

# THE GOSPEL OF LUKE

*with notes and explanations*

*of its meaning and teaching*

*— by W. G. Broadbent —*



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Believing that the so-called "Authorised" version of the Bible is the true Bible for English-speaking peoples, this text is set out in the left-hand column on each double page hereof without any change. In the next column is set against the verses sufficient notes to make the meaning clear, so that it may be understood in simple modern English in a straightforward manner, and with references to other relevant parts of the Scriptures. Then, so that the spiritual and moral meaning is made plain, the fuller significance of major Scriptural expressions and subjects is explained on the right-hand side of each double page and in footnotes where necessary. The purpose is that the truth that is in Christ Jesus will be clearly and simply set out so that it will be rightly appreciated in the circumstances of modern life by every reader. But God Himself alone can give life and light and love, and this will be accomplished only where the reader is illumined spiritually by the Holy Spirit of God. The writer prays to this end. Let the reader also pray that Christ will be revealed to him and that he may understand the very mind of God. "Seek and ye shall find" (Matt. 7:7).

## **INTRODUCTION**

### **ABOUT LUKE HIMSELF**

Luke was a Gentile, and the only Gentile to be given a part in the writing of Scripture. He was a Greek who understood the philosophies of his age who had a trained mind and a practised literary ability. He was a medical practitioner and he appears to have had a sailor's knowledge of things nautical which an occasional sea experience would not have produced.

Luke wrote two Books of the New Testament, his Gospel and the Acts of the Apostles. He indicted both books in a special preface to one Theophilus of whom nothing is known except that he appeared to be a person of superior rank or status as he is addressed as "most excellent Theophilus", much in the way that we would address the Governor-General, "Your Excellency".

Luke was the personal friend of the Apostle Paul and he is referred to by Paul in several of his epistles and once he is referred to as "Luke, the beloved physician". Luke gives in Acts the story of the early Church and he writes of Paul as one present with him on many occasions.

### **LUKE'S RATIONALE FOR HIS GOSPEL**

Luke says that at the time he wrote to Theophilus "many" had taken it in hand to write of the things he was to be occupied with in his gospel. He does not say who these were who had written. Mark had written his gospel before Luke wrote, but whether or not Luke had read Mark's gospel when he wrote, we do not know.

Luke implies that despite the "many" who had written, he still had something worth while to tell, and he determined to set out what he knew in a form which would convince Theophilus of the certainty of vital things to be "surely believed" in.

Luke says further that while he did not know Jesus in the days of His flesh, he had all the essential knowledge direct from those who had been intimate with the Lord in the days of His flesh. The statements of Luke's introduction make it clear that Luke had made it his business to collect first-hand information about the Lord from those who had known Him and that then he had set this information in order to present it in the form we now have, for the purpose of convincing Theophilus of the wonder of the truth concerning Luke's Lord. He does not say who he had his information from, but no doubt this included some of the apostles and many of the people he refers to in his writing. He must have talked with the mother of Jesus and with others of the women who ministered to the Lord. At any rate his information was so complete that he was able to say that he had "had perfect understanding of all things from the very first" (v.3).

**THE GOSPEL OF THE SON OF MAN**

In Luke's Gospel, Christ is presented or portrayed particularly in the character of the name the Lord used so frequently of Himself — "the Son of Man". He is revealed as the perfect Man, the last Adam; the "second" Man, the Lord from Heaven (see 1 Cor. 15:45-47).

**CHAPTER 1****MOST EXCELLENT THEOPHILUS**

This Gospel is addressed by Luke to one man, and as far as we know Luke intended it for this one man only.

Today we do not know who Theophilus was, but we find that the Spirit of God has taken this Gospel and made it part of the Bible. In fact, while Luke appears to have written to convince one man, actually the Spirit of God was "moving" him to write as he did, and the Spirit of God had many more people in view in so employing Luke as His instrument. It was He who "moved" Luke to interview the persons who had known the Lord, and to set the facts in order, and it was the Spirit of God who selected from Luke's collection of facts and guided him in the framing of the words he used.

Luke wrote to one man. The Holy Spirit wrote to many. He used Luke to write to you and me. Brother, you are the most excellent Theophilus to whom this Gospel is addressed.

**ZACHARIAS**

This was the age of Herod but not all men were vile like him. Zacharias was "righteous before God, walking in all the commandments and ordinances of the Lord blameless" (v.6). Such men have been rare in every age, now as then. But it is to such men that the Lord ever calls for the service of the hour.

Though he served loyally and well in the duties of a priest in the temple, still he did not have all the blessings the Lord will bestow, for he had no child. He had a good God-fearing wife, but no child. So today, it is not possible to judge how God regards people by the appearance of what they have or have not. There is only one sure way to estimate people spiritually — that is whether they walk in all the commandments and ordinances of the Lord, blameless or not.

However, the holy angel who had been standing "in the presence of God" immediately detected a deficiency in Zacharias in that he believed not the angel's message from heaven. Accordingly we find the further truth that obedience without faith is not sufficient for divine acceptance. "Without faith it is impossible to please" God (Heb. 11:6).

Obedience and faith are the two essentials for the service of God. But every son whom God receives He scourges and "whom the Lord loveth He chasteneth" (Heb. 12:6). The Lord loved Zacharias and showed it by striking him dumb for a period, that afterwards "the

## CHAPTER 1

1. Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,
2. Even as they <sup>1</sup>delivered them unto us, which from the beginning were eye witnesses, and ministers of the word;
3. It seemed good to me also, having had perfect understanding of all things from the very first, <sup>2</sup>to write unto thee in order, most excellent <sup>3</sup>Theophilus,
4. That thou mightest know the certainty of those things, wherein thou hast been instructed.
5. There was in the days of <sup>4</sup>Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of <sup>5</sup>Aaron, and her name was Elisabeth.
6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.
7. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.
8. And it came to pass, that while he executed the priest's office before God in the order of his course,
9. According to the custom of the priest's office, his lot was to <sup>6</sup>burn incense when he went into the temple of the Lord.
10. And the whole multitude of the people were praying <sup>7</sup>without at the time of incense.
11. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.
12. And when Zacharias saw him, he was troubled, and fear fell upon him.
13. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.
14. And thou shalt have joy and gladness; and many shall rejoice at his birth.
15. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.
16. And many of the children of Israel shall he turn to the Lord their God.
17. And he shall go before him in the spirit and power of <sup>8</sup>Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.
18. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.
19. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.
20. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.
21. And the people waited for Zacharias, and marvelled

## CHAPTER 1

<sup>1</sup> Heb. 2:3.

<sup>2</sup> John 20:31.

<sup>3</sup> Acts 1:1.

<sup>4</sup> HEROD THE KING OF JUDAEA

*This Herod is called "Herod the Great" in secular history. He was the first of a line of Herods, two other Herods also being referred to in the New Testament. The Herods held power under licence from the Romans, and they were accountable to them. Herod the Great built the Temple which was standing in the days of Christ and it was concerning this temple that the Lord said one stone would not be left standing upon another. The Temple was built over a period from B.C. 19 and was in operation as the place of worship of the Jews from B.C. 9. It was destroyed by the Romans in A.D. 70. Herod was a cruel ruthless man, and his murder of the infants (Matt. 2) is an instance of this. He did not order the building of the temple from any sense of piety, but the purpose was to obtain the goodwill of the Jews.*

*Herod was a descendant of Esau, and it is extraordinary that the first king of Judaea after four hundred years was not a Jew, but an Idumean, and this in circumstances that held both king and people under the power of Rome. They were evil days politically and also socially under the rule of ruth-*

peaceable fruit of righteousness” would mature in him, as he was “exercised thereby” (Heb. 12:11).

### **ELISABETH**

The good wife of a good man, obedient and blameless as her husband, she was “well stricken in years” when the Lord answered her prayers and her husband’s prayers and gave her a son.

She was given the privilege of bringing into the world the one who would prepare the way for the Lord from Heaven. Her son was he who would come in the spirit and power of Elijah “and make ready a people prepared for the Lord” (v.17). She became the mother of the person promised in the last verses of the Old Testament, and the child she had yearned for had been certainly promised to posterity by Malachi, four hundred years before ! Thus do the purposes of God unfold.

Not only this, but Elisabeth was related to Mary the mother of the Lord, and she had the spiritual perception to say to Mary before either of the babes were born “Blessed art thou . . . and whence is this to me that the mother of **my Lord** should come to me?” (v. 42-43). She was given to know that Mary’s babe, was to be her Lord.

What a wondrous spiritual discernment it is, when anyone is enlightened to understand and know that Mary’s son is his or her Lord ! Is Mary’s son your Lord, Reader ?

### **GABRIEL**

The next person in the list of persons named by Luke is a person who is not a man but an angel of the Lord. Scripture certifies to the fact of innumerable angels who exercise mighty power in the service of God, but we are told the names of only two, Michael the archangel and Gabriel.

Gabriel is referred to by name twice in this chapter and twice in the book of Daniel. He had a special place, standing in the presence of God, and in this chapter he is revealed as the very special messenger from God sent first to the Temple in Jerusalem to speak to Zacharias and then later to a city of Galilee called Nazareth to a virgin of the house of David.

God and His bright angelic host know at all times where each of His saints are. He knew where to find Zacharias in the service of God in the Temple and He knew where Mary was to be found in a humble home in a hill city in Galilee. This is the truth that caused Hagar to worship and she whispered “Thou God seest me”, and “I also have looked after Him that seeth me” (Gen. 16:13). God sees you and me thus at all times. He does so right now.

### **JOHN**

Gabriel told Zacharias that his wife Elisabeth would bear him a son, and the angel added “and thou shall call his name John” (v. 13).

The latter part of the chapter tells how both the parents insisted in

that he tarried so long in the temple.

22. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

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

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

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

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

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

28. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

29. And when she saw him, she was troubled at his saying, and <sup>9</sup>cast in her mind what manner of salutation this should be.

30. And the angel said unto her <sup>10</sup>Fear not, Mary: for thou hast found favour with God.

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

32. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

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

34. Then said Mary unto the angel, How shall this be, seeing I know not a man?

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

36. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37. For with God nothing shall be impossible.

38. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39. And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40. And entered into the house of Zacharias, and saluted Elisabeth.

41. And it came to pass, that, when Elisabeth heard the <sup>11</sup>salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42. And she spake out with a loud voice, and said, <sup>12</sup>Blessed art thou among women, and blessed is the fruit of thy womb.

43. And whence is this to me, that the mother of my Lord should come to me?

44. For, lo, as soon as the voice of thy <sup>13</sup>salutation

*less Rome and horrid Herod, for "the wicked walk on every side, when the vilest men are exalted" (Ps. 12 : 8).*

*<sup>6</sup> Aaron was the first High Priest appointed for the tabernacle service of God. His family held a special position in Israel and all the priests were descended from him. As to ordinances for the priests see Lev. 21 : 13 - 14 and elsewhere in Leviticus.*

*<sup>6</sup> Ex. 30 : 7 - 8.*

*<sup>7</sup> Outside.*

*<sup>8</sup> Elijah.*

*<sup>9</sup> Wondered.*

*<sup>10</sup> The angel's message to Mary known as "the "Annunciation". It is a stupendous statement from Heaven to Mary and to the peoples of Mary's race of the advent of the Messiah.*

*<sup>11</sup> See Verse 29.*

*<sup>12</sup> The Beatitude of Elisabeth.*

*<sup>13</sup> See verses 29 & 41.*

following Gabriel's direction, and the babe was called John and there was joy and gladness as Zacharias exalted and praised God in the Spirit using inspired words now known to many as "the Benedictus" of Zacharias (v.v. 67-80).

This child was John the Baptist the last of the prophets of the old order and he had the special office of preparing the way for the Lord. The angel said he would be "great in the sight of the Lord". Again we realise that the Lord not only sees all His saints at all times, but He evaluates them. He loves them all, and of some it is said that they are "greatly loved", as Daniel was. The Lord Jesus later said of John that there was no greater prophet among those that are born of women, than John the Baptist (Luke 7:28).

Zacharias was able to say by the Holy Ghost in his Benedictus "Thou, child, shall be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways" (v. 76).

John's birth was itself the harbinger of the blessings of the mystery of the manifestation of God in the flesh. His birth heralded "the dayspring from on high" (v. 78).

## **MARY**

When the angel, Gabriel, came to Nazareth, he was sent from God "to a virgin" (v. 27). The word "virgin" both in English and in the Greek used by Luke, has only one meaning. It means that she had never had sexual intercourse with a man. That this indeed was the case is stated by herself artlessly and beautifully in her reply to the angel in Verse 34 "How shall this be, seeing I know not a man?"

The Annunciation, or the announcement by the angel to Mary that she would be the mother of the Lord was in accordance with Isaiah's prophecy, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14).

Mary remained a virgin until after the birth of Jesus. The Roman Catholic Church teaches that Mary always remained a virgin and that she ascended to heaven as such to become "the Queen of Heaven". This is of course a wicked doctrine as it is both untrue and it seeks to elevate Mary above the Lord from heaven who is the Lord of Heaven, King of Kings and Lord of Lords.

After the birth of Jesus, Mary entered into a normal marriage experience with her husband Joseph and they had sons and daughters of their own. Mary was a beautiful chaste "handmaid of the Lord", but she belonged to the same sinful race of Adam that we all belong to, and as such she needed as we all do, the salvation that God's Son who was born of her, came to bring.

She rejoiced in Him, Jesus her Son, and later she was pierced through and through with sorrow to see Him die for her and for all the sinners of Adam's race.

## **JOSEPH**

When Gabriel came to Nazareth, Mary, the chosen virgin, was then

sounded in mine ears, the babe leaped in my womb for joy.

45. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

46. And Mary said, <sup>14</sup>My soul doth magnify the Lord.

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

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

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

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

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

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

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

54. He hath <sup>15</sup>holpen his servant Israel, in remembrance of his mercy;

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

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

57. Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59. And it came to pass, that on the <sup>16</sup>eighth day they came to <sup>17</sup>circumcise the child; and they <sup>18</sup>called him Zacharias, after the name of his father.

60. And his mother answered and said, Not so; but he shall be called John.

61. And they said unto her, There is none of thy kindred that is called by this name.

62. And they made signs to his father, how he would have him called.

63. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

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

66. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

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

68. <sup>19</sup>Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

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

70. As he spake by the mouth of his holy prophets, which have been since the world began:

71. That we should be saved from our enemies, and from the hand of all that hate us;

<sup>14</sup> *Mary's Song of Joy and Exaltation known as The Magnificat.*

<sup>15</sup> *Helped.*

<sup>16</sup> *Lev. 12 : 3.*

<sup>17</sup> *Circumcision was a God-given covenant sign for the nation of Israel, and those not circumcised were outside the Nation.*

<sup>18</sup> *In Israel a child was named when he was circumcised.*

<sup>19</sup> *The Praise of Zacharias known as The Benedictus of Zacharias.*

“espoused to a man whose name was Joseph, of the house of David” (v. 27). This means that they were not married but betrothed or engaged to be married. It was customary among the Jews at this time for an engagement to continue for about a year before marriage.

It was in this period that the angel visited Mary. We learn from Matthew’s Gospel that when Joseph discovered that Mary was with child he thought to set the marriage engagement aside, but the angel of the Lord appeared to him in a dream and explained that what had happened to Mary was the fulfilment of Isaiah’s prophecy that “a virgin shall be with child”, and the angel directed him what to do (see Matt. 1:18-25).

Acting on this instruction, believingly and in the fear of God, Joseph advanced the legal marriage arrangement and took Mary into his house as his wife legally, and to the public view. But Joseph respected Mary’s virginity until after “she had brought forth her firstborn son” (Matt. 1:25).

In verse 56 of Luke 1 it is stated that after her visit to Elisabeth, Mary “returned to her own house” — that is, her home with Joseph.

## **DAVID**

In verse 27 we are referred to another person, for it is stated that Joseph was “of the house of David”. He was a direct descendant of David the great King of Israel who was also a man after God’s own heart and who became the sweet Psalmist of Israel. David asked “Who is the King of Glory ?” (Ps. 24:8).

The King of Glory was the one who was born to his house, to Joseph, one thousand years later. The Lord from Glory, born of Mary, graced the house and family of David, but so that David prophesied also “The Lord said unto my Lord, sit thou on my right hand, till I make thy enemies thy footstool” (Ps. 116:1). That is, David’s son, Jesus, is David’s Lord. He is “my Lord” to David, and the babe born to David’s house is now at the head of all power and authority. David, like Joseph, was a sinful man, but David’s Lord, who came to David’s house and David’s throne also, is of another order of man altogether.

## **JESUS**

Mary was a pure virgin and a lovely Jewish maiden. But she had been born in sin and shapen in iniquity in common with all the sons and daughters of fallen Adam.

She conceived of the Holy Ghost and “that holy thing” that was born of her is called “The Son of God” (v. 35).

The Holy Ghost did two things at the conception of the child born to Mary. First He “came upon” her in effecting conception in her womb. Secondly He “overshadowed” her to effect that no part of her sinfulness was bequeathed or imparted to her child, but to ensure that that which was so conceived was holy in every nerve and fibre of that perfect body in which He came and tabernacled here among men.

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72. To perform the mercy promised to our fathers, and to remember his holy covenant;  
73. The oath which he sware to our father Abraham,  
74. That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,  
75. In holiness and righteousness before him, all the days of our life.  
76. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;  
77. To give knowledge of salvation unto his people by the remission of their sins,  
78. Through the tender mercy of our God; whereby the dayspring from on high hath visited us,  
79. To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.  
80. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

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The child to be called Jesus was not entering existence as all the children of Adam do, as creatures of the great Creator. But this child was a Man of another order altogether. The holy body being prepared wondrously in Mary's womb was prepared for the Lord from Heaven, the Creator Himself. Ever existent as God, and holy, He was to become Man, to die for men and to lead a dying race to immortality and glory. The angel said His Name would be Jesus . . . "and of His kingdom there shall be no end."

### **JACOB**

The Jews are all descended from Jacob, and the angel declared to Mary that the Child to be born of her would "reign over the house of Jacob for ever" (v. 33).

Jacob had defects of life and character and people generally see these things in him as they read the Bible account of his life. But God saw him also in all his experiences and God loved him in a special way. He saw in him the essential things God looks for in His creatures — faith and dependence on Himself, and an appreciation of the things of faith and of the things that God Himself values.

God selected this man Jacob, and made him the head of a great household, and He appointed His own Son to be born into that household and to reign over it for ever.

### **ABRAHAM**

In Mary's song of thanksgiving (often referred to as "The Magnificat"), she concludes with a reference to Abraham, for the "great things" done to her related to the special covenants and promises of God to Abraham and his seed for ever (v.v. 46-55).

Mary's child came to Joseph's home, to David's throne, to Jacob's house, and He was the promised "seed" to Abraham, for Mary and Jesus were of the "seed of David according to the flesh" (Rom. 1:3).

"Now to Abraham and his seed were the promises made. He saith not seeds, as of many; but as of one, And to thy seed, which is Christ" (Galatians 3:16).

Mary's child was "the seed" of promise. But not only to the house of Jacob. "For the promise that He should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. . . . It is of faith, that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham: who is the father of us all" (Romans 4:13-16).

Thus it is that "the seed of the woman" (Gen. 3:15) is "the seed of Abraham" to all — whosoever — believe in him — with a faith like Abraham's. And the promise that comes through the seed of Abraham and of the Woman — the Virgin's child — is to bring the mercy and grace of God so as "to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace" (v. 79). It is for this purpose that **the Dayspring** from on high has visited us.

## CHAPTER 2

In verse 7 there is the simple statement that Mary "brought forth her firstborn son".

### THE SHEPHERDS

In the same country, near Bethlehem, there were shepherds abiding in the field, keeping watch over their flock by night. They were selected by Heaven to hear and tell momentous tidings from Heaven to all the peoples of the earth. They then came and saw the babe with Mary His mother and verified the statement they had heard, "and they made known abroad the saying which was told them concerning this child" (v. 17).

### THE ANGEL OF THE LORD

The Shepherds had been surrounded by the glory of the Lord as the angel of the Lord came upon them and they were overcome with fear. But the angel said "Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger".

The angel of the Lord, with the light of the glory of the Lord about him, brought to humble shepherds the greatest tidings ever sent. "Good tidings of great joy" —

## CHAPTER 2

1. And it came to pass in those days, that there went out a decree from <sup>1</sup>Caesar Augustus, that all the world should be <sup>2</sup>taxed.
2. (And this taxing was first made when Cyrenius was governor of Syria.)
3. And all went to be <sup>3</sup>taxed, every one into his own city.
4. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)
5. To be taxed with Mary his espoused wife, being great with child.
6. And so it was, that, while they were there, the days were accomplished that she should be delivered.
7. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a <sup>4</sup>manger; because there was no room for them in the inn.
8. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.
9. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were <sup>5</sup>sore afraid.
10. And the angel said unto them; <sup>6</sup>Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.
11. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.
12. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.
13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,
14. <sup>7</sup>Glory to God in the highest, and on earth peace, <sup>8</sup>good will toward men.
15. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.
16. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.
17. And when they had seen it, they made known abroad the saying which was told them concerning this child.
18. And all they that heard it wondered at those things which were told them by the shepherds.
19. But Mary kept all these things, and pondered them in her heart.
20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.
21. And when eight days were accomplished for the <sup>9</sup>circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.
22. And when the days of her <sup>10</sup>purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;
23. (As it is written in the law of the Lord, <sup>11</sup>Every

## CHAPTER 2

- <sup>1</sup> Caesar Augustus was the greatest of the Caesars, and he assumed dictatorial powers as "Imperator" at a time when Rome ruled the whole known world of that era. This was the only Empire that had ever had the whole world subjugated and held completely in its power. He was able to order the affairs of every nation and accordingly his decree affected the family of Joseph in Galilee. But while he appeared to direct from Rome that Joseph and Mary should go to Bethlehem to be taxed, it should be remembered that God had determined that Christ would be born in Bethlehem (see Micah. 5:2). It is characteristic of God's leadings that He caused this Roman despot to so decree that events moved to the fulfilment of prophecy and the maturing of His own purposes.
- <sup>2</sup> Recorded and counted or reckoned up — It was a census for the Roman Empire.
- <sup>3</sup> See Verse 1.
- <sup>4</sup> This was a rough out-house attached to the caravansary or hostelry.
- <sup>5</sup> Very much.
- <sup>6</sup> The angel's announcement known as "The Evangel".
- <sup>7</sup> The heavenly chorus known as "The Gloria".
- <sup>8</sup> That good will was intended by heaven to men in the coming of Christ is the heart of the gospel. See John 3:16.

- 
- “To all people”,
  - “Born today in the City of David”,
  - “A Saviour — Christ — the Lord”.

### **THE ANGELIC HOST**

Suddenly the Angel was joined by a multitude of the heavenly host, praising God, and saying

- “Glory to God in the highest”,
- “And on earth peace, good will towards men”.

That is, Christ’s advent would redound in glory to God in the highest Heaven for ever and ever and on earth it meant that God was moving to provide peace and that His whole intention was goodwill towards men. Heaven had sent the King of Peace Himself and this was the measure and proof of the goodwill that God intended towards men, for Mary’s babe had come to be a Saviour. He was Christ, the Lord from heaven.

God had so loved the world, that He had given His only begotten Son (John 3:16). “Jesus Christ is come in the flesh” (1 John 4:2). “Great in the mystery of Godliness: God was manifest in the flesh” (1 Tim. 3:16).

### **THE FIRSTBORN**

Forty days after the birth of the child, Mary and Joseph brought Him to the temple at Jerusalem to present Him to the Lord. The firstborn must always be presented so in Israel as all the firstborn were the Lord’s.

Jesus was Mary’s firstborn.

Jesus was also God’s firstborn, for none other has been born of God so into this world of men.

Jesus is also now the firstborn from the dead. He is the first Man to enter the eternal realms of immortality in power and glory.

Jesus was the firstborn of a new order of men, for He was born in holiness, He died without ever having sinned and He rose from the dead by vanquishing death. With the power of an endless life He led captivity captive and established an order of men who were sinless like Himself and would ever be kept so. He is the firstborn of every creature. He is the firstborn from the dead of the new creatures in Christ, and He is the “firstborn among many brethren” (Rom. 8:29).

### **SIMEON**

Simeon was one of the few who were expectantly looking for the promised Messiah, and when the young child was presented in the Temple it was immediately revealed to Simeon by the Holy Spirit that this Babe was the One in whom all the promises of God would become “yea and amen”. He said “Mine eyes have seen thy salvation”, and he blessed God, and rightly declared that He, the Saviour, would bring God’s salvation “prepared before the face of all peoples”

male that openeth the womb shall be called holy to the Lord;)

24. And to offer a sacrifice <sup>12</sup>according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

25. And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, <sup>13</sup>waiting for the consolation of Israel: and the Holy Ghost was upon him.

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

27. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

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

29. <sup>14</sup>Lord, now lettest thou thy servant depart in peace, according to thy word:

30. For mine eyes have seen <sup>15</sup>thy salvation.

31. Which thou hast prepared before the face of all people;

32. A light to lighten the Gentiles, and the glory of thy people Israel.

33. And Joseph and his mother marvelled at those things which were spoken of him.

34. And Simeon blessed them, and said unto Mary his mother, Behold, <sup>16</sup>this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35. (Yea, <sup>17</sup>a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

36. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity:

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

38. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that <sup>18</sup>looked for <sup>19</sup>redemption in Jerusalem.

39. And when they had performed all things according to the law of the Lord, they <sup>20</sup>returned into Galilee, to their own city Nazareth.

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

41. Now his parents went to Jerusalem every year at the feast of the passover.

42. And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

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

44. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45. And when they found him not, they turned back again to Jerusalem, seeking him.

46. And it came to pass, that after three days they

<sup>9</sup> See notes re Chapter 1 : 59.

<sup>10</sup> Lev. 12 : 2 - 6.

<sup>11</sup> Ex. 13 : 2.

<sup>12</sup> Lev. 12 : 8.

<sup>13</sup> See Isaiah 40 : 1 - 2.

<sup>14</sup> The Praise of Simeon known as the Nunc Dimittis (This is in Poetic form in the Greek).

<sup>15</sup> See Ch. 3 : 6, and Isaiah 52 : 10.

<sup>16</sup> See Matt. 21 : 42 - 44.

<sup>17</sup> See John 19 : 25.

<sup>18</sup> Verse 25 Ch. 24 : 21.

<sup>19</sup> Redemption.

This is one of the great words of Scripture. It means to buy back and recover or rescue by payment of a price, as slaves are bought in the slave-market. The babe born at Bethlehem later paid the price of His own life's blood to redeem sinners from the slave market of Satan and of sin.

<sup>20</sup> After the events recorded in Matthew 2.

The Babe blessed by Simeon is the Saviour of the World; who is now seated at the right hand of God. He is our Saviour: our **only** Saviour, for "there is none other name given under Heaven among men whereby " ye may — nay, ye **must** — be saved". His name is Jesus, meaning a Saviour holy and worthy for a people sinful and needy.

### **ANNA**

Anna also looked for redemption in Israel and when she came into the Temple she gave thanks to God for His Gift Supreme.

Simeon and Anna were among the very few who were watching and waiting for the promise of His coming.

Today we are in similar days to those of Simeon and Anna. He has promised to return. Not as a babe, but He will come to the air and call with His voice. Who will be the watching Simeons and Annas when His shout is heard ?

### **CHAPTERS 1 AND 2**

The persons and experiences, incidents and declarations of these two chapters are revealed and recorded "that thou mightest know the certainty of those things wherein thou hast been instructed" (Ch. 1:4).

This is proof positive of the facts recorded. Drink in the facts, brother. Our whole faith and all our eternal wealth and security is in the Virgin's holy Son.

### **MY FATHER**

In the latter part of Chapter 2 we have the only view given in Scripture of our Lord in His boyhood or adolescent years.

At the age of twelve He is seen first amazing the Doctors of Divinity of His day and then when His parents sought for Him, He said "Wist ye not that I must be about **My Father's** business ?"

His only Father was God Almighty, and He was God the Son; The Son of God; Ever God; the same yesterday, today and for ever.

## **CHAPTER 3**

### **THE FOCAL POINTS OF THE CHAPTER**

1.—"The word of God came unto John the son of Zacharias . . . and he came . . . preaching . . . baptism . . ." (v.v. 2-3).

2.—"Jesus also being baptised . . ." (v. 21).

John came baptising, and Jesus was baptised.

The time when this occurred is carefully given by reference to well-known historical personages. It was in the fifteenth year of the reign of the Emperor Tiberius Caesar, and a cross reference is given to the then rulers of provinces in Palestine (v. 1).

