



THE BOOK OF  
**LUKE**

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This summary provides a chapter-by-chapter outline of the major events and teachings recorded in the Gospel of Luke.

### **Introduction to the Gospel of Luke**

The **Gospel of Luke** is the third book of the New Testament and one of the four Gospels that tell the story of the life, ministry, death, and resurrection of Jesus Christ. Written by **Luke**, a physician and companion of the Apostle Paul, this Gospel stands out for its historical detail, literary style, and emphasis on Jesus' compassion for the marginalized.

Luke's Gospel is the first of a two-part work, the second being the **Book of Acts**, which together form a continuous narrative of the life of Jesus and the early church. Luke explicitly states his purpose in writing in the opening verses: he aims to provide an "orderly account" (Luke 1:3) for a man named **Theophilus**, likely a patron or seeker of truth, so that he may have certainty concerning the things he has been taught (Luke 1:4).

## Key Themes:

1. **Jesus as the Universal Savior:** Luke emphasizes that Jesus came not just for the Jews but for all people, including the poor, the Gentiles, and the outcasts of society. This inclusivity is seen in Luke's attention to the marginalized—women, Samaritans, tax collectors, and sinners.
2. **Compassion and Mercy:** Luke portrays Jesus as deeply compassionate. Many of the parables unique to this Gospel, such as the **Good Samaritan** and the **Prodigal Son**, highlight God's mercy and forgiveness.
3. **The Role of the Holy Spirit:** The Gospel of Luke places special emphasis on the work of the Holy Spirit, which is evident from the conception of Jesus to His public ministry, and is later carried into the Book of Acts, where the Holy Spirit empowers the early church.
4. **Prayer:** Luke frequently depicts Jesus in prayer, emphasizing the importance of a life connected to God. This focus on prayer is also extended to the disciples, urging them to be persistent in prayer and reliant on God.
5. **Joy and Praise:** From the opening chapters with Mary's **Magnificat** and Zechariah's **Benedictus**, to the shepherds rejoicing at Jesus' birth, Luke's Gospel is filled with moments of joy and praise. Even in times of suffering, such as the crucifixion, the Gospel points to hope and the ultimate victory through resurrection.

## Structure:

The Gospel of Luke follows a broad narrative structure, tracing Jesus' life from His birth in Bethlehem to His ascension into heaven. The first few chapters are dedicated to the miraculous birth of Jesus and John the Baptist, while the middle chapters focus on Jesus' public ministry in Galilee and His teachings, miracles, and parables. The final chapters shift to Jerusalem, detailing Jesus' arrest, trial, crucifixion, resurrection, and ascension.

## Historical Context:

Luke's Gospel was likely written between **AD 60-80**, making it one of the later Gospels to be composed. As a Gentile writing primarily for a Gentile audience, Luke pays close attention to Roman historical markers and Jewish customs, offering a broad perspective on Jesus' mission. His careful attention to detail, along with his commitment to presenting an accurate and reliable account, reflects his background as a physician and historian.

## Importance:

The Gospel of Luke offers a profound insight into the life and character of Jesus, focusing on His divine mission to seek and save the lost (Luke 19:10). It challenges readers to recognize God's heart for the poor, the sinner, and the outsider, and to respond to the Gospel message with faith, joy, and a spirit of service. Luke invites his audience to see Jesus not only as the Messiah for Israel but as the Savior for all humanity.

## CHAPTER 1:

### Verse Commentary on Luke 1:1-20 (KJV)

#### Introduction to the Gospel of Luke (Verses 1-4)

In the opening verses of Luke's Gospel, he establishes his intent and credibility as a writer. He acknowledges that many have undertaken to compile narratives about the life and ministry of Jesus Christ. This indicates that there were other accounts available, likely referring to the Gospels of Matthew and Mark. Luke's purpose is clear: he aims to provide an orderly and comprehensive account based on thorough investigation and interviews with those who were eyewitnesses of the events.

- **Verse 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.”  
Luke recognizes that multiple accounts exist, emphasizing the importance of documenting these beliefs for future generations.
- **Verse 2:** “Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word.”  
He refers to those who were present during Jesus' ministry, highlighting their role in passing down these teachings.
- **Verse 3:** “It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus.”  
Luke claims a “perfect understanding,” suggesting he has conducted meticulous research. His dedication to Theophilus implies that this work is intended for someone seeking clarity about Christian teachings.
- **Verse 4:** “That thou mightest know the certainty of those things, wherein thou hast been instructed.”  
The goal is for Theophilus—and by extension all readers—to gain confidence in their faith through this orderly account.

#### Announcement of John the Baptist's Birth (Verses 5-7)

These verses introduce Zacharias and Elizabeth, parents of John the Baptist. Their story sets a significant backdrop for Jesus' coming.

- **Verse 5:** “There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elizabeth.”  
The mention of Herod situates this narrative within a specific historical context. Zacharias is identified as a priest from a respected lineage.

- **Verse 6:** “And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.”  
This verse highlights their piety; they lived according to God’s laws without reproach.
- **Verse 7:** “And they had no child because that Elizabeth was barren, and they both were now well stricken in years.”  
Despite their righteousness, Elizabeth’s barrenness signifies societal stigma. Their age suggests they had long given up hope for children.

### **Zacharias’ Temple Service (Verses 8-10)**

Zacharias performs his priestly duties during an appointed time at the temple.

- **Verse 8:** “And it came to pass, that while he executed the priest’s office before God in the order of his course,”  
This emphasizes Zacharias’ commitment to his religious duties amidst personal challenges.
- **Verse 9:** “According to the custom of the priest’s office, his lot was to burn incense when he went into the temple of the Lord.”  
Burning incense was a sacred duty reserved for priests; it symbolizes prayer ascending to God.
- **Verse 10:** “And the whole multitude of people were praying without at the time of incense.”  
The congregation outside represents collective prayer—a moment filled with anticipation for divine intervention.

### **Angel’s Announcement (Verses 11-17)**

An angel appears with news that will change Zacharias’ life forever.

- **Verse 11:** “And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.”  
The angel’s presence signifies God’s direct communication with humanity through divine messengers.
- **Verse 12:** “And when Zacharias saw him, he was troubled, and fear fell upon him.”  
Zacharias’ fear reflects common reactions when encountering heavenly beings—an acknowledgment of their power and holiness.
- **Verse 13:** “But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son...”  
This reassurance indicates God’s attentiveness to prayers—even those thought long abandoned due to despair over barrenness.
- **Verses 14-15:** “...and thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in sight of the Lord...”  
John will play an essential role in salvation history—his greatness is tied directly to God’s plan rather than human merit or achievement.



- **Verses 16-17:** “...and many...shall turn...to God...in spirit and power...of Elijah...”

John’s mission parallels Elijah’s prophetic ministry—he will prepare Israel for Jesus by calling them back to faithfulness.

### **Zacharias’ Doubt (Verses 18-20)**

Zacharias questions Gabriel’s message due to his old age and Elizabeth’s barrenness.

- **Verse 18:** “And Zacharias said unto the angel, Whereby shall I know this? For I am an old man...”

His question reveals doubt despite being confronted by an angelic messenger—this illustrates human frailty even amidst divine revelation.

- **Verses 19-20:** “...I am Gabriel...and behold thou shalt be dumb...”

Gabriel identifies himself as one who stands before God—a reminder that divine authority backs this promise. Zacharias’ muteness serves as both punishment for disbelief and a sign pointing toward forthcoming events regarding John’s birth—a way for God’s plan to unfold regardless of human doubt.

### **Verse Commentary on Luke 1:21-40 (KJV)**

#### **Introduction to the Passage**

In this passage, we witness two significant events surrounding the announcements of the births of John the Baptist and Jesus Christ. The narrative unfolds with Zacharias, who has been rendered mute due to his disbelief, and then transitions to the angel Gabriel’s announcement to Mary regarding her miraculous conception of Jesus. This commentary will explore each verse in detail.

#### **Luke 1:21-23 - Zacharias’ Muteness**

*21 And the people waited for Zacharias, and marveled that he tarried so long in the temple.*

The people outside were anxious as they awaited Zacharias’ return from performing his priestly duties. His prolonged absence raised their concerns, as it was customary for priests to exit shortly after completing their service.

*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.*

Upon exiting, Zacharias was unable to communicate verbally due to his muteness—a consequence of his doubt regarding the angel’s message. His gestures indicated something extraordinary had occurred inside the temple, leading the crowd to speculate about a divine encounter.

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

After completing his priestly duties during this division’s service period (which lasted about a week), Zacharias returned home. This marks a transition from public ministry back to private life.

### **Luke 1:24-25 - Elizabeth's Conception**

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

Elizabeth became pregnant following Zacharias' return home. Her decision to hide herself for five months may reflect both modesty and a desire for privacy during this miraculous event.

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

Elizabeth acknowledges God's favor upon her by granting her a child despite her previous barrenness. In ancient Jewish culture, childlessness was often viewed as a disgrace; thus, she expresses gratitude for being relieved of societal shame.

### **Luke 1:26-30 - The Annunciation to Mary**

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

The narrative shifts six months later when Gabriel is dispatched again—this time to Mary in Nazareth. This emphasizes God's active role in fulfilling His promises through angelic messengers.

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

Mary is identified as a virgin betrothed to Joseph from David's lineage. This connection highlights Jesus' royal heritage and fulfills Old Testament prophecies regarding the Messiah's lineage.

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

Gabriel greets Mary with an affirmation of her favored status before God. The phrase "blessed art thou among women" indicates her unique role in salvation history as chosen by God.

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

Mary's initial reaction reflects both fear and confusion at Gabriel's greeting. Her troubled state suggests she is contemplating its significance rather than merely being startled by his appearance.

*30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.*

Gabriel reassures Mary by reiterating that she has found favor with God—an essential theme throughout this passage indicating divine selection for an extraordinary purpose.

### **Luke 1:31-33 - The Announcement of Jesus' Birth**

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

Gabriel reveals that Mary will conceive miraculously through divine intervention. The name “Jesus,” meaning “Savior,” signifies His mission—to save humanity from sin.

*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:*

This verse emphasizes Jesus’ greatness and divine sonship while affirming His rightful claim as heir to David’s throne—fulfilling messianic prophecies concerning kingship.

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

The eternal nature of Christ’s reign is highlighted here; unlike earthly kingships that come to an end or are usurped, Jesus’ kingdom will endure forever—a cornerstone belief within Christian theology.

### **Luke 1:34-38 - Mary's Response**

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

Mary questions how such an event can occur given her virginity. Her inquiry reflects genuine curiosity rather than disbelief—distinguishing her response from Zacharias’.

*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.*

Gabriel explains that Mary’s conception will occur through divine means—the Holy Spirit will enable this miraculous birth without human intervention. This establishes Jesus’ divine nature alongside His humanity.

*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.*

Gabriel provides evidence supporting God’s power by mentioning Elizabeth’s pregnancy—a miracle itself—which serves as encouragement for Mary’s faith amidst uncertainty about her own situation.

*37 For with God nothing shall be impossible.*

This powerful declaration asserts God’s omnipotence over all circumstances—an assurance meant not only for Mary but also applicable universally regarding faith in God’s capabilities.

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

Mary responds with humility and acceptance—her willingness signifies profound faith. By identifying herself as “the handmaid,” she submits fully to God’s plan without reservation or hesitation.

### **Verse Commentary on Luke 1:39-50 (KJV)**

#### **Introduction to the Passage**

Luke 1:39-50 presents a significant moment in the narrative of the Gospel, highlighting the visit of Mary to her relative Elizabeth after receiving the announcement from the angel Gabriel about her miraculous conception. This passage emphasizes themes of joy, recognition of divine favor, and prophetic fulfillment.

#### **Verse 39: “And Mary arose in those days, and went into the hill country with haste, into a city of Juda.”**

Mary’s immediate response to the angel’s message is noteworthy. The phrase “arose in those days” indicates urgency and determination. The term “hill country” suggests that Mary traveled to a rural area, possibly near Jerusalem, where Elizabeth lived. Her haste reflects her eagerness to share her experience and perhaps seek confirmation of Gabriel’s message regarding Elizabeth’s pregnancy.

#### **Verse 40: “And entered into the house of Zacharias, and saluted Elizabeth.”**

Upon arriving at Zacharias’ home, Mary greets Elizabeth. This greeting is significant as it sets the stage for their interaction filled with mutual recognition of God’s work in their lives. The act of salutation signifies not just a casual greeting but an acknowledgment of their shared experiences as women chosen by God for extraordinary roles.

#### **Verse 41: “And it came to pass, that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost.”**

The reaction of John the Baptist (the babe) leaping in Elizabeth’s womb is profound. It signifies John’s recognition of Jesus even before birth, fulfilling Gabriel’s prophecy that he would be filled with the Holy Spirit from his mother’s womb (Luke 1:15). This moment highlights the sanctity and significance of life before birth and underscores John’s role as a forerunner to Christ.

#### **Verse 42: “And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.”**

Elizabeth’s proclamation serves two purposes: first, it blesses Mary for her unique position as “blessed among women,” affirming her role as the mother of Jesus; second, it acknowledges Jesus (“the fruit of thy womb”) as blessed. This declaration emphasizes Mary’s honor and foreshadows Jesus’ significance in salvation history.

**Verse 43: “And whence is this to me, that the mother of my Lord should come to me?”**

Elizabeth expresses humility and awe at Mary’s visit. Her question reflects an understanding that Mary’s presence signifies something extraordinary—she recognizes Mary as “the mother of my Lord.” This acknowledgment reveals Elizabeth’s prophetic insight into Mary’s divine calling.

**Verse 44: “For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.”**

Here we see a connection between sound (Mary’s greeting) and spiritual response (John’s leap). The joy experienced by John even before birth illustrates his role in preparing hearts for Jesus’ ministry. It also emphasizes how God works through both mothers during this pivotal time.

**Verse 45: “And blessed is she that believed that there would be a performance of those things which were told her from the Lord.”**

Elizabeth pronounces a blessing on Mary for her faith—her belief in God’s promise regarding her pregnancy. This verse highlights faith as a critical component in experiencing God’s promises. It contrasts Mary’s trust with Zechariah’s earlier doubt (Luke 1:18).

**Verses 46-47: “And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour.”**

In these verses known as “The Magnificat,” Mary responds with praise. She magnifies God not only for what He has done but also for who He is—her Savior. This acknowledgment shows humility; despite being chosen for such an honor, she recognizes her need for salvation like any other believer.

**Verses 48-49: “For he hath regarded the low estate of his handmaiden: for behold from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name.”**

Mary reflects on God’s regard for her humble state (“low estate”). She recognizes that God’s choice does not depend on social status but on His grace. The statement about future generations calling her blessed indicates prophetic insight into how she will be honored throughout history due to bearing Christ.

**Verse 50: “And his mercy is on them that fear him from generation to generation.”**

Mary concludes this section by emphasizing God’s mercy towards those who revere Him across generations. This statement encapsulates one central theme throughout Scripture—the enduring nature of God’s mercy towards humanity based on reverence and faithfulness.

## Verse Commentary on Luke 1:51-60 (KJV)

### Introduction to the Passage

In this passage, we find a significant moment in the Gospel of Luke where Mary, the mother of Jesus, expresses her praise and acknowledgment of God's greatness through what is often referred to as the Magnificat. This section highlights Mary's understanding of God's character and His actions throughout history, particularly in relation to her own life and the coming Messiah.

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

This verse emphasizes God's power and might. The phrase "shewed strength with his arm" symbolizes God's intervention in human affairs, demonstrating His sovereignty. The "proud" refers to those who are arrogant or self-sufficient, relying on their own wisdom rather than submitting to God. By "scattering" them, God disrupts their plans and intentions, showing that human pride cannot stand against divine authority.

### **Luke 1:52 - "He hath put down the mighty from their seats; and exalted them of low degree."**

Here, Mary reflects on God's justice and reversal of fortunes. The "mighty" represent those in positions of power who often oppress others. In contrast, God lifts up "them of low degree," indicating His concern for the marginalized and humble. This theme resonates throughout Scripture, where God frequently chooses the weak and humble to fulfill His purposes (e.g., David as king).

### **Luke 1:53 - "He hath filled the hungry with good things; and the rich he hath sent empty away."**

This verse continues the theme of divine reversal. God provides for those who are spiritually or physically hungry while leaving those who are rich—often symbolizing spiritual complacency—without fulfillment. This reflects a consistent biblical principle that true satisfaction comes from reliance on God rather than material wealth.

### **Luke 1:54 - "He hath holpen his servant Israel, in remembrance of his mercy;"**

Mary acknowledges God's faithfulness to Israel by recalling His covenant promises. The term "holpen" indicates assistance or help provided by God to His people. This verse underscores that God's mercy is not only historical but also present in Mary's experience as she carries the Messiah.

### **Luke 1:55 - "As he spake to our fathers, to Abraham, and to his seed for ever."**

In this verse, Mary connects her current situation with God's promises made to Abraham and his descendants. It highlights continuity in God's plan for salvation history—from Abraham through Israel to Jesus Christ. The mention of "his seed for ever" emphasizes that these promises extend beyond immediate circumstances into eternity.

**Luke 1:56 - “And Mary abode with her about three months, and returned to her own house.”**

This verse marks a transition in Mary’s narrative after visiting Elizabeth. Her stay signifies fellowship and mutual encouragement between two women chosen by God for significant roles in His redemptive plan. After three months—likely around Elizabeth’s time of delivery—Mary returns home, possibly indicating readiness for her own journey ahead as the mother of Jesus.

**Luke 1:57 - “Now Elisabeth’s full time came that she should be delivered; and she brought forth a son.”**

The fulfillment of God’s promise is evident here as Elizabeth gives birth to John the Baptist. This event serves as a precursor to Jesus’ ministry since John’s role was to prepare the way for Christ.

**Luke 1:58 - “And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.”**

The community’s response illustrates shared joy over Elizabeth’s miraculous pregnancy despite her barrenness. Their rejoicing signifies recognition of God’s mercy at work within their midst—a theme central to both personal testimonies and communal faith experiences.

**Luke 1:59 - “And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias after the name of his father.”**

Circumcision on the eighth day was an important Jewish tradition signifying covenant membership (Genesis 17:12). Naming him Zacharias reflects cultural norms but also sets up tension regarding divine instruction given earlier about naming him John (v. 13).

**Verse 60: “And his mother answered and said, Not so; but he shall be called John.”**

In this verse, Elizabeth, the mother of John, firmly asserts that her son’s name will be John. This declaration is significant because it reflects her obedience to the instruction given by the angel Gabriel (Luke 1:13), who had commanded that the child be named John even before his conception. Elizabeth’s insistence on this name indicates her faith in God’s plan and her understanding of John’s unique purpose.

**Verse 61: “And they said unto her, There is none of thy kindred that is called by this name.”**

The relatives present are surprised by Elizabeth’s choice of name since it deviates from family tradition. In Jewish culture, it was customary to name children after relatives or ancestors, which underscores their astonishment at her decision. This reaction illustrates a common human tendency to adhere to societal norms and expectations rather than divine directives.

**Verse 62: “And they made signs to his father, how he would have him called.”**

Since Zechariah had been rendered mute due to his disbelief (Luke 1:20), the relatives turn to him for confirmation regarding the child’s name. They make signs to him, indicating their concern and

curiosity about what he might want for his son's name. This action emphasizes both Zechariah's condition and their desire for unity in naming the child.

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

Zechariah's request for a writing tablet signifies his determination to communicate clearly despite his inability to speak. By writing “His name is John,” Zechariah not only confirms Elizabeth's declaration but also demonstrates his restored faith in God's promise. The marveling of those present highlights their astonishment at both Zechariah's affirmation and the miraculous circumstances surrounding John's birth.

**Verse 64: “And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.”**

Upon declaring John's name as instructed by Gabriel, Zechariah's speech is restored. This restoration serves as a powerful sign of God's faithfulness; it symbolizes that when one aligns with God's will—through obedience—their ability to proclaim His glory is renewed. His immediate praise reflects an overwhelming sense of gratitude and acknowledgment of God's work in his life.

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

The reaction of fear among those present indicates a profound awareness of divine activity in their midst. The miraculous events surrounding John's birth—including Zechariah's muteness and subsequent healing—spread rapidly through Judea's hill country. This dissemination serves as an early indication that John's life would be marked by extraordinary events leading up to his ministry.

**Verse 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.”**

This verse captures a sense of wonder regarding John's future role. The phrase “laid them up in their hearts” suggests deep contemplation among those who witnessed these events; they recognized that something significant was unfolding through this child. The mention of “the hand of the Lord” signifies divine favor upon John from an early age.

**Verse Commentary on Luke 1:67-80 (KJV)**

**Introduction to the Passage**

Luke 1:67-80 presents the song of Zacharias, also known as the Benedictus. This passage occurs after the birth of John the Baptist and his father Zacharias regains his speech. Filled with the Holy Spirit, Zacharias prophesies about God's redemptive plan through Jesus Christ and the role of his son John as the forerunner.



**Verse 67: “And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,”**

This verse marks a significant moment in Zacharias’ life. After being mute due to his initial disbelief when told by Gabriel that he would have a son, Zacharias is now filled with the Holy Spirit. This filling signifies divine inspiration, enabling him to speak prophetically. The act of prophesying indicates that what follows is not merely personal praise but a declaration of God’s plans.

**Verses 68-69: “Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David;”**

Zacharias begins with praise directed towards God, acknowledging His faithfulness to Israel. The term “visited” implies God’s active involvement in human affairs, particularly in delivering His people from oppression. The phrase “horn of salvation” symbolizes strength and power; it refers to Jesus Christ as a mighty savior who comes from David’s lineage, fulfilling Old Testament prophecies regarding the Messiah.

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

Here, Zacharias emphasizes continuity between God’s promises made through prophets throughout history and their fulfillment in Christ. The mention of “enemies” reflects Israel’s historical struggles against oppressors. Salvation is presented not only as spiritual deliverance but also as liberation from physical adversaries.

**Verses 72-73: “To perform the mercy promised to our fathers, and to remember his holy covenant; The oath which he sware to our father Abraham,”**

Zacharias acknowledges God’s mercy as central to His covenantal relationship with Israel. He recalls God’s promises made to Abraham—highlighting that these covenants are now being fulfilled through Jesus. This connection reinforces God’s faithfulness across generations.

**Verses 74-75: “That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life.”**

The purpose of this deliverance is articulated here: it enables believers to serve God without fear. This service is characterized by holiness and righteousness—qualities essential for living in accordance with God’s will.

**Verses 76-77: “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; To give knowledge of salvation unto his people by the remission of their sins,”**

In these verses, Zacharias turns his attention to John Baptist. He recognizes John’s role as a prophet who will prepare people’s hearts for Jesus’ coming by preaching repentance and forgiveness—a theme central to John’s ministry.

**Verses 78-79: “Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.”**

Zacharias speaks about God’s “tender mercy,” emphasizing compassion rather than mere obligation. The term “dayspring” refers metaphorically to Christ as light entering a dark world—symbolizing hope and guidance for those lost in sin or despair.

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

The final verse provides insight into John’s early life. It suggests spiritual growth (“waxed strong in spirit”) while living apart from society (“in deserts”), preparing him for his future ministry when he would publicly proclaim God’s message.

### **Conclusion**

The passage encapsulates themes such as divine visitation, redemption through Jesus Christ, prophetic fulfillment concerning John Baptist’s role as a precursor to Christ’s ministry, and an emphasis on mercy and guidance provided by God through His Son.

## **CHAPTER 2:**

### **Verse Commentary on Luke 2:1-10 (KJV)**

#### **1. The Decree from Caesar Augustus (Luke 2:1)**

**“And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.”**

This verse sets the historical context for the birth of Jesus. The phrase “it came to pass in those days” indicates that the events described are rooted in actual history rather than myth or legend. The decree issued by Caesar Augustus, who was the first Roman emperor, mandated a census for taxation purposes across the Roman Empire. This decree is significant as it demonstrates how God used secular authority to fulfill His divine plan regarding the birth of Jesus.

#### **2. The Census and Its Purpose (Luke 2:2)**

**“And this taxing was first made when Cyrenius was governor of Syria.”**

Here, Luke provides additional historical detail by mentioning Cyrenius (Quirinius), who governed Syria during this census. This establishes a timeline and anchors the narrative within known historical figures and events. The mention of a “first taxing” suggests that there were subsequent censuses, which were common in Roman governance for tax collection and population management.

#### **3. The Response to the Decree (Luke 2:3)**

**“And all went to be taxed, every one into his own city.”**

This verse illustrates the widespread impact of Augustus's decree; people were required to return to their ancestral cities for registration. This movement would have been significant as families traveled long distances, often under difficult conditions. It emphasizes the obedience of the populace to imperial commands and sets up the circumstances leading Joseph and Mary to Bethlehem.

#### **4. Joseph and Mary's Journey (Luke 2:4-5)**

**“And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) To be taxed with Mary his espoused wife, being great with child.”**

Joseph's journey from Nazareth in Galilee to Bethlehem is crucial because it fulfills Old Testament prophecy regarding the birthplace of the Messiah (Micah 5:2). The reference to Joseph being “of the house and lineage of David” highlights Jesus' royal lineage as prophesied in Scripture. Additionally, Mary's condition—being “great with child”—adds urgency and poignancy to their journey.

#### **5. The Birth of Jesus (Luke 2:6-7)**

**“And so it was, that while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.”**

The simplicity surrounding Jesus' birth is striking; He is born not in comfort but laid in a manger due to lack of accommodation (“no room for them in the inn”). This reflects His humility and foreshadows His life as one who would not seek worldly power or prestige. The term “firstborn” implies that Mary had other children later on, countering certain doctrines about her perpetual virginity.

#### **6. Announcement to Shepherds (Luke 2:8-10)**

**“And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.”**

The choice of shepherds as recipients of this heavenly announcement underscores God's preference for humble beginnings over societal status. Their fear upon seeing an angel reflects a common biblical theme where divine encounters provoke awe and trepidation.

**“But the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.”**

The angel reassures them with “Fear not,” indicating that this message is one of hope rather than judgment. The phrase “good tidings” refers specifically to gospel news—the birth of Christ—which brings joy not just to Israel but universally (“to all people”). This universal scope highlights Christianity's inclusive nature.

#### **Conclusion:**

In these verses from Luke 2:1-10 KJV, we see how God orchestrated events through political means for His divine purpose—the birth of Jesus Christ—who would become Savior for all humanity.

## Verse Commentary on Luke 2:11-20 (KJV)

### Introduction to the Passage

In this passage, we witness the announcement of Jesus' birth to the shepherds by an angel. This moment is significant as it marks the introduction of the Savior to the world, emphasizing themes of joy, peace, and divine revelation. The shepherds, often seen as lowly and marginalized in society, are chosen to receive this glorious news, highlighting God's grace and inclusivity.

### Verse 11: **“For unto you is born this day in the city of David a Saviour, which is Christ the Lord.”**

This verse contains a profound declaration. The phrase “unto you” indicates a personal message directed at the shepherds, suggesting that this birth is for all people, including those considered outcasts. The “city of David” refers to Bethlehem, fulfilling Old Testament prophecy (Micah 5:2) about the Messiah's birthplace. The titles “Saviour,” “Christ,” and “Lord” encapsulate Jesus' identity and mission. As a Savior, He comes to deliver humanity from sin; as Christ (the Anointed One), He fulfills messianic prophecies; and as Lord, He holds divine authority.

### Verse 12: **“And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.”**

The angel provides specific instructions that serve as a sign for identification. The imagery of a baby wrapped in swaddling clothes emphasizes humility and vulnerability. A manger—a feeding trough—further illustrates Jesus' lowly beginnings. This stark contrast between His royal identity and humble circumstances serves to highlight God's plan for salvation through humility.

### Verses 13-14: **“And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, goodwill toward men.”**

Following the angel's announcement, a multitude of angels appears, praising God. Their proclamation emphasizes two key themes: glorifying God and proclaiming peace on earth. The phrase “Glory to God in the highest” acknowledges God's supreme majesty and sovereignty. The declaration of peace signifies that through Jesus' birth, reconciliation between God and humanity is made possible—a central tenet of Christian faith.

### Verses 15-16: **“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. And they came with haste, and found Mary and Joseph, and the babe lying in a manger.”**

The shepherds respond immediately to the angelic message with urgency (“came with haste”). Their decision reflects faith; they act upon what they have heard without hesitation. Upon arriving in Bethlehem, they find Mary and Joseph along with Jesus—confirming their belief in God's revelation.

**Verses 17-18: “And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds.”**

After witnessing Jesus’ birth firsthand, the shepherds share their experience widely (“made known abroad”). Their testimony generates wonder among those who hear it—indicating that news of Jesus’ arrival evokes curiosity and amazement within their community.

**Verse 19: “But Mary kept all these things, and pondered them in her heart.”**

Mary’s reaction contrasts with that of others; she reflects deeply on these events rather than simply reacting outwardly. Her contemplation signifies her understanding of her unique role in God’s plan for salvation—a theme echoed throughout Scripture regarding her character.

**Verse 20: “And the shepherds returned glorifying and praising God for all the things that they had heard and seen, as it was told unto them.”**

The passage concludes with an emphasis on worship (“glorifying and praising God”). The shepherds return transformed by their encounter with Christ—demonstrating how genuine encounters with Jesus lead individuals not only to believe but also to worship Him actively.

### **Conclusion**

Luke 2:11-20 presents one of Christianity’s most cherished narratives—the announcement of Christ’s birth—and highlights key theological themes such as salvation through humility, divine revelation through ordinary means (the shepherds), and an invitation for all people to partake in God’s grace.

### **Verse Commentary on Luke 2:21-30 (KJV)**

**1. Verse 21: “And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.”**

This verse marks a significant moment in Jewish tradition and law. The circumcision of Jesus on the eighth day after His birth is a fulfillment of the covenant established with Abraham (Genesis 17:10-14) and signifies Jesus’ identification with the Jewish people. The act of naming Him “Jesus,” meaning “God saves,” fulfills the angel’s instruction given to Mary during the Annunciation (Luke 1:31). This establishes Jesus not only as a member of God’s chosen people but also as the Savior.

**2. Verse 22: “And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord.”**

This verse refers to Mary’s purification after childbirth, which is outlined in Leviticus 12. According to Jewish law, a woman who has given birth must undergo a period of purification before she can participate fully in religious life. After this period, Mary and Joseph bring Jesus to Jerusalem for

presentation at the temple, fulfilling their obligations under Mosaic Law. This act symbolizes dedication and acknowledgment of Jesus' holy status from birth.

**3. Verse 23: “(As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)”**

Here, Luke cites Exodus 13:2, emphasizing that every firstborn male belongs to God and must be consecrated. This reflects God's commandment regarding firstborns following Israel's deliverance from Egypt. By including this reference, Luke highlights Jesus' significance as not only a firstborn but also as one set apart for divine purpose.

**4. Verse 24: “And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.”**

In accordance with Leviticus 12:6-8, Mary and Joseph offer two turtledoves or pigeons as a sacrifice for purification. This indicates their humble economic status since offering a lamb was customary for those who could afford it. Their choice reflects God's concern for all people regardless of social standing.

**5. Verses 25-26: “And behold, there was a man in Jerusalem whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ.”**

Simeon is introduced as a righteous man filled with anticipation for Israel's redemption (“the consolation”). His characterization emphasizes his faithfulness and devotion to God's promises. The mention that “the Holy Ghost was upon him” indicates divine inspiration guiding his actions and understanding regarding Jesus' identity.

**6. Verse 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,”**

Simeon's arrival at precisely this moment underscores his obedience to divine prompting through the Holy Spirit. His presence at Jesus' presentation signifies God's orchestration in revealing Christ's identity through faithful servants like Simeon.

**7. Verses 28-30: “Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation.”**

Simeon's act of taking Jesus into his arms symbolizes recognition and acceptance of God's promise fulfilled through Christ's incarnation. His blessing acknowledges God's faithfulness while expressing readiness for death now that he has witnessed salvation incarnate—Jesus Himself.

In these verses (28-30), Simeon articulates profound theological truths about salvation being revealed not just for Israel but universally available (“thy salvation”). This foreshadows Jesus' mission extending beyond Jewish boundaries.

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The commentary on Luke 2:21-30 illustrates how each element within these verses contributes significantly to understanding Jesus' early life within Jewish tradition while also revealing His identity as Savior through prophetic fulfillment.

### Verse Commentary on Luke 2:31-40 (KJV)

#### Luke 2:31-32

**“Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel.”**

In these verses, Simeon acknowledges that Jesus is the fulfillment of God's promise. The phrase “prepared before the face of all people” indicates that God's plan for salvation through Jesus was not a secret but was intended for all humanity. The term “light to lighten the Gentiles” emphasizes that Jesus' mission extends beyond Israel to include all nations. This reflects the prophetic nature of Jesus' coming, as foretold in Isaiah 49:6, where it is stated that the Messiah would be a light to the Gentiles. Furthermore, calling Him “the glory of thy people Israel” signifies that Jesus embodies the hope and fulfillment of God's covenant with Israel.

#### Luke 2:33

**“And Joseph and his mother marvelled at those things which were spoken of him.”**

This verse highlights the astonishment of Mary and Joseph at Simeon's proclamation about their child. Their marveling suggests a deep sense of wonder and perhaps confusion regarding the full implications of what Simeon has just revealed about Jesus' identity and mission. It underscores their role as earthly parents who are beginning to grasp the extraordinary nature of their son.

#### Luke 2:34-35

**“And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.”**

Simeon's blessing includes a prophetic warning about Jesus' future impact on Israel. The phrase “set for the fall and rising again” indicates that Jesus will cause division among people—some will accept Him while others will reject Him. The reference to being “a sign which shall be spoken against” foreshadows opposition that Jesus will face during His ministry. The mention of Mary experiencing sorrow (“a sword shall pierce through thy own soul”) suggests her personal suffering as she witnesses her son's rejection and crucifixion. This serves as a poignant reminder that following God's plan often involves pain and sacrifice.

#### Luke 2:36-38

**“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; 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. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.”**

These verses introduce Anna, another significant figure who recognizes Jesus as Messiah. Her description as “a prophetess” indicates her role in proclaiming God’s message. Being widowed for many years emphasizes her dedication to serving God in prayer and fasting at the temple—a life devoted to worship. When she sees Jesus, she immediately gives thanks to God and shares her revelation with others who are waiting for redemption. This illustrates how God reveals His truth not only through men like Simeon but also through faithful women like Anna.

#### **Luke 2:39-40**

**“And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.”**

These concluding verses summarize Joseph’s obedience in fulfilling Jewish law by presenting Jesus at the temple after His birth. Their return to Nazareth signifies a return to normalcy after fulfilling their religious obligations. The description “grew” indicates Jesus’ physical development while “waxed strong in spirit” points toward His spiritual growth—showing He was maturing both physically and spiritually under divine favor (“the grace of God was upon him”). This sets up an important foundation for understanding His later ministry.

In summary, these verses encapsulate key themes such as fulfillment of prophecy, recognition by faithful servants (Simeon and Anna), obedience to God’s law by Mary and Joseph, along with insights into Jesus’ early life indicating His divine purpose.

#### **Verse Commentary on Luke 2:41-52 (KJV)**

##### **Introduction to the Passage**

Luke 2:41-52 presents a unique glimpse into the early life of Jesus, specifically focusing on an event that occurred when He was twelve years old. This passage is significant as it is the only account in the Gospels that details Jesus’ childhood between His infancy and the beginning of His public ministry. The narrative emphasizes themes of identity, divine purpose, and the importance of wisdom.

##### **Verse 41: “Now his parents went to Jerusalem every year at the feast of the passover.”**

This verse establishes a cultural and religious context for Jesus’ upbringing. Mary and Joseph’s annual pilgrimage to Jerusalem for Passover highlights their devout Jewish faith and adherence to religious customs. The Passover feast commemorates Israel’s deliverance from Egypt, making it a pivotal event in Jewish tradition.



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

The age of twelve is significant as it marks a transitional period in Jewish culture, where boys begin their formal education in religious matters. This verse indicates that Jesus was not only participating in this important festival but also entering a new stage of understanding regarding His faith and identity.

**Verses 43-44: “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. But they, supposing him to have been in the company, went a day’s journey; and they sought him among their kinsfolk and acquaintance.”**

These verses depict a moment of parental oversight. Mary and Joseph assumed Jesus was with relatives or friends during their return journey. The fact that they traveled for an entire day without realizing He was missing underscores both their trust in Him and the communal nature of travel during that time.

**Verses 45-46: “And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.”**

The search for Jesus lasted three days—a significant duration that adds tension to the narrative. Finding Him in the temple signifies His deep engagement with spiritual matters at such a young age. Sitting among learned teachers (doctors) demonstrates His remarkable understanding and eagerness to learn.

**Verse 47: “And all that heard him were astonished at his understanding and answers.”**

This verse highlights Jesus’ exceptional wisdom. The astonishment expressed by those present indicates that even at twelve years old, He possessed insights beyond what would be expected from someone so young. This foreshadows His future role as a teacher and leader.

**Verses 48-49: “And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father’s business?”**

Mary’s question reflects her concern as a mother who has lost her child. Jesus’ response reveals His awareness of His divine mission—referring to God as “my Father” indicates an understanding of His unique relationship with God. This moment marks an early assertion of His identity as more than just Mary’s son; He is also God’s Son.

**Verse 50: “And they understood not the saying which he spake unto them.”**

Despite Mary’s deep faith and understanding of who Jesus was from birth (as indicated by previous events), this statement shows that even she did not fully grasp what Jesus meant by being about His Father’s business. It illustrates how profound His mission would be compared to ordinary expectations.

**Verse 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.”**

Jesus’ obedience to Mary and Joseph reflects humility despite His divine knowledge. This verse emphasizes familial duty while also indicating Mary’s contemplative nature—she treasured these experiences within her heart for later reflection.

**Verse 52: “And Jesus increased in wisdom and stature, and in favour with God and man.”**

The conclusion summarizes Jesus’ growth during this formative period. It suggests holistic development—intellectually (wisdom), physically (stature), spiritually (favor with God), and socially (favor with man). This growth sets a precedent for Christian development throughout life.

### **Conclusion**

Luke 2:41-52 serves as an essential passage illustrating both Jesus’ humanity through familial relationships while simultaneously revealing hints about His divine nature and mission from an early age. It invites readers to reflect on their own growth processes within faith communities while acknowledging God’s overarching plan for each individual.

## **CHAPTER 3:**

### **Verse Commentary on Luke 3:1-10 (KJV)**

#### **1. The Historical Context (Luke 3:1)**

**“In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene.”**

This verse establishes a precise historical context for John the Baptist’s ministry. By naming specific rulers—Tiberius Caesar, Pontius Pilate, Herod, Philip, and Lysanias—Luke anchors John’s prophetic work in real history rather than myth or legend. This approach emphasizes that John’s message is relevant to actual events and people. The mention of Tiberius highlights the oppressive Roman rule over Judea, setting a tone for John’s call to repentance amidst political turmoil.

#### **2. The Religious Context (Luke 3:2)**

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

The reference to Annas and Caiaphas as high priests indicates a period of religious corruption within Judaism. Their dual leadership suggests a power struggle that detracted from genuine worship. In contrast to these corrupt leaders, John receives divine revelation in the wilderness—a place often associated with spiritual renewal and preparation. This juxtaposition underscores John’s role as a true prophet called by God to prepare His people.

### **3. The Call to Repentance (Luke 3:3)**

**“And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.”**

John’s ministry centers on preaching repentance—a radical change in heart and mind leading to a transformation in behavior. The term “baptism” signifies an outward sign of this inward change. His call for “remission of sins” indicates that through repentance, individuals can be liberated from their past transgressions. This message resonates deeply with those who feel burdened by sin under Roman oppression.

### **4. Fulfillment of Prophecy (Luke 3:4-6)**

**“As it is written in the book of the words of Esaias the prophet, saying, ‘The voice of one crying in the wilderness, Prepare ye the way of the Lord; make his paths straight.’”**

These verses quote Isaiah 40:3-5, linking John’s ministry directly to Old Testament prophecy. John is identified as “the voice” preparing for Jesus’ coming—an essential precursor role that emphasizes humility and service. The imagery used here conveys that God’s arrival will bring significant transformation; valleys will be filled, mountains lowered—symbolizing social upheaval where God’s justice will prevail.

### **5. The Urgency for Change (Luke 3:7-9)**

**“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? Bring forth therefore fruits worthy of repentance...”**

John’s address begins with strong language—calling his audience a “generation of vipers.” This harsh rebuke serves as both a warning against complacency and an urgent call for genuine change. He challenges them not merely to seek baptism but to demonstrate their repentance through tangible actions (“fruits”). This insistence on evidence reflects biblical teaching that true faith manifests itself through good works.

### **6. Practical Instructions (Luke 3:10)**

**“And the people asked him, saying, What shall we do then?”**

This question reveals an openness among John’s listeners—they are eager for guidance on how they can embody this new life he preaches about. It sets up subsequent verses where John provides practical advice tailored to different groups within society (e.g., common people, tax collectors). This interaction illustrates that true repentance involves actionable steps toward righteousness.

In summary, Luke 3:1-10 presents John as a pivotal figure whose ministry is deeply rooted in historical reality and prophetic fulfillment while emphasizing themes such as repentance and social justice.

## Verse Commentary on Luke 3:11-20 (KJV)

### Luke 3:11

**“And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.”**

In this verse, John the Baptist addresses the crowds who come to him for baptism. His response emphasizes practical charity as a demonstration of genuine repentance. The instruction to share one’s possessions—specifically clothing and food—highlights the importance of benevolence in the life of a believer. John calls for actions that reflect a transformed heart, indicating that true repentance manifests itself through tangible acts of kindness towards others.

### Luke 3:12-13

**“Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you.”**

Publicans, or tax collectors, were often despised for their role in collecting taxes for the Roman Empire and frequently accused of extortion. Their inquiry reveals a desire for change. John’s directive to collect only what was legally required indicates that integrity in one’s profession is essential. This advice underscores the principle that one can serve God faithfully within their vocation by conducting themselves honestly.

### Luke 3:14

**“And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.”**

Soldiers approach John seeking guidance on how they should live righteously. His counsel focuses on ethical conduct—avoiding violence and false accusations—and encourages contentment with their pay. This reflects a broader theme of justice and moral integrity in all aspects of life. John’s message is clear: regardless of one’s occupation or status, living righteously involves treating others fairly and being satisfied with what one has.

### Luke 3:15-16

**“And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not. John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire.”**

The anticipation surrounding John’s ministry leads many to wonder if he is the Messiah. John clarifies his role as merely a precursor to someone far greater—Jesus Christ. By stating he is unworthy even to untie Jesus’ sandals—a task reserved for servants—John emphasizes his humility and recognition of Christ’s superiority. The mention of baptism with the Holy Spirit signifies a transformative experience that goes beyond mere ritual cleansing.

### **Luke 3:17**

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

This verse uses agricultural imagery to illustrate judgment. The “fan” refers to a winnowing tool used to separate grain from chaff. Here it symbolizes Christ’s authority to judge humanity—gathering those who are righteous (the wheat) while discarding those who are unrepentant (the chaff). The reference to “unquenchable fire” serves as a stark warning about eternal consequences for those who reject God’s call.

### **Luke 3:18-20**

**“And many other things in his exhortation preached he unto the people. But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip’s wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison.”**

John’s ministry included various exhortations beyond what is recorded here; however, it culminates in conflict with Herod Antipas due to John’s condemnation of Herod’s immoral marriage to Herodias (his brother’s wife). This confrontation illustrates John’s boldness in speaking truth to power despite personal risk. Ultimately, Herod’s decision to imprison John highlights both political corruption and moral failure among leaders during this period.

In summary, these verses encapsulate John’s call for genuine repentance characterized by ethical living and social responsibility while pointing forward to Jesus’ greater mission involving spiritual transformation through the Holy Spirit.

### **Verse Commentary on Luke 3:21-30 (KJV)**

#### **Luke 3:21**

**“When all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened.”**

This verse marks a significant moment in the ministry of John the Baptist and the beginning of Jesus’ public ministry. The phrase “when all the people were baptized” indicates a large response to John’s call for repentance. Jesus’ baptism is noteworthy because it signifies His identification with humanity, despite being sinless. The act of praying emphasizes Jesus’ communion with God at this pivotal moment. The opening of heaven symbolizes divine approval and intervention.

#### **Luke 3:22**

**“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.”**

Here we see the manifestation of the Trinity: Jesus as the Son, the Holy Spirit descending like a dove, and God’s voice affirming Jesus as His beloved Son. This moment serves as an endorsement of Jesus’ mission and identity. The imagery of a dove suggests peace and purity, reinforcing Jesus’ role as the Messiah who brings reconciliation between God and humanity.

### **Luke 3:23**

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

This verse provides insight into Jesus’ age when He commenced His ministry. Thirty years was considered an age of maturity for Jewish men. The phrase “being (as was supposed) the son of Joseph” acknowledges that while Joseph was legally recognized as His father due to his marriage to Mary, Jesus’ true origin is divine through His virgin birth.

### **Verse Commentary on Luke 3:24-30 (KJV)**

#### **Introduction to the Genealogy of Jesus**

In Luke 3:24-30, we encounter a significant passage that presents the genealogy of Jesus Christ. This genealogy is crucial as it establishes Jesus’ lineage and His rightful place in the history of Israel. It serves to connect Jesus with key figures in Jewish history, emphasizing His fulfillment of Old Testament prophecies regarding the Messiah.

**Verse 24: “Which was the son of Matthat, which was the son of Levi, which was the son of Simeon,”**

This verse begins with Matthat, who is identified as a descendant in the line leading to Joseph, the husband of Mary. The mention of Levi and Simeon highlights Jesus’ connection to the priestly and tribal heritage of Israel. Levi was one of Jacob’s sons and became the father of the Levitical priesthood. By including these names, Luke emphasizes that Jesus is not only a descendant of David but also has ties to those who served God in significant roles within Israel.

**Verse 25: “Which was the son of Melchi, which was the son of Janna, which was the son of Joseph,”**

Continuing from Matthat, this verse lists additional ancestors leading up to Joseph. The names Melchi and Janna may not be widely recognized outside biblical genealogies; however, their inclusion serves to provide a complete lineage that traces back through generations. This thoroughness reinforces Luke’s intention to present an accurate historical account.

**Verse 26: “Which was the son of Mattathias, which was the son of Amos, which was the son of Nahum,”**

The genealogy continues with Mattathias and Amos. Each name represents a link in a chain that connects Jesus to His forebears. The repetition emphasizes continuity and God’s faithfulness throughout generations. The mention of Nahum could also evoke thoughts about prophetic voices in Israel’s history.

### **Verse 27: “Which was the son of Esli, which was the son of Naggai,”**

Esli and Naggai are further ancestors listed here. Their names may not carry significant weight in terms of biblical narratives or prophecies but serve as part of establishing a complete lineage for Jesus. This meticulous record illustrates how God’s plan unfolded through various individuals over time.

### **Verse 28: “Which was the son of Maath, which was the son of Mattathiah, which was the son of Semei,”**

As we progress through this genealogy, we see more names added—Maath and Mattathiah—each contributing to this rich tapestry that leads to Christ. Semei adds another layer; while he may not be prominent in other biblical texts, his inclusion signifies that every individual plays a role in God’s overarching narrative.

### **Verse 29: “Which was the son of Joseph, which was the son of Judah,”**

Here we return to Joseph again before moving on to Judah. Judah holds particular significance as one of Jacob’s sons whose lineage would lead to kingship (Genesis 49:10). This connection underscores Jesus’ royal heritage as well as His fulfillment as King.

### **Verse 30: “Which was the son of Simeon, which was the son of Jacob, which was the son of Isaac, which was the son of Abraham,”**

The genealogy culminates with notable patriarchs—Abraham being especially significant as he is considered the father of faith (Romans 4). By tracing back through Isaac and Jacob (the latter being renamed Israel), Luke emphasizes that Jesus fulfills God’s promises made long ago to Abraham regarding his descendants becoming a great nation (Genesis 12:2).

### **Conclusion on Genealogy Significance**

The genealogy presented by Luke serves multiple purposes:

- 1. Historical Validation:** It roots Jesus firmly within Jewish history.
- 2. Fulfillment:** It demonstrates how Jesus fulfills Old Testament prophecies concerning lineage.
- 3. Inclusivity:** By tracing back all the way to Adam (as seen earlier), it indicates that salvation through Christ is available for all humanity.

This passage is essential for understanding both who Jesus is and how He fits into God’s redemptive plan throughout history.

### **Verse Commentary on Luke 3:31-38 (KJV)**

#### **Introduction to the Genealogy of Jesus**

In Luke 3:31-38, we find a detailed genealogy of Jesus Christ. This passage serves to establish Jesus’ lineage, connecting Him to significant figures in Jewish history and emphasizing His rightful place as

the Messiah. The genealogy is crucial for understanding the fulfillment of Old Testament prophecies regarding the lineage of the Messiah.

**Verse 31: “Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,”**

This verse continues the genealogy from David through his son Nathan. Each name listed represents a link in the chain leading to Jesus. The mention of Melchi, Addi, Cosam, Elmodam, and Er highlights lesser-known ancestors but emphasizes that every generation is important in God’s plan. This lineage shows that Jesus is not only connected to David but also has roots that trace back through various families within Israel.

**Verse 32: “Which was the son of Josech, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,”**

Here we see a continuation with Josech and Jorim. The inclusion of Levi is significant because it connects Jesus to one of the tribes designated for priestly duties. This connection implies that Jesus has both royal and priestly heritage—important attributes for someone who would fulfill messianic roles.

**Verse 33: “Which was the son of Simeon, which was the son of Judah, which was the son of Joseph, which was the son of Jonan,”**

The names Simeon and Judah are particularly noteworthy as they connect back to Jacob’s sons. Judah is especially significant because it fulfills Jacob’s prophecy that kings would come from his line (Genesis 49:10). By tracing His lineage through these patriarchs, Luke reinforces Jesus’ identity as King.

**Verse 34: “Which was the son of Eliakim, which was the son of Melea, which was the son of Menan,”**

Eliakim and Melea are less prominent figures in biblical history but serve as vital links in this genealogical chain. Their inclusion reminds readers that God’s plan unfolds through many generations and individuals who may not be widely recognized.

**Verse 35: “Which was the son of Mattathiah, which was the son of Nathan, which was the son of David,”**

This verse marks a pivotal moment by connecting Jesus directly to King David through Nathan rather than Solomon (as seen in Matthew’s account). This distinction emphasizes that while Jesus is a descendant from David’s line—fulfilling prophecies about being from David’s house—He does so through a different branch than what might have been expected.

**Verse 36: “Which was the son of Jesse, which was the son of Obed, which was the son of Boaz,”**

Continuing backward in time brings us to Jesse and Boaz. Jesse is known as David’s father; thus this lineage reaffirms Jesus’ royal heritage. Boaz’s story (found in Ruth) also illustrates themes such as redemption and God’s providence—concepts central to understanding Christ’s mission.



### **Verse 37: “Which was the son of Salmon, which was the son of Nahshon,”**

Salmon and Nahshon are included here as part of Israel’s early history after their exodus from Egypt. Nahshon is noted for his faith during Israel’s journey through wilderness (Exodus 6:23), symbolizing trust in God—a quality essential for those who follow Christ.

### **Verse 38: “Which was the son of Amminadab; which was the son of Admin; which was the son of Arni; which was the son of Hezron; which was the son of Perez; which was the son of Judah.”**

This final verse concludes with Perez and Judah again linking back to Jacob’s family tree. It encapsulates a rich heritage filled with stories reflecting God’s faithfulness throughout generations. The repetition emphasizes how each person contributes to God’s overarching narrative leading up to Christ.

### **Conclusion**

The genealogy presented in Luke 3:31-38 serves multiple purposes—it establishes Jesus’ legal right to claim messianic status through His lineage while also highlighting God’s faithfulness across generations. Each name carries significance within Israel’s history and collectively points toward God’s ultimate plan for redemption through His Son.

## **CHAPTER 4:**

### **Verse Commentary on Luke 4:1-10 (KJV)**

#### **1. Introduction to the Temptation of Jesus (Luke 4:1)**

**“And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,”**

This verse sets the stage for the temptation of Jesus. It is significant that Jesus is described as “full of the Holy Ghost,” indicating His divine empowerment and readiness for ministry. The mention of His return from Jordan refers to His baptism, where He received public affirmation from God as His Son. Being “led by the Spirit” emphasizes that this experience was part of God’s plan; it was not a random occurrence but a deliberate act of preparation for His public ministry.

#### **2. The Duration and Context of Temptation (Luke 4:2)**

**“And being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.”**

The forty-day period mirrors Israel’s forty years in the wilderness, highlighting Jesus’ role as a new Israel who would succeed where they failed. The phrase “tempted of the devil” indicates that Satan actively sought to undermine Jesus’ mission. The fact that He ate nothing during this time underscores His physical vulnerability, setting up a stark contrast with His spiritual strength.

### **3. The First Temptation: Turning Stone to Bread (Luke 4:3-4)**

**“And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.”**

Satan’s challenge begins with “If thou be the Son of God,” which seeks to sow doubt about Jesus’ identity and divine provision. By asking Him to turn stone into bread, Satan tempts Jesus to use His divine power for personal gain rather than fulfilling God’s will. Jesus responds with Scripture from Deuteronomy 8:3, emphasizing that spiritual sustenance is more critical than physical nourishment. This response illustrates His reliance on God’s Word over immediate physical needs.

### **4. The Second Temptation: Authority Over Kingdoms (Luke 4:5-7)**

**“And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.”**

In this temptation, Satan offers Jesus worldly authority without suffering or sacrifice—an enticing shortcut to what He would eventually receive through obedience and suffering on the cross. The claim that these kingdoms were delivered to him suggests a truth about humanity’s fall into sin and rebellion against God’s authority (Genesis 3). However, Jesus rejects this offer outright.

### **5. The Third Temptation: Testing God (Luke 4:9-10)**

**“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: For it is written, He shall give his angels charge over thee, to keep thee.”**

Here Satan misuses Scripture by quoting Psalm 91:11-12 to tempt Jesus into testing God’s protection through reckless behavior. This temptation plays on human desire for miraculous signs as proof of divine favor but distorts true faith into presumption.

### **6. Conclusion and Application (Luke 4:11)**

**“And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.”**

Jesus counters each temptation with Scripture rooted in trust in God rather than self-serving actions or tests against God’s character. This passage teaches believers about resisting temptation through knowledge and application of God’s Word while also demonstrating Christ’s perfect obedience amidst trials.

### **Verse Commentary on Luke 4:12-20 (KJV)**

#### **Luke 4:12**

**“And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.”**

In this verse, Jesus responds to the devil’s temptation by quoting Scripture from Deuteronomy 6:16. This response emphasizes the importance of not putting God to the test. Jesus asserts His obedience to God’s commandments and demonstrates that true faith does not require miraculous signs to validate God’s presence or power.

#### **Luke 4:13**

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

This verse indicates that after exhausting his attempts to tempt Jesus, the devil left Him temporarily. The phrase “for a season” suggests that while this particular encounter ended, it does not imply that Satan would cease his efforts against Jesus in the future. This sets a precedent for understanding spiritual warfare as ongoing.

#### **Luke 4:14**

**“And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.”**

Following His victory over temptation, Jesus returns to Galilee empowered by the Holy Spirit. This empowerment signifies that His ministry is now fully initiated and marked by divine authority. The mention of His fame spreading throughout the region highlights how His actions and teachings began to attract attention and interest among the people.

