

December 8, 2019

Luke 7

Jesus is just finishing His address on a hill not far from Capernaum. As a short recap of Chapter 5 and 6; Jesus healed many people and made some startling declarations to the Religious leaders of that time.

In Chapter 5 Jesus declared that;

- He could forgive sins and heal the sick.

Chapter 6 Jesus declared that

- He was Lord of the Sabbath and continued to heal those that were sick.
- Jesus selected His 12 disciples
- Jesus gave what is called the “Beatitudes” sermon on what we now know was called a mount, overlooking the Sea of Galilee, known as Hattin’s Horns.

This was a hill above Lake Tiberias also known as the Sea of Galilee and a short distance from the north lake town of Capernaum, where Jesus and His disciples will go next.

The Centurion's Great Faith

([Matthew 8:5-13](#); [John 4:43-54](#))

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

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

There are many nuances to this story that are covered more extensively in the other Gospels of Matthew, Mark and John than here in Luke. For example, Matthew starts this event this way.

*Matthew 8: **5**And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, **6**And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. **7**And Jesus saith unto him, I will come and heal him.*

It is unclear as to why the slight difference between the two versions of what occurred. It may be that Matthew was present and could unequivocally say that the Centurion himself came to Christ. In Luke, Luke of course is getting this from other eyewitnesses that may not have been immediately present when Christ entered Capernaum on this occasion. There may have also been some of the elders of the local Synagogue that accompanied the Centurion it is just not clear and is not part of the paramount point anyway, but an astute reader would notice the differences. What is known of the Centurion is that he

undoubtedly loved the nation of Israel to the extent that it is reported this Centurion had a Synagogue built for the city of Capernaum.

Jesus had made Capernaum his adopted home and returned here after each of His Mission journeys, so not only was Jesus familiar with the town and the religious leaders, he would have also been familiar with this Centurion; and his love of Israel.

Luke refers to the slave or servant as being sick unto death. Matthew is more explicit and declares that this servant had some sort of palsy that was very painful. Experts in the field of medicine have deduced that it was likely a heart condition that was so intensely painful that the servant was in a state of paralysis. These same experts also concluded that this type of heart condition would often be fatal at this time.

Again, the accounts of Luke and Matthew diverge here as to who actually came to Jesus to ask for help. My assumption is that the Matthew account would have more specifics and likely some inside knowledge that would not be available to Luke taking this information from those in the immediate area; even though Luke does not attribute the witness.

3And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come

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

In either case, Jesus responds immediately to endeavor to aid the Centurion. In Matthew's account the Centurion makes it clear to Jesus that he the Centurion is not worthy for Christ to come to him and his servant, but that Christ could simply command his servant to be healed and that would suffice.

6Then 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:

Now here in Luke's account we see the Centurion address the issue of him not coming to Jesus as Christ entered into Capernaum, unlike Matthew's personal eyewitness account saying that the Centurion met Christ upon His entry into Capernaum and made his request personally.

Here in lies the point of these verses as to whether or not the Centurion came personally to Christ or sent elders. The point is that the Centurion was a humble man who obviously had heard or perhaps had seen some of the miracles that Christ had done. In either case, this humble Centurion was convinced beyond doubt that Christ was someone very special, with immense power over

sickness and sins. The Centurion uses his personal knowledge of the military and his own position within the military to describe his belief as to the power Christ had over things under His Control.

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

Let's take a moment and look at two separate situations and the responses to Christ and see if there is a difference; these are two different people, one the Centurion and the other Martha, Lazarus's sister. We find the Martha conversation in John 11.

John 11: 21Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. 22But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. 23Jesus saith unto her, Thy brother shall rise again. 24Martha saith unto him, I know that he shall rise again in the resurrection at the last day. 25Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26And whosoever liveth and believeth in me shall never die. Believest thou this? 27She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

Martha did not comprehend the power that Christ had; He was to raise the dead, heal the sick; it was not required that He call on the Father to intervene in these issues as that was the task given Him by the Father. Jesus is the Word of God; He is the Son of

God and has been with God since the beginning and with Him in eternity.

