

Introduction (Luke 18:35-43)

Next week, we are beginning a ten-week Easter series which will culminate with the resurrection of Jesus on Easter Sunday. We will be skipping a few passages in order to get this to finish on Easter Sunday. We will pick up those passages that we skipped after Easter. As the schedule looks right now, we will be finishing up the book of Luke on June 7.

Jesus began His final journey to Jerusalem in Luke 9. Jesus had begun His ministry at the end of Luke 3. In Luke 9 He is at the end of His ministry, and begins His final journey towards Jerusalem, where He will be crucified, buried, and will be resurrected from the dead. The majority of Luke's gospel is about these last few days and weeks of His ministry. This tells me that there was so much more of His ministry that was not recorded in any of the gospels.

In Luke 9, Jesus commissioned the twelve apostles, and sent them out to heal the sick and preach the gospel. Then, Jesus fed the five thousand. Next, He took Peter, John, and James and was transfigured up on the mountain. Then, Luke records that His days were approaching for His ascension, and He was determined to go to Jerusalem. The KJV says He steadfastly set His face to go to Jerusalem.

(Luke 9:51-53) "When the days were approaching for His ascension, He was determined to go to Jerusalem; {52} and He sent messengers on ahead of Him, and they went and entered a village of the Samaritans to make arrangements for Him. {53} But they did not receive Him, because He was traveling toward Jerusalem."

Luke reminds us in chapter thirteen that Jesus is still on His way to Jerusalem. It says, "and He was passing through from one city and village to another, teaching, and proceeding on His way to Jerusalem. This is why Jesus had come to earth. He came to give His life as a ransom for many.

(Luke 13:22) "And He was passing through from one city and village to another, teaching, and proceeding on His way to Jerusalem."

Jesus is pretty open and clear about what is going to happen in Jerusalem. In Luke 13:31-34, some Pharisees warned Jesus that Herod wanted to kill Him. He tells them to go tell that fox that He was busing casting out demons and healing people today and tomorrow, but that on the third day He would reach His goal. His goal was to make payment for our sins to the cross. Jesus goes on to say, "nevertheless, I must journey on today and tomorrow, and the next day; for it cannot be that a prophet would perish outside of Jerusalem. O Jerusalem, Jerusalem, the city that kills the prophets and stones those sent to her!" Jesus knows exactly what is going to happen to Him and has set His face to do what the Father has sent Him to do.

(Luke 13:31-34) "Just at that time some Pharisees approached, saying to Him, 'Go away, leave here, for Herod wants to kill You.' {32} And He said to them, 'Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I reach My goal.' {33} 'Nevertheless I must journey on today and tomorrow and the next day; for it cannot be that a prophet would perish outside of Jerusalem. {34} 'O Jerusalem, Jerusalem, the city that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen gathers her brood under her wings, and you would not have it!

In Luke 16, Jesus gives the parable of the rich man and Lazarus. The rich man pleads with Father Abraham to send him back from the dead to warn his brothers so that they would not also go to hell. Abraham tells the rich man, "if they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead." Jesus is on His way to Jerusalem to die for our sins, but He knows that He will be resurrected from the dead. He is clearly communicating what is getting ready to happen. And, Jesus knows that many people will not believe even though He was going to be resurrected from the dead.

(Luke 16:31) "But he said to him, 'If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead.'"

We saw in Luke 17 that while Jesus was on His way to Jerusalem He was passing through Samaria and Galilee, and He entered into a village where ten leprous men met Him at a distance. He healed all of them, but only one of them returned to give Him thanks. Even though Jesus had set His face to go to Jerusalem, He healed and preached all along the way. That is a great example to all of us. We all have places to go, people to see, and live busy lives. But, God wants us to preach the gospel and make disciples as we go. That is the example that Jesus set for us.

