

LUKE

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Chapter Nineteen

Luke 19:1-6

He entered Jericho and was passing through. (2) And there was a man called by the name of Zaccheus; he was a chief tax collector and he was rich. (3) Zaccheus was trying to see who Jesus was, and was unable because of the crowd, for he was small in stature. (4) So he ran on ahead and climbed up into a sycamore tree in order to see Him, for He was about to pass through that way. (5) When Jesus came to the place, He looked up and said to him, "Zaccheus, hurry and come down, for today I must stay at your house." (6) And he hurried and came down and received Him gladly.

This first sentence seems to make it clearer that Luke is referring to two cities called Jericho. In the last part of chapter 18 Jesus would have then left the old Jericho and was entering the new Jericho. Now Luke says that Jesus was now going through the new Jericho. Stating that Zaccheus was a chief tax collector sets him apart from ordinary tax collectors. Rome would put up district tax collection centers to be bid upon by either a person or a group of people. The high bidder would get the job but he, or they, could then set whatever collection rates they wanted to receive from the people. This method assured Rome of a set fee so they could establish a budget but it also afforded the chief tax collectors the opportunity to obtain huge fees above what they reported to Rome. Zaccheus could have been a lone achiever of the bid, a member of the group that won the bid, or someone hired to oversee the collections for the group. As a result of his position he was rich.

Zaccheus must have heard about the teaching and accomplishments of Jesus and wanted to personally see Him. Since he was small in stature, he could not get a good view of Jesus because of the crowd, most of whom would have been taller than he was. He then climbed a sycamore tree so that he could get a good view of Jesus. What a surprise awaited this chief tax collector as Jesus looked up and told him to come down since He wanted to stay at his house! We can only image the glee of Zaccheus as he climbed down and gladly received Jesus at his house.

Luke 19:7-10

When they saw it, they all began to grumble, saying, "He has gone to be the guest of a man who is a sinner." (8) Zaccheus stopped and said to the Lord, "Behold, Lord, half of my possessions I will give to the poor, and if I have defrauded anyone of anything, I will give back four times as much." (9) And Jesus said to him, "Today salvation has come to this house, because he, too, is a son of Abraham. (10) "For the Son of Man has come to seek and to save that which was lost."

Luke does not report who the people are who began to grumble but they must have been the Pharisees. Some translations state that "all who saw this" with the implication that the grumbling against Jesus having fellowship with "sinners" was spreading. Not only was Jesus going to eat

with Zaccheus but He was also going to stay with him in his home. There was a similar complaint against Jesus by the Pharisees and their scribes when He ate and drank with Levi the tax collector:

Luke 5:29-30 And Levi gave a big reception for Him in his house; and there was a great crowd of tax collectors and other people who were reclining at the table with them. (30) The Pharisees and their scribes began grumbling at His disciples, saying, "Why do you eat and drink with the tax collectors and sinners?"

Zacchaeus calls Jesus "Lord" and announced a great restitution for the cheating he had done over the years. This restitution was far more than required by Jewish law and indicates a sincere repentance before Jesus:

- Lev 5:16 "He shall make restitution for that which he has sinned against the holy thing, and shall add to it a fifth part of it and give it to the priest. The priest shall then make atonement for him with the ram of the guilt offering, and it will be forgiven him.
- Num 5:7 then he shall confess his sins which he has committed, and he shall make restitution in full for his wrong and add to it one-fifth of it, and give *it* to him whom he has wronged.

It is important to note that Zacchaeus gave to the poor as Jesus demanded of the rich ruler in the former event (18:18-23) as well as giving back four times what he had taken from those he had cheated. Certainly Jesus would not have announced that salvation had come to this house if the acts of repentance of Zacchaeus were not genuine. His acts are also in line with the requirement of John the Baptist and certainly prove that he is a son of Abraham and deserving of the promises of God to Abraham: *"Therefore bear fruits in keeping with repentance, and do not begin to say to yourselves, 'We have Abraham for our father,' for I say to you that from these stones God is able to raise up children to Abraham.* (Luke 3:8) Jesus announces this salvation because Zacchaeus is now a spiritual descendent of Abraham:

- Gal 3:7-9 *Therefore, be sure that it is those who are of faith who are sons of Abraham. (8) The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "ALL THE NATIONS WILL BE BLESSED IN YOU." (9) So then those who are of faith are blessed with Abraham, the believer.*
- Rom 4:12 *and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised.*

Jesus speaks in the third person to Zacchaeus because He is also making an announcement to the crowd that had grumbled against Him. Some use the expression of Jesus stating that salvation has come to this house to mean that all in the household will be saved but Jesus is only announcing to the crowd that at least one person in this house has been granted salvation. In verse ten Luke is stressing the purpose of the mission of Jesus as He came to save the lost: *"I have not come to call the righteous but sinners to repentance."* (Luke 5:32)

Luke 19:11-14

While they were listening to these things, Jesus went on to tell a parable, because He was near Jerusalem, and they supposed that the kingdom of God was going to appear immediately. (12) So He said, "A nobleman went to a distant country to receive a kingdom for himself, and then return. (13) "And he called ten of his slaves, and gave them

ten minas and said to them, 'Do business with this until I come back.' (14) "But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.'

Luke links this parable closely with the Zacchaeus episode as he states that Jesus spoke while the people were listening to these things. The people thought that the KOG would manifest itself by the restoration of Jerusalem: *At that very moment she came up and began giving thanks to God, and continued to speak of Him to all those who were looking for the redemption of Jerusalem.* (Luke 2:38). The closer Jesus got to Jerusalem the more the people concentrated on their dream of such redemption. In an attempt to dissipate this dream, Jesus told the following parable. The parable demonstrates that the KOG will not come in its total fulfillment until much later but it also shows that, while Jesus is gone, the disciples have duties to perform.

The parable seems to be based upon an historical event that had happened a few years prior when King Herod died and declared in his will that Archelaus should succeed him. The Jews hated Archelaus and did not want him ruling over them. Archelaus went to make his case with Augustus Caesar and gave large sums of money to many of his friends to make friends for him in the area. The Jews sent a group to appeal to Caesar to not let this man rule them but Caesar made him king over Judea. Archelaus then came back, had his friends relate to him how they used his money, and had his enemies brought before him to put many of them to death. This event would have been clear in the minds of the people so Jesus chose to make His parable similar to it.

Jesus states that the nobleman had to leave this area to receive a kingdom. Matthew does not state the number of slaves and also gives the money in talents based upon the ability of the slaves:

Matt 25:14-15 "For it is just like a man about to go on a journey, who called his own slaves and entrusted his possessions to them. (15) "To one he gave five talents, to another, two, and to another, one, each according to his own ability; and he went on his journey.

The mina is worth about 1/60th of a talent or about 100 denarii and that is a paltry sum. The slaves are to use the money to the best of their ability while the nobleman is gone. Verse 14 cannot have any application to Jesus going away since nobody can send a delegation to heaven to complain! However it does represent the reality of the people rejecting the rule of Jesus.

Certainly the Pharisees and others who think they represent God will protest against any possible rule of Jesus and will try to take away the writing on the cross that Jesus is King of the Jews.

Luke 19:15-23

"When he returned, after receiving the kingdom, he ordered that these slaves, to whom he had given the money, be called to him so that he might know what business they had done. (16) "The first appeared, saying, 'Master, your mina has made ten minas more.' (17) "And he said to him, 'Well done, good slave, because you have been faithful in a very little thing, you are to be in authority over ten cities.' (18) "The second came, saying, 'Your mina, master, has made five minas.' (19) "And he said to him also, 'And you are to be over five cities.' (20) "Another came, saying, 'Master, here is your mina, which I kept put away in a handkerchief; (21) for I was afraid of you, because you are an exacting

*man; you take up what you did not lay down and reap what you did not sow.' (22) "He *said to him, 'By your own words I will judge you, you worthless slave. Did you know that I am an exacting man, taking up what I did not lay down and reaping what I did not sow? (23) 'Then why did you not put my money in the bank, and having come, I would have collected it with interest?'*

The parable continues with the nobleman returning after receiving the kingdom and ordering the slaves to come give information on how they had used the money given them. In reality, the followers of Jesus have been given certain gifts that are to be used for the building up of His church (1 Cor 12). All the people will give an accounting of their use of these abilities and gifts: *Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God.* (1Cor 4:5) Jesus singles out three slaves to show the possible various uses of the gifts given to each. The first one had a 100% increase and was rewarded by being made ruler over ten cities. The second slave had a 50% increase and was given authority over five cities. The rewards are not rest but an additional service role in the kingdom of the nobleman.

