

# **The Gospel Made Simple – Luke**

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# FOREWORD

This book is written from the view that God is speaking to His Church through the life and teachings of Jesus. Therefore, when Jesus speaks to His “disciples,” He is speaking to His “Church.” All the stories and miracle are “acted parables,; and they teach us remarkable things about the “Church.”

By using physical objects and physical events, Jesus makes His spiritual lessons clear to us. Whenever the word “Church” is used in this book, it is referring to those that are “God’s People” and not to a building or organization.

William Barrett  
Bible Made Simple  
Ministry

# The Gospel Made Simple – Luke

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## Luke 9:1-6

### The Church Begins to Work with Miraculous Mighty Power after being Healed

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

*1: Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.*

- The Church is given power & authority over devils and diseases.

*2: And he sent them to preach the kingdom of God, and to heal the sick.*

- The Church is then sent to the world to preach and to heal the sick. Preaching is to be combined with the medical missionary work.

*3: And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.*

- The Church is told to depend entirely on what the Lord will provide.

*4: And whatsoever house ye enter into, there abide, and thence depart.*

- The Church(people of God) is not to go “house to house” but to stay with a single family and do their work from that base.

*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.*

- There will be those who will not be receptive to the Church.

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

- The Church obeys Jesus' command and goes everywhere preaching the gospel and doing medical missionary work.

### **Luke 9:7-9**

#### **The Government Takes Notice of the Church Work**

*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; 8: And of some, that Elias had appeared; and of others, that one of the old prophets was risen again. 9: And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.*

#### The Acted Parable Interpreted

- The Civil Government (Herod) has previously put to death some of the ministers (John the Baptist) of the Church. Now, the government takes notice of the Medical Missionary work being done by the Church members and attempts to find them (*desired to see*).

### **Luke 9:10-17**

#### **The Church Goes Into the Wilderness**

*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. 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. 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. 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.*

*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.*

- Bethsaida - # 966 – Fishing House
- Privately - # 2596 – Opposition, distribution, Intensity  
# 2398 – Private, Separate
- Jesus takes the Church (The House of Fishing) into the wilderness to avoid opposition

*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.*

- When the people knew that Jesus was with his Church in the wilderness, they went into the wilderness to be with Him and he healed those that needed physical or spiritual healing and they listened to what the kingdom of heaven would be like.

*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.*

- The people have been receiving spiritual food but the Church realizes that the people also need physical food and so they appeal to Jesus to do something about the situation.

*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.*

- Jesus tells the Church to feed the people physically, but the Church does not see how they can do it. The Church is also told to feed the people spiritually, but they don't see how they can do that either!

*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.*

- Jesus instructs His Church to organize the people into “little companies” and they do it.

*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.*

- Just as Jesus blessed the physical food and gave it to the disciples to set it before the multitude, so Jesus will bless the spiritual food (the Word) that he gives to His Church to give to the multitude of people who are spiritually hungry for Truth!

*17: And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.*

- The spiritual food or message of truth that the Lord gives His Church to give to the multitude will spiritually fill them or satisfy them and yet there will be still more spiritual food to eat.
- Note: This *Acted Parable* or story is very similar to the story of John the Baptist. The people went into the wilderness to hear John the Baptist preach. John had the Elijah message and so does the Church of the last days.

## **Luke 9:18-27**

### **Knowing Jesus**

*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. 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. 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. 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. 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.*

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.*

- The people who have heard the message are not sure who the message is from. They don't really know Jesus

20: *He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.*

- In contrast to the people in general, the Church knows the message is inspired by the Anointed One (Christ = Anointed). The Church knows Jesus.

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

- The Church is not able to tell anyone who Jesus is. Each person must get to know Him personally.

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. 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.*

- Getting to know Jesus sometimes involves rejection by the leaders of the Church, and even having to face death. It also involves a daily struggle of denying self in order to follow Him.

24: *For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.*

- The life of whoever knows Jesus will be different from someone who does not know Him. The one knowing Jesus will live their life for Him. The one who does not know Jesus will live their life for themselves.

25: *For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?*

- Cast - # 2210 – suffer loss. The person who does not know Jesus will spend their life trying to gain the things of the world and then will lose everything including eternal life!

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.*

- Whoever is ashamed of Jesus or the Bible will find out that Jesus is ashamed of them when He comes the second time in glory! They will have lost eternal life.

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.*

- There will be some people in the Church who will be alive when Jesus comes the second time. They will taste death at that time, because they will be slain by the glory or brightness of His Coming (2 Thess 2:8; 2 Thess 1:7-10)

## **Luke 9:28-36**

### **God Speaks to the Church through The Word**

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

*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. 29: And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.*

- Jesus will lead His Church into the **mountains** (God's Word) and there He will reveal more of himself to them.
- Mountains = God's Word: Joel 3:18 . . . the mountains shall drop down new wine, and the hills shall flow with milk. Wine = doctrine (see Eccl. 8:2 – instruct me . . . I would . . . drink . . . wine) Milk = Basic Gospel (see Heb 5:12 – first principles of the oracles of God . . . need of milk)

*30: And, behold, there talked with him two men, which were Moses and Elias: 31: Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.*

- The Lord Jesus will speak to the Church through the Bible (The Law [Moses] and the Prophets [Elias]).

*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.*

- The Church is asleep, but when they wake up they will be able to see the glory of Jesus and they will be able to see and understand the Law & the Prophets of the Bible.

*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.*

- The Church has been divided in its worship. It has not known (not understood) what Jesus has told them.

*34: While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.*

- The Church has let something come between it and Jesus, the Sun of Righteousness. Just as a cloud obstructs the light from the sun, Darkness instead of Light has come into the Church and causes fear among the people.

*35: And there came a voice out of the cloud, saying, This is my beloved Son: hear him.*

- During the period of Darkness in the Church, God will speak to His people and reveal more to them (about Jesus) as they hear Jesus speak to them through His Word.

*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.*

- When God finishes speaking to the Church, it will no longer be divided but Jesus alone will be its focus. This experience cannot be told to anyone after this, and His voice can no longer be heard. Probation will have finished for the Church.

### **Luke 9:37-45**

#### **The Father's Son is Healed from Devil Possession**

*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. 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. 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.*

*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.*

- The previous setting for this Acted Parable is that God has introduced His only Son (Luke 9:35) to men.

*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.*

- We are God's sons and the devil has taken control of us. We cannot free ourselves from him. (*Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. 1 John 3:1)*

*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.*

- As we the sons of God come to Jesus he is able to cast out the devil and heal us from sin and deliver us to our Father, God.

*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. 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.*

- God's power is mighty and he is able to easily overcome the power of the devil, but men would fear Him if he only used force. Because of this God allowed His Only Son to be delivered into the hands of men to be slain! Thus God has revealed His Love for man while Satan has revealed his hate for men.

## **Luke 9:46-50**

## Jesus Teaching the Importance of Everyone

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. 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.

46: Then there arose a reasoning among them, which of them should be greatest.

- The Church will have people in it who will want to be the 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 has shown the Church that He and the Father consider everyone to be important, even a child who has never done anything great. Then He made the point that we are to do the same thing – consider everyone to be important.

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.

- Besides those in the Church that follow Jesus Christ, there are others not in the Church also doing work for the Lord Jesus. He that is not against us – is someone who is doing good. See Matthew 12:22-36 26: And if Satan cast out Satan, he is divided against himself . . . 30: He that is not with me is against me . . . Someone doing nothing, but trying to make trouble for someone doing good. See also Mark 9:38-40 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name,



*that can lightly speak evil of me. 40: For he that is not against us is on our part.*

## **Luke 9:51-62**

### **Getting Ready for the Coming of Jesus**

*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, 52: And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. 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? 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. 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. 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. 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.*

*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, 52: And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.*

- Jesus will send messengers ahead of Him to get people ready for His Coming. The messengers will go to the Gentiles (Samaritans) to get them ready for Him.

*53: And they did not receive him, because his face was as though he would go to Jerusalem.*

- The Gentiles (Samaritans) will not receive Him because they think he is really only interested in the Jews in 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?*

- Some of those messengers will want to call fire down from heaven to destroy those who reject Jesus.

*55: But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.*

- These messengers will be led by an evil spirit.

*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 messengers will be shown by Jesus that their mission is to save men not to destroy them and so they go to another place to see if they will accept Jesus and follow Him.

*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.*

- <sup>1</sup>This is an acted parable and Jesus always connects the physical with the spiritual. The main subject is about physical “rest” so we are being directed by Jesus to discover His missing Spiritual Rest.

*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.*

- <sup>2</sup>This acted parable of the dead burying the dead illustrates that those following Jesus will understand the correct state of the dead.

*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*

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<sup>1</sup> See Study Guide # 502 *Foxes Have Holes and Birds Have Nests.*

<sup>2</sup> See *Bible Parables Made Simple Vol. I* for complete explanation.

*him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.*

- <sup>3</sup>This acted parable of putting your hand to the plough illustrates that following Jesus requires that you put sin behind you and not look back or return to it.

### **Summary of Luke 9:51-62**

#### **Getting Ready for the Coming of Jesus**

- :51, 52 Before Jesus comes, He sends messengers to get the people ready for Him. The messengers will go to both Jews and Gentiles.
- :53 Not everyone will accept Jesus. Some will not be ready for His Coming.
- :54 There will be some messengers led by Satan's spirit who want to call fire down (Rev 13:13-14) from heaven to destroy those who they think are rejecting Jesus.
- :55, 56 But Jesus has a spirit that is completely different. He wants to save men instead of destroying them.
- :57, 58 Jesus will have people that will follow Him. They will have discovered His missing Rest.
- :59, 60 They will understand the correct state of the dead.
- :61, 62 They will put sin behind them and not look back or return to those sins

### **Luke 10:1-24**

#### **Depending on Jesus to Do His Work**

*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. 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. 3: Go your*

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<sup>3</sup> See Study Guide *Put Your hand to the Plow* for complete explanation.

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. 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. 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. 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. 14: But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. 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. 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. 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. 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.

*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.*

- Jesus now sends 70 disciples two by two (previously trained by Jesus after the 12 were sent out) into every city and place He would come.

*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. 3: Go your ways: behold, I send you forth as lambs among wolves.*

- Jesus tells them that they are as lambs among wolves

*4: Carry neither purse, nor scrip, nor shoes: and salute no man by the way.*

- He tells them not to provide money nor bag for food (scrip # 4082), nor clothing (shoes) and not to embrace (salute) anyone (or become so attached to them that you couldn't leave them or have to depend on them). In other words, Jesus tells them that they will have to depend entirely upon Him for their needs.

*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.*

- Then Jesus tells them that they are not to go house to house for their food (eating and drinking) but are to stay in one house.

*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.*

- Jesus tells them that they are to eat such things as are set before them in the cities that receive them, and that they are to heal the sick and tell them the gospel (the kingdom of God is come nigh to you).

*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. 12: But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.*

- They are to wipe off the dust from the cities that would not receive them.

*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. 14: But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. 15: And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.*

- Jesus tells them that those cities like Chorazin, Bethsaida, and Capernaum have had mighty works done in them and yet they rejected Jesus. He says that cities like Tyre and Sidon and Sodom would have repented if they had the mighty works done in them, that Chorazin and Bethsaida had done in them.

*16: He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.*

- Then Jesus tells his disciples that he that heareth you heareth me and he that despiseth you despiseth me. In other words if people don't listen to those that represent Jesus, they wouldn't listen to Jesus himself.

*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.*

- Jesus gives His disciples (the 70) all power over the enemy Satan and to rejoice because their names are written in heaven.

*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. 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.*

- Jesus tells His disciples that they have been privileged to see hidden things that many have desired to see.

### ***Summary of Luke 10:1 – 24***

- :1 Jesus wants us to go two by two into every city and place.
- :2, 3 There is a great harvest and the Lord needs us to work for Him. We will be as lambs among wolves.
- :4 We are to depend entirely upon Jesus for our needs.
- :5-7 We are to find a “house” that will receive us and work from that “house” as our base.
- :8 We are to eat what the Lord provides.
- :9 We are to do medical missionary work of healing the sick and teaching the gospel.
- :10-12 If there is a city or town that will not receive us or let us work, we are to wipe the dust off our feet” and go to another city.
- :13-15 There will be some cities that have mighty works done in them, yet they will reject the message and the messenger.
- :16 When we try to teach someone the truths and they reject us, they are really rejecting Jesus because we represent Him.
- :17-20 Jesus has given us power over the enemy Satan and He will protect us, but our real joy comes from knowing that our names are written in heaven.
- :21-24 Many people have desired to understand the hidden things that are in the Bible. We are very privileged to be able to understand the “hidden things.”

## Doing the Lord's Work and Listening to Jesus

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.* 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.* 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.*

25: *And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life*



- God’s people want to know what they must do to receive eternal life.

26: *He said unto him, What is written in the law? how readest thou?*

- Jesus tells His people to focus on the law and to understand it for themselves.

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.**

- God’s people know that they are to love the Lord with all their heart, soul, strength and mind and that they are to love their neighbor as themselves.

29: *But he, willing to justify himself, said unto Jesus, And who is my neighbour?*

- God’s people think that they can justify themselves by claiming not to know who their neighbor is.

30: *And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.*

- Jesus illustrates who our neighbor is with the story of the Good Samaritan.

▪ There was a certain man	▪ Jesus
▪ Who left Jerusalem	▪ The new Jerusalem in Heaven
▪ And came to Jericho	▪ Came to this earth
▪ He fell among thieves	▪ Wicked men robbed Him
▪ Who took his raiment	▪ They defamed His character and took away His literal clothing at the cross

▪ And wounded him	▪ They wounded Jesus with a spear and beat Him
▪ And left him half dead	▪ They killed the human half of Jesus

- So our neighbor is Jesus!! When we do good to someone, we are doing good to JESUS!! Matt. 25:38-40 *When saw we thee a stranger, and took thee in? or naked, and clothed thee? 39: Or when saw we thee sick, or in prison, and came unto thee? 40: And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

31: *And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.*

- The ministers of God’s people lack compassion. They are so busy doing their work and going their way that they have forgotten to do God’s Work and go His Way.

32: *And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.*

- The people of God, who have been given responsibility by God to minister for Him are too busy and lack compassion for their neighbors.