These following verses are all about the relationship between Jesus Christ the Son and God the Father.

These scriptures were copied from Biblegateway.com

[John 1:1](#) KJV

1*In the beginning was the Word, and the Word was with God, and the Word was God.*

[John 10:30](#) KJV

30*I and my Father are one.*

[Genesis 1:26](#) KJV

26*And God said, Let us make man in **our image**, after our likeness: **and let them have dominion** over the fish of the sea, and over the fowl of the air, and over the cattle, and **over all the earth**, and over every creeping thing that creepeth upon the earth.*

[Revelation 1:8](#) KJV

8*I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.*

[Hebrews 1:3](#) KJV

3*Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:*

[Colossians 1:15-17 KJV](#)

15 He is the image of the invisible God, the firstborn of all creation. 16 For by^[a] him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. 17 And he is before all things, and in him all things hold together.

[1 Corinthians 8:6 KJV](#)

6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

I would like to point out the difference between what the English Standard Version (ESV) and the KJV say in this verse;

[1 John 5:7 King James Version](#)

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

[1 John 5:7 English Standard Version](#)

7 For there are three that testify:

You can see quite a disparity in the two versions. It is a reason I prefer the King James Version. There are a number of differences between many translations and the KJV. Just be aware that all versions are not equal.

[Hebrews 1:2-3 KJV](#)

2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

³ Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

[2 Timothy 3:16](#) KJV

¹⁶ All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

[1 Timothy 2:5](#) KJV

⁵ For there is one God, and one mediator between God and men, the man Christ Jesus;

Martha had just not put together all the dots that would reveal the power of Christ in this world.

However;

So convinced was the Centurion of Christ's power that he said it would take only a Word. That is an interesting choice of words as Christ is the Word. And when Christ speaks the Word, He speaks of Himself and the power granted Him from His Father who is in Heaven, Jesus did not have to ask God the Father if it was okay to heal or raise the dead, that was part of the task given Him by the Father.

We again are faced with trying to understand what is behind healings. Here a man is so overwhelmingly convinced of Christ's

Power to Heal that he simply believed that if Christ spoke the words his servant would be healed, period.

From this event alone one would think healing is solely based on faith. As we have discussed at great length, we are still not sure why God heals one person and not another. But, the case can be made that faith is a powerful force within God's Kingdom.

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

The Centurion had come up through the ranks of years of service. He was now in a position of power, so he describes his power and in doing so explains why he believes Christ had power to speak and that was all it took. In my opinion it is quite different than Martha in recognizing the power invested in Christ by God the Father.

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

This is quite an indictment of Israel and even of Jesus disciples. A gentile that fully accepts who Christ is and the power invested in Him. It is somewhat a continuing indictment against Israel today.

How many gentiles have accepted Christ as the Messiah that they Hebrew Nation still refuses to accept? True belief in God requires at God's own demand that we believe and accept His Son Jesus Christ as Lord and Savior. There is only one way to reach God;

John 10:7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

John 11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

John 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

The world hates the idea that there is only one way to God. The world has created religion upon religion all based on man's way of doing things not on God's. There is only one true Church, it has no other name than that; it is the Church that Jesus created, and it is a relationship not a religion. There is no religion that has saved a single person. Salvation comes through a personal relationship with Jesus Christ and only through Him can anyone be saved.

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

President Reagan had a famous saying and I would agree with it with in every dealing except with Christ and God.

“Trust but verify.” With God and Christ there is no need to verify, if they say it, it is fact. Another saying that I agree with 100%, “God said it, I believe it and that settles it!”