The third slave let his fear of the nobleman overcome him so that he did not invest the money at all but merely put it away for safekeeping. The evil servant in the Matthew account buried his talent (Matt 25:18, 25). The parable states that the man's fear was based upon his knowledge of him as a person who reaped what he did not sow. The man's fear should have at least driven him to make some modest gain. The nobleman chastised the slave and told him that he could have at least put it away to earn interest.

Luke 19:24-27

"Then he said to the bystanders, 'Take the mina away from him and give it to the one who has the ten minas.' (25) "And they said to him, 'Master, he has ten minas already.' (26) "I tell you that to everyone who has, more shall be given, but from the one who does not have, even what he does have shall be taken away. (27) "But these enemies of mine, who did not want me to reign over them, bring them here and slay them in my presence."

There have been at least two interpretations of this parable. One is that the parable as given in Matthew (25:14-30) has a spiritual teaching whereas the Luke passage is contrasting that with what is a worldly event. At the end of the Matthew scripture the ruler is certainly Jesus as He says those who were against Him will be cast into outer darkness that clearly means hell. Here the result is what conquering kings normally did to their enemies. Certainly there is a spiritual teaching in Luke's version for disciples of Jesus Christ have been given gifts and they are responsible for their effective use. The teaching is not that the rich get richer and the poor get poorer but that the smallest gift must be put to good use. Those who are enemies of Jesus make their position clear by not producing fruit and they will be punished.

Luke 19:28-34

After He had said these things, He was going on ahead, going up to Jerusalem. (29) When He approached Bethphage and Bethany, near the mount that is called Olivet, He

sent two of the disciples, (30) saying, "Go into the village ahead of you; there, as you enter, you will find a colt tied on which no one yet has ever sat; untie it and bring it here. (31) "If anyone asks you, 'Why are you untying it?' you shall say, 'The Lord has need of it.'" (32) So those who were sent went away and found it just as He had told them. (33) As they were untying the colt, its owners said to them, "Why are you untying the colt?" (34) They said, "The Lord has need of it."

It seems that Jesus left immediately after telling the parable and kept going toward Jerusalem. The location of Bethpage and Bethany are shown on the maps below:



The Greek word translated as Olivet above may mean "of olives" or "Olive Orchard" and it is also shown above. Jesus asked two of His disciples to go to a village near them and we cannot know which one He meant. Jesus told them that they would there find a colt upon which nobody had ridden. Luke is not clear as to whether this is the colt of a horse or of an ass although Matthew and John are clear that it was of an ass:

- Matt 21:2-3 saying to them, "Go into the village opposite you, and immediately you will find a donkey tied there and a colt with her; untie them and bring them to Me. (3) "If anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them."
- John 12:14-15 Jesus, finding a young donkey, sat on it; as it is written, (15) "FEAR NOT, DAUGHTER OF ZION; BEHOLD, YOUR KING IS COMING, SEATED ON A DONKEY'S COLT."

Stating that it had not been ridden on before implied that it could be used for religious purposes:

- Num 19:2 "This is the statute of the law which the LORD has commanded, saying, 'Speak to the sons of Israel that they bring you an unblemished red heifer in which is no defect and on which a yoke has never been placed.'

- 1Sam 6:7 *"Now therefore, take and prepare a new cart and two milch cows on which there has never been a yoke; and hitch the cows to the cart and take their calves home, away from them."*

“The Lord has need of it” may have been a prearranged password so that the owners would let it go or God may have planted this image in their minds so that they would know to let it go. The colt was owned by more than one person indicating an area of extreme poverty as even on colt had to be owned by a group. The owners did just as Jesus had stated they would.

