

# The Jerusalem Journey Ends

*The Lukan Journey Narrative 7*

**Luke 18:9** He also told this **parable** to some who trusted in themselves that they were righteous, and treated others with contempt:

<sup>10</sup> “Two men went up into the temple to pray, one a Pharisee and the other a tax collector.

<sup>11</sup> The Pharisee, standing by himself, prayed thus: ‘God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector.

<sup>12</sup> I fast twice a week; I give tithes of all that I get.’

<sup>13</sup> But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me, a sinner!’

<sup>14</sup> I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”

<sup>15</sup> Now they were bringing even infants to him that he might touch them. And when the disciples saw it, they **rebuked** them.

<sup>16</sup> But Jesus called them to him, saying, “Let the children come to me, and do not hinder them, for to such belongs the kingdom of God.

<sup>17</sup> Truly, I say to you, whoever does not receive **the kingdom of God like a child** shall not enter it.”

<sup>18</sup> And a ruler asked him, “**Good Teacher, what must I do to inherit eternal life?**”

<sup>19</sup> And Jesus said to him, “Why do you call me good? No one is good except God alone.

<sup>20</sup> You know the commandments: ‘Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Honor your father and mother.’ ”

<sup>21</sup> And he said, “All these I have kept from my youth.”

<sup>22</sup> When Jesus heard this, he said to him, “One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, **follow** me.”

<sup>23</sup> But when he heard these things, he became very sad, for he was extremely rich.

<sup>24</sup> Jesus, seeing that he had become sad, said, “How difficult it is for those who have wealth to enter the kingdom of God!

<sup>25</sup> For it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.”

<sup>26</sup> Those who heard it said, “Then who can be saved?”

<sup>27</sup> But he said, “What is impossible with man is possible with God.”

<sup>28</sup> And Peter said, “See, we have left our homes and followed you.”

<sup>29</sup> 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,

<sup>30</sup> who will not receive many times more in this time, and in the age to come eternal life.”

<sup>31</sup> And taking the twelve, he said to them, “See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished.

<sup>32</sup> For he will be delivered over to the Gentiles and will be mocked and shamefully treated and spit upon.

<sup>33</sup> And after flogging him, they will kill him, and on the third day he will rise.”

<sup>34</sup> But they understood none of these things. This saying was hidden from them, and they did not grasp what was said.

<sup>35</sup> As he drew near to Jericho, a blind man was sitting by the roadside begging.

<sup>36</sup> And hearing a crowd going by, he inquired what this meant.

<sup>37</sup> They told him, “Jesus of Nazareth is passing by.”

<sup>38</sup> And he cried out, “Jesus, Son of David, have mercy on me!”

<sup>39</sup> And those who were in front rebuked him, telling him to be silent. But he cried out all the more, “Son of David, have mercy on me!”

<sup>40</sup> And Jesus stopped and commanded him to be brought to him. And when he came near, he asked him,

<sup>41</sup> “What do you want me to do for you?” He said, “Lord, let me recover my sight.”

<sup>42</sup> And Jesus said to him, “Recover your sight; your faith has made you well.”

<sup>43</sup> And immediately he recovered his sight and followed him, glorifying God. And all the people, when they saw it, gave praise to God.

<sup>19:1</sup> He entered Jericho and was passing through.

<sup>2</sup> And behold, there was a man named Zacchaeus. He was a chief tax collector and was rich.

<sup>3</sup> And he was seeking to see who Jesus was, but on account of the crowd he could not, because he was small in stature.

<sup>4</sup> So he ran on ahead and climbed up into a sycamore tree to see him, for he was about to pass that way.

<sup>5</sup> And when Jesus came to the place, he looked up and said to him, “Zacchaeus, hurry and come down, for I must stay at your house today.”

<sup>6</sup> So he hurried and came down and received him joyfully.

<sup>7</sup> And when they saw it, they all grumbled, “He has gone in to be the guest of a man who is a sinner.”

<sup>8</sup> And Zacchaeus stood and said to the Lord, “Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold.”

<sup>9</sup> And Jesus said to him, “Today salvation has come to this house, since he also is a son of Abraham.

<sup>10</sup> For the Son of Man came to seek and to save the lost.”

<sup>11</sup> As they heard these things, he proceeded to tell a parable, because he was near to Jerusalem, and because they supposed that the kingdom of God was to appear immediately.

<sup>12</sup> He said therefore, “A nobleman went into a far country to receive for himself a kingdom and then return.

<sup>13</sup> Calling ten of his servants, he gave them ten minas, and said to them, ‘Engage in business until I come.’

<sup>14</sup> But his citizens hated him and sent a delegation after him, saying, ‘We do not want this man to reign over us.’

<sup>15</sup> When he returned, having received the kingdom, he ordered these servants to whom he had given the money to be called to him, that he might know what they had gained by doing business.

<sup>16</sup> The first came before him, saying, ‘Lord, your mina has made ten minas more.’

<sup>17</sup> And he said to him, ‘Well done, good servant! Because you have been faithful in a very little, you shall have authority over ten cities.’

<sup>18</sup> And the second came, saying, ‘Lord, your mina has made five minas.’

<sup>19</sup> And he said to him, ‘And you are to be over five cities.’

<sup>20</sup> Then another came, saying, ‘Lord, here is your mina, which I kept laid away in a handkerchief;

<sup>21</sup> for I was afraid of you, because you are a severe man. You take what you did not deposit, and reap what you did not sow.’

<sup>22</sup> He said to him, ‘I will condemn you with your own words, you wicked servant! You knew that I was a severe man, taking what I did not deposit and reaping what I did not sow?

<sup>23</sup> Why then did you not put my money in the bank, and at my coming I might have collected it with interest?’

<sup>24</sup> And he said to those who stood by, ‘Take the mina from him, and give it to the one who has the ten minas.’

<sup>25</sup> And they said to him, ‘Lord, he has ten minas!’

<sup>26</sup> ‘I tell you that to everyone who has, more will be given, but from the one who has not, even what he has will be taken away.

<sup>27</sup> But as for these enemies of mine, who did not want me to reign over them, bring them here and slaughter them before me.’ ”

(Luke 18:9-19:27)

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## The Journey Ends

**April** 3018 of the Third Age. After searching for seventeen long years, Gandalf finally discovers proof in the archives of Minas Tirith that the ring discovered by Bilbo in the Cave of Gollum is the One. He swiftly rides Shadowfax back to the Shire and tells Frodo he must get the ring out, as the Ringwraiths have been unleashed to track it down. **Eleven months later**, as their long journey marches to its inevitable close, all is chaos. War is omnipresent. The fullness of the armies of Saruman have been released. Gondor, the city of men and last hope of Middle Earth, is under full assault.

The Fellowship, composed now of eight, is **divided into four parties**, scattered throughout Gondor and Mordor. Frodo and Sam are in places unknown, hopefully nearing the fires of Mt. Doom. Aragorn, Gimli, and Legolas are travelling the dangerous road through the White Mountains in hopes of making a last ditch alliance with the cursed undead. Eomer and Theoden ride for the Pelennor Fields, hopelessly outnumbered, Merry and Eowyn stowing away in their midst to join the final battle. Meanwhile, Gandalf and Pippin fight for their lives inside the now breeched walls of the once impenetrable White City.

