

1/4/15

Luke 18

The chapter division is unfortunate, so often the parable is divorced from this context of the Second Coming, therefore I would have divided the chapter after verse eight of chapter eighteen.

1. Jesus warned His disciples that His Second Coming would be like the days of Noah and Lot, life would be going on as usual till the judgment came, He is still talking to “them”, the disciples. Lk. 17:22; 18:15, 26-29
2. So the Second Coming, Jesus returns to judge the world at the battle of Armageddon to set up the kingdom. Lk. 17:30, 34-37
3. The last three and half years of the seven year period will be one of perilous times and of great distress. Lk. 17:31-33

18.1-8 The Parable of the Unjust Judge.

* This is unique of Luke, like many others.

18:1 The proclamation about prayer.

- 1) The Lord Jesus spoke a parable to His disciples to illustrate a specific truth about vindication on the elect at the Second Coming of Jesus. vs. 1a
 - a) The word parable “parabole”, means to throw along side, putting something that you do not know next

to what you do know, so that in knowing what you do know you will know what you did not know.

- b) All parables either compare or contrast, this one contrasts.
 - c) All parables have one punch-line to communicate the meaning or truth.
 - d) Many parables often are corrupted and destroyed in their intended meaning by giving individual meaning to every detail or by ascribing to them a symbolic or allegorical meaning by spiritualizing them and consequently obscuring, contradicting or destroying the intended meaning!
 - * Only when a parable gives specific meaning to each detail is it valid, like Jesus did in the Parable of the Sower!
- 2) The command is that men always ought to pray and not lose heart.” vs. 1a
- a) The word ought “dei” means must, or necessary, as something owed or due, an obligation, Christians are to pray to God.
 - 1)) The same word is used by Jesus, “you must be born again”. Jn. 3:7
 - 2)) This is referring to the nature of the time, a time of trouble such as never has been or ever will be, Great-Tribulation.

- b) Reverse it, if we don't always pray, we will faint.
- 1)) The phrase, not lose heart, "ekakeo", means to be utterly dispirited, with the idea is to be wearied out, giving up and discouraged.
 - 2)) The word appears five other times in the New Testament for believers not to be wearied or faint by the things of life or of doing good. 2Cor. 4:1, 16; Gal. 6:9; Eph. 3:13; 2Thess. 3:13
 - 3)) The basic principle can be applied to our prayer life, but it's prior to the return of Jesus. vs. 8
- c) The word pray "proseuchomai" is used of prayer in general with the idea of worship and reverence, but unlike supplication, this word was always used of God never of man.
- * The noun form is used by Jesus in the cleansing of the temple and the practice of the early church. Matt. 21:13; Acts 1:14; 2:42
- d) The word always "pantote", means at all times, but the idea and intent is not persistency, but rather constantly and used for the by the father to the prodigal's brother, "Son you are ever with me". Lk. 15:31

- * We certainly can teach the principle for all Christians to pray constantly, but in context it is the Tribulation saints.

- 18:2-3** The occasion presented by the parable was a woman seeking justice before a judge.
- 1) The city and judge are not named. vs. 2

* This was during Herod's wicked reign and he would appoint judges in the cities under his jurisdiction to hear the cases of the people.
 - 2) The antagonist is presented as a godless character, who did not fear God nor regard man. vs. 2
 - a) This judge felt no accountability to God's authority for his action and life, nor think he would be judged by God one day for his life.
 - b) This judge did not care for doing justice for man, but felt no sense of responsibility towards those seeking judgments, characterized as unjust.
 - 3) The protagonist is presented as a widow, without a husband, destitute and treated unjustly. vs. 3
 - a) The widow is emphatic in the Greek. vs. 3a

* Widows were not to be afflicted, pervert justice towards them and provide for them by leaving a

portion of the harvest for them to reap. . Ex. 22:22; Deut. 24:17; 27:19; Deut. 24:20-21

- b) The widow sought out this judge to rectify the injustice done to her. vs. 3b-d
- 1)) She was not seeking retaliation or vengeance, the word justice “ekdikeo” means to vindicate one’s right and rectify the wrong done to her.
* The imperfect verb indicates she kept on coming repeatedly.
 - 2)) She called the perpetrators, her adversary “antikikos”, it is a legal term for an opponent in a law suit, the accused of the wrong done to her. Matt. 5:25

18:4-5 The situation progressed from bad to good.

- 1) Though this widow came to this judge often and repeatedly, he ignored her case for a while. vs. 4a
* Some think he was hope for a bribe to do her justice, even as Felix of Paul? Acts 24:26
- 2) The widow’s persistency and refusal to go away caused this judge to get justice for this widow. vs. 4b-5

- a) The judge began to feel the pressure and anxiety of the widow’s persistency, speaking to himself silently, he reflected on his first decision. vs. 4b
- b) The judge declared to himself that he had not changed his mind about God nor man, but decided to vindicate her because he was concerned about himself vs. 4c-5
 - 1)) The fear of God nor the care for the widow was not his motivation nor reason to get justice for the widow.
 - 2)) He did so because this widow kept troubling him “parecho”, which means to cause him discomfort, anxiety or embarrassment.
* Used by Jesus to His disciples when they complained about the ointment Mary poured on Jesus. Matt. 26:10
 - 3)) The word weary “hupopiazoo”, means to beat black and blue, literally, lest she give him a black eye.
 - a)) It is found only one other time for Paul giving himself a black eye to keep his body under to not be disqualified. 1Cor. 9:27

b)) This parable is usually said to teach persistency in prayer, out of context of the Second Coming, but this is not the punch-line.

18:6-8 The interpretation of the parable.

- 1) The Lord Jesus pointed out the key, “Then the Lord said, “Hear what the unjust judge said.” vs. 6
 - a) Not what the woman said.
 - b) Not the woman’s persisant words.
 - c) Nothing but the words the juge that he get justice for her, his motive is irrelevant.
- 2) The Lord Jesus gave the punch-line and the application, it is a contrast, “And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them?” vs. 7
 - a) A rhetorical question with only one answer possible, YES!
 - 1)) God will avenge His own elect at His coming, for He is righteous, looking back to the previous chapter! Lk. 17:22-24
 - b) Some of the elect will pray confident and constant, day and night to Him, though God bears long with them.
 - * Though all evil is not dealt with by God immediately, none will escape the evil done to believers in the

Great-Tribulation, God will execute perfect justice.

- c) Not that they keep on asking as if God was unwilling and needed to be persuaded or reluctant to listen.
 - 1)) In the words of G. Campbell Morgan, “So Christ is saying, We ought always to pray, and when we pray there is no need for us to keep on as though God were unwilling to listen. He is always listening.”
 - 2)) In his words, “Lay the emphasis on the word “always pray”. Not words necessarily, not words at all; but an attitude of life, “always to pray.”
 - 3)) Again persitency in prayer is Biblical, but not in the context of this parable!
- 3) Jesus confirms the punch-line by reiterating He will avenge those who have accepted Him during the seven years of Tribulation. vs. 8a
 - * Speedily “tachos”, suddenly, at His Second Coming. Rev. 22:6
- 4) Jesus asked one last rhetorical question to reveal the attitude of the majority waiting for Jesus to come, is not believing He will vindicate them. vs. 8b-c
 - 1)) The only possible answer is NO, pointing them back to the end of the

previous chapter, as He had been telling them about the time of distress.

- 2)) Jesus did not say that there will not be faith for there will be many saved, but rather a particular faith, those who confidently believe God will avenge His people.
- 3)) The article is found “the faith on the earth”, the implication being this kind will be rare, yet the faith to be save will be present.
- 5) Those making the parable a comparison make the judge to be God, but God is not reluctant to vindicate evil, nor does He need to be persuaded or pestered to act.
 - a) They make verse five the punch-line that the widow was persistent in her asking, therefore they say the parable teaches the believer must be persistent in prayer for God to answer. vs. 5
 * Like the parable of the friend who came at night asking for bread and God is compared to the reluctant man, it is equally wrong, it is a contrast, we do not have to persuade or pester God for our needs. Lk. 11:5-8
 - b) Missing the context of the Second Coming, the punch-line and application all-together.

* Persistency in prayer is taught, for Daniel prayed for intervention for 21 days and was heard the first, but not in the context of this parable! Dan. 10:13

18:9-14 The Parable of the Pharisee and the tax collector.

18:9 The purpose of the parable was and is to teach against self-righteousness.

- 1) The sense of thinking oneself superior to another.
- 2) The sense of looking down on another.
- 3) This can involve due to a persons life of sin, economics or social status.

18:10 The two men went to pray.

- 1) The Pharisee was one of the religious leaders, known for their self-righteousness and legalism.
- 2) The tax collector was view as despicable by the Jew, a traitor collecting taxes on his own people for Rome.
- 3) Both went to pray to the temple “hieron” the court of the men.

18:11-12 The prayer of the Pharisee.

- 1) He stood and prayed with himself. vs. 11a

- a) The position of standing is one of many we can take when we pray, but for this man it was to be seen by me.
 - b) The petition was to hear himself praise his righteous works and without doubt other around him.
- 2) He exalted himself for his moral excellence. vs. 11b-g
- a) Thanking God that he was not like other men, sinners. vs. 11b-c
 - b) An extortioner “harpax” a robber or thief.
 - c) Unjust “adkios”, unrighteous.
 - d) An adulterers “moichos” sexually unfaithful in marriage to his wife.
 - e) Or even as this tax collector, a traitor and enemy of the Jews.
- 3) He proclaimed his good deeds. vs. 12
- a) Fasted two times a week, Monday and Thursday on market days.
* The Law required only one fast, on the Day of Atonement.
 - b) Tithed of all his possession, going beyond what the Law required. Num. 18:21; Deut. 14:22

18:13 The prayer of the tax collector.

- 1) He stood far off, probably in court of gentiles. vs. 13a-b
 - a) This man was very aware of his sin.
 - b) This man knew he was despised.

- 2) He would not even lift his eyes to heaven. vs. 13c-d
 - a) This man was broken and ashamed before God.
 - b) This man beat his breast due to his guilt before God.
- 3) He cried to God, “God, be merciful to me a sinner.” vs. 13e-f
 - a) The word merciful “hilaskomai”, means be propitious to him, a cry of genuine repentance.
 - b) This spoke of blood sacrifice that would cover his sins. 1Jn. 2:2

18:14 The punch-line of the Parable.

- 1) The authority is that of Jesus, “I tell you.” vs. 14a
- 2) The verdict is given, the tax collector went to his house justified, being genuinely repentant, the Pharisee was not. vs. 14b
* The one sought to justify himself, the other sought justification
- 3) The truth of the parable to be learned and applied, this is the punch-line, “for everyone who exalts himself will be humbled, and he who humbles himself will be exalted.” vs. 14c-d

18:15-17 The bringing of children to Jesus.

* Matt. 19:13-15; Mk. 10:13-16

18:15 The forbidding of the children by the disciples.

- 1) Some adults brought some infants to Jesus that He might lay hands on them, indicative of blessing them. vs. 15a
* This was a Jewish custom of having Rabbies pray over children.
- 2) The disciples rebuked the adults. vs. 15b-c
 - a) The word rebuked “epitimao”, means to censure severely.
 - b) Sometimes assistant pastor or people treat the Pastor as a celebrity and no one can talk to them, unless they are of some importance.

18:16-17 The welcoming of the children by Jesus.

- 1) In sharp contrast Jesus called them to Him. vs. 16a
 - a) Marks says Jesus was indignant. Mk. 10:14
 - b) In the Jewish economy the father was responsible to train the child in spiritual matters, till he became a son of the Law at his barmitvah.
 - c) What a difference this would make in our homes today!
- 2) Jesus commanded to allow the children to come to Him and not forbid them. vs. 16b-c

- 3) Jesus declare that of such individuals was the Kingdom of God. vs. 16d
* The implication being children that have an innocence, dependability and trust, believing God, the supreme authority over them.
- 4) Jesus declared that all who do not receive the kingdom as one of these children would not enter the Kingdom of God. vs. 17
 - a) Jesus is saying a person must humble themselves as a child to enter heave.
 - b) The word assuredly “amen” at the beginning of a sentence is a declaration of absolute reliability of what is about to be said, as absolute truth, at the end is confirms that it is truth.

18:18-30 **The Rich Young ruler approached Jesus.**

* Matt. 19:16-30; Mk. 10:17-31

18:18 The question about eternal life.

- 1) A certain young ruler, perhaps of the synagogue. vs. 18a
- 2) He addressed Jesus as “Good Teacher”, which was not the usual way to address a Rabbi or teacher. vs. 18b-c
- 3) He wanted to know what he had to do to inherit eternal life? vs. 18d

* He was seeking a quality of life that money could not buy!

18:19 The response of Jesus.

1) The question of why he called Jesus good. vs. 18a-b

* Perhaps as he observed Jesus he was brought to a conscience awareness that Jesus was God?

2) The declaration that no one is good but One, God. vs. 18c-e

* So either Jesus was saying He was no good or He was God!

18:20-21 The question about the commandments.

1) Jesus uttered five of the commandments on the second table of the law, dealing with man's relationship with man. vs. 20

2) He stated he had kept all of them from his youth, he was a very moral man. vs. 21

a) Jesus did not call him a liar.

b) Outwardly he had never committed them.

18:22-23 The Lord Jesus revealed the idol in his life.

1) Jesus in response told him he lack one thing, to do away with his wealth and give it to the poor, he would have

treasure in heaven and invited the young man to follow Him. vs. 22

a) Nothing wrong with money or things.

* Then **Jesus**, looking at **him**, **loved him**, and said to **him**." Mk. 10:21

b) Jesus was just putting His finger on his idol or God.

2) He became sorrowful at the hearing of this, due to the fact that he was very rich. vs. 23

a) He was a slave to his money, a form of idolatry, unwilling to renounce it.

b) The love of money is the root of all evil. 1Tim. 6:9-10, 17

18:24-25 The response of Jesus about the rich ruler.

1) Jesus first became very sorrowful. vs. 24a

2) Jesus states that those who have riches find it hard to enter the Kingdom of God. vs. 24b-c

* Because they are so dependent on their money and unable to stop living for it.

3) Jesus declared the difficulty of a rich person being to enter the kingdom of God by an illustration of a camel going through the eye of a needle. vs. 25

a) Some have explained it by a smaller gate in the larger city gate that a camel had to kneel and have all its

cargo removed and pushed through, but this was introduced about the 4th century and is unfounded.

- b) The word for needle “rhaphis” is a surgical needle, a medical term, Luke was a doctor. Matt. 19:14; Mk. 10:25
- c) This does not teach that no rich man can be saved or will be, only that they have a greater difficulty!

18:26-30 The response of the disciples to the teaching of Jesus on riches and the kingdom.

- 1) Those who heard were the disciples of Jesus, even though there were others in the crowds and said, “Who then can be saved?” vs. 26
* Lk. 17:22; 18:15, 26-29
- 2) Jesus told them salvation impossible by man’s methods, works or riches, it is only possible with God, according to faith in Jesus and placing nothing above Jesus. vs. 27
- 3) Peter assessed his and the other disciples denial of material and sacrifice of all things and said to Jesus, “See, we have left all and followed You.” vs. 28
 - a) Their fishing occupation and business.
 - b) Their tax collecting profession.
 - c) Their friends and families that did not follow Jesus.

4) Jesus addressed His disciples in His response. vs. 29

- a) No one giving up a house or family member for the sake of the Kingdom should think it is in vain or God has taken advantage of them. vs. 29
- b) God gives to those believing in Him greater riches, “who shall not receive many times more in this present time, and in the age to come eternal life.” vs. 30
 - 1)) In the present time forgiveness of sins, escaping the wrath and judgment of God.
 - 2)) Knowledge and wisdom on how to live life to the fullest.
 - 3)) Giving them His Holy Spirit and agape love.
 - 4)) Having live eternally with Jesus, after dead.
 - 5)) God is a debtor to no man, but a gracious God who rewards in this age and the age to come.

18:31-34 The third prediction by Jesus about His death and resurrection.

* Matt. 20:17-19; Mk. 10:32-34

18:31 The twelve disciples are spoken to privately declaring they were going up to Jerusalem for the purpose of fulfilling the

prophecys regarding the death of the Son of Man. vs. 31

- 1) The word Behold “idou” called for the prompt attention and instruction.
- 2) The first two times. Lk. 9:22; 9:44-45
- 3) Jesus implied it often. Lk. 5:35; 12:50; 13:32; 17:25

18:32-33 The particulars are stated by Jesus.

- 1) Being delivered to the Romans, the Gentiles, to be mocked, insulted and spit upon. vs. 32
- 2) Being scourge and killed. vs. 33a
- 3) The third day rised from the dead. vs. 33b
* Is. 53. Ps. 22

18:34 The commentary on the disciples.

- 1) The disciples did not comprehend, due to dullness of mind and heart for their theology did not allow such an interpretation of a suffering Messiah. vs. 34
- 2) They were looking for a conquering One. vs. 34
* Matt. 15:22; 17:10; Jn. 20:25; Acts 1:6

18:35-43 **The healing of the blind man at Jericho.**

* Matt. 20:29-34; Mk. 10:46-52

18:35-39 The excited crowds and the blind man.

- 1) Jesus was coming near Jericho and a blind man sat by the road begging. vs. 35
 - a) Matthew says there was a great multitude, two blind men and that it occurred when they were going out of Jericho. Matt. 20:29
 - b) Mark confirms the great multitude and that they were going out of Jericho, how can we reconcile the words of Luke, who says it was when they were coming near to Jericho. Mk. 10:46
 - c) A possible explanation is that there were two Jerichos.
 - d) The first old Jericho, the second the one Herod built for his summer resort.
 - e) Therefore, they could have been leaving Old Jericho and entering Herod's Jericho which was nearer to Jerusalem.
 - f) Mark says the man's name was Bartimaeus and also when they were leaving Jericho.
- 2) Bartimaeus hearing a multitude passing by, he asked what it meant and they told him that Jesus of Nazareth was passing by. vs. 36-37

- a) Without any doubt Bartimaeus had heard about the miracles Jesus had been doing.
- b) Healing the blind, cleansing the lepers and casting out demons.
- 3) Bartimaeus knew this was his only chance, Jesus was would soon pass and be gone. vs. 38-39
 - a) He cried out, saying, “Jesus, Son of David, have mercy on me!” vs. 38
 - b) The people told him to be quiet, but he would not be stopped and cried out all the more, the lineage of the Messiah, “Son of David, have mercy on me!” vs. 39

18:40-43 The blind man and Jesus.

- 1) Jesus stood still and commanded Bartimaeus to be brought to Him. And when he had come near, He asked him. vs. 40a
- 2) Jesus asked Bartimaeus, “What do you want Me to do for you?” He said, “Lord, that I may receive my sight.” vs. 40b-41
- 3) Jesus told him, “Receive your sight; your faith has made you well.” vs. 42
 - * Jesus discerned the faith of Bartimaeus to receive his sight.
- 4) Jesus healed Bartimaeus. vs. 43
 - a) The healing of his sight was immediately. vs. 43a

- b) Bartimaeus followed Jesus and became a disciple. vs. 43b
- c) Bartimaeus glorifying God. vs. 43c
- d) Seeing the miracle, all the people gave praise to God. vs. 43d-f
 - * “Therefore give to Your servant an understanding heart to judge Your people, that I may discern between good and evil. For who is able to judge this great people of Yours? The speech pleased the LORD, that Solomon had asked this thing. 1Kings 3:9-10; 2Chron. 1:7-10