Luke 19:35-38

They brought it to Jesus, and they threw their coats on the colt and put Jesus on it. (36) As He was going, they were spreading their coats on the road. (37) As soon as He was approaching, near the descent of the Mount of Olives, the whole crowd of the disciples began to praise God joyfully with a loud voice for all the miracles which they had seen, (38) shouting: "BLESSED IS THE KING WHO COMES IN THE NAME OF THE LORD; Peace in heaven and glory in the highest!"

The disciples then prepared a way for a triumphal entry of Jesus as they put their coats on the colt for a saddle and even placed Jesus on it. They also spread their coats on the road and the other evangelists also state that their coats and branches were put on the road:

- John 12:12-13 *On the next day the large crowd who had come to the feast, when they heard that Jesus was coming to Jerusalem, (13) took the branches of the palm trees and went out to meet Him, and began to shout, "Hosanna! BLESSED IS HE WHO COMES IN THE NAME OF THE LORD, even the King of Israel."*
- Matt 21:8 *Most of the crowd spread their coats in the road, and others were cutting branches from the trees and spreading them in the road.*
- Mark 11:7-8 *They *brought the colt to Jesus and put their coats on it; and He sat on it. (8) And many spread their coats in the road, and others spread leafy branches which they had cut from the fields.*

We do not know how many disciples there were at this time but all of them began to praise God for what they were now seeing and for all the miracles they had seen Him do. This was clearly a manifestation of Jesus as the Messiah except that He was riding in on a colt of an ass that was a prophecy of a man of peace or a priest: *Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey. (Zech 9:9)* They did not think about such a reference to peace rather than to war that they were expecting from their understanding of the Messiah. This is not explained by Luke but is by other evangelists such as John 12:13 above and:

- Matt 21:9 *The crowds going ahead of Him, and those who followed, were shouting, "Hosanna to the Son of David; BLESSED IS HE WHO COMES IN THE NAME OF THE LORD; Hosanna in the highest!"*
- Mark 11:9-10 *Those who went in front and those who followed were shouting: "Hosanna! BLESSED IS HE WHO COMES IN THE NAME OF THE LORD; (10) Blessed is the coming kingdom of our father David; Hosanna in the highest!"*

Only Luke states that the crowd called for peace in heaven perhaps as a reference to Satan's defeat: Luke 10:18 *And He said to them, "I was watching Satan fall from heaven like lightning.*

Luke 19:39-44

Some of the Pharisees in the crowd said to Him, "Teacher, rebuke Your disciples." (40) But Jesus answered, "I tell you, if these become silent, the stones will cry out!" (41) When He approached Jerusalem, He saw the city and wept over it, (42) saying, "If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes. (43) "For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side, (44) and they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation."

The Pharisees would have been particularly upset over the crowd proclaiming that Jesus was the Messiah so they told Him to rebuke His disciples for such an outpouring. They were also upset over the possibility that Rome would see this uprising as a cause to bring in their military forces. Jesus replied that this scene was inevitable and if the people stayed silent even nature would respond with praise. The verses 41-44 are peculiar to Luke and perhaps are a prophecy of what would happen to Jerusalem in 70 A.D. The translation might read "He wailed" as Jesus lamented over the loss of opportunity for the famous city. There is extreme irony in that the city did not know what makes peace since part of the name of the city means peace: *to whom also Abraham apportioned a tenth part of all the spoils, was first of all, by the translation of his name, king of righteousness, and then also king of Salem, which is king of peace.* (Heb 7:2) The proper relationship between Creator and creature was necessary for true peace and this was supernaturally hidden from their eyes. Such a lack of understanding was also written by Luke in: *"For those who live in Jerusalem, and their rulers, recognizing neither Him nor the utterances of the prophets which are read every Sabbath, fulfilled these by condemning Him.* (Acts 13:27)

Jesus could see where Jerusalem was heading with its rejection of Him and therefore of God. Such would bring the judgment of God to the city in a similar fashion to that of Ezekial's prophecy of the destruction of Solomon's temple:

Ezek 4:1-3 "Now you son of man, get yourself a brick, place it before you, and inscribe a city on it, Jerusalem. (2) "Then lay siege against it, build a siege wall, raise up a ramp, pitch camps, and place battering rams against it all around. (3) "Then get yourself an iron plate and set it up as an iron wall between you and the city, and set your face toward it so that it is under siege, and besiege it. This is a sign to the house of Israel.