Elrond has already lamented to Aragorn, “**The Shadow is upon us. The end has come.**” Now, in the waning moments before the grey rain curtain of this world rolls back and all turns to silver glass, tiny Pippin stares up into the timeless wrinkled face of the ancient White Wizard and laments, “**I didn’t think it would end this way ...**” In her outro song to the greatest trilogy ever filmed, Annie Lennox’s begins, “**Lay Down Your sweet and weary head. Night is falling. You have come to journey’s end.**”

## **The Last Stage of Jesus’ Journey to Jerusalem: Structure and Context**

This is where we have now arrived in Luke's Gospel. We **have come to Jesus' journey's end**. Ten full chapters ago, the Lord set out from Galilee—his home and location for most of his earthly ministry. In one of the greatest literary units ever put to pen, we were told at the beginning, “**When the days drew near for him to be taken up, he set his face to go to Jerusalem**” (**Luke 9:51**). Like the heroes of Tolkien's masterpiece, this was **no small thing** and don't ever let yourself think it was. Jesus knew what awaited him when he arrived in the City of David. Sure, swift, and certain death. The God of the universe, Eternal Life itself, was heading straight to his own doom. Yet, he had agreed with his Father to do it before he ever came to us. Yes, it was always part of the plan of the Triune Godhead. But in Christ, God became man. He had to set his face like flint and resolve in his very soul to make that journey.

Luke has masterfully recounted this all for us as he has divided the journey into **seven literary structures** composed of **42 smaller units** all built around **seven miracles and exorcisms** and **seventy disciples** sent out by Jesus to go ahead of him. Seven is his guiding number. The first structure parallels the last, the second the sixth, the third the fifth.

**A The mission of Jesus, the rejected Lord, turns toward Jerusalem (9:51–10:37)**

**B** Persistent pursuit of God and Jesus Christ mandated according to the Gospel standards of Jesus' life and teaching (10:38–11:54)

**C** Lessons on money/possessions and faithful service to the Master (12:1–59)

**D CENTER:** repentance of sin and submission to Jesus—the hard, but only way into the kingdom of God (13:1–14:35) (vv. 31-35 are the Center)

**C<sup>1</sup>** Lessons on money/possessions and faithful service to the Master (15:1–16:31)

**B<sup>1</sup>** Persistent pursuit of God and Jesus Christ mandated according to the Gospel standards of Jesus' life and teaching (17:1–18:8)

**A<sup>1</sup> The mission of Jesus, the rejected client king, nears Jerusalem (18:9–19:27)**

Throughout, Jesus has been teaching us the great doctrine of the kingdom of God. He's told us about its law, its citizens, its ethics, its location, its coming, and its God. Its center proclaimed **how we enter it**: through repentance of sin and submission to Jesus as Lord and King. What more can he say than to you he has already said?

We began, all those chapters ago, with the mission of Jesus who would become **the rejected Lord** as he turned his face to Jerusalem. The scribes and priests wanted to put him to death. His disciples didn't have a clue what he was talking about. Even as he travelled south, after all those miracles and amazing teachings, they wouldn't let him into Samaria. Now, in the parallel seventh unit, the rejected Lord will become the **rejected client king**, via a parable.

There are **several parallels** in our last leg of the journey **with the first** [see the Appendix at the end]. **Previously**, Jesus denounced the Galilean cities of Chorazin, Bethsaida, and Capernaum for not repenting. Now, he is about to predict his coming betrayal, suffering, death, and resurrection in Jerusalem. **Previously**, Jesus sent out the seventy to preach the kingdom, heal, and exorcize demons. Now, he tells the twelve about his coming passion and resurrection. **Previously**, Jesus focused on the racially marginalized group: the Samaritans. Now, he focuses on the socially marginalized group: the tax collectors. **Previously**, it was a Samaritan's generous behavior that pictured what it meant to be a neighbor. Now, it is a tax collector's humble cry to God for mercy that illustrates the kind of person God justifies.<sup>1</sup> **Furthermore**, both sets of stories have thematic parallels with children/infants, rebuking, people explicitly following or not following Jesus, contrasts of houses, parables contrasting the despised with the honored, and the things that obstruct entrance into the kingdom of God.<sup>2</sup>

## **The mission of Jesus, the rejected client king (Luke 18:9–19:27)**

<sup>1</sup> These parallels are found in Buckwalter, 69.

<sup>2</sup> Ibid., 71-72. See the Appendix at the end of the Sermon for the highlighted parallels.

**A** the parable of the Pharisee and the tax collector is about how the reign of God works: he will justify those who humbly recognize their sinfulness and cry out to him for his mercy and he will withhold his mercy to all the self-righteous (18:9–14)

**B** Jesus' teaching on little children illustrates entrance into God's kingdom (18:15–17)

- ends (with a key teaching): “truly I say to you, whoever does not receive the kingdom of God as a little child, shall never enter it”

**C** Jesus encounters a wealthy ruler—ends with the ruler not heeding Jesus' counsel and Jesus' teaching on the difficulty of the rich entering the kingdom of God (18:18–30)

**D CENTER: Jesus' betrayal, suffering, death, and resurrection in Jerusalem will fulfill all that is written by the prophets—but for the time being its meaning is still providentially hidden from the disciples (18:31–34)**

**C'** Jesus encounters a blind beggar—ends with the blind man receiving his sight and following Jesus his healer (18:35–43)

**B'** Jesus' visit to Zacchaeus' house illustrates the mission of the Son of Man (19:1–10)

- ends (with a key teaching): “for the Son of Man came to seek and to save the lost”

**A'** the parable of the ten minas is about how the reign of Jesus works: at his return he will honor those who have faithfully been about his kingdom work and judge those who have rejected him (19:11–27)<sup>3</sup>

This last of the seven structures is symmetrical by itself (above), following the same ABCD'C'B'A' pattern of the whole journey, which is also identical to the parallel first structure's pattern. Whereas the first began (Luke 9:51-56) with a Samaritan village refusing to lodge Jesus, and ended (10:26-37) with a parable of the Good Samaritan, the last begins (18:9-14) with a parable of the Pharisee and tax-collector and how the reign of God works and ends with a parable of the ten minas and how the reign of Jesus works (19:11-27).<sup>4</sup>

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<sup>3</sup> Buckwalter, 70.

<sup>4</sup> Ibid., 70.

Beginning and ending then with a parable on this other-worldly kingdom and its King, **the B segments** use little children (**18:15-17**) and the tax-collector Zacchaeus (**19:1-10**) to illustrate a key teaching. First, if you don't enter the kingdom like a little child, you will never enter it. Second, the Son of Man came to seek and to save the lost. It's a beautiful pair of teachings for those who know their need of salvation from their lost condition. It is maddening and absurd for those who do not.

**The C pair** is similar to the first parable of the unit in that the parable **contrasted** a Pharisee and a tax-collector. These stories **contrast** a wealthy ruler who ends up not heeding Jesus' counsel and will not follow him (**18:18-30**) with a blind beggar who receives his sight and follows Jesus (**18:35-43**). Who is really the one that couldn't see? Is true sight physical or spiritual?

All of this **centers on** the very same place that the entire Journey introduced us to. Jesus predicts his betrayal, suffering, death, and resurrection—all of which was predicted by the prophets (**18:31-34**). Given the inverse parallels going on, it makes sense to me to take the pairs together as we move our way to the end of Jesus' long journey to Jerusalem and the

central point—for it is the reason why he went there in the first place.

## Parallel Parables

We begin with a **parable** (**Luke 18:9**), a short story told with the purpose of highlighting some kind of teaching. Jesus told this parable because “**some ... trusted in themselves that they were righteous, and treated others with contempt.**” What a verse! It reveals the very **definition of man-made religion**. This week some ad for a page of “Celebrities You Didn’t Know Were Religious” came up so I clicked on it. Besides a few celebrities who I believe are actual Christians, there were a bunch of them that we would probably all define as some of the most pretentious, snobbish, look-down-their-nose, and in some cases just pure evil people on the planet—knowing especially some of the things they say publicly about children let alone what all the rumors are they are doing behind closed doors and on islands owned by people once named Epstein. But hey, because they are “religious,” **that makes them good, right?**

“**Two men went up into the temple to pray**” (**Luke 18:10**). Now, remember, this is not post-Pentecost. This is

something we find in the OT (for example [1Sam 1:9ff](#); [2Chr 7:1](#); [Ezra 10:1](#)), and the reason is because [you would go to the place God](#) set his Name and his throne (the Ark of the Covenant), because that's where God was nearest to his people in his Holy House. In fact, it is called [the House of Prayer](#) ([Isa 56:7](#)). At least, it was *supposed* to be.

