

180909-1 Luke Series, 18, 31-43, Christ Closes the Understanding and Opens the Eyes – Craig Thurman

Synoptic texts: Mt.20.17-19, 29-34; Mk.10.32-34; 46-52; Lk.18.31-43

<p>Mt 20:17 And Jesus going up to Jerusalem</p> <p>took the twelve disciples apart in the way, and said unto them,</p> <p>18 Behold, we go up to Jerusalem;</p> <p>and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,</p> <p>19 And shall deliver him to the Gentiles to mock, and to scourge,</p> <p>and to crucify him: and the third day he shall rise again.</p> <p>29 ¶ And as they departed from Jericho, a great multitude followed him.</p> <p>30 And, behold, two blind men sitting by the way side,</p> <p>when they heard that Jesus passed by, cried out, saying,</p>	<p>Mr 10:32 And they (the disciples, v.24) were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid.</p> <p>And he took again the twelve, and began to tell them what things should happen unto him, 33 Saying,</p> <p>Behold, we go up to Jerusalem;</p> <p>and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and</p> <p>shall deliver him to the Gentiles: 34 And they shall mock him, and shall scourge him, and shall spit upon him,</p> <p>and shall kill him: and the third day he shall rise again.</p> <p>46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people,</p> <p>blind Bartimaeus, the son of Timaeus, sat by the highway side begging.</p> <p>47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say,</p>	<p>Lu 18:31 Then he took unto him the twelve, and said unto them,</p> <p>Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.</p> <p>32 For he shall be delivered unto the</p> <p>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.</p> <p>34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.</p> <p>35 ¶ And it came to pass, that as he was come nigh unto Jericho,</p> <p>a certain blind man sat by the way side begging:</p> <p>36 And hearing the multitude pass by, he asked what it meant. 37 And they told him, that Jesus of Nazareth passeth by.</p> <p>38 And he cried, saying,</p>
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<p>Have mercy on us, O Lord, thou Son of David. 31 And the multitude rebuked them, because they should hold their peace:</p> <p>but they cried the more, saying, Have mercy on us, O Lord, thou Son of David. 32 And Jesus stood still, and called them,</p> <p>and said, What wilt thou that I shall do unto you?</p> <p>33 They say unto him, Lord, that our eyes may be opened. 34 So Jesus had compassion on them, and touched their eyes:</p> <p>and immediately their eyes received sight, and they followed him.</p>	<p>Jesus, thou Son of David, have mercy on me. 48 And many charged him that he should hold his peace:</p> <p>but he cried the more a great deal, Thou Son of David, have mercy on me. 49 And Jesus stood still, and commanded him to be called.</p> <p>And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. 50 And he, casting away his garment, rose, and came to Jesus. 51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.</p> <p>52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.</p>	<p>Jesus, thou 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, Thou Son of David, have mercy on me. 40 And Jesus stood, and commanded him to be brought unto him:</p> <p>and when he was come near, he asked him, 41 Saying, What wilt thou that I shall do unto thee?</p> <p>And he said, Lord, that I may receive my sight.</p> <p>42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee. 43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.</p>
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There is in these verses the awesome manifestation of the power of God. On the one hand our God in human flesh closed the minds of men, and on the other opened the eyes of others. He did what He willed, when He willed, to whom He willed. Does God have that prerogative? How we answer this question tells whether we understand who the God of this Bible is.

31 ¶ Then he took unto him the twelve, 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.

are written, γεγραμμένα, nom. neut. part. perf. pass. of γράφω; the verb γεγραμμένα, is found 7 times in the N.T. and is tss. *Lk.18.31, that are written; Lk.21.22, which are written; Lk.24.44, which were written; Jn.12.16, were written; Jn.20.30, written; Acts 13.29, that was written; Re.1.3, which are written.*

The prophets' act of writing concerning the Son of man is past and complete. The prophecies of the Son of man are in a finished state. So, now they *must be* and *shall be* fulfilled.

