



# WELCOME TO BIBLE HOUSE OF GRACE

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## Luke 18

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

## Luke 18.

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### Topics.

- Always pray and do not lose heart.
- When the Son of Man comes, will he find faith on earth?
- The parable of the Pharisee and a tax collector praying together.
- Everyone who humbles himself will be exalted.
- Only God is good.
- A camel, the eye of a needle, a rich man and the Kingdom of God.
- What is impossible with men is possible with God.
- You will receive more in this time and in the age to come eternal life.
- Jesus heals a blind man on the road to Jericho.

**The previous chapter:** in the previous chapter Jesus healed ten lepers, spoke about having faith like a mustard seed, and people who will be taken and left in a future time that will be similar to Noah's and Lot's generation.

**NOTE:** for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

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### LUKE 18:1-8

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#### Always pray and do not Lose Heart.

- **Luke 18:1-8:** And he told them a parable to the effect that they ought always to pray and not lose heart. <sup>2</sup>He said, "In a certain city there was a judge who neither feared God nor respected man. <sup>3</sup>And there was a widow in that city who kept coming to him and saying, 'Give me justice against my adversary.' <sup>4</sup>For a while he refused, but afterward he said to himself, 'Though I neither fear God nor respect man, <sup>5</sup>yet because this widow keeps bothering me, I will give her justice, so that she will not beat me down by her continual coming.' <sup>6</sup>And the Lord said, "Hear what the unrighteous judge says. <sup>7</sup>And will not God give justice to his elect, who cry to him day and night? Will he delay long over them? <sup>8</sup>I tell you, he will give justice to them speedily. Nevertheless, when the Son of Man comes, will he find faith on earth?"

The woman wanted the judge to give her justice against her enemy the focus and context of this parable is having one's enemies brought to justice. Christians throughout the ages and in various countries in the world have suffered and still suffer extreme persecution in various countries and many innocent families suffer abuse, lack of food, poverty and wars. The symbolism of the woman's prayer in the parable is of those in Christ praying to God that He will give them justice against the wicked and unrighteousness in this world. The judge refused to give the woman justice for a time symbolises God refusing to give His people justice at the moment (i.e., theft, murder, rape, child abuse, wars and ungodliness continue to increase at an alarming rate). Christ could return and bring justice to the world but because God loves the world and desires that all would inherit eternal life (John 3:16). He is longsuffering and giving mankind a time to repent. The widow kept on praying and pleading for justice and the judge finally decides the only way to get peace was to give

her justice symbolising that God will one day intervene in this world again and judge and condemn the wicked and bring justice to earth (what is right and fair). Jesus says hear the principal of the parable (i.e., if an unrighteous judge eventually gave the widow woman the justice she prayed for how much more will God give justice to those who mourn over the injustices inflicted on the innocent and have a continual desire in their heart to see justice for all people). The parable is teaching that there is no need to seek revenge rather, pray for Christ the perfect judge to return and bring justice to this world.

**He will give justice to them speedily:** Jesus words, "He will give Justice to them speedily" most likely means when Christ returns as King of kings and Lord of lords to establish God's Kingdom of justice and righteousness, joy and peace to earth his coming will be as spectacular as lightening flashing in the sky.

**When the Son of man comes, will he find faith on earth?** Jesus words, "When the Son of Man comes, will he find faith on earth," is in the context of justice (doing what is right and fair) so it not only implies that those who belong to Christ and are alive when he returns will be few, but that people will have become so self-absorbed and self-centred that there will not be many that have a deep anger over the injustices the innocent suffer and the accompanying desire to see God bring justice to what is unfair in this world.

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## LUKE 18:9-14

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### The parable of the Pharisee and a Tax collector Praying Together.

- **Luke 18:9-14:** 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."

**Pharisees:** means the separated ones, they were rulers of the Jews and the most-strict and by far the most influential sect of the three prominent societies of Judaism that were around at the time of Christ (the Pharisees, Sadducees and Essenes). Pharisees loved to wear distinguishing garb so as to be easily recognised and were found everywhere in Palestine not only in Jerusalem. They made three contributions to Judaism so that ultimately Pharisaism and Judaism became almost synonymous. The changes the Pharisees made to the Jewish faith began in earnest after the Babylonian Captivity, the temple worship and the sacrifices had ceased so the Pharisees, scribes and Sadducees began to centre the activities of Judaism in Jewish law, tradition and in the religious rites of the Synagogues.

