

Luke 18:31-43 – “Ministering to the Blind”, October 23, 2022

I. Welcome

A. Good morning! Ohaiyou-gozaimasu! Welcome to Calvary Chapel Iwakuni. As always, it is great to be here with you all as we worship the Lord and look to grow in our walk with Him.

1. *Welcome any new people and those who may be streaming content.*

B. Before we continue any further, let's go ahead and dismiss our elementary aged children to their Sunday School class.

1. As well as our Bible English class with Mr. Dan.

C. As they make their way out, will the rest of you please open up your Bibles and make your way to the gospel of Luke chapter 18?

1. This morning, the plan is to finish up chapter 18 as Jesus makes His way towards Jerusalem. Here in chapter 18 we will see Jesus entering into the city of Jericho. The beginning of chapter 19 deals with some ministry in the city of Jericho and then we will come to the triumphal entry a little more than half way through chapter 19.

2. So the stage is being set for Jesus' entry into the city of Jerusalem and for Him to fulfill the mission He has been sent upon. To go to the city of Jerusalem and present Himself as the Passover Lamb of God that takes away the sins of the world.

3. In our text this morning we'll see how the emphasis upon His work in Jerusalem and all that must be done there becomes, in a sense the driving force for what Jesus is doing.

4. He's been slowly making His way from Galilee, has stopped off in Perea and had a few trips into Samaria

as well, but everything is beginning to come to a head, Jerusalem is just a few miles away and the time is coming for Him to enter into the city of Jerusalem in order to observe the Passover Feast and lay down His life as the Passover Lamb.

D. But before He does those things, we need to finish off chapter 18 and the ministry that the Lord had for Him along the way.

1. This morning our text is going to be Luke chapter 18 verses 31-43 and the title of our message is going to be “**Ministering to the Blind**”.
2. Will you all rise to your feet in honor of God and His Word? I’m going to read our text in its entirety from my Bible, (NKJV) do your best to follow along in your own Bible. Luke continues his account with the following in chapter 18 verse 31... (*R & P*)

## II. Outline

A. A simple reading of our text shows that we are going to be looking at two separate events where Jesus was ministering to a group of blind people.

1. In verses 31-34 Jesus addresses His twelve disciples whom we will see are spiritual blind to the truths Jesus speaks about.
2. Then in verses 35-43 we will focus in upon Jesus’ ministry to a certain physically blind beggar along the road to Jericho.

B. Let’s look again at our opening verses where Jesus pulls His disciples aside to address their soon arrival into Jerusalem and all that awaits Him.

## III. Luke 18:31-33; The Spiritually Blind

A. Jesus took His twelve disciples aside and once again told them about what awaited Him as the Son of Man and how all things written about Him by the prophets were

going to be “accomplished”, or as the NIV puts it “fulfilled”.

1. The sense of the word is to be fully accomplished or to be perfected.
2. Jesus came to fulfill the Law and the Prophets. His mission to Jerusalem was one that had been planned from the very beginning and spoken of throughout the ages by the prophets of the Lord.
  - a. The prophet and psalmist David writes in Psalms of how Jesus would be mocked and insulted stating, “But I am a worm, and no man; A reproach of men, and despised by the people. All those who see Me ridicule Me; They shoot out the lip, they shake the head, saying, ‘He trusted in the Lord, let Him rescue Him; Let Him deliver Him, since He delights in Him!’” **(Ps. 22:6-8)**
  - b. The prophet Isaiah prophesied of His scourging and how He would be spit upon proclaiming, “I gave My back to those who struck Me, And My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting.” **(Isa. 50:6)**
  - c. The prophet Daniel spoke of how the Messiah would be cut off, a euphemism for killed, suffering the death penalty. In Daniel 9 we read, “And after the sixty-two weeks Messiah shall be cut off, but not for Himself;” **(Dan. 9:26a)**
    - i. He was cut off for you and me. He was sentenced and put to death, yet did nothing deserving of death.
  - d. And again, it was David who wrote even of his resurrection in Psalm 16. There David writes, “For you will not leave my soul in Sheol, Nor will You allow Your Holy One to see corruption.” **(Ps. 16:10)**