#### **Luke 4:15**

**“And he taught in their synagogues, being glorified of all.”**

Jesus’ teaching in synagogues illustrates His commitment to Jewish traditions and worship practices. The phrase “being glorified of all” indicates that initially, He received positive acclaim from those who heard Him speak. This acceptance reflects a moment of unity between Jesus and His audience before any potential conflict arises later in His ministry.

#### **Luke 4:16**

**“And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.”**

Nazareth is significant as it represents Jesus’ hometown where He grew up. By attending synagogue regularly (“as his custom was”), He models a life committed to worship and community engagement. Standing up to read signifies an authoritative role in teaching; it also aligns with Jewish customs where readers would stand during public readings of Scripture.

#### **Luke 4:17**

**“And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,”**

The “book of Esaias” refers to Isaiah’s scrolls. The act of opening Scripture shows intentionality in selecting a passage relevant to His mission. This moment foreshadows how Jesus will reveal Himself as fulfilling Old Testament prophecies concerning the Messiah.

#### **Luke 4:18-19**

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

In these verses, Jesus quotes Isaiah 61:1-2 directly relating His mission statement as Messiah. Each element—preaching good news (gospel), healing emotional wounds (brokenhearted), delivering

captives (spiritual bondage), restoring sight (physical/spiritual blindness), liberating oppressed individuals—highlights both physical and spiritual aspects of salvation. The phrase “acceptable year of the Lord” refers specifically to Jubilee—a time when debts were forgiven and slaves freed—indicating a new era initiated by Christ’s ministry.

#### **Luke 4:20**

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

Closing Scripture signifies completion but also invites reflection on what has just been read. By returning it respectfully shows reverence for God’s Word while sitting down indicates readiness for teaching or interpretation. The intense focus (“eyes...fastened”) reveals anticipation among listeners regarding how He will explain this profound declaration about Himself.

In summary, these verses encapsulate critical moments in Jesus’ early ministry—His triumph over temptation through reliance on Scripture; His empowerment by God’s Spirit; initial acceptance by audiences; fulfillment of prophetic roles; and setting forth a mission focused on holistic healing through divine grace.

#### **Verse Commentary on Luke 4:21-30 (KJV)**

##### **Introduction to the Passage**

In this passage, Jesus returns to His hometown of Nazareth after beginning His public ministry. He reads from the scroll of Isaiah in the synagogue, proclaiming the fulfillment of prophecy and outlining His mission. The initial admiration of the crowd quickly turns to hostility as they reject Him.

**Verse 21: “And he began to say unto them, This day is this scripture fulfilled in your ears.”**

In this verse, Jesus makes a bold declaration that the prophecy from Isaiah has been fulfilled in their presence. By stating “This day,” He emphasizes the immediacy and significance of His mission. The term “scripture” refers specifically to Isaiah 61:1-2, where the Messiah’s role is outlined. This proclamation signifies not only His identity as the Messiah but also introduces the nature of His ministry—bringing good news to the poor and healing for the brokenhearted.

**Verse 22: “And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph’s son?”**

The crowd initially responds with amazement at Jesus’ eloquence and authority. Their wonder reflects a common reaction to prophetic declarations; however, their subsequent question reveals skepticism rooted in familiarity. They recognize Him as “Joseph’s son,” indicating their struggle to reconcile His divine claims with their knowledge of Him as a local carpenter’s boy.

**Verse 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.”**

Jesus anticipates their doubt and references a proverbial saying that implies they expect Him to perform miracles for them just as He did in Capernaum. This expectation highlights a sense of

entitlement among the people; they believe that being from Nazareth should grant them special favor or proof of His claims through miraculous signs.

**Verse 24: “And he said, Verily I say unto you, No prophet is accepted in his own country.”**

Here, Jesus acknowledges a common truth about prophets—that they are often rejected by those who know them best. This statement serves as both an explanation for their skepticism and a foreshadowing of His impending rejection throughout His ministry. It underscores a theme prevalent throughout Scripture regarding how familiarity can breed contempt.

**Verses 25-27: “But I tell you of a truth, many widows were in Israel in the days of Elias when the heaven was shut up three years and six months; when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed saving Naaman the Syrian.”**

In these verses, Jesus cites examples from Jewish history where God’s blessings were extended beyond Israel—to Gentiles like the widow at Zarephath and Naaman. By doing so, He challenges their exclusivist mindset and emphasizes that God’s grace is available to all people—not just those within Israelite boundaries. This assertion would have been particularly provocative for His audience.

**Verse 28: “And all they in the synagogue when they heard these things were filled with wrath.”**

The crowd’s reaction shifts dramatically from admiration to rage upon hearing Jesus’ implications about inclusivity and divine favor towards Gentiles over Israelites. Their anger signifies deep-seated prejudices against outsiders and reveals how threatened they feel by Jesus’ challenge to their beliefs.

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

The intensity of their wrath escalates as they physically attempt to remove Jesus from Nazareth with murderous intent. The act of leading Him to throw Him off a cliff illustrates not only their rejection but also foreshadows future attempts on His life due to similar proclamations during His ministry.

**Verse 30: “But he passing through the midst of them went his way.”**

Despite their violent intentions, Jesus miraculously passes through them unharmed—a demonstration of divine protection over Him as He continues on His mission unimpeded by human opposition. This moment serves as an affirmation that while He may be rejected by some, He remains steadfastly committed to fulfilling God’s purpose.

## **Conclusion**

This passage encapsulates key themes within Luke’s Gospel regarding acceptance versus rejection—particularly highlighting how familiarity can lead to disbelief while simultaneously affirming God’s universal offer of salvation through Christ.

## Verse Commentary on Luke 4:31-38 (KJV)

### Luke 4:31

**“And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.”**

In this verse, Jesus moves from Nazareth to Capernaum, which becomes a significant location in His ministry. Capernaum is described as a “city of Galilee,” indicating its geographical importance. The phrase “taught them on the sabbath days” highlights Jesus’ practice of teaching in synagogues during the Sabbath, which was a customary day for Jewish worship and instruction. This sets the stage for His authoritative teaching and the miracles that will follow.

### Luke 4:32

**“And they were astonished at his doctrine: for his word was with power.”**

The reaction of the people to Jesus’ teaching is one of astonishment. The term “astonished” suggests that His teachings were not only surprising but also compelling and impactful. The reason given for their astonishment is that “his word was with power.” This indicates that Jesus spoke with authority and conviction, unlike the scribes or other teachers of the law who often relied on tradition rather than direct revelation.

### Luke 4:33

**“And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,”**

This verse introduces a dramatic moment within the synagogue where Jesus is teaching. The presence of a man possessed by an “unclean devil” signifies spiritual conflict. The term “unclean” implies moral impurity and demonic influence. The man’s loud cry interrupts Jesus’ teaching, showcasing both his torment and the urgency of his condition.

### Luke 4:34

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

Here, the demon speaks through the possessed man, revealing its awareness of Jesus’ identity as “the Holy One of God.” This acknowledgment emphasizes Jesus’ divine authority over evil spirits. The phrase “Let us alone” reflects a desire to avoid confrontation with Jesus, while “art thou come to destroy us?” indicates fear regarding Jesus’ mission against evil.

### Luke 4:35

**“And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.”**

Jesus responds decisively by commanding the demon to be silent (“Hold thy peace”) and to leave the man (“come out of him”). This demonstrates His authority over demonic forces. The action where “the devil had thrown him in the midst” illustrates both desperation from the demon’s side as it leaves its host and also serves as a public display of Jesus’ power. Importantly, it notes that he did not harm the man during this process.

#### **Luke 4:36**

**“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.”**

The crowd’s amazement continues as they discuss among themselves about Jesus’ command over unclean spirits. Their question “What a word is this!” reflects their recognition that His words carry both authority and power—qualities that affirm His divine nature. This verse encapsulates their growing understanding that He is more than just an ordinary teacher.

#### **Luke 4:37**

**“And the fame of him went out into every place of the country round about.”**

As news about Jesus spreads following these events in Capernaum, it signifies how quickly His reputation grows due to His miraculous works and authoritative teachings. The phrase “went out into every place” indicates widespread recognition across Galilee regarding His ministry.

#### **Luke 4:38**

**“And he arose out of the synagogue, and entered into Simon’s house. And Simon’s wife’s mother was taken with a great fever; and they besought him for her.”**

After leaving the synagogue service where He performed an exorcism, Jesus goes to Simon Peter’s house (Simon being Peter). Here we learn about Simon’s mother-in-law who suffers from a severe fever. The mention that “they besought him for her” shows both concern from those present for her well-being as well as faith in Jesus’ ability to heal.

In summary:

- **Verses 31-32:** Establishes Capernaum as central to Christ’s ministry.
- **Verses 33-35:** Introduces spiritual conflict through possession.
- **Verses 36-37:** Highlights Christ’s authority leading to widespread fame.
- **Verse 38:** Transitions into personal healing ministry within Peter’s household.

The passage illustrates key themes such as Christ’s authority over teaching and demons while setting up subsequent healing narratives.

#### **Verse Commentary on Luke 4:39-44 (KJV)**

#### **Luke 4:39**

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

In this verse, we see Jesus performing a healing miracle. The phrase “stood over her” indicates His authority and compassion as He approaches Simon Peter’s mother-in-law, who is suffering from a high fever. The act of rebuking the fever suggests that Jesus viewed illness as an adversary to be confronted. This aligns with the broader biblical narrative where sickness is often depicted as a result of sin or evil influence. By commanding the fever to leave, Jesus demonstrates His divine power over physical

ailments. The immediate response of the woman—rising up and serving them—highlights not only her restoration but also the cultural expectation of women in that society to fulfill roles of hospitality.

#### **Luke 4:40**

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

This verse illustrates the growing recognition of Jesus’ healing abilities. The timing—when the sun was setting—indicates that people were waiting until after the Sabbath to bring their sick to Him, adhering to Jewish law which prohibited work on that day. The term “divers diseases” signifies a variety of ailments, emphasizing Jesus’ comprehensive healing ministry. By laying His hands on each individual, Jesus not only physically touches those He heals but also fulfills Old Testament practices where laying on hands symbolizes blessing and impartation of healing. This action reinforces His role as a compassionate healer who engages personally with those in need.

#### **Luke 4:41**

**“And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.”**

Here we see another dimension of Jesus’ ministry—the expulsion of demons. The demons recognize Jesus’ true identity as “the Son of God,” which underscores His divine authority. However, Jesus silences them (“suffered them not to speak”) because He does not want their testimony; their acknowledgment could lead to misunderstandings about His mission or create an unwanted spectacle around His identity before He is ready for public revelation. This act reflects both His authority over spiritual forces and His desire for control over how His identity is revealed.

#### **Luke 4:42**

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

In this verse, we observe a shift in focus as Jesus seeks solitude in a “desert place.” This withdrawal highlights the importance He places on prayer and communion with God amidst increasing popularity. Despite this desire for solitude, people pursue Him fervently (“sought him”), indicating their desperation for healing and teaching. Their plea for Him not to leave demonstrates their reliance on Him for hope and guidance. However, this moment also serves as a reminder that while ministry is vital, personal time with God is equally essential for spiritual strength.

#### **Luke 4:43**

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

Jesus articulates His mission clearly in this verse—His purpose extends beyond Capernaum to other towns (“other cities”). By stating “for therefore am I sent,” He emphasizes that preaching the Kingdom of God is central to His ministry. This declaration reveals an understanding that while miracles are significant signs pointing towards God’s kingdom, teaching about it is paramount in fulfilling His divine mandate.



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In summary:

- **Verse 39:** Healing Peter's mother-in-law showcases Jesus' authority over illness.
- **Verse 40:** The multitude brings various sick individuals highlighting Jesus' compassion.
- **Verse 41:** Demons acknowledge Jesus' identity but are silenced by Him.
- **Verse 42:** Jesus seeks solitude despite being pursued by crowds.
- **Verse 43:** Emphasizes preaching about God's kingdom as central to His mission.

## CHAPTER 5:

### Verse Commentary on Luke 5:1-10 (KJV)

#### 1. Introduction to the Scene (Luke 5:1)

**“And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret.”**

In this verse, we see Jesus teaching by the Lake of Gennesaret (also known as the Sea of Galilee). The crowd's eagerness to hear Him indicates His growing popularity and the authority with which He spoke. The phrase “pressed upon him” suggests a sense of urgency and desperation among the people to receive His teachings.

#### 2. The Use of Simon's Boat (Luke 5:2-3)

**“And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.”**

Here, Jesus utilizes Simon Peter's boat as a platform for teaching. This act symbolizes how Jesus often uses ordinary circumstances and people for His divine purposes. By asking Simon to push out from shore, Jesus creates a natural amphitheater effect for His audience while also engaging Simon in His ministry.

#### 3. The Call to Action (Luke 5:4)

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

After teaching, Jesus instructs Simon to go deeper into the water and cast his nets again. This command is significant because it challenges Simon's professional knowledge as a fisherman; they had already fished all night without success. It reflects an important theme in Scripture where God calls individuals beyond their understanding or comfort zones.

#### 4. Peter's Skepticism and Obedience (Luke 5:5)

**“And Simon answering said unto him, Master, we have toiled all the night, and have taken**

**nothing: nevertheless at thy word I will let down the net.”**

Simon expresses doubt based on his experience but ultimately submits to Jesus’ authority by agreeing to let down his net “at thy word.” This moment illustrates faith in action; despite skepticism rooted in human reasoning, obedience leads to divine outcomes.

#### **5. The Miraculous Catch (Luke 5:6-7)**

**“And when they had this done, they enclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.”**

The result of obedience is astonishing—a miraculous catch that overwhelms both boats. This event serves as a powerful demonstration of Jesus’ authority over nature and foreshadows His call for these fishermen to become “fishers of men.”

#### **6. Peter’s Reaction (Luke 5:8)**

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

Peter’s immediate response is one of humility and recognition of his unworthiness in light of Christ’s power. This reaction highlights a common biblical theme where encounters with God lead individuals to acknowledge their sinfulness.

#### **7. Assurance from Jesus (Luke 5:9-10)**

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

The astonishment shared among Peter and his partners emphasizes not only their surprise at such an abundant catch but also their recognition of who Jesus truly is—more than just a teacher or carpenter but someone with divine authority. Jesus reassures Peter not to fear; instead of fishing for fish alone, he will now be involved in gathering people into God’s kingdom.

#### **Conclusion:**

This passage encapsulates themes such as faith in action through obedience despite doubt; recognition of one’s own sinfulness before God; and transformation from ordinary professions into extraordinary missions under Christ’s guidance.

### **Verse Commentary on Luke 5:11-20 (KJV)**

#### **Introduction to the Passage**

In this passage from the Gospel of Luke, we witness significant events in the early ministry of Jesus. The verses encompass the calling of Simon Peter and his partners, the miraculous healing of a leper, and the demonstration of Jesus’ authority to forgive sins. Each section reveals important theological truths about Jesus’ identity and mission.

**Luke 5:11 - “And when they had brought their ships to land, they forsook all, and followed him.”**

This verse marks a pivotal moment in the lives of Simon Peter, James, and John. After witnessing the miraculous catch of fish, they recognized Jesus’ divine authority. The phrase “forsook all” indicates a radical commitment; they left their livelihoods and families to follow Jesus. This act symbolizes total surrender and faith in Christ’s calling.

**Luke 5:12 - “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.”**

Here we encounter a leper who approaches Jesus with desperation. The term “full of leprosy” emphasizes the severity of his condition. His act of falling on his face signifies humility and reverence for Jesus. The leper’s request highlights two key aspects: recognition of Jesus’ power (“thou canst make me clean”) and uncertainty regarding His willingness (“if thou wilt”). This reflects a common human struggle between faith in God’s ability and doubt about His desire to help.

**Luke 5:13 - “And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.”**

Jesus responds with compassion by touching the leper—an act that would have been socially unacceptable due to Jewish purity laws. By doing so, He demonstrates that His holiness can cleanse rather than be contaminated by sin or disease. The phrase “I will” reveals Jesus’ willingness to heal; it is an affirmation of His love and mercy toward those in need.

**Luke 5:14 - “And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.”**

Jesus instructs the healed man not to publicize his healing immediately but instead to follow Mosaic Law by presenting himself to the priest (Leviticus 14). This serves multiple purposes: it validates Jesus’ authority under Jewish law while also allowing for proper reintegration into society. The command not to tell anyone reflects Jesus’ desire to manage His public image carefully during His ministry.

**Luke 5:15 - “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.”**

Despite Jesus’ instruction for silence regarding His miracles, news spreads rapidly about Him. This verse illustrates how genuine acts of compassion often lead people to seek out Christ for healing—both physically and spiritually. The phrase “great multitudes” indicates that many were drawn not only by curiosity but also by genuine need.

**Luke 5:16 - “And he withdrew himself into the wilderness, and prayed.”**

In contrast to growing popularity among crowds seeking Him for physical healing or teaching, Jesus often sought solitude for prayer. This highlights His dependence on God through prayer as well as His commitment to spiritual discipline amidst external pressures—a model for believers today.

**Luke 5:17 - “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, Judea, and Jerusalem: and the power of the Lord was present to heal them.”**

This verse sets up an important scene where religious leaders are present during one of Jesus’ teachings. Their presence signifies scrutiny; they are there not just as learners but as critics ready to challenge Him. The mention that “the power of the Lord was present” suggests an atmosphere ripe for miracles—indicating that God’s presence was actively working through Christ.

**Luke 5:18 - “And behold men brought in a bed a man which was taken with a palsy: and they sought means to bring him in and lay him before him.”**

The determination shown by these men illustrates true faith; they are willing to go through great lengths (even removing part of a roof) just for their friend’s healing. Their actions reflect both friendship and belief in Jesus’ ability—demonstrating how community support plays an essential role in coming before Christ.

**Luke 5:19 - “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.”**

This verse describes their unconventional approach due to obstacles presented by crowds blocking access. Their resourcefulness shows deep faith; they believed that if only they could get their friend before Jesus—he would be healed. It also emphasizes that sometimes faith requires creative solutions when faced with barriers.

**Luke 5:20 - “And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.”**

Jesus acknowledges not just the paralytic’s need but also recognizes “their faith”—the collective belief demonstrated by those who brought him forward. Remarkably here is where He addresses spiritual needs first rather than physical ones—a profound statement about priorities within God’s kingdom.

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In summary:

- **Verses 11-20 illustrate key themes such as radical discipleship, compassionate healing, faith, community support, the importance of prayer, and prioritizing spiritual needs over physical ones.**

- These passages collectively reveal aspects about who Jesus is—the Messiah with authority over both sin and sickness—and challenge readers today regarding their own responses toward Him.

### **Verse Commentary on Luke 5:21-30 (KJV)**

#### **Luke 5:21 - The Pharisees' Reaction** “**And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?**”

In this verse, we see the immediate reaction of the religious leaders—specifically the scribes and Pharisees—to Jesus’ declaration of forgiveness. Their reasoning reflects a deep-seated belief that only God has the authority to forgive sins. The term “blasphemies” indicates their perception of Jesus’ words as an affront to divine authority. This sets up a significant theological conflict between Jesus and the established religious order.

#### **Luke 5:22 - Jesus Knows Their Thoughts** NNB

Here, we observe Jesus demonstrating His divine insight by knowing the thoughts of the Pharisees. This ability to perceive their internal reasoning not only affirms His divinity but also challenges their hypocrisy. By addressing their thoughts directly, Jesus exposes their lack of faith and understanding regarding His identity and mission.

#### **Luke 5:23 - Authority to Forgive** “**Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?**”

In this rhetorical question, Jesus contrasts two forms of healing—spiritual and physical. He implies that both require divine authority. While forgiving sins may seem less tangible than healing a paralytic man, both acts are equally significant in demonstrating His power as the Messiah. This statement serves to elevate His authority over both sin and physical ailments.

#### **Luke 5:24 - The Miracle as Evidence** “**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.**”

Jesus explicitly states His purpose for performing miracles: to validate His authority as the Son of Man. By healing the paralytic after declaring his sins forgiven, He provides tangible evidence of His divine power. This action serves as a confirmation for those present that He indeed has authority over sin.

#### **Luke 5:25 - Immediate Healing** “**And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.**”

The immediacy of the healing emphasizes Jesus’ power; there is no delay or gradual recovery. The man’s response—glorifying God—highlights an important aspect of miracles in Scripture: they are meant to lead people toward worship and recognition of God’s glory.

**Luke 5:26 - Awe Among Witnesses** “And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today.”

The crowd’s reaction encapsulates a mix of amazement and reverence. Their acknowledgment that they have witnessed “strange things” points to an understanding that what they experienced was beyond normal human capability. This moment serves as a pivotal point in affirming Jesus’ ministry among those who witnessed it.

**Luke 5:27 - The Call of Levi** “And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom: and he said unto him, Follow me.”

This verse marks a transition in Luke’s narrative from miraculous healings to calling disciples. Levi (Matthew) represents those marginalized by society due to his role as a tax collector—a profession often associated with greed and betrayal among Jews. Jesus’ call signifies inclusivity in His ministry.

**Luke 5:28 - Levi’s Response** “And he left all, rose up, and followed him.”

Levi’s immediate response illustrates total commitment; he abandons his previous life without hesitation. This act symbolizes repentance—a turning away from one’s former life towards following Christ—and sets an example for future discipleship.

**Luke 5:29 - A Great Feast** “And Levi made him a great feast in his own house: and there was a great company of publicans and others that sat down with them.”

Levi’s celebration reflects joy at his new calling but also highlights his desire for community among fellow outcasts (publicans). The feast serves as an opportunity for evangelism; Levi invites others who might feel alienated from religious circles into fellowship with Jesus.

**Luke 5:30 - Criticism from Religious Leaders** “But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?”

The criticism from religious leaders underscores their misunderstanding of Jesus’ mission. They view association with sinners as contamination rather than an opportunity for redemption. This reveals their rigid adherence to social norms over compassion—a recurring theme throughout Jesus’ ministry.

**Verse Commentary on Luke 5:31-39 (KJV)**

**Luke 5:31**

“And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.”

In this verse, Jesus responds to the criticism from the Pharisees and scribes regarding His association with sinners and publicans. He uses the analogy of a physician to illustrate His mission. Just as a doctor is needed for those who are ill, Jesus emphasizes that He came to call sinners to repentance. This statement highlights the purpose of His ministry: to heal spiritual sickness and restore those who are lost.

**Luke 5:32**

**“I came not to call the righteous, but sinners to repentance.”**

Here, Jesus clarifies His mission further by stating explicitly that He did not come for the self-righteous—those who believe they do not need salvation—but rather for sinners. The term “repentance” indicates a change of heart and mind that leads to a transformation in behavior. This verse underscores the inclusive nature of Jesus’ ministry, extending grace and forgiveness to all who recognize their need for it.

**Luke 5:33**

**“And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?”**

The Pharisees question why Jesus’ disciples do not observe fasting like those of John the Baptist or themselves. This inquiry reflects their misunderstanding of Jesus’ mission and message. Fasting was traditionally seen as an expression of piety and devotion; thus, they expected Jesus’ followers to adhere to similar practices. Their question reveals their concern about ritual observance rather than understanding the essence of Jesus’ teachings.

**Luke 5:34**

**“And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?”**

Jesus answers with a metaphor comparing Himself to a bridegroom. In Jewish culture, weddings were times of joy and celebration; therefore, it would be inappropriate for guests at such an event to mourn or fast while celebrating with the bridegroom present. This illustrates that His presence brings joy and fulfillment rather than mourning or ritualistic practices.

**Luke 5:35**

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

In this verse, Jesus foreshadows His impending departure (His crucifixion) when He will no longer be physically present with His disciples. The reference to fasting indicates that there will be times of sorrow after His departure when His followers will seek Him through prayer and fasting as expressions of longing for His presence.

**Luke 5:36**

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

Jesus introduces a parable about garments to illustrate how incompatible old traditions are with new teachings. A patch from a new garment cannot properly mend an old one without causing further damage. This serves as an analogy for how His teachings cannot simply be added onto existing religious practices without causing conflict.

### **Luke 5:37**

**“And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.”**

Continuing with his metaphor about wine containers (or skins), Jesus explains that putting new wine into old wineskins is unwise because fermentation causes expansion which would rupture old skins unable to stretch adequately. This signifies that His message requires fresh receptivity—new structures must accommodate new revelations.

### **Luke 5:38**

**“But new wine must be put into new bottles; and both are preserved.”**

This verse reinforces what was stated in verse 37 by emphasizing that only new wineskins can contain new wine effectively without being destroyed. It symbolizes how Christ’s teachings necessitate a fresh approach—new paradigms must replace outdated ones in order for spiritual life to flourish.

### **Luke 5:39**

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

In this concluding verse of this passage, Jesus points out human nature’s tendency toward familiarity—people often prefer what they already know (the “old wine”) over something unfamiliar (the “new”). This reflects resistance against change within religious contexts where established traditions may overshadow openness towards transformative experiences offered through Christ.

In summary, these verses collectively emphasize Jesus’ mission focused on healing spiritual sickness among sinners rather than adhering strictly to traditional religious observances. They highlight themes such as repentance, joy in Christ’s presence versus mourning rituals after His departure, compatibility between old traditions versus new revelations brought forth by Him.

## **CHAPTER 6:**

### **Verse Commentary on Luke 6:1-10 (KJV)**

#### **1. The Context of the Sabbath Controversy (Luke 6:1)**

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

This verse sets the stage for a significant confrontation regarding Sabbath observance. The phrase “second sabbath after the first” indicates a specific time marker, which may refer to a period following Passover. Jesus and His disciples are traveling through grain fields, where they partake in gleaning—an act permitted by Jewish law for those in need (Deuteronomy 23:25). The act of “rubbing them in their hands” suggests they were preparing the grain for consumption, which would be scrutinized by religious leaders.



## **2. The Accusation from the Pharisees (Luke 6:2)**

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

Here, we see the Pharisees questioning Jesus’ disciples about their actions. The accusation stems from an interpretation of Sabbath laws that forbade work on this holy day. The Pharisees had developed extensive rules around what constituted work, and gleaning was seen as a violation of these traditions.

## **3. Jesus’ Defense Using David’s Example (Luke 6:3-4)**

**“And Jesus answering them said, Have ye not read so much as this, what David did when himself was an hungred, and they which were with him; How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?”**

In response to their challenge, Jesus refers to an incident involving King David found in 1 Samuel 21:1-6. He highlights that David acted out of necessity when he ate the showbread reserved for priests. This example serves as a powerful argument that human need can supersede ritualistic law. It emphasizes mercy over sacrifice—a theme prevalent throughout Jesus’ ministry.

## **4. Declaration of Authority Over Sabbath (Luke 6:5)**

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

In this profound statement, Jesus asserts His authority over Sabbath observance. By declaring Himself “Lord of the Sabbath,” He implies that He has divine authority to interpret its meaning and application. This claim challenges traditional interpretations held by religious leaders and establishes His role as one who fulfills rather than abolishes God’s law.

## **5. Healing on the Sabbath (Luke 6:6)**

**“And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.”**

This verse introduces another scenario occurring on a different Sabbath where Jesus enters a synagogue—a place for teaching and worship. The presence of a man with a withered hand sets up another potential conflict regarding healing on the Sabbath.

## **6. The Watchful Eyes of Religious Leaders (Luke 6:7)**

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

The religious leaders are depicted as vigilant observers looking for any opportunity to accuse Jesus of breaking Sabbath laws. Their intent reveals their hostility towards Him and their commitment to maintaining strict adherence to tradition over compassion.

## **7. A Challenge Posed by Jesus (Luke 6:8-9)**

**“But he knew their thoughts, and said to the man which had the withered hand, Arise, and stand forth in the midst. And he arose and stood forth.”**

“And then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good or to do evil? To save life or to destroy it?”

Jesus demonstrates His awareness of their intentions by calling attention to the man with a withered hand publicly—an act meant both to challenge their legalism and highlight His mission’s compassionate nature. He poses a rhetorical question about doing good versus evil on Sabbaths—emphasizing that acts of mercy should always take precedence over rigid rule-following.

### **8. The Healing Miracle (Luke 6:10)**

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

In this climactic moment, Jesus commands healing despite knowing it would provoke further outrage among religious leaders. The man’s obedience leads to miraculous restoration—demonstrating both faith in action and Christ’s power over physical ailments.

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The commentary illustrates how these verses encapsulate key themes in Luke’s Gospel regarding mercy versus legalism while affirming Christ’s authority as Lord over religious practices.

## **Verse Commentary on Luke 6:11-20 (KJV)**

### **Luke 6:11**

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

This verse captures the intense emotional reaction of the Pharisees and scribes after witnessing Jesus heal a man on the Sabbath. Their anger, described as “madness,” indicates a deep-seated resentment towards Jesus’ authority and actions that challenged their interpretations of the Law. The phrase “communed one with another” suggests a conspiratorial tone, as they plotted against Him rather than reflecting on the miracle performed.

### **Luke 6:12**

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

Here, we see Jesus seeking solitude for prayer during a critical time in His ministry. The act of praying all night emphasizes the importance He placed on divine guidance before making significant decisions, such as choosing His apostles. This illustrates His reliance on God’s will and sets an example for believers about the necessity of prayer in times of decision-making.

### **Luke 6:13**

**“And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;”**

The selection of the twelve apostles is pivotal in establishing the foundation of Jesus’ ministry. By calling them “apostles,” which means “sent ones,” He designates them as representatives who will

carry forth His message. This choice follows an entire night of prayer, indicating that these men were chosen not just by chance but through divine revelation.

#### **Luke 6:14-16**

**“Simon, whom he also named Peter, and Andrew his brother; James and John; Philip and Bartholomew; Matthew and Thomas; James the son of Alphaeus, and Simon called Zelotes; And Judas the brother of James, and Judas Iscariot, which also was the traitor.”**

These verses list the names of the twelve apostles. Each name carries significance—Peter (the rock), Andrew (Peter’s brother), James and John (the sons of thunder), Matthew (the tax collector), among others. Notably, Judas Iscariot is mentioned last with an ominous title as “the traitor,” foreshadowing his future betrayal. This highlights both human frailty within leadership roles and God’s sovereignty even in choosing those who would ultimately fail Him.

#### **Luke 6:17-19**

**“And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; And they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.”**

In these verses, we see Jesus descending from the mountain to engage with a diverse crowd eager for healing. The mention of people coming from various regions underscores His growing popularity beyond Jewish territories. The phrase “for there went virtue out of him” indicates that His power was tangible—people felt compelled to reach out for healing. This passage emphasizes Jesus’ compassion as He meets both physical needs through healing while teaching spiritual truths.

#### **Luke 6:20**

**“And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.”**

This verse marks a transition into what is often referred to as the Sermon on the Plain. Here Jesus begins pronouncing blessings upon those who are marginalized or suffering (“poor”). This radical declaration flips societal expectations upside down by affirming that those who lack material wealth or status are blessed because they have access to God’s kingdom—a theme central to Jesus’ teachings about humility versus pride.

In summary, this passage from Luke highlights key moments in Jesus’ ministry—His confrontation with religious authorities over Sabbath laws leading to their plotting against Him; His intentional choice through prayer for twelve apostles who would carry forward His mission; His compassionate healing ministry attracting multitudes; culminating in profound teachings about blessings associated with poverty.

## Verse Commentary on Luke 6:21-30 (KJV)

**Verse 21: “Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.”**

In this verse, Jesus pronounces blessings upon those who experience hunger and sorrow in their current lives. The term “hunger” can be understood both literally and spiritually. Those who are physically hungry or spiritually yearning for righteousness are assured that they will be satisfied in the future. This promise of fulfillment is a central theme in Jesus’ teachings, emphasizing that earthly suffering is temporary and will be replaced by divine provision.

The second part of the verse addresses those who weep, indicating that mourning and grief are acknowledged states of being. The assurance that “ye shall laugh” signifies a future joy that contrasts with present sorrow. This reflects the biblical principle found in Psalm 30:5, which states, “weeping may endure for a night, but joy cometh in the morning.”

**Verse 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.”**

Here, Jesus speaks directly to His followers about the persecution they may face because of their allegiance to Him. The term “men shall hate you” indicates a deep societal rejection that can occur when one chooses to follow Christ. The phrase “separate you from their company” suggests social ostracism—a common experience for early Christians who faced hostility from both Jewish leaders and Roman authorities.

The reason given for this hatred is crucial: it is “for the Son of man’s sake.” This highlights the idea that suffering for Christ’s name is an honor rather than a disgrace. It aligns with the teachings found in Matthew 5:11-12 where Jesus encourages His followers to rejoice when persecuted because their reward in heaven is great.

**Verse 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.”**

In this verse, Jesus instructs His disciples to rejoice during times of persecution. The command to “leap for joy” emphasizes an exuberant response to suffering endured for Christ’s sake. This reaction seems counterintuitive but underscores a profound spiritual truth—that enduring hardship as a follower of Christ results in heavenly rewards.

The reference to “your reward is great in heaven” serves as motivation for believers facing trials; it reminds them of their ultimate hope beyond earthly struggles. Additionally, comparing their experiences to those of the prophets establishes continuity between Jesus’ ministry and the prophetic tradition—indicating that true prophets often faced similar rejection.

**Verse 24-25: “But woe unto you that are rich! For ye have received your consolation. Woe unto you that are full! For ye shall hunger. Woe unto you that laugh now! For ye shall mourn and weep.”**

These verses present contrasting statements known as “woes,” directed at those who find comfort and satisfaction in worldly possessions or pleasures. The phrase “woe unto you” signals impending judgment or misfortune upon those who prioritize material wealth over spiritual richness.

The statement “For ye have received your consolation” implies that those who rely solely on earthly riches have already received their reward; thus they should not expect further blessings from God. In contrast, those who currently experience fullness—whether physical or emotional—are warned they will face hunger or sorrow later on.

This teaching echoes themes found throughout Scripture regarding wealth’s potential dangers (see Proverbs 11:28). It serves as a reminder to prioritize spiritual well-being over temporal gain.

**Verse 26: “Woe unto you when all men shall speak well of you! For so did their fathers to the false prophets.”**

This verse warns against seeking approval from society at large. When everyone speaks well of someone, it may indicate conformity to worldly standards rather than adherence to God’s truth. The comparison made here between such individuals and “false prophets” suggests that popularity can often align with deception rather than righteousness.

Jesus implies that true followers may face criticism while false teachers might enjoy acclaim due to their messages aligning with popular opinion—a cautionary note about valuing divine approval over human praise.

**Verses 27-30: “But I say unto you which hear, Love your enemies, do good to them which hate you... And unto him that taketh away thy cloak forbid not to take thy coat also.”**

In these concluding verses of this passage from Luke’s account known as “the Sermon on the Plain,” Jesus introduces radical principles concerning love and generosity towards others—even enemies.

The commandment “Love your enemies” challenges conventional wisdom about retaliation; instead of seeking vengeance against adversaries, believers are called to respond with kindness and compassion (see Matthew 5:44). This radical love extends beyond mere tolerance—it involves actively doing good toward those who oppose us.

Furthermore, Jesus teaches about generosity by stating if someone takes away your cloak (outer garment), offer them your coat (inner garment) as well—an illustration emphasizing selflessness even at personal cost (see Exodus 22:26-27).

This teaching culminates with an exhortation towards unconditional giving without expectation of return—a hallmark characteristic expected among followers of Christ reflecting God’s grace towards humanity.

## Verse Commentary on Luke 6:31-40 (KJV)

### Luke 6:31

**“And as ye would that men should do to you, do ye also to them likewise.”**

This verse encapsulates the essence of the Golden Rule, which is a fundamental ethical principle found in many cultures and religions. Jesus emphasizes the importance of empathy and reciprocity in human relationships. The directive is clear: treat others as you wish to be treated. This principle encourages individuals to consider their actions and their impact on others, promoting kindness and mutual respect.

### Luke 6:32

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

Here, Jesus challenges His followers to go beyond mere reciprocal love. Loving those who love us is a natural inclination; even sinners exhibit this behavior. The implication is that true Christian love must extend beyond the confines of mutual affection. It calls for an elevated standard of love that includes those who may not reciprocate or who are considered enemies.

### Luke 6:33

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

Similar to verse 32, this verse reinforces the idea that doing good only to those who do good in return does not distinguish Christians from non-believers. Jesus urges His followers to engage in acts of goodness that transcend societal norms and expectations. This radical approach to goodness reflects the character of God, who shows kindness even to the ungrateful.

### Luke 6:34

**“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.”**

In this verse, Jesus addresses the practice of lending with an expectation of repayment. He points out that even sinners engage in such transactions; thus, it lacks spiritual merit when done solely for personal gain. The call here is towards selflessness and generosity without strings attached—lending without expecting anything in return exemplifies true Christian charity.

### Luke 6:35

**“But love 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.”**

This verse presents one of Jesus’ most radical teachings—loving one’s enemies. It challenges conventional wisdom by advocating for unconditional love and benevolence towards those who oppose or mistreat us. The promise of a great reward serves as motivation for such behavior. By embodying this kind of love, believers reflect their identity as children of God, who demonstrates kindness indiscriminately.

**Luke 6:36**

**“Be ye therefore merciful, as your Father also is merciful.”**

Jesus calls His followers to emulate God’s mercy. This command underscores a key aspect of Christian ethics—mercy should characterize interactions with others. Just as God extends mercy toward humanity despite its flaws and failures, so too should believers extend mercy toward others.

**Luke 6:37**

**“Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:”**

In this verse, Jesus warns against judgmental attitudes among His followers. The instruction not to judge or condemn emphasizes humility and grace in interpersonal relationships. Furthermore, it highlights a reciprocal nature in forgiveness—just as we forgive others’ transgressions against us, we can expect forgiveness from God.

**Luke 6:38**

**“Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.”**

This verse illustrates a principle of generosity—the act of giving will result in receiving abundantly in return. The imagery used conveys a sense of overflowing blessings resulting from one’s willingness to share with others. It reinforces the idea that our actions toward others directly influence how we experience blessings ourselves.

**Luke 6:39**

**“And he spake a parable unto them; Can the blind lead the blind? shall they not both fall into the ditch?”**

Here Jesus introduces a parable highlighting discernment in leadership roles within spiritual contexts. A blind leader cannot guide another blind follower effectively; both are destined for failure without proper vision or insight. This serves as a caution against following leaders lacking spiritual clarity or understanding.

**Luke 6:40**

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

In concluding this section with verse 40, Jesus acknowledges the relationship between discipleship and mastery. Disciples are learners under their teacher’s guidance; they cannot exceed their master’s authority or knowledge while still learning from him. However, through diligent study and application of teachings—striving towards perfection—they can aspire to become like their master.

The verses collectively emphasize themes central to Christian living—love beyond boundaries (including enemies), mercy reflecting God’s character, avoidance of judgmental attitudes while fostering forgiveness—and ultimately encourage believers toward selfless generosity while adhering closely to Christ’s teachings.

## Verse Commentary on Luke 6:41-49 (KJV)

**Introduction to the Passage** In this passage, Jesus concludes His teaching with three metaphors that illustrate the importance of self-examination, the nature of good and evil, and the necessity of a solid foundation in life. These teachings are part of what is often referred to as the Sermon on the Mount or Sermon on the Plain, emphasizing ethical living and spiritual integrity.

**Verse 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?”** This verse introduces a rhetorical question aimed at highlighting human hypocrisy. The “mote” refers to a small speck or flaw, while the “beam” signifies a much larger fault. Jesus challenges His listeners to reflect on their tendency to focus on minor faults in others while ignoring their significant shortcomings. This serves as a call for humility and self-awareness before judging others.

**Verse 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.”** Here, Jesus continues His thought by addressing those who would presume to correct others without first addressing their own issues. The term “hypocrite” underscores insincerity and moral blindness. Jesus instructs that one must first remove their own faults (“the beam”) before attempting to help others with theirs (“the mote”). This emphasizes personal responsibility and integrity in relationships.

**Verse 43: “For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.”** In this metaphor about trees and fruit, Jesus illustrates that one’s character determines their actions. A “good tree” symbolizes a righteous person whose actions reflect their inner goodness. Conversely, a “corrupt tree” represents someone whose flawed nature produces bad deeds. This principle reinforces the idea that true morality stems from one’s character rather than mere outward appearances.

**Verse 44: “For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble bush gather they grapes.”** This verse further develops the metaphor by asserting that people are recognized by their actions (“fruit”). Just as specific trees yield certain types of fruit, individuals reveal their true nature through their behavior. The imagery of gathering figs from thorn bushes emphasizes absurdity; it highlights how one cannot expect good outcomes from inherently bad sources.

**Verse 45: “A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh.”** Jesus explains that both good and evil actions stem from what resides within one’s heart. A “good man” produces positive outcomes because he draws



from “good treasure,” whereas an “evil man” does likewise but with negative results. The phrase “of the abundance of the heart his mouth speaketh” indicates that words are also reflections of one’s inner state—what one truly believes will manifest in speech.

**Verse 46: “And why call ye Me, Lord, Lord, and do not the things which I say?”** In this verse, Jesus questions those who profess allegiance to Him yet fail to follow His teachings. The repetition of “Lord” suggests an acknowledgment of authority but implies hypocrisy if there’s no corresponding action. This challenges believers to align their declarations with genuine obedience.

**Verses 47-48: “Whosoever cometh to Me, and heareth My sayings, and doeth them, I will shew you to whom he is like: 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.”** These verses introduce another metaphor comparing those who heed Jesus’ words to wise builders who construct sturdy homes on solid foundations (rock). This imagery conveys stability amidst life’s trials—those who genuinely follow Christ’s teachings will withstand adversity due to their strong spiritual foundation.

**Verse 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.”** Conversely, this verse describes foolish builders who ignore Christ’s teachings. Their houses lack proper foundations (built on sand), leading to catastrophic failure when faced with challenges. This serves as a stark warning about neglecting spiritual truths—without adherence to Christ’s guidance, one’s life may collapse under pressure.

**Conclusion** The passage encapsulates critical lessons about self-reflection before judgment (verses 41-42), understanding character through actions (verses 43-45), aligning belief with practice (verse 46), and building one’s life on solid spiritual principles (verses 47-49). Each metaphor serves as an invitation for deeper introspection regarding personal faithfulness in following Christ’s teachings.

## CHAPTER 7:

### Verse Commentary on Luke 7:1-10 (KJV)

#### Introduction to the Passage

In this passage, we encounter a remarkable story that illustrates the faith of a centurion, a Roman officer, and the authority of Jesus. This narrative not only highlights the compassion of Jesus but also emphasizes the significance of faith, transcending cultural and ethnic boundaries.

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

This verse sets the stage for the events that follow. After delivering profound teachings to the crowds, Jesus enters Capernaum, which serves as a central location for His ministry. The phrase “ended all his

sayings” indicates that He has completed a significant teaching session, likely referring to the Sermon on the Plain (Luke 6:20-49). Capernaum is noted as Jesus’ base of operations during His ministry in Galilee.

**Verse 2: “And a certain centurion’s servant, who was dear unto him, was sick, and ready to die.”**

Here we are introduced to a centurion—a Roman officer responsible for about one hundred soldiers—who demonstrates an unusual level of care for his servant. The term “dear unto him” signifies a deep affection and concern for this servant’s well-being. The phrase “ready to die” underscores the gravity of the situation; this servant is gravely ill, prompting the centurion to seek help from Jesus.

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

The centurion’s actions reveal humility and respect. Despite being a man of authority and power, he does not approach Jesus directly but sends Jewish elders as intermediaries. This reflects both his understanding of social dynamics—recognizing that as a Gentile he might not be welcomed by Jesus—and his genuine desire for healing for his servant.

**Verses 4-5: “And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: For he loveth our nation, and he hath built us a synagogue.”**

The elders advocate on behalf of the centurion by emphasizing his worthiness due to his love for Israel and contributions to their community. They highlight that he built them a synagogue—a significant act showing respect towards Jewish customs and religion. This portrayal contrasts with typical Roman attitudes towards Jews at that time.

**Verses 6-8: “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: Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority...”**

As Jesus approaches the centurion’s home, another layer of humility is revealed through further messengers sent by the centurion. He expresses unworthiness for Jesus to enter his home—a sentiment reflecting deep respect for Jesus’ authority. The statement “but say in a word” reveals profound faith; it shows that he understands Jesus’ power does not require physical presence or elaborate rituals—Jesus can heal simply by speaking.

**Verses 9-10: “When Jesus heard these things, he marvelled at him... And they that were sent returning to the house found the servant whole that had been sick.”**

Jesus’ reaction—marveling at such great faith—highlights its rarity among His own people (Israel). The contrast between this Gentile’s faith and what He has encountered among Israelites serves as an

important lesson about belief transcending cultural barriers. The healing occurs without any physical interaction between Jesus and the servant; it affirms His divine authority over illness.

### **Conclusion**

This passage encapsulates themes of humility, faith across cultural divides, and recognition of divine authority. The centurion exemplifies how true faith operates beyond societal norms or expectations.

## **Verse Commentary on Luke 7:11-20 (KJV)**

### **Introduction to the Passage**

Luke 7:11-20 narrates a significant miracle performed by Jesus, where He raises the only son of a widow from the dead in the town of Nain. This passage highlights Jesus' compassion, authority, and identity as a prophet and ultimately as the Son of God. The context is essential; it follows His healing of a centurion's servant and serves to further establish His ministry.

**Verse 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.”**

This verse sets the scene for the miracle. The mention of “the day after” indicates continuity in Jesus' ministry. Nain is identified as a small town located southwest of Nazareth. The presence of both disciples and a large crowd emphasizes Jesus' growing popularity and the anticipation surrounding His actions.

**Verse 12: “Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.”**

The narrative introduces a poignant situation—a funeral procession for an only son who has died. The fact that his mother is a widow adds depth to her grief; she has lost not just her son but also her means of support. This detail evokes compassion from readers familiar with societal norms regarding widows in ancient Israel.

**Verse 13: “And when the Lord saw her, he had compassion on her, and said unto her, Weep not.”**

Here we see Jesus referred to as “the Lord,” which underscores His divine authority. His compassion is highlighted—He does not merely observe but actively engages with those in sorrow. The command “Weep not” may seem insensitive at first glance; however, it reflects Jesus' intention to bring hope amidst despair.

**Verse 14: “And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.”**

Jesus' act of touching the bier (the coffin) is significant because it demonstrates His willingness to engage with death directly—something that would have made Him ceremonially unclean according to

Jewish law. By commanding the young man to arise, Jesus demonstrates His authority over life and death.

**Verse 15: “And he that was dead sat up, and began to speak. And he delivered him to his mother.”**

The immediate response from the young man illustrates Jesus’ power—he does not merely come back to life but also begins speaking. This act signifies restoration—not just physical life but also emotional healing for his grieving mother.

**Verse 16: “And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.”**

The reaction from those present is one of awe mixed with fear—a common response in biblical accounts following miracles. Their acknowledgment that “a great prophet” has arisen connects Jesus with prophetic figures like Elijah or Elisha who performed similar miracles in Israel’s history.

**Verse 17: “And this rumor of him went forth throughout all Judaea, and throughout all the region round about.”**

This verse indicates how quickly news spreads about Jesus’ miraculous acts. It serves as an important reminder that miracles were not just isolated events but part of a larger narrative concerning Jesus’ identity as Messiah.

**Verses 18-20: “And the disciples of John shewed him of all these things. And John calling unto him two of his disciples sent them to Jesus saying, Art thou he that should come? or look we for another? 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?”**

These verses transition into John the Baptist’s inquiry about Jesus’ identity following reports about His miracles. John’s question reflects doubt or confusion regarding whether Jesus fulfills messianic expectations—an important theological theme in Luke’s Gospel.

### **Conclusion**

In summary, Luke 7:11-20 presents profound themes such as compassion in suffering (as seen through Jesus’ interaction with the widow), authority over death (demonstrated by raising her son), recognition by others (the crowd’s proclamation), and questions regarding identity (John’s inquiry). Each element contributes richly to understanding who Jesus is within both historical context and theological significance.

## Verse Commentary on Luke 7:21-30 (KJV)

### Introduction to the Passage

In this passage, we see a significant moment in the ministry of Jesus as He responds to the inquiries from John the Baptist's disciples. The context is crucial; John, who had been imprisoned, sends his disciples to inquire whether Jesus is indeed the Messiah. This inquiry reflects John's uncertainty amid his circumstances and highlights the nature of Jesus' ministry.

**Verse 21: "And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight."**

This verse emphasizes Jesus' immediate response to John's disciples. The phrase "in that same hour" indicates a sense of urgency and divine timing. By curing many ailments, including physical infirmities and spiritual afflictions, Jesus demonstrates His authority over both health and demonic forces. The mention of giving sight to the blind serves as a fulfillment of prophetic expectations regarding the Messiah (Isaiah 35:5). This act not only affirms His identity but also showcases His compassion for human suffering.

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

Here, Jesus instructs John's disciples to report back with specific evidence of His messianic mission. The list of miracles—blind receiving sight, lame walking, lepers cleansed, deaf hearing—echoes Isaiah's prophecies about what would characterize the Messiah's work (Isaiah 61:1). The inclusion of "to the poor the gospel is preached" highlights a key aspect of Jesus' ministry: bringing hope and salvation to those marginalized by society. This message aligns with God's concern for justice and mercy.

**Verse 23: "And blessed is he, whosoever shall not be offended in me."**

In this verse, Jesus pronounces a blessing on those who do not take offense at Him or His methods. The term "offended" can imply stumbling or being led astray due to unmet expectations or misunderstandings about who He is. This statement serves as an invitation for faith amidst doubt. It acknowledges that some may struggle with accepting Jesus as their Messiah due to preconceived notions about what that should look like.

**Verses 24-27: "And when the messengers of John were departed, he began to speak unto the people concerning John... But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet."**

After sending John's disciples away with reassurance about His identity through miraculous works, Jesus turns His attention to affirming John's role as a prophet. He questions what people expected when they went out into the wilderness to see John—was it merely a spectacle? By affirming John's

prophetic status and referencing Malachi 3:1 (“Behold, I send my messenger before thy face”), Jesus underscores John’s significance in God’s redemptive plan.

**Verses 28-30: “For I say unto you... But what went ye out for to see?... For all the prophets and the law prophesied until John.”**

Jesus concludes by stating that among those born of women there is none greater than John; yet even “the least in the kingdom of God” is greater than he. This paradox highlights John’s unique position as both a prophet who prepared for Christ’s coming but also someone who lived before experiencing Christ’s redemptive work fully realized through resurrection power.

The final verses contrast those receptive to God’s message with those who rejected it—the Pharisees and lawyers who did not accept John’s baptism represent hard-heartedness against God’s will.

### **Conclusion**

This passage illustrates profound themes such as faith amid doubt (John’s inquiry), affirmation of prophetic fulfillment (Jesus’ miracles), blessings upon belief without offense (verse 23), and recognition of John’s pivotal role in God’s plan while highlighting how Christ’s new covenant offers even greater blessings.

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After sending John’s disciples away with reassurance about His identity through miraculous works, Jesus turns His attention to affirming John’s role as a prophet. He questions what people expected when they went out into the wilderness to see John—was it merely a spectacle? By affirming John’s prophetic status and referencing Malachi 3:1 (“Behold, I send my messenger before thy face”), Jesus underscores John’s significance in God’s redemptive plan.

## **Verse Commentary on Luke 7:28-35 (KJV)**

### **Introduction to the Passage**

In this passage, Jesus speaks about John the Baptist, affirming his significant role as a prophet and the transition figure between the Old Testament and the New Testament. This section highlights both John’s greatness and the contrasting responses of different groups to his ministry and that of Jesus.

**Verse 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.”**

In this verse, Jesus declares John the Baptist as the greatest prophet born of women. This statement underscores John’s unique position as the forerunner of Christ. His prophetic ministry was pivotal in preparing Israel for Jesus’ coming. The phrase “born of women” emphasizes human birth, indicating that while John holds a high status among prophets, he is still part of humanity’s fallen condition.

The latter part of the verse introduces a profound theological truth: those who are “least in the kingdom of God” are greater than John. This reflects the new covenant established through Christ’s death and resurrection, which offers believers a direct relationship with God through faith and grace. The indwelling of the Holy Spirit post-Pentecost elevates believers’ status beyond even that of John.

**Verse 29: “And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.”**

Here, we see a positive response from “all the people” and specifically from publicans (tax collectors), who were often despised in Jewish society. Their act of justifying God indicates their acceptance of John’s message and their repentance through baptism. This acknowledgment signifies their recognition of God’s righteousness and their need for forgiveness. It contrasts sharply with religious leaders who rejected John’s call to repentance.

**Verse 30: “But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.”**

In stark contrast to those who accepted John’s baptism, this verse highlights how Pharisees and lawyers (scribes) rejected God’s counsel. Their refusal to be baptized demonstrates their pride and self-righteousness; they believed they were already righteous without needing repentance or baptism. By rejecting John’s ministry, they also rejected God’s plan for salvation through humility and repentance.

**Verse 31: “And the Lord said, Whereunto then shall I liken the men of this generation? And to what are they like?”**

Jesus begins to illustrate His point by questioning what He should compare this generation to. His rhetorical question sets up an analogy that critiques their behavior—indicating their fickleness and inability to recognize true righteousness when it appears before them.

**Verse 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.”**

In this metaphorical comparison, Jesus likens this generation to children playing games in a marketplace who refuse to engage with either joyful or sorrowful music. The imagery suggests that no matter what message or tone is presented—joyful or mournful—the people remain unresponsive. This reflects their stubbornness toward both John’s ascetic lifestyle (mourning) and Jesus’ more approachable demeanor (celebration).

**Verse 33: “For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.”**

This verse points out how John lived an ascetic life—abstaining from normal social customs like eating bread or drinking wine—and yet was criticized by some for being possessed by a demon due to his unconventional lifestyle. This illustrates how people can twist observations into accusations based on their biases rather than seeking truth.



**Verse 34: “The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!”**

Conversely, Jesus describes His own ministry as one characterized by fellowship with others—eating and drinking with them—yet He faced criticism for being too indulgent or associating with sinners. This duality emphasizes how both figures—John’s austere approach versus Jesus’ relational approach—were met with skepticism from those unwilling to accept either message.

**Verse 35: “But wisdom is justified of all her children.”**

Finally, Jesus concludes by stating that wisdom will be vindicated by its results (“children”). Those who truly seek wisdom will recognize its fruits in both John’s ministry (leading many to repentance) and His own (transforming lives). The implication here is that genuine understanding will lead individuals away from criticism towards acceptance.

### **Conclusion**

This passage serves as both an affirmation of John’s prophetic role while simultaneously critiquing those who fail to respond appropriately to God’s messengers. It highlights themes such as humility before God’s plan for salvation through repentance while also illustrating human tendencies toward judgment based on personal biases rather than divine truth.

## **Verse Commentary on Luke 7:36-42 (KJV)**

### **Introduction to the Passage**

In this passage, we witness a significant encounter between Jesus and a Pharisee named Simon, as well as an unnamed woman described as a sinner. This narrative highlights themes of forgiveness, love, and the contrasting attitudes towards sin and grace.

**Verse 36: “And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee’s house, and sat down to meat.”**

This verse sets the stage for the encounter. A Pharisee, who represents religious authority and strict adherence to the law, invites Jesus to dine with him. The act of sharing a meal signifies acceptance and fellowship in Jewish culture. Jesus’ willingness to enter Simon’s home indicates His openness to engage with individuals from all walks of life, including those who may oppose Him.

**Verse 37: “And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee’s house, brought an alabaster box of ointment,”**

The introduction of the woman is crucial; she is identified simply as “a sinner,” suggesting her reputation within the community. Her boldness in approaching Jesus in a Pharisee’s home reflects her desperation for forgiveness and recognition of Jesus’ authority. The alabaster box signifies something precious; it contains expensive ointment that she intends to use on Jesus.