One was a [Pharisee](#) and the other a [tax collector](#). This is the equivalent of saying that one was the Pope and the other was, oh, Jeffrey Epstein (of course only after we all know that he didn't kill himself, it wouldn't have worked before we knew the monster that he was). Are you offended by either of those comparisons? It's a parable remember.

The Pharisee, [“standing by himself, prayed thus...”](#) ([Luke 18:11](#)). Anyone who has ever been to Jerusalem, especially near the wailing wall, has [seen this man](#). Dressed in his unmistakable and pompous attire that by itself screams “Look at me,” a man obsessed with Talmud but who has never cracked open the books of Moses, a man who spends hours and hours publicly writhing his body and praying so that all will see. [“God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector.”](#) Can you imagine the audacity? Standing there is the most holy place ever built, looking around at the scum of the earth

who've come to the temple to perform their duty, crying in prayer out loud about how morally superior you are compared to ... that guy over there, as you open your eyes and point your finger. “*Thank you God that I'm not a sinner like THAT guy!*” That's man-made religion.

Besides the fact that for him **the only sins that matter** are the “big ones,” the ones that weigh more on the scales of justice, he also does all his **good religious works and duties** to tip those scales completely in his favor. And he tells everyone, *er, I mean* he tells God about it in his prayer, “**I fast twice a week; I give tithes of all that I get**” (12). Like Jesus said, this is the definition of self-righteousness, whose other side of the coin is scornful mockery of everyone else. **Pride**, the chief sin of man.

John Boys (1571-1625), the former Dean of Canterbury noticed,

There are four kinds of proud people:

1. Arrogant people, who attribute every good thing in themselves to themselves, and not to God.
2. Presumptuous people, who acknowledge that God is the giver of their grace, but because of their own merit.
3. Those who boast of their own eminence, which indeed they do not have.

4. Those who despise others and portray themselves as singular and unique in what they have.

(John Boys, “The Eleventh Sunday After Trinity”)<sup>5</sup>

“I don’t remember that last time I sinned,” I once had a woman tell me as we stood in a group of people *after church*. And while she was actually a very nice person, think about the condescension that oozes out of a statement like that to all the other “sinners” she’s standing around. It doesn’t matter if you couch it in your own works or in some kind of perfectionism theology, **works salvation and self-righteousness is the world’s religion**. So let’s compare it with this tax collector.

“**But the tax collector, standing far off...**” (13). Notice **two things**. First, he is **not wanting attention** like the Pharisee did. Second, he is **still at the temple**. He does not despise public religion. This isn’t some guy going up to a mountain to be alone. He is at the religious center of Israel’s worship, just like the Pharisee. So why was he standing far off?

Because, “**He would not even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me, a sinner!’**” Is anyone too bad of a sinner for God to not forgive?

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<sup>5</sup> From his *Exposition of the Dominical Epistles and Gospels*, 3:236–37, cited in Beth Kreitzer et al., eds., *Luke: New Testament*, vol. III, Reformation Commentary on Scripture (Downers Grove, IL: IVP Academic, 2015), 348.

That's why I thought Epstein would be a good comparison, not that he ever asked for God's forgiveness that we know of, mind you. But **the sinner is opposite the self-righteous**. He knows who God truly is and who he himself truly is and that the two are as far apart as can be. God is holy and a sinner does not even presume to look towards God unless he first forgive him. But **forgive him how?** Not in presumption. Not in arrogance. Not in eminence. Not in condescension. Only **in mercy**. It is only if God will but hear his plea, hoping against hope that even though he knows what he has done to others, that God might forgive him. *This* is true religion. Humility and honesty in the face of God's otherworldly holiness.

The teaching comes at the end. **"I tell you, this man went down to his house *justified*, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted"** (14). *Justified*. This is the word that brought about a reformation. To be **declared righteous**, though one is not. To not have your sins counted against you by a judge who is hearing your court case.

The word appears less than **a handful of times in Luke**, but it is the same word Paul is so well-known for. He got it from Jesus. And curiously, it has a parallel in the first of the

seven units back in **Luke 10:29**, “**But he, desiring to justify himself...**” In that story, Jesus told the parable of **the Samaritan** on his way to **Jericho** who alone would help a man beaten by robbers. The Levite wouldn’t do it. The priest wouldn’t do it. Jesus was teaching on the law and told the people to love their neighbor, but a **lawyer** wanted an out, “**Who is my neighbor.**” The story here of the two praying men is the conclusion and it still has that legal overtone from the lawyer story. God justifies those who in humility acknowledge their sins and go to him alone for mercy their crimes deserve. He hears them. He will not turn them away. That’s **how the reign of God works**. He will justify any who humble recognize their sinfulness and turn to him for mercy. Even you. And the tax-collector went back to **his house**, justified. Keep this in “house” in mind for later.

The **second parable** teaches you how the **reign of Jesus works**. It is the longest of our units. Curiously, it comes on the heels of Jesus going to Zacchaeus’ “**house**” (**19:5, 10**). **Zacchaeus**—a “**chief tax-collector**” (**2**). Interesting. How do you suppose the people viewed Jesus going to *his* house? This is why he tells them the parable.

“As they heard these things [that the Son of Man came to seek and to save the lost; 10], he proceeded to tell a parable.” But the parable was also “because he was near to Jerusalem, and because they supposed that the kingdom of God was to appear immediately” (11). So the story is doing double duty. When does salvation come to “the lost” and when will it come? Soon? Jesus has just dealt with his Second Coming (17:20-37), so this also fits into that as well.

He told them about a “nobleman,” a kind of client king if you will, a vassal. He went away into a far country to receive for himself a kingdom and then return (19:12). Luke is telegraphing the ascension of Jesus and his Second Coming here, for Jesus is clearly this nobleman. But, the people would have known that all the Herods (the Great, Antipas, Philip, Agrippa I) spent time in Rome to gain approval of their reigns.<sup>6</sup> So this would have tricked them in what they thought he was saying. Was he about to go to Rome to get his kingdom from Caesar?

Before he left, he called ten of his servants and gave them ten minas (13), or about 100 days wages.<sup>7</sup> He told them to

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<sup>6</sup> Josephus, *Antiquities of the Jews* 14.14.1–4 §§370–85 (Herod the Great); Josephus, *Jewish Wars* 2 §§20–22; *Ant.* 17.9.4 §§224–27 (Antipas); *Ant.* 17.11.1 §303 (Philip); *Ant.* 18.6.1–11 §§143–239 (Agrippa I).

<sup>7</sup> Clinton E. Arnold, *Zondervan Illustrated Bible Backgrounds Commentary: Matthew, Mark, Luke*, vol. 1 (Grand Rapids, MI: Zondervan, 2002), 464.

“engage in business until I come” (13). This both gives them a general timeframe for the man’s return and therefore a kind of motivation to make sure they do what they are supposed to do, but it also shows us that Jesus does not hate money or commerce, as many have foolishly taught.

“But his citizens hated him” (14). This is important for the story and it perfectly illustrates that way that Jesus has been received in Galilee, in Samaria, and even on down to Judea and Jerusalem. They don’t like their king; they only like what he gives them. But it was worse. They said, “We do not want this man to reign over us.” More foreshadowing, this time of what will happen once Jesus gets to the city.

