

Luke 18 - The Parable of the Persistent Widow (Unjust Judge); The Parable of the Pharisee and the Tax Collector; The Rich Young Ruler; Jesus Predicts His Death/Resurrection (3rd Time); Jesus Heals Blind Bartimaeus

IV. The Son of Man's journey to Jerusalem (Luke 9:51—19:28)

(2) Christ's instructions to his disciples as a result of this rejection (Luke 12:1—19:28)

(T) Christ teaches on prayer (18:1-14)

(a) Parable of the judge and the widow (18:1-8)

(b) Parable of the Pharisee and the publican (18:9-14)

(U) Christ's concern for the children (18:15-17)

(V) Christ teaches on sacrifice (18:18-30)

(a) Story of the rich young ruler (18:18-27)

(b) Christ will reward sacrifice (18:28-30)

(W) Christ predicts his death and resurrection (18:31-34)

(X) Christ heals Bartimaeus (18:35-43)

Luke 18

(T) Christ teaches on prayer (18:1-14)

(a) Parable of the judge and the widow (18:1-8)

1 Now He was telling them a parable to show that **at all times** they ought to pray and not become discouraged,

1 Now He was telling them a parable to show that at all times they ought to pray and not to lose heart,

1 Jesus told his disciples a parable about their need to pray all the time and never give up.

1 And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint;

- Jesus continued His instruction to the disciples about His return (teaching began at 17:20)

- He told them a parable designed to encourage them to continue praying while they lived in the interval before His Second Coming
- "...at all times" - not continuously, but in all circumstances; this indicates that the interval between Jesus' present ministry and His future return is in view
- This was instruction to the disciples during the inter-advent period in view of Jesus' Second Coming
- When He returns, He will balance the scales of justice; in the meantime, disciples need to continue expressing their faith by requesting His grace

The antidote to despair is not determination, but dependence, not positive thinking, but prayer.

- 2 saying, "In a certain city there was a judge who did not fear God and did not respect any person.
- 2 saying, "In a certain city there was a judge who did not fear God and did not respect man.
- 2 He said, "In a city there was a judge who didn't fear God or respect people.
- 2 Saying, There was in a city a judge, which feared not God, neither regarded man:
 - The judge failed to do what the Mosaic Law required of a judge
- 3 Now there was a **widow** in that city, and she kept coming to him, saying, 'Give me justice against my opponent.'
- 3 There was a widow in that city, and she kept coming to him, saying, 'Give me legal protection from my opponent.'
- 3 In that city there was also a widow who kept coming to him and saying, 'Grant me justice against my adversary.'
- 3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.
 - "...widow" - personified dependence, helplessness and vulnerability in Israel
 - This widow kept asking the judge, repeatedly, for protection from those who opposed her, not for their punishment
 - In this parable, the widow represents the disciples, who were equally dependent on God for protection from unbelievers who opposed them

Widows

OT Care: Ex 22:22-24; Deut 14:28-29; Ps 146:9; Is 1:17,23; Jer 7:6

NT Care: Acts 6:1; 1 Tim 5:3-10; James 1:27

- 4 For a while he was unwilling; but later he said to himself, 'Even though I do not fear God nor respect *any* person,
- 4 For a while he was unwilling; but afterward he said to himself, 'Even though I do not fear God nor respect man,
- 4 For a while the judge refused. But later, he told himself, 'I don't fear God or respect people,
- 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 yet because this widow is bothering me, I will give her justice; otherwise by continually coming she will **wear me out.**"

5 yet because this widow bothers me, I will give her legal protection, otherwise by continually coming she will wear me out."

5 yet because this widow keeps bothering me, I will grant her justice. Otherwise, she will keep coming and wear me out."

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

- The judge, although he couldn't care less about the woman or her petition, granted it solely due to her persistence
- Jesus was not teaching that God takes the same attitude toward disciples that this judge took towards the widow; the judge is *contrasted* (not compared) with God in this parable
- Jesus' point was that since persistence is effective with unjust judges, how much more effective it will be with a righteous Judge
- "...wear me out" - *hypopiazē* me, could be translated "lest she give me a black eye"; figuratively, a black eye represents a damaged reputation or shame
- The judge apparently feared that by refusing to respond to the widow, his reputation would suffer, not that she would assault him physically
- He granted her request for selfish reasons
- The widow had three obstacles:
 - (1) She was a woman. A woman had no standing before the law.
 - (2) She was a widow. She had no husband to stand with her in court.
 - (3) She was poor. She could not pay a bribe if she wanted to.
- She continued to plead for justice in her case. He continually refused to hear her case. Finally, he agreed to yield to her complaining.

