

“18 And it happened that while He was praying alone, the disciples were with Him, and He questioned them, saying, “Who do the people say that I am?” 19 They answered and said, “John the Baptist, and others say Elijah; but others, that one of the prophets of old has risen again.” 20 And He said to them, “But who do you say that I am?” And Peter answered and said, “The Christ of God.”” Luke 9:18-20, NAS95.

Today we will consider how a blind man and demons responded to the question of who do men say that I am?

“35 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.” Luke 18:35-43, NAS95.

Background concerning being called the Son of David by the blind man.

Jesus is on the final leg of his fateful journey. He has prepared his disciples for his departure by instructing them about the walk of faith. Now he reminds them of what he will face in the capital. Then follows a miracle performed by Jesus as the Son of David. Next Jesus commends a tax collector for his newfound generosity. A parable will stress accountability to a master who will return. As he enters the city amid shouts acclaiming him as king, he laments that the city will reject him. Jesus is Messiah, but he is a rejected one. A Final Passion Prediction (Lk.18:31-34)

“31 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.” Luke 18:31-34, NAS95.

Now comes the sixth prediction of Jesus' death in Luke. Luke stresses these predictions to keep the specter of Jesus' approaching death before the reader and to make the reader aware that Jesus was fully preparing the disciples for life after his physical departure from the earth.

Here Jesus addresses the Twelve. Throughout the entire journey he has stressed that he will suffer, and throughout the entire journey the disciples have struggled to understand how this can be. The Old Testament indicated that suffering would occur in Jerusalem. Which Scriptures are in view is debated. Daniel 7 is not really a good possibility, since the Son of Man's suffering is not referred to in that passage. Daniel 7 serves only as the eventual background to the Son of Man title, a connection Jesus explicitly reveals in Luke 21:27. The suffering imagery must come from another set of texts. Jesus seems to be combining various motifs. The suffering servant is a major theme of this teaching (Is 50:6; 52:13--53:12). Another key may well be the critique which describes continual national unfaithfulness that alludes to Deuteronomy and suggests that a prophet will not suffer outside of Jerusalem

31* ¶ 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!

35* "Behold, your house is left to you desolate; and I say to you, you will not see Me until the time comes when you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!'"(Lk 13:31-35).

In addition, opposition to Messiah may play a role (Ps 2; Lk 24:44-49; Acts 4:24-28).

In moving to specifics, Jesus does not discuss the chief priests and scribes. Rather, he highlights the handing over of Jesus to the Gentiles. The text does not specify whether the handing over is part of a divine permission (reading a theological passive) or is a subtle way to depict national unfaithfulness. But the appeal to scriptural

realization means this is not an either-or question. God will permit the nation to hand over the Messiah. The act reflects its hardness of heart (Acts 2:22-24). Jesus will be mocked. The fulfillment comes in Luke 22:63-71 and 23:11, 36, where Jesus is subjected to the ridicule of the scoffers. Jesus will be flogged, die and be raised. This was either the dreaded verberatio or the less severe fustigata. Usually before crucifixion, verberatio was used; for discipline fustigata was applied. The criminal was flogged until blood was drawn. All this detail does not enlighten the disciples. They are not connecting the dots as we often said in our study of Mark. The point about their lack of comprehension does not mean that they do not understand his words, but that they cannot grasp how this will fulfill Scripture or how Messiah could suffer. They just cannot see how fulfillment can come this way. The unveiling occurs in Lk. 24:13-49.

Jesus knows where his journey leads. He will suffer the rejection of his own and of the world. He suffers knowingly and willingly. He has the courage to stand up for God and to suffer according to his will.

Healing by the Son of David (18:35-43)

The journey's fourth and final miracle (the previous ones come in 13:10-17; 14:1-6; 17:11-19) involves a blind man who sees spiritual reality very clearly. The blind man is one of two examples of faith who shine at the end of the journey; Zacchaeus is the other. The blind man's humble appeal echoes the humility of the tax collector and the one who comes like a child, earlier in chapter 18. He contrasts strongly with the rich ruler, who had everything and saw nothing. The blind man has nothing but sees well. So this passage brings together many themes of the section. Thus the miracle is climactic.