(Luke 17:11-12) "While He was on the way to Jerusalem, He was passing between Samaria and Galilee. {12} As He entered a village, ten leprous men who stood at a distance met Him;"

Last week Donald covered the rich young ruler. At the end of his passage, Jesus took the twelve aside and said to them, "we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished." He tells them that He will be handed over to the Gentiles, mocked, mistreated, and spat upon. Then, He tells them that after they have scourged Him, they will kill Him, and on the third day He will rise again. Jesus has repeatedly told them that they were going to Jerusalem, and what is going to happen. Notice the response. "But the disciples understood none of these things, and the meaning of this statement was hidden from them, and they did not comprehend the things that were said."

(Luke 18:31-34) "Then He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished. {32} For He will be handed over to the Gentiles, and will be mocked and mistreated and spit upon, {33} and after they have scourged Him, they will kill Him; and the third day He will rise again." {34} But the disciples understood none of these things, and the meaning of this statement was hidden from them, and they did not comprehend the things that were said.

The disciples did not understand, grasp, or comprehend what Jesus was telling them. It is not until the very end of Luke that they finally understood what Jesus had been saying to them. In Luke 24, Jesus said, "These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled." Then He opened their minds to understand the Scriptures, and He said to them, "Thus it is written, that the Christ would suffer and rise again from the dead the third day, and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem. You are witnesses of these things." (Luke 24:44-48)

We saw in Luke 1 that Luke wrote these accounts in consecutive order so that we might know the exact truth. Our passage today takes place on the outskirts of Jericho. Jesus is getting closer to Jerusalem. He started His journey to Jerusalem from up near Lake Galilee, and He has traveled down through Samaria, and is now on the outskirts of Jericho.

In our passage today, Jesus has an encounter with a blind beggar. Mark identifies the blind beggar as Bartimaeus. In Matthew's account, there are two blind men sitting by the road. We believe that this account is about Bartimaeus, but we cannot know that for sure. Luke does not identify this beggar as Bartimaeus, but it is likely that it was. Bartimaeus has an encounter with the Lord, and the Lord tells him to receive his sight, that his faith has made you well. I believe that this is the key verse of the passage, and so I have titled the message, "Your faith has made you well." In our passage today, we will look at faith. Specifically, we will look at a faith that remembers, a faith that saves, and a faith that glorifies God. Let's read our passage.

(Luke 18:35-43) "As Jesus was approaching Jericho, a blind man was sitting by the road begging. {36} Now hearing a crowd going by, he began to inquire what this was. {37} They told him that Jesus of Nazareth was passing by. {38} And he called out, saying, "Jesus, Son of David, have mercy on me!" {39} Those who led the way were sternly telling him to be quiet; but he kept crying out all the more, "Son of David, have mercy on me!" {40} And Jesus stopped and commanded that he be brought to Him; and when he came near, He questioned him, {41} "What do you want Me to do for you?" And he said, "Lord, I want to regain my sight!" {42} And Jesus said to him, "Receive your sight; your faith has made you well." {43} Immediately he regained his sight and began following Him, glorifying God; and when all the people saw it, they gave praise to God."

1. A Faith That Remembers

a. A remembrance of the walls in Jericho.

Our passage today takes place on the outskirts of Jericho. Luke tells us that they were approaching Jericho. Both Mark and Matthew record that this incident happens as they were leaving Jericho. One Greek scholar explains it by saying that the word translated as approaching literally means to be near or in the vicinity. (Eggizo, Strong's G1448, to make near, from eggus, Strong's G1451, near, in place or time) Jesus had come to Jericho on His journey to Jerusalem, and He was not stopping. He had come to Jericho, and was leaving Jericho on His way to Jerusalem.

(Mark 10:46) "Then they came to Jericho. And as He was leaving Jericho with His disciples and a large crowd, a blind beggar named Bartimaeus, the son of Timaeus, was sitting by the road."

(Matt 20:29) "As they were leaving Jericho, a large crowd followed Him."

There is another possibility or explanation. Jericho is one of the oldest cities in the world. Some scholars tell us that it is about 8,000 years old. When the Israelites wanted to take possession of the Promised Land, the battle of Jericho was mentioned. It was not much of a battle. Joshua records that they walked around the city for six days, and on the seventh day, they walked around it seven times. Then, there were seven priests with seven trumpets, and when they blew the trumpets the people shouted with a great shout and the walls came down. Then, Joshua and the army burned down the

city We find the account in Joshua 6, but is also mentioned in Hebrews 11:30, the Hall of Faith. It says, “by faith the walls of Jericho fell down after they had been encircled for seven days.” The city of Jericho has a history of faith. Anyone living in Jericho would have known the history of the city, and how it was destroyed by Joshua.

(Heb 11:30) “By faith the walls of Jericho fell down after they had been encircled for seven days.”

Archaeologists, who have excavated much of ancient Jericho, have determined that there are two Jerichos. The modern day Jericho is a little further down from the one that Joshua destroyed. Some scholars say that Jesus was leaving the old Jericho and approaching the rebuilt city of Jericho. Both views are possible.

There is a third possibility. It could be that this account in Luke has nothing to do with the other two accounts. Maybe, this account takes place on the approach to Jericho. Then, the other two men, one of which is Bartimaeus, happens on Jesus’ way out of Jericho. Matthew records there is a great crowd. Maybe this incident created a bigger crowd of people following Jesus. Jesus’ methodology of ministry and His questions of what people wanted Him to do would be very similar. We will find out answers to many of these questions when we are with the Lord.

b. A remembrance of Rahab’s acts of faith.

The second example of a faith that remembers also pertains to the battle of Jericho. If you recall, Joshua sent out spies from Gittim, and told them to go view the land, especially Jericho. There was something strategic and important about the location of Jericho. If you were traveling south along the Jordan River, you would have to go through Jericho. It was like a pass that you had to go through, so it was very strategic. It was also strategic because of its agriculture. Jericho is the lowest city in the world. It is 670 feet below sea level. Because of the altitude, it is warm in the winter and very hot in the summer. People could enjoy seventy-five degree weather in Jericho and see snow on the mountains in the distance. It also has a very good water supply, making it a great agricultural city. There are an abundance of date palms, almond trees, and other fruits and vegetables. Because of that, it was nicknamed the city of Palms. Joshua knew the strategic importance of Jericho. Later on, the Romans also recognized its strategic location, and maintained possession of the city.

When Joshua sent out the two men to spy out the land, they stayed in the house of a harlot named Rahab. It was probably more than just a brothel; in all likelihood, it was the Hampton Inn of Jericho. The owner of the brothel was a harlot named Rahab. She recognized that they were Israelites and were going to destroy Jericho. She had heard the reports of what they had done to the other cities and nations. The reports had caused great fear. She believed in the God of Abraham, Isaac and Israel. She wanted to come under His rule and reign. She made a deal with them to spare her life when they attacked the city. Then, she hid the spies in stalks of flax on the roof, and later on she let them out her window, down the wall with a rope, and out of the city.

(Josh 2:1) “Then Joshua the son of Nun sent two men as spies secretly from Shittim, saying, “Go, view the land, especially Jericho.” So they went and came into the house of a harlot whose name was Rahab, and lodged there.”

(Josh 2:8-15) “Now before they lay down, she came up to them on the roof, {9} and said to the

men, "I know that the LORD has given you the land, and that the terror of you has fallen on us, and that all the inhabitants of the land have melted away before you. {10} "For we have heard how the LORD dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you utterly destroyed. {11} "When we heard it, our hearts melted and no courage remained in any man any longer because of you; for the LORD your God, He is God in heaven above and on earth beneath. {12} "Now therefore, please swear to me by the LORD, since I have dealt kindly with you, that you also will deal kindly with my father's household, and give me a pledge of truth, {13} and spare my father and my mother and my brothers and my sisters, with all who belong to them, and deliver our lives from death." {14} So the men said to her, "Our life for yours if you do not tell this business of ours; and it shall come about when the LORD gives us the land that we will deal kindly and faithfully with you." {15} Then she let them down by a rope through the window, for her house was on the city wall, so that she was living on the wall."

When Joshua came to the city, they spared Rahab and her household. Joshua told the two men that had spied out the land to bring Rahab out, and so they brought her out, along with her father, mother, and her brothers.

(Josh 6:22-23) "Joshua said to the two men who had spied out the land, "Go into the harlot's house and bring the woman and all she has out of there, as you have sworn to her." {23} So the young men who were spies went in and brought out Rahab and her father and her mother and her brothers and all she had; they also brought out all her relatives and placed them outside the camp of Israel."

Then, Joshua burned the city with fire. But, Rahab and her family were spared, and they continued to live in the midst of Israel. Why did they allow her to live with God's people? Because she hid the messengers whom Joshua had sent to spy out Jericho.

(Josh 6:24-25) "They burned the city with fire, and all that was in it. Only the silver and gold, and articles of bronze and iron, they put into the treasury of the house of the LORD. {25} However, Rahab the harlot and her father's household and all she had, Joshua spared; and she has lived in the midst of Israel to this day, for she hid the messengers whom Joshua sent to spy out Jericho."

After burning the city, Joshua cursed the rebuilding of Jericho. He said that the man who lays the foundation will lose his firstborn, and the man who sets up its gates will lose his youngest son.

(Josh 6:26) "Then Joshua made them take an oath at that time, saying, "Cursed before the LORD is the man who rises up and builds this city Jericho; with the loss of his firstborn he shall lay its foundation, and with the loss of his youngest son he shall set up its gates."

This was fulfilled in the reign of Ahab. Hiel, the Bethelite, built Jericho, and laid its foundations with the loss of his firstborn son, and set up the gates with the loss of his youngest son.

(1 Kings 16:34) "In his days Hiel the Bethelite built Jericho; he laid its foundations with the loss of Abiram his firstborn, and set up its gates with the loss of his youngest son Segub, according to the word of the LORD, which He spoke by Joshua the son of Nun."

As we continue reading in Hebrews 11, we see that “by faith Rahab the harlot did not perish along with those who were disobedient, after she had welcomed the spies in peace. She is listed in the Hall of Faith. Of all the things that have happened throughout the Scriptures, it is pretty notable that two accounts of faith happened in this city of Jericho.

(Heb 11:31) “By faith Rahab the harlot did not perish along with those who were disobedient, after she had welcomed the spies in peace.”

James, when talking about faith, also mentions Rahab. He said that “a man is not justified by works and not by faith alone. In the same way, was not Rahab the harlot justified by works when she received the messengers, hid them in the stalks, let them out the window with a rope, sent them out by another way, and declared that the God of Israel is the true God. Rahab was a woman of faith and is not only mentioned in the Hall of Faith, but also by James, the brother of Jesus.

(James 2:24-25) “You see that a man is justified by works and not by faith alone. {25} In the same way, was not Rahab the harlot also justified by works when she received the messengers and sent them out by another way?”

The city of Jericho had roots of faith that went back thousands of years. Bartimaeus had a faith that remembered the great acts of faith that had taken place in Jericho. It helps to remember the deeds that God has done. It builds our faith. The testimonies that we hear every week build our faith. It is important to share them.

Psalm 78 tells us that we are not to conceal from our children or grandchildren the deeds that God has done. Instead, He tells us to teach them to our children, and the children yet to be born, so that they will put their confidence in God. The great testimonies of what God has done build our faith. They give us assurance of His promises. We need to have a faith that remembers the works of God.

(Psalm 78:4-7) “We will not conceal them from their children, But tell to the generation to come the praises of the LORD, And His strength and His wondrous works that He has done. {5} For He established a testimony in Jacob And appointed a law in Israel, Which He commanded our fathers That they should teach them to their children, {6} That the generation to come might know, even the children yet to be born, That they may arise and tell them to their children, {7} That they should put their confidence in God And not forget the works of God, But keep His commandments,”

2. A Faith That Saves

As we go through our passage, we begin to see many aspects of faith demonstrated by Bartimaeus. He has a faith that saves. In verse forty-two, Jesus said to him, “receive your sight, your faith has made you well.” The Greek word for “made you well” is sozo. That word is used 110 times in the New Testament. It is translated as save ninety-three times. Eleven times it is translated as made whole or be whole. Three times it is translated as healed. Sozo means to be saved, made whole or complete, healed, or delivered. In this case, Bartimaeus was healed of his blindness, but I believe that he received far more than physical sight. I believe that he was saved and made whole. I want to take a look at this faith that saves.

