

Trinity Bible Class - HPC - December 18, 2022

“THE BLIND, THE SICK, THE WIDOWS AND THE CHILDREN” GOSPEL OF LUKE – CHAPTERS 17-18

I. JESUS INSTRUCTS HIS DISCIPLES - (17:1 – 18:30)-Chapter 17

v1. **Offenses** – “stumbling blocks” – people and things that cause His people to sin. These stumbling blocks are inevitable, and will be judged severely, and should be avoided. Anything that leads away from a pathway of simple faith, of devotedness, and of holiness is a stumbling block.

v2. **A millstone** – The parallel in Mk 9:42 calls it a millstone turned by a donkey (Gr. *Mylos onikos*), which indicates a millstone larger than an ordinary domestic one. The Lord’s language is very strong therefore it is widely believed that it is intended to picture not only physical death but eternal condemnation as well. When the Lord speaks of **offending one of these little ones** the prime reference is taken to be children who can be led into worldliness and deviant ways of culture, and it probably includes those who are young in the faith.

v. 3-6 The **need for a forgiving spirit**- Jesus taught them to be prepared to rebuke and forgive those who offend you and repent. Tenney says, “Seven offenses in one day would bring the person affected to the point of exasperation.” We have to keep in mind that that this is the way our gracious Father treats us if we confess our sins. Given this high standard the Apostles asked the Lord to give them more faith. The reply of the Lord indicated that it was not so much the quantity of faith but its quality. A small amount of true faith knows no impossibilities.

v. 9-10 Concerning **a profitable servant** – A parable of Service - The true bond-slave of Christ has no reason for pride. Self-importance must be plucked out by the roots and in its place, there must be a true sense of unworthiness. In light of Calvary, nothing the servant can ever do for the Savior is sufficient to recompense Him for what He has done for us. The servant has only done what was his or her duty to do.

II. JESUS HEALS TEN LEPERS - (vs. 11-19).

v. 12 These men were ceremonially defiled and forced to live outside the village (Lev. 13:46; Num. 5:2,3). They were legally required to stand at a distance, and thus their communication with Christ was by shouting.

v.13 have **mercy on us**. Cf. 16:24; 18:38,39; Matt. 9:27. 15:22; 17:15; 20:31; Mark 10:47,48. This was a common plea from those desiring healing.

v.14 show **yourselves to the priests**, i.e., to be declared clean (Lev. 13:2,3; 14: 2-32. **As they went**. The healing was sudden and immediately visible, but occurred after they obeyed His command.

v.15-17 **one of them... returned**. His response was similar to the conduct of Naaman (2Kings 5:15). **Where are the nine?** The sin of unthankfulness is another peril in the life of a Christian. Be thankful.

this foreigner – the Samaritan. He returned and with a loud voice glorified God. He then fell on his face – a true position of worship- at the feet of Jesus – the true place of worship.

v19 Made **you well** – suggests that whereas the nine were cleansed from leprosy, the tenth was also saved from sin.

III. JESUS TEACHING ON THE KINGDOM AND HIS SECOND COMING LESSONS ABOUT READINESS

1.The Pharisee's question

v.20 Both John The Baptist and Jesus had preached that the Kingdom was at hand and here Jesus tells the Pharisees that the Kingdom is among them (Gr. Entros "*among*"), i.e., in the person of The King Himself. They rejected Him. The Pharisees believed that the Messiah's triumph would be immediate. They were looking for Him to come, overthrow Rome, and set up the Millennial kingdom. However, Christ's program was altogether different. He was inaugurating an era in which the Kingdom would be manifest by the rule of God in men's hearts through faith in the Savior (v.21) cf. Rom. 14:17. His Kingdom was neither confined to a geographical location nor visible to human eyes. It would come quietly, invisibly, and

without the normal pomp and splendor associated with the arrival of a king. Jesus did not suggest that the OT promises of an earthly kingdom were hereby nullified. Rather, the earthly, visible manifestation of the kingdom is yet to come (Rev. 20:6).

