

Luke Eighteen

Luke 18:1-8

Now He was telling them a parable to show that at all times they ought to pray and not to lose heart, saying, “There was in a certain city a judge who did not fear God, and did not respect man. “And there was a widow in that city, and she kept coming to him, saying, ‘Give me legal protection from my opponent.’ “And for a while he was unwilling; but afterward he said to himself, ‘Even though I do not fear God nor respect man, yet because this widow bothers me, I will give her legal protection, lest by continually coming she wear me out.’” And the Lord said, “Hear what the unrighteous judge said; now shall not God bring about justice for His elect, who cry to Him day and night, and will He delay long over them? “I tell you that He will bring about justice for them speedily. However, when the Son of Man comes, will He find faith on the earth?”

- This court depicts how Roman courts ruled—rather than Israel—who met with elders or multiple judges for arbitration.
- Parable is about asking God for justice
- This parable is contrast not comparison
- Widow—symbol of the helpless and the poor
- She did not seek vengeance—but justice
- Persistence is encouraged—though God's nature is unlike the unrighteous judge.
- This parable is consistent with the parable of the friend at midnight.
- Justice is something we will need to pray for until His return.

Luke 18:9-14

And He also told this parable to certain ones who trusted in themselves that they were righteous, and viewed others with contempt: “Two men went up into the temple to pray, one a Pharisee, and the other a tax-gatherer. “The Pharisee stood and was praying thus to himself, ‘God, I thank Thee that I am not like other people: swindlers,

unjust, adulterers, or even like this tax-gatherer. 'I fast twice a week; I pay tithes of all that I get.' "But the tax-gatherer, 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!' "I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself shall be humbled, but he who humbles himself shall be exalted."

- Pharisee prayed to himself—in a way that God does not hear
- Tax collectors were considered as traitors by Jews
- Warning to proud—you don't have a true perspective
- This parable indicates a heart position to approach God—humility
- Pharisee stood—normal posture to pray—but uttered in pride.
- Pharisee refers to sins he has set himself apart from.
- Fasting only required in the law on Day of Atonement
- Tithe—more than called for—law called for tithe of certain crops—he tithes even garden herbs
- Pharisee declares no dependence on God—looks at His own merits and extols this before God.
- Tax collector—under deep conviction of sin
- Even as he seeks forgiveness—he recognizes what he deserves
- Tax collector went home justified—reckoned as righteous—acquitted of his sins
- He who exalts himself will be humbled—he who humbles himself will be exalted.

Luke 18:15-17

And they were bringing even their babies to Him so that He might touch them, but when the disciples saw it, they began rebuking them. 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. “Truly I say to you, whoever does not receive the kingdom of God like a child shall not enter it at all.”

- Jesus goes from commending humility in the tax gatherer to showing how it is modeled with children
- Jesus is not bothered by children—but uses them as a demonstration of His Kingdom
- This illustration comes between story of spiritual leader who thought his performance of law produced a righteous standing—and understanding of the rich young ruler
- Children build relationships on trust

Luke 18:18-21

And a certain ruler questioned Him, saying, “Good Teacher, what shall I do to inherit eternal life?” And Jesus said to him, “Why do you call Me good? No one is good except God alone. “You know the commandments, ‘DO NOT COMMIT ADULTERY, DO NOT MURDER, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, HONOR YOUR FATHER AND MOTHER.’” And he said, “All these things I have kept from my youth.”

- Jesus urges young ruler to consider how he refers to Jesus—does he indeed consider Jesus to be God?
- Upon reflection before God—there is nothing we can do to accomplish or merit salvation

Luke 18:22-27

And 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.” But when he had heard these things, he became very sad; for he was extremely rich. And Jesus looked at him and said, “How hard it is for those who are wealthy to enter the kingdom of God! “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.” And they who heard it said, “Then who can be saved?” But He said, “The things impossible with men are possible with God.”

- Riches become a hindrance to a life of dependence on God
- To follow Jesus is a way of detachment to possessions and charity toward those in need
- Rulers response to Jesus illustrates how far he is from first commandment—worship one God—no other gods before Me
- Affluent are tempted to trust their resources more than God
- Jews had only considered their wealth as a sign of God's blessing
- Salvation is not earned—it is gifted
- Jesus once more confronts the rich who keep for themselves rather than sharing with the poor.
- It is impossible to enter as a rich man—must become as a child. As long as his wealth is his god—he goes unsaved

Luke 18:28-30

And Peter said, “Behold, we have left our own homes, and followed You.” 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, who shall not receive many times as much at this time and in the age to come, eternal life.”

- Jesus shares about resurrection when He shares about death—and about reward when He calls for sacrifice

Luke 18:31-34

And 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. “For He will be delivered to the Gentiles, and will be mocked and mistreated and spit upon, and after they have scourged Him, they will kill Him; and the

third day He will rise again.” And they understood none of these things, and this saying was hidden from them, and they did not comprehend the things that were said.

- This is the third prediction of His suffering
- Delivered to Gentiles—gives a prophetic picture of what is imminent
- Progressive insights into what His suffering will include:

Luke 9:22-23 —rejected by Jewish leaders

Luke 9:44-45—betrayed by one of His own

Luke 17:24-25—rejected by His generation

Luke 18:31—rejected and crucified by Gentiles

Luke 18:35-43

And it came about that as He was approaching Jericho, a certain blind man was sitting by the road, begging. Now hearing a multitude going by, he began to inquire what this might be. And they told him that Jesus of Nazareth was passing by. And he called out, saying, “Jesus, Son of David, have mercy on me!” And 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!” And Jesus stopped and commanded that he be brought to Him; and when he had come near, He questioned him, “What do you want Me to do for you?” And he said, “Lord, I want to regain my sight!” And Jesus said to him, “Receive your sight; your faith has made you well.” And immediately he regained his sight, and began following Him, glorifying God; and when all the people saw it, they gave praise to God.

- Matthew speaks of 2 blind men—Mark speaks of one: Bartimaeus
- Jericho—city near Jordan—700 feet below sea level
- Only time in Luke where Jesus is referred to as Son of David
- Title is Messianic—and Jesus does not refute it
- Bartimaeus—in calling Jesus by this title—indicates he has spiritual sight.
- As soon as he can see—he follows—where the rich young ruler just turned away

Luke Chapter Eighteen Workbook

Key Words:

Harmonize:

Compare Luke 18:9-14 with Luke 19:1-10. What do you learn about the heart of Jesus?

Dig:

- 1) In Luke 18:1-8, we are given the purpose for this parable. Are there any other lessons in this parable?
- 2) Who does the unrighteous judge represent? Who does the widow represent?
- 3) How is this parable most likely to be misinterpreted?
- 4) How is God like the unjust judge? How does He differ?
- 5) Who is given the greatest access to the Kingdom of God in this chapter?
- 6) What qualities hinder our access to His Kingdom?
- 7) What names are used for the Lord in this chapter?
- 8) How does the parable in Luke 18:1-8 demonstrate faith?
- 9) How does the parable in Luke 18:9-14 demonstrate faith?
- 10) Consider Luke 18:31-33. Why would there be such a response in verse 34?

11) There are at least 3 things we learn about prayer in this chapter. Do you recognize them?

12) What sins are most offensive to Jesus in this chapter? Which sins receive His mercy?

Discuss:

- 1) If Jesus told the second parable (Lu 18:9-14) today—who would the Pharisee be and who would the tax-gatherer be?

- 2) What does it mean, 'to receive the Kingdom of God like a child'?

- 3) What helps you understand the response of Jesus to the rich young ruler?

- 4) At this time, people believed wealth was a sign of God's blessing. Is it? What do we believe now?

Point of Prayer:

Ask the Lord for a scripture to fuel one of your long-term prayer requests.

Integrate:

What other scriptures come to mind as you read this chapter?

Application:

- 1) When are you most often discouraged in prayer?

- 2) What have you prayed for, over an extended period, without seeing any change yet?

- 3) What encourages you to wait—or—as you wait in prayer?

- 4) Have you been separated from people, places or possessions in your choice to follow Jesus? Explain.

- 5) Has Jesus ever asked you to do something that you turned away from?

- 6) What command from the Lord is most difficult for you to understand?

- 7) What command from the Lord is most difficult for you to obey?

- 8) If Jesus asked you, "What do you want Me to do for you?", what would you answer?