

# The Blind Man of Jericho's Faith

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[ 0 : 00 ] Welcome to our service this evening. We give thanks to God for the privilege that he has given to us when we can come together around the Word of God.

And as we do so, we will seek his blessing upon his Word and his acceptance of our worship.

So let us pray. Amen. Eternal and ever-blessed Lord, we are conscious at this evening hour of the great privilege that thou hast given to us when we can come together around thy Word and when we can come to meditate upon thy Word.

And we acknowledge as we do so that without thee we can do nothing, that we are dependent upon thee to enlighten our understanding through thy Spirit and to lead us into thy Word.

And we pray, O Lord, that as we come together around thy Word, that it would please thee through thy Spirit to open our hearts, that thy Word may be lodged there, and that it would bring forth evidence in our lives, that we may walk as those who are walking worthy of the Gospel.

[ 1 : 36 ] O Lord, O Lord, we acknowledge our sinnership before thee. O Lord, we acknowledge that we need that great cleansing which thou alone can give to us.

O Lord, O Lord, that we need that great cleansing that we are coming to us, that we may come to trust in the righteousness that he has purchased for his people.

O Lord, O Lord, that can be imputed to us by faith, that righteousness which is provided by thee and prepared by thee, that righteousness that is available to us all tonight.

O Lord, O Lord, O Lord, O Lord, that we may agree with you. And it is only in that righteousness, in Christ's righteousness being imputed to us, that we cannot stand before our holy God.

A God who is of pure eyes and to look upon sin. And so we give thanks for the gospel, for the good news of Jesus Christ, for the good news of salvation, for the good news of the way that thou can restore man again into fellowship with thyself.

[ 3 : 06 ] And we pray, O Lord, that as that message goes out tonight, that it may go out in the power and demonstration of thine own spirit in convicting and converting.

Oh, that thou would bless the gospel to the ends of the earth. And all thy servants who proclaim thy truth, we pray that they may know the unction of thy own spirit upon them.

Grant to us, O Lord, that we would indeed wait upon thee. For thy word proclaims to us, wait on the Lord and be thou strong, and he shall strength afford unto thine heart.

Yea, do thou wait, I say, upon the Lord. And grant, O Lord, that tonight that we would be awaiting people, that we would know the blessedness that there is to wait upon thee.

And we pray, O Lord, that thou would stop our ears, that we may hear. That thou would take the veil from our heart, that we may understand.

[ 4 : 12 ] Grant to us, O Lord, that we would come to not only acknowledge our sinnership, but that we would come in repentance. That we would come sorrowing over our sin and seeking the mercy of God in Jesus Christ.

We pray, O Lord, that thou would bless our communities, every home and every family. Bless, we pray thee, our young people and our children.

Oh, there are so many things that entice them away from the gospel. But we pray that thou would raise up a generation who would fear thy name and who would be witnesses for thee in this world.

Bless, we pray thee, the elderly, those who this night may be feeling lonely. Oh, we pray that thou wouldst meet with them at their point of need. Bless thy people.

Grant to us, O Lord, that we may be true and faithful witnesses for thee in this world. And we pray, O Lord, that thou would bless the careless and the indifferent.

[ 5 : 16 ] Oh, draw them through thy spirit. Bring them to see their need and the sufficiency of Christ to meet with their need. We pray, O Lord, that thou would accept our worship this evening, not because of any merits of our own, but that thou would accept our worship through the merits of thy Son, our Lord and Saviour, Jesus Christ.

We ask, O Lord, that it may please thee to continue with us and forgive us for all our sins and for all our shortcomings. And all that we ask is in the name of our Lord and Saviour, Jesus Christ.

Amen. Let us now read the word of God as we find it in the New Testament, in the Gospel according to Luke and chapter 18.

And we'll commence our reading at verse 18. And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

And Jesus said unto him, Why callest thou me good? None is good, save one that is God. Thou knowest the commandments, do not commit adultery, do not kill, do not steal, do not bear false witness, honour thy father and thy mother.

[ 6 : 38 ] And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Get lackest thou one thing, sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven, and come, follow me.

And when he heard this, he was very sorrowful, for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God?

For it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God. And they that heard it said, Who then can be saved?