3. All of these things were written before hand, in accordance with God's great redemption plan for mankind.
4. Jesus knew the plan and willingly went forward with the plan knowing exactly what awaited him there in Jerusalem. He was fully committed to God's plan of redemption knowing the shame, humiliation, torture, and excruciating death that awaited Him.
5. Jesus was willing to go through with it all, so that we may be saved, that we may be redeemed, and given access to the Father.
  - a. The Father didn't have to twist Jesus' arm to get Him to do it. He willingly left the throne room of God and His dwelling place in heaven and came to us as a babe.
  - b. The all-powerful God coming in the form of a defenseless, powerless, babe. He took on human flesh and walked among us, He experienced the same temptations we all experience in these mortal bodies, yet was without sin. (**Heb. 4:15**)
  - c. And **He willingly laid down His perfect sinless life for us**. Because of the joy that was set before Him, because of His great love for us.
6. It is amazing to consider the love of Christ and His willingness to go through so much for a people who are so fickle and flaky and sinful.
  - a. Even though Jesus knows each of us better than we know ourselves; He knows our hearts, our thoughts, our every word, and our every deed we've ever done; He still loves us.
  - b. That He would even like us, let alone love us, and be willing to go through so much pain and anguish

for us; is remarkable; it is amazing, it is mind boggling to try and consider that kind of love.

B. In verses 32 & 33 Jesus listed out 7 things that awaited Him in Jerusalem.

1. The first thing He mentioned was how He would be delivered to the Gentiles.
  - a. This was an important detail in the plan. The chief priests wanted to put Jesus to death, but they really didn't have the power to do so and so they sought out the help of the Roman governor, Pontius Pilate.
  - b. In Luke 23 we read of the fulfillment of this very thing as the scribes, chief priests, and other religious leaders, "the whole multitude of them arose and led [Jesus] to Pilate." (**Lk. 23:1**)
2. Jesus mentioned how He would be mocked.
  - a. Luke writes of how they mocked Jesus by offering Him sour wine and said to Him, "If You are the King of the Jews, save Yourself." (**Lk. 23:36-37**)
3. Jesus mentioned how He would be insulted and spat upon.
  - a. The sense of the word "insulted" carries with it the idea of becoming subject to offensively disrespectful behavior that is outrageously forward or bold.
  - b. This happened by the hands of the Roman soldiers who stripped Him of His clothes and twisted a crown of thorns upon His head.
  - c. They gave him a reed in His hand and bowed the knee before Him pretending to pay homage to Him. They then spat upon Him, took the reed from His hand, and proceeded to beat Him in the head with it repeatedly over and over again.
4. Jesus said he would be scourged.

- a. This happened by the order of Pontius Pilate after the release of Barabbas. (**Mt. 27:26**)
  - b. To be scourged referred to an investigation that began with the beating of a prisoner with a whip that often consisted of a handle to which one or more leather cords or thongs were attached.
  - c. Sometimes these cords were knotted or weighted with pieces of metal, bone, or broken pottery to make the whip more effective as a flesh-cutting instrument.
5. Jesus also spoke of how He would be killed.
- a. Matthew's parallel account of these words of Jesus to His disciples tells us not just that He would be killed, but how He would be killed; that He would be crucified. (**Mt. 20:19**)
  - b. Crucifixion was the Romans' most severe form of execution.
  - c. Jesus endured the pain and suffering of Calvary's cross and willingly laid down His life between two criminals. (**Lk. 23:33**)
  - d. And if the story ended there, it would be the saddest and most pitiful story of all time, but Jesus said one more thing would happen.
6. Lastly, Jesus stated how He would rise again on the third day.
- a. And Jesus of course fulfilled this as well; defeating death and conquering our sin.
  - b. The angels there at the tomb proclaimed, "Why do you seek the living among the dead? He is not here, but is risen!" (**Lk. 24:5b-6a**)
- C. Jesus in these verses very clearly laid out what was going to happen to Him when they got to Jerusalem.