### The three changes the Pharisees made to Judaism:

1. **Jewish legalism:** the Scribes who were considered experts in interpreting the Scriptures studied the traditional exegesis of the Law which resulted in it becoming a major part of Jewish thought and giving Jewish legalism a great impetus during the New Testament era. The Pharisees closely associated with the scribes organised the followers of the scribes teaching in the Synagogues thus legalism became widespread in the Jewish faith.
2. **Formalised religion:** the Pharisees formalised the religion of the scribes and their interpretation of the law they placed it into the mind of Jewish faith and the practice of it in the synagogues and religious ceremony. The reason the scribes and Pharisees are often mentioned

together in the New Testament is because though the Pharisees were not practical politicians like the more liberal Sadducees, they were the religious leaders of the Jews and the highest qualification for membership into the Pharisees was strict adherence to the Law (Oral or written).

3. **Organisation of Jewish religion:** after the seventy-year Babylonian captivity and the Maccabean Revolt (165 BC) the scribes increased tradition and adapted it with the Mosaic Law, but it was the Pharisees who formulated, developed and organised the scribes' teachings into Jewish religion itself. This increased focus on law and tradition resulted in separatism and an almost new religion, because much of it was the opposite from what had been handed down in the Covenant by the prophets.

**The Pharisees became a closely organised group:** the Pharisees were very loyal to their own society and to each other, but separate from others and even their own Jewish people, they pledged themselves to obey all facets of the traditions to minutest detail and were sticklers to ceremonial purity. This developed into a feeling of superiority over other nations and people. From this superior feeling as well as religious emotion, pride found its most extreme expression. The Pharisees were haughty and arrogant because they believed they were the only interpreters of God's word. They made life difficult for themselves and bitter for others, and despised those whom they did not consider their equals. The Pharisees cultivated a national and religious consciousness, which has hardly been equalled. Their teaching that salvation came by maintaining tradition and keeping the law had such a strong influence on the minds of their followers that God's grace was thought to come from self-effort rather than grace so it was only natural that such a religion would ultimately become a matter of externals and not a faith of the heart. For further information see title:

- Sanhedrin in, Bible Dictionary (ON WEBSITE MENU).

**Tax collectors and publicans:** taxes were charges imposed by either political or ecclesiastical governments. Political taxes were imposed on people who were subjects of political governments and ecclesiastical taxes were taxes imposed by religious authorities on their subjects and their members. During the Roman era taxes were collected by the very cruel but very efficient method of farming out the taxes (sub-contracting). These subcontractors of the Roman Empire as well as being called tax collectors are also called publicans. There appears to have been two classes of tax collectors for the Roman Empire, firstly the chief of the publicans and secondly the ordinary publican considered the lowest class of the servants engaged in the collecting of the Roman revenue (taxes). Publicans and tax collectors were hated because they were seen as the instruments that perpetuated the subjection of the Jews to the Roman Emperor. The paying of tribute was looked upon as a virtual acknowledgment of the Roman Emperor's sovereignty. Publicans and tax collectors were noted for their imposition pillage and extortion to which they were tempted to oppress the people with illegal taxes so they might more quickly enrich themselves. In the New Testament they were regarded as traitors and apostates, defiled by their frequent intercourse with the heathen, and willing tools of the oppressor that is why publicans are classed with sinners, harlots and the heathen (Matt. 9:11 (Matt. 21:31) (Matt. 18:17).

**The parable:** Jesus is amongst an audience that is self-righteous, meaning they trust in what they do themselves for righteousness they believe they are without fault before God, yet they are full of pride, we know this because Jesus says they treat others with contempt, disrespect, scorn and condescension (v9). They are totally blind to what is important to the heart of God and their own sinful nature (self, ego, pride, greed etc.). So he tells them a parable of two men, one a Pharisee and the other a tax collector. Pharisees were the religious leaders of Jesus generation (they wore holy robes). The Pharisee in this parable was no doubt considered by Jesus audience a righteous man, contrasted to the tax

collector who was despised and considered the greatest of sinners. The religious man's prayer is full of pride and self-exaltation and shows absolutely no love toward those outside God's Kingdom whereas the prayer of the tax collector is full of humility, a consciousness of his offences toward God and awareness that he needed God's mercy. Jesus then no-doubt shocks the prideful and self-righteous crowd by telling them that the tax collector was more acceptable to God than the Pharisee who they no-doubt considered to be a holy man.

**Everyone who humbles themselves will be exalted:** Jesus words, "Everyone who exalts themselves will be humbled, but the one who humbles himself will be exalted (v14)." Refers to salvation and eternal life, pride exalts itself, it hates submitting to others especially to God, thus the reason a self-righteous person is full of pride, the two go hand in hand together because the absolute enemy of pride is humility. Those who humble themselves recognise the deception and destructive power of pride; they know they are full of thoughts, attitudes and motives that if taken before the absolute Holiness of God they would be undone. (i.e., without a leg to stand on) whereas a religious person full of pride is also self-righteous they believe they are without fault and deserving of God's favour.

**Destructive and healthy pride:** not all Pride is necessarily bad it can be put into two different categories healthy pride and destructive pride.

**Destructive pride:** is manifested in a haughty attitude shown by somebody who believes, often unjustifiably, that he or she is better than others. A person who has this kind of pride will often not mix with those they consider their social inferiors. This pride is arrogant it exalts oneself above others and even God. It treats those it looks down to and believes are inferior to them with disdain and at its peak with cruelty and destruction. It causes quarrels, strife, arguments, fights and even wars. Wisdom regarding this kind of arrogant and self-exalting pride is knowing that it can only lead to strife and destruction thus the person with wisdom chooses to be humble rather than arrogant and prideful.

**Healthy pride:** healthy pride is that happy satisfied feeling somebody experiences when having or achieving something special that other people admire, (i.e., a person taking great pride in their work). It is having the correct level of respect for the importance and value of one's own personal character, life, efforts, or achievements as opposed to having no confidence and no sense of worth. Healthy pride gives personal satisfaction such as an achievement or possession that somebody feels especially pleased and satisfied with, (i.e., their grandchildren were their pride and joy). It is having a personal satisfaction and pleasure from a particular source, especially something accomplished or a quality possessed.

**Pride and Satan:** the primary spirit that encapsulates the meaning of Satan is pride. The name Satan embraces the idea of the ultimate ego, the biggest ego, the top of the tree that is why an antichrist can kill millions of innocent people without losing sleep, he sees himself above all humanity and views himself as always right. The peak of pride is to believe you are equal to God or are a god this sounds almost crazy, but some people are so egotistical they think the whole world revolves around them (remember the Caesars of Rome believed they were gods).

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## LUKE 18:15-17

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### The Kingdom of God belongs to Children.

- **Luke 18:15-17:** 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."

**Children:** (teknon) means infant darlings it can refer to Christian converts, a small child, a daughter or a son (as produced).

Jesus words:

- Receive the Kingdom of God like a child (Luke 18:15-17).

Carries the idea that children love without ulterior motives (i.e., importance, fame, money or power), children are innocent, humble and non-judgmental they have no racial or class problems with other children. They joyfully play with each other regardless of whether the children's parents are rich, poor famous or lowly it makes no difference they simply enjoy each other's company. They have no pride or hypocrisy or any awareness of legalism and formalism. With very little knowledge they believe, Jesus is who he says he is and love and trust him with simple faith. Their devotion though simplistic is pure and sincere they love Christ from the heart, because of who he is (i.e., his kindness toward others) and what he did (i.e., forgives their wrong acts and died for them). They believe what their parents tell them they don't need proof or massive amounts of information, if their father tells them it's true, they simply believe it. In a family that is functioning in love a child does not strive to earn their mother and fathers acceptance or their love they simply accept it, enjoy it and feel secure in it, even though there are times when they know they are not the perfect child their mother and father might wish them to be. The day the child is born the parents already know the child is going to do wrong, nevertheless they are loved from the moment they take their first breath not because they are without fault but because they are the parent's child. The mother and father being much older and wiser understand that their child is at times going to disappoint them, but even in those moments the parents love is always toward their child. When Jesus told the disciples to "Receive the Kingdom of God like a child," he is saying he wants them to have this same kind of trust and simple faith and live in a loving relationship with him and the Father as an imperfect child does with their parents.

**NOTE:** the disciples thought Jesus was too important to be concerned with children, but Jesus turns their attitude upside down and shows them how valuable children are to the heart of God.

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## LUKE 18:18-27

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### What must I do to Inherit Eternal Life?

- **Luke 18:18-27:** 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, Honour 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, looking at him with sadness, 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 men is possible with God."

**Only God is good:** Jesus could be tempted and was tempted while in the wilderness, but he never sinned (Heb. 14:5) whereas God cannot be tempted (James 1:13). Also Jesus while in the garden of Gethsemane and fully aware of the horrendous and cruel torture he was about to suffer asked the Father if there was any other way to save mankind to please remove his impending fate, but ended this prayer of agony with the words, "Not my will but thine be done" showing Christ had his own will

and could have chosen his own way, but surrendered his will to the Father's will. These verses also show that Jesus was the Son of God and not God Himself that is why he says to the rich man only God is good. Jesus was good in the sense he only did what the Father showed him, he surrendered to the Father's will and was tempted without sin, but God the Father's will is perfect and His character is such that it cannot even be tempted to sin. For further information regarding the Father and the Son see the title:

- Trinity (The Doctrine of the Trinity) in, Various Topics (ON WEBSITE MENU).

**What must I Do?** The extremely rich man asked Jesus what must he do to be saved to eternal life and Jesus tells him to keep the commandments.

The following is a list of the Ten Commandments:

1. You shall have no other gods before the LORD.
2. You shall not make any likeness of anything and worship it.
3. You shall not take the name God in vain.
4. Keep the Sabbath day holy.
5. Honour your father and your mother.
6. You shall not murder.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not bear false witness against your neighbour.
10. You shall not covet anything that belongs to another person (Exod. 20:3-17).

The rich man said he honoured his father and mother, did not murder, commit adultery, steal or bear false witness. If he was keeping these five commandments it is safe to presume that he was also keeping the first four regarding God.

**NOTICE:** Jesus does not mention commandment number four (keep the Sabbath day holy) this is because the Sabbath (Saturday) was given to the nation of Israel. After Christ's death and resurrection the Old Testament covenant with its Sabbath Days and Holy Days were done away with because God's Kingdom is now being built into a new nation made up of Jews and Gentiles, nevertheless laws that affect the well-being of a person remain (i.e., do not murder, steal or commit adultery etc.). Neither did Jesus mention number ten (you shall not covet) this is because coveting is an inward attitude which every-one is guilty of at various times throughout their life, thus the reason we are saved by grace. For further information on the Sabbath Day see the title:

- Sabbath Day in, Various Topics (ON WEBSITE MENU).

**The power of riches:** the extremely rich ruler had lived a good life from youth (v21), he wasn't an evil or wicked man, but his riches had hold of his heart and his mind. Money had power over him rather than him having power over his money. He could not part with his abundant wealth to help the needy and the poor, we know this because Jesus told him if he wanted to have treasure in heaven he needed to sell all that he had and use the money to help the poor and then follow the Lord, but sadly he could not do it.

**NOTICE:** Jesus does not condemn him but feels sadness that the man's money has such a strong hold over him.



**A camel, the eye of a needle, a rich man and the Kingdom of God:** for many who are wealthy it is difficult to enter the Kingdom of God because money has such a strong power over the heart and mind it fulfils all the craving of pride, self and ego. With abundant wealth come fame and a sense of self-importance as well as the ability to purchase whatever the eyes set their affections on. Added to this the mind and the time of those controlled by money is consumed in making more money or protecting the money they already have. People who lack abundant wealth should never judge the rich for the simple reason that the poor have far less to lay on the altar of God's will therefore is easier for those who lack to enter the Kingdom of God than for those who have an abundance. For this reason, the poor (though their life maybe misery now) should praise God that the path to eternal life is easier for them to find than it is for a rich person. We know this because Jesus says of a rich person:

- 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 (v25).

**NOTE:** Jesus is not saying it is impossible, but that it is enormously difficult (v24).

**What is impossible with men is possible with God:** Jesus words, "What is impossible with men is possible with God" is often used as a positive affirmation to encourage people that they can achieve what seems impossible if they trust in God, (i.e., a successful business, career path or a ministry etc.), though their maybe some truth in this idea it is not what Jesus is saying. The context of Jesus words, "What is impossible with men is possible with God" is in the context of salvation and eternal life. The disciples are stunned at Jesus words, "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" (v25). They think if it is so hard for the rich to be saved how can anyone be saved? If it is near impossible for a man with money to be saved who can be saved? The disciples lived in a generation where the religious leaders favoured the rich and wealthy they gladly welcomed them into the temple of God because they themselves were lovers of money (Luke 16:14), but the poor they considered unclean and unworthy to give any time to (the story of Lazarus and the rich man) (Luke 16).

Thus, in Jesus generation the rich could buy the favour of the chief priests and religious rulers and having their favour was seen as having God's favour that's why the disciples were amazed that it would be so difficult for a rich man to enter the Kingdom of God. Jesus in this parable totally reverses their wrong thinking. He is basically saying the total opposite (i.e., it is actually harder for the rich to enter God's Kingdom than the poor). This is because entering the Kingdom of God is a matter of the heart not a matter of money. Jesus words, "What is impossible with men" does not mean the rich can never be saved but that it is impossible for them to buy their way into God's Kingdom we know this because Jesus adds, "But it is possible with God." Meaning, despite the fact their money has no power when it comes to salvation and eternal life God can save them.

**NOTE:** the principal taught in this parable cannot be taken and used as a blanket statement to condemn the rich. Though all who belong to Christ are called to lay their heart and all they own on the altar of God's will, not all are actually called to forsake everything and go into full-time ministry, but everyone is called to help others when it is in their power to do so. Christ needs servants not only ministering in churches and on the mission fields, but also amongst those in the secular world we can all be ambassadors for Christ and a light to God's grace love and goodness regardless of where we are, simply because wherever we are the Spirit of Christ is.



## **You will Receive More in this Time and in the Age to come Eternal Life.**

- **Luke 18:28-30:** 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."

Jesus says everyone who has left their house; wife brothers, mother, father or children for Jesus sake and for the Gospel will receive much more back not only in the age to come, but in this age. Jesus is not saying that a man should divorce his wife to go into ministry, we know this because Paul tells husbands to love their wives as Christ loves the church (Eph. 5:25) and from the beginning it has always been the will of God's that a husband and wife hold fast to each other (Gen. 2:24).

It is more likely Jesus is saying who ever leaves their home and family as Peter and the apostle did for a period of time to serve the Lord, will receive much more back (i.e., they will have gained extended families in Christ or if after doing all the husband can to love and support his family and they still stand between what God is calling him to do (perhaps they are unbelievers or simply want the luxuries and pleasures of the world) and he sadly loses them for the sake of serving Christ he will be rewarded. Jesus words, "They will receive many times more," carry the idea of the person becoming a member of the global family of God and as such all things should be shared. The receiving of many times more is not about ownership, Jesus vision of the body of Christ is one of loving, caring, helping, supporting, encouraging and sharing. He does not have a vision of the body of Christ being a body of separation, strife, quarrelling and division.

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### **LUKE 18:31**

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## **Everything that is written about the Son of Man will be Accomplished.**

- **Luke 18:31:** 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."

Everything that is written about Jesus applies to all things prophesied and spoken of him in the Old Testament.

**The following few verses show Moses wrote of Jesus:** because the Jews held Moses in high esteem, they should have recognised Christ when he came, especially since Moses wrote the following amazing verse that states:

- God would put enmity between the serpent and the woman, and between the serpent's seed and the woman's seed and that the seed of the serpent would bruise the heel of the woman's seed, but the seed of the woman would bruise the head of the serpent's seed. (Gen. 3:15). (The woman's seed in this verse refers to Christ).

## **For greater detail of this incredible and fantastic prophetic verse see:**

- Genesis 3:15 in, Commentary Old Testament (ON WEBSITE MENU).

Moses also wrote:

- The LORD your God will raise up for you a prophet like me from among you, from your brothers—And I the LORD will put my words in his mouth, and he shall speak all that I command him, it is to him you shall listen." (Deut. 18:15-19). (The prophet like Moses is Christ).

Then in the New Testament Philip said to Nathanael:

- We have found him of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." (John 1:45) and Paul said, "He testifies both to the small and the great, saying nothing but what the prophets and Moses said would come to pass (Acts 26:22).

**The following is also a few verses showing the prophets wrote of Jesus:**

Isaiah prophesied, saying:

- There will come forth a shoot from the stump of Jesse, and the Spirit of the LORD shall rest upon him. He shall not judge by what his eyes see, or decide disputes by what his ears hear, but with righteousness he shall judge with equity for the meek of the earth (Isaiah 11:1-4). (The shoot that came forth from Jesse refers to Christ).

Isaiah also prophesied that:

- A virgin will conceive and bear a son, and call his name Immanuel, (Isaiah 7:14) he will grow up before God like a young plant, and like a root out of dry ground and have no form or majesty that we should look at him or beauty that we should desire him. (Isaiah 53:2) but the Spirit of the LORD GOD will be upon him because the LORD will anoint him to bring Good News to the poor; and to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound;(Isaiah 61:1). At the end of his ministry he will give his back to those who strike, and his cheeks to those who pull out the beard; he will not hide his face from disgrace and spitting (Isaiah 50:6). (Isaiah is of course speaking of Christ).

Jeremiah said:

- The days are coming, declares the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: 'The Lord is our righteousness (Jer. 23:5-6). (The righteous Branch is Christ).

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Daniel wrote:

- I saw in the night visions, and behold, with the clouds of heaven there came One like a son of man, and he came to the Ancient of Days and was presented before him. To him was given dominion and glory and a Kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his Kingdom one that shall not be destroyed (Dan. 7:13-14). (The came one like a Son of man refers to Christ).

Hosea prophesied of Christ calling Israel to:

- Return to the LORD their God that He may heal them; Hosea proclaims in his prophetic message, "After two days the LORD will revive us; on the third day he will raise us up, that we may live before him. Let us press on to know the LORD; his going out is sure as the dawn; he will come to us as the showers, as the spring rains that water the earth. (Hosea 6:1-3). (His going out is echoing Christ's death and as the dawn he will come is echoing his return).

Micah prophesied:

- Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days (Micah 5:2). (The one to come forth is Christ).

Zechariah writes:

- If one asks him, 'What are these wounds on your back?' he will say, 'The wounds I received in the house of my friends.' (Zech. 13:6) and writes that, "A man whose name is the Branch will extend out from his place, and build the temple of the LORD (Zech. 6:12).

Zechariah also tells Jerusalem:

- To rejoice greatly because their King is coming to them; righteous and having salvation, he is humble and mounted on a donkey, on a colt, the foal of a donkey (Zech. 9:9). Later in his letter he pens the beautiful words, "The LORD will pour out on Jerusalem a spirit

of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn.” (Zech. 12:9-10). (Zechariah clearly writes of Christ).

Malachi prophesied:

- The Lord whom you seek will suddenly come to his Temple; behold, he is coming, says the LORD of hosts, but who can endure the day of his coming, he will sit as a refiner and purifier of silver, and refine the sons of Levi like gold (Malachi 3:1-3). (It is Christ who will suddenly come to his temple).

Paul when speaking of Jesus says:

- The religious rulers of Israel did not recognize him (Christ) nor understand the utterances of the prophets, which are read every Sabbath, fulfilled them by condemning him (Acts 13:27).

See also (Psalm 22) and (Isaiah 53). Naturally there are many more Old Testament Scriptures concerning the Lord. Jesus himself said: -

- I have come to do your will, O God, as it is written of me in the scroll of the book (Heb 10:7). (The scroll of the book refers to the Old Testament writings).

And he said to the Jews:

- You search the Scriptures (Old Testament) because they think that in them they have eternal life; but it is they that bear witness about me (John 5:39).

