

The Gospel of Luke

Chapter 18

(Luke 18:1-43)

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20. Concerning prayer, Luke 18:1-14.

- a. Persistency in prayer, vs. 1-8.
- b. Humility in prayer, vs. 9-14.

In this section, we have two parables regarding our prayer life. The first one emphasizes persistency in prayer, while the second humility. Both are important aspects of our prayer life, so that our prayers are effective towards us and glorifying to God.

- a. **Persistency in prayer, vs. 1-8.** This concept was also noted in the parable about a late arriving friend in - **Luke 11:5-10.**

Vs. 1

Luke 18:1, "Now He was telling them a parable to show that at all times they ought to pray and not to lose heart."

“**Pray**” is the Verb PROSUECHOMAI used about 90 times in the NT. That has the connotation of a face-to-face loving relationship.

Throughout His ministry, Jesus not only gave examples of how to pray, **Luke 11:1-4; Mat 6:9-15**, but was an example as well. He addressed God on intimate terms as Father and taught the disciples to do the same. Jesus often prayed by Himself in the wilderness and on mountains, **Luke 5:16; 6:12; Mat 14:23; Mark 1:35**. He prayed before major decisions such as the selection of the disciples and in the struggle in Gethsemane. Though Jesus never prayed to Himself, He taught His followers to pray in His name, **John 14:14; 16:23-24, 26**.

We have noted throughout Luke’s Gospel many aspects of our prayer life seen throughout the NT, including:

1. Prayer includes both praise and thanksgiving, **Luke 10:21; Rev 7:9-12**.
2. It is associated with fasting, **Acts 13:2-3; 14:23**, which was a means of focus and concentration.
3. It is both personal and private, **Luke 22:40-46; Mat 6:6**.
4. It can also be part of corporate worship, **Mat 18:19; Acts 16:25; 1 Cor 12-14**.
5. It includes intercession; prayer for others, which is one of the most important part of our prayer life, **Luke 4:38; James 5:13f**.
6. We pray for our enemies, those who are persecuting you, **Luke 6:27f; 23:34; Mat 5:44**.
7. We pray for others while we ask them to pray for us too, **Acts 8:24; Eph 6:19; Col 4:3; 1 Thes 5:25**.

Therefore, there are five aspects of prayer: 1) Worship, 2) Praise, 3) Thanksgiving, 4) Petitions for self, and 5) Intercessory; petition for others.

When we pray, we pray to God the Father, (not the other two members of the Trinity), **Mat 6:9**, in the name of Jesus Christ, and by the power of the Holy Spirit. When we pray, we also know that we have two mediators regarding our prayers: 1) God the Holy Spirit, **Rom 8:26-27**, 2) our Lord Jesus Christ, **Rom 8:34**.

Rom 8:26-27, “In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for *us* with groanings too deep for words; ²⁷and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to *the will of God*.”

Rom 8:34, “Who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.”

Luke’s passage also encourages us to be courageous in our prayer life and not to “**lose heart**,” which in the Greek is KAI ME ENKAKEO that means, “do not grow weary, faint, or despair.” It is used six times in the NT, **Luke 18:1; 2 Cor 4:1, 16; Gal 6:9; Eph 3:13; 2 Thes 3:13**. In each, we see a principle of confidence regarding our prayer life, which is the opposite of losing heart.

1. Confidence in your ministry.

2 Cor 4:1, “Therefore, since we have this ministry, as we received mercy, we do not lose heart.”

2 Cor 4:16, “Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day.” This confidence comes with the knowledge of God’s plan for salvation, especially resurrection from the dead.

2. Confidence to produce the Fruit of the Spirit; Divine Good Production.

Gal 6:9, “Let us not lose heart in doing good, for in due time we will reap if we do not grow weary.”

2 Thes 3:13, “But as for you, brethren, do not grow weary of doing good.”

3. Confidence in our Lord when praying to God the Father, regardless of the tribulation you encounter.

Eph 3:12-13, “In whom (*Jesus Christ*) we have boldness and confident access (*to God the Father*) through faith in Him. ¹³Therefore I ask you not to lose heart at my tribulations on your behalf, for they are your glory.”

Therefore, as the words “faint” or “lose heart” mean a lack of courage or to give up, God does not want that to be the case in the believer’s life, especially regarding their prayer life. Instead, God wants us to have an attitude of courage and confidence as we persistently pray to Him for the needs of others and ourselves, as Jesus taught us to have in **Luke 11:8-13**.

Luke 11:8-13, “I tell you, even though he will not get up and give him anything because he is his friend, yet because of his persistence he will get up and give him as much as he needs. ⁹So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. ¹⁰For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened. ¹¹Now suppose one of you fathers is asked by his son for a fish; he will not give him a snake instead of a fish, will he? ¹²Or if he is asked for an egg, he will not give him a scorpion, will he? ¹³If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him?”

Persistence in prayer is stated another way, as “**praying without ceasing,**” **1 Thes 5:17**. This does not mean we are to pray for something every second of every day. It means we consistently pray for something until we see the answer to our prayer being fulfilled. It means we never give up hope that God will answer our prayer, or that the thing we are praying for is “too big” for God to answer, etc.

Remember that 1 John 5:14-15, tells us, “This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. ¹⁵And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.”

Therefore, we are to have confidence that God hears our prayers and answers our prayers when we ask of Him in accordance to His will.

Remember that our prayers are answered in regard to two aspects: 1) The Petition, and 2) The Desire. The Petition is the actual “thing” we ask God for, i.e., provide my neighbor a loaf of bread. The Desire in that prayer may be to satisfy the hunger of your neighbor. When God answers our prayers, He may answer them as:

- a) **No – No;** neither the petition nor the desire are met. The neighbor does not get bread and continues to be hungry.
- b) **No – Yes;** the petition is denied but the desired effect is met. The neighbor does not get bread, but receives other foods to satisfy their hunger.
- c) **Yes –Yes;** both the petition and desire are met. The neighbor gets bread and their hunger is satisfied.
- d) **Yes - No;** the petition is met, but the desired effect is not. The neighbor gets bread, but it does not satisfy their hunger.

God answers our prayers in each of these ways depending on the situation and circumstances of each issue we are praying for. In all cases, we are to realize that “God knows what is best,” and will answer our prayers accordingly.

Our job as professional Christians is not to try to coerce God in these things, but to pray to Him knowing that He knows what is best for all involved, including ourselves. In addition, we are to be consistent and persistent in our prayers until we have seen a clear answer to our prayers, including the understanding of God answering “No,” to our prayers. When we are operating faithfully in our prayer life, God will make whatever the answers are clear to us. We will be sure that the answers have come. Therefore, there will be no guessing on your part as whether the prayer has been answered yet or not. If you are guessing or are unsure, then you are either not truly trusting in God regarding your prayer, or it has not been answered yet, and you should continue to pray for that thing.

Rom 8:31-32, “What then shall we say to these things? If God is for us, who is against us? ³²He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?”

Next, we have the parable or object lesson that Jesus used to teach the principles of confidence and persistence in our prayer life.

Vs. 2

Luke 18:3, “Saying, “In a certain city there was a judge who did not fear God and did not respect man”.”

“Not fearing God, nor respecting man,” was a common expression for reckless or unprincipled behavior. It would be an appropriate description of many Roman magistrates who had no respect for the Jewish people or their religion. So, we could say this was a Roman judge with a Jewish woman asking for his protection.

This judge is the one petitioned by the widow, which draws the contrast to our petitions going to the righteous judge; God the Father, the Supreme Court of heaven, who loves His law and His people!

Vs. 3

Luke 18:3, “There was a widow in that city, and she kept coming to him, saying, ‘Give me legal protection from my opponent’.”

“**She kept coming**” uses the Imperfect, Middle Deponent, Indicative of ERCHOMAI that shows the continual or repetitive action of petitioning this judge.

“**Give me legal protection**” is the Personal Pronoun EGO with the Aorist, Active, Imperative of Request of the Verb EKDIKEO that means, she asked him to “avenge her, take revenge, or punish her opponent.” It also was used for “deciding a case in court, or to enable a person to obtain his legal rights.”

“**From my opponent**” is APO HO ANTIDIKOS, “opponent or adversary,” EGO. ANTIDIKOS signifies an opponent in a lawsuit. It is used here and **Mat 5:25; Luke 12:58; 1 Peter 5:8**. In the latter verse, it represents Satan.

1 Peter 5:8, “Be of sober *spirit*, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.”

In this parable, we have a helpless Jewish widow petitioning an unjust Roman judge asking for protection from here adversary. This is the analogy of every believer living in the world, (Satan’s cosmic system), where we have problems and difficulties galore. It tells us that we are to petition our heavenly Father, especially when we are facing the challenges and difficulties of life. If this judge, “**who did not fear God and did not respect man,**” would answer this widow’s petition, how much more will your heavenly Father answer yours?

Vs. 4

Luke 18:4, “For a while he was unwilling; but afterward he said to himself, ‘Even though I do not fear God nor respect man’.”

At first this judge was unwilling to answer the widow’s petition for help, “**unwilling,**” OUK THELO in the Imperfect, Active, Indicative that means he kept on, “not wishing to, not desiring to, not purposing to, or was not willing to,” help her in this situation.

Yet, he had a change of heart, indicated by, “**afterward,**” META, when, “**he said to himself,**” EIPON EN HEAUTOU that “**even though**” EI KAI, “**he did not,**” OUK, “**fear**” PHOBEO, “**God,**” THEOS,” “**or respect man,**” KAI OUK ENTREPO ANTHROPOS.

He began to rationalize that even though he really does not “give a hoot” about anyone else, and is only concerned

about himself. It would be expedient for himself to get this lady off of his back, because she was a pain in the neck with her persistent request for help.

Vs. 5

Luke 18:5, “Yet because this widow bothers me, I will give her legal protection, otherwise by continually coming she will wear me out.”

“**Yet because this widow bothers me,**” GE DIA HO HOUTOS CHERA HO PARECHO, “causes or brings about,” KOPOS, “labor, toil, weariness or trouble,” EGO, “to me.” He thinks this widow is a pain in the neck, and causing him more work in the long run by not answering her petition.

“**I will give her legal protection,**” the Future, Active, Indicative of the Verb EKDIKEO AUTOS, “avenge her, take revenge for her, or punish those against her.” But it comes to mean, “give her legal protection.” Therefore, he decided to answer the woman’s petition. Yet, he does so for selfish reasons, in contrast to our heavenly Father.

“**Otherwise by continually coming she will wear me out**” - The Greek states it as, “there will be NO END to her coming,” OUK TELOS ERCHOMAI, “to treat me roughly, harshly, give me a black eye,” HUPOPIAZO, which is only used here in **1 Cor 9:7**, by Paul regarding the “buffeting / disciplining of his body,” which is a boxing analogy. It literally means, “to strike under the eye or give a black eye.”

In a figurative use here, the widow’s continual pleading for this judge’s help that would go unanswered, would show the judge either as being incapable of fulfilling his function or publicly display his selfish arrogance. In either case, his reputation and ego would be assaulted and he would be effectively disgraced in the eyes of others.

Minus the ego and selfish part, this is a good analogy about our heavenly Father too, in that His reputation as a just and loving God would be tarnished if He refused to answer the prayers of His children. Yet, our heavenly Father does not have to be motivated in that way, because He is a just and loving Father and answers our prayers based on His love, justice, and righteousness.

Vs. 6

Luke 18:6, “And the Lord said, “Hear what the unrighteous judge said”.”

Jesus our “**Lord,**” KURIOS,” then emphasizes the important points. ““**Hear what the unrighteous judge said,**” AKOUO in the Aorist, Active, Imperative mood of command, TIS HO KRITES HO ADIKIA, “unjust, wrong, wicked, etc.,” LEGO

AKOUO in this command format means our Lord is mandating that we learn through the ear gate. We are to recall and pay attention to what this judge had said and learn from it!

Vs. 7

Luke 18:7, “Now, will not God bring about justice for His elect who cry to Him day and night, and will He delay long over them?”

Here, we are told the contrast between this wicked judge and our holy and righteous heavenly Father.

“**Now, will not God bring about justice,**” OUK ME, the double negative means, “absolutely not,” THEOS POIEO HO EKDIKESIS, “vengeance, punishment, or vindication.” This negative construction is actually a positive response; that God will absolutely bring about justice, vengeance, or vindication.

EKDIKESIS is used here and **vs. 8, 21, 22; Acts 7:24** about Moses, **Rom 12:19; 2 Cor 7:11; 2 Thes 1:8; Heb 10:30; 1 Peter 2:14.**

Rom 12:19, “Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, “VENGEANCE IS MINE, I WILL REPAY,” says the Lord.” Cf. Deut 32:35-36; Psa 94:1-23; Isa 35:4; Nah 1:2.

Deut 32:35-36, “Vengeance is Mine, and retribution, in due time their foot will slip; for the day of their calamity is near, and the impending things are hastening upon them. 36For the LORD will vindicate His people, and will have compassion on His servants, when He sees that their strength is gone, and there is none remaining, bond or free.”

Psa 94:1, “O LORD, God of vengeance, God of vengeance, shine forth!”

Isa 35:4, “Say to those with anxious heart, “Take courage, fear not. Behold, your God will come with vengeance; the recompense of God will come, But He will save you.”

Nah 1:2, “A jealous and avenging God is the LORD; the LORD is avenging and wrathful. The LORD takes vengeance on His adversaries, and He reserves wrath for His enemies.”

2 Thes 1:6-9, “For after all it is only just for God to repay with affliction those who afflict you, ⁷and to give relief to you who are afflicted and to us as well when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire, ⁸dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus. ⁹These will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power.”

Heb 10:30-31, “For we know Him who said, “VENGEANCE IS MINE, I WILL REPAY.” And again, “THE LORD WILL JUDGE (*vindicate*) HIS PEOPLE.” ³¹It is a terrifying thing to fall into the hands of the living God.”

This vengeance or vindication is “**for His elect**,” EKLEKTOS, “chosen, select or elect,” which speak to the believer who has been elected by God to be part of His eternal royal family from eternity past.

“**Who cry to Him day and night**,” BOAO, “shout, cry out, or appeal,” PROS AUTOS, “to Him,” HEMERA KAI NUX, “day and night.”

This is the principle of persistency and consistency in our prayer petitions and intercessory prayers to God.

When we persistently pray to God for something, “**will He delay long over them?**” This is a rhetorical question where the answer is “No! He will NOT delay a long time in answering our prayers.” In other words, He will answer our prayers quickly!

“**Delay long**” is the Verb MAKROTHUMEO, which is a compound word starting with the Adverb MAKRAN that means, “far, far off, or distant.” This can be of time or space. Here it is emphasizing time in regards to God answering our prayers. In other words, it will not be a long time before He answers them. The second part of the compound word is from the verb THUMOO that means, “to cause to be angry.” This correlates to the “vengeance is mine” principles from our heavenly Father. Therefore, MAKROTHUMEO comes to mean, “long-suffering, forbearing, persevere, endure, or show patience.” And with EPI AUTOS, “**over them**,” it tells us that God will not make us wait a long time before we see His answers to our prayers.

But remember, we are talking about an eternal and infinite God. Time to Him is 1000 years are like one day and one day is like 1000 years. 2 Peter 3:8, “**But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day.**”

Nevertheless, 2 Peter 3:9, states, “**The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.**”

And because our heavenly Father answers our prayers out of love for us, 1 Cor 13:4, “**Love is patient, love is kind**

and is not jealous; love does not brag and is not arrogant.” Therefore, He is not slow about answering our prayers, but does so in His time, so that the effect is the best situation for all involved.

Vs. 8

Luke 18:8, “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?”

Here Jesus tells us that our heavenly Father, **“will bring about justice for them quickly,”** the Future, Active, Indicative of POIEO HO EKDIKEO, “vengeance, punishment, vindication,” AUTOS “to them,” EN TACHOS, “with speed, quickly, in a short time.”

Therefore, God our Father will answer our prayer in a short matter of time. He will not be like the unrighteous judge who kept putting off the widow time and time again. God will answer your prayer, both the petition and the desire in a short amount of time. We need to patiently wait for the answer while we persistently pray for the situation.

Jesus then closes with an emphasis regarding faith, which emphasizes the principle of having faith that God hears your prayers and answers them, **1 John 5:14-15.**

“However, when the Son of Man comes, will He find faith on the earth?” The Greek reads PLEN HO HUIOS HO ANTHROPOS ERCHOMAI, ARA, (“then?” this emphasizes the rhetorical question here), HEURISKO, in the Future, Active, Indicative, HO PISITIS EPI HO GES.

This also links this parable with the previous section of Luke’s gospel in Chapter 17 that gave several signs of Jesus 2nd Advent.

Here, Jesus asks the rhetorical question, “Will God the Father find faith in people here on earth when I return?” in other words, “Will people be faithfully offering to God their petitionary and intercessory prayers at the time of Christ’s 2nd Advent?”

If they are, God will be answering their prayer, which will be prayers for rescue from the onslaught of Satan and his Antichrist, as He will save them! Yet, if they are not faithfully praying to God at that time, they will be left to the carnage of Satan and the Antichrist at that time.

Next, I would like to revisit an important statement and doctrine that our Lord noted in **vs. 7-8a.**

Luke 18:7-8a, “Now, will not God bring about justice for His elect who cry to Him day and night, and will He delay long over them? ⁸I tell you that He will bring about justice for them quickly.”

Here, we have an important doctrinal statement that we must keep in mind to give us confidence in our prayer life so that we are persistent in it. **“For His elect,”** tells us something special and wonderful about being a believer and about our God and Father. As we noted in these passages, it has to do with our prayer life and God’s defense of us because of the special relationship we have with Him by being His “elect or chosen ones.” When we are wronged by others, our God and Father will bring about swift vengeance or vindication **“for His elect,”** which speaks to the believer who has been elected by God to be part of His eternal Royal Family from eternity past.

The Greek words for “elect / chosen,” here is the Adjective EKLEKTOS, ἐκλεκτός that means, “chosen, select, or elect.”

This Adjective is a derivative of the verb EKLEGOMAI meaning, “chosen, select, outstanding, of the best quality.” That verb occurs only in the middle/passive forms. It is derived from the Preposition EK, “from,” plus the Verb LEGO, “say.” It is also used of things chosen for their superiority, beauty, or value.

In classical Greek, EKLEKTOS was used in connection with a person or thing chosen. The term had its origin in military language and was used in reference to the choosing of men for military service, or the choosing of an

individual or group for special duty. Politically, it was used in connection with the election of persons to offices or duties. In such elections, the background of the candidate and his qualifications were the basis of election, but it was the election itself that gave the person the authority to act and imposed the specific responsibility upon him. So too does our election inside the Royal Family of God.

In the NT, the terms EKLEGOMAI, “elect,” EKLEKTOS, “chosen”, and EKLOGE, “election,” to communicate the teaching of election. Just as the OT saw election as the foundation for Israel’s relationship with God as the people of God, so also in the NT, God’s election is the foundation for the establishment of the people of the new covenant—the Church.

In the NT, “election” is used in five primary ways:

- 1) Concerning God’s election of Israel as His “chosen people,” with privileges and responsibilities different from all other people, **Rom 9**.
- 2) Concerning the election or choosing of certain individuals for particular services, **Gal 1:15ff**.
- 3) Concerning God’s choice of Jesus Christ to provide mankind with salvation, **Luke 23:35; Mat 12:18**.
- 4) Concerning the Church as an elect body, **Eph 1:3f**.
- 5) Concerning the Angels, who did not rebel against God, **1 Tim 5:21**.

Now, in our passage, **Luke 18:7**, Jesus was speaking to a group of Jewish people at that time who would have interpreted His meaning to be the people of Israel, but it would mean “true Israel,” meaning those Jews who believed in the Messiah / Savior / King, cf. **Rom 9:6**. For you and I of the Church Age, which began on the day of Pentecost, we understand this principle of election all believers, both Jew and Gentile, of the Church Age, which includes you and I.

This is the first time Luke uses EKLEKTOS in his Gospel, but will again in **Luke 23:35**, regarding Jesus as the Pharisees sneered at Him who claimed to be God’s “Chosen One.” There is a clear allusion in the “servant passages” of the OT to the prophecy in **Isa 42:1**, concerning the Servant of the Lord.

Isa 42:1, “Behold, My Servant, whom I uphold; My chosen one, (BACHIR), in whom My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations.”

This term, “the chosen,” is often used of the Messiah in Jewish apocalyptic literature as well, 1 Enoch 43:3-5, and was a well-known theme among the people as evidenced by the mocking words of the rulers who scorned Jesus as He was being crucified, **Luke 23:35**, cf. **Luke 9:35**.

Luke 9:35, “Then a voice came out of the cloud, saying, “This is My Son, My Chosen One; listen to Him!””

Matthew uses it in **Mat 22:14**, in general for all believers, and in **Mat 24:22, 24, 31**, for the Tribulational saints, as does Mark in the parallel passages of **Mark 13:20, 22, 27**. Then Paul uses it often regarding the Church Age believers in **Rom 8:33; 16:13; Col 3:12; 2 Tim 2:10; Titus 1:1**. He also uses it for the Angels who remained with God, **1 Tim 5:21**, as a distinction compared to the fallen angels.

Peter uses it regarding the Church Age believers in **1 Peter 1:1**, and then for Jesus as the “Chosen Corner Stone,” **1 Peter 2:4, 6**, and then for Church Age believers again in **vs. 9**. This shows the linkage between believers and Jesus Christ the “chosen corner stone.”

1 Peter 2:9, “But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light.”

John uses it for Church Age believers in **2 John 1:1, 13**, and then in **Rev 17:14**, for the believers in heaven with Christ during the Tribulation.

Rev 17:14, “These will wage war against the Lamb, and the Lamb will overcome them, because He is Lord of

lords and King of kings, and those who are with Him are the called and chosen and faithful.”

When we talk about election, being God’s chosen ones, we also see the ideas of foreknowledge and predestination being closely connected. We will discuss this further below. But first, there are several Greek terms that communicate these aspects of God’s activity, and each one has the distinct feature of the prefix PRO that means, “before or in advance.” These terms include: PROGNOISIS, “foreknowledge,” cf. **1 Peter 1:2**; PROGINOSKO, “know beforehand or know in advance,” cf. **Rom 8:29**; PROETOIMAZO, “prepare beforehand,” cf. **Rom 9:23**; PROCHEIROTONEO, “choose or appoint beforehand,” cf. **Acts 10:41**; PROORIZO, “decide upon beforehand, predestine,” cf. **Rom 8:29**.

1 Peter 1:1-2, “Peter, an apostle of Jesus Christ, To those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen ²according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure.”

Rom 8:28-30, “And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. ²⁹For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; ³⁰and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.”

As such, we understand that our election into the Royal Family of God was predestined from eternity past and made real in our lives at the moment we believed in Jesus Christ as our Savior, **Eph 1:3-4**, which simply uses the Preposition PRO, “before.”

Eph 1:3-4, “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, ⁴just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love.”

Election is the expression of the sovereign will of God in eternity past before the universe existed and before mankind lived on the earth. It is the sovereign right of God over His creation and the expression of the sovereign will of God for your life. Predestination then is the provision of the sovereign will of God for your life.

Under election, the sovereignty of God willed the highest and best for every believer, having previously deposited it in escrow for each believer in eternity past. The mechanics for the election of the Church is the baptism of the Holy Spirit, which occurs at the very moment we believe in Christ. This is one of the forty things we receive at salvation by which each one of us is entered into union with Christ. At your salvation, your predestination resulted in the effect of God’s election, entering you into the eternal Royal Family of God. This is made manifest through the sealing ministry of God the Holy Spirit, **Eph 1:11-14**.

Our election into the Royal Family of God falls under the doctrine of Lapsarianism. Lapsarianism comes from the word “lapse” that refers to the fact that man is a fallen being. Under lapsarianism, of all of God’s decrees in eternity past, there are five decrees that are related to His purpose in election. As such, lapsarianism deals with the logical order of these five decrees. The five concepts of lapsarianism are often called the five elective decrees of God.

Lapsarianism deals with the logical, rather than with the chronological, order of the decrees. By logical it is meant that although the entire decree is one simultaneous thought in the mind of God, the principle of cause and effect is involved. As such, the sovereignty of God and the free will of man coexist by Divine decree. The omniscience of God decreed everything simultaneously and not by stages or steps. Yet, when originating the decree, two things are involved, the decision and self-determination.

1. The decisions of the free will of man, which allows for his self-determination.
2. The decisions of the sovereignty of God, which also has two categories:

- a) The Directive Will of God, or those things directly wrought by God, like creation.

- b) The Permissive Will of God, where God appointed certain things to be done by secondary causes or the volition and actions of man, like choosing to believe in Jesus as Savior.

In the permissive will of God, man's thoughts, actions, motives, and decisions have been known by God since eternity past, but are never altered by God, and included in His overall decree. As such, no event is directly affected or caused by the decrees, for the decree itself provides in every case that the events shall be affected by causes acting in a manner consistent with the nature of the event in question.

Lapsarianism, is also sometimes called the "Five Points of Calvinism," meaning that John Calvin, or in reality his successor Theodore Beza, (1519-1605), defined five points of God's decree regarding the creation, fall, and salvation of man. Beza, who was wrongly led by his belief in God's sovereignty over riding all of His other attributes, misplaced election first among all of God's decrees. That helped to substantiate his beliefs in a "limited atonement," (that Jesus only paid for the sins of believers), which is not an accurate interpretation of God's Word. Over the years, there have been several alterations to this depending on one's theology, where now there are four schools of interpretation in the order and arrangement of these five elective decrees. Yet, the one that is Biblically accurate of them all is called, "Infralapsarianism."

From a Biblical perspective, Infralapsarianism is the most accurate order, which states:

1. The decree to create all mankind.
2. The decree to permit the fall.
3. The decree to provide salvation for all mankind, (unlimited atonement).
4. The decree to elect some from among fallen mankind, and to leave others in their sin, (those who will not believe in Christ).
5. The decree to save the elect through faith in Christ or to apply salvation to those who believe.

From the time point of #4 to #5, we have the doctrine of Predestination, which we will see more of below. To further understand the five decrees:

1. God decreed the creation of all mankind with free will in the status of perfection to resolve the prehistoric Angelic Conflict and to bring many sons into glory. **"Being brought into glory," Heb 2:10**, means the provision of salvation to the believer and entrance into the body of Christ, who is its head that will be glorified.
2. God decreed to permit the fall of mankind through the function of man's own self-determination, his own volition as the extension of the Angelic Conflict into human history. Angels had a fall. Therefore, man must have a fall to resolve the conflict. This duplicates Satan's fall and the subsequent existence of fallen angels.
3. God decreed to provide eternal salvation for all mankind under the doctrine of Unlimited Atonement. God is fair and just, and provides judgment for sin for all members of the human race. God does not arbitrarily assign creatures to hell, especially if He did not pay for their sins. By Unlimited Atonement is meant that all sins in human history were imputed to Jesus Christ on the Cross and judged, so that Christ is the issue and not sins or even good works. The decree to provide salvation for all mankind is the doctrine of Unlimited Atonement, taught in **Rom 5:6; 2 Cor 5:14-15, 19; 1 Tim 4:10; Titus 2:11; 2 Peter 2:1; 1 John 2:2**.

Rom 5:6, "For while we were still helpless, at the right time Christ died for the ungodly."

1 Tim 4:10, "For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers."

1 John 2:2, "And He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world."

The Greek Preposition HUPER, "for," plus the Genitive of Advantage from the Adjective PAS, "all," used as a substantive and without the Definite Article is an idiom which always means, "as a substitute for everyone without exception," **2 Cor 5:14-15; 1 Tim 2:6; Heb 2:9**.

1 Tim 2:6, “Who gave Himself as a ransom for all, the testimony given at the proper time.”

Heb 2:9, “But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone.”

