

CHAPTER EIGHTEEN

Outline

- A. Luke recorded two more of Jesus' parables on prayer (1-14).
1. The Widow and the Judge (1-8).
 - a) The facts of the parable (1-5).
 - (1) Its purpose: To show the disciples that they ought always to pray and not lose heart (1).
 - (2) The unrighteous judge: He claimed that he neither feared God nor regarded man.
 - (3) The widow: She kept coming asking that her case be heard.
 - (4) The decision: Because the judge was being worn out by her persistence, he finally heard the case.
 - b) The lessons of the parable (6-8).
 - (1) God answers speedily: In contrast to the unrighteous judge, God will speedily avenge those who call on Him.
 - (2) What about that kind of faith? "When the Son of Man comes, will He find that kind of faith on earth?"
 2. The Pharisee and the Publican (9-14).
 - a) The facts of the parable (9-13).
 - (1) It concerned those who were confident that they were righteous, but discredited everyone else.
 - (2) The Pharisee and the publican went to the temple to pray.
 - (a) The Pharisee's prayer.
 - i) He stood and prayed to God.
 - ii) He thanked God that he was not like the rest—extortioners, unjust, adulterers, or even as this publican.
 - iii) He told God about his works: I fast twice a week; I give tithes of all I get.
 - (b) The publican's prayer.
 - i) He stood afar off and wouldn't lift his eyes to heaven, but beat his breast as he prayed.
 - ii) Humbly, he said, "God be merciful to me the sinner."

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- b) The lessons of the parable, (14)
 - (1) Jesus said the publican went down to his house justified rather than the Pharisee.
 - (2) He added, "Everyone who exalts himself shall be humbled, but he who humbles himself shall be exalted."
- B. Luke told about parents who brought little children to Jesus (15-17).
 - 1. The attitude of the disciples: The disciples rebuked the parents who wanted Jesus to touch their children (15).
 - 2. The attitude of Jesus:
 - a) He said, "Let the little children come to me and do not forbid them, for to such belongs the kingdom of heaven."
 - b) Then He added, "Whoever does not receive the kingdom of God as a little child shall not enter into it."
- C. Luke told about the Rich Young Ruler (18-30).
 - 1. His conversation with Jesus (18-23).
 - a) His question: "Good teacher, what shall I do to inherit eternal life?" (18).
 - b) Jesus' answer: "Why call me good; one is good—God." "You know the commandments"
 - (1) Do not commit adultery.
 - (2) Do not kill.
 - (3) Do not steal.
 - (4) Do not bear false witness.
 - (5) Honor your father and mother.
 - c) His response: "All these things I have observed from my youth."
 - d) Jesus' challenge: "You lack one thing: sell all you have and give to the poor and you will have treasures in heaven, and come, follow me."
 - e) His rejection: When he heard this, he was very sorrowful, for he was very rich.
 - 2. Jesus' lesson that grew out of this incident (24-30).
 - a) Salvation and riches (24-27).
 - (1) A difficult thing: "How hard it is for those who have riches to enter into the kingdom of God."
 - (2) An impossible thing: "It is easier for a camel to go through a needle's eye than for a rich man—

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—one who makes riches his god—to enter into the kingdom of God.”

- (3) All things are possible with God: “Who can be saved?” Jesus said that things that are impossible with men are possible with God.
- b) Eternal life (28-30).
 - (1) The condition: Peter said, “We have left all our things and followed you.”
 - (2) The reward: Jesus said, “There is no man who has left house or wife or brothers or parents or children for the sake of the kingdom of God who shall not receive manifold more in this time and in the age to come, eternal life.”
- D. Luke told of Jesus’ effort to get the twelve to become aware of what awaited Him at Jerusalem (31-34).
 1. He told them that all things the prophets had written about the Son of Man would be accomplished (31).
 2. He mentioned these things in detail (32-33).
 - a) He would be delivered up to the Gentiles.
 - b) He would be mocked, shamefully treated, and spit upon.
 - c) He would be scourged and killed.
 - d) The third day, He would arise again.
 3. The disciples understood none of what He said (34).
- E. Luke told about healing the blind beggar at Jericho (35-43).
 1. The blind man’s pitiful request (35-39).
 - a) He heard the crowds going by and asked what it meant.
 - b) He was told that it was Jesus of Nazareth.
 - c) He called for mercy.
 - (1) He said, “Jesus, thou son of David, have mercy on me.”
 - (2) The crowds told him to be quiet.
 - (3) But he cried out the more and said, “Thou son of David, have mercy on me.”
 2. Jesus’ merciful answer (40-42).
 - a) Jesus had the blind man brought to Him and asked, “What will you have me do for you?”
 - b) He said, “Lord, that I may receive my sight.”
 - c) Jesus answered, “Receive your sight! Your faith has saved you.”