1. It was the heart of God's great redemption plan. Jesus had to come and suffer, but put to death upon the cross, and rise three days later. **There was no other way.**
2. He didn't mix words, or speak in parables, or speak metaphorically or figuratively.
3. He spoke to His disciples and told them exactly what was going to happen. Let's read what Luke says about the disciples in verse 34.

#### IV. Luke 18:34; The Spiritually Blind

A. It seems as if these words of Jesus fell upon deaf ears. They just didn't get it. They were blind to the facts; unable to perceive what Jesus was saying.

1. And the crazy thing is that this isn't the first time Jesus has told them of what was going to happen in Jerusalem. This is the third time in Luke's gospel that Jesus has mentioned what lies ahead for Him in Jerusalem.
  - a. Earlier in Luke's gospel, after Peter boldly declared that Jesus was the Christ of God; a truth that was given to Him by the Father in Heaven, Jesus told His disciples, "The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day."  
**(Lk. 9:22)**
  - b. Later on, after Jesus healed a demon possessed son and everyone was marveling and in awe of Jesus, He turned to His disciples and said, "Let these words sink down into your ears, for the Son of Man is about to be betrayed into the hands of men."  
**(Lk. 9:44)**
  - c. Even after that second time Luke writes of the disciples stating, "But they did not understand this

saying, and it was hidden from them so that they did not perceive it; and they were afraid to ask Him about this saying.” (Lk. 9:45)

2. Three separate occasions, Jesus pulled His disciples aside and tried to reveal to them what was to come. What His mission was. And each time they didn't get it. Each time they failed to understand the lesson He was teaching them.
  - a. The picture Jesus was portraying of the Son of Man being betrayed and handed over just didn't line up with their understanding of what the Messiah was to do.
  - b. They had their own interpretation of how things were going to play out, so when Jesus started talking about suffering and death and the resurrection, it didn't make any sense to them.
  - c. In their minds' eyes the Messiah was coming to be a conquering king, not a suffering servant. The picture of a suffering servant didn't match what they were hoping for, or anticipating from, Jesus.
  - d. We know that this is what they were thinking for immediately after this section in the parallel accounts of Matthew and Mark, we read of how James and John tried to make a powerplay for seats next to Jesus in His kingdom.
    - i. While Jesus was talking about being delivered up to the Gentiles, mocked, insulted, spat upon, scourged, killed and raised from the dead, the disciples were concerned about seats of power in the coming kingdom.
  - e. We have to be careful that we don't fall into the same trap as the disciples here. Sometimes **our own preconceived ideas and notions can hinder**

**us from seeing clearly** something the Lord is trying to teach us.

- f. If God seems to be trying to teach you the same lesson over and over again, and you just aren't getting it, perhaps it's an indication that something you are holding on to is keeping you from understanding what the Lord is trying to say.
- g. Maybe it's time to let go of some of those preconceived ideas and notions and take a fresh look at something. Maybe we'll be able to see things from a different perspective, from a different point of view, that will allow us to grasp and understand what God is trying to show us.

3. The lesson Jesus was trying to teach them was the heart of the gospel message. Without the suffering, death, and resurrection of Jesus Christ, there is no gospel. There is no hope for us. We are still lost in our sins.

4. This was an important message. One the disciples were spiritually blind to because of their own preconceived ideas and notions. It won't be until after the resurrection when Jesus meets with them and once again explains these things to them, that they will finally get it.

B. Well, let's move on to our second section of scripture dealing with the ministry to the physically blind. Read with me verses

#### V. Luke 18:35-37; The Physically Blind

A. Jesus and His disciples have entered into and are traveling through the city of Jericho here.

1. That means that Jesus and His disciples have exited the region of Perea and have crossed over the Jordan

River. We know this because the city of Jericho was located about five miles west of the Jordan River.