And at that time Jesus was just approaching the age of thirty years (v. 23). Only Luke gives these details for only he was commissioned to

found him in the temple, sitting in the midst of the <sup>21</sup>doctors, both hearing them, and asking them questions 47. And all that heard him were astonished at his understanding and answers.

48. And when they saw him, they were amazed: and his mother said unto him, <sup>22</sup>Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49. And he said unto them, How is it that ye sought me? <sup>23</sup>wist ye not that I must be about <sup>24</sup>my Father's business?

50. And they understood not the saying which he spake unto them.

51. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52. <sup>25</sup>And Jesus increased in wisdom and stature, and in favour with God and man.

## CHAPTER 3

1. Now in the fifteenth year of the reign of <sup>1</sup>Tiberius Cæsar, <sup>2</sup>Pontius Pilate being governor of Judæa, and <sup>3</sup>Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2. Annas and <sup>4</sup>Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3. <sup>5</sup>And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4. As it is written in the book of the words of <sup>6</sup>Esaias the prophet, saying, <sup>7</sup>The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

6. <sup>8</sup>And all flesh shall see the salvation of God.

7. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8. Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

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

10. And the people asked him saying, What shall we do then?

11. He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath <sup>9</sup>meat, let him do likewise.

12. Then came also <sup>10</sup>publicans to be baptized, and said unto him, Master, what shall we do?

13. And he said unto them, <sup>11</sup>Exact no more than that which is appointed you.

14. And the soldiers likewise demanded of him, saying,

<sup>21</sup> (Doctors of Theology of the day) See Chapter 5 : 17.

<sup>22</sup> The word in the Greek implies a Mother's fondling love for her son.

<sup>23</sup> Do you not understand?

<sup>24</sup> See John 2 : 16.

<sup>25</sup> Compare with Verse 40 also see 1 Sam. 2 : 26.

## CHAPTER 3

<sup>1</sup> The Roman Emperor who then ruled the whole world — a cruel licentious despot.

<sup>2</sup> See Matt. 27 : 2.

<sup>3</sup> Herod Antipas, a son of Herod the Great. He later imprisoned and beheaded John the Baptist.

<sup>4</sup> John 11 : 49 - 51.

<sup>5</sup> Matt. 3 : 1; Mark 1 : 4.

<sup>6</sup> Isaiah.

<sup>7</sup> Isa. 40 : 3.

<sup>8</sup> Isa. 52 : 10.

<sup>9</sup> Food.

<sup>10</sup> The despised Jewish tax agents of the Romans.

<sup>11</sup> Extort.

present Christ as the Son of Man, the perfect Man, the Man with the mission to save men.

Having publicly dedicated Himself to the baptism of death, in a baptism by John in the River Jordan, Jesus prayed, and as He prayed, the Holy Ghost descended upon Him in the bodily form of a dove, and a voice from Heaven said "Thou art my beloved Son; in thee I am well pleased" (v. 22).

Only Luke tells us that it was while Jesus **prayed**, after His baptism, that the Father and the Holy Spirit thus manifested their presence and identity with Him.

Prayer is a part of the proper life and response of a Man. Men pray to God, and they were made to so do, for prayer is the breath and life of the spirit of man which is created in the image of God, and which relates thus with the Creator.

Inasmuch as our Lord was truly Man, He prayed. For though surely God, He was also truly Man with a "prepared" human body in which the Lord responded normally as a Man with the Maker of His holy body. Luke emphasises the prayer-life of the Lord and He is later viewed in prayer in many different circumstances. In Gethsemane He is revealed in prayer, and Luke records that as He prayed "His sweat was as it were great drops of blood falling down to the ground" (Ch. 22:44). His prayers on the cross are recorded in Chapter 23 verses 34 and 46.

As it were in matching grace, the Holy Spirit appeared in the **bodily** form of a dove. The dove bespeaks gentleness, guilelessness and also speaks of sacrifice, for it was a bird, used in the ritual of the temple worship of the Lord for sacrifice.

The Lord's ancestry as a Man is then traced back (as from his baptism) through His earthly Mother's father, Heli, to Adam, the first man. But the genealogy goes on beyond Adam to God Himself (v. 38), for as Malachi says: "Have we not all one Father? Hath not one God created us?" (Mal. 2:10).

At full Maturity, Jesus, the perfect Man, taking His descent from God Himself through the Virgin Mary, presented Himself for sacrifice, to be tested and tried and proved. Thus it is that now in heaven there is "One mediator between God and men, **the Man Christ Jesus**" (1 Tim. 2:5).

## CHAPTER 4

### LED INTO TEMPTATION

In the prayer which the Lord taught His disciples to pray, there are the words "Lead us not into temptation". Yet here in Chapter 4 of Luke the Holy Ghost "led" (v. 1) God's Son into the wilderness to be tempted by the Devil.

His was a special path of perfection to fulfil all the will and purposes of God for Him, and this included that He should be tempted.

And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

15. And as the people were in expectation, and all men <sup>12</sup>mused in their hearts of John, whether he were the Christ, or not;

16. John answered, saying unto them all, <sup>13</sup>I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17. Whose fan is in his hand, and he will <sup>14</sup>thoroughly purge his floor, and <sup>15</sup>will gather the wheat into his <sup>15</sup>garner; but the chaff he will burn with fire unquenchable.

18. And many other things in his exhortation preached he unto the people.

19. But <sup>17</sup>Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20. Added yet this above all, that he shut up John in prison.

21. Now when all the people were baptized, it came to pass, that <sup>18</sup>Jesus also being baptized, and praying, the heaven was opened,

22. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23. And Jesus himself began to be about <sup>19</sup>thirty years of age, being (as was supposed) the son of Joseph, <sup>20</sup>which was the son of Heli,

24. Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

25. Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagee,

26. Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,

27. Which was the son of Joanna, which was the son of Rhesa, which was the son of <sup>21</sup>Zorobabel, which was the son of <sup>22</sup>Salathiel, which was the son of Neri,

28. Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son or Er.

29. Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,

30. Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,

31. Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,

32. Which was the son of Jesse, which was the son of Obed, which was the son of <sup>23</sup>Booz, which was the son of Salmon, which was the son of Naasson,

33. Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was

<sup>18</sup> *Wondered.*

<sup>13</sup> *Matt. 3 : 11.*

<sup>14</sup> *Thoroughly.*

<sup>15</sup> *Granary — barn for wheat.*

<sup>16</sup> *Micah 4 : 12;  
Matt. 13 : 30.*

<sup>17</sup> *Matt. 14 : 3.  
Mark 6 : 17.*

<sup>18</sup> *Matt. 3 : 13.  
Mark 1 : 9.*

<sup>19</sup> *See Numbers 4 : 35.*

<sup>20</sup> *Joseph's own father was Jacob — see Matt. 1 : 16. Heli was his father-in-law — Mary's father. Joseph's line is traced in Matthew — through Jacob and Solomon to David. Here in Luke, Mary's line is traced through Heli and Nathan to David.*

<sup>21</sup> *Zerubbabel see Ezra. 2 : 2.*

<sup>22</sup> *Shealtiel.*

<sup>23</sup> *Boaz.*

“in all points”, “like as we are, yet without sin” (Heb. 4:15). “For in that He Himself hath suffered being tempted, He is able to succour them that are tempted” (Heb. 2:18).

The difference is this, that we are tempted of sin and our lusts and we need to pray to be delivered from temptation. But the Holy One of God, who was sinless, was led directly of the Spirit into temptation by Satan, to equip and prepare Him in the sphere of His humanity to understand us. His path of service included the necessity for Him to be qualified to be a High Priest which could be touched with the feeling of our infirmities (Heb. 4:15).

He accordingly was led throughout His earthly path into experiences which in the will of God were designed to this end and now “we have a **great** high priest, that is passed into the heavens, Jesus the Son of God” (Heb. 4:14).

### **MAN AND BREAD**

As the Son of Man, the Lord subjected Himself to all the physical laws of humanity. On behalf of others and for prophetic or Kingdom purposes, at times He used the innate power of deity that was ever His. But where the path of service and of manhood, led in the ways of God, He laid aside His divine powers and exhibited instead the power, the poise, and the perfection of His sinless humanity. If Christ had listened to Satan’s first temptation He would have deflected from this course. Instead the Lord revealed the true relationship for Man with God. That is, of dependence on God and of obedience to God. No matter how hungry, no matter what the circumstances, Man must act only in accordance with the will and plan of God. But where there is obedience in the Man, this itself is fully sustaining. Man does need bread, but the bread He needs most is the Word of God — Every Word of God, absorbed into the heart and life — to live by.

### **ALL THIS POWER**

Satan next offered Christ “all this power” having first shown Him all the kingdoms of the world “in a moment of time”. What power Satan has! And it is true He is the Prince of this World. The whole world “lieth in wickedness” (1 John 5:19). All that is of the kingdoms of the world, is Satan’s whether it is the kingdom of politics, the kingdom of the business world, the kingdom of sport or pleasure, of travel or of the home and garden affairs. Whatever the kingdom is on this world and of this world, whether legitimate and whether reckoned a decent kingdom or not — whatever kingdom it is, it belongs to Satan. He is the Boss of it. God overrules to secure the advancement of His purposes, but within each worldly kingdom, Satan rules.

“Worship me”, he says to Christ and all these shall be yours, with “all this power”.

Those who seek a part in the prestige, power and display of the worlds of racing, boating, hunting, finance, or philanthropy or whatever

the son of Phares, which was the son of <sup>24</sup>Judah,  
 34. Which was the son of Jacob, which was the son of  
 Isaac, which was the son of Abraham, which was the  
 son of <sup>25</sup>Thara, which was the son of <sup>26</sup>Nachor,  
 35. Which was the son of Saruch, which was the son of  
 of <sup>27</sup>Ragau, which was the son of <sup>28</sup>Phalec, which was  
 the son of <sup>29</sup>Heber, which was the son of <sup>30</sup>Sala,  
 36. Which was the son of Cainan, which was the son of  
 Arphaxad, which was the son of <sup>31</sup>Sem, which was the  
 son of <sup>32</sup>Noe, which was the son of Lamech,  
 37. Which was the son of <sup>33</sup>Mathusala, which was the  
 son of Enoch, which was the son of Jared, which was  
 the son of <sup>34</sup>Maleleel, which was the son of Cainan,  
 38. Which was the son of Enos, which was the son of  
 Seth, which was the son of Adam, which was the <sup>35</sup>son  
 of God.

<sup>24</sup> Judah.  
<sup>25</sup> Terah.  
<sup>26</sup> Nahor.  
<sup>27</sup> Reu.  
<sup>28</sup> Peleg.  
<sup>29</sup> Eber.  
<sup>30</sup> Shelah.  
<sup>31</sup> Shem.  
<sup>32</sup> Noah.

<sup>33</sup> Methuselah.  
<sup>34</sup> Mahalaleel.  
<sup>35</sup> See Gen. 5 : 1 - 2.

## CHAPTER 4

1. <sup>1</sup>And Jesus being full of the Holy Ghost returned  
 from Jordan, and was <sup>2</sup>led by the Spirit into the  
 wilderness,  
 2. Being forty days tempted of the devil. And in those  
 days he did eat nothing: and when they were ended, he  
 afterward <sup>3</sup>hungered.  
 3. And the devil said unto him, If thou be the Son of  
 God, command this stone that it be made bread.  
 4. And Jesus answered him, saying, <sup>4</sup>It is written, That  
 man shall not live by bread alone, but by every word  
 of God.  
 5. And the devil, taking him up into an high mountain,  
 shewed unto him all the kingdoms of the world in a  
 moment of time.  
 6. And the devil said unto him, All this power will I  
 give thee, and the glory of them: <sup>5</sup>for that is delivered  
 unto me; and to whomsoever I will I give it.  
 7. If thou therefore wilt worship me, all shall be thine.  
 8. And Jesus answered and said unto him, Get thee  
 behind me, Satan: for <sup>6</sup>it is written, Thou shalt worship  
 the Lord thy God, and him only shalt thou serve.  
 9. And he brought him to Jerusalem, and set him on a  
 pinnacle of the temple, and said unto him, If thou be  
 the Son of God, cast thyself down from hence:  
 10. For <sup>7</sup>it is written, He shall give his angels charge  
 over thee, to keep thee:  
 11. And in their hands they shall bear thee up, lest at  
 any time thou dash thy foot against a stone.  
 12. And Jesus answering said unto him, <sup>8</sup>It is said,  
 Thou shalt not tempt the Lord thy God.  
 13. And when the devil had ended all the temptation,  
 he departed from him <sup>9</sup>for a season.  
 14. And Jesus returned in the power of the Spirit  
<sup>10</sup>into Galilee: and there went out a fame of him  
 through all the region round about.  
 15. And he taught in their synagogues, being glorified  
 of all.  
 16. And he came to <sup>11</sup>Nazareth, where he had been  
 brought up: and, as his custom was, he went into the  
 synagogue on the sabbath day, and stood up for to read.  
 17. And there was delivered unto him the book of the  
 prophet <sup>12</sup>Esaias. And when he had opened the book, he

## CHAPTER 4

<sup>1</sup> Matt. 4 : 1 - 11.  
<sup>2</sup> Mark 1 : 12 - 13.  
<sup>3</sup> See Ch. 2 : 27.

<sup>3</sup> Was hungry.

<sup>4</sup> Deut. 8 : 3.

<sup>5</sup> See John 12 : 31 and  
 14 : 30 and 2 Cor. 2 : 4.

<sup>6</sup> Deut. 6 : 13 & 10 : 20.

<sup>7</sup> Psa. 91 : 11.

Note: The Devil omit-  
 ted from this Scripture  
 the vital words to keep  
 thee "in all thy ways".

<sup>8</sup> Deut. 6 : 16.

<sup>9</sup> See John 14 : 30.

<sup>10</sup> See Acts 10 : 37.

<sup>11</sup> Mark 6 : 1 - 4.

<sup>12</sup> Isaiah.

else, are already by such seeking, making homage to Satan. But the perfect Son of Man replied "Get thee behind me Satan". He wanted none of it. This was not the power He desired. He replied "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

The Son of Man had all His delight in God's purposes, and the tinsel and flashy show of worldly power and glory could not deflect Him. "Get out, Satan", He says, "and take all your worldly power with you". When Christ's followers do the same, progress is made in the things of God.

### **A PINNACLE OF THE TEMPLE**

Again the Devil aims to deflect the Son of Man from the path of dependence and obedience to which all men must subscribe to please God.

The answer is "Thou shalt not tempt the Lord thy God". We tempt God the moment we step outside the path of dependence and obedience. Jonah tempted God by getting in a ship instead of going directly to Nineveh.

We tempt God when we listen to Satan's suggestions that God will look after us if we do this or that in this part of Satan's world or that. Satan can propose endless "legitimate", "decent" reasons for doing things contrary to the Word of God. He will say "You can take Christ with you" in that place or in this. Any device to get Christ's followers into the interests and affairs of his kingdoms of this world, and so out of dependence on and obedience to God. The orders for us from Heaven, on these occasions are a flat "**Thou shalt not**, tempt the Lord thy God".

### **"AS HIS CUSTOM WAS" (v. 16)**

This little expression unexpectedly appearing here, lifts the veil to a degree upon the part of our Lord's life of which we know so very little. We have nothing recorded of our Lord's life between the ages of 12 and 30 years. But here we are told that in Nazareth "where He had been brought up", that it was His custom to attend the synagogue on the Sabbath days and that He took His part in reading and explaining the Old Testament Scriptures.

This is very instructive, for it reveals a right pattern of life which young people, "being brought up", wherever it may be, should rightly follow.

Later the Lord severely castigated those who followed "traditions" which were in fact and in effect contrary to the teaching of Scripture. But here the positive position is revealed, that it is proper to formulate customs and to follow a regular course which is in keeping with the purposes of God and is within the provisions of Scripture.

Let us not be ashamed today to "keep the feast" (1 Cor. 5:8) "with the unleavened bread of sincerity and truth".

It is good to be "in the Spirit on the Lord's Day" (Rev. 1:10) as John was.

found the place where it was written,

18. <sup>13</sup>The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19. To preach the acceptable year of the Lord.

20. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21. And he began to say unto them, This day is this scripture fulfilled in your ears.

22. And all bare him witness, and wondered at the <sup>14</sup>gracious words which proceeded out of his mouth. And they said, <sup>15</sup>Is not this Joseph's son?

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

24. And he said, Verily I say unto you, <sup>16</sup>No prophet is accepted in his own country.

25. But I tell you of a truth, <sup>17</sup>many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26. But unto none of them was <sup>18</sup>Elias sent, <sup>19</sup>save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27. And <sup>20</sup>many lepers were in Israel in the time of <sup>21</sup>Elishus the prophet; and none of them was cleansed, <sup>22</sup>saving Naaman the Syrian.

28. And all they in the synagogue, when they heard these things, were filled with wrath,

29. And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30. But he <sup>23</sup>passing through the midst of them went his way.

31. And <sup>24</sup>came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32. And they were astonished at his doctrine, <sup>25</sup>for his word was with power.

33. And in the synagogue <sup>26</sup>there was a man, which had a spirit of an unclean <sup>27</sup>devil, and cried out with a loud voice,

34. Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, <sup>28</sup>the Holy One of God.

35. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the <sup>29</sup>devil had thrown him in the midst, he came out of him, and hurt him not.

36. And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

37. And the fame of him went out into every place of the country round about.

38. And he arose out of the synagogue, and entered into Simon's house. And <sup>30</sup>Simon's wife's mother was taken with a great fever; and they besought him for her.

<sup>13</sup> Isa. 61 : 1.

*Only Luke tells us the passage the Lord read and the point at which He stopped. The passage in Isaiah goes on to speak of further matters which relate to the judgment of a later day. But "This" said the Lord was the day of the preaching of the acceptable year of the Lord.*

<sup>14</sup> See Psa. 45 : 2.

<sup>15</sup> See John 6 : 42.

<sup>16</sup> Matt. 13 : 57

Mark 6 : 4.

<sup>17</sup> 1 Kings 17 : 9 & 18 : 1  
James 5 : 17.

<sup>18</sup> Elijah.

<sup>19</sup> Except or only.

<sup>20</sup> 2 Kings 5 : 14.

<sup>21</sup> Elisha.

<sup>22</sup> Except or only.

<sup>23</sup> See John 8 : 59.

<sup>24</sup> Matt. 4 : 13;

Mark 1 : 21.

<sup>25</sup> Matt. 7 : 28 - 29.

<sup>26</sup> Mark 1 : 23.

<sup>27</sup> Demon.

<sup>28</sup> Psa. 16 : 10,

Dan. 9 : 24.

<sup>29</sup> Demon.

<sup>30</sup> Matt. 8 : 14;

Mark 1 : 29.

Similarly it is right and proper for the Churches of God to act with customary uniformity on matters of important truth and practice. There are many right customs in the Churches of God, and always have been, as for instance that women have their heads covered and are in silence in the gatherings of the people of God. It is an unchanging custom of God's people, based on sound Scriptural principles, that those customs are observed as also that it is reckoned a shame for a man to have long hair. But Paul goes on to say in the passage in 1st Corinthians 11:16, "But if any man seem to be contentious, we have no such custom, neither the Churches of God".

### **PHYSICIAN HEAL THYSELF**

This proverb quoted by the Lord in relation to His own ministry, obviously appealed to Dr Luke.

The Lord deliberately commenced His public ministry in the place "where He had been brought up" and in the neighbouring towns and villages of Galilee.

So must each one, who as His servant, would follow Him. We must each commence our service and testimony in the place where we are brought up. Now as we engage in this ministry it involves speaking to others on God's behalf and the very nature of the work requires that we explain God's and Heaven's affairs to the people about us.

People who seek to do this, are acting as prophets, and there is immediately a resentment of those addressed that "So and So" should think to instruct them. Who does he think he is? Is he not the son of old "So and So", the same as we all are the sons and daughters of the area? Who is he to talk to us about the things of God? — They do not understand that God has directed each prophet and that he does not speak with his own voice, but that his voice is God's when the Lord is using the prophet's instrumentality.

The Lord said plainly that His followers must expect that it would be the same in their case as it was in His. "No prophet is accepted in his own country" (v. 24).

Despite this, the prophet must still proclaim his message, accepted or not, as the Lord did. Not only not accepted, but taunted: "Physician heal thyself". Not only taunted, but thrust out (v. 29).

Have you been taunted and thrust out, brother? Or are you one of the compromising men-pleasing, ear-itching teachers referred to in 2 Timothy 4:3 that God will thrust out from the prophet ranks?

Mark this! The thrust-out prophet of Nazareth had this said of Him "And they were astonished at His doctrine: for His word was with power" (v. 32).

39. And he stood over her, and rebuked the fever: and it left her: and immediately she arose and ministered unto them.

40. <sup>31</sup>Now when the sun was setting, all they that had any sick with <sup>32</sup>divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

<sup>31</sup> *Matt. 8 : 16;*  
*Mark 1 : 32.*  
<sup>32</sup> *Many and different.*

41. And <sup>33</sup>devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

<sup>33</sup> *Demons.*

42. And when it was day, <sup>34</sup>he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

<sup>34</sup> *Mark 1 : 35.*

43. And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44. <sup>35</sup>And he preached in the synagogues of Galilee.

<sup>35</sup> *Mark 1 : 39.*

#### CHAPTER 5

#### CHAPTER 5

1. <sup>1</sup>And it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

<sup>1</sup> *Matt. 4 : 18;*  
*Mark 1 : 16.*

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

<sup>2</sup> *Boats.*

3. And he entered into one of the <sup>3</sup>ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the <sup>4</sup>ship.

<sup>3</sup> *Boats.*

4. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

<sup>4</sup> *Boat.*

5. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6. And when they had this done, they <sup>5</sup>inclosed a great multitude of fishes: and their net brake.

<sup>5</sup> *Enclosed.*

7. And they beckoned unto their partners, which were in the other <sup>6</sup>ship, that they should come and help them. And they came, and filled both the <sup>7</sup>ships, so that they began to sink.

<sup>6</sup> *Boats.*

<sup>7</sup> *Boats.*

8. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

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

10. And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11. And when they had brought their <sup>8</sup>ships to land, they forsook all, and followed him.

<sup>8</sup> *Boats.*

12. And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13. And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

### **THE FISHING PARTNERSHIP**

It seems clear that there were three stages in the call of these four men to follow Christ. The introduction to Jesus is recorded only by John (who was one of the four) and we have this in John's Gospel Chapter 1 Verses 37-51. Then Matthew and Mark record the second stage a year later and we have this in Matthew 4:18-22 and Mark 1:16-20.

Now Luke records a further call. This time "They forsook all and followed Him" (v. 11).

With Simon, first Christ healed his mother-in-law of a fever. Then He commandeered Simon's boat and directed Simon to anchor out a little way from the shore, and He sat down in the boat, with Peter accompanying Him, and while seated in the boat, He taught the people lining the shore, while Simon observed and listened.

Then He ordered Simon to put out further and let down the nets for fish. Simon replied first that they had tried all the previous night without result. But he quickly added "Nevertheless at **Thy word** I will let down the nets".

Simon had not been observing and listening fruitlessly. His action "at Thy word", shows belief and obedience to One he had learned to respect and trust. Also Simon had admitted and accepted Christ's commandeering of his boat and of himself, and after soliloquising about the apparent dearth of fish in the area, he did what he was told to do.

The surprising result, with two boats full, and both sinking with the load of fish, and all nets breaking, completed the conquest by the Lord, of Simon the fisherman. He fell down at Jesus' knees and said "Depart from me, for I am a sinful man, O Lord". The Lord replied, "Fear not, from henceforth thou shalt catch men".

The partnership was wound up on the spot. The boats and gear were apparently left to old Mr Zebedee again. That they did indeed forsake all and follow Him is seen from Peter's words in Chapter 18:28 "Lo, we have left all, and followed thee". And Christ's reply to this statement in the following verses tacitly accepts the fact of Peter's statement.

Let us do as Simon did. First open our homes to Christ and His ministrations. Then allow Him to commandeer whatever He asks for of our possessions. Let Him direct the operations of our business-ship whatever that might be, and obey Him instantly and with simplicity, in whatever He directs. Let Him run the partnership and all.

But if He challenges and overwhelms with proof of a call to a more intimate life of service in fellowship with Him, then, "fear not", and do as Simon and the others did that day.

### **"IF THOU WILT" (v. 12)**

The leprous man made his prayer for healing in a proper frame of mind and heart for a sinful man seeking the mercy and help of the

14. And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, <sup>9</sup>according as Moses commanded, for a testimony unto them.

<sup>9</sup> Lev. 14.

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

16. <sup>10</sup>And he withdrew himself into the wilderness, and prayed.

<sup>10</sup> Matt. 14 : 23;  
Mark 6 : 46.

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

18. <sup>11</sup>And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him.

<sup>11</sup> Matt. 9 : 2; Mark 2 : 3.

19. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus.

20. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22. But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23. Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24. But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

25. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27. <sup>12</sup>And after these things he went forth, and saw <sup>13a</sup>a publican, named Levi, sitting at the receipt of <sup>14</sup>custom: and he said unto him, Follow me.

<sup>12</sup> Matt. 9 : 9; Mark 2 : 13.

<sup>13</sup> Tax Agent.

<sup>14</sup> Tax.

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

29. And Levi made him a great feast in his own house: and <sup>15</sup>there was a great company of <sup>16</sup>publicans and of others that sat down with them.

<sup>15</sup> See also Ch. 15 : 1.

<sup>16</sup> Tax Agents

30. But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with <sup>17</sup>publicans and sinners?

<sup>17</sup> Tax Agents.

31. And Jesus answering said unto them, They that are <sup>18</sup>whole need not a physician; but they that are sick.

<sup>18</sup> In good health, sound and well.

32. <sup>19</sup>I came not to call the righteous, but sinners to repentance.

<sup>19</sup> See 1 Tim. 1 : 15.

33. <sup>20</sup>And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

<sup>20</sup> Matt. 9 : 14;  
Mark 2 : 18

34. And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

Lord. He knew his own need. He confessed it and approached the Lord beseeching Him to heal him, but realising he had no right to demand or require. "If thou wilt" is the only possible prayer any of us can make for such mercies.

And Christ Himself, in His experience of human agony in the Garden of Gethsemene used the same words, as His soul recoiled from all that was involved in sin-bearing — the bearing of our sins — He said "If thou Wilt". His cup could not be removed or we should have perished and God's love had not been revealed and the glory of the Son's sacrifice of Himself in all its perfection would not have been accomplished.

Sometimes God says "No" to us also, but sometimes He says the words heard by the leprous man "I will, be thou clean", and our prayer becomes praise and worship.

Particularly for personal requests, the "If thou wilt" is a most necessary accompaniment, and it should be in spirit and meaning as well as in the form or utterance of the words.

### **FAITH — FORGIVENESS — SINNERS — REPENTANCE**

The latter part of the Chapter requires an appreciation of the meaning of these four words.

#### **FAITH (v. 20)**

This is an action word. The four men hauled their friend up on to the roof of the house, broke up the roof, and let him down inside the house at Jesus' feet, so He could heal him. Jesus "saw their faith". That means, He saw that those men really understood and expected that if they could get their friend to Jesus in this way, he would be healed. Jesus saw that this was the set condition of their hearts and thoughts on the matter.

Now that is faith. "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1).

The four men believed that Jesus could heal their friend, and that diligent action to seek help of Him would not go unrewarded. And "without faith it is impossible to please" God, "for he that cometh to God, must believe that He is, and that He is a rewarder of them that diligently seek him" (Heb. 11:6).

This is the order or kind of faith that sinners need to obtain forgiveness.

#### **FORGIVENESS (v. 20)**

Our sins have offended God unspeakably. That which we need to reinstate us with Him is "forgiveness". This is the boon we need, if we can only realise it. We have desperate need of forgiveness, so that He will say "Man, thy sins are forgiven thee".

#### **SINNERS (v. 32)**

These are all the people who need forgiveness of sins, and "All

35. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36. <sup>22</sup>And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

37. And no man putteth new wine into old <sup>22</sup>bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

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

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

#### CHAPTER 6

1. And <sup>1</sup>it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

2. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

3. And Jesus answering them said, Have ye not read so much as this, <sup>2</sup>what David did, when himself was <sup>3</sup>an hungred, and they which were with him;

4. How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; <sup>4</sup>which it is not lawful to eat but for the priests alone?