6 And the Lord said, **"Listen to what the unrighteous judge *said;**

6 And the Lord said, **"Hear what the unrighteous judge *said;**

6 Then the Lord added, **"Listen to what the unrighteous judge says.**

6 And the Lord said, **Hear what the unjust judge saith.**

- Jesus applied this parable to His disciples; they (and us) need to listen to the judge's words carefully to see what Jesus was teaching by contrast

- God would never respond to a cry for help as this judge did, slowly and begrudgingly

— In view of His character, disciples can count on Him giving them the protection they need.

7 now, will God not bring about justice for His **elect** who cry out to Him day and night, and will He delay long for them?

7 now, will not God bring about justice for His elect who cry to Him day and night, and will He delay long over them?

7 Won't God grant his chosen people justice when they cry out to him day and night? Is he slow to help them?

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

- "...elect" - a reminder that He has chosen those who call to Him (Cf. Matt 22:14; Mark 13:20,22,27)

— The widow received help, even as a stranger to the unjust judge

— The parable implies that the Father would not delay to give the protection His disciples need

8 I tell you that He will **bring about justice** for them quickly. However, when the Son of Man comes, **will He find faith on the earth?**"

8 I tell you that He will bring about justice for them quickly. However, when the Son of Man comes, will He find faith on the earth?"

8 I tell you, he will give them justice quickly. But when the Son of Man comes, will he find faith on earth?"

8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

- "...bring about justice" - what God will avenge speedily is protection from the attacks of spiritual opponents (v3)

- "...will he find [that kind of] faith on the earth?" - the Greek form of this question requires a negative answer

— Jesus' question was not spoken out of ignorance, nor was He questioning whether all believers would be gone when He returns

— His question suggests that there will be comparatively few on the earth who will have remained faithful and who still believe that He will return. Few will persist in their faith like this widow did.

- This is all the more reason disciples need to keep praying. Prayer not only secures God's help during persecution, but it also demonstrates faith in God.
- 1 Tim 4 and 2 Tim 3 paint a dark picture of the last days (Cf. Is 63:1-3)
- The Greek requires a negative answer to the question, solid evidence for a pre-Tribulational Rapture

Though God has allowed some of His disciples who call on Him for help during persecution to die, He nevertheless gives added grace to them (Cf. 2 Cor 12:9). God longs to vindicate His saints, and He will do so. When He does, His justice will be swift and sure, and our suffering will seem short-lived compared to the glory to follow. In the meantime, He protects us.

This parable is an encouragement for disciples who experience opposition for their faith during the Church Age. We should continue to ask God for protection from those who oppose us for our commitment to Jesus. God will respond speedily to give us the help that we need. This will result in the continuing demonstration of faith in God while He is visibly absent from the world during this period. God will vindicate His people at the Second Coming (Cf. Ps 125:2-3; Rev 6:9-11). That will be His ultimate answer to the prayers of His people, but immediate help before that coming is primarily in view in this parable.

Persistence in Prayer

The woman was a stranger.	We are God's children.	John 1:12
The widow had no access to the judge.	We have open access to His presence.	Eph. 2:18, 3:12; Heb. 4:14-16; 10:19-22.
The woman had no friend at court.	We have an advocate.	1 John 2:1; Heb. 2:17-18.
The woman came to a court of law.	We come to the Throne of Grace.	Heb. 4:14-16.
She pled out of her poverty;	We have all of God's riches available.	Phil. 4:19

Our Father vs. The Unjust Judge

A critical contrast is between the judge and our Father. God does not need to be "argued" or "bribed" into answering prayer! He is a loving father who is attentive to our every cry, generous in His gifts, and concerned with our every need, ready to answer when we call (1 John 5:14-15). What about *delays*? (Rom 8:28).

(b) Parable of the Pharisee and the publican (18:9-14)

9 Now He also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt:

9 And He also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt:

9 Jesus also told this parable to some people who trusted in themselves, thinking they were righteous, but who looked down on everyone else:

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

- Jesus is describing Pharisees (v10), who were self-righteous

— The only alternative to believing in Jesus is trusting in one's own righteousness for acceptance with God. This always results in elevating oneself at the expense of others.

10 "Two men went up into the temple to pray, one a Pharisee and the other a tax collector.
10 "Two men went up into the temple to pray, one a Pharisee and the other a tax collector.
10 "Two men went up to the Temple to pray. One was a Pharisee, and the other was a tax collector.