2. Now in Jesus' day, there were actually two cities named Jericho. There was the Old city of Jericho that was pretty much in ruins and the New city of Jericho which was about a mile further down the road where Herod the Great and his successors built a lavish winter palace.
  3. Jericho is probably best known for the Old Testament account of Joshua and the Israelites marching around the city of Jericho and the walls of the city falling down, found in Joshua chapter 6.
    - a. But the city has actually been inhabited off and on throughout history. Even today, the city still stands and is under Palestinian control.
  4. Now the road from the Jericho to Jerusalem was a well-traveled road. But it was also very dangerous because of robbers.
    - a. The parable of the good Samaritan and how a certain man fell among thieves, was stripped of his clothing, wounded, and left half dead had as its setting this very road. (**Lk. 10:30**)
    - b. Jericho was the only city that a traveler would pass through when going up from the Jordan Valley to Jerusalem. Because of this it would see a lot of traffic in and out of the city.
- B. Though we are not given much information about this blind beggar in Luke's gospel, in Mark's gospel we are at least given the name of this blind beggar. According to Mark 10:46, this blind beggar's name was Bartimaeus. (**Mk. 10:46**)

1. For Bartimaeus, this would be a good time of year for him. Because of the Jewish festivals, there would be an increase in foot traffic.
2. Not only would there be an increase in traffic, but there would also be amongst many of the people a heart that was sensitive to the needs of others.
3. After all, these people are headed to the temple to make an offering to the Lord, how could they go to the temple and ask God to bless them, when they didn't help out the blind beggar on the side of the road.
4. That's how we often think. We think we need to do something good in order to impress God, to get Him to bless us. It's wrong thinking, but it's often how we think.
  - a. **God is not impressed by us**, or by our good deeds. He does not bless us because of us, He blesses us because He loves us.
5. But because humanity aims to impress, it's very likely that people would be more inclined to throw a few coins towards Bartimaeus on their way up to the temple during this time of year.

C. Imagine the scene if you will. Bartimaeus is there on the roadside, and he starts to hear a large group, a multitude of people begin to make their way through the city.

1. Because he was blind, it's very likely that Bartimaeus had a more acute sense of hearing than most. And as he heard the multitude making their way down the road, he knew something was different about this group, he could tell that this was no ordinary traveling group.
2. So, Bartimaeus started asking around, "*Hey what's all the commotion about? What's the deal with this multitude passing by, what does it mean?*" And that is

when He hears that it was none other than Jesus of Nazareth passing by and the multitude was following after Him.

D. Let's read our next verse to see how blind Bartimaeus responds to this news about Jesus passing before Him. Read verse 38.

## VI. Luke 18:38; The Physically Blind

A. Once Bartimaeus heard that it was Jesus, he began to cry out, "Jesus, Son of David, have mercy on me!".

1. It's obvious that Bartimaeus has heard about Jesus. I imagine even that he's heard of all the miraculous things He's done for so many people over the last three years or so.

2. He's heard of the healings, and I'm sure he's thought to himself, how awesome it would be to have an opportunity to be touched by the Lord, to be healed of his blindness.

B. Now what Bartimaeus says is very revealing. It shows us his true conviction regarding who Jesus is.

1. The term "Son of David" was a Messianic title. It was a title used to refer to the promised Son of David that would come and establish an eternal throne.

a. The promise was given to David back in 2 Sam. 7 when Nathan came to David and informed him of the word of the Lord, telling David, "When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever." (**2 Sam 7:12-13**)

b. "And your house and your kingdom shall be established forever before you. Your throne shall be established forever." (**vs. 16**)

2. This was a very specific phrase reserved for speaking of the Messiah.
3. Bartimaeus was under the conviction that Jesus was indeed the Messiah. He no doubt had heard about His teachings, His miracles, and He was certain as to who this man was.

- a. I have little doubt that he heard of how Jesus boldly proclaimed “The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the Lord.” (Lk. 4:18-19)

- b. Jesus read from that portion of scripture in Isaiah and proclaimed, “Today this Scripture is fulfilled in your hearing.” (Lk. 4:21)

- c. I’m confident word of that incident and His subsequent miracles have reached the acute ear of this blind Bartimaeus.