(Luke 18:42) “And Jesus said to him, "Receive your sight; your faith has made you well (sozo).”

a. A Faith that Sees (Luke 18:35-39, Rom 10:17, Heb 11:1)

First, Bartimaeus had a faith that saw. He may have been blind physically, but God opened up his eyes to see spiritually. As we pick up our text, we see that there was a large crowd following Jesus. Bartimaeus inquired of the crowd about what was going on. They replied to him that Jesus of Nazareth was passing by. Jesus was from Nazareth, but the crowd was not seeing Jesus for who He really is. Bartimaeus sees who Jesus is. He called out, “Jesus, Son of David, have mercy on me.”

(Luke 18:35-38) “As Jesus was approaching Jericho, a blind man was sitting by the road begging. {36} Now hearing a crowd going by, he began to inquire what this was. {37} They told him that Jesus of Nazareth was passing by. {38} And he called out, saying, "Jesus, Son of David, have mercy on me!”

Bartimaeus had a revelation from God of who Jesus was. He heard, saw, and perceived that Jesus was more than a carpenter from Nazareth. He saw that Jesus was the Messianic King whose kingdom was eternal. He knew this was the Messiah that was to come from David’s lineage. He recognized that Jesus was the fulfillment of the prophecy given to David by Nathan in 2 Samuel 7:12-13. God was going to raise up a descendant of David, and God was going to establish his kingdom. This Messianic King was going to build a house for His name, and God would establish the throne of his kingdom forever. Bartimaeus also saw that Jesus was the one in Psalm 132:11 that was the fruit of David’s body who was going to be set upon the throne. So, he calls Jesus, “Son of David.”

(2 Sam 7:12-13) “When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. {13} "He shall build a house for My name, and I will establish the throne of his kingdom forever.”

(Ps 132:11) “The LORD has sworn to David A truth from which He will not turn back: "Of the fruit of your body I will set upon your throne.”

Paul writes that there is a veil over the hearts of people. When people hear the reading of the old covenant, the veil remains unlifted. However, it is removed in Christ. “Whenever a person turns to the Lord, the veil is taken away.” Bartimaeus turned to Christ and the veil over his heart was taken away. He saw who Christ was. He had a revelation of who Christ was.

(2 Cor 3:14-16) “But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ. {15} But to this day whenever Moses is read, a veil lies over their heart; {16} but whenever a person turns to the Lord, the veil is taken away.”

At one point in Jesus’ ministry, He asked His disciples, “who do people say that the Son of Man is?” Then, He asked them, “but who do you say that I am?” Simon Peter answered, “You are the Christ, the Son of the living God.” Jesus answered him, “Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven.” The Holy Spirit gave revelation to Peter of who Christ was. The veil had been lifted from Peter’s eyes. In the same way, flesh and blood did not reveal the identity of Jesus to Bartimaeus, the Father revealed it to him.

(Matt 16:13-17) "Now when Jesus came into the district of Caesarea Philippi, He was asking His disciples, "Who do people say that the Son of Man is?" {14} And they said, "Some say John the Baptist; and others, Elijah; but still others, Jeremiah, or one of the prophets." {15} He said to them, "But who do you say that I am?" {16} Simon Peter answered, "You are the Christ, the Son of the living God." {17} And Jesus said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven."

When Matthew gives the genealogy of Jesus, He starts by writing, "the record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham." Bartimaeus had a revelation from God that this was the Messiah. The crowd had eyes, but did not see. Bartimaeus was blind, but he saw who Christ was. He had a faith that sees.

(Matt 1:1) "The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham:"

b. Faith that Believes (Luke 18:37-39, Heb 11:1, Rom 10:9-10)

On Sunday, December 28, my sister's son attended our church. He told us that he was an atheist. Even though he attended church with my sister, he did not believe that God was real. During our service that morning, the presence of the Holy Spirit was very strong. It was a powerful service. The worship was anointed. The preaching was anointed. The ministry time was anointed. The presence of the Lord was very strong. During the service my nephew felt the presence of the Lord. He said that it made him start tearing up and crying. This was very humbling for him, but more importantly, he experienced God. He saw that God was real. He left that morning saying that he could no longer deny that God was real. He left that morning believing in God.

Believing is the second part of saving faith. "Faith is the assurance of things hoped for, the conviction of things not seen." Bartimaeus was convinced that Jesus was the Messiah. He was convinced that He was more than just Jesus of Nazareth. He called Him Son of David. He also asked Jesus to have mercy on him. He believed that Jesus was able to extend mercy to him. He believed that Jesus could forgive him of his sins. He believed that Jesus could heal him of his blindness. He was convinced and assured of this.

(Heb 11:1) "Now faith is the assurance of things hoped for, the conviction of things not seen."

Look at Bartimaeus' response to the stern rebukes of the crowd. They told him to be quiet, but he kept crying out all the more. Luke uses two words in describing his call to Jesus. First, he called out and the Greek word is boao, which means to cry out loud. The second time, he kept crying out all the more. This time the word is kraugazo. The root word is krazo, which means to scream. Bartimaeus was not going to be quieted down. He was going to make sure that his cry for help was heard and noticed by Jesus. If Bartimaeus did not believe, he would not have screamed out the way he did.

(Luke 18:38-39) "And he called out, saying, "Jesus, Son of David, have mercy on me!" {39} Those who led the way were sternly telling him to be quiet; but he kept crying out (kraugazo) all the more, "Son of David, have mercy on me!"

Boao (Strong's G994), to call out, to cry out

Kraugazo (Strong's G2905), to cry out; from G2896 (Krazo), a primary verb; properly to "croak" (as a raven) or scream, i.e. (genitive) to call aloud (shriek, exclaim, intreat):- cry (out).

Romans 10:9-10 said that in order to be saved, we must confess that Jesus is Lord and believe in our heart that God raised him from the dead. Jesus had not been crucified, and had not risen from the dead at this point. But, Bartimaeus had confessed Jesus as Lord. He had also confessed Him to be the Son of David, implying that his throne and kingdom was eternal. Bartimaeus believed that Jesus was the Messiah, and was able to give mercy, healing, and salvation.

(Rom 10:9-10) "that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; {10} for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation."

c. A Faith that Receives (Luke 18:42, John 1:12)

Let me pick up the story of my sister's son. I called her that night and told her that the devil believes in God, and that is not good enough. Look at what James tells us. "You believe that God is one. You do well; the demons also believe, and shudder. But are you willing to recognize, you foolish fellow, that faith without works is useless?" The demons were not willing to submit to God. It is not enough to believe in God. We must receive God into our lives.

(James 2:19-20) "You believe that God is one. You do well; the demons also believe, and shudder. {20} But are you willing to recognize, you foolish fellow, that faith without works is useless?"

Look at the actions that Rahab took. She hid the spies in stalks of flax. She took refuge in the God of Israel. She let them down the wall with a rope. She demonstrated her faith with her works. She demonstrated that she received the kingdom of God.

(Josh 2:6-15) "But she had brought them up to the roof and hidden them in the stalks of flax which she had laid in order on the roof. {7} So the men pursued them on the road to the Jordan to the fords; and as soon as those who were pursuing them had gone out, they shut the gate. {8} Now before they lay down, she came up to them on the roof, {9} and said to the men, "I know that the LORD has given you the land, and that the terror of you has fallen on us, and that all the inhabitants of the land have melted away before you. {10} "For we have heard how the LORD dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you utterly destroyed. {11} "When we heard it, our hearts melted and no courage remained in any man any longer because of you; for the LORD your God, He is God in heaven above and on earth beneath. {12} "Now therefore, please swear to me by the LORD, since I have dealt kindly with you, that you also will deal kindly with my father's household, and give me a pledge of truth, {13} and spare my father and my mother and my brothers and my sisters, with all who belong to them, and deliver our lives from death." {14} So the men said to her, "Our life for yours if you do not tell this business of ours; and it shall come about when the LORD gives us the land that we will deal kindly and faithfully with you." {15} Then she let them down by a rope through the window, for

her house was on the city wall, so that she was living on the wall.”