And he said, These things which are impossible with men are possible with God. Then Peter said, Lo, we have left all and followed thee. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake, who shall not receive manifold more in this present life, and in the world to come, life everlasting.

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.

[ 7 : 57 ] For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spit upon. And they shall scourge him, and put him to death, and the third day he shall rise again.

And they understood none of these things. And this saying was said from them, Neither knew they the things which were spoken. And it came to pass that as he was come nigh unto Jericho, a certain blind man sat by the wayside begging.

And hearing the multitude pass by, he asked what it meant. And they told him that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy on me.

And they of which went poor rebuked him, that he should hold his peace. But he cried so much the more, thou son of David, have mercy on me. And Jesus stood and commanded him to be brought unto him.

And when he was come near, he asked him, saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight, thy faith hath saved thee.

[ 9 : 05 ] And immediately he received his sight and followed him, glorifying God. And all the people, when they saw it, gave praise unto God. May the Lord bless unto us the reading of that portion of his word.

And now, seeking his blessing and his help, let us return to Luke chapter 18 and read from verse 35.

And it came to pass that as he was come nigh into Jericho, a certain blind man sat by the wayside begging.

And hearing the multitude pass by, he asked what it meant. And they told him that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy on me.

And so on. Tonight we are looking at Luke's account of the healing of the blind man whom Jesus met as he was making his way to Jerusalem and to the cross.

[ 10 : 14 ] We have this miracle recorded for us in three Gospels, that of Matthew, Mark and Luke. There are slight variations in the accounts, and this has caused some difficulty for people.

However, we can be assured that in spite of these apparent discrepancies, that the three passages do refer to the same incident. The Matthew account, which we have in chapter 20, cites two men healed as Jesus left Jericho.

While the Gospel of Mark, chapter 10, and the Gospel of Luke here, refers to only one blind man being healed. And Luke says that it happened as Jesus was entering Jericho, while Mark records it happened as he left Jericho.

Now there are those who will immediately jump and claim that this is a contradiction and that the Bible is in error. However, let us explain those apparent discrepancies.

First of all, we claim that all three Gospels are reporting the same incident. And this can be evidenced by the similarity of the accounts, beginning with the two blind men sitting by the way sign.

[ 11 : 36 ] For instance, they call out to Jesus, referring to him as Son of David. Matthew 20 and verse 30, Mark 10 verse 48, and here Luke 18 verse 38.

And in all three accounts, they are rebuked by those nearby and told to be quiet, but they continue to shout out to Jesus. The three accounts describe nearly identical conversations between themselves and Jesus.

And the conclusions of the stories are also identical. The blind men receive their sight immediately and follow Jesus. Now only Mark chooses to identify one of the blind men and names him as Bartimaeus, which means the son of Timaeus.

Perhaps he names him because Bartimaeus was known to Mark's readers or the new Bartimaeus' father, Timaeus, whereas the other blind man was a stranger to them.

In any case, the fact that Mark and Luke only mention one beggar does not contradict Matthew's account. Mark and Luke never say there was only one blind man.

[ 12 : 54 ] They simply focus on the one, Bartimaeus, who was probably the most vocal of the two. Matthew refers to both of the blind men calling out to Jesus, clearly indicating that there were two.

The other issue in question is whether Jesus was entering Jericho or leaving it. Bible commentators cite the fact that at that time there were two Jerichos.

There was one on the mount of the ancient city, which as far as I know is still existing today. And the other, the inhabited city of Jericho.

Therefore, Jesus could have healed the two men as he was leaving the ancient city of Jericho and entering the new city of Jericho. However, we must not focus on these details and miss the point of the story.

Jesus, by his miracles, was proving that he was indeed the Son of God. Matthew says that Jesus had compassion on them and that he touched their eyes before he gave them their sight.

[ 14 : 09 ] And he notes, of course, that both followed Jesus. Mark, on the other hand, draws our attention to the fact when Bartimaeus was called, that he drew off his garment and that he rose up and came to Jesus.

But tonight, we are going to focus much on Luke's account of the healing and hence on the blind man that Mark names as Bartimaeus. Luke says, And it came to pass that as he was come nigh into Jericho, a certain blind man sat by the wayside begging, and hearing the multitude pass by, he asked what it meant, and they told him that Jesus of Nazareth passeth by.