C. Not only is Bartimaeus convinced of who Jesus is, he also has a proper understanding of what he needs from Jesus.

1. It’s interesting to consider the contrast between the disciples and Bartimaeus. Last week we read of how Peter wanted to know what was in store for him and the other disciples, what they were going to get from Jesus for following after Him. We know that right before this incident James and John tried a powerplay to secure for themselves the seats next to Jesus in His kingdom.
2. The disciples came to Jesus wanting position, power, and/or prominence. They didn’t understand what they were asking, they didn’t know their true need. But

Bartimaeus, a blind beggar, has a more heightened sense of who Jesus is and what he needs from him.

3. Bartimaeus doesn't come looking for positions or power, he wants mercy. He needs it and he calls out after it. Without any sense of entitlement, he comes to Jesus and begs for mercy.

4. Mercy is what he needed. He needed the Son of David, the Messiah, to shower upon him God's gracious mercy. He knew he was deserving of judgment, but he pleaded for mercy.

D. It's interesting to consider that this blind man saw more clearly than most everyone else there in the multitude.

1. **You don't need to see with your eyes to know who Jesus is.** This blind man saw Him so clearly. He knew who He was. He was convinced.

2. Seeing is not believing. **Hebrews 11:1** says that "faith is the substance of things hoped for, the evidence of things not seen."

3. When we place our faith in Jesus Christ our eyes are opened, so that we "may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power towards us who believe, according to the working of His mighty power". (**Eph. 1:18-19**)

4. Coming to faith in Christ, opens our eyes to a whole new world, our perception changes, and we begin to see things as the Lord sees.

E. Well, not everyone was excited about Bartimaeus' crying out, let's read our next verse and hear what some of the other people were saying to him.

## VII. Luke 18:39; The Physically Blind

A. When Bartimaeus first called out to Jesus many of the people, probably those from the multitude, maybe even some of the disciples themselves, told Bartimaeus to basically keep it down, to be quiet, to zip it.

1. We aren't told specifically why they told him to be silent. It could have been because he was being so loud and obnoxious, or it could have been because they didn't agree with what he was saying.
2. Either way, we see that Bartimaeus would not be silenced, he would not keep his peace, he would not be denied this opportunity to see Jesus, and cried out all the more.

B. His cry was the same as before, but he just said it louder and louder and repeated himself over and over again.

1. The verb here cried out is in the imperfect tense, it means he was crying out again and again. He was being louder and louder.
2. He was determined, he would not be denied. He was desperate, he had no other desire.

C. Here in lies a principle, I believe to be true. **Desperate people do not permit the crowd to keep them from Jesus.**

1. People who are desperate and determined, will not allow the crowd of naysayers to keep them from calling out to Jesus.
2. In today's world, there are a lot of people that would like to silence the Christian voice. There are a lot of people that would like us to quit all this talk about Jesus.
3. But when we are as desperate for Jesus as this blind man Bartimaeus was, we won't care at all about what the masses say, we won't care if they don't like it, or if they are offended by it.

4. We will cry out to Jesus because we know He is our only hope. He is this world's only hope. We have the answer to what remedies this world.

5. The answer to solving this world's problems is to get people to start crying out to Jesus.

D. As Bartimaeus continued to cry out over and over again, something happened. Let's read verses 40-41.

## VIII. Luke 18:; The Physically Blind

A. Again, imagine it if you will from Bartimaeus' point of view.

1. You're blind, you can't see a thing, but you hear everything. You hear the crowds of people passing by, you hear the excitement in the voices of the people. You enquire as to what all the raucous is about and you hear that it's all because of Jesus and you realize that this is your chance.

2. You begin to cry out for Jesus. You cry out over and over again, but don't hear a response from Him. All you hear is the multitudes around you telling you to be quiet, to keep silent; but you carry on.

3. You cry out louder and louder and then all of a sudden you notice something. You don't know exactly why, but the foot traffic is slowing, the voices of all the multitudes begin to hush themselves, the crowd is being silenced, and you start to hear faint whisperings coming closer and closer as word is traveling through the crowd.

4. Something was happening, but you don't know exactly what it is. Had Jesus heard his cry, did He actually stop?

B. You see, though there were great multitudes of people there that day traveling along the road to Jerusalem, and

I'm sure the noise levels were high, Jesus heard the heartfelt cries of a sincere and genuine heart.

1. And that is just as true today as it was that day. The same Jesus who stopped the masses and heard this genuine cry of Bartimaeus' heart, is still able to hear the cry of one genuine heart calling out to Him.

2. **He hears you**. As you cry out to Him, know that; He hears you. And He'll do what is necessary to stop what's going on all around to hear from you. He's not too busy, He's never too busy.

3. Though His face was set like flint towards Jerusalem and the cross, all it took was one heartfelt cry to make Him stop in His tracks and respond to Bartimaeus' cry.

C. Jesus heard Bartimaeus, stood still and commanded that He be brought to Him. And when he arrived before Him, Jesus asked "**What do you want Me to do for you?**"

1. Jesus wanted to take care of Bartimaeus. He loved him, and He had compassion towards him. He wanted to meet this man's needs and desires.

2. He came to serve, not to be served. And so He asks, "**What do you want Me to do for you?**".

3. Now you may think, "*Why would Jesus ask such a silly question? Obviously, the man is blind, and he wants to be able to see. Also, Jesus, is God, He already knows what he wants, He knows his every thought. Why would He ask him this question?*"

D. I believe Jesus wanted this man to articulate to Him what he wanted Jesus to do for him.

1. I think He wanted Bartimaeus to speak it forth for all around him to hear, that it may be used as a witness for the rest of the crowd. That his faith might be on full display.

2. It wasn't so much for Bartimaeus' own good as it was for the good of everyone else that was there amongst the multitude.

E. Think about that question though. Really ponder it. If you were called into the presence of Jesus, and He asked you this simple question, "What do you want Me to do for you?", **how would you answer?**

1. At first I thought the answer was easy. But the more I thought about it the more I began to realize that He's already given me everything that I need. He's already provided everything necessary to mold me and shape me into His image.

2. Would I want Him to expedite the timeline. Would I want him to hurry up the process, or do I trust Him? Do I believe that He actually has my very best at heart in everything He brings my way? If so, how would I best answer that question?

3. Think about it. How would you answer that question? Its more challenging that what it seems.

F. Well, Bartimaeus didn't have any problems answering this question. He said, "Lord, that I may receive my sight."

1. It's worth noting that Bartimaeus referred to Jesus as "Lord" before he was healed, before Jesus had touched Him, before Jesus had really done anything other than call to him.

a. But that was enough for Bartimaeus. Jesus' calling of Bartimaeus to come to Him was enough for Bartimaeus to acknowledge Jesus as Lord of His life.

2. When Jesus asked him what He wanted, Bartimaeus' greatest desire was to get out of the impenetrable darkness that defined his life. Presumably, He had

lived most of his life in darkness. He wanted to escape, He wanted to leave his life of darkness behind him and enter into the light. He wanted to be able to see.

3. Research shows that the loss of sight is feared more than the loss of any other of our senses. In fact, one report I came across didn't limit it to just sensory deprivation, but to all long-term health conditions.
  - a. 44 percent of people surveyed said they feared losing their sight more than any other long-term health condition; feared more than Alzheimer's, and more than Parkinson's and heart disease.
  - b. People fear physical darkness. It's a very scary and vulnerable place to be. You fear what would or could happen to you, when you can't see anything around you.
  - c. People greatly fear physical darkness, but pay little attention to their own spiritual darkness. They fail to realize something very crucial.
  - d. Spiritual darkness should be feared far more than any sort of physical darkness, because it is **spiritual darkness that leads to an eternity of physical darkness in hell.**
  - e. Hell is aptly referred to as "outer darkness". God is light and in hell you will be eternally separated from God. There is no light in hell. It is complete utter darkness.
  - f. And that is the destiny of all who remain in spiritual darkness. We are born into sin, into spiritual darkness, apart from coming to Christ there is no way to become spiritually enlightened.