1973 Gospel song, "**God Said It, I Believe It, That Settles It**" - by Stephen R. Adams and Gene Braun.

There of course is a controversy about this phrase;

Q. Can you figure out what the controversy is?

The issue even though minor is that whatever God says is true regardless of whether or not I believe it; simply if God said it then it is settled.

Jesus Raises a Widow's Son

11And 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.

From Bible-History.com

“Nain in Smiths Bible Dictionary. (beauty), a village of Galilee, the gate of which is made illustrious by the raising of the widow's son. Lu 7:12 The modern Nein is situated on the northwestern edge of the "Little Hermon,"”

Below is a map of Ancient Israel with Capernaum and Nain circled in black. The distance between Nain and Capernaum is 22 miles as the crow flies or 32 miles by today's roadway. My sense would be that paths of that era would be more direct than roads of today, so at a minimum it was around 22 miles. That would be a considerable distance for Christ and "many" of His Disciples to cover in a single day but non-the-less that is what occurred. The average walking speed of a 30-year-old would be about 3 miles per hour so it would have taken about 7 ½ hours to walk from Capernaum to Nain.

According to vs 1, there were a number of His Disciples and "much" people. We are not told the definitive number that accompanied Him on this journey.

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.

As Christ and those with Him approached the gate of the city of Nain a funeral procession met them. The deceased was the only son of a widowed woman. The issue here would be that this widow was now left without her spouse in her life to help her in the day to day struggles.

Under Biblical Law a widow was to be protected, but over the years Rabbinical laws supposedly reflecting Biblical Law declared that a widow could not inherit the estate of a deceased husband. A son most definitely could inherit the estate but NOT the widow according to Jewish law.

From MyJewishLearning.com says this;

“In Jewish law as developed by the Rabbis, while orphans inherit their father’s estate, a widow does not inherit her husband’s estate. But the ketubah consists of a settlement on the estate from which the widow is entitled to maintenance until she remarries.”

Christ would be aware of the laws concerning widows and was moved by her despair and plight. This is not to say that the concern at this moment was the estate, her obvious grief was for her only son to which, Jesus was concerned with.

13And when the Lord saw her, he had compassion on her, and said unto her, Weep not. **14**And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

Christ took pity on this widow seeing her as he ends a 22 mile trek. He stops the procession to address the dead man; what does the term in this vs bier mean?

14And he came and touched the **bier**:

Bier is a table or platform that the body was being carried on. Christ then speaks to this dead man and he came back to life. No loud pontificating, no wild gesturing just simple speaking as Christ was able to do and the result was immediate. Life, Christ is the Way the Truth and the Life, and He spoke life into a deceased person out of sympathy for his mother.

Here we see that faith on the part of the mother was not an issue; it was however Christ's Faith that raised the boy up. Christ knew without a doubt that if He said to rise up, then the youth would rise up.

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

Christian comedian Mark Lowery says this; "When the corpse sits up, the funeral is over!"

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.

We have to give them credit in recognizing at least part of what they were in the presence of; indeed a “great prophet is risen” among them. The full revelation was not available to the people at this time for some reason; that they were in the presence of the Messiah they had long sought. A far cry from the knowledge, understanding and reaction of the Centurion just a day earlier and 22 miles away.

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

Here we find an incredible revelation made in vs 17. It says “this rumor” if we pursue what that word means in the original Greek we find this in Strong’s Concordance;

Phonetic Spelling: (log'-os)

Definition: a word (as embodying an idea), a statement, a speech

Usage: a word, speech, divine utterance, analogy.

Q. What is one of the many names that Jesus is known by that appears in this definition?

“Word” in English and “Logos” in Greek.

I am uncertain why they would use the word “rumor” instead of “word” in this verse, but it pays to pursue the original meanings of words we find in scripture.

John's Inquiry

([Matthew 11:1-6](#))

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

We move quite abruptly to John the Baptist’s disciples that were apparently shadowing Jesus and His disciples. According to this verse they had seen many of the miracles that Christ had performed and had gone to John who was in prison to tell him.