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

- The Lord continually exposed the self-righteousness and unbelief of the Pharisees (Cf. Luke 11:38-54):

- As bankrupt debtors (Luke 7:40-50)
- As guests fighting for the best seats (Luke 14:7-14)
- As sons unconcerned about others (Luke 15:25-32)

- The Pharisees generally rejected Jesus and the gospel, whereas tax collectors responded positively (Cf. 5:12,27; 7:34,37; 15:1-2; 16:20)

11 The Pharisee stood and *began* praying this **in regard to himself**: 'God, I thank You that I am not like other people: swindlers, crooked, adulterers, or even like this tax collector.

11 The Pharisee stood and was praying this to himself: 'God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector.

11 The Pharisee stood by himself and prayed, 'O God, I thank you that I'm not like other people—thieves, dishonest people, adulterers, or even this tax collector.

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 regard to himself" - even though the Pharisee addressed God in prayer, Jesus noted that he was really talking to himself and reviewing his own self-righteousness.

— This Pharisee was telling God what a superior person he was, and was using the behavior of others as his standard. He took pride in his supposed superior status, and the works he performed that separated him from others.'

- "...I thank You" - maybe the least grateful words ever spoken

12 I fast twice a week; I pay tithes of all that I get.'

12 I fast twice a week; I pay tithes of all that I get.'

12 I fast twice a week, and I give a tenth of my entire income.'

12 I fast twice in the week, I give tithes of all that I possess.

- The most pious Pharisees fasted twice a week (Cf. 5:33), on Thursdays and Mondays, during the weeks between Passover and Pentecost, and between the Feast of Tabernacles and the Feast of Dedication

— Why? Jews were required to fast only once a year, on Yom Kippur (Lev 16:29)

- He also tithed everything, even the tiny herbs from his garden (Matt 23:23)

13 But the tax collector, standing some distance away, was even unwilling to raise his eyes toward heaven, but was beating his chest, saying, 'God, be merciful to me, the sinner!'

13 But the tax collector, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, 'God, be merciful to me, the sinner!'

13 "But the tax collector stood at a distance and would not even look up to heaven. Instead, he continued to beat his chest and said, 'O God, be merciful to me, the sinner that I am!'

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.

- The tax collector used God as his standard for measuring righteousness, and confessed that he fell short. He knew that his only hope was God's mercy.

- "...raises" - pictures his feeling of unworthiness (Cf. Ps 123:1; Mark 6:41; 7:34; John 11:41; 17:1)

- "...beating his chest" - expressed contrition, which was also articulated in his prayer

— He did not boast of his own righteousness, but pled with God for mercy, acknowledging his sin

- "...be merciful" - *hilaskomai*, satisfied; since Jesus made propitiation (satisfaction) for the sins of mankind on the cross, no one needs to pray this prayer today

— However, it is of course permissible for believers to ask God to be merciful to us as sinners, but we need to remember that He has already done that through Jesus Christ.

The Pharisee felt no need and voiced no petition; the publican felt nothing but need and voiced only petition.

14 I tell you, this man went to his house **justified** rather than the other one; for everyone who exalts himself will be humbled, but the one who humbles himself will be exalted."

14 I tell you, this man went to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

14 I tell you, this man, rather than the other one, went down to his home justified, because everyone who exalts himself will be humbled, but the person who humbles himself will be exalted."

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.

- "...justified" - *declared* righteous, a judicial act; not *made* righteous

— God declared him righteous because he looked to God for the gift of righteousness rather than claiming to be righteous on his own merit as the Pharisee did

- This was radical teaching for that time, as the Jews held the Pharisees up as models of righteous behavior, and the tax collectors epitomized sinfulness.
- Jesus' application of the parable echoed His teaching in Luke 13:30
- It is necessary for people to humble themselves before God in order to gain forgiveness, and those who are proud (everyone who exalts himself) will be brought low (humbled) by God
- The Pharisee's pride condemned him; the publican's humble attitude saved him (Luke 14:11; Is 57:15)

The Pharisee did not merely seek human approval; he demanded God's approval. If he had been aware of God and actually worshipped God, pride in all he did would have faded away. He would have recognized he was as much in need of God's mercy as the tax collector. Pride in his own works kept him from being justified by God. [See note about Religious Pride on Rom 3:27]

(U) Christ's concern for the children (18:15-17) (Cf. Matt 19:13-15; Mark 10:13-16)

15 Now they were bringing even their **babies** to Him so that He would touch them; but when the disciples saw *it*, they *began* rebuking them.

15 And they were bringing even their babies to Him so that He would touch them, but when the disciples saw it, they *began* rebuking them.

