

Foothills Christian Assembly Sermon August 30, 2020
Luke 18: 31 – 34 “Blind to the Cross as Victory”

28 Then Peter said, "See, we have left all and followed You." 29 So He said to them, "Assuredly, I say to you, there is no one who has left house or parents or brothers or wife or children, for the sake of the kingdom of God, 30 who shall not receive many times more in this present time, and in the age to come eternal life."

31 Then He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be accomplished. 32 For He will be delivered to the Gentiles and will be mocked and insulted and spit upon. 33 They will scourge Him and kill Him. And the third day He will rise again." 34 But they understood none of these things; this saying was hidden from them, and they did not know the things which were spoken. 35 Then it happened, as He was coming near Jericho, that a certain blind man sat by the road begging. 36 And hearing a multitude passing by, he asked what it meant. 37 So they told him that Jesus of Nazareth was passing by. 38 And he cried out, saying, "Jesus, Son of David, have mercy on me!" 39 Then those who went before warned him that he should be quiet; but he cried out all the more, "Son of David, have mercy on me!" 40 So Jesus stood still and commanded him to be brought to Him. And when he had come near, He asked him, 41 saying, "What do you want Me to do for you?" He said, "Lord, that I may receive my sight." 42 Then Jesus said to him, "Receive your sight; your faith has made you well." 43 And immediately he received his sight, and followed Him, glorifying God. And all the people, when they saw it, gave praise to God.

I. Introduction

- a. This same type of scene has already occurred in Luke's Gospel. (Lk 9:44,45)
 - i. "Let these words sink down into your ears, for the Son of Man is about to be betrayed into the hands of men." 45 But they did not understand this saying, and it was hidden from them so that they did not perceive it; and they were afraid to ask Him about this saying."
 - ii. After this, Luke tells us in 9:51 "when the time had come for Him to be received up, that He steadfastly set His face to go to Jerusalem."
 - iii. So, throughout this journey to Jerusalem, the disciples have yet to understand the necessity of Christ's suffering. They thought the Kingdom was going to be set up immediately (v19:11), before any kind of suffering, and certainly the idea of Christ's death seemed preposterous.
 - iv. Right after Peter declares Jesus is the Christ (Mt 16:13-20) and right before the Transfiguration (Mt 17:1-13), the depths of the disciples' blindness is revealed by Peter rebuking Jesus (Mt 16:21-23)
 1. "From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day. 22 Then Peter took Him aside and began to rebuke Him, saying, "Far be it from You, Lord; this shall not happen to You!" 23 But He turned and said to Peter, "Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men."

2. So, even though Jesus has so sternly corrected Peter near the outset of His journey to Jerusalem, this message has not made its way into the disciples' understanding. They are still blind to the coming suffering and death of Christ upon the cross. They have no concept of the Kingdom process of victory.
- v. McDurmon "By repeating and expanding this message to the disciples in 18:31–34 just days before He entered Jerusalem, Jesus reaffirms that He was still on the same mission He had begun in 9:51. He was confirming for them the continuity of all they had witnessed and heard along the way: all the healings, all the Kingdom teachings, all the parables of judgment to come. All of it pertained to this one and same mission of the Son of Man and His conflict with idolatrous, murderous Jerusalem. And while they remained blinded to the message as He spoke, their eyes would be open to it in due time. Then, when once God opened their understanding to all they had heard and witnessed, their lives would be transformed as the truth and meaning of it all fully impacted their souls."¹
- b. Today's sermon: Luke 18: 31 – 34 "Blind to the Cross as Victory"
 - i. To Jerusalem: all things written about Jesus to be accomplished v31
 - ii. Jesus describes details of His death and resurrection v32,33
 - iii. The Twelve do not understand v34
 - iv. Questions to know, love and obey God
- II. To Jerusalem: all things written about Jesus to be accomplished v31
 - a. "Then He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be accomplished."
 - b. "He took the Twelve aside"
 - i. This message was only for His Twelve disciples. Included Judas.
 - ii. Bock "As Jesus and the crowd draw near to Jerusalem, he takes the Twelve aside to remind them of what awaits them"²
 1. Jesus has just finished encouraging His followers regarding Kingdom rewards, in this life and in the next. They will leave behind possessions and dear relationships. But, that's not all. They will also face death. Jesus now takes them into the shocking reality that He will die first. This gives a whole new meaning to Christ's Words, "Come, Follow Me" (Mk 1:17)
 - c. "Behold, we are going up to Jerusalem"
 - i. Jesus returns to this theme. The path to Jerusalem, described since 9:51, is now coming to an end. Jesus will pass through Jericho (18:35-19:27),

¹ McDurmon, J. (2011). [*Jesus v. Jerusalem: A Commentary on Luke 9:51–20:26, Jesus' Lawsuit Against Israel*](#) (p. 120). Powder Springs, GA: American Vision.

² Bock, D. L. (1996). [*Luke: 9:51–24:53*](#) (Vol. 2, p. 1495). Grand Rapids, MI: Baker Academic.

healing a blind man, receiving Zacchaeus, and giving the parable of the ten minas, before entering into Jerusalem (19:28).

- d. "and all things that are written by the prophets concerning the Son of Man will be accomplished"
 - i. "All things": Without exception, every jot and tittle of Scripture prophecy will be fulfilled.
 - 1. Mt 5:17,18 "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. 18 For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled."
 - ii. "Written by the prophets"
 - 1. Reference to entire OT. Prophets receive Divine Scripture from God via revelation from the Holy Spirit, both in OT and NT.
 - iii. "concerning the Son of Man will be accomplished."
 - 1. The context points to Christ's suffering, so the prophecies regarding the Messiah and His suffering are first in view.
 - 2. Is 53 "Who has believed our report? And to whom has the arm of the Lord been revealed? 2 For He shall grow up before Him as a tender plant, And as a root out of dry ground. He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him. 3 He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. 4 Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. 5 But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. 6 All we like sheep have gone astray; We have turned, every one, to his own way; And the Lord has laid on Him the iniquity of us all. 7 He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth. 8 He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken. 9 And they made His grave with the wicked-- But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth. 10 Yet it pleased the Lord to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the Lord shall prosper in His hand. 11 He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities. 12 Therefore I will divide Him a portion with the great,

And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.”

3. Daniel 9:26 “And after the sixty-two weeks Messiah shall be cut off, but not for Himself”
 - iv. Henry “The *sufferings* of Christ are here spoken of as the *fulfilling of the scriptures*, with which consideration Christ reconciled himself to them, and would reconcile them: *All things that are written by the prophets concerning the Son of man*, especially the hardships he should undergo, *shall be accomplished*. Note, The Spirit of Christ, in the Old-Testament prophets, *testified beforehand his sufferings*, and *the glory that should follow*”³
 - v. 1 Peter 1:10-12 “Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, 11 searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. 12 To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven.”
- III. Jesus describes details of His death and resurrection v32,33
- a. “For He will be delivered to the Gentiles and will be mocked and insulted and spit upon. They will scourge Him and kill Him. And the third day He will rise again.”
 - i. Isaiah 50:6 “I gave My back to those who struck Me, And My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting.”
 - b. Jesus reveals both His perfect knowledge of Scripture, but also His knowledge that He is the foretold Messiah, and He lists out the details of what He would experience in accomplishment of every jot and tittle written about Him in Jerusalem.
 - i. Jesus perfectly lays out exactly what will happen to Him, from the Roman oversight of His murder, all the way through such details as mocking Him, insulting Him, spitting on Him, scourging Him and killing Him.
 1. Think of knowing this awaits you and choosing to walk into it all. Why would someone do this?
 2. Colossians 2:13-15 “And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, 14 having wiped out the handwriting of requirements that was against us, which was

³ Henry, M. (1994). [*Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1892). Peabody: Hendrickson.

contrary to us. And He has taken it out of the way, having nailed it to the cross. 15 Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.”

- ii. Calvin “Hence we perceive that Christ was endued with divine fortitude for overcoming the terrors of death, for he knowingly and willingly hastens to undergo it. For why does he, without any constraint, march forward to suffer a shocking murder, but because the invincible power of the Spirit enabled him to subdue fear, and raised him above all human feelings? By a minute detail of the circumstances, he gives a still more evident proof of his Divinity. For he could not—*as man*—have foreseen that, after having been *condemned by the chief priests and scribes*, he would be *delivered up to the Gentiles*, and *spat on*, and *mocked* in various ways, and *scourged*, and at length dragged to the punishment of the cross.”⁴
 - c. “And the third day He will rise again”
 - i. Jesus our Savior does not leave this message to end upon the darkness of suffering and death, but rather ends the teaching upon the great victory of His resurrection.
 - ii. Jesus teaches His disciples the process of Kingdom victory. First, our sins must be washed away by His blood. We must have a Savior before we can follow Him. And, we must learn to walk this same path of victory with Jesus.
 - 1. The disciples need hope, great hope, in order to endure the coming great trial in Jerusalem, and then their own personal trials after Christ’s ascension. Resurrection hope.
 - 2. Calvin “And yet he does not spare their weakness by deceiving them, but, candidly declaring the whole matter, points out the way to overcome temptation; namely, by looking forward with certainty to his resurrection. But as it was necessary that his death should go before, he makes their triumph, in the meantime, to consist in hope.”⁵
- IV. The Twelve do not understand v34
- a. “But they understood none of these things; this saying was hidden from them, and they did not know the things which were spoken.”
 - b. Luke repeats three different ways of making the same point. The triple repetition emphasizes how completely blind they were to what Jesus had just said.
 - i. They understood none of these things
 - 1. Zero understanding. They heard the words, but their pre-existing expectations were so firm that they absolutely could not

⁴ Calvin, J., & Pringle, W. (2010). [*Commentary on a Harmony of the Evangelists Matthew, Mark, and Luke*](#) (Vol. 2, p. 415). Bellingham, WA: Logos Bible Software.

⁵ Calvin, J., & Pringle, W. (2010). [*Commentary on a Harmony of the Evangelists Matthew, Mark, and Luke*](#) (Vol. 2, p. 416). Bellingham, WA: Logos Bible Software.

understand what He said. They were trying to fit what He said into their own Kingdom expectations, and they could not, so they remained ignorant. The truth bounced off of their warped and misinformed worldview. Their eyes were bad.

- a. Matthew 6:22,23 ““The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light. 23 But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness!”
2. Henry “This was so contrary to the notions they had had of the Messiah and his kingdom, such a balk to their expectations from their Master, and such a breaking of all their measures, that *they understood none of these things*, v. 34. Their prejudices were so strong that they *would not* understand them literally, and they *could not* understand them otherwise, so that they did not understand them at all. It was a mystery, it was a riddle to them, it must be so; but they think it impossible to be reconciled with the glory and honour of the Messiah, and the design of setting up his kingdom.”⁶
3. Calvin “But it is proper also to bear in mind—what I have formerly observed—the reason why they were held in such gross ignorance, which was, that they had formed the expectation of a joyful and prosperous advancement, and therefore reckoned it to be in the highest degree absurd, that Christ should be ignominiously crucified. Hence we infer with what madness the minds of men are seized through a false imagination; and therefore we ought to be the more careful not to yield to any foolish thoughts, and shut our eyes against the light.”⁷
- ii. This saying was hidden from them
 1. This points God’s timing. Who is doing the hiding? Their own false presuppositions. And, God had yet to open their eyes.
 - a. Bock “Putting the pieces together was an ability that God had not yet granted to the disciples (passive *κεκρυμμένον*, *kekrymmenon*, was hidden).”⁸
- iii. They did not know the things which were spoken
 1. Their ignorance to the suffering prophecies of the OT blinded them to the words so clearly spoken to them by Jesus.

⁶ Henry, M. (1994). [*Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1892). Peabody: Hendrickson.

⁷ Calvin, J., & Pringle, W. (2010). [*Commentary on a Harmony of the Evangelists Matthew, Mark, and Luke*](#) (Vol. 2, p. 416). Bellingham, WA: Logos Bible Software.

⁸ Bock, D. L. (1996). [*Luke: 9:51–24:53*](#) (Vol. 2, p. 1499). Grand Rapids, MI: Baker Academic.

2. Henry “for their parts, they had read the Old Testament many a time, but they could never see any thing in it that would be *accomplished* in the disgrace and death of this Messiah. They were so intent upon those prophecies that spoke of his glory that they overlooked those that spoke of his *sufferings*, which the scribes and doctors of the law should have directed them to take notice of, and should have brought into their creeds and catechisms, as well as the other; but they did not suit their scheme, and therefore were laid aside. Note, *Therefore* it is that people run into mistakes, because they *read their Bibles by the halves*, and are as partial in the prophets as they are *in the law*. They are only for the *smooth things*, Isa. 30:10. Thus now we are too apt, in reading the prophecies that are yet to be fulfilled, to have our expectations raised of the glorious state of the church in the latter days. But we overlook its wilderness sackcloth state, and are willing to fancy that is over, and nothing is reserved for us but the halcyon days.”⁹

V. Questions to know, love and obey God

⁹ Henry, M. (1994). [*Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1892). Peabody: Hendrickson.