shall be accomplished, τελεσθήσεται, 3ps. fut. ind. pass. of τελέω;

all things that are written by the prophets concerning the Son of man shall be accomplished. In just a few days Jesus will also say to the apostles, *Joh 14:29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.* Today we look at these words of our Lord Jesus, nearly 2,000 years after they were recorded into our N.T. Scriptures, which was about the same period of time that had passed for these disciples when some of the things were written of Christ in the O.T. by Moses. Time isn't important. It doesn't affect the truth in the least. Whether it is 2,000 years, or 4,000 years, the truth will be the same, and the people of all ages will receive it and believe it as the word of the eternal God. Of the prophecies concerning Christ there was nothing that was not fulfilled; there was no contradictions in the words of the prophets, and there was no error in any of them.

Let me remind everyone about your personal studies, and those studies which are shared with this congregation. Scripture has only one meaning. It cannot have more than one. Some suppose that Scripture can have 2, 3, 4, even 5 and an infinitude of meanings. If that is true we can never know what Scripture means. It might mean this for me and that for you. It might mean this now, but perhaps something else later. Scripture can have only one meaning, but it may be applied in many ways. For example, we could apply the power of God in creation week to the power of God to regeneration; the power of God bringing life to one who was once dead in trespasses and sins. There is a good parallel. However, the interpretation of those texts which have to do with creation week concerns the real, literal, demonstration of the awesome creative power of God. There is no secret or deeper interpretation to be dug out. It is plain and simple for everyone to understand.

Again, many err in their treatment Is.7.13-16, the sign of the virgin birth, as if it has a two-fold interpretation. Part of the error is the result of failing to discern to whom the sign is given. It is not given to Ahaz, but unto Israel. For this reason, we do not need to follow the theories and opinions of men which give a *near* and *far* interpretation of the text. The text has nothing to do with Ahaz's son, and there should be no expectation of a *sign* for him. The sign is to Israel, and the nation should expect to see a sign which would indicate that the Son of God has come to dwell among men, thus His name Immanuel, meaning *God with us*. (Mt.1.23) That is the interpretation. Any other interpretation will either add to or take away from the word of God. So, Scripture means what it says and says what it means.

All things that the prophets wrote of the Son of God must be fulfilled. They wrote of His coming among men through a virgin birth, having a body like our body, of His witnessing of the Heavenly Father to us, of His suffering in the flesh, of His death as a sin offering to God, of His rising from the dead, and of His people being raised with Him. Nothing spoken by the prophets and recorded in Scriptures could fail to be fulfilled concerning Jesus Christ. What if any one word of the prophets had failed to come to pass? Then the only conclusion is that God cannot be trusted. From that premise we would be compelled to conclude that there is no God. Paul reasoned the same with the Corinthian saints *if there be no resurrection*. If the word of God is untrue then there is nothing to this life but this one vain experience. But the prophets spoke the words of God.

2Pe 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

This is the sure, certain word of God.

2Pe.1.16 ¶ For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 ¶ We have also a more sure word of prophecy (Our witness is based on more than what we saw and heard, vss. 16, 17, but upon the veracity of the record of the Holy Spirit which He bore through the testimony of the O.T. prophets.); whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts ...

As certainly as those prophecies about people and things in the past were fulfilled, so it is for people and things which are yet future. By the word of God the people of God are assured that everything has been ordered and comes to pass right on schedule.

Isaiah's prophecy was about 770B.C.

Is.46.9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,

10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure ...

Nothing falls outside of the will of God.

Ps 119:89 LAMED. For ever, O LORD, thy word is settled in heaven.

Ps 119:160 Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.

Mt 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Tit 1:2 ... God ... cannot lie ...

31 Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς Ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

he shall be delivered, παραδοθήσεται, 3ps. fut. ind. pass. of παραδίδωμι, παρά by, near, with, from, at + δίδωμι to give; KJV, to cast into prison, put in prison, betray, deliver, commit, recommend, give, give over.

[he] *shall be mocked*, ἐμπαιχθήσεται, 3ps. fut. ind. pass. of ἐμπαίζω, ἐν among, by, with, in + παίζω to play (1Co.10.7); LXX, to play, sport, mock (correspondes to the Hebrew צַחַק, tza-chaq, to laugh, play, sport, & mock (add the Hebrew yohd, ך, and we have the name Isaac, יִצְחָק, Yitz-chaq).

[he shall be] *spitefully entreated*, ὑβρισθήσεται, 3ps. fut. ind. pass. of ὑβρίζω; the verb ὑβρίζω, **from which is the English derivative, hubris: exaggerated pride or self-confidence often resulting in retribution**; KJV, to entreat spitefully, to reproach, use despitefully, and shamefully entreated; the noun ὕβρις, KJV, to hurt, reproach; the adjective ὑβριστής, KJV, despiteful, injurious.

[he shall be] *spitted on*, ἐμπτυσθήσεται, 3ps. fut. ind. pass. of ἐμπτύω, ἐν among, by, with, in + πτύω to spit; so KJV, ἐμπτύω, to spit on

32 παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαιχθήσεται καὶ ὑβρισθήσεται καὶ ἐμπτυσθήσεται

33 And they shall scourge him, and put him to death: and the third day he shall rise again.

they shall scourge [him], *μαστιγώσαντες*, nom. pl. masc. part. aor. of *μαστιγάω*; always tss. with the English, *scourge*; cf. *μαστιζώ*, *to scourge* and *μάστιξ*, *plagues* (4), *scourge* (2).

[they] *shall put him to death*, *ἀποκτενοῦσιν*, 3ppl. fut. ind. act. of *ἀποκτείνω*, *ἀπό* from, of, off, out of, since + *κτείνω* LXX, *to slay*; *ἀποκτείνω*, KJV, *to kill, put to death, put to death, slay*.

Matthew's gospel reveals the specific death by which Christ should die, which is *crucifixion*. (cf. Mt.20.19) Crucifixion was the most extreme sentence imposed upon a transgressor.

De 21:22 And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

At the time of Christ, implementing the death penalty by crucifixion was a Roman practice. Israel did practice death by stoning. (cf. Acts 7.59, 60; 26.10) But crucifixion appears to be beyond their authority. And this was the death they desired for Jesus.

Joh 18:31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

And the third day he should rise again, Again, let me remind you that there is no difficulty between Christ's rising the third day and with his being in the heart of the earth for three days and nights. The question is, How is it possible that Christ could be in the heart of the earth for three full days and three full nights and yet be said to rise the third day? Clearly, once the third day is fulfilled you come into the fourth? And that is true. But both prophecies were true & fulfilled. All one need do is to distinguish between

the times when Christ died on the cross from when His body was placed in the tomb and the difficulty is resolved. Christ died at the ninth hour of our Wednesday and His body was placed in the tomb just before 6:00p. He rose from the dead Saturday, after 3:00 and before 6:00p. So, He spent three days and three nights in the heart of the earth, fulfilling Jonah's prophecy (Jon.1.17; Mt.27.63; Mk.14.58) when He rose from the dead anytime after 3:00p. And He fulfilled His own prophecy that He would rise *the third day* when He came out of the tomb anytime before 6:00p (Mt.26.40; Jn.2.19). All of this was not on Sunday, but Saturday, late afternoon, just before the dawning of the first day of the week.

Mt 28:1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

33 καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται

34 *And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.*

understood, συνῆκαν, 3ppl. aor. ind. of *συνίημι*, σύν fellow, together, with + ἵημι to send (so, to send together); a comprehension; KJV tss. *to understand, consider, be wise.*

was hid, κεκρυμμένον, nom. sing. neut. part. perf. pass. of *κρύπτω*; KJV tss. *to be hid, kept secret*; to place emphasis upon the verb in English, *was being hidden.*

Jesus uttered things that were kept secret from the foundation of the world.

*Mt 13:34 [KJV] All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:
35 That it might be fulfilled which was spoken by the prophet [The Psalmist, Ps.78.2], saying, I will open my mouth in parables; I will*

utter things which have been kept secret from the foundation of the world (Gr. κόσμος).

