

Study of Luke 18
by
Marc Gravelle
marc@bondservantsofyeshua.ca

Luke 18:1-43

1 And Messiah spoke a parable unto His disciples to this end, that men ought always to pray, and not to faint;

WE are ***NOT*** to get discouraged when we pray, if our prayers are not answered immediately, for YHVH does things in His own timing, and since we know that He is omniscient, it means that His timing is always perfect, therefore when we pray, we should always end our prayers with Your Will YHVH, be done in my Life. Amein

*2 Saying, There was in a city a judge, who did **NOT** fear Elohim, neither did he regard any man:*

Since the fear of YHVH, according to Scripture, ***IS*** the beginning of wisdom, and we are told that this Judge, does ***NOT*** fear Elohim, then that means that he does ***NOT*** have the wisdom of Elohim, which means that he is stuck with relying on the wisdom man to judge people with, the very same kind of wisdom that YHVH calls foolishness.

3 And there was a widow in that city; and she came unto this judge, and said, Avenge me of my adversary.

What does YHVH say about widows?

*Exodus 22:22 You shall **NOT** afflict any widow, or fatherless child. 23 **IF** you afflict them in **ANY WAY**, and they cry at all unto Me, I will surely hear (shema) their cry; 24 And My wrath shall wax hot, and I will kill you with the sword; and your wives **shall be widows, and your children fatherless.***

*Psalm 68:5 A father of the fatherless, and a judge of the **widows**, is Elohim in His Holy Habitation.*

*James 1:27 Pure religion and undefiled before Elohim and the Father is this, To visit the fatherless and **widows** in their affliction, and to keep himself unspotted from the world.*

Now at this point we have to ask ourselves, who does the judge represent, and who does the widow represent in this parable?

The judge is any and all, religious leaders, and or the leaders of any and all secular nations, for

they **ARE** the ones that judge their people, they are the ones that enact doctrines and laws, and then enforce them over their own people or congregants. The widow represents YHVH's elect that pray to Him to defend them as He promised He would, and they are the people that are subjected to these man made doctrines, these man made laws.

Next we are told in *verse 4* that when the **widow** came to this judge and pleaded with him to protect her rights, *that the judge, would NOT do that for a while:*

Here we see that the judge had no intention whatsoever of protecting this widow's rights, which means that he could not care less what happens to her. In most of the world societies today, that kind of attitude **IS** prevalent, for once leaders are appointed, whether they appoint themselves or are voted in, they tend to become part of the Elite, and for the most part, they are there to feather their own nests and not to fight for the rights of widows, orphans nor the poor people. However if there is any pressure put upon these people, and it causes any inconvenience for them, then they will act, because they want these inconveniences to go away, so that they can go back to their regular life, of filling their pockets with their subjects money. So we are told that after the widow kept complaining to this judge that:

Afterward he said within himself, Though I do NOT fear Elohim, nor regard man; 5 Yet because this widow troubles me, I will avenge her, lest by her continual coming she weary me.

This judge is **NOT** standing up for what is right, he just wants this annoyance to go away, and please notice that he once again says that he does **NOT** fear Elohim.

6 And Yeshua said, Hear what the unjust judge says.

Here Messiah is asking all of us to meditate on what this judge has just said. This judge said, He does **NOT** fear Elohim, and he also said that he would not avenge this widow, but because of her perseverance, which he called troublesome, this judge that did **NOT** fear Elohim, changed his mind and said to himself, I will help this widow, **BECAUSE** she troubles me. It is obvious that he is helping this widow because he wants her **GONE** out of his life, and **NOT** because of the commandments of YHVH, nor does he want to stand up for the rights of all widows, he is doing it to stop what he perceives as troublesome to him, for he sees the complaints of this widow as he constantly nagging him.

Next Messiah asks all of us a question, He says in *verse 7:*

Shall not Elohim avenge His own elect, who cry day and night unto Him, though He bear long with them?

Next Messiah answers His own question and He says in *verse 8:*

I tell you that Elohim WILL avenge them speedily.