If there were any question about Jesus' continued availability to heal, this miracle ends it. Jesus was always ready to serve. A poor, blind beggar cries out to Jesus as Son of David to have mercy on him. The crowd rebukes him, seeing the request as annoying and perhaps seeing him as unworthy. But a second time he cries out, "Son of David, have mercy on me!" The request is a recognition that Jesus, as the promised regal Son

of David, has saving power. This title's juxtaposition to the title "Jesus of Nazareth" forms an answering echo to 4:16-30 and 7:22-23. There Jesus proclaimed himself the fulfillment of promise, but because of his heritage the synagogue crowd in chapter 4 did not want to accept him. The blind man has no such reservations. He knows opportunity is present. Possibly the underlying Jewish tradition is that the Son of David, as exemplified by Solomon, was seen as full of wisdom and thus had power to overcome Satan (Strack and Billerbeck 1926:4:533-34; Wisdom of Solomon 7:17-21; Pseudo-Philo 60:1; Josephus Antiquities 8.2.4-5 41-49; Duling 1975:235-52). The expectation was that the end time would be a period of healing and restoration (Lk 7:22-23).

21 At that very time He cured many people of diseases and afflictions and evil spirits; and He gave sight to many who were blind. 22 And He answered and said to them, "Go and report to John what you have seen and heard: the BLIND RECEIVE SIGHT, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the POOR HAVE THE GOSPEL PREACHED TO THEM. 23 "Blessed is he who does not take offense at Me."

So as the blind man calls for Jesus he reveals the extent and clarity of his spiritual vision. With boldness he continues to call for Jesus despite others' attempts to hush him.

Seventeen verses in the New Testament describe Jesus as the "son of David." But the question arises, how could Jesus be the son of David if David lived approximately 1000 years before Jesus? The answer is that Christ (the Messiah) was the fulfillment of the prophecy of the seed of David (2 Samuel 7:14-16). Jesus was the promised Messiah, which meant He was of the seed of David. Matthew 1 gives the genealogical proof that Jesus, in His humanity, was a direct descendant of Abraham and David through Joseph, Jesus' legal father. The genealogy in Luke chapter 3 gives Jesus' lineage through His mother, Mary. Jesus is a descendant of David, by adoption through Joseph, and by blood through Mary. Primarily though, when Christ was referred to as the Son of David, it was meant to refer to His Messianic title as the Old Testament

prophesied concerning Him.

Jesus was addressed as “Lord, thou son of David” several times by people who, by faith, were seeking mercy or healing. The woman whose daughter was being tormented by a demon (Matthew 15:22), the two blind men by the wayside (Matthew 20:30), and blind Bartimaeus (Mark 10:47), all cried out to the son of David for help. The titles of honor they gave Him declared their faith in Him. Calling Him Lord expressed their sense of His deity, dominion, and power, and by calling Him “son of David,” they were professing Him to be the Messiah.

The Pharisees, too, understood what was meant when they heard the people calling Jesus “son of David.” But unlike those who cried out in faith, they were so blinded by their own pride and lack of understanding of the Scriptures that they couldn’t see what the blind beggars could see – that here was the Messiah they had supposedly been waiting for all their lives. They hated Jesus because He wouldn’t give them the honor they thought they deserved, so when they heard the people hailing Jesus as the Savior, they became enraged (Matthew 21:15) and plotted to destroy Him (Luke 19:47).

Jesus further confounded the scribes and Pharisees by asking them to explain the meaning of this very title. How could it be that the Messiah is the son of David when David himself refers to Him as “my Lord” (Mark 12:35-37)? Of course the teachers of the law couldn’t answer the question. Jesus thereby exposed the Jewish spiritual leaders’ ineptitude as teachers and their ignorance of what the Old Testament taught as to the true nature of the Messiah, further alienating them from Him.

Jesus Christ, the only son of God and the only means of salvation for the world (Acts 4:12), is also the son of David, both in a physical sense and a spiritual sense.

Jesus stops and asks that the man be brought to him. When he asks what the man wants, he requests his sight. Jesus gives him what he asks for and explains the secret of the man's success: "Receive your sight; your faith has healed you." The Greek uses the verb "to save" (sozo) to refer to the healing. The double entendre is intended.

Faith is key, as in other texts (7:50; 8:48; 17:19). By commending the man's faith, which had demonstrated itself in his persistence, Jesus points to a lesson for all in the man's attitude. In addition, the healing shows the appropriateness of the title the blind man used to get Jesus' attention. It is the Son of David who heals. Messiah draws near to Jerusalem, and his authority is at work.

Healing comes immediately, and the man follows Jesus, praising God (on immediate healing, 4:39; 5:25; 8:44, 47, 55; 13:13; glory to God, 2:20; 4:15; 5:25-26; 7:16; 13:13; 17:15). The picture is poignant. God is thanked for his work through Jesus. Having gained physical sight, the man finds that new light dawns as he focuses on following Jesus. Even the crowd is changed. Scoffers at the start, the people turn to praise God in the end. Seeing Jesus means being transformed.