**Verse 38: “And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.”**

Here we see an intimate act of worship and repentance. The woman’s tears symbolize her sorrow for sin. Washing Jesus’ feet is an act of humility; in ancient times, foot washing was reserved for servants or those demonstrating great respect. Wiping His feet with her hair further emphasizes her humility and devotion. Kissing His feet repeatedly shows deep affection and reverence. Anointing His feet with ointment signifies honor—she offers what is valuable to her as an expression of love.

**Verse 39: “Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.”**

Simon’s internal dialogue reveals his judgmental attitude towards both Jesus and the woman. He doubts Jesus’ prophetic status because He allows this sinful woman to touch Him. This reflects Simon’s misunderstanding of Jesus’ mission; rather than condemning sinners, Jesus seeks to redeem them.

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

Jesus perceives Simon’s thoughts—a demonstration of His divine insight—and addresses him directly. By calling Simon by name and inviting dialogue (“I have somewhat to say unto thee”), He establishes a teaching moment that contrasts Simon’s lack of compassion with the woman’s profound love.

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

In these verses, Jesus presents a parable about two debtors—a common teaching method used by Him throughout His ministry. The debts represent sin; one debtor owes significantly more than the other (500 pence vs 50 pence). Both are unable to repay their debts—illustrating humanity’s inability to atone for sin without divine intervention. The creditor’s decision to forgive both debts symbolizes God’s grace extended toward sinners regardless of their pasts.

Jesus then poses a question intended for reflection; it challenges Simon (and readers) to consider how forgiveness influences love—those forgiven much will naturally respond with greater love.

## **Conclusion**

This passage illustrates profound truths about forgiveness through contrasting characters—Simon represents self-righteousness while the unnamed woman embodies humility and repentance. It

emphasizes that true understanding of grace leads not only to forgiveness but also transforms one's capacity for love.

### Verse Commentary on Luke 7:43-50 (KJV)

#### Luke 7:43

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

In this verse, Simon the Pharisee responds to Jesus' parable about two debtors. His answer reflects a logical deduction based on the story Jesus told. Simon recognizes that the one who owed more would naturally feel a greater sense of gratitude upon being forgiven. This moment highlights Simon's intellectual engagement with Jesus' teaching but also sets the stage for deeper spiritual truths that he has yet to grasp.

#### Luke 7:44

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

Here, Jesus contrasts the actions of Simon with those of the sinful woman. While Simon failed to provide basic hospitality—such as washing Jesus' feet—this woman demonstrates profound humility and love by using her tears and hair to wash His feet. This act signifies her repentance and recognition of Jesus' worthiness, contrasting sharply with Simon's lack of acknowledgment.

#### Luke 7:45

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

Jesus continues to emphasize Simon's failure in hospitality by pointing out that he did not greet Him with a customary kiss—a sign of respect and welcome in Jewish culture. In contrast, the woman continually kisses Jesus' feet, illustrating her deep affection and reverence for Him. This further underscores her understanding of her own sinfulness compared to Simon's self-righteousness.

#### Luke 7:46

**“My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.”**

In ancient customs, it was common for hosts to anoint their guests' heads with oil as a sign of honor and respect. By failing to do so for Jesus, Simon again falls short in his treatment of Him. The woman's act of anointing Jesus' feet with precious ointment signifies not only her devotion but also serves as a foreshadowing of His impending death and burial.

#### Luke 7:47

**“Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.”**

This verse encapsulates one of the central themes of this passage—the relationship between forgiveness and love. Jesus declares that the woman's many sins have been forgiven because she has

shown great love through her actions. In contrast, those who perceive themselves as having little need for forgiveness will show little love in return. This statement challenges Simon’s understanding of sin and grace.

**Luke 7:48**

**“And he said unto her, Thy sins are forgiven.”**

In this powerful declaration, Jesus directly addresses the woman and confirms that her sins are indeed forgiven. This moment is significant because it illustrates Jesus’ authority to forgive sins—a claim that would provoke controversy among religious leaders like Simon.

**Luke 7:49**

**“And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?”**

The guests at Simon’s table react with skepticism regarding Jesus’ authority to forgive sins. Their internal questioning reveals their misunderstanding of who Jesus is and what His mission entails. It highlights a tension between traditional religious beliefs about sin and forgiveness versus the radical grace embodied by Christ.

**Luke 7:50**

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

Jesus concludes by affirming that it is her faith—not merely her acts—that has led to her salvation. He instructs her to go in peace, indicating both physical safety from societal judgment and spiritual peace resulting from reconciliation with God through faith in Christ.

In summary, these verses illustrate a profound lesson about forgiveness—highlighting how true recognition of one’s sinfulness leads to genuine love for Christ and acceptance of His grace.

## CHAPTER 8:

### Verse Commentary on Luke 8:1-10 (KJV)

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

This verse sets the stage for Jesus’ ministry as He travels through various cities and villages. The phrase “it came to pass afterward” indicates a continuation of His work following previous events. The term “preaching” signifies His role as a teacher and proclaimer of God’s message, while “shewing the glad tidings” emphasizes the joyful nature of His message regarding the kingdom of God. The presence of “the twelve” refers to His disciples, who accompany Him not only to learn but also to assist in His ministry.

**2. “And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,”**

Here, we see a significant inclusion of women in Jesus’ ministry, which was uncommon in that cultural context. These women had experienced healing from Jesus, illustrating His compassion and power over spiritual and physical ailments. Mary Magdalene is specifically mentioned; her deliverance from seven demons highlights both her past suffering and her transformation through Christ’s intervention.

**3. “And Joanna the wife of Chuza Herod’s steward, and Susanna, and many others, which ministered unto him of their substance.”**

Joanna’s mention is particularly noteworthy as she is linked to Herod’s court, indicating that Jesus’ influence reached even those in high positions. This reflects the diverse backgrounds of those who followed Him. The phrase “ministered unto him of their substance” signifies that these women supported Jesus financially or materially, showcasing their dedication and gratitude for what He had done for them.

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

The gathering of large crowds illustrates Jesus’ growing popularity as a teacher and healer. The fact that people came from “every city” indicates widespread interest in His message. By speaking in parables—simple stories with deeper meanings—Jesus engages His audience effectively while also challenging them to think critically about spiritual truths.

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

In this parable about a sower, Jesus uses an agricultural metaphor familiar to His audience. The act of sowing seed represents spreading God’s word. The seed falling by the wayside symbolizes those who hear but do not understand or accept the message; thus it is easily taken away by distractions (represented by birds).

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

Here we see another type of soil—the rocky ground—which represents individuals who initially receive God’s word with enthusiasm but lack depth in their faith. Without proper roots or spiritual nourishment (“moisture”), they quickly fall away when faced with challenges or temptations.

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

The thorns symbolize worldly concerns such as wealth or pleasure that can hinder spiritual growth. Those represented here may initially respond positively to God’s word but become distracted or overwhelmed by life’s pressures.

**8. “And other fell on good ground, and sprang up, and bare fruit an hundredfold.”**

The good ground represents those who receive God’s word genuinely—those who are open-hearted (“good ground”) will bear fruit abundantly (“an hundredfold”). This illustrates not only acceptance but also active participation in living out one’s faith.

**9. “And when he had said these things, he cried, He that hath ears to hear, let him hear.”**

This call emphasizes personal responsibility in listening attentively to Jesus’ teachings—encouraging individuals not just to hear words but to seek understanding deeply.

**10. “And his disciples asked him saying, What might this parable be?”**

The disciples’ inquiry shows their desire for deeper understanding—a key aspect for anyone seeking spiritual growth is asking questions about what they do not comprehend fully.

In summary, these verses highlight Jesus’ ministry approach through teaching via parables while emphasizing both individual responsibility in receiving God’s word effectively as well as recognizing those who support His mission.

**Verse Commentary on Luke 8:11-20 (KJV)**

**Luke 8:11 - “Now the parable is this: The seed is the word of God.”**

In this verse, Jesus explicitly states the meaning of the parable He has just shared about the sower. The seed represents the Word of God, which is powerful and capable of producing spiritual life. This establishes a foundational understanding that the effectiveness of God’s Word depends on how it is received by individuals.

**Luke 8:12 - “Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.”**

Here, Jesus explains that those who hear the Word but do not understand it are like seed sown on the wayside. The devil’s role in snatching away the Word indicates a spiritual battle where Satan seeks to prevent individuals from believing and being saved. This highlights the importance of understanding and internalizing God’s Word for salvation.

**Luke 8:13 - “They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.”**

This verse describes those who initially receive God’s Word with enthusiasm but lack depth in their faith. The rocky soil symbolizes superficial belief that does not endure trials or temptations. When challenges arise, their faith falters because it lacks a strong foundation.

**Luke 8:14 - “And that which fell among thorns are they, which when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.”**

The thorns represent distractions that can choke out spiritual growth. Here, Jesus identifies three specific concerns—cares (anxieties), riches (materialism), and pleasures (worldly desires)—that hinder believers from maturing in their faith. Although these individuals may hear God’s Word, their focus on worldly matters prevents them from bearing fruit.

**Luke 8:15 - “But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.”**

In contrast to previous soils mentioned, good ground signifies a receptive heart characterized by honesty and goodness. Those who truly accept God’s Word will keep it close to their hearts and produce lasting spiritual fruit over time. Patience is emphasized as essential for growth; spiritual maturity does not happen overnight.

**Luke 8:16 - “No man, when he hath lighted a candle, covereth it with a vessel or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.”**

This verse shifts focus from soil types to light imagery. Jesus illustrates that once one has received His truth (light), there is an obligation to share it rather than hide it. The act of placing a candle on a candlestick symbolizes revealing truth so others can benefit from it.

**Luke 8:17 - “For nothing is secret that shall not be made manifest; neither any thing hid that shall not be known and come abroad.”**

Jesus reinforces His earlier point about revelation—what is hidden will eventually be revealed. This serves as both encouragement for believers to share their faith openly and a warning regarding accountability for how one handles God’s truth.

**Luke 8:18 - “Take heed therefore how ye hear: for whosoever hath not, from him shall be taken even that which he seemeth to have.”**

This verse emphasizes careful listening to God’s Word. It warns against complacency; if one does not actively engage with what they hear or take heed to its implications in their lives, even what little understanding or insight they think they possess may be lost.

**Luke 8:19 - “Then came to him his mother and his brethren, and could not come at him for the press.”**

In this momentary narrative shift, Jesus’ family seeks Him amidst a crowd. Their inability to reach Him illustrates how physical relationships do not guarantee access to spiritual truths or closeness with Christ.

**Luke 8:20 - “And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.”**

Jesus redefines familial relationships based on obedience to God’s Word rather than biological ties. This statement underscores that true kinship with Christ comes through hearing His teachings and acting upon them—demonstrating commitment beyond mere association.

#### **Verse Commentary on Luke 8:21-30 (KJV)**

**Luke 8:21 “And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.”**

In this verse, Jesus redefines familial relationships in a spiritual context. When informed that His mother and brothers were seeking to speak with Him, He emphasizes that true kinship is based on obedience to God’s word rather than biological ties. This statement highlights the importance of spiritual family over physical family, suggesting that those who follow God’s commandments are closer to Him than even His own relatives. The phrase “hear the word of God” indicates not just passive listening but an active engagement with God’s teachings.

**Luke 8:22 “Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.”**

This verse introduces a transition in Jesus’ ministry as He prepares to cross the Sea of Galilee. The phrase “a certain day” suggests a specific moment in time when Jesus decides to embark on this journey. His directive to “go over unto the other side” indicates both a physical movement and possibly a metaphorical journey into new territory for ministry. The disciples’ obedience in launching forth demonstrates their willingness to follow Jesus’ lead.

**Luke 8:23 “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.”**

Here we see Jesus’ humanity as He falls asleep during the voyage, illustrating His need for rest amidst His demanding ministry. The sudden storm represents external chaos that threatens their safety. The phrase “filled with water” conveys the severity of the situation; they are in real danger (“in jeopardy”). This scenario sets up a dramatic contrast between Jesus’ calmness in sleep and the disciples’ panic.

**Luke 8:24 “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.”**

The disciples’ desperate plea reveals their fear for their lives (“we perish”). Their call to Jesus as “Master” acknowledges His authority but also reflects their lack of faith at this moment. When Jesus awakens, He demonstrates His divine power by rebuking both wind and waves—showing His



authority over nature itself. The immediate calm following His command illustrates not only His power but also serves as a lesson about faith amidst turmoil.

**Luke 8:25 “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.”**

Jesus questions His disciples about their faith—implying that their fear indicates a lack of trust in Him despite having witnessed His miracles. Their subsequent wonderment reflects an awakening realization of Jesus’ true identity; they begin to grasp that He is more than just an ordinary teacher or prophet—He commands nature itself.

**Luke 8:26 “And they arrived at the country of the Gadarenes, which is over against Galilee.”**

This verse marks their arrival at Gadara (or Gerasa), indicating geographical movement from Jewish territory into Gentile lands. This transition signifies not only physical travel but also an expansion of Jesus’ ministry beyond traditional Jewish boundaries.

**Luke 8:27 “And when he went forth to land, there met him out of the city a certain man which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.”**

Upon landing in Gadara, Jesus encounters a demon-possessed man who has been afflicted for an extended period (“long time”). The description emphasizes his state—nakedness symbolizes shame or loss of dignity while living among tombs signifies death or separation from society. This encounter sets up one of many miraculous interventions by Jesus.

**Luke 8:28 “When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee torment me not.”**

The man’s reaction upon seeing Jesus—a cry followed by falling down—indicates recognition of Christ’s authority even among demonic forces. The title “Son of God most high” acknowledges Jesus’ divine nature while simultaneously expressing fear (“torment me not”) regarding what might happen next—a reflection on how demons understand their fate when confronted by divine authority.

**Luke 8:29 “For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.”**

This verse provides context for why this man lived such an isolated life; previous attempts at restraint failed due to his supernatural strength fueled by demonic possession (“brake the bands”). It illustrates both his suffering under demonic influence as well as foreshadowing his impending liberation through Christ’s intervention.

**Luke 8:30 “And Jesus asked him, saying, What is thy name? And he said Legion; because many devils were entered into him.”**

Jesus' inquiry about his name serves multiple purposes—it personalizes this encounter while also revealing deeper truths about possession (“Legion”) indicating many demons within him (a Roman legion could number thousands). This acknowledgment underscores both his plight as well as setting up for an extraordinary deliverance narrative.

In summary:

- **Verses 21-25:** Emphasize spiritual kinship through obedience.
- **Verses 26-30:** Highlight Christ's authority over nature & demonic forces while showcasing human suffering needing redemption.

## Verse Commentary on Luke 8:31-40 (KJV)

### Introduction to the Passage

In this passage, we find a powerful narrative that illustrates Jesus' authority over demons and His compassion for those who are suffering. The story unfolds with Jesus encountering a man possessed by many demons in the region of Gadara. This account not only highlights the miraculous power of Jesus but also serves as a profound lesson about faith, redemption, and the response to divine intervention.

### Verse 31: **“And they besought him that he would not command them to go out into the deep.”**

This verse reveals the desperation of the demons possessing the man. They recognize Jesus' authority and plead with Him not to send them into “the deep,” which is often interpreted as a reference to the abyss or a place of confinement for evil spirits. Their request indicates their fear of being cast out from their current host and possibly facing eternal punishment. This moment underscores the reality of spiritual warfare and the recognition of Christ's sovereignty even among demonic forces.

### Verse 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.”**

The presence of a herd of swine nearby serves as a significant detail in this narrative. Swine were considered unclean animals according to Jewish law (Leviticus 11:7), which adds another layer to this encounter. The demons' request to enter into the swine demonstrates their desire for physical embodiment, showcasing their unwillingness to be left without a host. It also reflects their awareness that they can cause destruction, as seen in what follows.

### Verse 33: **“Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.”**

Here we witness an immediate fulfillment of the demons' request. The dramatic action emphasizes both Jesus' power over evil spirits and their destructive nature. The herd's violent rush into the lake signifies not only their demise but also serves as a visual representation of how sin leads to destruction. This act illustrates that while demons may seek life through possession, they ultimately bring death—both spiritually and physically.

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

The reaction of those tending to the swine is one of fear and shock. Their immediate response is to flee and report what has happened, indicating that they understood something extraordinary had occurred—something beyond mere coincidence or natural explanation. This moment sets up a contrast between fear stemming from witnessing divine power versus faith in its implications.

**Verse 35: “And they went out to see what was done; and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.”**

Upon arriving at Jesus’ location, people find the formerly possessed man transformed—sitting calmly at Jesus’ feet, clothed, indicating restoration not just physically but socially as well. His state reflects peace—a stark contrast from his previous condition marked by chaos due to demonic possession. The fear experienced by those who witnessed this transformation suggests an awe-inspiring realization of Christ’s authority over evil.

**Verse 36: “They also which saw it told them by what means he that was possessed of the devils was healed.”**

Those who witnessed these events begin sharing testimonies about how Jesus healed this man. This act emphasizes an important aspect of faith—sharing personal experiences with others can lead them toward understanding Christ’s power. It showcases how testimonies serve as powerful tools for evangelism.

**Verse 37: “Then the whole multitude of the country of Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.”**

In an ironic twist, rather than welcoming Jesus after witnessing His miraculous work, people ask Him to leave due to fear—fear not just from witnessing His power but perhaps also from realizing their own spiritual condition in light of His holiness. Their request highlights human tendencies toward rejection when confronted with divine truth; instead of embracing transformation through Christ, they choose comfort over change.

**Verses 38-39: “Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, ‘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.”**

The formerly possessed man desires closeness with Jesus following his healing—a natural response for someone who has experienced such profound change. However, Jesus instructs him instead to return home as a witness for God’s glory—a call for active participation in spreading His message rather than

remaining passive or isolated with newfound faith. The man's obedience results in widespread testimony about Christ's transformative power within his community.

### **Conclusion**

This passage encapsulates key themes such as authority over evil spirits, transformation through faith in Christ, human responses ranging from fear to acceptance or rejection when faced with divine intervention—and ultimately emphasizes our responsibility as witnesses for God's work in our lives.

## **Verse Commentary on Luke 8:40-48 (KJV)**

### **Introduction to the Passage**

In this passage from the Gospel of Luke, we encounter two intertwined stories that reveal the compassion and power of Jesus. The narrative begins with Jairus, a ruler of the synagogue, who approaches Jesus in desperation for his dying daughter. Simultaneously, we see the story of a woman suffering from a long-term illness who seeks healing by touching Jesus' garment. This commentary will explore each verse in detail to uncover the theological and practical implications of these events.

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

This verse sets the scene upon Jesus' return to Capernaum after crossing the Sea of Galilee. The phrase “gladly received him” indicates that Jesus had gained a favorable reputation among the people due to his previous miracles and teachings. Their eagerness to see Him reflects their hope and expectation for further healing and teaching.

**Verse 41: “And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house.”**

Jairus is introduced as a significant figure—a ruler of the synagogue—indicating his social status and influence within the Jewish community. His act of falling at Jesus' feet demonstrates humility and desperation. Despite his position, he recognizes Jesus' authority over life and death. His request signifies not only personal concern but also faith in Jesus' ability to heal.

**Verse 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.”**

The mention of Jairus's only daughter emphasizes the gravity of his situation; she is not just any child but his sole offspring. Her age—twelve years—marks her transition into womanhood in Jewish culture. The urgency is palpable as she lies dying. The thronging crowd illustrates both excitement around Jesus and potential delays in reaching Jairus's home.

**Verses 43-44: “And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,” / “Came behind him, and touched the border of his garment: and immediately her issue of blood stanchd.”**

These verses introduce another character—a woman suffering from chronic hemorrhaging for twelve years. Her condition not only caused physical suffering but also rendered her ceremonially unclean according to Levitical law (Leviticus 15). The fact that she had exhausted all her resources seeking healing underscores her desperation. Touching “the border of his garment” reflects her belief in Jesus’ power; she seeks healing through faith rather than direct interaction.

**Verse 45: “And Jesus said, Who touched me? When all denied it, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?”**

Jesus’ inquiry about who touched Him highlights His awareness even amidst a pressing crowd. This moment serves as an opportunity for teaching; He desires to draw attention to faith rather than mere physical contact. Peter’s response illustrates human incredulity; many are touching Him yet only one has received healing through faith.

**Verse 46: “And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.”**

Here we see that Jesus acknowledges a specific touch—one motivated by faith—that resulted in healing power flowing from Him. The term “virtue” refers to divine power or energy emanating from Christ. This statement reinforces His identity as one possessing authority over sickness.

**Verses 47-48: “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.” / “And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.”**

The woman’s reaction—trembling—indicates both fear and reverence upon being called out by Jesus publicly. Her confession serves as testimony not only to her healing but also to her faith in Him as healer. In response to her vulnerability and declaration before others, Jesus addresses her tenderly as “Daughter,” affirming her restored status both physically and socially within society. His words emphasize that it was indeed her faith—not merely physical contact—that brought about healing.

### **Conclusion**

This passage beautifully intertwines themes of desperation, faith, healing power, social stigma associated with illness (particularly regarding women), and divine compassion through Christ’s actions towards both Jairus’s daughter and the afflicted woman.

## Verse Commentary on Luke 8:49-56 (KJV)

### Introduction to the Passage

In this passage from the Gospel of Luke, we encounter a profound moment in the ministry of Jesus Christ. The narrative centers around two significant events: the healing of a woman with an issue of blood and the raising of Jairus's daughter from the dead. Verses 49-56 specifically focus on Jairus's desperate situation as he receives news about his daughter's death and Jesus's miraculous intervention.

**Verse 49: "While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master."**

This verse introduces a critical turning point in Jairus's story. While Jesus is still speaking to the healed woman, someone arrives from Jairus's home with devastating news—his twelve-year-old daughter has died. The phrase "trouble not the Master" indicates a common belief that once death occurs, hope for healing or resurrection is lost. This reflects a cultural understanding of death as an absolute end rather than a temporary state.

**Verse 50: "But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole."**

Jesus responds immediately to Jairus's despair with words of comfort and encouragement. His command to "Fear not" serves to alleviate Jairus's anxiety and doubt. The phrase "believe only" emphasizes faith as a prerequisite for experiencing God's power. Jesus assures Jairus that despite the grim news, his daughter will be restored to health. This statement highlights Jesus's authority over life and death.

**Verse 51: "And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden."**

Upon arriving at Jairus's house, Jesus restricts entry to only three disciples—Peter, James, and John—and the girl's parents. This selective approach may serve several purposes: it minimizes distractions during a sacred moment; it allows for intimate witnessing of His miracle; and it underscores that faith is often personal and communal but requires discernment regarding who participates in divine acts.

**Verse 52: "And all wept and bewailed her: but he said, Weep not; she is not dead, but sleepeth."**

The scene inside Jairus's home reveals deep sorrow as mourners express their grief openly. Jesus challenges their understanding by stating that she is merely sleeping rather than dead. This metaphorical use of sleep suggests that death is not final in His presence; rather, it can be transformed into life again through His power. The reaction of those present shows their disbelief in His assertion.

**Verse 53: "And they laughed him to scorn, knowing that she was dead."**

The crowd reacts with ridicule at Jesus's claim that she is merely asleep because they are convinced of her death based on observable evidence. Their laughter signifies skepticism towards His authority and power over death—a common human response when faced with what seems impossible.

**Verse 54: “And he put them all out, and took her by the hand, and called, saying, Maid, arise.”**

In this verse, Jesus takes decisive action by removing those who lack faith from the room before performing the miracle. By taking her hand and commanding her to arise (“Maid,” or “little girl”), He demonstrates both tenderness and authority. The act of taking her hand symbolizes connection—the restoration of life through personal interaction.

**Verse 55: “And her spirit came again, and she arose straightway: and he commanded to give her meat.”**

The result of Jesus’s command is immediate; her spirit returns to her body—indicating resurrection—and she rises without delay (“straightway”). This moment showcases Jesus’s divine power over life itself. Additionally, His instruction to provide food emphasizes care for her physical well-being post-resurrection.

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

Jairus’s parents are left in awe at what has just transpired—a mixture of joy and disbelief fills their hearts as they witness their daughter’s return from death. However, Jesus instructs them not to disclose this miracle widely at this time—possibly to prevent sensationalism or misunderstanding about His mission before His crucifixion.

### **Conclusion**

This passage illustrates several key themes within Luke’s Gospel:

1. **Faith Amidst Despair:** The necessity for unwavering faith even when circumstances appear hopeless.
2. **Authority Over Death:** Demonstrating that Christ possesses ultimate authority over life and death.
3. **Intimacy in Miracles:** Highlighting how miracles often occur within personal relationships marked by faith.

Through these verses (Luke 8:49-56), believers are encouraged to trust in Christ’s power regardless of life’s dire situations.

## CHAPTER 9:

### Verse Commentary on Luke 9:1-10 (KJV)

#### 1. The Commissioning of the Apostles (Luke 9:1-2)

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

In this opening verse, Jesus calls His twelve disciples together, indicating a moment of significance where He is about to delegate authority. The term “disciples” refers to those who are learners or followers of Jesus. By giving them “power and authority,” Jesus empowers them not only to preach but also to perform miracles, which serves as a validation of their message. This dual mission—proclaiming the kingdom of God while healing—is foundational in understanding the nature of Jesus’ ministry.

#### 2. Instructions for Their Mission (Luke 9:3-5)

*“And he said unto them, Take nothing for your journey, neither staves nor scrip, neither bread, neither money; neither have two coats. And whatsoever house ye enter into, there abide, and thence depart. 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.”*

Here we see Jesus instructing His apostles on how to conduct themselves during their mission. The directive to take nothing emphasizes reliance on God’s provision rather than personal resources or preparations. This instruction reflects a principle seen throughout Scripture where faith in God’s provision is paramount (Matthew 6:25-34). The act of shaking off dust symbolizes a rejection of those who refuse their message—an ancient practice indicating that they do not wish to carry any remnants of that place with them.

#### 3. The Response from Herod (Luke 9:7-9)

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

Herod’s reaction illustrates the confusion surrounding Jesus’ identity during His ministry. Herod associates Jesus with John the Baptist due to his own guilt over John’s execution. This highlights how one’s conscience can lead to perplexity when faced with truth—Herod’s fear reflects his internal conflict regarding justice and righteousness.



#### 4. The Return of the Apostles (Luke 9:10)

*“And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.”*

The return signifies a moment for reflection and debriefing after their mission work. It shows accountability as they report back what they accomplished under Jesus’ commission. The retreat into a deserted place indicates Jesus’ desire for rest and solitude after intense ministry work—a theme prevalent in His life as He often sought quiet time with His disciples away from crowds.

In summary, these verses encapsulate an important phase in Jesus’ ministry where He empowers His followers for active service while emphasizing reliance on divine provision and accountability in their mission efforts.

#### Verse Commentary on Luke 9:11-20 (KJV)

##### Luke 9:11

**“But when the multitudes knew it, they followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.”**

In this verse, we see the relentless nature of the crowds who sought Jesus. They were aware of His whereabouts and pursued Him even into a deserted place. This demonstrates their deep hunger for His teachings and miracles. Jesus’ response was one of compassion; He did not turn them away but welcomed them. His ministry was characterized by teaching about the Kingdom of God—a central theme in His preaching—and performing healings, which illustrated His authority over physical ailments.

##### Luke 9:12

**“And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.”**

As the day progressed and fatigue set in, the disciples expressed concern for the crowd’s needs. Their suggestion to send people away reflects a practical approach to a pressing issue—hunger. However, it also indicates their limited understanding of Jesus’ capabilities at this point in His ministry. The disciples saw only logistical challenges rather than potential solutions through faith.

##### Luke 9:13

**“But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.”**

Jesus’ command to feed the multitude directly challenged the disciples’ perception of scarcity. Their response reveals their doubt; they only had five loaves and two fish—insufficient for such a large crowd estimated at around five thousand men (not counting women and children). This moment sets up a significant miracle that will illustrate Jesus’ divine provision.

**Luke 9:14**

**“For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.”**

Here we see Jesus organizing the crowd into manageable groups. This instruction not only facilitated order during what would become a miraculous feeding but also emphasized community among those present. The number “five thousand” highlights both the magnitude of the miracle about to occur as well as Jesus’ ability to care for large groups.

**Luke 9:15**

**“And they did so, and made them all sit down.”**

The disciples obeyed Jesus’ command without fully understanding how He would provide for such a large number with so little food. Their obedience is crucial; it shows trust in Jesus despite their doubts.

**Luke 9:16**

**“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.”**

This verse describes Jesus taking what little was available—five loaves and two fish—and performing an act of blessing before distributing it. The act of looking up to heaven signifies dependence on God for provision. By breaking bread and giving it to His disciples first, He involved them in this miracle—a foreshadowing of their future role in ministry.

**Luke 9:17**

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

The outcome was miraculous; everyone ate until satisfied (filled), demonstrating God’s abundant provision through Christ. The collection of twelve baskets full of leftovers symbolizes not only abundance but also serves as a reminder that God provides more than enough for our needs.

**Luke 9:18**

**“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?”**

This verse transitions from physical needs being met to spiritual revelation. While praying alone—a practice often seen in Jesus’ life—He turns to His disciples with an important question regarding public perception about His identity.

**Luke 9:19**

**“They answering said, John the Baptist; but some say Elias; and others say that one of the old prophets is risen again.”**

The responses reflect varied opinions among people regarding who Jesus is—some thought He was John resurrected or Elijah returned (as prophesied). These answers indicate confusion among those who witnessed His miracles yet lacked true understanding of His divine nature.

## **Luke 9:20**

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

Jesus then personalizes this inquiry by asking His closest followers what they believe about Him. Peter’s declaration identifies Jesus as “The Christ,” affirming Him as God’s anointed one—the Messiah awaited by Israel. This acknowledgment marks a pivotal moment in recognizing Jesus’ true identity beyond popular speculation.

In summary:

- **Verses 11-17:** Focus on Jesus’ compassion towards crowds needing healing while illustrating divine provision through feeding thousands.
- **Verses 18-20:** Transition from physical sustenance provided by Christ to spiritual revelation regarding His identity as Messiah.

## **Verse Commentary on Luke 9:21-30 (KJV)**

### **Introduction to the Passage**

In this passage, Jesus reveals His true identity and mission to His disciples while also emphasizing the nature of discipleship. This moment is pivotal as it marks a transition in Jesus’ ministry, moving from public teaching and miracles to a focus on His impending suffering and the call for His followers to embrace a similar path.

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

Here, Jesus gives a strict command to His disciples not to disclose His identity as the Messiah. The term “straitly charged” indicates the seriousness of this instruction. At this point in His ministry, Jesus was aware that public perception of Him was mixed; many saw Him merely as a miracle worker or prophet. Revealing His messianic identity prematurely could lead to misunderstandings about the nature of His mission, which involved suffering rather than immediate political liberation.

**Verse 22: “Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.”**

In this verse, Jesus outlines the core elements of His mission. He refers to Himself as “the Son of man,” a title that emphasizes both His humanity and messianic role. The phrase “must suffer many things” indicates that suffering is an essential part of God’s redemptive plan. The mention of rejection by religious leaders highlights their opposition to Him and foreshadows the events leading up to His crucifixion. Importantly, He concludes with a promise of resurrection on the third day, affirming that death will not have the final word.

**Verse 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.”**

Jesus extends an invitation for discipleship but clarifies what it entails. To “deny himself” means relinquishing personal desires or ambitions in favor of following Christ’s example. The phrase “take up his cross daily” signifies embracing hardship and sacrifice as part of one’s commitment to Christ. This call is radical; it challenges cultural norms regarding self-preservation and comfort.

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

This verse presents a paradox central to Christian faith: true life is found through self-sacrifice. Those who cling tightly to their lives—seeking security or comfort apart from God—ultimately lose out on eternal life. Conversely, those willing to surrender their lives for Christ’s sake find true fulfillment and salvation.

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

Here Jesus poses a rhetorical question that emphasizes the futility of worldly gain without spiritual integrity. Gaining material wealth or status means nothing if one forfeits their soul in the process. This verse serves as a stark reminder about priorities in life—eternal values far outweigh temporal gains.

**Verse 26: “For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father’s, and of the holy angels.”**

Jesus warns against being ashamed of Him or His teachings. In contrast with societal pressures or persecution faced by believers today, this verse underscores accountability at Christ’s return. Those who openly identify with Christ will receive honor; those who shy away from Him will face consequences.

**Verse 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.”**

This statement suggests that some among Jesus’ listeners would witness significant events related to God’s kingdom before they died—likely referring to experiences such as Christ’s transfiguration (which follows shortly) or even glimpses into resurrection power through their ministry after Pentecost.

**Verse Commentary on Luke 9:28-35 (KJV)**

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

This verse sets the stage for the Transfiguration of Jesus. The phrase “about an eight days after” indicates a specific time frame following significant teachings by Jesus regarding his identity and impending suffering. The choice of Peter, John, and James as companions highlights their special role among the disciples; they were often privy to key events in Jesus’ ministry. The act of going “up into a mountain” signifies a place of solitude and divine encounter, which is consistent with biblical themes

where mountains are often associated with revelations from God. The purpose of this ascent is explicitly stated: to pray, emphasizing the importance of prayer in Jesus' life and ministry.

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

In this verse, we witness the miraculous transformation of Jesus during prayer. His “countenance” being altered signifies a profound change in appearance that reflects his divine nature. The description of his clothing as “white and glistening” suggests purity and glory, indicating that Jesus is revealing his true divine essence. This transformation serves as a foreshadowing of his resurrection glory. The connection between prayer and this transformative experience underscores the power of communion with God.

**Verse 30: “And, behold, there talked with him two men, which were Moses and Elias:”**

The appearance of Moses and Elijah (Elias) adds significant weight to this event. Both figures represent pivotal aspects of Jewish faith—Moses symbolizes the Law while Elijah represents the Prophets. Their presence confirms Jesus' fulfillment of both the Law and Prophets as foretold in Scripture. This meeting emphasizes continuity between the Old Testament revelations and Jesus' mission.

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

Moses and Elijah are described as appearing “in glory,” highlighting their exalted state in God's presence. Their conversation with Jesus focuses on his upcoming “decease,” referring to his death on the cross—a central theme in Christian theology concerning redemption. The term “accomplish” suggests that these events are part of a divine plan that must be fulfilled in Jerusalem, reinforcing the idea that Jesus' suffering is purposeful.

**Verse 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.”**

This verse illustrates human frailty; despite witnessing an extraordinary event, Peter and the other disciples struggle against sleepiness—a metaphor for spiritual dullness or lack of understanding. Upon awakening fully, they see not only Jesus' glory but also recognize Moses and Elijah standing beside him. This moment marks a significant revelation for them as they grasp more fully who Jesus is.

**Verse 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, one for Moses, and one for Elias: not knowing what he said.”**

Peter's suggestion to build three tabernacles reflects a desire to prolong this holy moment but also reveals misunderstanding about its significance. By equating Jesus with Moses and Elijah through tabernacles (temporary shelters), Peter inadvertently diminishes Christ's unique status as the Son of

God. His statement “not knowing what he said” indicates confusion or lack of comprehension regarding the gravity of what he was witnessing.

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

The cloud serves as a manifestation of God’s presence—similar to how clouds represented divine encounters throughout Scripture (e.g., Exodus). The overshadowing signifies both protection from God’s overwhelming holiness yet also evokes fear among those present due to its association with divine majesty.

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

God’s voice from within the cloud affirms Jesus’ identity as His Son—echoing similar declarations made at His baptism (Luke 3:22). The command “hear him” emphasizes obedience to Christ’s teachings; it calls attention not just to who Jesus is but also stresses that followers must listen to Him above all else. This reinforces Christ’s authority over both Law (represented by Moses) and Prophets (represented by Elijah).

In summary:

- **Verses 28-29:** Introduction to Transfiguration; emphasis on prayer.
- **Verses 30-31:** Appearance of Moses & Elijah; discussion about Christ’s death.
- **Verses 32-33:** Disciples’ struggle against sleep; misunderstanding from Peter.
- **Verses 34-35:** Divine presence through cloud; affirmation from God about Christ’s authority.

### **Verse Commentary on Luke 9:36-44 (KJV)**

#### **Luke 9:36**

**“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.”**

In this verse, after the divine voice from the cloud proclaimed Jesus as God’s Son and commanded the disciples to listen to Him, the miraculous moment of transfiguration concluded. The phrase “Jesus was found alone” signifies that while Moses and Elijah appeared alongside Him during the transfiguration, their presence was temporary. This emphasizes Jesus’ unique status as the Son of God, who stands alone in His authority and mission. The disciples’ decision to keep silent about what they had witnessed reflects a common theme in the Gospels where individuals are instructed not to reveal certain truths until a later time, likely due to the profound nature of what they experienced and its implications.

#### **Luke 9:37**

**“And it came to pass, that on the next day, when they were come down from the hill, much people met him.”**

This verse transitions from the mountain experience back to reality. The phrase “on the next day” indicates a new beginning for Jesus and His disciples as they descend from their spiritual high point into a world filled with need. The arrival of “much people” highlights Jesus’ ongoing ministry among the crowds who sought healing and teaching. It serves as a reminder that while spiritual experiences are vital, there is also work to be done in serving others.

#### **Luke 9:38**

**“And behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine only child.”**

Here we see an urgent plea from a father whose only son is afflicted by an evil spirit. The use of “Master” shows respect and recognition of Jesus’ authority. The father’s desperation is palpable as he refers to his son as “mine only child,” emphasizing both his love for his son and the gravity of his situation. This sets up a poignant narrative about faith and healing.

#### **Luke 9:39**

**“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.”**

The description of the boy’s condition illustrates severe suffering caused by demonic possession. The phrase “it teareth him” suggests violent convulsions that result in physical harm (“bruising him hardly”). This vivid imagery conveys both the intensity of the boy’s affliction and highlights Jesus’ power over such forces.

#### **Luke 9:40**

**“And I besought thy disciples to cast him out; and they could not.”**

The father’s frustration becomes evident here as he recounts his attempt to seek help from Jesus’ disciples without success. This failure raises questions about their authority or ability at this moment but also sets up an opportunity for Jesus to demonstrate His power directly.

#### **Luke 9:41**

**“And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.”**

Jesus’ response reflects disappointment not just with His disciples but also with the broader context of unbelief surrounding Him (“faithless and perverse generation”). His rhetorical question underscores His weariness with humanity’s lack of faith despite witnessing miracles. However, He still extends compassion by instructing them to bring the boy forward.

#### **Luke 9:42**

**“And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.”**

As they bring forth the boy for healing, another violent episode occurs (“the devil threw him down”), demonstrating both desperation from evil spirits resisting Christ’s authority and urgency in needing deliverance. In contrast to this chaos stands Jesus’ calm command—He rebukes the unclean spirit

decisively (“healed...delivered”). This act not only restores health but also reinforces His divine authority over evil.

#### **Luke 9:43**

**“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,”**

The crowd’s amazement reflects recognition of God’s power manifested through Christ’s actions (“mighty power”). However, amid their wonderment at miracles performed by Jesus lies an important teaching moment—Jesus redirects attention back toward His impending suffering (which follows in subsequent verses). This juxtaposition between awe at miracles versus understanding His mission foreshadows deeper lessons about faithfulness even amidst trials.

#### **Verse Commentary on Luke 9:44-52 (KJV)**

#### **Luke 9:44**

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

In this verse, Jesus emphasizes the importance of His impending suffering and betrayal. The phrase “let these sayings sink down into your ears” indicates a call for serious contemplation. He is instructing His disciples to internalize this truth about His fate. The term “Son of man” refers to Jesus’ humanity and messianic role, highlighting that He will face human opposition and ultimately be handed over to those who will condemn Him.

#### **Luke 9:45**

**“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.”**

This verse illustrates the disciples’ confusion regarding Jesus’ prediction. Despite being close to Him and hearing His teachings, they fail to grasp the full meaning of His words. The phrase “it was hid from them” suggests divine intervention in their understanding, possibly to protect them from despair before the events unfold. Their fear to inquire further reflects their struggle with accepting such a grim reality about their leader.

#### **Luke 9:46**

**“Then there arose a reasoning among them, which of them should be greatest.”**

Following Jesus’ somber announcement, the disciples engage in a debate about who among them would hold the highest status in His kingdom. This reaction underscores their misunderstanding of Jesus’ mission and priorities. Instead of reflecting on His suffering, they are preoccupied with personal ambition and status within the group.



**Luke 9:47**

**“And Jesus, perceiving the thought of their heart, took a child, and set him by him,”**

Jesus demonstrates His awareness of their inner thoughts by addressing their prideful dispute directly. By bringing a child into their midst, He uses a powerful visual aid to teach humility. In Jewish culture, children were often seen as insignificant; thus, Jesus’ action serves as a radical redefinition of greatness in His kingdom.

**Luke 9:48**

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

Here, Jesus articulates a profound principle about humility and service. To “receive this child” symbolizes accepting those who are humble or lowly in society. By doing so in Jesus’ name, one is also receiving Him and God who sent Him. The statement “he that is least among you all” flips worldly notions of greatness upside down; true greatness comes through servanthood rather than status.

**Luke 9:49**

**“And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him because he followeth not with us.”**

John’s response reveals another layer of misunderstanding among the disciples regarding authority and exclusivity in ministry. They attempted to control who could perform miracles in Jesus’ name based on group affiliation rather than recognizing that God’s work can extend beyond their immediate circle.

**Luke 9:50**

**“And Jesus said unto him, Forbid him not: for he that is not against us is for us.”**

Jesus corrects John’s perspective by affirming that anyone performing good works in His name should not be hindered. This statement emphasizes inclusivity within God’s mission; those who act positively towards Christ’s cause are allies regardless of formal association with Him or His disciples.

**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,”**

This verse marks a pivotal moment where Jesus resolutely turns towards Jerusalem—symbolizing both His impending crucifixion and ascension into heaven. The phrase “stedfastly set his face” conveys determination; He knows what awaits Him but remains committed to fulfilling His mission.

**Luke 9:52**

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

As part of His journey towards Jerusalem, Jesus sends messengers ahead into Samaria—a region traditionally hostile towards Jews—to prepare for His arrival. This action signifies an outreach effort even toward those considered outsiders or enemies by Jewish standards.

In summary, these verses encapsulate key themes such as humility versus pride among followers of Christ (verses 44-48), inclusivity within God’s work (verses 49-50), determination towards fulfilling divine purpose (verse 51), and outreach beyond cultural boundaries (verse 52).

### **Verse Commentary on Luke 9:53-58 (KJV)**

#### **Luke 9:53**

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

In this verse, we see the rejection of Jesus by a Samaritan village. The phrase “his face was as though he would go to Jerusalem” indicates that Jesus was resolutely heading towards Jerusalem, which the Samaritans perceived as a sign of his allegiance to Jewish customs and worship at the Temple in Jerusalem. This rejection reflects the longstanding animosity between Jews and Samaritans, rooted in historical conflicts over religious practices and territorial disputes. The Samaritans’ refusal to receive Jesus can be understood as a defensive reaction against what they saw as an affirmation of Jewish superiority.

#### **Luke 9:54**

**“And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?”**

James and John, known for their zealotry (often referred to as the “Sons of Thunder”), reacted strongly to the rejection of Jesus. Their suggestion to call down fire from heaven reflects their understanding of prophetic power demonstrated by Elijah (Elias). This request illustrates their desire for vindication against those who opposed Jesus. However, it also highlights their lack of understanding regarding Jesus’ mission of mercy and grace rather than judgment.

#### **Luke 9:55**

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

Jesus’ response is significant; He rebukes James and John for their violent inclination. By saying “Ye know not what manner of spirit ye are of,” He emphasizes that their desire for retribution does not align with His mission or character. This statement serves as a reminder that followers of Christ should embody love and compassion rather than seeking vengeance or destruction.

#### **Luke 9:56**

**“For the Son of man is not come to destroy men’s lives, but to save them. And they went to another village.”**

Here, Jesus clarifies His purpose on earth: He came not for destruction but for salvation. This verse encapsulates the essence of His ministry—bringing life rather than death. The mention that they went to another village signifies a shift in focus; instead of retaliating against rejection, Jesus continues His mission elsewhere. It exemplifies resilience in ministry despite opposition.

### **Luke 9:57**

**“And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.”**

As they journey onward, a man expresses his willingness to follow Jesus anywhere. This declaration suggests enthusiasm and commitment; however, it sets the stage for deeper teachings about what true discipleship entails.

### **Luke 9:58**

**“And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.”**

In this verse, Jesus responds with a sobering truth about discipleship’s cost. By comparing Himself to foxes and birds—creatures with homes—He highlights His own lack of earthly security or comfort. This statement serves as a warning that following Him may lead one into uncertainty or hardship rather than worldly stability. It calls into question the man’s understanding of what it truly means to be a disciple.

In summary, these verses illustrate themes such as rejection based on cultural prejudices (v. 53), misguided zeal among followers (v. 54), correction towards compassion (v. 55), clarity on Christ’s mission (v. 56), enthusiastic yet naive commitment (v. 57), and an honest portrayal of discipleship’s challenges (v. 58).

### **Verse Commentary on Luke 9:59-62 (KJV)**

#### **Contextual Overview**

In this passage, Jesus is addressing the cost of discipleship and the urgency of following Him. The verses depict three encounters with individuals who express a desire to follow Jesus but reveal their hesitations and priorities. This section emphasizes the radical commitment required to be a disciple of Christ.

#### **Verse 59: “But he said, Lord, suffer me first to go and bury my father.”**

In this verse, one potential follower approaches Jesus and requests permission to first attend to his father’s burial. The phrase “suffer me first” indicates a priority placed on familial obligations over immediate discipleship. In Jewish culture, burying one’s father was considered a significant duty, often taking precedence over other commitments. However, Jesus’ response challenges the notion that such responsibilities should delay one’s commitment to follow Him.

#### **Verse 60: “Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.”**

Jesus responds with a striking statement: “Let the dead bury their dead.” This phrase can be interpreted in several ways. Firstly, it suggests that those who are spiritually dead—those not responsive to God’s call—can take care of earthly matters like burial. Secondly, it emphasizes that the call to follow Jesus and proclaim the Kingdom takes precedence over even the most culturally significant duties. The

command “but go thou and preach the kingdom of God” underscores the urgency of evangelism and highlights that spreading God’s message should be prioritized above all else.

**Verse 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.”**

Here we see another individual expressing a desire to follow Jesus but seeking permission to say goodbye to his family first. The request reflects a common human inclination to seek closure or affirmation from loved ones before making significant life changes. However, this request also reveals an underlying hesitation—a reluctance to fully commit without ensuring that personal relationships are addressed.

**Verse 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.”**

In His final response in this passage, Jesus uses an agricultural metaphor: “No man having put his hand to the plough... is fit for the kingdom of God.” This metaphor illustrates that once someone commits themselves to a task (in this case, following Christ), they must remain focused on that task without distraction or longing for what they leave behind. Looking back signifies doubt or divided loyalty; thus, Jesus asserts that true discipleship requires unwavering commitment and focus on His mission.

### **Conclusion**

The verses Luke 9:59-62 challenge readers today about their own priorities when it comes to following Christ. They emphasize that while familial duties and personal relationships are important, they should not take precedence over one’s commitment to serve God’s Kingdom. Discipleship demands urgency and total dedication without looking back at past attachments or responsibilities.

## **CHAPTER 10:**

### **Verse Commentary on Luke 10:1-10 (KJV)**

**Verse 1: “After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.”**

In this verse, we see Jesus expanding His ministry by appointing seventy additional disciples. This action signifies the growth of His followers beyond the twelve apostles. The phrase “two and two” indicates a strategy for mutual support and encouragement among the disciples as they embark on their mission. By sending them ahead of Him, Jesus prepares the way for His own ministry in those cities, emphasizing the importance of teamwork in evangelism.

**Verse 2: “Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.”**

Here, Jesus uses agricultural imagery to illustrate the spiritual need among people. The “harvest” represents souls ready to receive the Gospel. However, He notes a shortage of workers (“labourers”) to gather this harvest. This statement serves as both an observation and a call to action; it highlights the urgency of evangelism. Jesus instructs His disciples to pray for more laborers, indicating that prayer is essential in addressing spiritual needs.

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

Jesus prepares His disciples for the challenges they will face by comparing them to “lambs” sent into a hostile environment represented by “wolves.” This metaphor illustrates vulnerability and danger but also implies that they should approach their mission with innocence and humility. It underscores the reality that spreading the Gospel may lead to opposition and persecution.

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

In this instruction, Jesus emphasizes reliance on God rather than material provisions. By telling them not to carry extra supplies or even greet others along their journey, He stresses urgency and focus on their mission. The directive to avoid unnecessary delays reflects a commitment to prioritize their task over social niceties.

**Verse 5: “And into whatsoever house ye enter, first say, Peace be to this house.”**

Upon entering a home, the disciples are instructed to offer peace as a greeting. This reflects a fundamental aspect of their mission—bringing God’s peace into people’s lives. The act of pronouncing peace signifies goodwill and sets a tone for their message about God’s kingdom.

**Verse 6: “And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.”**

This verse introduces a conditional aspect regarding receptivity. A “son of peace” refers to someone open-hearted who is receptive to their message. If such an individual exists in that household or community, they will receive God’s blessing through these messengers. Conversely, if there is no receptivity (“if not”), then they will retain their peace without it being shared.

**Verse 7: “And remain in the same house, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.”**

Jesus instructs His disciples not only to stay in one place but also encourages them to accept hospitality graciously. This reinforces that those who preach are entitled to support from those who receive their message (“the labourer is worthy of his hire”). It discourages seeking better accommodations elsewhere (“Go not from house to house”), promoting stability during their ministry efforts.

**Verse 8: “And into whatsoever city ye enter, and they receive you, eat such things as are set before you:”**

This verse continues with practical advice for when they enter cities where they are welcomed. Accepting food offered by hosts symbolizes acceptance of hospitality while reinforcing community ties between evangelists and locals. It shows humility in receiving what is provided without complaint or preference.

**Verse 9: “And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.”**

The dual command here combines physical healing with spiritual proclamation—the healing acts serve as signs pointing towards God’s kingdom’s presence among them (“the kingdom of God is come nigh unto you”). This connection between healing and preaching illustrates how physical needs can open doors for spiritual conversations.

**Verse 10: “But into whatsoever city ye enter, and they do not receive you, go your ways out into the streets of the same,”**

In this final verse within this section’s context about rejection faced during their mission work emphasizes resilience amidst opposition. If a city does not welcome them or heed their message about God’s kingdom (as seen later), they are instructed on how to respond appropriately without taking rejection personally but rather moving forward with confidence in God’s plan.

## **Verse Commentary on Luke 10:11-20 (KJV)**

### **Luke 10:11**

**“But even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.”**

In this verse, Jesus instructs His disciples on how to respond to towns that reject their message. The act of wiping off the dust signifies a formal rejection and serves as a testimony against those who refuse to accept the gospel. This gesture indicates that the disciples are not responsible for the consequences of their rejection; rather, they have fulfilled their duty by proclaiming the kingdom’s nearness. The phrase “the kingdom of God is come nigh unto you” emphasizes that God’s reign is being offered to them, and their refusal has serious implications.

### **Luke 10:12**

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

Here, Jesus warns that cities rejecting His message will face severe judgment. He compares these cities to Sodom, known for its wickedness and destruction. The implication is that those who have witnessed greater revelations from God (like miracles and teachings) yet still reject Him will be held to a higher standard than those who had less exposure. This verse underscores the seriousness of rejecting divine truth.

#### **Luke 10:13-14**

**“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. But it shall be more tolerable for Tyre and Sidon at the judgment than for you.”**

In these verses, Jesus pronounces woes upon Chorazin and Bethsaida—two cities where He performed many miracles but where repentance was lacking. By referencing Tyre and Sidon—cities known for their sinfulness—Jesus illustrates that even they would have repented had they seen such miraculous works. This highlights a theme throughout Scripture: greater privilege brings greater responsibility.

#### **Luke 10:15**

**“And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.”**

Capernaum is singled out due to its close association with Jesus during His ministry; it was where He performed numerous miracles and taught extensively. The phrase “exalted to heaven” suggests that Capernaum enjoyed a privileged status because of its proximity to Christ’s ministry. However, this privilege leads to condemnation because of its failure to respond appropriately to Jesus’ message.

#### **Luke 10:16**

**“He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.”**

This verse establishes a direct connection between Jesus’ messengers (the disciples) and Himself. To hear or reject them is equivalent to hearing or rejecting Christ Himself—and ultimately God the Father who sent Him. This underscores the authority given to the disciples as representatives of Christ’s message.

#### **Luke 10:17**

**“And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.”**

The return of the seventy disciples filled with joy reflects their successful ministry experience. They report an unexpected outcome—their authority over demons in Jesus’ name—which demonstrates His power working through them. Their joy indicates not just success but also recognition of their role in advancing God’s kingdom.

#### **Luke 10:18**

**“And he said unto them, I beheld Satan as lightning fall from heaven.”**

Jesus responds by affirming their success but also providing deeper insight into spiritual realities. The imagery of Satan falling like lightning suggests a sudden defeat or loss of power in light of Christ’s authority over evil forces. It signifies victory over demonic powers through His ministry.

#### **Luke 10:19**

**“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.”**

In this verse, Jesus grants authority (power) over spiritual adversaries (“serpents” and “scorpions”)

symbolizing evil forces or demonic entities. This promise reassures His followers about divine protection as they engage in spiritual warfare while spreading His message.

#### **Luke 10:20**

**“Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven.”**

Finally, Jesus redirects their focus from earthly successes (like casting out demons) back toward eternal significance—their salvation (“your names are written in heaven”). While it is good to celebrate victories over evil spirits through faith in Christ’s name, true joy comes from knowing one’s relationship with God is secure.

### **Verse Commentary on Luke 10:21-30 (KJV)**

#### **Luke 10:21**

**“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.”**

In this verse, we see a unique moment where Jesus expresses joy. The phrase “in that hour” indicates a specific time following the return of the seventy disciples who reported their successful ministry. His rejoicing is not merely emotional but is deeply spiritual. He thanks God the Father for revealing truths about the Kingdom of God to those who are humble and childlike (“babes”) rather than to the “wise and prudent,” which refers to those who rely on their own understanding or worldly wisdom. This reflects a recurring theme in Scripture where God chooses to reveal His truth to the humble while hiding it from the proud (1 Corinthians 1:27). The phrase “for so it seemed good in thy sight” emphasizes God’s sovereignty and divine wisdom in choosing how He reveals Himself.

#### **Luke 10:22**

**“All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.”**

Here, Jesus asserts His unique relationship with God the Father. The phrase “all things are delivered to me” signifies His authority over all creation as given by God. The statement about knowledge emphasizes that true understanding of both God (the Father) and Jesus (the Son) comes through divine revelation rather than human reasoning. This exclusivity highlights that only through Christ can one truly know God. It also implies an intimate relationship between Jesus and His followers; He has the authority to reveal God’s nature to whomever He chooses.



#### **Luke 10:23-24**

**“And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.”**

In these verses, Jesus addresses His disciples directly after speaking about revelation. He pronounces a blessing upon them for being witnesses to His ministry—the miracles performed and teachings given. The mention of “prophets” and “kings” illustrates that even those revered figures in Israel’s history longed for what these disciples were experiencing firsthand. This serves as an encouragement for them; they are part of something significant—the fulfillment of God’s promises through Christ.

#### **Luke 10:25**

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

This verse introduces a new character—a lawyer—who approaches Jesus with a question intended to test Him (“tempted him”). The term “lawyer” refers to someone well-versed in Jewish law (Torah). His inquiry about inheriting eternal life indicates a concern for salvation but also suggests an underlying motive of challenging Jesus’ authority or interpretation of the law.