15 Now some people were even bringing their infants to Jesus to have him touch them. But when the disciples saw this, they sternly told the people not to do that.

15 And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

- This event illustrates the type of humility that is necessary for someone to receive salvation. Humility is necessary to receive God's grace.

- "...babies" - *brephe*, a newborn child; this word was likely used to describe their dependence

— Jews would customarily bring their small children to rabbis for blessing

— The disciples probably discouraged the parents from doing so because they thought Jesus had more important things to do.

16 But Jesus called for the little ones, saying, **"Allow the children to come to Me, and do not forbid them, for the kingdom of God belongs to such as these.**

16 But Jesus called for them, saying, **"Permit the children to come to Me, and do not hinder them, for the kingdom of God belongs to such as these.**

16 Jesus, however, called for the children and said, **"Let the little children come to me, and stop keeping them away, because the kingdom of God belongs to people like these.**

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.**

- Infants show humility differently than adults; they are completely dependent and unable to provide for themselves. They receive rather than provide, and in this quality, they are good examples of humility.
- Without this sense of being unable to provide for oneself and a willingness to receive from another, no adult can enter the kingdom

17 Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it at all."

17 Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it at all."

17 I tell all of you with certainty, whoever doesn't receive the kingdom of God as a little child will never get into it at all."

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

- Jesus was stating that a person must come to Him in humility in order to enter the kingdom (childlike, not childish!)
- Children come with expectation and excitement; they come realizing that they are not sufficient in themselves. They depend totally on others.
- If these same attitudes are not present in adults, they can never enter the kingdom

(V) Christ teaches on sacrifice (18:18-30)

(a) Story of the rich young ruler (18:18-27) (Cf. Matt 19:16-22; Mark 10:17-22)

The religious leaders have repeatedly been presented as people who exalt themselves (11:43; 14:7-11; 16:15; 18:9-14) and as greedy rich people who neglect the poor (11:39-41; 14:12-14; 16:14,19-31). However, Jesus did not give up hope that some of them would change, which is made apparent in this teaching.

18 A ruler questioned Him, saying, "Good Teacher, what shall I **do** to **inherit** eternal life?"

18 A ruler questioned Him, saying, "Good Teacher, what shall I do to inherit eternal life?"

18 Then an official asked Jesus, "Good Teacher, what must I do to inherit eternal life?"

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

- "...do" - the young "ruler" believed he could "do" something to earn eternal life, and he wanted to ensure he had not overlooked that certain duty.

— To obtain eternal life meant to enter the kingdom (John 3:3-5)

- "...inherit" - *kleronomeso*, "inherit" is used by both Mark and Luke, probably for their Gentile readers, to clarify what was in the rich young ruler's mind. Matthew uses the Greek word *scho*, meaning "obtain"
- He was talking about getting something that he, as a Jew, thought he had a good chance of obtaining based on his ethnic relationship to Abraham.
- This is another lesson on riches in Luke (Cf. 6:24; 8:14; 11:41; 12:13-34; 16)
- Some may conclude from the previous event that salvation depends only on a proper human attitude. This event clarifies that while an attitude of humility is essential, salvation is the work of God for man, not man's work for himself.

The ruler's three misconceptions:

- (1) He had an inadequate view of Christ (v19)
- (2) He had an inadequate view of himself (v21)
- (3) He had an inadequate view of salvation (v23)

19 But Jesus said to him, **"Why do you call Me good? No one is good except God alone.**
 19 And Jesus said to him, **"Why do you call Me good? No one is good except God alone.**
 19 **"Why do you call me good?"** Jesus asked him. **"Nobody is good except for one—God.**
 19 And Jesus said unto him, **Why callest thou me good? none is good, save one, that is, God.**

- Jesus sets the standard for goodness, namely: God
- Jesus' question also confronted the man with the logical implication of his question (v18), namely, that Jesus was God.
- The ruler had three misconceptions:

- (1) He had an inadequate view of Christ
 - The Jews reserved the word "good" for God (Ps 25:8; 34:8; 86:5; 106:1). Jesus was testing the young man's view of Himself.

20 **You know the commandments, 'DO NOT COMMIT ADULTERY, DO NOT MURDER, DO NOT STEAL, DO NOT GIVE FALSE TESTIMONY, HONOR YOUR FATHER AND MOTHER.'**"

20 **You know the commandments, 'Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Honor your father and mother.'**"

20 **You know the commandments: 'Never commit adultery. Never murder. Never steal. Never give false testimony. Honor your father and mother.'**"

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 responded to the man's question by instructing him to keep the 5th-9th commandments, each of which pertains to man's relationship with *man* (Ex 20:12-16).