Ps.78.2 [KJV] I will open my mouth in a parable: I will utter dark sayings of old:

3 Which we have heard and known, and our fathers have told us.

Ps 78:2 [LXX] I will open my mouth in parables: I will utter dark sayings which have been from the beginning.

3 All which we have heard and known, and our fathers have declared to us.

Some of these things that were hidden were in plain sight; there in the Scriptures. But the Lord prevented the understanding from comprehending them.

In verse 31 Jesus referred to Himself as the Son of man. But He used this title in the 3rd person, 'he.' In other words, he indirectly spoke of Himself so that none knew who this Son of man was,

*Joh 12:34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? **who is this Son of man?***

Of the 84 times that the title, *the Son of man*, is found in the N.T. only once did Jesus directly refer to Himself.

*Mt 16:13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that **I the Son of man** am?*

He purposely concealed His identity as the Son of man because He would conceal from them the prophecies concerning the necessity of His death. Only after His resurrection did Jesus reveal to His disciples the purpose for the cross.

To those two on the road to Emmaus:

Lk.24.25 *Then he said unto them, O fools ἀνόητοι, and slow βραδεῖς of heart to believe all that the prophets have spoken:*

fools, ἀνόητοι, from ἀνόητος; tss. fools (5), unwise (1); a Gr. compound of ἀ negative particle + νοέω to understand, perceive, consider (the noun, νοῦς, the understanding, mind)

slow, βραδεῖς, from βραδύς, only twice in the N.T., tss. slow Ja.1.13, slow to speak, slow to wrath; cf. also βραδύνω, tss. to tarry, to be slack, and βραδυτής, slackness.

...

26 *Ought not Christ to have suffered these things, and to enter into his glory?*

27 *And beginning at Moses and all the prophets, he expounded [thoroughly interpreted] unto them in all the scriptures the things concerning himself.*

expounded, διηρμήνευεν, 3ps. aor. ind. act. of διερμηνεύω; δια by, through + ἑρμηνεύω from which we have the English hermeneutic, cf. ἑρμηνεύω; KJV, tss. to expound (1), interpret (5); meaning to thoroughly interpret or explain.

Then to the eleven apostles:

Lk.24.44 *And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.*

45 *Then opened he their understanding (νοῦς, mind), that they might understand (συνίημι, consider, comprehend) the scriptures,*

he opened, διήνοιξεν, 3ps. aor. ind. act. of διανοίγω, διά + ἀνά above, again, re-, up + οἶγω (?), ἀνοίγω to open; so to thoroughly open.

46 *And said unto them, Thus (in this way) it is written, and thus (in this way) it behoved (ἔδει, 3ps. imperf: was necessary) Christ to suffer, and to rise from the dead the third day:*

47 *And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.*

Jn.14.26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 *Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.*

28 ¶ *Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.*

29 *And now I have told you before it come to pass, that, when it is come to pass, ye might believe.*

30 *Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.*

31 *But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.*

It was the Father's will that the Son should come and lay down His life for the sins of His people. This is the sinner's only remedy for sin and only hope for everlasting life. There are not alternatives. The prophets wrote of this time centuries before it came to pass. (i.e., Isaiah prophesied some 770 years before Christ) Even their minds were kept from comprehending the things which they wrote of Christ's sufferings.

1Pe.1.10 ¶ Of which salvation (of the soul) the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

11 *Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.*

12 *Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by*

them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

Daniel wrote, but was prevented from understanding things yet future.

Da.12.4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

...

8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

The sufferings of Christ were well recorded in the Old Testament, but concealed from the understanding since the foundation of the world. (cf. *Ge 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*)

1Co.2.6 ¶ Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

Joh 6:45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

Lu 10:22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

Why the ignorance or blindness concerning Christ's death? Because the Son of God must die as it was foretold. God uses the ignorance and blindness of men and angels to bring about the death of His only begotten Son, and in that death saved His people from their sins.