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.*

- Jesus is also the Good Samaritan.

The Samaritan came to him	Jesus came to us
The Samaritan had compassion on him	Jesus has compassion on us

The Samaritan bound up his wounds	Jesus binds up the broken-hearted (Isaiah 61)
The Samaritan poured in oil	Jesus has given us the oil of joy and the Holy Spirit
The Samaritan poured in wine	Jesus has given us true doctrine
The Samaritan put him on his own beast	Jesus brings His people to His Church
The Samaritan brought him to an inn	Jesus takes care of those in the Church
The Samaritan will come again and repay	Jesus will come again and repay

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.*

- God's people are to be like Jesus. We are to show mercy to anyone that needs it. Jesus was not too busy to leave heaven for us and we are not to be too busy to help others.

38: *Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha [#3136-mistress] received him into her house.*

- God's people (woman) need to invite Jesus into the Church (her house).

39: *And she had a sister called Mary [#3127 > 4813 – rebellious] which also sat at Jesus feet, and heard his word.*

- God has other people (Mary) in other churches (sister) who are rebellious, but who want to hear the Words of Jesus, besides those in His Church (Martha).

40: *But Martha was cumbered [#4049 – distract, drag around] 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.*

- God's people are distracted with all their much serving and desire that other churches would help them do the work. They appeal to Jesus for help.

*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.*

- The answer that Jesus gives the Church (Martha) is that it is careful and troubled about many things but it needs yet one more thing: to be more like Mary who spends her time listening to the words of Jesus. The Church needs to spend more time studying the Bible. The priority of Mary was right. The Church is too busy doing distracting things and does not spend enough time studying the Bible to hear what Jesus is saying in it.

### **Luke 11:1-4**

## **We Are to Talk to God**

*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. 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.*

*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.*

- God's Church needs to know how to pray.

*2: And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. 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.*

- God's people are to pray to God the father. They are to recognize the holiness of God. They are to pray for His kingdom or His Church on earth. They are to pray that everything they ask for will be according to His Will. They are to ask God for physical and spiritual food each day. They are to ask God for forgiveness of sins for themselves and they are to forgive those who have sinned against them. They are to ask God for deliverance when Satan is tempting them to do evil. We are to ask for these things in the name of Jesus. John 16:23-24 . . . *verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.*

## Luke 11:5-8

### The Friend at Midnight - Relationships

*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.*

- The word “Friend” is mentioned 4 times, so Friendship is the main subject. There are three individuals mentioned in the parable: the person who has a friend come to visit; and that same person who has another Friend (the Lord). So there are two different relationships involved. The problem in the parable is Spiritual Hunger. The person wants to share bread (the Word) with his friend, but he does not have any. The person knows where to get bread so he asks his Friend (the Lord) for bread (the Word) to share with his friend. In order to share with his friend in his journey he must have a good relationship with his Friend (the Lord) who has the bread (the Word) so that he will have bread (spiritual food) given to him so that he can then share
- A person must have a relationship with his heavenly friend (Jesus – the Word) so that he can share truth with his earthly friend on his journey of life. There is a third relationship mentioned in the parable. That is the relationship between the Friend (the Lord) and his children, who are with him in bed. This is a different kind of relationship. To be in bed with someone implies an intimate or special relationship. The Friend is the Lord and his children represent His People or His Family. The person outside the door is a friend but he does not have the same relationship as those inside the door who are in bed with their Father (the Lord). The Father (the Lord) and his children (the Family of God) are resting together (in bed). The person outside the door is not resting with the Father (the Lord).

- The bed or place of rest represents the place where God or the father rests. The only place in the Bible that mentions God resting is when the 7<sup>th</sup> Day Sabbath is mentioned. Example, Hebrews 4:4 *For He spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all His works.* Also Exodus 20:11 *For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.* We know that God does not need to rest physically, so His resting is clearly to show a spiritual relationship with those who are resting with Him in bed. Thus the bed or resting place represents the 7<sup>th</sup> day Sabbath of God, which is used in the parable to show a special relationship that God has with those who keep His 7<sup>th</sup> Day Sabbath holy. They are part of His Family.
- The door in the parable separates those who are not part of God's Family from those who are part of God's Family. In the Bible, Jesus said that He is the Door. John 10:9 *I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.* This shows that to be saved or to be part of God's Family, we must go through the door or through Jesus to become part of God's Family. In the parable the door is shut to those who are not in bed with the Father. Thus Jesus (the Door) wants those outside the door to enter in through Him and to get in bed with His father or to keep the Sabbath Day holy.

## Luke 11:9-13

### Asking The Father

*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. 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?*

- In verses 5-8 of Luke 11, the Bible has been showing us that we need a relationship with God the Father (in bed with Him). Now in Luke 9-13 the Bible is expanding on that relationship and telling us that God wants us to ask Him for things. He compares our relationship that we have with our children to the relationship that He has with His children (the Church/Us). He promises that if we ask, He will answer and give us good gifts. All the gifts that are mentioned are food items, and we know that God always relates the physical to the spiritual, so these food items represent spiritual food that we need.
- Physical Bread → Spiritual Bread = The Bible – God’s Word
- Physical Fish → Spiritual Fish = A person who needs the Word
- Physical Egg → Spiritual Egg = The Holy Spirit who teaches the Word
- So God the father wants us to be able to receive His Word (the Bible) and to ask for the Holy Spirit to teach us His Word. We know that Jesus is God’s Son (the Father’s Son) and that Jesus asked His father to send the Holy Spirit to His disciples. John 14:16-17 *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.* So just as we would respond to our son asking us for physical food (bread/fish/egg), God, our Father, will respond to us when we ask for spiritual food (to understand the Bible) and to have the Holy Spirit teach us when we pray.



## Luke 11:14-26

### The Holy Spirit Frees Us From the Unclean Spirit of the Devil

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. 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. 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. 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.

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.

- Jesus has power that is greater than the devil's. The devil tries to prevent us from speaking.

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.

- Beelzebub # 954 – A name of Satan; dung – God. There will be some people who will attribute the power of Satan to Jesus. They

are the ones who will want a sign from heaven. Revelation 13:13-14 *And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do . . .* Thus the Bible warned us that men will be deceived into thinking that a miracle (fire from heaven) is from God when it is from Satan.

*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.*

- House = the Church Heb. 3:6 *But Christ a son over His own house; whose house we are.* So God's kingdom or His Church must not be divided but must be in unity or it will fall.

*18: If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.*

- Satan will also unite his kingdom or his church.

*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 represents the Holy Spirit. Matthew 12:28 *But if I cast out devils by the Spirit of God then the kingdom of God is come upon you.* The question will be what power is it that is working the miracles? Is it the power of Satan (Beelzebub) or is it the power of God (Holy Spirit).

*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. 23: He that is not with me is against me: and he that gathereth not with me scattereth.*

- When two powers are at war, the stronger of the two will win! We cannot be neutral in this war. We must be actively on the side of Jesus or we are against Him.

*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 (#6823). 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.*

- Garnished # 6823 – expansion, to act. II Chronicles 3:6 *And he garnished the house with precious stones for beauty; and the gold was gold of Parvain.* Jesus has power through the Holy Spirit to cast out the unclean or unholy spirit from the people of His Church (house). His Church has been swept clean and has expanded and been active in gathering souls into the Church (precious stones). Precious stones: 1 Peter 2:5 *Ye also as lively stones are built up a spiritual house, an holy priesthood . . .* See also Lamentations 4:1-2 *fine gold . . . precious sons of Zion . . . stones of the sanctuary.*
- Now Satan wants to destroy the Church so he enters into the Church during the last days seeking rest for himself – seeking Sunday rest instead of Sabbath rest. Satan will use all his power (7 wicked spirits) and the last state of the Church will be worse than the first. We must be vigilant and be on guard against Satan’s deceptions entering the Church.

### **Luke 11:27-32**

#### **The Sign to the Last Generation (Evil Generation)**

*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. 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. 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.*

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.*

- A certain church (woman) will proclaim (lift up her voice) that Mary is blessed and that Jesus received from her the milk of the Word. Mary is used by the Catholic Church to produce signs or miracles.

28: *But he said, Yea rather, blessed are they that hear the word of God, and keep it.*

- The answer given by Jesus to this certain church is that those who listen to the Bible and obey what it says to do are the ones who are blessed.

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.*

- When the people are assembled together (gathered) it will be a time when that generation is evil. They will want a sign from the Lord or from heaven. But there will be no sign given from the Lord Jesus. Thus if a sign is given it will be from Satan not the Lord. The sign of Jonas the prophet is the only sign that will be given from the Lord.

30: *For as Jonas was a sign unto the Ninevites, so shall also the Son of Man be to this generation.*

- The men of Nineveh repented at the preaching of Jonas (Luke 11:32), so preaching that causes men to repent will be the only sign given to the evil generation looking for a sign! The preaching about Jesus will be the sign to the evil generation, not his actual appearance.

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 preaching that will cause men to repent will reach to the utmost parts of the earth. The Lord Jesus Himself will give the preaching power!

### Luke 11:33-36

#### The Church Needs Bible Truth and a Prophet who is Obedient to God

*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.*

*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.*

- Candle (lamp) – Psalm 119:105 *Thy Word is a lamp . . . and a light . . .*  
 Light a Candle – Psalm 18:28 *enlighten my darkness*  
 Darkness – Psalm 82:5 *they know not . . . they walk in darkness*  
 Candlestick – Revelation 1:20 *the seven candlesticks . . . are the seven churches*  
 Light – Psalm 43:3 *thy light and thy truth*
- No one who begins to understand the Bible (lights a candle), hides what he has learned. Instead he takes it to the Church so that those who come into the Church may see the truth.

*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.*

- Light = truth  
 Body = the church members as a whole (see 1 Corinthians 12:27)  
 Darkness = lack of knowledge  
 Eye = prophet or teacher (See Isaiah 9:9 and Isaiah 29:10)

Single = obedience to God (singleness – See Colossians 3:22; Matthew 6:24)

- The truth (light) of the Church (body) depends upon its prophet (eye). If its prophet is obedient to God, the whole Church (body) will be full of truth and understanding (light). But when the prophet (eye) is evil, the Church (body) will be full of error and lack of understanding (darkness).

*35: Take heed therefore that the light which is in thee be not darkness.*

- Be careful therefore that the truth or understanding (light) which is in your Church or that you understand (in thee), is not really error and lack of understanding (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*

- If the whole church (body) is full of truth and understanding (light) having no part of error (darkness), the church will be full of truth (light), as when the Bible teaches (shining of a candle) teaches you truth (light).

## **Luke 11:37-44**

### **Being Clean before God**

*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.

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.

- The Church leaders need (want) to eat (understand spiritual things) with Jesus. In order to eat they think they must clean up the outside first before they can eat. They think that they must do something before God will accept them.

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.

- God looks on the inside as well as the outside. If we want to do something, then help the poor with our means that God has given us and we will be clean spiritually in God's sight.

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.

- Micah 6:8 *He hath showed thee O man, what is good; and what doth the lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God.*

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.

- The Church leaders and the people in the Church want to be seen and to show that they are better than others in the Church. They are interested in the social aspect of the Church. Inside these people are spiritually dead. Their true condition is not apparent to men but it is to God.

## Luke 11:45-54

### The Words of Men Replace the Words of God From Light into Darkness

45: Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. 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. 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. 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

45: Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. 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.

- Parallel passage Matthew 23:4-5 *For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men. They make broad their phylacteries, and enlarge the borders of their garments.*
- The lawyers were the lawmakers who imposed man made laws upon the people. These works of the law were not done by the lawyers themselves, yet they pretended that they kept the law better than others! They made their phylacteries, or boxes they wore on their forehead larger than normal to keep more of the



law in it. They enlarged the borders of their garments which contained the ribbon of blue reminding them of the Ten Commandment law. All of these things they did were for the purpose of being seen by men, not to please God.

*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.*

- The lawyers outwardly were trying to write laws or rules of behavior for the people to follow. God had sent His prophets with His Rules for the people and the fathers had killed them and disregarded God's instructions through His prophets. Now the sons were not objecting but rather allowing what had been done. Instead of resurrecting the words of the old prophets, the sons were trying to hide or bury them.

*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 lawyers thought that they could silence the prophets and apostles that God had sent by killing them! Since Abel until Zacharias wicked men had been killing righteous men that were sent to warn them of their wickedness. Now, God said enough. I will require their blood from this generation.

*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 lawyers had taken away the key of knowledge from the people. They had buried the writings of the prophets (key of knowledge – Old Testament Scriptures) and replaced them with their words. God's Word was replaced with man's word. When people tried to study the Scriptures themselves, they were forbidden to do so by the lawyers. Just like the Catholic Church placed the Bible on the index of Forbidden books and forbid the people to read it.

53: *And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke (#653) 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**

- In order to stop Jesus from focusing His attention on them, the Pharisees etc tried to provoke Jesus by asking Him questions on many subjects with the intent to get Him to say something that they could use to accuse Him.

## **Luke 12:1-12**

### **Out of Darkness and Into Light**

*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. 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. 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. 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. 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. 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.*

*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. 2: For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.*

- In warning His disciples that the Pharisees were hypocrites, Jesus was sending a warning to the Church in the last days that it would have the same problem! People pretending to be one thing and really being another! Even though something may be hidden from men now, it will all be revealed later.

*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 Church leaders kept the people in darkness or error and false teachings, but Jesus promised the people light or truth and He gave it to them. **Isaiah 9:2** *The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.* **Matthew 4:16-17** *The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.* Similarly today the leaders of the churches are keeping the people in darkness or false teaching and need to see the light or truth that Jesus has for them.
- **1 Peter 2:9** *But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.* All the secrets that have been spoken in closets, the Lord said would be proclaimed upon housetops. Thus, in these last days the Lord will see to it that the people will have an opportunity to see how they have been misled by their leaders as they are exposed publicly.

*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.*

- Jesus has forewarned us that there will be those that will kill us and try to make us afraid as their secrets and false teachings are

exposed. But we are to fear God and give glory to Him and not to men.

*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.*

- During this time of trouble the Lord assures us that just as He watches over the sparrows He will watch over and care for us.