The time of your visitation is a reference to the OT coming of God either for rescue or for judgment such as: *"Were they ashamed because of the abomination they have done? They were not even ashamed at all; They did not even know how to blush. Therefore they shall fall among those who fall; At the time that I punish them, They shall be cast down," says the LORD.* (Jer 6:15) This quote of not even knowing how to blush reminds me of the state of our country at this time as our supreme court has ruled in favor of gay marriage. It may be time for God's judgment on our country as He judged cities in the past including Jerusalem.

Luke 19:45-46

Jesus entered the temple and began to drive out those who were selling, (46) saying to them, "It is written, 'AND MY HOUSE SHALL BE A HOUSE OF PRAYER,' but you have made it a ROBBERS' DEN."

Luke does not specify that Jesus entered Jerusalem but, of course, He must have so that He could enter the temple. This brief section tends to equate the destruction of the temple with the coming destruction of Jerusalem. John's version of a temple cleansing is put at the beginning of the ministry of Jesus. Most scholars think there were indeed two temple cleansings. Luke omits "for all the nations" from the Isaiah quotation and Mark includes it: *Even those I will bring to My holy mountain, And make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; For My house will be called a house of prayer for all the peoples.*" (Isa 56:7) The fact that God had always intended for the temple to be a house of prayer for all nations is basic to God's plans: *hear Thou in heaven Thy dwelling place, and do according to all for which the foreigner calls to Thee, in order that all the peoples of the earth may know Thy name, to fear Thee, as do Thy people Israel, and that they may know that this house which I have built is called by Thy name.* (1 Kings 8:43) The outer court was thus called "the Court of the Gentiles" but it would be impossible to pray in a supermarket as these people had made of this area. The same misuse can occur today when ministry is done for the money as though Christ were some sort of commodity with the gospel for sale. We thus need to be careful today when we include some sort of market within our church buildings or teach some wealth and wellness "gospel".

The Jeremiah verse comes from a long section dealing with the temple becoming a false sanctuary for bandits to retreat as they seek asylum from justice: *"Has this house, which is called by My name, become a den of robbers in your sight? Behold, I, even I, have seen it," declares the LORD.* (Jer 7:11) The temple had become a den of robbers as the people were neglecting the poor, not taking care of widows and abandoning orphans. But they came to the temple to worship as though they had not done anything wrong. The temple had become a place for hypocrites who did not worship God in spirit or truth. The Jeremiah section also contains a threat from God that He will destroy the temple:

Jer 7:12-14 "But go now to My place which was in Shiloh, where I made My name dwell at the first, and see what I did to it because of the wickedness of My people Israel. (13) "And now, because you have done all these things," declares the LORD, "and I spoke to you, rising up early and speaking, but you did not hear, and I called you but you did not answer, (14) therefore, I will do to the house which is called by My name, in which you trust, and to the place which I gave you and your fathers, as I did to Shiloh.

It seems that Jesus is bringing in the past misuse of the temple with a comparison of what these sellers are doing as a prediction that the temple destruction is soon coming. Matthew and Mark give more details of this account and Luke omits the cursing of the fig tree. I have included their accounts at the end of this chapter discussion.

Luke 19:47-48

And He was teaching daily in the temple; but the chief priests and the scribes and the leading men among the people were trying to destroy Him, (48) and they could not find anything that they might do, for all the people were hanging on to every word He said.