The word “shewed” in vs 18 according to Strong’s Concordance is;

Phonetic Spelling: (ap-ang-el'-lo)

Definition: to report, announce

Usage: I report (from one place to another), bring a report, announce, declare.

It means they brought a report to John about what they had seen and heard. So, John has an immediate but strange inquiry? The

reason it seems strange is that John the Baptist knew Christ and declared Him to be the Son of God earlier.

John 1: 29*The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. 30***This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. 31***And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. 32***And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33***And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34***And I saw, and bare record that *this is the Son of God.***

19*And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? 20***When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?**

It is indeed a strange question coming from John the Baptist to Christ. The response is amazing; Jesus does not respond but as the Creator of the Universe He simply actes as shown in vs 21;

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.*

Jesus as the Creator God lets His actions speak for Him. Do we let our actions speak for us? Unfortunately, we do too often and if it does not match our speech it destroys our testimony.

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.**

Wow, John indeed got a message from his longtime friend and Messiah Jesus Christ and indeed the God of Creation has spoken.

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

It is really interesting to read the various renditions of this verse in other Bibles than the KJV. There are quite differing interpretations of this verse.

The question I had was what does Jesus mean when He uses the term “Offended in me”?

The Greek word for “offended” in Biblehub.com is;
skandalizo skan-dal-id'-zo: to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

It is most likely where we get the word “scandalize” from and according to Webster’s Dictionary it means;

Definition of scandalize

transitive verb

1 archaic : to speak falsely or maliciously of

2 archaic : to bring into reproach

*3 : to offend the moral sense of : **shock** she was scandalized by his behavior*

This verse was in response to a question from a dear and trusted friend; John the Baptist. A warning was needed to be given to John as it was obvious in his question that he was becoming impatient with Christ in not declaring who He was and establishing His Kingdom. That was John the Baptist’s focus for his entire adult life was to lay a foundation of repentance with Israel so when Christ arrived, He could begin there. John was now in prison and may have a sense of his own soon to come beheading; in either case he wanted to know for sure that Jesus was the Messiah that, he John thought He was. So, Jesus very gently clarifies for John with a slight rebuke to not allow sin to enter into his life using Christ as a stumbling block.

He was who He said He was from the beginning and John needed to relax in that knowledge.

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

Jesus is not done with this issue involving John the Baptist.

Jesus Testifies about John

([Matthew 11:7-19](#); [Luke 1:5-25](#); [Luke 16:14-17](#))

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

There were a great number of people both who had come with Christ from Capernaum, and many from the city of Nain. Because they had heard this exchange between Jesus and the Baptist's disciples you can imagine the interest in how Jesus would now respond? Jesus begins with a question that brings all those who were listening back to where John the Baptist had conducted his ministry for God to the people of Israel. It was on the reed covered banks of the Jordan River.

Jesus draws an analogy here between John and a reed that is shaken and bent by the wind. John was neither shaken nor bent by the winds of the times that he witnessed in. As a matter of fact

and Jesus will allude to it in the next few verses John stood up to the most powerful man in the region Herod the Great when John accused him of cohabiting with his brother's wife. That accusation though true landed John in prison and would eventually cause his head to be removed; so no, he was no reed shaken by the wind and Christ wanted those who were listening to know that.

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

Here Jesus alludes to the courts of Herod and Pilate. Even

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

If any perspective on the prominence of a person in history would be considered accurate it would be the from the perspective of the Creator of the Universe. Jesus' perspective on John the Baptist is that he was greater than any prophet in all of time. His mission to the world was critical to the eternal salvation of the human race and that importance is explained by Christ Himself.

27This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Jesus will now paraphrase a quote from Maliki, which is not common for Christ to do. The Hebrew Nation had memorized the Prophets and the Law and studied it continually, so there was no room for adlibbing when it came to citing the Prophets and the Law.