So here we have a confirmation, from Messiah, the Words of the Living Torah of our heavenly Father made flesh, **CONFIRMING** that when His **ELECT**, those that have chosen to believe, follow and obey the Words of His Torah of Life, cry onto Him, about the injustices that are happening in their lives, that YHVH will avenge them speedily.

Next Messiah says something that really saddens me, He says to His own disciples:

*Nevertheless when the Son of man comes, shall he find **BELIEF** on the earth?*

The reason that Messiah was asking that question is because there was **NOT** a lot of people that believed, followed nor obeyed the Words of our heavenly Father's Torah of Life, when He was here on earth with us, which is really sad. And if there was little to no belief, it means that the priests, the sons of Aaron were **NOT** teaching the Words of YHVH's Torah of Life, as they were commanded to do, and therefore there were not many people that believed Messiah, when He told them that the Words of the Torah of YHVH, the very same Words that were given to Moses at Mount Sinai, have **NOT** been changed nor done away, as the Rabbis have taught you, **BUT** that the Words of His Torah, were, are, and always will be, in full effect for **ALL** time.

Next we are told that Messiah spoke another Parable:

9 And He spoke this parable unto certain who trusted in themselves that they were righteous, and despised others:

So here YHVH is speaking to **ALL** of us, but especially to all hypocrites, whether they know or not, that they are hypocrites and He says in *verse 10*:

Two men went up into the temple to pray;

One a Pharisee,

(Pharisaïos, Strong's number G5330, Φαρισαῖος, Pharisaïos, pronounced far-is-ah'-yos, of Hebrew origin, a separatist, i.e. exclusively religious, a Pharisean, i.e. Jewish sectary, Pharisee. In Hebrew it is from the word Parash, Strong's number H6567, פָּרַשׁ, which means, to make distinct, express clearly, to declare, explain, he clarified specified, was interpreted, to keep off, heap, aloof, separate, divided, abstain, to retire, he separated himself, he dedicated, it also means, the contents of the stomach, excrement, dung, that which is secreted, it is a primitive root; and means, to separate, literally, to disperse or figuratively, to specify; also, by implication, to wound, scatter, declare distinctly, show, sting, it is related to the word Parashah, פָּרַשָׁה, which means, exact statement, quantity, section, weekly portion, a separate piece, and the word Parashan, פָּרַשָׁן, which means commentator)

And the other a publican.

(Telones, Strong's number G5057, τελώνης, telōnēs, pronounced, tel-o'-nace, it is from G5056 and G5608; a tax-farmer, tax collector of public revenue, a publican)

These tax collectors were employees of rich Jewish leaders who were tasked with collecting the tax for their area, and pay, the Ruling Romans who had conquered the land at that time, and these tax collector employees, were labelled sinners, because they often overstated the amount of taxes that were due and pocketed the difference when they collected the tax, which means that they oppressed their own people for their personal gain.

Next we are told what the Pharisee's prayer was in *verse 11*

The Pharisee stood and prayed thus with himself, God, I thank You, that I am NOT as other men are, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week, I give tithes of all that I possess.

This is the perfect picture of a person blowing his own horn, instead of repenting before YHVH of the sins that he has committed, he boasts about the so called good deeds that he has done, which means that he is filled with pride, and we can rest assured that what YHVH said to us in *Proverbs 28:9* applies to this Pharisee. *Proverbs 28:9 He that turns away his ear from hearing the Words of the Torah of YHVH, even his prayer shall be abomination.*

This pharisee had no intention nor desire to humble himself before Elohim, to confess nor repent from his sins, he just wanted a pat on the back from YHVH for the wonderful human being, that he thought he was. But according to YHVH's own words, this Pharisee's prayers, Are an abomination to YHVH.

13 And the publican, standing afar off, would not even lift up so much as his eyes unto heaven, but smote upon his breast, saying, Elohim be merciful to me a sinner.