#### **Luke 10:26-27**

**“He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love thy neighbour as thyself.”**

Jesus responds by asking what is written in the Law—an invitation for reflection on Scripture rather than providing an immediate answer. The lawyer correctly cites Deuteronomy 6:5 regarding loving God with all one’s heart as well as Leviticus 19:18 concerning loving one’s neighbor as oneself. This encapsulates core principles of Jewish ethics.

#### **Luke 10:28**

**“And he said unto him, Thou hast answered right: this do, and thou shalt live.”**

Jesus affirms the lawyer’s answer as correct but challenges him further by stating that merely knowing this commandment is insufficient—he must actively practice it (“this do”). This response emphasizes action over mere intellectual assent.

#### **Luke 10:29**

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

The lawyer seeks clarification on “neighbor,” attempting to limit its definition possibly due to self-righteousness or legalistic tendencies. By asking this question after being told what he must do to inherit eternal life shows his desire not just for knowledge but also perhaps an attempt at self-justification.

### **Luke 10:30**

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

In response to the lawyer’s question about who qualifies as a neighbor, Jesus begins telling a parable—the Parable of the Good Samaritan—which illustrates compassion beyond social boundaries. By starting with “a certain man,” He sets up a relatable scenario that invites listeners into deeper moral reflection regarding their responsibilities toward others.

### **Verse Commentary on Luke 10:31-36 (KJV)**

**Introduction to the Passage** In this passage, Jesus tells the parable of the Good Samaritan in response to a lawyer’s question about who is his neighbor. This parable illustrates the concept of love and compassion transcending social and ethnic boundaries. It emphasizes that true neighborliness is defined by actions rather than mere identity.

**Verse 31: “And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.”** This verse introduces a priest who encounters the wounded man. The phrase “by chance” suggests an unexpected occurrence, highlighting that this priest had an opportunity to help but chose not to. His decision to pass by on the other side indicates a deliberate avoidance of responsibility, reflecting a lack of compassion despite his religious status.

**Verse 32: “And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.”** Similar to the priest, the Levite—a member of the tribe set apart for religious duties—also chooses not to assist. The fact that he “looked on him” implies awareness of the man’s plight; however, like the priest, he opts for inaction. This repetition serves to emphasize that those expected to show mercy failed in their duty.

**Verse 33: “But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,”** The introduction of the Samaritan is significant because Samaritans were generally despised by Jews during this time due to historical animosities. The Samaritan’s reaction contrasts sharply with that of the priest and Levite; upon seeing the wounded man, he feels compassion. This emotional response is crucial as it sets up his subsequent actions.

**Verse 34: “And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.”** The Samaritan takes immediate action; he binds up the man’s wounds using oil (which has soothing properties) and wine (which can act as an antiseptic). His willingness to place the injured man on his own beast indicates personal sacrifice—he must now walk while caring for another. Taking him to an inn shows further commitment as he ensures ongoing care.

**Verse 35: “And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.”**

The Samaritan’s generosity continues as he pays for additional care at the inn with two pence (a substantial amount for lodging). His promise to repay any extra expenses demonstrates not only kindness but also accountability. This reflects a deep commitment beyond mere obligation; it embodies selfless love.

**Verse 36: “Which now of these three, thinkest thou, was neighbour unto him that fell among thieves?”**

Jesus concludes with a rhetorical question directed at the lawyer. By asking which individual acted as a neighbor rather than identifying themselves as one based on social standing or ethnicity, Jesus challenges preconceived notions about who qualifies as a neighbor. The answer is clear—the one who showed mercy.

**Conclusion** This passage encapsulates Jesus’ teaching about love in action. It challenges societal norms regarding neighborliness by illustrating that true compassion knows no boundaries or prejudices. The Good Samaritan serves as an exemplar of how one should respond with love towards others in need.

## **Verse Commentary on Luke 10:37-42 (KJV)**

### **Introduction to the Passage**

In this passage from the Gospel of Luke, we encounter a significant moment in the ministry of Jesus that highlights themes of hospitality, distraction, and the importance of prioritizing spiritual nourishment over worldly concerns. The narrative juxtaposes the actions of two sisters, Martha and Mary, as they respond differently to Jesus’ presence in their home.

**Verse 38: “Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.”**

This verse sets the scene for the encounter between Jesus and Martha. The phrase “it came to pass” indicates a transition in Jesus’ journey as He moves toward Jerusalem. Martha’s act of receiving Jesus into her home signifies her hospitality and willingness to serve Him. In the cultural context of first-century Judea, hospitality was a vital aspect of social life, especially when hosting a rabbi or teacher.

**Verse 39: “And she had a sister called Mary, which also sat at Jesus’ feet, and heard his word.”**

Here we see Mary taking on the posture of a disciple by sitting at Jesus’ feet—a position traditionally reserved for male students. This act demonstrates her eagerness to learn from Jesus and prioritize His teachings over societal expectations regarding women’s roles. Mary’s choice reflects an important theme in Luke’s Gospel: the breaking down of barriers that restrict access to spiritual knowledge based on gender or social status.

**Verse 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.”**

Martha’s distraction is highlighted here; she is “cumbered about much serving,” indicating that she is overwhelmed by her responsibilities. Her frustration leads her to confront Jesus with a question that reveals both her anxiety and misunderstanding. By asking if He cares about her plight, Martha inadvertently questions His concern for her well-being. This moment illustrates how busyness can lead to feelings of isolation and resentment.

**Verses 41-42: “And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.”**

Jesus’ response is both gentle and corrective. By repeating Martha’s name—“Martha, Martha”—He expresses compassion while addressing her worries directly. He identifies that she is “careful and troubled about many things,” emphasizing how distractions can cloud one’s ability to focus on what truly matters. The phrase “one thing is needful” points to the necessity of prioritizing spiritual engagement over mundane tasks.

Mary’s choice to sit at Jesus’ feet represents an understanding of what is essential—the pursuit of wisdom through listening to Christ’s teachings. Jesus affirms Mary’s decision as “that good part,” suggesting that spiritual nourishment through His words holds eternal value compared to temporal concerns.

### **Conclusion**

The passage concludes with an invitation for all believers to reflect on their priorities in life. While service is important within Christian practice—as exemplified by Martha—it should not overshadow the necessity of being present with Christ through prayerful listening and learning.

In summary:

- **Martha’s hospitality** reflects cultural norms but leads to distraction.
- **Mary’s discipleship** challenges societal expectations.
- **Jesus’ teaching** emphasizes prioritizing spiritual engagement over busyness.

This narrative serves as a timeless reminder for Christians today about balancing service with attentiveness to God’s word.

## CHAPTER 11:

### Verse Commentary on Luke 11:1-10 (KJV)

#### 1. Introduction to Prayer (Luke 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.”**

In this verse, we see Jesus engaged in prayer, which highlights the importance of prayer in His life. The disciples’ request for instruction on how to pray indicates their recognition of the depth and power of Jesus’ communion with God. They desire not just a formula but a genuine understanding of how to connect with the Father. This reflects a common practice among teachers and their followers during that time; John the Baptist had taught his disciples how to pray, and now they seek similar guidance from Jesus.

#### 2. The Model Prayer (Luke 11:2-4)

**“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. Give us day by day our daily bread. 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.”**

In response to their request, Jesus provides a model prayer often referred to as the Lord’s Prayer. This prayer emphasizes several key elements:

- **Addressing God as Father:** This signifies an intimate relationship between believers and God.
- **Hallowing God’s Name:** Acknowledging God’s holiness is essential before making requests.
- **Kingdom and Will:** Praying for God’s kingdom and will underscores the priority of divine purposes over personal desires.
- **Daily Needs:** The request for daily bread illustrates dependence on God for sustenance each day.
- **Forgiveness:** Asking for forgiveness while committing to forgive others reflects the reciprocal nature of grace.
- **Guidance away from Temptation:** This acknowledges human vulnerability and seeks divine protection.

The structure of this prayer serves both as a guide for personal petitions and communal worship.

#### 3. The Parable of the Friend at Midnight (Luke 11:5-8)

**“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; for a friend of mine in his journey is come to me, and I have nothing to set before him? 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. 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.”**

Here Jesus uses a parable to illustrate the importance of persistence in prayer. The scenario depicts cultural norms regarding hospitality—where failing to provide for a guest would bring shame upon the host. Despite initial reluctance due to inconvenience (the door being shut), the friend’s persistence compels him to respond out of social obligation rather than friendship alone.

#### **4. The Assurance of Answered Prayer (Luke 11:9-10)**

**“And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”**

In these verses, Jesus encourages His followers with promises regarding prayer—emphasizing action verbs “ask,” “seek,” and “knock.” Each term implies an ongoing effort rather than a single act:

- **Ask:** Represents verbal requests made known to God.
- **Seek:** Suggests actively searching or pursuing God’s presence or answers.
- **Knock:** Indicates persistence in approaching God’s door for fellowship or provision.

The assurance given here reinforces faith in God’s willingness to respond positively when approached earnestly.

#### **Conclusion**

This passage encapsulates fundamental teachings about prayer—its necessity for believers seeking connection with God through intimacy (calling Him Father), reliance on His provision (daily bread), commitment to forgiveness (as we forgive), persistence in requests (the parable), and confidence in receiving answers (the assurances). It forms a comprehensive framework guiding Christians on how they should approach prayerful communication with God.

### **Verse Commentary on Luke 11:11-20 (KJV)**

**Introduction to the Passage** In this passage, Jesus teaches His disciples about the nature of prayer and the power of God in casting out demons. He emphasizes the importance of persistence in prayer and clarifies misconceptions regarding His authority over demonic forces.

**Verse 11: “If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?”** Here, Jesus uses a rhetorical question to illustrate the goodness inherent in human fathers. The expectation is that a father would provide for his child’s basic needs rather than giving something harmful or useless. This sets the stage for understanding God’s nature as a loving Father who desires to give good gifts to His children.

**Verse 12: “Or if he shall ask an egg, will he offer him a scorpion?”** Continuing with the analogy, Jesus further emphasizes that just as no father would give harmful things like scorpions when asked for eggs, God similarly does not give bad gifts. This reinforces the idea that God’s responses to our prayers are rooted in His goodness and wisdom.

**Verse 13: “If ye then, being evil, know how to give good gifts unto your children: how much**

**more shall your heavenly Father give the Holy Spirit to them that ask him?”** In this verse, Jesus contrasts earthly fathers with God. He acknowledges human imperfection (“being evil”) but asserts that even flawed humans can provide good gifts. Therefore, it follows logically that God—who is perfect—will give even greater gifts. The specific gift mentioned here is the Holy Spirit, highlighting its significance in empowering believers and guiding them in their spiritual lives.

**Verses 14-15: “And he was casting out a devil, and it was dumb. And it came to pass, when the**

**devil was gone out, the dumb spake; and the people wondered.”** This narrative describes an event where Jesus casts out a demon from a mute man. The miracle serves as evidence of His divine authority and power over evil spirits. The reaction of wonder from the people indicates their recognition of something extraordinary occurring through Jesus’ ministry.

**Verse 16: “And some of them said, He casteth out devils through Beelzebub the chief of the**

**devils.”** Here we see skepticism arise among some observers who attribute Jesus’ miraculous works to demonic powers rather than recognizing Him as Messiah. This accusation reflects their unwillingness to accept His authority and divinity.

**Verses 17-18: “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.”** Jesus responds with logical reasoning. If He were casting out demons by Satan’s power (Beelzebub), then Satan’s kingdom would be self-destructive—a point that highlights the absurdity of their claim. A divided kingdom cannot stand; thus, it implies unity within Satan’s realm against Jesus’ actions.

**Verse 19: “And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore**

**shall they be your judges.”** Jesus challenges His accusers by pointing out that they have their own exorcists (referred to as “your sons”). If those individuals are casting out demons successfully without accusations of collusion with Satan, then why should He be accused? This statement serves both as an indictment against their hypocrisy and as evidence supporting His divine authority.

**Verse 20: “But if I with the finger of God cast out devils, no doubt the kingdom of God is come**

**upon you.”** In this concluding statement regarding His authority over demons, Jesus asserts that His ability to cast out demons is evidence of God’s active presence among them—the Kingdom of God has arrived through Him. The phrase “finger of God” signifies divine power at work in contrast to human efforts or demonic influence.

**Conclusion** This passage illustrates key themes about prayer—emphasizing God’s willingness to respond positively—and demonstrates Jesus’ authority over evil forces while addressing skepticism from religious leaders. It encourages believers to approach God confidently in prayer while affirming Christ’s role as Savior who brings forth God’s Kingdom on earth.

## Verse Commentary on Luke 11:21-30 (KJV)

**Introduction to the Passage** In this passage, Jesus addresses the accusations made against Him by the Pharisees and scribes, who claimed that He casts out demons by the power of Beelzebub. He uses logical reasoning and parables to clarify His authority over demonic forces and to challenge His listeners regarding their understanding of His mission.

**Verse 21: “When a strong man armed keepeth his palace, his goods are in peace:”** Here, Jesus introduces the metaphor of a “strong man” who represents Satan. The term “armed” indicates that Satan has power and authority over his domain. The “palace” symbolizes the realm where he exercises control, which includes those under his influence. The phrase “his goods are in peace” suggests that as long as the strong man is secure in his position, those who belong to him remain undisturbed.

**Verse 22: “But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.”** In this verse, Jesus identifies Himself as the “stronger than he.” This signifies His superior power over Satan. The act of overcoming implies a confrontation where Jesus defeats Satan’s hold on individuals. By taking away the armor that Satan relied upon, Jesus demonstrates His authority to liberate those who were previously bound by evil influences. The division of spoils indicates that Jesus not only defeats Satan but also claims victory over what was once held captive.

**Verse 23: “He that is not with me is against me: and he that gathereth not with me scattereth.”** This verse emphasizes the necessity of allegiance to Christ. There is no neutral ground; one must choose a side in the spiritual battle between good and evil. To be “with” Jesus means actively participating in His mission to gather souls for God’s kingdom. Conversely, failing to support this mission equates to scattering or working against it.

**Verses 24-26: “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. And when he cometh, he findeth it swept and garnished. 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.”** These verses illustrate the danger of spiritual emptiness after deliverance from demonic influence. When an unclean spirit leaves a person but finds them unoccupied (swept but not filled with something good), it returns with even more wicked spirits. This serves as a warning about the importance of filling one’s life with righteousness after being freed from sin or demonic oppression.

**Verse 27: “And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.”** A woman praises Mary for bearing Jesus. While her statement acknowledges Mary’s blessedness as His mother, it also opens up an opportunity for Jesus to redirect focus from physical lineage to spiritual obedience.



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

**it.”** Jesus responds by emphasizing that true blessedness comes from hearing God’s Word and obeying it rather than merely being related to Him by bloodline. This highlights a central theme in Luke’s Gospel regarding faithfulness over familial ties.

**Verses 29-30: “And when the people were gathered thick together, he began to say, This is an**

**evil generation: they seek a sign; and there shall no sign be given it but the sign of Jonas the**

**prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this**

**generation.”** In these concluding verses of this section, Jesus critiques those who demand miraculous signs as proof of His authority. He refers specifically to Jonah’s prophetic role as a sign for Nineveh’s repentance after three days in a fish’s belly—foreshadowing His own death and resurrection after three days. This serves as both an indictment against their lack of faith while also pointing toward future hope through His resurrection.

**Conclusion** The passage illustrates key themes such as Christ’s authority over evil spirits, calls for active participation in God’s work versus passive observation or opposition, warnings against spiritual emptiness post-deliverance from sin or evil influences, emphasis on obedience over mere physical connection to Christ through family ties (as seen with Mary), and ultimately foreshadows Christ’s death and resurrection as pivotal signs for humanity.

## **Verse Commentary on Luke 11:31-40 (KJV)**

### **Luke 11:31**

**“The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.”**

In this verse, Jesus refers to the Queen of Sheba (the queen of the south) who traveled a great distance to seek out King Solomon’s wisdom. Her journey signifies her earnestness and desire for truth. Jesus contrasts her actions with those of His contemporaries, implying that they are less responsive to His teachings despite having someone far greater than Solomon among them. The phrase “a greater than Solomon is here” emphasizes Jesus’ divine authority and wisdom.

### **Luke 11:32**

**“The men of Nineveh 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.”**

Here, Jesus cites the people of Nineveh who repented after hearing Jonah’s warning. Their repentance stands as an example against the unrepentant hearts of His audience. The reference to “a greater than Jonas” again underscores Jesus’ superior prophetic role compared to Jonah. This comparison serves as a challenge to His listeners to recognize their spiritual blindness and need for repentance.

**Luke 11:33**

**“No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.”**

This verse uses a metaphor about light and visibility. A candle is meant to illuminate darkness; similarly, Jesus’ message is intended to be shared openly rather than hidden away. The imagery suggests that those who possess spiritual insight should not conceal it but instead allow it to shine forth for others to see.

**Luke 11:34**

**“The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.”**

Jesus explains that just as physical sight depends on the condition of one’s eyes, spiritual perception relies on one’s focus or intent. A “single” eye represents clarity and purity in vision—leading to enlightenment—while an “evil” eye symbolizes corruption or selfishness—resulting in darkness. This verse emphasizes moral integrity and how one’s inner state affects their overall spiritual health.

**Luke 11:35**

**“Take heed therefore that the light which is in thee be not darkness.”**

This admonition serves as a warning against self-deception. It encourages individuals to examine their own hearts and ensure that what they perceive as light (truth) does not actually stem from darkness (falsehood). It highlights personal responsibility in maintaining spiritual clarity.

**Luke 11:36**

**“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.”**

In this verse, Jesus reiterates that if one’s entire being is filled with true understanding and righteousness (light), then they will reflect that brightness fully. The analogy reinforces how complete illumination leads to clarity and guidance in life.

**Luke 11:37**

**“And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.”**

The narrative shifts as a Pharisee invites Jesus for dinner—a significant moment given their often contentious relationship. This invitation indicates curiosity or perhaps an attempt by the Pharisee to scrutinize Jesus further.

**Luke 11:38**

**“And when the Pharisee saw it, he marvelled that he had not first washed before dinner.”**

The Pharisee was surprised by Jesus’ failure to perform ceremonial washing before eating—a common practice among Jews intended for ritual purity. This reaction reveals his adherence to tradition over genuine spirituality.

### **Luke 11:39**

“And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and platter; but your inward part is full of ravening and wickedness.”

Jesus confronts hypocrisy directly by pointing out that while Pharisees focus on external cleanliness (rituals), their inner lives are corrupt (“full of ravening and wickedness”). This statement challenges religious leaders who prioritize outward appearances over true moral integrity.

### **Luke 11:40**

**“Ye fools! did not he that made that which is without make that which is within also?”**

In this concluding verse for this section, Jesus calls out their foolishness for neglecting what truly matters—the heart’s condition—while obsessing over external rituals. He emphasizes God’s creation both inside (the heart) and outside (the body), suggesting that both aspects deserve attention from believers.

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The analysis above provides insights into each verse’s meaning within its context while highlighting key themes such as repentance versus hypocrisy, inner purity versus outward appearance, and recognizing Christ’s authority over traditional practices.

## **Verse Commentary on Luke 11:41-47 (KJV)**

### **Introduction to the Passage**

In this passage, Jesus addresses the Pharisees and lawyers regarding their hypocrisy and misunderstanding of true spiritual cleanliness. The context is set in a confrontation where Jesus has been invited to dine with a Pharisee, and His actions, particularly regarding ceremonial washing, provoke astonishment and criticism from the religious leaders.

**Verse 41: “But rather give alms of such things as ye have; and, behold, all things are clean unto you.”**

In this verse, Jesus emphasizes the importance of genuine charity over ritualistic practices. The phrase “give alms” refers to acts of kindness and generosity towards those in need. By stating “all things are clean unto you,” Jesus indicates that true purity comes from one’s actions and intentions rather than mere adherence to external rituals. This challenges the Pharisaical focus on outward cleanliness while neglecting the moral imperatives of compassion and love.

**Verse 42: “But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.”**

Here, Jesus pronounces a “woe” or lamentation upon the Pharisees for their meticulous tithing practices that include even the smallest herbs like mint and rue. While tithing is commendable, they neglect more significant matters such as justice (“judgment”) and love for God. Jesus underscores that

both aspects are essential; one should not be prioritized at the expense of the other. This verse highlights a critical teaching about balancing religious observance with ethical behavior.

**Verse 43: “Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.”**

In this verse, Jesus criticizes the Pharisees for their desire for status and recognition within society. The “uppermost seats” symbolize positions of honor during gatherings in synagogues, while “greetings in the markets” reflect their longing for public acknowledgment. This behavior reveals an underlying pride that contradicts humility—a key virtue in spiritual life. Jesus points out that their motivations are self-serving rather than genuinely seeking God’s glory.

**Verse 44: “Woe unto you! for ye are as graves which appear not, and the men that walk over them are not aware of them.”**

This metaphor illustrates how the Pharisees appear righteous on the outside but are spiritually dead inside—much like unmarked graves that pose a danger to those who unknowingly tread upon them. In Jewish law, contact with a grave rendered one ceremonially unclean (Numbers 19:16). Thus, by likening them to hidden graves, Jesus warns that their influence can lead others into spiritual defilement without them realizing it.

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

A lawyer—a scholar well-versed in Jewish law—interjects here to express concern that Jesus’ rebuke extends beyond just the Pharisees to include legal experts as well. This response indicates an awareness among some leaders that they too may be implicated in Jesus’ criticisms regarding superficial religiosity.

**Verse 46: “And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.”**

Jesus turns His attention to lawyers next. He condemns them for imposing heavy burdens on others through strict interpretations of law while failing to assist or alleviate those burdens themselves. This critique highlights hypocrisy—demanding rigorous adherence from others without offering support or compassion—a theme consistent throughout His teachings.

**Verse 47: “Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.”**

In this final woe directed at both groups—the Pharisees and lawyers—Jesus points out their hypocrisy in honoring prophets by building monuments while simultaneously being descendants of those who persecuted these same prophets. This act symbolizes a disconnect between their professed reverence for prophetic voices from God versus their actual rejection of God’s message through those prophets.

## Conclusion

The passage serves as a powerful reminder about authenticity in faith practices—emphasizing internal purity over external rituals—and calls out hypocrisy among religious leaders who fail to embody God’s love through justice and mercy.

## Verse Commentary on Luke 11:48-54 (KJV)

### Luke 11:48

**“Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.”**

In this verse, Jesus addresses the hypocrisy of the religious leaders. He points out that while they outwardly honor the prophets by building monuments to them, they are complicit in their deaths through their actions and attitudes. The term “allow” indicates a consent or approval of their fathers’ actions, suggesting that they share in the guilt of those who persecuted the prophets. This highlights a critical theme in Jesus’ teaching: mere external acts of piety do not absolve one from moral responsibility.

### Luke 11:49

**“Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute.”**

Here, Jesus refers to God’s wisdom as a personified entity that foretells the sending of prophets and apostles. This foreshadows the continued rejection and persecution that these messengers will face at the hands of those who claim to be righteous. The use of “wisdom” emphasizes that God’s plan is both intentional and wise, even in light of human rebellion against His messengers.

### Luke 11:50

**“That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;”**

This verse underscores a significant theological point regarding accountability. Jesus states that this generation will bear responsibility for all prophetic bloodshed throughout history. The phrase “from the foundation of the world” indicates that God has always been aware of humanity’s violent tendencies towards His messengers. This serves as a warning about judgment for those who reject divine truth.

### Luke 11:51

**“From the blood of Abel unto the blood of Zacharias which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.”**

In mentioning Abel—the first martyr—and Zechariah—a prophet killed in a sacred space—Jesus illustrates a continuum of violence against God’s chosen ones. By referencing these two figures, He connects Old Testament history with contemporary events, emphasizing that rejection and violence against God’s messengers is an ongoing issue. The repetition of “shall be required” reinforces that judgment is inevitable for those who persist in such actions.

### **Luke 11:52**

**“Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.”**

Jesus pronounces woe upon the lawyers (scribes) because they have obstructed access to spiritual understanding (“the key of knowledge”). Their failure to enter into true knowledge themselves prevents others from doing so as well. This condemnation highlights how religious leaders can mislead rather than guide people toward God’s truth.

### **Luke 11:53-54**

**“And as he said these things unto them, the scribes and Pharisees began to urge him vehemently, and to provoke him to speak of many things: And laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.”**

These concluding verses depict escalating hostility from religious leaders towards Jesus. Their vehement urging suggests desperation; they seek to trap Him into saying something incriminating. This reflects their unwillingness to accept His teachings or authority while demonstrating their commitment to maintaining power through deceitful means.

In summary, these verses illustrate themes such as hypocrisy among religious leaders, accountability for rejecting God’s messengers throughout history, obstructionism regarding spiritual knowledge, and escalating opposition against Jesus by those threatened by His authority.

## **CHAPTER 12:**

### **Verse Commentary on Luke 12:1-10 (KJV)**

#### **1. The Warning Against Hypocrisy (Luke 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, Beware ye of the leaven of the Pharisees, which is hypocrisy.”**

This verse sets the scene where Jesus addresses His disciples amidst a large crowd. The phrase “innumerable multitude” emphasizes the popularity of Jesus and the urgency of His message. The term “leaven” symbolizes how a small amount of hypocrisy can permeate and corrupt a larger group. Here, Jesus warns His disciples to be vigilant against the insidious nature of hypocrisy that characterized the Pharisees.

#### **2. The Revelation of Hidden Things (Luke 12:2-3)**

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

Jesus assures His followers that all hidden deeds will eventually come to light. This serves as both a warning and encouragement; while hypocrites may deceive others temporarily, God’s ultimate judgment will reveal their true nature. The imagery of speaking in darkness versus being proclaimed from rooftops illustrates how truth will triumph over deceit.

### 3. Fear Not Persecution (Luke 12:4-5)

**“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. 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!”**

Here, Jesus comforts His disciples by reminding them not to fear those who can only harm their physical bodies. Instead, He emphasizes a healthy fear of God—who has authority over eternal destiny. This distinction between temporal and eternal consequences encourages believers to prioritize their relationship with God above societal pressures or threats.

### 4. The Value of Believers (Luke 12:6-7)

**“Are not five sparrows sold for two farthings? and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.”**

In these verses, Jesus reassures His followers about their worth in God’s eyes. Sparrows were considered insignificant creatures yet are cared for by God; thus believers should take comfort knowing they hold far greater value to Him. The mention of counting hairs signifies God’s intimate knowledge and care for each individual.

### 5. The Importance of Confession (Luke 12:8-9)

**“Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God.”**

Jesus stresses the significance of openly acknowledging faith in Him among others. This public confession leads to divine acknowledgment before heavenly beings—a powerful incentive for believers to stand firm in their faith despite potential persecution or ridicule.

### 6. Blasphemy Against the Holy Spirit (Luke 12:10)

**“And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.”**

In this verse, Jesus differentiates between speaking against Himself and blaspheming against the Holy Spirit. While temporary lapses may receive forgiveness through repentance, persistent rejection or slander against the Holy Spirit signifies a hardened heart towards God’s truth—resulting in irrevocable consequences.

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The commentary on Luke 12:1-10 highlights key teachings from Jesus regarding hypocrisy, fearlessness in persecution, personal worthiness in God’s sight, public confession of faith, and serious warnings about blasphemy against the Holy Spirit.

## Verse Commentary on Luke 12:11-20 (KJV)

### Introduction to the Passage

In this passage, Jesus speaks to His disciples about the challenges they will face as they spread the Gospel. He reassures them that they need not worry about how to defend themselves when brought before authorities, for the Holy Spirit will guide them in their responses. This teaching is crucial for understanding the nature of faith and reliance on divine assistance in times of trial.

**Verse 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:”**

In this verse, Jesus addresses His followers directly, indicating that they will face persecution and be brought before religious and civil authorities. The term “synagogues” refers to places of Jewish worship where religious leaders would hold court. “Magistrates” and “powers” refer to civil authorities who have jurisdiction over legal matters. The instruction to “take ye no thought” emphasizes a call to trust in God rather than rely on human wisdom or preparation. This reflects a profound principle of faith: believers are encouraged to remain calm and confident in God’s provision during trials.

**Verse 12: “For the Holy Ghost shall teach you in the same hour what ye ought to say.”**

Here, Jesus promises that the Holy Spirit will provide guidance at critical moments. The phrase “in the same hour” suggests immediacy; believers can expect timely help when facing opposition. This assurance serves as a reminder that God is intimately involved in their lives and will equip them with the necessary words to defend their faith. It highlights the role of the Holy Spirit as a teacher and comforter, reinforcing that believers are not alone in their struggles.

**Verses 13-15: “And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth.”**

In these verses, an individual from the crowd interrupts Jesus with a request regarding an inheritance dispute. Jesus responds by distancing Himself from earthly disputes about wealth and possessions. His question—“who made me a judge or a divider over you?”—indicates that He does not see His mission as one focused on resolving material conflicts but rather on spiritual matters.

The warning against covetousness is significant here; it underscores that life’s value is not determined by material wealth but by one’s relationship with God. Jesus teaches that true fulfillment comes from spiritual richness rather than material abundance.



**Verses 16-19: “And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 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. 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.”**

Jesus then shares a parable about a rich man whose land yields an abundant harvest. Instead of sharing his wealth or considering others' needs (which aligns with biblical principles), he focuses solely on his own comfort and security by planning to build larger barns for storage.

This self-centered approach illustrates how easily individuals can become consumed by greed and materialism. The phrase “take thine ease” reflects an attitude of complacency; this man believes he has secured his future without regard for God's sovereignty or others' needs.

**Verse 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?”**

The conclusion of the parable delivers a stark warning from God calling the rich man a “fool.” This term signifies someone who lacks wisdom—specifically wisdom concerning eternal matters versus temporal ones. The phrase “this night thy soul shall be required of thee” indicates sudden judgment; life is uncertain and fleeting.

The rhetorical question posed at the end emphasizes that earthly possessions cannot accompany one into eternity; thus it challenges listeners (and readers) to consider what truly matters in life—namely one's relationship with God rather than accumulating wealth.

### **Conclusion**

This passage serves as both encouragement for believers facing persecution and caution against materialism. It emphasizes reliance on divine guidance through trials while also highlighting that true life consists not in possessions but in spiritual richness found through faith in Christ.

### **Verse Commentary on Luke 12:21-30 (KJV)**

**Luke 12:21 - “So is he that layeth up treasure for himself, and is not rich toward God.”**

In this verse, Jesus concludes the parable of the rich fool by emphasizing the futility of hoarding wealth without regard for spiritual matters. The phrase “layeth up treasure for himself” indicates a selfish accumulation of resources, driven by greed and a desire for security in material possessions. The contrast is drawn with being “rich toward God,” which implies investing in spiritual wealth through acts of kindness, generosity, and faithfulness to God's commandments. This verse serves as a stark reminder that earthly riches are temporary and cannot secure eternal life or favor with God.

**Luke 12:22 - “And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.”**

Here, Jesus addresses His disciples directly, urging them not to be anxious about their physical needs. The phrase “Take no thought” suggests a call to trust in God’s provision rather than being consumed by worry over daily necessities. By mentioning both “what ye shall eat” and “what ye shall put on,” Jesus highlights two fundamental human concerns—food and clothing—indicating that these should not dominate their thoughts or lives.

**Luke 12:23 - “The life is more than meat, and the body is more than raiment.”**

This verse reinforces the idea that life encompasses more than mere physical sustenance or outward appearances. Jesus points out that while food and clothing are necessary for survival, they do not define one’s existence or worth. Instead, He invites His followers to consider the deeper aspects of life that pertain to spiritual health and relationship with God.

**Luke 12:24 - “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?”**

In this verse, Jesus uses nature as an illustration of God’s providential care. Ravens are depicted as creatures that do not engage in agricultural labor yet are still provided for by God. This example serves to remind His disciples of their greater value compared to birds. The rhetorical question at the end emphasizes God’s concern for humanity; if He cares for even the least significant creatures like ravens, how much more will He care for those created in His image?

**Luke 12:25 - “And which of you with taking thought can add to his stature one cubit?”**

Jesus challenges His listeners to consider the futility of worry by asking whether anxiety can change anything about their lives—specifically their height (“stature”). The term “cubit” refers to a unit of measurement (approximately 18 inches), symbolizing how worry cannot affect physical attributes or circumstances. This rhetorical question underscores the pointlessness of anxiety when it comes to matters beyond human control.

**Luke 12:26 - “If ye then be not able to do that thing which is least, why take ye thought for the rest?”**

Building upon His previous statement about adding stature, Jesus argues that if they cannot achieve something as minor as increasing their height through worry, they should refrain from worrying about larger issues as well. This statement encourages reliance on God’s sovereignty rather than succumbing to anxiety over life’s uncertainties.

**Luke 12:27 - “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.”**

In this verse, Jesus directs attention to flowers (“lilies”) as another example of God’s provision. Lilies grow beautifully without effort or labor (“they toil not”), illustrating how God adorns creation

effortlessly. By comparing them to Solomon—the epitome of wealth and splendor—Jesus emphasizes that even the most glorious human achievements pale in comparison to God’s handiwork in nature.

**Luke 12:28 - “If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will he clothe you, O ye of little faith?”**

Here Jesus makes a powerful argument regarding God’s care for creation versus human anxiety about clothing. Grass is temporary—it flourishes today but may be burned tomorrow—yet it receives divine attention in its beauty. The phrase “O ye of little faith” serves as a gentle rebuke towards those who doubt God’s provision; it calls believers to trust Him fully instead of succumbing to fear regarding their needs.

**Luke 12:29 - “And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.”**

This verse reiterates Jesus’ command against worrying about material needs (“what ye shall eat” or “what ye shall drink”). The instruction “seek not” implies an active choice against pursuing worldly concerns obsessively. Additionally, “neither be ye of doubtful mind” warns against indecision stemming from anxiety—a state where one’s faith may waver due to uncertainty about future provisions.

**Luke 12:30 - “For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.”**

In concluding this section on worry and provision, Jesus contrasts His followers with those who do not know God (“the nations”). While worldly people chase after material goods out of necessity or desire (“seek after”), believers are reminded that their heavenly Father already knows their needs before they ask (as indicated later). This assurance encourages trust rather than anxiety since God’s knowledge encompasses every aspect of their lives.

### **Verse Commentary on Luke 12:31-40 (KJV)**

#### **Introduction to the Passage**

In this passage, Jesus teaches His disciples about the importance of prioritizing the Kingdom of God over earthly concerns. He emphasizes faith, trust in God’s provision, and readiness for His return. This section is part of a larger discourse where Jesus addresses issues of anxiety, materialism, and spiritual vigilance.

**Verse 31: “But rather seek ye the kingdom of God; and all these things shall be added unto you.”**

This verse serves as a pivotal instruction from Jesus. The phrase “seek ye the kingdom of God” emphasizes the necessity of prioritizing spiritual matters over worldly ones. The promise that “all these things shall be added unto you” reassures believers that when they focus on God’s kingdom, their

material needs will be met. This reflects a theme found throughout Scripture where God promises provision to those who trust Him (Matthew 6:33).

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

Here, Jesus addresses His followers affectionately as “little flock,” indicating both their vulnerability and His protective care. The command “Fear not” reassures them against anxiety regarding their needs or status. The phrase “it is your Father’s good pleasure to give you the kingdom” highlights God’s desire to bless His people with spiritual inheritance and authority in His Kingdom, reinforcing the idea that God’s intentions are benevolent.

**Verse 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.”**

In this verse, Jesus calls for radical generosity among His followers. The directive to “sell that ye have” suggests a willingness to part with material possessions for the sake of others. The act of giving alms is portrayed as an investment in eternal treasures—spiritual rewards that are imperishable and secure from earthly threats like theft or decay. This teaching contrasts temporal wealth with eternal value.

**Verse 34: “For where your treasure is, there will your heart be also.”**

This verse succinctly encapsulates a profound truth about human nature: our priorities reflect our values. If one’s treasure—what one values most—is in earthly possessions, then one’s heart will follow suit. Conversely, if one’s treasure is found in heavenly pursuits (like faith and service), then one’s heart will align with those pursuits.

**Verses 35-36: “Let your loins be girded about, and your lights burning; 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.”**

These verses employ imagery familiar to Jesus’ audience—girding loins refers to being prepared for action while keeping lamps lit symbolizes vigilance. The metaphor of waiting for a master returning from a wedding feast illustrates anticipation and readiness for Christ’s return. Believers are encouraged to maintain an active state of readiness as they await Christ’s second coming.

**Verse 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 sit down to meat, and will come forth and serve them.”**

In this verse, Jesus pronounces a blessing on those who remain vigilant (“watching”) for His return. The imagery shifts here; instead of servants serving their master upon his arrival, it depicts a reversal where the master serves his faithful servants—a powerful illustration of grace and reward for faithfulness.

**Verses 38-39: “And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know that if the goodman of the house had known what hour the thief would come, he would have watched...”**

Jesus emphasizes continued vigilance by mentioning different watches during which He might return (the second or third watch). This uncertainty reinforces the need for constant preparedness since no one knows when Christ will return (“if the goodman...”). It serves as a warning against complacency.

**Verse 40: “Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.”**

The concluding exhortation underscores urgency—believers must always be ready because Christ’s return will occur unexpectedly (“at an hour when ye think not”). This call to readiness is central to Christian living; it encourages believers to live each day with an awareness of eternity.

### **Conclusion**

In summary, Luke 12:31-40 conveys essential teachings about prioritizing God’s Kingdom over material concerns while maintaining vigilance in anticipation of Christ’s return. These verses encourage believers toward faithfulness through trust in God’s provision and readiness for His coming.

### **Verse Commentary on Luke 12:41-50 (KJV)**

#### **Introduction to the Passage**

In this passage, Jesus continues His discourse on the importance of vigilance and readiness among His followers. He emphasizes the responsibilities of those who are entrusted with leadership and the consequences of their actions. The verses highlight themes of accountability, preparedness for Christ’s return, and the seriousness of being a faithful steward.

**Luke 12:41 - “Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?”**

Peter’s question indicates a desire for clarity regarding Jesus’ audience. He is concerned whether the teachings apply specifically to the disciples or more broadly to everyone present. This reflects a common human tendency to seek personal relevance in teachings. Jesus’ response will address both groups, emphasizing that His message is universal but particularly pertinent to those in positions of responsibility.

**Luke 12:42 - “And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?”**

Here, Jesus introduces the concept of stewardship. A “faithful and wise steward” is one who manages resources responsibly and provides for others. The phrase “to give them their portion of meat in due season” underscores the importance of timely provision—both physically and spiritually. This verse sets up a contrast between faithful stewardship and negligence.

**Luke 12:43 - “Blessed is that servant, whom his lord when he cometh shall find so doing.”**

The emphasis on being found “so doing” highlights active faithfulness. The servant who diligently fulfills his duties will be blessed upon his master’s return. This serves as an encouragement for believers to remain engaged in their responsibilities while awaiting Christ’s return.

**Luke 12:44 - “Of a truth I say unto you, that he will make him ruler over all that he hath.”**

This verse promises reward for faithfulness. The idea that the faithful steward will be made ruler over all signifies an increase in responsibility and blessing from God for those who are diligent in their service. It reinforces the principle that faithfulness leads to greater opportunities within God’s kingdom.

**Luke 12:45 - “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;”**

In contrast to the faithful servant, this verse describes a negligent steward who misuses his authority due to perceived delays in his master’s return. The actions described—abusing fellow servants and indulging in excess—illustrate moral decay resulting from complacency. This serves as a warning against losing sight of one’s responsibilities while waiting for Christ’s return.

**Luke 12:46 - “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.”**

The suddenness of the master’s return emphasizes vigilance; it can happen at any moment when least expected. The severe punishment (“cut him in sunder”) signifies judgment against unfaithfulness. Being assigned “his portion with the unbelievers” indicates eternal separation from God—a dire consequence for neglecting one’s duties as a steward.

**Luke 12:47 - “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.”**

This verse highlights accountability based on knowledge; those who understand God’s expectations but fail to act accordingly face harsher judgment (“beaten with many stripes”). It stresses that ignorance does not excuse disobedience when one has been informed about God’s commands.

**Luke 12:48 - “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.”**

Here we see a distinction made between levels of accountability based on knowledge. Those unaware yet still guilty receive lesser punishment than those who knowingly disobeyed. The principle articulated—“For unto whomsoever much is given...”—underscores that greater responsibility comes with greater privilege or revelation from God.

**Luke 12:49 - “I am come to send fire on the earth; and what will I if it be already kindled?”**

Jesus introduces an image of division through fire—a metaphor often associated with judgment or purification (as seen throughout Scripture). His statement suggests urgency; He has come into a world already marked by sin needing transformation or judgment.

**Luke 12:50 - “But I have a baptism to be baptized with; and how am I straitened till it be accomplished!”**

In this concluding verse for this section, Jesus refers metaphorically to His impending suffering (His crucifixion) as a baptism He must undergo—a necessary step toward fulfilling His mission on earth. The term “straitened” conveys distress or pressure until this pivotal event occurs.

### **Conclusion**

These verses collectively emphasize themes such as accountability among leaders within Christ’s community, vigilance regarding Christ’s imminent return, moral integrity amidst trials or delays in expectation, as well as understanding one’s responsibilities before God based on knowledge received.

### **Verse Commentary on Luke 12:51-59 (KJV)**

**Introduction to the Passage** In this passage, Jesus addresses the implications of His ministry and the division it may cause among people, including families. He emphasizes the urgency of recognizing the signs of the times and calls for repentance and reconciliation with God.

**Luke 12:51 - “Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.”** Here, Jesus challenges a common misconception about His mission. While many expected the Messiah to bring peace and unity, Jesus clarifies that His coming will also lead to division. This division arises because His message demands a response; acceptance or rejection of Him creates a rift between those who follow Him and those who do not. The term “division” indicates that following Christ may lead to conflict, even within families.

**Luke 12:52 - “For from henceforth there shall be five in one house divided, three against two, and two against three.”** Jesus illustrates the nature of this division using a family as an example. The numbers signify a breakdown in familial relationships due to differing beliefs about Him. The mention of “five” suggests that even within close-knit groups, significant disagreements can arise when it comes to faith. This serves as a warning that allegiance to Christ may come at personal costs.

**Luke 12:53 - “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.”** This verse further emphasizes familial discord resulting from faith decisions. Jesus lists various family relationships to underscore that no one is exempt from this potential conflict. The use of familial terms highlights how

deeply personal these divisions can be, illustrating that loyalty to Christ may sometimes require difficult choices.

**Luke 12:54 - “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.”** In this verse, Jesus shifts focus slightly by addressing the crowd directly. He uses an analogy related to weather patterns familiar to His audience. Just as they can interpret natural signs (like clouds indicating rain), they should also be able to discern spiritual truths regarding His ministry.

**Luke 12:55 - “And when ye see the south wind blow, ye say, There will be heat; and it cometh to**

**pass.”** Continuing with his analogy about weather forecasting, Jesus points out how people are adept at predicting changes in weather based on observable signs. This serves as a metaphor for recognizing spiritual realities—the coming of God’s kingdom through Christ—and responding appropriately.

**Luke 12:56 - “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?”** Here, Jesus rebukes those who fail to recognize what God is doing through Him. He labels them as “hypocrites,” indicating their inability or unwillingness to see beyond physical signs into spiritual truths. This condemnation underscores their spiritual blindness despite their ability to interpret worldly events accurately.

**Luke 12:57 - “Yea, and why even of yourselves judge ye not what is right?”** Jesus challenges His

listeners further by asking why they cannot make sound judgments regarding righteousness based on their understanding of God’s work through Him. This rhetorical question invites self-reflection about their spiritual state and their responsibility in discerning truth.

**Luke 12:58 - “When thou goest with thine adversary to the magistrate, as thou art in the way**

**give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.”** In this verse, Jesus provides practical advice regarding conflict resolution before it escalates into legal matters. He urges individuals to seek reconciliation while there is still time—implying urgency in addressing disputes before facing judgment or consequences.

**Luke 12:59 - “I tell thee, thou shalt not depart thence till thou hast paid the very last**

**mite.”** Jesus concludes with a warning about accountability for one’s actions. The phrase “the very last mite” refers to a small coin (the lepton), emphasizing that every debt must be settled completely before one can leave judgment—symbolizing both earthly consequences for unresolved issues and spiritual accountability before God.

**Conclusion** This passage encapsulates key themes such as division caused by faith commitments, recognition of divine activity through Christ’s ministry, self-examination regarding righteousness judgments, and urgency in seeking reconciliation with others before facing inevitable consequences.



## CHAPTER 13:

### Verse Commentary on Luke 13:1-10 (KJV)

#### Introduction to the Passage

In this passage, Jesus addresses the themes of repentance and judgment through two tragic events and a parable about a fig tree. The context is crucial as it reflects the urgency of repentance in light of the fragility of life and the impending judgment.

#### Luke 13:1-3

**“1 There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.**

**2 And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?**

**3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.”**

In these verses, some individuals bring news to Jesus about a massacre of Galileans by Pilate while they were offering sacrifices. This incident highlights the brutality of Roman governance and raises questions about divine justice. Jesus responds by challenging the assumption that those who suffer are worse sinners than others. He emphasizes that all are guilty before God and underscores the necessity for repentance. The phrase “except ye repent” indicates a critical turning point; without repentance, everyone faces spiritual peril.

#### Luke 13:4-5

**“4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?**

**5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.”**

Here, Jesus references another tragedy—the collapse of a tower in Siloam that killed eighteen people. Similar to His previous statement regarding the Galileans, He uses this event to illustrate that suffering does not correlate with individual sinfulness. The repetition of “except ye repent” reinforces His urgent call for self-examination and transformation.

#### Luke 13:6-9

**“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.”**

In this parable about a fig tree lacking fruit after three years of care from its owner (representing God), Jesus illustrates God's patience but also His expectation for productivity. The owner's desire to cut down the unfruitful tree symbolizes divine judgment against unrepentant individuals or communities. However, the request from the gardener (representing Christ) for more time signifies grace—an opportunity for repentance before judgment is executed.

### **Luke 13:10**

**“10 And he was teaching in one of the synagogues on the sabbath.”**

This verse sets up a transition into another narrative where Jesus performs healing on the Sabbath. It highlights His ongoing ministry within Jewish religious settings despite growing opposition.

### **Conclusion**

The passage serves as both a warning and an invitation to repentance. Through tragic examples and parabolic teaching, Jesus emphasizes that everyone must recognize their need for repentance due to universal sinfulness. The urgency conveyed throughout these verses calls believers to reflect on their lives continually.

## **Verse Commentary on Luke 13:11-20 (KJV)**

### **Luke 13:11**

**“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.”**

This verse introduces a significant character in the narrative—a woman afflicted by a “spirit of infirmity” for eighteen years. The term “spirit of infirmity” suggests that her condition may have been caused by some spiritual influence or demonic oppression rather than merely a physical ailment. Her being “bowed together” indicates severe physical limitation, as she is unable to stand upright. The phrase “could in no wise lift up herself” emphasizes her helplessness and the long duration of her suffering.

### **Luke 13:12**

**“And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.”**

In this verse, Jesus demonstrates compassion and authority. He sees the woman amidst the crowd and calls her to Him, signifying His desire to heal her. His declaration that she is “loosed from thine infirmity” indicates both a physical healing and a spiritual liberation. The use of the word “loosed” implies that her condition was not only physical but also tied to spiritual bondage.

### **Luke 13:13**

**“And he laid his hands on her: and immediately she was made straight, and glorified God.”**

Here we see Jesus performing an act of healing by laying hands on the woman. This physical touch signifies personal connection and compassion. The immediate result—her being made straight—demonstrates Jesus' divine power over illness. Her response of glorifying God highlights the

appropriate reaction to such miraculous intervention; it serves as an acknowledgment of God's sovereignty and mercy.

#### **Luke 13:14**

**“And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.”**

The ruler's indignation reflects a rigid interpretation of Sabbath laws that prioritized rules over compassion. His statement reveals an underlying hypocrisy; while he condemns Jesus for healing on the Sabbath, he himself does not demonstrate concern for the woman's suffering. This highlights a conflict between legalism and genuine care for human need.

#### **Luke 13:15**

**“The Lord then answered him, and said, Thou hypocrite! doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?”**

Jesus responds sharply by calling out the ruler's hypocrisy. He points out that even those who strictly observe Sabbath laws make exceptions for their animals' needs. This rhetorical question underscores how absurd it is to prioritize animal welfare over human suffering on such a holy day.

#### **Luke 13:16**

**“And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?”**

In this verse, Jesus emphasizes that this woman deserves compassion due to her lineage as a “daughter of Abraham,” indicating she is part of God's covenant people. By stating that she has been bound by Satan for eighteen years, He attributes her affliction to evil forces rather than divine punishment or mere misfortune. His argument reinforces that acts of mercy should take precedence over strict adherence to law.

#### **Luke 13:17**

**“And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.”**

The outcome of this confrontation results in shame for Jesus' adversaries while simultaneously bringing joy to those witnessing His miracles. This contrast illustrates how Jesus' ministry often polarized opinions—those who opposed Him felt exposed while those who believed rejoiced at His works.

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

**“Then said he, Unto what is the kingdom of God like? And whereunto shall I resemble it? It is like a grain of mustard seed which a man took and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.”**

In these verses, Jesus shifts focus from healing to teaching about God's kingdom using parables. The mustard seed represents something small that grows into something significant—a metaphor for how God's kingdom starts small but expands greatly over time. However, it also hints at potential corruption (“the fowls... lodged”) within what appears outwardly impressive.

## **Luke 13:20**

**“And again he said, Whereunto shall I liken the kingdom of God?”**

This verse reiterates Jesus’ intention to explain further about God’s kingdom through relatable imagery or parables.

In summary:

- **Verses 11-17:** Focus on healing an afflicted woman on Sabbath.
- **Verses 18-20:** Transition into parables illustrating growth (and potential corruption) within God’s kingdom.

The commentary highlights themes such as compassion versus legalism in religious practice (as seen with Jesus’ interaction with synagogue leaders), as well as illustrating how God’s kingdom operates through seemingly small beginnings leading to significant outcomes.

## **Verse Commentary on Luke 13:21-30 (KJV)**

**Luke 13:21 - “It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.”**

In this verse, Jesus compares the kingdom of God to leaven. Leaven, or yeast, is a substance that causes fermentation and expansion in dough. The act of hiding leaven in three measures of meal signifies how the kingdom of God works quietly and invisibly within society. The “three measures” is a substantial amount, suggesting that the influence of God’s kingdom will be extensive and transformative. This parable emphasizes that while the growth may seem slow or unnoticed at first, it ultimately leads to a significant change.

**Luke 13:22 - “And he went through the cities and villages, teaching, and journeying toward Jerusalem.”**

This verse highlights Jesus’ active ministry as He travels through various towns and villages. His teaching serves as both an invitation to enter the kingdom of God and a warning about its demands. The mention of Jerusalem indicates His ultimate destination and foreshadows the events leading to His crucifixion. It underscores His commitment to spreading His message despite knowing the opposition He would face.

**Luke 13:23 - “Then said one unto him, Lord, are there few that be saved? And he said unto them,”**

Here, someone poses a question about salvation—specifically asking if only a few will be saved. This reflects a common concern regarding the exclusivity of salvation. Jesus does not directly answer with numbers but instead redirects the focus onto personal responsibility for one’s own salvation.

**Luke 13:24 - “Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.”**

Jesus emphasizes the necessity of striving to enter through the “strait gate,” which symbolizes a narrow path requiring effort and determination. The term “strait” implies difficulty; thus, entering God’s kingdom is not merely about desire but involves active engagement and commitment. The warning that many will seek but fail to enter serves as a sobering reminder that mere interest or casual attempts are insufficient for salvation.

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

This verse illustrates a critical moment when it becomes too late for those who have not prepared themselves for entry into God’s kingdom. The imagery of knocking at a closed door signifies missed opportunities for repentance or acceptance during one’s lifetime. The master’s response indicates that relationship matters more than mere acknowledgment; knowing someone personally is essential for acceptance.

**Luke 13:26 - “Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.”**

In this verse, those outside plead their case by referencing their familiarity with Jesus—having shared meals with Him or heard His teachings firsthand. This highlights an important theme: proximity to Christ does not guarantee salvation. Knowing about Jesus or being part of His ministry does not equate to having a genuine relationship with Him.

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

The master’s rejection emphasizes that mere association with Christ does not suffice without true faithfulness or righteousness. The phrase “workers of iniquity” indicates those whose lives do not reflect obedience or alignment with God’s will. This stark warning underscores accountability before God.

**Luke 13:28 - “There shall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out.”**

This verse paints a vivid picture of regret among those excluded from God’s kingdom as they witness patriarchs like Abraham enjoying fellowship with God while they are cast out. The imagery evokes deep sorrow (“weeping”) alongside frustration (“gnashing of teeth”). It serves as both an encouragement for believers who strive faithfully toward God’s promises while also serving as a dire warning against complacency.

**Luke 13:29 - “And they shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God.”**

Here Jesus expands on who will be included in God’s kingdom—people from all directions symbolize inclusivity beyond ethnic or cultural boundaries. This reflects God’s universal call for all humanity into fellowship with Him through faith.

**Luke 13:30 - “And behold there are last which shall be first; and there are first which shall be last.”**

This concluding statement encapsulates an important biblical principle regarding humility within God’s economy—the idea that societal status does not determine one’s standing before God. Those who may appear insignificant or marginalized may find themselves exalted while those who presume their position may find themselves humbled.

In summary:

- **Verses 21-22:** Illustrate how God’s kingdom grows quietly yet powerfully.
- **Verses 23-24:** Emphasize personal responsibility towards salvation.
- **Verses 25-27:** Highlight urgency in responding to Christ’s call.
- **Verses 28-30:** Offer hope for inclusivity while warning against complacency.

The overall message encourages self-examination regarding one’s relationship with Christ amidst warnings about judgment based on genuine faithfulness rather than superficial association.

#### **Verse Commentary on Luke 13:31-35 (KJV)**

**Verse 31: “The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.”**

In this verse, we see a group of Pharisees approaching Jesus with a warning about Herod. The mention of “the same day” indicates that this event is part of a continuous narrative in which Jesus has been teaching and performing miracles. The Pharisees’ warning raises questions about their motives; while they may appear to be concerned for Jesus’ safety, their relationship with Him throughout the Gospels has often been antagonistic. Their warning could be seen as an attempt to intimidate or dissuade Jesus from continuing His ministry.

**Verse 32: “And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.”**

Jesus responds to the Pharisees by referring to Herod as a “fox,” a term that implies cunning and deceitfulness. This response demonstrates Jesus’ awareness of Herod’s character and intentions. By stating that He will continue His work of casting out demons and healing people “to day and to morrow,” Jesus emphasizes His commitment to His mission despite the threats against Him. The

phrase “the third day I shall be perfected” can be interpreted as a reference not only to His resurrection but also to the completion of His earthly ministry through His impending death.

**Verse 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.”**

Here, Jesus asserts that He must continue His journey towards Jerusalem regardless of the threats posed by Herod. The repetition of “to day” and “to morrow” reinforces the urgency of His mission. The statement “for it cannot be that a prophet perish out of Jerusalem” highlights Jerusalem’s historical role as a place where prophets have been rejected and killed. This foreshadows Jesus’ own fate in Jerusalem, indicating that it is both inevitable and part of God’s plan.

**Verse 34: “O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!”**

In this lamentation over Jerusalem, Jesus expresses deep sorrow for the city’s history of rejecting God’s messengers. The repetition of “Jerusalem” emphasizes His emotional connection to the city. The imagery of gathering like a hen gathering her chicks conveys tenderness and protective love; however, it also underscores the tragedy that despite His desire to protect them spiritually, they have consistently chosen rebellion over acceptance.