Christ's sufferings and death are well-recorded in the word of God: his betrayal, the price paid, the kiss, the traitor, the sham trial, the description of his pain while hanging on the cross, His thirst, the vinegar, the cast lots for his garment, His words in death. Nothing left to chance. It was an absolutely perfect accomplishment of the will of God. Religious men say that the death of Christ was a fumble on the part of God. But it was the clearest demonstration of the absolute predestination of God for His Son, and His people. Men sensationalize the death of Christ as if it was a battle of good forces against evil forces; and for a little while evil forces prevailed. No, rather God simply began to unfold in time that which He had determined to do from eternity.

*Acts 4.27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,
28 For to do whatsoever thy hand and thy counsel determined before to be done.*

God used even the wicked works of men and angels to accomplish the full salvation of His elect.

Jn.10.15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

...

26 But ye believe not, because ye are not of my sheep, as I said unto you.

*27 My sheep hear my voice, and **I know them**, and they follow me:*

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

30 I and my Father are one.

And they understood none of these things, all Divine truth is beyond human reason. For anyone to understand the things of God, to understand the Scriptures requires Divine illumination. The natural mind cannot understand the things of God, even though it might be revealed in the Scriptures and available for all to see and read. The things of God are spiritually discerned. As long as a man is dead in trespasses and sins is as long as he cannot understand the things of God. God must enliven the sinner before He will enlighten His mind with the glories of Christ.

2Co.4.3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Life precedes light (enlightening).

*Joh 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, **hath everlasting life**, and shall not come into condemnation; but is passed from death unto life.*

*Eph 5:14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, **and Christ shall give thee light.***

My opinion is that Christ used the ignorance of the disciples, and in that way *hid* from them the truth. He did not illuminate their minds about about His coming death and crucifixion. They couldn't fathom how that the

37 ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται

38 And he cried, saying, Jesus, thou Son of David, have mercy on me.

38 καὶ ἐβόησεν λέγων, Ἰησοῦ υἱὲ Δαβίδ, ἐλέησόν με

προάγοντες

39 And they which went before rebuked him, that he should hold his peace:

led the front so might

*he should hold ... peace, σιωπήση, 3ps. aor. subj. of σιωπάω; KJV tss.
peace, hold peace, dumb.*

but he cried so much the more, Thou Son of David, have mercy on me.

Those at the front of the multitude rebuked the blind man. The seeing rebuke the blind. Like this, it was those which were righteous in themselves that discouraged sinners from coming to Christ.

Lu 18:9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

Why? The seeing do not know what blindness is with men, any more than the self-righteous knows what sin is before God.

39 καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν Ὑιὲ Δαβίδ, ἐλέησόν με

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

to be brought, ἀχθῆναι, aor. infin. pass. of ἄγω; to bring, go, lead.

40 σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτὸν ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

There is nothing which tells us why that Bartimaeus was blind or for how long. But it does appear from the text that what he had hoped to do was be able to follow Jesus, if he could see.

Lu 18:43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God. (cf. Mt.20.34; Mk.10.52)

There were many infirmities which affected numbers of the people during the earthly ministry of our Lord. And the Lord Jesus relieved many of them of those things. Not all of them were grateful. (cf. Lk.17.17, 18) Not all of them followed Him. Not all desired to identify with Him because of His healing power. (Jn.9.20)

But know this: God has the power to change our present suffering or disability with a word. He worked miraculously in time past just as He does even today with some. All healing comes from God. The only reason that He has not chosen to relieve us of our infirmities is simple: it is not His will. The power of Christ is best revealed through sufferings and weaknesses. Paul prayed three times that a certain *thorn in the flesh* might be removed. And God's answer to these prayers was no.