The publican, on the other hand, understood that he had sinned, and therefore he humbled himself before YHVH and confessed his sins and then **ASKED** YHVH to have mercy upon him and to forgive him for his past sins, and since he was truly repentant, it means that he is also asking YHVH to help him **NOT** to repeat these Sins again, but to cleanse him of even the desire to Sin.

Which prayer do you suppose will have a greater impact with YHVH? Messiah answers that question in *verse 14*

*I tell you, this man (the publican) went down to his house justified rather than the other (the Pharisee): for every one that **EXALTS HIMSELF (as this Pharisee did) SHALL BE ABASED; BUT** he that willingly **humbles himself shall BE EXALTED.***

Next YHVH teaches us a lesson as to the type of people who will be welcomed into the kingdom of Elohim, for it says in *verse 15*

*And they brought unto Messiah also infants, that He would touch them: **BUT** when His disciples saw it, **they rebuked them.***

Now it is important that we understand that it is Messiah's disciples that rebuked the parents that were bringing their children to Messiah, just because these parents wanted Messiah to bless them by laying His hands upon them, and thereby bless them. These kind of rebuttals don't seem to happen in the secular world. What do you think would happen, if the parents of the children, who lined up to see Santa, were told by some of Santa's so called elves, to take your kids away, and don't trouble Santa anymore? There would be outrage, and CNN would condemn these elves and they would lose their jobs.

So what were Messiah's disciples thinking when they rebuked these parents? It is obvious that they were **NOT** thinking at all, and Messiah made it perfectly clear what He wanted when He said in *verse 16*

*But Yeshua called them unto Him, and said, **ALLOW** these little children to come unto Me, and do **NOT** forbid them:*

WHY?

For of such is the kingdom of Elohim.

Now, since Messiah says that the kingdom of Elohim is made up of people that have the very same attitude as these children, it is very important for us to **KNOW** what the attitude of children are, **IF** we want to be allowed to enter into the kingdom of Elohim?

What would you say is the attitude that YHVH appreciates about these children, that He says are the attitudes that all people must possess in order to enter the kingdom of Elohim?

The very first thing that we can say about children **IS** that they are **TRUSTING**, they trust their parents, and the second attribute **IS** that they **LOVE** their parents. Therefore that means that if any of us want to enter the kingdom of Elohim, that we first have to learn to **Trust** YHVH completely, and **IF** we do end up trusting Him, then it means that we will willingly choose to internalize and then obey the Words of His Torah of Life, and when we do that it also expresses our **LOVE** for Him, for YHVH Himself has said, **IF** you Love Me, keep My Commandments.

Next Messiah gives His disciples and us a very stern warning, He says in *verse 17*

*Verily I, Messiah, the Words of the Living Torah made flesh, say unto you, Whosoever shall **NOT** receive the kingdom of Elohim **AS** a little child (with absolute love and **TRUST** in YHVH) shall in **NO WAY** enter therein.*

Messiah could not make it any clearer, **IF** we cannot learn to **Love** YHVH and **Trust** Him explicitly and completely, **THEN** we **WILL NOT** be allowed to enter into the kingdom of Elohim.

Next we jump to another teaching, for we are told that a **certain ruler** asked Him something in *verse 18*

*And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? 19
And Yeshua said unto him,*

Before answering this **certain ruler's** question Messiah makes a comment on this man's choice of words in describing Him, He said in:

Why do you call Me good? There is none that is good, save One, that is, Elohim.

Why does Messiah say that there is **NONE** good except Elohim, is He not Elohim in the flesh?

The answer,, I ma sure will be a very shocking one to most people, for when Messiah was in the flesh and walking among us, He is **NOT** Elohim, He willingly relinquished that exalted position for our sake, when He became flesh and dwelt among us, and Scripture makes that point very clear, in *James 1:13*, that Yeshua, the Words of the Torah of YHVH made **flesh, CANNOT** be Elohim, while He is in the flesh of a man, for it says: *Let no man say when he is tempted, I am tempted of Elohim: for Elohim CANNOT be tempted with evil, neither does He tempt any man.* Since Messiah was indeed tempted many times by the devil, here on earth, and since it emphatically states that Elohim **CANNOT** be tempted, then that means that while Messiah willingly lived among us in the flesh, He was **NOT** Elohim, **BUT** He definitely was a vessel that Elohim used to fulfill His plan of redemption onto salvation for all who choose to believe, follow and obey the Words of His Torah of Life.