*8: Also I say unto you, Whosoever shall confess (#3670) me before men, him shall the Son of man also confess before the angels of God: 9: But he that denieth (#720) me before men shall be denied before the angels of God.*

- Confess - # 3670 – to assert, i.e. covenant, acknowledge, confess
- Denieth - #720 – to contradict, disavow, reject, abnegate, deny, refuse
- We are not to break our covenant with God and deny Him, but rather to confess Him before men. The context of this verse is the time of trouble, so men will attempt to make us deny Christ! Jesus promises us that He will confess us before the angels.

*10: And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth (#987) against the Holy Ghost it shall not be forgiven. 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.*

- Blasphemeth - #987 – to vilify, to speak impiously, defame
- Vilify (Webster) – to make vile, to degrade or debase
- Vile (Webster) – worthless, of small account, morally base, wicked
- Impiously (Webster) – not pious, irreverent, lacking in respect
- We must be careful not to consider the work of the Holy Spirit as worthless or to attribute the work of the Holy Spirit to Satan (wicked) During the time of trouble we will be brought into the churches (inquisition) and before the law courts (magistrates). At that time the Holy Spirit will take control of us and will teach us how to answer and what to say. We are not to speak our own words.

## Luke 12:13-21

### Two Kinds of Treasure – Which Kind Will You Seek After

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. 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.

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.

- Some people are very interested in obtaining all the things of this world that they can obtain. Jesus said that we should beware of covetousness. God does not judge us on the amount of things that we have accumulated during our lifetime. It is the world that judges us on the amount of things.

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.

- Jesus gave this parable to illustrate covetousness in the extreme. God had blessed the rich man so much that he was not even able to put everything some place. Instead of sharing with others, he

selfishly only considered himself. On the surface of the parable God has blessed the rich man with physical things. He had real barns and he needed a place bigger to put his real fruit. Below the surface of the parable, God has spiritually blessed Christians with spiritual truth (fruit of the spirit) that they need to share with others! Instead they selfishly keep the truth to themselves. They concentrate on accumulating more things of this world. They are more concerned with getting than giving.

*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.*

- Many Christians have spent their lives planning for retirement so that they can enjoy the things of this world. They have more money in the bank than they need. They are thinking only of physical enjoyment. Spiritually, they have had many years of learning the truth and have more spiritual knowledge than they need.! They should be thinking of spiritual enjoyment gained from soul winning.

*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.*

- When the end of life comes for those Christians who have laid up treasure for themselves on earth, they will find that they have missed out on the treasure of heaven. They were rich in the goods of this earth but poor in the treasure that God thinks is the most important. The fruit that God wants in His Barn are souls. That is His treasure. Philippians 1:11 *Being filled with the fruits of righteousness, which are by Jesus Christ* Proverbs 11:30 *The fruit of the righteous is a tree of life; and he that winneth souls is wise.* If we want to be rich toward God, we will share the knowledge and rich truth that we have with others and win souls for God.

## Luke 12:22-31

### The True Purpose of Life

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.

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.

- Jesus is telling the church what they have been focusing on in the past. Food and clothing seem to be the main interest. Jesus is telling them that Life is more than these things.

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?

- The birds have to depend upon God for their physical food. They cannot build up a supply of food for themselves. They have no barn or storehouse. They cannot save for the future. We do have barns and banks and can save for the future physically. But we cannot supply our own spiritual food. We have to rely on God to provide spiritual nourishment for us.

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?**

- We are not able to make ourselves grow physically. Only God can help us grow physically and spiritually.

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.*

- The lilies or flowers grow but they do not work (toil) to make themselves grow. They have a beautiful garment more lovely than Solomon's clothes, yet they did not make it. God did the work of spinning to provide them such a beautiful garment.

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?*

- Just like God clothes the grass, He will clothe us. The problem is that our faith is weak and we depend on ourselves instead of depending on God. God has told us that we must work physically to provide for ourselves physically. (Ex 20:9; Gen 4:19) But He is telling us plainly here, that we cannot provide for ourselves spiritually. Our spiritual growth and spiritual garment comes from God.

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.***

- The nations of the world seek after eating and drinking, but we are not to seek these things. We need those things and God knows we need them and He has promised to provide them for us. We are to seek after the kingdom of God. We are to seek a heavenly kingdom instead of an earthly kingdom. We are to allow God to do the work of growing us to be like Him. We are to allow God to provide us with the Garment of Righteousness that He has made for us. Then, we'll be ready for the Kingdom of Heaven.



## Luke 12:32-34

### Treasure in the Bank of Heaven

32: *Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.* 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.*

32: *Fear not, little flock*; for it is your Father's good pleasure to give you the kingdom. 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.

- The fear of the little flock or those who are seeking the Kingdom of God, is that they have not done enough to be saved. The previous verses (Luke 12: 22-31) have clearly told us that God knows that there is nothing we can do to save ourselves. He must do the work of saving us. Now God, through Jesus, is reassuring us that we should have no fear, that God wants to give us the kingdom or heaven. We are not to sell what we have and give to the poor to earn heaven. We are to sell or teach others about Jesus so that they can be saved. They will be saved and they will be our treasure in heaven. Soul winning must be where our heart is. In proverbs 23:23 the Bible says *Buy the truth and sell it not; also wisdom and instruction and understanding*. If we put our money in a bag, the bag will get old and the money will fall out of the bag and be lost. If we store our money in a bank, the bank will fail and our money will be lost. Clearly we must use our money to do good while we can. We are to *sell that ye have and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not* (Luke 12:33) When we use our money to do good for others the kingdom of heaven records our deposit and that bank will never fail! If we hoard our money, the thief, Satan, will not only use our money for his purposes but, like a moth destroys a garment, he will destroy our character!

## Luke 12:35-40

### Waiting to be Married

*35: Let your loins be girded about, and your lights burning; 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. 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. 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. 40: Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.*

*35: Let your loins be girded about, and your lights burning; 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.*

- In 1 Peter 1:13 the Bible says *wherefore gird up the loins of your mind . . .* and in Ephesians 6:19 the Bible says *Stand therefore, having your loins girt about with truth . . .* So the loins represent our mind and our mind is to be filled with truth. In Psalm 43:3 the Bible says: *O send out thy light and thy truth . . .* and in Philippians 2:15 the Bible says: *that ye may shine as lights in the world.* So if our lights are burning or shining, then we are sharing the light of truth with others or witnessing for Jesus. When Jesus comes again we must be ready. We are to open unto Him immediately. There will be no time left to prepare. So as we wait for the Lord to return, we are to be studying the Bible (mind filled with truth) and sharing truth with others.

*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.*

- A wedding is when a man takes a woman to be his wife. The man and woman have both made a total commitment to each

other. They have decided that they want to live together forever! Before the wedding takes place the man and woman can change their minds, but after the wedding has taken place it is too late. The decision has been made. Similarly, Jesus (the man) takes the Church (woman) to be his wife. (2 Cor. 11:2)(Rev 19:7). They have both decided that they want to live together forever. When the wedding is over, the judgment has been completed and there is no more time to change your mind. Probation has ended. That is why when Jesus returns from the wedding we are to open to Him immediately.

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.*

- Those who have made a total commitment to the Lord Jesus will be married to Him during the Judgment. Then, just like after a normal wedding, there is a celebration dinner or supper. Similarly after the Judgment has been completed and Jesus returned to His bride, the Church, there will be a celebration supper and Jesus himself will serve us.
- Rev 19:7-9 7: *Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.*

38: *And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. 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. 40: Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.*

- The Bible is clear that we will not know the time that Jesus will come again. The time (second or third watch) is what we won't know. In fact the very time when we don't think He will come is when He Comes. Therefore we need to always be ready for Jesus to Come.

## Luke 12:41-48

### Coming To Jesus

41: Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? 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? 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. 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. 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.

41: Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? 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?

- The Lord has just given a parable about watching and waiting. The faithful steward is the one who will be watching and waiting for the Lord when He comes. The parable is about the Lord Jesus coming back the second time. In other words there will be some people who are ready when Jesus comes.

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.

- In contrast to the faithful steward, the Lord Jesus describes an unfaithful servant. Instead of caring for those in the Lord's Household, the unfaithful servant mistreated them and spent his time eating and drinking until he was drunk because he didn't think his lord would return so soon. The spiritual application of this parable concerns those who have responsibility for the Lord's Household or the Lord's Church. They are the ministers. They have spent their time reading (eating) and being instructed (drinking) in false doctrine (old wine-drunkenness). Because they have been deceived, they caused the Lord's Household or Church to be deceived with false doctrine. The Lord will return physically in a day when they do not expect him and they will not be ready. The Lord will also come spiritually in an hour when they are not aware in Judgment and will appoint them their portion with the unbelievers. Thus probation will close without them being aware of it and they will be lost because they were not watching and waiting. This parable clearly teaches a Pre-Advent Judgment or a Judgment which will be completed before Jesus comes the second time.

*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. 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.*

- The teaching brought out in this part of the parable concerns accountability. Those who know the most truth are held the most accountable. The Lord in the Judgment will render just punishments.

### **Luke 12:49-59**

#### **Jesus Warns of Events to Take Place Before His 2<sup>nd</sup> Coming**

*49: I am come to send fire on the earth; and what will I if it be already kindled? 50: But I have a baptism to be baptized with; and how am I straitened till it be accomplished! 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. 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? 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.

49: I am come to send fire on the earth; and what will I if it be already kindled?

- Jesus describes here one of the events that will be connected with His 2<sup>nd</sup> Coming. When He comes He will bring fire. In Isaiah 66:15 the Bible says *For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.* When Jesus comes with flames of fire it will be too late for those who were not ready for His Coming. Also in Luke 12:49 the Lord implies that there is no fire burning or kindled until He comes. This seems to be a strong text that supports the wicked being burned with fire when Jesus comes, rather than being burnt in hellfire now.

50: But I have a baptism to be baptized with; and how am I straitened till it be accomplished! 51: Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

- Here is a second event the Lord describes that will be associated with His 2<sup>nd</sup> Coming. This cannot be only his first coming because of the content of the Bible verses before and after this verse, as we shall soon see. This second event is described as bringing division instead of peace and unity. In Isaiah 66:16 the Bible says: *For by fire and by his sword will the LORD plead*

*with all flesh: and the slain of the LORD shall be many.* Since the Lord is seen in this verse as pleading with all flesh, it must be the spiritual fire and a spiritual sword that he is using. Jeremiah 23:29: *Is not my word like as a fire?* Eph 6:17 *and the sword of the Spirit, which is the word of God.* These Bible verses tell us that the Lord will plead with all flesh by using His Word, the Bible and that this will cause division and not peace.

*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.*

- The Word of God (the Bible) will cause everyone to make a decision for or against the Lord. Hebrews 4:12: *For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.* The Bible said in Luke 12:52 *there shall be five in one house divided, three against two, and two against three.* Not only is the Bible talking about physical families being divided but also spiritual families. The house is a symbol of the Church. Hebrews 3:6: *But Christ as a son over his own house; whose house are we.* So Jesus is telling us that just before He comes the 2<sup>nd</sup> time, the churches will be divided, and the division will be caused by the Bible or the Word of God.

*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?*

- Webster's Dictionary describes a hypocrite as one who feigns to be other and better than he is; a false pretender to virtue or piety. Strong's Concordance describes a hypocrite (#5273) as an actor under an assumed character. Thus Jesus says there will be people who are hypocrites in the Church. They will pretend to be Christians but they are not. These pretending Christians will not

discern the time or the signs of Jesus' 2<sup>nd</sup> Coming. So this is a 3<sup>rd</sup> event or sign of Jesus' 2<sup>nd</sup> Coming.

*57: Yea, and why even of yourselves judge ye not what is right? 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.*

- Jesus concludes his warning with an example of a person who has an adversary and needs to be delivered from him. In 1 Peter 5:8 the Bible says: *Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.* So Jesus is plainly telling anyone who is pretending to be a Christian, that they need to be delivered from the devil and if they are not diligent they will be judged as guilty by Him. 2 Corinthians 5:10 *For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.* By concluding with his warning about the judgment, Jesus has given a 4<sup>th</sup> event to take place before His 2<sup>nd</sup> coming. The judgment must take place before He comes and we must be ready.

### **Luke 13:1-9**

## **The Nation of Israel is Judged by God**

*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. 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.*

*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.*

- Jesus is teaching here that before He returns the 2<sup>nd</sup> time, that there will be persecution and that some of those who are serving Him (their sacrifices) will be put to death. Spiritual Rome (Pilate) will be involved in this persecution. Jesus is also teaching that just because some will lose their lives does not mean that this is a judgment from God because they are sinners. Then Jesus teaches that there is a need for everyone to repent before He returns.

*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.*

- Here Jesus teaches that there will be those who lose their lives from natural disasters but this does not mean that they are greater sinners than others. Again Jesus says that all must repent before He returns or they will perish. He is clearly teaching the necessity to repent of sins before the Judgment ends and He returns.

*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.*

- This parable that Jesus gave concerns the Jewish nation. A tree in Bible symbolism represents a person. A fruitful tree represents a person who keeps God's law. (Psalm 1:2-3) *Blessed is the man*

. . . *his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season.* An unfruitful or dry tree represents a person who the lord will separate from his people. Isaiah 56:3: *The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.* The vineyard represents the people or nation of Israel. Isaiah 5:7 *For the vineyard of the LORD of hosts is the house of Israel.* For three years the fig tree bore no fruit and the Lord Jesus had expected it to produce fruit as he visited it each year. For three years Jesus had visited the people of Israel and had expected them to bear fruit and they had born no fruit. The fig tree or dry tree in the vineyard with no fruit represented people in Israel who were hypocrites, who were pretending to be serving God but who really were not obeying His commandments. This parable was a warning to the people and nation of Israel of the end of their probationary period and the impending judgment about to be pronounced upon them. The Lord had already given Israel three years of His time, witnessing to them with teaching, preaching and miracles of healing and yet they had not accepted Him. Now, in the parable, He is telling them that they have only a short time left (Luke 13:8) The lord spent six more months witnessing to Israel and then they crucified Him. John the Baptist had begun his work of preaching, teaching and baptizing the people of Israel six months before Jesus began His work. John was to prepare the way for Jesus. This occurred in AD 26 (margin reference of Bible Luke 3:2-4). John also told the people in Luke 3:9-10 *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. 10: And the people asked him, saying, What shall we do then?* John used the same symbols as Jesus did in His parable to warn the nation of Israel of impending judgment upon them. Thus Jesus' parable had said the fig tree would have a total of four years of probationary time. John preached for six months before Jesus who preached for three years and six months before being crucified. Thus Israel was given a total of four years of time [as Jesus said.] (copy not clear). In AD 31 when Jesus was crucified by Israel, the veil of the temple that concealed the

presence of God in the Most Holy Place was rent or torn from the top to the bottom. Matthew 27:50-51: *Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent.* This showed that God was no longer in the Most Holy Place of the temple. His presence, the Shekinah Glory had left the nation of Israel forever. Their probation as a nation was over.