5. And he said unto them, That the Son of man is Lord also of the sabbath.

6. <sup>5</sup>And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7. And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9. Then said Jesus unto them, I will ask you one thing; <sup>9</sup>Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

10. And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

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

12. And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13. And when it was day, he called unto him his disciples: and of them <sup>7</sup>he chose twelve, whom also he named apostles:

14. Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15. Matthew and Thomas, James the son of Alphæus,

<sup>21</sup> *Matt. 9 : 16;*  
*Mark 2 : 21.*

<sup>23</sup> *Wineskins.*

#### CHAPTER 6

<sup>1</sup> *Matt. 12 : 1;*

*Mark 2 : 23.*  
<sup>3</sup> *Hungry.*

<sup>4</sup> *Lev. 24 : 9.*

<sup>5</sup> *Matt. 12 : 9;*  
*Mark 3 : 1.*

<sup>6</sup> *See "The Doctrine of Gold", Page 72.*

<sup>7</sup> *Matt. 10 : 1;*  
*Mark 3 : 13.*

have sinned" (Rom. 3:23). Sinners are the people Jesus came to call to repentance (v. 32). He has called this sinner who writes these notes. He is calling all sinners. Do you realise He is calling you, too, Reader ?

### **REPENTANCE (v. 32)**

This is the special action necessary which breaks us up and causes us to sue for God's mercy and help. As we see our need of forgiveness, and sorrow and demonstrate before Him our desire and longing to be quit of sin and all the hatefulness of that which offends God, the Lord sees our faith, the faith of active repentance.

To sue for forgiveness at the cross of Christ is repentance and faith, and our God is a forgiving God, who has paid a great price to give repentant sinners the mercy of a great and free forgiveness. The Gospel in the New Testament is the unfolding of the manner in which repentant sinners obtain forgiveness by the favour and love of God through Christ Jesus our Lord.

## **CHAPTER 6**

### **THE LORD OF THE SABBATH**

The key statement of this Chapter is in verse 5. "The Son of man is Lord also of the Sabbath".

#### **PLUCKING EARS OF CORN**

The Jews were under sanction not to work on the Sabbath day, but was it "work" to pluck and eat ears of corn as men walked through the corn fields ? The Rabbis by their tradition said that it was work. The Lord Jesus declared otherwise. What is more, He stated He was Lord of the Sabbath as well as of His kingdom, and that what He said was final. He, as Lord of the Sabbath, broke the bond of tradition on this matter.

More than this, He spoke approvingly of David eating the shew-bread and sharing it with His companions where necessity required. That is, the Lord as Lord also declared that though the commandment required that only the priests should eat the holy bread in the temple worship of Jehovah, that nevertheless David had rightly discerned that there were occasional circumstances in which it was right to avoid the strict word of that kind of commandment, for rules of necessity and of divine provisioning for God's servants produce conditions requiring the fulfilment of other commands which outweighed the ritual requirement for the temple worship.

So here, even if tradition had been right tradition (which it was not) it would have been in order for His disciples to lay this tradition aside, if necessity of hunger had required it, for the law of God's provision for His servants' needs must supersede the rule of tradition.

So it is that all the Jewish ritual regulations have now been superseded by the principles and policies of God which have drawn His

and Simon called Zelotes,

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

17. And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18. And they that were vexed with unclean spirits: and they were healed.

19. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

20. And he lifted up his eyes on his disciples, and said, <sup>a</sup>Blessed be ye poor: for your's is the kingdom of God.

<sup>a</sup> *Matt. 5 : 3.*

21. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

22. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

24. But woe unto you that are rich! for ye have received your consolation.

25. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

27. But I say unto you which hear, Love your enemies, do good to them which hate you,

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

29. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also.

30. <sup>a</sup>Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

<sup>a</sup> *Deut. 15 : 7.*  
*Matt. 5 : 42.*

31. And as ye would that men should do to you, do ye also to them likewise.

32. For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

36. Be ye therefore merciful, as your Father also is merciful.

37. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over,

own of this age into a new spiritual temple in the Lord, in such a way that while each member is beholden to obey his Lord in every smallest intimation of His will for them, nevertheless they are all freed from all the ritualistic requirements of the Old Testament temple worship, and even circumcision is made nothing to them! So now, the Son of man who was “also” Lord of the Sabbath is “also” Lord of the Church. To each of His it is what He says, and not what the General Oversight says, nor what the Bishop says, nor what the Pope says. He is Lord, “also” of each one who can say like Paul “Whose I am and whom I serve”.

### **THE PRINCIPLES OF CHRIST’S RULE**

The principles on which the Lordship of Christ is exercised and within which it does not vary in any era or circumstance are set out in the latter part of the Chapter, verses 20 to 49.

These principles are similar to the foundation principles of the Kingdom of God set out and recorded in “The Sermon on the Mount” given by Matthew in Chapters 5, 6 and 7 of his Gospel. But in studying Luke it will be seen that much that is in Matthew is not recorded here, and that some matters are included which are not in Matthew. The implication and purpose of the teaching is presented differently, as the Holy Spirit is introducing soul illumination and spirit directives of another kind.

### **DOING GOOD AND SAVING LIFE**

Foremost in these elementary laws that remain constant on earth under the Lordship of Christ, is that it is always right to do good and to save life. This had been stated clearly by the Lord in verses 9 and 10 with the object lesson of the application of the working of this principle in the case of the man with the withered hand.

The general extension of the application of this principle is seen in such instructions as “But I say unto you, love your enemies, do good to them which hate you” (v. 27). And the extension of this directive to those who serve their Lord will be seen to be threefold:

1. **Bless**
2. **Give**
3. **Be Merciful**

#### **1. BLESS**

To bless involves an attitude of heart which means the desire and intention of good to others. The angels sang “Goodwill towards men”. They were pronouncing what Christ came to reveal and make manifest — the blessing with which God would bless mankind, originating and retained in the heart of God.

Under the Lordship of Christ we must be His servants, to channel this blessing to others, and to do it to His pleasing, our hearts must be similarly drawn to others with deep and true desire that the very best of all God’s goodwill in Christ may be theirs, with all that that involves,

shall men give into your bosom. For with the same measure that ye <sup>10</sup>mete withal it shall be measured to you again.

<sup>10</sup> *Measure out.*

39. And he spake a parable unto them, <sup>11</sup>Can the blind lead the blind? shall they not both fall into the ditch?

<sup>11</sup> *See Matt. 15 : 14.*

40. The disciple is not above his master: but every one that is perfect shall be as his master.

41. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42. Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43. For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44. <sup>12</sup>For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

<sup>12</sup> *Matt. 12 : 33.*

45. <sup>13</sup>A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

<sup>13</sup> *Matt. 12 : 35.*

46. And why call ye me, Lord, Lord, and do not the things which I say?

47. Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48. <sup>14</sup>He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

<sup>14</sup> *Matt. 7 : 24.*

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

in every sphere of life and of thinking and of living. "Bless", says the Lord in verse 28 and He expands the meaning of this word in the remainder of the Chapter.

## 2. GIVE

All the evangelists record that Christ "gave" Himself for others, and withheld nothing at all. His own example in absolute perfection reinforces His directive of verses 30 and 38 "Give".

God gave the Son, His only begotten Son, and the Son gave Himself "a ransom for many". He says to His followers "Give to every man that asketh of thee". If the intention is to bless, then the prayer will be with the desire and the result will be giving. This giving is not related to whether or not the person who receives is worthy. If that were the case God the Father could not have given the Son, nor the

Son Himself. The Bible word for this kind of giving is “grace”. Thus we speak of “The grace of God”.

The grace of God is that giving which originates in that desire to do good which desire is called “blessing”. The desire comes from “love” which is the very being of God, and it results in “grace”, which is the form of giving that Christ exemplifies and which as Lord He directs His servants to continue on His behalf.

If what is requested passes the condition of what is “good” or is for “saving life”, then the servant who holds Christ as Lord, is bounden to “give” whatever is desired of any man. This applies to the material things of the servants’ possessions, but it applies with greater importance to the spiritual wealth he has in Christ. Thus the Lord says in verse 45 “A good man out of the good treasure of his heart bringeth forth that which is good.”

Goodness and giving are related in the Lord’s service, for only what is good and can be given to satisfy the need of man and the love, desire and intention of the God of all good. He is indeed the God who is good and who is the God of grace.

In connection with goodness, God is the God of order, purity and decency and all else is not good. The devil is offering today disorder, in hair styles, in clothing, in personal habits and in abstract art and discordant music and in disobedient attitudes to parents, and authority of every sort and of revolt away from all good conventions and right standards of behaviour. He, Satan, sells “off-white” moral standards and experiences and conditions and anything that is not truly decent.

The Lord’s people must watch that as they “give” to them that ask, they do not give the Devil’s sordid stuff which stinks today to high Heaven and is too much shared among the Lord’s people for the good of those they should be helping to the grace and blessing of God.

### 3. BE MERCIFUL (v. 36)

God desires to give His good to evil men and unthankful men. Inasmuch as we are all sinners who have offended God, and have come under His righteous judgment, for God to help or love and bless and give, requires a further quality — mercy.

It is because God is great in mercy that His love has found a way to bless and give. His giving has been directed by His mercy to make a gift which meets the need of sinners under judgment. Mercy takes account of the peculiar need of people who are offenders and charges grace to provide accordingly. The cross of Christ is the measure both of the grace or giving of God and of the mercy of God who stepped in to meet our judgment.

The Lord’s servants must be as “the Highest” (v. 35) and “as your Father also is merciful” (v. 36).

Now the servant who is not activated with right desire, giving good, and allowing no evil in others to deflect him, is like the man in the parables here referred to.

## CHAPTER 7

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

2. And a certain <sup>2</sup>centurion's servant, who was dear unto him, was sick, and ready to die.

3. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4. And when they came to Jesus, they besought him <sup>3</sup>instantly, saying, That he was worthy for whom he should do this:

5. For he loveth our nation, and he hath built us a synagogue.

6. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7. Wherefore neither thought I myself worthy to come unto thee: but <sup>4</sup>say in a word, and my servant shall be healed.

8. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10. And they that were sent, returning to the house, found the servant <sup>5</sup>whole that had been sick.

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

12. Now when he came <sup>6</sup>nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13. And when the Lord saw her, <sup>7</sup>he had compassion on her, and said unto her, Weep not.

14. And he came and touched the <sup>8</sup>bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

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

16. And there came a fear on all: and they glorified God, saying, <sup>9</sup>That a great prophet is risen up among us; and, <sup>10</sup>That God hath visited his people.

17. And this <sup>11</sup>rumour of him went forth throughout all Judæa, and throughout all the region round about.

18. And the disciples of John shewed him of all these things.

19. And <sup>12</sup>John calling unto him two of his disciples sent them to Jesus, saying, Art thou <sup>13</sup>he that should come? or look we for another?

20. When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21. And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many

## CHAPTER 7

<sup>1</sup> *Matt. 8 : 5.*

<sup>2</sup> *A Roman officer over a band of 100 soldiers. See also Matt 8 : 5 - 13.*

<sup>3</sup> *Urgently and imploringly.*

<sup>4</sup> *Psa. 33 : 9.*

<sup>5</sup> *Sound and well.*

<sup>6</sup> *Near.*

<sup>7</sup> *Only Luke records the raising from the dead of the Widow's son at Nain.*

<sup>8</sup> *Coffin.*

<sup>9</sup> *Chapter 24 : 19.*

<sup>10</sup> *Chapter 1 : 68.*

<sup>11</sup> *Report.*

<sup>12</sup> *Matt. 11 : 2 - 19.*

<sup>13</sup> *Mic. 5 : 2.*

*Zech. 9 : 9.*

*Mal. 3 : 1 - 3*

First the unworthy servant is like a man trying to help someone else when really he needs help himself. He is like the blind leading the blind (v. 39) or like the man with the beam in his eye trying to pull out the mote from his brother's eye (v. 42). He is also like the man who built his house on the sand.

But the servant who **does** bless, and gives what is good and that with mercy, is like the man with his house on the rock, who is safe himself, as are all his, and all who receive from him. He is a "good man" with "good treasure" in his heart and home (v. 45).

## CHAPTER 7

### THE CENTURION OF CAPERNAUM HIS WORTHINESS AND FAITH

The Jews told Christ that this Roman Centurion was worthy to have his servant healed, "For he loveth our nation, and he hath built us a synagogue" (v. 5). Now this is an opinion about a man's worthiness, and it is clear that the Lord did not act just on the Jews' opinion of the man's worthiness, but He came at the urgent request of a man who prayed that the Lord would heal his servant.

Actually the Lord found praise for the faith of this centurion but He did not judge worthiness as the Jews judged it, nor did He act on any view of worthiness. People today have biased ideas of worthiness seen as in the case of those who make a motor-car available for a prominent evangelist, while what they are really doing is honouring the sign of the gold ring and in exchange for a share of largesse they boost the personal vanity of the donor by granting him some of the public plaudits that fall to the acclaim of the modern popular artist evangelists.

But the centurion had a right opinion of his own worthiness. He realised that Christ was so far above Him, not only in power and authority but in all true worthiness, that he was "not worthy" that Christ should come into his house and that he should even stand before Him. He realised that Christ had come to earth from Heaven, under authority which gave him authority to heal, raise the dead and to preach the gospel of the kingdom. This is implicit in what the Centurion said about being under authority himself as an officer of the Roman Power, which gave him authority to say to some "go", or "come", or "do this". He realised that Christ held the ultimate authority of life and death and that his own power was miserably small, compared with the Lord's. Hence his faith in Christ and his realisation of his own unworthiness.

The Centurion's revelation of his understanding of the spiritual relationship between the Lord and His work, and of his own relationship with the worthiness of the Lord, is one of the most extraordinary things revealed in the Gospels. His faith was so vast for an unworthy mortal, that the record in Luke declared that the Lord " marvelled " at such great faith, just as at Nazareth He marvelled at the effect of so

that were blind he gave sight.

22. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; <sup>14</sup>how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23. And blessed is he, whosoever shall not be offended in me.

24. <sup>15</sup>And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25. But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26. But what went ye out for to see? <sup>16</sup>A prophet? Yea, I say unto you, and much more than a prophet.

27. This is he, of whom it is written, <sup>17</sup>Behold, I send my messenger before thy face, which shall prepare thy way before thee.

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

29. And all the people that heard him, and the <sup>18</sup>publicans, justified God, being baptized with the baptism of John.

30. But the Pharisees and lawyers <sup>19</sup>rejected the counsel of God against themselves, being not baptized of him.

31. And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32. They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a <sup>20</sup>devil.

34. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of <sup>21</sup>publicans and sinners!

35. <sup>22</sup>But wisdom is justified of all her children.

36. And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to <sup>23</sup>meat.

37. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at <sup>24</sup>meat in the Pharisee's house, brought an alabaster box of ointment,

38. And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and <sup>25</sup>anointed them with the ointment.

29. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

40. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41. There was a certain creditor which had two debtors: the one owed <sup>26</sup>five hundred pence, and the other fifty.

<sup>14</sup> Isa. 35 : 5.  
Chapter 4 : 18.

<sup>15</sup> Matt. 11 : 7 - 19.

<sup>16</sup> A prophet is one who speaks on God's behalf at His command, to those to whom he is sent.

<sup>17</sup> Mal. 3 : 1.

<sup>18</sup> Tax Agents.

<sup>19</sup> See Acts 20 : 27.

*The prophet John had declared all the counsel of God to his generation as Paul had done to the Christians at Ephesus.*

<sup>20</sup> Demon.

<sup>21</sup> Tax Agents.

<sup>22</sup> Notice the sarcasm the Lord used to barb the point He was making. To be effective in His service His servants must sometimes use equally effective language.

<sup>23</sup> Eat or partake of a meal.

<sup>24</sup> At table.

<sup>25</sup> The anointing of Jesus' feet by the "woman that was a sinner" is also told only by Luke. Luke appears to have talked with many of the women that the Lord blessed. At least,

little faith. And these are the only two occasions that it is recorded that Christ “marvelled”. This does not mean that He was taken by surprise, but that He was wonderfully impressed, and that He thought it proper to commend and honour a faith so knowledgeable and sound.

### **SPEAK THE WORD**

The Centurion sent to ask Christ to “say in a word, and my servant shall be healed”. How did he know this? The Holy Spirit of God must have revealed it. Did he know that this was the One who called the worlds into being at His Word? Who spake, and it was done? Did he realise that the One to whom he sent was the incarnate Word, which was in the beginning with God?

Christ is the Word of God and in a coming day He will come to rule in power and glory bearing the names “King of Kings and Lord of Lords” and “the Word of God” (Rev. 19:16 and 13).

It is the Word that He speaks which as the Word of God is quick and powerful and which is the Word which is near to each of us, even in our mouths and hearts. His Word is the Word of faith (see Romans 10:8-9).

It is the simple straight-forward acceptance of what He says by His Word that enables men today to do as the Centurion did, to grasp the Kingdom and shake the world.

### **THE WIDOW OF NAIN AND HER SON**

Christ raised the dead to life on three occasions. Only John tells about the raising of Lazarus and only Luke tells about the young man of Nain. Matthew, Mark and Luke all record the raising of Jairus’ daughter. One was a man in the prime of life who died and was brought again to life (Lazarus). One was a young girl of twelve years, and here at Nain, the day after the Centurion’s son was healed at a word given by the Master, the only son of a widow, who was a young man, was brought to life as the funeral procession moved through the street of the city.

In each case the Lord spoke to the dead and called them to life. All the dead are still within the call and command of Him with whom we have to do. He said in the street of Nain, as He touched the bier, “Young man, I say unto thee, Arise” (v. 14).

The young man, Lazarus, and Jairus’ daughter were raised again from death to resume their previous life of mortality. But Paul says to the Christians at Ephesus “You hath He quickened who were dead in trespasses and sins” (Eph. 2:1). And all the sons and daughters of Adam — all our generation — are born into a spiritual death. When the Lord saves us by His grace, by the Word of His mouth, He does so by a recreation, and we are brought into a new life altogether, so that we are risen with Him.

When Christ rose from the dead, He did not return to a mortal life but His resurrection was the first-fruits of a new resurrection with power.

42. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43. Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46. <sup>27</sup>My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47. <sup>28</sup>Wherefore I say unto thee, Her sins, which are many, <sup>29</sup>are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48. And he said unto her, Thy sins are forgiven.

49. And they that sat <sup>30</sup>at meat with him began to say within themselves, Who is this that forgiveth sins also?

50. And he said to the woman, Thy faith hath saved thee; go in peace.

*Luke's sympathetic physician's understanding of the human course of the Son of man has been used by the Spirit of God to give details not found elsewhere in Scripture with the spiritual teachings relative to them.*

<sup>26</sup> *A large sum in the Roman coin of the day.*

<sup>27</sup> *See Psa. 23 : 5.*

<sup>28</sup> *1 Tim. 1 : 13 - 14.*

<sup>29</sup> *Chapter 5 : 20 - 21.*

<sup>30</sup> *Eating or partaking of a meal.*

His body assumed the power of an endless life free from mortal and physical limitations. We who are His do share now the spiritual life of His resurrection power, but in a coming day our very bodies will be changed to immortality and incorruption and we shall have bodies "like His" and we shall be "like Him".

He revealed His power at Nain in recalling a young man to life, but what of the power that will at the "shout" of Christ call the dead in Christ first, and then us who remain to be caught up "to meet the Lord in the air: and so we shall ever be with the Lord" ! (1 Thess. 4:17).

### **JOHN THE BAPTIST (v.v. 19-35)**

Readers are referred to the notes on the relative passages in Matthew and Mark. As to the implication of the Lord's controversy with the Scribes and Pharisees about John in verses 30 to 35 readers are referred to the author's booklet "The Doctrine of Gold" pages 75 to 77.

### **SIMON AND THE WOMAN THAT WAS A SINNER (v.v. 36-50)**

The Lord's visit to Simon's house and the devotion of the woman that was a sinner are only found in Luke's Gospel. This is another instance of the wealth of detail of the Lord's life and service which Luke

assembled under the guidance of the Holy Spirit, to portray on the page of Scripture the Gospel of the Son of man.

There is a rich contrast in the scene in Simon's house. Simon was a sceptical Pharisee and he did not approve of the Lord at all. He invited the Lord to his house, but he did not offer the Lord the customary civilities of eastern hospitality, for he did not kiss Him or offer water for His feet or oil for His head (v.v. 44-46).

Simon was a cold sceptical Pharisee and proudly righteous according to the accepted views of the class to which he belonged. The woman was a converted harlot who had received the forgiveness of God through the Lord Jesus, and she was openly and unashamedly devoted to Him. She anointed His head in Simon's house, and washed His feet with her tears and wiped His feet with her hair and kissed His feet ceaselessly while He sat at Simon's table.

The challenge of Simon's thinking that He could not be a prophet, not to know what kind of woman it was who so dealt with Him, brought from the Lord proof to Simon not only that He knew all about the woman, but that He knew all about Simon also.

The Lord revealed the hearts of those present that day in the parable of the two debtors, one a debtor in \$500 and the other in \$50.

The woman was a sinner with much sin and she knew it. She was a \$500 sinner and greatly loved the One who saved and forgave her. Paul also was a \$500 sinner and he knew it. He called himself "the chief of sinners" because he had persecuted the saints of God, and he greatly loved the One who saved and forgave him and who called him to service and discipleship and apostleship.

How many other \$500 sinners there have been only the Lord Himself knows, but there have been many. The \$500 sinner is one who **knows** his sin, is cast down with tears at the feet of Jesus to kiss His feet and to break his box of the ointment of praise and worship and to stay and remain continuously at the feet of Jesus. At His feet is the proper place and that is the devoted station of \$500 sinners.

But \$50 sinners like Simon do not like the \$500 sinners like this woman or like Paul or like all the other \$500 sinners of every sort, and they rather resent it that Christ is pleased to have their devotion and service.

The \$50 Simon sinners like to sit at conference tables and plot and plan about religio-political affairs and they rank in their various orders throughout all the denominational councils and the regional oversights and mission and camps and trustee and steward's boards of control. They hardly need Christ present and if they invite Him, they do not make Him very welcome, because they are self-sufficient, and righteous according to their own view of things.

Notice that at the end of the Chapter it is the woman that was a sinner that is forgiven and is addressed by the Lord and who is left in peace. Simon is not referred to at the end. If he was a \$50 sinner only, he does not seem to have repented of any part of it at all, and he is not referred to as being in forgiveness or at peace.

## CHAPTER 8

1. <sup>1</sup>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,

2. And <sup>2</sup>certain women, which had been healed of evil spirits and infirmities, <sup>3</sup>Mary called Magdalene, out of whom went seven <sup>4</sup>devils,

3. And Joanna the wife of <sup>5</sup>Chuza <sup>6</sup>Herod's steward, and Suzanna, and many others, which ministered unto him of their substance.

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

5. <sup>7</sup>A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

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

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

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

9. <sup>8</sup>And his disciples asked him, saying, What might this parable be?

10. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; <sup>9</sup>that seeing they might not see, and hearing they might not understand.

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

12. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

15. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

16. <sup>10</sup>No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

17. <sup>11</sup>For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.

18. Take heed therefore how ye hear: <sup>12</sup>for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19. <sup>13</sup>Then came to him his mother and his brethren, and could not come at him for the <sup>14</sup>press.

20. And it was told him by certain which said, Thy mother and thy brethren stand <sup>15</sup>without, desiring to see

## CHAPTER 8

<sup>1</sup>*The incidents of vv. 1-3 are found only in Luke.*

<sup>2</sup>*See Matt. 27:55.*

<sup>3</sup>*See Mark 16:9.*

<sup>4</sup>*Demons.*

<sup>5</sup>*Chuza was the servant.*

<sup>6</sup>*Herod Antipas.*

<sup>7</sup>*Matt. 13:3-9 & 18-23; Mark 4:2-9 & 14-20 vv. 11-15.*

<sup>8</sup>*Matt. 13:10; Mark 4:10.*

<sup>9</sup>*Isa. 6-9.*

<sup>10</sup>*Chapter 11:33. Matt. 5:15 Mark 4:21.*

<sup>11</sup>*Matt. 10:26. Chapter 12:2.*

<sup>12</sup>*Matt. 13:12. Chapter 19:26.*

<sup>13</sup>*Matt. 12:46; Mark 3:31.*

<sup>14</sup>*The press of people.*  
<sup>15</sup>*Outside.*

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**CHAPTER 8****THE LORD'S ENTOURAGE**

We are indebted to Luke for the first three verses of this Chapter which supplies the only information we have of the company which was attendant on the Lord as He travelled about preaching and ministering in Galilee in the days when He became a well-known public figure. This picture is given in the third year of His public ministry and in the period just before the events which led to His rejection of the Jews, to His withdrawal, and His turning directly towards all that lay before Him at Jerusalem, and to His decease which He would accomplish there.

In these glad days that Luke refers to in Chapter 8 Jesus moved throughout the towns and villages of Galilee "preaching and showing the glad tidings of the Kingdom of God". He was preaching and showing. By word of mouth He was proclaiming and explaining the Gospel or glad tidings, that God was providing for men that which would bring them to God and which would relate them eternally to God's rule and provision and care. And He showed or demonstrated the working and provision of God's care or rule by healing the sick, casting out demons and by all the actions He took touching every aspect of life. He showed by the sympathy of His own thought for men and women and children how God cared and provided.

As He so wrought He had twelve apostles assisting in His service and He was at the same time training and teaching them in preparation for a work that would fall on them after His death and resurrection and ascension. But the Lord had no home or source of income in the usual sense. It would appear that the apostles had left what they had of these things also to follow Him. Luke tells us that it was certain women that supplied the need in material things of the Lord and of them that were with Him. These women, apparently having a measure of affluence, "ministered unto Him of their substance" (v. 3). Three of them are named in this verse, and there were "many others".

It must have been a large and colourful following that the Lord had as He moved from place to place and the part the women had, should be kept in mind as we consider this period of the Lord's life and service. The service of the women was vital to the work and we may see through many incidents how appreciative the Lord was of the devotion and sympathy and understanding of the women who served and accompanied Him.

In the inscrutability of God's ways He has made a wide distinction between the role and work on this earth of men and of women. In Galilee the Lord honoured true womanhood and in His Church He still does the same. Though the order so maintained restrains a woman from usurping authority over the man, involves obedience and subjection to a father's or husband's authority and imposes silence in the Church, nevertheless, the field of influence and of ministration for others, in the home, in the Church and in the world, is of the utmost

thee.

21. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22. <sup>16</sup>Now it came to pass on a certain day, that he went into a <sup>17</sup>ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

<sup>16</sup> *Matt. 8 : 23 - 27;*  
*Mark 4 : 35 - 41.*  
<sup>17</sup> *Boat.*

23. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

24. And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25. And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26. <sup>18</sup>And they arrived at the country of the Gadarenes, which is <sup>19</sup>over against Galilee.

<sup>18</sup> *Matt. 8 : 28 - 34;*  
*Mark 5 : 1 - 20.*  
<sup>19</sup> *On the other side from.*

27. And when he went forth to land, there met him out of the city a certain man, which had <sup>20</sup>devils long time, and ware no clothes, neither abode in any house, but in the tombs.

28. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.

29. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the <sup>21</sup>bands, and was driven of the <sup>22</sup>devil into the wilderness.)

<sup>20</sup> *Demons.*  
<sup>21</sup> *Bonds.*  
<sup>22</sup> *Demon.*  
<sup>23</sup> *Demons.*

30. And Jesus asked him, saying, What is thy name? And he said, Legion: because many <sup>23</sup>devils were entered into him.

31. And they besought him that he would not command them to go out into <sup>24</sup>the deep.

<sup>24</sup> *See Rev. 20 : 3*  
*The "Deep" is literally the "abyss".*  
<sup>25</sup> *Bore with them in this request and gave them leave.*

32. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he <sup>25</sup>suffered them.

33. Then went the <sup>26</sup>devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

<sup>26</sup> *Demons.*

34. When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

35. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the <sup>27</sup>devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

<sup>27</sup> *Demons.*

36. They also which saw it told them by what means he that was possessed of the <sup>28</sup>devils was healed.

<sup>28</sup> *Demons.*  
<sup>29</sup> *See Acts 16 : 39.*

37. Then the whole multitude of the country of the Gadarenes round about <sup>29</sup>besought him to depart from them; for they were taken with great fear: and he went up into the <sup>30</sup>ship, and returned back again.

<sup>30</sup> *Boat.*

38. Now the man out of whom the <sup>31</sup>devils were departed besought him that he might be with him: but

<sup>31</sup> *Demons.*

importance and is always watched and valued by the Lord who Himself set the values and made the order and by whom all service and devotion is hallowed and treasured.

Those who thus minister in earthly things to Christ and to His servants will surely be ministered to in Heaven and in eternity in spiritual and heavenly things. They will be assured of the portion of everlasting satisfaction and joy that is the promised reward of service for the Master and of devotion in this present life.

### **SUSANNA**

This lady is named in Luke 8:3 and is not referred to elsewhere in Scripture. She shares a place like “Quartus, a brother”, or “Zenus the Lawyer”, only briefly referred to, but clearly to their eternal honour.

Susanna accompanied the Lord.

Susanna ministered of her substance to the Lord.

It is still available to the Susannas of the Church age to accompany the Lord and minister of their substance to Him.