3. The effect of the miracle (43).
- a) Immediately he received his sight.
 - b) He followed Jesus, glorifying God.
 - c) When the people saw it, they gave glory to God.

The Parable of the Widow and the Judge

Scripture

18:1-8 And he spake a parable unto them to the end that they ought always to pray, and not to faint; 2 saying, There was in a city a judge, who feared not God, and regarded not man: 3 and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary. 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; 5 yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming. 6 And the Lord said, Hear what the unrighteous judge saith. 7 And shall not God avenge his elect, that cry to him day and night, and yet he is long-suffering over them? 8 I say unto you, that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

Comments

to the end that they ought always to pray.—A lesson on persistence in prayer is the purpose of the parable. There is no reason to lose heart simply because prayer may not be answered as soon as we expect. There will be trials and hardships before the Lord comes again, but that is all the more reason to keep on praying.

Some have assumed that the Lord has delayed His coming because there has not been enough praying. Peter, however, makes it clear that His coming is delayed because of God's long suffering; He wants all men to come to repentance. See II Peter 3:9.

This parable does not teach the same lesson as the parable of the Friend at Midnight (11:5-13). There the thought was: Don't be ashamed to ask God. Here it is: Keep on praying. Both emphasize this: God does answer prayer.

There was in the city a judge.—The wicked judge is contrasted with the gracious heavenly Father. We miss the point of the parable if we fail to see this contrast. The judge was about as indifferent to the needs of others as a man could possibly be, but the Father is

kind and eager to help those who call on Him. The judge delayed action until he was forced to do something; the Father, as Jesus put it, will "speedily avenge" those who call on Him.

and she came oft unto him.—Again the contrast must be noted: the widow kept coming, apparently with the same request. But the heavenly Father is ready to hear the prayers of His children at all times. The only reason the wicked judge paid any attention to the widow's request was a selfish desire to be rid of her. The heavenly Father demonstrated His eagerness to help His people when He sent the Christ into the world to give help to the seed of Abraham—that is, to the men of faith (Heb. 2:16). The Lord said, "Hear what the wicked judge said"—that is, about being troubled and worn out by the widow's continual coming.

And shall not God avenge His elect.—If the unrighteous judge was willing at last to render justice in the case of the widow, certainly God will see that justice is done in the case of His chosen. The elect are the ones who choose to be members of the family of God by dedicating themselves to the Lord Jesus Christ through faith and obedience to His Word. The chosen are those who choose to accept Jesus as the Christ. All who will may make this choice for themselves (Rev. 22:17; John 3:16).

he is longsuffering over them?—God will see that His chosen ones are given just treatment before Him; He does not grow weary with their coming to Him day and night. This is the point of the parable. God is not a wicked judge nor a peevish parent that grows weary listening to the cries of His children.

he will avenge them speedily.—Some assume that Jesus was saying that His coming and judgment on the wicked were to come speedily. The lesson, however, is on prayer. Jesus was urging the disciples to pray always and not grow weary in doing so. The Father would hear them and answer their cry without waiting until the Judgment Day to do it. Christ, our high priest, is able to save completely because He lives to make intercession for us (Heb. 7:25).

Nevertheless, when the Son of man cometh.—Although God will answer their cries without delay, Jesus asks, "Will there be that kind of faith on earth when the Son of Man comes?" That is, will the elect show that kind of faith that will keep them praying without ceasing until He comes? It is a question that every disciple of Christ must ask and answer for himself.

*The Pharisee and the Publican**Scripture*

18:9-14 And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at naught: 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week; I give tithes of all that I get. 13 But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner. 14 I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

Comments

that they were righteous and set all others at naught.—There is no mistaking the purpose of this parable. Jesus directed it toward the self-righteous Pharisees in contrast to the humble people of His day. He was answering the claims of the Pharisees that they were the only righteous ones: they “never transgressed a commandment” of the Father. But Jesus did not hesitate to point out their sins. A pharisaical attitude is so easy to acquire. It should be shunned, however, for it is sinful. Could there be any worse place to display it than in prayer?

