now they could go and fish for men.

The law of the leper

12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying,

Lord, if thou wilt, thou canst make me clean.

13 And he put forth his hand, and touched him, saying,

I will: be thou clean.

And immediately the leprosy departed from him. 14 And he charged him to

tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. *See Leviticus 14:1-20.*

Go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded: Jesus was born under the law, and he kept the law perfectly. He told his disciples to keep the law. He came to redeem them that were under the law. See Galatians 4:4.

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

Jesus wanted the priests to see a former leper show up and be obedient to the law of Moses to convince the priests that Jesus followed the law.

We wouldn't tell someone today to offer for their cleansing, according as Moses commanded, because we are not under the law, we are under grace. See Romans 6:14-15.

Thy sins are forgiven thee

16 And he withdrew himself into the wilderness, and prayed. 17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them.

The power of the Lord was present to heal them: This was because there were people there with faith in him that Jesus could heal. See Matthew 13:58 and 17:20.

18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. 19 And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. 20 And when he saw their faith, he said unto him,

Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying,

Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

Blasphemies: Heretical (false) teachings.

22 But when Jesus perceived their thoughts, he answering said unto them,

What reason ye in your hearts? 23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? 24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

The son of man: A title for the Messiah (Saviour).

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. 26 And they were all amazed, and they glorified God, and were filled with fear, saying,

We have seen strange things to day.

Man, thy sins are forgiven thee: God had promised Israel that if they were obedient to the covenant they made with him at Sinai they would not experience all the infirmities that the heathen experienced. See Deuteronomy 28.

A publican, named Levi

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.

A publican, named Levi: Also known as Matthew.

28 And he left all, rose up, and followed him.

This was commanded of all who would be his disciples while the kingdom was at hand. It is not at hand today in the dispensation of grace. See Matthew 19:21, and Luke 18:22.

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. 30 But their scribes and Pharisees murmured against his disciples, saying,

Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them,

They that are whole need not a physician; but they that are sick. 32 I came not to call the righteous, but sinners to repentance.

A publican, named Levi: Levi is also known as Matthew, the writer of the gospel of Matthew. A publican was a tax collector for the Romans, and they were despised by the Jews. See a similar story in Luke 19:1-10 about Zacchaeus.

The children of the bridechamber

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?

34 And he said unto them,

Can ye make the children of the bridechamber fast, while the bridegroom is with them? 35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

The children of the bridechamber: They are Jesus’ disciples who believed the gospel of the kingdom that Jesus was the Christ, the Son of the living God.

They were those that followed Christ in his earthly ministry. They were known by different names, the disciples, the little flock. See Luke 12:32.

The bridegroom: This is Jesus Christ. When Christ (the bridegroom) was resurrected, it would be time for that little flock of disciples to fast. Again, that is not you and me.

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.

A parable: A story meant to conceal things from ones enemies while revealing things to ones disciples.

A new garment: These words appear only in 1st Kings 11:28-34, and here in this story in the gospels. See Matthew 9:16 and Mark 2:21.

This is about God rending the ten tribes from Solomon for worshipping other gods. The kingdom will be re-united after God’s wrath comes in the last days. The kingdom will still be with Israel, but it will be with redeemed Israel.

New wine and new bottles

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. 38 But new wine must be put into new bottles; and both are preserved.

New wine: New wine is first mentioned in scriptures when Israel came out of captivity as part of their offerings in the house of God.

It was not mentioned before this time because it is associated prophetically with Israel’s future release from captivity and her regathering in the land during the millennial kingdom. Nehemiah 10:39.

It was taken away from Israel when she rebelled against God’s covenant. See Hosea 9:1-3. It was given to Israel when she was obedient to her covenant. See Proverbs 3:9-10.

No man putteth new wine into old bottles: New wine was the holy Spirit that is to be put into new bottles. Acts 2:13.

The old bottles were vessels that had contained the old covenant written on stone. It had been corrupted by the traditions of the elders. See Ezekiel 36-24-28.

New wine must be put into new bottles: The new covenant needed to be put in new vessels because it would be written on their hearts.

It could not exist in the old bottles as the parable teaches because it would burst the bottles of the old testament. It will be given during the kingdom when the new covenant is written on Israel’s heart. See Joel 3:18.

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

The old is better: The people were fasting from both groups and the newest group was not fasting.

Like wine, they assumed the older was better and what we have always done was the right thing to do. It was if you were not a part of the bridechamber. Believing Israel was those who were the children of the bridechamber.

Chapter Six

Lord of the sabbath

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 second sabbath after the first: The first sabbath is a reference to Jesus’ teaching in the synagogue in Capernaum in Luke 4:31.

Some wrongly believe this to be the 14th day of the first month of the year on a Jewish calendar. If it was Passover would be occurring here and it was not.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? 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; 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? *See 1st Samuel 21:1-6.*

The sabbath days: The seventh day of each week.

5 And he said unto them,

That the Son of man is Lord also of the sabbath.

There were exceptions in the law of Moses, and Jesus was pointing them out to the protectors of the law to produce a question, not the law, but their strict restrictions placed on the everyday Israelite that God never intended.

Stretch forth thy hand

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. 7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. 8 But he knew their thoughts, and said to the man which had the withered hand,

Rise up, and stand forth in the midst.

And he arose and stood forth. 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?

Is it lawful on the sabbath days to do good: The traditions of the elders had replaced the commandments of God concerning the sabbath days.

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

They were filled with madness: This was because Jesus had healed someone on the sabbath day.

The twelve apostles

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. 13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; 14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, 15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, 16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

And of them he choose twelve, whom also he named apostles: The title apostles, meant sent ones. Twelve apostles were chosen to sit on twelve thrones to judge the twelve tribes of Israel in the kingdom. See Matthew 19:28.

Matthew: This is Levi, the publican in the last chapter.

James the son of Alphaeus: He is Matthew (Levi’s) brother. See Mark 2:14. Both are called the son of Alphaeus.

The reason they are not mentioned together as brothers is possibly because of the family shame of having a family member serving Rome as a tax collector.

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 Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; 18 And they that were vexed with unclean spirits: and they were healed. 19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

The sea coast of Tyre and Sidon: Cities to the north of Israel in Lebanon.

There went virtue out of him: Virtue, or power (Dunamis) came out of him to heal them all.

He came to heal Israel of her infirmities, because they were to be a kingdom of priests, and they could not have any infirmities according to the law of Moses. See Exodus 19:5-6, and Leviticus 21:16-24.

The sermon on the kingdom

20 And he lifted up his eyes on his disciples, and said,

Blessed be ye poor: for yours is the kingdom of God. 21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. 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. 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.

Blessed be ye: Believers will be blessed in the kingdom.

Behold, your reward is great in heaven: The reward is stored in heaven, and it will be given out when Christ returns from heaven at the onset of the kingdom.

The woes

24 But woe unto you that are rich! for ye have received your consolation. 25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. 26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

Woe unto you: Unbelievers will be cast into hell. Jesus told everyone to sell all that they had and to come follow him.

He would provide for them, and for three and a half years none of those who followed him ever lacked anything. This is not a sermon for you and me today. If you sell all that you have you will be broke, and in a homeless shelter.

This was Jesus getting ready for his kingdom to be set up on earth, and him expecting those who were looking for that kingdom to come and follow him. All the money they had would just slow them down from following the Lord.

A new set of instructions

27 But I say unto you which hear, Love your enemies, do good to them which hate you, 28 Bless them that curse you, and pray for them which despitefully use you. 29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. 30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. 31 And as ye would that men should do to you, do ye also to them likewise. 32 For if ye love them which love you, what thank have ye? for sinners also love those that love them. 33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. 35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. 36 Be ye therefore merciful, as your Father also is merciful. 37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: 38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

The sermon on the kingdom was written to Israel as a message for the believer to put into practice during the time of Jacob’s trouble (the tribulation period). See Jeremiah 30:7.

They were in the 69th week of Daniel’s prophecy when the Messiah would be cut off (killed). The 70th week was called the time of Jacob’s trouble, which would precede the kingdom being set up.

39 And he spake a parable unto them,

Can the blind lead the blind? shall they not both fall into the ditch? 40 The disciple is not above his master: but every one that is perfect shall be as his master. 41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? 42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. 43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. 44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. 45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

Every tree is known by his own fruit: God compares Israel to trees all throughout the bible. Their works are compared to good and bad fruit. God expected Israel to bear good fruit by obeying the law.

Two chapters of this sermon are mentioned in Matthew which are not mentioner in Luke, because they have a different focus. Matthew focused on the king, and his kingdom, while Luke barely mentions the kingdom.

The coming flood

46 And why call ye me, Lord, Lord, and do not the things which I say? *See James 2:14-26 Faith without works is dead.*

The faithful hearer

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: 48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

When the flood arose: There was a flood in Genesis that only the faithful survived because they heard the word of God and were obedient to it. See Genesis 6.

There is a flood coming that will catch many in Israel by surprise, but those who know the word of God and do it will not be caught off guard.

Laid the foundation on a rock: Faith in Jesus Christ was the firm foundation that they needed because Jesus Christ is the Rock.

The unfaithful hearer

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

The coming flood for Israel is the seventieth week of Daniel, which is also called the time of Jacob's trouble and the tribulation period.

Those who did not have the proper foundation laid would be swept away in it. Jesus even related the end time event to the flood in Noah’s day.

*Matthew 24:38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.*

The Bible says that two-thirds of Israel will perish in the last days, but a third will endure unto the end and go into their kingdom.

Jesus was giving his followers that foundation to prepare them. Jesus is the foundation that they need to endure unto the end of the tribulation period, to be able to enter into their long-awaited kingdom.

Chapter Seven

A worthy Gentile?

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

Capernaum: Kefar Nahum (the city of Nahum the prophet).

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die. 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. 4 And when they came to Jesus, they besought him instantly, saying,

That he was worthy for whom he should do this: 5 For he loveth our nation, and he hath built us a synagogue.

A certain centurion’s servant: A centurion would have been a Gentile soldier for Rome over 100 soldiers.

And when he heard of him he sent unto him the elders of the Jews: The Gentile who was sympathetic to Israel’s God hears about the fame of Jesus, and thinks he could be the person that could heal his servant.

He was worthy: Since the time of Abraham, the way for a Gentile to be blessed by God was for them to bless the seed of Abraham. See Genesis 12:1-3. This does not apply to today.

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 shouldest enter under my roof: 7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. 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.

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.

We first see a worthy Centurion who had blessed Abraham's seed, and now he was worthy to be blessed by God. See Genesis 12:1-3.

I have not found so great faith, no, not in Israel: The word "faith" is found in the old testament only two times. See Deuteronomy 32:20 and Habakkuk 2:4.

It is used of Israel in the gospels in a negative way, "Ye of little faith." See Matthew 8:26. The opposite is true concerning the Gentiles, they were seen as having great faith:

*Matthew 15:28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.*

10 And they that were sent, returning to the house, found the servant whole that had been sick.

Behold, there was a dead man

11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

The day after: After Jesus heals a Gentile’s servant with just his word.

A city called Nain: The city’s name means a pleasant place (a pasture). Jesus and his disciples were entering into the city while the citizens where on their way out of it to a funeral.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. 13 And when the Lord saw her, he had compassion on her, and said unto her,

Weep not.

14 And he came and touched the bier: and they that bare him stood still.

The only son of his mother, and she was a widow: This would mean she would have no one to take care of her in her old age, and no one to pass down the inheritance to.

The family lineage would also stop with his death, and nothing is said of the son having any children. Mary was a widow after Joseph’s death, and she only had one son (Jesus himself) who died and was raised again.

Her other children did not believe on Jesus as their Saviour until after his resurrection. So, at the cross Jesus tells the apostle John, and Mary that they are the only real family that they have now. See John 19:26-27.

When the Lord saw her, he had compassion on her: No request is made by the widow bereaved of her only son. No exhibition of her faith in Jesus to raise her son to life is found. Only the compassion of the Lord is displayed here.

Weep not: See Jeremiah 31:16 for a prophecy picturing a weeping nation who will have her joy restored in the kingdom when the resurrection occurs.

Jesus is the resurrection, and he will restore in the kingdom everything that death had taken away from Israel.

He came and touched the bier: The moveable frame used to carry a corpse to a grave site.

And he said,

Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

Young man, I say unto thee, Arise: What other young man was risen from the dead? Jesus was only thirty-three years old when he was raised from the dead and his mother was a widow as well.

16 And there came a fear on all: and they glorified God, saying,

That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

God hath visited his people: *Luke 1:68 & 78.* Elijah also raises a widow’s son, but this time it is during a famine that lasts three and a half years. See 1st Kings 17.

Coincidentally, that is the same amount of time that Israel will go through the second half of the seven-year tribulation period, known as the great tribulation. See Revelation 12:6.

Israel’s resurrection is when Jesus takes away their tears and grief in the kingdom. The woman was a type of the nation of Israel going through the time of Jacob’s trouble, which is a time of great weeping.

John begins to doubt

18 And the disciples of John shewed him of all these things. 19 And John calling unto him two of his disciples sent them to Jesus, saying,

Art thou he that should come? or look we for another?

20 When the men were come unto him, they said,

John Baptist hath sent us unto thee, saying,

Art thou he that should come? or look we for another?

21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. 22 Then Jesus answering said unto them,

Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. 23 And blessed is he, whosoever shall not be offended in me.

Tell John what things ye have seen and heard: They saw the miracles he did, and heard the gospel of the kingdom preached unto the poor.

The lame walk: The infirmities mentioned in v:21.

The lepers are cleansed: The plagues mentioned in v:21.

The dead are raised: The widows only son back in v:7-15.

The lame walk, the lepers are cleansed, the deaf hear: These miracles are recorded in Luke 6.

The blind see: See verse 21 above.

Jesus fulfilled Isaiah 61:1-2 in front of John’s disciples to serve as a reminder to John that the one he saw the Spirit descending upon at his baptism was indeed the Christ.

But what went ye out for to see?

24 And when the messengers of John were departed, he began to speak unto the people concerning John,

What went ye out into the wilderness for to see? A reed shaken with the wind? 25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. 26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. 27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. *See Isaiah 40:3.*

A reed shaken with the wind: Someone who would be weak when confronted by Rome or the religious leaders.

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

He that is least in the kingdom of God is greater than he: John was not a part of the group that would be baptized with the holy Spirit on the day of Pentecost, and beyond, who would make up the little flock. See Luke 12:32.

John was not to be compared with the kingdom saints, because he would not taste the good word of God, and the powers of the world to come (the kingdom). See Hebrews 6:5.

29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. 30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

The publicans, justified God: Those who had heard John the Baptist and believed his word justified God being baptized of him. This means that they accepted the counsel of God.

The Pharisees and lawyers rejected the counsel of God: The Pharisees and lawyers were those who rejected the counsel of God that John preached to them when they would not be baptized by John.

They did not receive the remission of their sins because they rejected the counsel of God.

31 And the Lord said,

Whereunto then shall I liken the men of this generation? and to what are they like? 32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. 33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. 34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! 35 But wisdom is justified of all her children.

Wisdom is justified of all her children: The men of Jesus’ generation were wicked and did not believe Jesus or John.

Thy sins are forgiven.

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.

One of the Pharisees: Simon was his name. This was in northern Israel in the Galilee region. Matthew, Mark, and John record this story.

Sat down to meat: To eat with him.

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,

A woman in the city, which was a sinner: This was Mary Magdalene.

An alabaster box of ointment: Ointment was used to anoint priests and kings.

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. 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.

If he were a prophet: He previously only thought of Jesus as a prophet.

She is a sinner: All have sinned, but this Pharisee did not see himself as a sinner. Most religious Jews today still do not believe people are born sinners.

40 And Jesus answering said unto him,

Simon, I have somewhat to say unto thee.

And he saith,

Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. 42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

A certain creditor: Jesus.

Two debtors: Simon, and the woman.

Both Simon and the woman were forgiven by Jesus.

They had nothing to pay: By the works of the law no one can be saved. There must be faith with it for those in Jesus’ day.

Who will love him the most: The question is not about who is saved or not, but who loves their Saviour the most.

43 Simon answered and said,

I suppose that he, to whom he forgave most.

And he said unto him,

Thou hast rightly judged.

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. 45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. 46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. 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.

48 And he said unto her,

Thy sins are forgiven.

Thy sins are forgiven: It was obvious by the woman’s actions she loved Jesus.

49 And they that sat at meat with him began to say within themselves,

Who is this that forgiveth sins also?

50 And he said to the woman,

Thy faith hath saved thee; go in peace.

Thy sins are forgiven: God alone could forgive sins. See Exodus 32:32.

Thy faith hath saved thee: Faith saves in every dispensation. She had works accompanying her faith, we do not today. *See Matthew 9:2, 22, 15:28 and Ephesians 2:8-9.*

Chapter Eight

The glad tidings of the kingdom

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

The glad tidings: The word gospel means glad tidings, and this good news of the kingdom was that it was at hand:

*Matthew 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.*

*Matthew 4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.*

The twelve were with him: The twelve apostles.

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, 3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

Mary called Magdalene: She was from the town of Migdal.

Joanna: *See Luke 24:10.*

Which ministered unto him of their substance: They sold all their substance to use to support the work of the kingdom, as was commanded by Christ to receive eternal life in the kingdom. See Luke 14:33.

*Matthew 19:21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.*

The parable of the sower

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

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

He spake by a parable: Before he spoke openly to all, but once they heard he began to speak publicly only in parables. See Mark 4:10-12.

His seed: Is the word of the kingdom. See Matthew 13:19.

The way side: The word of the kingdom didn’t find good ground in their hearts. See Matthew 13:19.

The fowls of the air devoured it: Devils are often portrayed as fowls in scripture. See verse 12 below.

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

A rock: They liked what they hear initially but do not endure unto the end. See Matthew 13:20-21.

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

Thorns: The word of the kingdom is choked out by the cares of this world. See Matthew 13:22.

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.

9 And his disciples asked him, saying,

What might this parable be?

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.

The mysteries of the kingdom of God: The kingdom of God is also called the kingdom of heaven in Matthew thirteen. These were kingdom truths, which have nothing to do with us in the dispensation of grace today.

11 Now the parable is this: The seed is the word of God. 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.

They by the way side: Those that get easily distracted by the cares of the world and forget the word of the kingdom.

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.

They on the rock: Others would not endure unto the end and would fall away as it says, but that is not written to us today in the dispensation of grace. See Matthew 13:20-21.

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.

That which fell among thorns: These are those that heard the word, but they did not keep it. See Matthew 13:22.

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.

The good ground: This is the person who believed the gospel of the kingdom, and who produced fruit by keeping the word, and telling others that Jesus was the Christ.