### **LUKE’S PRESENTATION OF THE PARABLES**

In Luke 8 the parable of the sower is given and this is the only one of the seven presented in Chapter 13 of Matthew and there are noticeable differences in the parable that is given. Then in Luke 8 the parable of the candle is given and it is repeated again in Chapter 11:33. This parable is found in Matthew in the Sermon on the Mount in Matthew 5:15.

It seems clear that some of the Lord’s parables and teachings generally were repeated on various occasions and in different places. On such different occasions the Lord no doubt gave different emphasis to bring out different facets of truth. This also accounts for the interesting differences in the parables themselves.

### **HEARING AND HEEDING**

All three evangelists who record the parable of the sower say that after He had propounded it He said, or “He cried” as Luke puts it, “He that hath ears to hear, let him hear” (v. 8). This is the call to all who would know kingdom truth and profit by it.

This is also the prophetic call to the Churches of this age. The Lord in risen glory calls through the prophet John to each of the seven Churches and says, “He that hath an ear let him hear what the Spirit saith unto the Churches ” (Rev. 3:22).

The art of hearing is to heed. Luke accordingly records the further word of the Lord “Take heed therefore **how ye hear:** for whosoever hath, to him shall be given: and whosoever hath not from him shall be taken even that which he seemeth to have” (v. 18).

The last part of this verse is very illuminating. There are many people in the Church today who “have not”, though they “seemeth to have”. To outward appearance, or by personality counts, crowds of

Jesus sent him away, saying,

39. Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40. And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him.

41. <sup>32</sup>And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42. For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43. And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44. Came behind him, and touched the border of his garment: and immediately her issue of blood stanchèd.

45. And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?

46. And Jesus said, Somebody hath touched me: for I perceive that <sup>33</sup>virtue is gone out of me.

47. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48. And he said unto her, Daughter, be of good comfort: thy faith hath made thee <sup>34</sup>whole; go in peace.

49. <sup>35</sup>While he yet spake there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

50. But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made <sup>36</sup>whole.

51. And when he came into the house, he suffered no man to go in, <sup>37</sup>save Peter, and James, and John, and the father and the mother of the maiden.

52. And all wept, and bewailed her: but he said, Weep not; she is not dead, <sup>38</sup>but sleepeth.

53. And they laughed him to scorn, knowing that she was dead.

54. And he put them all out, and took her by the hand, and called, saying, Maid, <sup>39</sup>arise.

55. And her spirit came again, and she arose straightway: and he commanded to give her <sup>40</sup>meat.

56. And her parents were astonished: but he charged them that they should tell no man what was done.

<sup>32</sup> *Matt. 9 : 18 - 26;*  
*Mark 5 : 22 - 43.*

<sup>33</sup> *Chapter 6 : 19;*  
*Mark 5 : 30.*

<sup>34</sup> *Sound and well.*  
<sup>35</sup> *Mark 5 : 35.*

<sup>36</sup> *Sound and well.*

<sup>37</sup> *Except.*

<sup>38</sup> *John 11 : 11 & 13.*

<sup>39</sup> *Chapter 7 : 14;*  
*John 11 : 43.*

<sup>40</sup> *Food or something to eat.*

Christians "seem" to be spiritual, active workers in the Church and knowledgeable in its administration and affairs. They are forward in anything that appeals to popular acclaim. They present a show of having played their part in providing good Church buildings and facilities and have endless ideas about "outreach" with camp facilities, Bible schools,

beach missions, choirs and bands and hay rides. They have all the works of modern popular church enterprise with all modern trimmings and trappings. They “seem” to “have” it.

**But** despite appearances here and now they will lose what they appear to have. This is because their “heeding” is inadequate. They hear a certain amount of Kingdom truth and in their services and functions they “hear” the Word of God, but not in a way that they obey it and act on it. At the same time they are in their homes watching television and they **are** heeding a great deal that they see and hear there. They listen to voices from the world of sport and pleasure and business which they follow in a much closer manner than they follow what they hear from the Word of God.

To “heed” the voice of God it is necessary to do two things. First, allow the Word of God prime of place in all the calls that come, extinguishing all rival claims in the process. Secondly, the Word that is heard must be implicitly believed and immediately carried into effect in the life. It is common for Christians to encourage able men to come and “minister” the Word among them and they will relish the ministry and rank it as first class, but they stop short of acting on it. They **seem** to have the truth, but they turn from acting on it. If the servant of God who so ministers the Word, presses the admiring Christians to act on it, and to change their mode of life on the basis of the clear commandments of the Word, then they will turn on the preacher or teacher and call him a legalist. They will not accept the application of truth to themselves, though they will approve the truth and the preaching of it. On the other hand, the man or the woman who will allow the truth of the Word that is heard to enter into personal acceptance to the point that life is changed and directed by it, then such persons have heeded what they have heard, they profit from it, add more, and build up the treasure in Heaven, that the others seem to have but are in fact losing out on.

Consider for instance the case of the young woman who learns what the Word says about becoming dress, about “make-up”, about a covering for the head, about her hair and about obedience to a father or husband and about what her attitude should be in the life and work and service of the Church.

Is it not the case that the great majority of our young women today are by this test “seeming to have” rather than being among the “whosoever hath, to him (her) shall be given”?

Try the men similarly with the world-in-the-home test and see what they do about television. Try them on friendliness with the world generally, and press a little. Try about unequal yokes in business. Try on covetousness and on what the Word says about giving to the Lord’s work.

Probe the leaders on whether or not they obey, 2 John 10, or Titus 3:10, or Romans 16:17, or 1 Corinthians 5:11, or Ephesians 5:11, 14-17 and so on.

Rather let us each test ourselves on our heeding of the hearing of every Word of God. It is not what we think of ourselves or of

## CHAPTER 9

1. Then he called his twelve disciples together, and gave them power and authority over all <sup>2</sup>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 <sup>3</sup>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.

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.

10. And the apostles, when they were returned, told him all that they had done. <sup>5</sup>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 <sup>7</sup>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 <sup>8</sup>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.

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 <sup>11</sup>straitly charged them, and commanded them to tell no man that thing;

## CHAPTER 9

<sup>1</sup> *Matt. 10 : 1;*

*Mark 6 : 7 - 12.*

<sup>2</sup> *Demons.*

<sup>3</sup> *Travel bag or satchel.*

<sup>4</sup> *Matt. 14 : 1;*

*Mark 6 : 14.*

<sup>5</sup> *Matt. 14 : 13.*

<sup>6</sup> *Matt. 14 : 15 - 21;*

*Mark 6 : 35 - 44;*

*John 6 : 1 - 14.*

<sup>7</sup> *Food or provisions.*

<sup>8</sup> *Food.*

<sup>9</sup> *Matt. 16 : 13;*

*Mark 8 : 27.*

<sup>10</sup> *Matt. 16 : 13 - 21.*

*Mark 8 : 27 - 30.*

<sup>11</sup> *Strictly.*

others that means anything at all as to whether we have and are given more, or have taken from us what we seem to have. The Lord Himself is the arbiter of these things and who's who among the Haves or Have-nots of Heaven will be revealed at the Judgment Seat of Christ.

**RE: VERSES 19-56**

Readers are referred to the notes on Matthew and Mark re the subjects of these verses.

**CHAPTER 9**

This Chapter gives the main incidents of the closing period of the Galilee ministry of the Lord and introduces the great revelation of the Lord as the Christ of God (v. 20). This is followed by Luke's account of the transfiguration and then of the change in the Lord's life and ministry as "He stedfastly set His face to go to Jerusalem". This was within a few months of His suffering and death.

Luke devotes three long chapters to the incidents of the birth, lineage and early life of the Lord: five chapters to the Lord's Galilean ministry: and sixteen chapters to the events and teachings of the last few months, and of what "stedfastly setting His face to Jerusalem" entailed for Him and achieved for us. Two thirds of the Gospel of Luke is occupied with the Gospel proper, which Paul explains is concerning the death, burial and resurrection of Christ (see 1 Cor. 15:1-4).

But the first one-third of Luke is also essential to prove and reveal that the One who so died, and was buried and rose again, was indeed the sinless Lord of Glory who was born of a virgin and who was indeed the true Son of God, become Man, to give Himself a ransom for many.

The last incidents of the main Galilean ministry of the Lord were first the sending out of the twelve apostles, a ministry supervised by the Lord Himself, which no doubt occupied a considerable period. This was followed by the report of the twelve, the withdrawal to a desert place, and the feeding of the five thousand. Notes on these events will be found with the relative chapters on Matthew's or Mark's Gospels.

**HE WAS ALONE PRAYING (v. 18)**

**(AND HIS DISCIPLES WERE WITH HIM)**

Now how could He be alone, and have His disciples with Him? Seven times in Luke the Lord is found in prayer and He is always "alone", for His communion with God the Father and the Holy Spirit involved the essence of the triune Godhead which no man could participate in. In the Garden of Gethsemene He is again seen later, "withdrawn from them about a stone's cast" as He "kneeled down and prayed" (Ch. 22:41). He was in the Garden with His disciples but withdrawn from them and alone. Not even Peter and James and John who came with Him further than the others did (see Mark 14:32-33) could enter into an understanding of His praying at that time.

22. Saying, <sup>12</sup>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. <sup>18</sup> *Matt. 16 : 21 - 28;*  
*Mark 8 : 31 - 38.*

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. <sup>13</sup>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. <sup>15</sup> *2 Tim. 2 - 12.*

27. But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28. <sup>14</sup>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. <sup>15</sup> *Matt. 17 : 1 - 8;*  
*Mark 9 : 2 - 8.*

29. And as he prayed, the <sup>15</sup>fashion of his countenance was altered, and his raiment was white and <sup>16</sup>glistening. <sup>15</sup> *Form or appearance.*  
<sup>16</sup> *Glistening.*

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; <sup>17</sup>hear him. <sup>17</sup> *See Acts 3 : 22.*

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.

37. <sup>18</sup>And it came to pass, that on the next day, when they were come down from the hill, much people met him. <sup>18</sup> *Matt. 17 : 14 - 21;*  
*Mark 9 : 14 - 29.*

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 <sup>19</sup>devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to <sup>19</sup> *Demon.*

It was in that period of prayer in Gethsemene when the Son of Man was so weakened by the ordeal of the Cross which the prayer concerned, that "then appeared an angel unto Him from Heaven, strengthening Him" (Ch. 22:43).

The period of prayer referred to in Luke 9:18 was a similar experience in which the Son of Man who had been conducting a popular ministry in Galilee came to the place in His work and life where it was necessary for Him to turn from that ministry and prepare to go to Jerusalem and to all that was involved in the offering up of Himself as the Saviour of sinners.

It was immediately after so praying that the Lord pressed on His disciples the question which produced the answer "Thou art the Christ of God" (v. 20). He then instructed His followers plainly about the necessity for Him to suffer, to "be slain, and be raised again the third day" (v. 22). Thereafter "He stedfastly set His face to go to Jerusalem" (v. 51).

### **FOLLOWING THE ONE WHO PRAYED ALONE**

The implication of the latter part of the Chapter (v.v. 51-61) a good deal of which is not found in the other Gospels, is that not only did the Lord pray alone and act on a prayer orientation, but that He expects His followers to be available and willing to do the same.

The kingdom of God involves the direction by God of affairs on earth and the assumption of directives as to the work and activities of all the servants and subjects of the King. As perfect Man, the Lord Jesus so submitted Himself, "Alone" and apart from all other human influences or authority. He prayed and then acted.

The incidents of the last section of the Chapter show that the Lord wanted His followers to understand that they must be like Him, in that they must consult "alone" with the King and do His bidding without thought or regard for the human ties that would otherwise operate in guiding human thought and action.

The Lord did not confer with the apostolic committee of the twelve as to the work that lay before Him. He prayed alone, and directed His course on Heaven's revealed initiatives.

Within the Church there are proper fields for discussion and co-operation and fellowship of Christians together. But in the field of the Kingdom of God, each subject should be in relation personally with the King. He should pray alone, even though in company in the Church, even though in company in his home or with other bands of his fellows. He should take his orders, and directions, his commissioning, his satchel of instructions, his chart and authorities only from the "alone" prayer room, having connection as it does direct with the throne of the Kingdom.

### **THE FOXES AND BIRDS**

In pursuing this course, the Lord abandoned Himself entirely 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.

46. <sup>20</sup>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: <sup>21</sup>for he that is least among you all, the same shall be great.

49. <sup>22</sup>And John answered and said, Master, we saw one casting out <sup>23</sup>devils in thy name; and we forbid 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.

51. And it came to pass, when the time was come that he should <sup>24</sup>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. <sup>25</sup>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. <sup>26</sup>And he said unto another, Follow me. But he said, Lord, <sup>27</sup>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.

<sup>20</sup> *Matt. 18 : 1 - 14.*  
*Mark 9 : 33 - 37.*

<sup>21</sup> *Matt. 23 : 11 - 12.*

<sup>22</sup> *Mark 9 : 38.*

<sup>23</sup> *Demons.*

<sup>24</sup> *Mark 16 : 19;*  
*Acts 1 : 2.*

<sup>25</sup> *John 4 : 4 - 9.*

<sup>26</sup> *Matt. 8 : 21.*

<sup>27</sup> *Allow or permit me.*

Heaven's provision and care, and had no ties of property or concern for material things. He had no home or funds. He did not have as much on earth of material things as the foxes and the birds have (v. 58). The follower who would follow the Lord "whithersoever" the Lord's service may require must be prepared to forsake or forfeit all material ties of houses and "possessions" and be prepared to disentangle himself from all the things the worldling seeks after. He must hold lightly the "things" of this life that come to his need, and be ready to drop them and leave them without a pang of concern or sense of loss. He will go forward unimpeded by all such weights and claims, as the work of the Lord may require.

### **FAMILY CLAIMS**

They had said to Christ previously "Thy mother and brethren are without". But He would not allow even His loved Mother to interfere with the work Heaven required of Him. On the Cross He thought of her, and directed John to take her to his house and to be a son to her. But when she attempted to deflect Him, "for His own good" as it appeared to her at the time, He would have none of it, and said that the family of Heaven came first, and that in the field of action and life on earth within the Kingdom of God, His mother and His brethren were those who hear the word of God and do it (Ch. 8:21).

So not only property, but family must be set aside, if the King directs. In verse 59 one servant of the King was directed to follow in the work of preaching the Kingdom of God. But instead of going directly and doing it, he answered back and said "But gracious King, allow me to do the decent thing, according to what everyone expects of me in relation to my family obligations, first. Surely you would agree, O King, that I should do this first, and then do your bidding". But the King answered flatly, "No! go thou. If I have asked you to go, leave all your responsibilities to me. What I say is always right, proper and best, not only for you, but for all others involved. If you have real responsibilities, these become mine. You go and do, and don't demur". Is not this what Jesus intended us to understand when He said "Let the dead bury their dead: but go thou and preach the Kingdom of God"? (v. 60).

Scripture teaches elsewhere that God's people all have necessary responsibilities for dependent relatives. But here the principle is also settled that under the Kingdom of God, the King can and may order differently, and what the King directs the particular individual on a particular matter, is, and must be, clear and independent of all family duties and of all the ties of nature. The Kingdom and the King's command take precedence if any such question should arise.

### **BIDDING FAREWELL**

It is further stated that the service of the King must not be deflected by social conventions or worldly considerations of any kind. Enthusiasm and alacrity is expected, and this service cannot be done in a spirit of

wistfulness for other things. Wholeheartedness is required and there can be no “looking back” (v. 62).

What a man has in his home and at his house (v. 61), are the things that his heart has become devoted to and which normally conditions his thinking and acting. Now the King claims to cut across this at will. More than this, the King will have no service from anyone who will not surrender the whole heart of desires and longings to Him, without recourse.

So, if the King says, “Study the Scriptures, and equip yourself to teach the truth of God”, the heart may say “Oh but in my house is a really good television set, and tonight the family and those that they have invited to my home will be watching the Pin-up Girls’ Parade, and then the Duke of Dublin is to give his views on men going to the moon. Let me join in with all this first, and as soon as I can fit it in with this, and with my obligations to the golf club and after the next meeting of the Inter-Camp Music Committee, I will do as you say and study the Word of God”.

But the King says “No! Dispose of the television set. Let the people who want to see those things go somewhere else. And don’t worry about what any of them think about you. Never mind the Committees. All those things belong to other kingdoms. Don’t hanker after those kingdoms and the joy or the pride of them, whatever you do, for you can never serve Me and My kingdom while doing that. Give it up and cut it clean, and you will leave a mark in this scene for which you will be rewarded in the Society of Heaven in a coming day”.

Is this not what the Lord wanted us to understand, when He said, “No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God”? (v. 62).

### **WHAT ABOUT THOSE WHO REFUSE HIM AND US ?**

In verses 51 and 56 a necessary parallel truth is declared. Not many will do as the Lord did, or as He wants His followers to do and whole villages of Christians will not accept the real out-and-outers for the King. Now James and John were “all out” for the King, and when they saw that the King was refused they became angry and asked the Lord if they should command fire from Heaven to consume those who had refused the King (v. 54).

The King said “Ye know not what manner of spirit ye are of”.

Having testified the truths of the Kingdom, if these truths are not accepted, the servants of the King can bring no force or pressure to bear, and they must watch their own spirits as others are affected. The King yearns over the disobedient and the King’s servants should have the spirit of yearning also. They should seek and yearn and long as they endeavour to persuade men, but when refused and it is clear that nothing more can be done, then the servant of the Master must not entertain any other spirit or attitude — not even that of annoyance and frustration. The man of God of this age of the grace of God, is to “preach the Word; be instant

in season and out of season". He is to "reprove, rebuke, exhort **with all longsuffering and doctrine**" (2 Tim. 4:2).

So if the Prophet is directed to reprove on say the use of television in the homes of the Christians, or if he seeks to exhort the people of God to avoid the compromise of Billy Grahamism or whatever else it may be — he should persevere with longsuffering and doctrine. And when he finds that despite all his prayer and effort the great majority of the people addressed appear to ignore the teaching or refuse it, or continue as before, he must still stay upon the same course. He must continue to witness for the truth he knows, and with continual long-suffering, but determinedly, advisably and with insistence, he will in season and out of season urge and implore, reprove and rebuke and exhort, as before. But his spirit must be serene as he so engages. He must not strive but he must be patient with all men, always willing and apt to teach.

## CHAPTER 10

### OTHER SEVENTY ALSO

The Lord had sent out the apostles two and two together as Luke recorded in Chapter 9. Now in Chapter 10 he records another sending out two by two of another seventy also. This is, in addition to the twelve. Only Luke tells of this and of the other matters of this period found in Chapters 10 to 18 of his gospel. That seventy were called and commissioned in addition to the twelve reveals something of the magnitude of the Lord's following at this period and of the width and breadth of His enterprise as He preached the Kingdom.

The sending of the seventy appears to have been soon after the twelve returned and the work of the seventy seems to have been confined to the area of Peraea, on the far side of Jordan from Galilee and Judaea. It was the area to which the Lord turned at the end of His Galilean ministry. The instructions of the Lord to the appointed seventy were very similar to those for the twelve, but distinctions may be noted. The Lord Himself followed each pair of workers and they prepared the towns and villages for the Lord Himself. They were to heal the sick and "say unto them the Kingdom of God is come nigh unto you" (v. 9).

### NOT HOUSE TO HOUSE

The instruction to the different pairs as to arrangements for their accommodation and provisioning seems to have been the same as that for the twelve. The twelve were instructed on entering a town to "enquire who in it is worthy: and there abide till ye go thence" (Matt. 10:11). This principle is maintained for the seventy with the direction "Go not from house to house" (v. 7). This means as to accommodation. If the attitude of the householder, or his care and provision proved to be not all that could be desired, or even if better accommodation was offered elsewhere, they were not to change. They were to take up

## CHAPTER 10

1. <sup>1</sup>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, <sup>2</sup>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.

4. Carry neither purse, nor <sup>3</sup>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: <sup>4</sup>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 <sup>5</sup>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. <sup>6</sup>Even the very dust of your city, which <sup>7</sup>cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come <sup>8</sup>nigh unto you.

12. But I say unto you, that it shall be <sup>9</sup>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; <sup>10</sup>and he that despiseth me despiseth him that sent me.

17. And the seventy returned again with joy, saying, <sup>11</sup>Lord, even the <sup>12</sup>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 <sup>13</sup>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

## CHAPTER 10

<sup>1</sup> All the incidents of this Chapter are not referred to by any of the other evangelists.

Re sending out of the twelve see Ch. 9 : 1 - 6;

Matt. 10 : 1;

Mark 6 : 7 - 12.

<sup>2</sup> Three times the Lord refers to the Harvest of Souls

Matt. 9 : 37 (in Galilee); John 4 : 35 (in Samaria) and Luke 10 : 2 (in Peraea).

<sup>3</sup> Travel bag or satchel.

<sup>4</sup> Matt. 10 : 10;

1 Cor. 9 : 14;

1 Tim. 5 : 18.

<sup>6</sup> Near.

<sup>6</sup> See Acts 13 : 51.

<sup>7</sup> Settles on and clings to.

<sup>8</sup> Near.

<sup>9</sup> See Heb. 2 : 3 & 10 : 29 - 30.

<sup>10</sup> See 1 Thess. 4 : 8.

<sup>11</sup> Demons.

<sup>13</sup> Dan. 12 : 1; Phil. 4 : 3; Rev. 21 : 27.

lodgings at what appeared to be a worthy man's place and work from there until they finished in that area. This involves a number of considerations. First it meant that the workers were to be content with whatever fare they received and were not to be occupied covetously looking for better. Secondly, if this meant a degree of austerity or even insufficiency of provision, or of noncooperation in the work, it was to be accepted as part of the cost of following Christ. Thirdly, it meant that the workers would concentrate fully on the task before them. Fourthly, and notwithstanding what has been said thirdly, the principle is settled and accepted that "the labourer is worthy of his hire". We learn from Matt. 20:2 that a normal labourer's wages were one penny a day in the values of that age. That is enough to provide a day's sustenance. The labourer for the Lord is similarly entitled and he might receive a little more or a little less. He is not to worry about such matters but accept what he receives gracefully and thankfully.

The mission and message of the seventy were different from those which God's servants have when they are sent out by the Master today. But the principles above set out concerning accommodation and provisioning are not retracted or expanded any further by other directions for Gospel or Kingdom workers, elsewhere in the New Testament.

### **WOE TO THOSE WHO REFUSE**

The seventy were instructed what to do if a city would not receive them and their message. They were to shake off the dust of their feet against such a place, but nevertheless to proclaim "be ye sure of this, that the kingdom of God is come nigh unto you."

In the previous chapter the Lord had warned His servants against a wrong spirit towards such people. The Servant of the Lord must always yearn and work for the souls of men. But now, if the message is stolidly refused, a note of warning is to be added. While the servant will always seek to help, He knows the King must ultimately judge.

And now the Lord reveals in verses 13 to 16 that this position had already been reached in the cities of Galilee. They had not turned to the King and had revealed by their whole reaction to his teachings that they refused Him. And He pronounces the woes of these verses.

The apostles later acted similarly in similar conditions (see Acts 13:51 and 18:6).

It is a solemn thing that some places today where the gospel has been faithfully preached over long periods have become dead to God. Some churches and peoples God "gives up" (Rom. 1:24, 2 Thess. 2:11 and Rev. 3:16). This is a divine consequence of the refusal of truth.

The servant of God works with the knowledge of such things, and it gives an urgency and a piquancy to his message as he seeks to win his fellows and lead them to the truth in all its fulness.

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, <sup>13</sup>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.

25. And, behold, <sup>14</sup>a certain lawyer stood up, and tempted him, saying, Master, <sup>15</sup>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, <sup>16</sup>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 <sup>17</sup>thy neighbour as thyself.

28. And he said unto him, Thou hast answered right: this do, <sup>18</sup>and thou shalt live.

29. But he, <sup>19</sup>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 <sup>20</sup>a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33. But a certain <sup>21</sup>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 <sup>22</sup>morrow when he departed, he took out <sup>23</sup>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 <sup>24</sup>Martha received him into her house.

39. And she had a sister called Mary, which also <sup>25</sup>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 <sup>26</sup>that good part, which shall not be taken away from her.

<sup>13</sup> 1 Pet. 1 : 10.

<sup>14</sup> See also Matt. 19 : 16. Compare also Matt. 22 : 35.

<sup>15</sup> See John 3 : 16 and Acts 16 : 30 - 31.

<sup>16</sup> Deut. 6 : 5.

<sup>17</sup> Lev. 19 : 18.

<sup>18</sup> See Lev. 18 : 5.

"Thou shalt live in or by" the Commandments. The meaning here is thou shalt live a true life worth living before God.

<sup>19</sup> See Ch. 16 : 15.

<sup>20</sup> The Levites had a responsibility to minister the things of God to Israel.

<sup>21</sup> See John 4 re the despised Samaritans.

<sup>22</sup> The following day, next morning.

<sup>23</sup> Matt. 20 : 2 shows that a penny in the values of the age of Christ was a labourer's wage for a day.

<sup>24</sup> John 11 : 1 & 12 : 2.

<sup>25</sup> See Ch. 8 : 35 Saul of Tarsus first sat at the feet of Gamaliel (Acts 22 : 3).

<sup>26</sup> See Ps. 27 : 4.

## **THE GOOD SAMARITAN**

This wonderful picture lesson, found only in Luke, is central to the teaching which reveals the Lord as the Son of man, the Man·Christ Jesus. This story reveals the heart of the Lord Jesus as He came where a certain helpless fallen man was (which is you and which is me) and He had compassion, and took all the action necessary, to heal, bind us up, reviving us with oil and wine, and to bring us to the heavenly Inn of the House of God. He paid the price for all this and has issued a carte blanche for all our legitimate future needs. His determination is that we should be taken care of, and He has the ability and resources to effect and accomplish this.

In so acting the Lord was fulfilling God's intention for humanity, that man should act neighbourly to man. And He says plainly after revealing the heart and mind of the Good Shepherd, "Go and do thou likewise" (v. 37).

## **DOING LIKEWISE**

As the despised Samaritan-type, Word-of-God, Christ-ones journey the hard and dangerous road from the Jericho of wickedness to the Jerusalem of blessedness they will find many poor fellows robbed and hurt and needing help. Some of the robbed are these:

1. The Modernist Bible-School Graduates.
2. The Insatiate Voluptuaries of our age.

### **1.—THE MODERN BIBLE SCHOOL GRADUATES**

These poor fellows have been set upon by a horde of rascals with poisonous swords — (spurious texts and Christ-dishonouring versions) and they have been robbed of their only weapon (the true Bible) and of their food and sustenance (the Christ of the real Bible). They have awful wounds and have been left half dead by the enemy of souls who directed the attack. They have been brain-washed as well.

It is very difficult to help these poor souls but binding up with the true Word of God, and pouring in the oil and wine of heaven from it, is the only thing that will help. As soon as possible they must be got up into the Samaritan's car, the vehicle of the A.V. which took the Samaritan himself safely on his journey this far. This used as an ambulance will get the injured and robbed lad or lass to the place where he or she can be cared for and helped back into health and usefulness again. Such place of help is not a Bible School or a Christian Holiday Camp but a simple local Church of the Christ of the living God — where the whole true Word of God is fully honoured and acted upon. The pennies paid to the furtherance of that work are really well spent pence.

### **2. THE INSATIATE VOLUPTUARIES OF THE AGE**

Along the highways of life today are drink and drug addicts who need help. They have been robbed by the drink and drug thugs of their cloak of decency and they squat half dead with internal injuries.

## CHAPTER 11

1. And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.
2. <sup>1</sup>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.
5. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;
6. For a friend of mine in his journey is come to me, and I have nothing to set before him?
7. And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.
8. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.
9. And I say unto you, <sup>2</sup>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. <sup>3</sup>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?
14. <sup>4</sup>And he was casting out a <sup>5</sup>devil, and it was dumb. And it came to pass, when the <sup>5</sup>devil was gone out, the dumb spake; and the people wondered.
15. But some of them said, <sup>7</sup>He casteth out <sup>8</sup>devils through Beelzebub the chief of the <sup>8</sup>devils.
16. And others, tempting him, <sup>10</sup>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 <sup>11</sup>devils through Beelzebub.
19. And if I by Beelzebub cast out <sup>11</sup>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,

## CHAPTER 11

<sup>1</sup> See Matt. 6:5-15. It should be noted that the prayer of Matthew 6 was given in the course of the sermon on the Mount, and that the similar though different prayer recorded here by Luke was given by the Lord at a later period.

<sup>2</sup> Matt. 7:7 & 21:22.

<sup>3</sup> See Matt. 7:9.

<sup>4</sup> See Matt. 12:22-45.

<sup>5</sup> Demon.