- By referring to these commandments, Jesus affirmed the authority of the OT
- If he wanted to obtain eternal life by doing something, he would have to keep God's laws
- The rabbis taught that people could keep the Law in its entirety

21 And he said, "All these things I have kept since *my* youth."

21 And he said, "All these things I have kept from *my* youth."

21 The official replied, "I have kept all of these since I was a young man."

21 And he said, All these have I kept from my youth up.

(2) He had an inadequate view of himself

- The young ruler's response indicated that he had kept the letter of the law (Cf. Phil 3:6)
- Jesus (mercifully) did not mention the commandments about people's relationship to God (#1-#4) or #10: Thou shalt not covet.

22 Now when Jesus heard *this*, He said to him, "**One thing you still lack; sell all that you possess and distribute the money to the poor, and you will have treasure in heaven; and come, follow Me.**"

22 When Jesus heard *this*, He said to him, "**One thing you still lack; sell all that you possess and distribute it to the poor, and you shall have treasure in heaven; and come, follow Me.**"

22 When Jesus heard this, he told him, "**You still need to do one thing. Sell everything you have and give the money to the destitute, and you will have treasure in heaven. Then come back and follow me.**"

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.**

- After passing the first test, Jesus now presented the young ruler with the higher hurdle of not coveting, the 10th commandment (Cf. Rom 7:7-8)
- Jesus' command exposed the man's greed, which is idolatry (Cf. Col 3:5)
- Thus, this man had violated the 1st and 10th commandments, when he thought he had kept them
- If he agreed to give away his possessions, he would've been repudiating his greed; by following Jesus, he would've been repudiating his own self righteousness. These would've been the appropriate fruits of repentance.
- "...treasure in heaven" - implies eternal reward (Cf. 12:33-34)

Hindrance of Wealth

- Jesus' reasoning is evident:



1. One must keep the Law perfectly in order to inherit eternal life
James 2:10

2. Only God is good.
(Nobody else can keep the law perfectly.)

3. Therefore, nobody can obtain eternal life by the Law
Rom 3:20; Gal. 2:21; 3:21.

Jesus is not presenting the Law as a means to salvation, only as a mirror of our own need. The only avenue available to the individual is to follow Jesus in order to obtain eternal life.

23 But when he had heard these things, he became very sad, for he was extremely wealthy.

23 But when he had heard these things, he became very sad, for he was extremely rich.

23 But when the official heard this he became sad, because he was very rich.

23 And when he heard this, he was very sorrowful: for he was very rich.

(3) He had an inadequate view of salvation

- The ruler was more attached to his wealth than to the idea of obtaining "eternal life" which he had so nobly asked about at the beginning (v18).
- He wanted material wealth more than eternal life

- At this point, Matthew and Mark record that the young ruler went away (Matt 19:22; Mark 10:22). He is the only person in the Gospels who came to Jesus and went away in worse condition than when he first met Jesus.

Salvation and Reward (Cf. Matt 19:23-26; Mark 10:23-27; Luke 18:24-27)

24 And Jesus looked at him and said, **"How hard it is for those who are wealthy to enter the kingdom of God!"**

24 And Jesus looked at him and said, **"How hard it is for those who are wealthy to enter the kingdom of God!"**

24 So when Jesus saw how sad he was, he said, **"How hard it is for rich people to get into the kingdom of God!"**

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!**

- Riches are a hindrance to obtaining eternal life: they cause us to focus on material things and too often cloud a person's thinking about what is truly important in life.

25 **For it is easier for a camel to go through the eye of a **needle**, than for a rich person to enter the kingdom of God!"**

25 **For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."**

25 **Indeed, it's easier for a camel to squeeze through the eye of a needle than for a rich person to get into the kingdom of God."**

25 **For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.**

- Wealth makes it difficult, but not impossible, for rich people to obtain salvation

— Riches are a handicap because they present two temptations to the wealthy (Cf. 1 Tim 6:9-10):

(1) Rich people sometimes wrongly conclude that because they are rich, they are superior to the poor, or perhaps more blessed by God, and therefore do not require God's grace.

(2) They conclude (again, wrongly) that because they are rich, they are secure and therefore they fail to plan for the future beyond the grave.