Jesus has now reclaimed the temple for His teaching and this is the emphasis of Luke rather than spending time on other issues as did Matthew and Mark. We see that this topic of His teaching is abbreviated also as Jesus was teaching daily in the temple. This is the last week of the life of Jesus on earth and He is spending it by teaching the gospel message. However the temple has not been cleansed of all its evil caretakers as the chief priest, the scribes, and the leaders were also there. The “leading men” most probably refers to the elders (9:22; 20:1) who were in charge of services. The priests are given oversight of temple business and the others have privileges because of their political status with Rome. They are afraid of Jesus because the people are diligently paying attention to His teaching and they are afraid of losing power over them. They were against all that Jesus was teaching as they loved making money but Jesus was for using it to help the poor. They were for those proclaiming to be righteous and Jesus came for those who knew they were sinners. Jesus was thus a threat to their entire livelihood so they were determined to destroy Him. Luke will continue this discussion in the next chapter. The people are clinging onto Jesus so closely that the others cannot get near Him and so they form a sort of barrier of protection around Jesus. It seems that most of these people left Jesus when He was crucified but many of them were probably present at Pentecost and accepted Him there as their Savior and Lord.

Matthew and Mark Sections on Temple Cleansing

- Matt 21:10-22 *And when He had entered Jerusalem, all the city was stirred, saying, "Who is this?" (11) And the multitudes were saying, "This is the prophet Jesus, from Nazareth in Galilee." (12) And Jesus entered the temple and cast out all those who were buying and selling in the temple, and overturned the tables of the moneychangers and the seats of those who were selling doves. (13) And He *said to them, "It is written, 'MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER'; but you are making it a ROBBERS' DEN." (14) And the blind and the lame came to Him in the temple, and He healed them. (15) But when the chief priests and the scribes saw the wonderful things that He had done, and the children who were crying out in the temple and saying, "Hosanna to the Son of David," they became indignant, (16) and said to Him, "Do You hear what these are saying?" And Jesus *said to them, "Yes; have you never read, 'OUT OF THE MOUTH OF INFANTS AND NURSING BABES THOU HAST PREPARED PRAISE FOR THYSELF'?" (17) And He left them and went out of the city to Bethany, and lodged there. (18) Now in the morning, when He returned to the city, He became hungry. (19) And seeing a lone fig tree by the road, He came to it, and found nothing on it except leaves only; and He *said to it, "No longer shall there ever be any fruit from you." And at once the fig tree withered. (20) And seeing this, the disciples marveled, saying, "How did the*

fig tree wither at once?" (21) And Jesus answered and said to them, "Truly I say to you, if you have faith, and do not doubt, you shall not only do what was done to the fig tree, but even if you say to this mountain, 'Be taken up and cast into the sea,' it shall happen. (22) "And all things you ask in prayer, believing, you shall receive."

- *Mark 11:11-25 And He entered Jerusalem and came into the temple; and after looking all around, He departed for Bethany with the twelve, since it was already late. (12) And on the next day, when they had departed from Bethany, He became hungry. (13) And seeing at a distance a fig tree in leaf, He went to see if perhaps He would find anything on it; and when He came to it, He found nothing but leaves, for it was not the season for figs. (14) And He answered and said to it, "May no one ever eat fruit from you again!" And His disciples were listening. (15) And they *came to Jerusalem. And He entered the temple and began to cast out those who were buying and selling in the temple, and overturned the tables of the moneychangers and the seats of those who were selling doves; (16) and He would not permit anyone to carry goods through the temple. (17) And He began to teach and say to them, "Is it not written, 'MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL THE NATIONS'? But you have made it a ROBBERS' DEN." (18) And the chief priests and the scribes heard this, and began seeking how to destroy Him; for they were afraid of Him, for all the multitude was astonished at His teaching. (19) And whenever evening came, they would go out of the city. (20) And as they were passing by in the morning, they saw the fig tree withered from the roots up. (21) And being reminded, Peter *said to Him, "Rabbi, behold, the fig tree which You cursed has withered." (22) And Jesus *answered saying to them, "Have faith in God. (23) "Truly I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that what he says is going to happen, it shall be granted him. (24) "Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they shall be granted you. (25) "And whenever you stand praying, forgive, if you have anything against anyone; so that your Father also who is in heaven may forgive you your transgressions.*