Now, we know that in general, large multitudes went along with Jesus and his disciples wherever they went. And as Jesus and the multitudes were making their way down the road, the blind man heard the commotion, and he knew from the noise that there was something different going on that day.

The blind man probably sat by the wayside day after day begging. He would be seeking gifts from those who were passing by, for there was nothing else that he could do.

For he was a blind man living in a culture that made no special provision for the blind. Now, I am of the opinion, just like the parables, that the miracles that are recorded for us in the Gospels, for let us remember that Jesus did more miracles than what we have recorded for us in the Gospels, but that these miracles that are recorded for us, that they are meant to teach us, not only that Jesus is truly the Son of God, but they are to teach us some things about ourselves.

[ 16 : 03 ] Those miracles certainly took place. People were healed, even raised from the dead. But I am of the opinion that they all have a spiritual lesson to teach us all.

And in this miracle, like all miracles, I see the sovereignty of God, that he is in full control. This meeting of Jesus and the blind men were no accident.

It was not just a chance meeting, although to us it may look like that, that it was all a coincidence. But the truth is that this meeting was part of the rolling power of God.

This meeting was by God's appointment. Also we see that the blind man was by the wayside begging. He was making use, as we have noted, of the only provision that was available to him.

And although he could not see, nevertheless, he made use of his ears, for we are told that hearing the multitude pass by, he made his inquiry.

[ 17 : 16 ] Now what lessons can this have for me and you? Well, first of all, our meeting tonight, although it is not in the usual way inside a building, nevertheless, it is no coincidence that I am preaching and that you are listening.

We are both brought together in this manner tonight by the sovereign hand of God. And secondly, just as the blind man made use of the only provision that was available for him to ease his situation, for he would forever praise the Lord that he was found by the wayside on that day.

And for you and me, the gospel is the only provision made available to sinners to bring us to salvation. This is why the apostle Paul boasts in the gospel, as he wrote in his letter to the Romans, for I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek.

The blind man, Bartimaeus, would forever be thankful for the provision that was given to him and that he acted upon his responsibility that day to be found by the wayside.

Think of it if he had responded differently and stayed at home that day. For you tonight, it is a good thing that you are found where the gospel is preached, to be found in the way.

[ 18 : 56 ] The way to meet the king is to be on the king's highway. The way to meet Christ, the saviour of sinners, is to be found on his highway.

The highway of the gospel. And the highway of the gospel brings much blessing to many. Thirdly, the blind man, Bartimaeus, heard a noise and he recognised that it was a different noise in comparison to other days.

Maybe you are listening tonight and for many years you have been by the wayside on the highway of the gospel. But recently, perhaps even tonight, something has caught your attention.

It is so different in comparison to other times that you have been under the word of God. For Bartimaeus had led him to ask what it meant.

Have you ever asked that question, what does the gospel mean? Why do people preach? Why do people gather together to listen to the gospel? What does it all mean?

[ 20 : 07 ] Well, Bartimaeus was told that Jesus of Nazareth passeth by. He was told that is what all the noise is about. And my dear friend, that is what the gospel is all about.

Jesus of Nazareth. It is about a person, a person known as Jesus of Nazareth, that person who is the Son of God.

The gospel is all about Jesus. And for Bartimaeus, this was the greatest news he ever heard. And for me and you, the gospel of Jesus Christ is the greatest news that we can ever hear.

But I am sure that Bartimaeus took hold of those words passeth by. Jesus of Nazareth passeth by.

For Jesus was on the way to Jerusalem. He was actually on the way to the cross. He wasn't going to lodge in Jericho.

[ 21 : 15 ] And this was an opportunity that Bartimaeus must take. For Jesus was passing by. Fifthly, we can ask, why was this such great news for Bartimaeus?

And how can it be the greatest news that I and you can ever hear? Well, although Bartimaeus could not see Jesus, there were several things that he could see.

And there are several things that you and I need to see as well. Bartimaeus could see his need. And this is what we all need to see. Our need for Jesus.

You know, in all the miracles, there is analogy between the physical needs of the body and our spiritual needs. There is, as it were, a picture drawn for us between our physical needs of the body and our spiritual needs.