<sup>7</sup> Matt. 9:34 & 10:25  
Mark 3:22.

<sup>8</sup> Demons.

<sup>10</sup> Matt. 12:38 & 16:1

<sup>11</sup> Demons.

But beside these, there are thousands and thousands of deeply wounded people who have had their clothes taken from them by evil workers and who are sick unto death — perhaps more than half-dead. Their injuries are to their personalities and their spiritual beings.

They have been the victims of a subtle, modern form of attack. They have been gassed.

They were lured to look where Christians should not look and a silver-grey screen did the rest. They joined the world's hunt for pleasure and lust and greed and they got what they wanted. Most of it seemed not so bad at the time, but there they are, on all the highways of life today, robbed of their true spirituality and of usefulness for Christ; robbed of joy in the Lord, and of the ability to love His Word and to pray; robbed in some cases of faith itself; in some cases of decency and of moral virtue. They are spiritually ill and cannot understand their own need. Many of them think they are well and wealthy spiritually when they are wretched, and miserable and poor, and blind, and naked (Rev. 3:17).

To be neighbourly to such people the good Samaritans of today must be prepared to attempt almost the impossible, for it is very hard to help people who are so mesmerised or infatuated with evil that they think they are pleasing God. Only patience and the use of the medicines and dressings recommended by the Lord in Rev. 3:18 (especially the eyesalve) will be of any use.

The aim of every good Samaritan in the field of Christian life and service must be to get the wounded and the hurt and the needy to their "good part" with Christ. The place they need is at the feet of Jesus. He is "In" to all in need today. Let all the needy be brought to the place Mary found. She sat at His feet. Mary had that "good part", which was not taken away from her (v. 42).

## CHAPTER 11

### HOW TO PRAY

As the Perfect Son of Man, tabernacling in a body of humanity, the Lord maintained and exemplified the ideal for humanity in every aspect of life which related to God. Man was made to respond to God in heaven, though he was to dwell on earth. As a spirit-being inhabiting a mortal body, man was of the moral and God-conscious order referred to as being "in the image of God" and he was made to be able to hear the voice of God in his spirit consciousness and to speak to God himself. He was made to be able to commune with God.

Our Lord, as Man, did so live and commune with God in heaven as a perfect man should do, and those that lived closely with the Lord were able to observe that His prayer life was closely connected with His life of work and word among men. They were so impressed with the wonder and the reality of this, that on the occasion referred to in this Chapter they said "Lord teach us to pray, as John also taught his

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. <sup>23</sup>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.

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, <sup>24</sup>Blessed is the womb that bare thee, and the paps which thou hast sucked.

28. But he said, <sup>25</sup>Yea rather, blessed are they that hear the word of God, and keep it.

29. <sup>26</sup>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 <sup>27</sup>Jonas the prophet.

30. For as <sup>27</sup>Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31. <sup>28</sup>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 <sup>29</sup>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.

33. <sup>30</sup>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. <sup>31</sup>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.

37. And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to <sup>32</sup>meat.

38. And when the Pharisee saw it, he marvelled <sup>33</sup>that he had not first washed before dinner.

39. <sup>34</sup>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. <sup>35</sup>But woe unto you, Pharisees! for ye tithe mint

<sup>23</sup> *Matt. 12 : 43 - 45.*

<sup>24</sup> *Chapter 1 : 28 & 48.*

<sup>25</sup> *See Chapter 8 : 21.*

<sup>26</sup> *See Matt. 12 : 38 - 42.*

<sup>27</sup> *Jonah.*

<sup>28</sup> *1 Kings 10 : 1.*

<sup>29</sup> *Farthest.*

<sup>30</sup> *Chapter 8 : 16.*

*Matt. 5 : 15.*

*Mark 4 : 21 - 22.*

<sup>31</sup> *Matt. 6 : 22.*

<sup>32</sup> *Eat a meal.*

<sup>33</sup> *See Mark 7 : 3.*

<sup>34</sup> *Matt. 23 : 13 - 35.*

<sup>35</sup> *Matt. 23 : 23 - 39.*

disciples". This incidentally is an interesting sidelight on John the Baptist and relates the power of his ministry to the same power that was observed in the Lord's ministry.

In answer to this request the Lord presented His disciples with principles found throughout this Chapter, some by direct instruction, some by parable or illustration. He taught as follows:

**1. ATTITUDES OF HEART NECESSARY FOR PRAYER**

- (a) **RECOGNITION** that God is high and powerful in heaven and that the person praying is a mortal living on earth a subject and creature of the One addressed. But that nevertheless, the High One accepts the lowly suppliant as His child. "Say" "Our Father which art in heaven".
- (b) **REMEMBRANCE** that God is absolutely holy. Man must always think and adjust as he approaches a holy God. He is to "say" — "Hallowed be thy Name".
- (c) **CONSENT** that God rules. It is no use approaching God unless He that comes is prepared to "say" "Thy Kingdom come".
- (d) **BE WILLING** to do what God says and accept what He determines, no matter what may be the desire of the son or daughter who approaches the Father. Further there must be a willingness to adjust the desire to what the Father is found to desire. He will "say" "Thy will be done, as in heaven, so in earth".
- (e) **ACKNOWLEDGEMENT** that God provides for His creatures, and that the fare of the day, such as it may be, is from Himself. Man must ever be both expecting God to provide and gratefully thankful for that provision. He is dependent, and loves to be dependent. He always "says" "Give us day by day our daily bread", and he keeps on saying it, each day.
- (f) **RIGHT ORIENTATION** to other sons and daughters of the same God and Father. He must "say" and show by life and actions that he means it "Forgive us our sins: for we also forgive every one that is indebted to us".
- (g) **A SENSE OF DANGER** in that the sons of Adam have "the old man" and "the flesh" ever about them to tempt or lure or cause them to fall; and also in that they are beset by the enemy of souls, by the spiritual powers of darkness, by Satan, by evil spirits, by the World, and by other sinful men and women. Indeed he needs to remember that without the Father's help he will loiter, stray, and fail. So he is to "say", "And lead us not into temptation; but deliver us from evil."

2. Man does not pray all the time in the sense here referred to. Life is many-sided and should be full-orbed. Christ prayed and then, "When He ceased", He taught his disciples. There should be habits of prayer and seasons for prayer, sufficiently regular to maintain the right balance in life.

3. As to request prayers, the Father expects a person to be really sincere and sure about what he wants. This is the lesson of the impor-

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.

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

46. And he said, <sup>47</sup>Woe unto you also, ye lawyers! for ye <sup>28</sup>lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. <sup>47</sup> *Matt. 23 : 4 - 10.* <sup>48</sup> *Load.*

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. <sup>29</sup>From the blood of Abel unto the blood <sup>30</sup>of <sup>29</sup> *Gen. 4 : 8.* <sup>30</sup> *2 Chron. 24 : 20 - 21.* Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52. <sup>31</sup>Woe unto you, lawyers! for ye have taken away <sup>31</sup> *Matt. 23 : 13.* 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 <sup>32</sup>urge him vehemently, and to provoke him to speak of many things:

54. Laying wait for him, and <sup>33</sup>seeking to catch something out of his mouth, that they might accuse him. <sup>33</sup> *Oppose.* <sup>33</sup> *Mark 12 : 13.*

tunate friend (v.v. 5-8). But the next verses negative the thought that God is heard for much speaking or loud clamouring. Three things are needed — asking, seeking and knocking. In Hebrews we read “He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him” (Heb. 11:6). He is a Father who loves to give the best to His sons and daughters (v.v. 11-13).

4. Beyond the above, men can only advance in progress in their prayer-life through the comforting and counselling work of the Holy Spirit. The Lord more than hints at this when He says in verse 13 “If ye then being evil know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?” At that time the Holy Spirit was not given to Christ’s followers in the sense He meant. He Himself later “prayed the Father”

that the Holy Spirit should be given (see John 14:16) and of course this request was fulfilled at Pentecost, so that all who are of His Church now “have” the Holy Spirit of God dwelling in them. Thus it is that “the Holy Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit because He maketh intercession for the saints according to the will of God” (Rom. 8:26-27).

5. All God’s work on earth is performed by His sons and daughters upon the basis of instruction and empowering received from above through the Spirit with a prayer conditioning.

### **HOW TO WORK FOR GOD.**

Working and praying are closely related and in the latter part of Chapter 11 the Lord discloses some of the principles of service.

The reference of the Jews to Beelzebub is used as the introduction to this subject, for it is well to remember that all service for God is likely to be opposed by the unseen powers of evil which in this age are always warring against God and against God’s servants, seeking to undo and disrupt all that is attempted on Heaven’s behalf here in this scene.

The Holy Spirit’s help is necessary in this service as in prayer. What happens where the Holy Spirit is not indwelling and filling the life is seen in verses 24-26. Self-discipline and self-reformation are insufficient to provide against the power of evil with which humanity is beset.

But not only are there dangers from the unseen spirit forces about us, but from the organised world of religion that is about us. In this Chapter this is represented by the Pharisees and Scribes or Lawyers whom the Lord reviews and castigates in verses 37 to 54. Such religious leaders make their own rules and pretend to direct the life and work and service of others, but they do not do God’s work but their own. They are serving themselves and praising themselves and satisfying themselves. The Lord pronounces woes upon them.

God’s people today are beset with them on every hand. Indeed any leaders who pretend to direct the services of others and hold them from direct allegiance to the Lord and from their responsibility of accounting to the Lord Himself, must share the Lord’s strictures found in this Chapter.

The key to service, prayer based, is that the worker should be one who will “hear the word of God and keep it” (v. 28).

### **THE BOOK**

It is a very simple rule. Just stay within the commandments examples and principles set out clearly in the Word of God, and prayerful, Spirit-led Service within these confines will be effective for God and have His approval. This means of course that the worker must be a workman skilled in the understanding of his code-book or copy-book.

## CHAPTER 12

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, <sup>1</sup>Beware ye of the leaven of the Pharisees, which is hypocrisy.

2. <sup>2</sup>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 <sup>3</sup>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, <sup>4</sup>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. <sup>5</sup>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.

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, <sup>6</sup>who made me a judge or a divider over you?

15. And he said unto them, <sup>7</sup>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?

## CHAPTER 12

<sup>1</sup> *Matt. 16 : 12.*

<sup>2</sup> *Matt. 10 : 26;*  
*Mark 4 : 22;*  
*Chapter 8 : 17.*

<sup>3</sup> *See Matt. 10 : 29.*

<sup>4</sup> *Matt. 10 : 32;*  
*Mark 8 : 38;*  
*2 Tim. 2 : 12.*

<sup>5</sup> *Mark 3 : 28.*

<sup>6</sup> *See John 18 : 36.*

<sup>7</sup> *1 Tim. 6 : 6 - 10.*

**THE SON**

Workmen for God in this age serve the Son of God who also as Son of Man served God and Man in the days of His flesh.

Workmen conversant with the Book soon learn the glory and wonder of the Son of God and they are "His" in a very special way and become His very bond-slaves, loving, worshipping and glorying in Him as they obey His every leading.

He is greater than Solomon and greater than Jonah (v.v. 31-32). Beholden directly to Him, and understanding the sign that He has given of His death, burial and resurrection they go forth untrammelled by the traditions of the day and they are safe under His protection from the Satanic spirit powers and also from the control and fascination of the Pharisaical cliques and religious coteries of this Laodicean age of insincerity and lip-service which is part of the glittering world of the God of this age.

**THE CANDLE**

The Son makes them free, and workers for the Son hold the Word of God so that the Spirit of God shines through them and they are as a candlestick with lighted candle held high so that the heavenly light shines in their sphere of work and service and God's purposes are through them achieved to Christ's honour and glory (v.v. 33-36).

**CHAPTER 12****THE LORD IN A TUMULT**

The Lord's denunciation of the Pharisees and Scribes led to an ugly scene. They menaced Him (Ch. 11:53-54) and a great crowd gathered excitedly to see what might happen.

But the Lord did not withdraw what He had said. Instead He turned to His followers and warned them against the leaven of the Pharisees which He declared to be hypocrisy.

This no doubt incensed these leaders more than ever and it appears that Christ's own followers became afraid as to what might happen. This led the Lord to warn His followers not to be afraid of those who might kill the body, but had no power against the person after death, but rather to fear God who had the power of death and Hell. He said "Fear God, but fear none other".

But this reveals more of our Master. He was uncompromising against evil religious leaders despite a real danger of tumult. He thought it right to warn His followers against them and to unmask their hypocrisy in their very presence and in public.

It is still the duty of Christ's servants to do the same. Roman Catholicism, Ecumenism, Billy Grahamism, Pop Evangelism, Pentecostalism and all such should be unmasked and revealed so that the Lord's people generally may not be snared by them. The Lord's Word is still the same "Beware ye of the leaven, which is hypocrisy".

This is a leaven or teaching which claims to be of God, but is not.

21. So is he that layeth up treasure for himself, and is not rich toward God.

22. And he said unto his disciples, Therefore I say unto you, <sup>8</sup>Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

<sup>8</sup> *Matt. 6 : 25.*

<sup>9</sup> *Food or anything to eat.*

23. The life is more than <sup>9</sup>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. <sup>10</sup>But rather seek ye the kingdom of God; and all these things shall be added unto you.

<sup>10</sup> *Matt. 6 : 33.*

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.

35. <sup>11</sup>Let your loins be girded about, and your <sup>12</sup>lights burning;

<sup>11</sup> *See Eph. 6 : 14.*

*1 Pet. 1 : 13.*

36. And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

<sup>12</sup> *Matt. 25 : 1 - 13.*

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 <sup>13</sup>meat, and will come forth and serve them.

<sup>13</sup> *To table.*

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. <sup>14</sup>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.

<sup>14</sup> *Matt. 24 : 43 - 44.*

40. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

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

42. <sup>15</sup>And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his

<sup>15</sup> *Matt. 24 : 45;*  
*1 Cor. 4 : 2.*

The airs and graces and palaver of their dignitaries and devotees are all hyper-hypocritical poses and poises. Of course they still grow mad when their masks are uncovered.

### **GOODS AND CHATTELS**

The Lord had been dealing with the spurious religious paraphernalia of the Jewry of His day which is only matched with that of the Christendom of our day. But He was interrupted by “one of the company” who said “Master speak to my brother that he divide the inheritance with me”. This switched the topic of thought and discussion from the spiritual to the material, from religious pretension to the world of estates in land, hereditaments and bric-a-brac.

The Lord had been warning against false teachings and the hypocrisy of the teachers. He turned now to warn against covetousness. These are still the two main menacing dangers on the pilgrim pathway of God’s people — false spiritual values and the snare of material riches.

He told the matchless parable of the rich fool (v.v. 16-21) to illustrate that a man’s life does not consist of the abundance of the things which he possesses (v. 15). Then He entered into a discourse in which He set out the principles of Christian living in relation to material things.

In the course of this discussion He repeated some things He had said in the Sermon on the Mount but He expanded on these and drew different lessons with a new emphasis suited to the subject.

He said about material things:

1. Take Heed.
2. Beware of Covetousness.
3. A man’s life is not what he possesses.
4. Don’t be anxious even for the necessary things of life.
5. Seek the Kingdom of God.
6. Sell and give things and buy treasure in Heaven.
7. Watch.
8. Practise heeding and watching, holding all in this scene as the Lord’s stewards.

#### **1. TAKE HEED**

First the Lord said to the man who had interrupted Him: “Man, who made Me a judge or a divider over you?” Let us take heed to the truth revealed by this statement. Christ is saying, “Man, I have come to a world where there are rich and poor and all kinds of inequality as to the sharing of material things, and it is no part of My work to even things up in that field. I am not interested in things or in who has a good stock of them. That all belongs to this world, and I have come to bring you the things of God and of Heaven, and not the things of this world”.

Today there is political and religious-political jargon about Christians having a duty to work towards a better national “sharing of wealth and of the nation’s resources of supply, and exchange etc.”,

household, to give them their portion of <sup>19</sup>meat in due <sup>16</sup>Food.  
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.

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

50. <sup>17</sup>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. <sup>18</sup>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 <sup>19</sup>mite.

<sup>17</sup> *Matt. 20 : 22;*  
*Mark 10 : 38.*

<sup>18</sup> *Matt. 5 : 25;*  
*Prov. 25 : 8.*

<sup>19</sup> *See Mark 12 : 42.*  
*(half a farthing)*

and of nations in turn so dealing with one another as part of the process of Christianity. Well, whether or not socialism in its various phases is a useful political bandwagon, it is certainly not part of Christianity to change the order of the world distribution of goods and services, for the Christ of Christianity repudiates this as an

objective of His. He says for Himself and for each follower of His, "Man, I am not a divider of filthy lucre or of worldly stuff".

He will on occasion feed the hungry and heal the sick and He always has compassion on those in need, but away with the idea that He is out to give anyone a better share of income or that He wants to help everyone in the district to a material equality. Why he did not even have a house of his own or any of the things that people say Christ wants evenly divided up!

Another thing is this, that Christ has no thought of evenly dividing wealth in heaven, either. Search and see, for heaven will have those rich in heavenly treasure and those with much less.

### **TAKE HEED**

Take heed, because if you are careless about this, worldly things and the maze of arrangements necessary to obtain them and maintain them will crowd the life so fully that there will be no time left for anything else. Not only this, but desire or devotion will go astray also and real life as God intended life, will not be lived at all.

### **2. BEWARE OF COVETOUSNESS**

This is the sin of wanting more than is rightly ours. It follows and develops among those who set too much value on earthly things for it always relates to the goods and chattels and values of this world. Paul declares in 1 Corinthians 5:11 that a person who is convicted within the society of the Church of being covetous is to be regarded or ranked with fornicators, idolaters, railers, drunkards, and extortioners, and is to be set aside from the fellowship of the Church. It is the breach of the last commandment of the moral law of God (see Ex. 20:17).

### **3. IT IS NOT WHAT A MAN'S LIFE CONSISTS OF**

That true living is not dependent on the abundance of things owned, held or enjoyed, was demonstrated by the Lord Himself who as Son of man, lived the perfect human life, to God's pleasing and to His own true satisfaction. And He had no more of this world's goods than the clothes He wore and the food of His daily sustenance.

The parable of the rich fool whose life centred on things he wanted and treasured, shows that mortality is only part of life. When the soul is required, life continues and perforce not only the body, but the things are left behind.

Man's life consists not of bread or things but he lives by every Word of God. To do all God's will and work is to live the life that is life indeed. Things very easily obtrude to spoil true living.

### **4. AVOID ANXIETY**

All created life is part of a material system of the universe of God, and the Lord concedes that food and clothing are necessary. There is direction elsewhere in Scripture that there is a duty to take reasonable steps to provide these things for ourselves and for our dependents.

But the note here is to avoid anxiety about such things. The Lord undertakes that He will provide, so that a minimum of regard may rightly be had to the obtaining of material things.

### **5. SEEKING THE KINGDOM OF GOD**

The condition of the Lord's supply of our needs which will relieve us of all anxiety about them is that instead of seeking worldly advantage and riches in material things, we must seek God's rule and way in our living and that we should have our pleasure in living under His direction and in occupying ourselves with the business of His Kingdom.

The result will be that we shall have no anxiety, that our lesser material needs will be supplied, while at the same time treasure in the currency and values of heaven will be mounting to credit there.

And it is the Father's good pleasure to do this for those who seek and uphold the affairs of the One who rules for good in the affairs of God's children, the sheep of His hand, His servant subjects — (v. 31-32).

### **6. SELL**

But what if this world's goods have accumulated and the barns are getting full? To be rich towards God, change the corruptible for incorruptible coin and credit (v. 33).

### **7. WATCH**

Not only may a man's soul be required of him, but the Master is soon coming again. He may come at any time. So take heed to adjust quickly to the point of readiness should He come. Don't be caught holding full barns. Don't be found weighted down with heavy cares. Take heed to be ready and watching thereunto. The wide-awake Christian today should be taking heed to himself and watching for His Lord. He watches for His every Word and Command day by day and is on the tip-toe of expectancy for His soon return (v.v. 35-40).

### **8. AS STEWARDS**

When the Lord spoke of watching, Peter interrupted and asked if this teaching was just for the apostles and disciples or for everybody.

The Lord answered obliquely and said that this teaching was for those wherever they might be who would be wise and faithful stewards for their Lord.

Now a steward in the Bible sense is one who holds goods and assets on behalf of someone else and who administers the affairs of that other for him (see 1 Cor. 4:1-2, Titus. 1:7 and 1 Peter 4:10).

The Lord is saying now finally as to material things, that the servant of His who is taking heed of himself and watching for his Lord as he sets the affairs of the Kingdom in proper perspective in life, will hold all and any property or funds that may have come to his hands, not as his own, but in trust for the King. He will reckon himself a steward only and will administer everything committed to

him under Kingdom orders and principles for the cause and purposes of the King.

“Blessed is that servant whom his Lord when He cometh, shall find so doing” (v. 43).

## CHAPTER 13

### THE STRAIT GATE

The strait or narrow gate is at present open. Soon it will close. The Lord urges men to strive to enter in at the strait gate now (v.v. 24).

### THE STRAIT GATE IS FOR STRAIGHT PEOPLE

The whole effect of the teaching of this Chapter is that uprightness or perfection is needed for the course and for the life that follows through the strait gate.

### THE CROOKED WOMAN

How then could a crooked woman strive to enter through the gate? There she is, in verse 11, with a spirit of infirmity — eighteen years and so bowed together that she could in no wise lift up herself. But she met the One sent to make the crooked straight. He changed her from crookedness to straightness at a touch and with a word. “Immediately she was made straight and glorified God”. She was able to pass through the gate.

### THE LORD HIMSELF STRAITENED

Our wonderful Lord was as straight as a die, but to save others and make them like Himself, He had to be straitened, and we find Him saying in verse 50 of the previous Chapter “I have a baptism to be baptised with; and how am I straitened till it be accomplished”. He was the creator and ruler of the whole universe and had equality with God the Father in Heaven (see Phil. 2:6). But He narrowed or restricted or straitened Himself to become a Baby at Bethlehem in Judaea on this earth and to become the Son of Man. And then further, He had set His face to go to Jerusalem to suffer and die and rise again. This was the baptism that lay immediately ahead for our Lord in the incidents depicted by Luke in these Chapters. He felt the restriction of this straitening as He approached the period of His passion. But if He had not been so straitened there would have been no straightening for us. For we are all from a crooked and perverse nation, whichever nation we come from (see Phil. 2:15).

### HE WAS PERFECTED

The Lord did endure this baptism by which He was straitened. He followed that awful restriction to the bitter part of death itself. He walked by that rule which led Him to go to Jerusalem. He said at this time, “I must walk today, and tomorrow, and the third day I shall be perfected”. These days were the few weeks leading to His crucifixion

## CHAPTER 13

1. <sup>1</sup>There were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices.
2. And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, 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.
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.
14. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, <sup>2</sup>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 <sup>3</sup>loose his ox or his ass from the stall, and lead him away to watering?
16. And ought not this woman, being <sup>4</sup>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.
18. Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?
19. <sup>5</sup>It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and <sup>6</sup>waxed a great tree; and the fowls of the air lodged in the branches of it.
20. And again he said, Whereunto shall I liken the kingdom of God?
21. <sup>7</sup>It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

## CHAPTER 13

<sup>1</sup>All the incidents of Chapter 13 are found only in Luke.

<sup>2</sup>See Ex. 20 : 9.

<sup>3</sup>Chapter 14 : 5.

<sup>4</sup>Chapter 19 : 9.

<sup>5</sup>Matt. 13 : 31 - 32;  
Mark 4 : 30 - 32.

<sup>6</sup>Increased or grew to become.

<sup>7</sup>Matt. 13 : 33.

and death, burial and rising again. The last of these days is the day, or the Lord's Day in which He rose from the dead and assumed the power of an endless life of limitless power. He was no longer straitened then, and He is not now, for He is now **perfected**. He was limitless before, but now He is perfected as well, having been made perfect as a Man as well as God. He did this by the straitening of His sufferings. That is how the perfect Man can straighten crooked men and women.

### **PERSONAL, INDIVIDUAL, RESPONSIBILITY**

A parallel truth running through this Chapter is that of the personal responsibility that falls upon each member of the human family to relate rightly with God. This may be noted under the following headings:

- a. **Christ Himself**
- b. **The Galilaeans**
- c. **The Crooked Woman**
- d. **Evil Birds in the Mustard Tree**
- e. **The Leavening Woman**
- f. **That Fox**
- g. **The Desolation of Jerusalem**

#### **(a) CHRIST HIMSELF**

Christ is seen here as the perfect Son of Man, choosing and doing all God's will. He set His course towards Jerusalem. His whole heart was towards God when He said "I must walk today and tomorrow, and the day following" (v. 33). Thus He was also able to say "And the third day I shall be perfected" (v. 32).

#### **(b) THE GALILAEANS**

The Jews told the Lord about some of the Galilaeans, whom the Jews despised, who had come under Pilate's wrath and how he had slain them and mixed their blood with the sacrifices they were offering. The implication in the Jews' minds appears to have been that the Galilaeans must have been sinners especially despised by God, that God should have allowed such a judgment to befall them.

But Christ said this was not so any more than it was the case in Jerusalem when the tower of Siloam fell on some Jews and killed them also. He said "Nay". They were all sinners, both those killed in those awful happenings and all the others both Galilaeans and Jews who did not so lose their lives.

But the Lord came swiftly to the point of ultimate responsibility. These died physically, but death also means accountability to God and to the living the issue is "Except ye repent, ye shall all likewise perish" (v. 5).

#### **(c) THE CROOKED WOMAN**

In physical figure this woman was like humanity generally, in that she was off-straight, warped and crooked. Only she knew it. She was

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. <sup>8</sup>Strive to enter in at the <sup>8</sup>strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

<sup>8</sup> *Narrow.*

<sup>9</sup> *See also Matt. 7 : 13.*

25. When once the master of the house is risen up, and <sup>10</sup>hath shut to the door, and ye begin to stand <sup>11</sup>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:

<sup>10</sup> *See Matt. 25 : 10.*

<sup>11</sup> *Outside.*

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, <sup>12</sup>when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

<sup>12</sup> *See Matt. 8 : 21.*

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, <sup>13</sup>there are last which shall be first, and there are first which shall be last.

<sup>13</sup> *Matt 19 : 30 & 20 : 16;  
Mark 19 : 31.*

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 <sup>14</sup>devils, and I do cures to day and to morrow, and the third day <sup>15</sup>I shall be perfected.

<sup>14</sup> *Demons.*

<sup>15</sup> *Heb. 2 : 10.*

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.

<sup>16</sup> *Matt. 23 : 37.*

34. <sup>16</sup>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.

bitter with herself that she could not lift up and she longed to be straight. That is what repentance means and is. So Christ was able to heal her with a touch and a word.

Sin is missing the mark of God's straight. In God's sight the children of Adam are all bent and twisted and are bowed together with a spirit of infirmity and they can "in no wise lift up themselves".

Each one must individually repent. The Lord's touch and word is still available today to all the bent and bowed in spirit. He lifts up "immediately" (v. 13).

**(d) THE SPREADING MUSTARD TREE**

A right acting of human responsibility is hindered or deviated by two forces of evil. The first is depicted by the mustard tree and the second by the leaven which the woman used. The mustard tree shows a religious system which has gone wrong or become a great showy worldly thing which it was never intended to be and evil persons use it to their own worldly advantage and evil purposes, and to the disadvantage of those who need their Lord. Such was the Judaism of the Lord's day and such is the Christendom of today. The evil workers who pretend to help men spiritually are hypocrites and they are trading in the souls of men. These evil hypocrites are everywhere today turning men from the truth that would lead to repentance and salvation.

**(e) THE LEAVEN**

Throughout Scripture a woman mixing in leaven is the figure of wrong teaching or bad doctrine which is sold for the truth of God so that men and women are deceived as to what is truth and what is error. Ecumenism, Pentecostalism, and Neo-evangelism, are some of the multiplicity of leavens with which the spiritual food fare of today is loaded, drugging and doping many who otherwise might have acted rightly with repentance towards God. They have been deflected from the narrow gate, and are among the vast multitudes who will later say they thought they were Christians, for they "took communion" (v. 26) but Christ will tell them "I know you not whence you are; depart from me, all ye workers of iniquity" (v. 27).

**(f) THAT FOX (v. 32)**

The Lord so referred to a wicked man — Herod the King. Herod tried to frighten Christ and to cause Him to stop His work in that area and to depart. The Lord ruthlessly and scathingly and with absolute contempt for the man said to Herod's messengers "Tell that fox".

And as the Lord looks upon what is doing today, and sees those who would seek to interrupt the work of His servants as they seek to do His will and work, His attitude is still the same — and His servants should do as He did, and have utter contempt for those who use these fear techniques to stumble God's men and to defeat His purposes. The servant has an individual responsibility to go on with the work, today, tomorrow and the day following, for in the day the Lord comes, he will be perfected also, like his Lord.