The Pharisee stood and prayed.—His prayer was about himself. There are two topics in the prayer: (1) his moral integrity, and (2) his religious activity. As to his morality, he thanked God that he was not like others who were extortioners, unjust, adulterers, or even like that publican who was also in the temple, praying. As to his religious devotion, he reminded God that he did fast twice a week and that he gave tithes of all he got. He was evidently satisfied with himself, a perfect example of self-righteousness.

But the publican.—What a contrast he presented! He stood afar off and would not lift up so much as his eyes to heaven. He presented a perfect example of humility: he knew that he was a sinner. He also knew, as he beat his breast and prayed, “God be merciful to me *the* sinner,” that the Pharisee was talking about him. While it may be quite easy for one to assume a pharisaical attitude,

it is never easy to say, "I am a sinner." The Bible record mentions a few who did: Saul, David, Peter, Judas, and Paul. Too often, real humility is absent when we ask God for mercy.

be thou merciful to me.—God's mercy that pardons the guilty is available through Jesus Christ who died for all. The publican's spirit of humility is necessary on the part of all who would receive that mercy. Jesus said that he went down to his house pardoned rather than the other one. Then He added, "Everyone that exalteth himself shall be humbled; but he that humbleth himself shall be exalted."

Bringing Babes to Jesus

Scripture

18:15-17 And they were bringing unto him also their babes, that he should touch them: but when the disciples saw it, they rebuked them. 16 But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not: for to such belongeth the kingdom of God. 17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

Comments

bringing unto him also their babes.—There is nothing in this incident that supports the practice of infant baptism or the substitute for it, infant dedication. It does show that parents were concerned about their children and wanted Jesus to touch them. The desire to have Him pray for them was perfectly natural. See Matt. 9:13-15. They had seen the effect of His healing hand on the blind, the lame, and the sick. They wanted His blessing to be on their children—a thing that any parent who knows Him would want.

Parents are instructed to bring up their children in the "nurture and admonition of the Lord" (Eph. 6:4). Responsibility rests on them to see that their children have the opportunity to learn about the Lord Jesus and the blessing He has for all who walk in the light of His Word. This calls for parents to dedicate themselves to the Lord and to follow His instruction for child-training, including the example they should set in Christian living.

they rebuked them.—It is strange that the disciples should think that Jesus was not interested in children or that He did not have time

for them. The Old Testament speaks of the importance of training the child in the way of the Lord (Deut. 6:6-7; Prov. 22:6). Timothy is a good example of the effectiveness of such training (II Tim. 1:5; 3:14). Taking children to Sunday school is a poor substitute for parental responsibility in religious training of children. The Sunday school performs a much needed task, but is not designed to relieve parents of their responsibility. Too often what little religious instruction there is in the home is left to the mother, while it should be the responsibility of both parents. The home with the help of the church should be able to give every child a good foundation in Bible knowledge. Children who have the advantage of such instruction will probably love the Lord just as much as they did in the day when He laid His hands on the little children.

Suffer the little children to come unto me.—Jesus turned the rebuke upon the disciples and told them to let the children come to Him. He said, "Do not forbid them for to such belongs the kingdom of God."

Whosoever shall not receive the kingdom as a little child.—This implies the necessity of purity and trust on the part of those who would enter the kingdom. This is true of the heavenly kingdom, and it is true of the earthly phase of Christ's kingdom, the church. That's why sinners are commanded to repent and be baptized for the remission of their sins in order to enter the body of Christ, the church.

The Rich Young Ruler

Scripture

18:18-30 And a certain ruler asked him, saying, Good Teacher, what shall I do to inherit eternal life? 19 And Jesus said unto him, Why callest thou me good? none is good, save one, even God. 20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and mother. 21 And he said, All these things have I observed from my youth up. 22 And when Jesus heard it, he said unto him, One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. 23 But when he heard these things, he became exceeding sorrowful; for he was very rich. 24 And Jesus seeing him said, How hardly shall they that have riches enter into the kingdom of God! 25 For

it is easier for a camel to enter in through a needle's eye, than for a rich man to enter the kingdom of God. 26 And they that heard it said, Then who can be saved? 27 But he said, The things which are impossible with men are possible with God. 28 And Peter said, Lo, we have left our own, and followed thee. 29 And he said unto them, Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, 30 who shall not receive manifold more in this time, and in the world to come eternal life.

Comments

And a certain ruler.—The account of the Rich Young Ruler is given in all three synoptic gospels. Matthew calls him a young man, probably in his thirties. As a ruler he would have responsibilities that called for some maturity. References to age are usually relative and should be understood in their context.

There can be no question about the sincerity of this young man, for Mark says that he ran to Jesus and knelt before Him and asked Him, "Good Teacher, what shall I do that I may inherit eternal life?" See Mark 10:17.

Why callest thou me good?—Jesus' question pointed to the only source of eternal life. He added, "No one is good except One, even God." The answer to the question of eternal life cannot be separated from God. Jesus, who answered the question, is clearly identified with Him. It is doubtful if the ruler was able to see through this. But it becomes clear as the conversation progresses.

Thou knowest the commandments.—Eternal life, since they were under the Old Covenant, depended on keeping the commandments (Lev. 18:5; Gal. 3:12; Rom. 10:5). For the answer to the question under the New Covenant, see Acts 2:26-42 and the other cases of conversion recorded in the Book of Acts.

Then Jesus recited the commandments, mentioning five of the six that have to do with man's duties to man and significantly leaving out those that had to do with duties to God. The young man said, "I have done all these since I was a boy." Except for his own word, we have no way of knowing whether he had or not. But Jesus did not question his statement; He seems to have accepted it at face value. It was not impossible for him to do what God commanded, even though theologians through the centuries have said that man is incapable of doing such a thing.

One thing thou lackest.—There were two tables of the law. The first said, "Thou shalt have no other gods before me." It is quite evident that the ruler had neglected to observe this first table of the Law. What was the god he was worshipping instead of the Lord God under whose covenant he was living?

Jesus said, "Sell everything you have; distribute it to the poor, and you will have treasures in heaven, and come follow me." He made the issue clear: the young ruler was worshipping gold rather than God. He had to remove the false god and follow the Lord Jesus. Now we see why Jesus asked, "Why do you call me good? Only God is good."

When he heard these things.—A storm cloud swept over his face like the dark clouds that blot out the light of the sun. The price was too great, for he was very rich. Although Jesus loved him for his clean life, He could not offer eternal life at a discount (Mark 10:21).

And Jesus seeing him.—The struggle that went on in the young man's soul was plain for Jesus to see. He said, "With what difficulty those who have riches enter into the kingdom of God!" His problem was in putting God first in his life. He made the fatal decision to let gold be first.

It is easier for a camel.—Jesus was speaking of a literal camel and a literal needle's eye; to assume otherwise is to ruin the lesson Jesus taught. The ruler was making gold his god; that made it impossible for him to enter the kingdom of God.

Who then can be saved?—Man cannot save himself, not even with all his gold. But God can save the one who turns to Him by obeying His commands.

Lo, we have left our own, and followed thee.—Peter was quick to respond in face of the refusal of the rich ruler to comply with Jesus' demands. He said, "We have left our things, and have followed you." According to Matthew, he added, "What then shall we have?" They were far from being unselfish in following Jesus. Their dream of an earthly kingdom had much to do with it.

for the kingdom of God's sake.—Jesus said that anyone—not just the Rich Ruler—who has left possessions or family for the sake of the kingdom of God will receive many times more in this life, and in the age to come eternal life.

Matthew also adds these words of Jesus: "But many shall be last that are first and first that are last." See Matt. 19:30. Jesus illustrated

His meaning with the parable of the Laborers in the Vineyard. At the end of the day, all received exactly the same amount—not as wages but as the gift of the master. As He closed the parable, Jesus repeated the words, "So the last shall be first, and the first last" (Matt. 20:16). This suggests that the story of the Rich Ruler, Peter's question about the reward of the apostles, and the parable of the Vineyard constitute three phases of Jesus' lesson on eternal life. It is not a question of rich or poor, apostle or other worker, for all who follow Christ and serve Him faithfully will have the same gift, eternal life.

The work of the apostles in the kingdom was different, for they were to sit on twelve thrones judging the twelve tribes of Israel, but the reward was no greater than for the least in the kingdom. See Luke 22:30 for further discussion of meaning of judging the twelve tribes of Israel.

What Awaited Jesus at Jerusalem

Scripture

18:31-34 And he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written through the prophets shall be accomplished unto the Son of man. 32 For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully treated, and spit upon: 33 and they shall scourge and kill him: and the third day he shall rise again. 34 And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said.

Comments

Behold we go up to Jerusalem.—Jesus had already warned the apostles that He had to die at Jerusalem, but they were unable to fit the cross into their own views of His kingdom. As they neared the city, He again attempted to get them to understand what awaited Him there.

all the things that are written through the prophets.—He was (1) to be delivered to the Gentiles, (2) mocked, (3) shamefully treated, (4) spit upon, (5) scourged, and (6) killed. On the third day, He would rise again.

they understood none of these things.—They didn't understand because their view of the kingdom required Him to be on an earthly

throne. Actually, it was not until the Day of Pentecost that they understood His death and resurrection. When they knew that He had sat down at the right hand of the throne of God, they understood what He had tried to tell them about His kingdom.

Healing the Blind Beggar

Scripture

18:35-43 And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side begging: 36 and hearing a multitude going by, he inquired what this meant. 37 And they told him, that Jesus of Nazareth passeth by. 38 And he cried, saying, Jesus, thou son of David, have mercy on me. 39 And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. 40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, 41 What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. 42 And Jesus said unto him, Receive thy sight: thy faith hath made thee whole. 43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

Comments

a certain blind man.—This incident is also reported in Matt. 20:29-43 and Mark 10:64-52. According to Matthew, there were two blind men sitting by the wayside; Mark and Luke mention only one of them. Mark gives his name, Bartimaeus. Mark beginning with the phrase "as they come to Jericho," indicates that the miracle occurred as "He went out from Jericho." Matthew tells only what happened as they went out from Jericho. Luke did not see fit to explain at what point the miracle actually took place. He begins his next story, the one about Zacchaeus the Publican, by saying that "He entered in and was passing through Jericho." The exact place where He met Zacchaeus or where He healed Bartimaeus does not seem to be important to him. The miracle that opened the eyes of one man and the message of salvation that changed the life of another are the things of real importance.

A number of solutions to the problem of harmony between the accounts have been suggested. They show that while the data are

limited there is no need to assume that a contradiction exists. The answer to the problem may lie in the history of Jericho. Archaeology sheds some light on that history. What appears to be a problem to us may have been no problem whatever to the writers of the Gospels.

hearing the multitude.—The crowds informed Bartimaeus that Jesus was passing by. He must have known about Him, for he cried out, "Son of David, have mercy on me." "Son of David" is equivalent to "Messiah," for all knew that the Christ was to be the son of David. His confession was about the same as that of Peter or Nathaniel. See Matt. 16:16; John 1:49.

And they that went before him rebuked him.—This harsh attitude of the crowds is in sharp contrast with the mercy of Jesus. Jesus was ready to listen to his amazing request: "Lord, that I may receive my sight." That, of course, was asking for a miracle. He evidently believed that Jesus could do this for him. Jesus said, "Receive your sight." In these brief words, the miracle of opening the eyes of a blind man is described by the gospel writers. Jesus added, "Your faith has saved you"—that is, from blindness. Distressed people have believed the claims of quacks, but no miracle results from their belief no matter how sincere it may be. The power to perform the miracle was exercised by Jesus to prove His right to be called, "Son of David," that is "Messiah." See John 20:30-31.

And immediately.—This is the sign of a genuine miracle. He received his sight, followed Jesus, and glorified God. The crowds that had told him to be quiet were now ready to praise God also.

Summary

Luke's emphasis on the prayer life of Jesus is seen in two more parables which are given in this chapter. The parable of the Widow and the Judge was given to teach the disciples that they ought always to pray and never lose heart. Will the Son of Man find that kind of faith on earth when He comes again?

The parable of the Pharisee and the Publican reveals the necessity of humility on the part of these who pray to God for mercy.

In the busy ministry of Jesus, the disciples tried to keep parents from bringing their children to Jesus that He might touch them and bless them. But Jesus took this as an occasion to teach the important lesson that it is necessary to receive the kingdom of God in the

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spirit of the little child. Without that purity and trust, no one could enter the kingdom.