**Verse 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.”**

This verse serves as both judgment and hope. When Jesus says “your house is left unto you desolate,” He likely refers to the impending destruction of Jerusalem (which historically occurred in A.D. 70) due to its rejection of Him as Messiah. However, He concludes with a prophetic note about future recognition when they will proclaim “Blessed is he that cometh in the name of the Lord,” which alludes to His triumphal entry into Jerusalem before His crucifixion.

Overall, this passage encapsulates themes such as rejection versus acceptance, prophecy fulfillment regarding Jerusalem’s fate, and Jesus’ unwavering commitment to His mission despite external threats.

## CHAPTER 14:

### Verse Commentary on Luke 14:1-10 (KJV)

#### 1. Introduction to the Setting (Luke 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.”**

This verse sets the scene for a significant event in Jesus’ ministry. He is invited to dine at the home of a

prominent Pharisee, indicating that despite their previous conflicts, there was still an interest in His teachings. The mention of “the sabbath day” highlights the tension between Jesus and the religious leaders regarding Sabbath observance. The phrase “they watched him” suggests that the Pharisees were scrutinizing Jesus closely, likely hoping to find grounds for accusation against Him.

## **2. The Healing of the Man with Dropsy (Luke 14:2-4)**

**“And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took him, and healed him, and let him go.”**

Here we see Jesus confronted with a man suffering from dropsy—a condition characterized by swelling due to fluid retention. By asking if it is lawful to heal on the Sabbath, Jesus challenges their rigid interpretation of Sabbath laws. The silence of His accusers indicates their inability to justify their stance against compassion and healing on this holy day. Jesus’ act of healing without ceremony emphasizes His authority and mission to do good.

## **3. Jesus’ Argument about Compassion (Luke 14:5-6)**

**“And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things.”**

In these verses, Jesus uses a rhetorical question that highlights hypocrisy among His critics. If they would rescue an animal in distress on the Sabbath—an act motivated by personal loss—how much more should they allow healing for a human being made in God’s image? Their inability to respond underscores their moral failure in prioritizing tradition over mercy.

## **4. Teaching on Humility (Luke 14:7-10)**

**“And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding feast, sit not down in the highest room; lest a more honourable man than thou be bidden of him; And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.”**

Jesus observes how guests vie for places of honor at banquets—a reflection of social status and pride. He advises humility by suggesting that one should choose a lower seat so that if honored later by being invited up higher by the host, it brings greater respect rather than embarrassment from being demoted.

## **Verse Commentary on Luke 14:11-20 (KJV)**

**Luke 14:11 - “For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.”**

In this verse, Jesus establishes a fundamental principle regarding pride and humility. The phrase “whosoever exalteth himself” indicates those who seek to elevate their own status or reputation through self-promotion. The consequence of such behavior is clear: “shall be abased,” meaning they will ultimately face humiliation or a fall from grace. In contrast, “he that humbleth himself” emphasizes the virtue of humility, suggesting that those who do not seek recognition or honor for



themselves will find themselves elevated in the eyes of others and God. This teaching aligns with various biblical themes where humility is valued over pride.

**Luke 14:12 - “Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.”**

Here, Jesus addresses the host directly, advising against inviting only those who can repay the kindness shown to them. By stating “call not thy friends,” He challenges social norms that prioritize relationships based on mutual benefit. The term “recompence” suggests an expectation of return favors in social gatherings. Jesus encourages His listeners to extend their hospitality beyond their immediate social circles to include those who cannot reciprocate.

**Luke 14:13 - “But when thou makest a feast, call the poor, the maimed, the lame, the blind:”**

In this verse, Jesus shifts focus from societal expectations to acts of genuine charity. By instructing His followers to invite marginalized individuals—“the poor,” “the maimed,” “the lame,” and “the blind”—He emphasizes compassion over social status. This directive highlights God’s concern for the needy and illustrates how true generosity involves reaching out to those who are often overlooked by society.

**Luke 14:14 - “And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.”**

Jesus promises blessings for those who heed His advice about inviting the less fortunate. The phrase “they cannot recompense thee” reinforces the idea that true charity does not expect anything in return. Instead, blessings come from God Himself as indicated by “thou shalt be recompensed at the resurrection of the just.” This statement points towards eternal rewards for acts of kindness done without expectation of earthly recognition or repayment.

**Luke 14:15 - “And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.”**

This verse introduces a response from one of the guests at the table who seems to affirm Jesus’ teachings by expressing a desire for participation in God’s kingdom—a metaphorical reference to eternal life and fellowship with God. The phrase “Blessed is he” reflects an understanding of divine favor associated with being part of God’s kingdom.

**Luke 14:16 - “Then said he unto him, A certain man made a great supper, and bade many:”**

Jesus begins a parable here about a great feast prepared by a certain man—representative of God—who invites many guests. This sets up an illustration about acceptance and rejection concerning God’s invitation to salvation and fellowship.

**Luke 14:17 - “And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.”**

The servant symbolizes messengers or prophets sent by God throughout history to call people into relationship with Him. The invitation “Come; for all things are now ready” signifies readiness for salvation through Christ’s sacrifice—an open invitation extended to all.

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

The excuses provided by those invited illustrate human tendencies toward materialism and distraction from spiritual matters. Each excuse reflects priorities placed on worldly concerns over spiritual invitations—here represented by land acquisition which was culturally significant but ultimately trivial compared to accepting God’s invitation.

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

Similar to the previous verse’s excuse regarding land ownership, this individual prioritizes his business interests over attending what represents divine fellowship. The act of proving oxen implies testing their worthiness for work—a metaphorical representation of how earthly pursuits can overshadow spiritual commitments.

**Luke 14:20 - “And another said, I have married a wife; and therefore I cannot come.”**

The final excuse centers around personal relationships—specifically marriage—which can symbolize commitments that may distract individuals from responding positively to God’s call. While marriage is important within biblical context (as seen in Genesis), it should not take precedence over one’s relationship with God.

In summary, these verses collectively emphasize themes surrounding humility versus pride in social interactions (vv. 11-12), genuine charity towards those unable to repay (vv. 13-14), as well as responses toward God’s invitation (vv. 15-20). They challenge readers both then and now regarding priorities in life choices between worldly pursuits versus spiritual commitments.

## **Verse Commentary on Luke 14:21-30 (KJV)**

### **Introduction to the Passage**

In this passage, Jesus uses a parable to illustrate the nature of God’s invitation to His kingdom and the responses of those who are invited. The context is a dinner at the house of a Pharisee where Jesus teaches about humility, generosity, and the cost of discipleship. Here, He emphasizes that many are called to partake in God’s feast, but not all will accept the invitation.

**Luke 14:21 - “So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.”**

In this verse, we see a servant reporting back to his master about those who made excuses for not attending the banquet. The master’s anger signifies disappointment over those who rejected his invitation despite having been initially invited. His command to go out into the streets reflects God’s desire for inclusivity; He wants everyone—especially those marginalized by society—to come to His feast. The mention of “the poor,” “the maimed,” “the halt,” and “the blind” indicates that God’s grace extends beyond societal norms and expectations.

**Luke 14:22 - “And the servant said, Lord, it is done as thou hast commanded, and yet there is room.”**

The servant reports that he has followed through with his master’s command but notes there is still room at the banquet. This highlights two important themes: first, that God’s invitation is abundant; second, it suggests that there are still more people who can be invited into His kingdom. It emphasizes God’s desire for His house to be filled with guests.

**Luke 14:23 - “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.”**

Here we see an expansion of outreach as Jesus instructs His servant to go beyond just city limits (“highways” and “hedges”)—indicating a broader mission field. The word “compel” suggests urgency; it conveys a sense of necessity in bringing people in. This reflects God’s heart for evangelism—that He desires all people to know Him and experience His love.

**Luke 14:24 - “For I say unto you, That none of those men which were bidden shall taste of my supper.”**

This verse serves as a sobering conclusion regarding those who rejected their invitations. The phrase “none of those men which were bidden shall taste of my supper” underscores serious consequences for rejecting God’s call. It implies that while many are invited into fellowship with God (His supper), not everyone will partake due to their own choices.

**Luke 14:25 - “And there went great multitudes with him: And he turned, and said unto them,”**

As Jesus continues on His journey toward Jerusalem with large crowds following Him, He takes this opportunity to teach about discipleship’s demands. The presence of “great multitudes” indicates interest in Jesus’ ministry but also sets up a contrast between mere followers and true disciples.

**Luke 14:26 - “If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.”**

This verse presents one of Jesus’ most challenging teachings on discipleship. The use of “hate” here is hyperbolic; it emphasizes that loyalty to Christ must surpass all other relationships—even familial

ones. It illustrates that following Jesus requires total commitment; anything less would disqualify one from being considered a true disciple.

**Luke 14:27 - “And whosoever doth not bear his cross, and come after me cannot be my disciple.”**

Jesus introduces another critical aspect of discipleship—the necessity of bearing one’s cross. This metaphor signifies enduring hardship or suffering for Christ’s sake. It reinforces that true discipleship involves sacrifice; one must willingly accept challenges associated with following Him.

**Luke 14:28 - “For which of you intending to build a tower sitteth not down first, and counteth the cost whether he have sufficient to finish it?”**

In this verse begins a parable illustrating wise planning before undertaking significant endeavors—like building a tower. This analogy serves as an admonition for potential disciples to consider what following Christ entails before committing themselves fully.

**Luke 14:29 - “Lest haply after he hath laid the foundation, and is not able to finish it all that behold it begin to mock him,”**

Here we see what happens if one does not count the cost beforehand—embarrassment from failing to complete what was started leads others to ridicule him. This illustrates how important it is for followers of Christ not only to start well but also finish strong in their faith journey.

**Luke 14:30 - “Saying This man began to build, and was not able to finish.”**

The conclusion reinforces how crucial it is for individuals considering discipleship under Christ understand its implications fully; otherwise they risk becoming subjects of mockery due their inability or unwillingness fulfill their commitment.

### **Verse Commentary on Luke 14:31-35 (KJV)**

**Contextual Overview** In this passage, Jesus continues His teaching on the cost of discipleship. He uses two parables to illustrate the importance of careful consideration before making a commitment to follow Him. The overarching theme is that true discipleship requires total dedication and sacrifice.

**Verse 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?”** This verse introduces the second parable, which compares following Jesus to a king preparing for battle. The imagery of a king represents authority and responsibility. The act of sitting down to consult signifies wisdom and prudence in decision-making. A king must assess his resources and capabilities before engaging in conflict; similarly, potential disciples must evaluate their readiness to follow Christ amidst challenges.

**Verse 32: “Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.”** Here, Jesus emphasizes the importance of negotiation when faced with overwhelming odds. If the king realizes he cannot win the battle due to being outnumbered (ten thousand versus twenty thousand), he wisely seeks terms of peace before it is too late. This illustrates that recognizing one’s limitations and seeking reconciliation is crucial—just as individuals must recognize their need for God’s grace before committing to discipleship.

**Verse 33: “So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.”** In this concluding statement of the parable, Jesus makes it clear that true discipleship demands total abandonment of worldly possessions and attachments. The phrase “forsaketh not all” indicates that nothing should come between a person and their commitment to Christ. This radical call serves as a reminder that following Jesus may require significant sacrifices in terms of material wealth or personal relationships.

**Verse 34: “Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?”** Jesus shifts metaphors here by introducing salt as a symbol of preservation and flavoring. Salt was essential in ancient times for preserving food and enhancing taste. When salt loses its savor (or flavor), it becomes useless—much like a disciple who fails to live out their faith authentically loses their effectiveness in representing Christ’s teachings.

**Verse 35: “It is neither fit for the land nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.”** The final verse reinforces the idea that ineffective salt has no value; it cannot fulfill its intended purpose either in agriculture or waste management. This serves as a stark warning about the consequences of failing to uphold one’s commitment as a disciple. The phrase “He that hath ears to hear” invites listeners to reflect deeply on His words and understand their significance.

**Conclusion** In these verses from Luke 14:31-35, Jesus presents profound truths about discipleship through practical illustrations involving kingship and salt. He calls for self-examination regarding one’s readiness to follow Him wholeheartedly while emphasizing the necessity of genuine commitment over superficial allegiance.

## CHAPTER 15:

### Verse Commentary on Luke 15:1-10 (KJV)

#### Introduction to the Context (Luke 15:1-2)

In these opening verses, we see the setting of Jesus’ teaching. The publicans and sinners are drawing near to hear Him, which indicates their openness to His message. Conversely, the Pharisees and scribes express discontent, murmuring about Jesus associating with such individuals. This sets the stage for the parables that follow, as Jesus aims to illustrate God’s grace and mercy towards sinners.

**Verse 1: “Then drew near unto him all the publicans and sinners for to hear him.”**

This verse highlights the attraction that Jesus had for those marginalized by society. Publicans (tax collectors) were often despised due to their association with Roman oppression, while “sinners” likely refers to those engaged in immoral behavior. Their desire to hear Jesus signifies a hunger for truth and redemption.

**Verse 2: “And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.”**

The religious leaders’ complaint reveals their self-righteousness and disdain for those they deemed unworthy of God’s grace. Eating with someone was a sign of acceptance; thus, their accusation underscores their belief that holiness required separation from sinners.

**The Parable of the Lost Sheep (Luke 15:3-7)**

Jesus responds to the Pharisees’ criticism by telling a parable that illustrates God’s heart for lost individuals.

**Verse 3: “And he spake this parable unto them, saying,”**

This introduction indicates that what follows is a deliberate response aimed at both the critics and the seekers present.

**Verse 4: “What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it?”**

Here, Jesus poses a rhetorical question emphasizing a shepherd’s duty towards his flock. The act of leaving ninety-nine sheep in search of one may seem reckless but illustrates God’s relentless pursuit of each individual soul.

**Verse 5: “And when he hath found it, he layeth it on his shoulders, rejoicing.”**

The imagery here conveys joy upon finding what was lost. The shepherd’s action of carrying the sheep signifies care and compassion—reflecting how God carries us through our struggles once we are found.

**Verse 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.”**

The communal aspect of rejoicing emphasizes that salvation is not just an individual experience but one that brings joy to others as well. It reflects how heaven celebrates every sinner who repents.

**Verse 7: “I say unto you, that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance.”**

This verse encapsulates the core message of this parable—heaven rejoices more over one repentant sinner than over many who consider themselves righteous. It challenges self-righteous attitudes by highlighting God’s grace towards those who recognize their need for repentance.

**The Parable of the Lost Coin (Luke 15:8-10)**

Following up with another parable reinforces Jesus’ message about value and loss.

**Verse 8: “Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle and sweep the house, and seek diligently till she find it?”**

In this parable about a woman searching for her lost coin (drachma), Jesus again uses everyday life scenarios to illustrate divine truths. The woman’s diligence in searching represents God’s active role in seeking out those who are lost.

**Verse 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.”**

Similar to the shepherd’s joy in finding his sheep, this woman also shares her joy with others. It emphasizes community celebration surrounding restoration—a theme prevalent throughout these parables.

**Verse 10: “Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.”**

This concluding statement reinforces that repentance leads to heavenly joy. It serves as an encouragement for all who feel lost or unworthy—reminding them that they are valued in God’s eyes.

### **Verse Commentary on Luke 15:11-20 (KJV)**

#### **Introduction to the Parable of the Prodigal Son**

In this passage, Jesus tells the parable of the prodigal son, which illustrates themes of repentance, forgiveness, and the unconditional love of a father. This parable is part of a larger discourse responding to the Pharisees’ complaints about Jesus associating with sinners.

**Verse 11: “And he said, A certain man had two sons:”**

This introduction sets the stage for the story. The mention of “a certain man” indicates that this is a specific narrative rather than a general teaching. The two sons represent different attitudes towards their father and life choices.

**Verse 12: “And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.”**

The younger son’s request for his inheritance while his father is still alive is significant. It reflects a desire for independence and a rejection of familial authority. By asking for his share early, he essentially wishes his father dead. The father’s willingness to divide his living shows an extraordinary level of grace and respect for his son’s autonomy.

**Verse 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.”**

The phrase “not many days after” indicates impulsiveness in the younger son’s actions. His decision to leave for a “far country” symbolizes a desire to escape from parental oversight and societal norms. The

term “riotous living” suggests indulgence in excessive pleasures and immorality, highlighting the consequences of seeking fulfillment outside of familial bonds.

**Verse 14: “And when he had spent all, there arose a mighty famine in that land; and he began to be in want.”**

This verse marks a turning point in the narrative. The famine represents external circumstances that lead to hardship. The phrase “began to be in want” emphasizes the consequences of reckless living—without resources or support, the son faces dire straits.

**Verse 15: “And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.”**

The younger son’s decision to work feeding swine illustrates how low he has fallen; swine are considered unclean animals in Jewish culture (Leviticus 11:7). This job signifies not only physical hunger but also spiritual degradation as he becomes enslaved by his circumstances.

**Verse 16: “And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.”**

The desperation is palpable here; even feeding pigs does not provide sustenance for him. The use of “husks” indicates that what was once valuable has now become worthless—symbolizing how sin leads one away from true nourishment.

**Verse 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!”**

This moment marks an awakening or realization—the phrase “came to himself” suggests self-reflection leading to repentance. He recognizes that even servants in his father’s house live better than he does now—a pivotal moment indicating hope for reconciliation.

**Verse 18: “I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,”**

The decision to return home signifies repentance—a turning away from sin back towards God (represented by the father). His acknowledgment of sin against both heaven (God) and his father reflects genuine remorse.

**Verse 19: “And am no more worthy to be called thy son: make me as one of thy hired servants.”**

Here we see humility; he does not expect restoration as a son but seeks merely survival as a servant. This highlights an understanding of grace—he feels unworthy yet hopes for mercy.

**Verse 20: “And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.”**



The action taken by the son demonstrates faith—he acts upon his resolution without delay. The father’s response is profound; seeing him from afar implies constant watchfulness over his lost child. His compassion leads him not only to wait but also run towards him—a culturally significant act showing deep love that transcends societal norms regarding dignity.

### **Verse Commentary on Luke 15:21-30 (KJV)**

**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.**

In this verse, the younger son begins his confession upon returning home. His acknowledgment of sin is significant as it reflects a deep sense of remorse and recognition of his failures. The phrase “sinned against heaven” indicates an understanding that his actions were not only wrong in relation to his father but also in relation to God. This dual acknowledgment emphasizes the gravity of sin as both a personal and spiritual failing. The statement “am no more worthy to be called thy son” illustrates the son’s humility; he does not seek to reclaim his former status but instead offers himself as a servant, highlighting his repentance.

**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:**

The father’s immediate response is one of grace and restoration rather than condemnation. By instructing his servants to bring forth “the best robe,” he signifies acceptance and honor for his son despite the past transgressions. The robe symbolizes dignity and status within the family. The ring represents authority and belonging; it indicates that the son is reinstated as part of the family unit with all its rights. Finally, “shoes on his feet” suggests that he is not merely a servant but a member of the household—servants often went barefoot in that culture.

**23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:**

This verse captures the celebratory nature of the father’s response. The fatted calf was reserved for special occasions, indicating that this reunion is momentous. The command to “eat, and be merry” reflects joy not just at the son’s return but also at reconciliation—a theme central to this parable. It underscores God’s joy over repentant sinners returning to Him.

**24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.**

Here, the father articulates why there is cause for celebration: “this my son was dead.” This metaphorical death speaks to spiritual separation due to sin—his waywardness had cut him off from familial love and connection. The phrase “is alive again” signifies restoration not only in physical presence but also in relationship with God through repentance. The joyous conclusion emphasizes that reconciliation brings life where there was once death.

**25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.**

The narrative shifts focus from the younger son's return to that of the elder brother who has been working diligently in the fields. His proximity suggests loyalty yet contrasts sharply with what follows—his reaction reveals deeper issues within himself regarding entitlement versus grace.

**26 And he called one of the servants, and asked what these things meant.**

The elder brother's inquiry shows curiosity but also hints at detachment from familial relationships—he does not directly approach his father about what is happening but instead seeks information from a servant.

**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.**

The servant's report highlights both joy at reconciliation ("received him safe") while subtly implying that there should be happiness over such an event rather than resentment.

**28 And he was angry, and would not go in: therefore came his father out, and entreated him.**

The elder brother's anger reveals jealousy or bitterness towards his father's graciousness towards the younger sibling—a common human reaction when grace appears undeserved or unmerited by others. His refusal to enter signifies a break in relationship with both family members—the father's love extends even here as he goes out to plead with 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:**

In this verse, we see self-righteousness manifesting through comparison—he believes that years of service should merit reward while overlooking grace extended towards others who repent later in life or after greater sins.

**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.**

The elder brother's language reveals contempt for his sibling by referring to him as "this thy son" rather than "my brother." This distancing reflects resentment toward perceived favoritism from their father towards someone who squandered resources irresponsibly yet received forgiveness upon return.

## Verse Commentary on Luke 15:31-32

### Contextual Background

The verses Luke 15:31-32 are part of the Parable of the Prodigal Son, one of the most well-known parables told by Jesus. This parable illustrates themes of repentance, forgiveness, and the nature of God's love. The narrative involves a younger son who squanders his inheritance in reckless living and later returns home in repentance, while the older brother struggles with feelings of resentment and entitlement.

### Verse Analysis

**Luke 15:31 (KJV):** "And he said unto him, Son, thou art ever with me, and all that I have is thine."

In this verse, the father addresses the older son directly. The term "Son" indicates a personal relationship and affection. The phrase "thou art ever with me" emphasizes the constant presence of the older son in his father's life. Unlike the younger son who left to pursue a life of indulgence, the older son remained faithful and dutiful.

The statement "all that I have is thine" reveals a profound truth about inheritance and familial relationships. It suggests that everything belonging to the father is also available to the older son; he has not been deprived or overlooked despite his feelings of jealousy. This can be interpreted as an affirmation of loyalty and faithfulness being rewarded in ways that may not always be immediately visible.

**Luke 15:32 (KJV):** "It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

Here, the father explains why there is a celebration for the return of the younger brother. The word "meet" implies that it is fitting or appropriate to rejoice. The father's joy stems from reconciliation; he views his son's return as a resurrection from death—symbolically representing spiritual rebirth.

The phrases "was dead" and "is alive again" highlight transformation through repentance. The use of "lost" signifies separation from God or family due to sin or poor choices. In contrast, being "found" denotes restoration and acceptance back into community and family.

This verse encapsulates one of the central messages of Christianity: redemption is always possible regardless of past mistakes. The father's insistence on celebrating underscores God's grace—He rejoices over every sinner who repents (as seen in Luke 15:10).

### Theological Implications

These verses illustrate key theological concepts such as grace, mercy, forgiveness, and familial love within God's kingdom. They challenge readers to reflect on their attitudes toward others' repentance and restoration. The older brother's reluctance to celebrate serves as a caution against self-righteousness—a reminder that all are deserving of grace.

Furthermore, these verses affirm God’s inclusive love; no one is beyond redemption or unworthy of joy upon returning to Him. They encourage believers to embrace those who seek forgiveness rather than harbor resentment.

### **Conclusion**

In summary, Luke 15:31-32 conveys profound truths about familial relationships within God’s kingdom while emphasizing themes central to Christian doctrine—repentance leads to restoration, joy accompanies reconciliation, and grace extends universally.

## **CHAPTER 16:**

### **Verse Commentary on Luke 16:1-10 (KJV)**

#### **Introduction to the Parable of the Unjust Steward (Luke 16:1)**

**“And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.”**

In this verse, Jesus introduces the parable by setting the stage with a rich man and his steward. The steward is responsible for managing the rich man’s assets. The accusation against him indicates that he has been negligent or dishonest in his duties, hinting at themes of accountability and stewardship.

#### **The Steward’s Dilemma (Luke 16:2-3)**

**“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. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.”**

The rich man confronts the steward about his mismanagement. The steward realizes that he will soon lose his position and contemplates his options. His admission of being unable to perform manual labor or beg reflects a sense of pride and desperation. This sets up his subsequent actions as he seeks to secure his future.

#### **The Steward’s Shrewd Actions (Luke 16:4-5)**

**“I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord’s debtors unto him, and said unto the first, How much owest thou unto my lord?”**

Here we see the steward devising a plan to ensure his future security by ingratiating himself with those who owe money to his master. His cunning approach demonstrates resourcefulness in dire circumstances.

### **Reducing Debts (Luke 16:6-7)**

**“And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.”**

The steward reduces debts owed by two debtors significantly—one from a hundred measures of oil to fifty and another from a hundred measures of wheat to eighty. This act not only helps these debtors but also creates goodwill towards himself.

### **The Master’s Commendation (Luke 16:8)**

**“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.”**

Surprisingly, the master praises the dishonest steward for acting wisely in securing his future despite being unethical. This commendation emphasizes a contrast between worldly wisdom and spiritual insight—suggesting that those who are shrewd in worldly matters often outpace those who are spiritually minded.

### **Application for Disciples (Luke 16:9)**

**“And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.”**

Jesus instructs His disciples to use their resources wisely—not just for personal gain but to create relationships that can lead to eternal benefits. The term “mammon” refers to wealth or material possessions viewed as unreliable or deceitful.

### **Faithfulness in Little Things (Luke 16:10)**

**“He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.”**

This verse underscores a principle regarding faithfulness—how one manages small responsibilities reflects their ability to handle greater ones. It serves as a reminder that integrity in all aspects of life is crucial.

In summary, this passage teaches valuable lessons about stewardship—both earthly and spiritual—and encourages believers to act wisely with their resources while remaining faithful in all things.

## **Verse Commentary on Luke 16:11-20 (KJV)**

### **Introduction to the Passage**

In this passage, Jesus continues His teaching on the proper use of wealth and resources, emphasizing the importance of faithfulness in managing worldly possessions. The verses highlight the contrast between earthly riches and spiritual wealth, urging listeners to consider their priorities and responsibilities as stewards of God’s gifts.

**Luke 16:11 - “If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?”**

This verse presents a conditional statement that underscores the necessity of faithfulness in handling material wealth, referred to here as “unrighteous mammon.” The term “mammon” originates from Aramaic and signifies wealth or material possessions. Jesus implies that if one cannot be trusted with worldly goods—often deceitful and transient—then they cannot expect to be entrusted with “true riches,” which refer to spiritual blessings and eternal life. The phrase “who will commit to your trust” indicates that God evaluates our management of earthly resources as a precursor to granting us greater spiritual responsibilities.

**Luke 16:12 - “And if ye have not been faithful in that which is another man’s, who shall give you that which is your own?”**

Here, Jesus emphasizes stewardship by stating that if individuals are unfaithful with what belongs to others (i.e., their master’s goods), they cannot expect to receive their own possessions or rewards. This reinforces the idea that all earthly possessions ultimately belong to God, and we are merely caretakers. Faithfulness in managing what is entrusted to us reflects our character and readiness for greater responsibilities.

**Luke 16:13 - “No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.”**

In this pivotal verse, Jesus asserts that divided loyalties are impossible. A servant’s allegiance must lie with one master; attempting to serve both God and wealth leads to conflict. The term “hate” here does not imply literal hatred but rather denotes a prioritization where one master takes precedence over another. This verse serves as a stark warning against allowing materialism or greed (represented by mammon) to overshadow one’s commitment to God.

**Luke 16:14 - “And the Pharisees also, who were covetous, heard all these things: and they derided him.”**

The reaction of the Pharisees highlights their disdain for Jesus’ teachings on wealth management. Their covetousness—a strong desire for more wealth—contrasts sharply with Jesus’ message about responsible stewardship. The word “derided” suggests mockery or scorn, indicating their unwillingness to accept His teachings due to their attachment to material possessions.

**Luke 16:15 - “And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.”**

Jesus confronts the Pharisees directly by exposing their hypocrisy. They may appear righteous before people but are judged differently by God who sees beyond outward appearances into their hearts. The phrase “highly esteemed among men” refers to societal values that prioritize wealth and status over

righteousness. Jesus categorizes such values as “abomination,” indicating a profound moral disapproval from God’s perspective.

**Luke 16:16 - “The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.”**

This verse marks a transition point in biblical history—the period before John the Baptist represents adherence strictly under Mosaic Law while John’s ministry heralds a new era characterized by grace through faith in Christ. The phrase “every man presseth into it” suggests an active pursuit of God’s kingdom amidst opposition; it implies urgency in responding positively to God’s call.

**Luke 16:17 - “And it is easier for heaven and earth to pass than one tittle of the law to fail.”**

Jesus affirms the enduring nature of God’s law despite introducing a new covenant through His ministry. A “tittle” refers specifically to small strokes or marks in Hebrew letters (like serifs), emphasizing even minor details within God’s commandments remain intact. This assertion reinforces that while grace has come through Christ, obedience remains essential.

**Luke 16:18 - “Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.”**

In this verse, Jesus addresses marriage fidelity directly within His broader teaching context about moral integrity concerning relationships. He emphasizes commitment within marriage while condemning divorce without just cause as tantamount to adultery—a serious violation against divine law reflecting unfaithfulness both spiritually and relationally.

**Conclusion on Luke 16:11-20**

This passage encapsulates critical teachings about stewardship over earthly resources versus spiritual treasures while highlighting moral integrity’s importance across various aspects of life—including relationships—and warns against hypocrisy rooted in materialism.

**Verse Commentary on Luke 16:21-31 (KJV)**

**Luke 16:21**

**“And desiring to be fed with the crumbs which fell from the rich man’s table: moreover the dogs came and licked his sores.”**

In this verse, we see Lazarus, a beggar, who is in a state of extreme poverty and suffering. His desire for crumbs signifies not just physical hunger but also a deep longing for dignity and care that he is denied. The mention of dogs licking his sores highlights his utter destitution; dogs were considered unclean animals in Jewish culture, and their presence emphasizes the depth of Lazarus’s misery. This juxtaposition serves to illustrate the stark contrast between the rich man’s lavish lifestyle and Lazarus’s abject poverty.

**Luke 16:22**

**“And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried.”**

This verse marks a significant turning point in the narrative. The death of Lazarus is met with divine honor as he is carried by angels to “Abraham’s bosom,” a term used to describe a place of comfort for the righteous dead. In contrast, while the rich man dies and receives a burial—a sign of social status—there is no mention of any honor or comfort in his death. This sets up the theme of reversal that runs throughout this passage.

**Luke 16:23**

**“And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.”**

Here we see a dramatic shift as the rich man finds himself in Hades (often interpreted as hell), experiencing torment. His awareness of Abraham and Lazarus signifies that even in death, there remains consciousness and recognition. The phrase “being in torments” indicates severe suffering, contrasting sharply with Lazarus’s comfort at Abraham’s side.

**Luke 16:24**

**“And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.”**

The rich man’s plea for mercy reveals his desperation. He still views Lazarus as someone beneath him—asking Abraham to send Lazarus to serve him rather than recognizing him as an equal or fellow sufferer. This request underscores his continued sense of entitlement despite his new reality. The imagery of flames emphasizes both physical pain and spiritual anguish.

**Luke 16:25**

**“But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.”**

Abraham’s response serves as a reminder to the rich man about the choices made during life. The use of “Son” indicates a familial connection but does not imply approval or favor; rather it highlights that privilege does not guarantee salvation or comfort after death. This verse encapsulates one of Luke’s central themes—the reversal of fortunes based on one’s actions towards others during their earthly life.

**Luke 16:26**

**“And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence.”**

This verse introduces an unbridgeable chasm between those who are saved (represented by Lazarus) and those who are condemned (represented by the rich man). The “great gulf” symbolizes both physical separation and spiritual finality—once judgment has been rendered after death, there is no possibility for change or redemption.



### **Luke 16:27-28**

**“Then he said, I pray thee therefore, father, that thou wouldest send him to my father’s house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment.”**

The rich man’s concern shifts from himself to his brothers—a sign perhaps of newfound empathy born out of suffering. However, it also reflects an understanding that they are living similarly self-indulgent lives without regard for others’ suffering.

### **Luke 16:29-30**

**“Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent.”**

Abraham points out that sufficient warnings exist through Scripture (“Moses and the prophets”). This indicates that God has provided ample guidance through His word for people to understand righteousness versus wickedness. The rich man’s insistence on needing miraculous signs reflects humanity’s tendency to seek extraordinary proof rather than heed existing truth.

### **Luke 16:31**

**“And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.”**

This concluding statement reinforces a critical theological point—that faith comes through hearing God’s word (Romans 10:17). Even miraculous events like resurrection will not convince those unwilling to listen to God’s message already revealed through Scripture. It serves as both a warning against complacency regarding spiritual truths as well as an indictment against disbelief.

In summary: The passage illustrates profound themes such as justice after death based on earthly conduct towards others—particularly concerning wealth—and emphasizes reliance on God’s word over signs or wonders for true faith.

## **CHAPTER 17:**

### **Verse Commentary on Luke 17:1-10 (KJV)**

#### **1. The Danger of Offenses (Luke 17:1-2)**

***“Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.”***

In this opening verse, Jesus acknowledges the inevitability of offenses in human interactions. The term “offences” refers to stumbling blocks or traps that lead others into sin. Jesus emphasizes the severity of causing someone else to stumble, particularly those who are vulnerable or “little ones,” which can refer to children or new believers in faith. The imagery of a millstone—a heavy stone used for grinding grain—highlights the seriousness of this warning. To be cast into the sea with such a weight signifies a fate worse than death, illustrating how grievous it is to lead others astray.

## **2. The Call to Forgiveness (Luke 17:3-4)**

***“Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.”***

Here, Jesus instructs His disciples on how to handle offenses committed against them. The phrase “take heed to yourselves” serves as a reminder for self-examination before addressing another’s faults. Rebuking in love is essential; it is not merely about pointing out wrongs but doing so with the intent of restoration. The command to forgive repeatedly—up to seven times in one day—underscores the boundless nature of forgiveness that should characterize Christian relationships.

## **3. The Need for Increased Faith (Luke 17:5-6)**

***“And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.”***

The disciples recognize their struggle with Jesus’ teachings on forgiveness and respond by asking Him to increase their faith. This request highlights their awareness of their limitations and need for divine assistance. Jesus responds by illustrating that even a small amount of genuine faith can yield miraculous results—like uprooting a sycamine tree—which emphasizes that it’s not about the quantity of faith but its quality and object.

## **4. Servanthood and Humility (Luke 17:7-10)**

***“But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? 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? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.”***

In these verses, Jesus uses an analogy from everyday life regarding servanthood. He points out that servants do not expect praise for fulfilling their duties; instead they simply perform what is required of them. This teaches humility among His followers—they should not seek recognition for their service but understand it as their obligation as servants of God. The phrase “unprofitable servants” does not imply worthlessness but rather an acknowledgment that even our best efforts fall short compared to God’s grace.

## **Verse Commentary on Luke 17:11-20 (KJV)**

### **Introduction to the Passage**

In this passage, Jesus continues His journey towards Jerusalem, demonstrating His compassion and authority through the healing of ten lepers. This narrative not only highlights Jesus’ miraculous power

but also emphasizes themes of gratitude, faith, and the inclusion of marginalized individuals in God's kingdom.

**Verse 11: “And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.”**

This verse sets the scene for Jesus' journey. The mention of both Samaria and Galilee is significant because it illustrates Jesus' willingness to traverse social and cultural boundaries. By traveling through these regions, He engages with those who are often marginalized or considered outsiders.

**Verse 12: “And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:”**

The lepers are introduced here as a group who are socially isolated due to their condition. Their standing afar off reflects the societal norms that dictated that lepers must keep their distance from healthy individuals (Leviticus 13:46). This physical separation symbolizes their spiritual and social exclusion.

**Verse 13: “And they lifted up their voices, and said, Jesus, Master, have mercy on us.”**

The lepers call out to Jesus with desperation. They recognize Him as “Master,” indicating their belief in His authority and ability to heal. Their plea for mercy reflects a deep understanding of their plight and a hope for restoration.

**Verse 14: “And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.”**

Jesus instructs the lepers to show themselves to the priests before they are healed. This act demonstrates faith; they obey His command even while still afflicted. The cleansing occurs as they go—indicating that healing often requires action based on faith.

**Verse 15: “And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,”**

Out of the ten lepers healed, only one returns to express gratitude. This Samaritan's reaction is noteworthy; his loud praise signifies an exuberant acknowledgment of God's mercy. His return highlights an essential aspect of faith—recognizing God's work in our lives.

**Verse 16: “And fell down on his face at his feet, giving him thanks: and he was a Samaritan.”**

The act of falling down at Jesus' feet is an expression of humility and reverence. The identification of this man as a Samaritan serves to emphasize the theme of inclusivity in Jesus' ministry; those considered outsiders are often more receptive to grace than those within traditional religious circles.

**Verse 17: “And Jesus answering said, Were there not ten cleansed? but where are the nine?”**

Jesus questions why only one has returned to give thanks. This rhetorical question underscores human tendencies toward ingratitude despite receiving blessings. It invites reflection on our own responses to God’s grace.

**Verse 18: “There are not found that returned to give glory to God, save this stranger.”**

Here Jesus identifies the returning leper as a “stranger,” emphasizing his status as an outsider (a Samaritan) who recognizes God’s work more readily than others might have done. This reinforces Luke’s theme regarding God’s favor towards those marginalized by society.

**Verse 19: “And he said unto him, Arise, go thy way: thy faith hath made thee whole.”**

Jesus’ response indicates that this man’s faith has resulted in more than physical healing; it has brought about spiritual wholeness or salvation (“made thee whole”). This suggests a deeper level of restoration beyond mere physical health.

**Verse 20: “And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said,”**

This verse transitions into another topic where Pharisees inquire about the coming kingdom of God. It sets up further teaching from Jesus about recognizing God’s reign present among them rather than waiting for observable signs.

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In summary, Luke 17:11-20 illustrates profound themes such as faith in action through obedience (the lepers), gratitude (the returning Samaritan), and inclusivity (the acceptance of outsiders). The passage challenges readers today regarding how we respond to divine grace in our lives.

**Verse Commentary on Luke 17:21-31 (KJV)**

**Introduction to the Passage**

In this passage, Jesus addresses the Pharisees and His disciples regarding the nature of the Kingdom of God and its coming. The verses highlight both the present reality of the Kingdom through Christ’s ministry and the future expectation of its full manifestation.

**Luke 17:21 - “Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.”**

This verse responds to a question posed by the Pharisees about when the Kingdom of God would come. Jesus emphasizes that the Kingdom cannot be pinpointed to a specific location or time. The phrase “the kingdom of God is within you” has been widely debated in terms of translation. Many modern translations render it as “in your midst,” suggesting that Jesus Himself embodies the Kingdom. This interpretation aligns with the understanding that where Christ is present, there is also His

Kingdom. The emphasis here is on recognizing that God's reign is not merely an internal state but a dynamic reality manifested through Jesus' actions and teachings.

**Luke 17:22 - "And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it."**

Here, Jesus shifts His focus from addressing the Pharisees to speaking directly to His disciples. He warns them that there will be times in their future when they will long for His presence and teachings but will not be able to witness them physically. This foreshadows His eventual departure and hints at a period where they may feel spiritually desolate without Him.

**Luke 17:23 - "And they shall say to you, See here; or, see there: go not after them, nor follow them."**

Jesus cautions His disciples against false claims regarding His return. He forewarns them that many will arise claiming to be Him or announcing His return in specific locations. This serves as a reminder for believers to remain vigilant and discerning rather than being swayed by sensational claims or movements.

**Luke 17:24 - "For as the lightning, that lighteneth out of the one part under heaven shineth unto the other part under heaven; so shall also the Son of man be in his day."**

In this verse, Jesus illustrates how unmistakable His return will be. Just as lightning illuminates vast areas instantly and visibly, so too will His second coming be evident to all. There will be no ambiguity or hiddenness about it; everyone will know when He returns.

**Luke 17:25 - "But first must he suffer many things, and be rejected of this generation."**

Before discussing His glorious return, Jesus reminds His followers that He must first endure suffering and rejection. This highlights a crucial aspect of Christian theology—the necessity of Christ's suffering before glory can follow. It sets up an understanding that redemption comes through sacrifice.

**Luke 17:26-27 - "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage until the day that Noe entered into the ark, and the flood came and destroyed them all."**

Jesus draws a parallel between His return and events from Noah's time. In both instances—Noah's day before judgment came upon humanity—people were engaged in everyday activities without awareness or concern for impending judgment. This serves as a warning about complacency among people who may ignore spiritual realities while engrossed in worldly pursuits.

**Luke 17:28-29 - “Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all.”**

Continuing with another historical example from Lot’s time in Sodom and Gomorrah reinforces this theme further—people were indulging in their daily lives until sudden destruction overtook them due to their wickedness. These examples serve as stark reminders for vigilance against moral decay leading up to divine judgment.

### **Verse Commentary on Luke 17:30-31 (KJV)**

#### **Contextual Background**

In Luke 17, Jesus is teaching His disciples about the coming of the Kingdom of God and the conditions that will precede it. He uses various examples to illustrate the suddenness and unexpected nature of His return, drawing parallels with historical events that serve as warnings.

**Verse 30: “Even thus shall it be in the day when the Son of man is revealed.”**

This verse emphasizes that just as it was in the days of Lot, so shall it be when the Son of Man—referring to Jesus Himself—returns. The phrase “even thus” indicates a direct comparison between past events and future occurrences. The “day when the Son of man is revealed” refers to the Second Coming of Christ, a significant eschatological event where Jesus will return in glory to judge the world and establish His Kingdom.

The reference to Lot brings to mind Genesis 19, where God destroyed Sodom and Gomorrah due to their wickedness. This serves as a warning that people will be caught off guard by Christ’s return, much like those in Lot’s time were unaware of impending judgment until it was too late. The revelation of Christ signifies not only His return but also a time when God’s justice will be fully manifested.

**Verse 31: “In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.”**

This verse illustrates urgency and decisiveness regarding one’s response at the time of Christ’s return. The imagery used here—someone on a housetop or in a field—symbolizes individuals engaged in daily life activities.

1. **“He which shall be upon the housetop”** refers to someone who has climbed up for some reason (perhaps for rest or work) but must not hesitate when called upon by God.
2. **“His stuff in the house”** indicates material possessions or worldly concerns that should not distract one from responding promptly to God’s call.
3. **“Let him not come down to take it away”** suggests that during this critical moment, earthly possessions are insignificant compared to spiritual readiness.
4. **“He that is in the field”** represents those engaged in labor or work outside their homes.

5. **“Let him likewise not return back”** reinforces that there should be no looking back or second-guessing; immediate action is required.

The overall message conveyed through these verses is one of preparedness and prioritization; believers must prioritize their relationship with God over earthly matters when faced with divine intervention or revelation.

### **Conclusion**

In summary, Luke 17:30-31 serves as a poignant reminder for believers about being spiritually alert and ready for Christ’s imminent return. Just as those who were warned during Lot’s time had little regard for their safety until destruction came upon them unexpectedly, so too must modern believers heed this warning against complacency regarding their faith and priorities.

## **CHAPTER 18:**

### **Verse Commentary on Luke 18:1-10 (KJV)**

#### **Introduction to the Passage**

Luke 18:1-10 contains two significant parables told by Jesus that emphasize the importance of persistent prayer and humility before God. The first parable, that of the unjust judge and the persistent widow, illustrates the necessity of unwavering faith in prayer. The second parable contrasts the self-righteousness of a Pharisee with the humility of a tax collector, teaching that true justification comes from recognizing one’s need for God’s mercy.

#### **Verse 1: “And he spake a parable unto them to this end, that men ought always to pray, and not to faint;”**

This verse sets the stage for the parable Jesus is about to tell. The phrase “men ought always to pray” underscores the necessity of constant communication with God. The term “faint” implies giving up or losing heart, suggesting that persistence in prayer is crucial, especially in times of discouragement.

#### **Verses 2-3: “Saying, There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.”**

Here, Jesus introduces two key characters: an unjust judge who lacks both reverence for God and compassion for people and a widow who represents vulnerability and desperation. Widows were often marginalized in society; thus, her plea for justice highlights her helplessness against oppression.

**Verses 4-5: “And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.”**

The judge’s initial refusal reflects his corrupt nature. However, his eventual decision to grant justice stems from his annoyance at her persistence rather than any sense of duty or morality. The phrase “lest by her continual coming she weary me” uses boxing imagery (the Greek word hypopiazō means “to give a black eye”), indicating how relentless she was in seeking justice.

**Verses 6-7: “And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?”**

Jesus draws a contrast between the unjust judge and God. If an unrighteous judge can be swayed by persistence, how much more will a loving God respond to His chosen ones? The term “elect” refers to those whom God has chosen for salvation. This verse reassures believers that their prayers are heard even when answers seem delayed.

**Verse 8: “I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?”**

Jesus promises swift justice from God but follows it with a poignant question about faith at His return. This indicates that while God’s response may be quick when it comes (in His timing), there may be challenges in maintaining faith during prolonged periods of waiting.

**Verses 9-10: “And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican.”**

In these verses, Jesus introduces another parable aimed at those who are self-righteous and look down on others. The Pharisee represents religious pride while the publican (tax collector) symbolizes humility and repentance. This sets up a stark contrast between their attitudes toward prayer.

### **Conclusion**

The passage emphasizes two critical themes: **persistence in prayer** as demonstrated by the widow’s unwavering appeal for justice against an unjust judge and **humility before God**, illustrated through the contrasting prayers of the Pharisee and tax collector. Believers are encouraged to maintain their faith through persistent prayer while recognizing their dependence on God’s mercy rather than their own righteousness.



## Verse Commentary on Luke 18:11-17 (KJV)

### Introduction to the Passage

In this passage, Jesus presents two contrasting figures in prayer: a Pharisee and a publican (tax collector). This parable serves as a profound teaching on humility, self-righteousness, and the nature of true repentance before God. The context is essential as it highlights the attitudes of individuals who approach God in prayer.

**Luke 18:11 - “The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.”**

In this verse, the Pharisee’s posture is significant; he “stood” to pray, which was common for public prayers but indicates a sense of self-importance. His prayer is more of a monologue than a dialogue with God. He begins by thanking God but immediately shifts focus to his own righteousness. The phrase “I thank thee” suggests an attitude of pride rather than genuine gratitude.

The Pharisee compares himself to others—specifically naming extortioners, unjust individuals, adulterers, and the publican—indicating his belief in his moral superiority. This comparison reveals his self-righteousness and lack of understanding that all have sinned (Romans 3:23). By mentioning the publican explicitly, he demonstrates contempt for those he considers lesser.

**Luke 18:12 - “I fast twice in the week; I give tithes of all that I possess.”**

Here, the Pharisee lists his religious practices: fasting twice a week and tithing meticulously. Fasting was typically observed once a year on Yom Kippur (the Day of Atonement), but this Pharisee exceeds that requirement to showcase his piety. His emphasis on these acts illustrates how he relies on works for justification rather than faith.

The mention of tithing “of all that I possess” indicates an extreme adherence to the law; however, it also reflects an attitude where external actions are prioritized over internal transformation. Jesus often criticized such legalism (Matthew 23:23).

**Luke 18:13 - “And the publican standing afar off would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.”**

In stark contrast to the Pharisee’s boldness stands the publican’s humility. He stands “afar off,” indicating both physical distance from others and emotional distance from self-righteousness. His refusal to lift his eyes signifies deep remorse and recognition of his unworthiness before God.

His action of beating his breast is an expression of sorrow and repentance—a physical manifestation of inner grief over sin. The plea for mercy (“God be merciful to me”) highlights his understanding that he cannot earn God’s favor through works; instead, he appeals solely to God’s grace.

The term “sinner” reflects an acknowledgment of guilt without any attempt at justification or comparison with others.

**Luke 18:14 - “I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.”**

Jesus concludes by declaring that it is the publican who returns home justified—declared righteous before God—while the Pharisee does not receive such affirmation. This reversal challenges societal norms regarding righteousness and status.

The principle stated here—that those who exalt themselves will be humbled while those who humble themselves will be exalted—serves as a central theme throughout Scripture (Proverbs 16:18). It emphasizes God’s preference for humility over pride.

**Luke 18:15 - “And they brought unto him also infants that he would touch them: but when his disciples saw it, they rebuked them.”**

This verse transitions into another scene where people bring infants to Jesus for blessing. The act signifies their desire for Jesus’ touch—a symbol of care and blessing. However, the disciples’ rebuke reflects their misunderstanding of Jesus’ mission and value system regarding children.

**Luke 18:16 - “But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.”**

Jesus responds with compassion by inviting children to come to Him. His statement underscores that children exemplify qualities necessary for entering God’s kingdom—trusting dependence and innocence. This teaching contrasts sharply with adult attitudes characterized by pride or self-sufficiency.

**Luke 18:17 - “Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.”**

Herein lies a critical teaching about receiving God’s kingdom with childlike faith—a theme echoed throughout Jesus’ ministry (Matthew 19:14). The implication is clear; spiritual entry requires humility akin to that found in children.

### **Verse Commentary on Luke 18:17-25 (KJV)**

**Luke 18:17 - “Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.”**

In this verse, Jesus emphasizes the necessity of humility and childlike faith for entering the Kingdom of God. The phrase “Verily I say unto you” indicates the seriousness and truthfulness of His statement. By using the example of a “little child,” Jesus illustrates that one must approach God with simplicity, trust, and dependence, characteristics often found in children. This contrasts with adult tendencies toward pride and self-sufficiency. The expression “shall in no wise enter therein” underscores the absolute requirement of this attitude; without it, one cannot partake in God’s Kingdom.

**Luke 18:18 - “And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?”**

Here we are introduced to a “certain ruler,” commonly understood to be a wealthy young man (as seen in parallel accounts). His address to Jesus as “Good Master” is significant; it reflects respect but also raises questions about his understanding of goodness. The ruler’s inquiry about what he must do to inherit eternal life reveals a common misconception that eternal life can be earned through good deeds or adherence to the law. This sets the stage for Jesus’ teaching on true righteousness.

**Luke 18:19 - “And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.”**

In response to the ruler’s flattering title, Jesus challenges him by questioning his understanding of goodness. By stating that only God is truly good, Jesus redirects attention away from Himself and highlights God’s perfect nature. This serves as both a rebuke and an invitation for deeper reflection on what true goodness entails. It implies that if the ruler recognizes Jesus as good, he must also acknowledge His divine nature.

**Luke 18:20 - “Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.”**

Jesus lists several commandments that pertain to interpersonal relationships (the second table of the law). By doing so, He appeals to the ruler’s knowledge as an educated Jew who would be familiar with these laws. This reinforces the idea that righteousness involves ethical behavior towards others. However, it also subtly suggests that mere outward compliance with these commandments may not suffice for true righteousness.

**Luke 18:21 - “And he said, All these have I kept from my youth up.”**

The ruler confidently claims adherence to these commandments since his youth. This assertion indicates either genuine moral integrity or a lack of self-awareness regarding his spiritual condition. It reflects a common human tendency to compare oneself favorably against others rather than recognizing one’s shortcomings before God.

**Luke 18:22 - “Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come follow me.”**

Jesus identifies a critical deficiency in the ruler’s life—his attachment to wealth. By instructing him to sell all he has and give it to the poor, Jesus challenges him to prioritize spiritual wealth over material possessions. The promise of “treasure in heaven” emphasizes eternal rewards over temporal gains. Additionally, “come follow me” signifies an invitation into discipleship—a call for total commitment beyond mere rule-following.

**Luke 18:23 - “And when he heard this, he was very sorrowful: for he was very rich.”**

The ruler’s reaction reveals his internal struggle; despite his outward adherence to commandments and desire for eternal life, his wealth becomes an obstacle preventing him from fully committing to Christ. His sorrow indicates an awareness of what is required but also highlights how deeply entrenched his identity is in material possessions.

**Luke 18:24 - “And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!”**

Jesus observes the man’s sorrow and uses it as a teaching moment about wealth’s dangers concerning spiritual matters. The phrase “How hardly” suggests difficulty rather than impossibility; those who are rich often find it challenging due to their reliance on material security rather than faith in God. This statement serves as a warning against allowing wealth to become an idol or barrier between oneself and God.

**Luke 18:25 - “For it is easier for a camel to go through a needle’s eye than for a rich man to enter into the kingdom of God.”**

This vivid metaphor illustrates just how difficult it is for those attached to their riches to enter God’s Kingdom. The imagery evokes shock due its absurdity—camels being large animals compared with needles which are tiny objects—emphasizing that human efforts alone cannot achieve salvation or entry into God’s realm when hindered by materialism.

#### **Verse Commentary on Luke 18:26-30 (KJV)**

**Luke 18:26** “And they that heard it said, Who then can be saved?”

In this verse, the disciples and those present are grappling with the implications of Jesus’ teaching about wealth and its relationship to salvation. The context here follows the encounter with the rich young ruler, who was unable to part with his possessions to follow Jesus. The statement made by Jesus about how hard it is for those who have riches to enter into the kingdom of God (Luke 18:24) leads the listeners to a state of confusion and concern. They question the feasibility of salvation for anyone if it is so difficult for the wealthy, who are often perceived as blessed by God.

**Luke 18:27** “And he said, The things which are impossible with men are possible with God.”

Jesus responds to their concern by emphasizing divine capability over human limitations. He reassures them that while it may seem impossible for a rich person—or anyone—to attain salvation through their own efforts or merits, God has the power to save even those who appear lost in their wealth or sin. This statement highlights God’s sovereignty and grace in matters of salvation, indicating that human effort alone cannot achieve what only God can accomplish.

**Luke 18:28** “Then Peter said, Lo, we have left all, and followed thee.”

Peter speaks up on behalf of the disciples, acknowledging their sacrifices in leaving everything behind—homes, families, and livelihoods—to follow Jesus. This declaration reflects a common theme in the Gospels where discipleship requires total commitment and willingness to forsake worldly attachments. Peter’s statement also serves as a contrast to the rich young ruler’s inability to do so.

**Luke 18:29** “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.”

Jesus affirms Peter’s observation by stating that anyone who has made sacrifices for His sake will not go unrewarded. He lists various familial relationships and possessions that one might leave behind in pursuit of following Him. This underscores the radical nature of discipleship; it requires prioritizing one’s relationship with God above all else.

**Luke 18:30** “Who shall not receive manifold more in this present time, and in the world to come life everlasting.”

In this concluding verse of this section, Jesus promises abundant rewards—not only in eternal life but also “in this present time.” This suggests that those who sacrifice for Christ will experience blessings both now and eternally. The phrase “manifold more” indicates an overflowing abundance compared to what was given up. It reassures believers that their sacrifices are not in vain but lead to greater fulfillment through a relationship with Christ.

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The commentary on these verses emphasizes themes such as divine possibility versus human limitation regarding salvation (v.27), sacrificial discipleship (vv.28-29), and God’s promise of abundant rewards (v.30). These elements collectively illustrate a profound truth about faithfulness in following Christ despite worldly challenges.

### **Verse Commentary on Luke 18:31-35 (KJV)**

#### **Introduction to the Passage**

In this passage, Jesus is preparing His disciples for the events that are about to unfold in Jerusalem. He speaks to them about His impending suffering, death, and resurrection. This moment is crucial as it marks a turning point in His ministry where He openly reveals the nature of His mission and the fulfillment of prophecy concerning the Messiah.

**Verse 31: “Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.”**

In this verse, Jesus gathers His twelve disciples and emphasizes their journey to Jerusalem. The phrase “Behold” serves as a call for attention; He wants them to understand the significance of what He is

about to say. By stating “we go up to Jerusalem,” Jesus indicates not only a physical journey but also a spiritual one towards fulfilling God’s plan.

The reference to “all things that are written by the prophets” highlights that Jesus’ life and mission were foretold in Scripture. The term “Son of man” is significant as it reflects both His humanity and messianic identity. This statement underscores that everything prophesied regarding Him will come to fruition, affirming Jesus’ role as the Messiah.