These parables are written for Israel prior to the dispensation of grace, while they were under the law.

Take heed therefore how ye hear

16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. 17 For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. 18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

Whosoever hath, to him shall be given: The ones who hear the word of the sower (Jesus Christ) and who kept it would be given more.

Whosover hath not, shall be taken even that which he seemeth to have: If they heard then soon forgot it, disobeyed it, or ignored it, then what they had received would be taken away from them.

Jesus’ family

19 Then came to him his mother and his brethren, and could not come at him for the press. 20 And it was told him by certain which said,

Thy mother and thy brethren stand without, desiring to see thee.

The press: The crowd.

21 And he answered and said unto them,

My mother and my brethren are these which hear the word of God, and do it.

His mother and his brethren: They had heard the good news of the kingdom from Jesus himself, but they were not following him, nor doing it. Later on, however, after his resurrection they did rise from their fall to follow him.

*Luke 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;* See Acts 1:14.

Where is your faith

22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them,

Let us go over unto the other side of the lake.

And they launched forth. 23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. 24 And they came to him, and awoke him, saying,

Master, master, we perish.

Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. 25 And he said unto them,

Where is your faith?

And they being afraid wondered, saying one to another,

What manner of man is this! for he commandeth even the winds and water, and they obey him.

Where is your faith: They should not have doubted after all they had seen. This display would still not be enough to produce unshakeable faith in the near future as they would all forsake him. See Mark 14:50.

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

The country of the Gadarenes: The city of Gadara, where the man with the legion of devils was from on the east side of the sea of Galilee.

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

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.)  30 And Jesus asked him, saying,

What is thy name?

And he said,

Legion:

because many devils were entered into him. 31 And they besought him that he would not command them to go out into the deep.

Legion: 2000 Roman soldiers made up a legion.

The deep: The Greek word is, "abusos," where we get the word abyss from. It is translated twice as the phrase "the deep" and seven times as “the bottomless pit.”

*Romans 10:7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)*

Was Christ in the deep water after his death, or was he in the heart of the earth? The heart of the earth.

The deep is not a reference to the water that was in front of them. They did not want to be cast into the bottomless pit, or into the heart of the earth, which is Hell.

*Mark 5:10 And he besought him much that he would not send them away out of the country.*

This legion of devils wanted to stay in the country, and not to be cast into the deep (the abusos, or abyss).

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.

They besought him that he would suffer them to enter into them: The devils wanted a body to possess, and there was swine feeding in the distance.

One man's body could house a legion (thousands) of devils, but when Jesus cast the legion of devils out, there was just enough swine there for the devils. See Mark 5:13.

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.

The lake: Lake is translated as the lake here, not the deep.

34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country. 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. 36 They also which saw it told them by what means he that was possessed of the devils was healed. 37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. 38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee.

And he went his way, and published throughout the whole city how great things Jesus had done unto him.

Return to thy own house: Jesus did not tell this Gentile to go to the priests and offer an offering for his cleansing as he did with Jews being healed, because this man was not a Jew.

This was also different from every other person he ever helped because he commanded everyone he spoke with to come and follow him. He also would identify them as Jews, like in Luke 13:16 & 19:9.

This man was a Gentile, and it was not time for the Gentiles to follow him. Jesus told him to tell his friends how good God had been to him, and when he did, he told people how good Jesus had been to him. Jesus is God!

Twelve years

40 And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him. 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: 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. 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, 44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanched. 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?

46 And Jesus said,

Somebody hath touched me: for I perceive that virtue is gone out of me.

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. 48 And he said unto her,

Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

A woman having an issue of blood twelve years: This issue of blood would make her unclean, and all those who came in contact with her. See Leviticus 12:1-8, 15:25, Matthew 9:20 & Mark 4:25.

Jesus also touched the unclean to make them hole. See Luke 5:12. Twelve is the number of Israel.

All of Israel was unclean, and only when they recognize Jesus as their only hope can they be saved and enter into their kingdom.

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.

50 But when Jesus heard it, he answered him, saying,

Fear not: believe only, and she shall be made whole.

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. 52 And all wept, and bewailed her: but he said,

Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead. 54 And he put them all out, and took her by the hand, and called, saying,

Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat. 56 And her parents were astonished: but he charged them that they should tell no man what was done.

About twelve years of age: The fact that she was about twelve years of age, and the woman’s issue of blood began about twelve years ago was no coincidence.

Twelve is the number of Israel, and these two stories are intentionally overlapping one another, so that you will ask, "Why do both of these two stories have women associated with the number twelve in them?"

Jesus was trying to teach Israel that without him, they (Israel) were dead spiritually, and there was nothing they could do to cure themselves, or others.

Jesus healed all those in Israel with infirmities, so that they could become priests in the kingdom that was at hand.

He also resurrected from the dead everyone that he came across as a sign that he could raise all the righteous at the onset of the kingdom. See John 11:24-25.

He had to wait until after his thirtieth birthday before performing any miracles so he could show them that he was their High Priest. See Numbers 4:3.

Jesus didn’t leave this twelve-year-old maid in paradise where she had gone at the moment of her death, because Jesus is the resurrection, and the life, and Jews will live forever in his presence in the kingdom. See John 11:24.

She, and the woman with the issue of blood for 12 years were a sign to the twelve tribes of Israel that God was doing this for his people.

Chapter Nine

Power is given to the apostles

1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. 2 And he sent them to preach the kingdom of God, and to heal the sick.

He called his twelve disciples together, and gave them power: Power was given only to the twelve apostles at this point, and not to every believer. Special power was given to certain Jews, at a certain time, for certain reasons.

He sent them to preach the kingdom of God, and to heal the sick: They were sent to preach about the kingdom, not the dispensation of grace.

And to heal the sick: The gospel of the kingdom also had signs following it. They had power to heal the sick totally, and immediately. See Matthew 4:17-23.

Jesus sends out the twelve

3 And he said unto them,

Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. 4 And whatsoever house ye enter into, there abide, and thence depart. 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.

This was Jesus' kingdom plan for missions to the lost sheep of the house of Israel only. If you try to mimic or pattern your ministry after this plan, you will fail. God is not doing his work this way today.

Shake off the dust from your feet: See Acts 13:51.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

Preaching the gospel: The gospel of the kingdom. See Matthew 4:17-23.

And healing every where: The gospel of the kingdom had signs following it. Our gospel today does not. See 1st Corinthians 15:1-4 and Acts 20:24.

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;

Herod the tetrarch: The fourth ruler in that area.

8 And of some, that

Elias had appeared;

and of others, that

one of the old prophets was risen again.

That Elias had appeared: This is speaking of Elijah who was to come before the Lord sets up his kingdom.

9 And Herod said,

John have I beheaded: but who is this, of whom I hear such things?

And he desired to see him. 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. 11 And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

A city called Bethsaida: The house of fish.

Spake unto them of the kingdom of God, and healed them: *See Matthew 4:17-23.*

12 And when the day began to wear away, then came the twelve, and said unto him,

Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

We are here in a desert place: A deserted place, or a place with nothing to sustain them. See Mark 8:4 where his disciples call this place “the wilderness.”

13 But he said unto them,

Give ye them to eat.

And they said,

We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples,

Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

Make them sit down by fifties in a company: There were a hundred companies of fifty men each. See Mark 6:40.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. 17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

Twelve baskets full: There were twelve apostles, to carry twelve baskets back with them. This signified that there would be enough food to feed Israel again at a later point.

In the time of Jacob’s trouble Jesus will again feed Israel in the wilderness for three and a half years. See Revelation 12:6.

The Christ of God

18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying,

Whom say the people that I am?

19 They answering said,

John the Baptist;

but some say,

Elias;

and others say,

that one of the old prophets is risen again. *See Luke 9:7-8.*

20 He said unto them,

But whom say ye that I am?

Peter answering said,

The Christ of God.

21 And he straitly charged them, and commanded them to tell no man that thing; 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.

The Christ of God: In Matthew he says, “Thou art the Christ, the Son of the living God.” Christ means the anointed one. See Matthew 16:16 and Acts 10:38.

And be raised the third day: This is the first time Jesus mentions his death and resurrection.

Following Jesus

23 And he said to them all,

If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

Take up his cross daily, and follow me: This meant for those three years while the kingdom was at hand, they were to leave all and follow Jesus. They were to be preaching the gospel of the kingdom and healing the sick.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. 25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? 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.

For whosoever will save his life shall lose it: For those alive while the kingdom of heaven was being preached, who will lose eternal life if they do not forsake all and follow him. Including those in the tribulation. See Matthew 24:13-14.

Be cast away: Jesus is speaking of being cast into hell.

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.

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

There be some standing here, which shall not taste of death, till they see the kingdom of God: Peter, John, and James were all eyewitnesses of his majesty. See 2nd Peter 1:16.

Majesty has to do with the kingdom glory he would have one day. They got to see a glimpse of the kingdom that day.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. 30 And, behold, there talked with him two men, which were Moses and Elias:

The fashion of his countenance was altered: *2nd Peter 1:16 He was transfigured before them.*

There talked with him two men, which were Moses and Elias: The two witnesses mentioned in Revelation 11:3.

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

Who appeared in glory: They were transfigured as well.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. *See 2nd Peter 1:16.*

33 And it came to pass, as they departed from him, Peter said unto Jesus,

Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias:

not knowing what he said. 34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. 35 And there came a voice out of the cloud, saying,

This is my beloved Son: hear him.

Let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said: Peter didn’t know they would be leaving so abruptly.

Peter, and all of Israel, for four hundred years were waiting for Elias/Elijah to return just before the kingdom is established.

Tabernacles were temporary dwelling places/booths like the children of Israel built while they were wandering in the wilderness.

This is my beloved Son: hear him: God had previously called Jesus his beloved Son after the Holy Ghost descended upon him at his baptism. See Luke 3:22.

He was anointed at that time to begin his ministry as Israel’s High Priest. See Act 4:27 & 10:38. This time God tells Peter, James, and John to hear his Son. This is just before he tells his disciples of his crucifixion. See verses 44-45 below.

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

Jesus was found alone: Moses and Elias had departed.

They kept it close: They kept this event a secret between themselves for the time being.

Jesus cast out a spirit

37 And it came to pass, that on the next day, when they were come down from the hill, much people met him. 38 And, behold, a man of the company cried out, saying,

Master, I beseech thee, look upon my son: for he is mine only child. 39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. 40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said,

O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. *Mark 9:17-29.*

O, faithless and perverse generation: Jesus’ disciples did not have faith enough to heal him.

How long shall I be with you, and suffer you: Jesus would be leaving Israel after his resurrection, and he would need his twelve to do this in his absence. See Matthew 17:14-21.

The devil threw him down, and tare him: Hurt him. See Mark 9:17-29.

43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

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

Let these sayings sink down into your ears: The saying that the Son of Man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

They understood not this saying, and it was hid from them, that they perceived it not: The disciples were not looking forward to the cross for salvation. See Matthew 16:21-23 & Luke 24:44-48.

Which of them should be greatest

46 Then there arose a reasoning among them, which of them should be greatest. 47 And Jesus, perceiving the thought of their heart, took a child, and set him by him, 48 And said unto them,

Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

Jesus, perceiving the thought of their heart: Jesus knew their thoughts being God in the flesh, and he often times exhibited the attributes of deity.

Whosoever shall receiveth this child in my name receiveth me: See Matthew 10:40 & 18:1-5.

49 And John answered and said,

Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

50 And Jesus said unto him,

Forbid him not: for he that is not against us is for us.

We forbad him, because he followeth not with us: He was not an apostle, but at the time that the kingdom was at hand a believer could do these things.

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,

The time was come that he should be received up: His resurrection. See Mark 16:19, John 14:1-3, Galatians 4:4 & 1st Timothy 3:16.

*Mark 16:19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.*

He stedfastly set his face: He was determined to go to Jerusalem. See Isaiah 50:7.

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

Before his face: Ahead of him, or in front of him.

A village of the Samaritans: These were Jews of the northern ten tribes whose ancestors set up golden calves to worship under Jeroboam. They had mingled their seed with the surrounding Gentiles nations. See 1st Kings 14:16.

53 And they did not receive him, because his face was as though he would go to Jerusalem. 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? See *2nd Kings 1:10.*

His face was as though he would go to Jerusalem: He was continually looking towards Jerusalem while he was there.

55 But he turned, and rebuked them, and said,

Ye know not what manner of spirit ye are of. 56 For the Son of man is not come to destroy men's lives, but to save them.

And they went to another village.

The Son of man is not come to destroy men’s lives, but to save them: When Jesus returns, he will come as the Son of God, and those who oppose him will be destroyed.

Following Jesus

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.

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.

The Son of man: A Messianic title. See Acts 7:56 & Revelation 14:14.

Hath not where to lay his head: He didn’t have a home to sleep in.

Jesus calls people to follow him

59 And he said unto another,

Follow me.

But he said,

Lord, suffer me first to go and bury my father.

60 Jesus said unto him,

Let the dead bury their dead: but go thou and preach the kingdom of God.

Let the dead bury their dead: Dead people can’t bury anyone. Jesus is speaking about spiritually dead people.

There were less than three years remaining before the 69th week of Daniel was to expire, and the Messiah was to be cut off. Then the 70th week of Daniel (The time of Jacob’s trouble) would begin. See Daniel 9:26.

Preach the kingdom of God: That is why Jesus told this man to get busy preaching, so that spiritually dead people could be made alive by the gospel. See Matthew 4:17.

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.

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.

I will follow thee; but let me first: There was no “me first” in following Jesus while the kingdom was at hand.

Looking back: To follow Jesusmeant to sell all that you had, and to go and follow him from that moment on. This was because the kingdom was actually at hand, and would have come soon had the nation of Israel repented. They did not.

*Luke 17:32 Remember Lot’s wife?*

This is an unfortunate chapter division at this point because it breaks up the context of Jesus calling disciples to preach the gospel of the kingdom to Israel.

Chapter Ten

The kingdom is nigh

1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

The Lord appointed other seventy also: Thirty-five two-man teams, totaling seventy. (the same number of the Sanhedrin: The rulers of Israel).

These along with his twelve apostles all going about to warn Israel that their long-awaited kingdom was nigh (near, or at hand). See Matthew 3:2.

The labourers are few

2 Therefore said he unto them,

The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

The harvest truly is great: There were many children of Israel that needed to hear the gospel of the kingdom.

The Lord of the harvest: Jesus is the Lord of the harvest. See Jeremiah 5:24.

3 Go your ways: behold, I send you forth as lambs among wolves. 4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way. 5 And into whatsoever house ye enter, first say, Peace be to this house. 6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. 7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

If the son of peace be there, your peace shall rest upon it: Jesus is the personification of peace. See Matthew 10:13.

Go not from house to house: If they found a house that believed Jesus was the Christ, they were to stay with them until they left the city for the next one.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

Heal the sick that are therein: The gospel of the kingdom had healing as a part of its message to prepare believing Israel to be priests in their coming kingdom. See Matthew 4:23, Exodus 19:5-6 and 1st Peter 2: 5-9.

Neither of these two passages of scriptures are written to us today. They are both to the children of Israel for their kingdom. Priests could not have any infirmities in their flesh. See Leviticus 21:21.

The kingdom of God is come nigh unto you: It has not come nigh unto us today, because the King is not here with us, as he was them. The terms kingdom of God and kingdom of heaven can be used synonymously, but not always.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, 11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

Even the very dust of your city, which cleaveth on us, we do wipe off against you: This meant that they did what was required of them under the law, and that their blood was on their own hands now. See Acts 13:51.

Man was formed from the dust of the earth, and their bodies would return to the dust. Genesis 2:7 and 3:14. Dust was used when there was morning or great grief. See Joshua 7:6 & Revelation 18:19.

The kingdom of God is come nigh unto you: This practice is not for the body of Christ today, as the kingdom of God is not come nigh us, as it had for them in those days.

Woe unto thee

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. 13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

Woe unto thee, Chorazin! woe unto thee Bethsaida: Two cities where Jesus performed many of his early miracles at. See Matthew 11:20-24.

Chorazin: A city just to the north of Capernaum.

Bethsaida: A city directly east of Capernaum along the coast of the Sea of Galilee. It was where a blind man was healed. See Mark 8:22. It was also the hometown of Philip, Andrew & Peter. See John 1:44.

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

Tyre and Sidon: Two coastal cities north of Caesarea, in modern day Lebanon. They were the cities of Phoenicia.

At the judgment: The great white throne judgment. See Revelation 20:11.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. 16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

Capernaum, which art exalted to heaven, shalt be thrust down to hell: The city itself cannot be thrust down to hell, but the people could.

Capernaum was where Jesus’ home base was at for most of his three-year ministry. See Matthew 4:13. Capernaum gets the harshest judgment of all the three cities because many miracles were done in Capernaum.

17 And the seventy returned again with joy, saying,

Lord, even the devils are subject unto us through thy name.

18 And he said unto them,

I beheld Satan as lightning fall from heaven. 19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. 20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

The seventy returned: These were the seventy that Jesus appointed, and sent out in Luke 10:1.

I beheld Satan as lightning fall from heaven: See Isaiah 14:4-17, Ezekiel 28 & Revelation 12:9.

I give unto you power to tread on serpents and scorpions: These are the same powers mentioned in Mark 16:15-18 that he gave to those that he sent out to preach the exact same kingdom message.

They could drink something deadly, or be bitten by a poisonous snake, and it wouldn't hurt them. We cannot do this today in the dispensation of grace.

21 In that hour Jesus rejoiced in spirit, and said,

I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. 22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

Thou hast hid these things from the wise and the prudent: The Religious were wise in the world’s eyes, and God denied them these truths because of their rejection of Jesus as the Christ.

And hast revealed them unto babes: The disciples were privileged to see, and do some amazing things, which we cannot do today because we are not that generation which were given power by Jesus to do these miracles.

All things are delivered unto me of my Father: The power to tread on serpents, and to heal people.

23 And he turned him unto his disciples, and said privately,

Blessed are the eyes which see the things that ye see: 24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Many prophets and kings have desired to see those things which ye see, and have not seen them: *See* *1st Peter 1:11.*

25 And, behold, a certain lawyer stood up, and tempted him, saying,

Master, what shall I do to inherit eternal life?

26 He said unto him,

What is written in the law? how readest thou?

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.

28 And he said unto him,

Thou hast answered right: this do, and thou shalt live.

What shall I do to inherit eternal life: Jesus’ answer was do what Moses said in the law and thou shalt live (inherit eternal life).

We wouldn’t tell someone today to keep the ten commandments to obtain eternal life, but Jesus did because Israel was still under the law of Moses before the cross.