2. The Instruction to the Disciples

v.21. within **you**, i.e., within believing people's hearts not the Pharisees. V22 Speaking to Pharisees, the Lord described the kingdom as something that had already come. Gr. Entos ("in the midst"), Jesus asserted that the Kingdom of God was already present and needed to be recognized. He had brought the Kingdom with Him and was living among them.

When He turned **to the disciples**, He spoke about the kingdom as a future event which would be set up at His Second Coming. But first He described the First and Second Advents. The days would come when the disciples **would desire to see one of the days of the Son of Man**. But would not see it. In other word they would long for one of the days when He was with them on earth and they enjoyed sweet fellowship with Him. Those days were, in a sense, foretastes of the time He would return in power and great glory.

v.23-24 Many false Christ's would come would arise and announce that the Messiah had come. But Jesus alerts the disciples not to believe any such false alarms. Christ's Second Advent would be as visible and unmistakable as **the lightning** which streaks from one part of the sky to another.

v. 25 Again the Lord Jesus told the disciples that before any of this could come to pass, **He Himself would suffer many things and be rejected by that generation.**

v. 26,27 as **it was in the days of Noah** – Jesus emphasizes not the extreme wickedness of Noah's day (Gen. 6:5) nor later **in the days of Lot** but the people were preoccupied with the mundane matters of everyday life ("eating and drinking, marrying and giving in marriage (v38), when judgment fell suddenly. They had received warnings, in the form of Noah's preaching (2Pet. 2:5) and the Ark itself, which testified to the judgment that was to come. But they were unconcerned about such matters and were therefore swept away unexpectedly in the midst of their daily activities.

v.28-30 Again, the Lord said that the days preceding His Second Advent would be similar to those of Lot. Civilization had advanced somewhat by that time; men not only **ate and drank**, but **they bought, they sold, they planted, they built**, it was man's effort to bring in a golden era of peace and prosperity without God. **On the very day that Lot**, his wife and daughters **went out of Sodom, it rained fire and brimstone from heaven and destroyed** the wicked city. **So it will be in the day when the Son of Man is revealed.** Those who concentrate on pleasure, self-gratification, and commerce will be destroyed.

v.30, Many in the world will have material prosperity and apparent security will prevail at the time of Christ's return. It will be a different story in Israel.

v.31 Upon **the housetop** The flat roof of the Middle Eastern house, accessible by an outside stairway, was used as a porch, sometimes for sleeping in the hot season. The man on the rooftop in the days of which the Lord is speaking should not even enter his house to obtain valuables but should flee immediately. A foretaste of to this prediction occurred in the siege of Jerusalem. According to Eusebius, the Christians in the city abandoned it during a temporary withdrawal of the Roman invaders, and fled to a village called Pella, where they survived the fall of the city (Ecclesiastical History III).

v.32 Although **Lot's wife** was taken almost by force out of Sodom, her heart remained in the city. This was indicated by the fact that she turned back. She was out of Sodom, but Sodom was not out of her. It cost her the loss of her life.

v.33 Whoever **seeks to save his life** by caring only for physical safety, but not caring for his soul, **will lose it**. On the other hand anyone who **loses his life** during this period of tribulation because of faithfulness to the Lord **will actually preserve it** for all eternity.

v.34 The Lord's second Advent will be a time of separation and judgment. For example, two **men** will be **sleeping** in a bed. One will be taken away in judgment. The other, a believer, **will be spared** to enter Christ's Kingdom. **Two women** (during the day), will **grinding together; the one**, an

unbeliever, will be taken away in judgment; **the other**, a child of God, will be spared to enjoy millennial blessings with Christ.

Incidentally, verses 34 and 35 accord with the rotundity of the Earth. The fact that it will be night in one part of the earth and daytime in another displays scientific knowledge not discovered till many years later.