Jesus returns to the main point. The nobleman returns after an absence, having received the kingdom (15). So now, all power has been given to him. He calls the servants to him and orders that they tell him what they have done with his money—“what they had gained by doing business.”

The first came and said, “Lord, your mina has made ten minas more” (16). “Well done, good servant! Because you have been faithful in a very little, you shall have authority over ten cities” (17). A very generous Lord!

The second came and said, “Lord, your mina has made fine minas” (18). He said, “And you are to be over five cities”

(19). It's a kind of positive *lex talionis*—an eye for an eye, but as a reward not punishment. He gives them the equivalent of what their business dealings can apparently handle.

Another said, “Lord, here is your mina, which I kept laid away in a handkerchief (20).” The rabbis speak of this as a careless and irresponsible way to guard money;<sup>8</sup> even hiding it in the ground was considered safer (Matt 25:18, 25). Why did he do this? “I was afraid of you, because you are a severe man. You take what you did not deposit, and reap what you did not sow” (21). Now, that doesn't sound like Jesus! And it isn't, but it represents what this man *thought* about Jesus. People make of plenty of Jesus's to fit their own consciences. As Matthew Henry said, “He had no reason to *fear* his master's austerity, nor blame his expectations, but this was a mere sham, a frivolous groundless excuse for his idleness.”<sup>9</sup> The king said, “I will condemn you with your own words, you wicked servant! You knew that I was a severe man, taking what I did not deposit and reaping what I did not sow (22)? Why then did you not put my money in the bank, and at my coming I might have collected it with interest?” (23).

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<sup>8</sup> m. B. Mesia 3:10–11.

<sup>9</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume* (Peabody: Hendrickson, 1994), 1894.

The man is condemned by his own words. *Self-condemnation*. It is justice. And though the man agrees that he is harsh, notice how here he is willing to take even a little interest, which isn't harsh at all. It would have been a very easy thing to do to put it in the bank.

Then comes the judgment. “Take the mina from him, and give it to the one who has ten minas” (24). Some people thought this wasn't fair. “Lord, he has ten minas!” (25)? *And? You people play by your own rules of equity and social justice. That isn't God's way.* “I tell you that everyone who has, more will be given, but from the one who has not, even what he has will be taken away” (26). “But as for these enemies of mine, who did not want me to reign over them, bring them here and slaughter them before me” (27). Henry again says, “Those that *will not have Christ to reign over them* shall be reputed and dealt with as his enemies. We are ready to think that none are Christ's enemies but persecutors of Christianity, or scoffers at least; but you see that those will be [judged who simply] dislike the terms of salvation, will not submit to Christ's yoke, but will be their own masters. Whoever will not be *ruled* by the grace of Christ will inevitably be ruined by the wrath of Christ.”<sup>10</sup> This is *the Second Coming*,

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<sup>10</sup> Henry, 1895.

the final judgment, the separation of the sheep and the goats. And, it is based on what is fair—for the one who was wicked. For the one who was obedient, it is grace! This is the last word we see in Luke prior to the Triumphal entry. Quite a way to end the Journey to Jerusalem, and we will see why as we move into the Passion Week.

## Entrance into the Kingdom; the King Entering the House

As we continue with our narrative, we come to the second of the seven sections. “Now they were bringing even *infants* to him that he might touch them” (Luke 18:15), probably to have the rabbi bless them.<sup>11</sup> This comes on the heels of story of the two praying men and the teaching about the humble being exalted. We saw “little children” in the parallel first section. “I thank you, Father ... that you have hidden these things from the wise and understanding and revealed them to *little children*” (10:21). There, the children were his disciples. Now, the children are somewhere between *infants* to children old enough to understand Scripture (*brephos*;

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<sup>11</sup> On such blessings see I. Howard Marshall, *The Gospel of Luke: A Commentary on the Greek Text*, New International Greek Testament Commentary (Exeter: Paternoster Press, 1978), 682.

2Tim 3:15). And yet, they become an illustration for his very disciples who have failed to understand. In fact, “when the disciples saw it, they rebuked them” (Luke 18:15). Amazingly, this also has a parallel in the first group of stories, for Jesus rebuked his disciples when they asked if they should call fire down from heaven to consume the Samaritans (9:55).

The disciples clearly thought that these children were a waste of Jesus’ time. He had better things to do than stand around blessing little kids. He was the Master teacher after all. The God who calmed the storms. But this is just the point of the kingdom. Jesus responds, “Let the children come to me, and do not hinder them, for to such belongs the kingdom of God” (18:16).

I wish I didn’t have to comment on this, but I would be remiss if I didn’t. This verse appears often in defenses of infant baptism. A humorous story from Spurgeon’s life gets the point across.

It is said that Mr. Spurgeon was, on one occasion, invited to debate the issue of infant baptism. His opponent suggested that they each, in turn, quote a verse supporting their own position. To this, Mr. Spurgeon agreed. His opponent stood first and quoted Matthew 19:14 -- "Suffer little children, and forbid them not, to come unto me: for such is the kingdom

of heaven." When his opponent sat down, Mr. Spurgeon rose and quoted his first text -- Job 1:1 -- "There was a man in the land of Uz, whose name was Job."

*"Mr. Spurgeon," his opponent said, "I fail to see what your verse has to do with infant baptism." To which Mr. Spurgeon replied, "So, too, I fail to see what your verse has to do with infant baptism."<sup>12</sup>*

Spurgeon was so beside himself when dealing with this text that he preached, "In handling this text in what I believe to be its true light, I shall commence, first of all, by observing that THIS TEXT HAS NOT THE SHADOW OF THE SHADE OF THE GHOST OF A CONNECTION WITH BAPTISM. There is no line of connection so substantial as a spider's web between this incident and baptism, or at least my imagination is not vivid enough to conceive one."<sup>13</sup> And, of course, he's right.

The point that infant Baptists are making, of course, is *not* that this verse teaches baptism by itself, but that it teaches that infants belong to the kingdom, and because the sign of the old covenant was circumcision and was given to infants

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<sup>12</sup> Randy Seiver, "[Burning Straw Dummies \(with an outline of the Doctrines of Grace\)](#)," *Monergism* (1993).

<sup>13</sup> Charles Spurgeon, "[Children Brought to Christ, Not to the Font](#)," *The Spurgeon Center* (July 24, 1864).

so that they might enter the kingdom of Jews (not necessarily to be saved), we should apply baptism to infants in the new covenant. This presupposes several points that are in dispute. Is there **only one sign** of the old covenant? What are the **“children” of the new covenant**? Is Jesus saying that all infants, let alone older children, automatically **belong to the kingdom of God**? Is he saying that all Jewish infants are, infants of Christians? Is he saying any of them do? Or is it **a teaching tool** for something else?

It goes far beyond the scope of this sermon to deal with these arguments and presuppositions here. I'll merely point out **three things**. First, Spurgeon is right, the **verse itself has nothing to do with baptism**. That much should be admitted by everyone. Sadly, it often isn't. Second, **the parallel** in the first set of stories about the disciples themselves being called “little children” should have some bearing on who Jesus is talking about, ultimately speaking. Finally, the story itself concludes, **“Truly I say to you, whoever does not receive the kingdom of God like a child shall not enter it”** (**Luke 18:17**). **“Like”** is a metaphor. Metaphors are by definition not literal. He is not saying all children, or children of Christian parents (an anachronism), let alone infants “receive” the kingdom. He is using **an analogy** that unless *you* humble

yourself like a child and stop thinking so highly of yourself, you will not enter the kingdom, because faith will be irrelevant to you.

It is interesting that [the parallel story](#) to this in our own set of narratives is [Zacchaeus](#)! This is a final way in which we can interpret the “infant” story properly. Knowing how to read literature can help us immensely.