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

In Malachi, Jesus, the preincarnate Jesus, is speaking to Malachi the prophet around 465 BC in Jerusalem. The prophecy is two-fold, it speaks of the one that will come before the Messiah who will “prepare the way before me:”. This “messenger” is of course John the Baptist. The second part of this verse speaks of the Messiah Himself coming to “His Temple”.

Malachi 1: Behold, I will send my messenger, and he shall prepare the way before me:

But in Luke 7:27 Jesus says it this way;

“Behold, I send my messenger before thy face, which shall prepare thy way before thee.”

The Pre-Incarnate Jesus spoke to Malachi 400+ years before He, Jesus, came to earth in human form. He declared that He would send a messenger ahead of Himself to prepare the way. In Luke

while Jesus is standing on earth before the multitude, He takes one step closer to identifying Himself as the long-awaited Messiah but holds back that declaration. Jesus needed them to put the dots together and determine based on what they saw and heard as to Who He is. The same way He responded to John the Baptists question;

Luke 7:22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. 23 And blessed is he, whosoever shall not be offended in me.

There is yet another verse from Isaiah that speaks directly of this messenger that was to come before the Messiah;

Isaiah 40:3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

Q. What was this preparation that needed to be done?

Matthew 3:2 And saying, Repent ye: for the kingdom of heaven is at hand.

The ultimate goal of this phase of the returning Messiah yet in the future would start here;

Luke 1:17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

So, one of the goals in this preparation for the Lord's coming was to turn hearts of parents to their children and the hearts of the disobedient to wisdom.

The world was headed to a point when parents would put many things before their children, including themselves in a selfishness that would not promote the teaching about the Good News.

Where is the world, let alone America at today in this regard?

Look at Israel, only 10% of the nation of Israel considers itself practicing Jews. I can only assume that the rest of the world is similar to America in its minimization of the family unit at least the industrialized rest of the world.

Q. Whose responsibility is it to teach children the way of the Lord?

These are copied from the Openbible.com

1 Timothy 5:8 But if anyone does not provide for his relatives, and especially for members of his household, he has denied the faith and is worse than an unbeliever.

Colossians 3:21 Fathers, do not provoke your children, lest they become discouraged.

Proverbs 22:6 Train up a child in the way he should go; even when he is old he will not depart from it.

Ephesians 6:4 Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

Proverbs 1:8 Hear, my son, your father's instruction, and forsake not your mother's teaching,

Deuteronomy 11:19 You shall teach them to your children, talking of them when you are sitting in your house, and when you are walking by the way, and when you lie down, and when you rise.

Proverbs 13:24 Whoever spares the rod hates his son, but he who loves him is diligent to discipline him.

Proverbs 29:15 The rod and reproof give wisdom, but a child left to himself brings shame to his mother.

Psalm 127:3 Behold, children are a heritage from the Lord, the fruit of the womb a reward.

2 Timothy 3:15 And how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus.

God is quite serious about the way we raise up our children. It was of such importance that it was an integral part of how John was to carry out his mission;

Luke 1:17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

I believe the mission of John the Baptist continues today preparing us before the “return” of the Lord Jesus Christ.

28For 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.

Q. What could Jesus possibly mean by saying this about John the Baptist being the greatest prophet but “he that is least in the kingdom of God is greater than he.”

John even though the greatest prophet of all time had at this point not been Born Again for a simple reason; Jesus had not yet died on the cross and risen from the dead. John would join those in Abrahams Bosom and await the great day that Christ would be Crucified.

Ephesians 4: 8 *Wherefore he saith, When he ascended up on high, he led **captivity** captive, and gave gifts unto men.*

The first use of the word “captivity” in the Greek is;

Transliteration: aichmalósia

Phonetic Spelling: (aheekh-mal-o-see'-ah)

Definition: captivity

Usage: captivity; a captive multitude.