Also, Read Isaiah chapter 40 noting verse 22;

“HE sits enthroned above **the circle of the Earth...**” .

v. 37 Wherever **the body is, there will the eagles be gathered** -

Body may be translated **corpse** (cf. Mt. 24:28, *carcase*), and eagles are really vultures, for the true eagle does not eat carrion. It refers to the sudden descent of judgments upon a decadent and evil culture.

Chapter 18 - In the following verses, we find a praying widow, a praying Pharisee, a praying tax-collector and a praying beggar.

The parable of the persistent widow (18: 1-8)

Much of the proceeding discourse is paralleled in Matthew 24, but this parable is unique to Luke. It shows an immediate application of Jesus prophecy. Men and women should **always pray and never give up** cf.,Rom. 1:9; 2:12;Ephesians 6:18; 1 Thessalonians 5:17; 2 Thessalonians 1:11.

Not lose heart, i.e., in light of the afflictions and hardships of life, and the evidence of approaching judgment.

18:2 The **unjust judge did not fear God nor regard man**. The man was thoroughly wicked. Christ described him as “unjust” (v.6). The judge is not given as a symbol of God, but rather in contrast to Him. If an unjust man would respond to persistent pleas would not God, who is not only just, but also loving and merciful do so readily?

18:5 weary **me**. Lit. “hit under the eye”; “give a black eye”-Liefeld, “Luke”.

What the judge would not do out of compassion for the widow or reverence for God, he would do out of sheer frustration with her incessant pleading.

18:8 **speedily**, God may delay long, but He does so for good reason(2 Pet. 3:8,9) and when He acts His vengeance is swift.

With regard to answers to our prayers the old saying goes, “**He is never late-seldom early**”.

Will He really find faith. This suggests that when He returns, the true faith will be comparatively rare-as in the days of Noah (17:26), when only eight were saved. The period before His return will be marked by persecution, apostasy, and unbelief (Matt. 24:13, 24).

18: 9-12 Jesus identified two men praying in the temple (18:10).

A self-righteous Pharisee. His prayer was filled with contempt for others (18:11) and self-congratulations. Thus the parable is addressed to people who pride themselves on being righteous, who despise all others as inferior. By labeling the first man a Pharisee, the Savior did not leave any doubt as to the particular class of people He was addressing. Instead of comparing himself with God’s perfect standard and seeing how sinful he really was, he compared himself with others in the community and prided himself on being better. His frequent repetition of the personal pronoun **I** Reveals the true state of his heart as conceited and self-sufficient. Cf., **Job** 42: 5,6.

8:13 The **Tax Collector** The Pharisee stood in the center of the temple area where he would be noticed; the tax collector or publican stood at a distance. He would not even lift up his eyes toward heaven (some say he was looking toward the mercy seat), he beat his chest saying “God be merciful to me **“the sinner”**”. The definite article is employed to show that the publican was thinking of his own sins. He was the greatest of sinners in his own eyes. His cry be **merciful** (Gr. *Hilaskomai* refers to the mercy-seat). The verb *propitiate* (Gr. *Hilastheti*) occurs in *Heb. 2:17* where it is rendered make reconciliation. As an instructed Jew the publican is thinking, not of mere mercy, but of the blood-sprinkled mercy-seat (Lev. 16:5). His prayer might be paraphrased, “**Be toward me the sinner as Thou art when Thou lookest upon the atoning blood**”. The Bible knows nothing of divine forgiveness apart from sacrifice (Mt. 26:28).

8:14 The Lord Jesus reminded His hearers that it is the spirit of humiliation and repentance that is acceptable. Contrary to what human appearances might indicate it was the tax collector who **went down to his house**

justified. God exalts the humble, but He humbles those who exalt themselves.