“[He entered Jericho and was passing through...](#)” ([Luke 19:1](#)). Again, remember that the Good Samaritan story which was found in the first set of parallel stories was also set in Jericho. Now, he has finally arrived. The Old City is one of the oldest towns on earth and it sits at the bottom of the mountains, about 14 miles east of Jerusalem (as the crow flies) and about 7 miles from the Dead Sea. This is the first town that God destroyed as Joshua and his army marched around seven times and blew their trumpets.

“[And behold, there was a man named Zacchaeus. He was a chief tax collector and was rich](#)” (2). Curiously, his name is the graecized form of the Hebrew, *Zakkai* or *Zaccai* and it means “[Pure](#)” or “[Justified](#)” or “[Righteous](#)” or “[Upright](#).”<sup>14</sup>

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<sup>14</sup> [Robert F. O’Toole](#), “Zacchaeus (Person),” in *The Anchor Yale Bible Dictionary*, ed. David Noel Freedman (New York: Doubleday, 1992), 1032. On “Justified” see Stelman Smith and Judson Cornwall, *The Exhaustive Dictionary of Bible Names* (North Brunswick, NJ: Bridge-Logos, 1998), 246.

*Irony*. He's a tax collector, an ancient IRS agent, and we've already seen what people think of those. But it's worse. He is a "chief" tax collector, an extortionist and Roman collaborator *par excellence*. It's worse still. He's in Jericho, that ancient evil city that God cursed and destroyed.

But it's even worse yet. "He was seeking to see who Jesus was, but on account of the crowd he could not, because he was *small in stature*" (3). He wasn't just short. This most likely refers to dwarfism,<sup>15</sup> a fact that many commentators don't even bother to note and others spiritualize, as if comparing it to his "exceedingly large spirit." But dwarfism was one of many defects that prevented a son of Aaron from serving as a priest (Lev 21:20), they could not draw near to God in the temple, and as such, it would have only added to Zacchaeus' already ostracized personhood. But don't think even of Snow White's Seven dwarves, except maybe Grumpy. Think of the money-grubbing goblins in the Harry Potter movies, which stereotypically represent Jewish banksters. Add to that the many conspiracies surrounding these people in the modern world and the insane power

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<sup>15</sup> Amos Yong, "Zacchaeus: Short and Un-Seen," *Christian Reflection: A Series in Faith and Ethics—Disability*, ed. Robert B. Kruschwitz (Waco, TX: The Center for Christian Ethics at Baylor University, 2012): 11-17.

and evil that they have accumulated and perpetrated, and this guy is the personification of someone who gives Epstein a run for his money. Not quite what the child's song gets across, is it?

But the story flips, as most of them do, especially when dealing with the outcasts of society, the “sinners.” “So he ran on ahead and climbed up into a sycamore tree to see him, for he was about to pass that way” (Luke 19:4). The tree was large and easy to climb, which he would have needed being so small. We rightly sing of this, for what a statement it makes to the world. And what a statement it made to Jesus.

“When Jesus came to the place, he looked up and said to him, ‘Zacchaeus, hurry and come down, for I must stay at your house today’” (5). It’s fascinating that he already knew his name. Perhaps his reputation had preceded him, but clearly, they had never met before. Or, perhaps Jesus knew him from the foundation of the world.

“House” is the theme I told you to remember. The first set of stories has a parallel. Jesus sent the seventy on ahead of him into every town he would go—including Jericho. “Whatever house you enter, first say, ‘Peace be to this house!’” (Luke 10:5). If a son of peace is there, your peace will rest upon him. But if not, it will return to you (6). Now

Jesus says to this of all the men in the city, I'm coming to *your house* today. And, he calls him by name.

Strauss' summary of this is fantastic. It “is often viewed as a cute children's story, [but] it is in fact one of the most important stories in the whole Bible, since it reveals the heart of Jesus' mission and God's purpose for the world. Jesus came quintessentially to ‘seek and to save what was lost.’ Those who love God will share his passion to bring his wondrous salvation to a lost world.”<sup>16</sup> *No one is too evil* to be saved. Does not his very name tell you this?

But while Zacchaeus “hurried and came down and received him joyfully” (Luke 19:6), when the people saw it, “they all grumbled,” saying, “He has gone in to be the guest of a man who is a sinner” (7). That's the kingdom of God in their midst. And *they hate it*. This isn't the kingdom they want!

But Zacchaeus “stood and said to the Lord, ‘Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold’” (8). That's *repentance*. It doesn't hold back. It goes the extra mile. For it knows the job God sends his servants to do, and

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<sup>16</sup> Clinton E. Arnold, *Zondervan Illustrated Bible Backgrounds Commentary: Matthew, Mark, Luke*, vol. 1 (Grand Rapids, MI: Zondervan, 2002), 463.

hopes for the rewards in the life to come, which of course takes us to that parable of the minas.

Jesus replies, “Today salvation has come to this house, since he also is a son of Abraham” (9). A son of Abraham? Yes, just like the Pharisees. Jesus came first to the house of Israel, even to those others Jews despised—their own brothers. Why does Jesus do this? “For the Son of Man came to seek and to save the lost” (10). This is the great hope for anyone who knows their pitiable condition. Even you. Even me.

## The Ruler and the Blind Man

This takes us to our third and fifth stories. The first is the famous story of the ruler who asks Jesus, “Good Teacher, what must I do to inherit eternal life?” (Luke 18:18). Notice the question. What must I *do*? This is part of the previous two stories that focus on the self-righteous and works salvation. So many people want to know what they must do. In fact, in the parallel back in 10:27, a teacher of the law asked the same question. There are so many parallels between the beginning and ending of this Journey to Jerusalem.

Jesus doesn't start here in his answer, however. He said, “Why do you call me good? No one is good except God

alone” (18:19). We are going to look at this story in more detail next time as it is so important for learning the Gospel correctly. But here, it is enough to say that this man by his own words is setting up the standard upon which his works must rest. Perfection.

Jesus takes him to the Law. “You know the Commandments, “Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Honor your father and mother” (20). Jesus gives five and they are not in the same order as Moses. Yet, they are all part of the Second Table.

The man says, “All these I have kept from my youth” (21). Incredible! “OK,” Jesus responds. He doesn’t call him a liar, like I surely would. Instead, he says, “One thing you still lack. *Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow me*” (22). That’s where Zacchaeus got it from! This comes before his story. Jesus had been teaching this and Zacchaeus got it.

What’s amazing is that Zacchaeus was very rich. And this will be part of what we will look at next time, for here we read, “But when he heard these things, he became very sad, for he was extremely rich” (23). “Jesus, seeing that he had become sad, said, ‘How difficult it is for those who have wealth to enter the kingdom of God!’” (24). He adds, “For it

is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God” (25). Again, I’ll comment on this more next time. For now, just let whatever you think the metaphor is saying work on you. Seems pretty much impossible, doesn’t it?

That’s how the people heard it. “Then who can be saved?” (26). Does Jesus say, “Not a rich man! Only a poor man.” No. He says, “What is impossible with man is possible with God” (27). Now you can let your mind dwell on Zacchaeus.

But Peter has something to say. “See, we have left our homes and followed you” (28). “Following” is another of those parallels found earlier. Three times we read about it. “I will follow you wherever you go” someone said to Jesus (Luke 9:57). But the Son of Man has nowhere to lay his head (58). Will you really follow? “Follow me,” Jesus told another (59). “But I have to go and bury my father” (60), came the reply. “I will follow you, Lord, but first let me say farewell to my family” (61), yet another said.