It is very clear that the religious rulers of Israel should have recognised their Messiah when he came especially since he was performing supernatural miracles that could only be done by a man who God’s power was flowing through in such a majestic and awesome manner.

**NOTE:** these most celebrated and famous prophecies that the faithful prophets of old spoke thousands of years before Christ appeared stunningly show that the Bible is the inspired word of God for the following three reasons:

1. Who from their own mind could ever imagine that God’s own Son the promised Messiah, the Christ and Saviour of the world would ever have to suffer such a humiliating brutal, bloody and cruel death?
2. Who could imagine from their own mind that a man born of a woman would be raised from the dead to eternal life and everlasting glory? Certainly, generations of old believed in life after death, but it was in the form of a conscious spirit being, not a human raised from the grave to immortality and eternal life.
3. Many Old Testament Scriptures give exact details of Christ’s birth, his life and his suffering long before he appeared.

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### LUKE 18:32-34

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#### Jesus will Rise on the Third Day.

- **Luke 18:32-34:** 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.

Jesus tells the disciples (v31) that he will be killed and rise the third day, this clearly shows that Jesus could not be in the tomb for longer than three days from the time he was crucified to the time he rose again.

**The Third Day:** in the book of Matthew Jesus said:

- For just as Jonah was three days and three nights in the belly of the great fish so will the Son of Man be three days and three nights in the heart of the earth (Matt. 12:40) referring to (Jonah 1:17).

Within Christianity there is confusion over the three days and three nights, so the following scenario is a brief overview of that period of time. Three days and three nights is a proper Jewish Bible idiom for saying, "the third day" it does not need to mean three full days. In this context it simply means, Christ will rise on the third day. The following lists the scenario of events leading up to this third day. Jesus was in the tomb late Friday afternoon (14<sup>th</sup>), but before sunset, because the Jewish High Sabbath began on Saturday (15<sup>th</sup>) at sunset. Mary Magdalene, Joanna, Mary the mother of James and the other women (Salome) went to the tomb with Joseph late Friday afternoon but before sunset on Friday (14<sup>th</sup>) (Passover Day), so the woman saw where the body of Jesus was laid in the tomb (Luke 24:10) (Mark 16:6). Then Mary Magdalene, Joanna, Mary, the mother of James and the other women (Salome) went home to prepare spices for the body of Jesus. Then sometime early Sunday morning the woman went back to the tomb to put the spices they had prepared on Jesus body. Mary Magdalene was first to get to the tomb. Jesus was in the tomb after sunset Friday (Passover Day) (14<sup>th</sup>) all day Saturday (the Jewish High Sabbath) (15<sup>th</sup>) until sometime Sunday morning (the first day of the week) (16<sup>th</sup>) giving the three days (i.e. part of Friday all day Saturday part of Sunday morning) which fulfils the Jewish idiom three days and three nights, meaning on the third day Christ will rise. For further detail see:

- Three Days and Three Nights.
- In, Various Topics (ON WEBSITE MENU).

**NOTICE:** Jesus is fully aware that when he reaches Jerusalem the chief religious leaders are going to hand him over to the Romans (the Gentiles of v32) and that they will afflict him with horrendous suffering and cruel and brutal torture which will end in him being murdered, yet he continues on his journey toward the city doing good to others.

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## LUKE 18:35-43

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### Jesus Heals a Blind Man on the Road to Jericho.

- **Luke 18:35-43:** 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.

The blind man refers to Jesus as the Son of David so it is almost certain that as travellers passed by him begging on the roadside he heard many stories of Jesus and his ability to heal. When he hears that Jesus is heading toward him, he desperately wants to get his attention so he pushes through the crowd shouting out to Jesus to have mercy on him. Jesus hears him and calls him over and heals his blindness.

**Your faith has made you well:** Jesus words, "Your faith has made you well (v42) refers to the blind man's actions to do what he had to do to get Jesus attention. If he had listened to those who rebuked him and told him to be quiet and stopped shouting Jesus would not have seen him and

therefore he would not have been healed, thus his faith was manifested in his action to get to Christ it motivated him to ignore the obstacles that stood between him and Jesus.

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*As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.*

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