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## **Kingdom Confidence from The Good Teacher, Son of Man, Son of David – *Luke 18:18-43***

**Introduction** – We considered the confidence of this new kingdom in the first half Luke 18. Now, we turn to three important events in the second half of Luke 18 where the confidence of Jesus is highlighted: confidence in how the gospel is presented, confidence in what a future of suffering will bring, and confidence to open the eyes of the blind.

**Full Disclosure: Warnings to the Wealthy** (vv18-30) – The attitude of this rich ruler is ironic considering the parables and sayings Jesus has just made. He said that only those who plead for mercy and who have nothing to boast of in themselves are fit for the kingdom. The man calls Jesus, “*Good Teacher*,” because he is identifying with Jesus in being a good person. He has, in his own estimation, kept the whole law from his youth. But he remains troubled. What must he still do to inherit eternal life?

The man is on the road of doing, not the road of being, and so he is asking the wrong question. Jesus reveals how he has not kept the first commandment; his idol is himself, his own works, and money.

It is important to note that this passage is saying just the opposite of what some would argue it is saying. It is not saying that a vow of poverty puts one on the road to true or super spirituality. It is highlighting the fact that this is the wrong road altogether.

It is also important to note what this says about Jesus and evangelism. We far too often think of evangelism like marketing, rather than like farming. In the midst of farming, sometimes all you do is break up fallow ground.

**The Warning** – That said, Jesus turns and gives a stern warning about people like us – the wealthy of the world. Those who are wealthy will come into the kingdom with great difficulty. In fact, it will be impossible, except for the grace of God. Get a grip on the grip that wealth has on you. Even though Jesus uses a ludicrous illustration, He does not apologize as though He has over exaggerated the difficulty.

**Two Promises** – What is impossible with men is no problem at all for God (because it is all of grace). And those who have sacrificed for this kingdom walk in confidence that they have inherited and even now enjoy a greater, wealthier blessing as a member of the greater family, the church.

**Drawing Near to Jerusalem; Drawing Near to Fulfillment** (vv31-34) – Jesus makes very clear that He has come to fulfill all that has been spoken of Him, the Son of Man. He is the Seed of the woman who has come to crush the serpent’s head, but His own heel will be wounded (Gen 3:15). In some ways, the twelve are as clueless as the Pharisees and cannot grasp the scriptures which point to the Suffering Servant (Psalm 22:1, 6-8, 16-18, Isaiah 53). Even though they are the elect, the twelve are spiritually blind; their confusion is so total that Luke has to use three different clauses to express it (v34). But the Son of Man died for you, the elect, without your knowledge, understanding, help, or approval.

**A Blind Man Sees Better than the Twelve** (vv35-43) – As the Son of David nears Jerusalem, a blind man “sees” Jesus near Jericho, the city of Rahab, direct ancestor of David and Jesus. He “sees” this Son of David in the first city that the Israelites conquered when they came into the Promised Land, and like Israel then, he raises His voice and cries out for the Lord to do a mighty thing. This man has faith in the Son of David whom Isaiah had promised would give sight to the blind (Isaiah 35:4-5) and cries out for mercy. The difference between the Pharisee and the tax-collector had been highlighted (Luke 18:9-14), as had the difference between little infants and rich rulers (vv15-30). Finally, the difference even between the twelve following Jesus and this blind man of Jericho is brought forth (vv31-43). This Good Teacher, the Son of Man, the Son of David, acts upon the faith of those who could not otherwise see (and certainly would not try to justify themselves) and gives them what they do not deserve – spiritual eyes to see, to believe, and to follow. He did this for the blind man. He would do it for the Twelve. He will do it for the world for which He suffered and died.