4. God decreed simultaneously in eternity past both election and predestination for believers only, and to leave the reprobate, (those who remain in spiritual death because they reject Christ as Savior), to their just condemnation. Therefore, everyone who reaches the point of volitional responsibility has equal opportunity to hear the gospel and believe in Jesus Christ. This also tells us that the unbeliever is never predestined to hell.
5. God decreed to apply salvation to everyone who believes in Christ. Hence, the decree to save the elect through faith alone in Jesus Christ alone, **Eph 2:8-9**.
 - a. The decree includes God consciousness, where people become aware of the existence of God. Positive volition at God consciousness means that individuals will have the means of hearing the gospel regardless of geographical isolation or problems of linguistic barriers.
 - b. The decree includes common and efficacious grace.
 - c. This is the decree to provide election in eternity past for those who believe in Christ in time.

In conclusion, all of God’s decrees are efficacious, in that they certainly determine all that ever was or ever will be. However, they are categorized as either directive, (directly wrought by God, as in election and predestination), or permissive, (wrought by secondary causes: the free will of man). That means that an efficacious decree is related to the sovereignty of God, and that the permissive decree is related to the free will of man. As such, God has decreed the ends as well as means, causes as well as effects, conditions as well as instrumentalities. All of these and all events depend on these. Some things God has eternally decreed to do Himself, such as creation. Other things God has decreed to do through the free will of man. Therefore, in the decree to elect or choose certain members of the human race for salvation, God in His permissive will allows for man to choose to believe in Jesus or not. For those who do, God’s Omniscience from eternity past takes that into consideration and then His Sovereignty elects them into the Royal Family of God.

Therefore, election is the expression of the sovereignty of God who wills the highest and best for every Church Age believer; therefore, equal privilege and equal opportunity to execute the Plan of God for their lives. Equal privilege is the Royal Priesthood. Equal opportunity is logistical grace support and blessing.

Selection, Election, and Predestination

At the point of birth, you come under the concept of selection, not election. God selected you to be a member of the human race rather than an animal. The fact that you have life is selection from the sovereignty of God. Selection precedes election. Selection relates to your physical birth; election relates to your spiritual birth. For the believer, the selection of the sovereignty of God at birth is followed by the election of the sovereignty of God at the point of regeneration. We are selected by God to resolve the Angelic Conflict, saved by faith in Christ to enter into His plan, and elected to fulfill His plan and thereby glorify Him upon the conveyance of His highest and best to us. This is His sovereign will for us.

The fact that any person believes in Christ and receives eternal life is a matter of common and efficacious grace. At this point, your selection now includes your election. This opens the door for the greatest opportunity ever known to man. You are a Royal Priest sustained by logistical grace, a person in union with Christ, and you can function under the power of the Holy Spirit inside of God’s Power System, (GPS). You have been given the greatest opportunity and privileges ever conveyed to any member of the human race. As such, the dynamics of the ordinary life in the Church Age become extraordinary.

Between selection and election is the most important decision in your life: that you believe in Christ. Selection, salvation, and election explain the chronological concept of election. That any person is given election to privilege is a motivational

challenge which you cannot ignore.

Since, election is the prehistoric, pre-creative recognition by God of those who would believe in Christ, then predestination is the grace provision of the sovereignty of God for every Church Age believer. Through His grace policy, the sovereignty of God provides everything necessary to sustain every believer. In the Church Age, every believer under predestination has equal privilege and equal opportunity to execute the Plan of God for their lives. Equal privilege is the Baptism of the Holy Spirit and subsequent Positional Sanctification, and equal opportunity is the Divine initiative of antecedent grace that provided for the believer, **Eph 1:3-14**.

God's purpose in election is that you receive your escrow blessings. As part of our election and predestination, God decreed in eternity past to provide a Portfolio of Invisible Assets for every believer, which includes depositing in escrow greater blessings for time and eternity.

Your Portfolio of Invisible Assets includes:

1. **Primary Assets:** Escrow Blessings for time and eternity; Election and Predestination.
2. **Secondary Assets:** Positive volition toward Bible Doctrine; Production Assets = Residence in the Predesigned Protocol Plan of God, (P³G, for producing the Fruit of the Spirit); Suffering for Blessing; Invisible impact blessings.
 - a. Personal impact – blessing by association.
 - b. Historical impact - national blessing (Pivot).
 - c. International impact - association with Client Nation to God.
 - d. Angelic impact - witness to the angels.
3. **Personal Asset:** Operating in your Spiritual Gift.
4. **Unique Assets:** Baptism of the Holy Spirit; Pre-designed Protocol Plan of God (P³G); Equal Privilege and Equal Opportunity; Unique Royal Commissions; Mystery Doctrine of the Church Age; Indwelling of the Trinity; 100% Availability of Divine Power; A Spiritual I.Q.

In eternity past, God the Father as the grantor deposited into escrow these greater blessings for every Church Age believer, **Eph 1:3; 1 Peter 1:3-5**. What God has provided is the means by which we glorifying Him.

1 Peter 1:3-5, “Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, ⁴to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, ⁵who are protected by the power of God through faith for a salvation ready to be revealed in the last time.”

Predestination is the work of God the Father in eternity past on behalf of every Church Age believer to execute God's plan, purpose, and will for their life. It is the grace provision of the sovereignty of God the Father for the Royal Family for the execution of the plan of God that includes equal privilege and equal opportunity. It has its own Equal Opportunity, which is the availability for the Filling of the Holy Spirit coupled with the Word of God resident within your soul that provides the operational Power System (GPS) in you to fulfill God's plan for your life.

The Filling of the Holy Spirit provides the Divine power necessary to execute God's plan and to fulfill your destiny on earth. This includes the mandate to live, reside, function, and grow in grace inside this power system, so that you might accomplish and achieve everything that God has designed for you. What we call in time the Plan of God is from the Divine viewpoint of eternity past called predestination. In that, God the Father prefabricated His GPS as the Christian way of life, not human beings and their legalistic standards. Therefore, predestination is also the pre-existence of the GPS as God's plan for your life. And when we fulfill God's plan for our lives, He is able to bestow on us all of the escrow blessings He had placed on account on our behalf in eternity past.

Remember that Jesus demonstrated for us how to use GPS, as the humanity of Jesus Christ received the first GPS, His being called the prototype GPS. He utilized it so that He would remain impeccable in His humanity and be qualified to go to the Cross and be judged for the sins of the entire world. What Jesus demonstrated is now operational for every believer of the Church Age.

Therefore, predestination means three things.

a. Predestination means Protocol. We must do a right thing in a right way. That is, use God's Power System rather than our human resources to fulfill His plan for our lives, **Eph 1:11-12**.

Eph 1:11-12, "We have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, ¹²to the end that we who were the first to hope in Christ would be to the praise of His glory."

b. Predestination means the Possession of your very own operational GPS. Jesus Christ resided in the prototype GPS while on earth. He has given us, His Royal Family, the operational GPS for our life on earth, **Rom 8:29**.

Rom 8:29, "He also predestined us to be conformed to the image of His Son."

c. Predestination means Royalty. The believer is in the Royal Family of God, **1 Peter 2:9; James 2:8**. We are entered into this royalty through our predestined adoption, **Eph 1:5; cf. Rom 8:15, 23; Gal 4:5**.

Eph 1:5, "He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, ⁶to the praise of the glory of His grace, which He freely bestowed on us in the Beloved."

Adoption refers to a Roman custom of aristocracy. At salvation, every believer is adopted not only as an adult son, but as Royal Family. Being adopted as an adult son and Royal Family at salvation means all your previous handicaps related to your physical birth and unbeliever life have been eliminated. This includes all genetic, environmental, and volitional handicaps, which means we have all the ability necessary to fulfill God's plan for our lives.

To fulfill God's plan for your life, you must know that God has elected you into His Royal Family in eternity past, predestined you to receive salvation and your greater escrow blessing for time and eternity, and given you His power system (GPS), so that you can fulfill His plan for your life and receive your escrow blessings for time and eternity.

To understand your election, you must function under grace orientation. Understanding election is orientation to the plan of God for your life, **Col 3:12, "As elected ones of God, holy and beloved, put on the affections of grace compassion."**

Your Divine Good Production has a direct correlation to your historical impact, **2 Timothy 1:8b-9, "Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with me in suffering for the gospel according to the power of God, ⁹who has saved us and called us with a holy calling, (as a result of our election and predestination), not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity."**

Heaven itself cannot stop our historical impact because of the fulfillment of our election. Therefore, blessing by association is the fulfillment of our responsibility to man. Historical impact is the fulfillment of our responsibility to history, **Rom 8:32-33, "He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things? Who will bring a charge against God's elect?"**

Knowledge of Bible doctrine is essential to fulfilling our election to privilege, **1 Thes 1:4, 6-10; Titus 1:1**.

1 Thes 1:4, "Knowing, brethren, beloved of God, His election for you."

Titus 1:1, "According to the faith (in God's Word) of those chosen / elected of God, and the full knowledge of truth (Bible doctrine) according to the norms of Godliness."

Since the believer has been elected to privilege, he must function under the Royal Family honor code, **Eph 4:1-6**.

Eph 4:1, "Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called."

Election was provided before the creation of the world, **Eph 1:4, "Since He Himself has elected us in Him before the**

foundation of the world, that we should be holy and blameless before Him.”

“**Holy**” is a reference to both the absolute and relative concept of experiential sanctification. Holiness has to do with separation unto God, the execution of the Plan of God.

- 1) Absolute holiness describes the mandates related to the Filling of the Spirit. When the believer is inside GPS, the Holy Spirit controls his soul, and the Old Sin Nature is restrained in his body.
- 2) Relative holiness refers to advancing through the stages of spiritual growth, or retrogressing through the stages of reversionism.

“**Blameless before Him**” is a reference to Ultimate Sanctification in the eternal state.

Believers are commanded to make their calling and election a reality, **2 Peter 1:10-11**, “**Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; ¹¹for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.**”

How do you make your election a spiritual reality? You make it a reality through perception, metabolization, and application of Bible Doctrine, especially the doctrines of election and lapsarianism. In addition, you use the privacy of your priesthood; you learn the doctrines; you learn how to apply them to your life.

Election is only the potential for impact on history. By the daily function of the Grace Apparatus for Perception, (GAP), we make our calling and election a reality when we advance to spiritual maturity. The election of the church brought in a new spiritual species. By being placed in union with Christ by the baptism of the Holy Spirit, we can now use the 100% available Divine omnipotence.

Finally, election is a reason for thanksgiving for others, **2 Thes 2:13**, “**But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.**”

And finally, remember that the unbeliever is not predestined to hell, **John 3:18, 36**.

1. The doctrine of predestination deals with the believer only.
2. In the Bible, if the antithesis is not stated, it does not exist. The unbeliever is not predestined to hell; he goes by his own free choice because he rejects Christ as his Savior. No unbeliever is ever predestined or predetermined to judgment; they go by means of their own volition.
3. The Biblical concept of predestination does not conflict with human volition but emphasizes it.
4. In **2 Peter 3:9**, “**God is not willing that any should perish,**” tells us of God’s provision of Unlimited Atonement, which verifies God’s sovereignty wills salvation for the entire human race.
5. The purpose of this doctrine is to relate the believer permanently to the plan of God through positional truth, **Eph 1:5**. Only the believer has a destiny. Only the believer is foreordained under the provision of GPS.

b. Humility in prayer, vs. 9-14.

In this parable called “The Pharisee and Tax Collector,” we see another important attribute regarding our prayer life, which is humility. As we will see in this parable, the religious person does not have humility, while the repentant sinner does. As such, the humble repentant sinner’s prayers are heard and answered, as he is in a right relationship with God, while the arrogant, self-righteous person’s prayers are not answered because he does not have a relationship with God.

Vs. 9

Luke 18:9, “And He also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt.”

“**Some people who trusted in themselves**” uses the Perfect, Active, Participle, Accusative of the Verb PEITHO that means, “convinced, persuaded, conciliated, appeased, satisfied, depend on.” This word is sometimes used synonymously with “faith,” PISTIS, which is directed toward God. But here, their faith is directed towards themselves.

This is an euphemism for the Pharisees and other religious leaders in Jesus’ presence who trusted in their good work for salvation. They had more confidence in their own good works than they did in God’s grace and mercy.

These people thought that they, in themselves, were “**righteous**,” DIKAIOS, “just, righteous, right, upright, etc.,” because of their good works and their alleged keeping of the Law of Moses.

As a result of the high mindedness about themselves, they thought lowly of others who were not like them, “**and viewed others with contempt**,” with the Present, Active, Participle, Accusative of the Verb EXOUTHENEO that means, “despise utterly, disdain, or make of no account,” and the Adjective LOIPOS, “remaining, rest, others, etc.” In **Mark 9:12; Luke 23:11; Acts 4:11**, this is the viewpoint of those who rejected Jesus Christ. In **Rom 14:3, 10**, we are commanded not to have this type of thinking, EXOUTHENEO, towards our fellow man.

Rom 14:3, “The one who eats is not to regard with contempt the one who does not eat, and the one who does not eat is not to judge the one who eats, for God has accepted him.”

Rom 14:10, “But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the judgment seat of God.” Cf. 2 Cor 10:12.

Vs. 10

Luke 18:10, “Two men went up into the temple to pray, one a Pharisee and the other a tax collector.”

Now the parable is given, “Two men **ascended**, ANABAINO, into the **temple**, HEIRON, to **pray**, PROSEUCHOMAI. One was a **Pharisee**, PHARISAIOS, and the other a **tax collector**, TELONES.”

Going up to the temple meant they were approaching God in the ancient world. They were trying to enter into a relationship with Him.

Remember, the Tax-collectors were typically Jewish people working for the Roman government to collect taxes from their fellow Jews. As such, they were highly despised by the Jewish people, especially the Pharisees. They were typically viewed as very sinful people, not only because of their working relationship but because some were corrupt in their collecting.

Therefore, from the “self-righteous” person’s perspective, the Pharisee was the good guy; holy and righteous, while the tax collector was the bad guy; a wicked sinner. Yet, Jesus turns their self-righteousness upside down.

Vs. 11

Luke 18:11, “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’.”

For the Pharisee, we see two acts of arrogance while praying.

1. “**He stood**” is the Aorist, Passive, Participle, Nominative of the Verb HISTEMI that means, “stand, stand firm, etc.” Rather than prostrating himself before the Lord in prayer, he stood proudly subliminally thinking he was an

equal to God because of his good works; self-righteousness. Notice the Passive Voice is used here, meaning he was caused to stand up and pray. His self-righteous arrogance is what caused him to stand while praying.

There is nothing wrong with standing while praying, but here it represents a wrong mental attitude of this self-righteous legalistic person.

2. **“Was praying this to himself”** is not the best translation. The Greek better reads **“with himself continually prayed these things.”** In other words, he was standing on his own merits while praying to God. This really shows the self-righteous arrogance of this Pharisee; he thought his good works merited favor from God. **“was praying,”** is the Imperfect, Middle or Passive Deponent, Indicative of the Verb PROSEUCHOMAI, which indicates he was continually caused to pray this way.

Next, we see the self-righteous arrogance of his prayer, **“God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector’.”**

He gave **“thanks”** EUCHARISTEO, **“to God,”** THEOS, **“that he was not like other people,”** EIMI OUK HOSPER, (as or just as), HO LOIPOS. Apparently, he thought he was better than everyone else. And for that God should bless him.

Then he gives a judgmental list of what he thinks others are like, **“swindlers,”** HARPAX (preying, ravenous, robbers, thieves or swindlers), **“unjust,”** ADIKOS (unjust or unrighteous), **“adulterers,”** MOICHOS (adulterer, only used here and **1 Cor 6:9; Heb 13:4; James 4:4**). It refers to **“the one who commits adultery.”**

Then, he includes the tax collector who was praying next to him, **“or even like this tax collector,”** E KAI HOS HOUTOS HO TELONES, as one of the evil people of the world.

He was thanking God that he had no sin in his life. Yet, he was committing the biggest sin of all; No faith in God or Christ, because his faith was based on his own thoughts, actions, and deeds.

Vs. 12

Luke 18:12, “I fast twice a week; I pay tithes of all that I get.”

The Pharisee goes on to extol his greatness in two (the number of division) ways: He was doing right things but in wrong ways.

1. **“I fast twice a week,”** which uses the Present, Active, Indicative of the Verb NESTEULO (to fast or abstain from food), DIS (twice), HO SABBATON (Sabbath or a period of 7 days).

Fasting was a means of mentally throwing off the things of this world, (food), in order to focus on your relationship with God. This man fasted for fasting sake, not to reset his focus on God.

2. **“I pay tithes of all that I get”** uses the Present, Active, Indicative of the Verb APODEKATOO (tithe, collect a tithe from, or pay the tenth of. Used only here and **Mat 23:23; Luke 11:42; Heb 7:5**), PAS HOSOS (as great, as far as long, as much as, etc.), KTAOMAI, **“acquire, get for oneself, obtain, etc.”**

This was probably a self-condemning statement. Did he really give 10% of all he took in? In fact, the Pharisees were sustained by the tithing of the people, **Heb 7:5**, and this one also gave 10% back to the temple treasury according to the Law, **Num 18:21, 26**, that was meant only for the Levitical priests. This man was probably not a Levite. Therefore, he really must have been a good guy!!!

Vs. 13

Luke 18:13, “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!’”

Here, we see the “**tax collector,**” TELONES, in prayer. He too was “**standing,**” HISTEMI, yet his standing was markedly different, as he was “**far off,**” (from afar or from a distance), and as he “**was even unwilling to lift up his eyes to heaven,**” OUK THELO (in the Imperfect, Active, Indicative meaning, continually not wishing, desiring, or willing), OUDE HO OPHTHALMOS EPAIRO (neither to raise or lift up his eyes with pride), EIS HO OURANOS (into the heaven).

This shows the humble nature of his heart, first mentally prostrating himself from a distance before the Lord by not wishing/desiring/ willing. He had the right mental attitude in prayer where the mentality of his soul was not arrogant and egotistical, but humble in recognizing his relationship to God. He was so humble he did not think He deserved to be up front or close to the temple, yet realized that God is all powerful and all knowing where he could pray from afar and still be heard.

Secondly, his mental attitude led to action, or better led to inaction, as he was not willing to “lift his eyes in pride or arrogance.” The Pharisee held his head up high in arrogance regarding his human good works before God. The tax-collector kept his head bowed before the Lord in recognition that he was a sinner, regardless of any good works he might have performed, and needed forgiveness of his sin, which only God can provide.

His humble contrite heart and actions led to two further actions, demonstrating his humility before the Lord.

1. “**But was beating his breast,**” ALLA TUPTO (beat, smite, strike, etc.), HO STETHOS (his breast, chest). The beating of ones’ breast was an ancient Middle Eastern way of expressing sorrow and repentance. In this case, the man had repentance for his sins and was seeking God’s forgiveness, as we see in the next phrase.
2. “**God, be merciful to me, the sinner!**” In the Greek, it uses THEOS with the Aorist, Passive, Imperative of Request of the Verb HILASKOMAI that means, “propitiate, conciliate, be propitiated, or expiate,” HO HAMARTOLOS, “sinful, sinner, or heathen.”

In the Aorist, Passive, Imperative of Request, he was requesting that God’s completed work for the forgiveness of sins be granted towards him. This is the attitude we are to have when we apply **1 John 1:9**; the confession of our sins post-salvation for experiential sanctification. This is the opposite viewpoint of the “person who trusts, PEITHO, in themselves, as used in **vs. 9**.

HILASKOMAI is not the typical word for “mercy or merciful.” It is only used here and **Heb 2:17**, “**Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.**”

In that passage, “merciful,” is the typical Greek Verb for mercy, ELEEO that means, “merciful, sympathetic, compassionate, pity, etc.” Yet, HILASKOMAI has a slightly different emphasis than ELEEO, in that it recognizes that God has already been propitiated regarding our sins (i.e., perfectly satisfied with the work of Jesus Christ in the payment of the penalty for our sins).

As noted above, HILASKOMAI means:

1. Propitiate or Propitiation, which means, “to gain or regain the favor or goodwill of someone.”
2. Conciliate, which means, “to appease, gain goodwill by pleasing acts, to make compatible, become friendly with.”
3. Expiate or Expiation, which means, “to make amends for, to put an end to, the act of extinguishing the guilt incurred by something, the act or process of making atonement for something.”

Therefore, it is related to atonement, sacrifice, sanctification (made holy), purification, forgiveness (purge away), and covering. It is the act of making amends or reparation for something; atoning.

Regarding God’s dealing with our sins, propitiation is the Godward side of the work of Christ in salvation. God the Father is satisfied with the sacrificial ministry of our Lord on the Cross. It reflects the work of Christ on the Cross, which deals with the integrity of God, (His righteousness and justice). It means that our Lord satisfied the Father. Therefore, in propitiation, the justice of God judged our sins in the Person of Jesus Christ and the integrity of God is satisfied with

that judgment. This is what the repentant sinner understands and applies.

Propitiation then frees the justice of God to immediately give anyone who believes in Christ one-half of Divine integrity, the righteousness of God. This is the down payment on our salvation. Salvation adjustment to the justice of God by faith in Christ frees Divine justice to provide blessings for the believer at salvation. These blessings include both our logistical grace blessings and escrow blessings. The imputation of perfect righteousness at salvation means instant justification. God is justified in blessing us.

Divine justice must judge sinful man before Divine justice is free to bless sinful man. When the justice of God judged our sins in Christ on the Cross, both the righteousness and justice of God were propitiated. That is, the integrity of God was satisfied or expiated. Propitiation means expiation. Expiation means, to make amends or reparation for; to atone. As a result, the justice of God can provide blessing without compromising any attribute of Divine essence.

With propitiation being the God-ward side of salvation, reconciliation is then the man-ward side, and redemption is the sin-ward side. Propitiation relates directly to them all via the integrity of God, since it is the Godward side and it is the act of judgment that satisfies the integrity of God. **Rom 3:21-31**, says that Jesus Christ was publicly displayed as the “mercy seat.” This is the place of the propitiation of God’s justice. Cf. **1 John 2:2; 4:10**.

1 John 2:1-2, “My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; ²and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.”

1 John 4:10, “In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.”

So, rather than just asking for God’s mercy to forgive his sins, the Tax-collector was recognizing that God was already appeased regarding his sins and desired that appeasement to fall on him. He recognized that God was already satisfied with the payment of the penalty of his sins and humbly requested that the payment be applied in forgiveness of his sins experientially. This is in contrast to the Pharisee that thought his good works should be accepted by God as the means for his relationship with God. Notice, the Pharisee never asks for forgiveness of his sins, nor recognizes God’s act in the forgiveness of his sins. Yet, the Tax-collector recognized that God’s work was the means for the forgiveness of his sins and resulted in his right relationship with God.

Therefore, the difference between HILASKOMAI and ELEEO is that the former recognizes God’s completed work in the forgiveness of sin and His propitiation regarding sins, while mercy is an appeal for God to forgive sin without recognition of the completed work and propitiation of God regarding sin. HILASKOMAI is recognition of God’s completed work. Mercy is recognition of what God can do for the sinner.

Vs. 14

Luke 18:14, “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.”

This is the principle Jesus was making in this parable on prayer. The humble hearted man was “**justified**,” the Perfect, Passive, Participle of the Verb DIKAIIO that means, “justify, render innocent, pronounce righteous, to be made righteous, to have a relationship with the integrity of God, therefore, to justify, or to vindicate.”

Justification is the possession of Divine perfect righteousness imputed to the believer at salvation. It frees the justice of God to pronounce the fact that we have His perfect righteousness. Now He is free to give you eternal life. Justification is not forgiveness. Forgiveness is subtraction, justification is addition by grace. Forgiveness subtracts sin; justification adds the perfect righteousness of God because of the forgiveness of sin.

For the sinful Tax-collector, because he received the forgiveness of his sins, first positionally at the moment he believed in the Savior, and experientially in the confession of his sins post-salvation, He received the imputation of God’s righteous and was (vindicated, without guilt, and in a right relationship) before God, while the Pharisee

received nothing. The Tax-collector was entered into a right relationship with God because he claimed the complete and satisfactory work of God the Father through Jesus Christ for the forgiveness of his sins, while the Pharisee was trying to justify himself based on his human good works by following the Law. Cf. **Acts 13:38-41; Rom 3:21-26; Titus 3:4-7.**

Acts 13:38-41, “Therefore let it be known to you, brethren, that through Him forgiveness of sins is proclaimed to you, ³⁹and through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses. ⁴⁰Therefore take heed, so that the thing spoken of in the Prophets may not come upon you: ⁴¹Behold, you scoffers, and marvel, and perish; for I am accomplishing a work in your days, a work which you will never believe, though someone should describe it to you’.” (Quoted from **Hab 1:5**).

Rom 3:21-26, “But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, ²²even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; ²³for all have sinned and fall short of the glory of God, ²⁴being justified as a gift by His grace through the redemption which is in Christ Jesus; ²⁵whom God displayed publicly as a propitiation in His blood through faith. *This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; ²⁶for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.”*

Titus 3:4-7, “But when the kindness of God our Savior and *His* love for mankind appeared, ⁵He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, ⁶whom He poured out upon us richly through Jesus Christ our Savior, ⁷so that being justified by His grace we would be made heirs according to *the* hope of eternal life.”

As a result of Jesus Christ’s perfect work on the Cross and the perfect work of the Father in judging our sins in Christ’s body, we stand before God freed, not bearing the penalty for our sins. The justice of God is then the functioning half of the integrity of God. His perfect righteousness is the principle half of the integrity of God. As such, you must have the principle from which there is function. Therefore, righteousness and justice go hand in hand. What the righteousness of God demands (principle), the justice of God satisfies (function). In that, justification is related to the principle of God’s grace being poured out upon mankind; especially the believer.

By judging our sins in the person of Jesus Christ, the justice of God is free to bless man with salvation and post-salvation blessings. Therefore, the word for our relationship with God is justification, because justification reveals and describes the source of salvation and greater blessings, because:

- 1) God the Father did the judging.
- 2) God the Son received the judgment.
- 3) God the Holy Spirit reveals the judgment.

When we believe, God must perform the added work of the imputation of perfect righteousness to the believer, so that by recognizing His perfect righteousness in us, He justifies us. Justification of man is not related to human works, **Rom 3:20, 28; Gal 2:16-21; 3:24.**

Rom 3:20, “Because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.”

Rom 3:28, “For we maintain that a man is justified by faith apart from works of the Law.”

Gal 3:24, “Therefore the Law has become our tutor *to lead us* to Christ, so that we may be justified by faith.”

*“As a result of the supernatural miracle of God’s grace, I stand justified, not because I am sorry for my sin, or because I have repented, but because of what Jesus has done. Sinful men and women are changed into new creations, not through their repentance or their belief, but through the wonderful work of God in Christ Jesus which preceded all of our experience, (see **2 Corinthians 5:17–19**). The unconquerable safety of justification and sanctification is God Himself. We do not have to accomplish these things ourselves—they have been accomplished through the atonement of*

the Cross of Christ. The supernatural becomes natural to us through the miracle of God, and there is the realization of what Jesus Christ has already done— “It is finished!” (John 19:30).” (Oswald Chambers)

Therefore, the person who works for salvation receives nothing from God because the justice of God is not free from grace to give him anything, **Rom 4:4-8**. Instead, their works are credited to them as debt, **Rom 9:30-33**.

Three main results of Justification:

1. No Condemnation, **Rom 8:1**: The fact that we believe in TLJC, have been baptized by the Holy Spirit, have been justified and declared righteous, and placed in permanent union with Christ, gives us a guarantee that we can never be condemned for any sin or failure.
2. Peace with God, **Rom 5:1**: The justice of God has been satisfied; the sin barrier between God and man has been torn down so there is no condemnation. As a result, we have prosperity, privileges, provisions, and blessing given to us by the grace of God, to live our lives in order to execute the P³G for our lives.
3. Permanent standing in grace, **Rom 5:2**: As a result of justification or being declared righteous, the believer is an object of God's eternal grace, which is permanent and forever.