- i. It doesn't matter how much praying you do, how much meditation you do, or how much you are able to quiet yourself.
- ii. Spiritual enlightenment only comes when Jesus enters into your life. He is the light of the World.
- iii. Jesus said in **John 8:12**, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."
- iv. The problem is, "the light has come into the world, and men loved darkness rather than light, because their deeds were evil." (**Jn. 3:19**)
- v. People choose sin over a savior, and decide to remain in darkness rather than entering into the light.

4. Bartimaeus seemingly spent his whole life in darkness. And he desperately wanted to escape. He knew Jesus was able to bring Him into the light and satisfy his desire.

G. Let's read how Jesus responds to Bartimaeus in verse 42

#### IX. Luke 18:42; The Physically Blind

A. Jesus cured him of his blindness, declaring, "Receive your sight; your faith has made you well."

1. Literally what Jesus said is "Receive your sight, your faith has saved you."
2. The phrase "has made well" is one word in the Greek, it's the word "sozo" and it means to save, to deliver, to make whole, or to preserve safe from danger, loss, or destruction.
3. The faith of Bartimaeus saved him. And the same is true for us.

4. We are saved from the penalty of our sin through faith in the completed work of Jesus Christ upon the cross of Calvary and His resurrection from the dead.
5. We are not saved by our works, by special words, or by our worth. **We are saved by faith alone, in Jesus Christ alone.** Faith is what is needed.
6. Hebrews tells us that without faith, it is impossible to please God, “for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.” (**Heb. 11:6**)
7. Ephesians tells us by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.” (**Eph. 2:8-9**)

B. Blind Bartimaeus was saved, he was made whole based upon his faith in God. And look what else happened, in response to this healing in our final verse, verse 43.

X. Luke 18:43; The Physically Blind

A. Bartimaeus immediately received his sight and the very first thing I imagine he saw, was the face of Jesus. And after seeing that, I imagine everything else paled in comparison.

B. Three things happened in our text immediately following Bartimaeus' healing.

1. One, we're told that Bartimaeus followed Jesus. He did not go selfishly on his way when his need was met. But he committed himself to following Jesus. Whatever way Jesus was going was the way He was going to go.
  - a. Bartimaeus committed his ways to the Lord; Jesus' way became his own way. And this is how it should be for all those who have experienced the healing touch of salvation upon their lives.

- b. **Our ways must become His ways.** We are no longer our own. We are His and what we have we willingly lay down to follow after Him.
  2. Not only did Bartimaeus commit His life to following Jesus, he also glorified God.
    - a. Bartimaeus gave praise to where praise was due. He knew that the healing he had received was all a miraculous work of God.
    - b. It wasn't about him, he didn't earn this work, or merit it, he wasn't owed it. It was a work of God's grace and mercy upon his life. And therefore the only proper response was to glorify God; to praise Him.
    - c. Again, our response should be the same. When we experience the healing touch of salvation upon our lives not only should we make His ways our ways, but we should also be one who readily acknowledges and praises God for His work in us.
    - d. We are all a work of God's grace. And **God alone deserves all the praise, honor, and glory for His work in us.**
  3. The last thing we see happen in our text is that all the rest of the people joined in with Bartimaeus in giving praise to God.
    - a. As we yield our lives to the Lord and we praise Him and allow Him to work in us and through us, other people will take notice.
    - b. This man Bartimaeus was once in darkness, but had been brought into the light of Christ. And that light was used to shine brightly for all those around him.
    - c. Jesus said, "[We] are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the

house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven.” (Mt. 5:14-16)

- d. God wants to shine through us, to use our lives as an example for others to follow after. That when others see the work God has done in us, that they would see it and join with us in giving praise, honor, and glory to Him.
- e. May we be like Bartimaeus here who unashamedly praised God for the work He had done and led others in doing the same. May our lives be the kind of lives that lead others to praise honor and glorify Jesus alone.

C.Let's pray.