Now Peter brings it up again, because this is what Jesus told the rich man. “Follow me” (18:22). This time, Jesus goes easy on Peter. He knows he *has* followed him and he knows where he will follow in the future. “Truly, I say to you,

there is no one who has left *house* or *wife* or *brothers* or *parents* or *children*, for the sake of the kingdom of God, who will not receive many times more in this time, and in the age to come eternal life” (29-30). Curiously, like the commands, there are five things mentioned. And they are parallel in the structure of the story.

A. Eternal life? (18)

B. God and the commandments:

Adultery, kill, steal, false witness, honor father/mother (19-21)

C. Sell all and follow me (22)

D. He was very sorrowful (23)

E. How hard it is for a rich man to enter the kingdom (24)

E'. It is easier for a camel than for a rich man to enter the kingdom (25)

D'. These things are impossible with men, but possible with God (26-27)

C'. Peter: We have left all to follow you (28)

B'. Receiving the kingdom:

House, Parents, Brothers, Wife, Children (29)

A'. Life everlasting (30)<sup>17</sup>

One scholar suggests Jesus rearranges the commands to have loyalty to family first, loyalty to parents at the bottom and the question of property and money in the center, which was the rich man's problem. This second list begins with property and moves to the others.<sup>18</sup> Jesus actually *did* hit the

<sup>17</sup> Admin, “[Luke 18:18-30](#),” *Biblical Chiasm Exchange* (April 9, 2017).

<sup>18</sup> [Kenneth E. Bailey](#), *Poet & Peasant and Through Peasant Eyes: A Literary Cultural Approach to the Parables in Luke, Combined Edition* (Grand Rapids, MI: Eerdmans, 1983), 52-54.

man with the law where he was unable to obey, he just didn't realize it. Jesus is telling you the same thing.

The parallel to this story is **the blind man** and it reinforces all we've said today. Jesus is drawing near to Jericho and **a blind man is sitting by the roadside begging (35)**. Again, another **outcast**, as compared to the Pharisees and lawyers and rich men. He heard a crowd go by and wanted to know what it meant **(36)**. They told him that Jesus of Nazareth is passing by **(37)**.

Upon hearing this news, he cried out, "**Jesus, Son of David, have mercy on me!**" Now it is **Jesus' reputation** that has preceded him. This man recognizes that Jesus is the King, exactly what how the whole passages ends with the parable of the minas. But **it takes a blind man to see!**

Again, the people **rebuke him**, telling him to be silent **(39)**. *Benny Hinn doesn't have time for the likes of you. Wait until the meeting tonight when you pay to get in.* That's how the people think. That's how charlatans acts. But not Jesus.

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Do not commit adultery

Do not murder

**Do not steal**

Do not bear false witness

Honor your father and mother

**house**

wife

brothers

parents

children

Jesus stopped (40). Then he commanded him to be brought to him. He isn't asking. When he was brought, Jesus asked him, "What do you want me to do for you?" Can you imagine Jesus asking you that question? Anything you want. "Lord, let me recover my sight" (41). That's all he wanted, to see. But he was the only one who was at this moment able to truly see. "Jesus said to him, 'Recover your sight; your faith has made you well'" (42). And immediately he recovers his sight and followed him, glorifying God (43). Do you see? It is those who are healed who want to follow Jesus, not those who are too busy looking back and down and around.

## The Coming Rejection and Our Salvation

All the people saw and gave praise to God. But though they praised God, did they truly understand? For just before this, Jesus says the key thing. In vv. 31-34, that which began our journey now takes center stage in the final and seventh leg.

"Taking the twelve, he said to them..." (31). Previously, it was the seventy. But now, it is the twelve. "See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished." This,

he tells them, after a parable of the two praying men, after them rebuking the bringing of children to him, and after the rich man asked Jesus what he must do to eternal life. Three stories where no one got it. Even Peter, who was indeed following Jesus, still had barely an inkling of what any of this meant.

“For he will be delivered over to the Gentiles and will be mocked and shamefully treated and spit upon. And after flogging him, they will kill him, and on the third day he will rise” (32). Jesus is certainly thinking of passages like [Isa 53](#) and [Psalm 22](#). And it is incredibly specific, one of the most specific prophecies he makes about the coming events. Were their minds reeling, trying to figure out what passages he was talking about?

No. “They understood none of these things. This saying was hidden from them, and they did not grasp what was said” (34). Only after the fact would they understand. Even to this late a point in their time together, after three and a half years, now on the cusp of entering Jerusalem, [at journey’s end, they were clueless.](#)

[You need not be.](#) These things have happened and Luke is writing them to you, not in mystery and obscurity and shadow and darkness, but in the light of the incredible

events that would turn the world upside down, bringing in this glorious kingdom to any who hear the good news in this Gospel. **This is written for you.**

But not before he tells you about these events in **the pages to come**. Jesus may have come to an end to his Journey to Jerusalem, but **this is not the end**. “**End?**” Gandalf gently replies. “**No, the journey doesn’t end here ...**” The wizard had in mind the Grey Havens, and the life to come, for he thought he would die. Luke has in mind the death of Christ so that you might have eternal life in the life to come. What will it be? Will you **confess your sins**, and walk with him through his and perhaps your own dark night of the soul, or will you turn away and reject him as so many did in those days? Ordained they had to be, so that he could go through with the events that would bring life to those who die to themselves and live through Christ. Then, will you **follow him**, even if he should tarry? Will you invest your time, treasure, and talents in the kingdom, knowing that the King has invested them with you expecting a return on his investment when he comes again? When will that be? No one knows the day or the hour, but that’s just the point. He is coming, and when he returns, what will have been your response to these things?