The good Samaritan

29 But he, willing to justify himself, said unto Jesus,

And who is my neighbour?

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. 31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. 32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, 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. 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. 36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said,

He that shewed mercy on him.

Then said Jesus unto him,

Go, and do thou likewise.

But he willing to justify himself, said unto Jesus, And who is my neighbor: In order for someone to inherit eternal life in the tribulation period, he or she must bless the Jewish people. See Genesis 12:3.

If they did as the priest and the Levite did, they would not inherit the eternal life they sought.

A certain Samaritan: The Samaritan was one of the lost sheep from the house of Israel who later on helped this "certain man," a Jew, when a priest, and a Levite (both fellow Jews) would not.

If a Samaritan was a neighbor unto this Jewish man, who were the Jews to be neighbors unto? The Samaritans.

Pouring in oil and wine: These are used in the tribulation period to help people as they are here. See Revelation 6:6.

One thing was needful

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. 40 But Martha was cumbered about much serving, and came to him, and said,

Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her,

Martha, Martha, thou art careful and troubled about many things: 42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

One thing is needful: Jesus came all the way to teach those in Bethany things pertaining to the kingdom, and Martha should have been listening to Jesus.

Chapter Eleven

Kingdom prayer

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.

2 And he said unto them,

When ye pray, say, Our Father which art in heaven, Hallowed be thy name.

When ye pray: They wanted to pray like John taught his disciples, but Jesus wanted them to pray for their kingdom to come down from heaven to the earth.

Thy kingdom come. Thy will be done, as in heaven, so in earth. 3 Give us day by day our daily bread. 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.

Thy kingdom come: This was a kingdom prayer for saints awaiting the kingdom to come down from heaven.

It did not come because they rejected their King, and cried out for him to be crucified. Their kingdom would be postponed till a later date.

Give us this day our daily bread: The next event on the calendar for Israel was the time of wrath spoken of by John the Baptist, and all the Prophets.

Then Israel's kingdom would come, but prior to that they were to pray this prayer for food, and protection from tempter (the Anti-Christ during that terrible time.

God will answer that prayer in the time of Jacob’s trouble when he feeds them in the wilderness for three and a half years. See Revelation 12:6.

Forgive us our sins; for we also forgive every one that is indebted to us: They were to forgive in order to be forgiven. We are to forgive today because we already are forgiven.

Lead us not into temptation, but deliver us from evil: In the time of Jacob’s trouble there will be great temptation to take the mark of the beast.

God will deliver those from this temptation if they pray as they should at that time. We are not to pray the same way today. Paul teaches the members of the body of Christ how to pray in this present dispensation in Romans - Philemon.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; 6 For a friend of mine in his journey is come to me, and I have nothing to set before him? 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. 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. 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. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. *See Matthew 7:7.*

Ask, and it shall be given you: This is a promise to kingdom saints, it is not a promise to you and me today.

Give the Holy Spirit

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? 12 Or if he shall ask an egg, will he offer him a scorpion? 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?

Give the Holy Spirit: The Holy Spirit was first given to Israel on the day of Pentecost when they were praying in the upper room. See Acts 2:38 as well.

The baptism with the Holy Spirit was for Israel at a specific time in history, to endue them with power to be bold witnesses. We are baptized by the Holy Spirit today into the body of Christ. See 1st Corinthians 12:13.

14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. 15 But some of them said,

He casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting him, sought of him a sign from heaven. 17 But he, knowing their thoughts, said unto them,

Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. 18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. 19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. 20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

The finger of God: This is the Spirit of God. See Matthew 12:28 and compare it with verse twenty. See Exodus 8:19, 31:18 and Deuteronomy 9:10.

The kingdom of God is come upon you: The kingdom of heaven is at hand. See Matthew 3:2.

A strong man

21 When a strong man armed keepeth his palace, his goods are in peace: 22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. *See Matthew 12:44.*

A strong man: The devil.

A stronger than he: Jesus Christ.

His armour: The wiles of the devil.

His spoils: Jesus will give to believing Israel what has been taken away from them many fold.

23 He that is not with me is against me: and he that gathereth not with me scattereth. 24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. 25 And when he cometh, he findeth it swept and garnished. *See Matthew 12:29.*

He that gathereth not with me scattereth: If a fellow Jew did not preach the gospel of the kingdom to other Jews, they were not on God’s side at that time.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: A devil that was cast out of a person in those days could not just go where he pleased.

Satan had a specific place he expected his minions to operate, and they would not have any rest if they were not doing what Satan wanted them to be doing, and being where he wanted them to be.

I will return unto my house whence I came out: This is the house of Israel. Remember the legion of devil’s request to Jesus in Mark 10:5-8?

*Mark 5:10 And he besought him much that he would not send them away out of the country.*

He findeth it swept and garnished: Jesus (the stronger man) came to Israel and swept it clean of devils, by casting them out.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

The last state of that man is worse that the first: Just because Jesus cast devils out of every Israelite he came across, does not mean that they all became believers.

The consequences for them not believing in him as their Christ was seven times worse than before he had shown them mercy.

Over and over again, Israel was warned first by God through Moses, and later by his prophets, that God will punish them seven times more for their sins if they would not hearken unto God.

*Leviticus 26:18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.*

Remember that Mary Magdalene had seven devils cast out of her. See Mark 16:9 and Luke 8:2. Jesus is God in human flesh, and Israel did not hear him, and they were punished for their unbelief.

They blasphemed the Holy Spirit by attributing his miracles to the power of Satan instead of the Holy Spirit. This was the unpardonable sin. It cannot be committed today in the dispensation of Grace.

27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him,

Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said,

Yea rather, blessed are they that hear the word of God, and keep it.

Yea rather, blessed are they that hear the word of God, and keep it: Mary was not traveling with Jesus until his crucifixion, most of Jesus' own family members were not followers of him until after his resurrection.

The sign of the prophet Jonah

29 And when the people were gathered thick together, he began to say,

This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. 30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

This is an evil generation: They were also called a wicked and adulterous generation in Matthew 16:4.

The sign of Jonas the prophet: Jonas was resurrected after three nights and three days in the belly of the fish.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. 32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

The queen of the south: The Queen of Sheeba.

The men of Nineve: Nineveh. How was the prophet Jonah a sign to the Ninevites? What does a sign do? It educates you about something.

The preaching of Jonas: Jonah educated the people of Nineveh that God was going to destroy the people of Nineveh for their wickedness.

Jonah did not go to Nineveh preaching repentance, he himself did not want to go to the Ninevites. He even waited to see if God would follow through with the destruction he had promised, and which Jonah had proclaimed.

God did not, and that was his worse fear. That would make Jonah look like a false prophet to Israel. Jesus was called a false prophet, and his healings were attributed to Satan.

He will be a witness personally against that generation who had not only his words preached to him, but every prophecy written about his first coming fulfilled in front of their very eyes.

The little flock did, however, believe, and the kingdom will then be taken away from the unbelieving majority in the nation and it will be given to the little flock of believers. See Luke 12:32.

Jesus is greater than Solomon, and Jonah together, and yet two different nations heard them and believed, but Israel would not believe a greater witness, because of their wickedness.

33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. 34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. 35 Take heed therefore that the light which is in thee be not darkness. 36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

Jesus said himself that he was the light of the world, and if a man were to believe in him, he would not walk-in darkness. Israel as a whole was walking in darkness.

Leviticus 26 makes it clear that Israel was in darkness, and that they needed to repent of violating the covenant they made with God at Sinai, and if they would have, they would have recognized their Messiah.

Woe unto you Pharisees

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. 38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner. 39 And the Lord said unto him,

Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. 40 Ye fools, did not he that made that which is without make that which is within also? 41 But rather give alms of such things as ye have; and, behold, all things are clean unto you. 42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. 43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. 44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

These ought ye to have done: Jesus told the religious they should have tithed because it was commanded under the law. The body of Christ today is not under the law, we are under grace.

45 Then answered one of the lawyers, and said unto him,

Master, thus saying thou reproachest us also.

The lawyers: The teachers of the law of Moses.

46 And he said,

Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. 47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. 48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. 49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: 50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

The sepulchres of the prophets: Their tombs.

From the blood of Abel: Cain slew him in Genesis 4.

The blood of Zacharias: The story of Zacharias being killed is found in the last book of the "Old Testament," in the Hebrew Bible in 2nd Chronicles 24:20-21 (from A to Z).

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

The key of knowledge: Keys unlock things, and these lawyers had taken away the key of knowledge that would unlock the scriptures to the average person to find the Messiah.

They did this by all the traditions they had placed above the word of God which blinded the people from the truth about what the Messiah would be like.

They couldn't recognize the Messiah when he was standing right in front of them because they were blinded to the truths in God's word thanks to the lawyers.

This stern warning should have caused the lawyers to rethink their ways, but for many it had no effect.

Ye entered not in: The lawyers could not enter into the kingdom because they had replaced the key of knowledge, with a broken key of their tradition.

53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: 54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

Chapter Twelve

Fear not little flock

1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all,

Beware ye of the leaven of the Pharisees, which is hypocrisy.

An innumerable multitude of people: This multitude is made up of two groups. Those who were following him completely, and those who were there for the miracles.

His disciples: These are those who sold all that they had and followed him completely. They are later called the little flock in verse 32.

The leaven of the Pharisees: False teachings of the Pharisees.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. 3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

The Pharisees were hypocrites because they said one thing publicly, but privately they expected from the people the very things they themselves would not give to God.

4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. 5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

My friends: Jesus calls those that follow him his friends.

I will forewarn you who ye shall fear: The people lived in fear of the religious lawyers, Pharisees, Sadducees, and Rabbi's. Contrast this with the first two words of verse 34.

Those very same people loved to have the people fearing them, because then they could get them to do whatever they wanted. These speak of Jews alive in Jesus' day, who wanted to enter their kingdom. See Luke 12:57-59.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God? 7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. 8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: 9 But he that denieth me before men shall be denied before the angels of God.

Whosoever shall confess me before men: They needed to confess that Jesus was the Christ, the Son of the living God.

Not just when their enemies threatened them with death for doing so, but they were to go and follow him and preach who he was to others. See Matthew 16:16.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

Blasphemeth against the Holy Ghost: This is the unpardonable sin. There was no forgiveness for it under the dispensation of the Law.

Saul of Tarsus was a blasphemer, and under the program that Israel was under up to that point there was no forgiveness of sins for blasphemy.

The only way Saul of Tarsus could have ever been saved was if the dispensation of grace began, and it did. The teachings of the dispensation of grace were dispensed to Paul after he was saved to dispense them to us.

11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: 12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

The Holy Ghost shall teach them in the same hour what you ought to say: God is not talking to you today in the dispensation of grace. This will happen during the tribulation period. See Revelation 3:10.

This is a kingdom practice where the Holy Ghost would empower his witnesses, and give them the words to says to testify on God's behalf. This is how Peter and Stephen received the messages they preached in Acts 2 & 7-8.

Beware of covetousness

13 And one of the company said unto him,

Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him,

Man, who made me a judge or a divider over you? 15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

Beware of covetousness: In the tribulation period people will be required by God to sell all they have and to distribute to the poor just as Jesus required in his day. See Luke 12:33.

16 And he spake a parable unto them, saying,

The ground of a certain rich man brought forth plentifully: 17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. 20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? 21 So is he that layeth up treasure for himself, and is not rich toward God.

Thou fool, this night thy soul shall be required of thee: During the tribulation period it will be very hard for a rich man to enter into the kingdom of heaven. See Matthew 19:16-30.

They were to sell all that they had and go and follow Jesus during his three-year ministry while the kingdom was at hand. See below:

22 And he said unto his disciples,

Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. 23 The life is more than meat, and the body is more than raiment. 24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? 25 And which of you with taking thought can add to his stature one cubit? 26 If ye then be not able to do that thing which is least, why take ye thought for the rest? 27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. 28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? 29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. 31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

Take no thought for your life: They were not to worry about how they would survive as God would take care of them in those days.

Oh ye of little faith: While the kingdom of God was at hand Jesus took care of the little flock, he will do so again in the tribulation period.

Little flock

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Fear not: Jesus tells the recipients of the kingdom what was ahead of them in tribulation period. They are to fear God instead of the anti-christ.

Little flock: The remnant of Jewish people that have believed the gospel of the kingdom that Jesus is the Christ.

They are the nation that will be given the kingdom because they are bringing forth the fruit thereof. See Matthew 21:43.

It is the Father’s good pleasure to give you the kingdom: The kingdom was promised to Israel, but only believing Israel who are circumcised in their hearts will have the kingdom given to them.

Unbelieving Israel will have it taken from them, and given to a nation bringing forth the fruits thereof. See also Matthew 21:43 (believing Israel AKA the little flock).

33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. 34 For where your treasure is, there will your heart be also.

Sell that ye have: This is kingdom living. You are not Israel under these commandments today.

If you sell all that you have and give it away, you will be penniless, and you will be disobeying the truth has God dispensed to you today through Paul the apostle of the Gentiles. See Romans 11:13.

Give alms: Donations to the poor. See Matthew 6:1-4.

Bags which wax not old: Eternal rewards.

35 Let your loins be girded about, and your lights burning;

Your loins girded: Exodus 12:11 & 1st Kings 18:46.

Your lights burning: See the wise virgins in the tribulation period mentioned in Matthew 25:1-13.

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

Men that wait for their lord: The Lord Jesus Christ.

When he will return from the wedding: See Matthew 22.

When he cometh and knocketh, they may open unto him immediately: See Revelation 3:20.

37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. 38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

Blessed are those servants, whom the lord when he cometh shall find watching: See Matthew 24:42-43, Mark 13:33-37 & Luke 21:36.

The second watch: 9-12 PM.

The third watch: 12-3 AM. See 1st Thessalonians 5:6 and Revelation 3:3.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

The goodman of the house: It is those that heard the preaching of the kingdom, but they were not busy watching for his return. They were busy with the cares of this world instead of laying up for themselves treasures in heaven.

The thief: Jesus Christ said he was come as a thief in the night to those who were not watching at the end of the tribulation period.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

The Son of man cometh at an hour when ye think not: These verses are not talking about the rapture of the body of Christ, they are speaking of when Jesus comes back physically, and visibly, seven years later.

They mystery of the rapture was not revealed until it was dispensed unto Paul, the apostle of the Gentiles years later.

41 Then Peter said unto him,

Lord, speakest thou this parable unto us, or even to all?

Speakest though this parable unto us: The parable was for two different groups of people, the faithful, and the unfaithful stewards, called the people in verse fifty-four.

42 And the Lord said,

Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

That faithful and wise servant: The little flock will become rulers in the kingdom. Luke 19:11-27.

His Lord shall make ruler over his household: This is their reward in the kingdom to rule and reign with him. See Matthew 24:45-47, 25:21-23 & Luke 19:11-27.

To give them their portion of meat in due season: This speaks about their reward in the future kingdom for their being faithful stewards during the time of tribulation. See Matthew 24:45.

43 Blessed is that servant, whom his lord when he cometh shall find so doing. 44 Of a truth I say unto you, that he will make him ruler over all that he hath. 45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; 46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

Cut him asunder: To tear in pieces. See Matthew 24:51.

And will appoint him his portion with the unbelievers: See Matthew 24:51.

47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

That servant, which knew his lord’s will: They heard the preaching of the kingdom, and some of them even followed Jesus for a while, but they quit for some reason. This is not speaking about us in the dispensation of grace.

Beaten with many stripes: These people are cast into hell and punished in accordance with their sin.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

Worthy of stripes: These people are also punished for their sin, but there is a fair measure to their punishment in hell. See 2nd Samuel 7:14.

49 I am come to send fire on the earth; and what will I, if it be already kindled?

I am come to send fire on the earth: See Matthew 3:10-12.

If it be already kindled: This is a reference to those who have heard the gospel of the kingdom, and they had died after having been disobedient to it.

50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

I have a baptism to be baptized with: His death, and martyrdom. See Matthew 20:20-24 & Mark 10:35-41 both speak of this baptism.

And how am I straitened till it be accomplished: It means to be vexed, or pressed concerning something.

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: 52 For from henceforth there shall be five in one house divided, three against two, and two against three. 53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

That division of light from darkness was a good division. Whereas all five were in darkness before, the gospel of the kingdom brought light to them which believed, so not all of them would perish.

Judgment is coming

54 And he said also to the people,

When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. 55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. 56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? 57 Yea, and why even of yourselves judge ye not what is right?

The people: These are the hypocrites in verse fifty-six who hear the word of God and do not follow it.

How is it that ye do not discern this time: Because of the urgency of the time in which Jesus came as the kingdom was at hand, Christ expected of his followers to sell all that they had and to come and follow him.

Why even of yourselves judge ye not what is right: They should have been doing his will once they heard his preaching, but many were not, and were going about doing the same old thing.

58 When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. 59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

Thine adversary: Israel’s adversary. See 1st Peter 5:8.

The magistrate: Officer of the court.

The Judge: God is their judge. The twelve apostles will also sit on twelve thrones judging the twelve tribes of Israel. See Matthew 19:28.

The officer cast thee into prison: Angels cast unbelievers into hell (Also referred to as a prison). See Revelation 20:15.

Thou shalt not depart thence, till thou hast paid the very last mite: Jesus uses a reference to debtor’s prison to ask them why they don’t understand the consequences of disobeying his preaching.

Chapter Thirteen

Let it alone this year also

1 There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. 2 And Jesus answering said unto them,

Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? 3 I tell you, Nay: but, except ye repent, ye shall all likewise perish. 4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? 5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

Suppose ye that these Galileans were sinners above all the Galilaeans, because they suffered such things: The Galilaeans were Jews from the northern tribes. They were persecuted for their faith by Pilate.

Think ye that they were sinners above all men that dwelt in Jerusalem: These eighteen men represented those two tribes of Jews from the house of Judah (the tribes of Judah and Benjamin) in the south.

Those eighteen: They had an accident happen unto them. These were totally different circumstances in both of these stories, but the end was the same.

Except ye repent, ye shall all likewise perish: Notice the choice of the plural ye, instead of you. All of Israel was included by Jesus, from the lowly peasant, all the way to the high priest.

All of Israel from the northern ten tribes (the house of Israel), to the two in the south (the house of Judah), all needed to repent and believe that Jesus was the Christ, the Son of the living God.

All they had to do to see if he was the Christ was to pay attention to the signs he did. Scriptures foretold of Christ doing those very things. The parable that follows explains the previous five verses. Keep it in context.

6 He spake also this parable;

A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. 7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? 8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

A certain man: God is the certain man who had a fig tree planted in his vineyard.

A fig tree: It is symbolic of the religious life in Israel.

His vineyard: Is symbolic of national Israel. See Isaiah 5:1-7.