### **Luke 13:10-13**

## **The Church Needs to be Healed or Made Straight in order to Glorify God**

*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. 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.*

- This is an Acted parable and the objects have spiritual meanings. Woman = Church (Isaiah 54:5-6; rev 19:7-8). Spirit (of infirmity) = a devil or Satan (#4151 – angel or demon). Bowed together = physically crooked or bent over = spiritually crooked or spiritually not straight. *Note:* to go straight or be straight represents following God completely (Proverbs 4:27) Thus the woman or Church being bent or bowed was not following God completely. She could not lift herself. The physical woman could not physically lift herself up or make herself straight. The spiritual woman, the Church, cannot make herself spiritually straight. The Church by herself cannot follow God completely. It took the miraculous power of Jesus to make the woman straight. It takes the miraculous power of Jesus to make the Church straight or be capable of following God completely. Once the woman was made straight, she glorified God. Once the Church is made spiritually straight and follows God completely, it will glorify God (Rev 14:7). 1 Cor 10:31: *Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*

## Luke 13:14-17

### Jesus Straightens the Church Out From Its Bowed Condition By Healing It on the Sabbath

*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. 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? 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.*

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- Jesus always connects the physical with the spiritual. Thus in this acted parable of physical healing of the physical woman, we would expect Jesus to be illustrating spiritual healing of the spiritual woman or Church. Satan was involved in physically binding the woman, so he will be involved in spiritually binding the Church in some way that Jesus is trying to illustrate with his healing. The Ruler of the Synagogue wanted the woman or people to come to the synagogue on one of the six working days to be healed physically, while Jesus wanted the woman to be healed physically on the Sabbath Day. We would expect then, that the Ruler of the Synagogue or the Ruler of the Church will want the people to come to the synagogue or Church on one of the six working days to be healed spiritually while Jesus wants

the people to come to Church on the 7<sup>th</sup> Day to be healed spiritually. In the previous verses Luke 13:10-13 we learned that Jesus was illustrating with the woman who was bowed over or not straight, that the Church was not straight or was not following God completely. Now in verses 14-16, Jesus is illustrating where the Church is not following God completely. Jesus is warning us that the Church will have a ruler over it in the last days who will want the people to worship (be healed) on a secular weekday (one of the six working days) instead of the holy 7<sup>th</sup> Day Sabbath! The fourth commandment (Exodus 20:8-11) of God specifies worship or spiritual healing to be done on the 7<sup>th</sup> Day. If the Church worships on any other day the Church will be bowed or bowing to Satan instead of God. People will be committing idolatry because they will be bowing to or worshipping an image or an idol created by man instead of the 7<sup>th</sup> Day Sabbath created by God. By this acted parable Jesus is trying to straighten the Church out from its bowed condition caused by Satan.

*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.*

### **Luke 13:18-19**

#### **The Church that Resembles the Kingdom or Church of God**

*18: Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?*

- On the surface of this parable, it sounds like Jesus is talking about God's True Kingdom or His True Church, but the words that Jesus used to describe this kingdom tell a different story. When Jesus used the word "like" # 3664, this word means "similar in appearance" and it is from the root word #3674 that means "together at the same time or place." Then Jesus used the word "resemble" # 3666 which means "to assimilate" to "become similar." Webster's Dictionary says that the word "resemble" means "to imitate". When we put this all together we see that Jesus is telling us that He will have a Church (kingdom of God)

but at the same time there will be a resemblance of His Church or an imitation. Then Jesus goes on to describe what the resemblance or imitation will look like.

*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.*

- Jesus said the seed is the word of God (Luke 8:11). A garden represents a church (Song of Solomon 4:12 *A garden inclosed is my sister, my spouse*; Isaiah 58:11 *And the LORD shall guide thee continually . . . and thou shalt be like a watered garden*). In both of these Bible texts the Lord makes it plain that His Garden is watered and enclosed. He did not use these terms to describe the garden mentioned in the above parable of Luke 13:19, so this garden mentioned is NOT HIS Church. This garden or church belongs to a man. The man used the word in his church which is an imitation or resemblance of God's Church. Jesus was aware of the prophet Daniel's writings because He mentioned Daniel in Matthew 24:15 when He was warning the people of events to take place just before the end of the world and His Second Coming. The language or words that Jesus used in this parable in Luke 13 is unmistakably the language of Daniel 4:20-22: *The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth*. Thus Jesus is describing the king of Babylon to be the ruler of a world wide church that is an imitation or resemblance of God's true Church. The literal or physical king of Babylon has been dead for centuries so this has to be a spiritual king of Babylon that will rule over this worldwide church. Revelation 17:1-8 describes in detail this great world wide church that has power over all the kings and the earth. Starting during reformation times, the great Protestant leaders have identified the Papacy or Pope as the king of spiritual Babylon. Thus, in the language of this simple parable, Jesus is

warning us that the Head of the Catholic Church, the pope, will be the king or head of this world wide church called Babylon that is a counterfeit or imitation or resemblance of His true Church.

### Luke 13:20-21

#### The True Church of God Identified by Jesus

*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.*

- Jesus again gives a parable to tell us what His Kingdom or His Church is like. It is like leaven – Matthew 16:12 *beware of the leaven of bread, but of the doctrine of the Pharisees . . .* so the Bible tells us that leaven = doctrine which a woman took – Isaiah 54:6 *the Lord hath called thee, as a woman*, so the Bible tells us that a woman = a Church took leaven and hid in three measures of meal. Genesis 18:5-6 *And I will fetch a morsel of bread . . . make ready quickly three measures of fine meal . . .* so the three measures of meal represent three loaves of bread – Matthew 4:4 *Man shall not live by bread alone but by every word that proceedeth out of the mouth of God . . .* so bread represents God's Word. Then three loaves of bread represent the Word in three parts or a three part message in the Bible. Now we are ready to substitute the spiritual meaning of the objects back into the parable to see what Jesus is saying about His Church. *20: And again he said, Whereunto shall I liken the kingdom of God? 21: It is like doctrine (leaven), which a Church (woman) took and hid in three messages from God's Word (three measures of meal), till the whole was doctrinized (leavened).* So Jesus has identified His Church with a three part message from the Bible that contains doctrine that everyone (the whole) must hear. The obvious question is What is that three part message? There is only one other text in the entire Bible besides the parable texts, that tells us to put leaven into bread. All the other texts tell us to make bread without leaven. Leviticus 23:17 *they shall be baked with leaven; they are the first fruits unto the Lord.* Using the Concordance, we discover in Revelation 14:4-9, a three part

message in the Word connected with three angels and the first fruits and it is to go to everyone.

- The three part message that God's Church is to take to everyone, concerns:

*First Angel*

The Everlasting Gospel (Rev 14:6)

Giving Glory to God (Rev 14:7)

The Hour of God's Judgment (Rev 14:7)

Worship the Creator (Rev 14:7)

*Second Angel*

Babylon is fallen, is fallen (Rev 14:8)

*Third Angel*

Warning against worship of the beast or his image, not to receive his mark in the forehead or in the hand.

- According to Jesus, in His parable, His true Church will be preaching this message.

**Luke 13:22-30**

**The Journey to The New Jerusalem**

*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. 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. 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. 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.*



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.*

- In this Bible verse, Jesus is physically journeying toward Jerusalem, so this acted parable will be about spiritually traveling in life towards the New Jerusalem or heaven. The Lord Jesus is asked by His disciples if the way is hard (few that be saved). The Lord answers the question with the word “strive” to enter in. Strive - # 75 means to: struggle, contend with an adversary; endeavor to accomplish. So Jesus is telling us that we will have to contend with an adversary. The Bible tells us our adversary is the devil – 1 Peter 5:8 *Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist steadfast in the faith . . .* So Jesus is telling us that we will have to resist or struggle against the temptations of the devil. James 4:7 *Submit yourselves therefore to God. Resist the devil and he will flee from you.* This Bible text gives us the answer as to how to resist the devil. We must submit ourselves to God. Then the devil will flee because he is no match for the power of God. So our struggling is not against the devil directly, but our struggle is against our self. We must recognize that we are no match for the devil and that we must submit ourselves to God and let him fight the devil. The many that will not be able to enter in to the Holy City will not submit themselves to God, and will therefore not be able to contend with the devil and will be overcome by him.

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:*

- The illustration given in this acted parable by Jesus is that of a physical master of a physical house who has shut the physical door to his house and will not let those he does not know physically into his physical house. So this acted parable will be about a spiritual master (Jesus) who has a spiritual house

(Church) who has shut the spiritual door (close of probation) on those he does not know spiritually and will not let them into his spiritual house (Church). Matthew 25:10 *And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage and the door was shut.* We know from our previous study that the marriage represents the judgment where the decision has been made by the Lord and a person as to whether they want to live together forever. The Shut Door at the marriage was to those the Lord did not know. The hour of judgment had closed on them forever. Matthew 24:13 *watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.*

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.* 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.*

- In these Bible verses the Lord describes church members who will be lost. They have eaten in the presence of the Lord (in Church) – Jeremiah 15:16 *Thy words were found and I did eat them . . .* Song of Solomon 8:2 *I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink . . .* So these are Church members who have read the Bible and been instructed and been taught truth. Yet they did not have a relationship with Jesus because He said *I know you not* to them. They had not overcome the devil because they were workers of iniquity. They could not resist the devil's temptations because they had not submitted themselves to God to let Him fight the devil. They were lost Church members who were weeping and gnashing their teeth.

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.*

- The words that Jesus uses in this acted parable are the same words that he used in the parable of the laborers in the vineyard

in Matthew 20:1-16, so he is referring to the same subject: working in the vineyard or in the Church.

Matthew 20:10 -16: *But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.*

- In this parable of working in the Church, Jesus is once again illustrating the principal that the amount of work done or how long a person has worked in the Church is not going to make him better than someone else in God's eyes. Only in human eyes are these persons better. No one is saved by their works. If any one is saved, it is only through the grace and power of God. Without Him, human beings cannot overcome the devil or sin in their lives. This is why we are all equal in God's sight. When we really understand this, we will stop trying to compete with each other and will instead begin to help one another.

### **Luke 13:31-35**

#### **Those that Follow Jesus can Expect to be Persecuted and Even Killed as He was**

*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. 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.*

- Jesus had been journeying to Jerusalem and now He was there. The Pharisees told Him to depart from Jerusalem because Herod was going to kill Him. Jesus called Herod a fox and a fox represents a false prophet. – Ezekiel 13:3-4: *Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts.* Then Jesus said He would be perfected on the third day and talks about prophets perishing and how it is Jerusalem that kills them. Finally Jesus says to the Pharisees that your house is left unto you desolate . . .
- When we look at these verses as a whole we see that the main subject is about prophets being killed by Jerusalem or Israel. Jesus, a true prophet contrasted himself with Herod a false prophet (fox) who wanted to kill him. Then Jesus said he would be perfected on the third day. This is clearly a reference that Jesus is making to His death and resurrection on the third day. Matthew 16:21 *From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.* Jesus wanted Jerusalem or Israel to accept Him, so that He could gather them together like a hen gathers her brood but instead they killed the prophets, including Jesus himself. Finally Jesus tells them that the result of killing him will be a desolate house or a synagogue without the presence of God. Applying what Jesus has illustrated with His life and the nation of Israel to the Church today, we can expect to be treated by the Church of today, just like Jesus was treated by Israel. We can expect to be persecuted and even lose our life or be put to death.
- Matthew 10:24-25, 28 *The disciple is not above his master, nor the servant above his lord. 25: It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall*

*they call them of his household? . . . And fear not them which kill the body, but are not able to kill the soul.*

### **Luke 14:1-4**

## **Jesus Heals a Man with Blurred Vision on the Sabbath**

*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 (#5203). 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;*

- The main issue is whether or not it is lawful to heal on the Sabbath Day. This acted parable illustrates the answer by using: a house; eating bread; and a man with dropsy (#5203).

House	Church
Eating Bread	Studying the Word
Man with Dropsy	Person with watery eyes or blurred vision
	who does not see things clearly
Dropsy (#5203)	looking watery
(#5204)	water as if raining

- So the spiritual setting of this acted parable is of someone in the Church who is studying the bible but does not have a clear understanding of the Sabbath Day. Jesus asked if it was lawful, so He is suggesting that the law or Ten Commandments be examined carefully to answer the question. Since the man with dropsy was physically healed on the Sabbath Day by Jesus, this suggests that spiritual healing with regard to the Sabbath Day is what is needed. The lawyers and Pharisees were not willing to admit that they did not understand what the law said, so they held their peace. Today, there are ministers who are not willing to admit that the law needs to be re-examined and that the Church has had blurred vision with regard to the Sabbath Day.

## Luke 14:5-6

### The Ox Falls in a Pit and the People of God are Deceived by a False Church

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.

- Jesus continues to illustrate that the Church leaders (lawyers and Pharisees) do not understand the keeping of the Sabbath. He illustrates His point by using an ox, and ass and a pit which they have fallen into. An ox or an ass represents a man, or God's people:

**Isaiah 66:3** *He that killeth an ox is as if he slew a man;*

**Isaiah 1:3** *The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.*

**Proverbs 7:22** *He goeth after her straightway, as an ox goeth to the slaughter*

- A pit represents an unfaithful woman:

**Proverbs 23:27** *For a whore is a deep ditch; and a strange woman is a narrow pit.*

**Proverbs 2:16-17** *To deliver thee from the strange woman, even from the stranger which flattereth with her words; Which forsaketh the guide of her youth, and forgetteth the covenant of her God.*

- A woman represents a Church

**Isaiah 54:5-6** *For thy Maker is thine husband; the LORD of hosts is his name . . . : For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth*

- An unfaithful woman or whore (deep ditch) or strange woman (pit) represents a false Church. With the illustration of an ox and an ass falling into a pit, Jesus was describing how the people of God would be deceived by a false Church. Just as the ox and ass needed to be physically pulled out of the pit on the Sabbath Day, so the people of God need to be spiritually freed from the deception of the false Church with regard to the Sabbath Day.