Therefore, we receive justification:

1. At the moment we believe in Jesus Christ as our Savior, and receive the imputation of God's perfect righteousness.
2. Every time we confess our sins post-salvation, **Mat 6:12; 1 John 1:9**, and receive forgiveness and cleansing experientially; i.e., experiential sanctification.
3. Every time God is able to bless us post-salvation, including the answering of our prayers.
4. When we enter into and reside in heaven for all of eternity.

Therefore, because the believing Tax-collector recognized God the Father's propitiation in the work of His Son Jesus Christ upon the Cross, and claimed it, he returned home “justified,” before God both positionally and experientially, having received the forgiveness of his sins, being in a right relationship with God the Father, and standing in that relationship.

Then we have the principle, “**for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.**” Here, we have “**exalt,**” HUPSOO, “to exalt or raise high,” with “**humble,**” TAPEINOO, “make low, humble, abase, etc.,” in a phrase with a juxtaposition. When used first, both “exalts” and “humbles” are in the Present, Active, Participle, Nominative, meaning it is the general disposition of someone in the present time. When these two words are used in the rear, they both are in the Future, Passive, Indicative, meaning the person will receive this action at a future time. Therefore, we have what could be considered a first class if statement, though the construction in the Greek is not in that form. Nevertheless, if we do “A” in the present, we will receive “B” in the future.

Jesus had previously used this principle in the Parable of Invited Guests in **Luke 14:11**.

Luke 14:11, “For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

He also used it when exposing the hypocrisy of the Pharisees, like He does in our verse, in **Mat 23:12, “Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted.”**

We see this principle throughout Scripture, cf. **Prov 29:23; James 4:6, 10**

Prov 29:23, “A man's pride will bring him low, but a humble spirit will obtain honor.”

James 4:6, “But He gives a greater grace. Therefore it says, “God is opposed to the proud, but gives grace to

the humble”.” This is a quote from **Prov 3:34**, though it appears different.

Prov 3:34, “Though He scoffs at the scoffers, yet He gives grace to the afflicted.”

Other passages that use this same principle include:

1 Peter 5:5-6, “You younger men, likewise, be subject to your elders; and all of you, clothe yourselves with humility toward one another, for God is opposed to the proud, but gives grace to the humble. “Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time.

Luke 1:52, “He has brought down rulers from their thrones, and has exalted those who were humble.”

Hab 2:4, “Behold, as for the proud one, his soul is not right within him; but the righteous will live by his faith.”

Zeph 2:3, “Seek the LORD, all you humble of the earth who have carried out His ordinances; seek righteousness, seek humility. Perhaps you will be hidden in the day of the LORD’S anger.”

Humility is freedom from pride and arrogance. The humble heart is one of modesty and is unpretentious and unassuming in attitude or behavior. It is feeling or showing respect and deference towards others, especially towards God as here. On the other hand, to exalt oneself means to promote, elevate, boost, lift up, praise, laud, applaud, extol, revere, etc., yourself. It even means to worship self. When we exalt ourselves, we also justify ourselves and our actions. A system of self-justification was an abomination in the sight of God, **Luke 16:15; Rom 10:3**.

Luke 16:15, “And He said to them, “You are those who justify yourselves in the sight of men, but God knows your hearts; for that which is highly esteemed among men is detestable in the sight of God”.”

Rom 10:3, “For not knowing about God’s righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God.”

Therefore, we are exhorted to not worship self, but to worship God in reverence and respect.

The person who has a humble heart, is exalted first by receiving God’s provisions for the forgiveness of their sins along with their justification, both at salvation, the day they believe in Jesus and are converted, resulting in their Positional Sanctification, and when they confess their daily sins, **1 John 1:9**, for Experiential Sanctification. Yet, the one who exalts himself due to the arrogance within their soul, they do not receive either Positional or Experiential Sanctification because they are trusting in their own human good works, their own good deeds, which are rejected by God.

Man is reconciled to God only through the substitutionary spiritual death of Jesus Christ upon the Cross. In the OT, animals served as substitutes in the sacrificial system, which brought atonement while God was passing over their sins, **Rom 3:25**. In the NT, Jesus made Himself a “sin offering” for all men once and for all, which was all that God required for man’s forgiveness and justification, **2 Cor 5:21**, cf. **Heb 7:27; 9:14, 22-28**.

Interestingly “**exalted**,” HUPSOO, occurs elsewhere in the NT, in a somewhat cryptic prophetic reference to the Crucifixion. First, when Jesus spoke about Moses lifting up the Brazen Serpent in the wilderness. He likened this to His own lifting up and its consequent effect of delivering men to eternal life, **John 3:14**. This use is a paradox in that in His being physically lifted up, He was also humiliated, as the lifting took place in His crucifixion as a criminal.

Phil 2:8, “Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.”

But that very same humiliation produces eternal life for those who will look to Him and live, just as the Israelites who looked to the Brazen Serpent lived to escape the fiery serpents that were killing them in the wilderness.

When Jesus confronted His opponents in **John 8:28**, He informed them they would know the truth about His

relationship to the Father after He had been “lifted up,” that is, crucified. In **John 12:32**, He announced that His crucifixion would attract all men to Him. In **vs. 33**, John said that Jesus had indicated the means of this death, and in **vs. 34**, the people responded by repeating His words and questioning Him about the meaning of being the “Son of man.”

Then in **Acts 2:33**, we see the exaltation of Jesus being seated at the right hand of God the Father, because He was lifted up onto the Cross for our sins and the Father raised Him to eternal glory, **vs. 31-32**. Cf. **Acts 5:30-31**.

Acts 5:31, “He is the one whom God exalted to His right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sins.”

In many of the other passages that use this word, we see the paradox that God’s way of doing things inverts the value system of human culture, just as the humiliation of the Cross led to the exaltation of Jesus Christ. Compare also Paul’s use of the word about himself in context of the Gospel of Jesus Christ, **2 Cor 11:7**.

As such, for those who humble themselves and receive God’s completed work in Jesus Christ, He is able to bless or exalt them. But those who do not and instead exalt themselves, they will be humbled because they will not receive forgiveness, justification, or eternal life.

James 4:10, “Humble yourselves in the presence of the Lord, and He will exalt you.”

1 Peter 5:6, “Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time.”

Humility, from the Biblical viewpoint, is the virtue of all believers. It is freedom from the cosmic system, especially the sins of arrogance. It means objectivity and teachability, and is always God consciousness rather than self-consciousness. God consciousness includes personal love for God the Father and occupation with Jesus Christ. In God’s plan there are two categories of humility, Enforced and Genuine. Enforced humility is submission to legitimate authority. Genuine humility is the virtue of complete grace orientation through perception of Bible doctrine.

Biblical humility must always be distinguished from humiliation. Humility is the virtue of freedom from arrogance. Humiliation is to reduce your view of self to a lower status in your own eyes or in the eyes of others. Humiliation is being mortified, while humility is being grace-oriented.

Humility or being humble in the Plan of God is recognition of the authority of our Lord Jesus Christ and submitting to that authority. It is recognition of His authority in our lives. Since the Bible is the mind of Christ, submission to the authority of our Lord means learning God’s Word consistently through the daily intake and application of Bible Doctrine. This is our post-salvation renewing of the mind, **Rom 12:1-2**. We submit by our daily intake of the Word of God with the result of being humble and grace oriented. Yet, if we become neglectful of Bible doctrine, we are in a state of rebellion.

Psa 25:8-11, “Good and upright is the LORD; therefore He instructs sinners in the way. ⁹He leads the humble in justice, and He teaches the humble His way. ¹⁰All the paths of the LORD are lovingkindness and truth to those who keep His covenant and His testimonies. ¹¹For Your name’s sake, O LORD, pardon my iniquity, for it is great.”

Biblical humility is neither derogatory nor undue self-depreciation. In addition, the independence of human power and ability is reduced to zero, so that dependence on the power and ability of God is increased to the maximum through the function of grace. This becomes grace effectiveness in the Christian way of life.

This means that humility is a system of Divine viewpoint thinking related to grace orientation and occupation with Christ. It is a system of recognizing the authority of Jesus Christ as the ruler of the Church, and that He has delegated all authority in the Church Age to the Word of God, especially the mystery doctrine found in the Church Age epistles, and the Pastor-Teacher as God’s delegated authority to teach the Word of God. It means that humility is a system of cognition of Bible doctrine, resulting in the believer living in the directive will of God rather than the permissive

will of God.

Therefore, humility is a system of thinking before it becomes a way of life. As a system of thinking, humility is freedom from both subjective and objective arrogance related to Christian degeneracy. It is a comfortable and relaxed way of thinking in that you do not think in terms of inferiority, for we are all equal as members of the Royal Family of God from the Baptism of the Spirit, and we all have equal privilege and equal opportunity, wiping out any human distinctions.

As a system of thinking, it reaches its peak under spiritual self-esteem which is the quintessence of humility. In spiritual self-esteem, you no longer feel threatened, have self-pity, and no longer make an issue of yourself in hypersensitivity. You are totally relaxed, and this is the most comfortable possible status quo until you finally advance to God's perfect happiness, the greatest of all Problem-Solving Devices, the Sharing of the Happiness of God.

As a way of life, humility is the virtue of grace orientation and occupation with the person of the Lord Jesus Christ. It is both submission to legitimate authority in life and capacity for life, love, happiness, and gratitude. It includes a recognition and submission to legitimate authority in life without any feeling of inferiority or of feeling threatened.

On the other hand, humility must never be defined in terms of legalism, self-effacement, asceticism, or any form of subjective arrogance, including unrealistic expectation, role model arrogance, iconoclastic arrogance, self-righteous arrogance, crusader arrogance, or any of the other things that are mistaken for humility in life. Asceticism is basically hypocrisy and/or stupidity. It is a form of pride rather than humility. All forms of asceticism are related to the most subtle forms of arrogance.

Therefore, self-exaltation includes all the facets of arrogance such as: jealousy, bitterness, implacability, hatred, slander, maligning, gossiping, judging, hypersensitivity, legalism, asceticism, and Christian activism. Christian service performed in arrogance glorifies self, while the same Christian service performed in the power of God with humility glorifies God. So, the difference is not what you do in Christian service, but the mentality of your soul when you are doing it. Are you controlled by the Holy Spirit or by the Old Sin Nature?

Christian service is not the means of fulfilling the Plan of God, but is the result of fulfilling the Plan of God inside God's Power System (GPS). In other words, as a result of growing in grace, you produce legitimate Christian service. As a result of living in the cosmic system, though you may do the same things, it has no value in God's eyes at all. Therefore, humility orients everything in life to the grace of God, while arrogance orients everything in life to self. Without humility there is no virtue or good of intrinsic value achieved. With the great virtue of humility, the believer is protected against demon influence in the cosmic system and from almost everything in life because it is a total grace orientation to life.

We also see that when you have genuine humility, it develops a sense of destiny, where you make decisions from a position of strength, avoid the cosmic system, and avoid resultant demonization. It is using one's freedom without endangering the freedom of others.

No human being attains humility and maturity without genuine humility. No one attains genuine humility without first learning through the enforced humility of authority in life. This includes our parents, laws, Divine establishment principles, etc.

The issue in the Angelic Conflict in human history, is the use of your free will volition to make decisions, either from a position of strength, (humility), or from a position of weakness, (arrogance). Decisions from a position of strength start from the recognition, identification, and submission to authority, especially the authority of the Word of God. Those with humility will have virtue, while those who think in terms of arrogance will have not virtue in life.

Humility is also related to promotion, because humility is the basis for grace orientation, and grace orientation is the basis for promotion inside the plan of God. No Church Age believer can be promoted without the cognition of God's Plan, which has already been provided in eternity past as a part of our Portfolio of Invisible Assets. Promotion in the

protocol plan of God is based on momentum from metabolized Bible doctrine, never on Christian service or action. As we have noted, humility is a system of thinking, a system of orientation to life; it is orientation to reality; it is recognition of God's power and ability, and understanding of our own helplessness. Promotion in the protocol plan of God necessitates humility, objectivity, teachability, and grace orientation combined with consistent cognition of Bible doctrine. The promoted believer is the invisible hero in the Church Age. God promotes the prepared believer and God promotes the humble believer.

2 Cor 10:18, "For it is not he who commends himself that is approved, but he whom the Lord commends."

What does it mean to have a humble attitude? (From Mattoon's Treasures, Proverbs, Volume 1).

1. Humility involves Acceptance:

First of all, humility is the acceptance of your place appointed by God, whether in the front or in the rear, whether you are in a big ministry or small one. The psalmist was thrilled to be a door keeper in the house of the Lord. Notice what Paul said in **Phil 4:11**.

Phil 4:11, "Not that I speak from want, for I have learned to be content in whatever circumstances I am."

2. Humility involves Acknowledgment:

Secondly, true humility does not convince oneself that you are worthless, but recognizes God's working in your life. The attitude that says, "I am no good. I cannot do anything for God," is not humility, but an excuse for laziness. You do what you want to do. Yet, if you have a desire to serve Christ, you will find a way to serve Him and do the best you can.

Phil 2:3, "Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves."

3. Humility involves Abiding:

Thirdly, true humility revels or abides in God's grace instead of your own accomplishments and abilities. Humility causes you to see yourself from God's viewpoint and acknowledges God's grace and work in your life despite the fact you are a sinner and have faults and weaknesses. Humility gives you an accurate view of yourself.

1 Cor 15:9-10, "For I am the least of the apostles, and not fit to be called an apostle, because I persecuted the church of God. ¹⁰But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me."

Did you know that the smaller you become, the more room God has to work in your life? D.L. Moody said, "*God will send no one away empty except those who are full of themselves.*" This is one reason why people get critical, cranky, and selfish... they are full of themselves. Pride fills you with selfishness and an inaccurate assessment of yourself. We are cautioned about pride and its inaccurate assessments of ourselves.

Rom 12:3, "For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith."

Obadiah 1:4, "Though you build high like the eagle, though you set your nest among the stars, from there I will bring you down," declares the LORD."

4. Humility involves Assessment:

A fourth principle on humility is this... "Do you have humility?" Realize God will test your humility and whether you have a servant's heart. A true test of servanthood is if I act like one when I am treated like one. The humble

person remains the same person in all circumstances whether he is put down or exalted, humiliated or honored. If a person has a humble servant's heart, there will be no limit to what he can accomplish if he is unconcerned with who gets the credit. D.L. Moody said, "A man can counterfeit many graces and character traits, but it is difficult to counterfeit humility." One man tried to counterfeit his humility when he said, "Only my great humility keeps me from telling you how truly wonderful I am." As you scan the Scriptures, you find David has a humble heart of a servant.

Psa 131:1-2, "O LORD, my heart is not proud, nor my eyes haughty; nor do I involve myself in great matters, or in things too difficult for me. ²Surely I have composed and quieted my soul; like a weaned child rests against his mother, my soul is like a weaned child within me."

David was content with God's leading in his life. Pride will overvalue self and undervalue others. Humility motivates one to love and serve others. Pleasing the Lord and giving glory to God is a priority of the person with a humble attitude.

5. Humility gives you friendliness and peaceful relations, (Amity), while leaving you Anchored:

Pride and selfishness will leave you miserable and dissatisfied. Humility leaves a person stable, secure, at peace, and contented. You do not have to try to prove yourself or pretend to be something you are not when you have humility because you are not seeking fame. This truth will change glory seekers and crowd pleasers. You do not have to be a slave to others' expectations anymore. This leaves you free from worry and frustration that are linked with trying to impress people. You can be yourself and concentrate on doing your best and reaching whatever goals you have for your life. And when you have true humility, you will also reap, "**riches, honor, and life.**"

Summary:

- Humility is recognition and respect for legitimate authority in life.
- It is function under the Laws of Divine Establishment for the unbeliever. Both believer and unbeliever can possess humility.
- It is recognition of authority delegated by God in the Christian way of life. The Bible is the authority, and the spiritual gift of Pastor-Teacher is the communicator of that doctrine.
- Humility is Divine viewpoint thinking, which means that humility is related to grace orientation and occupation with Christ.
- Humility is poise and courage under pressure.
- Humility is teachability which recognizes the Plan of God for your life.
- Recognition of the authority of the Pastor-teacher who communicates doctrine.
- Recognition of the content of the message of the Pastor who communicates doctrine.
- Therefore, humility is the sum total of grace orientation and teachability.
- Humility is capacity for life, love, and happiness.
- Humility is the basis for gratitude and appreciation in life.
- Humility is the function of establishing right priorities in life.
- Humility is the right function of self-determination in life related to God's grace policy, right priorities, teachability, and self-determination related to spiritual growth.
- Humility is making right decisions from a position of strength.
- Humility is the recognition of failure in the Christian life and the willingness to recover through Rebound, **1 John 1:9.**
- Humility is the basis for flexibility in life, the basis for God molding a vessel of honor which glorifies Him.

The greatest example of humility was our Lord Jesus Christ. Even though He was God, He walked on earth as a man, the carpenter from Nazareth, submitted to His Father's will, and worked His mighty deeds by the power of the Spirit, cf. **Phil 2:3-11.**

21. Concerning entrance into the kingdom, Luke 18:15-30.

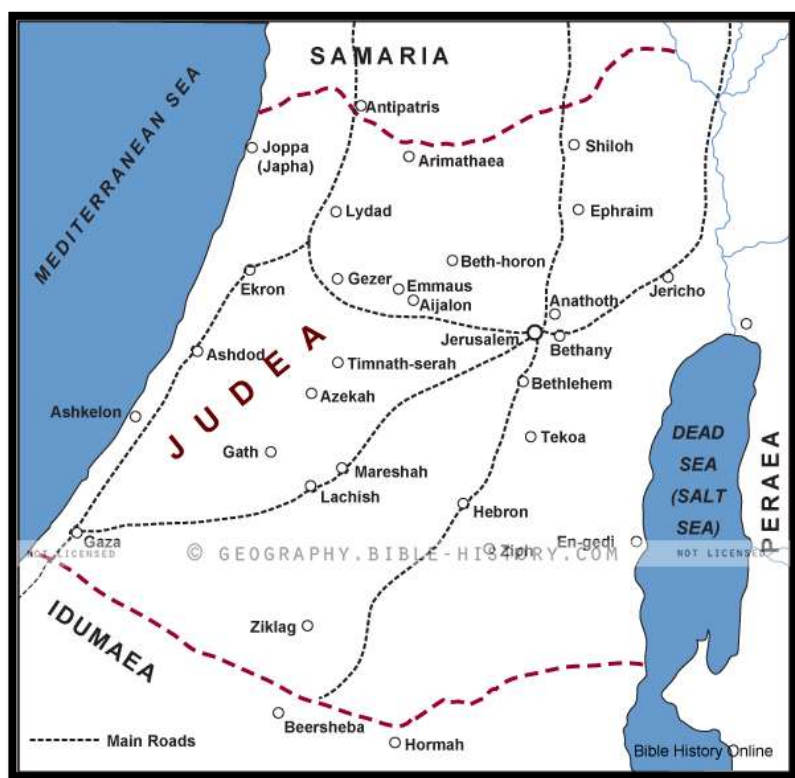
a. Have faith like a child, vs. 15-17.

b. God is to be the priority over material possessions, vs. 18-25.

c. Salvation is possible only by God, vs. 26-27.

d. Prioritized God in life and receive greater blessings in heaven, vs. 28-30.

a. Have faith like a child, vs. 15-17.



While this is the beginning of a new section, it is also linked to the previous one regarding our praying life, as we will see below. This episode is paralleled in both **Mat 19:13-15** (in an abbreviated form), and **Mark 10:13-16** (in the most in-depth form). In the Gospels of **Mat 19:1**, and **Mark 10:1**, we see Jesus taught this lesson while in “the region of Judea beyond the Jordan.”

Vs. 15

Luke 18:15, “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.”

“**They were bringing**” is an interesting Greek word, the Verb PROSPHERO in the Imperfect, Active, Indicative that means, “bring before, offer, present, or do service.” It is used in the NT and for the Greek translation of the OT for offerings presented to God, especially in Hebrews when speaking of Jesus’ sacrificial offering to God the Father. The point is, when you present your offerings, it was an example of your faith. Therefore, these people were faithfully bringing their infant children (“**babies**,” BREPHOS) to Jesus believing in Him. This is noted in the next phrase.

BREPHOS means, “infant or an unborn child,” but can also refer to older children, **2 Tim 3:15**. Both Matthew and Mark use PAIDION, “infant or little child,” as Luke does in the next two verses. He is emphasizing the complete helplessness of these young children.

“**That He would touch them**,” HINA AUTOS HAPTO, uses the verb HAPTO, ἅπτω, in the Present, Middle, Subjunctive that means, “touch, cling to, adhere to, fasten to,” and sometimes “kindle or light.”

The desire of the parents to have Jesus “touch” their children is a reference to the Jewish custom of bringing children to a rabbi or ruler of a synagogue in order to have them blessed in prayer. **Mat 19:13**, also states that Jesus would pray after laying His hands on them. As the parents would bring the children to Jesus for a blessing, He demonstrated His faith in the Father as He would pray to the Father to bless these children. This may also indicate that Jesus would heal those children who were sick or disabled. In addition, as these parents desire a blessing for their children, God the Father desires blessings for His children, you and I; believers!

We also see that like the helpless widow needing protection, and the helpless sinner needing justification, now the helpless children needed a blessing too. Jesus provides all three to those who have faith.

Jesus likely touched the babies by placing His hands on them, but the result is what is emphasized; blessing and healing. This also refers to the tradition of an elder placing his hand on the head of a person to pronounce a blessing, cf. **Gen. 48:14-15**. Therefore combined, this sentence means that the people were faithfully bringing their infants to Jesus continually, believing that He would bless and heal them, which He did. They showed tremendous faith!

“But when the disciples saw it, they *began* rebuking them.” “**Rebuking**,” here uses the Imperfect, Active, Indicative of the Verb EPITIMAO that means, “to rebuke, censure, warn, or admonish.” The Imperfect Tense speaks to past action and here as continual action. Therefore, as the people were continually bringing their infants to Jesus, the disciples, MATHETES, were right there to rebuke them, one after one. Like the world, Satan’s cosmic system, they thought the children to be a nuisance, a waste of time, and wanted them to be removed. But Jesus / God think otherwise of their children.

Vs. 16

Luke 18:16, “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.”

As the disciples were rebuking the people for “bothering” Jesus with their infants, Jesus turns and rebukes the disciples. This scene is in **Mark 10:14**, where Jesus became “**indignant**,” towards them, which uses the Aorist, Active, Indicative of the Verb AGANAKTEO, ἀγανακτέω that means, “be indignant or angry.” Many times, this word is used for a sinful type of anger reaction, as in the Pharisees in **Mat 21:15; Luke 13:10-14**, and the disciples in **Mat 20:24; 26:8; Mark 10:41; 14:4; John 12:4-5**. But, in this story alone, we see a “holy or righteous indignation” or righteous anger that is done without sinning, similar to Jesus turning over the moneychangers’ tables in the Temple, **Matthew 21; Mark 11; Luke 19; John 2**. Cf. **Eph 4:26**.

Eph 4:26, “BE ANGRY, AND yet DO NOT SIN; do not let the sun go down on your anger.” Cf. Psa 4:4.

This is noted in Luke’s account with the word, “**permit**,” APHIEMI in the Aorist, Active, Imperative that means, “let go, leave, to disregard, leave behind, dismiss, divorce, cancel, pardon, remit, forgive, or abandon.” It is a main word for “forgive.” As such, it is a play on words, as the faithful people were bringing their ill infants to Jesus for healing, and illness was sometimes thought to be the result of sin. In doing so, Jesus was forgiving their sin and healing. Yet, this was a command by Jesus to His disciples, to stop prohibiting the people from bringing their infants to Him and allow them to approach Him, i.e., “**the children to come to Me**,” HO PAIDION, “infant, little or young child,” ERCHOMAI PROS EGO.

He continues the command with, “**and do not hinder them**,” KAI ME KOLUO AUTOS, where the Verb KOLUO is in the Present, Active, Imperative of Command and means, “stop, hinder, prevent, forbid, restrain, withhold, etc.” Therefore, Jesus’ command is to stop stopping or preventing them from coming to me and permit them to come to me. Jesus desires for the world / Satan to stop hindering His children from coming to Him, first for salvation and then especially in prayer.

Jesus does not just make this demand for demand-sake. He explains to the disciples what they were doing wrong. Therefore, in His rebuke, He reproves and corrects, so that they can learn from the situation.

The object lesson is, “**for the kingdom of God belongs to such as these**,” HO GAR TOIOUTOS, “such persons,” EIMI HO BASILEIA HO THEOS. “**Belongs**” is translated from the Verb EIMI, which is in the Present, Active, Indicative that means, “is, to be, exists, lives, stays, resides, etc.” It is a perpetual state of being. It means that the Kingdom of God is for these children. And the reason the children can come to Him is because they are part of the Kingdom.

The KJV translates this, “for of such is the kingdom of God.”

The ESV translates this, “for to such belongs the kingdom of God.”

Kenneth Wuest translates this, “for of such as these is the kingdom of God.”

Interestingly, in **Mat 18:3**, this principle was used by our Lord to demonstrate the importance of having a humble heart, as was taught in the previous parable in **Luke 18:9-14**.

Mat 18:1-4, “At that time the disciples came to Jesus and said, “Who then is greatest in the kingdom of heaven?”² And He called a child to Himself and set him before them,³ and said, “Truly I say to you, unless

you are converted and become like children, you will not enter the kingdom of heaven. ⁴Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven”.

Vs. 17

Luke 18:17, “Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it *at all*.”

This is the principle of having the faith or humbleness of a child. Children exemplify innocence, dependence, openness, and complete trust. Therefore, it is to the childlike in their faith in Christ that the Kingdom belongs.

“**Truly**” is the Greek Interjection, AMEN that is a transliteration from the Hebrew that means, “Truly, surely, so let it be, indeed, or amen.” It is used in the NT, as a solemn affirmation, usually at the beginning of a sentence “indeed,” or, it may serve as a liturgical formula at the close of a doxology or a prayer. It is also used as an affirmation of support of another’s prayer.

Here, we have the principle of, “if we do not have faith like a child, we will absolutely not enter heaven.” The Greek uses a double negative OUK ME in the conclusion for the absoluteness of the principles. They absolutely will not “**enter**,” EISERCHOMAI, “**into it**,” EIS AUTOS. The thing they will not enter is the “kingdom of God,” BASILEIA HO THEOS, once again. Not entering heaven means first they are not saved, and second that if saved, their prayers are not heard. Both are the result of not having faith in God.

The type of faith we need to have is that of a “**child**,” which is PAIDION, “infant, little or young child,” once again. Interestingly, Luke records our Lord going from BREPHOS that means, “an infant / new born” to PAIDION in **vs. 16-17**, that means, “infant, little or young child.” As you can imagine, a new born cannot really think for themselves and therefore cannot have faith, but a child or toddler can and their faith is one of innocence and objectivity. That is the type of faith we should have too.

This sentence is like a conditional if statement that states, “if we “**do not receive**,” (ME DECHOMIA, “receive, accept, etc.” in the Aorist, Middle, Subjunctive), the Kingdom of God, we will “**absolutely not enter**” (OUK ME EISERCHOMAI) it.” In the positive, the principle is, “if we receive the Kingdom of God, (i.e., have faith like a child), we will absolutely enter the Kingdom of God.” Saving faith has the simplicity of trust which characterizes a child.

