

The Unjust Judge (18:1-8)

1 Then He spoke a parable to them, that men always ought to pray and not lose heart, 2 saying: "There was in a certain city a judge who did not fear God nor regard man. 3 Now there was a widow in that city; and she came to him, saying, 'Get justice for me from my adversary.' 4 And he would not for a while; but afterward he said within himself, 'Though I do not fear God nor regard man, 5 yet because this widow troubles me I will avenge her, lest by her continual coming she weary me.'" 6 Then the Lord said, "Hear what the unjust judge said. 7 And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them? 8 I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?"

- An unusual parable that begins with a statement of purpose.
- Jesus again uses a "how much more" argument.
- Recall the disadvantaged position that widows had in society.
- The judge says the woman is beating him up!
- God will surely answer us with unexpected speed, in His perfect timing.
- The Lord again leaves us hanging: *Will He find faith on the earth?* What kind of faith is Jesus really looking for?

The Parable of the Pharisee and the Tax Collector (18:9-14)

9 Also He spoke this parable to some who trusted in themselves that they were righteous, and despised others: 10 “Two men went up to the temple to pray, one a Pharisee and the other a tax collector. 11 The Pharisee stood and prayed thus with himself, ‘God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector. 12 I fast twice a week; I give tithes of all that I possess.’ 13 And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’ 14 I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

- Another startling parable, one told **against** people as well as **to** people.
- The Pharisees fasted every Monday and Thursday, and this one boasted of his fasts and his giving. He makes it personal, too!
- The other man stood at a distance – reluctant to approach God’s presence?
- The word for having mercy is connected to the offering of the sacrifices that would cover sins. He is asking God to apply those sacrifices to him.

Like a child (18:15-17)

15 Then they also brought infants to Him that He might touch them; but when the disciples saw it, they rebuked them. 16 But Jesus called them to Him and said, “Let the little children come to Me, and do not forbid them; for of such is the kingdom of God. 17 Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it.”

- Mark tells us how Jesus reprimanded His disciples for this behavior.
- Society at that time did not have our modern, high view of children.
- The Kingdom belongs not only to outcasts, but to those who cannot contribute.
- Notice the striking way in which Jesus keeps connecting Himself with the Kingdom: *Let them come to Me, **for** [because] of such is the kingdom of God.*

The Rich Young Ruler (18:18-30)

18 Now a certain ruler asked Him, saying, “Good Teacher, what shall I do to inherit eternal life?” 19 So Jesus said to him, “Why do you call Me good? No one is good but One, that is, God. 20 You know the commandments: ‘Do not commit adultery,’ ‘Do not murder,’ ‘Do not steal,’ ‘Do not bear false witness,’ ‘Honor your father and your mother.’” 21 And he said, “All these things I have kept from my youth.” 22 So when Jesus heard these things, He said to him, “You still lack one thing. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me.” 23 But when he heard this, he became very sorrowful, for he was very rich.

24 And when Jesus saw that he became very sorrowful, He said, “How hard it is for those who have riches 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.” 26 And those who heard it said, “Who then can be saved?” 27 But He said, “The things which are impossible with men are possible with God.” 28 Then Peter said, “See, we have left all and followed You.”

29 So He said to them, “Assuredly, I say to you, there is no one who has left house or parents or brothers or wife or children, for the sake of the kingdom of God, 30 who shall not receive many times more in this present time, and in the age to come eternal life.”

- Jesus pointed this man to God as the One who is good. Perhaps Jesus was emphasizing that no man is really good enough to keep the commandments.
- Luke shows us again that wealth isn’t bad per se, but it is extremely dangerous.
- Here is another story from Luke which is **open-ended**. What was this man’s outcome... and what will be **ours**?
- If we give things up for Christ’s sake, we will receive many times more in return!

Everything written (18:31-34)

31 Then He took the twelve aside and said to them, “Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be accomplished. 32 For He will be delivered to the Gentiles and will be mocked and insulted and spit upon. 33 They will scourge Him and kill Him. And the third day He will rise again.” 34 But they understood none of these things; this saying was hidden from them, and they did not know the things which were spoken.