**(g) THE DESOLATION OF JERUSALEM**

But meantime the Jews have missed out on their responsibilities and the responsibility for God's current programme of Gospel weal for the earth is with the adopted sons and daughters of the Church of God. Jerusalem has been left desolate and God is not in her temple (v.v. 34-35).

## CHAPTER 14

1. And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2. And, behold, there was a certain man before him which had the dropsy.

3. And Jesus answering spake unto the lawyers and Pharisees, saying, <sup>1</sup>Is it lawful to heal on the sabbath day?

4. And they held their peace. And he took him, and healed him, and let him go;

5. And answered them, saying, <sup>2</sup>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.

7. And he put forth a parable to those which were bidden, when he marked how they chose out the chief <sup>3</sup>rooms; saying unto them,

8. When thou art bidden of any man to a wedding, sit not down in the highest <sup>4</sup>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 <sup>5</sup>place; and thou begin with shame to take the lowest room.

10. But when thou art bidden, <sup>6</sup>go and sit down in the lowest <sup>7</sup>room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have <sup>8</sup>worship in the presence of them that sit at meat with thee.

11. <sup>9</sup>For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

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.

15. And when one of them that sat <sup>10</sup>at meat with him heard these things, he said unto him, <sup>11</sup>Blessed is he that shall eat bread in the kingdom of God.

16. Then said he unto him, <sup>12</sup>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

## CHAPTER 14

<sup>1</sup> See Matt. 12 : 10.

<sup>2</sup> Chapter 13 : 15.

<sup>3</sup> Places at table.

<sup>4</sup> Place.

<sup>5</sup> Place.

<sup>6</sup> Prov. 25 : 6 - 7.

<sup>7</sup> Place.

<sup>8</sup> Glory.

<sup>9</sup> 1 Pet. 5 : 5.

<sup>10</sup> At table.

<sup>11</sup> See Rev. 19 : 9.

<sup>12</sup> Compare Matt. 22 : 2 - 14.

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**CHAPTER 14****SOCIAL GRACES**

Our Lord sat down and ate with publicans and sinners and here in this chapter we find Him bidden to a Sabbath day supper at the home of the chief Pharisee of the area and He sat down and ate with a group of the Pharisee's friends. He did this although He had already strongly denounced the Pharisees as a class.

It is also apparent that the Lord was asked by the Pharisee to see what He would do with the man with the dropsy that they arranged to set before Him. They had maliciousness towards the Lord and wanted to be able to accuse Him of healing on the Sabbath day. But this did not deter our Lord from going.

It must be realised that the Lord was able to do many things that simple mortals cannot do. He alone could go to the cross and offer Himself as a sacrifice. He alone could see and understand the motive of others and understand their hearts and minds. So also He alone could mix and merge with groups of sinners whether Pharisal sinners or down-and-out gutter sinners, and not be contaminated by their sin and defilement of life and living. He was able to eat with people and entirely maintain the position of apartness from sin and defilement that was always His. This is something that the Christian who has the old life of sin still within him, can rarely do. Without very clear leading from the Lord Himself it is dangerous for the Christian to attempt to do what His Lord did here, for he is more likely to be influenced by sinners than the sinners are to be by him — in such a setting. And the New Testament has definite instruction to Christians to refrain from fellowshiping in an intimate way with unbelievers (See 2 Cor. 6:14-18).

**DIVINE GRACE**

In verses 15 to 24 we have the principles of God's invitation to the great supper. This is the good news of the great God to the invitation to the Kingdom Supper — to share and enjoy the bounty of God in Christ Jesus, the Lord.

Many individuals are formally invited to the gospel feast, but most of them excuse themselves. They are too occupied either with real estate (v. 18) with commercial or business interests (v. 19) or with family or domestic affairs (v. 20).

But those upon whom these ties do not fall restrictively, the poor, the sick, and those on the highways of life or those who have no fixed social standing, these are brought in contrary to their own thoughts or intentions but they come in willingly and receive the bounty of God.

God's best good in Christ here and now with the wealth of eternity behind it is lavished free without thought of merit or worth on the part of the recipient. With such people God's house is being filled (v. 23) but those that make excuses because they prefer what

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 <sup>13</sup>halt, and the blind.

<sup>13</sup> *Lame.*

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, <sup>14</sup>That none of those men which were bidden shall taste of my supper.

<sup>14</sup> *See Acts 13 : 46.*

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 <sup>16</sup>whosoever doth not bear his cross, and come after me, cannot be my disciple.

<sup>16</sup> *Matt. 16 : 24;  
Mark 8 : 34.*

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 <sup>16</sup>haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

<sup>16</sup> *Perhaps.*

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 <sup>17</sup>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.

<sup>17</sup> *Embassy.*

34. <sup>18</sup>Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

<sup>18</sup> *Matt. 5 : 13;  
Mark 9 : 50.*

35. It is neither fit for the land, nor yet for the dung-hill; but men cast it out. He that hath ears to hear, let him hear.

the world has to offer of one sort and another, will not taste of that supper (v. 24). They can have no place in the house of God.

God's grace is for all, but only those who accept, receive.

### **DISCIPLESHIP (v.v. 25-35)**

Truth is many sided. In the Pharisee's house the Lord had been speaking about the gospel feast, and the free bounty of God. The subject now changes from the grace of God to discipleship and immediately we find a cost or price is involved.

But now having left the Pharisee's house the Lord turns to the great crowd that followed Him and He spoke of sacrifices and of things that must be given up, and of taking up a cross. He said that he who did not do these things "cannot be my disciple".

In this teaching the Lord is not only speaking of giving up things that would prevent the acceptance of the gospel invitation, but it envelopes the activity of all who are the Lord's and would actively follow Him in service and work and fellowship. To every Christian this is practical teaching for each day of the journey. There is an initial sacrifice and then there are frequent and constant sacrifices and crosses to be accepted and borne by all who would really be His disciples and teach and do what He did and what He wants His own to teach and do for Him still.

### **BUILDING AND FIGHTING**

The two particular types of work He wants done are referred to in verses 28-32. The Church is being built and He wants good dedicated tradesmen for this work. But also the enemy of the Church is constantly attacking and the builders must also be warriors who will be prepared to join in the fight to protect the structure of the Church from the inroads of the marauders from Hell. He is building His Church and the gates of Hell shall not prevail against it, but by the same count disciples must join in this work and service, for that is the programme for disciples in this dispensation.

"There it is", the Lord says in these parables, "count the cost". "If you follow me as my disciple you are going to have to do building and fighting, and this service will require complete dedication. You won't be able to do a lot of other worldly things as well. Don't have any false ideas about it. You are going to have to be ruthless and cut away and give up all that would be incongruous or unbecoming in you as you serve Me in this service. You must be ready to give absolute loyalty and assign first priority always to My demands even if it involves turning away from your own loved ones. Better to count it out before you start to make sure you are really ready to do it, for you will look a fool if you start out to be a builder and fighter for Me and then find you have not got what it takes!"

### **NO CROSS — NO DISCIPLESHIP (v. 27)**

By this teaching the Lord scotches for ever the lie of our age spread about by the neo-evangelists, that life with Christ is an easy simple improvement. The cross for each disciple involves forsaking all else — **all**; and engaging in a hard uphill struggle to serve Christ and His cause against a hostile world and against all the powers of evil. Stay! The cross also involves, very likely, the hostility of wife and children and brothers and sisters! No wonder the Lord warns and conditions all recruits to His service and following, to first realise what is involved and to count the cost.

### **SALT (v.v. 34-35)**

Christianity, so called, without the struggle and the warfare and hostility at home and abroad, is an insipid thing that Christ disowns. That sort of imagined service is like salt that has lost its savour. There

is nothing that can be done with it. It is neither fit for the land nor yet for the dunghill. Christ will spue it out (Rev. 3:16).

## CHAPTER 15

### GOD AND SINNERS

In this wonderful chapter we have the three parables about the lost. First, the lost sheep and then the lost coin with the interpretation "Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (v. 10), and finally the parable of the prodigal son. The Father says "This my son was dead, and is alive again; he was lost and is found" (v. 24).

### SINNERS ARE LOST

They are like the wandering lost sheep, incapable of finding their own way back to God. They are like the lost coin — a dead thing incapable of doing anything for itself. They are all prodigal sons who can only come and confess and say "Father I have sinned against heaven and in thy sight and am no more worthy to be called thy son" (v. 21).

### SINNERS ARE DEAD

"This my son was dead" (v.24).

By the word of the gospel, sinners are made alive again unto God, so that Paul was able to say to the Ephesians "And you hath He quickened, who were dead in trespasses and sins" (Eph. 2:1).

Dead people cannot help themselves and in our spiritual death we can do nothing spiritually to make ourselves alive to God. He can, but we cannot.

### GOD THE SON AND SINNERS

Our loved Lord came "to seek and to save that which was lost" (Luke 10:10). He is the One who "when He hath found" the lost sheep, "layeth it on His shoulders, rejoicing" (v. 5). What a place for lost sinners — upon the shoulders of the rejoicing chief shepherd of the sheep of God's pasture !

It is the Son who came to earth to save us and who carries us on Himself back to life and to the fields of heaven.

The Son of man loved sinners. He told all there that day, that the lost despised sinners about Him are the lost sheep that He was seeking.

### THE HOLY SPIRIT AND SINNERS

The work of the Holy Spirit in seeking for lost men and women is depicted in the parable of the lost coin. The woman is a figure initially of the Church, but the parable shows the perspective of the Holy Spirit indwelling the Church. The silver piece is found with the help of the

lighted candle of the Word of God as the woman sweeps and searches diligently.

It is the Holy Spirit who takes the Word of God and makes it live in the hearts of the hearers. He causes the light to shine. He brings to life so that those found of Him are baptised into Christ and made one with Him. And He takes of the things of Christ and reveals them to men.

The silver coin or drachma had the imprint of the King upon it. So has each lost son of the creator, for He has the image of God stamped upon Him. The house here, represents the sphere of influence or family group of the woman, the local Church. This parable is an object lesson in the operation of the Spirit's work through a local group. They claim a lost one, and search for him until they find him, and they rejoice together when he is saved and brought in to the company. This is the Church's work, and it is the Spirit's work through the Church.

### **GOD THE FATHER AND SINNERS**

The heart of the Father is seen in the parable of the prodigal son. The Word of God reveals that God so loved the lost of the world that He gave His only begotten Son. And He was in Christ reconciling the world to Himself.

The Father yearns for the sons that are lost. In the parable the return of the prodigal is an earthly picture full of heavenly meaning revealing the heart of love of our Father, the God of Heaven, as He runs to meet the repentant sinner sons who thus return to Him. He calls for a feast and a glad day and orders for the prodigal the robe of righteousness which is Christ's — the best robe; a ring to mark authority to act for Him; and shoes to depict sonship acknowledged and allowed. This boy is not a slave or a servant; but a son and in the Father's House he appears in shoes — shod with the preparation of the Gospel of Peace!

### **CALVINISM**

The Calvinists are increasing around the globe today and teaching that man has no responsibility in relation to His own salvation. The first two parables in this Chapter are favourites of the Calvinists for they show that aspect of Gospel truth which reveals the work of the Son and of the Holy Spirit in the finding of lost sinners and there is nothing in these parables which would reveal the aspect of man's responsibility.

### **ARMINIANISM**

The Arminianists are still around today also. They are people who teach man's responsibility to the exclusion of his dependence on the divine Son of God. And they like the story of the prodigal son because it reads as though the son returned entirely of his own initiative and that the Father (God) did no more than welcome him back.

## CHAPTER 15

1. Then drew near unto him all the <sup>1</sup>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. <sup>2</sup>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, <sup>3</sup>more than over ninety and nine just persons, which need no repentance.
8. <sup>4</sup>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.
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 <sup>5</sup>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:

## CHAPTER 15

<sup>1</sup>*Tax Agents.*

<sup>2</sup>*Matt. 18 : 12 - 14.*

<sup>3</sup>*See Chapter 5 : 32.*

<sup>4</sup>*The two parables in Verses 8 to 32 are found only in Luke.*

<sup>5</sup>*See Acts 2 : 39 & Eph. 2 : 17.*

### **PARABLE TRUTHS**

It should be realised that in all the parables the Lord told, He was merely singling out some salient truth and drawing attention to it. It is not possible to draw a full doctrinal statement from a parable. But facets of truth, declared elsewhere in Scripture are vividly brought to heart and conscience by the parables. Because one facet of truth is emphasised in a parable it must not be thought that other aspects of the same truth are deprecated by it. Here in this Chapter the three parables counterbalance each other with pictures of different facets of the same truths relating to the gospel of the grace of God for lost sinners.

### **PARALLEL TRUTHS**

These truths so depicted, underline parallel truths found throughout Scripture. The Calvinists are in error and the Arminianists are in error, also, for they each select one only of two parallel truths equally and fully taught throughout Scripture.

First salvation is entirely a divine work, of the Son, the Holy Spirit and of the Father.

Secondly, man is entirely responsible to avail himself of that work.

Man cannot save himself, but if he does not turn as the prodigal did, and repent, he will remain in his lost condition.

As we proceed in the next chapters we shall have further parables which underline and illustrate further aspects of these parallel truths.

### **THE SELF-RIGHTEOUS ELDER SON**

The two sons represent two classes of the sons of Adam in the creatorial family of God. The prodigal is the sinner who learns his need and finds the true heart of God, as we have seen.

The second part to the story shows the position of those who fail completely to learn and understand the yearning heart of God. This was the position of the Scribes and Pharisees who were before Him that day. They thought they were serving God but they were not in sympathy with the work that was dear to the heart of the Father.

Both sons are sons endowed with the natural gifts of this life. The younger squandered his gifts, but found the Father's heart of love and all that represents spiritual blessings in Christ. The elder son did not squander his natural gifts but worked on, using them well as a man here on earth. He never, however, learned to know the true heart of his Heavenly Father and there was never any music in the house on his account. He complained that the Father had not given him anything to enable him to celebrate with his friends (not with the Father). The story leaves him disgruntled and rich in this world's goods and an able administrator. But he remains outside the rejoicing and the blessing that the Father shares with the prodigal.

The Pharisees who were the elder sons of that day, are still well represented today within the religious orders of Christendom and in

24. For this my son <sup>6</sup>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 <sup>7</sup>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 <sup>8</sup>meet that we should make merry, and be glad: for this thy brother <sup>6</sup>was dead, and is alive again; and was lost, and is found.

<sup>6</sup> Eph. 2 : 1.

<sup>7</sup> Near.

<sup>8</sup> Right and proper and fitting.

<sup>9</sup> Verse 24.

#### CHAPTER 16

1. <sup>1</sup>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 <sup>2</sup>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 <sup>3</sup>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 <sup>4</sup>mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10. <sup>5</sup>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 <sup>6</sup>the unrighteous mammon, who will commit to your trust the true riches?

12. And if ye have not been faithful in that which is

CHAPTER 16  
<sup>1</sup> The incidents and parables of this Chapter are found only in Luke.

<sup>2</sup> "baths" of oil. The Greek "bath" was about 9 $\frac{3}{4}$  gallons.

<sup>3</sup> A Greek measure equal to a little over 14 bushels.

<sup>4</sup> Money, riches or the values of this world.

<sup>5</sup> Chapter 19 : 17;  
Matt. 25 : 21.

<sup>6</sup> This world's riches.

all the households of profession and activity of the sons of the Creator of this generation.

## CHAPTER 16

### THE UNJUST STEWARD

This parable follows on from the last part of the parable of the prodigal son, in which the Lord has been speaking of the elder son and drawing a picture of the Pharisees and of the self-righteous.

Now He takes the attack closer into the Pharisee's position. In the interpretation which follows, Luke says plainly that the Pharisees were covetous, or lovers of money (v. 14).

The steward was a bad rascal who acted most unrighteously with his Lord's assets. But at least he provided for the time when he was to be no longer steward.

Now the Pharisees and the self-righteous, and also true followers of Christ who have His righteousness, are in the widest sense all stewards of the great King of Heaven, for all the money, the property and goods and gear of this life held by all really belong to God and they are stewards of it. And a time is coming, at death (or in the case of a Christian living at the time of His Lord's return, at his translation to be for ever with Him), when stewardship shall cease. Now the unjust steward and the Pharisees and covetous persons who are occupied with providing future store of earthly riches, certainly learn how to do this, to provide for good living and for glamorous doings here in this scene. That is what the unjust steward did. It is what the Pharisees were doing. It is what a smug materialistic Christendom is doing today, and it is done without much regard to whom the assets really belong. God is ignored in the process. It is geared wisely to the obtaining of personal material gain and provision only.

But the moral of the parable as the Lord turned and directed His own followers is that the real time to provide against is after this life is over, and He said that the children of light are generally not very wise in doing what they need to do, in comparison with the unrighteous who achieve their limited objectives quite smartly.

The child of light should so act as steward with his Lord's earthly goods that when his stewardship ends, he will have a big stack of credit and spiritual wealth available for Him in the immortal realms of glory.

In plain words, the child of light will not amass earthly treasure (mammon) for himself and for his own present gratification and enjoyment, but he will use it for God, in all the service that God would need it for in the service of His Kingdom among men. Christ's final summing up of the truth He was teaching was, "Ye cannot serve God and Mammon" (v. 13). It will be one or the other.

At this the Pharisees were really stirred up, because they thought that if a man had a good set-up of earthly wealth and position it

another man's, who shall give you that which is your own?

13. <sup>7</sup>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.

14. And the Pharisees also, who were <sup>8</sup>covetous, heard all these things: and they <sup>9</sup>derided him.

15. And he said unto them, Ye are they which <sup>10</sup>justify yourselves before men; but God knoweth your hearts: <sup>11</sup>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. <sup>12</sup>And it is easier for heaven and earth to pass, than one <sup>13</sup>tittle of the law to fail.

18. <sup>14</sup>Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

19. <sup>15</sup>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. <sup>16</sup>Abraham saith unto him, They have Moses and the phophets; 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.

<sup>7</sup> See also Matt. 6 : 24.

<sup>8</sup> Lovers of money.

<sup>9</sup> Scoffed at Him.

<sup>10</sup> Chapter 19 : 29.

<sup>11</sup> See 1 Sam. 16 : 7.

<sup>12</sup> A smallest part of a Hebrew letter of the Old Testament text.

<sup>13</sup> Isa. 40 : 8;

Matt. 5 : 18;

1 Pet. 1 : 25.

<sup>14</sup> Matt. 5 : 32 & 19 : 9;

Mark 10 : 11;

1 Cor. 7 : 10 - 11.

<sup>15</sup> This is not stated to be a parable and in no parable is a person named as Lazarus in here.

<sup>16</sup> See Isa. 8 : 20;

John 5 : 39;

Acts 15 : 21.

proved to all and sundry that they were basking in the sunshine of God's special favour and honour. So they scoffed at the Lord. They derided Him for this teaching and tried to make a joke of it. (v. 14).

Modern pharisaical church groups are still the same and think that if they have a good show with an attractive church building or assembly chapel with all modern conveniences and a youth centre with gymnasium and homes with every amenity as well as shares in the local holiday camp and in the nearest Bible School and Conference Headquarters, that they are well provided for the future. It is all **their** set-up for their own smug ideas of how to enjoy a good-flavoured, respectable life for themselves and their families. They have their television set in the house and their God in the chapel.

### **DEALING WITH SCOFFERS**

The Pharisees of all ages did and do scoff when such things are said. The Lord shows how to deal with scoff such as this. He showed the scoffers their own hearts. He told them that by scoffing they were only trying to justify themselves. And He said that self-justification is irrelevant. It is what God thinks that really counts, and what man thinks in the way of justification of himself in such matters is an abomination to God (v. 15).

He then pointed out to them that while they boasted in the law and the prophets, they were not obedient or submissive to God's Word or intention and He instanced their attitude to divorce, showing that they boasted of the law but did what they wanted to do irrespective of what the Word of God said. And it is still the same today, the lukewarm well-to-do Christians of today say they respect the Word of God, but they do what suits themselves rather than what the Word says.

But Christ says plainly that God's Word will be and must be fulfilled in every detail (v. 17). Thus He illustrates all His teaching and expands and insists upon it in the account of the rich man and Lazarus (v.v. 19-31).

### **WHEN NO LONGER STEWARD**

In this statement in which the Lord briefly recounts the earthly history and the then present positions in the spirit world of the rich man and Lazarus, He opens the veil of the unseen in one of the very few such revealings found in Scripture. This is a most important statement, but let us remember, He is primarily teaching the proper relationship between things temporal and things spiritual.

The rich man was accepted as rich in every way, by earthly standards, but in Hell he had none of it and was in torment.

Lazarus, a beggar, had none of this world's wealth, and was despised here accordingly, but he had something here which Heaven saw and understood, so that when he died, the angels came and carried him to a place of comfort. He was enjoying the good things of a far

## CHAPTER 17

1. Then said he unto the disciples, <sup>1</sup>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.

3. Take heed to yourselves: <sup>2</sup>If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5. And the apostles said unto the Lord, Increase our faith.

6. <sup>3</sup>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 <sup>4</sup>to meat?

8. <sup>5</sup>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 <sup>6</sup>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, <sup>7</sup>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, <sup>8</sup>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 <sup>9</sup>whole.

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 <sup>10</sup>with observation:

21. Neither shall they say, Lo here! or lo there! for, behold, <sup>11</sup>the kingdom of God is within you.

22. And he said unto the disciples, <sup>12</sup>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.

## CHAPTER 17

<sup>1</sup> *Matt. 18 : 6 - 7;*  
*Mark 9 : 42.*

<sup>2</sup> *Matt. 18 : 15, 21, 22.*

<sup>3</sup> *Matt. 17 : 20 - 21;*  
*Mark 11 : 22 - 23.*

<sup>4</sup> *To the table.*

<sup>5</sup> *See Chapter 12 : 37.*

<sup>6</sup> *Think.*

<sup>7</sup> *See Chapter 9 : 51 - 52.*

<sup>8</sup> *Matt. 8 : 4;*  
*Chapter 5 : 14;*  
*Lev. 13 & 14.*

<sup>9</sup> *Sound and well.*

<sup>10</sup> *With observable show or physical form.*

<sup>11</sup> *See Rom. 14 : 17.*

<sup>12</sup> *See Matt. 9 : 15;*  
*John 17 : 12.*

better place.

This took the scoff and the stuffing out of the Pharisees for they had no more to say. But the Lord was not quite finished. He told them that the rich man had brothers back on earth — like the Pharisees who heard the Lord that day — and the Lord said that when the rich man asked Abraham to send someone to warn his brothers, Abraham replied “They have Moses and the prophets; let them hear them”. The Jews understood. Do you understand reader? The Word of God contains all the warnings and all the instruction and the life itself that men need. Let them really heed it, and they will live and live to their eternal profit and comfort.

But still another question from behind the curtain of the unseen. “Nay, father Abraham; but if one went to them from the dead, they will repent ” (v. 30) “No”, said Abraham, “they wouldn’t if they refuse the Word of God”.

Actually a man called Lazarus was raised from the dead, and the Pharisees took counsel to kill him because he was drawing too many people to Christ. And when Christ Himself rose from the dead, the Pharisees again gave “large money” to stop the truth of it being told. (see Matt. 28:12-13).

## CHAPTER 17

The Lord concluded the teachings of a very full Sabbath day with those of the first 10 verses of this Chapter. All the events and teachings of Chapters 14, 15, 16 and this part of 17, relate to the same day. The concluding teaching of this occasion is addressed to the disciples. There are four subjects: Offences, Forgiveness, Faith, Service.

### 1. OFFENCES

The Lord looked at the state of the world as He found it, and as He knew it would be in this age of ours and He said “It is impossible but that offences will come”. Men will be stumbled by others who will way-lay them and stumble them. His “little ones” will be stumbled and misdirected or deflected from righteousness and the path of His will for them by others. These are the offences referred to. This does not excuse those who thus fall into sin and they must bear their own responsibility before God. But Christ pronounces very solemn woes upon those who cause the little ones of God to stumble. This is an offence against the person stumbled and it is a most serious offence against God Himself.

### 2. FORGIVENESS (v.v. 3-4)

Offences against the individual are in view in this section. The person infringed against is to rebuke the offender. “If he repents”, and on that condition only, he is to be freely forgiven. And there is no limit to the number of times forgiveness should be allowed, so long only as

<p>23. <sup>23</sup>And they shall say to you, See here; or, see there: go not after them, nor follow them.</p> <p>24. <sup>24</sup>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.</p> <p>25. <sup>25</sup>But first must he suffer many things, and be rejected of this generation.</p> <p>26. <sup>26</sup>And as it was in the days of <sup>27</sup>Noe, so shall it be also in the days of the Son of man.</p> <p>27. They did eat, they drank, they married wives, they were given in marriage, until the day that <sup>27</sup>Noe entered into the ark, and the flood came, and destroyed them all.</p> <p>28. <sup>28</sup>Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;</p> <p>29. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.</p> <p>30. Even thus shall it be in the day when the Son of man <sup>29</sup>is revealed.</p> <p>31. In that day, <sup>30</sup>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.</p> <p>32. <sup>31</sup>Remember Lot's wife.</p> <p>33. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.</p> <p>34. <sup>32</sup>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.</p> <p>35. Two women shall be grinding together; the one shall be taken, and the other left.</p> <p>36. Two men shall be in the field; the one shall be taken, and the other left.</p> <p>37. And they answered and said unto him, Where, Lord? <sup>33</sup>And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.</p>	<p><sup>23</sup> <i>Matt. 24 : 23;</i> <i>Mark 13 - 21;</i> <i>Chapter 21 : 8.</i></p> <p><sup>24</sup> <i>Matt. 24 : 27.</i></p> <p><sup>25</sup> <i>Chapter 9 : 22;</i> <i>Mark 8 : 31.</i></p> <p><sup>26</sup> <i>Genesis 7.</i> <sup>27</sup> <i>Noah.</i></p> <p><sup>28</sup> <i>Gen. 19.</i></p> <p><sup>29</sup> <i>See 2 Thess. 1 : 7.</i> <sup>30</sup> <i>Matt. 24 : 17;</i> <i>Mark 13 : 15.</i></p> <p><sup>31</sup> <i>Gen. 19 : 26.</i></p> <p><sup>32</sup> <i>Matt. 24 : 40 - 41.</i></p> <p><sup>33</sup> <i>Matt. 24 : 28.</i></p>
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he "says" he repents. The person offended is not expected to search out the sincerity of the expressed repentance. See the writer's booklet "The Doctrine of Gold" at pages 15 to 23 for a fuller exposition on the subject of these verses.

### 3. FAITH (v.v. 5-6)

The faith that will lead a disciple to act rightly in all matters is stated to be "as a grain of mustard seed" (v. 6).

It is not an increased faith or a large amount of faith that is needed, but just a little of the right kind of faith. The kind wanted is that of a servant looking just to do what His master wants, in absolute sincerity and dependence on Him. Miracles will then be performed.

**4. SERVICE (v.v. 7-10)**

The servant who performs the miracles of faith in his Master's name, must ever and always be sure to remember that he has not done these things by himself or for himself. You say, miracle-working servant with a little seed of faith — "say", after you have done every bit of duty and service and have seen it blessed and honoured — "I am an unprofitable servant. I have done that which was my duty to do". Then He might use another little bit of faith, and so on, as long as the servants still "say" and have the grace servants should always have to accept what is the obvious reality of the position, anyway.

**THE TEN LEPERS (v.v. 11-20).**

These men were all told to report directly to the priest to show themselves that they were healed of leprosy as Mosaic law required. And as they acted in faith and went on their way to the priest, they were healed. But only one of the ten returned to the Lord to thank Him, and he was a Samaritan.

The fact that the Lord noted this and commented on it, reveals that He expects and appreciates the thanks and appreciation of those who have been helped and blessed through faith in Him.

Thanksgiving is a vital part of Christian life and experience. The Apostle Paul's prayers recorded in the Epistles are full of thanksgiving, and so should ours be. Acknowledging that we are servants only, everything that comes to us even by our own effort and faith, is still only part of the day to day experience of unprofitable servants, so that the profit is all of Him and it is His. As we partake of it in Him we must give thanks.

**AN ANSWER TO THE PHARISEES (v.v. 20-21)**

These people pressed for an answer as to when the kingdom of God should come. They thought it would be a physical kingdom but Christ told them plainly it would not be that kind of kingdom at all. It would not be observable by worldly show or appearance. But when? He said "It is here now, and it is in the midst of you all, though you do not realise it. As a spiritual kingdom it is wherever the King is, and the King is in your midst".

Paul later explains that the kingdom of God "is not meat and drink: but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).