Luke 18:9-19:27 Units parallel

<p><b>Luke 18:9</b> He also told this <b>parable</b> to some who trusted in themselves that they were righteous, and treated others with contempt:  <sup>10</sup> “<b>Two men</b> went up into the temple to pray, one a Pharisee and the other a tax collector.  <sup>11</sup> The Pharisee, standing by himself, prayed thus: ‘God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector.  <sup>12</sup> I fast twice a week; I give tithes of all that I get.’  <sup>13</sup> But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me, a sinner!’  <sup>14</sup> I tell you, this man went down to his house <b>justified</b>, rather than the other. For <b>everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.</b>”</p>	<p><sup>11</sup> As they heard these things, he proceeded to tell a <b>parable</b>, because he was near to Jerusalem, and because they supposed that the kingdom of God was to appear immediately.  <sup>12</sup> He said therefore, “<b>A nobleman</b> went into a far country to receive for himself a kingdom and then return.  <sup>13</sup> Calling <b>ten of his servants</b>, he gave them ten minas, and said to them, ‘Engage in business until I come.’  <sup>14</sup> But his citizens hated him and sent a delegation after him, saying, ‘We do not want this man to reign over us.’  <sup>15</sup> When he returned, having received the kingdom, he ordered these servants to whom he had given the money to be called to him, that he might know what they had gained by doing business.  <sup>16</sup> The first came before him, saying, ‘Lord, your mina has made ten minas more.’  <sup>17</sup> And he said to him, ‘Well done, good servant! Because you have been faithful in a very little, you shall have authority over ten cities.’  <sup>18</sup> And the second came, saying, ‘Lord, your mina has made five minas.’  <sup>19</sup> And he said to him, ‘And you are to be over five cities.’  <sup>20</sup> Then another came, saying, ‘Lord, here is your mina, which I kept laid away in a handkerchief;  <sup>21</sup> for I was afraid of you, because you are a severe man. You take what you did not deposit, and reap what you did not sow.’  <sup>22</sup> He said to him, ‘I will condemn you with your own words, you wicked servant! You knew that I was a severe man, taking what I did not deposit and reaping what I did not sow?  <sup>23</sup> Why then did you not put my money in the bank, and at my coming I might have collected it with interest?’  <sup>24</sup> And he said to those who stood by, ‘Take the mina from him, and give it to the one who has the ten minas.’  <sup>25</sup> And they said to him, ‘Lord, he has ten minas!’  <sup>26</sup> ‘I tell you that to <b>everyone who has, more will be given, but from the one who has not, even what he has will be taken away.</b>  <sup>27</sup> But as for these enemies of mine, who did not want me to reign over them, <b>bring them here and slaughter them before me.</b>”</p>
<p><sup>15</sup> Now they were bringing even infants to him that he might touch them. And when the disciples saw it, they rebuked them.  <sup>16</sup> <b>But Jesus called them to him, saying, “Let the children come to me, and do not hinder them, for to such belongs the kingdom of God.</b>  <sup>17</sup> <b>Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.”</b></p>	<p><sup>19:1</sup> He entered Jericho and was passing through.  <sup>2</sup> And behold, there was a man named Zacchaeus. He was a chief tax collector and was rich.  <sup>3</sup> And he was seeking to see who Jesus was, but on account of the crowd he could not, because he was small in stature.  <sup>4</sup> So he ran on ahead and climbed up into a sycamore tree to see him, for he was about to pass that way.  <sup>5</sup> And when Jesus came to the place, he looked up and said to him, “Zacchaeus, hurry and come down, for I must stay at your house today.”  <sup>6</sup> So he hurried and came down and received him joyfully.  <sup>7</sup> And when they saw it, they all grumbled, “He has gone in to be the guest of a man who is a sinner.”  <sup>8</sup> And Zacchaeus stood and said to the Lord, “Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold.”  <sup>9</sup> <b>And Jesus said to him, “Today salvation has come to this house, since he also is a son of Abraham.</b>  <sup>10</sup> <b>For the Son of Man came to seek and to save the lost.”</b></p>
<p><sup>18</sup> And a ruler asked him, “<b>Good Teacher, what must I do to inherit eternal life?</b>”  <sup>19</sup> And Jesus said to him, “Why do you call me good? No one is good except God alone.  <sup>20</sup> You know the commandments: ‘Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Honor your father and mother.’”  <sup>21</sup> And he said, “All these I have kept from my youth.”  <sup>22</sup> When Jesus heard this, he said to him, “One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, <b>follow me.</b>”  <sup>23</sup> But when he heard these things, he became very sad, for he was extremely rich.  <sup>24</sup> Jesus, seeing that he had become sad, said, “How difficult it is for those who have wealth to enter the kingdom of God!  <sup>25</sup> For it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.”  <sup>26</sup> Those who heard it said, “Then who can be saved?”  <sup>27</sup> But he said, “What is impossible with man is possible with God.”  <sup>28</sup> And Peter said, “See, we have left our homes and <b>followed you.</b>”  <sup>29</sup> And he said to them, “Truly, I say to you, there is no one who has left <b>house</b> or wife or brothers or parents or children, for the sake of the kingdom of God,</p>	<p><sup>35</sup> As he drew near to <b>Jericho</b>, a blind man was sitting by the roadside begging.  <sup>36</sup> And hearing a crowd going by, he inquired what this meant.  <sup>37</sup> They told him, “Jesus of Nazareth is passing by.”  <sup>38</sup> And he cried out, “Jesus, Son of David, have mercy on me!”  <sup>39</sup> And those who were in front rebuked him, telling him to be silent. But he cried out all the more, “Son of David, have mercy on me!”  <sup>40</sup> And Jesus stopped and commanded him to be brought to him. And when he came near, he asked him,  <sup>41</sup> “What do you want me to do for you?” He said, “Lord, let me recover my sight.”  <sup>42</sup> And Jesus said to him, “Recover your sight; your faith has made you well.”  <sup>43</sup> And immediately he recovered his sight and <b>followed him</b>, glorifying God. And all the people, when they saw it, gave praise to God.</p>

<p><sup>30</sup> who will not receive many times more in this time, and in the age to come eternal life.”</p>
<p><sup>31</sup> And taking the twelve, he said to them, “See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished.  <sup>32</sup> For he will be delivered over to the Gentiles and will be mocked and shamefully treated and spit upon.  <sup>33</sup> And after flogging him, they will kill him, and on the third day he will rise.”  <sup>34</sup> But they understood none of these things. This saying was hidden from them, and they did not grasp what was said.</p>

## Appendix 1

Luke 9:51-10:37	Luke 18:9-19:27
<p><b>Luke 9:51</b> When the days drew near for him to be taken up, he set his face to go to Jerusalem.</p> <p><sup>52</sup> And he sent messengers ahead of him, who went and entered a village of the Samaritans, to make preparations for him.</p> <p><sup>53</sup> But the people did not receive him, because his face was set toward Jerusalem.</p> <p><sup>54</sup> And when his disciples James and John saw it, they said, “Lord, do you want us to tell fire to come down from heaven and consume them?”</p> <p><sup>55</sup> But he turned and rebuked them.</p> <p><sup>56</sup> And they went on to another village.</p> <p><sup>57</sup> As they were going along the road, someone said to him, “I will follow you wherever you go.”</p> <p><sup>58</sup> And Jesus said to him, “Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head.”</p> <p><sup>59</sup> To another he said, “Follow me.” But he said, “Lord, let me first go and bury my father.”</p> <p><sup>60</sup> And Jesus said to him, “Leave the dead to bury their own dead. But as for you, go and proclaim the kingdom of God.”</p> <p><sup>61</sup> Yet another said, “I will follow you, Lord, but let me first say farewell to those at my home.”</p> <p><sup>62</sup> Jesus said to him, “No one who puts his hand to the plow and looks back is fit for the kingdom of God.”</p> <p><sup>10:1</sup> After this the Lord appointed seventy-two others and sent them on ahead of him, two by two, into every town and place where he himself was about to go.</p> <p><sup>2</sup> And he said to them, “The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest.</p> <p><sup>3</sup> Go your way; behold, I am sending you out as lambs in the midst of wolves.</p> <p><sup>4</sup> Carry no moneybag, no knapsack, no sandals, and greet no one on the road.</p> <p><sup>5</sup> Whatever house you enter, first say, ‘Peace be to this house!’</p> <p><sup>6</sup> And if a son of peace is there, your peace will rest upon him. But if not, it will return to you.</p> <p><sup>7</sup> And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages. Do not go from house to house.</p> <p><sup>8</sup> Whenever you enter a town and they receive you, eat what is set before you.</p> <p><sup>9</sup> Heal the sick in it and say to them, ‘The kingdom of God has come near to you.’</p> <p><sup>10</sup> But whenever you enter a town and they do not receive you, go into its streets and say,</p> <p><sup>11</sup> ‘Even the dust of your town that clings to our feet we wipe off against you. Nevertheless know this, that the kingdom of God has come near.’</p> <p><sup>12</sup> I tell you, it will be more bearable on that day for Sodom than for that town.</p> <p><sup>13</sup> “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.</p> <p><sup>14</sup> But it will be more bearable in the judgment for Tyre and Sidon than for you.</p> <p><sup>15</sup> And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades.</p> <p><sup>16</sup> “The one who hears you hears me, and the one who rejects you rejects me, and the one who rejects me rejects him who sent me.”</p>	<p><b>Luke 18:9</b> He also told this parable to some who trusted in themselves that they were righteous, and treated others with contempt:</p> <p><sup>10</sup> “Two men went up into the temple to pray, one a Pharisee and the other a tax collector.</p> <p><sup>11</sup> The Pharisee, standing by himself, prayed thus: ‘God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector.</p> <p><sup>12</sup> I fast twice a week; I give tithes of all that I get.’</p> <p><sup>13</sup> But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me, a sinner!’</p> <p><sup>14</sup> I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”</p> <p><sup>15</sup> Now they were bringing even infants to him that he might touch them. And when the disciples saw it, they rebuked them.</p> <p><sup>16</sup> But Jesus called them to him, saying, “Let the children come to me, and do not hinder them, for to such belongs the kingdom of God.</p> <p><sup>17</sup> Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.”</p> <p><sup>18</sup> And a ruler asked him, “Good Teacher, what must I do to inherit eternal life?”</p> <p><sup>19</sup> And Jesus said to him, “Why do you call me good? No one is good except God alone.</p> <p><sup>20</sup> You know the commandments: ‘Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Honor your father and mother.’”</p> <p><sup>21</sup> And he said, “All these I have kept from my youth.”</p> <p><sup>22</sup> When Jesus heard this, he said to him, “One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow me.”</p> <p><sup>23</sup> But when he heard these things, he became very sad, for he was extremely rich.</p> <p><sup>24</sup> Jesus, seeing that he had become sad, said, “How difficult it is for those who have wealth to enter the kingdom of God!</p> <p><sup>25</sup> For it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.”</p> <p><sup>26</sup> Those who heard it said, “Then who can be saved?”</p> <p><sup>27</sup> But he said, “What is impossible with man is possible with God.”</p> <p><sup>28</sup> And Peter said, “See, we have left our homes and followed you.”</p> <p><sup>29</sup> 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,</p> <p><sup>30</sup> who will not receive many times more in this time, and in the age to come eternal life.”</p> <p><sup>31</sup> And taking the twelve, he said to them, “See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished.  <sup>32</sup> For he will be delivered over to the Gentiles and will be mocked and shamefully treated and spit upon.  <sup>33</sup> And after flogging him, they will kill him, and on the third day he will rise.”  <sup>34</sup> But they understood none of these things. This saying was hidden from them, and they did not grasp what was said.</p> <p><sup>35</sup> As he drew near to Jericho, a blind man was sitting by the roadside begging.</p> <p><sup>36</sup> And hearing a crowd going by, he inquired what this meant.</p> <p><sup>37</sup> They told him, “Jesus of Nazareth is passing by.”</p> <p><sup>38</sup> And he cried out, “Jesus, Son of David, have mercy on me!”</p>