Even in regard to our walk with Christ after our Salvation, we are to have faith like a child, **1 Peter 2:1-3**, “**Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander, ²like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation, ³if you have tasted the kindness of the Lord.**”

In that, we are to continually desire the intake of God’s Word, so that we can grow to maturity in the Spiritual life. But in that growth, we are to act like mature adults, **1 Cor 14:20**, “**Brethren, do not be children in your thinking; yet in evil be infants** (NEPIAZO, “*to be a baby, or act like one*”), **but in your thinking be mature.**”

Therefore, in regard to having faith, we have the open and innocence faith of a child to receive the Word of God, but in our application of God’s Word to live the spiritual life, we are to be like mature adults.

Heb 5:13, “**For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant.**” We need to advance to the more detailed Doctrines to fully live the spiritual life. We cannot fulfill God’s plan for our lives if we remain in the basics, **Heb 5:14**, “**But solid food is for the mature, who because of practice have their senses trained to discern good and evil.**”

Heb 6:1, “**Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, etc. ...**”

1 Cor 13:11, “**When I was a child, I used to speak like a child, think like a child, reason like a child; when I**

became a man, I did away with childish things.”

Eph 4:14, “As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming.”

Therefore, following up the parable of the humble repentant sinner, Jesus says we have to have innocent and open faith like that of a child. Interestingly, a child must learn to have humility within their souls. This is typically the responsibility of the parents to teach and train them to have humility. When a child gains humility, they also have the ability to gain faith. All who would enter God’s kingdom and truly know God must enter with a childlike humility and faith. And, like in the first parable of the persistent widow, we are to be like nagging little children looking to our heavenly Father to provide for our every need.

“Our Lord’s statement to the disciples challenges us. Are we like these little children—humble, dependent, trusting? Even in a worship service we can see children looking to their parents. Perhaps they are fidgety and look to their parents for approval. They look to Mom and Dad, perhaps feeling a twinge of hunger and trusting their parents to provide for them. In just a little while they will look to Mom and Dad to strap them into their car seats and keep them safe on the drive home. This constant looking up to Mom and Dad in dependence, trust, hope, and humility is what God calls us to as we look to him as our Father. God promises to give an infinite, unshakeable kingdom to those who seek him that way. In that kingdom, we will reign with him.” (Christ-Centered Exposition)

Faith is the only system of human perception, which is non-meritorious in nature. Faith is the only system of perception, which will unlock spiritual untruths; neither rationalism nor empiricism will do this, **1 Cor 1:18-2:16**. Perception by faith is always non-meritorious. It depends on the authority, veracity, and ability of someone else. Faith requires authority; the authority of our faith is God and His Word. Faith also means a system of doctrine or a creed perceived by faith; i.e., what is believed. Therefore, the Word of God is a doctrinal system that must be perceived by faith.

When we understand these three object lessons from our Lord in **vs. 1-17**, we have three things that can help us with the first steps in our journey toward faith and godliness.

1. Stop fussing and complaining; take your worries to God.

Our God has given us prayer as an antidote to worry, fear, stress, anxiety, uneasiness, agitation, nervousness, disquietness, etc. To alleviate these thoughts and feelings we need to set aside special times to pray, even if it’s no more than five or ten minutes. But do not just leave it to prayer to talk with God, keep a running dialogue with Him throughout your day. You can speak to Him, (and it is suggested to do so in your thoughts rather than verbally, especially if you are around others), just as you would with any friend or family member. In those conversations, redirect your worrying thoughts by directing them to God for Him to deal with and leave it with Him. In addition, you can apply the 11 Problem Solving Devices, which is an active way of speaking with God, because they all come from His Word. Therefore, turn your fears, worries, anxieties, complaints, etc., into a steady stream of petitions to God.

In your Widow like manner, keep giving them to God and asking for His assistance. In your Tax-collect like manner, have a humble heart when speaking to Him. And in your Child like manner believe He will provide.

Remember, God may not answer your requests like you might hope. He is creative, endlessly resourceful, sovereign, and stubbornly interested in your spiritual growth. You may not receive all that you ask for, but you receive more than you thought as He will develop you spiritually as you grow in His wisdom during the process. As that happens, you will have less anxiety going forward and enjoy greater godliness.

2. Stop trying to impress others with your “holiness” and start asking for God’s propitiation.

When you want to be known as a godly person, you actually face failure in two respects: either no spiritual growth occurs, or no one is impressed, especially when they see through your façade.

Remember, answered prayers begin with humility, not self-abusing thoughts, but realistic acceptance of who you are before God; even if you are a rotten sinner. Even though we are all deeply flawed and thoroughly broken, we are nonetheless His priceless treasures. Therefore, prayers become most effective when we realize those two factors (i.e., We are flawed, yet we are His chosen ones.). And that begins with humility in your soul. And, if you want the Lord to fix the world's problems, let Him begin with you.

3. Stop thinking of children as being in the way; think of them as models of the way.

This means that you do not think that you are not worthy of God's attention, or that you are a nuisance to Him. Remember that Jesus was the great protector of children, and He loved them very much. He always had a soft place in His heart for them, and He admired children as they presented the greatest amount of faith and trust in Him. For a child, the world is a big, scary, and dangerous place, while he or she is small and helpless. In that viewpoint, they also look to their parents to provide for them and protect them from those dangers. As the child looks to the parents to provide and protect, they also believe that their parents will do so. And, that faith is developed and strengthened over time, as they see their parents coming through for them time and time again. So too is it with the believer and their heavenly Father.

Children also see the world as it is, which helps them to see God as He is: bigger than any danger they will ever face. And because they know He loves them; He will care for them in every circumstance. Therefore, let your prayers begin with this image of God and expect Him to care, provide and protect as He also works big changes in you to nurture you from spiritual infancy to spiritual adulthood.

b. God is to be the priority over material possessions, vs. 18-25.

This section, known as the story of the "Rich young ruler," is also paralleled in **Mat 19:16-29; Mark 10:17-30**, and comes right after the above section in all three Gospels. Luke also records a similar situation in **Luke 10:25-28**, where we noted this scene.

Vs. 18

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

The Greek begins as, "**And a certain ruler asked him.**" "**Ruler**" is the Noun ARCHON, "ruler, prince, or leader," in a civil or religious sense. In Matthew, he is said to be a young man that means he was under 40 years old; therefore, this is the story of the rich young ruler. Also, he may have been a ruler in a local synagogue but not part of the Sanhedrin or a Pharisee.

This ruler first calls Jesus, "**good teacher**," AGATHOS DIDASKALOS. Though a form of respect, it does not rise to the address of "Lord," KURIOS, in recognition of Jesus as God and Savior.

Because he did not recognize Jesus as Savior, he asks the question, "**what shall I do to inherit eternal life?**", while the answer and eternal life was standing right in front of him. In the Greek it is TIS POIEO ZOE AIONIOS KLERONOMEO. KLERONOMEO, κληρονομέω, in the Future, Active, Indicative primarily means, "inherit or be an heir," but can also mean, "acquire, obtain, receive, or share in." KLEROO means, "allot or apportion" and NOMOS means "law." So, apportion by law comes to mean, "to inherit a portion or to receive a part of an inheritance." He wanted to know how by the Law he would acquire salvation and the Kingdom of God.

This young man may have sensed a lack in his life. He thought that eternal life was something legally passed down or by a system of works that pleased God, rather than a grace gift from God. Therefore, the thought came to him that he must have missed some commandment which could lead to eternal life.

Scripture makes it clear that eternal life does not come through works, **Rom 3:10-20; Eph 2:8-9**, and eternal life is the gift of God, **Rom 6:23**.

Rom 6:23, "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."

In addition, Christ is the giver of life, **John 10:27-28**, “My sheep hear My voice, and I know them, and they follow Me; ²⁸and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand.”

Death does not end the believer’s existence because he has been given eternal life through personal faith in Jesus Christ. The promise to the believer is that he shall rise to eternal life, **Dan 12:2; John 5:29**.

Dan 12:2, “Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace *and* everlasting contempt.”

John 5:29, “And will come forth; those who did the good, (*believed upon Jesus*) to a resurrection of life, those who committed the evil, (*did not believe upon Jesus*), to a resurrection of judgment.

Therefore, believers have the promise of life, **1 Tim 4:8**, the hope of eternal life, **Titus 1:2**, and the assurance of that life, **2 Cor 5:1**.

1 Tim 4:8, “For bodily discipline is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and also for the life to come.”

Titus 1:2, “In the hope of eternal life, which God, who cannot lie, promised long ages ago.”

2 Cor 5:1, “For we know that if the earthly tent which is our house is torn down, we have a building from God, a house not made with hands, eternal in the heavens.”

Not only will the Christian have the right to inherit eternal life, **Mat 25:46**, but he will reign with Christ in His kingdom, **Dan 7:18; Rom 5:17; Rev 20:6**, and those who overcome (*believers in Jesus Christ*) will have access to the tree of life, **Rev 2:7**; cf. **22:2**.

Mat 25:46, “These will go away into eternal punishment, but the righteous into eternal life.”

Rev 20:6, “Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.”

Vs. 19

Luke 18:19, “And Jesus said to him, “Why do you call Me good? No one is good except God alone.”

Jesus’ response starts with the first thing the ruler mentioned, “Why do you call Me good? No one is good except God alone.”

The Jews taught that only God should be called “good.” They never referred to a rabbi as a “good teacher.” Therefore, Jesus’ question was a probe into the man’s concept of Jesus’ true identity. To call Jesus “good” would be to recognize His Deity. But did the young man realize this? Probably not at this time!

In this statement, Jesus is saying that only “**God**,” THEOS is “**good**,” AGATHOS, which harkens back to the type of address the ruler gave to Jesus by only calling Him “teacher,” coupled with the question about how to inherit eternal life. You see, only God can give eternal life, and only Jesus, who was the God/Man in hypostatic union, paid for our sins upon the Cross that provides eternal life to anyone who would believe in Him. As such, Jesus is trying to impress upon this man that He is God, even though He is the man standing right in front of Him. Therefore, He is saying in essence, “If you are calling Me good, then I must be God who grants eternal life.” In this statement, He essentially answers the ruler’s question.

The statement, “**No one is good except God alone**,” OUDEIS AGATHOS EI ME HEIS HO THEOS, reminds us of several statements throughout the NT like **Rom 3:10**, “None are righteous, not even one,” cf. **Psa 14:1-3; 53:1-3**, and **Rev 5:4-5**, where only Jesus was found worthy to open the book. Jesus, as the God/Man in hypostatic union,

was the only one worthy to pay for our sins upon the Cross and provide eternal life.

Isa 45:21, “Declare and set forth your case; indeed, let them consult together. Who has announced this from of old? Who has long since declared it? Is it not I, the LORD? And there is no other God besides Me, a righteous God and a Savior; there is none except Me.”

Isa 43:3a, “For I am the LORD your God, The Holy One of Israel, your Savior.”

Therefore, by saying that God alone is good, where this man called Jesus good, Jesus is trying to remind him of what the Scriptures said about their Savior; that He is God and He is the only one who is good. This alone should have been enough information to bring this man to salvation knowledge.

Yet, Jesus does not stop here. He continues to give him more information designed to humble him regarding his human good works that he errantly thought could save him.

Vs. 20

Luke 18:20, “You know the commandments, ‘Do not commit adultery, do not murder, do not steal, do not bear false witness, honor your father and mother’.”

“**You know the commandments,**” HO ENTOLE, “the commands, orders, or decrees,” OIDA, where OIDA is in the Perfect Tense, Active Voice, and Indicative Mood, for completed past action performed by the young ruler, as it usually is, given that past learning creates knowledge within the soul. It means, “know fully, understand, or even recognize.” The perfect OIDA means “cognizance, knowledge, awareness, understanding, and even appreciation.” In **Revelation 2-3**, OIDA occurs periodically and refers to our Lord’s Divine knowledge or omniscience.

Interestingly, as we see in this story, this young man is an unbeliever, yet even the unbeliever can have knowledge of God’s Word, yet never come to faith in it for salvation. As we noted above, there are three forms of perception for the human:

1. **Rationalism:** “You learn by thinking or mental experience.”
2. **Empiricism:** “You learn through physical experience.” Both of these systems are dependent upon human I.Q. Therefore, if God made either one the criteria for learning Bible doctrine, He would be arbitrary and unfair, which is impossible.

Both of these systems are dependent upon Human I.Q. Therefore, if God made either one the criteria for learning Bible doctrine, He would be arbitrary and unfair, which is impossible.

3. **Faith:** “You learn by believing.” It is a system of learning by accepting the authority of the criterion. Faith is learning by accepting words as vocabulary, or by accepting the authority of the one teaching. Faith is a non-meritorious system of thinking. Therefore, faith is the only system God could use and be consistent with His policy of grace toward the human race. The validity of faith depends on the object of faith. **Heb 11:1**, calls faith, “the reality of the unseen.”

The rich young ruler was only applying rationalism and empiricism, but definitely not faith, as he asked Jesus in **vs. 18b**, “**What shall I do to inherit eternal life?**” He thought by his works, “empiricism,” according to the Law, “rationalism,” he could be saved. So, Jesus sets out to show him that by those two forms of thinking, he could not gain salvation.

Yet, for those who have learned about the Christ by faith, (believing in the efficacious work of Jesus Christ upon the Cross), they receive salvation and the 40+ grace gifts at the moment of their conversion / salvation. One of those gifts is the ability to learn spiritual phenomenon through the power of the Holy Spirit, which we call the “Grace Apparatus for Perception,” (GAP), **1 Cor 2:10-16**.

The function of GAP starts at salvation where the believer at the beginning of his spiritual life is in a state of ignorance regarding the thoughts of God, i.e., His Word, the mind of Christ, a.k.a. Bible Doctrine. As the Christian life progresses, ignorance will continue if he or she has negative volition toward Bible doctrine, indifference to God's Word, or distraction in the spiritual life where the things of this world are given higher priority.

In faith learning, there are two categories of faith in learning the mind of Christ: faith perception and faith application that are part of the three stages of the Faith-Rest Drill:

1. **Stage one** - Claim a doctrinal promise, which is the means of "reverse concentration." This gets your thoughts off of the sin, problem, difficulty, or situation you are dealing with, and places it on God and His Word, which stabilizes the mentality of your thinking.
2. **Stage two** - Come to doctrinal rationales from the Bible doctrine you have learned. This means you think about the Biblical promise from God you have learned and begin to comprehend how it can apply to your situation.
3. **Stage three** - Reach doctrinal conclusions, which is the result of reverse concentration. This means you come to a conclusion about how the Word of God or Promise of God is applied to your situation and in faith you believe it and begin to apply it in your thoughts, words, and/or actions.

This occurs through the GAP, as the Holy Spirit teaches you God's Word and cycles it through your soul all the way to application; when you apply faith in God and His Word. Therefore, to go from ignorance to cognizance of God's Word is called the Grace Apparatus for Perception.

This begins with teaching from the pulpit that is heard and understood in your NOUS, (the Greek word for the left lobe of the soul). GNOSIS is knowledge of Bible doctrine, which resides in the left lobe where it cannot be applied or used in spiritual growth. The rich young ruler had a lot of GNOSIS information in the left lobe of his soul that was never transferred by faith to his right lobe where it could be applied.

GNOSIS must be transferred to the right lobe so it can become EPIGNOSIS, (the Greek word for "full knowledge,") that means Bible doctrine in the KARDIA (the heart), which is the right lobe of the soul in order for you to grow in the spiritual life. This is accomplished through faith perception or being positive toward the Bible doctrine you have been taught.

Understanding and not believing is negative faith perception. Understanding and believing is positive faith perception. Only EPIGNOSIS can be formed categorically into doctrinal rationales and conclusions for application in your life.

The mechanics of GAP as noted in **1 Cor 2:10-13**, includes:

1 Cor 2:10-13, "For to us God revealed *them* through the Spirit; for the Spirit searches all things, even the depths of God. ¹¹For who among men knows (OIDA) the *thoughts* of a man except the spirit of the man which is in him? Even so the *thoughts* of God no one knows (OIDA) except the Spirit of God. ¹²Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know (OIDA) the things freely given to us by God, ¹³which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual with spiritual."

1. **Stage one** - The communication of Bible doctrine from your right Pastor/Teacher either face to face or by other forms of getting his teachings via the internet or written materials. This places the congregation under a system of genuine spiritual humility for perception and reception of Bible doctrine. Spiritual humility requires the filling of the Holy Spirit and the existence of humility, whether organized, (in the local church), enforced (by the authority of the Pastor), or genuine, (from your own positive reception of doctrine). The believer must be motivated by positive volition to hear the Word of God, which leads to self-discipline and concentration. This leads to spiritual growth; going from spiritual ignorance to EPIGNOSIS doctrine in your soul. Yet, if you lose your motivation, you lose your spiritual growth.
2. **Stage two** - Operation GNOSIS, in which you understand what you hear and comprehend it in the left lobe of your

soul. The function of receptive comprehension means that under the ministry of the Spirit and with enough frame of reference, you actually understand the doctrine being taught. This is made possible under a system of enforced humility. When you understand what has been taught, the doctrine goes to the left lobe, one of the two lobes which make up the mentality of the soul.

The believer approaches doctrinal teaching in ignorance. The objective is to turn ignorance into cognizance. If ignorance persists, it is because the believer is negative to the doctrine being taught. If he is negative in attending church, it is because he is involved in the cosmic system. Reasons for ignorance include a lack of frame of reference, sporadic exposure to doctrine, distractions from the pleasures of life, and an erroneous scale of values, all of which perpetuate arrogance, discipline, and failure.

A believer under the ministry of the Holy Spirit can and does learn doctrine from his right Pastor/Teacher. Once the believer understands doctrine under the principle of receptive comprehension, it is called GNOSIS and resides in his left lobe. GNOSIS information cannot result in spiritual growth nor can it be applied to experience. GNOSIS doctrine is waiting for the believer’s faith to convert it into EPIGNOSIS. It is doctrinal thought still in the staging area. GNOSIS is fat; EPIGNOSIS is muscle.

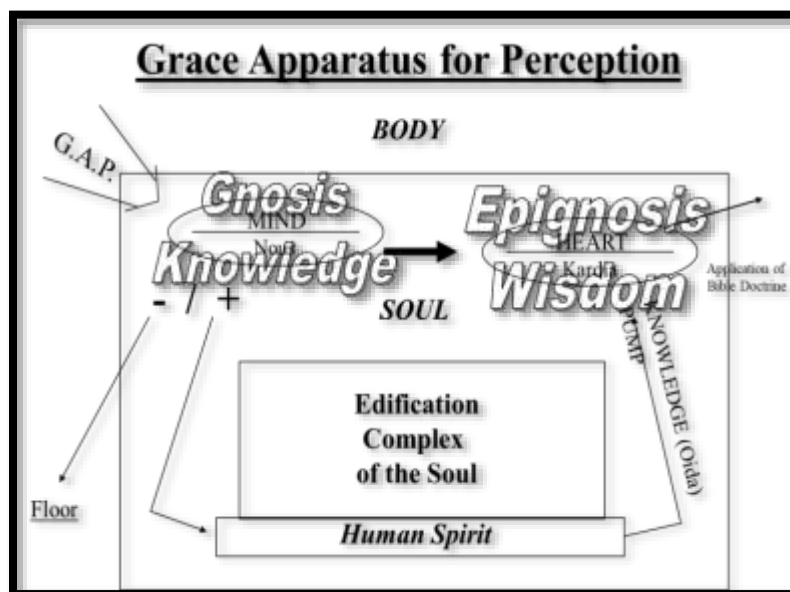
3. **Stage three** - The function of faith-perception. There are two kinds of faith: faith-perception and faith-application. Both are related to the plan of God. Faith-perception is used in learning doctrine and converting GNOSIS into EPIGNOSIS. This process of converting is called the “OIDA Pump” or “Knowledge pump.” This is where the Holy Spirit transfers the GNOIS information from the Left Lobe of your soul to the Right Lobe when you believe it, so that it is stored and retained for application as EPIGNOSIS doctrine. Then, in faith-application you use the EPIGNOSIS doctrine in application to life, where it becomes wisdom (the Greek, SOPHIA), in your life.

1 Cor 2:5, “So that your faith would not rest on the wisdom of men, but on the power of God. ...⁷but we speak God’s wisdom in a mystery, the hidden wisdom which God predestined before the ages to our glory.”

In stage three, GNOSIS is converted to EPIGNOSIS through the function of faith-perception and the OIDA pump. The mechanics involve volition and faith. There are two possibilities: “I understand what you are saying, but I don’t believe it,” or “I understand and I do believe it.”

This stage is critical to fulfilling the plan of God for your life, because only EPIGNOSIS doctrine can be used in application, causing one’s advance to spiritual maturity. The Faith-Rest Drill has no muscle without EPIGNOSIS doctrine. Faith is non-meritorious; therefore, it is a grace system of perception and does not depend on your human I.Q.

4. **Stage four** - The function of faith-application. Faith-application is reverse concentration or the second stage of the Faith-Rest Drill. Faith-application converts EPIGNOSIS doctrine into experience so that it becomes SOPHIA or wisdom. The believer or unbeliever with only GNOSIS doctrine in the soul is only capable of humanistic thinking.



OIDA and EPIGNOSIS doctrine are Divine viewpoint that is applied to life. Claiming promises through faith is not the end; it is not a panacea. It is merely a stabilizer for thinking. In stage three of the Faith-Rest Drill, you use the Bible doctrine stored in the right lobe of your soul to come to doctrinal conclusions and gain control of the situation. This is taking Bible doctrine stored in the right lobe, (KARDIA, heart), of your soul and applying it to life's situations, **1 Sam 16:7; Prov 23:7.**

1 Sam 16:7, "But the LORD said to Samuel, "Do not look at his, (*Jesse's eldest son Eliab*), appearance or at the height of his stature, because I have rejected him; for God sees not as man sees, for man looks at the outward appearance, but the LORD looks at the heart."

Prov 23:7, "For as he thinks within himself, so he is. He says to you, "Eat and drink!" but his heart is not with you."

At this point, Bible doctrine is more real to you than anything else in life. The Heart / right lobe of your soul has various compartments for learning, storing, and applying the Word of God, which is another topic for another day. Yet, the GAP is the process of transferring God's Word, from just being some random collection of information to being full knowledge that can be applied in your life that is called Wisdom.

God provides the omnipotence of God the Holy Spirit inside of God's Power System (GPS) to enable you to understand the mechanics for the execution of the Plan of God for your life, **1 Cor 2:13; Col 1:9-12.**

1 Cor 2:13, "Which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual with spiritual."

Col 1:9-12, "For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the knowledge (EPIGNOSIS) of His will in all spiritual (PNEUMATIKOS) wisdom (SOPHIA) and understanding (SUNESIS, "*understanding, knowledge, comprehension, insight, intelligence, etc.*"), ¹⁰so that you will walk in a manner worthy of the Lord, to please *Him* in all respects, bearing fruit in every good work and increasing in the knowledge (EPIGNOSIS) of God; ¹¹strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; joyously ¹²giving thanks to the Father, who has qualified us to share in the inheritance of the saints in Light."

The primary result of the Grace Apparatus for Perception is spiritual maturity resulting in glorifying God as part of the tactical victory in the Angelic Conflict.

Gal 2:16, "Nevertheless knowing (OIDA) that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified."

Gal 4:8, "However at that time, when you did not know God, you were slaves to those which by nature are no gods."

Eph 1:18, "I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints."

Phil 4:12, "I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need."

Col 3:24, "Knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve."

Jesus further responds to the young man's question by quoting five of the 10 Commandments, which all refer to man's relationship with man. The first four are in the Aorist, Active, Subjunctive mood for potentiality, with the Particle of Negation ME making them mandates of what not to do, while the last one is in the Present, Active,

Imperative Mood of command. They are all mandates from God, but the last one is a command of what “to do.”

They are the 5th through 9th of the 10 Commandments. The order in Luke’s Gospel is from the LXX translation of the OT. Matthew orders them as in the OT, but puts the 5th Commandment last, **Mat 19:18-19**, as does **Mark 10:19**. Both Matthew and Mark added one more mandate. Matthew adds, “**And you shall love your neighbor as yourself,**” which is found in **Lev 19:18**, and is the second greatest commandment of all the commandments given in the Bible, **Mark 12:31; Luke 10:27; Rom 13:9**, which fulfills all laws, **Gal 5:14; James 2:8**.

Mark did not add that statement but instead added, “**Do not defraud,**” ME APOSTEREO, “steal, defraud, or deprive,” before the last commandment. This may be a way of stating “love your neighbor” to a rich businessman by not defrauding others or holding back wages, or may be related to “not coveting your neighbor’s things,” which is the 10th Commandment that leads to taking them from him.

“Perhaps this commandment should be understood as a summary of the 10th, “Thou shalt not covet” (Exodus 20:17). Or, it may be a citation from Leviticus where the command concerning loving one’s neighbor also occurs (Leviticus 19:13, 18). Because these commands are all taken from the second tablet and can be summarized under the command, “Love your neighbor,” perhaps the command concerning defrauding should be understood as a command not to withhold love owed to one’s neighbor (Romans 13:8).” (Complete Biblical Library Commentary)

“While Mt. has the supernumerary, “love thy neighbour,” Mk. has μή ἀποστερήσῃς, which probably has in view the humane law in Deuteronomy 24:14-15, against oppressing or withholding wages from a hired servant; a more specific form of the precept: love thy neighbour as thyself, and a most apposite reminder of duty as addressed to a wealthy man, doubtless an extensive employer of labour. It should be rung in the ears of all would-be Christians, in similar social position, in our time: defraud not, underpay not.” (Expositor’s Greek Testament)

In **Ex 20:12-16; Deut 5:16-20**, we have the following order of the commandments found in Luke’s Gospel:

5th, Deut 5:16, “Honor your father and your mother, as the LORD your God has commanded you, that your days may be prolonged and that it may go well with you on the land which the LORD your God gives you.”

6th, Deut 5:17, “You shall not murder.”

7th, Deut 5:18, “You shall not commit adultery.”

8th, Deut 5:19, “You shall not steal.”

9th, Deut 5:20, “You shall not bear false witness against your neighbor.”

From the order in Luke’s gospel, we see:

1. Do not commit adultery is the 7th commandment. The Greek reads, “ME MOICHEUO.” We noted this word in **Luke 16:18**, regarding divorce.

The purpose of the commandment is to positively promote the purity of the heart, especially in regard to the marriage relationship. In the 7th Commandment, we have the valuing of our and our neighbor’s marriage. The commandment specifically addresses adultery or marital infidelity. As the 6th Commandment protected Divine Institution #1, freedom of Volition, and the 5th Command protected Divine Institution # 3, Family, this commandment is for the protection of the privacy and the freedom of the relationship between the right man and the right woman, Divine Institution #2, Marriage.

Being addressed to men first, it is defined as a married person having sexual intercourse with another, or a single person having sex with woman or man who was either married or betrothed to another, that is, who had already begun the legal exchanges which preceded marriage; what we call today the “engagement.” **Deut 22:23f**. Sexual relations are the virtual seal of a marriage covenant, and adultery betrays the emotional-psychological intimacy that specially connects adult men and women within marriage.

Being the 3rd of the horizontal Commandments, adultery was seen as a serious sin in Israelite society. The family was the basic unit of the nation, and faithfulness to the marriage contract is the foundation for the family. The protection of the marriage protected the integrity of the family unit that was important because the family was the foundation of society and the nation. Compromise or collapse of the family meant compromise or collapse of society. Sex outside marriage involving married people is especially threatening to the marriage, family, and nation, and thus receives special focus among the 10 Commandments. Therefore, no one is allowed to have sex with any married person except his or her spouse, and no married person is allowed to have sex with anyone other than his or her spouse.

One who broke that contract was worthy of death through capital punishment for both the man and woman guilty of this act, **Lev 20:10; Deut 22:22**; cf. **Lev 19:20**, whereas fornication (cf. ZANA) did not carry this penalty. The method of death was in some cases, burning, **Gen 38:24**, and more generally stoning, **Deut 22:23f; Ezek 16:38-40**; cf. **John 8:5**.