- The last and most detailed prediction He makes about His suffering and death.
- In Luke, Jesus assigns blame for His death to “the elders and chief priests and scribes,” “the hands of men,” “this generation,” and, here, to “the Gentiles.”
- Notice: the disciples couldn’t understand this until, later, He opened their minds.

On the road to Jericho (18:35-43)

35 Then it happened, as He was coming near Jericho, that a certain blind man sat by the road begging. 36 And hearing a multitude passing by, he asked what it meant. 37 So they told him that Jesus of Nazareth was passing by. 38 And he cried out, saying, “Jesus, Son of David, have mercy on me!” 39 Then those who went before warned him that he should be quiet; but he cried out all the more, “Son of David, have mercy on me!”

40 So Jesus stood still and commanded him to be brought to Him. And when he had come near, He asked him, 41 saying, “What do you want Me to do for you?” He said, “Lord, that I may receive my sight.” 42 Then Jesus said to him, “Receive your sight; your faith has made you well.” 43 And immediately he received his sight, and followed Him, glorifying God. And all the people, when they saw it, gave praise to God.

- This is the last miracle in Luke.
- The man calls upon Jesus as “Son of David.” It’s the first time in Luke someone gives Jesus this Messianic title. Perhaps it’s why they wished to silence him?
- Bartimaeus is us! Spiritually blind spiritually, but Jesus enables us to see. Then, like him, we follow Jesus and give glory to God.

The repentance of Zacchaeus (19:1-10)

1 Then Jesus entered and passed through Jericho. 2 Now behold, there was a man named Zacchaeus who was a chief tax collector, and he was rich. 3 And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature.

4 So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that way. 5 And when Jesus came to the place, He looked up and saw him, and said to him, "Zacchaeus, make haste and come down, for today I must stay at your house." 6 So he made haste and came down, and received Him joyfully. 7 But when they saw it, they all complained, saying, "He has gone to be a guest with a man who is a sinner."

8 Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold." 9 And Jesus said to him, "Today salvation has come to this house, because he also is a son of Abraham; 10 for the Son of Man has come to seek and to save that which was lost."

- In the Greek, Zacchaeus is the "arch-tax collector." He probably controlled the entire region and hired people to collect taxes under him.
- His name meant "pure," and God was going to give him a pure heart this day.
- This is only time Jesus ever invited Himself to dinner. People were scandalized that Jesus was going to eat with him.
- Zacchaeus restored more than what was required of him. This shows a willingness to go over and above to make things right with people. Jesus now recognizes the faith of Abraham in him.
- Here we see what is perhaps the key verse in all of *Luke*. Jesus had come to seek and to save that which was lost!

The Parable of the Minas (19:11-27)

11 Now as they heard these things, He spoke another parable, because He was near Jerusalem and because they thought the kingdom of God would appear immediately.

12 Therefore He said: "A certain nobleman went into a far country to receive for himself a kingdom and to return. 13 So he called ten of his servants, delivered to them ten minas, and said to them, 'Do business till I come.' 14 But his citizens hated him, and sent a delegation after him, saying, 'We will not have this man to reign over us.'

15 "And so it was that when he returned, having received the kingdom, he then commanded these servants, to whom he had given the money, to be called to him, that he might know how much every man had gained by trading. 16 Then came the first, saying, 'Master, your mina has earned ten minas.' 17 And he said to him, 'Well done, good servant; because you were faithful in a very little, have authority over ten cities.'

18 And the second came, saying, 'Master, your mina has earned five minas.' 19 Likewise he said to him, 'You also be over five cities.'

20 "Then another came, saying, 'Master, here is your mina, which I have kept put away in a handkerchief. 21 For I feared you, because you are an austere man. You collect what you did not deposit, and reap what you did not sow.' 22 And he said to him, 'Out of your own mouth I will judge you, you wicked servant. You knew that I was an austere man, collecting what I did not deposit and reaping what I did not sow. 23 Why then did you not put my money in the bank, that at my coming I might have collected it with interest?'