What do you want with us Son of God? Mark 5:1-20 v.6-9

The demons in the man, know the being of a God, and his supreme government over all, under the title of the Most High. The word used here, answers to the Hebrew word, "Elion", a name of God known to the ancient Canaanites: Melchizedek, a Canaanitish king, is called the priest of the most high God, Ge 14:18. And among the Phoenicians, he is called Elion, which a Phoenician writer says, signifies "the Most High"; and in Plautus, he goes by the name of Alon, which is the same word a little differently pronounced; and by the same name he might be known among other neighboring nations of the Jews, and by the Gadarenes; and the demon now being in a Gadarene, makes use of, this name. Demons believe there is one God, and tremble at him; and they confess that Jesus of Nazareth, who was born of the virgin, according to the human nature, is the Son of God, according to his divine nature: although they had no interest in him, as a Savior, they desired they might have nothing to do with him as God; and since they had no share in the blessings of his grace, they beg they might not feel the power of his hand. Truly they choose not to have any thing to do with God himself; they have cast off allegiance to him, and rebelled against him; and have left their estate, and departed from him; and still less do they care to have any thing to do

with his Son: and indeed it seems as if it was the decree and counsel of God, made known unto them, that the Son of God should assume human nature, and in it be the head over principalities and powers, as well as men, and they being unwilling to be under subjection to the man Christ Jesus are obliged to obey: for though they desire to have nothing to do with Christ, Christ has something to do with them; he had when he was here on earth, and when he hung upon the cross, and will have when he comes again to judge both the living and dead: they are malicious, obstinate, and inflexible, they cannot repent; and there is no pardon, nor was there any provided for them; they were passed by in the counsel and purposes of God's grace. Christ came to destroy them, and their works; so they had nothing to do with him as a Savior, though he had something to do with them as a judge, and they dreaded that: however, they acknowledge him to be the Son of the most high God. Some people may know much of Christ from the Scriptures and may know, and confess him to be God, to be the Son of God, in the highest and true sense of the phrase; to be the Messiah, to have been incarnate, to have suffered, died, and risen again: to be ascended to heaven, from where he will come again; and yet have no more to do with him, or have no more interest in him, than the devils themselves; and will, at the last day, be commanded to depart from him.

In Mark 5:19-20, we have already established in our study of Mark, that because his messiahship would be misunderstood, Jesus kept it a secret in predominantly Jewish areas. In the predominantly non-Jewish Decapolis, however, where people would perceive him as a magician not a Messiah, he urges his new disciple to spread word about what God had done, thereby correcting the people's misunderstanding.

God's revelation of Christ comes where, when and how it has been purposed by God.

It is in God's eternal purpose to establish His kingdom throughout the course of human history where it pleases Him to do so. He can use any means at any time to accomplish this. He may choose to accompany the Gospel with miracles - He may choose not to.

Many have gone to very difficult places to bring the good news. Some have prospered, some have labored long and hard with little to show for it others have almost instantly met their deaths.

Opposition to the Gospel was there for Jesus, it remains the same. We should not expect any less, however we should, on the other hand, expect a great work of God whenever the Gospel is preached as it reaches those to whom has given the ears to hear and the eyes to see for this will always bring forth a harvest unto the glory of Christ even if it is a demon possessed man who is the object of the gospel message.

The two greatest enemies of man, death and sin have been completely conquered.

The powers opposed to Christ have also been conquered. They have not disappeared but they are defeated. And when the good news is preached to those who will hear, the proof that the powers opposed to God are defeated is once again demonstrated.

Don't think for a moment that just because in God's wisdom these enemies of the cross are still around that they can have any real victory. They are crushed and can have no effect on those who belong to Christ.

Who do men say that I am?

It is as important now as it ever was that we do not just know about Christ but that we know Him as our Lord and Savior. To know him means to have repented of our sin and believed in who Christ said he is and what Christ has done.

Our churches are filled with people who know about Christ but do not know him.

Many believe that because he suffered and died for men that He did it so we can be judged in the end by our good works, that somehow we will end up in good favor with God if we just do enough of the good things to outweigh the bad.

That is not the salvation that Scripture says Christ has provided.

That is not the picture of the depraved condition of men's souls. We are born as God haters by nature and salvation makes us to be new creatures in Christ - those who are

incurable lovers of Jesus Christ who ache in their hearts for those who cannot answer Christ's question correctly.

Christ died for those who know by His grace by the truth of the word and the convicting power of the Holy Spirit that they are sinners and deserve only judgement from God but have been brought out of that understanding by God's grace that Christ died for sinners and all sinners who truly repent and believe will be saved from sin and eternal death.

Who do you say Christ is?