Look what John tells us. “But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name,” We must believe and receive Christ into our lives. I told my sister that her son must do more than acknowledge that God is real. He must receive Christ into his life. I gave her the verses in James and John. That evening, she went to her son, and he told her that he did pray to receive Christ into his life that day. Hallelujah.

(John 1:12-13) “But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name,”

In our passage, after being asked for his sight, Jesus tells Bartimaeus, “receive your sight; your faith has made you well.” Luke records that Bartimaeus immediately regained his sight and began following Him. Bartimaeus had faith to receive. We must receive Christ as our Messiah and Lord. We must receive His provision and promises in many different areas of our lives.

(Luke 18:42-43) “And Jesus said to him, "Receive your sight; your faith has made you well." {43} Immediately he regained his sight...”

3. A Faith That Glorifies (Luke 18:43, Heb 11:6)

We saw that Jericho had a history of faith. We also saw that Timaeus had a saving faith. He had revelation of who Jesus really was, the Messianic King that had been prophesied about in 2 Samuel 7. He also had a faith that received from Jesus, and he was saved and made whole. Finally, we see that Timaeus had a faith that glorified God. After Jesus tells him to receive his sight, we find that he immediately regained his sight and began following Him, glorifying God.

(Luke 18:43) “Immediately he regained his sight and began following Him, glorifying God; and when all the people saw it, they gave praise to God.”

Imagine being Timaeus. You have been blind for many years, perhaps your whole life. You have never seen the blue skies. You have never seen the green trees. You have never seen the mountains. You have never seen the red tulips or yellow daisies along the road. You are seeing colors for the first time, and you are in total awe of what you are seeing. You are overwhelmed by it all and you begin to thank God for what He just did. You begin to praise Him for who He is. You are full of gratitude, and you glorify God with your words and your actions.

There are a number of ways that we can glorify God in our lives. Here are just a few ways.

- a. **Giving Thanks** Psalms 86:12 says that “I will give thanks to You, O Lord my God, with all my heart, and will glorify Your name forever.” When you and I give thanks to the Lord, we glorify God. I believe that Bartimaeus was full of thanksgiving and praise for God for healing him of blindness.

(Ps 86:12) “ I will give thanks to You, O Lord my God, with all my heart, And will glorify Your name forever.”

- b. **Giving Praise** In Luke 2, after the shepherds had seen the new born Messiah, they went back glorifying and praising God for all that they had heard and seen. We cannot underestimate the importance of praise and worship. It is one of the primary ways that we glorify God. This is not a religious activity. It is a time to pour out our love and exalt the Lord. It is a time to give thanks and praise for what He has done, and who He is. Notice that when others witnessed Bartimaeus and his praise, they also began to praise God. Our faith should be contagious, and it should result in more people giving praise to God.

(Luke 2:20) "The shepherds went back, glorifying and praising God for all that they had heard and seen, just as had been told them."

(Luke 18:43) "Immediately he regained his sight and began following Him, glorifying God; and when all the people saw it, they gave praise to God."

- c. **Offering Prayers** Jesus told us that whatever we ask in His name, He will do so that the Father may be glorified. Church, prayer is important. God is pleased to answer our prayers, because the Father is glorified through answered prayers. I remember the day that Orange County came and planted two oak trees on my property in Orlando, Florida. My neighbors wanted to know why they only planted trees on my yard, and no one else in our neighborhood got oak trees. I had the opportunity and privilege of showing them my prayer notebook. I had specifically prayed for God to give me an oak tree. I could have bought one at Home Depot for \$13.00, but I had asked God to bring me one. God was glorified through the answered prayer.

(John 14:13) "Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son."

- d. **Building the Temple** Haggai tells us to consider our ways. He tells us to go up to the mountains, bring wood and rebuild the temple, that the Lord will be pleased and glorified. Most of you know that our chief objective is to see people come to Christ and for their lives to be changed. Our focus is not on property, but on people. But, at the same time, the people need a place to gather and worship. The facility is so important to God that He gives a prophetic word to us to go get the supplies and resources to build the temple. We need to do it in a way that pleases Him and glorifies Him.