18: 15-17 Jesus **and the little children.** This incident reinforces what we have just read, namely, the humility of a little child is necessary for entrance into the **Kingdom of God.** Mothers crowded around the Lord Jesus with their infants in order that they might receive His blessing. His disciples were annoyed by this intrusion into the Savior's time. But Jesus **rebuked them,** and tenderly **called...the little children to Himself** saying, "**Of such is the kingdom of God.**" Little children need not to become adults in order to come to the Lord and be saved, but adults do need the simple faith and humility of **a little child** in order to **enter God's Kingdom.**

18: 18-30 **The rich young ruler** asked Jesus **what must I do in order to inherit eternal life?** The Lord recited the five **commandments** which have to do with our duty to our fellow man, the Second table of the Law), in order to convict him the man of his sin. The man arrogantly claimed he had keep all these from his youth. The Lord Jesus told him he lacked one thing- love for his neighbor. He would not give up wealth and his selfish life so he departed very sorrowful because he was very rich. The difficulty is having riches without loving and trusting them. Jesus added that it was easier for a camel to go through the eye of a surgical needle than for a rich man to enter the kingdom of God. The Apostles then wondered who can be saved? Jesus teaching is that as long as a rich man makes a god of his wealth, and lets it stand between himself and his soul's salvation he cannot be converted. The simple fact of the matter is this attitude must be broken if he is to be saved. What is impossible with men is possible with God. God can take a greedy, grasping, ruthless materialist, remove his love for gold, and substitute for it a true love for the Lord. It is a miracle of Divine Grace.

Jesus again predicts His death and Resurrection (18: 31-34)

For the third time the Lord took **the twelve** and warned them in detail what awaited Him (see 9:22, 44). He predicted His passion as being in fulfillment of what **the Prophets** of the OT had written. He would be

delivered to **the Gentiles**. Numerous specific prophecies were given about His death and on the third day He would rise from the dead.

v.34 Amazingly enough the disciples **understood none of these things**.

The meaning of the words **was hidden from them**. One probable reason is that their minds were so filled with thoughts of a temporal deliverer who would rescue them from the yoke of Rome, and set up the kingdom immediately, that they refused to entertain any other program.

We often believe what we *want* to believe and resist the truth if it does not fit into our preconceived notions.

IV. THE HEALING OF A BLIND BEGGAR (18: 35-43) (Mt 20:17-19; Mk. 10: 32-34).

OT PROPHECIES: Psa. 146:7,8 - Isa. 35: 6,7 - Isa 42: 6,7

v.35-37 The Lord crossed the Jordan River and Luke said “as He was coming near Jericho”. Matthew and Mark say it was “when He was leaving Jericho” (Mt. 20:29; Mk. 20-29). Matthew said there were two blind men; Mark and Luke say there were one. Commentators have numerous ideas that reconcile the differences but no one is sure which is the correct one. For example, there was an old city of Jericho and a new city of Jericho. One could say as they were leaving the city (old) another person could say as they were entering the city (new).

v. 38 The blind beggar recognized Jesus as the Messiah, because he addressed Him as **The Son of David**. He asked the Lord to **have Mercy** upon him.

V. 39 People tried to silence the beggar but he cried out (Gr. *Eboesen* – “to cry for help”), all the more to the Lord Jesus. People were not interested in the beggar, Jesus was.

v. 40-42 “**Jesus stood still**” - Some commentators recalled that when Joshua prayed for the Sun to stand still -the Lord answered his prayer- in this case the creator of the heavens and the earth stood still in response to the plaintive cry. The following is Kenneth S. Wuest’s expanded translation of the Greek; “Jesus commanded that the man be brought to Him. After he

had come near, He asked him, what do you desire that I may do for you? And he said, Lord, that I may see *again*. And Jesus said to him, **Recover your sight at once**. Your faith hath healed you. And immediately he recovered his sight and began following Him, glorifying God. And **ALL** the people having seen it, gave Praise to God.”

Great faith and praise greatly honors Him As the hymn writer has written;

“Thou art coming to a King,
Large petitions with thee bring.
For His grace and power are such,
None can ever ask too much.”

John Newton

***Joyous Christmas blessings to all and may the Lord guide and bless you throughout the year to come ***2023.