Next Messiah gives the certain ruler the answer to his question, He says in *verse 20*:

*You know the Commandments,
Do not commit adultery, Commandment 7
Do not murder, Commandment 6
Do not steal, Commandment 8
Do not bear false witness, Commandment 9
Honour thy father and thy mother. Commandment 5*

*21 And the certain ruler said,
All these have I kept from my youth up.*

Once Messiah answered this certain ruler's question, he says to Messiah, these things that you have just told me to do and have done since my youth, and when Messiah heard his comment, he said to the **certain ruler** in *verse 22*

*Now when Yeshua heard these things, he said unto the certain ruler, Yet you lack one thing:
SELL all that you have, and distribute unto the poor, and you shall have treasure in heaven:
And once you have done that, come, follow Me.*

What was this **certain ruler's** response to the extra things that Messiah told him he had to do, to

enter the kingdom of Elohim?

23 And when the certain ruler heard this, he was very sorrowful: for he was very rich.

OK let's unpack Messiah statement here. Is Yeshua telling us that we have to sell everything we have and give the proceeds to the poor in order for us to enter into the kingdom of Elohim? The answer of course **IS** a resounding **NO**, He is **NOT** telling us that, for if that were the case, then Abraham, Isaac, Jacob, King David and many others, would not be able to enter into the kingdom of Elohim, for they did **NOT** sell everything they had and then give the proceeds to the poor. Therefore we have to understand that what Messiah is saying, **IS** that we have to place much more importance on surrendering our hearts to YHVH in total loving surrender obedience, than we do on material things. The question that we have to ask ourselves **IS, ARE** we willing to give up everything for His sake or **NOT**, and believe me, YHVH knows your heart, just like Messiah knew this **certain ruler's** heart condition, and how he placed more importance on his material wealth, than he did on any spiritual wealth that comes in surrendering our hearts to YHVH, in loving surrendered obedience to His Words of Life.

Verse 24 And when Yeshua saw that he was very sorrowful, he said,

How hardly shall they that have riches enter into the kingdom of Elohim! 25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of Elohim.

Why is that? Why is it easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of Elohim? Well in *verse 16* Messiah said: *But Yeshua called them unto Him, and said, **ALLOW** these little children to come unto Me, and do **NOT** forbid them: For of such is the kingdom of Elohim.*

As we discussed above, when Messiah said that the people of His kingdom are like these little children, for like these little children they **TRUST** and **LOVE** their parents unequivocally. But wealthy people, like this **certain ruler** do **NOT** possess that quality, for they have shown that what they put their **TRUST IN, IS THEIR WEALTH.**

Now the comment that Messiah's disciples make is very disturbing to me, and it is very typical of what most religious people, throughout the ages, have, and continue to believe today, *verse 26*

And they that heard it said, Who then can be saved?

This tells us that these people, which includes Messiah's disciples, believed that anyone who was rich was blessed by Elohim, which meant in their minds, that these rich people were good people, people that functioned in the Way that YHVH wants all His children to function, in obedience to Him, and they believed that because these people were rich, **BUT** here, Messiah not only shatters that **Myth**, that rich people are blessed, **BUT** He tells them, **that the opposite is true**, He says, it is harder for a rich man, someone that, as I said, these people believe **IS** blessed by Elohim, to enter into the kingdom of Elohim, than for a Camel to go through the eye of a

needle. Therefore the people that Messiah is talking to, reason to themselves that **IF** these rich people, whom they believed were blessed by Elohim, **CANNOT** make it into the kingdom, **THEN** what chance do we, who are **NOT** rich, a metaphor in their minds for being blessed by Elohim, what chance do have of making it into the kingdom, so they were very depressed.

27 And Messiah said to these people who were now depressed because of what He had just revealed to them:

The things which are impossible with men are possible with Elohim.

Here Messiah comforts them and says, what is impossible for men, like the majority of rich men making it into the kingdom, are very possible with Elohim, therefore do **NOT** despair, only believe, follow and obey YHVH's Words of Life, and YHVH Himself will lead **YOU** into His everlasting Kingdom.

*28 Then Peter said, Lo, we have left **ALL**, and followed You. 29 And Messiah said unto them, Verily I say unto you, There is no man who has left his house, or parents, or brethren, or wife, or children, for the kingdom of Elohim's sake, 30 Who shall not receive **manifold** more in this present time, and in the world to come life everlasting.*

Messiah is saying that no one who sacrifices for the kingdom of Elohim's sake will lose anything, as a matter of fact they will receive manifold more than what they believe they have lost here on earth, for they will receive everlasting Life, in the kingdom of Elohim, and they will receive it for eternity.

*31 Then Messiah took the twelve with Him, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man **SHALL** be accomplished. 32 For He **SHALL** be delivered unto the Gentiles, and **SHALL** be mocked, and spitefully entreated, and spitted on: 33 **AND** they **SHALL** scourge Him, and put Him to **death**: and the third day, He **SHALL** rise again.*

Here Messiah recounts to His disciples what is written in Scripture, as to the manner of death that He will suffer, and the twelve disciples that have spent all this time with Him, appear to be totally unaware and unconcerned about of this fact, even though Messiah has mentioned it to them before.

34 And they (the twelve disciples) understood none of these things: and this saying (this Truth) was hidden from them, neither did they know anything about what messiah had spoken, about the manner of His death.

*35 And it came to pass, that as He was come nigh unto Jericho, a certain **blind man** sat by the way side begging: 36 And hearing the multitude pass by, he asked what it meant. 37 And they told him, that Yeshua of Nazareth is passing by. 38 And he cried, saying, Yeshua, You Son of*

David, have mercy on me. 39 And they which went before, rebuked him, that he should hold his peace: but he cried so much the more, You Son of David, have mercy on me.

Now I want you to see the heart condition of Messiah's disciples; here we have a man that is blind, and Messiah's disciples know that Elohim has healed many blind people through Messiah in the past, but instead of encouraging this blind man, and ushering him to Messiah, so that he **COULD** be healed, they are actually rebuking him, and telling him to hold his peace, and **NOT** disturb Messiah. What kind of hardened heart did Messiah's disciples have, to totally disregard this man's pain of being blind for who knows how long, and then denying him the opportunity to be healed by Messiah, by simply bringing this blind man into Messiah's presence, where Messiah could pray for Him and have the Father heal him. Is it something you would do, would you deny a blind man the opportunity of being healed of his blindness by Messiah? I hope that you answered **NO**, I would not deny any blind person the opportunity to receive his sight by any means.

What did Messiah say to His disciples in *verse 40*

*And Yeshua stood, and commanded him to be brought unto him: and when he was come near, Messiah asked him, 41 Saying, What do you want Me to do for you? And he said, Master, that I may receive my sight. 42 And Yeshua said unto him, Receive your sight: your **BELIEF** has saved you. 43 And immediately he received his sight, and followed Messiah, glorifying Elohim: and all the people, when they saw it, gave praise unto Elohim.*

What do we learn from this? When we are pursuing Messiah, the Living Torah made flesh, we are not to let anyone or anything deter us, we are to push forward until we find ourselves in His presence, and the only way that we can come into His presence, **IS** by willingly choosing to surrender our will to our heavenly Father and then choose to believe, follow and obey the Words of the Living Torah made flesh, for He comes with healing in His wings, and the healing is not only physical healing, it is spiritual healing, which all people need at one point in their lives. This blind man persevered and was rewarded, just like all people who persevere to draw near to YHVH Elohim will be rewarded. Amein

Studying and keeping Torah together as a community.

*Have a great Elohim blessed week and may YHVH bless your every thought,
and your every deed. Until we meet again. Amein*