Fruit: God looked for fruits of judgment and righteousness, but instead he found only oppression.

These three years I come seeking fruit on this fig tree and find none: For three years Christ came seeking fruits of righteousness in Israel, but he found none.

It was baren, and if Israel did not repent at the preaching of Jesus and the twelve, it would not enter into its long-awaited kingdom at that time.

Why cumbereth it the ground, cut it down: Israel as a nation spiritually was to be cut down as the channel of salvation to the world if she was not producing fruit.

This happened after Acts seven with the stoning of Stephen when the year spoken of below came to an end.

Lord, let it alone this year also: The additional year was the year following the crucifixion.

During this year, the apostles preached the gospel of the kingdom to Israel under the power of the holy Spirit that they received on the day of Pentecost.

That year ended with Stephen being killed for his faith, at the hands of the Church in Jerusalem's greatest enemy, Saul of Tarsus (who would become the apostle of the Gentiles), and a new dispensation would soon be given unto Paul:

*Ephesians 3:2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:*

Most Christians have no idea that our current dispensation of grace was given to the apostle Paul, and that it differs from the dispensation of the law given to Israel by Moses.

Woman, thou art loosed

10 And he was teaching in one of the synagogues on the sabbath. 11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

A woman which had a spirit of infirmity: She was oppressed with the devil. See Acts 10:38.

Eighteen years: In verse four there is the number eighteen used with those from Jerusalem. The number eighteen is found only three times in the New Testament.

All three times are in this chapter and in these two stories only. Eighteen is 6 + 6 + 6. Six is the number of man in the bible. 666 is the number of the beast. See Revelation 13:18.

Israel was oppressed of her enemies for eighteen years in Judges 3:14 and 10:8.

12 And when Jesus saw her, he called her to him, and said unto her,

Woman, thou art loosed from thine infirmity.

13 And he laid his hands on her: and immediately she was made straight, and glorified God.

He called her unto him: She is a type of the nation of Israel. God is calling Israel unto himself. He stands at the door and knocks.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people,

There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

Healed on the sabbath day: This day pictured Israel’s kingdom rest through the Messiah. There was no better day to heal someone on than the sabbath.

There are six days in which men ought to work: This ruler attributed healing to a work. Jesus corrected his faulty understanding of the law by healing him.

15 The Lord then answered him, and said,

Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? 16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

A daughter of Abraham: She is to be loosed from Satan because of who she was. Jesus came to proclaim liberty to the captives, according to Isaiah 61:1-2. Jesus would later call Zacchaeus a son of Abraham. See Luke 19:9.

Israel will be loosed from Satan’s binding in the kingdom when he is bound for a thousand years. See Revelation 20:1-7.

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

The kingdom parables

A mustard tree

This is called a parable in Matthew and Mark’s gospel. Luke only records two of the kingdom parables while Matthew 13 records all of them.

18 Then said he,

Unto what is the kingdom of God like? and whereunto shall I resemble it? 19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

A grain of mustard seed: Jesus (the word of God John 1:1-3), came to Israel and began to preach the gospel of the kingdom.

Which a man took, and cast into his garden: First there were only a few who had heard, but soon after three years of preaching all of Israel had heard the gospel of the kingdom.

And it grew, and waxed a great tree: Many believed that Jesus was the Christ, and they repented and were baptized for the remission of sins.

The fowls of the air: Fowls are used in a negative way in the bible, the word devils is used in Matthew to define what the fowls represent. They come and take away the good seed, which is the gospel of the kingdom found in Matthew 4:17-23.

Leaven

20 And again he said,

Whereunto shall I liken the kingdom of God? 21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

Leaven, which a woman took and hid in three measures of meal: Leaven is a type of sin. See 1st Corinthians 5:1-13.

The worse sin (leaven) is false doctrines that can condemn a soul to hell for eternity, like the doctrines of the Pharisees and Sadducees. See Matthew 16:5-12.

The Pharisees and Sadducees both opposed Jesus’ word for three years, and made many false accusations against him to have him put to death. See Matthew 12:10 & 26:1-5.

Till the whole was leaven: The leaven of the Pharisees and Sadducees was false doctrine. They eventually got the people to cry out “crucify him” even though he had showed Israel the truth.

Are there few that be saved?

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem. 23 Then said one unto him,

Lord, are there few that be saved?

And he said unto them,

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.

Strive to enter in at the strait gate: We would never tell someone in the dispensation of grace today to strive to enter into salvation.

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: 26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. 27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

The master of the house is risen up: The master is speaking of Jesus after his resurrection. The house is the house of Israel.

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 shall be weeping and gnashing of teeth: This is a reference to be cast into hell. See Matthew 8:11-12.

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

There are last which shall be first: The apostles were looked down upon by the religious, but they will be exalted in the kingdom. See Matthew 19:28-30.

Jesus foretells of his death in Jerusalem.

31 The same day there came certain of the Pharisees, saying unto him,

Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them,

Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. 33 Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

Tell that fox: The Pharisees said that Herod would kill Jesus. Herod was like the false prophets of Israel that did not hear from God. See Ezekiel 13:4.

Foxes were mentioned as those creatures that would destroy the vineyard (Israel). Song of Solomon 2:15 & Isaiah 5:1-7.

The third day I shall be perfected: The word means a finished product. (It is finished).

It cannot be that a prophet perish out of Jerusalem. Moses and Elijah will eventually perish in Jerusalem to fulfill this prophecy. See Revelation 11:3-12.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! 35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

Behold, your house is left unto you desolate: The first time Jesus came to the temple he called it his Father's house. See John 2:13-17.

Here he calls it their house, because it is desolate of God's presence, by their rejection of Jesus as the Christ.

Blessed is he that comes in the name of the Lord: See Psalm 118:26.

Chapter Fourteen

Healing on the sabbath day

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. 2 And, behold, there was a certain man before him which had the dropsy.

The chief Pharisees: A religious leader of the conservative and legalistic sect of Israel’s religion.

The sabbath day: This was the last sabbath day before going to Jerusalem.

A certain man before him which had the dropsy: A medical condition related to Edema (Swelling in the feet).

3 And Jesus answering spake unto the lawyers and Pharisees, saying,

Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took him, and healed him, and let him go; 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?

6 And they could not answer him again to these things.

Is it lawful to heal on the sabbath day: See the person healed on the sabbath day in Luke 13:13.

*Mark 2:27 The sabbath was made for man, and not man for the sabbath.*

The parable of the wedding

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,

A parable: A story told by Jesus to conceal things to those who don’t believe in him.

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; 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. 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. 11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. *See Matthew 18:3-4.*

This was a teaching concerning the kingdom. Those who were proud would be humbled in the kingdom.

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 recompence be made thee. 13 But when thou makest a feast, call the poor, the maimed, the lame, the blind: 14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

The resurrection of the just: The humbler a person was in this life, the better the position they would have in the kingdom. See John 5:28-29.

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.

The parable of the supper

16 Then said he unto him,

A certain man made a great supper, and bade many: 17 And sent his servant at supper time to say to them that were bidden,

Come; for all things are now ready. *See Matthew 22:1-14.*

A certain man: God the Father.

A great supper: The marriage supper. See Matthew 22:1-14.

And bade many: Israel.

He sent his servant at supper: God sent his Son just before the kingdom was to come. It was at hand. See Matthew 3:2.

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.

19 And another said,

I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said,

I have married a wife, and therefore I cannot come. *See Matthew 22:2-5.*

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.

The master of the house: God the Father.

His servant: Jesus is speaking of himself.

The poor, and the maimed, and the halt, and the blind: These were the ones Jesus healed so they could be priests in his kingdom. See Matthew 4:23-24.

22 And the servant said,

Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant,

Go out into the highways and hedges, and compel them to come in, that my house may be filled. 24 For I say unto you, That none of those men which were bidden shall taste of my supper.

The highways and hedges: *See Matthew 22:9-10.*

*John 1:11 He came unto his own, and his own received him not.*

None of those men which were bidden shall taste of my supper: They could not humble themselves to come and sit with the lowly Jesus, who ministered to prostitutes, sick people, and tax collectors.

They preferred the praise of men, more than the praise of God, and because of that there will be no place found for them in the kingdom.

The cost of being Jesus' disciple

25 And there went great multitudes with him: and he turned, and said unto them,

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.

Hate not father, and mother, and wife: See Matthew 10:34-39.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

Bear his cross: Suffer for preaching the gospel of the kingdom in the days it is at hand. See Luke 9:59-60.

Counteth the cost

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? 29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, 30 Saying,

This man began to build, and was not able to finish.

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? 32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. The sermon on the kingdom. See Matthew 5-7.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. 34 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? 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. *See Matthew 5:13.*

Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple: The requirement for entering into the kingdom was forsaking all that a person had, and going to follow Jesus. See Luke 12:33.

He that hath ears to hear, let him hear: Those who are believers take heed.

Chapter Fifteen

The three parables

1 Then drew near unto him all the publicans and sinners for to hear him. 2 And the Pharisees and scribes murmured, saying,

This man receiveth sinners, and eateth with them.

The publicans and sinners: Publicans were Jews that served Rome as Tax collectors. Jesus linked them with heathen that were to be avoided. See Matthew 18:17.

Matthew was a publican who became an apostle. See Matthew 9:9-13, Mark 2:14-17 & Luke 5:27-32. Publicans, like Zacchaeus, were also called sinners, as were prostitutes. See Luke 7:36-39, 18:10-14 & 19:1-10.

The Pharisees and scribes: Religious leaders in Israel who mostly opposed Jesus and called him a sinner. See John 9:1-41.

Notice that the publicans and sinners came to hear Jesus, while the Pharisees and scribes murmured instead of listened to Jesus.

The parable of the lost sheep

3 And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

An hundred sheep: Israel is referred to as a sheepfold, and a flock.

If he lose one: The lost sheep of the house of Israel. 1 % was lost and the shepherd went to go find it.

In the wilderness: This is a parable meant to conceal things to some, and to reveal things to believers. Why is Israel in the wilderness in this parable? Israel will be again in the wilderness during the tribulation period. See Revelation 12:6.

Jesus sought out sinners to preach the gospel of the kingdom to them. They heard him gladly.

5 And when he hath found it, he layeth it on his shoulders, rejoicing. 6 And when he cometh home, he calleth together his friends and neighbours, saying unto them,

Rejoice with me; for I have found my sheep which was lost.

7 I say unto you,

that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

He layeth it on his shoulders: A good shepherd will do that for his sheep. Israel is called God’s flock. Paul never calls us sheep, or flocks in his epistles, nor does he call us shepherds. See 1st Peter 5:2-3.

8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? 9 And when she hath found it, she calleth her friends and her neighbours together, saying,

Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you,

there is joy in the presence of the angels of God over one sinner that repenteth.

Woman: She represents Israel.

Ten pieces of silver: Silver coins.

If she lose one piece: The lost sheep of the house of Israel.

Light a candle: See Luke 11:33-36.

Sweep the house: The house of Israel. See Luke 11:14-26.

The parable of the two sons

11 And he said,

A certain man had two sons:

A certain man: God the Father. See Exodus 4:22 and Jeremiah 30:1-24.

Two sons: The younger son, and the elder son. They both serve as types of people in the nation of Israel. See Matthew 21:23-32 & Luke 18:10-14.

The younger son represents the publicans and sinners that came to hear him in verse one. Luke 7:29 & Jeremiah 30:24. The older son represents the Pharisees and scribes that murmured that he ate with publicans and sinners. See Luke 7:30.

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.

The portion of goods that falleth to me: The younger son would get one third of the inheritance according to the law, and the firstborn would be two-thirds. See Deuteronomy 21:17.

He divided unto them his living: The father divided up his living to both of them, not just the younger.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want. 15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

A far country: This is a reference to his leaving Israel to go into a Gentile land.

There arose a famine in that land: Read all of Jeremiah chapters 29 & 30, but specifically See Jeremiah 29:17-18.

He went and joined himself to a citizen of that country: If a Gentile joined himself to Israel, he would become circumcised, and begin to keep the law of Moses.

He sent him into his fields to feed swine: This is forbidden in the law. See Leviticus 11:7 and Deuteronomy 14:8.

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! 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, 19 And am no more worthy to be called thy son: make me as one of thy hired servants.

When he came to himself: When he came to his senses.

I have sinned against heaven: This is a picture of Israel repenting of their departing from God and their returning.

Hired servants: A hired servant was different from a son. A hired servant would work for six years and then be freed in the seventh year.

If the debt were great, as was this son’s, he could only be freed in the year of Jubilee. See Leviticus 25:40-50 & Galatians 4:1-9.

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.

This is said of Esau concerning his brother Jacob. See Genesis 33:4. It is not the brother here that runs to him, but his Father. The older brother in this story represents the Pharisees, scribes, and other religious leaders in Israel.

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.

I have sinned against heaven: The way for Israel to be forgiven is for them to humble themselves (come to themselves) and confess their sins.

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: 23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

The best robe: Kings and princes were to wear robes. See 1st Samuel 18:4, 1st Chronicles 15:27, Isaiah 22:21, 61:10, 27:28 & Luke 23:11.

A ring on his hand: It was a symbol of authority invested in leaders. See Genesis 41:42, and Esther 8:1-10.

Let us eat, and be merry: See 2nd Chronicles 7:9-11 and Proverbs 15:15.

24 For this my son was dead, and is alive again; he was lost, and is found.

And they began to be merry.

This my son was dead, and is alive again: The father is a type of God the Father and his son the nation of Israel who was lost but is later found.

The father doesn’t go looking for the son. God knows exactly where the son is. He went into a far country to waste his inheritance to get away from his father. See Exodus 4:2.

The elder son

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. 26 And he called one of the servants, and asked what these things meant.

His elder son: He represents the religious leaders in Israel, like the Pharisees. The sin of the Pharisee was hypocrisy.

Was in the field: He was working in the field. He, like self-righteous Israel sought to be justified by their own works, and not by faith.

27 And he said unto him,

Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him. 29 And he answering said to his father,

Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: 30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

Which hath devoured thy living with harlots: Jesus ate with publicans and sinners. See Proverbs 29:3 & Jeremiah 5:7.

31 And he said unto him,

Son, thou art ever with me, and all that I have is thine. 32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Thy brother was dead, and is alive again: The younger son is the one sinner that repented, the son that remained was perfect picture of the Pharisees and scribes and the rest of Israel's leaders. See Matthew 21:31-32.

The religious must have been fuming that the famous Rabbi would not eat and make merry with them, but instead he chose to eat and drink with publicans and sinners.

Chapter Sixteen

God or mammon

1 And he said also unto his disciples,

There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

And he said also unto his disciples: Jesus is not speaking to the publican and sinners, nor the Pharisees and scribes as in chapter fifteen, but to his disciples.

A certain rich man: God.

A steward: A householder. The Pharisees, Sadducees, Priests, Scribes and Lawyers were the stewards of Israel.

2 And he called him, and said unto him,

How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

Give an account of thy stewardship: Everyone will give an account of their stewardship. See Matthew 18:23-35 & John 5:28-29.

3 Then the steward said within himself,

What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

The steward said within himself: He did not say this to his lord, but to himself.

My lord: This is speaking about the lord of the steward (the certain rich man), not the lord Jesus Christ.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors unto him, and said unto the first,

How much owest thou unto my lord?

6 And he said,

An hundred measures of oil.

And he said unto him,

Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another,

And how much owest thou?

And he said,

An hundred measures of wheat.

And he said unto him,

Take thy bill, and write fourscore.

I am resolved what to do: “I know what I will do.”

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

The Lord commended the unjust steward: The lord here is not the Lord Jesus Christ, it is the certain rich man in this story who had hired the steward.

Because he had done wisely: was not for his stewardship, or for how he made a bunch of friends for the day when he would get fired, he was commending him in that he made a wise decision in the world to survive.

The children of this world: Those that were children of the devil, who had heard the truth and rejected it.

Are in their generation wiser: Because they made friends of people who would help them out in the future.

While the children of the light were not being a friend of sinners like Jesus was in order to reach them for eternity. See Matthew 11:19.

The children of light: Those that receive the gospel of the kingdom and believed it.

9 And I say unto you,

Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

I say unto you: Jesus said unto the children of light. Jesus wasn’t talking to you today, but to those waiting for the kingdom to come.

Make to yourselves friends: Jesus was called the friend of publicans and sinners. See Matthew 11:19.

The mammon of unrighteousness: Mammon has to do with money.

When ye fail, they may receive you: When any of the children of the light fail, those that they had befriended by telling them the gospel, will be eternally grateful towards them when they fall.

Into everlasting habitations: These are the habitations that they will have forever, which speak of their eternal dwelling places during the kingdom. See Matthew 19:29.

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

The true riches: Those things that come from God.

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own? 13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. *See Matthew 6:24.*

The lesson the Lord wants the children of light to learn is that because they are stewards, they should be thinking of ways to accomplish what is best for them in God's eyes, not man's, and they would be storing up eternal rewards.

Justified before men

14 And the Pharisees also, who were covetous, heard all these things: and they derided him. 15 And he said unto them,

Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

The Pharisees also, who were covetous: Money is highly esteemed among men. The love of money is the root of all evil. See 1st Timothy 6:10.

16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

The law and the prophets were until John: The ordinances of God given to Israel.

Since that time the kingdom of God is preached: The kingdom of God is called the kingdom of heaven in Matthew's gospel.

Beginning with John the Baptist the gospel of the kingdom was preached as a coming dispensation called the kingdom of God. It was “at hand.” See Matthew 4:17-23.

And every man presseth into it: It literally means, they try to get into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

Heaven and earth to pass: This will happen after the 1,000-year kingdom. See Luke 21:33 and 2nd Peter 3:10-12.

One title of the law: The smallest symbol in Hebrew.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

Put away: To divorce. See Malachi 2:14-17, Jeremiah 3:8 & Matthew 5:32. Be sure to read what Paul tells us in the dispensation of grace in his epistles on this subject.

The rich man and Lazarus

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 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.

A certain rich man: He serves as a type of religious Israel that is lost and self-centered.

A certain beggar named Lazarus: He serves as a type of believing Israel that has been rejected by religious Israel.

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;

Abraham’s bosom: When Abraham died, he was carried into paradise (the abode of the dead). Lazarus dies, and he is carried to where Abraham was.

Lazarus was standing next to Abraham. It is possible that Abraham welcomed him with an embrace. This place is also called Paradise: Luke 23:43. They were in the heart of the earth. David called the place hell. See Psalm 16:10, & Acts 2:27.

*Psalm 16:10 For thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption.*

The place where they both were physically, was in the Paradise side of the abode of the dead (hell), which is in the heart of the earth. One side was paradise, while the other side was a place of torment, because of the flames.