**Verse 32: “For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:”**

Here, Jesus outlines specific sufferings He will endure. The phrase “delivered unto the Gentiles” indicates that He will be handed over not just by Jewish authorities but also subjected to Roman rule. This foreshadows His trial before Pontius Pilate.

The terms “mocked,” “spitefully entreated,” and “spitted on” depict a vivid image of humiliation and abuse. These actions reflect how society would treat Him during His passion—showing disdain for His claims of divinity and messiahship. This verse serves as a stark reminder of the rejection Jesus would face from both religious leaders and common people.

**Verse 33: “And they shall scourge him, and put him to death: and the third day he shall rise again.”**

This verse continues with a grim forecast of physical suffering—“scourge” refers to being whipped or beaten severely—a common punishment before crucifixion. The phrase “put him to death” confirms that Jesus’ fate involves execution.

However, there is a pivotal shift in tone with “and the third day he shall rise again.” This declaration introduces hope amidst despair; it assures His followers that death will not have the final word. The mention of resurrection aligns with Old Testament prophecies (e.g., Psalm 16:10) regarding God’s promise of life beyond death for His anointed one.

**Verse 34: “And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.”**

This verse reveals a profound truth about human understanding in spiritual matters. Despite being close companions with Jesus for years, the disciples failed to grasp fully what He meant regarding His suffering and resurrection.

The phrase “this saying was hid from them” suggests divine intervention; God allowed their understanding to be clouded at this moment so they could fulfill their roles later after witnessing Christ’s resurrection. Their lack of comprehension illustrates how difficult it can be for individuals to accept truths that contradict their expectations or desires about God’s plan.

**Verse 35: “And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:”**

As Jesus approaches Jericho—a city known for its rich history—the narrative shifts focus from prophecy fulfillment towards an encounter with a blind man who symbolizes spiritual blindness contrasted against those who can see yet do not understand (the disciples).

The act of begging signifies his desperation; he relies on others for sustenance due to his condition. This sets up an important contrast between physical blindness (the man’s condition) and spiritual blindness (the disciples’ inability to comprehend Jesus’ mission).

**Conclusion**

In summary, Luke 18:31-35 encapsulates critical elements of Christ’s mission—His impending suffering foretold by prophets—and highlights human limitations in understanding divine truths. It prepares readers for both tragedy (His crucifixion) and triumph (His resurrection), while also introducing characters who embody different responses toward faith.

**Verse Commentary on Luke 18:36-40 (KJV)**

**Introduction to the Passage**

In this passage from the Gospel of Luke, we encounter a significant moment in Jesus’ ministry as He approaches Jericho. The verses depict an interaction between Jesus and a blind man, highlighting themes of faith, desperation, and divine compassion. This commentary will explore each verse in detail to understand its implications and significance.

**Luke 18:36**

“And hearing the multitude pass by, he asked what it meant.”

In this verse, we see the blind man who is sitting by the wayside. His physical blindness symbolizes spiritual blindness prevalent among many people during Jesus’ time. The phrase “hearing the multitude pass by” indicates that he is aware of something significant occurring nearby. His inquiry about “what it meant” shows his curiosity and desire to understand what was happening around him. This moment sets the stage for his forthcoming encounter with Jesus.

**Luke 18:37**

“And they told him, that Jesus of Nazareth passeth by.”

The response from the crowd reveals that they recognize Jesus as “Jesus of Nazareth.” This title emphasizes His humble origins while also acknowledging His growing reputation as a healer and teacher. The mention of Nazareth connects Jesus to a specific place, grounding His identity in historical reality. The crowd’s announcement serves as a catalyst for the blind man’s actions in the following verses.

### **Luke 18:38**

“And he cried, saying, Jesus, thou Son of David, have mercy on me!”

Here we witness the blind man’s immediate reaction upon learning that Jesus is passing by. He cries out with urgency and fervor, addressing Jesus as “thou Son of David.” This title is significant because it acknowledges Jesus’ messianic lineage; it reflects an understanding that He is not just a prophet but the awaited Messiah from David’s line. The plea for mercy underscores his desperation and recognition of his need for healing—both physically and spiritually.

### **Luke 18:39**

“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!”

Despite being rebuked by those in front of him—likely individuals who were part of the crowd accompanying Jesus—the blind man does not relent. Instead, he intensifies his cry for mercy. This persistence illustrates a profound lesson about faith; true faith often requires overcoming obstacles and opposition. His repeated invocation of “Thou Son of David” reinforces his belief in Jesus’ authority to heal him.

### **Luke 18:40**

“And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him.”

In this final verse of our passage, we see how Jesus responds to the blind man’s cries for help. By standing still and commanding that he be brought to Him, Jesus demonstrates His willingness to engage with those who seek Him earnestly. The act of asking “What wilt thou that I shall do unto thee?” signifies not only compassion but also respect for the man’s agency; it invites him to express his desires openly. This question serves as an opportunity for personal revelation and highlights God’s desire for relationship with humanity.

### **Conclusion**

This passage encapsulates key themes present throughout Luke’s Gospel: faith amidst adversity, recognition of Christ’s messianic identity, and divine compassion towards those in need. The blind man’s unwavering faith serves as an example for believers today about persistence in prayer and seeking God’s mercy.

## **Verse Commentary on Luke 18:41-43 (KJV)**

### **Introduction to the Passage**

In this passage, we find a significant moment in the ministry of Jesus as He encounters a blind man near Jericho. This event is rich in theological implications and demonstrates Jesus’ compassion and divine authority. The verses read:



### **Luke 18:41-43 (KJV)**

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

#### **Verse 41: “Saying, What wilt thou that I shall do unto thee?”**

In this verse, Jesus addresses the blind man directly with a question that invites him to express his desire. The phrase “What wilt thou that I shall do unto thee?” reflects Jesus’ willingness to engage with those in need. It emphasizes His role as a compassionate healer who desires to know the specific needs of individuals.

This question also serves to highlight the man’s faith; by asking for his sight, he acknowledges both his condition and his belief in Jesus’ ability to heal him. The use of “wilt” indicates an archaic form of “will,” which underscores the personal nature of this interaction—Jesus is not merely performing a miracle but is actively participating in the man’s healing process.

#### **Verse 42: “And Jesus said unto him, Receive thy sight: thy faith hath saved thee.”**

Here we see the response of Jesus to the blind man’s request. The command “Receive thy sight” is authoritative and immediate; it shows that healing comes directly from Christ’s word. The phrase “thy faith hath saved thee” connects physical healing with spiritual salvation. This dual aspect of salvation—physical and spiritual—is crucial in understanding Jesus’ ministry.

The term “saved” (Greek: *sozo*) implies more than just physical restoration; it encompasses wholeness and deliverance from sin. This suggests that faith plays an integral role not only in receiving physical healing but also in attaining spiritual salvation. The emphasis on faith here highlights its importance as a prerequisite for experiencing God’s power.

#### **Verse 43: “And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.”**

The immediacy of the healing is significant; it illustrates Jesus’ divine authority over physical ailments. The blind man’s response—following Jesus and glorifying God—demonstrates a proper reaction to receiving grace. His act of following signifies discipleship; he becomes one who not only receives but also responds by living out his newfound vision.

The collective response of the crowd—praising God—indicates that miracles performed by Jesus serve not only individual transformation but also communal recognition of God’s glory. This public acknowledgment reinforces the idea that miraculous acts are meant to lead others toward faith.

### **Conclusion**

In summary, Luke 18:41-43 encapsulates key themes such as personal engagement with Christ, the connection between faith and salvation, immediate divine intervention, and communal worship

resulting from individual transformation. Each element contributes to our understanding of who Jesus is—the compassionate Savior who heals both physically and spiritually.

## CHAPTER 19:

### Verse Commentary on Luke 19:1-5 (KJV)

#### **Luke 19:1 - “And Jesus entered and passed through Jericho.”**

In this verse, we see Jesus actively engaging in His ministry as He travels through Jericho, an ancient city known for its prosperity and significance in biblical history. Jericho is often referred to as the “City of Palms,” and it was a place where many people gathered, making it a strategic location for Jesus to teach and perform miracles. The mention of Him passing through indicates that He had a purpose in mind, which will soon be revealed through His encounter with Zacchaeus.

#### **Luke 19:2 - “And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.”**

Here we are introduced to Zacchaeus, whose name means “pure” or “innocent,” which is ironic given his profession as a tax collector. Being the chief among the publicans suggests that he held a significant position within the tax collection system, likely overseeing other tax collectors. Publicans were generally despised by the Jewish people because they collaborated with the Roman authorities and often extorted money from their fellow Jews. The fact that Zacchaeus was rich indicates that he had likely profited from these dishonest practices. This sets up a contrast between his wealth and his spiritual state.

#### **Luke 19:3 - “And he sought to see Jesus who he was; and could not for the press, because he was little of stature.”**

Zacchaeus’s desire to see Jesus demonstrates an earnestness that is commendable. Despite being wealthy and powerful in his own right, he recognizes something unique about Jesus that compels him to seek Him out. However, his short stature presents a physical barrier due to the crowd (“the press”) surrounding Jesus. This detail emphasizes both his determination and desperation; despite societal ridicule or embarrassment associated with climbing a tree as an adult man of wealth, Zacchaeus is willing to overcome these obstacles.

#### **Luke 19:4 - “And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.”**

Zacchaeus’s actions reveal his humility and eagerness. Running ahead of the crowd is not typical behavior for someone of his social standing; it shows how desperate he is to catch a glimpse of Jesus. Climbing up into a sycamore tree—a tree known for its low branches—further illustrates his willingness to humble himself in order to achieve his goal. This act symbolizes how one must sometimes set aside pride or social norms in pursuit of spiritual truth.

**Luke 19:5 - “And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house.”**

This verse marks a pivotal moment in the narrative where Jesus acknowledges Zacchaeus personally by calling him by name. This personal connection signifies that Jesus knows each individual intimately—an important theological point about His nature as Savior who seeks out those who are lost (as indicated later in this chapter). The command for Zacchaeus to “make haste” emphasizes urgency; there’s an invitation here not just for physical hospitality but also for spiritual communion. By stating “I must abide at thy house,” Jesus indicates His intention to enter into relationship with Zacchaeus despite societal prejudices against him due to his profession.

In summary, these verses highlight themes of seeking after Christ despite obstacles (Zacchaeus’s stature), humility (his willingness to climb a tree), personal recognition by Christ (calling Zacchaeus by name), and the transformative power of accepting Christ into one’s life.

### **Verse Commentary on Luke 19:6-10 (KJV)**

**Verse 6: “And he made haste, and came down, and received him joyfully.”**

In this verse, we see the immediate response of Zacchaeus to Jesus’ call. The phrase “made haste” indicates a sense of urgency and eagerness on Zacchaeus’s part. He did not hesitate or delay; instead, he acted quickly upon Jesus’ invitation. This reflects a significant moment of transformation in Zacchaeus’s life. His willingness to come down from the sycamore tree symbolizes humility and readiness to accept Jesus into his life. The term “received him joyfully” emphasizes the joy that accompanies genuine acceptance of Christ. Zacchaeus was not merely welcoming Jesus into his home; he was embracing a new relationship with Him, filled with hope and excitement.

**Verse 7: “And when they saw it, they all murmured, saying, He is gone to be guest with a man that is a sinner.”**

This verse highlights the reaction of the crowd witnessing Jesus’ interaction with Zacchaeus. The use of “they all murmured” indicates widespread discontent among the people. Their complaint reveals their judgmental attitude towards Zacchaeus as a tax collector and sinner. In Jewish society at that time, tax collectors were often despised for their perceived greed and betrayal of their own people. The phrase “a man that is a sinner” underscores their belief that Zacchaeus was unworthy of Jesus’ attention and fellowship. This reaction serves to illustrate the contrast between societal norms and Jesus’ mission to seek out those who are lost.

**Verse 8: “And Zacchaeus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.”**

Zacchaeus’s declaration in this verse marks a pivotal moment in his conversion experience. By standing up before Jesus and making this proclamation, he publicly acknowledges his past

wrongdoings while expressing his commitment to change. The phrase “the half of my goods I give to the poor” demonstrates an immediate act of repentance through generosity—a stark contrast to his previous life as an extortioner. Furthermore, his promise to restore fourfold any amount taken unjustly aligns with Jewish law (Exodus 22:1), indicating his sincerity in making restitution for past sins. This public confession signifies not only personal transformation but also an understanding that true repentance involves both faith and action.

**Verse 9: “And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.”**

In response to Zacchaeus’s declaration, Jesus affirms that salvation has come to Zacchaeus’s house on this very day. The phrase “this day” emphasizes immediacy—the transformative power of accepting Christ can lead to instant salvation. By stating “he also is a son of Abraham,” Jesus reaffirms Zacchaeus’s identity within God’s covenant community despite societal rejection due to his profession as a tax collector. This statement serves as an important reminder that faith—not lineage or social status—defines one’s relationship with God.

**Verse 10: “For the Son of man is come to seek and to save that which was lost.”**

This concluding verse encapsulates the essence of Jesus’ mission on earth. The title “Son of man” reflects both His humanity and messianic role as prophesied in Daniel 7:13-14. The phrases “to seek” and “to save” highlight two critical aspects of His purpose: actively searching for those who are spiritually lost (like Zacchaeus) and providing them with salvation through faith in Him. The term “that which was lost” encompasses all humanity fallen into sin—Jesus came specifically for those marginalized by society or deemed unworthy by others.

In summary, these verses collectively illustrate not only the personal transformation experienced by Zacchaeus but also reveal key theological truths about repentance, acceptance by Christ, identity within God’s family, and the overarching mission of Jesus.

## **Verse Commentary on Luke 19:11-15 (KJV)**

### **Introduction to the Parable of the Ten Minas**

In this passage, Jesus tells the Parable of the Ten Minas while approaching Jerusalem. This parable serves to illustrate the responsibilities of His followers in light of His impending departure and the expectation of His return as King. The context is crucial, as it reflects the misunderstanding among the people regarding the nature and timing of God’s kingdom.

**Verse 11: “And as they heard these things, he added and spake a parable, because he was nigh unto Jerusalem, and because they thought that the kingdom of God should immediately appear.”**

This verse sets up the reason for Jesus’ parable. The phrase “as they heard these things” refers to previous teachings about salvation and repentance. The disciples and others were anticipating an

immediate establishment of God's kingdom with Jesus as its ruler. Their expectations were influenced by their understanding of messianic prophecies that foretold a political savior who would liberate Israel from oppression.

Jesus recognizes this misconception and uses it as a teaching moment. By introducing a parable, He aims to clarify that there will be a delay before His kingdom is fully realized. This delay is essential for His followers to understand their roles during His absence.

**Verse 12: “He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.”**

In this verse, Jesus introduces the main character—a nobleman—who represents Himself. The nobleman's journey to receive a kingdom symbolizes Jesus' ascension to heaven after His crucifixion and resurrection. The phrase “to receive for himself a kingdom” indicates that authority must be granted by God rather than assumed by force or popular acclaim.

The nobleman's return signifies Christ's second coming when He will establish His reign in full glory. This duality emphasizes both His current authority and future kingship, reinforcing that while He may not be recognized as king now, there will come a time when all will acknowledge Him.

**Verse 13: “And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.”**

Here we see the nobleman delegating responsibilities to his servants. Each servant receives one mina (or pound), which is equivalent to about three months' wages for an average worker. The command “Occupy till I come” instructs them to engage in business with what has been entrusted to them during his absence.

This directive highlights themes of stewardship and accountability. Each servant is expected not only to preserve what has been given but also to actively work towards increasing it. This reflects Jesus' expectation for His followers—to use their gifts, resources, and opportunities wisely until He returns.

**Verse 14: “But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.”**

This verse introduces opposition against the nobleman from his citizens who reject his authority. This rejection can be seen as analogous to how many rejected Jesus during His earthly ministry. It underscores human resistance against divine authority—a theme prevalent throughout Scripture.

The citizens' declaration “We will not have this man to reign over us” reveals their unwillingness to submit to his rule. In doing so, they represent those who oppose Christ's lordship today—those who refuse to accept Him as King in their lives despite His rightful claim.

**Verse 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.”**

Upon returning from receiving his kingdom, the nobleman calls his servants for accountability regarding their stewardship of his resources. This moment emphasizes judgment; each servant must report on what they have accomplished with what was entrusted to them.

The phrase “that he might know how much every man had gained” illustrates that there are expectations tied directly to one’s faithfulness in service. It foreshadows Christ’s eventual judgment where believers will account for their actions during His absence—an important reminder for all Christians about living purposefully in anticipation of Christ’s return.

### **Conclusion**

Through these verses (Luke 19:11-15), Jesus communicates vital truths about responsibility in service while awaiting His return as King. The parable serves both as encouragement for faithful stewardship among believers and as a warning against complacency or rebellion against divine authority.

## **Verse Commentary on Luke 19:16-20 (KJV)**

### **Introduction to the Passage**

In this passage, Jesus shares a parable about a nobleman who goes to receive a kingdom and entrusts his servants with minas, which are units of money. This parable serves as an illustration of how individuals are expected to manage the resources given to them by God while awaiting His return. The verses specifically highlight the responses of the servants upon the nobleman’s return and their accountability for their actions.

**Verse 16: “Then came the first, saying, Master, thy pound hath gained ten pounds.”**

This verse introduces the first servant who presents his report to the nobleman. The phrase “thy pound” indicates that the servant acknowledges that what he has earned is not his own but belongs to his master. The use of “ten pounds” signifies an impressive increase—specifically a 1000% gain on the original investment. This reflects diligence and faithfulness in managing what was entrusted to him.

**Verse 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.”**

Here, the nobleman praises the first servant for his faithfulness. The term “good servant” emphasizes both moral character and effective stewardship. The phrase “faithful in a very little” suggests that even small responsibilities can lead to greater rewards when handled well. By granting authority over ten cities, the nobleman illustrates that faithfulness in minor tasks leads to significant responsibilities in God’s kingdom.

**Verse 18: “And the second came, saying, Master, thy pound hath gained five pounds.”**

The second servant also reports back with success but with a lesser increase than the first servant—five pounds instead of ten. This still represents a substantial return (500% gain), indicating that he too managed his master’s resources wisely. The difference in returns does not diminish his value as a servant; rather it shows that each individual is accountable for their unique abilities and opportunities.

**Verse 19: “And he said likewise to him, Be thou also over five cities.”**

The nobleman’s response mirrors that given to the first servant but reflects an appropriate reward based on performance. By assigning authority over five cities, it reinforces that each servant’s reward corresponds directly with their level of faithfulness and productivity. This demonstrates God’s justice in rewarding His servants according to their deeds.

**Verse 20: “And another came, saying, Master, behold, here is thy pound, which I have kept laid up in a napkin:”**

In contrast to the previous two servants, this third servant approaches with an entirely different attitude. He presents only what was originally given without any increase or effort made towards investment or growth. The phrase “laid up in a napkin” suggests negligence and fear rather than diligence and initiative. This sets up a stark contrast between those who actively engage with their responsibilities and those who do not.

### **Conclusion**

These verses from Luke 19 serve as an important reminder about stewardship and accountability before God. Each individual is entrusted with resources—be they talents, time, or finances—and will be held accountable for how they manage these gifts during His absence. Faithfulness leads to greater responsibility and reward within God’s kingdom.

## **Verse Commentary on Luke 19:21-25 (KJV)**

### **Introduction to the Passage**

In this passage, Jesus is delivering a parable that illustrates the expectations of faithfulness and accountability among His followers. The context involves a nobleman who goes away to receive a kingdom and entrusts his servants with resources to manage in his absence. This section specifically addresses the third servant’s failure to act responsibly with what was given to him.

**Verse 21: “For I feared thee, because thou art an austere man: thou takest up that thou laidest not down, and reapest that thou didst not sow.”**

This verse reveals the mindset of the third servant. He expresses fear of his master, describing him as “austere,” which implies strictness or severity. The servant’s perception of his master influences his actions; he believes that the nobleman is unjustly demanding, taking advantage of others’ labor without contributing himself. This fear leads him to inaction rather than diligent stewardship.

The phrase “thou takest up that thou laidest not down” suggests that the servant views his master as someone who profits from others’ efforts without investing himself. This misunderstanding reflects a lack of trust and recognition of the master’s character. Instead of seeing the opportunity for growth and reward through faithful service, he allows fear to dictate his behavior.

**Verse 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 down, and reaping that I did not sow.”**

In this verse, the nobleman responds directly to the servant’s excuse. By stating “Out of thine own mouth will I judge thee,” he emphasizes personal responsibility; the servant’s own words condemn him. The nobleman acknowledges the servant’s characterization of him but points out that knowing this should have motivated greater diligence rather than complacency.

The term “wicked servant” indicates moral failure—not just in action but also in attitude. The expectation was for all servants to utilize their resources wisely regardless of their perception of their master’s character. The nobleman’s rebuke highlights that understanding one’s responsibilities should lead to proactive behavior rather than excuses.

**Verse 23: “Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?”**

Here, the nobleman questions why the servant did not take even minimal action by depositing his mina in a bank where it could earn interest (“usury”). This rhetorical question underscores how easy it would have been for the servant to fulfill at least a basic level of responsibility.

The expectation was clear: if he believed his master was indeed austere and demanding, then he should have taken steps—however small—to ensure some return on what was entrusted to him. The lack of action demonstrates both negligence and a failure to understand what was required as a steward.

**Verse 24: “And he said unto them that stood by, Take from him the mina, and give it to him that hath ten minas.”**

In this verse, we see a decisive action taken by the nobleman against unfaithfulness. He commands those present to take away what little was given to this unproductive servant and redistribute it to one who has proven faithful with more resources.

This redistribution serves multiple purposes: it reinforces principles of accountability within God’s kingdom while illustrating a broader spiritual truth—that those who are faithful will be rewarded abundantly while those who fail in their responsibilities may lose even what they had initially received.

**Verse 25: “And they said unto him, Master, he hath ten minas.”**

The response from those standing by indicates surprise or perhaps protest at this decision since they recognize that giving more wealth to someone already successful seems counterintuitive or unfair.



However, this reaction further emphasizes Jesus' teaching about stewardship—those who demonstrate faithfulness are entrusted with even greater responsibilities.

The underlying principle here is one of divine economy; God rewards faithfulness according to how well individuals manage what has been entrusted to them. It challenges human notions of fairness based on equality rather than merit-based reward systems.

### **Conclusion**

In summary, these verses illustrate critical themes regarding stewardship—responsibility towards God's gifts—and accountability for how one manages those gifts during His absence. They serve as both warning and encouragement for believers regarding their conduct while awaiting Christ's return.

## **Verse Commentary on Luke 19:26-30 (KJV)**

### **Luke 19:26**

**“For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.”**

In this verse, Jesus emphasizes a principle of stewardship and accountability. The phrase “unto every one which hath shall be given” suggests that those who are faithful with what they have will receive more. This aligns with the biblical theme of reward for diligence and faithfulness in service.

Conversely, the latter part of the verse indicates a stark warning: “from him that hath not, even that he hath shall be taken away.” This implies that those who do not utilize their resources or gifts wisely will ultimately lose even what they possess. It serves as a reminder of the importance of actively engaging with one's responsibilities and opportunities.

### **Luke 19:27**

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

Here, Jesus addresses the consequences for those who reject His authority. The term “enemies” refers to those who oppose Him and refuse to accept His kingship. The command to “bring hither, and slay them before me” is a powerful declaration of judgment against rebellion. This reflects the seriousness of rejecting Christ's sovereignty and foreshadows the ultimate judgment that awaits those who choose to remain in opposition to Him. It underscores the reality that there are eternal consequences for one's stance toward Jesus.

### **Luke 19:28**

**“And when he had thus spoken, he went before, ascending up to Jerusalem.”**

This verse marks a transition in Jesus' journey as He heads towards Jerusalem. The phrase “he went before” indicates His leadership role as He moves ahead of His followers. The act of “ascending up to Jerusalem” is significant both geographically and spiritually; Jerusalem is situated on elevated ground

and represents the culmination of Jesus' earthly ministry where He would face crucifixion. This moment signifies determination and purpose as Jesus approaches the final stages of His mission.

#### **Luke 19:29**

**“And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples.”**

In this verse, we see Jesus nearing two important locations: Bethphage and Bethany. These towns are located near Jerusalem and hold historical significance in biblical narratives. The mention of “the mount called the mount of Olives” is particularly noteworthy because it is associated with key events in Jesus' life, including His triumphal entry into Jerusalem and later His agony in Gethsemane. By sending two disciples ahead, Jesus demonstrates His authority over logistics while also preparing for an important event—the triumphant entry into Jerusalem.

#### **Luke 19:30**

**“Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.”**

In this directive to His disciples, Jesus reveals knowledge about an unbroken colt waiting for them in a nearby village—an indication of divine foreknowledge. The instruction to “loose him” signifies liberation; this colt symbolizes peace rather than war since it is unbroken—a creature meant for humble service rather than conquest. This moment sets up one of the most significant events in Christian tradition—the triumphal entry into Jerusalem—where Jesus fulfills prophecy by riding into the city on a donkey (Zechariah 9:9). It highlights both humility and kingship as He prepares to present Himself as Messiah.

### **Verse Commentary on Luke 19:31-35 (KJV)**

#### **Luke 19:31**

**“And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.”**

In this verse, Jesus instructs His disciples on what to say if they are questioned about untying the colt. The phrase “the Lord hath need of him” signifies Jesus' authority and divine purpose. It indicates that the colt is not merely a means of transportation but is part of a significant event in fulfilling prophecy regarding His entry into Jerusalem. This demonstrates Jesus' omniscience and pre-arrangement for this moment.

#### **Luke 19:32**

**“And they that were sent went their way, and found even as he had said unto them.”**

The obedience of the disciples is highlighted here. They follow Jesus' instructions without hesitation and find everything as He described. This reinforces the idea that Jesus knows all things and orchestrates events according to His will. The fulfillment of His words serves to strengthen the faith of His followers and illustrates the divine plan unfolding through seemingly mundane actions.

### **Luke 19:33**

**“And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?”**

This verse introduces an interaction with the owners of the colt, who question why their animal is being taken. This moment emphasizes that even though Jesus has authority over creation, He respects human agency by allowing for this inquiry. The question posed by the owners also serves to highlight the miraculous nature of this event—Jesus had foreseen this encounter.

### **Luke 19:34**

**“And they said, The Lord hath need of him.”**

The disciples respond to the owners with exactly what Jesus instructed them to say. Their answer reflects both obedience and trust in Jesus’ authority. By stating “The Lord hath need of him,” they affirm that this act is sanctioned by Jesus Himself, which would likely have calmed any concerns from the owners about losing their property.

### **Luke 19:35**

**“And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.”**

This verse describes how the disciples bring the colt to Jesus and prepare it for Him by laying their garments upon it. This act symbolizes honor and respect; it shows that they recognize Him as King. The imagery here connects back to Old Testament traditions where laying garments before a king was a sign of submission and reverence (2 Kings 9:13). By riding on a young donkey—a symbol of peace—Jesus fulfills Zechariah’s prophecy (Zechariah 9:9), indicating that He comes not as a conquering warrior but as a humble king.

In summary, these verses collectively illustrate a pivotal moment in biblical history where prophetic fulfillment meets practical obedience. They emphasize themes such as divine authority, fulfillment of prophecy, humility in kingship, and faithful discipleship.

## **Verse Commentary on Luke 19:36-40 (KJV)**

### **Introduction to the Passage**

In this passage, we witness a significant moment in the life of Jesus as He makes His triumphal entry into Jerusalem. This event is marked by public acclaim and prophetic fulfillment, illustrating the recognition of Jesus as the Messiah by the people, despite the opposition from religious leaders.

**Verse 36: “And as he went, they spread their clothes in the way.”**

This verse describes how the crowd honored Jesus as He approached Jerusalem. Spreading clothes on the ground was a traditional act of homage reserved for royalty. It signifies respect and acknowledgment of Jesus’ authority and status. The act of laying down garments indicates that the people recognized Him not just as a teacher or prophet but as someone deserving of royal treatment.

**Verse 37: “And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen.”**

As Jesus neared Jerusalem, specifically at the descent of the Mount of Olives, there was an eruption of joy among His disciples. This geographical location is significant because it offers a panoramic view of Jerusalem. The phrase “the whole multitude” indicates that this was not just a small group but a large gathering celebrating His arrival. Their rejoicing and praising God loudly reflect their excitement about Jesus’ miracles and teachings. They were acknowledging His divine power and authority through their praises.

**Verse 38: “Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.”**

The crowd’s proclamation here echoes Psalm 118:26, which speaks about blessing those who come in God’s name. By calling Jesus “the King,” they were affirming their belief that He was indeed their awaited Messiah. The mention of “peace in heaven” suggests a deeper theological understanding; they believed that Jesus would bring peace not only to Israel but also to creation itself. The phrase “glory in the highest” reflects worship akin to what is found in heavenly realms, indicating that they recognized Jesus’ divine nature.

**Verse 39: “And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.”**

In contrast to the joyous celebration from His followers, some Pharisees—who represented religious authority—sought to silence this exuberance. Their request for Jesus to rebuke His disciples reveals their concern over potential unrest or blasphemy associated with such proclamations about kingship. This highlights a tension between earthly authorities and divine truth; while many celebrated Him as king, others rejected this claim.

**Verse 40: “And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.”**

Jesus’ response underscores His identity and mission. By stating that if His followers were silent, even “the stones would immediately cry out,” He emphasizes that creation itself recognizes Him as Lord. This statement serves multiple purposes: it affirms His messianic role while also illustrating that God’s truth cannot be suppressed or silenced. If humanity fails to acknowledge Him rightly, even inanimate objects will testify to His glory.

### **Conclusion**

This passage encapsulates key themes within Luke’s Gospel regarding recognition of Jesus’ messianic identity and mission amidst opposition from religious leaders. It illustrates how public acknowledgment can lead to both celebration and conflict—a theme relevant throughout biblical history.

## Verse Commentary on Luke 19:41-48 (KJV)

### Luke 19:41

**“And when he was come near, he beheld the city, and wept over it,”**

In this verse, Jesus approaches Jerusalem and is moved to tears. His weeping signifies deep compassion and sorrow for the city that has rejected Him. The act of weeping highlights His humanity, showing that He feels profound empathy for the people who will face dire consequences due to their choices. This moment reflects not only His love for Jerusalem but also foreshadows the impending judgment that awaits it.

### Luke 19:42

**“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.”**

Here, Jesus expresses regret that the people of Jerusalem did not recognize the significance of His presence among them. “This thy day” refers to a time of divine visitation where they had the opportunity to accept Him as their Messiah. The phrase “things which belong unto thy peace” indicates that acceptance of Jesus would lead to spiritual salvation and peace. However, their rejection has resulted in a spiritual blindness—“now they are hid from thine eyes”—indicating that their failure to see and accept Him leads to dire consequences.

### Luke 19:43

**“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,”**

Jesus prophesies about the siege of Jerusalem by its enemies. The imagery of casting a trench suggests a military encirclement designed to cut off escape routes and resources. This prophecy is historically fulfilled during the Roman siege led by Titus in AD 70 when Jerusalem faced destruction due to its inhabitants’ rebellion against God.

### Luke 19:44

**“And shall lay thee even with the ground, and shall lay thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.”**

This verse emphasizes total destruction—“lay thee even with the ground” signifies complete devastation. The mention of children indicates that innocent lives will also suffer due to the city’s sins. The phrase “because thou knewest not the time of thy visitation” reiterates that their ignorance and rejection of Jesus as Messiah have led them to this fate. It underscores a theme throughout Scripture where neglecting God’s message results in judgment.

### Luke 19:45

**“And he went into the temple, and began to cast out them that sold therein, and them that bought;”**

Upon entering the temple, Jesus takes immediate action against commercial activities taking place within sacred space. This act symbolizes His authority over religious practices being corrupted by greed. By casting out those who bought and sold, He demonstrates righteous anger against exploitation within worship settings.

### **Luke 19:46**

**“And said unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.”**

Jesus quotes Isaiah (Isaiah 56:7) regarding God’s intention for His house—a place dedicated to prayer and worship. By calling it “a den of thieves,” He condemns those who exploit religion for profit rather than genuine worship. This statement serves as both a critique of contemporary religious leaders who allow such practices and a reminder of what true worship should embody.

### **Luke 19:47**

**“And he taught daily in the temple: but the chief priests and scribes and the chief of the people sought to destroy him,”**

Despite opposition from religious authorities seeking His demise, Jesus continues teaching in the temple daily. This shows His commitment to fulfilling His mission despite threats against Him. It also highlights how truth often faces resistance from established powers unwilling to change or accept new revelations.

### **Luke 19:48**

**“And could not find what they might do: for all the people were very attentive to hear him.”**

The religious leaders’ inability to act against Jesus at this moment illustrates their powerlessness in light of His popularity among the people. Their frustration contrasts sharply with “all the people were very attentive,” indicating a hunger for truth among ordinary individuals while their leaders remain blind or hostile towards it.

In summary, these verses encapsulate themes such as divine compassion mixed with judgment, prophetic fulfillment regarding Jerusalem’s fate due to rejection of Christ, righteous indignation towards corruption within worship spaces, persistent teaching amidst opposition, and contrasting responses between leaders and followers.

## **CHAPTER 20:**

### **Verse Commentary on Luke 20:1-5 (KJV)**

#### **1. Contextual Background**

The passage of Luke 20:1-5 occurs during the final week of Jesus’ earthly ministry, specifically after His triumphal entry into Jerusalem and the cleansing of the temple. This period is marked by increasing tension between Jesus and the religious authorities, who are threatened by His popularity and teachings.

#### **2. Verse Analysis**

**Verse 1: “And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders.”**

In this verse, we see Jesus actively teaching in the temple—a central place for Jewish worship and learning. The phrase “one of those days” indicates a specific time during this critical week. The mention of “the chief priests and the scribes” highlights that these were influential figures within Jewish society who held authority over religious matters. Their coming “upon him” suggests a confrontational approach, indicating their intent to challenge or undermine Jesus’ authority.

**Verse 2: “And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?”**

Here, the religious leaders directly question Jesus about His authority to teach and perform actions such as cleansing the temple. Their inquiry reflects their skepticism regarding His legitimacy as a teacher and prophet. The use of “these things” refers to His recent activities that challenged their established order. By asking “who is he that gave thee this authority,” they imply that true authority must come from recognized sources within Judaism.

**Verse 3: “And he answered and said unto them, I will also ask you one thing; and answer me.”**

Jesus responds not with a straightforward answer but with a counter-question—an effective rhetorical strategy often employed by Him throughout His ministry. This method serves to engage His questioners while also exposing their hypocrisy or lack of understanding.

**Verse 4: “The baptism of John, was it from heaven, or of men?”**

In this pivotal question regarding John the Baptist’s baptism, Jesus redirects attention away from Himself to John’s ministry. By doing so, He challenges them to consider their own beliefs about divine authority. If they acknowledge John’s baptism as divine (“from heaven”), they must recognize its endorsement of Jesus as Messiah; if they dismiss it (“of men”), they risk alienating themselves from public opinion since many viewed John as a prophet.

**Verse 5: “And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.”**

This verse reveals the internal deliberation among the religious leaders as they weigh their options. They realize that either response poses significant risks—acknowledging John’s divine authority would implicate them in their rejection of both John and Jesus; denying it could incite public outrage due to John’s respected status among the people. Their inability to provide an honest answer demonstrates their fear-driven decision-making rather than genuine inquiry for truth.

### **3. Conclusion**

In summary, Luke 20:1-5 illustrates a critical moment where Jesus confronts religious authorities questioning His legitimacy while simultaneously revealing their own moral failure through their inability to acknowledge truth when faced with it. This passage emphasizes themes such as authority in spiritual matters and accountability before God.

## Verse Commentary on Luke 20:6-10 (KJV)

### Contextual Background

In Luke 20, Jesus is confronted by the religious leaders who question His authority. This passage is part of a larger narrative where Jesus teaches in the temple and responds to challenges from the chief priests, scribes, and elders. The verses in question (Luke 20:6-10) specifically relate to a parable that Jesus tells about tenant farmers, which serves as an allegory for Israel's rejection of God's messengers.

### Verse 6: **“But when they heard it, they said, ‘God forbid.’”**

This verse captures the immediate reaction of the religious leaders to Jesus' parable. Their exclamation “God forbid” indicates their strong denial and rejection of the implications of Jesus' story. They understood that He was speaking against them, and their response reflects both indignation and fear. The phrase suggests a deep-seated awareness of their guilt and a desire to distance themselves from any association with the wicked tenants in the parable.

### Verse 7: **“And he beheld them, and said, ‘What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?’”**

Here, Jesus directs their attention to Scripture—specifically Psalm 118:22. By quoting this verse, He emphasizes that although they reject Him (the stone), He will ultimately be exalted as the cornerstone. This statement serves multiple purposes: it affirms His identity as the Messiah while simultaneously condemning their unbelief. The imagery of a cornerstone signifies foundational importance; thus, by rejecting Him, they are rejecting what God has established.

### Verse 8: **“Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.”**

In this verse, Jesus presents two outcomes regarding how individuals respond to Him—the stone. To “fall upon” the stone implies humility and repentance; those who do so will experience brokenness but can find restoration through Christ. Conversely, if one refuses to acknowledge Him and instead faces judgment (“on whomsoever it shall fall”), they will face dire consequences—symbolized by being ground to powder. This stark contrast illustrates the gravity of rejecting Christ's authority.

### Verse 9: **“And he began to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.”**

Jesus introduces a parable about a vineyard owner who entrusts his property to tenant farmers (husbandmen). This scenario draws on familiar agricultural practices of first-century Palestine. The vineyard symbolizes Israel itself—chosen by God—and entrusted with responsibilities toward Him. The owner's departure represents God's patience over time while waiting for fruitfulness from His people.



**Verse 10: “And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.”**

The sending of a servant signifies God’s sending prophets throughout history to call Israel back to faithfulness and obedience. The violent treatment of this servant reflects Israel’s historical pattern of rejecting God’s messengers—culminating in their rejection of Jesus Himself. The phrase “sent him away empty” underscores not only their refusal to provide what was due but also highlights their ungratefulness towards God’s provision.

### **Conclusion**

In these verses from Luke 20:6-10, we see profound themes regarding authority, rejection, judgment, and hope for restoration through humility before Christ. The religious leaders’ response reveals their unwillingness to accept accountability for their actions while simultaneously setting up an inevitable confrontation with divine truth.

## **Verse Commentary on Luke 20:11-20 (KJV)**

### **Luke 20:11**

**“But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.”**

In this verse, the husbandmen (tenant farmers) recognize the son of the vineyard owner as the heir. Their reasoning reflects a deep-seated greed and a desire to seize control of what does not belong to them. The phrase “let us kill him” indicates their willingness to commit murder to achieve their goals. This act symbolizes a rejection of rightful authority and foreshadows the eventual rejection and crucifixion of Jesus.

### **Luke 20:12**

**“And they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?”**

Here, we see the culmination of their malicious intent as they not only plot but also execute their plan by casting out and killing the son. The question posed at the end serves as a rhetorical device that invites reflection on justice and accountability. It emphasizes that there will be consequences for their actions against God’s messengers.

### **Luke 20:13**

**“Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him.”**

The owner’s decision to send his beloved son illustrates God’s patience and mercy. The term “beloved son” signifies a special relationship and highlights Jesus’ divine status. The expectation that they might “reverence him” underscores a hope for repentance among those who have wronged Him.

**Luke 20:14**

**“But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.”**

This verse reiterates their malicious intent upon seeing the son again. Their reasoning shows an unrepentant heart; despite previous actions leading to violence against servants sent by the owner, they remain resolute in their wickedness.

**Luke 20:15**

**“So they cast him out of the vineyard, and killed him.”**

This repetition emphasizes both their brutality and determination to eliminate any claim to ownership or authority over what was rightfully not theirs. It serves as a stark reminder of how far individuals can go in pursuit of power.

**Luke 20:16**

**“What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others.”**

The response indicates inevitable judgment for those who reject God’s authority. The destruction foretold here symbolizes divine retribution against unfaithful stewards while also hinting at God’s plan to extend His grace beyond Israel to others—namely Gentiles or new believers.

**Luke 20:17**

**“And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?”**

Jesus quotes Psalm 118:22-23 here to illustrate how He fulfills prophecy as both rejected yet exalted. This metaphorical use of “stone” signifies strength and stability in contrast with human rejection. It serves as an indictment against those who fail to recognize Him as Messiah.

**Luke 20:18**

**“Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.”**

This verse presents two outcomes based on one’s relationship with Christ—the humble acknowledgment leads to transformation (“broken”), while persistent rebellion results in severe judgment (“grind...to powder”). It emphasizes Christ’s dual role as Savior and Judge.

**Luke 20:19**

**“And the chief priests and scribes at that same hour sought to lay hands on him; but they feared the people: for they perceived that he had spoken this parable against them.”**

The reaction from religious leaders reveals their awareness of being implicated in Jesus’ parable. Their fear reflects concern over public opinion rather than genuine remorse or repentance for their actions against Him.

## **Luke 20:20**

**“And they watched him, and sent forth spies which should feign themselves just men, that they might take hold of his words, so that they might deliver him unto the power and authority of the governor.”**

In this final verse of our passage, we see a calculated effort by religious leaders to entrap Jesus through deceitful means. They employ spies disguised as righteous individuals aiming to manipulate His words for political gain—demonstrating how far they are willing to go in opposition against Him.

## **Verse Commentary on Luke 20:21-25 (KJV)**

**Verse 21: “And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly.”**

In this verse, the religious leaders approach Jesus with a facade of respect. They address Him as “Master,” which indicates a level of acknowledgment of His authority. However, their intent is not genuine; they aim to entrap Him in His words. The phrase “we know that thou sayest and teachest rightly” is an attempt to flatter Jesus while simultaneously setting up a trap. They acknowledge His teaching as true and impartial (“neither acceptest thou the person of any”), suggesting that He does not show favoritism or bias in His teachings. This sets the stage for their subsequent question about paying taxes to Caesar.

**Verse 22: “Is it lawful for us to give tribute unto Caesar, or no?”**

Here, the question posed by the religious leaders is loaded with political implications. By asking if it is lawful to pay tribute (or taxes) to Caesar, they are trying to force Jesus into a dilemma. If He answers “yes,” He risks alienating Himself from the Jewish populace who resented Roman rule and taxation. If He answers “no,” they could accuse Him of rebellion against Rome, which would justify bringing Him before the authorities. This question encapsulates their desire to undermine Jesus’ influence among the people while also seeking grounds for legal action against Him.

**Verse 23: “But he perceived their craftiness, and said unto them, Why tempt ye me?”**

Jesus demonstrates His divine insight by recognizing their deceitful intentions (“perceived their craftiness”). He calls out their attempt to test Him or provoke Him into making a statement that could be used against Him. By asking “Why tempt ye me?”, Jesus confronts them directly about their insincerity and challenges them to reconsider their motives for questioning Him.

**Verse 24: “Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar’s.”**

In this verse, Jesus asks for a denarius (a penny), which was a common coin at that time. By requesting this coin, He shifts the focus from abstract legal discussions about taxation to tangible evidence—the coin itself. The inquiry about whose image and inscription is on the coin serves two purposes: it highlights Roman authority (as Caesar’s image was stamped on the currency) and illustrates a principle regarding civic duty. The response from His questioners confirms that they recognize Caesar’s authority over this currency.

**Verse 25: “And he said unto them, Render therefore unto Caesar the things which be Caesar’s; and unto God the things which be God’s.”**

Jesus provides an answer that transcends their trap by affirming both civil responsibility and divine obligation. The phrase “Render therefore unto Caesar” acknowledges that citizens have duties towards governmental authorities—specifically in terms of taxes or tribute owed for services rendered by those authorities (like protection). However, He immediately adds “and unto God the things which be God’s,” emphasizing that while civil obligations are important, spiritual obligations take precedence. This duality asserts that one can fulfill earthly responsibilities without compromising one’s ultimate allegiance to God.

In summary, these verses illustrate how Jesus skillfully navigates a politically charged question posed by His adversaries while simultaneously teaching profound truths about authority—both human and divine.

**Verse Commentary on Luke 20:26-30 (KJV)**

### **Introduction to the Passage**

In this passage, Jesus is confronted by the religious leaders, specifically the Sadducees, who do not believe in the resurrection. They attempt to entrap Him with a hypothetical question regarding marriage and resurrection, aiming to undermine His authority and teachings. This interaction reveals not only their misunderstanding of resurrection life but also Jesus’ profound wisdom in addressing their challenge.

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

This verse highlights the effectiveness of Jesus’ response to the Sadducees. Despite their attempts to trap Him with a clever question about marriage in the resurrection, they found themselves unable to counter His wisdom. The phrase “could not take hold of his words” indicates that they were unable to find any fault or contradiction in what He said. Their marveling at His answer signifies that even those who opposed Him recognized the depth of His understanding and insight. The fact that they “held their peace” suggests a moment of defeat for these religious leaders, as they were left speechless by His authoritative reply.

**Verse 27: “Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him,”**

Here, we see the identity of those questioning Jesus—the Sadducees. This group was known for its denial of key theological concepts such as resurrection, angels, and spirits. By approaching Jesus with their question, they aimed to challenge His teachings directly. Their skepticism about resurrection sets the stage for a deeper discussion about life after death and God’s power over it.

**Verse 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.”**

The Sadducees reference Mosaic Law (Deuteronomy 25:5) concerning levirate marriage—where a man is required to marry his deceased brother’s widow if he dies childless. They use this law as a basis for their hypothetical scenario about seven brothers marrying the same woman successively without producing offspring. Their intention is to illustrate what they perceive as an absurdity in belief in resurrection—if all seven brothers had her as a wife in heaven after death, whose wife would she be?

**Verse 29: “There were therefore seven brethren: and the first took a wife, and died without children.”**

In this verse, the Sadducees elaborate on their hypothetical situation involving seven brothers. Each brother marries the same woman sequentially after each one dies childless. This scenario is designed to mockingly challenge Jesus’ teaching on resurrection by presenting an impossible situation where marital relationships are carried into eternity.

**Verse 30: “And the second took her to wife; and he died childless.”**

Continuing from verse 29, this verse adds another layer to their hypothetical narrative by detailing how each subsequent brother marries her but also dies without leaving children. The repetition emphasizes their point about the futility of believing in an afterlife where such earthly relationships continue unchanged.

### **Conclusion**

In summary, this passage illustrates both an attempt by the Sadducees to discredit Jesus’ teachings on resurrection through a convoluted hypothetical scenario and Jesus’ masterful handling of their challenge. He exposes their misunderstanding of both Scripture and God’s power while affirming that life after death transcends earthly institutions like marriage.

## **Verse Commentary on Luke 20:31-35 (KJV)**

### **Contextual Background**

In this passage, the Sadducees, a sect known for their denial of the resurrection, approach Jesus with a hypothetical scenario intended to challenge His teachings about life after death. Their question revolves around the Jewish law of levirate marriage, which mandated that a brother marry his deceased brother’s widow if he died childless. The Sadducees aim to use this law to create a paradox regarding the resurrection.

**Verse 31: “And the third took her; and in like manner the seven also: and they left no children, and died.”**

This verse continues the narrative set up by the Sadducees. They present an exaggerated scenario where seven brothers successively marry the same woman, each dying without producing offspring.

The repetition emphasizes their point that if there is a resurrection, it raises complex questions about marital relationships in the afterlife. The Sadducees are attempting to ridicule the concept of resurrection by presenting it as absurd.

**Verse 32: “Last of all the woman died also.”**

Here, they conclude their hypothetical situation by stating that even the woman eventually dies. This statement serves to reinforce their argument that if all parties involved are dead, then who would be her husband in the resurrection? The Sadducees believe this will expose what they see as a flaw in Jesus’ teaching about life after death.

**Verse 33: “Therefore in the resurrection whose wife of them is she? For seven had her to wife.”**

The crux of their question lies here. By asking whose wife she would be in the resurrection, they imply that Jesus’ teachings on eternal life are nonsensical because they cannot reconcile earthly marital bonds with an afterlife. This rhetorical question is designed to trap Jesus into making a statement that could either deny His own teachings or appear foolish.

**Verse 34: “And Jesus answering said unto them, The children of this world marry, and are given in marriage:”**

Jesus begins His response by distinguishing between earthly existence (“the children of this world”) and life after resurrection. He acknowledges that marriage is indeed a part of human experience on earth but implies that it does not carry over into eternal life. This sets up His argument that relationships will transform significantly in the age to come.

**Verse 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:”**

In this verse, Jesus clarifies who will experience this transformation—those deemed “worthy” to attain eternal life. He asserts that those resurrected will not engage in marriage as understood on earth. This indicates a fundamental change in existence post-resurrection; relationships will not be defined by earthly institutions but rather by a new reality aligned with divine purposes.

**Conclusion**

Through these verses, Jesus effectively counters the Sadducees’ challenge by revealing their misunderstanding of both Scripture and God’s power. He teaches that while earthly relationships serve important functions during our temporal lives, they do not define our existence in eternity. Instead, those who attain eternal life will experience a different kind of relationship with God and one another—one free from earthly limitations.

## Verse Commentary on Luke 20:36-40 (KJV)

### Luke 20:36

**“And 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.”**

In this verse, Jesus is addressing the Sadducees, who did not believe in the resurrection. He explains that those who attain to the resurrection will no longer experience death. This signifies a transformation into a new state of existence where death has no power. The phrase “equal unto the angels” suggests that resurrected beings will share characteristics with angels, such as immortality and a divine nature. Furthermore, being referred to as “children of God” emphasizes their special relationship with God in this new life, highlighting their identity as part of God’s family.

### Luke 20:37

**“But that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.”**

Here, Jesus provides scriptural evidence for the resurrection by referencing Moses’ encounter with God at the burning bush (Exodus 3:6). By stating that God is still referred to as “the God of Abraham, Isaac, and Jacob,” Jesus implies that these patriarchs must still be alive in some form since God speaks of them in present tense (“is” rather than “was”). This argument serves to counteract Sadducean disbelief by demonstrating that even within their accepted texts (the Torah), there is affirmation of life after death.

### Luke 20:38

**“For he is not a God of the dead, but of the living: for all live unto him.”**

This verse reinforces Jesus’ argument about God’s nature. It asserts that God’s relationship with humanity transcends physical death; He is actively involved with those who have passed away. The statement “for all live unto him” indicates that all individuals exist in relation to God beyond earthly life. This underscores a fundamental belief in eternal life and affirms that those who have died are not lost or forgotten but continue to exist in God’s presence.

### Luke 20:39

**“Then certain of the scribes answering said, Master, thou hast well said.”**

The scribes—who were experts in Jewish law—acknowledge Jesus’ response as wise and correct. Their agreement highlights a moment where Jesus successfully silences his critics using their own scriptures against them. This acknowledgment also reflects a shift among some religious leaders who begin to recognize Jesus’ authority and understanding of scripture.

### Luke 20:40

**“And after that they durst not ask him any question at all.”**

Following this exchange, Jesus’ opponents refrain from questioning Him further. This silence indicates their defeat in trying to trap Him with tricky questions. It also illustrates His authority over theological matters and His ability to provide profound insights into complex issues like resurrection and eternal life. The inability of His adversaries to engage Him further demonstrates both respect for His wisdom and fear of exposing their own ignorance.

In summary, these verses collectively emphasize key themes regarding resurrection—immortality after death, scriptural validation through Moses’ writings, God’s ongoing relationship with humanity beyond physical existence, recognition from religious authorities regarding Jesus’ teachings, and ultimately His unmatched authority over religious discourse.

### **Verse Commentary on Luke 20:41-47 (KJV)**

#### **Introduction to the Passage**

In this passage, Jesus engages with the religious leaders, specifically addressing their understanding of the Messiah. This interaction highlights both His authority and the misconceptions held by the scribes and Pharisees regarding His identity.

#### **Verse 41: “And he said unto them, How say they that Christ is David’s son?”**

Here, Jesus poses a question that challenges the prevailing Jewish understanding of the Messiah as merely a descendant of David. By asking this, He invites them to reconsider their assumptions about who the Messiah is. The title “Christ” signifies anointed one or Messiah, which was expected to come from David’s lineage. However, Jesus aims to reveal that His identity transcends this earthly lineage.

#### **Verse 42: “And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,”**

Jesus references Psalm 110:1 to illustrate a deeper truth about His nature. In this psalm, David speaks of a conversation between God (the LORD) and someone referred to as “my Lord.” This indicates that while the Messiah is indeed a descendant of David (his son), He also holds a position of authority over David himself. This duality emphasizes that the Messiah is not just a human king but divine.

#### **Verse 43: “Till I make thine enemies thy footstool.”**

This phrase continues from Psalm 110:1 and signifies ultimate victory over adversaries. The imagery of making enemies a footstool suggests complete subjugation and authority. Jesus uses this reference to assert His power and dominion as the Messiah who will ultimately triumph over all opposition.

#### **Verse 44: “David therefore calleth him Lord, how is he then his son?”**

In this rhetorical question, Jesus points out an apparent contradiction in their understanding. If David calls this figure “Lord,” it implies superiority; thus, how can he also be merely his son? This question serves to provoke thought among His listeners regarding their limited view of messianic prophecy and identity.

#### **Verses 45-46: “Then in the audience of all the people he said unto his disciples, Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;”**

After challenging their understanding of His identity as Messiah, Jesus turns His attention to warning against hypocrisy among religious leaders. The scribes are criticized for their ostentatious behavior—



wearing long robes symbolizing status and seeking public recognition. Their actions reflect a desire for honor rather than genuine service or humility before God.

**Verse 47: “Which devour widows’ houses, and for a shew make long prayers: the same shall receive greater damnation.”**

Jesus condemns these scribes for exploiting vulnerable individuals like widows under the guise of piety. Their lengthy prayers are mere performances intended for public admiration rather than sincere communication with God. The warning about receiving “greater damnation” underscores serious consequences for such hypocrisy—indicating that those who lead others astray will face severe judgment.

### **Conclusion**

In summary, Luke 20:41-47 presents a profound teaching moment where Jesus reveals both His divine authority as Messiah while simultaneously exposing the hypocrisy prevalent among religious leaders. Through scripture references and pointed critiques, He encourages deeper reflection on true faithfulness versus outward appearances.

## **CHAPTER 21:**

### **Verse Commentary on Luke 21:1-5 (KJV)**

**Verse 1: “And he looked up, and saw the rich men casting their gifts into the treasury.”**

In this verse, Jesus is depicted as observing the actions of those who are giving to the temple treasury. The phrase “looked up” suggests a moment of attention and focus on what was happening around Him. The term “rich men” indicates that those giving were likely doing so from their surplus wealth. This observation sets the stage for a contrast between the wealthy donors and a poor widow who will be introduced later in the passage.

**Verse 2: “And he saw also a certain poor widow casting in thither two mites.”**

Here, Jesus notices a “certain poor widow,” emphasizing her status as both impoverished and marginalized in society. The use of “two mites” refers to a very small amount of money, indicating that her contribution is minimal compared to that of the rich men. However, this detail foreshadows the significance of her offering, which will be highlighted in Jesus’ subsequent teaching.

**Verse 3: “And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:”**

Jesus makes a profound statement regarding the value of the widow’s offering. By saying “Of a truth,” He emphasizes the importance and certainty of His declaration. The phrase “more than they all” signifies that while her monetary contribution is less in quantity, it holds greater spiritual significance due to her sacrificial nature. This introduces an important biblical principle: God values the heart behind the gift more than its monetary worth.