<p><sup>17</sup> The seventy-two returned with joy, saying, "Lord, even the demons are subject to us in your name!"</p> <p><sup>18</sup> And he said to them, "I saw Satan fall like lightning from heaven.</p> <p><sup>19</sup> Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you.</p> <p><sup>20</sup> Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven."</p> <p><sup>21</sup> In that same hour he rejoiced in the Holy Spirit and said, "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to <b>little children</b>; yes, Father, for such was your gracious will.</p> <p><sup>22</sup> All things have been handed over to me by my Father, and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him."</p> <p><sup>23</sup> Then turning to the disciples he said privately, "Blessed are the eyes that see what you see!</p> <p><sup>24</sup> For I tell you that many prophets and kings desired to see what you see, and did not see it, and to hear what you hear, and did not hear it."</p> <p><sup>25</sup> And behold, a lawyer stood up to put him to the test, saying, "<b>Teacher, what shall I do to inherit eternal life?</b>"</p> <p><sup>26</sup> He said to him, "What is written in the Law? How do you read it?"</p> <p><sup>27</sup> And he answered, "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself."</p> <p><sup>28</sup> And he said to him, "You have answered correctly; do this, and you will live."</p> <p><sup>29</sup> But he, desiring to justify himself, said to Jesus, "And who is my neighbor?"</p> <p><sup>30</sup> <b>Jesus replied</b>, "A man was going down from Jerusalem to <b>Jericho</b>, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead.</p> <p><sup>31</sup> Now by chance a priest was going down that road, and when he saw him he passed by on the other side.</p> <p><sup>32</sup> So likewise a Levite, when he came to the place and saw him, passed by on the other side.</p> <p><sup>33</sup> But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion.</p> <p><sup>34</sup> He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him.</p> <p><sup>35</sup> And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him, and whatever more you spend, I will repay you when I come back.'</p> <p><sup>36</sup> Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?"</p> <p><sup>37</sup> He said, "The one who showed him mercy." And Jesus said to him, "You go, and do likewise."</p>	<p><sup>39</sup> And those who were in front rebuked him, telling him to be silent. But he cried out all the more, "Son of David, have mercy on me!"</p> <p><sup>40</sup> And Jesus stopped and commanded him to be brought to him. And when he came near, he asked him,</p> <p><sup>41</sup> "What do you want me to do for you?" He said, "Lord, let me recover my sight."</p> <p><sup>42</sup> And Jesus said to him, "Recover your sight; your faith has made you well."</p> <p><sup>43</sup> And immediately he recovered his sight and <b>followed</b> him, glorifying God. And all the people, when they saw it, gave praise to God.</p> <p><sup>19:1</sup> He entered Jericho and was passing through.</p> <p><sup>2</sup> And behold, there was a man named Zacchaeus. He was a chief tax collector and was rich.</p> <p><sup>3</sup> And he was seeking to see who Jesus was, but on account of the crowd he could not, because he was small in stature.</p> <p><sup>4</sup> So he ran on ahead and climbed up into a sycamore tree to see him, for he was about to pass that way.</p> <p><sup>5</sup> And when Jesus came to the place, he looked up and said to him, "Zacchaeus, hurry and come down, for I must stay at your <b>house</b> today."</p> <p><sup>6</sup> So he hurried and came down and received him joyfully.</p> <p><sup>7</sup> And when they saw it, they all grumbled, "He has gone in to be the guest of a man who is a sinner."</p> <p><sup>8</sup> And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold."</p> <p><sup>9</sup> And Jesus said to him, "Today salvation has come to this <b>house</b>, since he also is a son of Abraham.</p> <p><sup>10</sup> For the Son of Man came to seek and to save the lost."</p> <p><sup>11</sup> As they heard these things, he proceeded to tell a parable, because he was near to Jerusalem, and because they supposed that the kingdom of God was to appear immediately.</p> <p><sup>12</sup> He said therefore, "A nobleman went into a far country to receive for himself a kingdom and then return.</p> <p><sup>13</sup> Calling ten of his servants, he gave them ten minas, and said to them, 'Engage in business until I come.'</p> <p><sup>14</sup> But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.'</p> <p><sup>15</sup> When he returned, having received the kingdom, he ordered these servants to whom he had given the money to be called to him, that he might know what they had gained by doing business.</p> <p><sup>16</sup> The first came before him, saying, 'Lord, your mina has made ten minas more.'</p> <p><sup>17</sup> And he said to him, 'Well done, good servant! Because you have been faithful in a very little, you shall have authority over ten cities.'</p> <p><sup>18</sup> And the second came, saying, 'Lord, your mina has made five minas.'</p> <p><sup>19</sup> And he said to him, 'And you are to be over five cities.'</p> <p><sup>20</sup> Then another came, saying, 'Lord, here is your mina, which I kept laid away in a handkerchief;</p> <p><sup>21</sup> for I was afraid of you, because you are a severe man. You take what you did not deposit, and reap what you did not sow.'</p> <p><sup>22</sup> He said to him, 'I will condemn you with your own words, you wicked servant! You knew that I was a severe man, taking what I did not deposit and reaping what I did not sow?</p> <p><sup>23</sup> Why then did you not put my money in the bank, and at my coming I might have collected it with interest?'</p> <p><sup>24</sup> And he said to those who stood by, 'Take the mina from him, and give it to the one who has the ten minas.'</p> <p><sup>25</sup> And they said to him, 'Lord, he has ten minas!'</p> <p><sup>26</sup> 'I tell you that to everyone who has, more will be given, but from the one who has not, even what he has will be taken away.</p> <p><sup>27</sup> But as for these enemies of mine, who did not want me to reign over them, bring them here and slaughter them before me.'</p>
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