The word rendered "within you" in Verse 21 is the same word rendered "among you" in John 1:26, and should be understood accordingly. The Lord did not mean that the Kingdom of God was within these unrepentant Pharisees. But that it was within the group of people of which they were part.

**ANSWERING THE DISCIPLES (v.v. 22-37)**

Readers are directed to the notes in the relevant passages in Matthew and Mark re this section.

## CHAPTER 18

1. <sup>1</sup>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. <sup>2</sup>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?

9. And he spake this parable unto certain <sup>3</sup>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 <sup>4</sup>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 <sup>4</sup>publican.

12. I fast twice in the week, I give tithes of all that I possess.

13. And the <sup>4</sup>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: <sup>5</sup>for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15. <sup>6</sup>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.

18. <sup>7</sup>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, <sup>8</sup>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, <sup>9</sup>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,

## CHAPTER 18

<sup>1</sup>The parables of vv. 1-14 are found only in Luke.

<sup>2</sup>See Chapter 11 : 8.

<sup>3</sup>Chapter 10 : 29 & 16 : 15.

<sup>4</sup>Tax Agent.

<sup>5</sup>Chapter 14 : 11.

<sup>6</sup>Matt. 19 : 13;  
Mark 10 : 13.

<sup>7</sup>Matt. 19 : 16;  
Mark 10 : 17.

<sup>8</sup>Except for.

<sup>9</sup>Eph. 6 : 2;  
Col. 3 : 20.

### **PRAYING ALWAYS (v. 1)**

We noted in an earlier chapter (Ch. 11:1) that when the Lord ceased praying He was approached by His disciples on the subject of prayer. Now He says plainly "Men ought always to pray and not to faint". That obviously means "never cease and do not tire". The implication clearly is that while there should be periods of articulate converse with heaven, and these will have commencements and ceasings, these should form a pattern of life, regular in themselves but also ordering all of life into conformity therewith. It is absurd for a man to ask in prayer or speak in prayer and then to live as though he did not expect or believe that his prayer could or would be answered. Here the Lord is directing that the whole life must go with the prayer or it will prove its insincerity. The two things needed in effective prayer are consistency and sincerity. The two parables which follow illustrate the meaning of the teaching under these heads.

### **CONSISTENCY IN PRAYER**

This is illustrated in the parable of the unjust judge. He gave the importunate woman justice only because she bored him to tears with her incessant clamour. Now God is not like that judge for He is just and we are not required to be clamorous for we are told clearly elsewhere that we are not heard for our "much speaking" (Matt. 6:7). In the same verse in Matthew the Lord directs the disciples not to use "vain repetitions".

But the consistency of the woman's approach to the judge is the common factor. She had to be clamorous to bounce the unjust judge. We have to be consistent in life and lip to satisfy the just Judge with whom we have to do.

### **SINCERITY IN PRAYER**

In John's gospel the Lord tells the woman at the well in Samaria that the Father seeks worshippers, but that they must be those who come "in spirit and in truth" (John 4:24). It is the true spirit of a man that God deals with, and He deals thus only in reality and sincerity.

The parable of the two men who prayed in the temple (v.v. 9-14) exemplifies this. The self-righteous Pharisee may have persuaded himself he was sincere, but his prayer revealed that he had no appreciation at all of the kind of sincerity God is looking for. God is looking for the form of sincerity which properly relates a man with his God. This man prayed "with himself" (v. 11) as all the self-righteous do. They bluff themselves but they cannot deceive God. The reality of their spiritual position is obvious. He did not go back to his house accepted or approved of God. Not at all.

On the other hand the publican came realising, really and truly,

he said, How hardly shall they that have riches enter into the kingdom of God!

25. For it is casier 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.

28. Then Peter said, <sup>10</sup>Lo, we have left all, and followed thee.

<sup>10</sup> *Matt. 19 : 27.*

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.

<sup>11</sup> *Matt. 16 : 21; 17 : 22 & 20 : 17; Mark 10 : 32.*

31. <sup>12</sup>Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all <sup>12</sup>things that are written by the prophets concerning the Son of man shall be accomplished.

<sup>12</sup> *Ps. 22; Isa. 53.*

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. <sup>13</sup>And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

<sup>13</sup> *Chapter 2 : 50 & 9 : 45; Mark 9 : 32; John 10 : 6 & 12 : 16.*

35. And it came to pass, that as he was come <sup>14</sup>nigh unto Jericho, a certain blind man sat by the way side begging:

<sup>14</sup> *Near.*

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.

<sup>15</sup> *Chapter 17 : 19.*

42. And Jesus said unto him, Receive thy sight: <sup>16</sup>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.

that God was holy, and that he was a sinner, and from the depths of his being he said "God be merciful to me a sinner". And he was accepted. He was indeed.

## **LIKE LITTLE CHILDREN**

The reality of sincerity requires that comers-to-God should be consistently humble (v. 14). They should be as humble and dependent on God as little children are on their parents. Children are sincerely simple in their dependence. The prayer and the life that is justified or accepted and approved as it deals in the faith-values of the Kingdom of God, is the prayer and the life that grasps those things with the simple sincerity of fully dependent little children (v. 17).

## **SHALL HE FIND FAITH ?**

In verses 8 and 9 the Lord avers that God will always honour Himself in meeting the demands of those who come to Him with the kind of faith that is represented above. But He tendentiously asks; knowing men, knowing this world; knowing the problems of the end-age which is our today; "When the Son of man cometh will He find faith on the earth?"

This was not a question intended so much for the people who heard it that day, as it is for His people of this age of ours.

When the Lord asked that question over 1900 years ago He was looking right down the generations of His followers to our generation. The question is what will faith or the whole body of Christian truth be like when He returns? Will there be full faith? Will the great body of those who profess to follow Him be rightly, sincerely, consistently, living upon the principles of faith which He was enunciating that day? Will anyone really have such faith when He comes?

May the Lord's question be a challenge to each of us.

## **THE RICH YOUNG RULER**

The teaching of this passage concludes with the incident of the interruption caused by the question of the rich young ruler, and the Lord's answer and relevant observations.

For the wider aspects of teaching arising from this incident, readers are referred to the notes on the record of it in Matthew and Mark. It should be noted however that here in Luke the Lord's teaching of faith and discipleship is summed up in the answers concerning the rich young ruler.

The life of faith involves sacrifice. It involves the giving up of self-pleasing, and it means that all a man has and is, must be upon the altar. If the Lord says "sell" we must be willing to sell. If He says "distribute" we must do that. If He says "hold and use for this cause or that" we must be ready for it. Whatever He says, we must do, for we and ours are to be His entirely to command and do and be.

To do all this continuously and with simple sincerity is to pray without ceasing, and if we are helped to so serve Him, and we are found so engaged when He comes, then at least in measure and in part, there will be faith on the earth.

**TO JERUSALEM (v. 31)**

The last part of the chapter introduces the final stage of the Lord's pathway. He now moved towards the last section of the journey to Jerusalem and He took His disciples aside and again sought to prepare them for what was to be transacted there. But they were not able to take it in (v. 34).

In Luke's gospel there are a series of statements recorded relative to the Lord's turning to go to Jerusalem. The first of these is in the account of the transfiguration. The advancing pattern of this movement is as follows :

1. On the Mount, Luke says the subject of conversation with Moses and Elijah was "His decease which He should accomplish at Jerusalem" (Ch. 9:31).
2. **LUKE 9:51** "And it came to pass, when the time was come that He should be received up, He stedfastly set His face to go to Jerusalem".
3. **LUKE 13:22** "And He went through the cities and villages teaching, and journeying toward Jerusalem".
4. **LUKE 17:11** "As He went to Jerusalem He passed through the midst of Samaria and Galilee".
5. **LUKE 18:31** "Behold, we go up to Jerusalem, and all things that are written in the prophets concerning the Son of man shall be accomplished".
6. **LUKE 19:11** "He was nigh to Jerusalem".
7. **LUKE 19:28** "He went before, ascending up to Jerusalem".

**EN ROUTE THROUGH JERICHO**

As the Lord moved on this solemn course with full realisation of what it meant for Him, He came to, and passed through Jericho in the final stages of the journey. Luke tells us He healed "a certain blind man", "As He was come nigh unto Jericho". Then in the next chapter Luke says "And Jesus entered and passed through Jericho" and he tells of the Lord's dealings with "a man named Zacchaeus" in Jericho. These incidents are found only in Luke.

But then "as they departed from Jericho" on His way to Jerusalem, Matthew tells of the healing of "two blind men". And Mark tells "as He went out of Jericho" that He healed "blind Bartimaeus the son of Timaeus".

In all these scenes the Lord was surrounded with crowds of people and we find that despite the spiritual pressure under which His soul must have laboured as He contemplated what lay before Him, He continued to answer every call for help. He gave sight to the blind. He taught the people. He called and went to dine with Zacchaeus. He answered the Pharisees. And withal He continued on His way to Jerusalem and to the Cross.

**CHAPTER 19****ZACCHAEUS**

This little man was chief of the Roman tax-farmers of the area, and he had seen to it that he had done as well for himself as for the Romans. He was rich and accordingly he was up with all the local Joneses, though of course this would have been obtained by astute extortionate dealings. However he was a flamboyant bright personality and was accepted as one of the success men of the commercial world of the lower Jordan.

He did not know anything about Jesus, but when someone of apparent importance and great interest to a big crowd of pilgrims passed through his city on the way up to the feast at Jerusalem, his curiosity was aroused and he climbed up a tree ahead of the procession, "to see Jesus **who He was**".

But the One who had seen Nathaniel under the fig tree and knew all his character and worth, also saw and knew all about Zacchaeus. When Jesus came near the place where Zacchaeus was watching He stopped and "looked up and saw him, and said unto him,

"Zacchaeus

"Make haste

"And come down

"For today

"I must abide at thy house". (v. 5).

**"ZACCHAEUS "**

Christ knew, and spoke the man's name. He knew all his character and all about him, for a man's **name** is the man himself. And He **called** him.

Friend, whoever you are, Christ knows your name and all about you. If you have been reading the gospel of Luke, you have been perched, as it were, in a high sycamore tree watching to see Jesus "who He is". Now Jesus sees you and He knows your name and just all about your own form of bias and your particular way of dealing with God and men, as well the attractive side as the other. And Jesus says to you "Zacchaeus!" — He is calling you.

**" COME DOWN "**

The Voice of recognition and of omniscience, is also immediately authoritative. The man named and called, is directed. And the cryptic two word command is for all who look down on the Saviour. If you are just an on-looker or a curious person, or one interested in this business about Jesus of Nazareth, who He is, the Lord is saying to you also "Come down". Fancy the Lord of Glory looking up at you! But He does look up at you, Friend, and He immediately says, and commands, "Come down". Adjust your own attitude and position in relation to Him and . . .

## CHAPTER 19

1. And Jesus entered and passed through Jericho.  
 2. <sup>1</sup>And, behold, there was a man named Zacchæus, which was the chief among the <sup>2</sup>publicans, and he was rich.  
 3. And he sought to see Jesus who he was; and could not for <sup>3</sup>the press, because he was little of stature.  
 4. And he ran before, and climbed up into a sycamore 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, Zacchæus, 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 Zacchæus 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, <sup>5</sup>I restore him fourfold.  
 9. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is <sup>6</sup>a son of Abraham.  
 10. <sup>7</sup>For the Son of man is come to seek and to save that which was lost.  
 11. And as they heard these things, he added and spake a parable, because he was <sup>8</sup>nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.  
 12. He said therefore, <sup>9</sup>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, <sup>10</sup>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 said 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

## CHAPTER 19

<sup>1</sup> *The story of Zacchæus is found only in Luke.*  
<sup>2</sup> *Tax Agents.*

<sup>3</sup> *Press of people.*

<sup>4</sup> *See Matt. 9 : 11;*  
*See Chapter 5 : 30.*

<sup>5</sup> *See Ex. 22 : 1.*

<sup>6</sup> *See Chapter 13 : 16.*

<sup>7</sup> *Matt. 18 : 11.*

<sup>8</sup> *Near.*

<sup>9</sup> *Matt. 25 : 14;*  
*Mark 13 : 34.*

<sup>10</sup> *Trade or do business.*

**“MAKE HASTE ”**

Not only are you commanded, Friend, but you are peremptorily commanded to move immediately.

**FOR I MUST ABIDE AT THY HOUSE**

The intention and purpose of our Lord for the Zacchaeuses of every age is that He should abide with them. It is not spiritualising too much to say that we each have a personality house into which the Lord desires to enter and abide. Indeed the Lord speaks directly to the Zacchaeuses of this Laodicean age and He says “Behold I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me” (Rev. 3:20). And in John 14:23 we find “If a man love me, he will keep my words: and my Father will love him, and We will come unto him, and make our abode with him”.

**TODAY**

The Lord commanded Zacchaeus to move immediately and the proposition that He would abide with him at his house, was for “today”. He will never temporise or bargain for “a convenient season” or for “tomorrow” or after other things have been attended to. The Lord’s dealings with men and women are always for “today”. The consistent teaching of Scripture is that the Lord’s call is “now”, as it was in Old Testament times: “Today, if ye will hear His voice, harden not your hearts” (Heb. 3:15), and “Exhort one another daily, while it is called today: lest any of you be hardened through the deceitfulness of sin” (v. 13). “For He is our God; and we are the people of His pasture, and the sheep of His hand. **Today** if you will hear His voice” (Psa. 95:7).

**SALVATION IN THE HOUSE (v. 9)**

If the door is opened to the Lord, then “This day” He comes in and sups and takes up His abode, and accordingly “this day”, Salvation has come to the house and life. That this is really so, is immediately clear because the house has a sudden change and there is a clear-out of rubbish and a change to the Lord’s ways from all that belonged to the ways of self-will, and to the bondage of sin and Satan.

So the house that was serving sin, commences to serve and glorify the Lord. See what Zacchaeus did in verse 4. And the Lord said this showed that Zacchaeus was a true son of Abraham. He said this because Abraham was the Father of all those who took the Lord into their hearts and acted in faith, proving that they are so motivated and led. “For the promise . . . was not to Abraham, or to his seed, through the law, but through the righteousness of faith” (Rom. 4:13). This righteousness was imparted to Abraham (Rom. 4:22). And “it was not written for his sake alone that it was imparted to him; but for us also, to whom it shall be imparted, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and raised again for our justification” (Rom. 4:23-25).

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 <sup>11</sup>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, <sup>12</sup>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.

28. And when he had thus spoken, he went before, ascending up to Jerusalem.

29. And it came to pass, <sup>13</sup>when he was come <sup>14</sup>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 <sup>15</sup>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, <sup>16</sup>and they set Jesus thereon.

36. And as he went, they spread their clothes in the way.

37. And when he was come <sup>17</sup>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, <sup>18</sup>Blessed be the King that cometh in the name of the Lord: <sup>19</sup>peace in heaven, and glory in the highest.

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 <sup>20</sup>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: <sup>21</sup>and they shall not leave in thee one stone upon another; <sup>22</sup>because thou knewest not the time of thy visitation.

<sup>11</sup> Interest.

<sup>12</sup> Matt. 13 : 12;  
Mark 4 : 25;  
Chapter 8 : 18.

<sup>13</sup> Matt. 21 : 1;  
Mark 11 : 1.

<sup>14</sup> Near.  
<sup>15</sup> Opposite.

<sup>16</sup> Matt. 21 : 7;  
Mark 11 : 7;  
John 12 : 14.

<sup>17</sup> Near.

<sup>18</sup> Psa. 118 : 26;  
Chapter 13 : 35.  
<sup>19</sup> Chapter 2 : 14.

<sup>20</sup> John 11 : 35.

<sup>21</sup> Matt. 24 : 2;  
Mark 13 : 2.  
<sup>22</sup> Dan. 9 : 25;  
Chapter 1 : 68 & 78.

**THE PARABLE OF THE POUNDS (v.v. 10-27)**

This parable is found only in Luke. It is quite distinct from the parable of the talents found in Matthew 25, though at first glance there may appear to be similarities. It was given by the Lord in Jericho before His ascent to Jerusalem “because they thought that the Kingdom of God should immediately appear” (v. 11).

There may have been a local topical background to the story of the parable, for a nobleman from the Jericho area had about this time gone to Rome to seek a kingdom for himself, but when many of the local people had protested, saying in effect that they did not want that man to reign over them, Rome had declined the application.

But in the parable the Lord is the nobleman who went into the far country to receive His Kingdom, and of course He did receive the Kingdom. But by the same count, the Kingdom was not on earth there and then, immediately. He had gone away (into death and resurrection and to glory) later to return to take the Millenary Kingdom. The people who said “We will not have this man to reign over us” will be judged in that day (v. 27).

Meantime ten servants each of whom was given a sum of money (say £1 each), were told to “occupy” or trade with it, and use it to profit, until the Nobleman returned.

There were ten servants referred to which is the number of responsibility and accountability in divine things. The ten servants represented all the servants of the Master who has gone away to receive the Kingdom. While He is absent all servants share equally the appointment and responsibility to use the health and strength and time and God’s Holy Word and the agencies of the Holy Spirit’s equipping and enabling. In these matters all the servants of the King stand with equal advantage but the King is looking to see what opportunities are taken and to record the profit to Him with which the opportunities and common stock-in-trade of the servants are used.

In terms of spiritual value the wise use of the servant’s pound may bring big returns or smaller returns, and some may hide their pound so that it brings no return at all to the King’s advantage. Those who rightly use their advantages and opportunities will in Heaven and in eternity receive honour and station commensurate with the return of their responsibilities here and now.

**THE ENTRY INTO JERUSALEM (v.v. 28-40)**

Readers are referred to the notes for this section in Matthew and Mark. One detail supplied by Luke is the further cry of the crowd who welcomed the Lord “Blessed be the King that cometh in the name of the Lord: **Peace in Heaven** and glory in the highest” (v. 38).

At His birth the angels sang “Peace on earth”, now at His entry to Jerusalem, men cry “Peace in Heaven”. No doubt the men who so gave glory to God, were instructed of the Holy Spirit to use these words, for Christ says to the Pharisees who challenged Him, “If these should hold their peace, the stones would immediately cry out” (v. 40).

45. <sup>23</sup>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, <sup>24</sup>My house is the house of prayer: but ye have made it <sup>25</sup>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.

#### CHAPTER 20

1. <sup>1</sup>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, <sup>2</sup>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.

9. Then began he to speak to the people this parable; <sup>3</sup>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 our's.

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.

17. And he beheld them, and said, <sup>4</sup>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 <sup>5</sup>on whomsoever it shall fall, it will grind

<sup>23</sup> *Matt. 21 : 12;*  
*Mark 11 : 11.*

<sup>24</sup> *Isa. 57 : 7.*

<sup>25</sup> *Jer. 7 : 11.*

#### CHAPTER 20

<sup>1</sup> *Matt. 21 : 23.*

<sup>2</sup> *Acts 4 : 7 & 7 : 27.*

<sup>3</sup> *Matt. 21 : 33 - 46;*  
*Mark 12 : 1 - 12.*

<sup>4</sup> *Ps. 118 : 22;*  
*Matt. 21 : 42.*

<sup>5</sup> *Dan. 2 : 34 - 35;*  
*Matt. 21 : 44.*

The spiritual significance of the words “peace in heaven” is that the Shepherd — Servant — King was entering Jerusalem to “accomplish” His death which would “make peace” for men with God in Heaven. So it is that having made peace with God in Heaven the angel’s words come true that men may also have “peace on earth”. Many refuse God’s peace, and the nations continue to have anything but peace among themselves, but those who trust in the Saviour’s finished work on Calvary, know that there is peace in heaven and also here in their own hearts on earth. Later the King of peace will rule here bringing universal peace on earth as in heaven.

### **THE NEXT DAY (v.v. 41-48)**

It is not clear from Luke, but by comparison with the other gospels it is certain that the events of the last part of Chapter 19 occurred when the Lord entered Jerusalem again the next day. After His triumphal entry on Palm Sunday, the Lord “looked round about on all things” — in the temple precincts at Jerusalem, but He took no action, and returned to Bethany for the evening. It was the day following that He mourned over Jerusalem as He considered the fate that awaited the city that had rejected and would crucify the Lord. And then He cleansed the temple of the moneychangers.

## **CHAPTER 20**

After His official entry into the city at the beginning of the week, the Lord returned to Bethany on the Mount of Olives each evening and in the morning came again into the city. Five times He came thus into the city, and Luke commences this chapter with the statement that what is here recorded occurred on “one of those days, as He taught the people in the temple, and preached the gospel”.

We then have the accounts of:

1. the ruler’s question (v.v. 1-8)  
— see Matt. 21 and Mark 11
2. the parable of the wicked husbandman (v.v. 9-19)  
— see Matt. 21 and Mark 12
3. the question of the tribute money (v.v. 20-26)  
— see Matt. 22 and Mark 12
4. the Sadducees question (v.v. 27-39)  
— see Matt. 22 and Mark 12
5. the Lord’s counter-question (v.v. 41-44)  
— see Matt. 22 and Mark 12
6. the widow’s two mites (Ch. 21:1-4)  
— see Mark 12

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.

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, <sup>o</sup>Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly:

<sup>6</sup> *Matt. 22 : 15 - 22;*  
*Mark 12 : 13 - 17.*

22. Is it lawful for us to give tribute unto Cæsar, 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, Cæsar's.

25. And he said unto them, Render therefore unto Cæsar the things which be Cæsar'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.

27. <sup>7</sup>Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him,

<sup>7</sup> *Matt. 22 : 23 - 33;*  
*Mark 12 : 18 - 27.*

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, <sup>8</sup>when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

<sup>8</sup> *Ex. 3 : 6.*

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 <sup>9</sup>durst not ask him any question at all.

<sup>9</sup> *Dared.*

41. And he said unto them, <sup>10</sup>How say they that Christ is David's son?

<sup>10</sup> *Matt. 22 : 41 - 46;*  
*Mark 12 : 35 - 37.*

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**CHAPTER 21****PROPHETIC PORTIONS**

In verses 5 to 38 we have Luke's account of the Lord's statement on future events. This is not stated to have been given by the Lord on Mount Olivet as were the discourses on this subject found in Matthew and Mark. But the Lord's statement about the Temple is the same, and all the statements of this Chapter appear to have been made at about the same time in the last week of the Lord's ministry and life on earth. Nevertheless there are matters of the greatest interest and importance found only in Luke and the whole setting is given as from the Gentile position that Luke always represents, and it is noteworthy that the special position of the Church is not referred to in these verses.

**THE DESTRUCTION OF THE TEMPLE**

In verse 6 the Lord plainly proclaimed that the Temple would be destroyed so that not one stone of it would be left upon another. We know from history that this prophecy was fulfilled in A.D. 70 about 40 years after the Lord spoke of it to His disciples.

**THE DESTRUCTION OF JERUSALEM**

Upon hearing this tremendous announcement, the disciples asked the Lord "When shall these things be, and what sign will there be when these things shall come to pass?" (v. 7). In the question thus recorded by Luke, there is no reference to anything other than the destruction of the temple.

The Lord answers this question in verses 8 to 24. The sign He gives that the time will have come for the destruction of the temple, is "when ye shall see Jerusalem compassed with armies, then know that the destruction thereof is nigh" (v. 20), and in this section He gives directions as to how His people should act at that time.

But His reference to Jerusalem led the Lord to make a further prediction regarding the city itself. He then said that not only would the temple be destroyed, but that the people of Jerusalem would fall by the edge of the sword and some would be led away captives.

The fulfilment of this is fully recorded in history, for when the city fell to the Romans in A.D. 70, over one million Jews were slaughtered in the streets of the city, and about one hundred thousand Jews were led away into captivity.

**INTO ALL NATIONS (v. 24)**

The Lord stated that the captivity would be "into all nations" and today it is impossible to find a nation where the Jew is not also found for since A.D. 70 he has been thoroughly scattered among the nations of the world.

42. And David himself saith in the book of Psalms,  
<sup>11</sup>The Lord said unto my Lord, Sit thou on my right hand.

<sup>11</sup> Ps. 110 : 1; Acts 2 : 34.

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. <sup>12</sup>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 <sup>13</sup>rooms at feasts;

<sup>12</sup> Matt. 23 : 1;  
<sup>13</sup> Mark 12 : 38.  
<sup>13</sup> Places.

47. Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

#### CHAPTER 21

#### CHAPTER 21

1. <sup>1</sup>And he looked up, and saw the rich men casting their gifts into the treasury.

<sup>1</sup> Mark 12 : 41 - 44.

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.

5. And as some spake of the temple, how it was adorned with goodly stones and gifts, he said.

6. <sup>2</sup>As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

<sup>2</sup> Matt. 24 & 25;  
<sup>2</sup> Mark 13 : 3 - 37.

7. And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

8. And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

9. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

10. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

<sup>3</sup> Many and different.

11. And great earthquakes shall be in <sup>3</sup>divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13. And it shall turn to you for a testimony.

14. Settle it therefore in your hearts, not to meditate before what ye shall answer:

15. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

17. And ye shall be hated of all men for my name's

### **THE TIMES OF THE GENTILES (v. 25)**

In this verse the Lord states precisely that from the time of the fall of Jerusalem, the city would be “trodden down by the Gentiles”, “until the times of the Gentiles be fulfilled”.

That time has continued from A.D 70 up until the moment of the writing of these notes. Gentiles are still treading down the sacred temple precincts where the Mosque of Omar defiles the place of sacred Jewish worship.

However, implicit in the Lord’s statement in the further pronouncement that this Gentile treading down will not continue for ever, but only until the times of the Gentiles be fulfilled.

### **THE FULFILMENT OF THE TIMES OF THE GENTILES**

In the next section the Lord proceeds to give information which is of the utmost importance to all wide-awake people today. He goes on to give the signs whereby it may be known when the times of the Gentiles will be fulfilled.

In explaining the period of these times the Lord gives the parable of the fig tree “and all the trees”. The last expression “all the trees” is peculiar to Luke’s account. We know from the other accounts and from the parabolic use of the fig tree in other Scriptures, that this is a reference to the Jewish nation, and accordingly the reference to “and all the trees” refers to all the nations.

Clearly the reference to the trees putting on their leaves and “when they shoot forth” (v. 30) — means that when we see the Jewish nation beginning to shoot forth again as a nation after being scattered for such a long time, then know that the times of the Gentiles are almost fulfilled. “And all the trees”, means that an additional sign will be given in that all the other nations of Scriptural significance will be coming into position and notice again as nations. Thus we have Egypt, Libya, and all the nations of the Middle East shooting into Scriptural position for the fulfilment of the prophecies of Scripture. Also the reviving of the Roman Empire as ten kingdoms or nations as Scripture also foretells.

It is significant that our day is a day of Nationhood throughout the whole world. “All the trees” are shooting forth.

### **HOW LONG AFTER THESE SIGNS APPEAR ?**

The Lord says further that the generation which sees these signs shall not pass, before the time will come (v. 32).

Can we not then say that this generation, which sees the clear sign of the Jewish Nation and of all the Nations shooting forth, shall not pass before the times of the Gentiles shall have been fulfilled?

### **THE COMING OF THE SON OF MAN**

Not only will the times of the Gentiles end, but the reign of the Coming Son of Man will commence (v.v. 25-28).

sake.

18. But there shall not an hair of your head perish.

19. In your patience possess ye your souls.

20. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is <sup>5</sup>nigh.

21. Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22. For these be the days of vengeance, that all things which are written may be fulfilled.

23. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring:

26. Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27. And then shall they see the Son of man coming in a cloud with power and great glory.

28. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth <sup>5</sup>nigh.

29. And he spake to them a parable; Behold the fig tree, and all the trees;

30. When they now shoot forth, ye see and know of your own selves that summer is now <sup>5</sup>nigh at hand.

31. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is <sup>5</sup>nigh at hand.

32. Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33. Heaven and earth shall pass away: but my words shall not pass away.

34. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35. For as a snare shall it come on all them that dwell on the face of the whole earth.

36. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37. And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.

38. And all the people came early in the morning to him in the temple, for to hear him.

\* Near.

\* Near.

**PRACTICAL TRUTHS FOR THE TIMES**

The Lord ended His prophetic statement with directions for the generation which would see the signs referred to. He directed :

1. **TAKE HEED TO YOURSELVES**  
— against becoming over-engrossed in the pleasures and by cares of this life (v. 34).
2. **WATCH AND PRAY ALWAYS (v. 36).**

**CHAPTER 22****SATAN AND JUDAS**

Luke gives a further dimension in the awful work of Judas in betraying the Lord, in that he states that Satan entered into Judas (v. 3).

Evil spirits are seen in possession of the personalities of men throughout the gospels, as, for example, in the case of the Gadarene demoniac who was possessed of a legion of demons. But here for the first time on the page of Scripture, Satan himself, the head of all the powers of the spirit world of evil spirits — called “the prince of the power of the air” (Eph. 2:2), is found indwelling a man.