Therefore, for the protection and sanctity of Divine Institution # 2, Marriage, God gave us the commandment to not commit adultery and break the marriage covenant; either ours or the other parties.

2. Do not murder is the 6th commandment. The Greek reads, “ME PHONEUO.” Used in ten passages with 12 occurrences in the NT, it is predominately used for the reiteration of the 6th Commandment. Only **Mat 23:31, 35; James 4:2; 5:6** use it otherwise.

This is the 2nd of the horizontal commandments, which helps to protect and preserve freedoms and society. The 6th through the 10th Commandments speaks of the sanctity of one’s neighbor. They constitute recognition of the fact that the world does not exist for us, that all persons have value in the sight of YHWH, and that He will not allow us to trample upon the personhood of another for our own self-aggrandizement. The order in which they follow one another is as follows: They first secure life, then marriage, and then property against active invasion or attack. And then, proceeding from deed, to word, and thought, they forbid false witness and coveting.

Our duty towards our neighbors is summed up in **Lev 19:18**, in the one word, “love,” the Hebrew AHAB, in the phrase, “Love your neighbor as yourself.” The principle of this 6th Commandment is also noted in **Gen 9:6; Lev 24:17; Jer 7:9; Hos 4:2**, as well as elsewhere in both the Old and New Testaments.

“To murder,” is putting someone to death improperly, for selfish reasons rather than with authorization. Therefore, we have the command that one is not to “kill unlawfully,” that is, “you must not or cannot murder.”

There is a vast difference between killing and murder, not only in regard to the human race but also in comparison to the animal kingdom. It is used uniquely for the unauthorized taking of human life called homicide, predominately what we call today first-degree or premeditated murder, **Psa 62:3; 94:6; Jer 7:9; Hos 4:2**. It was also used for second-degree murder, or even third-degree murder called voluntary manslaughter. In addition, it is used for involuntary manslaughter that is usually translated, “manslayer.”

Murder is the unlawful killing of another human being with malice of forethought, expressed or implied by the motivation of arrogance from the Old Sin Nature when residing inside of Satan’s cosmic system. The motivation to murder comes from mental attitude sins, such as self-righteous arrogance, conspiracy arrogance, criminal arrogance, crusader arrogance, political arrogance, the arrogance of ignorance, the arrogance of unhappiness, or iconoclastic arrogance. Therefore, murder is both a sin and a crime related to cosmic involvement, and is often manifested in religion, as pagan religions of the ancient world used human sacrifice, which constituted murder. Therefore, we see the tie-in to the first 4 Commandments.

Murder is the major attack on freedom and self-determination as a human issue in the Angelic conflict. The prohibition of murder is designed for the preservation of Divine Institution #1, Volition. In committing murder, you are depriving another of his life, freedom, and free will. The operation of free will is the basic issue in the Angelic Conflict, and the Decalogue is designed to protect every free will during the course of the Angelic Conflict. Murder is the invention of Satan and he is the motivator of murder. Murder is Satan’s genius to invent a system to attack freedom and self-determination, **John 8:44**.

3. Do not steal is the 8th commandment, **Ex 20:15; Deut 5:19**, cf. **Ex 21:16; Lev 19:11, 13**. The Greek reads, “ME KLEPTO,” (steal, embezzle, cheat, etc.)

This is the 4th of the horizontal commandments, given to encourage the respect of other people’s property, and is closely related to the 10th Commandment, “**you shall not covet...**” This too is an important element in a stable society to protect the freedoms, privacy, and property of each individual.

Just as adultery is a violation against one’s family, so theft is the violation of one’s property. The 6th Commandment spoke of the theft of life, the 7th spoke to the theft of the purity and sanctity of the marriage relationship, and now the 8th speaks to the theft of goods and possessions.

“**To steal**” means, “to take without right or permission generally in surreptitious way, taking that which does not belong to you, to get or effect secretly or artfully, to move, carry, or place surreptitiously, and to rob or commit a theft.” In the OT, it indicates wrongfully taking objects or persons, **Gen 31:19, 32; Ex 21:16**.

It has the sense of deceiving when used with the word for “heart,” in the Hebrew LEB, as when Jacob literally stole Laban’s heart, which meant he deceived him, **Gen 31:20, 26**. As such, it possesses a wider semantic range in Hebrew than the English concept conveys and includes things like kidnapping, **2 Kings 11:2**, or selling one into slavery without legal right, **Gen 40:15**.

It also means stealing intangibles, (i.e., dignity, self-respect, freedom, or rights), which all are important. The word is also used for stealing in the sense of cheating; by cheating someone out of something, you are stealing from him. Finally, this verb is used even of robbers, who perpetrate violence upon their victims in the highway or the city street.

In the 3rd Commandment, man was forbidden to manipulate God for personal gain; here the attempt to use our fellow man for personal gain is prohibited. Thus, stealing threatens the social order and causes pain to others by undermining the ability to possess with sure access things that are useful and needful. The food thief makes others go hungry; the work animal thief interrupts farming; the kidnapper tears apart a family; the clothing thief makes another suffer from the sun or the cold. This property is typically gained through the expenditure of a person’s foresight, energy, and diligence. Thus, to appropriate another’s property is to also steal those personal qualities.

R.B. Thieme Jr. noted, “*Both socialism and communism are characterized by the destruction of privacy and property. The concept of government ownership of property is contrary to the Word of God. The government does not have the right to own your property, nor does the government have the right to interfere with industry, much less own industry. The sanctity of private property is one of the most basic concepts of freedom. Therefore, at any time the government gets into industry or business, a nation is already in industrial slavery. We are in industrial slavery today in this nation because the government has violated this commandment through taxation of industry, through pressure upon industry and through legislation against industry. The result of such practices is economic disaster.*”

4. Do not bear false witness is the 9th commandment. The Greek reads, “ME PSEUDOMATUREO,” that means, “bear false witness, or give false evidence or testimony.”

The 9th Commandment calls for sanctity of truth in all areas of life, even though the vocabulary primarily reflects the legal process in Israel. In this Commandment, not only are the neighbor’s life, 6th Commandment; marriage and sexuality, 7th Commandment; and property, 8th Commandment; to be protected and honored, but so is his reputation, 9th Commandment. Therefore, the 6th through 9th Commandments acknowledge a person’s right to his life, home, property, and reputation.

As we have noted, all Ten Commandments are about relationships. The first four are primarily about one’s relationship to God, the vertical Commandments, which then transforms our relationships to others, detailed primarily in the final six; the horizontal Commandments.

The progression from murder, to adultery, to theft, to perjury, is clearly one of decreasing violence, but nonetheless, they are common egregious infractions against the integrity of mankind. A reversal of this list shows the progression of a society’s degradation.

This Command forbids:

1. Speaking falsely in any matter, lying, equivocating, and any way devising or designing to deceive your neighbor.
2. Speaking unjustly against your neighbor, to the prejudice of his reputation; (i.e., gossip and rumor).
3. Bearing false witness against him, accusing him of things that he does not know, either judicially, upon oath (by which the third commandment and the sixth, as well as this are broken), or extra judicially, in common conversation, slandering, backbiting, tale-bearing, aggravating what is done wrong and making it worse than it is: Exaggeration. It includes any endeavor to raise our own reputation upon the ruin of your neighbor's.

5. Honor your father and mother is the 5th commandment. The Greek reads, "TIMAO HO PATER SU KAI HO METER."

This is a positive commandment and the first of the "horizontal commandments," as it is directed to other members of the human race, compared to the first four commandments that are "vertical commandments," which means directed to God. It emphasizes that the core of the covenant community is the family. Nevertheless, we also see the honoring of God our Father in this commandment when we honor our parents.

The prior commandments were all concerned in one way or another with the necessity of honoring God as a basic means of keeping His covenant. Now we have a commandment that follows logically because it is concerned with honoring our parents, who have the awesome role in the family of representing God to their children.

The command to honor, "value, regard, respect, etc.," is a command to demonstrate in tangible, empirical ways the respect people must have for their parents. Children are to give the proper "weight" or "respect" to their parents' position throughout their parents' entire lives and after. To honor means more than to obey. It is to respect and esteem. It involves teachable attitudes by the children. It means to show them respect and love, to care for them as long as they need you, and to seek to bring honor to them by the way you live.

This 5th Commandment provides the link between the first four commandments, which emphasize the vertical man/God relationship, and the last five commandments, which emphasize the horizontal man/man relationship. The family structure provides the sphere of the most intimate relationship, through which the right relationship with God can be extended to a right relationship with fellow human beings. As such, loyalty and submission to one's father and mother in the context of the Covenant is absolutely vital for the passing on of God's blessing from one generation to another.

This Commandment is used six times in the NT, in three events. Five times it is used in the Gospels describing two events of Jesus Christ. Once it is used by Paul in his letter to the Ephesians. The principle is: It is just as wrong for a NT Christian to dishonor his parents, as it was for an OT Hebrew.

1. The first event is found in, **Mat 15:4; Mark 7:10**.
2. The second is found in, **Mat 19:19; Mark 10:19; Luke 18:20**.
3. The third is Paul's usage in, **Eph 6:2-3**, which is the only time the attached promise is given to the Church Age, **Eph 6:3, "So that it may be well with you, and that you may live long on the earth."**

In all of these, we see that the honoring of father and mother, together with its promises, carries over into all time and everywhere.

Therefore, in mentioning these man-to-man, horizontal relationships, which the rich young man will later say he has kept, Jesus is pointing out that no matter how good of a relationship you have with humanity, no matter how good of a person you are towards others, it will not save you. These all speak to the 2nd greatest commandment, "Love your neighbor as you love yourself," but the issue for salvation is your relationship with God, (the first four Commandments), which He will later show that the man was lacking. His response to Jesus' advice, **vs. 22-23**, reveals that his possessions were his god. Therefore, he broke the first commandment, "**You shall have no other gods before me,**" **Ex 20:3**, which speaks of man's relationship with God.

As such, there are no good deeds that we can do to gain salvation / eternal life / the Kingdom of Heaven. We only gain them through the free grace gift of God based on our non-meritorious act of faith in the Person and Work of our Lord Jesus Christ upon the Cross along with His subsequent resurrection to eternal glory.

Vs. 21

Luke 18:21, “And he said, “All these things I have kept from my youth.”

In this passage the rich young ruler proclaims that he has kept these horizontal commandments since he was a young boy. “**Kept**” is the Verb PHULASSO, φυλάσσω in the Aorist Tense, Active Voice, and Indicative Mood that has a greater significance, as it means, “guarded, defended, watched over, protected, kept safe, obeyed, followed, etc.”

“**From my youth**” is the Preposition EK with the Genitive of the Personal Pronoun EGO, and the Genitive of the Noun NEOTES that means “youth,” as it refers to the early years of a person’s life. It is also used in the parallels of **Mat 19:20; Mark 10:20**; and then in **Acts 26:4** for Paul, and **1 Tim 4:12**, regarding Timothy as a young Pastor/Teacher.

This rich young ruler then is being emphatic that he has kept the Law throughout his life, and is now hopeful that by keeping these commandments he would receive eternal life! He is proclaiming his human righteousness that he believes should be accepted by God for blessing and salvation. His pride and arrogance are showing through.

Vs. 22

Luke 18:22, “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.”

“**One thing you still lack,**” in the Greek is ETUI, “yet, still, in addition, etc.”, HEIS, “one,” SU, “you,” with the Present, Active, Indicative of the Verb LEIPO, λείπω that means, “leave, lack, be in need or want, etc.” In ancient Greek, this verb meant, “to leave or leave behind.” Jesus is using a play on words because this young man was lacking one thing, which was faith in God as his Messiah, which is what he left behind by thinking that keeping the Law would save him. In the play on words, Jesus commands him to “leave behind” his worldly goods, so that he would not leave behind his Savior.

LEIPO is used six times in the NT, **Titus 1:5; 3:15; James 1:4-5; 2:15**. In **James 1:4-5**, we see the emphasis on faith as the key to living the spiritual life.

James 1:4-8, “And let endurance have *its* perfect result, that you may be perfect and complete, lacking in nothing. ⁵But if any of you lacks wisdom, (SOPHIE, *the application of EPIGNOSIS Bible Doctrine from the right lobe of your soul*), let him ask of God, who gives to all men generously and without reproach, and it will be given to him. ⁶But let him ask in faith without any doubting, for the one who doubts is like the surf of the sea driven and tossed by the wind. ⁷For let not that man expect that he will receive anything from the Lord, ⁸*being a double-minded man, unstable in all his ways.*”

James desired that faith would eventually eliminate any and all spiritual shortcomings in our lives as those who lack wisdom will find that God is able to eliminate this deficiency when they ask Him for wisdom in faith. Jesus was trying to teach the rich young ruler that having faith in the Messiah is what he was lacking.

Therefore, to jettison the baggage / garbage that this young man had in his soul, which blinded him from seeing the Messiah standing right in front of him, Jesus commanded him to “**sell all that you possess and distribute it to the poor.**”

The parallel in **Matt 19:21**, also adds an emphasis, “**If you wish to be complete**, (TELEIOS, “*complete, perfect, cf. John 19:30, for Jesus’ completed work upon the Cross*), **go and sell your possessions and give to the poor, and you will have treasure in heaven; and come, follow Me.**” To be complete / perfect, means to have received salvation from God through faith in Jesus Christ where at our conversion / being born again, we receive the

imputation of God's perfect righteousness.

And remember, Jesus is not being harsh here, as it states in Mark's parallel passage in **Mark 10:21**, "**Looking at him, Jesus felt a love, (AGAPE), for him and said to him, "One thing you lack: go and sell all you possess and give to the poor, and you will have treasure in heaven; and come, follow Me".**" This command comes from the AGAPE love Jesus has for this young man.

"**Sell**" is the Aorist, Active, Imperative Mood of Command of POLEO, POLEO that means, "sell, exchange, barterer, etc." It is predominately used in a negative sense in the Gospels, Acts, and Revelation, for the "moneychangers in the temple," Ananias and Sapphira, and the Mark of the Beast / Antichrist. Yet, in the few positive usages, it speaks to faith in God for salvation and living the spiritual life, cf. **Acts 4:34-37; 1 Cor 10:25**.

He is command to sell, "**all that he owns**," which in the Greek is PAS, "all," HOSO, "as great as, as far, how much, etc.," ECHO, "you have, hold, keep, possess, or cling to."

Given the young man's proclivity to keep the commandments, Jesus gave him one more to keep, to see if his heart was in the right place or not. Would he cling to his material possessions or throw them off and follow Jesus? For all whose heart is in the right place, by placing the right priority of God above the material riches of this world, they will be blessed; first with salvation and then greater blessings for time and eternity.

Mat 13:44, "The kingdom of heaven is like a treasure hidden in the field, which a man found and hid *again*; and from joy over it he goes and sells all that he has and buys that field."

Luke 12:33-34, "Sell your possessions and give to charity; make yourselves money belts which do not wear out, an unfailing treasure in heaven, where no thief comes near nor moth destroys. ³⁴For where your treasure is, there your heart will be also." Cf. **Luke 12:13-21**.

Luke 12:21, "So is the man who stores up treasure for himself, and is not rich toward God."

Prov 23:4-5, "Do not weary yourself to gain wealth, cease from your consideration of it. ⁵When you set your eyes on it, it is gone. For wealth certainly makes itself wings like an eagle that flies toward the heavens."

Prov 27:24, "For riches are not forever, nor does a crown endure to all generations."

Heb 13:5, "Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, "I will never desert you, nor will I ever forsake you". (Deut 31:6, 8; Joshua 1:5)

1 Tim 6:6-10, "But godliness actually is a means of great gain when accompanied by contentment. ⁷For we have brought nothing into the world, so we cannot take anything out of it either. ⁸If we have food and covering, with these we shall be content. ⁹But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction. ¹⁰For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs."

1 Tim 6:17-19, "Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. ¹⁸Instruct them to do good, to be rich in good works, to be generous and ready to share, ¹⁹storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed."

Not only does Jesus command him to sell his material possessions, but He also commands him to, "**distribute it to the poor**," KAI DIADIDOMI, (in the Aorist, Active, Imperative), with the Dative case of PTOCHOS, "to the poor, oppressed, destitute, pitiful, or beggarly." We first noted this word in **Luke 4:18**, for the mission of Jesus' first Advent, and we last noted this word in **Luke 16:20, 22** in the story of the Rich Man and Lazarus.

Luke 4:18, "The Spirit of the Lord is upon Me, because He anointed Me to preach the gospel to the poor. He

has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed.” Cf. Isa 61:1

This commandment, if applied, would show this man’s heart of charity or love for those who were less fortunate than he, and demonstrate the 2nd greatest commandment, “to love your neighbor as yourself.” He emphatically proclaimed that he kept all of the horizontal Commandments throughout his life, this would test that insistence.

DIADIDOMI is only used 5 times in the NT. One of those was for Jesus showing His heart of charity and love by distributing the loaves and fish to feed the people in **John 6:11**.

In **Luke 19:8** and **21:3**, we will see two more examples of people whose heart were right with the Lord, as they would give their material possessions in charity and love. In **Luke 19:8**, Zaccheus pledged to give half of his possessions. Because this was true in his heart, the Lord said in **vs. 9**, “**Today salvation has come to this house, because he, too, is a son of Abraham.**” Therefore, he did not have to give all; he just needed to have faith in God and place Him in the right priority of his life. Then, in **Luke 21:3**, we see the poor widow giving one penny in offering, which was all that she had to live on and Jesus said she gave more than all the rest.

As such, it is the heart of faith that God is looking for. It is the heart of faith that receives the propitiation of God. It is the heart of faith that does not need to cling to their material possession. It is the heart of faith that can freely give without strings attached. It is the heart of faith that loves their neighbor as they love themselves.

Next, we see Jesus giving this young man a promise. If he would throw off that which was hindering him from coming to faith in the Messiah, he “**will have treasure in heaven**” KAI ECHO (in the Future, Active, Indicative), THESAUROS EN HOURANOS. Interestingly, THESAUROS means more than just a treasure it means a, “treasury, storehouse, or treasure receptacle,” but also the things in which they contain. Nevertheless, this word emphasizes the magnitude of the blessings the believer will receive based on receiving their eternal inheritance in the Kingdom of Heaven / God.

Because of the greater blessings God has for us than this world / Satan’s comic system, God exhorts us in **Mat 6:19-21**, “**Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. ²⁰But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; ²¹for where your treasure is, there your heart will be also.**”

If, like the rich young ruler, your treasure is the material possessions of Satan’s cosmic system, your heart, the mentality of our soul, will be occupied with that rather than God. But, if our treasure is the Lord, then that is where our heart will be too.

Mat 12:35; Luke 6:45, “**The good man brings out of his good treasure what is good; and the evil man brings out of his evil treasure what is evil.**”

If our heart is focused on the treasure of our Lord, then we will do what Jesus finally commands this young man to do, “**Come, follow Me,**” KAI DEURO, “come,” AKOLOURTHEO, (in the Present, Active, Imperative), “follow, accompany, or to cleave steadfastly to someone,” EGO, “Me.”

Following Christ is an integral aspect of the Christian way of life. The NT uses two main words to describe this feature: this Verb AKOLOURTHEO, “I follow,” which is found almost exclusively in the Synoptic Gospels, and the Verb MIMEOMAI, with its cognate Noun MIMETES, “I follow” and “follower” respectively. These last two are used only in the Epistles. AKOLOURTHEO is used 80 times in the NT, while MIMEOMAI and MIMETES combined only account for 11 usages.

The disciples / Apostles responded positively to this command by Jesus, unlike this rich young ruler, even though they too had wealth, **Mark 1:17; 2:14**.

Mark 1:17, “**And Jesus said to them (Andrew and Simon [Peter]), ‘Follow Me, and I will make you become fishers of men.’”**

Mark 2:14, “As He passed by, He saw Levi (*Matthew*) the son of Alphaeus sitting in the tax booth, and He said to him, “Follow Me!” And he got up and followed Him.”

This call goes out to all for like kind positive response, **Mark 8:34, “And He summoned the crowd with His disciples, and said to them, “If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me”.**”

Therefore, if we throw off the material possessions we previously clung to, (either mentally or physically), and instead cling to Jesus Christ, we will have salvation and greater blessings for time and eternity.

Vs. 23

Luke 18:23, “But when he had heard these things, he became very sad, for he was extremely rich.”

After “**hearing**,” AKOUO what Jesus had commanded him to do, “**he became very sad**,” which uses the Aorist, Passive Deponent, Indicative of the Verb GINOMAI, “to be, to come into being,” with the Adjective, PERILUPOS, περίλυπος that means, “very sad, deeply grieved, anguished, or exceedingly sorrowful.” It indicates the pangs of a deep inner conflict that accompanies two opposing desires.

The parallels of **Mat 19:22; Mark 10:22**, say that he was “**grieved**,” LUPEO, “grieved, distressed, sorrowful, in pain, sad, etc.,” because “**he had many, much, or great possessions**,” POLUS KTEMA, “property, fields, possessions, material goods, or things acquired.”

Mat 19:22, “But when the young man heard this statement, he went away grieving; for he was one who owned much property.”

Mark 10:22, “But at these words he was saddened, and he went away grieving, for he was one who owned much property.”

In Luke’s Gospel, “**he became very sad**,” uses PERILUPOS, which is only used 5 times in the NT, and only in the Synoptic Gospels. It describes Jesus’ anguish in the Garden of Gethsemane in **Mat 26:38; Mark 14:23**, it describes Herod’s anguish in beheading John the Baptist at the request of his step-daughter Salome in **Mark 6:26**, and in our passages, it describes the young man’s anguish in the choice between holding on to his material possessions and following Jesus, **Luke 18:23-42**. Of which he chose the former because, “**he was extremely rich**,” which uses the Imperfect, Active, Indicative of the Verb EIMI, “to be or is,” with the Adverb SPHODRA, “greatly, exceedingly, excessively, etc.,” and the Noun PLOUSIOS that means, “rich or wealthy,” and has the idea of “the fullness of material possessions,” which we have noted in **Luke 6:24; 12:16; 14:12; 16:1, 19, 21, 22**, and will in **Luke 18:25; 19:2; 21:1**.

So, we see with this young man that He not only had wealth, but his wealth had him. He was rich in material possessions, yet spiritually impoverished. Jesus was calling the man to show the kind of faith that relinquishes this life in exchange for eternal life. The Lord required the man to lay down the things of this world, so that he might have salvation through Christ Jesus. The fact is, Jesus Christ is so big that we cannot hold on to Him and the world at the same time. Jesus displaces all the world’s treasures, so that He alone will be adored, trusted, and obeyed.

1 Tim 6:17, “Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy.”

James 1:10-11, “And the rich man is to glory in his humiliation, because like flowering grass he will pass away. ¹¹For the sun rises with a scorching wind and withers the grass; and its flower falls off and the beauty of its appearance is destroyed; so too the rich man in the midst of his pursuits will fade away.”

2 Cor 8:9, “For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich.”

Eph 2:4, “But God, being rich in mercy, because of His great love with which He loved us, ⁵even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), ⁶and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, ⁷so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.”

James 2:5, “Listen, my beloved brethren: did not God choose the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him?”

Unfortunately, the young man’s response to Jesus’ mandate reveals that his possessions were his god. As such, he broke the first commandment, **“You shall have no other gods before me,” Ex 20:3**, along with the first four vertical commandments, which speak of man’s relationship with God. Confronted with making such a decision, he walked away from Jesus in sorrow, unwilling to receive the eternal life about which he had inquired. His visible response to Jesus showed that Jesus knew his heart and his love of wealth.

Remember, initially the young man was enthusiastic when he asked Jesus about how to gain eternal life. But when Jesus gave him a new mandate to follow, he left in sorrow and distress. By his own choice he turned his back on Jesus and went back to his worldly possessions; his beautiful home, pleasures, acres of farm, forest, and pasture, and the power and position his wealth gave him inside of Satan’s cosmic system. But in so doing, he broke the first of the 10 Commandments, as well as the greatest commandment of all to **“Love the Lord your God with all your heart, and with all your soul, and with all your mind,” Mat 22:37; Deut 6:5**, as well as the 2nd greatest commandment in **Mat 22:39; Lev 19:18, “You shall love your neighbor as yourself.”**

Having many or great possession, his great problem was that “his possessions possessed him.” He was very rich, but he went away very sorrowful because in the end, he lost everything, because gold was his god, and self was his love.

As such, his response to Jesus’ mandate was tragic; gloom spread visibly across his face and he left sorrowing. He did not even challenge what Jesus had to say, nor did he question His authority to say it, because when he heard the truth, he knew it and he knew his own heart did not want to have this kind of obedience and sacrifice.

Given the perplexity that this young man was under, even though he made the wrong decision at this time, hopefully later on in his life, he recalled this episode and came to believe in Jesus as his Savior / Messiah / King. It was not that he had much property; rather, the property had him. He was enslaved to what should have been his servant. The price was too great and his love for the world’s goods prevailed. As in the Parable of the Sower, his love for earthly possessions choked out the seed, **Luke 8:11-15; Mat 13:22, Mark 4:19**. He rejected the love of the One who alone can impart true riches to him and us all.

Luke 8:14, “The seed which fell among the thorns, these are the ones who have heard, and as they go on their way they are choked with worries and riches and pleasures of this life, and bring no fruit to maturity.”

Mat 13:22, “And the one on whom seed was sown among the thorns, this is the man who hears the word, and the worry of the world and the deceitfulness of wealth choke the word, and it becomes unfruitful.”

Mark 4:19, “But the worries of the world, and the deceitfulness of riches, and the desires for other things enter in and choke the word, and it becomes unfruitful.”

We have to ask ourselves, “What perplexes me about my relationship with God and Jesus Christ?” If there is something in the way of your full relationship with Him, you need to separate from it, either mentally or literally, so that you have the fullest relationship possible with Him.

“He kept what he had, losing nothing, but he goes away “sad.” Beloved, this man’s reaction dramatizes the life choice of so many people today who look at their possessions, look at Jesus, and choose their possessions. They walk away with an inexplicable sadness. Their possessions do not satisfy them anymore, but they cannot let them go—which is how we know their possessions have become idols. They are sad with it, but they must have it! So many people waste away like Gollum from Lord of the Rings, stroking their “Precious” and dying from it!” (Christ-Centered Exposition - Exalting Jesus in Luke.)

Vs. 24

Luke 18:24, “And Jesus looked at him and said, “How hard it is for those who are wealthy to enter the kingdom of God!”” Compare Mat 19:23; Mark 10:23.

Here, Jesus “**looked at him,**” EIDON AUTOS that means He, “saw, perceived, look at, etc.,” the young man. The Greek also has, GINOMAI with PERILUPOS once again, telling us that Jesus knew that “he became very sorrowful, very sad, deeply grieved, anguished, or exceedingly sorrowful.” As we noted in the previous verse, Jesus knew his heart of perplexity that led to a defeated soul of sorrow. Jesus, from His deity, knew his heart and from His humanity, saw and understood this man’s sorrow. The young man was visibly grieved in his face and body language.

Seeing the young man make the wrong decision led Jesus to then say, “**How hard it is for those who are wealthy to enter the kingdom of God!**” The Greek uses the Adverb DUSKOLOS, “hardly or with difficulty,” that is only used in these three parallel passages, along with the Verb ECHO and CHREMA for “having riches or money,” with the underlying thought of that which is desired. “**To enter the Kingdom of God,**” is EIS HO BASILEIA HO THEOS EISPOREUO, “go in or enter” in the Present, Middle/Passive Deponent, Indicative for current reflexive action.

Jesus is saying it will be hard for those who have worldly wealth to come to faith in the Person and Work of our Lord Jesus Christ for salvation. Because they are so preoccupied with the things of this world, they will not want to give them up, (either mentally or physically), in order to follow Jesus Christ.