- "...needle" - *belones*, a sewing needle; *not* a small door in a city gate

26 Those who heard *Him* said, "And so who can be saved?"

26 They who heard it said, "Then who can be saved?"

26 Those who were listening to Jesus asked, "Then who can be saved?"

26 And they that heard *it* said, Who then can be saved?

- The Jews viewed wealth as a sign of God's blessing, since God had blessed many of the most godly in the OT with riches (Abraham, Job, Joseph, David, etc.)

— The idea that riches could hinder a person from entering the kingdom rather than paving the way for his acceptance, shocked them.

27 But He said, **"The things that are impossible with people are possible with God."**

27 But He said, **"The things that are impossible with people are possible with God."**

27 Jesus replied, **"The things that are impossible for people are possible for God."**

27 And he said, **The things which are impossible with men are possible with God.**

- Jesus meant that no one—even the rich—could enter the kingdom. Entrance is impossible from the human viewpoint, but God can produce repentance and faith in the heart of anyone, even the rich.

(b) Christ will reward sacrifice (18:28-30) (Cf. Matt 19:27-30; Mark 10:28-30)

28 Peter said, "Behold, we have left our own homes and followed You."

28 Peter said, "Behold, we have left our own *homes* and followed You."

28 Then Peter said, "See, we have left everything we have and followed you."

28 Then Peter said, Lo, we have left all, and followed thee.

- Peter reminded the Twelve that they had done what the rich young ruler was unwilling to do (Cf. 14:26-27)

— His comment, as both Luke and Mark recorded it, was an implicit request for assurance that they would enter the kingdom (Cf. Mark 10:28)

29 And He said to them, **"Truly I say to you, there is no one who has left house, or wife, or brothers, or parents, or children for the sake of the kingdom of God,**

29 And He said to them, **"Truly I say to you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God,**

29 Jesus told them, **"I tell all of you with certainty, there is no one who has left his home, wife, brothers, parents, or children because of the kingdom of God**

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,**

- "...you" - plural; the promise was to all of them

- "...for the sake of the kingdom of God" - Matthew used "for my name's sake" (Matt 19:29); Mark used "for my sake, and the gospel's" (Mark 10:29). These are all synonymous concepts.

30 who will not receive many times as much at this time, and in the age to come, eternal life."

30 who will not receive many times as much at this time and in the age to come, eternal life."

30 who will not receive many times as much in this world, as well as eternal life in the age to come."

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

- Everyone who denies themselves the normal comforts and contacts of life to advance God's mission will receive a greater reward from God for doing so.

- First, they will receive deeper spiritual comfort and more satisfying human contacts in the present life (Cf. Acts 2:44-47; 4:32-37)
- Second, they will receive a better and a more enduring life in the coming kingdom
- This is a remarkable declaration!
- Jesus and the apostles both spoke of inheriting "eternal life" as a reward for self-sacrifice (Matt 19:29; Mark 10:30; John 12:25-26; Rom 2:7; 6:22; Gal 6:8) and as the gift of God that comes to everyone who trusts in Jesus (Rom 6:23).

(W) Christ predicts his death and resurrection (18:31-34) (Cf. Matt 20:17-19; Mark 10:32-34)

Jesus Predicts a His Death/Resurrection-3rd Time

31 Now He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all the things that have been written through the prophets about the Son of Man will be accomplished.

31 Then He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished.

31 Jesus took the Twelve aside and told them, "Pay attention! We're going up to Jerusalem. Everything written by the prophets about the Son of Man will be fulfilled,

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.

- Only Luke records that the "things" that would happen to Jesus in Jerusalem would be a fulfillment of OT prophecies (Cf. 12:50; 22:37; Acts 13:29

32 For He will be handed over to the **Gentiles**, and will be ridiculed, and abused, and spit upon,

32 For He will be handed over to the Gentiles, and will be mocked and mistreated and spit upon,

32 because he'll be handed over to the unbelievers, and will be mocked, insulted, and spit on.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

- "...Gentiles" - this is the first reference to the Gentiles' role in His trial and death

— Luke includes this since his gospel was written to Gentile Greeks, suggesting he didn't want his readers to miss their guilt for Jesus' death

— Much tragedy has resulted from those who attempt to put the blame on the Jews alone. The whole world was guilty of the death of the Savior.

33 and after they have flogged Him, they will kill Him; and on the third day He will rise."
33 and after they have scourged Him, they will kill Him; and the third day He will rise again."

33 After they have whipped him, they'll kill him, but on the third day he'll rise again."
33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.
- Jesus predicted His own death and resurrection multiple times (see chart below)
— Each time Jesus told His followers about what would happen to Him in Jerusalem, He got more explicit
— In addition, Jesus made other allusions to His death: Luke 5:35; 12:50; 13:32-33; 17:25

	Matthew	Mark	Luke
First passion announcement	16:21-23	8:31-33	9:22
Second passion announcement	17:22-23	9:30-32	9:43-45
Third passion announcement	20:17-19	10:32-34	18:31-34

Old Testament Prophecies Quoted in the Gospels

- He was to be of David's family (2 Sam 7:12-16; Ps 89:3-4; 110:1; 132:11; Is 9:6-7; 11:1)
- He would be born of a virgin (Gen 3:15; Is 7:14)
- He would be born in Bethlehem (Micah 5:2)
- He would sojourn in Egypt (Hosea 11:1)
- He would live in Galilee (Is 9:1-2) ...in Nazareth (Is 11:1)
- To be announced by an Elijah-like herald (Is 40:3-5; Mal 3:1; 4:5)
- Would occasion massacre of Bethlehem's children (Gen 35:19-20; Jer 31:15)
- Would proclaim a Jubilee to the world (Is 58:6; 61:1)
- His mission would include the Gentiles (Is 42:1-4)
- Ministry would be one of healing (Is 53:4)
- He would teach through parables (Is 6:9-10; Ps 78:2)
- He would be disbelieved, rejected by Rulers (Ps 69:4; 118:22; Is 6:10; 29:13; 53:1)

OT Prophecies Quoted in the Gospels (Final Week)

- Would make a triumphal entry into Jerusalem (Zech 9:9; Ps 118:26)
- Betrayed by friend for 30 pieces of silver - (Zech 11:1-13; Ps 41:9)
- Would be like a smitten shepherd (Zech 13:7)
- Would be given vinegar and gall (Ps 69:21)
- They would cast lots for His garments (Ps 22:18)
- His side would be pierced (Zech 12:10; Ps 22:16)
- Not a bone would be broken (Ex 12:46; Num 9:12; Ps 34:20)
- Would die among malefactors (Is 53:9,12)

- His dying words foretold (Ps 22:1; 31:5)
- Would be buried by a rich man (Is 53:9)
- Rise from dead on 3rd day (Gen 22:4; Ps 16:10-11; Jonah 1:17)
- Resurrection followed by destruction of Jerusalem (Dan 9:26; 11:31; 12:1,11)

There are more physical descriptions of the abuse on the Messiah in the OT than in the NT (Cf. Ps 22; Is 53).

34 The disciples **understood none of these things**, and *the meaning* of this statement was hidden from them, and they did not comprehend the things that were said.

34 But the disciples understood none of these things, and *the meaning* of this statement was hidden from them, and they did not comprehend the things that were said.

34 But they didn't understand any of this. What he said was hidden from them, and they didn't know what he meant.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

- "...understood none of these things" - Luke alone repeated 3x that the disciples failed to understand/comprehend Jesus' words

— It seems strange that God would intentionally hide the meaning of Jesus' words from the disciples because Jesus had just told them plainly what He wanted them to know: that He would die

— It was likely the disciples' preconceived notions of what lay ahead that prevented them from understanding Jesus' words (Cf. 9:45; 24:16,25-26)

— The illumination of believers is a necessary work of the Holy Spirit, and is supernatural

Why Didn't They Understand?

The failure of the disciples to understand the necessity of Jesus' suffering and rejection involves the following inter-related defects:

- (1) A failure to understand God's plan as announced in Scripture, including God's way of working by using human opposition to fulfill His divine purpose
- (2) A failure to accept rejection and suffering as a necessary part of discipleship.
- (3) A failure to reckon with the rejection of Jesus, resulting in premature, overly optimistic expectations for the immediate enjoyment of the messianic salvation/kingdom.
- (4) Rivalry over rank because of a failure to recognize that only those who devote their lives as servants can be great.

(X) Christ heals Bartimaeus (18:35-43) (Cf. Matt 20:29-34; Mark 10:46-52)

In this passage and the next are two examples of how the nation *should* have responded to the Messiah (Luke 19:1-10). In each case the person who did respond was an outcast from

the mainstream of Judaism (Cf. Matt 20:29-34; Mark 10:46-52).

35 Now as Jesus was approaching **Jericho**, a man who was blind was sitting by the road, begging.

35 As Jesus was approaching Jericho, a blind man was sitting by the road begging.

35 As Jesus was approaching Jericho, there was a blind man sitting by the road begging.

35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

- "...Jericho" - there are two Jerichos: the old ruined city and the new one built by Herod the Great. They were about one mile apart.

— Luke wrote that Jesus met the blind man as He "was come nigh" to Jericho, but Matthew and Mark write that the incident occurred as Jesus was leaving Jericho (Matt 20:29; Mark 10:46)

— All three accounts record a single incident, that happened as Jesus was leaving "old" Jericho and approaching "new" Jericho

- There is great symbolic value in Luke's account. The man was a beggar sitting by the side of the road, waiting for something to happen.

— He was blind and could do nothing to improve his condition (just as we are!)

36 But when he heard a crowd going by, he *began* inquiring what this was.

36 Now hearing a crowd going by, he *began* to inquire what this was.

36 When he heard the crowd going by, he asked what was happening.

36 And hearing the multitude pass by, he asked what it meant.

- Only Luke records that the noise from the crowd raised the blind man's curiosity

37 They told him that Jesus of Nazareth was passing by.

37 They told him that Jesus of Nazareth was passing by.

37 They told him that Jesus from Nazareth was coming by.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he called out, saying, "Jesus, **Son of David**, have mercy on me!"

38 And he called out, saying, "Jesus, Son of David, have mercy on me!"

38 So he shouted, "Jesus, Son of David, have mercy on me!"

38 And he cried, saying, Jesus, *thou* Son of David, have mercy on me.

- "...Son of David" - the Messianic title indicates that he knew that Jesus could give sight to the blind (Is 35:5; Luke 4:18)

— Like the tax collector (v13), he called out for "mercy" without claiming any merit

— His insistence reflected his belief that Jesus *could* help him, and his hope that Jesus *would* help him

39 Those who led the way were sternly telling him to be quiet; but he kept crying out all the more, "Son of David, have mercy on me!"

39 Those who led the way were sternly telling him to be quiet; but he kept crying out all the more, "Son of David, have mercy on me!"

39 The people at the front of the crowd sternly told him to be quiet, but he started shouting even louder, "Son of David, have mercy on me!"

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou Son of David, have mercy on me.*

- Persistence pays. Those nearby tried to make him keep quiet (similarly the religious leaders tried to keep people from believing on Jesus).

— But the opposition caused the man to be even more adamant in his faith

40 And Jesus stopped and commanded that he be brought to Him; and when he came near, He asked him,

40 And Jesus stopped and commanded that he be brought to Him; and when he came near, He questioned him,

40 Then Jesus stopped and ordered the man to be brought to him. When he came near, Jesus asked him,

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 **"What do you want Me to do for you?"** And he said, "**Lord, I want to regain my sight!**"

41 **"What do you want Me to do for you?"** And he said, "**Lord, I want to regain my sight!**"

41 **"What do you want me to do for you?"** He said, "**Lord, I want to see again!**"

41 Saying, **What wilt thou that I shall do unto thee?** And he said, Lord, that I may receive my sight.

- Jesus asked the question to illicit the blind man's faith; He certainly knew what the blind man wanted.

- "...Lord" - reflects much more than just respect; it expressed the man's faith

42 And Jesus said to him, **"Regain your sight; your faith has made you well."**

42 And Jesus said to him, **"Receive your sight; your faith has made you well."**

42 So Jesus told him, **"See again! Your faith has made you well."**

42 And Jesus said unto him, **Receive thy sight: thy faith hath saved thee.**

- The man had faith *in the Messiah*, and it was the Messiah's power that had healed him (Cf. Luke 7:50; 17:19)

— In the same way, if the nation had faith in the Messiah, their faith would have healed them of their spiritual blindness

43 And immediately he regained his sight and *began* following Him, glorifying God; and when all the people saw *it*, they gave praise to God.

43 Immediately he regained his sight and *began* following Him, glorifying God; and when all the people saw it, they gave praise to God.

43 Immediately the man could see again and began to follow Jesus, glorifying God. All the people saw this and gave praise to God.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

- There would seem to be a deliberate contrast, by Luke, between the rich young ruler and the blind man: one was rich, but really poor; the other was poor, but eternally rich!

A Determined Blind Man

- Parallel passages have some differences:

Matthew 20:	Mark 10:	Luke 18:
<u>Two</u> blind beggars met Jesus as He <i>left</i> Jericho	<u>One</u> , named Bartimaeus, as Jesus <i>left</i> Jericho	<u>One</u> called out as Jesus <i>approached</i> Jericho
Matt 20:29-30	Mark 10:46	Luke 18:35

The Value of Determination

- The widow was not discouraged by the indifferent attitude of the judge
- The publican was not discouraged by the attitude of the Pharisee
- The parents brought the children despite the rebuff of the disciples
- The blind men came to Jesus despite the attempted obstruction of the crowd