(Haggai 1:7-8) "Thus says the LORD of hosts, "Consider your ways! {8} "Go up to the mountains, bring wood and rebuild the temple, that I may be pleased with it and be glorified," says the LORD."

- e. **Bearing Fruit** Jesus told us in John 15:8 that our Father is glorified when we bear much fruit. In my opinion, that fruit can be the fruit of souls. It can be the fruit of the Spirit being manifested in our lives. It can be fruit from our ministries. As we use our gifts and serve in our various ministries, we are glorifying God. In 1 Peter 4, we are told to speak and serve unto God, so that He is glorified.

(John 15:8) "My Father is glorified by this, that you bear much fruit, and so prove to be My disciples."

(1 Peter 4:11) “Whoever speaks, is to do so as one who is speaking the utterances of God; whoever serves is to do so as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.”

Conclusion

This morning, we have looked at three aspects of faith. First, we saw the faith that remembers. There was a history of faith in Jericho. Looking back and reflecting on what God has done in our lives builds our faith. It is also a source of our thanksgiving and praise. Giving thanks for what He has done in the past and praising Him for who He is builds our faith. Worship honors and glorifies God, but it also builds up our faith.

We also saw that Bartimaeus had a saving faith. The eyes of his heart were opened. He had a revelation of who Christ is. He did not see in the natural. He did not see Jesus as the Jesus of Nazareth, but he saw Jesus as Jesus, Son of David. He saw that Jesus was the Messiah and he believed. But, he also received by faith. After he received his eyesight, Jesus told him that his faith had saved him, made him whole, and made him well. All of us must receive Christ. We begin by receiving by faith, and we continue in our walk by receiving by faith.

This morning, if your eyes have been opened, and you believe that Jesus is the Messiah, but have never received him, let me encourage you to receive him this morning. Believing is not enough. We must believe, and we must receive Christ into our lives. If you would like to receive Christ this morning, let me encourage you to come forward. Bartimaeus was not bashful or shy about asking Christ. He screamed for Jesus to have mercy on him. If you have never received Christ, and have never received His forgiveness and mercy, let me encourage you to come forward right now.

Finally, we saw that Bartimaeus followed Jesus, and glorified Him. Genuine faith follows after God. Godly sorrow brings forth repentance, which is to do an about-face. It is to stop going our own way, and to begin following God. True faith follows after God, and glorifies God in everything that we say or do. Is your life bringing glory and honor to God? Is there something that God is dealing with you that is preventing your life from bringing glory and honor to Him. If God is putting a finger on something this morning, bring it to the altar. Lay it down and consecrate yourself to God this morning. We find in Hebrews that without faith it is impossible to please Him. Our chief ambition is to love God with all our hearts and to please Him. Our goal is to bring all honor and glory to Him.

(Heb 11:6) “And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.”

Let’s pray.

Introduction (Luke 9:51-53, 13:22, 13:31-34, 16:31, 17:11-12, 18:31-34, 24:44-48: 18:35-43)

1. **A Faith That** _____
 - a. A remembrance of the _____ in Jericho. (Mark 10:46, Matt 20:29, Heb 11:30)
 - b. A remembrance of _____ acts of faith. (Josh 2:1, 6:22-25, Heb 11:31, James 2:24-25, Ps 78:4-7)

2. **A Faith That** _____ (Luke 18:42)
 - a. A Faith that _____ (Luke 18:35-39, Rom 10:17, Heb 11:1, 2 Sam 7:12-13, Ps 132:11, 2 Cor 3:14-16, Matt 16:13-17, Matt 1:1)
 - b. Faith that _____ (Luke 18:37-39, Heb 11:1, Rom 10:9-10)
 - c. A Faith that _____ (Luke 18:42-43, John 1:12, James 2:19-20)

3. **A Faith That** _____ (Luke 18:43, Heb 11:6)
 - a. Giving _____ (Psalms 86:12)
 - b. Giving _____ (Luke 2:20, 18:43)
 - c. Offering _____ (John 14:13)
 - d. Building the _____ (Haggai 1:7-8)
 - e. Bearing _____ (John 15:8, 1 Peter 4:11)

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