Because, the Jewish people believed that riches were a manifestation of God’s blessing on one’s life, which it can be, it was a shock to the disciples to hear Jesus say these things. In Mark’s Gospel, in **vs. 24**, when Jesus said these words, He also noticed that the disciples where “amazed,” at this statement.

Mark 10:24, “The disciples were amazed at His words. But Jesus answered again and said to them, “Children, how hard it is to enter the kingdom of God!””

The Greek word for “**amazed**” is THAMBEO, “to be astounded, astonished, or amazed,” cf. **Mark 1:27; 10:32**. It basically describes one’s reaction of amazement from seeing something, but it can also be used for a reaction of fear. Nevertheless, Jesus reminded them that it is hard to enter the Kingdom of God when someone is so ingrained in the fabric of Satan’s cosmic system, especially worldly material riches.

“The Psalmist warned, “If riches increase, set not your heart upon them” (Psalm 62:10). The danger of riches was illustrated earlier by Jesus in His Parable of the Rich Fool (Luke 12:16-21). This man was so rich that he tore down his barns to build larger ones to hold his crops. His perspective towards the rest of his life was to “take... ease, eat, drink, and be merry” (Luke 12:19). God said to him, “Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?” (Luke 12:20). Jesus’ conclusion of this parable was, “So is he that layeth up treasure for himself, and is not rich toward God” (Luke 12:21). This was a good description of the rich young ruler who was not rich before God.” (Complete Biblical Library Commentary).

c. Salvation is possible only by God, vs. 25-27.

Vs. 25

Luke 18:25, “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.”

The parallels in **Mat 19:24; Mark 10:25**, are virtually identical. Here, Jesus used a proverb to show the difficulty, better impossibility, facing those who trust in their riches.

“**For it is easier,**” in the Greek is EUKOPOS GAR EIMI, where the Comparative Adjective EUKOPOS, “easy,” used in all three Gospels, gives the impression of work done “without effort” or “with ease.” It is commonly used when setting up a contrast between one thing and another, as it is here.

We noted this word in **Luke 16:17**, “**But it is easier for heaven and earth to pass away than for one stroke of a letter of the Law to fail.**” That was a simple contrast between heaven and earth passing away and the Law remaining intact.

The last application of this word in the NT, is similar to our current application. In the parallel passages of **Mat 9:5; Mark 2:9; Luke 5:23**, for the account of healing the paralytic, Jesus asked, “**Which is easier, to say, “Your sins have been forgiven you,” or to say, “Get up and walk?”**” In both applications, Jesus made the point that with God it is not a matter of one condition being easier than the other, for God can just as well forgive sins as He can heal. And He can just as easily make a camel pass through a needle’s eye as He can allow heavenly entrance for a rich man, for with God all things are possible, as we will note in **vs. 27**.

Our contrast begins with, “**a camel,**” KAMELOS. Other than used in this comparison and the description of John the Baptist’s clothing, **Mat 3:4; Mark 1:6**, it is used in **Mat 23:34**, for another teaching analogy, **Mat 23:24**, “**You blind guides, who strain out a gnat and swallow a camel!**”, when Jesus rebuked the Pharisees for their arrogance and legalistic teaching, that they did not even apply to themselves.

In the comparison, we see that this camel would, “**go through the eye of a needle,**” DIA TREMA, “opening, hole, point, or aperture” (Mark uses the Noun TRUMALIA, “hole or eye of a needle”), BELONES, “a surgeon’s needle,” only used by Luke (who was a doctor), in this analogy. Matthew and Mark used HO RHAPIS, “a sewing needle.”

Some have speculated that this “eye of the needle” was a small gate in Jerusalem, but scholars believe the small gates were not created until the Fourth Century A.D. Nevertheless, the picture is one of the largest animals passing through the smallest opening. The important fact is that Jesus used the hyperbole expression to explain the difficulty involved in the salvation of a rich person. Interestingly, “*The Islamic Scriptures of the Koran used this same figure of speech, while the writers of the Talmud (Third Century A.D.) used the figure of an elephant going through the eye of a needle.*” (Complete Biblical Library Commentary)

The contrast between the camel is, “**than for a rich man to enter the kingdom of God,**” E PLOUSIOUS EIS HO BASILEIA HO THEOS EISERCHOMAI.

In context, “rich man” is qualified as a rich man who trusts in riches, because there are many prosperous people who have found eternal life in Jesus, but it can only be done through humble, obedient submission to the Lord, **James 1:9-10**.

James 1:9-10, “**But the brother of humble circumstances is to glory in his high position; ¹⁰and the rich man is to glory in his humiliation, because like flowering grass he will pass away.**”

Therefore, Jesus used the largest animal common in Palestine and the smallest known opening to illustrate the truth He was teaching. Even though this is an impossible situation, it does not disparage God. It is an exaggerated illustration to create a sense of shock and awe in the hearers’ thoughts, to hopefully produce a strong reaction from them, which it did, as noted in the next verse.

Vs. 26

Luke 18:26, “**They who heard it said, “Then who can be saved?”**”

The parallels of Matthew and Mark speak to the astonishment of the disciples at the previous statement.

Mat 19:25, “**When the disciples heard this, they were very astonished and said, “Then who can be saved?”**”

Mark 10:26, “**They were even more astonished and said to Him, “Then who can be saved?”**”

“**Astonished**” is the Verb EKPLESSO that means, “Be amazed, overwhelmed, strike with astonishment. It is a compound word from EK, “out of,” and PLESSO, “strike.” It comes to mean, “knocked out of their senses.” We could say, “He blew their minds.” It denotes a profound reaction associated with shock, bewilderment, and perplexity. It is used exclusively in reference to the teachings and activities of Jesus and the effect it had upon those

who observed and heard Him, **Mat 7:28; Mark 6:2. Mark 1:22; 7:37**, where they were “beyond measure” or “overwhelmed” with astonishment, cf. **Mat 13:54; 19:25; Mark 10:26; 11:18; Luke 2:48; 4:32; 9:43**.

Mark 1:22, “They were amazed at His teaching; for He was teaching them as one having authority, and not as the scribes.”

Therefore, after hearing Jesus’ analogy, the disciples were shocked and asked Jesus “**Then who can be saved,**” KAI TIS DUNANMAI, “be able, have power to, have capacity for, etc.,” SOZO, in the Aorist, Active, Infinitive for “be saved, kept safe, preserved, rescued, made well, etc.” Here it means “salvation,” from spiritual death that implies escape from judgment due to sin, **Rom 5:9; Eph 2:5; Heb 7:25**.

Rom 5:9, “Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. ¹⁰For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.”

Eph 2:5, “Even when we were dead in our transgressions, He made us alive together with Christ (by grace you have been saved).”

Heb 7:25, “Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.”

God the Father and God the Son are the agents of our salvation, **1 Cor 1:21; 1 Tim 1:15; 2 Tim 1:9; 2:3-4; Titus 3:5**.

1 Cor 1:21, “For since in the wisdom of God the world through its wisdom did not come to know God, God was well-pleased through the foolishness of the message preached to save those who believe.”

2 Tim 1:9, “Who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity.”

Titus 3:5, “He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit.”

1 Tim 1:15, “It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all.”

1 Tim 2:3-4, “This is good and acceptable in the sight of God our Savior, ⁴who desires all men to be saved and to come to the knowledge of the truth.”

As we have seen throughout our studies, salvation requires faith and is not from a system of works / human good deeds, **Acts 16:30-31; 1 Cor 1:21; 3:15; Eph 2:8; Heb 7:25**.

1 Cor 3:15, “If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire.”

Heb 7:25, “Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.”

Remember, the Jewish leaders taught that riches were a sign of God’s blessing from **Deut 28:1-8; 1 Chron 29:12**. But this reference tells us God will bless His people for their obedience. It did not mean that all rich people were blessed of God, while the poor were cursed of God. In fact, Job refuted this when he asked in **Job 21:7, “Why do the wicked still live, continue on, also become very powerful?”** So too do the Psalms, **Psa 73:12**, cf. **34:6**, and an understanding of **Hebrews 11**. Neither poverty nor wealth is a prerequisite to entering the Kingdom.

Therefore, having created a ripe environment for learning from this “mind blowing statement,” Jesus now addresses

their shocked response, as He reminds them that God is able to do all things!

Vs. 27

Luke 18:27, “But He said, “The things that are impossible with people are possible with God”.”

Paralleled in **Mat 19:26; Mark 10:27**, Jesus responds to the disciples’ reaction and question, **“The things that are impossible with people are possible with God.”**

Mat 19:26 states, **“And looking at them Jesus said to them, “With people this is impossible, but with God all things are possible”.”**

Mark 10:27 states, **“Looking at them, Jesus said, “With people it is impossible, but not with God; for all things are possible with God”.”**

As we had a contrast between Camels going through the eye of a needle and rich men entering heaven, Jesus once again uses a contrast of things that are impossible for man to do that are possible for God to do.

The first half of this passage in Luke’s Gospel reads, **“The things that are impossible with people,”** HO ADUNATOS, (“powerless, weak, or impossible), PARA ANTHROPOS. All three Gospels use the Adjective ADUNATOS translated, “impossible,” but could better be translated “powerless to do,” to emphasize the point more that man cannot save himself through his good works / keeping the Law, like this young man thought was possible, as apparently the disciple did too, at this time.

ADUNATOS is only used 10 times in the NT means, “unable to do somethings,” that is, they are without strength or are powerless. It is made up from the Negative prefix “A” and the Verb DUNAMAI that means, “be able, have power to do, have capacity for.” Therefore, with the negative prefix it means, “unable to do, incapable of, without power, having no capacity for, etc.” This is in reference to anyone saving himself, which we are powerless to accomplish.

Rom 8:3, “For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh.”

Heb 11:6, “And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.”

In the second half we have, **“are possible with God,”** DUNATOS PARA HO THEOS EIMI.

As noted above Matthew states it as, **“but with God all things are possible,”** PARA DE THEOS PAS DUNATOS.

And Mark states it as, **“but not with God; for all things are possible with God,”** ALLA OUK PARA THEOS, PAS GAR DUNATOS PARA HO THEOS.

“Possible,” is the Adjective DUNATOS that means, “having power, mighty, capable, or possible.” It comes from the Verb DUNAMAI, noted above that means, “be able, have power, have capacity for.”

Luke 1:37, gives us a similar understanding using ADUNATOS, yet regarding all things, not just salvation, **“For nothing will be impossible with God.”** If nothing is impossible with God, then all things are possible with God.

This tells them that God alone can convert this impossibility into reality, as the disciples were reminded of the question the Lord asked of Abraham, **“Is anything too hard for the Lord?”**, **Gen 18:14**; cf. **Job 42:2; Zech 4:6.**

Regarding salvation, the Law is unable, ADUNATOS, to bring salvation and redemption, **Rom 8:3.** The writer of Hebrews echoed this reality, **Heb 10:4 “For it is not possible, (ADUNATOS), that the blood of bulls and of goats should take away sins.”**

Rom 8:3, “For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh.”

In this address, Jesus acknowledged the human impossibility of salvation to highlight the need for God to do what people cannot. Jesus categorically rejected the thought that salvation through human works is possible. If a person is to be saved at all, it must be a Divine supernatural work from God, **John 3:3**.

John 3:3, “Jesus answered and said to him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God”.”

This is a universal truth for all men; rich or poor, and gives hope to all. Human effort will not attain salvation, but God can provide it. As you know, we cannot be good enough. We cannot do enough good deeds to save ourselves. We can only trust God to do something on our behalf to save us from our sins.

Therefore, Jesus perceiving the rich young man’s sorrow used the opportunity to expose the distracting and deluding effects of “approbation lust” through human good works and material wealth. In that, He compared wealthy people to camels and the gate of God’s kingdom to the eye of a needle; in his Gospel, a surgeon’s needle. He used this hyperbole to stress the idea of human impossibility, incapacity and inability, which prompted the disciples who heard this conversation to ask their insightful question. Yet, they did not ask, “How can rich people be saved?” Instead, they correctly understood that all people struggle with the same issue as this young man had, because everyone treasures possessions too much. Even poor people do; sometimes more than others! So, their question made a great point, “If utter devotion to God is the standard of salvation, then no one will ever qualify for it.” With that observation, Jesus reminded them that God is all powerful, all loving, all knowing, just, and righteous. Even though there is no way man can save himself, God is able! He is able to save every member of the human race, which He provided for through the Cross of Jesus Christ, as also demonstrated through Jesus’ resurrection.

The fundamental error of the young man was his misconception that eternal life could be obtained through his own efforts. The way to eternal life is not a matter of human effort but of God’s grace. All must turn their attention to God. He is the God of the impossible. He knows how to turn stumbling blocks into stepping-stones. When a person turns to Him, he finds that the power of God is greater than the power of riches, and nothing is impossible with Him.

d. Prioritize God in your life and receive greater blessings in time and eternity / heaven, vs. 28-30.

These passages are paralleled in **Mat 19:29-30; Mark 10:28-31**, in the same context as Luke’s Gospel but with added promises of blessings.

Vs. 28

Luke 18:28, “Peter said, “Behold, we have left our own *homes* and followed You.”

Simon, who was called “**Peter**,” PETROS, “stone, rock,” and Cephas, the Aramaic word for “rock,” is the one asking this question of Jesus on behalf of all the Apostles. He was part of the closest inner circle of the Apostles to Jesus, along with James and John, and sometimes his brother Andrew. And as here, he was typically the spokesperson for the Apostles, or at least took it upon himself to play that role, as we have seen throughout Luke’s Gospel.

The twelve Apostles of Jesus’ ministry include, **Luke 6:14-16, “Simon, whom He also named Peter, and Andrew his brother; and James and John; and Philip and Bartholomew; ¹⁵and Matthew and Thomas; James *the son of Alphaeus*, and Simon who was called the Zealot; ¹⁶Judas *the son of James*, and Judas Iscariot, who became a traitor.”**

Here, we have Peter either whining about his situation or doubting that he made the right choice in light of the dialog with the Rich Young Ruler and Jesus’ response about the “eye of the needle.” As was stated previously, “**Then who can be saved?**” Sometimes we doubt if it is all worth it, to follow Jesus. But we are reassured here, and time and time again in Scripture that it is, by a long stretch.

Peter stated, **“We have left our own homes.”** First off, this passage does not have “homes,” OIKOS, in the Greek, which makes this a greater abandoning for the sake of following Jesus. Rather than just leaving their houses behind, they left all behind. The Greek states, APHIEMI, “let go or leave,” HO IDIOS, “one’s own, private, or peculiar to oneself.” Therefore, they left their families, businesses, relationships, communities, positions, authorities, wealth, etc., for the sake of following Jesus. We could better say, “they left all that was theirs,” in regard to their earthly lives.

Peter states why they left those things behind, to **“follow You,”** AKOLOUTHEO SU. AKOLOUTHEO ἀκολουθέω is in the Aorist, Active, Indicative to view the entirety of the action as a fact of reality. It means, “follow, accompany, or to cleave steadfastly to one.” It is the same word used in **vs. 22**, for Jesus’ invitation to the Rich Young Ruler, which he rejected, and we will see it again in **vs. 43**, for the healed blind man who accepts the invitation. In our passage, the Apostles left everything behind and accepted the invitation to follow Jesus, so what is in it for them?

In **Luke 5:11**, we saw Peter, Andrew, James, and John leaving all behind to follow Jesus, **“When they had brought their boats to land, they left everything and followed Him.”**

Remember, in order to follow Jesus, it sometimes will include leaving everything behind, especially the sinful things of your past life, but it does not mean you have to sell all and leave all things behind physically, as we noted above in the story of the Rich Young Ruler. That is because it can also mean to leave them behind mentally. That means the things of this world, Satan’s cosmic system, are not the priority in your life, but Jesus is. You have the mental attitude that if you lose material things, it is God’s will and you are content with that, and if you retain material things, they do not overwhelm your soul where you minimize God and His Word in your life. It also means to place God as your number one priority in life over all things including your family, your house, your job, etc.

Luke 14:26, “If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple.”

Matthew 10:37, “He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me.”

This mental attitude that leads to action in life, is part of our Royal Priesthood to God and man, cf. **Deut 33:9-10**, just as Levi was the priesthood to God and Israel.

Matthew added that Peter also asked Jesus, **“what then will there be for us,”** which elicited Jesus’ response in **Mat 19:28**, with a great promise of blessing specifically for the Apostles, **“And Jesus said to them, “Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel”.”**

This **“regeneration,”** (PALINGENESIA, “new birth, rebirth, or regeneration,” only used here and **Titus 3:5**), speaks of the restoration of planet earth after the Lord’s 2nd Advent when He establishes His Millennial reign.

Jesus also made this promise to the believing Apostles when they were quarreling about who was the greatest among them, **Luke 22:28-30, “You are those who have stood by Me in My trials; ²⁹and just as My Father has granted Me a kingdom, I grant you ³⁰that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel.”**

John saw the fulfillment of this promise in his visions recorded in the book of Revelation of the 24 thrones of the elders in the heavenly state, **Rev 3:21; 4:4; 11:16; 20:4a**. Specifically for the Apostles, excluding Judas Iscariot and including Paul, they will sit on 12 thrones judging the 12 Tribes of the nation of Israel during the Millennial Reign and into eternity.

Vs. 29

Luke 18:29, “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.””

Here, Jesus makes a universal promise to all believers who have this mental attitude and action in their lives by stating **“there is no one,”** the Present, Active, Indicative of EIMI with the Substantive Numeral OUDEIS, from OU DE HEIS that means, “not even one, or not one or no one.”

The mental attitude and action of what is left behind is now expanded by Jesus to include, **“who has left,”** HOS APHIEMI, **“house,”** OIKOS, **“or wife,”** E GUNE, **“or brothers,”** E ADELPHOS, **“or parents,”** E GONEUS **“or children,”** E TEKNON. So, this list is speaking of your home and family members, yet other material possessions can be included based on the story of the Rich Young Ruler and other passages.

Jesus is speaking of the sacrifices His people may make in order to follow Him. As such, Jesus must be the first priority in your life before any of these things, as those things should be placed in lower priority in your life, **“for the sake of the kingdom of God,”** HENEKA, “because of, on account of, or by reason of,” HO BASILEIA HO THEOS.

Mat 19:29 says, **“For my name’s sake,”** while **Mark 10:29** says, **“For my sake, and the Gospel’s.”** These are complementary statements which can be added to Luke’s statement, **“For the sake of the kingdom of God.”** Therefore, we are to place our earthly lives in lesser priority than our spiritual lives for the sake of the Kingdom of God.

This does not mean you give up these things so that you can be saved and go to heaven. It is not a works for salvation message. It means you give up these things or place them in lesser priority than God, so that you can serve God with your spiritual gift, in the ministry He has designed for you, with the effect He has preordained you to have in the exercise of your gift in that ministry, **1 Cor 12:4-6.** Therefore, we do not give up these things to be saved, we give them up to serve our Lord.

It also means to study the Word of God faithfully and apply it in your life consistently, so that you are able to execute the spiritual life God has given to you by furthering the Gospel of Jesus to those who are without salvation along with providing for the Word of God to be taught to believers. Therefore, **“For the sake of the kingdom of God,”** means your active participation in providing for the teaching of the Gospel to the unbeliever and the Word of God to believers, (i.e., the body of Christ), so that the Kingdom of God, the Body of Christ, grows and is edified.

Vs. 30

Luke 18:30, “Who will not receive many times as much at this time and in the age to come, eternal life.”

This is a promise of blessing and reward for time and eternity, just as the exhortation in **Mat 6:33**, states, **“But seek first His kingdom and His righteousness, and all these things will be added to you.”** It is a promise that we will receive much, much, more than what we give up.

This is a specific promise to all believers that they, **“will receive many times more,”** APOLAMBANO POLLAPLACION, “manifold, many times more, etc.,” only used here and **Mat 19:29**, compared to what they gave up.

Mark quotes Jesus as saying the amount received in blessings will be **“one hundred times”** greater in **Mark 10:30**, and also gives a listing of the types of blessings, **“houses and brothers and sisters and mothers and children and farms.”** He added **“sisters and farms”** to enhance the blessings of increased family and businesses. Therefore, those who sacrifice to follow Christ will be rewarded both in this world and the next many times more than what they gave up mentally or physically.

This reminds us of the passages that exhort the believer by stating “he who believes in Jesus will not be disappointed,” **Isa 28:16; Rom 9:33; 10:11; 1 Peter 2:6.**

Rom 9:33, “Just as it is written (Isa 28:16), “Behold, I lay in Zion a stone of stumbling and a rock of offense, and he who believes in Him will not be disappointed”.”

This promise of blessings may be literal during your time here on earth, but is also prophetic as to what you will receive in the eternal state. First, you will have many more members of your family here on earth because you are now part of the “Royal Family of God,” where every member of the Body of Christ is now part of your earthly and eternal family for you to socialize with and enjoy. In addition, just as Jesus did not have His own home to lay His head, **Mat 8:20; Luke 9:58**, He always had a place to lay His head, socialize with people, and have food to eat and drink. He never was in want or need.

Notice the hard sayings of Jesus regarding those that would follow Him in **Luke 9:57-62**, “As they were going along the road, someone said to Him, “I will follow You wherever You go.” ⁵⁸And Jesus said to him, “The foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay His head.” ⁵⁹And He said to another, “Follow Me.” But he said, “Lord, permit me first to go and bury my father.” ⁶⁰But He said to him, “Allow the dead to bury their own dead; but as for you, go and proclaim everywhere the kingdom of God.” ⁶¹Another also said, “I will follow You, Lord; but first permit me to say good-bye to those at home.” ⁶²But Jesus said to him, “No one, after putting his hand to the plow and looking back, is fit for the kingdom of God”.”

In all, Jesus was emphasizing the fact that following Him would mean some form of loss in the worldly senses, yet as we noted in our passage, it also means even greater gain than what you lost. So, the message is, are you prepared for the all-out abandonment of this worldly life in order to follow Jesus. If so, you will be blessed with many times more than what you gave up to do so.

2 Cor 6:10, “As sorrowful yet always rejoicing, as poor yet making many rich, as having nothing yet possessing all things.”

Mark also adds Jesus’ warning, “**along with persecutions**,” which would only occur in time and not in eternity. This is the warning that following Jesus will have its difficulties. It will not all be a “bed of roses,” as they say. When we faithfully follow Jesus, we will be persecuted by Satan and his cosmic system from time to time. Therefore, it should be part of our expectations in this life. Yet, when we enter the eternal life, those things will all pass away along with sin and Satan. And any suffering that we endure will be a cause for God to bless us even more so in time and eternity, **1 Cor 3:10-15; Rev 2-3**.

Then we have, “**at this time and in the age to come, eternal life**.” Matthew quotes Jesus as stating, “**and will inherit eternal life**,” which is in keeping with the promise to the Israelites, that Church Age believers also receive. In Luke’s Gospel, we see both our earthly life being blessed, “**at this time**,” EN HO HOUTOS KARIOS, “time, season, or opportunity,” and our life in the eternal states, “**and in the age to come, eternal life**,” KAI EN HO AION HO ERCHOMAI AIONIOS ZOE. Therefore, we will be blessed by God both in time and eternity when we have the mental attitude and actions of all out abandonment of this earthly life inside of Satan’s cosmic system, in order to pursue Jesus Christ and bring the Gospel and His Word to others in this world.

This also alludes to the rulership and authority the believer can have in the heavenly state, as the Apostles will have their thrones of authority in heaven, the Church Age believer is promised to have various forms of authority in heaven, such as ruling angels, **1 Cor 6:3**, or being in authority over a number of cities, **Luke 19:17-19**.

Luke 19:17-19, “And he said to him, ‘Well done, good slave, because you have been faithful in a very little thing, you are to be in authority over ten cities.’ ¹⁸The second came, saying, ‘Your mina, master, has made five minas.’ ¹⁹And he said to him also, ‘And you are to be over five cities’.”

Other promises of blessings from our Lord, especially in heaven are found in the 7 letters to the 7 Churches in **Revelation 2-3**.

To the Church at Ephesus Jesus wrote, **Rev 2:7**, “He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life which is in the Paradise of God.”

To the Church at Smyrna Jesus wrote, **Rev 2:10-11**, “Do not fear what you are about to suffer. Behold, the devil is about to cast some of you into prison, so that you will be tested, and you will have tribulation for ten days.

Be faithful until death, and I will give you the crown of life. ¹¹He who has an ear, let him hear what the Spirit says to the churches. He who overcomes will not be hurt by the second death.”

To the Church at Pergamum Jesus wrote, **Rev 2:17**, “**He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give some of the hidden manna, and I will give him a white stone, and a new name written on the stone which no one knows but he who receives it.”**

To the Church at Thyatira Jesus wrote, **Rev 2:26-28**, “**He who overcomes, and he who keeps My deeds until the end, to him I will give authority over the nations; ²⁷and he shall rule them with a rod of iron, as the vessels of the potter are broken to pieces, as I also have received authority from My Father; ²⁸and I will give him the morning star.”**

To Sardis Jesus wrote, **Rev 3:5**, “**He who overcomes will thus be clothed in white garments; and I will not erase his name from the book of life, and I will confess his name before My Father and before His angels.”**

To the Church at Philadelphia Jesus wrote, **Rev 3:10-12**, “**Because you have kept the word of My perseverance, I also will keep you from the hour of testing, that hour which is about to come upon the whole world, to test those who dwell on the earth. ¹¹I am coming quickly; hold fast what you have, so that no one will take your crown. ¹²He who overcomes, I will make him a pillar in the temple of My God, and he will not go out from it anymore; and I will write on him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God, and My new name.”**

To the Church at Laodicea Jesus wrote, **Rev 3:21-22**, “**He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne. ²²He who has an ear, let him hear what the Spirit says to the churches.”**

Finally, Matthew and Mark added the following passage after this promise from Jesus in **Mat 19:30; Mark 10:31**, “**But many *who are* first will be last, and the last, first.”** Luke used this exhortation in **Luke 13:30**, in the context of entering the kingdom of God through the “narrow gate,” (i.e., faith alone in Christ alone), which is another type of analogy as the “eye of the needle” in our chapter. In addition, Matthew used it again for Jesus’ teachings in **Mat 20:1-16**, in the context of rewards in the eternal state. In all it means that those who are held on high inside of Satan’s cosmic system, like the Pharisees of Jesus’ day, or anyone who operates on arrogance motivated by approbation lust, will be last in the Kingdom of God, assuming they are a believer. Yet, those who have a humble heart and have abandoned, either mentally or physically, the lustful desires of this world in order to follow Jesus faithfully, will be blessed more so in the eternal state.

“We must forsake our lives if we are to gain our lives. When we deny ourselves then we find ourselves and the kingdom of God / eternal life!” (Christ-Centered Exposition.)

22. Concerning His death, another prophecy of His crucifixion, Luke 18:31-34.

This section is paralleled in **Mat 20:17-19; Mark 10:32-34**. Both of those accounts tell us that Jesus gave the disciples this prophecy while “going up to Jerusalem,” which was the last time He would travel there.

After Jesus exhorted the Apostles and all believers in the previous section regarding rewards and blessings in time and eternity, which are achieved if we follow Jesus, He now speaks once again of His final mission that would include much persecution, suffering, and even death, but also resurrection to eternal glory. Therefore, we see that to “follow Jesus” means to follow His examples, including His sacrifice for all of mankind, knowing of the blessing of our eternal resurrection to glory, once our work is completed.

As noted, Jesus once again speaks of His crucifixion. This is the seventh prediction of His suffering and death and gives the most detail, cf. **Luke 5:35; 9:22, 43-45; 12:50; 13:31-33; 17:25**.

Luke 18:31, “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”.”