The rich man also died, and was buried: Nothing is said of the beggar being buried. The law had provisions in it for the poor man to be provided for.

The rich man walked by him day by day, never assisting this man to help his condition, so he was in direct disobedience to the law.

The Pharisees were the ones that this certain rich man portrayed. If Israel were right with God, the poor would have been taken care of, and Rome wouldn't have been ruling over them.

That was because the very ones who were supposed to bring the people back to a right relationship to God, where the ones taking advantage of their positions to fare sumptuously every day.

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

In hell he lift up his eyes, being in torments: The rich man was being punished for his unbelief and disobedience to scripture.

Under the preaching of the gospel of the kingdom, Jesus followers were required to sell all that they had and to give to the poor.

And seeing Abraham afar off: The rich man had eyes, and he could see past the gates of hell, into the place that is called paradise. See Luke 23:43.

And Lazarus in his bosom: This is where we get the term “Abraham’s bosom” from. It means that Lazarus was right next to Abraham.

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.

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.

I am tormented in this flame: See Mark 9:44 and Luke 13:28.

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.

Between us and you there is a great gulf fixed: Lazarus could not cross the gulf to the rich man, nor could the rich man come to water in Paradise.

27 Then he said,

I pray thee therefore, father, that thou wouldest send him to my father's house: 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him,

They have Moses and the prophets; let them hear them.

30 And he said,

Nay, father Abraham: but if one went unto them from the dead, they will repent.

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.

This place of torment: Hell’s flames are eternal. See Mark 9:44, 46, & 48. Many bibles cut these verses out.

They have moses and the prophets: They had the word of God to keep them from going to hell.

Chapter Seventeen

Kingdom forgiveness

1 Then said he unto the disciples,

It is impossible but that offences will come: but woe unto him, through whom they come! 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.

It is impossible but that offences come: To cause a believer in Jesus as the Christ to stumble. To set a snare for a believer.

Woe unto him, through whom they come: Any time the word “woe” is used by Jesus it is speaking about a future suffering or wrath. See Matthew 23 for Jesus’ seven woes.

A millstone: A large circular stone with a hole in its center that was placed inside a much larger mill to crush the wheat and barley to make flour. It weighed more than the average woman, or man, depending on the size of the mill.

One of these little ones: These are the children which believed that Jesus was the Christ, and those publicans and sinners that believed in Jesus. See Matthew 18:1-14 and Mark 9:40-43.

3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. 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. 5 And the apostles said unto the Lord, Increase our faith. 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.

If he repent, forgive him: We forgive today because we are forgiven first. The disciples in Jesus' day had to forgive others first, to be forgiven by God. See Matthew 6:12.

Faith as a grain of mustard seed: No one has the faith to move a sycamine tree into the sea today.

We are not living when the gospel of the kingdom is being preached and signs and wonders were occurring to verify the message and messenger were from God.

There are no signs given for us today in the dispensation of grace, not even leading up to the rapture of the Church.

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? 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? 9 Doth he thank that servant because he did the things that were commanded him? I trow not. 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.

When ye shall have done all those things which are commanded you: The servant was required to do something first, in order to get something in return from his master. See Luke 12:35-48.

Where are the nine?

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. 12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: 13 And they lifted up their voices, and said,

Jesus, Master, have mercy on us.

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.

Jesus, Master, have mercy on us: They recognized Jesus as the only one who could heal them.

Go shew yourselves unto the priests: The law required if a leper were cleansed of their leprosy, they were to go have a priest examine them to declare them clean. See Leviticus chapter 14.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said,

Were there not ten cleansed? but where are the nine? 18 There are not found that returned to give glory to God, save this stranger.

This stranger: This Samaritan was half Jewish, but he was considered a stranger because he and his fellow countrymen had broken the covenant they had made with God and hadn’t repented.

19 And he said unto him,

Arise, go thy way: thy faith hath made thee whole.

This stranger: Nine Jews were healed of leprosy, but they did not return to thank God. The one who did was a Samaritan (one of the lost sheep of the house of Israel).

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said,

The kingdom of God cometh not with observation: 21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

When the kingdom of God should come: The Pharisees wanted to know the date of the kingdom’s arrival. The problem was that if they did not believe inwardly that Jesus was the Christ, they would never see the kingdom.

The kingdom of God cometh not with observation: Jesus was preaching that the kingdom of God was at hand, and it would come, if Israel would repent, inwardly.

They did not repent, and they rejected the kingdom by inwardly rejecting Jesus as their Christ. Once they accepted who he was they could be accepted into the kingdom if God didn’t institute the dispensation of grace in their lifetime which he did.

22 And he said unto the disciples,

The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. 23 And they shall say to you, See here; or, see there: go not after them, nor follow them.

The days will come, when ye shall desire to see one of the days of the Son of man: During the terrible times of tribulation period the believers in those days will desire to have just one day with their Saviour.

And ye shall not see it: Those tribulation saints will not see even one day of Christ’s presence during the seven years of the tribulation period.

They will have to wait until Daniel’s seventieth week comes to an end. Then they will see him forever more. See Daniel 9:24:27.

See here; or, see there: During the tribulation period there will be people saying the Messiah is over here, or he is over there to try to lure believers to a false Christ.

24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. 25 But first must he suffer many things, and be rejected of this generation.

So shall also the Son of man be in his day: When the Son of man returns, he will be seen all over the place, (as lightning) not just in a single solitary place.

But first must he suffer many things: and be rejected of this generation: He must be beaten, and crucified, and go into heaven before returning to set up his kingdom.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man. 27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. 28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; 29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. 30 Even thus shall it be in the day when the Son of man is revealed.

In the day when the Son of man is revealed: This refers to when the abomination of desolation is set up in the temple, and believers flee into the wilderness where they will be protected by God for three and a half years.

The flood came: There is an overflowing scourge coming to Israel where many of them will be carried away as hostages into neighboring countries during the tribulation period, which will make the tragedy that happened on October 7th, 2023, look small. See Isaiah 28:14-29.

Those that give up all that they have and flee will preserve their life, those that remain will perish at the hands of the anti-Christ. See Matthew 24-25.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. 32 Remember Lot's wife. 33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

Remember Lot’s wife: She looked back. See Genesis 19:26.

Whosoever shall seek to save his life shall lose it: They will take the mark of the beast and be lost eternally.

Whosoever shall lose his life shall preserve it: Whoever flees to the wilderness will have God’s protection and provision, and they will be blessed for eternity.

34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. 35 Two women shall be grinding together; the one shall be taken, and the other left. 36 Two men shall be in the field; the one shall be taken, and the other left. 37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

One shall be taken: The ones that are taken, are taken to judgment, and then to hell. See Revelation 19:17-21.

The other shall be left: The ones left go into Christ’s kingdom. Israel has an earthly reward, so they are left here on the earth to enter their kingdom.

This is not the rapture of the body of Christ (the Church), as many teach. The rapture is not revealed until it is revealed to the apostle Paul many years later. 1st Corinthians 15:51 and 1st Thessalonians 4:17.

Where Lord: Where will the ones be taken to? The answer is that they will be taken to where the eagles be gathered together. See Revelation 19:17-21.

Chapter Eighteen

Praying always

1 And he spake a parable unto them to this end, that men ought always to pray, and not to faint; 2 Saying,

There was in a city a judge, which feared not God, neither regarded man: 3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; 5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

Avenge me of mine adversary: Who is Israel’s adversary in scripture? The devil.

*1st Peter 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: 9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. 10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.*

6 And the Lord said, Hear what the unjust judge saith. 7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? 8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

Shall not God avenge his own elect, which cry day and night unto him:

*Revelation 6:9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?*

He will avenge them speedily: During the tribulation period believers (his own elect) will be crying night and day to be avenged (like the woman to the judge).

They will be avenged speedily at his second coming as their flesh will be destroyed, and they will be taken to hell until the great white throne judgement.

*Revelation 6:11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.*

When the Son of man cometh, shall he find faith on the earth: A lot in Israel will give in and take the mark of the beast to fill their stomachs and to stay in their nice homes with their job's.

They should flee into the wilderness and allow Christ to provide for them, but sadly only a remnant of Israel will remain faithful to Christ (endure unto the end). See Psalm 79-83 & Matthew 24:13.

Two men went up to pray

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 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. 12 I fast twice in the week, I give tithes of all that I possess.

The Pharisee: He represented the religious in Israel who were trying to be justified by the things they did, and not by faith in Jesus as the Christ.

*Luke 7:30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.*

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.

The publican: He represented those that had heard the gospel of the kingdom, which had repented, and were baptized with John’s baptism of repentance.

*Luke 7:29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.*

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.

Justified: Righteous before God.

15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. 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. 17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

The kingdom of God: A child would recognize Jesus immediately as the Messiah, whereas a Pharisee or Sadducee had to filter his words through all the tradition they had learned.

Eternal life

18 And a certain ruler asked him, saying,

Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him,

Why callest thou me good? none is good, save one, that is, God. 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. *See Exodus 20:12-16.*

What shall I do to inherit eternal life: Jesus’ response to the ruler was, “Thou knowest the commandments.”

We would never tell someone to keep the commandments to have eternal life today, but Jesus did because they were still under the law at that time. See Galatians 4:4.

Why callest thou me good: Was Jesus saying he was not good? No! He was simply asking the person why he called Jesus good, since only God was good. Jesus is good because he is God in human flesh.

21 And he said,

All these have I kept from my youth up.

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.

23 And when he heard this, he was very sorrowful: for he was very rich. 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! 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.

26 And they that heard it said,

Who then can be saved?

27 And he said,

The things which are impossible with men are possible with God.

Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven, and come, follow me: Jesus told this rich man to keep the commandments of Moses in order to obtain eternal life, and to sell all that he had, which was not commanded in the law of Moses.

It was a requirement however, for those at that time to enter the kingdom, plus they must go and follow Jesus as he and his followers warned Israel that the kingdom, that they longed for was at hand.

We should never tell someone who wants to be saved today in the dispensation of grace to keep the commandments, and to sell all that they have, and to go and follow Jesus to have eternal life.

That is not the program we are under today. We are under the dispensation of grace which was dispensed unto the apostle Paul after the cross.

We tell people today to believe on the Lord Jesus Christ, that he died for them according to scriptures, was buried, and that he rose again on the third day according to the scriptures.

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: This has absolutely nothing to do with a door at the gate of a city, as many want you to think.

This isn’t meant for us today in the dispensation of grace, it was meant for only those alive while the gospel of the kingdom is being preached as “at hand.”

28 Then Peter said,

Lo, we have left all, and followed thee.

29 And he said unto them,

Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, 30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

The world to come: This is a reference to the ages to come found in Ephesians 2:7. It is speaking about the future kingdom on the earth after the tribulation period.

31 Then he took unto him the twelve, and said unto them,

Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. 32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: 33 And they shall scourge him, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

Remember that these sayings were hid from them, that Jesus was going to be rejected, crucified, and on the third day rise again.

They understood none of these things: and this saying was hid from them: This would later be revealed to them after Christ was risen from the dead, which we will see in Luke 24:4 when Jesus opens their understanding to them.

Thou Son of David

35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: 36 And hearing the multitude pass by, he asked what it meant. 37 And they told him, that Jesus of Nazareth passeth by.

Jericho: The name means a new moon (month).

Nazareth: From the root word Nazar (Set apart). A city in the northern Galilee region.

38 And he cried, saying,

Jesus, thou Son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more,

Thou Son of David, have mercy on me.

Thou Son of David: Who did the people of Jericho tell the blind man was passing by at that time? Jesus of Nazareth, not the Son of David.

The blind man acknowledged Jesus as the Son of David, which meant that he was the future King of Israel, it was Jesus’ title verifying that he was the rightful descendant to sit on David’s throne as Israel’s king.

Have mercy on me: By making this request he showed that he believed that Jesus was the Messiah, and for his faith he received his sight.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, 41 Saying,

What wilt thou that I shall do unto thee?

And he said,

Lord, that I may receive my sight.

42 And Jesus said unto him,

Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

Chapter Nineteen

Chief among the publicans

1 And Jesus entered and passed through Jericho. 2 And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. 3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

Zacchaeus: Zaccai in Hebrew. See Ezra Nehemiah 2:9 and 7:14.

Chief among the publicans: The leader of tax collectors.

And he was rich: The rich could not inherit the kingdom of God. They had to sell all that they had and give it to the poor and go and follow Christ.

He sought to see Jesus, who he was: Here he was an absolute stranger to Jesus, and Jesus calls him by name, because Jesus is all knowing.

And he could not for the press: He is a type of those in Israel who were wanting to see the truth, but they cannot because the press of religious teachers blinded their view of the truth by all their traditions. Zacchaeus didn’t let that stop him.

4 And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way.

A sycomore tree: Zacchaeus recognized Jesus was the Christ at a tree, and when Nathaniel asked Jesus how he knew who he was, Jesus said, he knew him when he saw him under a fig tree. See John 1:48-50.

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.

Zacchaeus: Jesus knew his name without having met him.

6 And he made haste, and came down, and received him joyfully.7 And when they saw it, they all murmured, saying,

That he was gone to be guest with a man that is a sinner.

They all murmured: This is speaking of the Pharisees.

He was gone to be guest with a man that is a sinner: Jesus was a friend of publicans (tax collectors) and sinners. Publicans worked for Rome collecting from Jews. They were seen as traitors.

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.

The half of my goods I give to the poor: In the previous chapter Jesus was teaching that it was impossible for a rich man to enter into the kingdom of God.

The rich man was told to sell all that he had and give to the poor and to come and follow him. He didn’t, but Zacchaeus did.

I restore him fourfold: This is what was required by the law. See Exodus 22:1 & 2nd Samuel 12:6.

9 And Jesus said unto him,

This day is salvation come to this house, forsomuch as he also is a son of Abraham. 10 For the Son of man is come to seek and to save that which was lost.

He also is a son of Abraham: There is one other time a similar phrase in used in the Bible, and it is by Jesus to a woman. See Luke 13:16.

What Zacchaeus did was required as seen in previous chapters, and in the other gospel accounts, and the first eight chapters of the book of Acts for entrance into the kingdom.

Occupy till I come

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. 12 He said therefore,

A certain nobleman went into a far country to receive for himself a kingdom, and to return.

As they heard these things: Who is the “they” that heard these things? Jesus is speaking to the apostles here. Those things mentioned in verses nine and ten above:

He added and spake a parable: Parables were used to conceal truth to those who had previously rejected truth, and to reveal more truth to those who had believed that Jesus was the Christ.

They thought that the kingdom of God should immediately appear: They did not remember the prophecies about the 70 weeks of Daniel, especially the 70th week. See Jeremiah 30:7.

A certain nobleman: Jesus is speaking of himself here. See Daniel 7:13-14.

Went into a far country: Jesus would soon ascend into heaven after his resurrection. Jesus is in exile today until his enemies be made his footstool. See Psalm 110:1.

To receive for himself a kingdom: When his enemies are just about to be destroyed in the tribulation period, the certain nobleman will receive his kingdom from the Father.

*Daniel 7:13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

And to return: This is his return after the tribulation period to set up his kingdom (not at the rapture).

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. 14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

His ten servants: Ten is the number of men needed to pray together in Israel. Israel is called God’s servants. See 1st Chronicles 16:13, Psalm 105:6, Isaiah 44:8, 48:1-2, 21, 45:4, 48:20 and Ezekiel 37:25.

His servants are identified in Luke 12:32 as the little flock.

And delivered them ten pounds: He delivered to each of them, one pound apiece.

He gave believers the Holy Ghost on the day of Pentecost and told them it was to endue them with power to preach the gospel of the kingdom. See Acts 1:3-9.

Occupy till I come: The word occupy is the root word for the word occupation. It is the work (the trading mentioned in verse 31) they were to do for the nobleman. To busy oneself. Mark 13:34.

But his citizens hated him: They are citizens of the nation of Israel, not the little flock. See John 1:11.

Not all in the early Acts period (Acts 1-8) were faithful with what God had given them, nor will some of them be in the tribulation period. See Acts 5:1-12.

*John 19:15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.*

And sent a message after him: After his resurrection, and ascension, his citizens gave their response by killing Stephen. See Acts 7:58.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

When he was returned, having received the kingdom: Christ receives the kingdom in Daniel 7:13-14.

Then he commanded these servants to be called unto him: The judgment of his servants at the onset of the kingdom. See Matthew 12:36 & Revelation 22:12 below.

How much every man had gained by trading: The word “trading” is the same Greek word “occupy.” To busy oneself.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds. 17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

Have thou authority over ten cities: *See Mark 10:29-31.*

*Revelation 22:12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.* *See* Isaiah 40:10 & 62:11.

18 And the second came, saying, Lord, thy pound hath gained five pounds. 19 And he said likewise to him, Be thou also over five cities. *See Mark 10:29-31.*

20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: 21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. 22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: 23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? 24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. 25 And they said unto him, Lord, he hath ten pounds. 26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. *See* *Mark 10:29-31 & Luke 8:18.*

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

That is kingdom justice. The disciples of Jesus thought that the kingdom was about to appear at any moment as they were with the future King heading to Jerusalem.

Jesus wanted their focus to be on the events that were about to happen, not on future events. He did, however, tell them what they should be doing while they waited for the kingdom to appear.

The consequences for not doing what was expected had eternal consequences. They were to live as if the kingdom could come at any moment.

Rebuke thy disciples

28 And when he had thus spoken, he went before, ascending up to Jerusalem. 29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,

Bethphage and Bethany: Bethphage means a house of figs, while Bethany means a house of dates.

The mount of olives: Also called “Olivet” in 2nd Samuel 15:30 and Acts 1:12.

This is where Jesus later ascends into heaven. See Luke 24:50-51. Bethany was the city of Lazarus, Mary and Martha, and Simon the (former) leper. See Matthew 26:6 & John 11:1.

30 Saying,

Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

Ye shall find a colt tied, whereon yet never man sat: This colt was set apart for Christ to use, and soon he would be placed in a tomb wherein never man before was laid. See Zechariah 9:9 & Luke 23:53.

31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them. 33 And as they were loosing the colt, the owners thereof said unto them,

Why loose ye the colt?

34 And they said,

The Lord hath need of him.

Little did they know when they were acquiring the colt that they were fulfilling prophecy:

*Zechariah 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass*. *See Luke 19:30.*

Jesus’ humble entrance

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. 36 And as he went, they spread their clothes in the way. 37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; 38 Saying,

Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. *See Psalm 118:26 & Luke 2:14.*

39 And some of the Pharisees from among the multitude said unto him,

Master, rebuke thy disciples.

Master: Teacher.

40 And he answered and said unto them,

I tell you that, if these should hold their peace, the stones would immediately cry out. *See Hosea 2:11-14.*

The stones would immediately cry out: The believing remnant in Israel were referred to as stones in 1st Peter 2:5 but I believe he is talking about the actual stones crying out.

The time of thy visitation

41 And when he was come near, he beheld the city, and wept over it, 42 Saying,

If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

In this thy day, the things which belong unto thy peace: This thy day is a reference to the time of their visitation mentioned below.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, 44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. *See Job 10:12, Isaiah 29:3-4, Daniel 9:24, and Micah 7:4.*

The time of thy visitation: This is a phrase mentioned in the prophets numerous times, especially in the prophet Jeremiah. Jesus visited his people to redeem them. See also Micah 5:2.

A den of thieves

45 And he went into the temple, and began to cast out them that sold therein, and them that bought; 46 Saying unto them,

It is written,

My house is the house of prayer: but ye have made it a den of thieves. *Isaiah 56:7.*

My house is the house of prayer: See Matthew 21:13, Mark 11:17 and John 2:16.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, 48 And could not find what they might do: for all the people were very attentive to hear him.

Early on the temple was called a house of prayer, but Jesus said they had turned it into a den of thieves. Earlier in Luke's gospel he tells them something that should have caused them to weep and lament, it did not.

*Luke 13:35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.*

God's presence had left the building that Solomon had built as God's house. It has not returned since, and it will not until the kingdom has come to this earth after our dispensation ends, and the tribulation period runs its course.

Chapter Twenty

The baptism of John

1 And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders,

And preached the gospel: The gospel of the kingdom is the only gospel that Jesus preached. See Matthew 4:23 and 24:14.

2 And spake unto him, saying,

Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them,

I will also ask you one thing; and answer me: 4 The baptism of John, was it from heaven, or of men?

The baptism of John, was it from heaven: The baptism of repentance for the remission of sins. *See John 1:6.*

5 And they reasoned with themselves, saying,

If we shall say, From heaven; he will say,

Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. *See Luke 7:28-30 below.*

7 And they answered, that they could not tell whence it was. 8 And Jesus said unto them,

Neither tell I you by what authority I do these things.

They compromised and came up with an answer that was safe for them to maintain their position as elders, scribes, and chief priests.

Jesus would have answered their questions if they would have answered his. Notice what Luke himself said earlier in his gospel about John's baptism:

*Luke 7:28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. 29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. 30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.*

The Lord of the vineyard

9 Then began he to speak to the people this parable;

A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

Parable: A way of teaching that concealed truth to those who had rejected it previously, and of revealing truth to those who had spiritual discernment because they believed Jesus was the Christ.

A certain man: This man represents God.

A vineyard: The vineyard represents Israel. See Isaiah 5:1. The vineyard began with Abraham, but they were not in the land until after returning from being in Egypt.

And let it forth to husbandmen: The leaders of Israel were put in charge of the nation’s spiritual wellbeing.

And went into a far country for a long time: Jesus went into a far country (heaven) for a long time (his ascension after his crucifixion and resurrection.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

The season: The time when the fruit was harvested.

He sent a servant unto the husbandmen: A prophet. See James 1:1, and Revelation 1:3.

The husbandmen beat him: Leaders of Israel.

11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. 12 And again he sent a third: and they wounded him also, and cast him out. *See Hebrews chapter 11.*

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

The lord of the vineyard: God.

My beloved son: Jesus talking about his Father sending him to his own people, and his own receiving him not. See John 1:11.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. *See John 1:11.*

This is the heir: come, let us kill him: The heir to the throne as King of kings over Israel and the whole world.

That the inheritance may be ours: The inheritance is the vineyard, which is Israel according to Isaiah 5:1-7. The devil wants Israel because that is where God will rule from one day.

15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? 16 He shall come and destroy these husbandmen, and shall give the vineyard to others.

They cast him out of the vineyard, and killed him: This is speaking of Jesus’ crucifixion and death.

And when they heard it, they said,

God forbid.

He shall come and destroy these husbandmen: The religious leaders that rejected Jesus.

And shall give the vineyard to others: The vineyard is the house of Israel. See Isaiah 5:1-7.

The others that the owner gives the vineyard away to is the little flock of believers in Israel that make up what is also called the remnant: See Luke 12:32.

17 And he beheld them, and said,

What is this then that is written,

The stone which the builders rejected, the same is become the head of the corner? 18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. *See Psalm 118:22 & Daniel 2:34-45.*

*Psalm 118:22 The stone which the builders refused is become the head stone of the corner.*

The stone which the builders rejected: Jesus was the rejected stone which becomes the cornerstone.

Broken: Humbled by him. See Isaiah 8:14-15.

It will grind him to powder: A stone (Jesus the future King) crushes four world kingdoms, and destroys them utterly. See Daniel 2:34-35, 44-45, Zechariah 12:3 and Matthew 21:34.

Render unto Caesar

19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them. 20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

Sought to lay hands on him: To arrest him.

21 And they asked him, saying,

Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: 22 Is it lawful for us to give tribute unto Caesar, or no?

23 But he perceived their craftiness, and said unto them,

Why tempt ye me? 24 Shew me a penny. Whose image and superscription hath it?

They answered and said,

Caesar's.

25 And he said unto them,

Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.

Render therefore unto Caesar the things that are Caesar’s: Taxes.

And unto God, the things that are God’s: Righteousness under the law.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

Ye do err

27 Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, 28 Saying,

Master, Moses wrote unto us,

If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. *See Deuteronomy 25:5-6.*

29 There were therefore seven brethren: and the first took a wife, and died without children. 30 And the second took her to wife, and he died childless. 31 And the third took her; and in like manner the seven also: and they left no children, and died. 32 Last of all the woman died also. 33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them,

The children of this world marry, and are given in marriage: 35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

They which shall be accounted worthy to obtain that world, and the resurrection from the dead: Jesus explained to the Sadducees that people would not be married, nor given in marriage in the kingdom.

Believing Jews are promised to be a kingdom of priests in the kingdom. See Exodus 19:5-6. They will be a blessing to the Gentile nations in making known the Messiah unto them.

The children of the resurrection: Those born again from the dead at the onset of the kingdom. See 1st John 3:1-2.

Thou hast well said

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38 For he is not a God of the dead, but of the living: for all live unto him. *See Exodus 3:6.*

39 Then certain of the scribes answering said,

Master, thou hast well said.

40 And after that they durst not ask him any question at all.

The God of Abraham: God was currently the God of Abraham, because Abraham was, and is, currently alive, as Isaac, and Jacob.

The promises made by God could not be kept that were made to Abraham, and his offspring, if there were not a resurrection. Every promise made to them will be realized when Israel is resurrected into their kingdom.

Abraham is not dead, nor asleep at this moment, but is in paradise until the day he and all the righteous are raised from the dead.

The bodies are the only thing that sleeps. The soul of Abraham and all the righteous dead are conscious in paradise.

41 And he said unto them,

How say they that Christ is David's son? 42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand, 43 Till I make thine enemies thy footstool. 44 David therefore calleth him Lord, how is he then his son? *See Psalm 110:1.*

The LORD said unto my Lord: David, who existed way before Jesus was born, called Jesus Lord prophetically, not knowing what his name was because he wasn't born yet, but he still called someone who was his descendant, Lord.

No father would ever call his son Lord, let alone someone many generations after him. The elder, or the one who was the patriarch would always be the one being called Lord.

So why would King David call the Messiah Lord if he were born so many generations before Jesus was? Because Jesus was God in the flesh, and therefore he held a higher position and was worthy of David calling him Lord.

Beware of the scribes

45 Then in the audience of all the people he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; 47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

A shew: A show of how religious they were.

The Scribes were standing right there, and all the people heard Jesus' word describing them. This should have shaken them to their core, and it did with a small number of them, unfortunately not enough of them.

Most of them just were angered, and they sought to shut Jesus up any way they could, including conspiring to kill Jesus.

Chapter Twenty-one

When shall these things be?

1 And he looked up, and saw the rich men casting their gifts into the treasury. 2 And he saw also a certain poor widow casting in thither two mites. 3 And he said,

Of a truth I say unto you, that this poor widow hath cast in more than they all: 4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

Two mites: Two mites make a farthing. See Matthew 10:29, and Mark 10:42.

Her penury: Her poverty. See Mark 12:42.

I am Christ

5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. This happened in 70 A.D.

7 And they asked him, saying,

Master, but when shall these things be? and what sign will there be when these things shall come to pass? *See Matthew 24:1-2*.

8 And he said,

Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

I am Christ: Christ means the anointed one.

The time draweth near: The main person who will come that will say that he is the Christ, is the anti-Christ. The great deceiver, who will deceive if it were possible the very elect.

They were in the 69th week of Daniel’s prophecy and the 70th week was drawing near at that time. It was postponed because of Israel’s rejection, and the dispensation of grace was then ushered in.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

Not by and by: Immediately.

10 Then said he unto them,

Nation shall rise against nation, and kingdom against kingdom: 11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. 12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. 13 And it shall turn to you for a testimony. 14 Settle it therefore in your hearts, not to meditate before what ye shall answer: 15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

For my name’s sake: The name of Jesus.

Notice that the believers in the tribulation period, which is what is being spoken about here, will be persecuted by being delivered up to the synagogues before they will be sent to prisons.

This is what was happening in the first century when Saul of Tarsus was persecuting believers even unto death. They will have the same opportunities to witness before kings and rulers for Christ's name sake, just like the Daniel, or the apostles did.

I will give you a mouth and wisdom: This is kingdom power like that which Stephen and Peter had as they preached to the leaders of Israel.

God will supernaturally empower his disciples to be bold witnesses for him once again in the tribulation period just as it was in the first century.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. 17 And ye shall be hated of all men for my name's sake. 18 But there shall not an hair of your head perish. 19 In your patience possess ye your souls.

In your patience possess ye your souls: This is another way of saying what was said in Mathew 24:13: He that shall endure unto the end (patience) shall be saved.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

The desolation thereof is nigh: This is a reference to the abomination of desolation spoken of by the prophet Daniel. See Daniel 11:31.

22 For these be the days of vengeance, that all things which are written may be fulfilled. 23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

These be the days of vengeance: See Isaiah 34:8, 61:2, 63: 4 and Jeremiah 46:10.

The times of the Gentiles: This is when the Gentiles rule over Jerusalem which shall be until the Messiah sets up his kingdom after those days.

The fulness of the Gentiles has to do with the body of Christ filling up leading up to the rapture of the Church, which is his body.

They shall be led away captive into all nations: Not just Gaza like what happened on October 7th, 2023. That will pale in comparison to this future event which takes place after the rapture.

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

There shall be signs in the sun, and in the moon, and in the stars: These are those signs talked about by the prophet Joel. See Isaiah 13:10, 34:4-8, Ezekiel 32:7-8, Psalm 18, and 2nd Samuel 22:9-12.

The powers of heaven shall be shaken: God will literally shake the heavens and cast Satan and his angels (the powers) down to the earth for the last three and a half years of the seven-year tribulation period. See Revelation 12:7.

The revelation of Jesus Christ

27 And then shall they see the Son of man coming in a cloud with power and great glory. *Daniel 7:13.*

The Son of man coming in a cloud: This will occur after all the signs above happen.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

When these things begin to come to pass: Not when they have all come to pass, but when they begin to come to pass.

Your redemption draweth nigh: Near, it will be at hand when these things begin to happen. They are told to start looking up because these signs begin to happen.

This is directly for the tribulation saints enduring unto the end of that terrible time, they are told in the other gospel accounts to be watching and waiting for the Lord's return.

29 And he spake to them a parable;

Behold the fig tree, and all the trees; 30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. 31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. 32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

The kingdom of God is nigh at hand: *See Matthew 3:2.*

This generation shall not pass away, till all be fulfilled: What generation? Not the generation that was here when Israel became a nation again. See Matthew 24:34.

It is the generation that sees these signs come to pass. That generation has almost completely died off in 2023, so quit buying all these date setters’ books.

That generation only is the generation that is being spoken about. It is a generation that is alive after the rapture takes the body of Christ out of this world because we are not appointed unto wrath. See 1st Thessalonians 5:9.

33 Heaven and earth shall pass away: but my words shall not pass away. 34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. 35 For as a snare shall it come on all them that dwell on the face of the whole earth. 36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Heaven and earth shall pass away: See Revelation 21:1-2.

Watch ye therefore: They are to be watching, waiting, and praying that they may be accounted worthy.

That is not salvation in the dispensation of grace my friend, it is Israel in the tribulation period enduring unto the end to be counted worthy to enter the kingdom. See Matthew 24:43-51.

To stand before the Son of man: See Revelation 20:12.

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. 38 And all the people came early in the morning to him in the temple, for to hear him.

Chapter Twenty-two

The feast days

1 Now the feast of unleavened bread drew nigh, which is called the Passover.

The feast of unleavened bread: The feasts Passover and unleavened bread go together over an eight-day period as in the story of the exodus from Egypt.

After Passover, the children of Israel where in a hurry to leave Egypt before Pharaoh changed his mind again. God commanded Israel to make unleavened bread for the journey as they had to make haste, and had no time to wait for the yeast to cause the bread to rise.

Plus, yeast represents sin in the bible, and they had to get all of the yeast out of their houses. The feast was designed to remind Israel to get the sin out of their life (and country). It was so they could be a holy nation fit for God's use.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

For they feared the people: Here we have the chief priests, and the scribes plotting to have Jesus killed in private so the crowds wouldn't riot and kill them.

3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. 4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them. 5 And they were glad, and covenanted to give him money. 6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

Then entered Satan into Judas: Satan possessed Judas Iscariot, and he inspired him to betray Christ, but only in the absence of the multitude.

Surnamed Iscariot: Iscariot is a blending of two Hebrew words: Ish (Is) for man, and Kerioth (Cariot). It means a man of Kerioth. Judas was from the city of Karioth, in the land allotted to Judah.

Being of the number of the twelve: The twelve apostles of the twelve tribes of Israel.

And he went his way: The leaven (sinner) in the group had now left the passover meal to betray Christ.

And covenanted to give him money: They agreed with each other for thirty pieces of silver. See Zechariah 11:12 & 26:15.

7 Then came the day of unleavened bread, when the passover must be killed. 8 And he sent Peter and John, saying,

Go and prepare us the passover, that we may eat.

The day of unleavened bread: Jesus was the unleavened (sinless) bread that came down to this world.

The passover must be killed: Did Jesus already have this passover meal preplanned with the owner of this house (most likely it was the house John Mark grew up in)? I don't believe so.

Jesus is all knowing, and knew the person would let his disciples use the room. Secondly, the room was only furnished, Peter and John had to go make all the preparations for the dinner.

If the man were told so in advance Jesus would not have had to tell Peter and John to do so.

9 And they said unto him,

Where wilt thou that we prepare?

10 And he said unto them,

Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. 11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? 12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

The guestchamber: The word is that same Greek word used for an Inn. See Mark 14:1 4 & Luke 2:7.

A large upper room: The same room mentioned in Acts 1:13.

14 And when the hour was come, he sat down, and the twelve apostles with him. 15 And he said unto them,

With desire I have desired to eat this passover with you before I suffer: 16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

Before I suffer: Jesus Christ fulfilled the prophecies of him being the passover at his first coming.

Until it be fulfilled in the kingdom of God: What is the “it” that is fulfilled in the kingdom? The “it” refers to eating with the disciples for the last time this side of the kingdom.

The only thing that happened after the first Passover that didn't happen after Christ's crucifixion is the judgment upon the Gentiles like it happened to Pharaoh and the Egyptian Army.

The cup

17 And he took the cup, and gave thanks, and said,

Take this, and divide it among yourselves: 18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

The cup: This is not referring to his blood, but it is a cup that went with the Passover Meal. The Lord's Supper is something that took place at the Passover Meal. It was not the Passover.

We are not to have a Passover Meal when we have the Lord's Supper today in the body of Christ. We are not Israel under the Law of Moses. Israel's Feasts are Israel's Feasts.

The feasts were prophetic pictures about events that will happen in the life of the nation of Israel. Israel is in a prophetical time out today and we are not required to participate in Israel's feasts.

Jesus informs the believing remnant in Israel of the significance of the Lord's Supper.

Take this, and divide it among yourselves: It wasn’t for unbelievers.

The kingdom of God shall come: This is speaking about the kingdom of heaven coming down to the earth after the tribulation period. See Matthew 4:17.

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.

20 Likewise also the cup after supper, saying,

This cup is the new testament in my blood, which is shed for you.

This is my body which is given for you: If you read the other gospel accounts you will notice that Jesus gave himself a ransom for many, but in Paul's epistles he says that Christ died for all (all the world).

*Mark 10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

*1st Timothy 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus; 6 Who gave himself a ransom for all, to be testified in due time.*

That is part of the mystery program of revelations given unto Paul. The fact that Christ died for the world was not made known before the cross.

Likewise also the cup after supper: This is the same cup that he previously told his disciples to divide up among themselves, that we just read about in verse seventeen of this chapter.

This cup is the new testament in my blood, which is shed for you: A testament could not be established without the shedding of blood. See Hebrews 9:11-18.

21 But, behold, the hand of him that betrayeth me is with me on the table. 22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23 And they began to enquire among themselves, which of them it was that should do this thing.

The Son of man goeth: Christ had to go to the cross for you and me, but woe unto Judas who betrayed the Saviour.

The cross had to happen to pay for the sins of all mankind, but Judas didn’t have to be the betrayer. His punishment will be severe as the pronouncement of "woe unto that man" indicates.

24 And there was also a strife among them, which of them should be accounted the greatest. 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. 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. 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. 28 Ye are they which have continued with me in my temptations. 29 And I appoint unto you a kingdom, as my Father hath appointed unto me; 30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

My temptations: The things Jesus suffered while he was with them.

I appoint unto you a kingdom: The kingdom that was appointed unto Israel, but that appointment was conditional upon their faith.

No faith in the Messiah, no kingdom. It didn't matter who their father was, or if they were circumcised in the flesh, only if they were circumcised in the heart. See Matthew 19:28.

31 And the Lord said,

Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

Simon, Simon: Why does Jesus say Simon’s name twice? For emphasis. It could have been for the same reason we say someone’s name twice. We are worried about them.

Behold, Satan hath desired to have you: that he may sift you as wheat: Satan wanted Simon Peter’s faith to fail.

When thou art converted, strengthen thy brethren: Peter was converted after he had seen the risen Christ.

33 And he said unto him,

Lord, I am ready to go with thee, both into prison, and to death.

34 And he said,

I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

I tell thee, Peter: Now Jesus uses his surname Peter (a stone). See Matthew 16:13-19 where Jesus does this the first time.

Satan hath desired to have you, that he may sift you as wheat: What was the result of Jesus' prayer? It held back the desire of Satan to control Peter. Prayer changes things.

When thou art converted, strengthen thy brethren: This happens after the resurrection. Remember when Jesus said to feed my sheep? That was the other apostles. He also said to feed my lambs. That was newer believers. See John 21:15-17.

35 And he said unto them,

When I sent you without purse, and scrip, and shoes, lacked ye any thing?

Lacked ye any thing: No because God supplied all their needs. This does not work today because the kingdom is not at hand today as it was then. See Matthew 4:17-23.

And they said,

Nothing.

36 Then said he unto them,

But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. *See Verse 51.*

37 For I say unto you, that this that is written must yet be accomplished in me,

And he was reckoned among the transgressors: for the things concerning me have an end. *See Isaiah 53:12 & Mark 15:28.*

38 And they said,

Lord, behold, here are two swords.

And he said unto them,

It is enough.

Christ had to go to the cross and he was informing his disciples of this again, but they had a hard time justifying that with what they thought the Messiah should do.

Here are two swords: Peter would later use one of them to cut off the servant of the high priest’s ear. See Matthew 26:51.

Pray that ye enter not into temptation

39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. 40 And when he was at the place, he said unto them,

Pray that ye enter not into temptation.

Pray that ye enter not into temptation: They were to pray as Jesus taught them to pray in the sermon on the kingdom. See Matthew 6:9-13.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, 42 Saying,

Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

Remove this cup from me: The cup of his suffering. See Matthew 20:20-23.

43 And there appeared an angel unto him from heaven, strengthening him. 44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

There appeared an angel unto him from heaven, strengthening him: When Jesus had fasted for forty days the angels came and ministered unto him. See Mark 1:13.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, 46 And said unto them,

Why sleep ye? rise and pray, lest ye enter into temptation.

Pray, lest ye enter into temptation: Jesus twice told his disciples to pray at that crucial time so that they would not be tempted to do the wrong thing.

47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

One of the twelve: The twelve apostles. See Matthew 10:1-5.

To kiss him: See Proverbs 27:6.

48 But Jesus said unto him,

Judas, betrayest thou the Son of man with a kiss? *See Psalm 2:12 & 41:9.*

49 When they which were about him saw what would follow, they said unto him,

Lord, shall we smite with the sword?

50 And one of them smote the servant of the high priest, and cut off his right ear. 51 And Jesus answered and said, *See John 18:10-11.*

Suffer ye thus far.

And he touched his ear, and healed him.

Lord, shall we smite with the sword:*See* *Verse 36.*

The servant of the high priest: What a perfect person for Jesus to heal, the servant of the high priest. The stories he could tell his boss later on.

Suffer ye: Allow.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him,

Be ye come out, as against a thief, with swords and staves? 53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

This is your hour, and the power of darkness: They would not come after Jesus in broad daylight at the temple because there would be many eyewitnesses, who would have not appreciated their tactics against the peaceful Jesus.

They wanted Jesus killed, and they had concocted their evil plan so as not to be interfered with by any of Jesus' followers. See Acts 26:18 & Colossians 1:13.

I know him not.

54 Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. 55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

The high priest’s house: There was a father-in-law named Annas, and Caiaphas his son in-law that served together as co-high priests at this time. See John 18:13.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said,

This man was also with him.

57 And he denied him, saying,

Woman, I know him not.

58 And after a little while another saw him, and said,

Thou art also of them.

And Peter said,

Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying,

Of a truth this fellow also was with him: for he is a Galilaean.

60 And Peter said,

Man, I know not what thou sayest.

And immediately, while he yet spake, the cock crew. 61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him,

Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly. *Verse 34.*

63 And the men that held Jesus mocked him, and smote him. 64 And when they had blindfolded him, they struck him on the face, and asked him, saying,

Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

Jesus knew the end from the beginning. How else could he know Peter's actions before he ever did them? Peter should have stayed awake earlier and prayed.

Blasphemously spake they: They spake words mocking him and who he claimed to be.

Art thou the Christ?

66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us.

And he said unto them,

If I tell you, ye will not believe: 68 And if I also ask you, ye will not answer me, nor let me go. 69 Hereafter shall the Son of man sit on the right hand of the power of God.

The Son of man shall sit on the right hand of the power of God: See Matthew 26:64, Mark 14:62 and 1st Peter 1:5.

70 Then said they all,

Art thou then the Son of God?

And he said unto them,

Ye say that I am.

71 And they said,

What need we any further witness? for we ourselves have heard of his own mouth.

The Son of man shall sit on the right hand of the power of God: Jesus was claiming that he would fulfill Psalm 110:1 shortly.

Art thou then the Son of God: The chief priests and scribes linked the title of the Son of man to the Son of God.

Chapter Twenty-three

The scapegoat

1 And the whole multitude of them arose, and led him unto Pilate. 2 And they began to accuse him, saying,

We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

Christ a King: The anointed king of Israel.

3 And Pilate asked him, saying,

Art thou the King of the Jews?

And he answered him and said,

Thou sayest it.

4 Then said Pilate to the chief priests and to the people,

I find no fault in this man.

Thou sayest it: His kingdom was not of this world at that time. It will be in the kingdom. If Israel would have been in a right relationship with God at that time, they would not have had to pay tribute to anyone, nor have Rome ruling over them.

I find no fault in this man: See 23:14, John 18:38, & 19:4-6.

Pilate and Herod

5 And they were the more fierce, saying,

He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilaean. 7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

A Galilaean: A region in the north.

Herod’s jurisdiction: Herod was over the region of Galilee.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. 9 Then he questioned with him in many words; but he answered him nothing. 10 And the chief priests and scribes stood and vehemently accused him. 11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

Herod with his men of war set him at nought: Herod’s soldiers despised him.

And arrayed him in a gorgeous robe: Matthew 27:28 says it was scarlet, while John 19:2 says it was purple.

12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves. 13 And Pilate, when he had called together the chief priests and the rulers and the people, 14 Said unto them,

Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: 15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. 16 I will therefore chastise him, and release him.

No fault in this man: See Verse 4, and John 18:38, 19:4 & 6.

17 For of necessity he must release one unto them at the feast. 18 And they cried out all at once, saying,

Away with this man, and release unto us Barabbas:

For of necessity he must release one of them at the feast: This happened in conjunction with the scapegoat offering going on at the temple. See Leviticus 16:8-26.

Barabbas: The son of Abba, or the son of the Father.

19 Who for a certain sedition made in the city, and for murder, was cast into prison.

A certain sedition: A riotous crime against Rome.

20 Pilate therefore, willing to release Jesus, spake again to them. 21 But they cried, saying,

Crucify him, crucify him.

22 And he said unto them the third time,

Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. 24 And Pilate gave sentence that it should be as they required.

Three times the religious leaders cried out for Jesus to be crucified and three times Pilate asked Israel's leaders, "Why, what evil hath he done?"

He pleaded to them that he found no cause of death in him, but the leaders wanted Jesus out of the picture. He was a threat to their monopoly on religion.

These men were so far from the truth that they demanded a murderer be released, and an innocent man be crucified. They were condemning their own future judge.

The scapegoat

The verses regard the teachings of the scapegoat actually begin at the examination of Jesus by the high Priests in the previous chapter and they continue on with Pilate and Herod, where Jesus didn’t answer them to fulfill prophecy:

*Isaiah 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.*

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. 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.

Simon, a Cyrenian: A Jewish man from Cyrene that was there for the feast days. See Matthew 27:32 & Acts 2:10.

The law of the scapegoat

*Leviticus 16:5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. 6 And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. 7 And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation. 8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. 9 And Aaron shall bring the goat (Jesus) upon which the LORD'S lot fell, and offer him for a sin offering. 10 But the goat (Barabbas), on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.*

Right outside the temple where they would offer the sacrifices was the Judgment Hall, the prison, and also the high Priests quarters, all very conveniently placed so as to expedite the judgment.

Barabbas and Jesus were the two goats that all the previous goats for two thousand years served as a type or a shadow of.

Barabbas and Jesus were both examined outside the gate and the one named Barabbas was inspected and found guilty of murder and sedition, the other named Jesus was inspected and nothing guilty of death was found in him.

Jesus himself also said of himself

*John 8:46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?*

The writer of Hebrews said of Jesus

*Hebrews 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*

Jesus was the innocent goat that took the sins of the nation of Israel, and of the whole world upon him (as the apostle Paul would later tell us in his epistles), while Barabbas was the guilty one that was set free.

Barabbas represents us, Jesus was punished for us who are guilty so that we might be set free.

*2nd Corinthians 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

The crucifixion

27 And there followed him a great company of people, and of women, which also bewailed and lamented him. 28 But Jesus turning unto them said,

Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 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.

30 Then shall they begin to say to the mountains,

Fall on us; and to the hills, Cover us. 31 For if they do these things in a green tree, what shall be done in the dry?

Daughters of Jerusalem: Jesus quoted Isaiah to the women of Israel about what would happen during the time of Jacob's trouble while he was carrying the cross to pay for their sins. See Isaiah 2:19-21.

The place of the skull?

32 And there were also two other, malefactors, led with him to be put to death. 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.

Malefactors: Criminals.

Calvary: The only Bible where you will find the word Calvary is in the 1611 King James Bible.

34 Then said Jesus,

Father, forgive them; for they know not what they do.

And they parted his raiment, and cast lots.

Father, forgive them; for they know not what they do: Israel's crime was reduced from first degree murder of which there was no sacrifice for, to manslaughter, which means they didn't know what they were doing.

They parted his raiment, and cast lots: God doesn't do away with Israel forever because they did what they did in ignorance.

*Psalm 22:18 They part my garments among them, and cast lots upon my vesture.*

The King of the Jews

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.

36 And the soldiers also mocked him, coming to him, and offering him vinegar, 37 And saying,

If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew,

THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which were hanged railed on him, saying,

If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying,

Dost not thou fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus,

Lord, remember me when thou comest into thy kingdom.

Thy kingdom: The literal, physical earthly kingdom has not started yet because the dispensation of grace must end with the rapture and the 70th week of Daniel be complete beforehand.

43 And Jesus said unto him,

Verily I say unto thee, To day shalt thou be with me in paradise.

To day shalt thou be with me in paradise: No sleeping in the grave awaiting resurrection as some teach. A large cult changes the word order of this verse in their bible to make it say:

“Verily I say unto thee today, thou shalt be with me in paradise.”

This allows them to teach their made-up doctrine of soul sleep.

Who really took Jesus' life?

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. 45 And the sun was darkened, and the veil of the temple was rent in the midst. 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.

The sixth hour: Noon.

The ninth hour: 3 PM. To answer the question above lets first take a look at the words of Jesus regarding his death, and who it was that really took his life from him.

*John 10:17 Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.*

They cried out "crucify him," but they did not kill him. The Romans drove the nails in his hands and feet, but that didn't kill him. Jesus laid his life down, and he would also raise it up again.

When Jesus was ready to die, he died on his own terms, not Rome's, or the Jews. It was our sins that made it necessary for Christ to have to go the cross on our behalf.

47 Now when the centurion saw what was done, he glorified God, saying,

Certainly this was a righteous man.

The centurion: A Roman soldier over one hundred men.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. 49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Smote their breasts: A sign of grief. See Luke 18:13.

Joseph of Arimathea

50 And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: 51 The same had not consented to the counsel and deed of them; he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.

A counsellor: A wise leader of Israel. See Mark 15:43.

Himself waited for the kingdom of God: The kingdom of God would have begun eight years from the time of the resurrection of Christ to sit on his throne until his enemies be made his footstool during the time of Jacob's trouble.

The kingdom that Joseph waited for did not come at that time because Israel rejected their final offer of the kingdom given by Stephen.

The kingdom was then postponed by God, and a new dispensation was ushered in called the dispensation of grace, which was dispensed to the body of Christ by the apostle of the Gentiles after Acts 1-8. See Romans 11:13.

Arimathaea: A city formerly known as Ramah. See Joshua 18:25.

52 This man went unto Pilate, and begged the body of Jesus. 53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

*Isaiah 53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.*

The preparation and the sabbath

54 And that day was the preparation, and the sabbath drew on. 55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. 56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

That day was the preparation: The preparation day begins every week on Thursday evening at Sunset and goes unto sunset the following day.

When there were the feast days involved however, then extra sabbaths were added to that week so there would be a high sabbath along with a regular Saturday sabbath.

This required the preparation day be moved back an additional day to make room for the additional sabbath that week.

*John 19:31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.*

Good Friday is a myth. You cannot fit Jesus in the heart of the earth for three days, and three nights, between Friday Evening and Sunday morning.

And rested the sabbath day according to the commandment: See Exodus 20:10.

Chapter Twenty-four

The resurrection

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. 2 And they found the stone rolled away from the sepulchre.

The first day of the week: Sunday.

3 And they entered in, and found not the body of the Lord Jesus. 4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

Two men stood by them in shining garments: These two men were angels, Matthew 28 identifies the first angel as the angel of the Lord, which had rolled away the stone and frightened the keepers.

Mark identifies the second angel as the one that was inside the tomb and was identified as a young man in shining raiment.

When you blend all four accounts of the story, believing each one compliments the other, instead of thinking there are contradictions. There are no contradictions if you take the time to put the pieces of the puzzle together.

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? 6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7 Saying,

The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,*See Luke 9:22*.

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. 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.

The eleven: The eleven remaining apostles after Judas had killed himself.

Mary Magdalene: Out of whom went seven devils. Mark 16:9.

Joanna: See Luke 8:3.

Mary the mother of James: See Mark 16:1.

11 And their words seemed to them as idle tales, and they believed them not. 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.

For someone who didn't believe the women’s words, Peter sure did dash out of the upper room rather fast.

Sometimes when hear something you don’t immediately process it completely but after a few moments’ things started to sink in and Peter had to see for himself.

13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. 14 And they talked together of all these things which had happened.

Emmaus: Similar to the word Emmanuel. God with us. The root word in each word is “with.”

Threescore furlongs: There are eight furlongs in a mile.

15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him. 17 And he said unto them,

What manner of communications are these that ye have one to another, as ye walk, and are sad?

Their eyes were holden that they should not know him: These disciples understood that the Messiah would redeem Israel, which was more than most in Israel understood. See verse 31 below.

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?

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: 20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. 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. 22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre; 23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. 24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

Nazareth: From the root word Nazar (Set apart). A city in the northern Galilee region.

25 Then he said unto them,

O fools, and slow of heart to believe all that the prophets have spoken: 26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

Beginning at Moses: The five books of Moses (Genesis – Deuteronomy).

To enter into his glory: The death, burial, and resurrection are covered in numerous places in Moses and the Prophets. The consequences of that event was not, however.

The fact that a new agency would be created called body of Christ, made up of Jews and Gentiles in one body, whose dwelling place is in heavenly places, was not known until it was revealed to the apostle Paul.

And they drew nigh unto the village, whither they went: and he made as though he would have gone further. 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. 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. 31 And their eyes were opened, and they knew him; and he vanished out of their sight.

And their eyes were opened: The disciples did not just recognize a familiar habit Jesus had when braking bread that told them this was Jesus.

The reason why they could not recognize him in the first place was because he didn't allow them to recognize him until that very moment and then he disappeared.

He disappeared because he was who he was, but he now had a resurrected body that could travel through walls and even through the spirit realm.

It is not known where Christ went each time he disappeared, but most believe he went back to his place in the heavens before his next appointed meeting leading up to his ascension forty days after his resurrection.

It was during those forty days that Jesus taught his disciples things pertaining to the kingdom (not the Church).

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?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 Saying,

The Lord is risen indeed, and hath appeared to Simon.

The eleven: The remaining apostles of Jesus. Judas killed himself.

35 And they told what things were done in the way, and how he was known of them in breaking of bread. 36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them,

Peace be unto you.

And how he was known of them in the breaking of bread: He did it in a unique way that only Jesus did it, not like other religious Jews did it according to their traditions.

37 But they were terrified and affrighted, and supposed that they had seen a spirit. 38 And he said unto them,

Why are ye troubled? and why do thoughts arise in your hearts? 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.

They had seen a spirit: An angel. See Hebrews 1:13-14.

40 And when he had thus spoken, he shewed them his hands and his feet. 41 And while they yet believed not for joy, and wondered, he said unto them,

Have ye here any meat?

He shewed them his hands and his feet: They bared the marks of his crucifixion.

42 And they gave him a piece of a broiled fish, and of an honeycomb. 43 And he took it, and did eat before them. 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.

These are the words which I spake unto you, while I was yet with you: When he told the disciples of his crucifixion and resurrection earlier, he deliberately hid what he had said to them in them. Now he was bringing that memory back:

45 Then opened he their understanding, that they might understand the scriptures,

The very same things he held from them in chapter nine he now reveals after his resurrection:

*Luke 9:44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. 45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.*

46 And said unto them,

Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: *See Daniel 9:27 and Isaiah 53.*

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things. 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.

Repentance and remission of sins: This is preached to Israel in Acts chapters 1-8, then the dispensation of grace is dispensed to the apostle of the Gentiles and the body of Christ begins in Acts 9.

The promise of my Father: On the day of Pentecost those believing Jews received the promise of Jesus' Father, which was the baptism with the Holy Spirit.

They began to speak in the tongues of the sixteen different groups there about the mighty works of God. See Luke 11:33, John 1:33 and 7:37-39.

Endued with power from on high: That baptism with the Holy Ghost was also called being filled with the Holy Spirit. They had the Spirit poured out on them.

It was only a temporary experience to empower them to do what they did on the day of Pentecost. They would pray to be filled numerous times afterwards because it was only a temporary filling. It was a taste of the powers of the world to come (the kingdom). See Acts 4:31.

50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. See Luke 16:22.

52 And they worshipped him, and returned to Jerusalem with great joy: 53 And were continually in the temple, praising and blessing God. Amen.

He lifted up his hands, and blessed them: Jesus blessed the little children that came unto him. See Mark 10:14-16. Jesus departed from the disciples both physically, and visibly. He would return in like manner:

*Acts 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? 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.*

A were continually in the temple, praising and blessing God: These apostles continued in the temple until its destruction.

Paul, the apostle of the Gentiles Romans 11:13 did not tell his followers in the body of Christ that they needed to go to any temple anywhere.

Amen: The word “Amen” is used at the end of a prayer, or a sentence, never at the beginning. The word is the same Greek word translated “verily, and it is always used at the beginning of a statement, and never at the end of one.