24 “And he said to those who stood by, ‘Take the mina from him, and give it to him who has ten minas.’ 25 (But they said to him, ‘Master, he has ten minas.’) 26 ‘For I say to you, that to everyone who has will be given; and from him who does not have, even what he has will be taken away from him. 27 But bring here those enemies of mine, who did not want me to reign over them, and slay them before me.’”

- The events of this parable actually happened to Archelaus, son of Herod the Great. Of course, Jesus is the one the people oppose in the parable.
- A mina was about 100 days’ wages. Notice: each man got the same amount.
- The nobleman was testing the **faithfulness** of his servants. From God's perspective, the third man shows wicked behavior – not to mention slandering the nobleman.
- Faithfulness in this age will lead to authority — if not now, then certainly in the age to come.

The entry into Jerusalem (19:28-36)

28 When He had said this, He went on ahead, going up to Jerusalem. 29 And it came to pass, when He drew near to Bethphage and Bethany, at the mountain called Olivet, that He sent two of His disciples, 30 saying, “Go into the village opposite you, where as you enter you will find a colt tied, on which no one has ever sat. Loose it and bring it here. 31 And if anyone asks you, ‘Why are you loosing it?’ thus you shall say to him, ‘Because the Lord has need of it.’”

32 So those who were sent went their way and found it just as He had said to them. 33 But as they were loosing the colt, the owners of it said to them, "Why are you loosing the colt?" 34 And they said, "The Lord has need of him." 35 Then they brought him to Jesus. And they threw their own clothes on the colt, and they set Jesus on him. 36 And as He went, many spread their clothes on the road.

- The Mount of Olives has great views of Jerusalem as you approach from the east, and it carries Messianic significance.
 - In Acts 1, Jesus ascends to heaven from the Mount of Olives.
 - In Zechariah 14, Messiah stands upon the Mount when He comes.
- On the western side of the mountain is the Garden of Gethsemane ("olive press"); to the east were the villages of Bethphage ("house of figs") and Bethany ("house of dates"). All three are symbolic.
- The story of the colt fulfills the prophecy of Zechariah 9: "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, lowly and riding on a donkey, a colt, the foal of a donkey."
- The donkey symbolized peace, and Israel's kings rode upon them, as did many other important people. Jesus was coming as a Prince of Peace!

37 Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen, 38 saying: "Blessed is the King who comes in the name

of the LORD!’ Peace in heaven and glory in the highest!” 39 And some of the Pharisees called to Him from the crowd, “Teacher, rebuke Your disciples.” 40 But He answered and said to them, “I tell you that if these should keep silent, the stones would immediately cry out.”

- Jesus was now a wanted man.
- How often the religious spirit will suppress us if we allow it to!
- The crowd was explicitly recognizing Him as Messiah and declaring Him to be the King sent by God. They quoted Psalm 118, an important Messianic Psalm.
- *Peace in heaven and glory in the highest!* brings us full circle in Luke’s Gospel.

41 Now as He drew near, He saw the city and wept over it, 42 saying, “If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. 43 For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, 44 and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation.”

45 Then He went into the temple and began to drive out those who bought and sold in it, 46 saying to them, “It is written, ‘My house is a house of prayer,’ but you have made it a ‘den of thieves.’”

47 And He was teaching daily in the temple. But the chief priests, the scribes, and the leaders of the people sought to destroy Him, 48 and were unable to do anything; for all the people were very attentive to hear Him.

- Tragically, Jerusalem was missing its appointment.
- Many assert that Gabriel had predicted the precise day that Jesus rode into the City (see Daniel 9). Gabriel told the prophet Daniel when Messiah would come, and Palm Sunday lined up with that prophecy to the exact day.
- Jesus accurately describes siege warfare in the ancient world.
- He prophesies the destruction which would happen in 70 AD.
- It's thought that people were doing business in the outer court, which was the only place where Gentiles could come and be taught.
- Jesus exposes here two of the greatest errors of a religious spirit: (1) profiteering from religion and (2) exclusivity.