Ephesians 4:9 *(Now that he ascended, what is it but that he also descended first into the lower parts of the earth?*

So, Jesus upon His death on the cross descended according to vs 9 of Ephesians 4; to what is sometimes is called Paradise but more commonly known as Abrahams Bosom. He did this in order to preach the Good News to those who had died already but who’s hearts belonged to God from the beginning of time.

Remember there is only one way to the Father and that is through the Son. If they loved God with all their heart, then they would be

in Paradise awaiting this great day of the Lord to lead them to Heaven.

This all answers our question about how John could be the least in God's Kingdom;

“but he that is least in the kingdom of God is greater than he.

This is predicated on the idea that when Jesus was speaking these words, John was in prison, Jesus was alive, and both were headed toward their deaths.

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

We have to read and study this carefully as there are potential pitfalls if we do not rightly divide the Word of God.

Let's just start with the simple reading of this verse and then we can question our reasoning on a larger matter. This verse says that Jesus testified of the need to repent in the same way that John had prepared for Jesus' ministry. The idea of "Justified God" means that they understood the necessity to obedience of Believing and of being baptized.

Now comes the larger question that we need to fully comprehend and that is the idea of Baptism, Salvation, Justification and Sanctification.

Baptism is a commandment of the Lord as an outward sign of an inward aligning with Christ and all He stands for. Through Baptism we are simulating Christ's death and resurrection by going under the water and rising out again. It is not salvation however because it is an act or work representing dying with Christ and being Raised to life as you come out of the water.

Salvation is only achieved through believing in the Power of the Blood of Christ. It is that knowledge and belief in the Blood of Christ that He said was for our redemption from our sins.

Justification is a "right standing before the Lord". This right standing comes solely from Christ as our mediator standing between us and God the Father.

Sanctification is being remade completely and being just like Christ, sinless and eternal in one way it is a lifelong process once being Born Again, you start the process of Sanctification.

Baptism, Salvation and Justification can happen in a moment, sanctification takes a life of walking out obedience to Christ. Jesus said in

John 14:15 If you love me obey my commandments.

Leviticus 20:7 Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.

Greek for sanctification;

Phonetic Spelling: (hag-ee-as-mos')

Definition: consecration, sanctification

Usage: **the process** of making or becoming holy, set apart, sanctification, holiness, consecration.

As we said even though Baptism, Salvation and Justification can happen in a moment as this definition portrays; sanctification is a process of growing in Truth and walking out obedience to the Lord throughout your life. Now here is a dichotomy of that idea; When you are saved and God looks at you, He sees His Son Jesus Christ; so, in that instant that God looks at you at the moment of salvation, you are already Sanctified.

1 Corinthians 1: 29 That no flesh should glory in his presence. 30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

It is what we call already but not yet. In God's eyes looking through His Son we are Sanctified as Holy the moment we are saved. But in our earthly reality, we have to walk out life in all its challenges growing every day every moment in our sanctification process, but the moment you die and go to Christ you are fully Sanctified.

Hebrews 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the

*second. **10**By the which will we are **sanctified** through the offering of the body of Jesus Christ once for all.*

Again, in God's eyes we are sanctified at being Born Again in the Spirit because when He looks at you He sees His Son; but our flesh takes a lifelong process of obedience to Christ to become sanctified.

30But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

The real issue with these religious leaders and many people of today was lack of obedience to God's Word and to His Will. When we reject God's Will in our lives, we are being disobedient and need to repent. When these religious leaders refused to believe God and that this was His Messiah; the last thing they wanted to do was to repent and be baptized; surrendering themselves to Christ and God's Will in their lives.

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

Now Jesus will draw a picture of these religious leaders and how their actions belie their hearts.

32They 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.