The End

Luke Tests 6.0 Credit hours

Chapter One

1. Who were the eyewitnesses that told Luke about Jesus?

2. Who was the Roman official Luke was writing too?

3. In Acts 1:1 what does Luke call the gospel of Luke?

4. How were the books of Luke and Acts helpful to Paul?

What was the name of the course of priests Zacharias ministered in?

6. How much older was John the Baptist than Jesus?

7. How old was Zacharias roughly, when he was ministering?

8. What was Zacharias' lot to minister in the Temple?

9. Who appeared to Zacharias while he burned incense?

10. What did the angel tell Zacharias that his son would do?

11. How soon after Zacharias returned home was it before Elisabeth conceived?

12. What two times of the day was Zacharias burning incense?

13. Where is a similar story found in the old testament, and who is the child in that story?  
14. Name three things that were similar in each story:

15. What happened to Zacharias when he didn't believe the angel?

16. Where in scripture does God promise that the women of Israel would not be barren if Israel obeyed the covenant?

17. Who did the angel visit next after Zacharias?

18. How much time had elapsed between the angel's two appearances?

19. Why was the name Jesus given instead of Immanuel at that time?

20. How long would Mary's son reign over the house of Jacob for?

21. Why did Mary go to her cousin Elisabeth's house in Judah?

22. What happened to Elisabeth when she heard Mary's salutation?

23. Was Elisabeth saved at that moment?

24. What verse tells us that Mary is not a mediator between God and men?

25. How long did Mary stay with her cousin Elisabeth?

26. What does the name John mean?

27. What tribe in Israel was John from?

28. What did God promise to make the children of Israel one day if they would obey the covenant God made with them?

29. What two things did a priest need to do before he could minister on Israel's behalf?

30. What did Jesus name mean in Hebrew?

31. What did the angel say John would give unto his people in verse 77?

32. How long was Zacharias filled with the Holy Ghost for?  
33. How old was John on the day of his shewing unto Israel?

Chapter 2

1. Why did Joseph live in Nazareth, and not Bethlehem, which was the place where his tribal inheritance was?

2. What do modern Bibles change about Micah 5:2?

3. Why was it that none of Joseph's family let him and Mary stay with them in his hometown of Bethlehem?

4. What is a Manger also known as in Luke 13:15?

5. What did the shepherds make known abroad?

6. Why was there no mention of the wisemen around the birth of Christ in Luke's gospel?

7. Why, according to the law did a Joseph and Mary have to wait eight days before circumcising Jesus?

8. How do we know Joseph and Mary were poor according to the law of Moses when they went to the temple?

9. What did Simeon say his eyes had seen?10. What did Simeon mean about the fall and rising of many in Israel?

11. Who did Anna the prophetess speak of the Christ child to in Israel?

12. How old was Jesus when he stayed behind in Jerusalem to ask and answers question with the doctors of the law?

13. What is significant about the age of Jesus that concerns Israel?

14. How could the God-man increase in wisdom?

Chapter Three

1. What came to John while he was in the wilderness according to verse two?

2. What did John preach to Israel according to verse three?

3. When Jesus showed up what did Israel see according to verse six?

4. What is the wrath to come that John spoke about?

5. What were fruits associated with in scripture?

6. What did John tell people to do with their abundance?

7. What three baptisms are listed in Luke 3:16?

8. What happened to the chaff and the wheat literally?

9. Why did Jesus submit to water baptism?

10. What was the Holy Ghost descending in the bodily shape of a dove symbolic of?

11. Who spoke to everyone after Jesus' baptism?

12. How old was Jesus when he got baptized according to v:23?

13. Why is the genealogy different in Luke from Matthew's?

14. Who was Jechonias?

15. In what other way did these two genealogies differ?

Chapter Four  
1. What is the number forty symbolic of in scripture?

2. How many times did the devil try to tempt Jesus?

3. Did the devil have the authority to offer the kingdoms of this world to Jesus?

4. Would Jesus have to go to the cross under the devil's plan?

5. What would that mean for our salvation?

6. Who does the scriptures say is wiser than Daniel and that there is no secret that they can hide from him?

7. What is the manifold wisdom of God concerning the cross?

8. What verses did Jesus quote in the synagogue in Nazareth?

9. What words did Jesus not quote, and why?

10. What comparison did Jesus make with the people of Israel that anger the people in the Synagogue so much they wanted to kill him?

11. What was Jesus showing Israel by his casting the devils out of the children of Israel?

12. Why did Jesus heal every Jewish person in Israel of any infirmities they had in their flesh?

13. Why wouldn't Jesus allow the devils to speak about who he was when he cast them out of people?

14. What did Jesus go about preaching in all the cities of Israel?

Chapter Five

1. Did Jesus tell Simon Peter to cast out only one net?

2. What happened to Peter's net?

3. Whose fault was it? Why?

4. What happened to Simon's ship?

5. Was anyone else affected negatively by what Peter did?

6. What was Peter's request to Jesus because of his sinfulness?

7. Who was Simon Peter's partners in the fishing business?

8. What did Jesus tell them their new work would be?

9. What did they all forsake to follow Jesus? Why?

10. Why did Jesus heal the Jewish man of leprosy?

11. What did Jesus tell the former leper to do once cleansed?

12. Did the leper follow all of Jesus' instructions fully?

13. What two reasons did the great multitude come to Jesus?

14. What did Jesus tell the man with the palsy?

15. Why did Jesus say what he said according to verse 24?

16. Who did Jesus call that was sitting at the receipt of customs?

17. Who did Jesus come to call to repentance?

18. Why didn't Jesus' disciples fast like John's and the Pharisees?

19. What two Parables did Jesus use to explain about Israel's future and past?

Chapter Six

1. What is meant by the second after the first in verse one?

2. Why did Jesus heal mostly on the Sabbath day?

3. Should we in the body of Christ keep the Sabbath today?

4. What story did Jesus tell to justify healing on the Sabbath?

5. Why were the scribes and Pharisees filled with madness?

6. What did Jesus do all night before choosing his Apostles?

7. What Apostle got a new name? What did it mean?

8. Name the twelve Apostles:

9. What two reasons does Luke say the people came to Jesus?

10. What did the whole multitude all want to do to Jesus?

11. What is the subject of "the Sermon on the Mount"?

12. What word is mentioned in verses 20-22 four times?

13. What is that day when they will rejoice?

14. How do verses 24-26 contrast verses 20-22?

15. Is verse 38 a good verse to use to get you to give? Why, or why not?

16. What example in nature is used by Jesus to portray a man's good works?

17.  What does it mean in verse 49 to have your house in great ruin for not listening to Jesus words and obeying them?

Chapter Seven

1. What was the Centurion? A Jew or a Gentile?

2. Why was he "worthy" to have his servant healed?

3. Did he think himself worthy?

4. What did Jesus say concerning his faith?

5. Who was raised from the dead at Nain?

6. What was said about God and his people in this story?

7. Why was John wondering whether Jesus was the Christ still?

8. What did Jesus do to help John understand before answering his disciples?

9. What was meant in Luke 17:28 that John was the greatest born of women but still less than the least in the kingdom of God?

10. How did Jews reject the counsel of God?

11. Who did Jesus tell that their sins were forgiven?

12. Who had a problem with Jesus saying that?

Chapter Eight

1. Are the mysteries of the Kingdom of God concerning the Church which is Christ's body that we are a part of?

2. What was the two-fold purpose of Jesus using parables?

3. What is the kingdom of God spoken about by Jesus?

4. What happens just before the kingdom begins?

5. Will the gospel of the kingdom be preached just prior to the kingdom coming to the earth?  
6. Who do the fowls of the air represent in this parable?

7. What did Jesus ask the disciples after he stopped the storm?

8. What was the name the man possessed with devils gave when Jesus asked for it?

9. Why didn't the devils want to be cast into the deep?

10. Where did the devils end up anyhow, and how did they get there?

11. How old was the ruler of the synagogue's daughter?

12. How long had the woman have an issue of blood?

13. What did the one from the ruler's house tell the ruler about his daughter? 14. Why did Jesus charge the people not to tell them what he had done?

Chapter Nine

1. Did Jesus give power to cure diseases to everyone that believed in him according to verse one?

2. What were they sent to preach?

3. What was this message called in Matthew 4:23?

4. Should we follow Luke 9:1-6 as our missions pattern?

5. What did Jesus speak unto the people who followed him concerning?

6. How many people were fed by the miracle Jesus performed?

7. How many baskets were taken up of what remained?

8. Was there a time before where God fed Israel?

9. Is there a time that is yet future when God will feed Israel?

10. Who did Peter say that Jesus was?

11. Did Jesus tell the twelve to proclaim to Israel what Peter said?

12. What did Moses and Elias (Elijah) speak to Jesus about on the mount of transfiguration?

13. What was possibly meant by Jesus when he said some of them would not taste of death til they see the kingdom of God? \* A clue to the answer is found in verses 26, 29 & 32

14. What two times does Peter mention this event in his second epistle?

15. What did the voice say that came out of the cloud?

16. What odd thing did Jesus say to the nation of Israel when the man asked Jesus to cast a devil out of his son?

17. What did Jesus tell his disciples would happen to him in Jerusalem?

18. What did Jesus say would happen to him at the hands of men?

19. What saying was hid from them?

20. Why didn't the Samaritans receive Jesus when he came to their city?

21. What is really meant by someone not being fit for the kingdom of God?

Chapter Ten

1. How many teams of two did Jesus send into every city or places he would come into?

2. Are we to pattern our missions program after these teams instructions from Jesus?

3. What did Jesus say they should do if a city would not receive them and their message?

4. What did th?e seventy say about the devil's when they returned?

5. What were the disciples NOT supposed to rejoice in?

6. What did the Lawyer ask Jesus in verse 25?

7. Where were Jews expecting to live forever?

8. What was Jesus' response to the Lawyer's question?

9. Would you tell someone the same thing today if they asked you that question? Why or why not?

10. What was the nationality person who helped the person who fell among thieves?

11. What were the two Jews professions? 12. What was this illustration saying about Israel's religious?

13. What should have Martha been doing?

Chapter Eleven

1. What was the first thing that Jesus taught his disciples to pray for?

2. What were they to pray to be done on the earth in the Kingdom?

3. What will Israel need provided daily during the tribulation period?

4. What did Jesus teach Israel to pray for concerning their sins?

5. What did Israel have to do to others to have their sins forgiven?

6. What will the Father give these Jewish believers if they ask him?

7. What did Jesus say was come unto Israel because he was casting out devils? 8. Who was the strong man and the one stronger?

9. What did Jesus say when a woman tried to give praise to his mother?

10. Who seeks after a sign?

11. What sign was given to them?

12. What two famous Jews did Jesus say he was greater than?

13. Why would those nations rise in judgment against that generation?

14. What did Jesus say would be required of that generation?

15. What is the key of knowledge?

Chapter Twelve

1. What is the leaven of the Pharisees?

2. How does verses 4 & 5 help us better understand Matthew 10:28?

3. What sin was unforgivable under the Mosaic Covenant?

4. Why was the little flock who were waiting for the kingdom to come not to trust in riches?

5. Who specifically would be given the kingdom?

6. What were those who were following Christ supposed to do with their riches?

7. What would be their reward?

8. When Jesus spoke of the Son of man coming was this at the rapture or at his revelation?

9. Does Luke 12:46 sound like "Eternal Security" in the age of grace? Why or why not?

10. What Baptism did Jesus need to be baptized with?

11. Did Jesus come to send peace on earth?

12. What should Israel have been able to discern?

13. What is the Catholic teaching that uses verses 57-59 for support? How do we know these verses are not teaching that?

Chapter Thirteen

1. What answer did Jesus give twice in the opening verse of this chapter?

2. What parable begins in verse six that relates to Israel?

3. Who is the certain man who had a fig tree in his vineyard?

4. What does the vineyard represent?

5. What does the fig tree represent?

6. Who came looking for fruit for three years but found none?

7. What do the fruit represents in this parable?

8. What was to happen to the fig tree if it did not produce fruit in the extra year given to it?

9. What were the three years speaking of prophetically?

10. What was supposed to happen in the additional year?

11. What happened at the end of the extra year given to Israel?

12. What qualified the woman with an infirmity to be healed by Jesus?

13. How are fowls usually represented in parables?

14. How is leaven portrayed in parables?

15. What did a Jew have to believe about Jesus to enter the kingdom?

16. What differed in Jesus' earlier and later statements about his Father's house?

Chapter Fourteen

1. What was the purpose of Jesus posing questions to Israel's religious leaders?

2. Why did Jesus warn Israel to invite the poor to their feasts instead of the rich?

3. Who were first bidden to a feast, but then began to make excuses?

4. According to verse 33 what did a person have to do to be Jesus' disciple?

Chapter Fifteen

1. Why is there joy in the presence of the angels?

2. Who does the father represent in this parable?

3. Who does the elder son represent in this parable?

4. Who does the prodigal son represent in this parable?

Chapter Sixteen

1. Did Jesus recommend we follow the unjust steward's actions in our dealings with others? Be specific:

2. What began to be preached when John came on the scene according to verse 16?

3. Do we press into the kingdom of God today?

4. Is the story of the rich man and Lazarus a parable or a true story?

5. Does the rich man's riches keep him and everyone else out of the kingdom?

6. Was Lazarus buried in this story?

7. Where did Lazarus end up?

8. Where did the rich man end up?

9. Describe the rich man's new temporary home?

10. What prevents the rich man from going over to visit Lazarus?

11. What were the conditions for both Lazarus and the rich man? How did they feel?

12. Would someone believe that Jesus was the Christ if a dead person rose and told them that according to this story?

Chapter Seventeen

1. Do we forgive in order to be forgiven today as it was in Jesus' day?

2. How many lepers begged Jesus for mercy?

3. How many of them were Jews?

4. Who returned to give thanks?

5. What does that say about Israel at the time Christ came?

6. Why did nine of them go to the priests and one did not?

7. Could a person enter the kingdom without humbling themself and accepting Jesus as the Christ?

8. What terrible time period is Jesus referring to in verses 22-33?

9. Where are the ones taken to, and what happens to those that remain behind in verses 33-37?

10. Are the above verses speaking about the rapture? Why or why not?

11. What verse in Revelation speaks of this event?

Chapter Eighteen

1. When will believing Israel need to be praying often?

2. Will God avenge his saints in the tribulation period?

3. Why did Jesus say things about the scribes and Pharisees while they were in his presence?

4. When the ruler asked Jesus what he had to do to inherit eternal life, did Jesus tell him to trust in his death, burial, and resurrection?

5. What was a requirement for all who had riches to come and follow Christ? What did they need to do first?

6. What sayings were hid from the disciples?

7. What did the blind man mean by calling Jesus the Son of David?

Chapter Nineteen

1. What did Zaccheaus do along with his faith in Christ to receive salvation? See verses 8 & 9

2. What does Jesus expect his disciples to do in his absence at that time and during the tribulation period?

3. What prophecy was fulfilled when Jesus road into Jerusalem?

4. When will the Lord's presence return to his Temple?

Chapter Twenty

1. How do we know that the Pharisees and the Lawyers were not justified of God? What didn't they do?

2. Who is the vineyard that Jesus spoke about?

3. What would happen to husbandmen of the vineyard according to Jesus?

4. Who would the vineyard be given to after that?

5. What was the real issue that upset the Pharisees before they tried to get him to speak against Caesar?

6. Will people living in the kingdom be married?

7. What will Jews in the kingdom be doing?

8. What was meant when God told Moses, I am the God of Abraham, Isaac and Jacob that Jesus was trying to teach the Sadducees?

9. Why would David have to call someone who is a descendant of his, Lord?

Chapter Twenty-one

1. Who is the main person claiming to be the Christ during the Tribulation Period?

2. Where will the saints who are being persecuted be brought up before they are taken to prison?

3. What are they not supposed to prepare at that time?

4. Who will they be brought up before?

5. How will they know what to say?

6. What verse in this chapter means the same thing as Matthew 24:13 But he that shall endure unto the end, the same shall be saved?

7. What desolation was Jesus talking about?

8. What does the times of the Gentiles mean?

9. Why does God shaken the powers of heaven for?

10. Is verse 27 the rapture of the Church? 11. What generation is it that doesn't pass until all things be fulfilled?

12. Why does believing Israel have to watch and pray according to verse 36?

Twenty-two

1. What happened immediately after the chief priests and scribes sought a way to kill Jesus?

2. Where did Judas seek to betray Jesus? v:6

3. What did Jesus mean when he said, "this do in remembrance of me"?

4. What did it mean "the Son of man goeth as it was determined"?

5. What did Jesus say he appointed unto the eleven, as his Father appointed unto him?

6. What two things did Jesus say the apostles would do in the kingdom?

7. What did Jesus mean when he said to Peter, "When thou art converted, strengthen your brethren?"

8. Why did Jesus tell Peter that two swords were enough?

9. What cup was Jesus asking the Father to remove from him?

10. What appeared on the Mount of Olives that strengthened Jesus?

11. According to verse 47 what does prayer help a person with?

12. Whose ear was cut off and healed by Jesus?

13. Why is Jesus healing him significant?

14. What did Jesus mean that it was their hour and the power of darkness?

15. Who looked at Peter when he denied knowing Christ the third time?

16. What did Jesus mean when he said he would sit at the right hand of the power of God?

Chapter Twenty-three

1. Did Jesus try to become Israel's king while he was here?

2. Did Jesus forbid paying taxes to Caesar?

3. Whose jurisdiction was Jesus from?

4. Whose men mocked Jesus?

5. What was the custom at the feast that Pilate had to do?

6. What was that custom patterned after in the scriptures?

7. Who was released when Jesus was crucified?

8. When was Jesus referring to in verses 29 and 30?

9. What is so important about what Jesus said in verse 34?

10. When would the repentant malefactor (thief) be with Jesus in Paradise?

11. What time of the day is the ninth hour when Christ gave up the ghost and died? 12. On what day did Jesus die?

13. Did they prepare ointments and spices on the sabbath day?

Chapter Twenty-four

1. What day on our calendar is the first day of the week?

2. What time was it when the women came to the tomb?

3. When does a new day begin in the scriptures in the evening, or at midnight? See Genesis 1:5

4. What were the two men in shinning garments?

5. When did the women at the tomb remember Jesus' words that he/Christ would rise on the third day?

6. Did the disciples believe the women?

7. Did Peter believe Jesus was resurrected as soon as he looked in the opened tomb?

8. Why couldn't the two disciples on the road to Emmaus recognize Jesus while he walked with them?

9. What did Jesus expound unto them?

10. What did Jesus do to them so they would recognize him?

11. Did Jesus' resurrection body have flesh and bones in it?

12. How were the disciples able to understand the scriptures according to verse 45?

13. What was "the promise of my Father" that Jesus said he would send as they tarried in Jerusalem?