2Co.12.7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. (buffet, κολαφίζω; 1Pe.2.20 buffeted for your faults, so to be beaten about the face)

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength (δύναμις, power, work, might, mighty work, wonderful work, miracle, virtue, ability,) is made perfect (τελειοῦται, 3ps. pres. pass., fulfilled, perfected, finished, consecrated) in weakness.

weakness, ἀσθενεία, dat. sing. of ἀσθένεια; KJV, infirmity, sickness, weakness, diseases: Lk.13.11, 12 being bowed together, she could in no wise lift up herself because of an evil spirit; Jn.5.5, an impotent man (called also lame in Acts 3.2; 4.9), so disabled as to not be able to do anything but lie down; bouts of weaknesses in physical health (1Ti.5.23, thine often infirmities); to be prone to offense (1Co.8.7, 9; 2Co.11.29); without strength & feeble; to thirst, hunger, tire, fear, sorrow, to be anxious, and die.

*Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest (or, dwell, ἐπισκηνώ) upon me.
10 Therefore I take pleasure (am pleased, willing, it is good) in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.*

Christ chose to relieve this man of his infirmity of blindness.

41 λέγων, Τί σοι θέλεις ποιήσω ὃ δὲ εἶπεν Κύριε ἵνα ἀναβλέψω

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

receive thy sight, ἀνάβλεψον, 2ps. aor. imper. of ἀναβλέπω; KJV, receive sight, look, look up, see.

All the blind man needed do is ask and he received from the Lord Jesus his sight. And this is all a sinner need do but call upon the Lord Jesus to begin to knowingly experience the salvation of the Lord. The fact that the blind man cried out to Christ showed that he believed Jesus could give to him his sight. And the fact that sinners cry out to Christ for forgiveness of sins shows their faith in Him as their sin-bearer.

thy faith has saved thee. What does this mean? I've said this many times before and I'll keep saying it. Some attribute to faith what only belongs to Christ. More often than not, men attribute the power of God to what men do rather than to what Christ does. Faith is become something that men can do apart from the will and power of God. And that is simply untrue.

Faith doesn't save the soul from death and eternal punishment, and reconcile us to God. The death and resurrection of Christ alone did that. Faith doesn't cause the dead to live. Like a person that is dead hears nothing, a person that is spiritually dead in trespasses and sins cannot believe. In both instances there first must be requisite life. Lazarus was dead in the tomb for four days. When Christ gave commandment to Lazarus He did not command him to believe and come forth from the tomb. No, He commanded him to come forth. That is, He commanded life to return to Lazarus. Lazarus didn't decide anything. He came forth by the power of God. Brethren, this principle is always true: life precedes faith. For Bartimeaus to believe that Christ could give him sight so that he could follow Him means that he had the prerequisite of life. Receiving everlasting life is without any cooperation on the part of any man. God alone receives all of the glory for the salvation of His people.

If the new birth were by faith this would not be true:

Jn.3.8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

The hearing of the word of God, and faith in the Son of God are preceded by everlasting life:

Joh 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Faith is a fruit of the Spirit, and a fruit of life.

*Joh 1:12 But as many as received him ...
13 ... were born ... of God.*

Jn.3.27 John answered and said, A man can receive nothing, except it be given him from heaven.

Once life is breathed into the sinner he can receive the message of the gospel of Jesus Christ, that He is the Christ, the Son of the living God, come to die for sinners. Faith then moves the sinner to *save his life*. And in this

sense, faith saves. And it is in this sense that faith can be said to have restored the sight to this blind man. Faith always acts upon the principle of eternal life.

42 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ Ἀνάβλεψον ἢ πίστις σου σέσωκέν σε

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

Sinners that call on the Lord to be saved do so because they want to follow Christ with their whole body, soul, mind, and strength. Have you come to Christ? There seem to be many sinners that profess Christ who have no desire to follow Him. That profession is suspect. The clearest proof that a sinner has been saved by the grace of God is the renewed desire to follow Christ and live to the glory of God.

And what about these accounts today? On the one hand, Christ concealed Himself, His sufferings and death from the minds of every man, even His own disciples and apostles. And on the other He opened the eyes of a blind man. Jesus Christ reveals Himself to whomever He chooses.

Lu 10:22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

Joh 5:21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

Ro 9:18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

He distributes gifts to them as He sovereignly chooses.

1Co 12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Do you know Christ?

43 καὶ παραχρῆμα ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν καὶ
πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