Spiritually, we are all blind. This is why we need the work of the Holy Spirit to enlighten us. Paul writes in Ephesians chapter 4, having the understanding darting, being alienated from the life of God through the ignorance that is in them because of the blindness of their heart.

[ 22 : 35 ] And in writing to the Corinthians in a second letter, in chapter 4, he says, My dear friend, tonight I ask, do you see your need for a saviour?

If not, my friend, ask the Holy Spirit to show you your great need of Jesus. ask the Holy Spirit to show you your great need of a saviour.

Bartimaeus saw who Jesus was. Somewhere and somehow he had heard of Jesus. He had heard how Jesus had given sight to others who were blind.

But more than that, many of the people may have called him Jesus of Nazareth, but as we come to see, Bartimaeus called him Jesus, thou son of David.

This title does not appear often in the Gospels, but it is a term that would have been remarkably familiar to any Jew who knew the Old Testament. The title, Son of David, became a Messianic title.

[ 23 : 55 ] In the days of Jesus, there was a strong hope and expectation for a king who would restore Israel to its former glory and liberated from Roman power and oppression.

And to base this hope on the promise that the Lord gave to David as recorded for us in 2 Samuel chapter 7, where we read, And when thy days be fulfilled and thou shalt sleep with thy fathers, I will set up thy seat after thee, which shall proceed out of thy bowels and I will establish his kingdom.

He shall build a house for my name and I will establish the throne of his kingdom forever. And as we come to the New Testament and to the Gospels, we find at the very beginning of the Gospel of Matthew that it begins its genealogy of Jesus Christ with these words, The book of the generation of Jesus Christ, the Son of David.

And in the last book of the Bible, the book of Revelation, chapter 22, Jesus says, I am the root and the offspring of David and the bright and morning star. Not only is it recorded for us that Bartimaeus gave Jesus this title, acknowledging that he was the Messiah, but we are told in the Gospels that at one time a Canaanite woman approached Jesus saying, Have mercy on me, O Lord, thou Son of David.

And in the last week of his ministry as he entered Jerusalem, we are told that a great crowd followed him, crying out, Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord.

[ 25 : 32 ] Hosanna in the highest. What this highlights for us is that Bartimaeus was not ignorant of the promises of God and that he recognised Jesus as the fulfilment.

Most of the people around him only saw Jesus as a preacher and miracle worker, but Bartimaeus saw him as God's anointed servant, the Saviour.

You may recall when we studied the disciples of Jesus that we noted Nathaniel's response to Philip, can there any good thing come out of Nazareth, he said.

Nathaniel had questions and rightly so. Nathaniel's response was not doubting the arrival of the Messiah, but for the Messiah to come from Nazareth, which was an obscure town, he could not conceive of the Messiah as coming from such an insignificant city.

It was really a title of scorn, but for Bartimaeus, it spelled hope. Bartimaeus probably knew his Bible, for the prophet Isaiah in chapter 42 tells us that one of the signs of the anointed servant would be that he will be able to open the blind eyes, which Jesus gave us an answer to the disciples sent by John the Baptist with the question, art thou he that should come or look we for another?

[ 27 : 01 ] there is a sense in which John's question is a crucial question for each one of us and one for which we also require an answer. Is he the Saviour whom God promised to send?

Jesus answers the disciples of John by showing who he is and what he does and among the list was this, how that the blind see. And we are told that when the disciples went back and told John the Baptist that he recognised that the answer came from the Old Testament and the book of Isaiah.

Jesus had given John a biblical and practical proof that he was the Christ. And as Jesus performed the miracles and preached the gospel, he was doing that very thing that the Bible promised that the Saviour would do.

You know, it would seem to me that Bartimaeus had a grasp of the sign as Jesus went about healing the blind. Even before Jesus performed his miracle in curing Bartimaeus' blindness, Bartimaeus could see more than most of those around him could see.

Bartimaeus cried out, saying, Thou son of David, have mercy on me. As we have already noted, Bartimaeus saw his need, and I believe that he saw his need not only physically, but spiritually.

[ 28 : 32 ] Jesus, thou son of David, have mercy on me. He sought mercy. And although mercy may mean relief shown to someone who is in a desperate need, mercy is more often associated with sin.

sin. And in its fullest sense, it is the grace by which God restores the sinner from his lost condition. Throughout the book of Psalms, we have many instances where the psalmist prays for mercy.

For instance, we have Psalm 51, where David prays, have mercy upon me, O God, according to thy loving kindness, according to the multitude of thy tender mercies, blot out my transgressions.

When Bartimaeus was asking for mercy, he was asking for more than his physical sight. He was seeking salvation. He was seeking to be reconciled to God.

He was seeking to have that fellowship and communion with God that was broken by sin restored to him. He was seeking peace.

[ 29 : 48 ] with God. And then we read that they that went before him rebuked him that he should hold his peace. And it is very often the case that when a person gets interested in the gospel or desires to seek salvation, when a person decides to be saved and forgiven and become a follower of Jesus Christ, that opposition arises.

Jesus, maybe for a long time you have been seeking salvation and as you come closer to submitting yourself to Jesus, others may notice signs that a change has come over your life.

Maybe you are not frequenting places where you may have been, as they say, the soul of the place. You are seen less often in those places. Maybe your language is more seasoned.

Maybe you are more defensive of the gospel and the church than you used to be. And as these changes are taking place, there may be friends, even family members who try to discourage you.

But while the opposition is from the outside, there is also much struggle inside. you know that inwardly your thoughts and motives and desires are not clean in God's sight.

[ 31 : 16 ] Maybe tonight that is the most painful opposition of all, convincing you that you are a sinner. Maybe you are concluding, well, what is the use?

What is the point? I will not be able to stand. I will only bring disgrace on myself and my family if you only knew me from the inside.

But Emmaus could have said, who am I beside those disciples of Jesus Christ? You know, it is never easy for any of us to make our way to Jesus for we are all found in some measure to be in a hostile environment whether it be at home, at work, in school, in our community, wherever it may be.

But we have to engage with that hostility and opposition to our coming to Jesus. But Emmaus came to the point where he did consider the hostility and opposition to be more a stumbling block for him, as his case was a desperate case.

case. And he knew that it was a desperate case. And he knew that it was a desperate case which only Jesus could meet.

[ 32 : 40 ] Have you come to that point in your experience? peace. But you see your great desperate need as a sinner which only Jesus can meet. And in spite of all the hostility and opposition, nothing is going to keep you from coming and saying to Jesus, have mercy upon me.

Nothing is going to keep you back from saying, Jesus, have mercy upon me, forgive me my sins. Reconcile me to God.

Oh, may you take a lead from this blind man. Despite all the opposition from without and possibly from within, he persisted in crying, so much the more, thou son of David, have mercy on me.

Oh, let nothing stand before you and your salvation. Yes, as we have noted, he did consider the hostility and opposition, but he looked upon it as a stumbling block.

But his case was more desperate. And dear friend, although you may consider the stumbling blocks that comes up before you, remember, your need is far more desperate.

[ 34 : 04 ] he kept crying for mercy over the noise of the crowd. He would not give up on his desire to have mercy.

You know, sadly, there are many who come to a point and they go no further. Opposition arises and they stay where they are, outside of salvation. temptation.

But the beggar cried so much the more. He became more earnest in his cry. But Emmaus' persistence was rewarded for we read that Jesus stood.

I think these are the most wonderful and encouraging words that we have in the whole narrative. This beggar, because of his persistence, got the attention of Jesus.

The question can be asked did Jesus hear him the first time? Well, I think he did. But he wanted to prove the genuineness of the cry.

[ 35 : 04 ] You see, true faith is always persistent. True faith never gives up. Jesus' silence to Bartimaeus was a test to ensure that he was a genuine seeker of mercy.

Jesus stood still, because from amongst all the noise of the crowd, he heard a genuine voice crying for mercy. Matthew tells us that both beggars cried out to Jesus, and that Jesus had compassion upon them both.

The theme of God's compassion is one that runs throughout the Bible. The book of Psalms frequently brings before us the compassion of God. In Psalm 86 we read, But thou, O Lord, art a God full of compassion and gracious, longsuffering and plenteous in mercy and truth.

Psalm 145, The Lord is gracious and full of compassion, slow to anger and of great mercy. We could go on to quote many instances in the Bible that brings this truth before us.

The prophets often spoke of the compassion of God. Jeremiah says it is of the Lord's mercies that we are not consumed because his compassions fail not.



- [ 36 : 29 ] They are new every morning, great is thy faithfulness. The Lord is my portion, saith my soul, therefore will I hope in him. What all these Old Testament quotes teach us is the faithfulness of God who is full of mercy and who is full of compassion.
- And tonight it is important for us to know the attitude of the Father's heart for sinners like me and you. And here Jesus the Son reveals to us the attitude of the Father's heart.
- This is an insight of God that encourages sinners like me and you to come unto him. He is a great encouragement for the sinner. See Jesus in his compassion.
- He has time for everyone who needs him. Satan will whisper in a year he will not listen to you but look at the evidence set before us here by both blind men.
- Jesus stood still and he commanded him to be brought unto him. And Mark tells us that when they call a blind man saying unto him be of good comfort rise he calleth thee.
- [ 37 : 48 ] The words good comfort can be translated take heart or be encouraged. Take heart rise he calleth thee. Be encouraged rise he calleth thee.
- And tonight sinner you take heart and be encouraged as Jesus calls you and says to you come unto me all ye that labour and are heavy laden and I will give you rest.
- Take my yoke upon you and learn of me for I am meek and lowly in heart and you shall find rest into your soul. And he gives to each one of us the promise and him that cometh to me I will in no wise cast out.
- And we read that Bartimaeus rose and came to Jesus. Now this is important for us to note that he rose for he could have been called and remained where he was.
- But Bartimaeus acted upon the call. He rose up. What about yourself tonight? You have been called by the gospel and what is your response? Maybe you are content just to remain where you are or maybe you are promising yourself plenty of time.
- [ 38 : 58 ] Remember Jesus of Nazareth passeth by. Oh as Paul says now is the accepted time. Behold now is the day of salvation.
- Friends we know not what a day nor an hour may be in throth. Now is the time. Now is the time of opportunity. Tomorrow may be too late. Grasp this time of opportunity.
- This time of grace. Rise up and come to Jesus. for salvation. Mark also tells us and he casting away his garment rose and came to Jesus.
- The garment that had been his companion for many years he now casts aside. Nothing was going to hinder him from coming to Jesus. And we all have garments to cast away.
- The garment of our self-righteousness which is probably the last one that we throw away. we clutch and we grasp onto this garment for it has been our companion for so long.
- [ 40 : 00 ] But coming to Jesus we have to throw it away. Paul knew this in his own experience when he said, but what things were gained to me those I counted lost for Christ.
- Yeah, doubtless. And I count all things but lost for the excellency of the knowledge of Christ Jesus my Lord for whom I have suffered the loss of all things and to count them but done that I may win Christ and be found in him not having mine own righteousness which is of the law but that which is through the faith of Christ the righteousness which is of God by faith.
- Are you willing to cast away the garment of your own self-righteousness in order to gain salvation in Jesus Christ? Casting away all those things that hinders you from coming to salvation in Christ.
- We are told that when he was come near Jesus asked him saying what wilt thou that I shall do unto thee? Now note the beggish reply Lord that I may receive my sight.

Note that he addresses Jesus as Lord. Recently in our study on Philippians we noted that the day is coming when at the name of Jesus every knee shall bow and that every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.

[ 41 : 29 ] Although there Paul is speaking of the second coming, he's speaking of judgment day, but there is a sense which by faith we acknowledge Jesus not only as saviour but also as Lord now in the present.

And when Bartimaeus addressed Jesus as Lord, it was more than just a mark of respect. It was a confession of his faith. He was submitting himself to Jesus as Lord.

And immediately Jesus confirmed that Bartimaeus was a man of faith. Jesus said unto him, receive thy sight, thy faith hath saved thee. We have spent time reasoned in speaking of faith as a channel or as an instrument by which Christ's righteousness is imputed to us.

Well, we can say the same thing here. It was Jesus who healed Bartimaeus but he received Jesus by faith and therefore faith was the channel by which he received his salvation.

B.B. Warfield says that it is Christ that saves through faith. The saving power resides exclusively not in the act of faith or the attitude of faith or the nature of faith but in the object of faith which is Christ himself.

[ 42 : 50 ] Saving faith is always personal Bartimaeus exercised a personal faith in Jesus Christ. Otherwise he would not have said Lord that I may receive my sight.

This was a personal interaction between himself and Jesus and if you are going to be saved it must be a personal interaction between yourself and Jesus.

The gospel call is for everyone to trust personally in Jesus Christ. We noted recently that there are three essential elements to faith.

There is knowledge for it is impossible to have faith in Jesus Christ without knowing who he is and what he has done. For Bartimaeus as we have already noted his faith meant knowing that Jesus was the son of David.

that Jesus was the promised Messiah. That Jesus was the son of God who had power to heal. For you tonight faith means knowing that Jesus is who the Bible says he is and that he has done what the Bible says he has done.

[ 43 : 59 ] That he has gone to the cross of Golgotha and there that he died and that he was buried and that he rose again. and that he died to make salvation possible for sinners like me and you.

For we preach Jesus Christ crucified and risen. Faith means knowing that Jesus Christ is a crucified and risen saviour who offers redemption from sin and reconciliation to God.

And the second essential element to faith is ascent of belief. This means accepting the message of the gospel. It means not just knowing what the Bible says about Jesus but accepting from the heart that it is true.

And the third element is trust which as Martin Luther explained there is a difference between faith that believes what is said of God is true and the faith which throws itself on God.

Faith is resting absolutely on Jesus Christ for salvation. salvation. And Bartimaeus was a good example of this. He had knowledge of who Jesus was and he accepted what he had heard about Jesus and he called him Lord as he rested absolutely on Jesus Christ as Lord and saviour.

[ 45 : 25 ] And we are told and immediately he received his sight and followed him glorifying God and all the people when they saw it gave praise unto God. By exercising faith he received a blessing.

He received his sight and he saw Jesus with his own eyes. In saving Bartimaeus and restoring his physical sight to him Bartimaeus was given a glimpse of what still awaits him on a far greater level.

One day God will save his people from every last consequence of sin. So here in this miracle we can see he being held out to us the promise of a glorious salvation that is yet to come.

As Job says, For I know that my Redeemer liveth and that you shall stand at the latter day upon the earth. And though after my skin worms destroy this body yet in my flesh shall I see God whom I shall see for myself I shall behold and not another though my rains be consumed within me.

We are told that immediately he received his sight and followed him glorifying God. We see in Bartimaeus the evidence of saving faith.

[ 46 : 39 ] It leads to a whole life of following Jesus, to a life of worship, to a life of obedience. He went on his way glorifying God.

He started to live the purpose for which he was created, which was to glorify God and to enjoy him forever. And when others saw what happened in this man's life, we are told all the people when they saw it gave praise unto God.

Now my friend, Jesus has come your way tonight and he is calling you in the preaching of the gospel and he is passing by. Oh my dear friend, will you cry out to him by faith.

This was an important opportunity for Bartimaeus that was never to be repeated again. How many opportunities have you allowed to pass you by? And remember tonight, may be the last, for the last opportunity will come.

Will you call on him tonight by faith to have mercy upon you? Another blind man added words that Bartimaeus could say and every person who has faith in Jesus can say, whereas I was blind, now I see.

[ 47 : 52 ] I remember Newton's famous poem, amazing grace, how sweet the sound, that saved a wretch like me. I once was lost, but now I'm found, was blind, but now I see.

My dear friend, will you join with Bartimaeus among the ranks of the saved. May the Lord bless our thoughts. Let us pray.

Eternal and ever-blessed God, we give thanks for the gospel for the good news of Jesus Christ. O Lord, and stop our ears, that we may hear.

Take the veil from our hearts that we may understand, that we may see our need, and that we may see the sufficiency of Jesus to meet with our need.

Grant, O Lord, that we would not be letting opportunities go by. and as thou do'st go by in the gospel tonight, we pray that there would be many among us who are blind, who may cry out to thee, O Lord, have mercy upon me.

[ 49 : 06 ] That there would be many who would submit to the lordship of Jesus, who would follow Jesus, who would glorify him, who would obey his voice.

O Lord, we pray that thou would continue with us during this week, that the grace of our Lord Jesus Christ and the love of God, and the fellowship of the Holy Spirit be with you all, now and forever more.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen.