



Rice Memorial MBC

Rice Memorial Missionary Baptist Church

Apostle Walter F. Camp, Presiding Senior Pastor
Pastor David K. Baker III, 2nd Presiding
Apostle Kenneth Freeman, Sr., 3rd Presiding
802 W. 15th, Little Rock, AR 72202, 501-773-6546

www.RMMBCLR.org

Facebook: <https://www.facebook.com/RICEMMBC/>

David's Son

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 /1913 Edition
or **Roget's** Thesaurus – **December 29, 2024**

YouTube: [RiceMemorialMissionaryBaptistChurchYoutube.com](https://www.youtube.com/RiceMemorialMissionaryBaptistChurch)

Podcast: <https://anchor.fm/ricememorialbaptistchurch>

Luke 18:35-43

Introduction: Jesus' encounter with the blind Bartimaeus took place during Jesus' final journey to Jerusalem for Passover. He left Galilee (Mark 9:30) and crossed the Jordan River to the east side (10:1), a region now referred to as Transjordan.

...The great number of people were **Jewish residents of Galilee making the ANNUAL pilgrimage to Jerusalem to celebrate the Passover** (Mk. 10:32). Perhaps some intentionally accompanied Jesus, while others were just making their trip as usual.

(Source: Uniform Series International Bible Lessons for Christian Teaching)

Introduction: Jericho is located in the Jordan Valley, about 6 miles north of the Dead Sea. Jericho's elevation is about **780 feet BELOW sea level, making it the world's LOWEST inhabited city**. According to current research, Jericho is also the oldest city in the world.
(Source: <https://hebrew.jerusalemprayerteam.org/jericho/>)

Luke 18:35, And it came to pass, that **as he was come NIGH unto Jericho**, a certain blind man sat by the way side begging...

Mark 10:46, And they came to Jericho: and **as he went OUT of Jericho** with his disciples and a great number of people, **blind Bartimaeus, the son of Timaeus, sat by the highway side begging**.

NOTE: And as he went out from Jericho ... **Luke has it, "And as they came NIGH unto Jericho"** (Luke 18:35); and of course this is the type of pseudocon seized upon so gleefully by skeptics. All thoughts of any contradiction in these passages disappear, however, in the fact of **there being TWO Jericho's, the OLD city destroyed by Joshua, but continuing to exist as a village, AND the NEW city built near the site of the old.**

Matthew 20:29, And as they departed from Jericho, a great multitude followed him.

Any BEGGAR would naturally have chosen a location BETWEEN the TWO places in order to take advantage of MORE traffic. William Taylor mentioned both Jerichos as follows: "Joshua razed the old Jericho ... a town grew up near the ancient site (which was) fortified in the days of Ahab by Hiel."^[45] Likewise, J. J. Taylor noted that **"There were TWO adjacent places of that name, the miracle being wrought at a point between the TWO, so that passing OUT of one was ENTERING the other."** Regarding the additional alleged difficulty arising from the fact of Matthew's mentioning TWO blind men as being healed by Jesus, whereas Mark and Luke mentioned only ONE, Trench has this: That rule, which in all reconciliations of parallel histories must be applied, is that the silence of one narrator is no contradiction of the

affirmation of another; thus the second and third evangelists making mention of **ONE** blind man do NOT contradict St. Matthew who mentions **TWO**. Of course, the fact pointed out by Trench is elementary, but it needs repetition to silence skeptics who scream "contradiction" upon the slightest pretext.

(Source: <https://www.studylight.org/commentaries/eng/bcc/mark-10.html>)

Luke 18:36-39, 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 which went before REBUKED him, that he should hold his peace: but he cried so much the MORE, Thou Son of David, have MERCY on me.**

Matthew 20:30-31, And, behold, **TWO blind men** sitting by the way side, when they heard that Jesus passed by, cried out, saying, **Have mercy on US, O Lord, thou Son of David**. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on US, O Lord, thou Son of David.

Mark 10:47-48, And when he HEARD that it was Jesus of Nazareth, **he began to cry out**, and say, **Jesus, thou Son of David, have MERCY on me. And many charged him that he should HOLD his peace:** but he cried the more a great deal, Thou Son of David, have MERCY on ME.

NOTE: Luke gave the detail of the blind man's inquiry which prompted the reply to it recorded here.

Thou Son of David ... This was a common title of the expected Messiah in use throughout Israel in the times of Christ; and there is no way to deny the implications of it as used by Bartimaeus. Significantly, **the Pharisees were BLIND to the fact of Jesus being truly the Son of David**, but the blind NOT only knew it but SHOUTED it to high heaven. **This is a clear case of the blind seeing** and the seeing being BLIND as mentioned in John 9:39f.

And many REBUKED him ... This indicates that those who rebuked the blind man were NOT the Lord's apostles, for they were NOT "many." The supposition that the great crowd rebuked the blind man for fear that his cries would annoy Jesus or impede his progress appears unreasonable, because great crowds are not thoughtful on behalf of anyone. **The rebuke so ardently administered here, in all probability, was instigated and principally spoken by people who strongly objected to the shouted testimony to Jesus' Messiahship**, implicit in the repeated cries, "Thou Son of David." **This points squarely at the Pharisees who were a definite component of every crowd** that gathered around Jesus. Thus, there is an element of humor in this situation wherein a BLIND MAN was shouting himself hoarse with cries hailing Jesus as the Son of David, and the Pharisees were trying to hush him!

(Source: <https://www.studylight.org/commentaries/eng/bcc/mark-10.html>)

Mark 10:49-51, And Jesus stood still, and commanded him to **BE called**. And they call the blind man, saying unto him, **Be of good comfort, rise; he calleth thee**. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, **What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my SIGHT.**

NOTE: Jesus had discerned a voice in the crowd appealing to Him. The man was probably sat in a place for beggars and because he was blind would NOT have wanted to get caught up in a crowd. So, he had remained seated, which had made his cries even more urgent.

But no cry to Jesus ever remained unheard. He stopped in His tracks and said, "Call him." The crowds attitude now changed. They encouraged the man, telling him to get up. No doubt someone offered help to guide him, or possibly a disciple came to

help him. (Source: <https://www.studylight.org/commentaries/eng/pet/mark-10.html#verse-1-45>)

Matthew 20:32-33, And Jesus stood still, and called THEM, and said, What will ye that I shall do unto you? They say unto him, Lord, that our eyes may be opened.

Thought 1. We must NOT forget that Jesus worked as “the PROPHET”, foretold of in Deut. 18:18: a MAN anointed by Yahweh, his Father. So, like ALL prophets and prophetesses, he would know ONLY what was REVEALED to him by his Father. This is WHY, in Luke 8:45-48 he asked, “Who touched me.”

Deuteronomy 18:15, 18, The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto ME; unto HIM ye shall hearken... I will raise them up a Prophet FROM among their brethren, LIKE unto thee, and will put my words in his mouth; and he shall speak unto them ALL that I shall command him.

NOTE: ...Like Moses, this Prophet would be from the midst of Israel. This NOT only meant that He would be an Israelite, but that **He would be a “MAN of the people” – He would be ONE of them.**

(Source: <https://enduringword.com/bible-commentary/deuteronomy-18/>)

Matthew 20:34, So Jesus had compassion on THEM, and touched THEIR eyes: and immediately their eyes received sight, and they FOLLOWED him.

NOTE: So Jesus had compassion on THEM,... His bowels moved towards them as a man; he PITIED their miserable and distressed condition... **and touched their eyes;** with his bare hand, WITHOUT the use of any instrument or medicine. The Ethiopic version adds; “**and said unto THEM, according to your FAITH shall it BE unto you**”; which seems to be taken out of Matthew 9:29.

(Source: <https://biblehub.com/commentaries/gill/matthew/20.htm>)

Mark 10:52, And Jesus said unto him, Go thy way; thy FAITH hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

Luke 18:40-43,, 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. And immediately he received his sight, and followed him, glorifying God: and ALL the people, when they SAW it, gave PRAISE unto God.

NOTE: And Jesus stood,... He stood still; he made a full stop, and went no further, when, it is very likely, he was just over against him: and commanded him to be brought unto him; either by the disciples, or by some of the multitude:

and when he was come near he asked him; the following question. Saying, what wilt thou that I shall do unto thee ...and he said, Lord, that I may receive my sight; this he chose, this was his request, and what he cried so vehemently for; and which he believed Christ, the son of David, was able to do for him.

And Jesus said unto him, receive thy sight,.... Be it to thee as thou desirest, look up and see: thus by a word speaking, and power going along with it, without making use of any means, he fulfilled his desire.

Thy faith hath saved thee; or has obtained salvation for thee, a temporal salvation; and it may be also a spiritual and an eternal one: for that is the concern faith has in salvation; it is the means of obtaining and enjoying it: **Christ, the object of FAITH, is the author of it.**

(Source: <https://biblehub.com/commentaries/gill/luke/18.htm>)