According to Jesus, the Church leaders would pull their own ox or ass out of a physical pit but they will not respond to the illustration of Jesus and spiritually free their own people from the deception regarding the Sabbath day.

### **Luke 14:7-11**

#### **Seeking to be Exalted**

*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, 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.*

- On the surface of this parable, Jesus clearly illustrates the naturally selfish nature of people. We want the praise of men. We want others to look up at us while we look down upon others. We want to be served instead of serving others. We give honor to the proud and we despise the humble servant. Jesus is showing us in this parable that our selfish nature must be changed. We must become unselfish and willing to serve others. In other words we must become like Jesus. In this parable the setting was a wedding and the wedding represents the judgment. The judgment setting is showing us that we need to strive for the praise of God and not men. We are not to exalt our self but to humble our self and serve God and men. Then we can expect that in the judgment we will be exalted by God.

## Luke 14:12-14

### Who Will You Share Your Food With

*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.*

- On the surface this illustration by Jesus concerns physical food and sharing our physical food with those who have none and cannot physically repay us. Thus, this acted parable concerns spiritual food and sharing our spiritual food with those who have none and cannot repay us. Our spiritual food would of course be the knowledge we have of God's Word or the Bible. Those we are to share our knowledge with are the spiritually poor, spiritually maimed, spiritually lame and spiritually blind.

Spiritually Poor – no knowledge of the Bible

Spiritually Maimed – not able to obey the instruction of the Bible

Spiritually Lame – actions not in harmony with the Bible

Spiritually Blind – does not understand the Bible

- So Jesus is telling us that we are to share our knowledge of the Bible with four classes of people:

Those who have no knowledge of the Bible

Those who have been spiritually deceived by false doctrines and do not know the truth and so cannot obey it.

Those whose actions are not in harmony with Bible instructions.

Those who do not understand the Bible when they read it.

- Just as physically poor people cannot repay us for physical food, those who are spiritually poor cannot repay us for the spiritual food we give them, but Jesus can and He will at the Resurrection of the Just. Our spiritual friends, spiritual brethren, spiritual kinsmen and spiritual rich neighbors all represent people who are



in the Church and already have a knowledge of the Bible. If we just share our spiritual food or knowledge of the Bible with them instead of sharing with people who have little or no knowledge of the Bible and who are hungry for the Word, we will not have the blessing of Jesus and many people will be lost.

### **Luke 14:15-24**

#### **The Invitation to “Come to Supper”**

*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.[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.[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.[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.[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.*

*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*

- Besides being physically blessed by being fortunate enough to eat physical bread in heaven, this verse is speaking of being spiritually blessed by being fortunate enough to eat spiritual bread or to understand the Bible in the Church (Kingdom of heaven)

*[16] Then said he unto him, A certain man made a great supper, and bade many:*

- By this parable, Jesus is referring to God and the “marriage supper” that he makes for His Son Jesus. Rev. 19:9 *Blessed are they which are called unto the marriage supper of the Lamb.* (See also Matt. 22:1-4). This call to come to the marriage supper or great supper represents the invitation to accept Jesus.

*[17] And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.*

- The “servant” sent at supper time represents Jesus and those that were “bidden” represents the people of Israel that Jesus spent his brief life on earth trying his best to get to accept him.

*[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.*

- The people of Israel did not accept Jesus. This parable illustrated why. They were more interested in material things (bought land) and in their own work (proving oxen) and in their own family (married a wife) than they were in accepting Jesus and serving Him.

*[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.*

- After doing his best to get the people of Israel to accept Him and having them reject and crucify Him, Jesus went to heaven to “report” to His Father. The Father then rejected the nation of Israel as “His People” and extended the “invitation” to accept His Son to everyone. The Poor – non knowledge of the Bible; the maimed – not able to obey because of being deceived; the halt (lame) actions not in harmony with the Bible; the blind – do not understand the Bible.

*[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.*

- Finally, the parable makes it plain that everyone except those who reject Jesus are welcome at the “supper” that God will host for Jesus, the “Lamb!” God wants to “share His food” with everyone, but not everyone is hungry.

## **Luke 14:25-35**

### **Counting The Cost To Follow Jesus**

*[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. [27] And whosoever doth not bear his cross, and come after me, cannot be my disciple. [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. [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.*

*[25] And there went great multitudes with him: and he turned, and said unto them, [26] If any man come to me, and hate (#3404) not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple (#3101). [27] And whosoever doth not bear his cross, and come after me, cannot be my disciple.*

- Jesus is comparing the love that we have for Him, with the love that we have for family members. The word translated as “hate” #3404 means to “love less”. In other words we must love Jesus

more than family members and even more than our life if we want to be His disciple. The word “cross” #4716 means “exposure to death, self denial” as well as the wooden stake. So Jesus is telling us clearly that self denial and exposure to death will be the “test” for His disciples. The word “disciple” # 3101 means “a learner, a pupil.” So Jesus is telling us that these experiences of “self denial” and “exposure to death” are necessary for our learning to be like Him.

*[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.*

- Jesus used the example of building a “tower” to help us understand that we must consider what is involved in being a “disciple” of Jesus. A “tower” was built to be able to detect from a great distance when an enemy was approaching. It was also a place of refuge or protection that a person could flee to when the enemy attacked.
- Psalm 18:2 *The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.* Psalm 61:3 *For thou hast been a shelter for me, and a strong tower from the enemy.*
- Just as it requires physical wealth and strength to build a physical tower, so it requires spiritual wealth and spiritual strength to build a spiritual tower. Jesus is our spiritual tower or tower. He alone can protect us from our enemy Satan! Just as we would fail if we tried to build a physical tower without physical strength or physical wealth, so we will fail if we try to build a spiritual tower without Jesus as our spiritual wealth and spiritual strength! By using the example of a tower Jesus is showing us our need for Him.

*[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.*

- Jesus here uses the example of two kings at war with each other. One king greatly exceeds the other king in strength. The example illustrates two kings who not only have physical strength but who possess spiritual strength. The spiritual strength of King Jesus greatly exceeds the spiritual strength of Satan! With Jesus on our side we can defeat the enemy Satan!

*[33] So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.*

- On the surface it appears that we must “forsake” or be willing to give up all our physical possessions if we want to be a disciple of Jesus, and this is true! But below the surface, Jesus is telling us that we must be willing to give up or forsake all “our” spiritual possessions or spiritual strength. 2 Cor. 12:9 *And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*

*[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.*

- The function of physical salt is to “season” or influence whatever it is put into. If the salt has lost its “savor” or ability to influence what it is put into it is worthless! Matt 5:13 *Ye are the salt of the earth.* So the Bible compares us to being like salt. Christians, by their influence are supposed to affect other people in a positive way so that they will be attracted to Jesus. They are to be like Jesus. If they have “lost their savor” and are not being like Jesus, they are worthless and fit to be cast out.

### **Luke 15:1-7**

## **The Shepherd Finds His Lost Sheep**

*[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. [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? [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.

- The Pharisees did not want to “associate” with “sinners,” while Jesus not only “received” them but ate with them. Through the means of a parable, Jesus shows them and us spiritual truth. On the surface the subject is “eating” and “receiving sinners,” so we would expect that the parable instead of talking about physical sheep being physically lost in a physical wilderness, is really talking about spiritual sheep being spiritually lost in a spiritual wilderness. Lets see if the Bible agrees with this.
- **Sheep** – Jeremiah. 50:6 *My people hath been lost sheep.* **Lost** – Psalm 119:176 *I have gone astray like a lost sheep.* Proverbs 28:10 *Whoso causeth the righteous to go astray in an evil way.* **Wilderness** – Exodus 16:1 *the children of Israel came into the Wilderness of Sin.* **Eat** – Jeremiah 15:16 *thy words were found and I did eat them.*
- So now we know from the Bible that spiritual sheep = people; spiritually lost = to be a sinner (gone astray); spiritual wilderness = a sinful place (this world); spiritual eating = studying the words of the Bible. So in this parable, Jesus is saying: if a man (spiritual shepherd) has a hundred people (spiritual sheep) in his care and one person (spiritual sheep) leaves him, the man (spiritual shepherd) will leave the 99 people (spiritual sheep) in his group and go after the one person (spiritual sheep) who is spiritually “lost” in the “wilderness of sin”, and bring him back to himself and his group. In this parable all the sheep were in the “wilderness”, but only one was “lost”. Thus all the people in the shepherd’s group were in a sinful place, but only one was willfully sinning. The other ninety nine just persons which

needed no repentance were sinners who had already repented of their sins and been justified by the blood of Jesus.

- *23For all have sinned, and come short of the glory of God; 24Being justified freely by his grace through the redemption that is in Christ Jesus: 25Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus*
- This parable has a double application. The primary meaning is that Jesus is the “Good Shepherd” who has many “spiritual sheep” or people in His care, who love and serve Him and have been “justified” by His blood and His righteous life (just persons). But, there are those who have left Jesus and have “gone astray” in the “wilderness of sin” of this world. They are lost people (lost sheep) who do not know how to return to Jesus (the Good Shepherd), but Jesus Himself will seek for them until He “finds them”. If they will repent, He will justify them by His Blood and carry them safely “home” to heaven. The second application applies to the “undershepherds” or ministers, teachers and lay persons. The “Good Shepherd”, Jesus, left the ninety nine “just persons” and went after the one “lost person”. This is to teach the “Pharisees and Scribes” or church leaders that it is not the righteous or just persons that they are to minister to, but they are to “seek the lost”. The sheep in the “fold” (99) are already “safe in the arms of Jesus.” The parable mentions Jesus “eating” with sinners. This means that Jesus shared spiritual food or the words of Scripture with sinners, or in other words, Jesus gave them Bible Studies. We are to follow His example.

### **Luke 15:8-10**

#### **The Church Discovers a Missing member and a Missing Commandment**

*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.*

- In the previous parable about the lost sheep, Jesus makes the point that even one sheep out of one hundred is precious in His sight! Now, He gives another parable using a woman to illustrate the point that even one piece of silver out of ten pieces is precious to the “woman”. Just as the parable of the “lost sheep” had a double meaning, this parable of the “lost piece of silver” has more than one meaning. The primary meaning has to do with “one sinner repenting” as verse 10 says. Thus, the “woman” represents the Church or God’s people, and the “silver” represents a “lost person” that the Church must seek to find and bring back to the Lord and the Church. Woman = God’s people, church. Isaiah 54:5, 6 *Thy Maker is thy husband, the Lord . . . the Lord hath called thee as a woman.* Silver = person or people. Zech. 13⊕ *and will refine them like silver is refined and . . . I will say, it is my people.*
- The second meaning of that parable is made plain when we look at the second meaning of “silver”. Silver = Words of the Lord = Law of the Lord. Psalm 12:6 *the words of the Lord are pure words as silver tried in a furnace of earth purified seven times.* Psalm 119:72 *the law of thy mouth is better unto me than thousands of gold and silver.* So the “woman” representing the church, has “ten pieces of silver” which represent the “words of the Lord” or the “Law of the Lord” in ten parts or the ten commandments. The “woman” or church loses one piece of silver or one of the ten commandments. Then, she (the church) begins a diligent search using a candle or light source which represents the Bible. Psalm 119:105 *Thy word is a lamp (candle) unto my feet and a light unto my path.* As she “lights the candle” she begins to see in the darkness. This represents the church studying the Bible to understand truth. Psalm 18:28 *For thou wilt light my candle; the Lord my God will enlighten my darkness.* Psalm 43:3 *O send out thy light and thy truth.* Psalm 119:130 *The entrance of thy words giveth light; it giveth understanding*



*unto the simple. Psalm 82:5 They know not, neither do they understand, they walk in darkness.*

- So this parable of Jesus predicts that the church would lose one of the ten commandments and then through the study of the Bible would rediscover the missing or lost commandment. When we examine the ten commandments in Exodus 20:3-17, we discover that the one commandment that has been “lost” by the church is the fourth commandment, Exodus 20:8-11. *Remember the Sabbath Day to keep it holy. Six days shalt thou labor and do all thy work but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath Day and hallowed it.*
- Most of the Christian churches keep the first day or Sunday, while the Bible clearly tells the church to “keep holy the seventh day or Saturday. Thus, just as Jesus predicted, the church has lost one of the “pieces of silver” or one of the commandments of God. The good news is that Jesus has shown us that with diligent searching of the Bible we can discover that “missing piece of silver” or we can discover the truth of the Seventh Day Sabbath, and we can begin to “keep it holy” as God has commanded.

### **Luke 15:11-32**

#### **From Rebellion to Repentance From Unfaithfulness to Faithfulness**

*[11] And he said, A certain man had two sons:[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.[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.[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.[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.[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.[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:[24] For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.[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.[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.[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.

[11] And he said, A certain man had two sons:[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.[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.

- This parable of the “Prodigal Son” by Jesus has multiple meanings. On the “surface” it speaks of two “physical brothers” who are divided with respect to serving their physical father. The younger brother is only interested in serving himself. The older

brother is interested in serving his father. Their physical father allows each brother the choice as to what they want to do. Below the “surface”, this parable speaks of division between “spiritual brothers” or division between churches. One church is interested in “serving itself” instead of serving the “spiritual father,” God. The other church is interested in serving the “spiritual father,” God.

*[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.*

- On the surface, the physical brother that “served himself,” wasted the physical riches that his physical father had given him and he began to suffer from physical hunger. He physically joined himself to serve someone who sent him into physical fields to feed physical swine.
- Below the surface, this parable speaks of the “spiritual brother” or church that “served itself” instead of God and wasted the “spiritual riches” that had been given by the spiritual father, God. After awhile the “spiritual brother” or church began to suffer from “spiritual hunger” because of the spiritual famine or hunger for Bible Study in the land. The “Church” tried to provide for itself by joining together with someone as his “hired servant” and was sent by him into his “spiritual field” to feed his “spiritual swine.” Spiritual “swine” are spiritually unclean or willfully sinful people who are in the church. “Spiritual swine,” (spiritually unclean) are people who do not appreciate holy things (Matt 7:6). They are people who have “known the way of righteousness” and have turned back to their sins like a “sow who was washed returns to wallow in the mire.” The “fields” represent opportunities where people are ready to make a decision for or against Jesus (John 4:35-36). The “joining together” in this parable represent the apostate or unfaithful Protestant Churches, joining together in union with the Catholic Church to evangelize the world or “harvest” their “fields” to bring people into their churches.

*[16] And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.*

- The people in the “unfaithful churches” are “spiritually hungry,” but “man” cannot satisfy their spiritual hunger.

*[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!*

- At some point in time, the people in the “unfaithful churches” will “come to themselves” or realize that those who are “serving the father” (God) faithfully are being “spiritually fed” and have an abundance of Bible understanding (bread). They realize they are spiritually perishing for Bible truth (bread).

*![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.*

- There will be some people in the “unfaithful churches” that confess their sins to God (the father) and ask Him to allow them to join with those who are faithfully serving Him.

*[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.*

- Even though they are spiritually a “great distance” from being where they should be in spiritual knowledge, the father, God has compassion on them and welcomes them “home.”

*[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. [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:*

- In response to the confession of sin and the repentance shown by them, the father, God shows His acceptance of them by “covering them with His Robe of Righteousness,” and signifying that He is giving them authority to do “His Business” with the signet ring, and providing “shoes for their feet,” signifying that they are to prepare to “share the Gospel,” with others (Eph 6:15 *feet shod with the preparation of the gospel of peace*).

*[23] And bring hither the fatted calf, and kill it; and let us eat, and be merry: [24] For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.*

- The calf that was killed in the parable most likely was for a “sin offering” and not just for eating. Verse 23 does not say let us eat IT and be merry. It just says let us eat and be merry. After the “sin offering” they probably had a celebration dinner (Lev. 9:2 *And he said to Aaron, take thee a young calf for a sin offering . . . Luke 15:27 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 . . . Luke 15:29 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: Luke 15:30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf*) Both the kid and the calf were used as “sin offerings.” Lev. 9:3 *Take a kid of the goats for a sin offering; and a calf*). The “faithful son” had not “transgressed” the father’s commandment or “sinned” and so did not need a kid or calf to be offered. On the other hand the “unfaithful son” had transgressed the father’s commandment and needed the “sin offering” to be made for him. He had been spiritually dead in sin and now he is spiritually alive! He had wasted the father’s living with “harlots.” His physical union with harlot women was symbolic of the spiritual union made with the “harlot” or unfaithful churches, and now he was free and it was time to be merry.

*[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.[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.[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.*

- On the surface of this parable, it appears that “unfaithfulness” is being rewarded and “faithfulness” is not. However, in reality the “prodigal son” had “nothing” and the faithful son had “all” or “everything.” The “faithful son” was jealous of his brother but he had no right to be that way. The Father’s love was great enough for “both sons.” Similarly when those who have been part of “unfaithful churches” come out of those churches and join the “faithful church,” sometimes there is jealousy on the part of the faithful church members who observe the “new members” being accepted so willingly by God, when their lives have been so out of harmony with the will of God. The “faithful brother” or “faithful church member” felt he should have received “more” because of his “faithful works.” Jesus is teaching in this parable the same as He taught in the parable of the vineyard, where the 11<sup>th</sup> hour workers received the same pay or reward as the 12<sup>th</sup> hour workers for their “work.” The reward of eternal life is not based on our “works,” but on our relationship with the “Father” God.

### **Luke 16:1-13**

#### **How to be a “Wise Steward”**

*[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. [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. [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. [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. [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. [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. [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? [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.*

- The main subject is accountability for whatever has been entrusted to us by God. On the surface it speaks of physical riches of money as the mammon of unrighteousness. Below the surface it is speaking of the spiritual riches or “treasures” of the “knowledge of truth and God.” Each person has been entrusted with “riches” that really belong to God. He only asks us to manage them for Him. They are not ours to “waste.” The “riches” of money and Bible Knowledge belong to God and He expects us to use those riches wisely. He expects both the “money” and “knowledge” that He has given us to be invested for Him so that His kingdom will increase in both physical and spiritual value. He expects our “money” to be invested in building a “house” or church for Him. He expects our “spiritual knowledge” to be invested in people to fill His “house” or church. If we “waste” His “money” and His “knowledge” that He has entrusted us with, to build our “own house” and if we selfishly keep the knowledge of Bible truth that we have been given to ourselves, instead of sharing it with others so that “His House” or church can be filled, we will be considered to be unfaithful stewards.
- In the parable, the lord had entrusted his “debtors” with “oil” and “wine.” The oil represents the Holy Spirit and the Grace of God that is given to each of us. The “wine” represents Doctrinal truth or knowledge that God has seen fit to give each person. Because of the “unfaithfulness” of the unjust steward, the Lord did not receive the “full return” on his investment of the Holy Spirit and the knowledge of truth from His people (debtors). The “unjust steward” was wise enough to be sure that he “took care of

himself,” but he was not wise enough to take care of God’s goods. When you are wise enough to take care of “God’s business” first, He will take care of “your business”.



## Luke 16:14-31

### The Parable of the Rich Man and Lazarus

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. [16] The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. [17] And it is easier for heaven and earth to pass, than one tittle of the law to fail. [18] Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery. [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. [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; [23] And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. [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. [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. [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.

- The primary teachings of Jesus in verses 14-18 are these:
  - 14: The Pharisees were covetous or eager to obtain riches.
  - 15: What the Pharisees thought was of great value is not of value before God.
  - 16: The law and the prophets had been taught to the people before John the Baptist appeared. Since John appeared the “kingdom of God” was being preached and people wanted to be part of God’s kingdom (presseth into it).
  - 17: The law was still to be in effect and even a “tittle” of it was not to be changed.
  - 18: To show that the law of Ten Commandments was “the law” that He was talking about, Jesus mentioned “divorce” or “putting away” a man’s wife, which was committing adultery and breaking the seventh commandment, Exodus 20:14 *Thou shalt not commit adultery.*
- The Pharisees believed that if a man was rich he had been blessed by God and that if a man was poor, he had been cursed by God. This is why they placed great emphasis on becoming “rich” and were covetous. Jesus is teaching them in verses 14 and 15 that God is not like they think He is. He does not place value on how “rich” a man is. (See Like 18:18-27)
- The Pharisees had been teaching the people “the law and the prophets” before John appeared, but they were not teaching the people “correctly” in some areas. They were allowing people to be “divorced” and letting them think it was “alright with God.” They were causing the people to break the Seventh Commandment of God. Just as the religious leaders rejected a commandment of God, they also rejected Jesus, whom John had been preaching about as “the Kingdom of God,” when he said in John 1:29 *behold the lamb of God, which taketh away the sins of the world.* Jesus also preached “the Kingdom of God.” Luke 8:1 *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.*
- In verses 16-18, Jesus makes it plain to the Pharisees that nothing is to be removed from the Ten Commandment Law, not even a “tittle” which is the crossing of the letter “t,” and shows its

everlasting value by comparing it to the passing of heaven and earth. Then, to put all his teachings together, Jesus illustrates them with the parable of 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. [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; [23] And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. [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. [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. [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.*

- In verses 19 and 20, Jesus begins the parable with a rich man and a poor beggar man, and then in contrast to what the Pharisees believed to be the “Truth,” he shows in verses 22 to 24 that the beggar or poor man received the reward of heaven while the rich man received the reward of hellfire. In verses 25 and 26 Jesus shows that even though in this life the “poor beggar” went through many trials or “evil things” happening to him, this was not what affected his eternal destiny. Similarly, the “rich man” had comforting or good things happen to him, but he lost eternal

life. In verse 26 Jesus makes it plain that death fixes a person's destiny and that change is not possible after that.

- In verses 27 to 31, Jesus shows that “truth” does not come from someone “coming back from the dead” to witness to others, but “truth” that will save someone comes from the “Law and the prophets” or “Moses and the Prophets.” To put it another way, if you don't believe what God said in his Ten Commandment Law, and what he said through the writings of all the prophets in the rest of the Bible, then you wouldn't believe someone who rose from the dead either.
- Clearly, with this parable, Jesus is teaching that the basis for all beliefs should be on Scripture, not on miracles or even on the testimony of someone recognized as being worthy of receiving eternal life. Every belief must be based on clear Bible texts. With this parable, Jesus illustrated every one of His primary teachings in verses 14-18. The context of verses 14-18 clearly shows that Jesus was not trying to teach about what happens after death. The parable contains elements that are not physically possible and so it is not meant to be taken as presenting physical or literal truth. Some examples would be: Abraham's bosom is not large enough to hold people; water on the tip of a person's finger is not capable of cooling someone's tongue; etc. The Old Testament parable of “trees talking” is a good example of how a parable is not meant to be literally or physically understood (Judges 9:8-20). Trees cannot talk!
- If anyone wishes to understand what happens after death, or what heaven or hell is like, the Bible or the prophets make these subjects very clear, and they are understood by simply comparing what the Bible writers say about them.

## The Offender and His Offence

*[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.*

- In verses 1 and 2 Jesus warns us that “offences” will come and that some will “offend” others. The word “offences” #4625 means a “snare, thing that causes sin, a stumbling block, apostasy.” And the word “offend” #4624 means “to entrap, trip up, entice to sin, cause to stumble.” So Jesus is telling us that there will be some “offender” used by Satan, who will purposely use “something” that will cause people to sin. Since Jesus was not specific as to “who” would commit the “offence,” we will have to look at the rest of His words to see if He gives any clues. Jesus says in verse 2 that a “millstone” would be cast into the sea “with the offender.” In rev. 18:21 the Bible says *and a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, thus with violence should that great city Babylon be thrown down, and shall be found no more at all.*
- So now we know that the “offender” that Jesus was warning us about is “Babylon” and since literal Babylon was destroyed in the sixth century BC by Darius the Mede (Daniel 5:18-31) we know that Jesus was warning us about spiritual Babylon. In Rev. 17:1-8, the Bible describes spiritual Babylon as a “woman” ruling over the kings of the earth, and we know that a spiritual woman represents a church (Isaiah 54:5,6) *Thy Maker is thy husband, the Lord of hosts is His name . . .the Lord hath called thee as a woman.* So a pure woman represents a true church. Rev. 2:20 *that woman Jezebel which calleth herself a prophetess, to teach and seduce my servants . . .* Rev 17:1-6 *The great whore . . .with whom the kings of the earth have committed fornication* So a whorish woman represents a false church, and therefore spiritual Babylon must represent a false church that Jesus is warning us

about. Now we know who the “offender” is, a false church but we don’t know “what” the “offense” is.

- In Rev 17:1,2 the Bible says that Babylon or the whorish woman (false church) will commit fornication with the kings of the earth and cause the inhabitants of the earth to become drunk with the wine of her fornication. Thus the Bible is telling us that the “offense” of this false church has to do with spiritual fornication. To commit spiritual fornication means to go to bed with someone other than a marriage partner. Physically going to bed with someone means to have a physical relationship with that person. Thus to commit spiritual fornication means to spiritually go to bed with someone other than our spiritual marriage partner, the Lord. In other words to have a spiritual relationship with someone other than the Lord. A physical “bed” has only two functions. It provides a place of physical rest and physical relationship. So a spiritual bed will provide a place of spiritual rest and spiritual relationship. There are two beds spoken of in the Bible: the bed of God (Luke 11:7) *my children are with me in bed* and the bed of the harlot woman or false church (Rev. 2:20,22) *I will cast her into a bed and them that commit adultery with her*. Thus we have a choice of “going to bed with God” or “going to bed with the harlot woman or false church.
- Our choice then consists of entering into a relationship with God who has His “place” of rest and relationship or entering into a relationship with the false church who has her “place” of rest and relationship. The Bible speaks of God’s place of rest in Hebrews 4:4,5 *For He spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all His work. And in this place again, if they shall enter into my rest* This agrees with genesis 2:2,3 *and on the seventh day God ended His work which He had made and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all His work which God created and made.*
- Thus the Bible is clear that God’s “bed” or place of rest is the seventh day or Saturday. God commands us to “rest” with Him on this day and to do all our work on the other six days. Exodus

20:8, 9, 10 *Remember the Sabbath Day to keep it holy, six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God.*

- Now we need to discover what the Bible says about the “place” of rest of the harlot woman or whore or false church. Isaiah 57:3, 7, 8 *But draw hither ye sons of the sorceress, the seed of the adulterer and the whore . . . Upon a lofty and high mountain hast thou set up thy bed: even thither wentest thou up to offer sacrifice. Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered thyself to another than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovest their bed where thou sawest it.* The context of the above Bible verses is that God’s people have turned to idolatry and are copying the sun worship of the nations around them. Isaiah 57:5 *Enflaming yourselves with idols.* II Kings 23:5 *And he put down the idolatrous priests . . . that burn incense unto Baal, to the sun.* Ezekiel 8:16 *And he brought me into the inner court of the lord’s house and behold . . . their faces turned toward the east; and they worshipped the sun toward the east.*
- The idolatrous nations had named the days of the week after their gods: e.g., Sunday – day of the sun; Monday – day of the moon. The gods each had their “day” of worship and the sun god was worshipped on Sunday, or the first day of the week. Encyclopedia Americana Vol 26, p. 21, 1973 ed.: Sunday is the first day of the week, traditionally assigned for Christian worship. Literally Sunday means “day of the sun.” It derived its name from the ancient pagan week whose days were named after the sun, moon and five visible planets.
- When the Bible says that the harlot woman or whore loved their bed or place of rest, it is saying that the false church would copy the day of worship of idol worshippers and would set up “her remembrance” as the first day of the week or Sunday as “her day” of worship. God has commanded us to “remember” the seventh day. The false church has commanded us to remember the “first day.”