That Satan himself entered into Judas shows clearly how determined the enemy of souls and of God was, that Christ should be taken and killed.

The leaders of the Jews were “of their father the Devil” said Christ on another occasion and their father moved them to seek “how they might kill Him” (v. 2). Then one of the apostles, having taken a wrong course, is entered by Satan, and Satan through Judas makes a compact with wicked men for the betrayal of the Lord.

Judas bears his own responsibility for allowing himself to become the tool of Satan, and accordingly for what followed, and for his own doom in consequence. But Satan has also revealed the ultimate in spiritual wickedness in his actions through Judas and the Jews to destroy Christ.

This led directly to the fulfilment of the first prophecy that the seed of the woman (Christ) would be bruised in His heel, while Satan’s bruising in that encounter would be to his head. Thus Christ suffered in His body at the hands of Satan, but the Lord was triumphantly victorious in the great spiritual war that raged at the cross and in the death of the cross. For Satan, the prince of the spirit world of death and evil and sin and of power over men, was mortally wounded in the headship and centre of his power, and his final consignment to the Lake of Fire is as certain as was Judas’ fearful exit from mortal life.

Do not let us forget that despite all that passed between men as the Lord was betrayed, and led to crucifixion and death, that God and Satan were in awful conflict. Man perpetrated physical wickedness as Satan engineered a spiritual defeat. But Christ was victorious against the spiritual powers of wickedness and He rose triumphant over death

## CHAPTER 22

1. Now the feast of unleavened bread drew 'nigh, which is called the Passover.
2. <sup>3</sup>And the chief priests and scribes sought how they might kill him; for they feared the people.
3. <sup>4</sup>Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.
4. And he went his way, and <sup>5</sup>communed with the chief priests and captains, how he might betray him unto them.
5. And they were glad, and covenanted to give him money.
6. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.
7. <sup>6</sup>Then came the day of unleavened bread, when the passover must be killed.
8. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.
9. And they said unto him, Where wilt thou that we prepare?
10. And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.
11. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?
12. And he shall shew you a large upper room furnished: there make ready.
13. And they went, and found as he had said unto them: and they made ready the passover.
14. And when the hour was come, he sat down, and the twelve apostles with him.
15. And he said unto them, With desire I have desired to eat this passover with you before I suffer:
16. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.
17. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:
18. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.
19. <sup>7</sup>And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: <sup>8</sup>this do in remembrance of me.
20. Likewise also the cup after supper, saying, <sup>9</sup>This cup is the new testament in my blood, which is shed for you.
21. But, behold, the hand of him that betrayeth me is with me on the table.
22. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!
23. And they began to enquire among themselves, which of them it was that should do this thing.
24. And there was also a strife among them, which of them should be accounted the greatest.
25. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

## CHAPTER 22

<sup>1</sup> Near.<sup>2</sup> Matt. 26 : 3 - 5;

Mark 14 : 1 - 2.

<sup>3</sup> Matt. 26 : 14 - 16;

Mark 14 : 10 - 11.

<sup>4</sup> Conferred.<sup>6</sup> Matt. 26 : 17 - 19;

Mark 14 : 12 - 16.

<sup>6</sup> Matt. 26 : 26;

Mark 14 : 22.

<sup>7</sup> 1 Cor. 11 : 24.<sup>8</sup> 1 Cor. 10 : 16.

itself. Thus He demonstrated and proved that He was Master and Lord in the domains of the physical and the spiritual, the temporal and the eternal.

### **SATAN AND SIMON**

Judas was lost to Satan, from the band of twelve apostles, and the Lord states in verse 31 that Satan desired to have Simon Peter also. But Christ prayed (v. 32) so that Satan's desire for Simon was not fulfilled.

The Lord's statement is that Satan desired to have Simon, "that he may sift" him "as wheat". The Lord's prayer for Simon was that his faith would not fail, and that when he was converted, he would strengthen his brethren.

And this chapter tells not only of the betrayal by Judas but of the denial of the Lord by Simon (v.v. 54-62). But Simon's faith did not fail and when he was turned about or converted, by the knowledge of the Risen Lord he had denied, he was later endued with power from on high and he preached the first great gospel sermon on the day the Church of Christ came to life and energy, when the Holy Spirit descended upon the believers. And Peter was a tower of strength to the early Church. His influence is still powerful to strengthen in the Church of our day.

And so it is that Satan is still seeking the Lord's disciples that he may "have" them and "sift them like wheat". Let us pray the Lord that our faith will hold and that we may be emboldened to turn from all the Christ-dishonouring and Christ-denying ways and agencies of the times. He will still today honour such prayers for they agree with His own prayer which He prayed when He said "Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20). The result is still the same today, that others are strengthened.

### **DIVIDE IT AMONG YOURSELVES (v. 19)**

When the Lord's Supper was instituted He said, "Take **this**, and divide it among yourselves". Then He explained "**This** cup is the new testament in my blood which is shed for you" (v. 20).

It is the blood that is the atonement for the soul, and without the shedding of blood there can be no remission of sins. And the blood so referred to in Scripture always means life-blood and a life poured out in sacrificial death.

Accordingly when the Lord said "Take this", He referred to the sacrifice of Himself shortly then to be made, for later Scripture declares that "this Man, after He had offered one sacrifice for sins for ever; sat down on the right hand of God" (Heb. 10:12). He "put away sin by the sacrifice of himself" (Heb. 9:26). Our redemption is "with the precious blood of Christ" (1 Pet. 1:19).

The cup of communion taken at the remembrance feast of the Lord's Supper, is accordingly "divided" among the remembrancers. In

26. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27. For whether is greater, he that sitteth <sup>a</sup>at meat, or he that serveth? is not he that sitteth <sup>a</sup>at meat? but I am among you as he that serveth.

28. Ye are they which have continued with me in my temptations.

29. And I appoint unto you a kingdom, as my Father hath appointed unto me;

30. That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

32. But I have prayed for thee, that thy faith fail not: and when thou are converted, strengthen thy brethren.

33. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34. <sup>10</sup>And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his <sup>11</sup>scrip; and he that hath no sword, let him sell his garment, and buy one.

37. For I say unto you, that this that is written must yet be accomplished in me, <sup>12</sup>And he was reckoned among the transgressors: for the things concerning me have an end.

38. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

39. And he came out, and went, as he was <sup>13</sup>wont, to the mount of Olives; and his disciples also followed him.

40. <sup>14</sup>And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42. Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43. And there appeared an angel unto him from heaven, strengthening him.

44. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46. And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47. <sup>15</sup>And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49. When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

<sup>9</sup> *The table.*

<sup>10</sup> *Matt. 26 - 34;*  
*Mark 14 : 30.*

<sup>11</sup> *Travel bag or satchel.*

<sup>12</sup> *Isa. 53 : 12.*

<sup>13</sup> *As He was accustomed to do.*

<sup>14</sup> *Matt. 26 : 36;*  
*Mark 14 : 32.*

<sup>15</sup> *Matt. 26 : 47;*  
*Mark 14 : 43.*

token form it represents the common wealth of the Church, which is the precious blood of Christ, in which each member has a share and portion.

### **BUY A SWORD (v. 36)**

The Lord miraculously provided for the twelve when He sent them out to preach two by two and at that time, purse, satchel, and sword were not required.

Now, as the Lord contemplated the change that would come for His followers after His death, He made it clear, that in future His directives for service would be different. He said and He still says, "Provide yourselves with a cheque book, a travelling work box and supply case with essentials and a sword". He particularly emphasised the sword, and said, "if you haven't got one, sell one of your suits of clothes, if necessary, and buy one, for the sword is essential". The Christian's sword is the Word of God, the Bible, and he needs to know its weight and temper and have experience in its use. He needs money, provision for the way, and the good sword. For an Englishman or an American the best Toledo swords are all marked "A.V." There are other swords which some Englishmen and Americans buy today, but most of these have bits missing from the cutting face or they have bits or bubbles stuck on or attached. They have the edge off and some have lost the point. The disciple of today **buys** a proper perfect sword and he takes and uses the funds and equipment that he has already provided for himself as he goes out to preach the gospel and do the business of the King. That this is what is intended by the Lord here, is substantiated by the methods employed by the apostles and their associates as is recorded in the Book of Acts and in the teachings of the epistles.

That the apostles said in verse 38 "Lord here are two swords" shows that at that time they missed the meaning altogether, and the Lord did not elaborate further.

### **A STONE'S CAST (v. 41)**

In Gethsemene the disciples saw the Lord suffer in spirit as He kneeled and prayed; as an angel strengthened Him; and as "His sweat was as it were great drops of blood falling down to the ground".

Luke states that while He so prayed and suffered, "He was withdrawn from them about a stone's cast".

The Scriptural implication of the reference to a stone's cast relates to the place of the guilty criminal who was separated from his fellows for execution by the casting of stones upon him until he died.

The withdrawal of our Lord from His followers by this distance reveals, as it were, the subject and position in which He knew Himself to be, and He realised that He was to stand in the place of sinners, alone, to bear their sin under the judgment of God. He who knew no sin, was to bear all sin and guilt and suffer for sinners in their place

50. And one of them smote the servant of the high priest, and cut off his right ear.

51. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52. Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53. When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54. <sup>16</sup>Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. *Matt. 26 : 57; Mark 14 : 53.*

55. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57. And he denied him, saying, Woman, I know him not.

58. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59. And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilæan.

60. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62. And Peter went out, and wept bitterly.

63. And the men that held Jesus mocked him, and smote him.

64. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

65. And many other things blasphemously spake they against him.

66. And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67. Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68. And if I also ask you, ye will not answer me, nor let me go.

69. Hereafter shall the Son of man sit on the right hand of the power of God.

70. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

and stead. The place in which He so kneeled and suffered in contemplation of that dread hour, was a place alone, withdrawn about a stone's cast, from a representative group of the very sinners whose place He would take and whose sins He would bear at Golgotha, the place of a skull.

### **SUFFER YE THUS FAR (v. 51)**

Only Dr Luke tells of the healing again of the right ear of Malchus the servant of the High Priest. Peter had made a wrong use of the wrong kind of sword. The Lord countered all that was involved in this. He said "Suffer ye thus far". He said to Peter "Suffer ye me" and He said to Malchus "Allow Me". He said to all the friends and foes "Allow Me". The whole process of the arrest of Christ was delayed while He cared for the hurt of one of His tormentors.

Do you deride Him? Do you fight for or against Him in some way? Or are you only an onlooker? Whatever you are He says to you "Suffer ye thus far", and He will heal the hurt of your sin and He will give health to your right ear so that you will hear again the voice of God. "Allow Me", He says, for He has died for you and in risen power He stoops to save and heal sin-sick people who have had their ears cut off.

### **THE HEREAFTER (v. 69)**

When Christ was being tried at the mock-hearing before the Chief Priests they set Him at naught and derided Him.

They had Him in their power, as it seemed, then and there. But in the one utterance He made when asked "Art thou the Christ?", He referred to the Hereafter.

Though He was seen thus set at naught there that day, He said that Hereafter He would sit on the right hand of the power of God. The Christ that is preached, and held up today, as men are shown and referred to His cross, is the present or "Now" view of Christ. The Christ of the cross is offered to all today. A look to Him will save.

But if that look is not taken and He is not held and honoured now, it must be known that it will be different in the Hereafter. In the Hereafter, Christ is not held up to sinners as on a cross. In the Hereafter sinners who have refused Him, **NOW**, will see Him, **THEN**, only on a great white throne. "Whosoever is not found written in the book of life, will be cast into the lake of fire" (see Rev. 20:15).

## **CHAPTER 23**

There are five particular matters in this Chapter which are not referred to in the other three Gospels.

1. Pilate's action in referring Christ to Herod's jurisdiction and the awful scene of derision at the hand of Herod and his men of war.
2. The Lord's dealing with the penitent thief.

## CHAPTER 23

1. And the whole multitude of them arose, and led him unto Pilate.
2. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.
3. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.
4. And said Pilate to the chief priests and to the people, I find no fault in this man.
5. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.
6. When Pilate heard of Galilee, he asked whether the man were a Galilæan.
7. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.
8. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.
9. Then he questioned with him in many words; but he answered him nothing.
10. And the chief priests and scribes stood and vehemently accused him.
11. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.
12. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.
13. And Pilate, when he had called together the chief priests and the rulers and the people,
14. Said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:
15. No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him.
16. I will therefore chastise him, and release him.
17. (For of necessity he must release one unto them at the feast.)
18. And they cried out all at once, saying, Away with this man, and release unto us Barab'as:
19. (Who for a certain sedition made in the city, and for murder, was cast into prison.)
20. Pilate therefore, willing to release Jesus, spake again to them.
21. But they cried, saying, Crucify him, crucify him.
22. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.
23. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

## CHAPTER 23

*'Matt. 27. Mark 15.*

3. Three of the seven words of the Lord from the cross are found only in Luke
- (i) "Father forgive them for they know not what they do" (v. 34).
  - (ii) "Today shalt thou be with me in Paradise" (v. 43).
  - (iii) "Father into thy hands I commend my spirit" (v. 46).

It is remarkable that of the seven recorded utterances of the Lord from the Cross, three are found only in Luke, three are found only in John and one is found in Matthew and Mark but not in Luke or John.

## HEROD

This was the wicked sub-king or tetrarch of Galilee who imprisoned John the Baptist when John witnessed against Herod's gross immorality. Scripture says tersely of Herod that he "added yet this above all that he shut up John in prison" (Luke 3:20). Then in his debauchery, at the caprice of a woman, he cut off John's head and gave it to her on a charger.

The Lord had earlier referred to Herod disparagingly as "that fox" and he is the only person to whom the Lord refused to open His mouth with any answer or acknowledgment of any kind.

Here in the confrontation between the Lord and Herod we have God's Holy One face to face with one of the most wicked of profligates. Herod questioned the Lord in many words, for Herod was glad of this opportunity to quiz the Lord. "But He answered him nothing" (v. 9).

Herod then added yet this above all his awful wickedness, that he set Christ at naught in mockery and derision. He and his men of war smote and ridiculed the holy Son of God and arrayed Him in a gorgeous robe and sent Him again to Pilate.

And Herod and Pilate that day became friends together, as first Herod's soldiers and then Pilate's soldiers mocked and ill-treated the Saviour.

It was revealed to the early Christians by the Holy Spirit that this was in fact the fulfilment of Psalm 2. For in Acts 4:25-28 we have in the words of the prayer of the early Church "Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord and against His Christ. For of a truth against thy Holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done"

Thus it was prophesied also by Isaiah of our Lord: "He is despised and rejected of men; a man of sorrows, and acquainted with grief" (Isa. 53:3).

The Lord patiently bore these insults. "He was oppressed, and He was afflicted, yet He opened not His mouth" (Isa. 53:6). And Peter tells us "When He was reviled", He "reviled not again; when He suffered, He threatened not; but committed himself to Him that judgeth righteously" (1 Pet. 2:23). He suffered thus and He was scourged by the Romans before ever He was led forth to be crucified.

24. And Pilate gave sentence that it should be as they required.

25. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

27. And there followed him a great company of people, and of women, which also bewailed and lamented him.

28. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31. For if they do these things in a green tree, what shall be done in the dry?

32. And there were also two other, malefactors, led with him to be put to death.

33. And when they were come to the place, which is called <sup>2</sup>Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36. And the soldiers also mocked him, coming to him, and offering him vinegar,

37. And saying, If thou be the king of the Jews, save thyself.

38. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45. And the sun was darkened, and the veil of the temple was rent in the midst.

46. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and

*\* Meaning "the place of a skull". This is the Latin form of the word. "Golgotha" is the Hebrew form of the word.*

**THE PENITENT THIEF (v.v. 40-43)**

Two thieves were crucified also when the Lord was crucified and at first both of the thieves reviled Him (see Matt. 27:44). But later one of the thieves became conscious of two things. First that they the thieves had been justly condemned and were receiving “the due rewards” of their deeds and secondly that the man on the middle cross had “done nothing amiss”. So when the other thief railed on Christ and said “If thou be Christ, save thyself and us” the penitent thief remonstrated with Him, and dissociated himself from that attitude. The penitent knew he was a sinner and readily admitted it, and he had a fear of God, knowing he was shortly to pass into death and to the place and time of accounting to God. But more than this, his soul had become alive to the knowledge that the One they were railing against and denying that He was Christ, was indeed innocent. He had been weighing this question of the Christ. Was the One beside Him indeed the Christ of God? All around they were jeering at the very suggestion of it. But now who was this lamb-like innocent One?

The penitent thief turned to Him and said “Lord, remember me when thou comest unto thy kingdom”.

Jesus answered nothing at all to Herod. But to this thief He said “today shalt thou be with Me in Paradise”. He said more than this. He said “Verily, I say unto thee; today shalt thou be with Me in Paradise”.

It is those who knowing their own worthlessness and who believe to say “Lord” to the Man on the middle cross, that are remembered by Him in His kingdom. They will have their names written in the Lamb’s book of life where the penitent thief’s name is written and in the hereafter they will all be “with Christ” where the penitent thief is also “with” Him.

**LORD FORGIVE THEM (v. 34)**

The penitent thief was forgiven and he was loosed from his sin by the death of Christ. That this is so is clear from the fact that the Lord Jesus said to him “Today thou shalt be with Me in Paradise”. But what about the cruel Roman soldiers who bound and held the Lord and nailed Him to the cross and then uplifted the Son of Man to die before the gaze of all?

As they so crucified Him, He said “Father, forgive them, for they know not what they do”.

But did those soldiers find acceptance with God for eternity? Their act in nailing Christ to the cross is forgiven them, but is their sin forgiven as was that of the penitent thief? We do not know. The Lord died for them also and provided by His death a means of forgiveness. We do not know if any of them availed themselves of it, though their chief, the Centurion, seeing Christ die, said, “Certainly, this was a righteous man” (v. 47) and he also said “Truly this was the Son of God” (Matt. 27:54) and the Penitent Thief said “This man hath done nothing amiss”.

having said thus, he gave up the ghost.

47. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50. And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

51. (The same had not consented to the counsel and deed of them;) he was of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God.

52. This man went unto Pilate, and begged the body of Jesus.

53. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54. And that day was the preparation, and the sabbath drew on.

55. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

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### **“ WITH ” CHRIST**

In accepting the approach and entreaty of the penitent thief the Lord said “Verily I say unto you, today shalt thou be with Me in Paradise”. That is, the Lord did more than forgive and remit a penalty. He vouchsafed an assurance (“Verily”, He said) that immediately after death, the person so assured would be “with” Christ in the place of the departed spirits of just men made perfect, called “Paradise”.

The day that the Lord Jesus died on Calvary the thief died also, and that day both were together in the place called Paradise, as spirit persons. The bodies of both lay dead on earth, but the persons lived on in the realms of eternity and the thief was then in the place where Christ was also. He was “with” Him.

Christ’s death however has wrought mighty changes in all that relates to the unseen worlds and by dying we know that Christ has vanquished the powers of evil and of death itself. Subsequent New Testament teaching is that when the Christian who is “in the Lord” dies, he becomes absent from the body but present “with the Lord”. And he is “with Christ”, “which is far better”. Accordingly the present abode of the dead in the Lord is in Heaven itself where the throne of God is, and where the Lord is.

The Lord is there in His risen body of power and glory, as the

Man, Christ Jesus. The penitent thief and all the dead in Christ are there also but their bodies are still in corruption upon earth. But when the Lord calls, at the translation of the saints, all the dead in Christ will rise first, their bodies, souls and spirits reunited and their bodies become like His and we who remain on earth will be caught up and changed in a moment and then shall we all, for ever, be "with" the Lord (see 1 Thes. 4:14-18).

### **"MY SPIRIT"**

Luke tells us that at the end of the period of darkness of three hours, that Jesus cried with a loud voice. It was no doubt in that loud voice that He uttered the cry "It is finished" as John records.

But Luke goes on and says that after He had so cried with a loud voice, He said "Father into thy hands, I commend my spirit". Having said this, He "gave up the ghost". He died, and His spirit separated from His body which was left in death upon the cross.

Think of it! In a by-gone eternity, all three Persons of the God-head were Spirit only. But a body "was prepared" for the Son and He came and became Man, God's gift to men. Men generally rejected Him as being of no use or value and He was crucified by men while also willingly and knowingly dying for men to save and bless them. Then His spirit returned to God and the prepared body sank lifeless, torn and bleeding upon a cross. We know from John's account that after death His side was pierced with a spear, and blood and water drained from the body demonstrating that the failure of all life was complete and absolute. He died and His body was buried, but on the third day He rose from the dead in tremendous power and glory.

He had come and had done all the Father's will in that body prepared for Him and He had finished all that work, in accomplishing His death at Jerusalem. He accordingly died in the soul attitude of prayer, saying "Father", "into thy hands", "I commend" "my spirit". The Perfect Man, was perfect as a Man, even in death.

The penitent thief had in effect said that he commended his spirit to the Lord Jesus in the Kingdom beyond. And the Lord Jesus as a Man dying commended Himself similarly to God the Father.

After His resurrection the Lord commended Himself to the disciples as a Man with His own physical body, which still bore the nail-prints in His feet and side. And He then said, "Behold my hands and my feet, that it is I myself. Handle me and see, for a spirit hath not flesh and bones as ye see me have" (Luke 24:39).

## CHAPTER 24

## CHAPTER 24

*' Matt. 28. Mark 16.*

1. <sup>1</sup>Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.
2. And they found the stone rolled away from the sepulchre.
3. And they entered in, and found not the body of the Lord Jesus.
4. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:
5. And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?
6. He is not here, but is risen: remember how he spake unto you when he was yet in Galilee.
7. Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.
8. And they remembered his words,
9. And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.
10. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.
11. And their words seemed to them as idle tales, and they believed them not.
12. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.
13. And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.
14. And they talked together of all these things which had happened.
15. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.
16. But their eyes were holden that they should not know him.
17. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?
18. And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?
19. And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people.
20. And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.
21. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.
22. Yea, and certain women also of our company made

### **WALKING AND TALKING WITH CHRIST**

Cleopas and a companion were talking together about the tremendous events of the last three days as they walked from Jerusalem to Emmaus on the day of the resurrection. It would seem that their home was at Emmaus for they there had the ability to persuade a stranger to “abide” with them, and when they partook together of the evening meal, it seems certain that there were just the three of them. In this setting it seems most likely that this was the home of Mr and Mrs Cleopas and that the couple to whom the Lord joined Himself in company and conversation were indeed Cleopas and his wife. This becomes the more clear in that John in his Gospel tells us that one of the four women who “stood by the cross of Jesus” was “Mary the wife of Cleophas”. It is only to be expected that a woman who was so occupied on the day of the crucifixion would be talking with her husband of these things while they were returning home together.

The walk to Emmaus of this couple presents a picture of the ideal for life of Christian married couples. They both will have been to Calvary, to the Cross and will have seen the uplifted Saviour and will trust Him for their redemption. Also they will have heard and believed that He is risen again from the dead. As they journey together they will talk together about Him, and while they may not know it, He will join them in a mysterious way and cause them to understand in all the Scriptures the things concerning Himself. They will love the Scriptures and ponder them together and Christ will join them and interpret and explain and reveal the deep things of the Spirit as He journeys along with them. For the Lord is “at hand”. That is, He is as close as our hands are to us, so close is the Lord to each of His own.

But more, the home itself will be opened to Him, and with burning hearts, He will be asked to “abide” and then to sup. Indeed the Lord has said He longs to be asked to “come in and sup” with those who will open the door to Him (see Rev. 3:20). He will do this with individuals and how much more with two individuals whom the Lord has joined together as one!

And when this happens, the married pair who share this spiritual feast with the Lord as He breaks the bread of life to them, will have their eyes opened spiritually and they will know Him and share this face to face experience of Him together.

### **SIMON**

The same day that the Lord appeared to the two at Emmaus He also appeared to Simon. And it was the appearance to Simon that convinced all the disciples in Jerusalem that day, that the Lord was indeed risen. This is clear from verse 34.

Strangely, however, the other evangelists do not record this appearance of the Lord to Simon Peter and Luke gives no details.

us astonished, which were early at the sepulchre;

23. And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

25. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26. Ought not Christ to have suffered these things, and to enter into his glory?

27. And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28. And they drew <sup>2</sup>nigh unto the village, whither they went: and he made as though he would have gone further. <sup>2</sup> *Near.*

29. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. <sup>3</sup> *At table.*

30. And it came to pass, as he sat <sup>3</sup>at meat with them, he took bread, and blessed it, and brake, and gave to them.

31. And their eyes were opened, and they knew him; and he vanished out of their sight.

32. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33. And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34. Saying, The Lord is risen indeed, and hath appeared to Simon.

35. And they told what things were done in the way, and how he was known of them in breaking of bread.

36. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37. But they were terrified and <sup>4</sup>affrighted, and supposed that they had seen a spirit. <sup>4</sup> *Frightened.*

38. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39. Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40. And when he had thus spoken, he shewed them his hands and his feet.

41. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any <sup>5</sup>meat? <sup>5</sup> *Food, or anything to eat.*

42. And they gave him a piece of a broiled fish, and of an honeycomb.

43. And he took it, and did eat before them.

44. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45. Then opened he their understanding, that they might understand the scriptures,

46. And said unto them, Thus it is written, and thus it

However when Paul, writing to the Corinthians, gave a short list of proofs of the resurrection of Christ he commenced with "And that He was seen of Cephas, then of the twelve". This refers to the appearances to Simon (Cephas) in verse 34 and to the whole company in verses 36-40 of Luke's account.

It is remarkable that Simon Peter who had denied the Lord is the one selected to first substantiate to the others the fact of the resurrection. Peter was honoured for his confession of Christ and he became the spearhead of the apostles' testimony to the risen Christ. He later preached the first gospel sermon on the day of Pentecost and then was used by the Lord to introduce the gospel to the Gentiles. Thus did he use the keys of the kingdom.

But no one can know what occurred between the Lord and Peter when the Risen One revealed Himself to the impulsive dynamic Christ-confessing yet Christ-denying Peter.

Similarly it is an intimate private revealing of Him that each of us first have of the Risen Lord. When He first reveals Himself as the Risen Lord of Life and as Saviour to us the sinful unworthy sons of biased fallen Adam, we confess privately, and He deals with us each privately. The intimate part of this dealing is not for widespread publication, but as a result of it, we can and must do what Peter did, and tell others that the Lord has appeared to us. And we each will be able to do this, for the Holy Spirit within us will use the testimony we give to convince those about us, that He is indeed risen, and that it may be known because He lives in us and with us.

### **JESUS IN THE MIDST**

In verses 36 to 40 we have the account of Jesus revealing Himself visually, to physical eyes and to the sense of touch, for He said "handle me and see".

In these early appearances of the Lord in the forty days between His resurrection and ascension He showed Himself in the body in which He had suffered. But that body had assumed powers which no mortal body has. He was able to appear and disappear with all the doors closed and He was able to cause Himself to be known or not known to those who beheld Him. Then, as we are told in verse 51, He finally ascended to Heaven, and He does not now appear to men in the realm of physical sight and touch. But He is powerfully present to faith and spiritual sight and appreciation, in this our day. Soon He will return and we shall have bodies like His when we also who are His, partake of the same change from mortality and immortality, when He calls us to Himself.

That evening Jesus appeared to them "in the midst". Even now, he still does this in a real but different way. He promised He would, and of course He does. "Where two or three are gathered together in my Name, there am I in the midst of them", He says.

behaved Christ to suffer, and to rise from the dead the third day:

47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48. And ye are witnesses of these things.

49. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50. <sup>6</sup>And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. *Mark, 16 : 19.*

51. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52. And they worshipped him, and returned to Jerusalem with great joy:

53. And were continually in the temple, praising and blessing God. Amen.

### **THE BETHANY BLESSING (v.v. 50-51)**

Before He ascended to Heaven, after the many appearances of the forty days after His resurrection, Jesus led the little band out of the city of Jerusalem to that part of Mount Olivet by the village of Bethany. And there He lifted up His hands and blessed them. And while He was still blessing them, He was "carried up into heaven".

It was and is the company of His own on earth that He blessed as He ascended away from earth. That blessing stands. That blessing is yours, if you are of the Company that is His. His blessed ones are now all made one with Him by a spiritual baptism "unto Him" wrought by the Holy Spirit. All those blessed thus stand part of the very body of Christ, His Church, and they all bear His name and are known as Christians.

The blessing involves a risen life of spiritual power on earth here and now, and the assurance of immortality and of being like Him and of being with Him for ever and ever.

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 <b>SCRIPTURE NOTE SERIES :</b>								
MATTHEW	-	-	-	-	-	-	50c	35c
MARK	-	-	-	-	-	-	50c	35c
LUKE	-	-	-	-	-	-	50c	35c
JOHN	-	-	-	-	-	-	50c	35c