The story of the Rich Young Ruler presents another lesson on the theme of Eternal Life. The young man ran to Jesus and knelt before Him and asked, "Good Teacher, what shall I do to have eternal life?" When Jesus told him to keep the commandments, quoting those that had to do with man's duties to man, he said, "I have done this since I was a boy." But there was one thing that he lacked, his duty to God. He was a man of great wealth; gold was evidently his god. Jesus told him to sell all and he would have treasures in heaven. Then He added, "Come, follow me." What he needed was to worship Jesus as Lord, not gold. There is no other possible way for man to have eternal life. The apostles had left all to follow Him. Jesus said that in this life they would have manifold more and in the age to come they would have eternal life.

Luke significantly followed the lesson on eternal life with Jesus' effort to get His disciples to become aware of what was to happen to Him in Jerusalem. All that the prophets had written about Him was to be accomplished. He was to be put to death and on the third day rise again in order that those who believe on Him might have eternal life.

The chapter closes with the miracle of opening the eyes of the blind beggar. The scene was at Jericho. Crowds were following the Lord. The blind man heard them passing by and asked who it was. When he learned that it was Jesus, he called out for Him to have mercy on him. When his sight was restored, he followed Jesus and glorified God.

Questions

1. What suggestion is there that this chapter continues the thought of the preceding one.
2. What is the purpose of the parable of the Widow and the Judge?
3. How does it differ from the lesson taught by the parable of the Friend at Midnight?
4. Why is the Coming of Christ delayed?
5. What contrast is there between the wicked judge and the heavenly Father?
6. What lesson is taught by the fact that the widow kept coming to the judge with her plea?

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7. What caused the judge to finally hear her?
8. What has this to do with prayer?
9. Who are the elect? How do they become the chosen of God?
10. What did Jesus say about the longsuffering of God?
11. What did He say about the manner in which He responds to the pleas of His chosen ones?
12. What do the Scriptures teach about Jesus' work as high priest?
13. How are we to understand Jesus' question, "When the Son of man cometh, shall he find faith on the earth?"
14. How is the question to be answered?
15. What is the lesson taught by the parable of the Pharisee and the Publican?
16. To what class of people did Jesus direct this parable?
17. What did the Pharisee think of himself? What bearing does this have on the references to the Pharisees in chapter fifteen?
18. What contrast did Jesus make between the Pharisee and the publican?
19. What is there that shows that the publican was aware of the attitude of the Pharisee toward him?
20. How is his humility shown?
21. What does the Bible say of those whose confessions of sin are recorded in it?
22. Why was the publican pardoned?
23. What lesson did Jesus teach from this parable?
24. Why did the parents bring their babes to Jesus?
25. Why did the disciples rebuke them for doing so?
26. What is the responsibility of parents in the matter of religious training? of the church?
27. According to the Old Testament, who was responsible for teaching the Law of God to the children?
28. From whom did Timothy learn about the sacred writings?
29. What should be the relation between the home and the church in child training?
30. What did Jesus mean by saying that "to such belongs the kingdom of God"?
31. Why are sinners told to repent and be baptized to enter the body of Christ, the church?
32. What do the three accounts reveal about the story of the Rich Young Ruler?
33. What may be said about his age?
34. What did he call Jesus?

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35. Why did Jesus challenge this remark?
36. What did Jesus mean by saying, "No one is good except One."
37. Why did Jesus quote only the commandments that had to do with man's duties to man?
38. What did the young ruler lack?
39. What did he have to do to overcome it?
40. What did Jesus mean by the reference to a camel and a needle's eye?
41. What did Peter say when he heard Jesus' remarks about the rich?
42. What is the meaning of Jesus' words, "Many shall be last that are first and first that are last"?
43. Why did Jesus call attention to the things that were to happen to Him at Jerusalem?
44. Why didn't the disciples understand?
45. What are the facts about the miracle of healing the blind beggar as given in all three synoptic gospels?
46. Why didn't Luke state exactly where it took place?
47. Why did the beggar call Jesus "Son of David"?
48. What was the attitude of the crowd toward the beggar?
49. What was implied in his request that he might receive his sight?
50. What did his faith have to do with the miracle?