In this scene, Jesus pulls aside the twelve Apostles to exclusively give them this prophecy. In His teaching, He refers to “**all the things written by the prophets,**” PAS HO GRAPHO DIA HO PROPHETES. This means the books of the OT written by the prophets, which excludes the Torah, (the first five books called the Law), and the poetical books, even though they too spoke of and foreshadowed the coming of the Messiah.

All the prophecies of the prophets about the Christ’s 1st Advent, “**will be accomplished,**” the Future, Passive, Indicative of TELEO, “completed, finished, or performed.” Jesus would fulfill all the prophecies of His 1st Advent, just as noted in **Luke 22:37; John 19:30.**

Luke 22:37, “For I tell you that this which is written must be fulfilled in Me, ‘AND HE WAS NUMBERED WITH TRANSGRESSORS’; for that which refers to Me has its fulfillment.”

John 19:30, “Therefore when Jesus had received the sour wine, He said, “It is finished!” And He bowed His head and gave up His spirit.”

All three Gospel accounts have, “**the Son of Man,**” HUIOS HO ANTHROPOS, as the One these things will happen to, which emphasizes His humanity as the son of Adam and also as the son of David.

Even after His resurrection, Jesus had to remind the Apostles about the OT prophecies concerning Him, which He accomplished, **Luke 24:44-46.**

Vs. 32

Luke 18:32, “For He will be handed over to the Gentiles, and will be mocked and mistreated and spit upon.”

In this passage we have four abuses prophesied about Jesus that would be fulfilled.

1) The first part of this prophecy is that “**He will be handed over to the Gentiles,**” which uses the Future, Passive, Indicative of the Verb PARADIDOMI, “to be handed over or delivered up,” with the Dative case of HO ETHNOS, “nation, people, heathens, pagans, or Gentiles.” Here, it refers to the non-Jewish people who were in power at the time; the Romans. It is a prophecy of being turned over by the Jewish leaders to the Romans that would result in His crucifixion.

Remember, Luke was initially writing to a gentile audience and therefore showed the Gentiles accountability in the crucifixion of Jesus. Matthew and Mark pointed out that He was first condemned by the chief priests and scribes, **Mat 20:18; Mark 10:33**, as did Peter, to emphasize the Jews accountability for the death of Christ, **Acts 2:22, 23, 36; 3:13-15; 4:10.**

2) The second part of this prophecy is that He, “**will be mocked,**” the Future, Passive, Indicative of the Verb EMPAIZO, “mocked, ridiculed, scorn, etc.”

Of the 13 occurrences of EMPAIZO in the NT, all occur in the Synoptic Gospels. It is used for this prophecy in all three Gospels and predominately for the suffering Jesus incurred just prior to and during His time upon Cross, **Mat 20:19; 27:29, 31, 41; Mark 15:20, 29-32; Luke 18:32; 22:63; 23:11, 36-37.** It is only used otherwise in **Mat 2:16; Luke 14:29.** In this, and the ones to follow, we see both Jews and Gentiles performing these abuses towards Jesus.

Luke 22:63, “Now the (*Jewish*) men who were holding Jesus in custody were mocking Him and beating Him.”

Luke 23:11, “And Herod with his soldiers, after treating Him with contempt and mocking Him, dressed Him in a gorgeous robe and sent Him back to Pilate.”

Mat 27:29, “And after twisting together a crown of thorns, they put it on His head, and a reed in His right

hand; and they knelt down before Him and mocked Him, saying, “Hail, King of the Jews!””

Mat 27:31, “After they (*the Roman soldiers*) had mocked Him, they took the scarlet/purple robe off Him and put His own garments back on Him, and led Him away to crucify Him.”

Mat 27:41, “In the same way the chief priests also, along with the scribes and elders, were mocking Him and saying, ⁴²“He saved others; He cannot save Himself. He is the King of Israel; let Him now come down from the cross, and we will believe in Him. ⁴³“HE TRUSTS IN GOD; LET GOD RESCUE Him now, IF HE DELIGHTS IN HIM; for He said, ‘I am the Son of God’.” ⁴⁴The robbers who had been crucified with Him were also insulting Him with the same words.” Cf. **Luke 23:39**.

Luke 23:36-37, “The (*Roman*) soldiers also mocked Him, coming up to Him, offering Him sour wine, ³⁷and saying, “If You are the King of the Jews, save Yourself!””

3) The third part of this prophecy is that He will be, “**mistreated**,” is the Future, Passive, indicative of the Verb HUBRIZO, “treat disgracefully, be insolent towards, mistreated, abused, or insulted.” It means “to run riot,” especially “in the use of superior strength or power, or in sensual indulgence” Thus, it can mean “to mistreat, insult, or treat shamefully,” yet with the meaning of the physical aspect of mistreatment, as Jesus was. This would include the beatings, mockery, and spitting which He received.

It is only used 5 times in the NT. In **Mat 22:6**; **Luke 18:32**, for this prophecy. In **Luke 11:45**, for the hurt feels of the Pharisees, and, in **Acts 14:5**; **1 Thes 2:2**, for the mistreatment of Paul and his companions during their missionary journeys.

Therefore, as EMPAIZO above meant the verbal abuse or mistreatment, HUBRIZO means the physical abuse or mistreatment Jesus received.

4) The fourth part of this prophecy is that He will be, “**spit upon**,” the Future, Passive, Indicative of the Verb EMPTUO, “spit upon.” The root word PTUO simply means, “spit.” To “spit on,” someone was a sign of contempt: disdain, disrespect, disapproval, hatred, etc.

It is only used 6 times in the NT, twice for this prophecy, **Mark 10:34**; **Luke 18:32**, and then for the further physical and mental abuse Jesus received in **Mat 26:67**; **27:30**; **Mark 14:65**; **15:19**.

Mat 26:67, “Then they, (*Pharisees and Jewish soldiers*), spat in His face and beat Him with their fists; and others slapped Him.”

Mark 14:65, “Some, (*Pharisees and Jewish soldiers*), began to spit at Him, and to blindfold Him, and to beat Him with their fists, and to say to Him, “Prophecy!” And the officers received Him with slaps in the face.”

Mat 27:30, “They, (*Roman soldiers*), spat on Him, and took the reed and began to beat Him on the head.”

Mark 15:19, “They, (*Roman soldiers*), kept beating His head with a reed, and spitting on Him, and kneeling and bowing before Him.”

Vs. 33

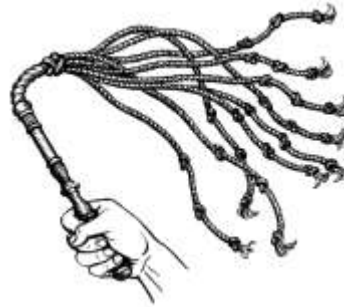
Luke 18:33, “And after they have scourged Him, they will kill Him; and the third day He will rise again.”

In this passage we see three summary actions:

1) “**After they have scourged Him**,” uses the Aorist, Active, Participle of the verb MASTIGOO, *μαστιγῶω* that means, “scourge, whip, flog, beat, or chastise.” In classical Greek, it is generally associated with punishment or discipline, yet used to describe unjustifiable “torment” or “mistreatment.” Nevertheless, it was the normal and legal preliminary to crucifixion.

The Roman scourge was a deadly process using leather thongs on a wooden handle. The thongs had pieces of lead tied to them at various intervals. This whip would cut into one's back and slice it to shreds. As noted above, Pilate scourged Jesus with the hope that the Jews would be satisfied with this degree of punishment so that Jesus could be released, **John 19:1-7**, but they were not.

It is used 7 times in the NT; for this prophecy in **Mat 20:19**; **Mark 10:34**; **Luke 18:33**. In **John 19:1**, for Pilate's fulfillment of this prophecy; in **Mat 10:17**, for a warning to the apostles; and in **Mat 23:34**, for a rebuke of the Pharisees for scourging, killing and crucifying the prophets God sent to them. Finally, it is used in **Heb 12:6**, for God's teaching chastisement, (either discipline or suffering for blessing), for the disciples He loves, which is all believers.



2) **“They will kill Him”** uses the Future, Active, Indicative of the Verb APOKTEINO, “kill or deprive of spiritual life.” It is used over 70 times in the NT. It is used in this prophecy by Mark and Luke, **Mark 10:34**; **Luke 18:33**, while Matthew records that Jesus said **“they will crucify Him,” Mat 20:19**.

Luke first records Jesus prophesying about being killed or crucified in **Luke 9:22**.

Luke 9:22, “The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed and be raised up on the third day.”

There, He also foretold of His resurrection three days later, as He does next in our passage. Later, Jesus will teach about His being killed in the parable of the Vine-growers, **Luke 20:9-18**.

Luke 20:14-15, “But when the vine-growers saw him, they reasoned with one another, saying, ‘This is the heir; let us kill him so that the inheritance will be ours.’ ¹⁵So they threw him out of the vineyard and killed him. What, then, will the owner of the vineyard do to them?”

This parable was more of a warning of God's judgment against the people that crucified Jesus.

In John's Gospel, we see the true heart of the religious leaders of Jesus' day. They wanted to kill him. But because they were not permitted to do so under Roman law, they sent Jesus to the Romans to do their dirty work.

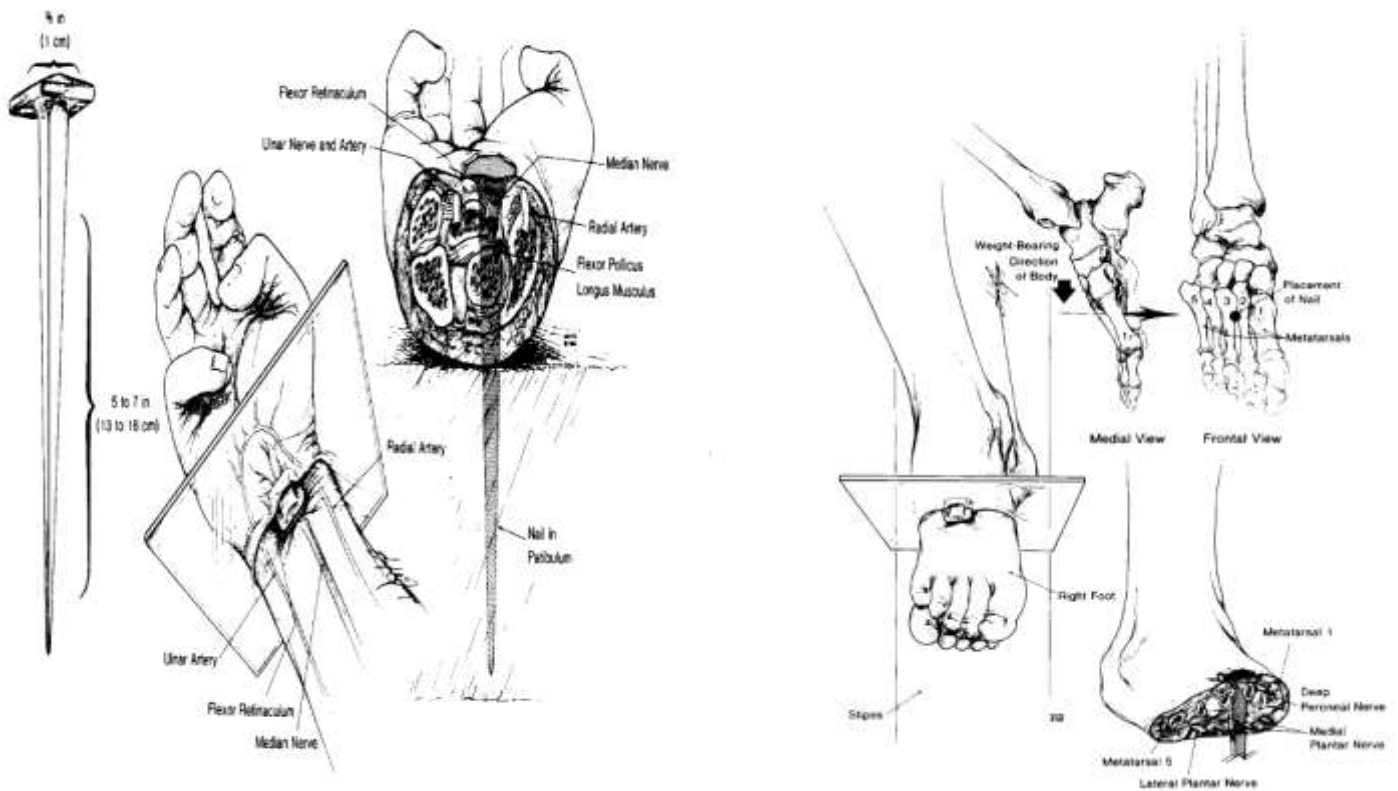
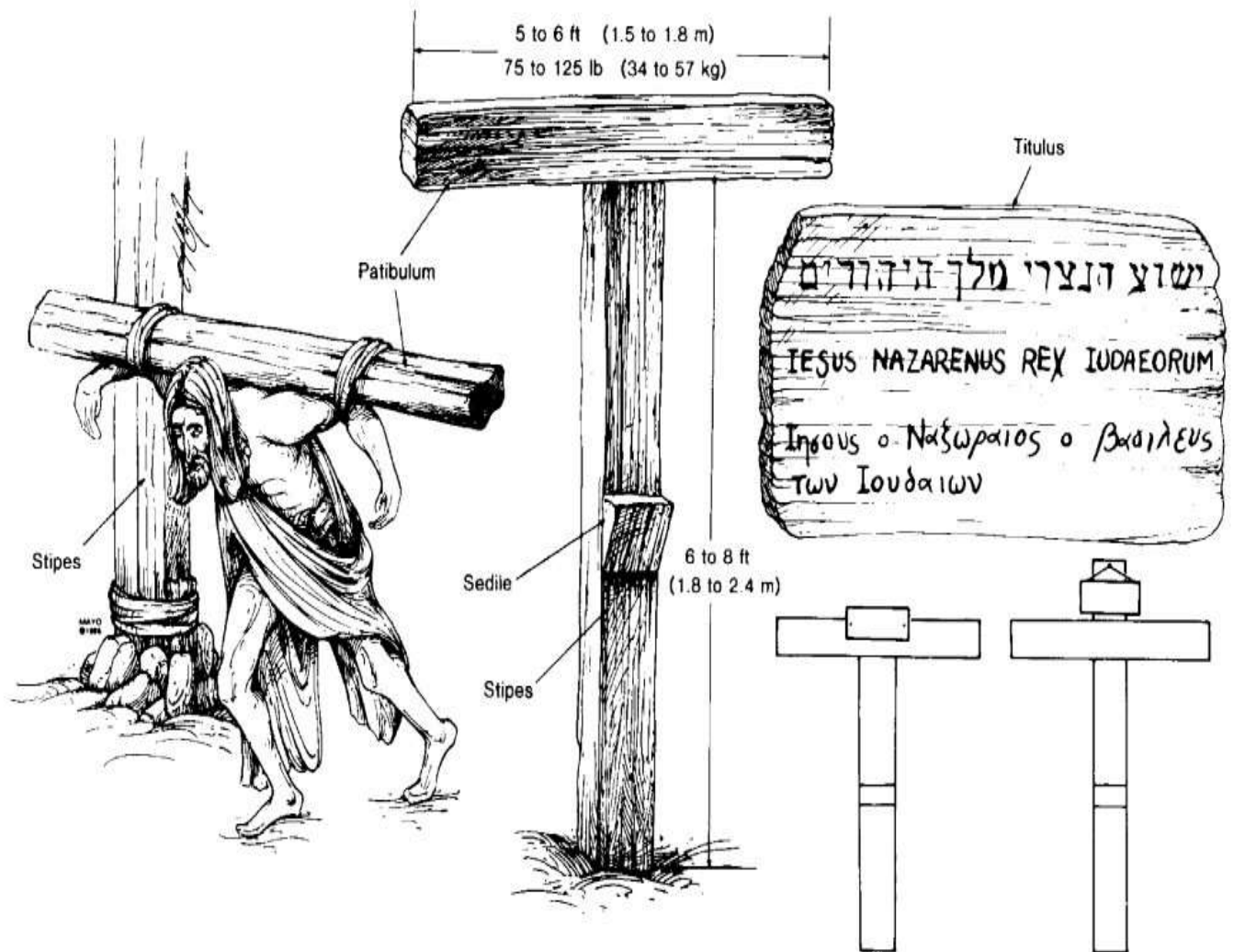
John 18:31, “So Pilate said to them, “Take Him yourselves, and judge Him according to your law.” The Jews said to him, “We are not permitted to put anyone to death.”

After His death and resurrection, Peter put the blame squarely on the Jewish religious leaders for the crucifixion of Jesus Christ.

Acts 3:13-15, “The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified His servant Jesus, *the one whom you delivered and disowned in the presence of Pilate, when he had decided to release Him.* ¹⁴But you disowned the Holy and Righteous One and asked for a murderer to be granted to you, ¹⁵But put to death the Prince of life, *the one whom God raised from the dead, a fact to which we are witnesses.*”

Therefore, after suffering through the verbal and physical abuses by both the Jews and Romans, as Jesus prophesied above, (i.e., falsely handed over to the Gentiles, verbally mocked, physically beaten, spit upon with contempt, and scourged with the Roman flagrum or cat-o'-nine-tails), Jesus was crucified; one of the most horrific and painful

forms of capital punishment. The following pictures depict what the Roman crucifixion entailed, as I will describe in some detail during our live service.





The length of survival for crucified victims generally ranged from three or four hours to three or four days and appears to have been inversely related to the severity of the scourging the condemned would receive. In Jesus' case, he died 6 hours after being nailed to the Cross, cf. **Mark 15:25, 33-34**, yet by His own volition, **John 10:18**, cf., **Mat 27:50; Mark 15:37; Luke 23:46; John 19:30**.

John 10:17-18, “For this reason the Father loves Me, because I lay down My life so that I may take it again. ¹⁸No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.”

Luke 23:46, “And Jesus, crying out with a loud voice, said, “Father, INTO YOUR HANDS I COMMIT MY SPIRIT, (*Psa 31:5*).” Having said this, He breathed His last.”

Mat 27:50, “And Jesus cried out again with a loud voice, and yielded up His spirit.”

Mark 15:37, “And Jesus uttered a loud cry, and breathed His last.”

John 19:30, “Therefore when Jesus had received the sour wine, He said, “It is finished!” And He bowed His head and gave up His spirit.”

The length of survival for crucified victims generally ranged from three or four hours to three or four days and appears to have been inversely related to the severity of the scourging the condemned would receive. In Jesus' case, he died 6 hours after being nailed to the Cross, cf. **Mark 15:25, 33-34**, yet by His own volition, **John 10:18**, cf., **Mat 27:50; Mark 15:37; Luke 23:46; John 19:30**.

John 10:17-18, “For this reason the Father loves Me, because I lay down My life so that I may take it again. ¹⁸No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.”

Luke 23:46, “And Jesus, crying out with a loud voice, said, “Father, INTO YOUR HANDS I COMMIT MY SPIRIT, (*Psa 31:5*).” Having said this, He breathed His last.”

Mat 27:50, “And Jesus cried out again with a loud voice, and yielded up His spirit.”

Mark 15:37, “And Jesus uttered a loud cry, and breathed His last.”

John 19:30, “Therefore when Jesus had received the sour wine, He said, “It is finished!” And He bowed His head and gave up His spirit.”

Death being the penalty for the breach of the first covenant (“Do not eat from the fruit of the tree of the knowledge of good and evil,” **Gen 2:16**, because “dying you shall surely die”). The Mediator of the New Covenant must make atonement by means of death; otherwise, there would be no remission of sin, **Heb 9:15**.

Heb 9:15, “For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.”

Therefore, He had to take our sins upon His soul so that He would be an offering for sin. He did it while hanging upon the Cross from Noon to 3 PM, and cried out, **“My God, My God, why have you forsaken Me,” Mat 27:46; Mark 15:34** as prophesied in **Psa 22:1**, and then He yielded up His spirit, voluntarily resigning it to God the Father, in the demonstration of the completion of the payment of the penalty for our sins.

But thankfully, the story does not end there; as Jesus goes on to prophesy about His resurrection on the Third Day.

3) **“The third day He will rise again.”** This is the hope of glory promise of Jesus Christ, first regarding Himself and secondly for all believers.

“Rise again” uses the Future, Middle, Indicative of the Verb ANISTEMI, ἀνίστημι “raise, raise up, bring to life, stand up, appear, to rise again.” It too is used many times in the NT, but also refers to Jesus’ “rising from the dead,” (e.g., the formula “the third day he will rise,” as found in **Mat 17:23; 20:19; Luke 9:22; 18:33**). Therefore, this refers to His resurrection.

The point for telling of His impending resurrection was to once again reassure the disciples of their faithful following of Jesus, in that precedence would be set by raising Jesus from the dead, which would also occur to every Church Age believer. Even though Jesus’ ministry would look like a failure by human standards, He promised to rise from the dead to show the victory and reward for fulfilling God the Father’s plan for His life. So too, if the disciples, or any believer, would fulfill God the Father’s plan for their lives by faithfully following Jesus in a self-sacrificial manner, they would be resurrected to eternal glory.

As you know, there is and has been a great struggle and conflict warring for millennia, even eons. That conflict known as the Angelic Conflict still goes on today, yet the Victory has already been won. It was won by our Savior the Lord Jesus Christ. On the Cross, Jesus Christ won the strategic victory of that great conflict. Through His substitutionary spiritual death, followed by His unique physical death with resultant temporary separation of His body, soul, and spirit, followed by His resurrection, has no counterpart. It was His spiritual death that won the victory and His resurrection demonstrated that victory, **1 Cor 15:54-56**.

As such, Christ’s resurrection celebrates His strategic victory on the Cross. In His resurrection, the humanity of Jesus Christ received an eternal human body not subject to death ever again. The resurrection of Christ established a precedent for all believers’ resurrection, especially for the Royal Family of God at the Rapture.

1 Peter 2:9, “But you are a chosen race, A royal priesthood, a holy nation, a people for God’s own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light.”

1 Cor 15:52, “In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed.”

Using ANISTEMI in the Middle voice, we see that Jesus is participating in His own resurrection, cf. **John 10:18**, along with God the Father and God the Holy Spirit.

John 10:18, “No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.”

Remember that the Lord Jesus Christ was trichotomous: Body, Soul, and Spirit, just as all believers are. Yet, our Lord’s death was unique in that:

1. His physical body went to the grave, **Luke 23:50-53**.
2. His human spirit went to heaven, **Luke 23:46; John 19:30**.
3. His human soul went into Paradise a compartment of Hades, **Luke 23:43; Acts 2:27; 2:31; Eph. 4:9**.

Therefore, His resurrection was also unique in that the three parts were reunited on the third day leading to His resurrection. The uniqueness is that:

1. God the Father is said to be the agent of our Lord's resurrection; He raised Him from the dead, **Eph 1:20; Col 2:12; 1 Thes 1:10; Rom 1:4; 6:4; 1 Peter 1:21; Heb 13:20**. Establishing the precedent for our resurrection, God the Father became an agent of Christ's resurrection. Read **Eph 1:18-23**.
2. But, Scripture also says God the Holy Spirit raised Him from the dead, **Acts 2:24; Rom 1:4; 8:11; 1 Peter 3:18**. So God the Holy Spirit is also the agent of the resurrection. Establishing the precedent for our resurrection, God the Holy Spirit became an agent of Christ's resurrection,

Rom 1:4, "Who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord."

Rom 8:11, "But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you."

1 Peter 3:18, "For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the Spirit."

3. As noted above, God the Son, Jesus Christ, raised His reunited body, soul, and spirit, and came forth from the tomb to eternal glory, **John 10:17-18**.

Therefore, all three members of the Trinity had a hand in raising the humanity of Jesus Christ to life after His death on the Cross and burial. God the Father returned the spirit of Jesus to the body. God the Holy Spirit returned the soul to His body. Jesus then raised the body back to life, now reunited with soul and spirit.

This sets the precedence for our resurrection as the omnipotence of God the Father, who returned our Lord's human spirit back to His body in the grave, will at the Rapture raise those Church Age believers who have died before the Rapture. The omnipotence of the Holy Spirit, which returned our Lord's human soul from Hades back to His body in the grave, will at the Rapture give a resurrection body to those believers who are alive on the earth at the time of the Rapture. The omnipotence of Jesus Christ, who is the head, will raise His body called the "Body of Christ," to eternal glory, united to Him for all of eternity, **John 6:39-40, 54**.

John 6:39-40, "This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. ⁴⁰For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day."

The reason Jesus taught the facts of His resurrection is so that the disciples and all believers would be at peace, and be confident and reassured of God's great plan and blessing for their lives, so that we will execute that plan in their lives with joy and contentment, **1 Cor 15:58, "Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord."**

1. To "**become steadfast**" means you have the right to use your own volition to execute and fulfill the plan of God. You have the right to learn Bible doctrine, to utilize your Portfolio of Invisible Assets, to use the omnipotence of God - all to the glory of God. You can only glorify God by executing His plan. When you do this, you are in a stabilized condition.
2. The apposition "**immovable**" also means, "not distracted." It more clearly defines what it means to become stabilized. Distractions are anything you put before Bible doctrine. We are to eliminate them as much as possible so we can "follow" Jesus every day.
3. To "abounding, or excelling," means to be outstanding, to become a spiritually mature believer. This means your service to the Lord when done through the power of the Holy Spirit has personal impact, national impact, international impact, and angelic impact.

4. It is called “**your work, toil, or labor**” because you use your volition during this time on earth. Your volition determines your control or lack of control over your life. “Your labor for the Lord” is the decisions you make to use the power of God in all situations. It is your positive decisions daily, your evaluation of what is important in your life, the importance of Bible doctrine, the daily perception of Bible doctrine, your spiritual growth, and your works unto God through the filling of the Holy Spirit.

There are many implications of Christ’s resurrection:

1. The resurrection of Jesus Christ sharply distinguishes Christianity from all the world’s religions since the bones of Abraham, Moses, Muhammad, Buddha, Confucius, Lao-Tzu and Zoraster are still here on earth.
2. The resurrection of Jesus Christ was a fulfillment of OT prophecy, which Peter communicated to the Jews on the day of Pentecost, cf. **Psa 16:10; Acts 2:22-28**.
3. Jesus Christ’s resurrection demonstrated that He was the greatest of Israel’s prophets since He predicted His resurrection several times, **Mat 12:38-40; 16:21; 17:9, 22-23; 20:18-19; 26:32; 27:63; Mark 8:31-9:1; 9:10, 31; 10:32-34; 14:28, 58; Luke 9:22-27; John 2:18-22; 12:34; 14-16**.
4. The resurrection of Jesus demonstrates that He is in fact God, **Rom 1:1-4; cf. 10:9-10**.

Rom 1:3, “Who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord.”

Rom 10:9, “That if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved.”

5. His resurrection demonstrated to the entire human race and the angelic race that His substitutionary spiritual and physical deaths on the Cross were acceptable to the Father as payment for the sins of the entire world. Our Lord’s resurrection demonstrated that our Lord’s spiritual death solved the problem of personal sin in the human race and His physical death and resurrection solved the problem of the sin nature. It demonstrated that both of these unique deaths redeemed and reconciled sinful humanity to a holy God and propitiated the Father’s holiness, which demanded that sin and sinners be condemned, **Rom 4:25**.

Rom 4:25, “Who has been delivered over to death because of our transgressions and in addition was raised because of our justification.”

6. The resurrection of Jesus Christ guarantees that those who trust in Him for eternal salvation will receive eternal life and will live with God forever and those who reject Him will suffer eternal condemnation in the Lake of Fire, **John 3:16-18, 36; Acts 4:12; Rev 20:11-15**.

John 11:25-26, “Jesus said to her, ‘I am the resurrection and the life; he who believes in Me will live even if he dies, and everyone who lives and believes in Me will never die. Do you believe this?’”