**Verse 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.”**

In this verse, Jesus contrasts the contributions made by the rich with that of the widow. The term “abundance” implies that their gifts were given without much sacrifice; they could afford to give without impacting their own financial stability. In stark contrast, “of her penury” highlights that she gave out of extreme poverty and self-denial. The phrase “all the living that she had” indicates total commitment; she did not hold back any portion for herself but entrusted everything to God.

**Verse 5: “And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,”**

This verse shifts focus from individual giving to communal admiration for the temple itself. The mention of “goodly stones” reflects on its grandeur and beauty, which were significant aspects of Jewish worship at that time. However, Jesus’ response following this observation serves as a reminder that material splendor can distract from spiritual truths and priorities.

In summary, these verses illustrate key themes about generosity, sacrifice, and divine perspective on giving. They challenge societal norms regarding wealth and highlight God’s concern for one’s heart rather than mere financial contributions.

### **Verse Commentary on Luke 21:6-10 (KJV)**

**Verse 6: “As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.”**

In this verse, Jesus is responding to His disciples’ admiration of the temple’s grandeur and beauty. He prophesies the complete destruction of the temple, indicating that it will be so thorough that not a single stone will remain upon another. This statement serves as a stark warning about the transient nature of earthly structures and institutions. The temple was central to Jewish worship and identity; thus, its destruction would signify a monumental shift in religious practice and belief. Jesus emphasizes that despite its current magnificence, it is subject to divine judgment.

**Verse 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?”**

The disciples’ inquiry reflects their astonishment at Jesus’ prediction. They seek clarity on two points: the timing of this event and any signs that might precede it. Their questions reveal a natural human curiosity about future events, especially concerning significant changes or calamities. This moment sets the stage for Jesus to provide prophetic insights regarding both the immediate future of Jerusalem and broader eschatological themes.

**Verse 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.”**

Jesus warns His followers against deception by false messiahs who would arise claiming to be Him or proclaiming imminent fulfillment of His promises. This caution underscores the importance of discernment in faith matters. The phrase “I am Christ” indicates those who would falsely assume messianic roles to mislead others. Jesus emphasizes that true believers should not follow such impostors but remain steadfast in their faith and understanding of His teachings.

**Verse 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.”**

In this verse, Jesus addresses fears related to impending conflicts and societal upheavals. He reassures His disciples that such events are part of God’s divine plan and must occur before ultimate fulfillment arrives. The phrase “the end is not by and by” suggests that while turmoil may precede significant events (including His return), it does not indicate an immediate conclusion or finality. Believers are encouraged to maintain composure amidst chaos.

**Verse 10: “Then said he unto them, Nation shall rise against nation, and kingdom against kingdom.”**

Here, Jesus expands on the nature of conflicts that will arise in the world as part of prophetic fulfillment. The repetition of “nation against nation” signifies widespread discord among various peoples and governments. This statement highlights a pattern throughout history where political strife often leads to war—an ongoing reality since ancient times up until today. It serves as a reminder for believers to remain vigilant in their faith during tumultuous periods.

### **Verse Commentary on Luke 21:11-20 (KJV)**

**Verse 11: “And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.”**

In this verse, Jesus outlines a series of catastrophic events that will occur as signs of the times leading up to significant prophetic fulfillments. The mention of “great earthquakes” indicates natural disasters that will shake the earth in various locations. The term “divers places” emphasizes the widespread nature of these calamities. Additionally, “famines” and “pestilences” highlight human suffering due to food shortages and diseases, respectively. The phrase “fearful sights” suggests supernatural occurrences or phenomena that will instill fear among people, while “great signs from heaven” points to celestial events that may serve as divine warnings.

**Verse 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.”**

Here, Jesus shifts focus from general calamities to specific persecution that His followers will face. The phrase “lay their hands on you” indicates physical violence or arrest against believers. Being delivered to synagogues signifies religious persecution by Jewish authorities, while imprisonment represents broader societal rejection. The reference to being brought before “kings and rulers” underscores the political ramifications of their faith. This verse serves as a warning that following Christ may lead to severe consequences but also highlights the purpose behind such trials—being for His name’s sake.

**Verse 13: “And it shall turn to you for a testimony.”**

This verse provides encouragement amidst impending persecution. Jesus assures His disciples that their suffering will not be in vain; rather, it will serve as an opportunity for them to bear witness (“testimony”) about Him. This implies that even in dire circumstances, believers can proclaim their faith effectively through their endurance and experiences.

**Verse 14: “Settle it therefore in your hearts, not to meditate before what ye shall answer.”**

Jesus instructs His followers not to premeditate their responses when facing persecution or trial. Instead of worrying about how they will defend themselves or what they should say, they are encouraged to trust in God’s provision for wisdom at the moment it is needed. This reflects a deep reliance on divine assistance rather than human preparation.

**Verse 15: “For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.”**

In this promise, Jesus reassures His disciples that He Himself will provide them with both eloquence (“a mouth”) and insight (“wisdom”) during times of trial. This divine empowerment ensures that their testimonies will be compelling enough that adversaries cannot refute or oppose them effectively.

**Verse 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.”**

This verse paints a grim picture of betrayal among close relationships due to faith in Christ. The mention of family members—parents, siblings (brethren), relatives (kinsfolks), and friends—highlights the personal cost of discipleship where even those closest may turn against believers under pressure. Furthermore, the prediction that some would face death underscores the severity of opposition faced by early Christians.

**Verse 17: “And ye shall be hated of all men for my name’s sake.”**

Jesus reiterates the theme of hatred directed toward His followers because of their association with Him (“for my name’s sake”). This hatred is indicative of the spiritual conflict between light (the

message of Christ) and darkness (the world's rejection). It serves as a reminder that true discipleship often invites hostility from society.

**Verse 18: “But there shall not an hair of your head perish.”**

Despite the foreboding predictions regarding suffering and death, this verse offers hope by assuring believers that ultimately they are secure in God's care. The phrase “not an hair of your head perish” symbolizes divine protection over their lives; even if physical harm occurs temporarily, eternal safety is guaranteed.

**Verse 19: “In your patience possess ye your souls.”**

This verse emphasizes endurance (“patience”) as essential for maintaining one's spiritual integrity amid trials. To “possess your souls” suggests taking control over one's inner life through steadfastness in faith despite external pressures or threats.

**Verse 20: “And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.”**

Jesus concludes this section with a specific sign regarding Jerusalem's impending destruction—when armies surround it (“compassed with armies”). This serves as a clear indicator for His followers about approaching judgment upon Jerusalem due to its rejection of Him as Messiah.

## **Verse Commentary on Luke 21:21-25 (KJV)**

**Luke 21:21**

**“And then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.”**

In this verse, Jesus provides a clear directive to those living in Judea when they see Jerusalem surrounded by armies. The urgency of His instruction emphasizes the need for immediate action to escape impending destruction. The “mountains” symbolize a place of refuge, suggesting that safety lies away from the city. This command reflects Jesus' compassion for His followers, urging them to prioritize their safety over remaining in a doomed city.

**Luke 21:22**

**“For these be the days of vengeance, that all things which are written may be fulfilled.”**

Here, Jesus refers to a specific period characterized as “the days of vengeance.” This phrase indicates that God's judgment is about to be executed upon Jerusalem due to its rejection of Him and His message. The fulfillment of “all things which are written” points to prophetic scriptures concerning judgment and destruction, particularly those found in the Old Testament. This highlights the continuity between Jesus' ministry and the prophetic tradition, affirming that these events were foretold.

### **Luke 21:23**

**“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.”**

Jesus expresses deep concern for vulnerable groups—pregnant women and nursing mothers—indicating that their plight will be especially dire during this time. The term “great distress” underscores the severity of suffering that will occur during Jerusalem’s siege. The phrase “wrath upon this people” signifies divine judgment specifically directed at Israel for its unfaithfulness. This serves as a sobering reminder of the consequences of rejecting God’s ways.

### **Luke 21:24**

**“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.”**

This verse outlines two significant outcomes for Jerusalem’s inhabitants: death by violence (“fall by the edge of the sword”) and exile (“led away captive”). The mention of being taken captive into “all nations” reflects historical events following Jerusalem’s destruction in AD 70 when many Jews were dispersed throughout various regions. Furthermore, “Jerusalem shall be trodden down of the Gentiles” indicates a prolonged period where non-Jewish powers dominate Jerusalem until a future time designated as “the times of the Gentiles” concludes. This suggests an eschatological perspective where God’s plan involves both judgment and eventual restoration.

### **Luke 21:25**

**“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;”**

In this verse, Jesus shifts focus from immediate events surrounding Jerusalem’s destruction to cosmic signs indicating broader apocalyptic occurrences. The “signs in the sun, moon, and stars” evoke imagery associated with divine intervention or significant changes within creation itself (as seen in prophetic literature). The phrase “distress of nations” conveys widespread anxiety among peoples facing calamities beyond their control. The metaphorical language describing “the sea and waves roaring” suggests chaos and turmoil affecting both nature and humanity—a common theme within apocalyptic literature reflecting divine judgment.

Overall, these verses collectively emphasize themes such as urgency for repentance, divine judgment against unfaithfulness, compassion for vulnerable populations during crises, historical fulfillment of prophecy regarding Israel’s fate, and cosmic disturbances signaling God’s sovereignty over history.

## **Verse Commentary on Luke 21:26-30 (KJV)**

### **Luke 21:26**

**“And 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.”**

In this verse, Jesus describes a time of great distress and fear among people. The phrase “men’s hearts failing them for fear” indicates a profound sense of dread that will grip humanity as they witness

catastrophic events unfolding. The “looking after those things which are coming on the earth” suggests that people will be anxious and apprehensive about future calamities. This could refer to natural disasters, wars, or other signs of turmoil that signal impending judgment or significant change. The mention of “the powers of heaven shall be shaken” implies a cosmic disturbance, indicating that not only earthly events but also celestial phenomena will contribute to this atmosphere of fear.

#### **Luke 21:27**

**“And then shall they see the Son of man coming in a cloud with power and great glory.”**

This verse marks a pivotal moment in Jesus’ discourse, transitioning from the description of distress to the promise of His return. The phrase “they shall see the Son of man coming in a cloud” signifies His second coming, which is characterized by divine authority and majesty. The use of “cloud” often symbolizes God’s presence (as seen in Exodus 19:9), reinforcing the idea that Jesus’ return will be both visible and glorious. The terms “power and great glory” emphasize His sovereignty over all creation and serve as an assurance to believers that despite current tribulations, ultimate victory belongs to Christ.

#### **Luke 21:28**

**“And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.”**

Here, Jesus encourages His followers not to despair but rather to maintain hope during troubling times. The command to “look up” signifies an attitude of expectation and readiness for His return. The phrase “for your redemption draweth nigh” reassures believers that their salvation is imminent. This serves as both a warning and an encouragement; while difficult times may precede His return, they should remain steadfast in faith because deliverance is near.

#### **Luke 21:29**

**“And he spake to them a parable; Behold the fig tree, and all the trees;”**

In this verse, Jesus introduces a parable using the fig tree as an illustration. Fig trees were common in Israel and served as symbols for various spiritual lessons throughout Scripture (e.g., Jeremiah 24). By saying “Behold,” He draws attention to something familiar yet significant. The mention of “all the trees” broadens the scope beyond just one type of tree, suggesting that signs can be observed universally in nature.

#### **Luke 21:30**

**“When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.”**

This verse explains how natural signs indicate seasonal changes—when trees begin to bud (“shoot forth”), it signals that summer is approaching. This analogy serves as a metaphor for recognizing spiritual signs related to Christ’s return. Just as one can discern seasonal changes through observable phenomena in nature, so too can believers discern the nearness of God’s kingdom through prophetic signs fulfilled in their midst.

In summary, these verses collectively convey themes of fear during tumultuous times contrasted with hope through Christ's promised return. They encourage vigilance among believers while affirming God's sovereignty over history.

### **Verse Commentary on Luke 21:31-38 (KJV)**

**Verse 31: "So likewise ye, when ye shall see these things come to pass, know ye that the kingdom of God is nigh at hand."**

In this verse, Jesus emphasizes the importance of recognizing the signs that indicate the imminent arrival of God's kingdom. The phrase "these things" refers to the prophetic events He has just described, including wars, natural disasters, and persecution. The use of "likewise" suggests a parallel between the observable signs in nature and those in spiritual matters. When believers witness these occurrences, they are to understand that God's kingdom is approaching. This serves as both a warning and an encouragement for His followers to remain vigilant and prepared.

**Verse 32: "Verily I say unto you, This generation shall not pass away, till all be fulfilled."**

Here, Jesus asserts with certainty that the generation alive during His ministry will witness the fulfillment of these prophecies. The term "this generation" has been subject to various interpretations; some scholars believe it refers specifically to those who were present at the time of Christ's ministry, while others argue it pertains to a broader group that includes those who will experience the end times. Regardless of interpretation, this statement underscores the urgency of His message and reinforces that significant events will unfold within their lifetime.

**Verse 33: "Heaven and earth shall pass away: but my words shall not pass away."**

This verse contrasts the temporary nature of creation with the eternal truth of Jesus' teachings. The phrase "heaven and earth shall pass away" indicates that even the most stable aspects of existence are subject to change or destruction. In stark contrast, Jesus affirms that His words—His promises and prophecies—are unchanging and reliable. This serves as a reassurance for believers facing uncertainty; they can trust in His declarations regardless of external circumstances.

**Verse 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."**

In this admonition, Jesus warns His followers about becoming complacent or distracted by worldly pleasures ("surfeiting") and concerns ("cares of this life"). The term "overcharged" suggests being weighed down or burdened by excesses. He emphasizes personal vigilance; believers must guard their hearts against indulgence that could lead them away from spiritual readiness. The phrase "that day come upon you unawares" highlights the unexpected nature of Christ's return or judgment day.

**Verse 35: "For as a snare shall it come on all them that dwell on the face of the whole earth."**

Jesus uses a metaphor here to illustrate how sudden and surprising His return will be for many people. A "snare" is a trap set for unsuspecting prey; similarly, those who are not watchful will find



themselves caught off guard by divine judgment or Christ's second coming. This verse broadens the scope from just His followers to encompass everyone living on Earth at that time—indicating universal accountability.

**Verse 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.”**

This verse encapsulates Jesus' call for vigilance through prayerful preparedness. The command “watch” implies an active engagement in spiritual disciplines while remaining alert to signs around them. The phrase “accounted worthy” suggests an expectation for believers to live righteously so they may avoid impending judgments. Standing before “the Son of man” signifies appearing before Christ in judgment—a moment both awe-inspiring and fearsome.

**Verse 37: “And in the daytime he was teaching in the temple; and at night he went out, and abode in the mount that is called Olivet.”**

This verse provides context regarding Jesus' actions during this period leading up to His crucifixion. By teaching in the temple during daylight hours, He fulfills His role as a teacher while also confronting religious authorities directly. Retreating at night to Mount Olivet signifies both a place for reflection away from hostility as well as fulfilling prophetic significance related to future events concerning Jerusalem.

**Verse 38: “And all the people came early in the morning to him in the temple, for to hear him.”**

The final verse illustrates Jesus' popularity among ordinary people who sought Him out for teaching early each morning. Their eagerness reflects their hunger for spiritual truth amidst oppressive religious structures represented by leaders who often opposed Him. This scene sets up a poignant contrast between genuine seekers after God's truth versus those entrenched in power dynamics.

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In summary:

- **Luke 21:31-38 emphasizes vigilance**, prayerfulness, recognition of prophetic signs indicating God's kingdom's nearness.
- **Jesus assures believers** about enduring truths despite temporal changes.
- **He calls for personal responsibility**, urging followers not only to observe but also actively engage spiritually.

## CHAPTER 22:

### Verse Commentary on Luke 22:1-5 (KJV)

#### 1. **“Now the feast of unleavened bread drew nigh, which is called the Passover.”**

This verse sets the stage for the events that are about to unfold. The Feast of Unleavened Bread and Passover are significant Jewish festivals commemorating the Israelites’ exodus from Egypt. The timing is crucial as it indicates a period of heightened religious activity in Jerusalem, where many pilgrims would gather, creating a tense atmosphere for Jesus and His disciples. The mention of these feasts highlights the irony that while Israel celebrates liberation from slavery, they plot against the one who offers true spiritual freedom.

#### 2. **“And the chief priests and scribes sought how they might kill him; for they feared the people.”**

Here, we see the antagonism towards Jesus intensifying among the religious leaders. The chief priests and scribes represent the established religious authority, and their desire to kill Jesus stems from fear—fear of losing their influence over the people who were drawn to Jesus’ teachings and miracles. This fear illustrates a critical theme in Luke’s Gospel: the conflict between human authority and divine purpose. Their plotting reveals their moral corruption; instead of seeking truth or justice, they resort to conspiracy.

#### 3. **“Then Satan entered into Judas surnamed Iscariot, being of the number of the twelve.”**

This verse introduces Judas Iscariot as a pivotal character in this narrative. The phrase “Satan entered into Judas” signifies that Judas was influenced by evil forces to betray Jesus. It underscores a theological point about spiritual warfare—the idea that individuals can be susceptible to malevolent influences when they stray from righteousness. Judas’ inclusion among “the twelve” emphasizes his close association with Jesus and raises questions about betrayal from within one’s own circle.

#### 4. **“And he went his way, and communed with the chief priests and captains, how he might betray him unto them.”**

Judas actively seeks out those who wish to harm Jesus, demonstrating premeditated betrayal rather than spontaneous action. His willingness to collaborate with those opposed to Jesus shows a profound moral failing—a choice driven by greed or disillusionment with Jesus’ mission. This act of communion with enemies highlights themes of loyalty and treachery that run throughout biblical narratives.

#### 5. **“And they were glad, and covenanted to give him money.”**

The response of the chief priests and captains reflects their eagerness to seize an opportunity presented by Judas’ betrayal. Their joy at securing an ally in Judas reveals their desperation and determination to eliminate Jesus without inciting public outrage during such a crowded festival time. The mention of

money indicates that greed is a motivating factor for Judas; it also serves as a stark contrast between worldly gain versus spiritual integrity.

**6. “And he promised, and sought opportunity to betray him unto them in the absence of the multitude.”**

Judas’ promise signifies his commitment to follow through with his betrayal plan while seeking an opportune moment when crowds would not be present—indicating both strategic thinking on his part and cowardice in avoiding confrontation during public scrutiny. This foreshadows later events where secrecy plays a crucial role in Jesus’ arrest.

In summary, these verses encapsulate key elements leading up to one of Christianity’s most pivotal moments—the betrayal of Christ by one of His closest followers during a time marked by religious significance.

**Verse Commentary on Luke 22:6-10 (KJV)**

**Verse 6: “And he promised, and sought opportunity to betray him unto them in the absence of the multitude.”**

In this verse, we see Judas Iscariot’s commitment to betray Jesus. The phrase “he promised” indicates that Judas made a formal agreement with the chief priests and scribes. This promise was not made lightly; it was a deliberate act of treachery. The term “sought opportunity” suggests that Judas was actively looking for the right moment to carry out his betrayal without attracting attention from the crowds who revered Jesus. The mention of “the absence of the multitude” highlights Judas’s understanding that executing this plan would be easier when Jesus was away from His followers, who might have defended Him or caused a disturbance.

**Verse 7: “Then came the day of unleavened bread, when the passover must be killed.”**

This verse marks a significant moment in Jewish tradition—the Day of Unleavened Bread, which is closely associated with Passover. The phrase “when the passover must be killed” emphasizes the necessity of sacrifice during this time. In Jewish law, a lamb was to be sacrificed as part of the Passover celebration, symbolizing deliverance from slavery in Egypt. This foreshadows Jesus as the ultimate Passover Lamb whose sacrifice would bring salvation to humanity. The timing is crucial; it sets up a parallel between the sacrificial system established in Exodus and Jesus’s impending crucifixion.

**Verse 8: “And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.”**

Here we see Jesus taking an active role in preparing for Passover by sending two of His disciples—Peter and John—to make arrangements. The command “Go and prepare us the passover” indicates that Jesus intended to observe this important feast with His disciples, reinforcing its significance within their shared faith. This preparation also serves as an opportunity for Jesus to teach His disciples about His impending sacrifice while they partake in this traditional meal.

**Verse 9: “And they said unto him, Where wilt thou that we prepare?”**

The response from Peter and John shows their willingness to obey Jesus’s command but also reflects their uncertainty regarding where they should prepare for such an important meal. Their question reveals their dependence on Jesus for guidance in fulfilling this task. It underscores their role as learners who are still seeking understanding about how to follow Him effectively.

**Verse 10: “And he said unto them, Behold, when ye are entered into the city, there shall a man meet you carrying a pitcher of water; follow him into the house where he entereth in.”**

In this verse, Jesus provides specific instructions for finding a place to prepare for Passover. The detail about meeting “a man carrying a pitcher of water” is significant because it would have been unusual for men to perform this task; typically, women carried water pitchers. This distinctive sign would help Peter and John identify whom they were supposed to follow without confusion. By instructing them to “follow him into the house,” Jesus demonstrates His divine foreknowledge and control over events leading up to His crucifixion.

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In summary, these verses illustrate Judas’s betrayal against the backdrop of Jewish tradition surrounding Passover while highlighting Jesus’s authority and foreknowledge as He prepares for His final moments with His disciples.

**Verse Commentary on Luke 22:11-15 (KJV)**

**Verse 11: “And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest chamber, where I shall eat the passover with my disciples?”**

In this verse, Jesus instructs His disciples on how to find a place to prepare for the Passover meal. The term “goodman of the house” refers to the master or owner of the house where they would be celebrating. This indicates that Jesus had already arranged for a location, demonstrating His foreknowledge and divine planning. The phrase “The Master saith unto thee” emphasizes Jesus’ authority and status as Lord. By asking about the “guest chamber,” it highlights that this was not just any meal but a significant one—the Passover—which commemorates Israel’s deliverance from Egypt.

**Verse 12: “And he shall shew you a large upper room furnished: there make ready.”**

Here, Jesus provides specific details about what the disciples will find when they follow His instructions. The mention of a “large upper room” suggests that it was spacious enough to accommodate all twelve apostles and possibly more guests. The word “furnished” implies that the room was already prepared for their gathering, indicating God’s provision in advance for this important event. This preparation reflects not only practical arrangements but also spiritual significance as they are about to partake in an essential ritual that symbolizes liberation and covenant.

**Verse 13: “And they went, and found as he had said unto them: and they made ready the passover.”**

The obedience of Peter and John is highlighted in this verse as they follow Jesus’ instructions without question. Their finding everything “as he had said” reinforces Jesus’ prophetic insight into future events—a testament to His divinity. The phrase “made ready the passover” indicates that they engaged in preparations typical for this feast, which included obtaining unleavened bread and wine, along with other elements necessary for observing Passover according to Jewish tradition.

**Verse 14: “And when the hour was come, he sat down, and the twelve apostles with him.”**

This verse marks a pivotal moment as it signifies when Jesus formally begins the Passover meal with His disciples. The phrase “when the hour was come” suggests a sense of divine timing; it was now time for Jesus to fulfill His mission through suffering and sacrifice. Sitting down with “the twelve apostles” emphasizes their close relationship and fellowship during this critical moment before His impending crucifixion.

**Verse 15: “And he said unto them, With desire I have desired to eat this passover with you before I suffer:”**

In this verse, Jesus expresses His deep longing to share this meal with His disciples before facing His suffering. The repetition of “desire” underscores both His eagerness and emotional investment in this final gathering with them. It reflects not only a personal connection but also highlights its significance as He prepares to institute a new covenant through His imminent sacrifice. This statement foreshadows both joy in fellowship and sorrow due to what is about to transpire—His passion.

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In summary, these verses illustrate Jesus’ meticulous planning for the Passover meal while emphasizing themes of divine authority, fulfillment of prophecy, obedience among His followers, intimate fellowship among friends, and anticipation of sacrificial love.

**Verse Commentary on Luke 22:16-20 (KJV)**

**Luke 22:16 - “For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.”**

In this verse, Jesus is speaking to His disciples during the Last Supper. The phrase “I will not any more eat thereof” indicates that this would be the last Passover meal He would partake of before His crucifixion. The term “until it be fulfilled in the kingdom of God” suggests a future event where Jesus will celebrate this meal again with His followers in a new and eternal context. This highlights the transition from the Old Covenant, represented by the Passover, to the New Covenant established through Christ’s sacrifice.

**Luke 22:17 - “And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:”**

Here, Jesus initiates a significant ritual by taking a cup—likely one of several used during the Passover meal—and giving thanks. This act of giving thanks reflects Jewish customs surrounding meals and signifies gratitude to God for His provisions. The instruction to “divide it among yourselves” emphasizes communal participation in what is about to be instituted as a new covenant practice. It foreshadows the sharing of Christ’s sacrifice among all believers.

**Luke 22:18 - “For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come.”**

This verse reinforces Jesus’ earlier statement about abstaining from drinking wine until God’s kingdom is fully realized. The phrase “the fruit of the vine” refers to wine, which was an integral part of Jewish meals. By stating He will not drink again until God’s kingdom comes, Jesus indicates that there will be a future celebration that transcends this earthly experience—a heavenly banquet where believers will share in communion with Him.

**Luke 22:19 - “And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.”**

In this pivotal moment, Jesus takes bread—another key element of the Passover meal—and breaks it after giving thanks. The act of breaking bread symbolizes His impending sacrifice; “This is my body which is given for you” directly connects His physical body with the bread being shared. The command “this do in remembrance of me” establishes a new ordinance for Christians—the Lord’s Supper or Communion—where believers are called to remember Christ’s sacrifice through this symbolic act.

**Luke 22:20 - “Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.”**

Following supper, Jesus takes another cup and declares it “the new testament in my blood.” This phrase signifies that His blood will establish a new covenant between God and humanity—one that offers forgiveness and reconciliation through His sacrificial death. The use of “shed for you” personalizes this promise; it indicates that Christ’s atoning work applies individually to each believer. This verse encapsulates Christian theology regarding salvation through faith in Christ’s sacrifice.

### **Verse Commentary on Luke 22:21-25 (KJV)**

**Luke 22:21**

**“But, behold, the hand of him that betrayeth me is with me on the table.”**

In this verse, Jesus reveals a profound truth about betrayal. The phrase “the hand of him that betrayeth me” indicates that Judas Iscariot is present at the Last Supper, sharing in the meal with Jesus and the other disciples. This moment underscores the gravity of Judas’s treachery; he is not just an outsider but

one of the intimate circle of disciples. The use of “behold” serves to draw attention to this shocking revelation, emphasizing its significance. It highlights the irony that betrayal can occur even in close fellowship.

#### **Luke 22:22**

**“And truly the Son of man goeth as it was determined: but woe unto that man by whom he is betrayed!”**

Here, Jesus acknowledges that His impending suffering and death are part of a divine plan (“as it was determined”). This statement reflects God’s sovereignty over human actions, including betrayal. However, Jesus also pronounces a woe upon Judas, indicating that while his actions fulfill prophecy, they do not absolve him of guilt. The duality of divine foreknowledge and human responsibility is evident; Judas will face consequences for his choices despite being part of God’s redemptive plan.

#### **Luke 22:23**

**“And they began to inquire among themselves, which of them it was that should do this thing.”**

The disciples’ reaction reveals their shock and confusion. They begin to question one another about who among them could possibly betray Jesus. This inquiry illustrates their disbelief and highlights Judas’s ability to conceal his intentions effectively. It also reflects a sense of camaraderie among the disciples; they are concerned about their collective integrity and safety rather than immediately suspecting Judas.

#### **Luke 22:24**

**“And there was also a strife among them, which of them should be accounted the greatest.”**

This verse introduces a discordant note amidst the solemnity of the occasion. Instead of focusing on Jesus’s warning about betrayal, the disciples engage in a dispute over who among them is greatest. This argument showcases human nature’s tendency toward pride and ambition even in critical moments. It serves as a stark contrast to Jesus’s teachings on humility and servanthood.

#### **Luke 22:25**

**“And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.”**

In response to their dispute about greatness, Jesus contrasts worldly leadership with His model of servanthood. He points out how Gentile rulers dominate their subjects and seek recognition as benefactors—those who do good for others but often for self-serving reasons. This statement sets up a teaching moment where Jesus will redefine what true greatness means in His kingdom.

In summary, these verses encapsulate themes of betrayal, divine sovereignty versus human accountability, pride versus humility, and redefine greatness through servanthood.

#### **Verse Commentary on Luke 22:26-30 (KJV)**

**Verse 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.”**

In this verse, Jesus addresses a dispute among His disciples regarding who would be considered the greatest among them. He contrasts worldly views of greatness with His own teaching. In the culture of the time, greatness was often associated with authority and status. However, Jesus turns this notion upside down by stating that true greatness lies in humility and service. The phrase “let him be as the younger” suggests that those who aspire to leadership should adopt an attitude of humility, similar to that of a younger person who typically holds less status. The term “chief” refers to those in positions of authority; Jesus emphasizes that they should act like servants rather than lords over others.

**Verse 27: “For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.”**

Here, Jesus poses a rhetorical question to further illustrate His point about service versus authority. He acknowledges that in societal terms, the one who sits at the table (the guest) is generally regarded as greater than the one who serves (the servant). Yet, Jesus identifies Himself as one who serves, demonstrating His radical approach to leadership. By doing so, He models for His disciples what it means to lead through service rather than through power or dominance.

**Verse 28: “Ye are they which have continued with me in my temptations.”**

In this verse, Jesus acknowledges the loyalty and perseverance of His disciples during His ministry. The term “temptations” refers not only to trials and challenges faced by Jesus but also includes the struggles and opposition He encountered from religious leaders and society at large. By recognizing their commitment, Jesus affirms their role in His mission and prepares them for future responsibilities.

**Verse 29: “And I appoint unto you a kingdom, as my Father hath appointed unto me;”**

Jesus transitions from acknowledging their loyalty to promising them a significant reward—participation in His kingdom. The phrase “I appoint unto you a kingdom” indicates a transfer of authority and responsibility to His disciples. This appointment reflects God’s divine plan for establishing His kingdom on earth through Christ’s followers. It signifies an invitation for them to partake in ruling alongside Him.

**Verse 30: “That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.”**

The final verse encapsulates the promise made by Jesus regarding their future roles within His kingdom. Eating and drinking at His table symbolizes fellowship and communion with Christ in eternal life. The mention of sitting on thrones judging the twelve tribes of Israel highlights their elevated status as leaders within God’s kingdom—a fulfillment of God’s promises throughout Scripture regarding Israel’s restoration and governance under divine authority.

In summary, these verses emphasize themes of humility in leadership, recognition of loyalty amidst trials, divine appointment to significant roles within God’s kingdom, and the promise of eternal fellowship with Christ.



## Verse Commentary on Luke 22:31-35 (KJV)

### Luke 22:31

**“And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat.”**

In this verse, Jesus addresses Peter (referred to here by his birth name, Simon) with a sense of urgency and intimacy. The repetition of his name emphasizes the seriousness of what is about to be revealed. Jesus informs Peter that Satan has sought permission to “sift” him like wheat. The term “sift” implies a process of separation and testing, akin to how wheat is shaken in a sieve to separate the grain from the chaff. This indicates that Satan’s intention is not merely to tempt but to thoroughly test and potentially destroy Peter’s faith. The use of “you” in the plural form suggests that this warning extends beyond Peter alone; it encompasses all the disciples who are under threat from the adversary.

### Luke 22:32

**“But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.”**

Here, Jesus provides reassurance amidst the foreboding news. He reveals that he has interceded for Peter specifically so that his faith will not ultimately fail despite the impending trials. The phrase “when thou art converted” indicates an expectation of Peter’s eventual restoration after his denial of Christ. This conversion is not merely about turning back from sin but also involves a transformation that empowers him to “strengthen thy brethren.” This highlights a key aspect of Christian leadership—those who have experienced restoration are called to support and uplift others who may falter in their faith.

### Luke 22:33

**“And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.”**

Peter responds with boldness and confidence in his loyalty to Jesus. His declaration reflects a sincere commitment; however, it also demonstrates a lack of awareness regarding his own vulnerabilities. Peter believes he possesses the strength necessary to stand firm against any trial or persecution. This moment illustrates human pride and self-reliance—common themes throughout scripture—where individuals underestimate their susceptibility to temptation.

### Luke 22:34

**“And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.”**

Jesus counters Peter’s bravado with a prophetic statement about his imminent denial. The mention of the rooster crowing serves as a vivid symbol of impending failure; it signifies how quickly circumstances can change and how even those closest to Jesus can falter under pressure. By stating “thou shalt thrice deny,” Jesus underscores both the gravity of Peter’s forthcoming actions and His foreknowledge of human frailty.

### **Luke 22:35**

**“And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.”**

In this verse, Jesus recalls a previous mission where He sent out His disciples without provisions (as seen in Luke 9:3). He reminds them that during that time they lacked nothing because they were under divine provision while fulfilling their ministry tasks. This serves as an encouragement for them as they face future challenges; it reassures them of God’s continued care even when circumstances appear dire.

The commentary on these verses emphasizes themes such as spiritual warfare against Satan’s schemes (v.31), intercession by Christ (v.32), human pride versus divine knowledge (v.33), prophetic insight into human failure (v.34), and God’s provision during ministry (v.35). Together these verses provide profound insights into both individual struggles with faith and collective responsibilities within Christian community.

### **Verse Commentary on Luke 22:36-40 (KJV)**

#### **Luke 22:36**

**“And he said unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.”**

In this verse, Jesus is preparing His disciples for the challenges they will face after His departure. The phrase “But now” signifies a shift in circumstances; previously, the disciples were sent out without provisions or weapons (as seen in Luke 9:3), but now they are to be prepared for a more hostile environment. The mention of a “purse” and “scrip” indicates the need for financial resources and supplies as they embark on their mission. The instruction to sell their garments to buy a sword emphasizes the seriousness of the impending trials. This does not imply that Jesus endorses violence; rather, He acknowledges the reality of danger they will encounter.

#### **Luke 22:37**

**“For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.”**

Here, Jesus references Isaiah 53:12, which prophesies that the Messiah would be counted among sinners. This statement underscores His role as the sacrificial Lamb who bears the sins of humanity. By saying “the things concerning me have an end,” Jesus indicates that His earthly ministry is nearing its climax with His impending crucifixion. This moment serves as a reminder to the disciples of the gravity of what is about to unfold.

#### **Luke 22:38**

**“And they said, Lord, behold, here are two swords. And he said unto them, It is enough.”**

The disciples respond by presenting two swords they possess. Jesus’ reply—“It is enough”—can be interpreted in various ways. One interpretation suggests that two swords are sufficient for their immediate needs; another view posits that Jesus means it is enough in terms of their understanding of

what He has just instructed them about preparation and defense. Importantly, this does not indicate an endorsement of armed conflict but rather highlights their misunderstanding of His teachings regarding spiritual warfare versus physical confrontation.

#### **Luke 22:39**

**“And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.”**

This verse describes Jesus’ habitual practice of retreating to the Mount of Olives for prayer and reflection. The phrase “as he was wont” indicates that this was a regular occurrence for Him—a place where He sought communion with God amidst increasing pressure from His impending crucifixion. The disciples following Him shows their loyalty and desire to remain close during these critical moments.

#### **Luke 22:40**

**“And when he was at the place, he said unto them, Pray that ye enter not into temptation.”**

Upon reaching His destination on the Mount of Olives, Jesus instructs His disciples to pray against temptation. This request highlights several key points:

1. **Awareness of Spiritual Warfare:** Jesus understands that they will face significant spiritual challenges ahead.
2. **Importance of Prayer:** He emphasizes prayer as essential for strength against temptation.
3. **Forewarning:** This serves as a foreshadowing of Peter’s denial and other trials awaiting them.

In summary, these verses encapsulate a pivotal moment where Jesus prepares His disciples for imminent trials while emphasizing prayer’s vital role in overcoming temptation.

#### **Verse Commentary on Luke 22:41-45 (KJV)**

##### **Introduction to the Passage**

In this passage, we find Jesus in the Garden of Gethsemane, a critical moment before His crucifixion. This scene highlights the intense emotional and spiritual struggle that Jesus faced as He prepared for the suffering that lay ahead. The verses illustrate His humanity, His relationship with the Father, and the importance of prayer in times of distress.

**Verse 41: “And he was withdrawn from them about a stone’s cast, and kneeled down, and prayed,”**

This verse sets the stage for Jesus’ deep anguish. By withdrawing from His disciples “about a stone’s cast,” Jesus sought solitude to engage in prayer. The physical distance signifies both a need for personal space during an emotionally charged moment and an intentional act to focus on communion with God. Kneeling is a posture of humility and submission, indicating Jesus’ recognition of His dependence on the Father amidst impending trials.

**Verse 42: “Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.”**

Here we see Jesus expressing His profound inner turmoil. The “cup” symbolizes the suffering and sacrifice He was about to endure—specifically, His impending crucifixion and separation from God due to bearing humanity’s sins. By asking if it were possible for this cup to be removed, Jesus reveals His human desire to avoid pain. However, He immediately submits to God’s will by stating “nevertheless not my will, but thine, be done.” This duality showcases both His humanity—feeling fear and dread—and His divinity—choosing obedience over personal desire.

**Verse 43: “And there appeared an angel unto him from heaven, strengthening him.”**

In response to Jesus’ earnest prayer, God sends an angel to provide strength. This divine intervention emphasizes that even in moments of extreme distress, God is present and supportive. The appearance of an angel serves as a reminder that while Jesus faced immense suffering alone in many respects, He was not abandoned; rather, He received heavenly assistance during this critical time.

**Verse 44: “And being in agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.”**

The intensity of Jesus’ emotional state is further illustrated here. The term “agony” indicates a severe mental struggle or anguish. As He prayed more earnestly—suggesting increased fervor—His physical response was so profound that it resulted in sweating drops resembling blood. This phenomenon is known as hematidrosis; it occurs under extreme stress when blood vessels near sweat glands rupture. This detail underscores the depth of Christ’s suffering—not just physically but also spiritually—as He anticipates taking on the sins of humanity.

**Verse 45: “And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow.”**

After this intense period of prayer and struggle with God’s will, Jesus returns to find His disciples asleep due to their sorrow. Their inability to stay awake reflects their human limitations; they are overwhelmed by grief regarding what is about to happen to their Master. This moment highlights both their loyalty (they wish to support Him) and their weakness (they cannot remain vigilant). It serves as a poignant contrast between Jesus’ active engagement with God through prayer versus their passive state.

### **Conclusion**

Luke 22:41-45 provides profound insight into the nature of Christ’s suffering prior to crucifixion. It illustrates themes such as human vulnerability in facing trials, divine support through prayer, and ultimate submission to God’s will despite personal anguish.

## Verse Commentary on Luke 22:46-50 (KJV)

### Luke 22:46

**“And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.”**

In this verse, Jesus addresses His disciples who have fallen asleep during His time of prayer in the Garden of Gethsemane. The question “Why sleep ye?” indicates His disappointment and concern for their spiritual state at such a critical moment. He urges them to “rise and pray,” emphasizing the necessity of vigilance and prayer to withstand temptation. The phrase “lest ye enter into temptation” highlights the spiritual battle they are facing; without prayer, they risk succumbing to the trials ahead.

### Luke 22:47

**“And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.”**

This verse introduces the arrival of a multitude led by Judas Iscariot, one of Jesus’ own disciples. The term “multitude” suggests a large group likely composed of soldiers and religious leaders. Judas’ act of betrayal is marked by his approach to Jesus with a kiss—a sign of affection that becomes a symbol of treachery. This moment underscores the gravity of betrayal from someone within Jesus’ inner circle.

### Luke 22:48

**“But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?”**

Here, Jesus directly confronts Judas about his betrayal. By addressing him by name and asking this poignant question, Jesus reveals both His awareness of Judas’s intentions and His sorrow over the betrayal. The phrase “betrayest thou the Son of man with a kiss?” emphasizes the irony and depth of Judas’s treachery—using an act typically associated with love to signify betrayal against the Messiah.

### Luke 22:49

**“When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?”**

The disciples react instinctively to the situation as they perceive danger approaching. Their question reflects their readiness to defend Jesus against those who have come to arrest Him. This moment illustrates their misunderstanding of Jesus’ mission; they still view Him primarily as a political leader who needs protection rather than understanding His purpose in fulfilling prophecy through suffering.

### Luke 22:50

**“And one of them smote the servant of the high priest, and cut off his right ear.”**

This verse describes an impulsive act by one disciple—traditionally understood to be Peter—who strikes out violently against one of those who came to arrest Jesus. The action symbolizes not only desperation but also misdirected zeal; instead of following Jesus’ teachings about peace and submission to God’s will, this disciple resorts to violence. Cutting off “his right ear” may also serve as a significant detail indicating both intent (to incapacitate) and failure (as it did not stop what was unfolding).

In summary, these verses depict a pivotal moment in Christ's passion narrative where themes of betrayal, misunderstanding among disciples regarding true strength in adversity (prayer versus violence), and prophetic fulfillment converge.

### **Verse Commentary on Luke 22:51-55 (KJV)**

#### **Luke 22:51**

**“And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.”**

In this verse, we see a moment of compassion and healing from Jesus amidst the chaos of His arrest. The phrase “Suffer ye thus far” can be interpreted as a command to allow the situation to unfold without further violence. Jesus is essentially telling Peter to refrain from using force, emphasizing that His mission cannot be thwarted by human intervention. This moment is significant as it illustrates Jesus' authority over the situation; despite being arrested, He still performs a miracle by healing the servant's ear, demonstrating His divine power and compassion even in dire circumstances.

#### **Luke 22:52**

**“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?”**

Here, Jesus addresses those who have come to arrest Him—chief priests, temple guards, and elders—pointing out their approach with weapons as if He were a common criminal. The rhetorical question highlights the absurdity of their actions; despite His peaceful demeanor and teachings throughout His ministry, they treat Him as if He poses a significant threat. This serves to underscore the injustice of His arrest and sets the stage for the unfolding events that lead to His crucifixion.

#### **Luke 22:53**

**“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.”**

In this verse, Jesus reflects on how He had been openly teaching in the temple without any opposition until now. The phrase “this is your hour” signifies that this moment has been ordained for them to act against Him. It also indicates that they are operating under “the power of darkness,” suggesting that their actions are influenced by evil forces rather than righteousness. This acknowledgment of darkness emphasizes that what is happening is not merely a political or social event but a spiritual battle.

#### **Luke 22:54**

**“Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.”**

This verse describes how Jesus was taken captive and led away to face trial before the high priest. The mention of Peter following “afar off” indicates his fear and uncertainty about being associated with Jesus at this critical moment. It foreshadows Peter's impending denial of Christ as he struggles between his loyalty to Jesus and his fear for his own safety.

### Summary Analysis:

These verses collectively illustrate a pivotal moment in Luke's narrative where Jesus' arrest marks a transition from public ministry to sacrificial suffering. They highlight themes of injustice, divine authority amidst human opposition, and foreshadowing of betrayal by one of His closest disciples.

### Verse Commentary on Luke 22:56-60 (KJV)

#### Luke 22:56

**“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.”**

In this verse, we see Peter sitting by a fire in the courtyard of the high priest during Jesus' trial. The “certain maid” refers to a servant girl who recognizes Peter. Her observation is significant because it highlights Peter's attempt to blend in and avoid detection as one of Jesus' disciples. The phrase “earnestly looked upon him” suggests that she scrutinized Peter closely, indicating her suspicion or recognition of his association with Jesus. This moment sets the stage for Peter's impending denial.

#### Luke 22:57

**“And he denied him, saying, Woman, I know him not.”**

Peter's response is immediate and emphatic. He denies knowing Jesus in front of the maid. This denial is crucial as it marks the beginning of Peter's three denials prophesied by Jesus earlier (Luke 22:34). The use of “Woman” shows a level of formality or distance; he does not address her personally but rather acknowledges her as a woman in general. His statement reflects fear and self-preservation, illustrating how quickly one can abandon their convictions under pressure.

#### Luke 22:58

**“And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.”**

Here we see another individual recognizing Peter as one of Jesus' followers. The phrase “after a little while” indicates that time has passed since his first denial. The second person's assertion reinforces the idea that Peter's identity as a disciple is becoming more apparent to those around him. Again, Peter responds with denial—this time using “Man,” which conveys an informal tone but still indicates his desire to distance himself from any association with Jesus. This second denial further emphasizes his fear and confusion during this critical moment.

#### Luke 22:59

**“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 Galilean.”**

This verse illustrates how persistent the accusations against Peter are becoming. After an hour has passed, someone else confidently asserts that Peter was indeed with Jesus because he is identified as a Galilean—a detail that would have been recognizable due to accents and mannerisms typical of those

from Galilee. The phrase “confidently affirmed” suggests that this accusation carries weight; it is not merely speculation but rather an assertion based on observation.

#### **Luke 22:60**

**“And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew.”**

In this final verse of the passage regarding Peter’s denials, we see his desperation escalate further. His response “I know not what thou sayest” signifies complete disavowal; he claims ignorance regarding any connection to Jesus or understanding of what is being asked of him. The mention of “the cock crew” serves as a poignant reminder of Jesus’ prophecy about Peter’s denials (Luke 22:34). It marks a turning point for Peter—a moment filled with regret and realization that he has indeed betrayed his Lord just as foretold.

The progression through these verses captures the emotional turmoil within Peter—his fear leading to denial—and foreshadows his eventual repentance following these events.

#### **Verse Commentary on Luke 22:61-65 (KJV)**

**Verse 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.”**

In this verse, we see a pivotal moment in Peter’s life. The phrase “the Lord turned” indicates a deliberate action by Jesus amidst His own suffering. This look was not merely a glance; it was filled with profound meaning and emotion. It served as a reminder to Peter of his earlier boastful declaration that he would never deny Jesus (Luke 22:33). The look from Jesus pierced through Peter’s bravado and brought to mind the prophecy that Jesus had spoken about his denial. The mention of “the cock crow” serves as a significant marker in Jewish culture, symbolizing the coming dawn and often associated with awakening or realization. For Peter, this moment marked an awakening to his own failure and weakness.

**Verse 62: “And Peter went out, and wept bitterly.”**

Peter’s response to the look from Jesus is immediate and visceral. The act of going out signifies a physical separation from the scene of his denial but also represents an emotional distancing from his previous self-assurance. The phrase “wept bitterly” indicates deep remorse and sorrow over his actions. This is not just a casual regret; it is an intense grief that reflects an understanding of the gravity of his betrayal. In biblical terms, such weeping often signifies repentance—a turning away from sin and towards God.

**Verse 63: “And the men that held Jesus mocked him, and smote him.”**

This verse shifts focus back to Jesus, who is now being subjected to mockery and physical abuse by those who have arrested Him. The term “mocked” suggests ridicule aimed at belittling Jesus’ identity as the Messiah. The act of smiting Him further emphasizes the brutality He faced during His trial. This



juxtaposition between Peter’s internal struggle and Jesus’ external suffering highlights the contrasting responses to adversity—one filled with shame and repentance while the other endures humiliation with grace.

**Verse 64: “And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?”**

The blindfolding of Jesus serves as both a literal act of cruelty and a symbolic gesture indicating their disbelief in His prophetic abilities. By striking Him on the face while blindfolded, they challenge His identity as a prophet—asking Him to reveal who hit Him demonstrates their scorn for His claims about being able to foretell events or discern truth without sight. This mocking question underscores their rejection of His authority.

**Verse 65: “And many other things blasphemously spake they against him.”**

This final verse encapsulates the overall atmosphere surrounding Jesus during His trial—an environment rife with blasphemy directed at Him. The use of “many other things” implies that there were numerous accusations made against Him beyond what has been recorded here. This highlights not only their contempt for Jesus but also fulfills prophecies regarding His suffering (Isaiah 53:3). It emphasizes how deeply misunderstood He was by those around Him.

In summary, these verses collectively portray themes of betrayal, remorse, mockery, and suffering—each character responding differently to their circumstances but all contributing to the unfolding narrative leading up to Christ’s crucifixion.

### **Verse Commentary on Luke 22:66-71 (KJV)**

#### **Luke 22:66**

**“When the day was come, the elders of the people and the chief priests and the scribes came together, and led him into their council,”**

This verse marks the beginning of Jesus’s third trial before the Sanhedrin. The phrase “when the day was come” indicates that this trial occurred at dawn, distinguishing it from the previous trials which were held at night. The Sanhedrin, composed of elders, chief priests, and scribes, convened to formally accuse Jesus. This gathering signifies a culmination of their efforts to condemn Him after a series of illegal proceedings.

#### **Luke 22:67**

**“And Jesus said unto them, If I tell you, ye will not believe:”**

Here, Jesus addresses the council directly. His statement reflects His understanding of their intentions; they are not genuinely seeking truth but are instead looking for a way to justify their predetermined verdict against Him. This highlights a significant theme in Luke’s Gospel: the rejection of Jesus by those who should have recognized Him as Messiah.

**Luke 22:68**

**“And if I also ask you, ye will not answer me, nor let me go.”**

Jesus points out that even if He were to pose questions to them regarding His identity or mission, they would refuse to engage honestly. This underscores the futility of dialogue with an unjust court that has already made up its mind about Him. It emphasizes their unwillingness to consider any evidence or testimony that contradicts their agenda.

**Luke 22:69**

**“Hereafter shall the Son of man sit on the right hand of the power of God.”**

In this verse, Jesus makes a profound declaration about His future exaltation. By referring to Himself as “the Son of man,” He invokes a messianic title rooted in Daniel 7:13-14 where authority is granted by God. This statement serves as both a claim to divine authority and a prophetic assertion about His eventual vindication and glory after suffering.

**Luke 22:70**

**“Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.”**

The council directly asks Jesus if He claims to be the Son of God—a critical question that encapsulates their accusation of blasphemy. Jesus’s response is somewhat indirect; by affirming what they say without outrightly denying it or elaborating further, He maintains an air of mystery while still confirming His identity. This method reflects His approach throughout His ministry—inviting belief without coercion.

**Luke 22:71**

**“And they said, What need we any further witness? for we ourselves have heard of his own mouth.”**

The council concludes that they no longer require additional evidence against Jesus because they believe they have sufficient grounds based solely on His admission. This statement reveals their disregard for legal standards requiring multiple witnesses (as per Deuteronomy 17:6) and illustrates how they manipulate legal procedures to achieve their ends. Their rush to judgment demonstrates both their bias and determination to eliminate Jesus.

In summary, these verses depict an unjust trial characterized by predetermined conclusions rather than genuine inquiry into truth. The Sanhedrin’s actions reflect a broader theme in Luke’s narrative concerning human rejection of divine truth embodied in Christ.

**CHAPTER 23:****Verse Commentary on Luke 23:1-5 (KJV)****1. The Accusation Before Pilate**

*Luke 23:1:* “And the whole multitude of them arose, and led him unto Pilate.”

In this verse, we see a significant shift in the narrative as Jesus is brought before Pontius Pilate, the Roman governor. The phrase “the whole multitude” indicates that a large group of people, likely including both religious leaders and common citizens, were united in their demand for Jesus’ condemnation. This collective action reflects the intense animosity towards Jesus from various factions within Jewish society.

*Luke 23:2:* “And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.”

The accusations presented to Pilate are threefold:

1. **Perverting the Nation:** This accusation suggests that Jesus was leading the people away from their loyalty to Israel and its leaders.
2. **Forbidding Tribute to Caesar:** This claim implies that Jesus was inciting rebellion against Roman authority by teaching against paying taxes.
3. **Claiming Kingship:** By stating that Jesus claimed to be “Christ a King,” they framed Him as a political threat to Roman rule.

These accusations were strategically chosen because they would resonate with Pilate’s responsibilities as a Roman governor who needed to maintain order and loyalty among his subjects.

## 2. Pilate’s Inquiry

*Luke 23:3:* “And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.”

Pilate’s question reveals his skepticism regarding the charges against Jesus. By asking if He is “the King of the Jews,” Pilate is probing whether there is any truth to the claims of insurrection. Jesus’ response, “Thou sayest it,” can be interpreted as an affirmation but also carries an element of ambiguity; He does not directly claim kingship in opposition to Rome.

## 3. Pilate’s Verdict

*Luke 23:4:* “Then said Pilate to the chief priests and to the people, I find no fault in this man.”

Here we see Pilate’s initial judgment after examining Jesus. His declaration of innocence indicates that he sees no basis for the charges brought against Him. This moment highlights a critical tension between Roman law and Jewish religious authority; despite being pressured by the crowd and religious leaders, Pilate recognizes that justice should prevail.

## 4. The Intensified Accusations

*Luke 23:5:* “And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.”

The reaction of the accusers intensifies following Pilate’s verdict of innocence. Their insistence on portraying Jesus as a troublemaker who incites unrest among the people demonstrates their desperation

and determination to have Him condemned. The mention of Galilee serves as an attempt to emphasize His influence over a broader region and further paint Him as a threat.

### **Conclusion**

In summary, these verses illustrate a crucial moment in which Jesus stands trial before Pontius Pilate amidst serious accusations from His adversaries. Despite clear evidence of His innocence presented by Pilate's own assessment, external pressures from religious leaders and public sentiment lead towards an unjust outcome.

### **Verse Commentary on Luke 23:6-10 (KJV)**

#### **Luke 23:6**

**“When Pilate heard of Galilee, he asked whether the man were a Galilean.”**

In this verse, Pilate's inquiry about Jesus' origin indicates his desire to ascertain jurisdiction. The mention of Galilee is significant because it suggests that if Jesus was indeed from Galilee, then Herod Antipas, the tetrarch of that region, would have authority over Him. This reflects Pilate's attempt to navigate the political complexities of the situation while also seeking a way to avoid making a decision regarding Jesus' fate.

#### **Luke 23:7**

**“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.”**

Pilate's decision to send Jesus to Herod demonstrates his strategic thinking. By transferring Jesus to Herod, Pilate not only shifts responsibility but also seeks to appease the Jewish leaders and the crowd. This action highlights the political maneuvering involved in the trial of Jesus and underscores the lack of genuine justice in these proceedings. It is noteworthy that Herod was in Jerusalem during this time, which allowed for this transfer without delay.

#### **Luke 23:8**

**“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.”**

Herod's excitement upon seeing Jesus reveals his curiosity and interest in the miraculous works attributed to Him. However, this interest is superficial; rather than seeking truth or understanding Jesus' message, Herod desires entertainment through miracles. This reflects a broader theme within the Gospels where individuals seek signs rather than faith or repentance.

#### **Luke 23:9**

**“Then he questioned with him in many words; but he answered him nothing.”**

Despite Herod's eagerness to engage with Jesus and ask numerous questions, Jesus remains silent. This silence can be interpreted as a profound statement about His mission and purpose. It signifies that He does not engage with those who approach Him out of mere curiosity or mockery rather than sincere inquiry. This moment emphasizes the futility of seeking signs without genuine faith.

### **Luke 23:10**

**“And the chief priests and scribes stood and vehemently accused him.”**

The presence of the chief priests and scribes adds tension to this scene as they actively accuse Jesus before Herod. Their vehement accusations reflect their determination to see Jesus condemned regardless of His innocence. This verse illustrates their role as antagonists in this narrative and highlights their influence over both public opinion and political decisions regarding Jesus' fate.

In summary, these verses depict a critical moment in the trial of Jesus where political maneuvering takes precedence over justice. Pilate attempts to evade responsibility by sending Jesus to Herod, who is more interested in spectacle than substance. The silence of Jesus amidst accusations serves as a powerful testament to His character and mission.