- “The Sunday, as a day of the week set apart for the obligatory worship of Almighty God; to be sanctified by a suspension of all servile labor, trade, and worldly avocations and by exercises of devotion, is purely a creation of the Catholic Church. The Council of Laodicea, in 364 AD defines: that Christians must not Judaize and refrain from manual labor on Saturday, but work on that day; and that preferring the Lord’s day they must then rest, if this can be done as becomes Christians. Constantine lent the power of the state to enforce the regulations of the church, and the civil law began to enforce the spiritual decrees. He commanded the Lord’s day to be observed by all as a festival and day of rest “-- The American Catholic Quarterly Review, Vol VIII, Jan-Oct 1883, page 139.
- Conclusion: Jesus warned us of an “offender” and an “offence” that the offender would use to cause people to sin against God. We have discovered the “offender” to be a false church and the “offence” to be a change in worship days which causes people to sin against God.

### **Luke 17:3-4**

#### **The Forgiver and the Forgiven**

*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.*

- In the above verses 3-4, Jesus is teaching his disciples and us about forgiveness. The other elements in his teaching are “trespassing” against someone and “repenting.” In each case in order for “forgiveness” to be obtained for a “trespass,” “repentance” was necessary. In order to more fully understand we need to know exactly what the elements of “forgiveness,” “trespass,” and “repentance” mean.
- Trespass #264 – to miss the mark (and so not to share in the prize), to err, to sin, offend, trespass. Gen 32:36 *in what is my trespass? What is my sin . . .* Repent #3340 – to think differently or afterwards reconsider, repent, feel compunction. Compunction –



remorse, regret, uneasiness from a sense of guilt. Forgive # 863 – forsake, lay aside, leave, let go, put away, remit, yield up.

- Now we know that to “trespass” means to “miss the mark” and so not to receive the prize, and it also means to sin. When someone has “sinned” against us it is easy for us to have bad feelings about that person. We feel angry and we want to “get even” with that person for what they have “done to us.” Of course all those “thoughts” have come from Satan, our real enemy. In the teaching of Jesus, the setting was concerning our “brother” trespassing against us. If we think of our physical flesh and blood brother, who has sinned or trespassed against us, would we want him to “miss the mark” and fail to “receive the prize” of eternal life? Of course not. No matter what he had done, we would not want to see our brother lost for eternity. Neither would we want to see our spiritual “brother” in the church lost for eternity, either. This is why Jesus teaches us that we are to “forgive” our brother for his “trespass” against us. We are to “let go” and “lay aside” the feelings of anger and getting even with the person for our own sake as well as for his. The person who has “trespassed” against us knows that because of Satan it is “natural” for a person to be angry with them. If instead of being angry, we show them that we have forgiven them and “let go” of those feelings, they may “repent” or reconsider and think differently after that. Then, God can save both the “forgiver” and the “forgiven.”
- Jesus said that even if someone were to trespass against us seven times in a day, we are to forgive them. On the surface it appears that the same sin against us was committed seven times in the same day. This is possible but unlikely and most likely not what Jesus meant. The number “seven” symbolically represents “completeness” or “all.” By using the number seven, Jesus was showing us that we are to forgive all sin against us. Finally, Jesus was teaching us what God is like. He is willing to “forgive” all our sins or “trespasses” against Him. God is the ultimate “Forgiver” and we are the “forgiven.”

## Luke 17:5-19

### Faith that is Faithful

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. [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. [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. [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. [19] And he said unto him, Arise, go thy way: thy faith hath made thee whole.*

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.*

- The subject of these Bible verses is faith and how to obtain an increase in faith. First of all the Lord makes it plain that even a little faith can accomplish miraculous things. Secondly he associates obedience with faith.

*[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.*

- In the above verses, the Lord illustrates faith with “faithfulness” of a servant who obeys the commands of his master. The servant who “obeys” is not to expect thanks, because he is only doing his duty.

*[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. [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. [19] And he said unto him, Arise, go thy way: thy faith hath made thee whole.*

- Finally to further illustrate “faith” and “faithfulness” Jesus provides his apostles and us with an “acted parable” of the healing of ten lepers. All ten lepers called out to Jesus and asked Him for mercy. Jesus commanded them to go and show themselves to the priests. As they obeyed, they were all healed or “cleansed.” Only one returned to Jesus to thank Him for healing him. Jesus’ response to him is that his faith has made him “whole.” The other nine lepers were “cleansed” but the one leper was “cleansed” and “made whole.” Whole # 4982 – safe to save, delivered, protected, healed. This one leper had been made “safe

to save.” The other nine lepers had only been “cleansed” from their leprous condition. He was the truly “thankful” one.

- Even Jesus, as a “servant” of God the Father did not receive “thanks” from God, because He was doing His duty. The leper who returned to thank Jesus, shows us that we are to thank God, but not to expect thanks from God for doing our duty. God does many things for us and we fail to thank Him, just as the nine lepers failed to thank Jesus. By healing the lepers from their leprosy, Jesus gave each of them a new life. While having “leprosy” they were forbidden to associate with healthy people. They were only allowed to associate with other lepers. Now, they could begin a new life and begin to tell others what God had done for them.
- Leprosy represents SIN. Lev. 13:44 *He is a leprous man, he is unclean.* Isaiah 1:16 *Wash you, make you clean; put away the evil of your doings from before mine eyes, cease to do evil.* The ten lepers represent ten people who were sinners. Jesus can “cure them” from their “sinful condition” and give them each “new life.” Only one leper was thankful for the “new life” he had been given and began to “glorify God” with his new life. The apostles asked Jesus to increase their faith. Jesus showed them that true faith involved faithful obedience, and belief, and it also involved a “new life” of thanking God and glorifying Him with that new life.

**Luke 17:20-37**  
**Conditions in the World**  
**Just before Jesus returns**

*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. [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. [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. [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. [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. [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.*

*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.*

- The Pharisees were looking for the first coming of the Messiah to set up a physical kingdom and to free them from their physical enemy, Rome. Jesus knew this and told them that the “kingdom” would not be a visible, physical kingdom (not with observation). Jesus wanted to establish a spiritual kingdom that would free people from their spiritual enemy Satan. His kingdom was to change the “inner lives” of men, not their outer condition. His kingdom would free men from their sinful lives, by changing their hearts (“the kingdom of God is within you”).

*[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. [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.*

- Jesus told his disciples that soon the time would come when they would desire to see Him, but would not be able. During that time others would try to make it appear that he had come back and would attempt to get them to follow them, but the disciples were not to go after them or follow them. Then Jesus makes it very plain, that when He really comes back it will be no secret, but everyone will see him like they see the lightning that shines across the heavens.

*[25] But first must he suffer many things, and be rejected of this generation.*

- Jesus now tells the disciples that before he would come back, he would have to suffer and be rejected by his own people.

*[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.*

- Now, Jesus begins to describe the condition of the world at the time when He will return. The world condition was compared by Jesus to the days of Noah, when God destroyed men because of their great wickedness by a worldwide flood. Next Jesus compares the condition of the world to Sodom which God destroyed with fire and brimstone from heaven. So the warning sign will be great wickedness in the world, just before Jesus returns the second time. Except for the condition of wickedness, the world will appear to be doing the things it has always done; eating, drinking, buying and selling, building and planting and marrying. Thus only those who know what “wickedness” is, will be ready and watching for the return of Jesus. Wickedness or sin is described by God’s Law, so only those who know God’s Law or Ten Commandments will be able to recognize “wickedness” or sin and know that the coming of Jesus is near.

*[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.*

- After describing how the great wickedness of the city of Sodom in Lot’s day was ended by God when He destroyed the city with fire and brimstone from heaven, Jesus now warns that there will be similar conditions again just before He returns. At that time we must be willing to “leave everything behind” and leave the wicked cities. Lot’s wife was told not to “look back,” but she looked back at the wicked city of Sodom and God took her life by turning her into a pillar of salt. We are to turn our back to sin and follow God and He will provide for our needs. Jesus was telling us with His illustration of “not returning to take our stuff,” that we must be willing to depend entirely on Him and not ourselves.

*[33] Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. [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.*

- Now Jesus attempts to tell us how serious the situation will become in the last days just before He returns. He describes how some people try to save their physical life but by doing so will lose eternal life. Other people are willing to lose their physical life but by doing so will receive eternal life. Then, using three different situations, Jesus makes it plain to us that the “issues” will concern rest (bed), food (grinding) and work (in the field) and that the lives of both men and women will be at stake (the body where the eagles (vultures) are gathered together).
- In Revelation 13:11-18 the Bible describes a power to arise in the last days just before Jesus returns, which will attempt to force men and women to worship in a certain way. It will refuse to let anyone buy or sell unless they worship that way. It will put to death anyone who refuses to worship in that certain way. This power is referred to as “the beast” and has the number 666 associated with it. This must be the “power” that Jesus is warning us against, as we compare the two Bible passages.

<i>Luke 17:33-37</i>	<i>Revelation 13:11-18</i>
<i>Rest (bed)</i>	<i>Worship (the image)</i>
<i>Food (grinding)</i>	<i>Food (can't buy)</i>
<i>Work (in the field)</i>	<i>Work (can't sell)</i>
<i>Death (Body and eagles or vultures)</i>	<i>Death (killed)</i>



## Luke 18:1-8

### Persevere in Prayer

*[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.[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?*

- In verse 1, the Bible tells us the reason that Jesus gave this parable. It was to encourage us to pray and not give up even when it appears that God will not answer our prayer. Then Jesus assures us that God will answer the prayers of his elect when they are being persecuted by their adversary (cry unto him day and night) and will deliver or “avenge them speedily.” Our main “adversary” is the devil or Satan. 1 Peter 5:8 *Be sober, be vigilant because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.* Just as the “judge” in the parable “would not for a while” answer the widow’s request, sometimes God allows Satan to afflict us, to test our faith and to refine us, as He did Job, but we have the assurance that he will “avenge us” or answer our prayers.

## Luke 18:9-14

### Does Justification Come by Works or by Faith

*[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. [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. [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.*

- On the surface it seems that Jesus is not approving the actions of “fasting” or “giving tithe” or even of being “not as other men” who were extortioners, unjust and adulterers. Of course this is not the point that Jesus is trying to make. His “actions” and words at other times plainly showed he “approved” of good actions or deeds. Jesus called the Pharisees “hypocrites” as he did in Luke 11:44. He said they were as “graves which appear not and the men that walk over them are not aware of them.” The word “hypocrite” in Greek #5273 means “an actor under an assumed character.” In other words the Pharisees were doing the right “actions” as an “actor” but their character was only “assumed.” It wasn’t their real character. They were “acting” to be seen by men but Jesus saw their real character and said they were as “dead men.”
- On the other hand, the publican knew that “his actions” were not in harmony with what God required and he was sorrowful and humbled himself before God, and asked for mercy. The Pharisee wanted to “earn” his righteousness by his works of tithing and fasting, etc. He felt that God should approve him because of what he had done. The publican on the other hand knew that God would not approve of what he had done (sinning) and begged for mercy. The Pharisee felt no need for God, while the publican knew he needed God. One sought “righteousness” by works, and the other sought “righteousness” by faith. The publican who sought righteousness by faith was justified by God and the Pharisee who sought righteousness by works was not justified by God. The Pharisee wanted to “exalt himself” in the eyes of men but was not willing to humble himself before God.

**Luke 18:15-17**  
**Being Like a Little Child**

*[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.*

- Jesus has just finished showing the difference between the Pharisee and the publican in the previous verses. The Pharisee trusted in himself for salvation and the publican trusted in God. Now, Jesus further illustrates his point when the people began to bring young children to Him. He told the people that they had to become like little children in order to “receive the kingdom of God” or be saved. In Matthew 18:3 Jesus explains what he meant. *And said verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.*
- The problem with the Pharisee was that he was not converted. His life centered around himself. A converted person’s life is centered on pleasing God, not himself. All decisions made by an unconverted person are made on the basis of if it pleases themselves. On the other hand the decisions made by a converted person are made on the basis of whether or not it will please God. An unconverted person is proud while a converted person is humble.
- This is why in Matthew 18:4 Jesus said *whosoever therefore should humble himself as this little child, the same is greatest in the kingdom of heaven.* A proud person wants people to think they are “great.” A humble person is only interested in what God thinks. To become like a little child or to be converted, requires a complete change of the mind and can only occur when a person humbles themselves before God, and God works the miracle of conversion by giving them a “new mind”. *Philippians 2:5 Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God, but*

*made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Romans 8:6 For to be carnally minded is death; but to be spiritually minded is life and peace.*

*Romans 7:23-25 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. 2*

*Corinthians 8:12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.*

### **Luke 18:18-27**

#### **What Shall I Do to Inherit 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. [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.*

- The subject being discussed in this scripture story of Jesus and the rich man is what is required to inherit eternal life. Jesus immediately makes the point that only God is good, which

eliminates any man being “good” and obtaining eternal life by being “good.”

- The next point in the story is that the ruler asked what to do to “inherit” eternal life. When something is “inherited” it is not earned, but is received as a gift, so eternal life must be received as a “gift” from God. However, Jesus did not dismiss the importance of obedience to the commandments of God, and illustrated their importance by repeating the last six commandments that concern our relationship to other people. The rich ruler said that had kept all those from his youth and Jesus did not call him a liar. The rich ruler had a problem and Jesus illustrated his problem by telling him to sell all that he had and give it to the poor. The response of the rich ruler was sorrow and refusal to do it. His problem was that he loved his riches more than he loved God. He had made a “god” out of his riches and was breaking the first commandment. *Thou shalt have no other gods but me.* Exodus 20:3.
- Jesus then made the point that it was impossible for a rich man to enter heaven, by comparing it to a camel trying to go through the eye of a needle. Then, Jesus says *the things which are impossible with men are possible with God.* Only God can convert the heart of a man and make it possible for him to enter heaven.
- The last point that Jesus made by using this example is that heaven is not obtained by having riches. The Jews thought that if you were “rich” you had been blessed by God and if you were “poor” you were cursed by God. So in their eyes a “rich man” was assured of eternal life. Jesus gave the parable of the rich man and Lazarus to dispel that belief.

## Luke 18:28-30

### Leaving All to Gain Life Everlasting

*[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.*

- In contrast to the rich ruler who refused to leave his riches and follow Jesus, the disciples had “left all.” Jesus now promises them and us that anyone who puts God first in their lives, above not only riches but any possessions and any family member or friend, will receive “life everlasting.” Jesus also promised that we would receive “manifold more” in this present time. This would not necessarily mean more “possessions,” but blessings from God in many other ways such as health, happiness, etc.

## Luke 18:31-43

### Seeing the Light

*[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. [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. [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. [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.

- Jesus reminded his disciples of the things written about him in the scriptures of the Old Testament. He plainly told them that he would “delivered unto the Gentiles,” and “mocked, spit on, scourged and put to death.” Then he told them he would “rise again the third day.” The disciples did not understand these things. They were as blind men who could not see the “light” of truth.
- Jesus then illustrates their condition through the means of an “acted parable.” He passes by a physically blind man who calls out to him as the “Son of David.” This man was told that Jesus of Nazareth was passing by and yet he called him the “Son of David” twice. This was not a coincidence. The blind man was claiming a promise given in the scriptures when he addressed Jesus this way. In 2 Chronicles 21:7 the Bible says: *Howbeit the Lord would not destroy the House of David, because of the covenant that he had made with David, and as He promised to give a light to him and his sons forever.*
- The blind man wanted to see light more than anything. He was in total darkness. Jesus is the light of the world. John 8:12 *Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life.* By faith, the blind man believed that Jesus was the promised light and his faith in Him allowed Jesus to heal him. The “blind man” represents not only the disciples who could not understand the “light of truth” that Jesus had revealed to them, but all those in the world who have never seen the light of truth, but who are in spiritual darkness.

## Doing Your Best to See Jesus

*[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. [4] And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way. [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. [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. [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. [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.*

- This acted parable of Jesus and Zacchaeus follows the story of Jesus and the rich ruler. There are many similarities and contrasts between the two men. The rich ruler was well respected while Zacchaeus was despised. Both men were rich. Both wanted to see Jesus. Both were Jews or “sons of Abraham.” Both were given an opportunity to “see Jesus.” Both were given an opportunity to obtain salvation or eternal life.
- The rich ruler was invited by Jesus to “sell all” and give it to the poor and come and follow him or be His disciple. He refused to “sell all” and went away “sorrowful.” Zacchaeus volunteered to “sell half” of his goods and give it to the poor and he received Jesus “joyfully.” The rich ruler had lived a life of outward obedience to God, but had not surrendered his heart to God. Zacchaeus had lived a life of outward disobedience to God, but did surrender his heart to god.



- Zacchaeus wanted to see Jesus and to discover “who he was.” People blocked his view of Jesus, but Zacchaeus did not let people stop him from getting to see and know who Jesus was. He left “the crowd” and stood out from them by physically climbing as high as he could to see Jesus, and Jesus took note of him. This acted parable of Zacchaeus, physically doing “his best” to see Jesus, represents all those who are doing “their best” spiritually to see Jesus and they will be rewarded with the presence of Jesus just as Zacchaeus was.

## Luke 19:11-27

### The Wise Investors and the Foolish Servant

*[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. [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. [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. [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. [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. [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. [27] But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.*

- Jesus himself tells us the primary reason that he spoke this parable, *because they thought that the kingdom of God should immediately appear.* The parable of the nobleman going away into a far country, illustrates not only that Jesus would have to leave them and be gone for a period of time before he would return, but also the responsibility that they had as individuals while he was gone.
- The area of responsibility that this parable focuses on is our fiscal responsibility or what we do with the money that we have been “loaned by the Lord.” In the parable each person was given the same amount to “invest” and the amount was very small. The focus here is not on the fact that some people have more money to start with than others, but rather what is done with the money that each person has. When the nobleman returned, after receiving his kingdom, he called each of his servants to account for the money they had been loaned. One servant had taken the “one pound” he had been given and by trading wisely had increased the amount to “ten pounds.” Another servant had taken his “pound” and increased it to “five pounds.” A third servant had taken his “pound” and done nothing with it so that he could only return his “one pound” to the nobleman or king.
- The king then rewarded each of his servants in proportion to how wisely they had invested his money. The rewards were immense compared to the tiny amount of money that the king had loaned the servants to invest. The parable shows that even those who are the “servants” of the king or nobleman are not all faithful in their service. Others, the “citizens” mentioned in the parable hated the king and would not let him rule over them. Their fate was to be slain, because they were “enemies” of the king. The “king” of course represents Jesus and His returning to heaven “the far country” to prepare a place for his faithful servants or “stewards.”

## Luke 19:28-38

### Waiting for the King

*[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, [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. [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. [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.*

- This acted parable of Jesus “ascending up to Jerusalem” at the “Mount of Olives” was to help his disciples understand that shortly he would leave them from the Mount of Olives and return to the heavenly Jerusalem.
- In the next part of the acted parable, Jesus is riding on a colt and “descending” upon the Mount of Olives. This was to help the disciples understand that he would return to them upon the Mount of Olives, just as he would leave them from the Mount of Olives. When he returned he would be riding upon a “white horse,” just as he was riding upon a colt then. Just as the “whole multitude of the disciples” were “rejoicing and praising God,” when Jesus returns, there will be a multitude of people waiting for him and praising God. Just as the people were saying “blessed be the king,” when Jesus returns again he will return as a king to receive his kingdom.

- Acts 1:9-12 [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. [12] Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey.*  
 Revelation 19:11-16 [11] *And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. [12] His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. [13] And he was clothed with a vesture dipped in blood: and his name is called The Word of God. [14] And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. [15] And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. [16] And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.* Isaiah 25:9 *And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.*

## Luke 19:39-48

### The Cleansing of the Church

*[39] And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. [40] And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. [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. [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. [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. [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.*

- The Pharisees wanted Jesus to “rebuke his disciples” because they were proclaiming that the “King was coming.” Jesus’ response to them was that the “stones would cry out” if they did. In other words, the disciples had the right message – Jesus was coming.
- The church leaders (Pharisees) did not accept Jesus while he was in their midst and because of this the people of Jerusalem (city) and their leaders were not able to understand the things that Jesus told them. These things were “hid from their eyes.” They did not understand his prophecy that the city and temple would be destroyed by their enemies in the future.
- The Jewish “church” had become corrupt and “buying and selling” was going on in the temple, when prayer should have been the focus instead of money. The “temple” or church needed to be cleansed. Jesus cast out those that were buying and selling and then taught daily in the temple. The people listened to him, but the church leaders tried to find a way to destroy him.
- This “Acted Parable” teaches us several things. First, that Jesus is coming again and that this is to be the message of the church to the world. The second thing it teaches us is that if we do not accept Jesus, we will not be able to understand prophecy. The third thing it teaches is that we cannot depend upon “church leaders” to teach truth. We must rely upon the words of Jesus for truth. Finally, it teaches us that there is a need for a “cleansing of the sanctuary” or “cleansing of the church” today, and that Jesus is the one who will do it.

## Is Your Authority God's Word or Man's

*[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, [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? [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. [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.*

- The subject of this confrontation between Jesus and the chief priests, scribes and elders was “authority.” By whose authority was the teaching and preaching of Jesus being done. Either the teaching was by God’s authority or it was the teaching of men and their authority. In the confrontation between Jesus and the chief priests, they were obviously implying that Jesus did not have “their authority” to teach and therefore he had no right to teach.
- The chief priests and leaders were not teaching the truth from the scriptures but were teaching the “commandments of men” and their traditions. Their “authority” was the teachings of other men, while the teaching of Jesus was the teaching of God and the authority of His Word.
- Jesus pointed the leaders to the prophet John the Baptist and asked them if his teaching was from God or from men. They refused to admit that John’s teaching was by the authority of God even though they knew that the people were convinced that his teaching was by the authority of God.
- Through this story of Jesus and the chief priests and leaders, the Bible is warning us that we also will have to choose who “our

authority” will be. Will it be the authority of God and His Word the Bible, or will it be the authority of church leaders and the words of men.

## Luke 20:9-16

### The Parable of the Vineyard or The Final Warning to Church Leaders

*[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. [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. [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. [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. [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. [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. And when they heard it, they said, God forbid.*

- This parable of the vineyard follows the teaching of Jesus regarding “authority.” The Pharisees and other leaders wanted to be the “authority” instead of God and His Word. They rejected the prophet John the Baptist and they had just rejected Jesus by questioning His authority. Now, Jesus presents the parable of the vineyard to show the leaders of the people what they have done.
- The parable begins with describing someone who planted a vineyard. The leaders knew from Isaiah 5:7, that the vineyard represented the people of Israel and that the owner of the vineyard was the Lord of Hosts or God, so they knew that Jesus was talking about them in the parable. They, the leaders, represented those who were to faithfully teach the people. 2

Timothy 2:2,6. The fruit of the vineyard represented people who would give their hearts to the Lord and be converted. Philippians 1:11 and proverbs 11:30.

- The servants sent by the Lord of the vineyard, represented the prophets like John the Baptist who were sent by God to the leaders and husbandmen to warn them (Amos 3:7). Finally, the son, sent by the lord of the vineyard, represented Jesus (John 3:16) (Matthew 3:17) who was sent by God.
- By this parable, Jesus was showing the leaders of the people what they would soon do. They would soon kill the heir of the lord of the vineyard. They would soon kill Jesus. Jesus was also showing the leaders the result of what they would do. The Lord of the vineyard destroyed the husbandmen and God would also destroy the unfaithful leaders. The vineyard would be taken from them and given to others.

### **Luke 20:17-19**

#### **The Parable of the Rejected Cornerstone**

*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. [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.*

- After presenting the parable of the vineyard to the chief priests and scribes, now Jesus presents another parable, the parable of the rejected stone, to them. The parable of the vineyard clearly told how the “heir and son” of the Lord of the vineyard would be killed or rejected by the leaders. Now, a second time, Jesus again tries to show the leaders what they are doing.
- In Isaiah 28:14-16 the prophet had said *wherefore hear the word of the Lord ye scornful men, that rule this people which is in Jerusalem because ye have said, we have made a covenant with death, and with hell are at agreement; . . . we have made lies our*



*refuge, and under falsehood have we his ourselves. Therefore, thus saith the Lord God, behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.*

- The Scribes and Pharisees were aware of this prophecy and when Jesus spoke the parable of the cornerstone being rejected by the builders, they knew he was talking about them rejecting Him. Later, after they had rejected and killed Jesus, the apostle Peter once again reminded the leaders of what they had done.
- Acts 4:10-12 *Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.* Peter clearly identified the leaders as “the builders” who had rejected the “stone,” Jesus.
- In this parable, Jesus used the physical construction of the temple to represent the spiritual construction of the church. Just as a building is made up of physical stones and the important cornerstone, so the church is made up of spiritual stones or people and the most important spiritual cornerstone, Jesus. The apostle Peter put it this way in I Peter 2:3-6 *If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.*

### **Luke 20:20-26**

#### **The Separation the Religious and Civil Powers**

*[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. [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. [26] And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.*

- In this acted parable, Jesus is showing us that religious powers will send their agents into the midst of those who are doing the will of God, and those agents will pretend to be honest men, but their purpose will be to try and find something that can be used to bring those doing the will of God before the civil authority.
- These agents will admit outwardly to the things being taught, that it is truth. Then they will attempt to get those doing God's will to say something against the civil government, such as questioning whether they should pay taxes to the government. Those doing God's will should answer that there should be a separation between the religious power and the civil power and that we should render to God the things that are God's and render to the government the things that belong to the government. This answer will prevent the agents from being able to deliver those doing God's will as lawbreakers to the government.

## The Resurrection of the Dead

*[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. [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. [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. [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 Sadducees denied that there will be a resurrection of the dead and they tried to trick Jesus by questioning Moses and using a fictitious story of a woman who had seven husbands. Jesus wisely also quoted Moses to them and showed that Moses believed in the resurrection of the dead.
- The Jesus explained to them that those who are resurrected and obtain heaven, will be equal to the angels and will not marry. Jesus also made it clear that the dead do not know God. Only the living know God. This agrees with Ecclesiastes 9:5 which says *For the living know that they shall die: but the dead know not anything, neither have they any more a reward for the memory of them is forgotten.*

**The Son of God is Also a Son of David**

*[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? [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.*

- When Jesus quoted David in the Psalms, he did several things. First he was showing His divinity as Lord, by God (the Lord) calling “Christ,” Lord. Next he showed his pre-existence, before David, and then his willingness to humble himself to become “David’s son” in the lineage of the Bible. Next he showed his exaltation to the highest possible “seat” sitting on the right hand of God the Father until the Lord made the enemies of Christ “his footstool.”
- Then in contrast to his willingness to humble himself, he exposed the Scribes or leaders and their desire for exaltation, to be “seen of men.” They wanted the “highest seats,” and the “chief rooms at the feasts.” They wanted the people to greet them in the marketplace. Even their prayers were for “show.”
- Finally, Jesus told his disciples what their end would be. They would receive the “greater damnation.”

## Giving Our All to God

*[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.*

- With this acted parable of the rich men and the poor widow, Jesus is establishing how God evaluates our gifts to Him. He does not look at the amount of the gift, but rather considers the hardship that giving the gift imposes upon the giver.
- The rich men didn't even miss the gift they gave to the Lord, because they had so much. The poor widow gave all that she had and because of this most likely even suffered hunger. Our money represents our life because we have to take part of our life or time to earn our money. When we give our money to the Lord we are really giving the Lord part of our life or time.
- The poor widow gave all that she had. She was giving all her life to the Lord. The word "living" in verse 4 is the Greek word "Bios" # 979 in Strong's Concordance and it means "life." The poor widow was converted in heart and all her life was given to serving the Lord. In the acted parable the "woman" represents the church. The church is to be made up of converted people who are giving all their life to serving the Lord. The rich men represent people in the church who are not converted. Their "giving" is for show. They are not willing to surrender all to the Lord but are selfish. They are physically rich, but spiritually poor. The poor widow was physically poor but spiritually rich.
- The condition of the rich men is described in Revelation 3:17-18 and James 5:1-6. Their character is defective and unless they take the counsel of the Lord in Revelation 3:18 they will be lost. Men look on the outward appearance, but God looks at the heart. The rich men probably gave a very large amount of money and because of this obtained great respect from men. On the other

hand they had no respect for the tiny money gift of the poor widow.

- Fortunately for us God is no respecter of persons. Acts 10:34-35  
*Then Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him.*