The religious leaders of that day danced to their own tune, much like today. I saw an article of a woman pastor in California that put out a nativity scene at the church she pastored. But she put Joseph in a cage and in a separate cage was Mary and in a cage between them was the baby Jesus. Now she claims it is not political, but the emphasis was on our immigration laws and what President Trump is doing stopping illegal immigration. The fact is that it was President Obama that had the cages built and he did so to comply with a legal decision as to how to keep children safe while their parent's cases were being adjudicated for asylum. The lie has persisted that it was President Trump, it is just that a lie.

Perhaps like this pastor of a Methodist church she is dancing to her own music just like these religious leaders of Jesus day. Neither the nativity nor Christ should be used as a political tool or weapon.

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

If their rebellion were not sufficient, they added to their ignorance by pointing out their perceived faults in John the Baptist. Because he abstained from wine and lived an austere life, they said he was evil.

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

Those embracing ignorance at this time doubled down on their lack of knowledge and understanding and said because Christ ate and drank with sinners, He was evil as well. In other words, there was no pleasing these folks of that day or of this day. Sound familiar about today in America?

35But wisdom is justified of all her children.

Wisdom comes from God, and those whom God calls His children justify that wisdom. In the next verses we will see the opposite of wisdom, reserved for those who are determined in their own minds to live as they see fit regardless of God's Word. We see churches today embracing homosexuals and women as pastor in defiance of God's Word. It is not a political issue it is a Biblical issue regarding sin and God has already judged sin. We are not authorized to judge sin, only God has that authority and out of obedience we simply need to accept His Word on that.

Let's just see what God has already judged in that arena.

Leviticus 18:22 Thou shalt not lie with mankind, as with womankind: it is abomination.

Leviticus 20:13 If a man lies with a man as with a woman, they have both committed an abomination. They must surely be put to death; their blood is upon them.

Timothy 1:10 the sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine,

There many verses we can consult as to God's determination on various sins; He has judged all the sins and we have no recourse but to follow that judgement. If we try to make adjustments for these sins then their blood will be on our hands as it stands their blood is on their own hands. I say that with no pleasure, I would that their eyes would be opened and they could see the Truth and be set free; but Satan does not want that and when people religious or not condone sin, they are encouraging the sin to continue.

We are not told exactly why a Pharisees would want to have a meal with Jesus; there are probably two general ideas on why. The first would be that this Pharisees was genuinely curious about who Jesus was and wanted to get to know Him better like Nikodemus. The other is more likely, as the Bible points out the ruling religious leaders sought time and time again to trap Jesus with His Words or deeds.

36And 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. **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,

In vs 37 It says that within the city was a woman which was a sinner? Some have speculated as to her name, but we are not told. I wondered was there someone in the city with NO Sin? It is likely that Luke was simply specifying this single woman, without casting the rest of the city as sinless. There was no one on the earth then or now that was sinless except the single guest at this dinner, Jesus the Christ.

Be that as it may, this woman was undoubtedly known by Simeon as it is believed that she was a prostitute within the city. She had undoubtedly heard Jesus telling people that those that were heavily burdened could come to Him for Peace. We are not told but it would seem to be a very bold move on her part to dare to enter into this Pharisee Simeon's home while he is serving a guest dinner.

Those familiar with these types of events say that the location would be open air and it was customary that a passerby may step into the area and observe who was being entertained and listen to these elite conversations. With the religious leaders it is apparent

they enjoyed being in the limelight and entertaining someone as prestigious as Jesus would undoubtedly draw a crowd. This woman would be encouraged by the large crowd that she might go unnoticed as she carried out this incredible act of love to Christ.

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.

Numbers 5:15 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse:

At first take this verse may seem a bit obscure but let's examine it a bit further. The verse in Numbers was a means for a woman who had perhaps violated her allegiance to her husband but had not committed adultery, so she could find forgiveness; it was called the jealousy offering. I suppose things like flirting with another man or something to that effect was intended here. If it had been adultery, then the Law required the woman and the man be stoned to death, so it is something less than adultery that is being spoken of in Numbers. Adultery was a far more fatal matter.

Leviticus 20:10 And the man that committeth adultery with another man's wife, even he that committeth adultery with

his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

In Numbers 5 this woman who had committed some type of offense involving her fidelity to her husband was to go before the priest who would have her remove the covering on her head. However, we are told that a woman's long hair in 1 Corinthians is a glory to her and is a covering.

1 Corinthians 11:15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

There are no secrets before God, He knows all of our actions and even worse He knows all of our thoughts.

Hebrews 4:13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

One problem for women and it is addressed to men as well in the Hebrew Law is that to prophesy or pray without their head covered was sinful. We find women explicitly addressed on this issue in 1 Corinthians 11;

1 Corinthians 11:5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

Now let's go back to our verse in Luke;

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.

This woman was standing behind the Creator God from whom nothing is hidden. Knowing that she is filled with remorse and begins to weep.

She was close enough to His feet that her tears fell on His feet; **at the feet of Jesus where we all begin to repent. (emphasis mine)**

She then removes the covering from her head, her long hair which was to be her glory before the Lord. The idea of removing the covering before the Lord by the priest is an example of complete humbleness before God. There is nothing hidden from Him, He knows all we think and do. There is no difference here for this woman, Jesus knows well who and what she is as He will declare later.

This fragrance was an item of extreme value, some more than others; the most precious was called the King's Oil and was used for the anointing of Kings and Priests within the Hebrew tradition. The recipe was given to Moses for the coronation of his brother Aaron as High Priest. It was never to be duplicated and if anyone

did even trying to mimic the smell, they were to be cast out of the Hebrew Nation forever.

I am not saying this oil that this woman had was that oil, but her intent was similar as to its use.

This woman not only weeps on Jesus feet, she then takes down her glory IE her covering; her hair and wipes His feet and kisses His feet as she anoints them with oil.

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 in an egotistical way imagines in his heart that this Jesus, if He were a prophet, would know what type of woman this was. Simon along with the rest of the Religious leaders had likely predisposed their own mind to reject the idea that Jesus was the Messiah or even a prophet so as with Simon he checks off his mental checklist to negatively see Christ.

And knowing the type of person she is would know that just by her touching Him, he would become ceremonially unclean requiring a lengthy process of cleansing. As we know God knows the hearts and thoughts of all men.

Romans 8:27 And He who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

Jesus knows the inner thoughts of man in his heart and so can easily get man to testify of his heart by asking simple questions. Questions that man often thinks are trivial but have a depth that reveals the true nature and character of one's heart.

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

Jesus, even when He is preparing a person for a rebuke, He is so kind and gentle, not presuming to speak to His host without His host's encouragement.

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

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? **43** Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

Simon's response reveals even to the casual reader a bit of arrogance; when Simon "supposes". Jesus then builds Simon up by declaring him to have "rightly judged". Jesus was of course using this simile to engage both Simon and this woman.

44And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head. **45**Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. **46**My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. **47**Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

Jesus made it clear to Simon that his sin and lack of love will condemn him whereas this woman who had great sin and great love will be redeemed.

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

Q. What is the basic requirement for forgiveness of sin?

Repentance

Being born again starts with repentance; realizing that we are sinners and deserve to die and that only through God's Mercy and Grace are we allowed to ask for forgiveness and ask Jesus into our hearts.

We all start there, **at the feet of Jesus**, repenting.

49And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

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

This woman demonstrated her faith by her actions. This event records no words spoken by this woman; her tears spoke volumes as did the actions she took to bless the Lord Jesus Christ with kisses, tears and oil on His feet. If we will just take the time to sit at the feet of the Master and learn from His Word, amazing things will happen in our lives like they happened to this woman. She came burdened with sin, no hope, no love and was blessed the Creator of the Universe for her love and repentance.

We also know that faith is not of ourselves it is The Gift from God.

Ephesians 2:8 For by grace are ye saved through **faith**; and that not of yourselves: it is **the gift of God**: