

## Luke Chapter 18

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V: 1 "... men ought always to pray, and not to faint" or lose heart or give up.

**Colossians 4:2** "Continue in prayer, and watch in the same with thanksgiving."

- So many times it seems that we grow weary in prayer, or we have the idea that we're going to convince God to do something.
- Prayer is more about aligning our hearts with His will, and at the same time opening the door for God to work as He desires, giving Him the opportunity to move as He see's fit, and bringing us along in that process.
- As Jesus give us this admonition to not give up in prayer then He then proceeds to give a practical example:

V: 2-6 These two things usually go hand in hand. If someone doesn't have the fear of God in their heart, they won't have a respect for man.

- We see many today who don't fear God, nor do they have any regard for their fellow man, they lack respect for their person, their property – which is why they can swindle them, abuse them, legislate against them – force their own cause upon them contrary their interests.
- This is in part why people value animals and trees over people, or commit criminal acts against them.
- The fear of God always brings a greater respect for our fellow man, because we know that we will stand before God some day and give an account for our actions. God has commanded us to love one another and to respect each others property.
- A judge that in his own mind is sovereign – not influenced by God or man.
- A widow; no protector or advocate – her continual request: make things right.
- At first he doesn't respond; but on second thought he is moved to action by her continually asking, by her persistence.

**1 Thessalonians 5:17** "Pray without ceasing."

- Jesus refers to this judge as an "un-just judge" – because he is human, earthly.

V: 7 Contrast: God is a righteous and just judge, he does regard man, who is interested in justice; shall He not quickly avenge His elect who seek after Him.

**James 4:2** "... yet ye have not, because ye ask not."

“<sup>1</sup>... men ought always to pray, and not to faint.”

V: 8 God will avenge the elect – He will answer their prayers, nevertheless when the Son of man comes, (speaking of His second coming) shall he find faith on the earth – will He find us praying?

**Luke 21:36** “Watch ye therefore, and pray always,...”

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V: 9 Jesus then spoke another parable directed specifically at those who trusted in their own righteousness and looked down on everyone else, speaking of the Pharisees.

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Jesus sets up a contrast:

V: 10 Contrast: A Pharisee and a publican, a despised tax collector.

1. Pharisees were at the top of the social, economic, and religious food chain.
2. Publicans were at the bottom of the social and religious food chain because they took money & wealth from both the Pharisees and the people on behalf of the Roman government.

V: 11-12 He mentions God once then himself “I” 5 times, fully self-absorbed.

1. Prayed thus with himself... or to himself.
2. Lifted himself up in comparison to other men, putting others like “this publican” down.
3. Touted his “works” of righteousness.

- Jesus exposed the hypocrisy of their works:

**Matthew 23:23-24** “<sup>23</sup>Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. <sup>24</sup>Ye blind guides, which strain at a gnat, and swallow a camel.”

- The Pharisee in this parable is the picture of arrogance.

V: 13 Standing afar off – not worthy to even to approach God.

- Wouldn't raise his eyes to heaven, ashamed, broken and humble.
- Hitting his chest; a sign of grief and mourning – no doubt over his sin.
- Asking for God's mercy and forgiveness.

**Psalms 51:17** “The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.”

- The publican is broken and humble, he's going to the Temple, he knows where to go and what he needs – he knows his state; he needs God's mercy and forgiveness – which is what he asks for.

V: 14 Jesus says that the publican was justified – made righteous as opposed to the Pharisee who thought he was righteous already (self-righteous) and exalted himself before others, and at their expense.

- “Everyone that exalts himself will be abased” or humiliated. When someone is humiliated it is implied that there is an outside power or force that accomplishes this.
- The same is true of those that are exalted, starting out on their own humbling themselves, someone else intervenes and lifts them up – this is Jesus.

**James 4:10** “Humble yourselves in the sight of the Lord, and He shall lift you up.”

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V: 15 The word “they” is a masculine word in the Greek meaning the men brought the children.

**Ephesians 6:4** “And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.”

**Deuteronomy 6:4-7** “<sup>4</sup>Hear, O Israel: The Lord our God is one LORD: <sup>5</sup>And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. <sup>6</sup>And these words, which I command thee this day, shall be in thine heart: <sup>7</sup>And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”

- Fathers are responsible for teaching their children about the Lord, and they are particularly responsible for not just teaching it, but living it as an example.
- The disciples thought they were doing the right thing, protecting Jesus – screening His calls, but Jesus didn't allow them to do that.

V: 16-17 Allow the children to come to Jesus – don't get in the way!

**Matthew 18:6** “But whoso shall offend / stumble one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.”

- We must all have child like faith to enter into the kingdom of God.

**Matthew 18:2-4** “<sup>2</sup>And Jesus called a little child unto Him, and set him in the midst of them, <sup>3</sup>and said, verily I say unto you, except ye be converted,

and become as little children, ye shall not enter into the kingdom of heaven. <sup>4</sup>Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.” (humble = obedient)

**1 Peter 2:1-2** <sup>1</sup>“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, <sup>2</sup>as newborn babes, desire the sincere milk of the word, that ye may grow thereby ,”

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V: 18-24 Rich young ruler: This man approached Jesus with a question about salvation and inheriting eternal life.

V: 18-19 As this man approaches Jesus and refers to Him as “Good Master” – Jesus responds with “why do you call Me good, there is only One who is good, that is God.”

**Romans 3:10** “As it is written, there is none righteous, no not one;”

- Jesus can only be saying one of two things:

1. I am no good... which He is not.
2. I am good, therefore I am God.

- This man asks what can he do, what good work must he do?

**John 6:28-29** <sup>28</sup>“Then they said to Him, what shall we do, that we might work the works of God? <sup>29</sup>Jesus answered and said unto them, this is the work of God, that ye believe on Him whom He hath sent.”

**Ephesians 2:8-9** <sup>8</sup>“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: <sup>9</sup>Not of works, lest any man should boast.”

V: 20 Jesus points him to the Law – the path of conviction.

**Romans 3:20** “Therefore by the deeds of the law shall no flesh be justified in His sight: for by the law is the knowledge of sin.”

**Galatians 3:24** “Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.”

- In Matthews Gospel, this man asks which ones? All of them?

**James 2:10** “For whosoever shall keep; the whole law, and yet offend in one point, he is guilty of all.”

- Adultery
- “Murder”, confirming the 6<sup>th</sup> commandment as not just killing in general, but an intentional act.
- Stealing
- Lying
- Honoring father & mother
- (Matthew) Loving your neighbors as yourself.

- All from the 2<sup>nd</sup> table of the law, our relationship with men.

V: 21 He is saying “since my youth”; child’s play. He’s sincerely deceived.

- He missed the sermon on the mount.
- God’s view of us Vs our own view of us.
- In a sense he is presenting his righteousness – not knowing what that really is.

**Isaiah 64:6** “But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.”

**Romans 7:18** “For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.”

- These scriptures describe an important **doctrine**: [the depravity of man](#) – the inherent sinfulness of man.

**Jeremiah 17:9** “The heart is deceitful above all things, and desperately wicked: who can know it?”

- Regardless of what the world teaches us, there are no exceptions:

**Romans 3:10** “As it is written, there is none righteous, no not one;”

V: 22 (Matthew) What do I lack? This is probably an acknowledgement or a deeper thought or conviction that there really is something lacking and that he needs instruction, both of which are good.

**Mark 10:21** “Then Jesus, beholding him, loved him, and said unto him, one thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me.”

- This young man is thinking that he has somehow fulfilled the law on one hand, yet he knows in his heart that something is not quite right, which is why he is even asking the question.

**Matthew 5:48** “Be ye therefore perfect, even as your Father which is in heaven is perfect.”

**Psalms 139:23-24** “<sup>23</sup>Search me, O God, and know my heart; try me, and know my thoughts; <sup>24</sup>and see if there is any wicked way in me, and lead me in the way everlasting.”

**Galatians 2:16** “Knowing that a man is not justified by the works of the law, but by the faith of / in Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.”

<sup>1st</sup> table of the Law:

**Matthew 22:37-40** <sup>37</sup>Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. <sup>38</sup>This is the first and great commandment. <sup>39</sup>And the second is like unto it, thou shalt love thy neighbour as thyself. <sup>40</sup>On these two commandments hang all the law and the prophets.”

- Jesus wasn't demanding an offering, he wasn't presenting a "religious" requirement.
- Jesus was helping him to see that his stuff had a greater hold upon him than his love for Jesus and for his desire to be right with God, or even to have eternal life.

V: 23 We all have to choose between God and the world.

**Matthew 6:24** “No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.”

**Joshua 24:15** “And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.”

- This young man went away, a slave, a prisoner to his wealth and possessions.

**2 Peter 2:19** “While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.”

- Once we surrender our lives to Jesus “The cross is no more a burden to us than fins are to a fish, or wings to a bird.” Rutherford

**1 John 5:3** “For this is the love of God, that we keep His commandments: and His commandments are not grievous.”

V: 24-25 This young man thought that eternal life came to those who “did something” – which is the typical mindset. Then when Jesus gave him something to do, he refused to obey? He wanted salvation on his terms, not God’s, so he turned and went away sorrowful.

- We all have to choose between God and the world.

**Matthew 6:24** “No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.”

- Jesus watching this young man make his choice, comments that it is very difficult for those that are rich in this life to enter into the kingdom of God.
- What about Job, Abraham, David, Nicodemus, Zacchaeus, Joseph of Arimathea.

**Mark 10: 23-24** <sup>23</sup>And Jesus look round about, and saith unto His disciples, how hardly shall they that have riches enter into the kingdom of God! <sup>24</sup>And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, children, how hard is it for them that trust in riches to enter into the kingdom of God!”

- Each of these men had a right perspective on their wealth, a right relationship with Jesus, nothing including their material possessions stood in the way.

**Job 31:24-28** <sup>24</sup>If I have made gold my hope, or said to the fine gold, thou art my confidence; <sup>25</sup>If I rejoiced because my wealth was great, and because mine hand had gotten much; <sup>26</sup>if I beheld the sun when it shined, or the moon walking in brightness; <sup>27</sup>and my heart hath been secretly enticed, or my mouth hath kissed my hand: <sup>28</sup>this also were an iniquity to be punished by the judge: for I should have denied the God that is above.”

**1 Timothy 6:6; 9-10** <sup>6</sup>“But godliness with contentment is great gain”

<sup>9</sup>“But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. <sup>10</sup>For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.”

### **Camels & the eye of the needle:**

- There is an old story or teaching that seeks to reconcile Jesus’ statement to a literal interpretation – because a camel is never going to get through the eye of a needle and in a certain sense a rich man is never going to get into heaven.
- In those days the walled cities were a sanctuary, protected by large gates so that in daytime people, and their goods passed through. The gates were closed at night to limit access. There were however smaller gates, just big enough for a

man to get through for those who came in late or got caught outside after the big gate was closed.

- Often men traveled with or on camels and upon approaching one of these gates, referred to as the “eye of the needle” because they were small. They would have to unload their camel, carry their stuff through, then get their camel to lay on the ground and inch forward on their bellies through the gate in a most difficult manner. It took great effort, humility, and patience to get through the “eye of the needle”, the more stuff you had, the longer and harder it was.
- The bottom line is that neither a rich man nor a poor man can get to heaven, it is impossible, like literally trying to thread a camel through the eye of a needle – apart from Jesus.

**John 14:6** “I am the way, the truth, and the life, no man cometh unto the Father but by Me.”

V: 26-27 Who then can be saved? Similar to **Matthew 5:20**

**Matthew 5:20** “For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven.”

- The religious leaders taught that the closer to God you were, the more prosperous you would be. Sounds familiar doesn't it? “Prosperity theology” is still a lie from the pit of hell.

**Romans 10:13** “For whoever calls on the name of the Lord shall be saved.”

**John 3:16** “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”

- The real issue is what are the terms of surrender...

**John 3:3** “Verily, verily, I say to you, unless one is born again, he cannot see the Kingdom of God.”

V: 28 Peter reminds the Lord that they've left everything – so what are we going to get? 😊

V: 29-30 God will not be a debtor to man!

- When Jesus called His disciples they each just left what they were doing and followed Him. James & John left their father Zebedee standing in the boat, Matthew walked away from his collection table, Peter brought his boat to shore and walked away from it.

**Luke 5:11** “So when they had brought their boats to land, they forsook all and followed Him.”

- What did they get in return? Eternity! Everlasting life with Jesus!
- I see a childlike, un-abashedness in Peter’s question: and what I would read into Jesus’ response – Jesus loved him!

**Matthew 19: 28-29** <sup>28</sup>And Jesus said unto them, verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. <sup>29</sup>And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundredfold, and shall inherit everlasting life.”

- Regeneration: (G3824), paliggenesia, spiritual rebirth, spiritual renovation; spec. Messianic restoration:--regeneration.

**Luke 18:30** <sup>30</sup>who shall not receive manifold more in this present time, and in the world to come life everlasting.”

- God will not be a debtor to man!

**Ephesians 3:20** “Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.”

Investment Vs sacrifice. – Return on investment:

**Job 1:21** “Naked I came out of my mother’s womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.”

*Jim Eliot:* “He is no fool who would give up what he can’t keep to gain that which can never be taken away.”

- The story of the rich young ruler is a warning to people who want a Christian faith that does not change their values or upset their lifestyle.
- Jesus does not command every believer to sell everything and give it to the poor, but He does put His finger of conviction in those areas of our lives where we’re not being honest with ourselves or with God, bringing us to a place of truth.

V: 31-33 Parallel account:

**Matthew 20:17-19** <sup>17</sup>And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, <sup>18</sup>Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, <sup>19</sup>And shall deliver him to

the Gentiles to mock, and to scourge, and to crucify him: the third day He shall rise again.”

3<sup>rd</sup> mention of His death and resurrection. (Matthew 16:21, 17:23)

- Not just speaking of His death in generalities, but specific information – recorded in prophecies long before it took place.
- Key phrase in Matthew’s Gospel: “That it might be fulfilled.” / “all things that are written...”

Condemned: falsely accused.

**Psalm 35:11** “False witnesses did rise up; they laid to my charge things that I knew not.”

Mocked & scourged: Psalm 22:7

**Psalm 22:7** “All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that He would deliver Him: let Him deliver Him, seeing He delighted in Him.”

**Isaiah 50:6** “I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not my face from shame and spitting.” (800 BC)

Crucified:

**Psalm 22:16** “For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet.”

- Whenever Jesus spoke of the cross, He also talked about the resurrection. The two are inseparable, like “Grace & Peace”.
- His resurrection is also spoken of in prophecy:

**Psalm 16:10** “For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.”

**Psalm 49:15** “But God will redeem my soul from the power of the grave: for he shall receive me.”

V: 34 They didn’t understand what they were hearing; they might have been distracted by the thought of future rewards, or as the verse states: “this saying was hid from them.”

Later:

**Luke 24:45** “The opened He their understanding, that they might understand the scriptures.”

- The disciples kept missing the part about the resurrection, actually the whole thing.

- In context, the disciples are looking forward to their rewards in this life, they might be thinking – we're headed to Jerusalem to set up the kingdom, we're going to have important roles and positions – and Jesus is saying, we're headed to Jerusalem all right, but this is what is going to happen – it's not what you think!
- When we give our testimony, if we talk about our life before the cross, we should follow Jesus' example and speak of our resurrection afterward, how Jesus is living in us.

**Galatians 2:20** “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave Himself for me.”

V: 35-43 Blind Bartemaeus: Blindness was a common ailment in those days, and was incurable. After becoming blind, and unable to work, their only recourse was to beg.

V: 35-37 Jericho / location, upper and lower Jericho – checkpoint / tax station.

- Matthew's account tells us there were two blind men but Luke focuses on one of them who is named “*blind Bartimaeus*”. **Mark 10:46**.

V: 38 “Cried out” – Greek = “crazo”, as a woman in childbirth, **Desperate, Unguarded, and Loud!**

- “**Oh Lord**” (Matthew)(Kyrios, supreme Lord, NT equivalent to Jehovah), combined with “**Son of David**” – exactly correct!
- As they applied this Messianic title to Jesus, they demonstrated their understanding that the Messiah would be able to heal their blindness, and that Jesus was the Messiah!

**Isaiah 35:5** “Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.”

V: 39 The crowd then, just like today, discouraged those in need from calling on the name of Jesus.

V: 40 “*Jesus stood still*” – He didn't go to them, they had to come to Jesus!

**2 Corinthians 5:7** “For we walk by faith, not by sight.”

**Mark 10:50** “And he, casting away his garments, rose, and came to Jesus.”

- Bartimaeus came to Jesus poor, blind, and naked.

V: 41 What do you want? Open our eyes Lord, give us sight!

- They first saw Jesus with the eyes of their heart, then they saw Him face to face.

**1 Corinthians 13:12** “For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.”

- Matthew’s Gospel records their desire to have their eyes “opened”, I find myself praying the same thing:

**Psalms 119: 18** “Open thou mine eyes, that I may behold wondrous things out of thy law.”

V: 42 According to Matthew’s Gospel, Jesus had compassion!

**Matthew 20:34** “So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed Him.”

- His touch! Healed immediately! Amazing Grace!

“*Thy faith hath saved thee.*” He / they got more than just their sight!

**Hebrews 11:6** “But without faith it is impossible to please him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.”

**Ephesians 2:8-9** “<sup>8</sup>For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: <sup>9</sup>Not of works, lest any man should boast.”

V: 43 “Immediately!” – his response was to follow Jesus, glorifying God along the way, and when all the people saw “Blind Bartimaeus” they praised God and gave Him glory as well.

- The rich man came with his wealth and self-righteousness seeking eternal life and went away empty and disappointed.
- Bartimaeus came poor, blind, and naked – knowing his state and his need, and he went away eternally rich because even though he started out blind – he had eyes to see, and ears to hear.