### **Verse Commentary on Luke 23:11-15 (KJV)**

#### **Luke 23:11**

**“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.”**

In this verse, we see Herod Antipas, the tetrarch of Galilee, who had long desired to see Jesus. When presented with Him, Herod does not take the situation seriously. Instead of conducting a fair examination or showing any respect for Jesus' identity as the Messiah, he treats Him with contempt. The phrase “set him at nought” indicates that Herod regarded Jesus as insignificant or worthless. The mocking and arraying Jesus in a “gorgeous robe” signifies an attempt to ridicule Him as a false king. This act of mockery highlights the disdain that political leaders had for Jesus during His trial.

#### **Luke 23:12**

**“And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.”**

This verse reveals a significant political development; despite their previous animosity, Pilate and Herod become allies through their shared disdain for Jesus. Their friendship is forged not out of mutual respect but rather through their collective rejection of Christ. This alliance underscores how political figures can unite against a common perceived threat, even if they have been adversaries in the past. It also illustrates how the trial of Jesus serves to fulfill prophetic scripture regarding the opposition He would face from rulers.

#### **Luke 23:13**

**“And Pilate, when he had called together the chief priests and the rulers and the people,”**

Here we see Pilate taking action by gathering all relevant parties—the chief priests, rulers, and people—to address the accusations against Jesus collectively. This assembly indicates Pilate's attempt to maintain order while navigating through this politically charged situation. By calling them together publicly, he aims to demonstrate transparency in his dealings with this case.

#### **Luke 23:14**

**“And 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:”**

Pilate addresses the gathered crowd by reiterating their accusations against Jesus—claiming that He was misleading or “perverting” the people. However, he immediately counters these claims by stating that after examining Jesus himself, he finds no fault in Him concerning any charges brought forth. This declaration emphasizes Pilate’s recognition of Jesus’ innocence amidst overwhelming pressure from religious leaders and public sentiment.

#### **Luke 23:15**

**“No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him.”**

In this concluding verse of this section, Pilate reinforces his earlier statement about finding no fault in Jesus by referencing Herod’s examination as well. By stating “nothing worthy of death is done unto him,” Pilate emphasizes that both he and Herod agree on Jesus’ innocence. This acknowledgment serves to highlight the injustice being perpetrated against an innocent man due to external pressures from those seeking His condemnation.

In summary, these verses illustrate a critical moment in the trial of Jesus where political maneuvering takes precedence over justice. Both Pilate and Herod recognize His innocence yet fail to act upon it due to fear of public opinion and desire for self-preservation.

#### **Verse Commentary on Luke 23:16-20 (KJV)**

#### **Luke 23:16**

**“And he said unto them, It is necessary that I release one unto you at the feast.”**

In this verse, Pilate acknowledges a customary practice during the Passover feast where a prisoner would be released. This tradition was likely intended to appease the Jewish populace and foster goodwill between the Roman authorities and the people. Pilate’s statement indicates his intention to follow this tradition, hoping it would provide an opportunity for Jesus’ release.

#### **Luke 23:17**

**“(For of necessity he must release one unto them at the feast.)”**

This parenthetical note emphasizes the obligation Pilate felt to adhere to this custom. The phrase “of necessity” suggests that Pilate was bound by tradition and perhaps by political expediency to offer a choice of release. It also highlights Pilate’s awareness of the situation’s gravity; he is trying to navigate between his role as governor and his desire to do what is just.

#### **Luke 23:18**

**“And they cried out all at once, saying, Away with this man, and release unto us Barabbas.”**

The crowd’s response is immediate and unified in their demand for Barabbas’ release instead of Jesus. The phrase “Away with this man” reflects their rejection of Jesus, showcasing how quickly public opinion can turn against someone who was previously celebrated. Barabbas, described as a criminal involved in insurrection and murder, represents a stark contrast to Jesus’ character and mission.

### **Luke 23:19**

**“(Who for a certain sedition made in the city, and for murder, was cast into prison.)”**

This verse provides context about Barabbas’ crimes—sedition and murder—which underscores the irony of the crowd’s choice. They prefer a known criminal over an innocent man who had committed no crime deserving death. This choice reflects not only their misunderstanding of Jesus’ mission but also their willingness to embrace violence over peace.

### **Luke 23:20**

**“Pilate therefore, willing to release Jesus, spake again to them.”**

Here we see Pilate’s internal conflict; despite recognizing Jesus’ innocence and wanting to set Him free, he feels pressured by the crowd’s demands. His repeated attempts to persuade them indicate his reluctance to condemn an innocent man while simultaneously trying to maintain order among a volatile crowd.

In summary, these verses illustrate a pivotal moment in the trial of Jesus where public sentiment sways heavily against Him despite His innocence. The choice between releasing Jesus or Barabbas serves as a profound commentary on human nature—how fear and mob mentality can lead individuals away from justice towards chaos.

## **Verse Commentary on Luke 23:21-25 (KJV)**

### **Luke 23:21**

**“And they cried, saying, Crucify him, crucify him.”**

In this verse, we see the intensity of the crowd’s demand for Jesus’ crucifixion. The repetition of “crucify him” emphasizes their fervor and determination to see Him executed. This outcry reflects not only the influence of the religious leaders who had incited the crowd but also a collective rejection of Jesus as the Messiah. The use of the word “crucify” indicates a desire for a particularly brutal form of execution, which was reserved for the most heinous criminals in Roman law.

### **Luke 23:22**

**“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.”**

Here, Pilate makes a final appeal to reason. He questions the crowd about what crime Jesus has committed that warrants such a severe punishment. Pilate’s insistence that he finds “no cause of death” highlights his recognition of Jesus’ innocence. His proposal to “chastise him” suggests that he is attempting to appease both the crowd and his own conscience by offering a lesser punishment instead of execution. This moment illustrates Pilate’s internal conflict; he understands that condemning an innocent man is unjust yet feels pressured by public opinion.

### **Luke 23:23**

**“And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.”**

The phrase “instant with loud voices” indicates that the crowd became increasingly aggressive in their

demands. Their insistence showcases how mob mentality can overpower rational discourse. The mention of “the chief priests” reveals their pivotal role in manipulating public sentiment against Jesus. Their influence over the crowd demonstrates how religious authority can sway popular opinion, leading to tragic outcomes.

#### **Luke 23:24**

**“And Pilate gave sentence that it should be as they required.”**

In this verse, we see Pilate ultimately capitulating to the demands of the crowd despite his personal belief in Jesus’ innocence. His decision represents a failure to uphold justice due to fear and political pressure. This moment marks a significant turning point where moral integrity is sacrificed for expediency, illustrating how leaders can be swayed by public outcry rather than principles.

#### **Luke 23:25**

**“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.”**

This verse contrasts Barabbas—a known criminal guilty of sedition and murder—with Jesus—an innocent man condemned without just cause. The choice made by the people underscores their rejection of righteousness in favor of rebellion and violence. By releasing Barabbas instead of Jesus, Pilate inadvertently fulfills prophetic scripture regarding Christ’s suffering while highlighting humanity’s propensity to choose sin over salvation.

In summary, these verses collectively illustrate themes of injustice, mob mentality, and moral compromise within leadership during one of history’s most pivotal moments—the trial and condemnation of Jesus Christ.

#### **Verse Commentary on Luke 23:26-30 (KJV)**

**Luke 23:26 - Simon Carries the Cross** **“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.”**

In this verse, we see the moment when Jesus is being led to His crucifixion. The Roman soldiers compel Simon of Cyrene to carry the cross for Jesus. This act highlights both the physical burden that Jesus was enduring and the fulfillment of prophecy regarding suffering. Simon’s background as a Cyrenian indicates that he was likely a foreigner in Jerusalem for Passover. The act of carrying the cross symbolizes not only physical support but also an involuntary participation in Jesus’ suffering.

**Luke 23:27 - The Mourning Women** **“And there followed him a great company of people, and of women, which also bewailed and lamented him.”**

This verse introduces a multitude following Jesus to Calvary, emphasizing the public nature of His trial and execution. Among them are women who mourn for Him. Their lamentation reflects genuine sorrow for Jesus’ fate and serves as a poignant contrast to the indifference shown by many others involved in His trial. It illustrates how some individuals recognized the gravity of what was happening while others were caught up in political machinations.



**Luke 23:28 - Jesus Addresses the Daughters of Jerusalem** “But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.”

Here, Jesus turns His attention to the mourning women and offers profound words of comfort mixed with warning. He instructs them not to weep for Him but rather for themselves and their children. This statement carries significant weight; it suggests that greater calamities are ahead for Jerusalem due to its rejection of Him as Messiah. By addressing them as “Daughters of Jerusalem,” He invokes a sense of collective identity among those who have turned away from God’s truth.

**Luke 23:29 - A Prophetic Warning** “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.”

In this prophetic utterance, Jesus speaks about future tribulations that will befall Jerusalem. The phrase “Blessed are the barren” is shocking within Jewish culture where motherhood is highly valued; it indicates that during times of extreme distress—such as sieges or famines—childbearing would be seen as a curse rather than a blessing. This foreshadows events leading up to 70 AD when Jerusalem faced destruction by Roman forces.

**Luke 23:30 - The Cry for Covering** “Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.”

This verse echoes sentiments found in prophetic literature regarding judgment day scenarios where people seek escape from divine wrath. The imagery here suggests desperation among those facing impending doom; they would prefer death over facing their circumstances brought about by their rejection of Christ. It emphasizes humanity’s instinctive desire to hide from judgment rather than repent.

**Conclusion** The verses from Luke 23:26-30 encapsulate critical moments leading up to Christ’s crucifixion while providing deep insights into human emotions surrounding suffering and impending judgment. They serve as both historical account and spiritual warning about recognizing one’s state before God.

## Verse Commentary on Luke 23:31-35 (KJV)

### Contextual Background

Luke 23:31-35 occurs during the narrative of Jesus’ crucifixion. This passage is significant as it reflects Jesus’ prophetic insight into the fate of Jerusalem and the people who reject Him. The verses illustrate a poignant moment where Jesus addresses the women who mourn for Him, emphasizing the gravity of their situation and foreshadowing the coming judgment upon Jerusalem.

**Verse 31: “For if they do these things in a green tree, what shall be done in the dry?”**

In this verse, Jesus uses a metaphor to convey a profound truth about judgment and suffering. The “green tree” symbolizes innocence and life, representing Himself as He is being led to crucifixion despite His righteousness. Conversely, the “dry” refers to those who are spiritually barren or

unrepentant. Jesus implies that if such suffering can occur to one who is innocent (the green tree), then what will happen to those who are guilty (the dry)? This rhetorical question serves as a warning about the impending destruction that awaits Jerusalem due to its rejection of Him.

**Verse 32: “And there were also two other, malefactors, led with him to be put to death.”**

This verse introduces two criminals who are being led alongside Jesus for execution. The inclusion of these malefactors highlights the injustice of Jesus’ situation; He is being treated as a common criminal despite His innocence. This sets up a contrast between Jesus and those deserving punishment, further emphasizing His role as the sinless sacrifice.

**Verse 33: “And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.”**

The mention of Calvary (or Golgotha) signifies the location of Jesus’ crucifixion. The term means “place of a skull,” indicating both its grim purpose and perhaps its appearance. The act of crucifixion itself is described succinctly here; it was a brutal method of execution reserved for criminals. By specifying that one malefactor was on His right and another on His left, Luke underscores Jesus’ position among sinners while simultaneously fulfilling prophecy regarding His association with transgressors (Isaiah 53:12).

**Verse 34: “Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.”**

In this powerful verse, we witness Jesus’ profound compassion even in His agony. His plea for forgiveness towards those executing Him reveals His divine nature and mission—to seek reconciliation rather than retribution. The phrase “for they know not what they do” indicates that their actions stem from ignorance rather than outright malice; this reflects God’s mercy even in judgment.

The latter part of this verse describes how soldiers divided His garments by casting lots—a fulfillment of Psalm 22:18—demonstrating further humiliation inflicted upon Him during His crucifixion.

**Verse 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.”**

This verse captures a scene filled with mockery and scorn directed at Jesus from various groups present at His crucifixion. The phrase “stood beholding” suggests that many were merely spectators to this tragic event without understanding its significance. The rulers’ taunts highlight their disbelief in Jesus’ identity as Messiah; they challenge Him to prove Himself by saving Himself if He truly is “the chosen of God.” This mockery illustrates their hardened hearts and refusal to recognize who He truly was.

### **Conclusion**

In summary, Luke 23:31-35 encapsulates themes of prophecy fulfillment, mercy amidst suffering, and human rejection of divine truth. It serves as both a historical account and theological reflection on Christ’s sacrificial death.

## Verse Commentary on Luke 23:36-40 (KJV)

### Introduction to the Passage

In this passage, we find ourselves at the crucifixion of Jesus Christ, where He is mocked and derided by those present. This moment is significant as it highlights the fulfillment of prophecy, the nature of human sinfulness, and the contrasting responses to Jesus' suffering.

### Verse 36: "And the soldiers also mocked him, coming to him, and offering him vinegar,"

This verse introduces the soldiers who were tasked with carrying out the crucifixion. Their mocking behavior reflects a common practice among Roman soldiers who often treated condemned prisoners with disdain. The act of offering vinegar can be understood in two ways: first, it was a cheap drink that could quench thirst; second, it served as an insult to Jesus' dignity. The vinegar symbolizes not only physical suffering but also emotional torment as they belittled Him during His greatest hour of need.

### Verse 37: "And saying, If thou be the king of the Jews, save thyself."

Here, the soldiers challenge Jesus' identity as King. This taunt echoes earlier accusations made by religious leaders who questioned His authority and messianic claims. The phrase "save thyself" indicates their disbelief in His power and reinforces their mockery. They fail to recognize that true kingship involves self-sacrifice rather than self-preservation. This statement also foreshadows Jesus' ultimate purpose—His willingness to sacrifice Himself for humanity's salvation rather than save Himself from death.

### Verse 38: "And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS."

The inscription above Jesus serves multiple purposes: it identifies Him in three languages—Greek for the Gentiles, Latin for Roman citizens, and Hebrew for Jewish people—emphasizing that His message transcends cultural boundaries. Ironically, while intended as a mockery by Pilate to ridicule Jesus' claim to kingship, this proclamation reveals a profound truth about His identity. It fulfills Old Testament prophecies regarding the Messiah's reign and highlights that even in mockery, God's truth prevails.

### Verse 39: "And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us."

In this verse, one of the criminals crucified alongside Jesus joins in on the mocking. His words reflect skepticism about Jesus' identity as Christ (the Anointed One). The request "save thyself and us" suggests a desire for immediate deliverance from their dire situation rather than recognition of Jesus' spiritual mission. This moment contrasts sharply with another criminal's later acknowledgment of Jesus' innocence and divinity (as seen in verses following this passage), illustrating varied human responses to suffering.

**Verse 40: “But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?”**

The second malefactor’s response serves as a pivotal moment in this narrative. He rebukes his fellow criminal for his lack of reverence toward God while facing judgment himself. This acknowledgment signifies a turning point; he recognizes both their guilt and Jesus’ innocence. The question posed emphasizes an awareness of divine justice even amidst their punishment—a stark contrast to those mocking Jesus without understanding their own fate.

### **Conclusion**

This passage encapsulates themes of mockery versus reverence and highlights differing responses to Christ during His crucifixion. It serves as a reminder that even in moments of profound suffering and humiliation for Christ, there are glimpses of faith emerging from unexpected places.

### **Verse Commentary on Luke 23:41-45 (KJV)**

**Verse 41: “And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.”**

In this verse, one of the criminals crucified alongside Jesus acknowledges his guilt and the justice of his punishment. The phrase “we indeed justly” indicates a recognition of personal wrongdoing and acceptance of the consequences that come with it. This criminal contrasts his own situation with that of Jesus, declaring, “but this man hath done nothing amiss.” This statement highlights the innocence of Jesus in stark contrast to the guilt of the criminal, emphasizing that Jesus is being punished unjustly. The acknowledgment serves as a moment of repentance and recognition of Christ’s righteousness.

**Verse 42: “And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.”**

Here, the same criminal turns to Jesus in faith, addressing Him as “Lord.” This title signifies an acknowledgment of Jesus’ authority and divinity. The request to be remembered when Jesus comes into His kingdom reflects a belief in Jesus’ kingship and an understanding that He has a kingdom beyond this earthly life. It shows a profound faith in Jesus’ ability to grant salvation even at the point of death. The plea for remembrance indicates a desire for mercy and hope for redemption.

**Verse 43: “And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.”**

Jesus responds to the criminal’s request with assurance and promise. The phrase “Verily I say unto thee” emphasizes the truthfulness and certainty of His words. By saying “To day shalt thou be with me in paradise,” Jesus assures the repentant criminal that he will experience immediate fellowship with Him after death. The term “paradise” suggests a place of bliss and rest, often interpreted as heaven or a state of eternal communion with God. This response illustrates the theme of grace—salvation is offered freely to those who believe, regardless of their past actions.

**Verse 44: “And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.”**

This verse marks a significant moment during the crucifixion. The reference to “the sixth hour” indicates noon (12 PM), while “the ninth hour” refers to 3 PM. The darkness covering all the earth during these hours symbolizes divine judgment and mourning over Christ’s suffering. It serves as an indication that something monumental is occurring; it reflects both cosmic significance and spiritual implications regarding Christ’s sacrifice for humanity’s sins.

**Verse 45: “And the sun was darkened, and the veil of the temple was rent in the midst.”**

The first part reiterates what was mentioned previously about darkness enveloping creation during Christ’s crucifixion—this time specifying that “the sun was darkened.” This supernatural event underscores God’s displeasure at sin and foreshadows Christ’s impending death as an atonement for sin. The second part mentions “the veil of the temple was rent in the midst,” which signifies access to God being opened through Christ’s sacrifice. In Jewish tradition, this veil separated the Holy Place from the Most Holy Place within the temple—a place where God’s presence dwelled. Its tearing symbolizes that through Christ’s death, believers can now approach God directly without needing intermediaries.

In summary, these verses encapsulate themes such as repentance, faith in Christ’s authority, immediate salvation through grace, divine judgment during crucifixion events, and restored access to God through Christ’s sacrificial act.

### **Verse Commentary on Luke 23:46-50 (KJV)**

#### **Luke 23:46**

**“And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.”**

In this verse, we see the culmination of Jesus’ suffering and His final words before death. The phrase “cried with a loud voice” indicates that despite His physical torment, Jesus maintained the strength to speak powerfully. This is significant because it demonstrates His control over the situation; He was not merely a victim of circumstances but was actively choosing the moment of His departure from earthly life.

The invocation of “Father” highlights the intimate relationship between Jesus and God. It reflects trust and submission as He entrusts His spirit to God’s care. The phrase “into thy hands I commend my spirit” echoes Psalm 31:5, which emphasizes reliance on God even in times of distress. By using this expression, Jesus affirms His faith in God’s sovereignty and goodness.

The concluding part of the verse, “he gave up the ghost,” signifies that Jesus voluntarily surrendered His life. The Greek term used here implies an active choice rather than a passive occurrence. This aligns with John 10:18 where Jesus states that He has authority to lay down His life and take it up again. Thus, this moment is not just an end but also a fulfillment of divine purpose.

**Luke 23:47**

**“Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.”**

The centurion’s reaction serves as a powerful testimony to Jesus’ character and mission. As a Roman officer responsible for overseeing executions, his declaration that “this was a righteous man” indicates an acknowledgment of Jesus’ innocence amidst the accusations against Him. The phrase “glorified God” suggests that witnessing Jesus’ death led him to recognize something divine about Christ’s nature or mission.

This moment also reflects the broader theme in Luke’s Gospel regarding how outsiders—like Gentiles—recognize truth about Jesus when many within Israel fail to do so. The centurion’s statement can be seen as an affirmation of faith from someone who would typically be viewed as an enemy or outsider to Jewish beliefs.

**Luke 23:48**

**“And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.”**

This verse captures the emotional response of those who witnessed the crucifixion. Their act of “smote their breasts” signifies deep sorrow and repentance for what they have witnessed—the unjust execution of an innocent man. This physical gesture is culturally associated with mourning and grief in biblical texts.

The phrase “returned” implies that these individuals left with a changed perspective; they were moved by what they had seen and perhaps began to question their previous beliefs or actions regarding Jesus. This collective reaction underscores the impact of Christ’s sacrifice on those present at Calvary.

**Luke 23:49**

**“But all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.”**

Here we see a contrast between those who mourned at a distance versus those who may have been involved in condemning Him earlier. The mention of “his acquaintance” refers to close followers who had been with Him throughout His ministry but now find themselves helplessly watching from afar during His suffering.

The inclusion of “the women that followed him from Galilee” highlights their loyalty amidst despair while also emphasizing women’s roles in early Christianity—a theme prevalent throughout Luke’s Gospel. Their presence signifies support for Jesus even in death while illustrating their courage compared to others who abandoned Him during His trial.

**Luke 23:50**

**“And behold, there was a man named Joseph, a counsellor; and he was a good man, and a just.”**

This verse introduces Joseph of Arimathea as a significant figure following Christ’s death. Described as “a good man” and “just,” Joseph stands out among those who condemned Jesus. As one who served

on the council (Sanhedrin), his character contrasts sharply with other leaders who sought Christ's death.

His designation as "a counsellor" indicates his high social standing yet also suggests potential conflict between his beliefs about justice and righteousness versus prevailing opinions among his peers regarding Jesus' fate. This sets up Joseph as someone who will play an essential role in ensuring proper burial for Christ—a crucial act reflecting honor towards Jesus after His death.

In summary:

1. **Jesus' Final Words:** Emphasizes trust in God.
2. **Centurion's Declaration:** Acknowledges Christ's righteousness.
3. **Witnesses' Mourning:** Reflects sorrow for injustice.
4. **Joseph's Introduction:** Highlights integrity amidst corruption.

### Verse Commentary on Luke 23:51-56 (KJV)

#### Luke 23:51

**“(The same had not consented to the counsel and deed of them;) he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God.”**

In this verse, we are introduced to Joseph of Arimathea, described as a man who did not agree with the decision made by the Sanhedrin to condemn Jesus. His dissent highlights his character as a righteous individual amidst a corrupt council. The mention of him being from Arimathea, a city in Judea, adds geographical context. Importantly, Joseph is portrayed as someone who was waiting for the kingdom of God, indicating his faith and hope in God's promises regarding redemption and salvation.

#### Luke 23:52

**“This man went unto Pilate, and begged the body of Jesus.”**

Joseph's boldness is evident here; he approaches Pilate to request Jesus' body. This act is significant because it shows his willingness to identify with Jesus publicly at a time when fear and opposition were rampant among other Jewish leaders. By asking for Jesus' body, Joseph risks his own reputation and standing within the Sanhedrin.

#### Luke 23:53

**“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.”**

Joseph's actions demonstrate great care and respect for Jesus' body. The use of linen indicates proper burial customs consistent with Jewish tradition. The sepulchre being new and unused signifies that this burial was unique; it would be reserved for someone special—Jesus Himself. This detail foreshadows His resurrection since He would rise from this very tomb.

#### **Luke 23:54**

**“And that day was the preparation, and the sabbath drew on.”**

This verse situates these events within the timeline of Jewish customs. The “preparation” refers to the day before the Sabbath when Jews would prepare for rest by completing all necessary work. The urgency in Joseph’s actions reflects both respect for Jesus and adherence to Jewish law regarding Sabbath observance.

#### **Luke 23:55**

**“And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.”**

The mention of women following Joseph emphasizes their role as witnesses to these events. Their presence indicates loyalty to Jesus even in death. Observing where He was laid is crucial because they would later return to anoint His body after the Sabbath (as noted in subsequent verses), thus playing an essential part in the resurrection narrative.

#### **Luke 23:56**

**“And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.”**

This verse concludes this section by showing that these women were committed to honoring Jesus even after His death. Their preparation of spices indicates their intention to perform burial rites properly according to Jewish customs. However, their resting on the Sabbath demonstrates obedience to God’s commandments while highlighting their anticipation for what would happen next—the resurrection.

In summary, these verses collectively illustrate themes of faithfulness amid adversity (Joseph), respect for tradition (the women), urgency in fulfilling duties (Joseph’s request), and adherence to religious laws (Sabbath observance). They set up a poignant contrast between death and impending resurrection.

### **CHAPTER 24:**

#### **Verse Commentary on Luke 24:1-5 (KJV)**

**1. “Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.”**

In this opening verse, we see that it is “the first day of the week,” which is significant as it marks the day of Jesus’ resurrection. The phrase “very early in the morning” indicates a sense of urgency and devotion among the women who were followers of Jesus. They came to the sepulchre not only to pay their respects but also to complete the burial process by anointing Jesus’ body with spices. This act reflects their love and reverence for Him, as well as adherence to Jewish customs regarding burial practices.



The mention of “certain others with them” emphasizes that these women were not alone in their mission; they were part of a community of believers who shared in their grief and devotion. This collective action serves to highlight the importance of community in times of mourning and remembrance.

## **2. “And they found the stone rolled away from the sepulchre.”**

Upon arriving at the tomb, these women encountered a remarkable sight: “the stone rolled away.” The stone was typically large and heavy, designed to seal tombs securely. Its removal signifies a miraculous event; it was not merely moved aside by human effort but rather indicates divine intervention. This detail sets up a contrast between human expectation—where one would expect to find a sealed tomb—and divine reality—the empty tomb that signifies resurrection.

The rolling away of the stone is crucial because it allows access for those seeking to understand what has happened. It also serves as a physical representation of Jesus overcoming death—an essential theme in Christian theology.

## **3. “And they entered in, and found not the body of the Lord Jesus.”**

The women’s entry into the tomb reveals their determination and courage despite their initial fear or confusion about finding it empty. Their discovery that “they found not the body” underscores one of Christianity’s central tenets: Jesus’ resurrection from the dead. The absence of His body raises profound questions about what has transpired and sets into motion a series of events that will lead to further revelations about His resurrection.

This moment is pivotal; it transitions from despair over His death to hope for new life. The phrase “the Lord Jesus” acknowledges His authority and divinity, reinforcing that this event is not just about loss but about victory over death.

## **4. “And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments;”**

The women’s perplexity illustrates their confusion and disbelief at finding an empty tomb when they expected to find Jesus’ body. Their emotional state reflects genuine human reaction—shock mixed with hope—as they grapple with this unexpected reality.

The appearance of “two men” dressed in shining garments introduces angelic beings into this narrative. Their presence signifies divine communication and reassurance amidst uncertainty. The term “shining” suggests purity and glory associated with heavenly beings, emphasizing that something extraordinary is occurring.

## **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?”**

Fear often accompanies encounters with divine or supernatural beings; thus, it’s natural for these women to react by bowing down before these angels. Their question—“Why seek ye the living among

the dead?”—is both rhetorical and profound; it challenges conventional understanding regarding life and death.

This statement serves multiple purposes: it affirms Jesus’ resurrection (“the living”) while simultaneously rebuking any notion that He could be found among those who are deceased (“the dead”). It invites reflection on where one seeks truth and meaning—in places filled with despair or within faith’s promise of life beyond death.

Overall, these verses set up a powerful narrative transition from mourning to joy through revelation—the cornerstone upon which Christian faith rests.

### **Verse Commentary on Luke 24:6-10 (KJV)**

#### **Verse 6: “He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,”**

In this verse, the angelic proclamation serves as a pivotal moment in the resurrection narrative. The phrase “He is not here, but is risen” emphasizes the reality of Jesus’ resurrection and confirms that He has conquered death. The angels remind the women that they should recall Jesus’ teachings about His impending death and resurrection. This call to remembrance indicates that Jesus had previously foretold these events, which underscores the fulfillment of prophecy and His divine nature. The reference to “Galilee” connects this event back to earlier moments in Jesus’ ministry, reinforcing continuity in His message.

#### **Verse 7: “Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.”**

Here, the angels reiterate Jesus’ own words regarding His fate. The term “Son of man” reflects Jesus’ humility and identification with humanity while also alluding to His messianic role. The phrase “must be delivered” indicates that these events were part of a divine plan rather than mere happenstance. By stating that He would be “crucified,” it highlights the brutal reality of His suffering at the hands of sinners—those who acted against Him out of malice or ignorance. Finally, mentioning “the third day rise again” encapsulates the core message of Christian faith—the resurrection as a triumphant victory over sin and death.

#### **Verse 8: “And they remembered his words,”**

This verse marks a significant turning point for the women. Upon hearing the angels’ reminder, they recall Jesus’ predictions about His death and resurrection. This act of remembering signifies an awakening to faith; it transforms their despair into hope as they begin to understand that what seemed like an end was actually a new beginning. It illustrates how crucial it is for believers to hold onto Christ’s teachings during times of confusion or sorrow.

**Verse 9: “And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.”**

The women’s response demonstrates their immediate obedience to share this miraculous news with others. Their return from the sepulchre signifies not only physical movement but also a spiritual transition from mourning to proclaiming joyfully about Christ’s resurrection. By addressing “the eleven,” it acknowledges that Judas Iscariot is no longer among them due to his betrayal and subsequent demise. The mention of “all the rest” suggests that there were other followers present who needed to hear this life-changing news.

**Verse 10: “It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.”**

This verse identifies specific women who played crucial roles in witnessing and proclaiming Christ’s resurrection. Mary Magdalene is often highlighted for her close association with Jesus; Joanna’s mention indicates her prominence among those who supported Jesus’ ministry; Mary, mother of James (likely James the Less), adds further credibility by connecting familial ties within early Christianity. The inclusion of “other women” emphasizes that multiple witnesses corroborated this extraordinary event—a vital aspect when establishing truth in historical accounts.

In summary, Luke 24:6-10 presents a powerful account where angelic beings affirm Christ’s resurrection while reminding His followers of His prophetic words. This passage highlights themes such as remembrance, obedience in sharing good news, and women’s vital roles in early Christianity.

### **Verse Commentary on Luke 24:11-15 (KJV)**

#### **Luke 24:11**

**“And their words seemed to them as idle tales, and they believed them not.”**

In this verse, we see the reaction of the apostles to the report given by the women who had visited the empty tomb. The term “idle tales” suggests that the apostles viewed the women’s testimony as nonsensical or frivolous. This reflects a common cultural attitude of the time where women’s testimonies were often not taken seriously. The disbelief of the apostles highlights their skepticism and lack of understanding regarding Jesus’ resurrection, despite having been forewarned about it during His ministry.

#### **Luke 24:12**

**“Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.”**

Here we see Peter’s immediate response to the news from the women. His action of running signifies a sense of urgency and perhaps a desire to verify for himself what had been reported. The phrase “stooping down” indicates that he had to lower himself to look into the tomb, emphasizing both his eagerness and humility in seeking truth. The sight of “the linen clothes laid by themselves” is significant; it suggests that Jesus’ body did not simply vanish but rather left behind evidence of His

resurrection. Peter’s departure “wondering in himself” indicates a mixture of confusion and contemplation about what he had just witnessed.

#### **Luke 24:13**

**“And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.”**

This verse introduces another narrative thread where two disciples are traveling to Emmaus on the same day as Jesus’ resurrection. The mention of “two of them” implies they were part of Jesus’ broader circle of followers. The distance described as “about threescore furlongs,” equivalent to approximately seven miles, sets up a physical journey that parallels their spiritual journey from despair to hope as they encounter Jesus along the way.

#### **Luke 24:14**

**“And they talked together of all these things which had happened.”**

The conversation between these two disciples reflects their deep concern and confusion over recent events—the crucifixion and now reports of an empty tomb. Their dialogue serves as an important narrative device that allows for reflection on their understanding (or misunderstanding) of Jesus’ mission and resurrection.

#### **Luke 24:15**

**“And it came to pass, that while they communed together and reasoned, Jesus himself drew near, and went with them.”**

This verse marks a pivotal moment in the narrative where Jesus joins these disciples on their journey. The phrase “commune together” indicates an intimate discussion filled with emotion and inquiry. The fact that “Jesus himself drew near” emphasizes His active role in revealing Himself post-resurrection. It also illustrates how He meets individuals in their moments of doubt or confusion—offering companionship and guidance.

In summary, these verses illustrate themes of disbelief among Jesus’ closest followers despite prior warnings about His resurrection. They also highlight personal journeys toward understanding faith through encounters with Christ.

### **Verse Commentary on Luke 24:16-20 (KJV)**

#### **Verse 16: “But their eyes were holden that they should not know him.”**

In this verse, we see a significant moment where the two disciples traveling to Emmaus are unable to recognize Jesus. The phrase “their eyes were holden” suggests a divine intervention or a temporary blinding of their perception. This could imply that God wanted them to express their feelings and thoughts freely without the immediate influence of recognizing Jesus. It emphasizes the theme of spiritual blindness that can occur even in the presence of truth. The inability to recognize Jesus also serves as a metaphor for the broader human condition—how people can be surrounded by evidence of Christ’s resurrection yet remain unaware or unconvinced.

**Verse 17: “And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?”**

Here, Jesus engages the disciples in conversation by asking about their discussion. His question is both gentle and probing, inviting them to express their sorrow and confusion regarding recent events—the crucifixion and death of Jesus. The use of “what manner of communications” indicates an interest in their emotional state and highlights the depth of their despair. This interaction illustrates how Jesus meets individuals in their moments of sadness and encourages open dialogue about their struggles.

**Verse 18: “And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?”**

Cleopas responds with surprise at Jesus’ apparent ignorance regarding recent events in Jerusalem. His rhetorical question underscores how widely known the crucifixion was among those who lived in or near Jerusalem at that time. Cleopas’ reaction reflects a common human tendency to assume that others share our knowledge and experiences. This moment also sets up an opportunity for Jesus to reveal deeper truths about Himself and His mission.

**Verse 19: “And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:”**

Jesus continues to play along with their conversation by asking for clarification on what they mean by “things.” This allows Cleopas to articulate his understanding of who Jesus was—a prophet recognized for His powerful deeds and teachings. By referring to Jesus as “a prophet mighty in deed and word,” Cleopas acknowledges Jesus’ authority but does not yet grasp His full identity as the Messiah or Son of God. This distinction is crucial because it highlights how even those close to Him may have limited understanding.

**Verse 20: “And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.”**

In this verse, Cleopas recounts the events leading up to Jesus’ death, emphasizing betrayal by religious leaders—the chief priests—and highlighting the gravity of what occurred through his use of “condemned” and “crucified.” This statement reflects both disappointment and confusion among His followers regarding why such an unjust fate befell someone they believed was sent from God. It encapsulates the emotional turmoil experienced by those who had hoped for redemption through Jesus but witnessed His brutal execution instead.

In summary, these verses illustrate a profound moment where two disciples grapple with grief while unknowingly conversing with the resurrected Christ. Their initial inability to recognize Him symbolizes broader themes of spiritual blindness while setting up a narrative arc toward revelation.

## Verse Commentary on Luke 24:21-25 (KJV)

### Luke 24:21

**“But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.”**

In this verse, Cleopas expresses a deep sense of disappointment and confusion regarding the events surrounding Jesus’ crucifixion. The phrase “we trusted” indicates that there was a strong expectation among the disciples that Jesus was indeed the Messiah who would redeem Israel. This reflects their understanding of the Messiah’s role as a liberator, someone who would free them from oppression, particularly from Roman rule. However, with Jesus’ death, their hopes seem dashed.

The mention of “the third day” is significant because it alludes to Jesus’ own predictions about His resurrection on the third day after His death (see Luke 9:22). This statement reveals that despite having heard Jesus’ teachings about His resurrection, Cleopas and his companion still struggle to comprehend its implications. Their use of past tense (“had been”) signifies a loss of hope and an acknowledgment that they feel abandoned in their expectations.

### Luke 24:22

**“Yea, and certain women also of our company made us astonished, which were early at the sepulchre;”**

Here, Cleopas refers to the women who visited the tomb early in the morning. The word “astonished” suggests that these women brought news that was unexpected and bewildering. They reported finding the tomb empty and claimed to have seen angels who announced that Jesus was alive. This testimony adds another layer of complexity to Cleopas’ feelings; while he acknowledges what the women said, it does not seem to alleviate his despair or change his understanding of what has occurred.

### Luke 24:23

**“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.”**

This verse emphasizes the incredibility of the women’s report. The phrase “they found not his body” underscores their initial shock upon discovering an empty tomb. The reference to “a vision of angels” implies a supernatural element to their experience but may also suggest skepticism on Cleopas’ part regarding whether such visions can be trusted as evidence for Jesus’ resurrection. The fact that they say “which said that he was alive” highlights their claim but also reflects how difficult it is for those who are grieving to accept such extraordinary news.

### Luke 24:24

**“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.”**

Cleopas mentions Peter and John (though unnamed here) who went to verify the women’s claims about finding an empty tomb. Their findings confirm what the women reported (“found it even so”), yet there remains a crucial absence—Jesus Himself (“but him they saw not”). This reinforces Cleopas’

sense of loss; even though there is evidence supporting the resurrection narrative through an empty tomb and angelic messages, without seeing Jesus personally, doubt lingers in their hearts.

#### **Luke 24:25**

**“Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!”**

In this verse, Jesus addresses Cleopas and his companion directly after hearing their account. The term “O fools” is a rebuke directed at their lack of understanding regarding Scripture’s prophecies about Him. By calling them “slow of heart,” He points out that their inability to believe stems more from emotional barriers than intellectual ones. They have failed to connect prophetic scripture with current events—the suffering Messiah foretold in texts like Isaiah 53—and thus remain trapped in disbelief despite having witnessed miraculous signs.

This passage serves as both a critique and an invitation for deeper faith based on scriptural truths rather than solely on personal experiences or expectations.

#### **Verse Commentary on Luke 24:26-30 (KJV)**

**Verse 26: “Ought not Christ to have suffered these things, and to enter into his glory?”**

In this verse, Jesus addresses the two disciples on the road to Emmaus, questioning their understanding of the necessity of His suffering. The phrase “Ought not” indicates that it was essential for the Messiah to endure suffering as part of God’s divine plan. This reflects a central theme in Christian theology: that suffering precedes glory. Jesus emphasizes that His passion was not an accident but a fulfillment of prophecy and divine purpose. The use of “these things” refers specifically to His crucifixion and death, which were necessary for redemption.

**Verse 27: “And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.”**

Here, Jesus takes the opportunity to teach the disciples by referencing the Hebrew Scriptures, starting with Moses (the Torah) and extending through all the prophets. The term “expounded” suggests a thorough explanation or interpretation of Scripture. This indicates that Jesus provided a comprehensive overview of how various passages pointed towards Him as the Messiah. It highlights the continuity between the Old Testament prophecies and their fulfillment in Christ’s life, death, and resurrection. This teaching moment underscores the importance of Scripture in understanding Jesus’ identity and mission.

**Verse 28: “And they drew nigh unto the village, whither they went: and he made as though he would have gone further.”**

As they approach Emmaus, Jesus appears to be preparing to continue on His journey rather than stay with them. This action serves multiple purposes; it creates an opportunity for them to invite Him in, demonstrating their hospitality and desire for fellowship. It also illustrates a common biblical motif

where God often allows individuals to express their faith or desire before revealing Himself fully. By feigning departure, Jesus tests their eagerness to know more about Him.

**Verse 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.”**

The disciples urge Jesus to stay with them due to the late hour. Their invitation reflects their growing realization that there is something special about this stranger who has been explaining Scripture so profoundly. The phrase “constrained him” implies urgency and earnestness in their request; they recognize a need for companionship and further teaching from Him. In response to their invitation, Jesus agrees to stay with them, illustrating His willingness to engage with those who seek Him.

**Verse 30: “And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.”**

In this climactic moment at dinner, Jesus performs an act reminiscent of what He did during the Last Supper—taking bread, blessing it (giving thanks), breaking it, and distributing it. This action symbolizes communion and fellowship but also serves as a revelation of His identity. As He breaks bread with them, their eyes are opened (as noted in verse 31), allowing them finally to recognize Him as the risen Lord. This moment signifies not only physical sustenance but spiritual nourishment through revelation.

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The commentary above provides an analysis of Luke 24:26-30 from various angles—contextual significance within scripture interpretation regarding suffering leading into glory; teaching methodology employed by Christ; relational dynamics illustrated through hospitality; culminating in recognition through shared meals which symbolize deeper spiritual truths.

#### **Verse Commentary on Luke 24:31-35 (KJV)**

**31 And their eyes were opened, and they knew him; and he vanished out of their sight.**

In this verse, the culmination of the disciples’ journey on the road to Emmaus reaches a pivotal moment. The phrase “their eyes were opened” signifies a divine revelation, where the two disciples finally recognize Jesus as their companion. This recognition is not merely physical but spiritual, indicating that their understanding has been enlightened by God. The act of Jesus vanishing from their sight emphasizes His divine nature and the miraculous aspect of His resurrection. It serves as a reminder that while He can be present with them in a tangible way, He also exists beyond human limitations.



**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?**

This verse reflects the profound impact that Jesus' words had on the disciples during their conversation. The expression "Did not our heart burn within us" conveys an intense emotional response to His teachings. The use of "burn" suggests a passionate stirring within them, indicative of both excitement and conviction as Jesus explained the Scriptures concerning Himself. This moment highlights the importance of Scripture in recognizing Christ's identity and mission. It underscores how engaging with God's Word can ignite faith and understanding in believers.

**33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them.**

Here we see immediate action taken by the two disciples following their encounter with Jesus. Their decision to "rise up" signifies urgency and eagerness to share their newfound understanding with others. The phrase "the same hour" indicates that they did not delay in spreading the good news of Christ's resurrection. Upon returning to Jerusalem, they find "the eleven gathered together," which emphasizes community among believers during this critical time after Jesus' resurrection.

**34 Saying, The Lord is risen indeed, and hath appeared to Simon.**

In this verse, we witness a declaration of faith from the two disciples as they affirm that "The Lord is risen indeed." This statement serves as a powerful proclamation of belief in Christ's resurrection—a central tenet of Christian faith. By mentioning that He "hath appeared to Simon," it connects their experience with Peter's encounter with the risen Christ earlier in the day (as noted in other Gospel accounts). This acknowledgment reinforces communal testimony regarding Jesus' resurrection.

**35 And they told what things were done in the way, and how he was known of them in breaking of bread.**

The final verse illustrates how sharing personal experiences strengthens faith within a community. The phrase "they told what things were done in the way" indicates that these disciples recounted their journey—both physically back to Jerusalem and spiritually through revelation—emphasizing storytelling as an essential aspect of faith-sharing among believers. The mention of being "known...in breaking of bread" points toward Eucharistic symbolism; it suggests that communion or fellowship is vital for recognizing Christ's presence among His followers.

In summary, these verses encapsulate themes such as revelation through Scripture, communal testimony about Christ's resurrection, immediate action based on faith experiences, and recognition through shared meals—elements foundational to early Christian belief.

## Verse Commentary on Luke 24:36-40 (KJV)

### Introduction to the Passage

In this passage, we find the resurrected Jesus appearing to His disciples. This moment is significant as it marks a pivotal point in the post-resurrection appearances of Christ, where He reassures His followers of His resurrection and provides them with tangible proof of His identity.

**Verse 36: “And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.”**

This verse sets the scene for a dramatic revelation. The phrase “as they thus spake” indicates that the disciples were discussing recent events, particularly the reports of Jesus’ resurrection from those who had encountered Him. Suddenly, Jesus appears among them without any prior announcement or physical entrance, emphasizing His divine nature and ability to transcend physical barriers.

The greeting “Peace be unto you” is significant; it serves both as a comfort and a reassurance. In Jewish culture, peace (Shalom) is a common greeting but here it carries deeper implications. It signifies not only a cessation of fear but also an invitation to experience the peace that comes from knowing Him—especially after their traumatic experiences surrounding His crucifixion.

**Verse 37: “But they were terrified and affrighted, and supposed that they had seen a spirit.”**

The reaction of the disciples is one of fear and confusion. Their initial response to seeing Jesus is not one of joy but terror; they are “terrified and affrighted.” This reaction underscores their disbelief and shock at witnessing someone they believed was dead now standing alive before them. The mention of them supposing they had seen a spirit reflects their struggle to comprehend what was happening. They were likely grappling with grief and loss, making it difficult for them to accept the reality of Jesus’ resurrection.

**Verse 38: “And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?”**

Here, Jesus addresses their fears directly by asking two rhetorical questions: “Why are ye troubled?” and “Why do thoughts arise in your hearts?” These questions reveal His understanding of their emotional state. He acknowledges their distress while encouraging them to confront their doubts. The use of “thoughts” suggests internal conflict; they were wrestling with disbelief despite having been told about His resurrection.

**Verse 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.”**

In this verse, Jesus provides tangible evidence of His physical resurrection. By inviting them to examine His hands and feet—where the wounds from crucifixion would still be visible—He offers proof that He is indeed physically present among them. The phrase “handle me” indicates that He encourages them to touch Him, further affirming His corporeal existence rather than being merely an apparition or ghost.

The statement “for a spirit hath not flesh and bones” emphasizes the reality of His resurrection body. This distinction between spirit and body reinforces Christian doctrine regarding bodily resurrection—a core belief that differentiates Christianity from other spiritual beliefs which may deny physicality in favor of purely spiritual existence.

**Verse 40: “And when he had thus spoken, he shewed them his hands and his feet.”**

This verse concludes this segment with Jesus demonstrating His wounds once more. The act of showing His hands and feet serves as both confirmation for the disciples’ doubts and fulfillment of prophecy regarding suffering (Isaiah 53). It solidifies their understanding that He has truly risen from death—not just spiritually but physically—and reaffirms their faith in Him as the Messiah who conquered death.

### **Conclusion**

In summary, these verses encapsulate a profound moment where doubt meets divine assurance. Through direct interaction with His disciples post-resurrection, Jesus not only comforts but also confirms His identity through tangible evidence—an essential aspect for establishing faith among early believers.

### **Verse Commentary on Luke 24:41-45 (KJV)**

**41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?**

In this verse, we see the disciples in a state of disbelief mixed with overwhelming joy. The phrase “believed not for joy” indicates that their happiness was so profound that it led to a kind of incredulity; the news of Jesus’ resurrection was almost too good to be true. This reflects a common human experience where extreme joy can lead to doubt or confusion. The Lord’s question, “Have ye here any meat?” serves multiple purposes. Firstly, it provides a tangible proof of His physical resurrection—He is not merely a spirit but has a real body capable of eating. Secondly, it invites the disciples to engage with Him in a familiar activity, reinforcing the reality of His presence among them.

**42 And they gave him a piece of a broiled fish, and of an honeycomb.**

The act of providing Jesus with food further emphasizes His physicality after resurrection. The specific mention of “a piece of a broiled fish” and “of an honeycomb” illustrates the simplicity and ordinariness of the meal, grounding the miraculous event in everyday life. This detail also serves as evidence against any notion that Jesus’ resurrection was merely spiritual or symbolic; He partakes in food just as He did before His crucifixion.

**43 And he took it, and did eat before them.**

By eating in front of them, Jesus provides undeniable proof that He is indeed alive and has risen from the dead. This action fulfills the need for empirical evidence among His followers who were struggling to reconcile their emotions with their understanding of what had happened. It also reinforces the theme that resurrection does not negate physical existence but rather transforms it.

**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.**

Here Jesus reminds His disciples about His previous teachings regarding His death and resurrection. By referencing “the law of Moses,” “the prophets,” and “the psalms,” He underscores that His life and mission were foretold throughout Scripture. This statement serves as an affirmation that everything that has transpired is part of God’s divine plan—a plan rooted deeply in Jewish tradition and prophecy.

**45 Then opened he their understanding, that they might understand the scriptures.**

This verse highlights an essential aspect of spiritual enlightenment—the necessity for divine intervention to grasp spiritual truths fully. Jesus opens their understanding so they can comprehend how all Scriptures point toward Him and find fulfillment in His life, death, and resurrection. This moment signifies not only an intellectual awakening but also a transformative experience where faith begins to align with understanding.

In summary, these verses encapsulate critical themes such as disbelief turned into faith through tangible evidence (eating), fulfillment of prophecy (Scriptural references), and divine enlightenment (understanding). They serve as foundational elements for Christian belief regarding Christ’s resurrection.

#### **Verse Commentary on Luke 24:46-50 (KJV)**

**Luke 24:46 “And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day.”**

In this verse, Jesus emphasizes the necessity of His suffering and resurrection as foretold in the Scriptures. The phrase “Thus it is written” refers to the prophetic writings of the Old Testament that foreshadowed the Messiah’s suffering and subsequent glory. The term “behoved” indicates that it was essential or fitting for Christ to undergo these events. This underscores a theological point: Jesus’ death was not an accident but a divine necessity rooted in God’s redemptive plan. The mention of “the third day” highlights the specific timeline of His resurrection, which serves as a fulfillment of prophecy and a cornerstone of Christian faith.

**Luke 24:47 “And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”**

Here, Jesus commissions His disciples with a clear directive: they are to preach repentance and forgiveness of sins in His name. The inclusion of “among all nations” signifies the universal scope of the Gospel message; salvation through Christ is not limited to Israel but is intended for all humanity. The phrase “beginning at Jerusalem” indicates that their mission would start in the very city where Jesus was crucified and resurrected, emphasizing both its significance and the transformative power of His resurrection as a basis for preaching.

**Luke 24:48 “And ye are witnesses of these things.”**

In this verse, Jesus affirms the role of His disciples as witnesses. They are not merely passive recipients of information; they have experienced firsthand the events surrounding Jesus’ life, death, and resurrection. This designation as “witnesses” carries significant weight in biblical terms—it implies responsibility to testify about what they have seen and heard. Their witness is foundational for spreading the Gospel message throughout the world.

**Luke 24:49 “And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”**

Jesus introduces an important promise—the coming empowerment by the Holy Spirit. The phrase “the promise of my Father” refers to what was foretold by prophets regarding God’s Spirit being poured out on believers (see Joel 2:28-29). The instruction to “tarry...until ye be endued with power from on high” emphasizes patience and preparation before embarking on their mission. It highlights that their effectiveness in ministry will depend on divine empowerment rather than solely their own abilities.

**Luke 24:50 “And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.”**

In this concluding verse, we see Jesus leading His disciples out towards Bethany—a location significant for its proximity to Jerusalem and its association with several key events in Jesus’ ministry. By lifting up His hands to bless them, He performs an act rich with meaning; blessings were often conferred through physical gestures like this one in Jewish tradition. This moment signifies both a farewell and a commissioning—Jesus entrusts His followers with His blessing as they prepare for their future roles.

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The verses encapsulate critical elements concerning Christ’s mission—His suffering, resurrection, commission to preach repentance and forgiveness globally, empowerment by the Holy Spirit, and final blessing upon His disciples.

**Verse Commentary on Luke 24:51-53 (KJV)**

**Introduction to the Passage** Luke 24:51-53 describes the ascension of Jesus Christ into heaven after His resurrection. This event is significant as it marks the conclusion of Jesus’ earthly ministry and the beginning of a new phase in God’s plan for humanity, where Jesus reigns from heaven and sends the Holy Spirit to empower His followers.

**Verse 51: “And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.”** This verse captures a poignant moment in the life of the disciples. The phrase “it came to pass” indicates that this event was part of God’s divine plan and timing. As Jesus blesses His disciples, He demonstrates His love and care for them even as He prepares to leave. The act of blessing signifies not only a farewell but also an impartation of peace and encouragement for what lies ahead.

The phrase “he was parted from them” suggests a physical separation that is both literal and symbolic. While Jesus physically ascends into heaven, He does not abandon His followers; rather, He transitions into a new role as their intercessor before God (Hebrews 7:25). The term “carried up into heaven” emphasizes the miraculous nature of this event. It is not merely a departure but an ascension that underscores Jesus’ divine authority and His exaltation at the right hand of God (Acts 2:33).

**Verse 52: “And they worshipped him, and returned to Jerusalem with great joy:”** In response to witnessing Jesus’ ascension, the disciples engage in worship. This act reflects their recognition of Jesus’ divine nature and authority. Worship is an appropriate response to encountering the risen Lord who has triumphed over death.

The phrase “returned to Jerusalem with great joy” highlights a transformation in the disciples’ demeanor. Initially filled with confusion and fear following Jesus’ crucifixion, they now return with joy because they have witnessed His resurrection and ascension. Their joy signifies hope and assurance in their mission ahead—spreading the gospel message throughout the world (Matthew 28:19-20).

**Verse 53: “And were continually in the temple, praising and blessing God.”** This verse illustrates how the disciples responded to their encounter with Christ post-resurrection. Their continual presence in the temple signifies their commitment to worship and community fellowship. The temple serves as a central place for Jewish worship, symbolizing their connection to God’s covenant people.

“Praising and blessing God” indicates that their worship was not passive; it involved active expressions of gratitude for what God had accomplished through Jesus Christ. This ongoing praise reflects an understanding of their role as witnesses to Christ’s life, death, resurrection, and ascension.

The mention of being “continually” engaged in worship suggests that this was not just a fleeting moment but rather an enduring lifestyle change resulting from their experiences with Jesus. They were empowered by His teachings and filled with anticipation for what was next—the coming of the Holy Spirit at Pentecost (Acts 2).

**Conclusion** Luke 24:51-53 encapsulates key themes such as divine authority, worshipful response, community fellowship, and anticipation for future empowerment through the Holy Spirit. These verses serve as a powerful reminder for believers today about the importance of recognizing Christ’s sovereignty while actively engaging in worship and community life.

## **Conclusion to the Book of Luke**

The Gospel of Luke presents a comprehensive narrative that emphasizes the life, teachings, death, and resurrection of Jesus Christ. It is characterized by its meticulous attention to detail and its focus on the compassionate nature of Jesus, who reaches out to marginalized groups such as Gentiles, women, and the poor. The author, traditionally identified as Luke the physician and companion of Paul, aims to provide an orderly account that reassures believers about the certainty of their faith.

## **The Nature of Salvation**

One of the central themes in Luke's Gospel is the multifaceted nature of salvation. Jesus' ministry is portrayed as one that encompasses spiritual healing, physical restoration, and social justice. Through various parables and miracles, Luke illustrates how Jesus fulfills God's promise of salvation not just for the Jews but for all humanity. This universality is evident in stories like that of the Good Samaritan and Zacchaeus, which highlight Jesus' mission to seek and save the lost regardless of their background.

## **Jesus as a Model for Leadership**

Luke emphasizes Jesus as a servant leader whose actions serve as a model for His followers. The teachings on humility, service to others, and self-sacrifice are foundational principles that define what it means to be a citizen in God's kingdom. The ultimate act of this servant leadership is seen in Jesus' crucifixion—an event that underscores His commitment to love and redemption.

## **The Role of Women and Outcasts**

Throughout his Gospel, Luke gives special attention to women and social outcasts. By including narratives such as those involving Mary Magdalene and other women who played significant roles in Jesus' ministry, Luke affirms their importance within the community of believers. This inclusivity reflects a broader understanding of God's kingdom where all individuals are valued.

## **Historical Context and Apologetics**

Written during a time when Christianity was expanding beyond Jewish communities into Gentile territories, Luke's Gospel serves an apologetic purpose. It addresses misconceptions about Jesus being a revolutionary threat against Roman authority by portraying Him as innocent before both Jewish leaders and Roman officials. This approach not only defends Jesus' character but also reassures early Christians about their faith amidst growing opposition.

## **The Resurrection: A New Beginning**

The conclusion of Luke's Gospel culminates with the resurrection narrative—a pivotal moment that confirms Jesus' identity as the Messiah and assures believers of eternal life. The post-resurrection appearances reinforce His teachings and empower His disciples with a mission to spread the good news throughout the world.

In summary, **the Gospel of Luke offers a rich tapestry that weaves together themes of compassion, inclusivity, servant leadership, historical context, and hope through resurrection**, making it an essential text for understanding Christian faith and practice.

Dr. Paul Crawford is more than just a Christian Author; His books are a source of inspiration and guidance on your spiritual journey. His books are created with a deep sense of faith and a desire to uplift and inspire all who read.