7. The resurrection of Jesus Christ demonstrated the fact that our Lord is the head of the new creation, **Rom 5:12-21; 2 Cor 5:17; Gal 6:15; Eph 1:22; Col 1:18; 2:10**.

2 Cor 5:17, “Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.”

Col 1:18, “He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything.”

8. The resurrection of Christ resulted in the Holy Spirit indwelling those who trust in Him for eternal salvation, **John 14:16-20, 26; 15:26; 16:7-16; Acts 2; 1 Cor 2:10-16; 2 Cor 13:14; Gal 5:5, 16-25; Eph 3:16-19; 5:18; 1 John 2:20-27**.

9. The resurrection indicates that the Father has delegated Jesus Christ authority to judge mankind, **John 5:22-29; Acts 17:31; Phil 2:5-11.**

10. It guarantees that all those who trust in Him for eternal salvation will receive a resurrection body like His, **1 Cor 15:20-23, 29, 35-58; 1 Thes 4:13-17.** The resurrection marks Jesus Christ out as the one and only redeemer of mankind and the one and only means of access to God and authenticates His own claims that He was the way, the truth, and the life, and that He came to give His life a ransom for many.

1 Cor 15:20-23, “But now Christ has been raised from the dead, the first fruits of those who are asleep. ²¹For since by a man came death, by a man also came the resurrection of the dead. ²²For as in Adam all die, so also in Christ all will be made alive. ²³But each in his own order: Christ the first fruits, after that those who are Christ's at His coming.”

Vs. 34

Luke 18:34, “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.”

Only Luke gives us this information related to this prophecy Jesus gave the disciples about His crucifixion. Yet, this is not the first time the disciples did not understand what Jesus was talking about nor the last, especially regarding His crucifixion, **Mark 9:32; Luke 9:45; John 12:16.**

John 12:16, “These things His disciples did not understand at the first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him.”

I must say that the disciples who wrote the Gospels of Matthew and John, demonstrated much humility in their writings to tell us of their failures. Yet, we see the greater lessons. Sometimes it takes failure to truly learn and change. And, when we do learn from our failures, we should not be embarrassed or ashamed about them, but openly embrace them as object lessons for others to learn from. In addition, the principles noted in this passage, once again teach us that we can learn the easy way by applying faith to what is taught us, so that we apply it in our lives, or we can learn the hard way by rejecting what is taught us and then going through tragedy because we did not apply faith previously. The familiar idiom is, “We learn through the school of hard knocks.” Yet, in both scenarios, we can learn and grow but the easier road is to be continually positive towards the Word of God in both intake and application, which means applying faith.

This passage speaks to the tragedy of having a lack of faith, positive volition towards Gods' Word, in our lives. In this passage, we have a three-fold problem related to their perception, metabolization, and application, (PMA), of what Jesus was telling them. This too is the problem that the unbeliever has regarding the Gospel, until the day that they believe it, as well as the reversionistic believer regarding the truths of God Word.

Therefore, we must be diligent to guard our souls from sin and Satan's cosmic system influence, so that we remain positive towards the Word of God to faithfully learn it, store it in our souls, and apply it to our lives. Otherwise, we too will not understand God's Word, as it will be hidden from us because of our negative volition so that we will not comprehend it for application in our lives.

“**But,**” KAI used as a mild contrasting Conjunction, “**the disciples,**” is actually the Personal Pronoun AUTOS that should be translated “they,” “**understood none of these things**” is OUDEIS HOUTOS SUNIEMI, where SUNIEMI is in the Aorist, Active, Indicative that means, “understood, comprehended, or perceived.”

Next we have, “**and the meaning of this statement was hidden from them,**” which in the Greek is KAI, as a simple connecting Conjunction, with the Imperfect Tense, (for incomplete or ongoing action), Active Voice, and Indicative Mood of the Verb EIMI, “was *continually,*” HO RHEMA, “the thing spoken, word, saying, matter, the principles being taught, etc.,” with HOUTOS, “this,” and the Perfect Tense, (for completed action), Middle Voice, Participle, Nominative of the Verb KRUPTO, “hidden, concealed, kept secret, etc.”

The Verb KRUPTO, κρύπτω meaning, “hide, conceal, keep secret, keep safe, etc.,” is used 19 times in the NT. Luke uses it three times, **Luke 13:21; 18:34; 19:42**. In his contexts, it speaks to things that are concealed, typically because of negative volition or spiritual immaturity, but that should absolutely be known.

Luke 19:42, “Saying, “If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes”.”

In our passage, KRUPTO is in the Middle Voice meaning the disciples to a man performed the action with the results coming back to them. It is not in the Passive Voice that would mean a second party hid it from them like God or Satan. It means because of their immaturity spiritually and lack of faith, they performed the action on themselves. In other words, they did it to themselves. What they heard was not found in their souls. They did not receive the Word in faith to allow it to enter and cycle through their souls, where it would be stored for application. By idiom we could say, “It went in one ear and out the other.” Therefore, the disciples hid this doctrine from entering and being applied in their souls at this time and later on. Because they were still in spiritual childhood, had lapses in faith, and did not have the Indwelling or filling of the Holy Spirit, this information was “hidden” from them due to their lack of comprehension and understanding.

Finally, we have “**and they did not comprehend the things that were said,**” KAI OUK GINOSKO, in the Imperfect, Active, Indicative, “know, become aware, perceive, understand, etc.,” HO LEGO, “said, spoken, told, etc.”

SUNIEMI and GINOSKO are synonymous words, yet have slightly different emphasis in this passage. Both of these words are used in this passage to emphasize the Grace Apparatus for Perception, (GAP). This is the process of the teaching ministry of God the Holy Spirit, which is not just a Church Age application, although we have greater opportunity to learn and understand God’s Word during the Church Age because of the permanent indwelling and filling of God the Holy Spirit. Yet, the Spirit has always worked in the soul of the believer so that they could learn and apply God’s Word in their lives.

With that said, SUNIEMI in our passage, emphasizes “to understand, to comprehend, or to perceive,” in the sense of gaining insight into something. It also signifies “perception, taking note of, and grasping” in the sense of understanding. Therefore, it emphasizes not only the process of gaining information but also the process of obtaining comprehension.

Luke used it regarding Jesus’ parents when He remained in Jerusalem as a young child. They did not understand His reasoning for remaining behind, **Luke 2:50**. It is also used in **Luke 8:10**, for why Jesus spoke in parables, quoting **Isa 28:6**.

Luke 8:10, “And He said, “To you it has been granted to know the mysteries of the kingdom of God, but to the rest it is in parables, so that SEEING THEY MAY NOT SEE, AND HEARING THEY MAY NOT UNDERSTAND”.”

Therefore, in our passage, SUNIEMI emphasizes the intake of Bible doctrine through the eye gate or the ear gate; reading or hearing the teaching of God’s Word, so that it becomes GNOSIS doctrine in the “mind,” (i.e., left lobe of your soul). Once God’s Word enters the left lobe of your soul, if you continue to be positive towards it, it will cycle through your soul with the destination of entering the “heart” (i.e., right lobe of the soul), which takes us to our next word GINOSKO.

GINOSKO is used much more than SUNIEMI in the NT. In its basic Greek definition, it means, “to know, to understand, to perceive, or to comprehend intellectually.” It emphasizes to see things as they truly are through and intellectual process, and is removed from opinion or speculation. In the NT, it also has the sense of obedience by having genuine knowledge to be able to respond, in this case to Jesus, who has graciously revealed Himself so that God would be known. This emphasizes application of the Word of God to your life.

Therefore, in our passage, GINOSKO represents the knowledge or information stored in the right lobe of your soul, “the heart,” where it becomes EPIGNOSIS doctrine, (full or complete knowledge), where you have a full

understanding of the Word that was taught to you and are now ready to apply it in your life. This too requires our continued positive volition of God's Word in your life. If at any point you have negative volition towards God's Word, this cycle is broken and the Word is not obtained or retained in your soul. Therefore, we see the importance of positive volition towards God's Word throughout, so that we can apply it as wisdom, SOPHIE, in our lives.

Yet, the disciples at this time did not have this type of faith; therefore, they did not have this type of knowledge that would lead to wisdom in apply what Jesus was teaching them. As the passage says, the disciples "**did not understand,**" OUDEIS SUNIEMI or "**comprehend,**" OUK GINOSKO, what Jesus was telling them about His suffering, crucifixion, and resurrection, at this time. Yet, after witnessing these events, gaining even more insight and being positive towards the word that was taught to them, and with the indwelling of the Holy Spirit to come later, they would have full SUNIEMI and GINOSKO of Jesus and God.

An interesting point we have here is that sometimes it takes a great tragedy in our lives to get us to wake up to the reality of God and His Word. It took the disciples losing their Messiah in the most tragic way for them to finally come around and have complete comprehension and understanding of what Jesus had taught them. Remember, Peter's lack of faith and maturity when he denied Jesus three times. In addition, the fact that John and Peter ran to the empty tomb where Jesus was laid to prove to themselves that He had risen demonstrated their continued lack of faith, otherwise they would have believed the report of the women, or better, would have sat patiently in their homes with the confident expectation that Jesus would be joining them later that day. In addition, it was not until Thomas literally saw and touched the wounds on Jesus' body that he would believe all that Jesus taught about His suffering, death, and resurrection, otherwise He would have believed the report from the other disciples who saw the empty tomb.

Therefore, because of their lack of faith, at the time(s) Jesus prophesied about His suffering, death, and resurrection, they did not believe and therefore could not comprehend what He was teaching them so that they could have applied it during the night in Gethsemane and the trials, along with His crucifixion the next day, and three days later at His resurrection. Just think about how they could have better applied Jesus' teachings during those events so that it would not have been such a tragedy for them, and instead could have been a type of great rejoicing and praise. Nevertheless, God used this tragedy for them, so that later they would grow in faith and knowledge to have great rejoicing and praise in their lives and be able to face future adversities with great power and wisdom with peace and contentment.

Now, we also see that the unbeliever who does not know or comprehend the Gospel of Jesus Christ cannot be obedient to Him and His Word. Therefore, we should never expect them to do so. But, you and I, and all believers can know and comprehend Jesus, His Word, and God in total because we have the capacity to do so in faith and with the regeneration of our Human Spirit coupled with the indwelling and filling of God the Holy Spirit.

1 Cor 2:14, "But a natural (PSUCHIKOS – soulish) man, (one who is not regenerated with the Human Spirit), does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand (GINOSKO) them, because they are spiritually appraised."

1 Cor 2:10-13, "For to us God revealed *them* through the Spirit; for the Spirit searches all things, even the depths of God. ¹¹For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so the *thoughts* of God no one knows except the Spirit of God. ¹²Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God, ¹³which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual with spiritual."

God the Holy Spirit works with our Human Spirit so that we can fully comprehend and know the things of God so that we can apply it to our lives.

1 Cor 2:15-16, "But he who is spiritual appraises all things, yet he himself is appraised by no one. ¹⁶For WHO HAS KNOWN THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM, (Isa 40:13)? But we have the mind of Christ."

Rom 12:1-2, "Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable/well-pleasing to God, *which is* your spiritual service of worship. ²And do not be

conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable/well-pleasing and perfect.”

23. Concerning salvation, Luke 18:35-19:10.

a. The blind man, vs. 35-43.

This story is paralleled in **Mat 20:29-34**; **Mark 10:46-52**. Those two accounts say that it occurred when Jesus was leaving Jericho, while Luke states it occurred when approaching Jericho. Matthew states there were two unnamed blind men who received their sight. Mark, as Luke does, says there was only one blind man, and Mark is the only one who identifies him as Bartimaeus. **Mark 10:46**, “... a blind beggar named Bartimaeus, the son of Timaeus...”

In the Hebrew, BAR means, “son or son of.” Here, Bartimaeus’ name means, “son of Timaeus,” which is also further described in **Mark 10:46**, just to be clear who this man was.

These all may be the same events with variations in their telling, or it may be that the three Gospels record different events that took place about the same time. The Gospel writers often record the fact that Jesus healed multitudes of people in many different places, **Luke 6:17-19**; **7:21**. Jesus may have healed one blind man as He approached Jericho, **Luke 18:35**, and Bartimaeus, **Mark 10:46**, and two others as He departed from Jericho, **Mat 20:29-30**.

Vs. 35

Luke 18:35, “As Jesus was approaching Jericho, a blind man was sitting by the road begging.

In this passage, Luke used the Personal Pronoun AUTOS, “Him” to identify Jesus, but the writers of the NASB Bible instead added His name rather than using the Personal Pronoun.

“**Jericho**,” HIERICHO, Ἱεριχώ may be the famous city that Joshua conquered to enter the Promised Land. Luke previously used it for the parable of the Good Samaritan, **Luke 10:30**, and will use it again to start the next chapter where we see Jesus teaching in Jericho. If that is the case, the events of our passages happen after the events we will see in Chapter 19. Jericho is only otherwise used in the NT for this story, **Mat 20:29**; **Mark 10:46**, and in **Heb 11:30**, in regard to the faithful believers of Joshua’s generation who entered the Promised Land by first conquering Jericho, **Joshua 6**.

Heb 11:30, “By faith the walls of Jericho fell down after they had been encircled for seven days.”

But, in Jesus’ day, there were two Jerichos, as King Herod built a new Gentile city called Jericho some distance from the old Jericho. Therefore, Jesus could have been leaving the old city of Jericho, (Matthew and Mark), and could have been approaching the new city, (Luke), when this miracle took place.

“**A blind man**,” TIS TUPHOLOS, “blind,” in the Masculine gender, “a certain blind man.” He was “**sitting**,” KATHEMAI, “**by the road**,” PARA HO HODOS, “**begging**,” EPAITEO, “to be, ask for, etc.” Only Luke uses this word here and in **Luke 16:3**.

Blindness was common in that part of the world at that time, and blind beggars were a common sight in Jesus’ day, **Mat 9:27**; **12:22**; **20:30**; **21:14**. Begging was a blind man’s only source of income. So, once again, we see a “blind man,” in Jesus’ ministry, which also is an analogy for the unbeliever who is blind to God’s Plan of Salvation. Jesus came to give sight to the blind, **Luke 4:18**, which He read in the synagogue of His home town Nazareth.

Luke 4:18, “The spirit of the Lord is upon Me, because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed.” Cf. **Isa 61:1-2**.

Vs. 36

Luke 18:36, “Now hearing a crowd going by, he *began to inquire* what this was.”

When the blind man “**heard**,” AKOUO, the crowd going by, he asked them what was all the commotion about. Only Luke records this question, although Mark mentions Bartimaeus heard that it was Jesus of Nazareth who was passing by, **Mark 10:47**.

Vs. 37

Luke 18:37, “They told him that Jesus of Nazareth was passing by.

“**Jesus of Nazareth**,” starts with IESOUS, meaning “Savior or Jehovah is help,” **Mat 1:21**. It is from Joshua in the Hebrew, cf. **Acts 7:45; Heb 4:8**. This title emphasizes Christ’ humanity, as our Savior.

Mat 1:21, “She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins.”

The Lord was often identified as “Jesus of Nazareth” because He was raised in that city **Luke 2:39, 51; 4:16**. “**Nazareth**” in the Greek is NAZORAIOS. Combined, this title represents the fulfillment of prophecy about the Messiah, **Mat 2:23**, which Pilate also wrote on the plaque above the Cross of Jesus, **John 19:19**. This prophecy is either not found in the written documents of the OT, or was more symbolic of being the son of David, as we find the expression “He shall be called a Nazarene,” and may be according to the meaning of the Hebrew word NETSER, “He shall be called a shoot or branch.” This is in allusion to such passages as **Isa 11:1-4; 53:2; Zech 3:8; 6:12**.

Isa 11:1, “Then a shoot will spring from the stem of Jesse, and a branch from his roots will bear fruit.”

But it also implies reproach from the contempt in which Nazareth was held, because it had a bad reputation, **John 1:46; 7:41, 52**.

John 1:46, “Nathanael said to him, “Can any good thing come out of Nazareth?” Philip said to him, “Come and see”.”

Peter referred to Jesus as “Jesus of Nazareth,” **Acts 2:22; 3:6; 4:10; 10:38**. And, the early Church Age believers were called the “sect of the Nazarenes,” in contempt as well, **Acts 24:5**.

Acts 24:5, “For we have found this man (*Paul*) a real pest and a fellow who stirs up dissension among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.”

So, when Bartimaeus heard that Jesus was passing by, he recognized Him as the Savior that could heal him.

Vs. 38

Luke 18:38, “And he called out, saying, “Jesus, Son of David, have mercy on me!””

“**Jesus, Son of David**,” IESOUS HUIOS DABID, Δαβίδ. This also represents Jesus’ humanity, but also His Kingship as the heir to the throne of Israel, while also emphasizing His Messiahship. This was also a Messianic title common in Matthew’s Gospel.

“The beggar was not present in the private meeting Jesus held with the disciples (vv. 31-34), so he did not know Jesus had used another messianic title, “Son of Man” (v. 31), from Daniel 7. The disciples with the private study could not see it while the blind man sitting by the streets saw perfectly. He prays, “Jesus, Son of David, have mercy on me!” (v. 38).” (Christ-Centered Exposition)

Bartimaeus then asked Jesus to “**have mercy on me**,” the Aorist, Active, Imperative of the Verb ELEEO, “have mercy, pity, etc.” This is an analogy for a cry for the forgiveness of sin. Especially since blindness was thought to be the result of sin, back in their day.

This is not the first time we have seen people ask for Jesus to have mercy on them, cf. **Luke 17:13**, and the Ten Lepers who were cleansed, as well as many other times in the other three Gospels. When they ask for “mercy,” they are asking for help and healing. We also noted this with the Rich Man in Hades crying out to Abraham to have mercy on him, **Luke 16:24**.

Now, when Jesus responded to the blind man’s request, He was acknowledging the Messianic title applied to Him. In our previous passages, He had told the 12 Disciples that He was going to Jerusalem where prophecies about the Son of Man would be fulfilled, **vs. 31**. Here a blind man sought help from Jesus, the Son of David, the Messiah, which Jesus responded to. Therefore, the disciples should have learned from this episode about Jesus’ previous statement.

Nevertheless, Bartimaeus’ prayer petition for Jesus was to have mercy on him, in recognition that Jesus could do it, because He was the God/Man, Savior, Messiah, King.

Vs. 39

Luke 18:39, “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!””

Here, we see Bartimaeus’ persistence in his prayer petition, in the face of opposition. As the people were “**sternly**,” EPTIMAO, “rebuke, censure, warn, admonish,” telling him to “**be quiet**,” SIGAO, “Be silent, keep still, say nothing, stop speaking, hold one’s peace,” (i.e., “shut up!”). They may have thought he just wanted money from Jesus, so they wanted him to be quiet.

Yet, in the face of opposition, “**he cried out even more so**,” POLUS, “much, many, great,” MALLON, “more, much, on the contrary to, instead of, etc.” with the Imperfect, Active, Indicative of the Verb KRAZO, “call or cry out, or to scream.”

He continued to cry out louder and louder his prayer petition, “**Son of David, have mercy on me!**” Now that is persistence in prayer in the face of opposition. And that is the type of fervor and persistence you and I are to have in our prayer life, especially in the face of opposition from others.

This story also ties in with the story of the widowed woman who had no representation and therefore persistently petitioned the judge to defend her, **vs. 1-8**. As that lesson was one regarding our prayer life, so too is this one.

Vs. 40

Luke 18:40, “And Jesus stopped and commanded that he be brought to Him; and when he came near, He questioned him.”

Bartimaeus’ persistent prayer caught the attention of Jesus which caused Him to be “**stopped**,” the Aorist, Passive, Participle of HISTEMI, “stand, stand firm, place firmly, set, etc.” Then Jesus “**commanded**,” KELEUO, “command, order, etc.,” that Bartimaeus “**be brought to Him**,” AGO, “led, brought, guided, brought before, etc.”

By commanding them to bring the man forward, He was rebuking their attempt to silence the needy, and for trying to keep people from coming to Him as in **vs. 16-17**. So, we see another tie-in in this story to the rest of the chapter.

When Bartimaeus “**got close**,” ENGIZO to Jesus, Jesus “**asked him a question**,” EPEROTAO, “ask for, inquire, or interrogate.”

Principle

- This represents the fact that we are to draw near to God in our prayer petitions. And when we do, He hears our prayers.

1 John 5:14-15, “This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. ¹⁵And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.”

So far, we have noted that this story gives us a wonderful summation to **Chapter 18**, as it is analogous to salvation and gives us principles for our prayer life.

We have also seen that Jesus is given three Messianic titles. Two we have already noted and the third is given in our next verse. They include:

1. Jesus of Nazareth, which indicates He is the branch or the shoot of Jesse, (David’s father), that emphasizes His humanity.
2. Son of David, which indicates His heirship to the throne of Israel that emphasizes His Kingship through the royal bloodline of David as prophesied, as well as being the Messiah.
3. Lord, which tells us that Jesus is God incarnate.

Therefore, Jesus is God in hypostatic union, (**God/Man**), who is the promised Messiah and King who has come to save the world. This is what the blind man understood about Him, which provided for his personal salvation.

Vs. 41

Luke 18:41 “What do you want Me to do for you?” And he said, “Lord, *I want to regain my sight!*”

Jesus then wanted to know what “mercy,” Bartimaeus desired from Him. “**What do you want,**” THELO, wish to have, desire, etc.” Did he want money, fame, fortune, etc.? Jesus wanted to know the desire of His heart. If he wanted money, the blind man saw Jesus as nothing more than a man of earthly wealth, and he wanted nothing more than the ability to make his present condition a little more comfortable.

Yet, the answer was to “**regain his sight,**” ANABLEPO, “receive sight, look again, etc., and to look up; as towards God in prayer and for salvation,” in the Aorist, Active, Subjunctive Mood for potentiality. Again, this is a parallel analogy for salvation. ANABLEPO is used in the next two verses, and Luke also uses it for Jesus simply looking at someone in **Luke 19:5; 21:1**.

It is used similarly to our passage for healing the blind in the parallel passages in **Mat 20:34; Mark 10:51-52**, as well as in **Mark 8:24-25; John 9:11-18**; and in **Acts 9:12-18; 22:13**, regarding Saul / Paul gaining salvation and literally regaining his sight. It is also used for healing a deaf person, “to open their ears,” in **Mark 7:34**. In regard to prayer, Jesus “looked up to heaven,” during His prayers in **Mat 14:19; Mark 6:41; Luke 9:16**, when feeding the multitudes. It is used for the women looking at the empty tomb in **Mark 16:4**. And finally, it is used regarding Jesus fulfilling the prophecy of **Isa 61:1-2**, in **Mat 11:5; Luke 7:22**; cf. **Luke 4:18**.

Luke 7:22, “And He answered and said to them, “Go and report to John what you have seen and heard: the BLIND RECEIVE SIGHT, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the POOR HAVE THE GOSPEL PREACHED TO THEM.” Cf. Luke 4:18; Mat 11:5

Note that the blind man called Jesus “**Lord,**” KURIOS, before making his request. This is a demonstration of his faith in Jesus as God incarnate; the Savior / Messiah, who saved him and could heal him.

Principles:

- God wants you to be specific regarding your prayer petitions to Him. Even though He knows all of your needs, and your heart’s desire, it is a demonstration of your faith to specifically ask Jesus for certain things in your life.
- God knows your daily needs, **Mat 6:32**, yet He teaches us to pray for our daily bread, **Mat 6:11**.

- Like Bartimaeus, our requests should be simple and direct, without hesitancy or doubt.

Vs. 42

Luke 18:42 “And Jesus said to him, “Receive your sight; your faith has made you well”.”

Jesus answered his prayer petition and said, “**receive your sight**,” ANABLEPO in the Aorist, Active, Imperative of Command. Jesus then gave the reasoning for Bartimaeus’ prayer petition to be answered, “**your faith**,” PISTIS, and adds, “**has made you well**,” in the Perfect of completed action, Active, Indicative of the Verb SOZO, “saved, rescued, made well, etc.” This is the word that not only means he is healed from his blindness, but also means he has been saved from his sins for salvation, cf. vs. 26. See how Luke has used SOZO for both healing and salvation throughout his Gospel, **Luke 6:9; 7:50; 8:12, 36, 48, 50; 9:24, 56; 13:23; 17:19, 33; 19:10**. In **Luke 23:35-39**, it is used to tempt and mock Jesus as the Savior.

Luke 19:10, “For the Son of Man has come to seek and to save that which was lost.”

“**Faith**” as described in **1 John 5:14-15**, is our comprehension and understanding of God and His Word, and having absolute confidence in Him and it, which ties back to vs. 34, when the disciples did not have this type of faith, comprehension and understanding, and missed out on blessings they otherwise could have enjoyed.

1 John 5:14-15, “This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. ¹⁵And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.”

“**Confidence**” is the Greek Noun PARRHESIA that means, “outspokenness, frankness, unreservedness in speech, plainness, freely, openly publicly, courage, assurance, boldness, and fearlessness.” Bartimaeus demonstrated all of these in his public outcry to petition Jesus for his desire.

1 John 3:21, “Beloved, if our heart does not condemn us, we have confidence before God.”

Vs. 43

Luke 18:43, “Immediately he regained his sight and *began* following Him, glorifying God; and when all the people saw it, they gave praise to God.”

This verse fulfills the promise of **1 John 5:15b**, “we have the requests which we have asked from Him.”

Notice Bartimaeus “**immediately regained his sight**,” PARACHREMA, “immediately, instantly, at once, etc.,” only used by Luke in his Gospel and the book of Acts, and by Matthew in **Mat 21:19-20**, to highlight the dramatic and instantaneous results of Divine power, along with ANABLEPO once again, this time in the Aorist, Active, Indicative.

Unlike the 10 Lepers, **Luke 17:12**, who Jesus healed where only one turned back to Him, Bartimaeus “**followed Him**,” the Imperfect, Active, Indicative of the Verb AKOLOUTHEO, “follow, accompany, to cleave steadfastly to one, etc.,” the same word regarding the Rich Young Ruler who did not follow Jesus, vs. 22, and the Disciples who did, vs. 28. Here, it is in the Imperfect Tense that means he continued to do so. It was not just a onetime thing.

Principles:

- When God answers just one of your prayers, it should be enough for you to follow Him for the rest of your days here on earth. You should not need to have Him prove Himself to you over and over again. And if a prayer goes unanswered in the future, that too is not grounds to stop following Him.
- The reality of our faith is revealed when we follow Jesus and glorifying God.

This represents Bartimaeus' salvation and continued positive volition towards God and His Word. In following Jesus, he also, "**glorifying God,**" DOXAZO, "ascribe glory to, praise, honor, etc." This means he continued to produce Divine Good in that He exalted God in his life.

Principle:

- When God answers your prayer(s), give thanks to Him and exalt Him privately and publicly. Give Him all the credit for what He has done in your life.

Finally, we see that because Jesus answered this man's prayer, "**when all the people saw it,** (EIDON, "saw, perceived, look after, etc.), **they gave praise,** (DIDOMI, "give, give back, give up, etc., AINOS, "praise"), **to God,** (HO THEOS)."

AINOS is only used here and **Mat 21:16,** "**And said to Him, "Do You hear what these children are saying?" And Jesus said to them, "Yes; have you never read, 'OUT OF THE MOUTH OF INFANTS AND NURSING BABIES YOU HAVE PREPARED PRAISE FOR YOURSELF'?"**" Cf. **Psa 8:2**

Principles:

- When God is able to bless someone, others take note and are able to come to know and glorify God too.
- When God is able to bless someone, we too should be glad, give thanks to, and praise God for what He has done in their life.
- There should never be an ounce of jealousy or envy towards the one God has blessed, especially as a result of answered prayers.

"The blind man discovers more riches in Christ than the rich man had without Christ. The blind man sees more in Jesus than the disciples with their sight." (Christ Center Exposition.)