



**SAVED** means what?  
 Week 6: FAITH does....  
 WNC Summer Series 2024

May 1<sup>st</sup> WHY do I need saving? GRACE  
 May 8<sup>th</sup> WHERE IS ? ? ? Atonement  
 May 15<sup>th</sup> Anatomy of Sin  
 May 22<sup>nd</sup> ♡ at 1<sup>st</sup> Sight? Repentance  
 May 29<sup>th</sup> Repentance - Zacchaeus  
 June 5<sup>th</sup> Faith  
 June 12<sup>th</sup> Conversion

June 19<sup>th</sup> Regeneration  
 June 26<sup>th</sup> – Pr RCB Justification  
 July 3<sup>rd</sup> Adoption  
 July 10<sup>th</sup> Sanctification  
 July 17<sup>th</sup> – Pr RCB Perseverance  
 July 24<sup>th</sup> – Pr RCB  
 July 31<sup>st</sup>  
 August 7<sup>th</sup>

August 14<sup>th</sup>  
 August 21<sup>st</sup>  
 August 28<sup>th</sup>  
 Also gone: 9/4<sup>th</sup> NO WNC,  
 9/11<sup>th</sup> Kick OFF, 10/16<sup>th</sup>  
 Fall: PSALMS? ÷

Am wondering WHAT could be added to the lineup to stay on SAVED topic. Looking in The Message of Salvation:  
 #7 - Expiation & Propitiation #18 - Glorification  
 #8 - Reconciliation #19 - The Mission (Mt 28) Have them divide into small groups and share their testimonies?  
 #9 - Resurrection REWARDS.  
 #12 - Union w/Christ  
 #15 - Communion of the saints

ANY of these can be inserted into the Equation line up in any placement.

Handouts: **Wk1** Names of God. **Wk3** Isaiah 59 H.O. **Wk5** Colossians 3 Worksheet.

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[All scripture is in CEB version unless otherwise noted.]

**What** are signs that a person believes something is true?

- This person I can trust:
- I know how to fry this egg:
- This airplane will fly:
- I can make this child mind:
- I can care for my elderly parent:

**FAITH:**

- Faith alone does not save, but Faith in Christ: Non religious faith (trusting airplanes to fly).
- Intellectual or Historical faith (Believing something about Christ w/o ever really believing in Him.)

**FAITH in Jesus:**

**Define:**

“The principal part of faith is patience.” George Macdonald

“All the scholastic scaffolding falls, as a ruined edifice, before one single word – faith.”  
 Napoleon Bonaparte

“Faith is a refusal to panic.” D. Martyn Lloyd-Jones

Faith: Man trusting God.

**The Salvation Equation:** {Grace > Atonement} Man can now respond: + **Repentance** + **Faith** → (and God answers)  
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**1.) Believing IN God is a matter of Faith:**

**Hebrews 11:6**

*It's impossible to please God without faith because the one who draws near to God must believe that He exists and that He **rewards** people who try to find Him.*

**2.) How is Faith produced:**

**Romans 10:17**

*So, faith comes from listening, but it's listening by means of Christ's message. CEB  
So faith comes from what is heard, and what is heard comes through the word of Christ.  
NRSVUE*

**Galatians 3:2-5**

*<sup>2</sup> I just want to know this from you: Did you receive the Spirit by doing the works of the Law or by believing what you heard?<sup>3</sup> Are you so irrational? After you started with the Spirit, are you now finishing up with your own human effort? <sup>4</sup> Did you experience so much for nothing? I wonder if it really was for nothing. <sup>5</sup> So does the one providing you with the Spirit and working miracles among you do this by you doing the works of the Law or by you believing what you heard?*

**3.) What is saving Faith?**

An Example in **Acts 16:16-40**

**Paul and Silas in prison**

*<sup>16</sup> One day, when we were on the way to the place for prayer, we met a slave woman. She had a spirit that enabled her to predict the future. She made a lot of money for her owners through fortune-telling. <sup>17</sup> She began following Paul and us, shouting, "These people are servants of the Most High God! They are proclaiming a way of salvation to you!" **[Was this Faith?]** <sup>18</sup> She did this for many days. This annoyed Paul so much that he finally turned and said to the spirit, "In the name of Jesus Christ, I command you to leave her!" **[Was this Faith?]** It left her at that very moment.*

*<sup>19</sup> Her owners realized that their hope for making money was gone. They grabbed Paul and Silas and dragged them before the officials in the city center. <sup>20</sup> When her owners approached the legal authorities, they said, "These people are causing an uproar in our city. They are Jews <sup>21</sup> **who promote customs** that we Romans can't accept or practice." <sup>22</sup> The crowd joined in the attacks against Paul and Silas, so the authorities ordered that they be stripped of their clothes and beaten with a rod.<sup>23</sup> When Paul and Silas had been severely beaten, the authorities threw them into prison and ordered the jailer to secure them with great care. <sup>24</sup> When he received these instructions, he threw them into the innermost cell and secured their feet in stocks.*

*<sup>25</sup> Around midnight Paul and Silas were praying and singing hymns to God, **[Was this Faith?]** and the other prisoners were listening to them.<sup>26</sup> All at once there was such a violent earthquake that it shook the prison's foundations. The doors flew open and everyone's chains came loose. <sup>27</sup> When the jailer awoke and saw the open doors of the prison, he thought the prisoners had escaped, so he drew his sword and was about to kill himself. <sup>28</sup> But Paul shouted loudly, "Don't harm yourself! We're all here!" **[Was this Faith?]***

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<sup>29</sup> The jailer called for some lights, rushed in, and fell trembling before Paul and Silas. <sup>30</sup> He led them outside and asked, "Honorable masters, what must I do to be rescued?" **[Was this Faith?]**

<sup>31</sup> They replied, "Believe in the Lord Jesus, and you will be saved—you and your entire household." <sup>32</sup> They spoke the Lord's word to him and everyone else in his house. **[Was this Faith?]**

<sup>33</sup> Right then, in the middle of the night, the jailer welcomed them and washed their wounds. He and everyone in his household were immediately baptized. **[Was this Faith?]**

<sup>34</sup> He brought them into his home and gave them a meal. He was overjoyed because he and everyone in his household had come to believe in God. **[Was this Faith?]**

<sup>35</sup> The next morning the legal authorities sent the police to the jailer with the order "Release those people."

<sup>36</sup> So the jailer reported this to Paul, informing him, "The authorities sent word that you both are to be released. You can leave now. Go in peace."

<sup>37</sup> Paul told the police, "Even though we are Roman citizens, they beat us publicly without first finding us guilty of a crime, and they threw us into prison. And now they want to send us away secretly? No way! They themselves will have to come and escort us out." **[Was this Faith?]**

<sup>38</sup> The police reported this to the legal authorities, who were alarmed to learn that Paul and Silas were Roman citizens. <sup>39</sup> They came and consoled Paul and Silas, escorting them out of prison and begging them to leave the city.

<sup>40</sup> Paul and Silas left the prison and made their way to Lydia's house where they encouraged the brothers and sisters. Then they left Philippi.

From ~~these and other~~ passages in the Bible, it is clear that faith and repentance are so closely intertwined that they cannot be separated. More than that, they are interdependent, like two sides of a single coin. It is impossible to repent without believing, or to believe without repenting. **Faith without repentance is licence; repentance without faith is legalism<sup>1</sup>**

**John 3:16**

God so loved the world that He gave his only Son, so that everyone who believes in Him won't perish but will have eternal life.

**John 3:36**

Whoever believes in the Son has eternal life. Whoever doesn't believe in the Son won't see life, but the angry judgment of God remains on them."

**4.) What is Living Faith?**

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<sup>1</sup> Ryken, P. G. (2001). *The Message of Salvation: By God's Grace, for God's Glory* (D. Tidball, Ed.; p. 161). Inter-Varsity Press.

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WNC Summer Series 2024

(Result of Saving Faith. The continuous and obedient commitment of the life to God and His purposes.)

**Galatians 2:20**

*I have been crucified with Christ and I no longer live, but Christ lives in me. And the life that I now live in my body, I live by faith, indeed, by the faithfulness of God's Son, who loved me and gave Himself for me.*

**Cross references:** [Rom 6:6](#); [Gal 5:24](#); [6:14](#); [Rom 8:10](#); [Matt 4:3](#); [Rom 8:37](#); [Gal 1:4](#)

**Romans 6:6-7**

*This is what we know: the person that we used to be was crucified with him in order to get rid of the corpse that had been controlled by sin. That way we wouldn't be slaves to sin anymore, <sup>7</sup> because a person who has died has been freed from sin's power.*

**Galatians 5:24**

*Those who belong to Christ Jesus have crucified the self with its passions and its desires.*

**Galatians 6:14**

*But as for me, God forbid that I should boast about anything except for the cross of our Lord Jesus Christ. The world has been crucified to me through him, and I have been crucified to the world.*

**Romans 8:10**

*If Christ is in you, the Spirit is your life because of God's righteousness, but the body is dead because of sin.*

**Romans 8:37**

*But in all these things we win a sweeping victory through the one who loved us.*

**Galatians 1:4**

*He gave himself for our sins, so he could deliver us from this present evil age, according to the will of our God and Father.*

**Importance of:** "A man's faith determines his ultimate destiny." Daniel B. Pecota

**5.) How does Faith operate?**

- **Knowledge:** Of both Whom and What we believe in.
- **Webster 1828:**
  1. A clear and certain perception of that which exists, or of truth and fact; the perception of the connection and agreement, or disagreement and repugnancy of our ideas. We can have no *knowledge* of that which does not exist. God has a perfect *knowledge* of all his works. Human *knowledge* is very limited, and is mostly gained by observation and experience.
  2. Learning; illumination of mind. Ignorance is the curse of God, *knowledge* the wing wherewith we fly to heaven.
  3. Skill; as a *knowledge* of seamanship.
  4. Acquaintance with any fact or person. I have no *knowledge* of the man or thing.
  5. Cognizance; notice. [Ruth 2:10](#).
  6. Information; power of knowing.

*noun*

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WNC Summer Series 2024

1. facts, information, and skills acquired by a person through experience or education; the theoretical or practical understanding of a subject.  
"a thirst for knowledge"

**Similar:** understanding; comprehension; grasp; grip; command; mastery; expertise; skill; proficiency;

Expertness; accomplishment; adeptness; capacity; capability; savoir faire; know-how; learning; erudition; education; scholarship; letters; schooling; science; wisdom; enlightenment; philosophy; familiarity with; acquaintance with; conversance with; intimacy with; information; facts; data; intelligence; news; reports; lore

2. awareness or **familiarity** gained by experience of a fact or situation.  
"the program had been developed **without his knowledge**"

**Similar:** awareness; consciousness; realization; recognition; cognition; apprehension; perception; appreciation

**Mark 12:28-35**

**God's most important command**

<sup>28</sup> One of the legal experts heard their dispute and saw how well Jesus answered them. He came over and asked him, "Which commandment is the most important of all?"

<sup>29</sup> Jesus replied, "The most important **one** is Israel, listen! Our God is the one Lord, <sup>30</sup> and you must love the Lord your God with all your heart, with all your being, with all your mind, and with all your strength.<sup>[a]</sup> <sup>31</sup> The **second** is this, You will love your neighbor as yourself.<sup>[b]</sup> No other commandment is greater than these."

<sup>32</sup> The legal expert said to him, "Well said, Teacher. You have truthfully said that God is one and there is no other besides him. <sup>33</sup> And to love God with all of the heart, a full understanding, and all of one's strength, and to love one's neighbor as oneself is much more important than all kinds of entirely burned offerings and sacrifices." <sup>34</sup> When Jesus saw that he had answered with wisdom, he said to him, "You aren't far from God's kingdom." After that, no one dared to ask him any more questions.

- **Assent** : Accepting what and whom we believe in for ourselves.

**Webster 1828:**

*noun* [Latin assensus, from assentior, to assent of ad and sentio, to think.]

1. The act of the mind in admitting, or agreeing to, the truth of a proposition.

Faith is the *assent* to any proposition, on the credit of the proposer.

2. Consent; agreement to a proposal, respecting some right or interest; as, the bill before the house has the *assent* of a great majority of the members.

The distinction between *assent* and consent seems to be this: *assent* is the agreement to an abstract proposition. We *assent* to a statement, but we do not consent to it. Consent is an agreement to some proposal or measure which affects the rights or interest of the consenter. We consent to a proposal of marriage. This distinction however is not always observed. [See [Consent](#).]

3. Accord; agreement. [2 Chronicles 18:12](#).

**ASSENT'**, *verb intransitive* To admit as true; to agree, yield or concede, or rather to express an agreement of the mind to what is alleged, or proposed.

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WNC Summer Series 2024

*noun*

1. the expression of approval or agreement.  
"a loud murmur of assent"

*verb*

1. express approval or agreement, typically officially.  
""Guest house, then," Frank assented cheerfully"  
**Similar:** agree to; accept; approve; consent to; acquiesce in; concur in; accede to; give one's blessing to; bless; rubber-stamp; say yes to; ratify; sanction; endorse; authorize; mandate; license; warrant; validate; pass; confirm; support; back; give one's permission/leave; give the go-ahead to; give the green light to; give the OK to

**John 3:16-21**

<sup>16</sup> God so loved the world that he gave his only Son, so that everyone who believes in him won't perish but will have eternal life. <sup>17</sup> God didn't send his Son into the world to judge the world, but that the world might be saved through him. <sup>18</sup> Whoever believes in him isn't judged; whoever doesn't believe in him is already judged, because they don't believe in the name of God's only Son.

<sup>19</sup> "This is the basis for judgment: The light came into the world, and people loved darkness more than the light, for their actions are evil. <sup>20</sup> All who do wicked things hate the light and don't come to the light for fear that their actions will be exposed to the light. <sup>21</sup> Whoever does the truth comes to the light so that it can be seen that their actions were done in God."

- **Trust:** Matching our actions with our belief.

**Webster 1828:**

*noun*

1. Confidence; a reliance or resting of the mind on the integrity, veracity, justice, friendship or other sound principle of another person.

He that putteth his *trust* in the Lord shall be safe. [Proverbs 29:25](#).

2. He or that which is the ground of confidence.

O Lord God, thou art my *trust* from my youth. [Psalms 71:1](#).

3. Charge received in confidence.

Reward them well, if they observe their *trust*

4. That which is committed to one's care. Never violate a sacred *trust*

5. Confident opinion of any event.

His *trust* was with th' Eternal to be deem'd

Equal in strength.

6. Credit given without examination; as, to take opinions on *trust*

7. Credit on promise of payment, actual or implied; as, to take or purchase goods on *trust*

8. Something committed to a person's care for use or management, and for which an account must be rendered.

Every man's talents and advantages are a *trust* committed to him by his Maker, and for the use or employment of which he is accountable.

9. Confidence; special reliance on supposed honesty.

10. State of him to whom something is entrusted.

I serve him truly, that will put me in *trust*

11. Care; management. [1 Timothy 6:17](#).

12. In law, an estate, devised or granted in confidence that the devisee or grantee shall convey it, or dispose of the profits, at the will of another; an estate held for the use of another.

**TRUST**, *verb transitive* To place confidence in; to rely on. We cannot *trust* those who have deceived us.

He that trusts every one without reserve, will at last be deceived.

1. To believe; to credit.

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WNC Summer Series 2024

**TRUST** me, you look well.

2. To commit to the care of, in confidence. *trust* your Maker with yourself and all your concerns.

3. To venture confidently.

Fool'd by thee, to *trust* thee from my side.

4. To give credit to; to sell to upon credit, or in confidence of future payment. The merchants and manufacturers *trust* their customers annually with goods to the value of millions.

It is happier to be sometimes cheated, than not to *trust*

**TRUST**, *verb intransitive* To be confident of something present or future.

I *trust* to come to you, and speak face to face. [2 John 1:12](#).

We *trust* we have a good conscience. [Hebrews 13:18](#).

1. To be credulous; to be won to confidence.

Well, you may fear too far--

Safer than *trust* too far.

To *trust* in, to confide in; to place confidence in; to rely on; a use frequent in the Scriptures.

**TRUST** in the Lord, and do good. [Psalms 37:3](#).

They shall be greatly ashamed that *trust* in graven images. [Isaiah 42:17](#).

To *trust* to, to depend on; to have confidence in; to rely on.

The men of Israel--trusted to the liars in wait. [Judges 20:36](#).

Noun

1. firm belief in the reliability, truth, ability, or strength of someone or something.

**Similar:** confidence; belief; faith; freedom from suspicion/doubt; sureness; certainty; certitude; assurance; conviction; credence; reliance **Opposite:** distrust; mistrust; skepticism

2. **LAW**

an arrangement [whereby](#) a person (a [trustee](#)) holds property as its nominal owner for the good of one or more [beneficiaries](#).

"a trust was set up"

**Similar:** safe keeping; keeping; protection; charge; care; custody; trusteeship; guardianship

*verb*

1. believe in the reliability, truth, ability, or strength of.

"I should never have trusted her"

**Similar:** have faith in; put/place one's trust in; have (every) confidence in; believe in; pin one's hopes/faith on; rely on; depend on; bank on; count on; be sure of; be convinced by; swear by; confide in

**Opposite:** distrust; mistrust; doubt

### **Mark 10:17-31**

#### **A rich man's question**

<sup>17</sup>As Jesus continued down the road, a man ran up, knelt before him, and asked, "Good Teacher, what must I do to obtain eternal life?"

<sup>18</sup>Jesus replied, "Why do you call me good? No one is good except the one God. <sup>19</sup>You know the commandments: Don't commit murder. Don't commit adultery. Don't steal. Don't give false testimony. Don't cheat. Honor your father and mother."<sup>[a]</sup>

<sup>20</sup>"Teacher," he responded, "I've kept all of these things since I was a boy."

<sup>21</sup>Jesus looked at him carefully and loved him. He said, "You are lacking one thing. Go, sell what you own, and give the money to the poor. Then you will have treasure in heaven. And come, follow

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WNC Summer Series 2024

me.”<sup>22</sup> *But the man was dismayed at this statement and went away saddened, because he had many possessions.*

<sup>23</sup> *Looking around, Jesus said to his disciples, “It will be very hard for the wealthy to enter God’s kingdom!”*<sup>24</sup> *His words startled the disciples, so Jesus told them again, “Children, it’s difficult to enter God’s kingdom!*<sup>25</sup> *It’s easier for a camel to squeeze through the eye of a needle than for a rich person to enter God’s kingdom.”*

<sup>26</sup> *They were shocked even more and said to each other, “Then who can be saved?”*

<sup>27</sup> *Jesus looked at them carefully and said, “It’s impossible with human beings, but not with God. All things are possible for God.”*

<sup>28</sup> *Peter said to him, “Look, we’ve left everything and followed you.”*

<sup>29</sup> *Jesus said, “I assure you that anyone who has left house, brothers, sisters, mother, father, children, or farms because of me and because of the good news*<sup>30</sup> *will receive one hundred times as much now in this life—houses, brothers, sisters, mothers, children, and farms (with harassment)—and in the coming age, eternal life.*<sup>31</sup> *But many who are first will be last. And many who are last will be first.”*

**Rich young ruler got the Whom but not the What.**

**6.) Can one’s Faith grow?**

Faith is a living principle.

**Luke 17:5**

*The apostles said to the Lord, “Increase our faith!”*

Mark 9:24; (Help my unbelief)

Matthew 17:19-20 (Mustard seed)

**1 Thessalonians 3:10**

<sup>10</sup> *Night and day, we pray more than ever to see all of you in person and to complete whatever you still need for your faith.*

**2 Thessalonians 1:3**

*Brothers and sisters, we must always thank God for you. This is only right because your faithfulness is growing by leaps and bounds, and the love that all of you have for each other is increasing.*

**2 Corinthians 10:15**

*We don’t take pride in what other people do outside of our boundaries. We hope that our work will be extended even more by you as your faith grows, until it expands fully (within the boundaries, of course).*

**“When is the first time you can remember trusting God?”**



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WNC Summer Series 2024

**Luke 18:35-43** Jesus Heals a Blind Beggar Near Jericho

*35 As He approached Jericho, a blind man was sitting by the roadside begging. 36 When he heard a crowd going by, he asked what was happening. 37 They told him, "Jesus of Nazareth is passing by." 38 Then he shouted, "Jesus, Son of David, have mercy on me!" 39 Those who were in front sternly ordered him to be quiet, but he shouted even more loudly, "Son of David, have mercy on me!" 40 Jesus stood still and ordered the man to be brought to Him, and when he came near, He asked him, 41 "What do you want me to do for you?" He said, "Lord, let me see again." 42 Jesus said to him, "Receive your sight; your faith has saved you." 43 Immediately he regained his sight and followed Him, glorifying God, and all the people, when they saw it, praised God.*

When Jesus arrives in the town of Jericho, two events occur that need to be examined together.

- In the first Jesus heals a man, *oppressed*.
- In the second Jesus extends love to an *oppressor*.

Bailey, K. E. (2008). *Jesus through Middle Eastern Eyes: Cultural Studies in the Gospels* (pp. 170–184). IVP Academic.

Man BORN Blind Notes:

**THE BLIND MAN BESIDE THE ROAD**

In the first story (Lk 18:35–43) Jesus “drew near to Jericho” and interacted with a blind beggar in the setting of a crowd (figure 13.1). chiasitic structure...

- |  |              |   |
|--|--------------|---|
| 1. As he drew near to Jericho,<br>a blind man was sitting by the<br>roadside begging;  | INTRODUCTION |   |
| 2. and hearing a multitude going<br>by,<br>he inquired what this meant.<br>They told him,<br>“Jesus of Nazareth is passing<br>by.” |              | CROWD sees<br><b>Jesus of Nazareth</b>                                |
| 3. And he cried,<br>“Jesus, Son of David,<br>have mercy on me.”  |              | BEGGAR sees<br><b>Jesus, Son of David</b><br><b>So he asks: Mercy</b> |
| 4. And those who were in front<br>rebuked him,   |              | CROWD: emabarassed...<br><b>Be silent!</b>                            |

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Week 6: FAITH does....  
WNC Summer Series 2024

- telling him to be silent;
4. but he cried out all the more,  
"Son of David  
have mercy on me."
6. And Jesus stopped,  
and commanded him to be  
brought to him;  
and when he came near, he  
asked him,  
"What do you want me to do  
for you?"
7. He said,  
"Lord,  
let me receive my sight."
8. And Jesus said to him,  
"Receive your sight;  
your faith has saved you."
9. And immediately he  
received his sight  
and followed him,  
glorifying God;
10. and all the people,  
when they saw it,  
gave praise to God.
- BEGGAR  
**Son of David**  
So he again asks: **Mercy**
- JESUS  
**Beggar summoned  
and examined**
- BEGGAR  
**Lord**  
**Sight!**
- JESUS  
**Sight given**  
**Faith and salvation**
- BEGGAR  
**Sight Received**  
**Follow/Glorify God**
- CONCLUSION-  
**Crowd gave praise to God**

Note: Only AFTER the beggar's cries become specific are they answered.

**Middle eastern custom:**

Honoring the Important Guest by walking out to meet him on the road. The farther out they walk = the more important/popular the visitor is. (Parade for returning winners)

- where the famous rabbi would be expected to spend the night.
- Beggar hears this uproar
- Once he figures it out...YELLS for Jesus

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WNC Summer Series 2024

The beggar then began crying for attention using the rare title “Son of David.” During Jesus’ public ministry, as recorded in the Synoptic Gospels, this title is only used by the Syro-Phoenician woman (Mt 15:21–28) and by this blind beggar.

Here, at the beginning of his ascent to Jerusalem, Jesus is identified as “Son of David” (Mt and Lk), and at the end of his earthly life a Roman centurion gives him the title “Son of God” (Mt and Mk). This story can therefore be rightly seen as a prologue to the Passion narrative with its bookends of “Son of David” and “Son of God.”

- The beggar makes his appeal to the now widely acclaimed son of the house of David,
- Crowd castigates him...this outcast of a beggar...WHY?

**Fact #1:** Begging was his job. It was the Medicaid of their society. The more heinous your disability, the more \$\$\$ you would make. He was able to provide for his family as a blind man and a blind man COULD NOT WORK.

- Crowd tells the beggar to...*Mark records stronger language with the word  $\sigma\iota\omicron\pi\alpha\omicron$ , which as an ingressive aorist can be translated “shut your mouth.”*

**Fact #2:** The beggar was called Bartimaeus, which can be translated “Son of filth” (Mk 10:46 Bartimaeus son of Timaeus).

- But the beggar, he cries ever louder, abbreviating Jesus’ name to “Son of David.”
- Jesus ignores to the crowd’s indifference and hostility towards the beggar and ACTUALLY TELLS THE CROWD TO BRING BARTIMAEUS TO HIM.
- The crowd is now the escort for the “son of filth” and a servant for the king bringing a guest into His presence.
- Jesus asks Bartimaeus “What do you want me to do for you?”

**Fact #3:**

In traditional Middle Eastern society beggars are a recognized part of the community and are understood to be offering “services” to it.

Every pious person is expected to give to the poor.

What if the poor are not easily available? Toss it to whom you think is poor?

- The beggar sit in a public place and challenges the passerby with “Give to God!”  
I am offering you a golden opportunity to fulfill one of your obligations to God.  
In a public place and if you give to me here, you will gain a reputation as an honorable, compassionate, pious person.”

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**SAVED** means what?  
Week 6: FAITH does....  
WNC Summer Series 2024

- When a beggar receives money (whatever the amount) he usually stands up and in a loud voice proclaims the giver to be the most noble person he has ever met and invokes God's grace and blessing on the giver, his family, his friends and associates, his going out and coming in, and many other good things.
- Such public praise is surely worth the small sum given the beggar.

BUT ONE NEEDS TO BE SEEN AS NEEDY in the present as well as the future.  
If he was BORN blind, this man has NO training to do anything else but beg.

WHY would he want healing if it means the end of his support and the support he brings into his family?

SO, JESUS ASKS HIM what "What do you want me to do for you?"

Bartimaeus is ready:

- Responds to Jesus directly as "Lord" instead of the more general title "Son of David."
- Specifically asks for HEALING not Mercy/Money/Provision

WHAT does Jesus do?

He says: "Receive your sight; your faith has saved you."

**WHAT** faith does Bartimaeus have?

- He has faith that Jesus has the power of God to heal.
- He believes that Jesus has compassion on the poor, which includes him.
- He is confident that Jesus is the Son of David (a messianic title), and he accepts Jesus as his "Lord."
- The beggar is "saved." The Greek word *sōzō* (to save) means many things. Good health is part of its rich nuance.
- The healed man follows his Lord, "glorifying God" whom he recognizes as the source of Jesus' power to heal.

**Luke 18:35-43 Jesus Heals a Blind Beggar Near Jericho**

*<sup>35</sup> As He approached Jericho, a blind man was sitting by the roadside begging. <sup>36</sup> When he heard a crowd going by, he asked what was happening. <sup>37</sup> They told him, "Jesus of Nazareth<sup>[a]</sup> is passing by." <sup>38</sup> Then he shouted, "Jesus, Son of David, have mercy on me!"<sup>(C)</sup> <sup>39</sup> Those who were in front sternly ordered him to be quiet, but he shouted even more loudly, "Son of David, have mercy on me!"<sup>(B)</sup> <sup>40</sup> Jesus stood still and ordered the man to be brought to Him, and when he came near, He asked him, <sup>41</sup> "What do you want me to do for you?" He said, "Lord, let me see again." <sup>42</sup> Jesus said to him, "Receive your sight; your faith has **saved** you."<sup>(C)</sup> <sup>43</sup> Immediately he regained his sight and followed Him, glorifying God, and all the people, when they saw it, praised God."<sup>(R)</sup> NRSVUE*

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WNC Summer Series 2024

**A blind man is healed CEB**

<sup>35</sup> As Jesus came to Jericho, a certain blind man was sitting beside the road begging. <sup>36</sup> When the man heard the crowd passing by, he asked what was happening. <sup>37</sup> They told him, "Jesus the Nazarene is passing by."

<sup>38</sup> The blind man shouted, "Jesus, Son of David, show me mercy." <sup>39</sup> Those leading the procession scolded him, telling him to be quiet, but he shouted even louder, "Son of David, show me mercy."

<sup>40</sup> Jesus stopped and called for the man to be brought to him. When he was present Jesus asked, <sup>41</sup> "What do you want me to do for you?"

He said, "Lord, I want to see."

<sup>42</sup> Jesus said to him, "Receive your sight! Your faith has healed you." <sup>43</sup> At once he was able to see, and he began to follow Jesus, praising God. When all the people saw it, they praised God too.

The reaction of the crowd is significant. In this story Jesus sides with the oppressed (the blind man) and the community is his oppressor. As noted, the community marginalized the beggar but is then ordered by Jesus to escort him into Jesus' presence. By extending special grace to the very man the crowd has just rejected, Jesus gives the crowd a verbal slap on the wrist! Would they be able to absorb Jesus' public criticism of them? Yes, indeed, for they join the former blind man in his praises to God. As long as Jesus is offering special grace to *the oppressed* it would be churlish to make a fuss. When he offers special grace to *the oppressor* it may be a different story, as the reader soon discovers.

***The Story of the Blind Man***

1. Jesus demonstrates compassion both for the oppressed (the blind man) and the oppressor (Zacchaeus).
2. Oppressors who have marginalized the blind man are taught a lesson as they are turned into "courtiers" who are ordered to take the blind man to Jesus.
3. The blind man is given an exam to see if he is willing to accept the responsibilities that come with God's free grace. He passes the test.
4. The blind man demonstrates full confidence in Jesus as the messianic Son of David who has the power of God to heal and who has authentic compassion for outcasts like he is. That faith is justified in his healing. His faith in Jesus grows throughout the story, as seen in the progression of the titles he uses for Jesus. His faith saves him.
5. The crowd praises God for the healing power demonstrated by Jesus. It also accepts his implied criticism of them when the beggar they attempted to marginalize is selected for special grace.<sup>2</sup>

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<sup>2</sup> Bailey, K. E. (2008). *Jesus through Middle Eastern Eyes: Cultural Studies in the Gospels* (pp. 170–184). IVP Academic.

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Week 6: FAITH does....  
WNC Summer Series 2024

**i.e. Man Born Blind John 9**

**Jesus heals a blind man**

<sup>1</sup> As Jesus walked along, he saw a man who was blind from birth. <sup>2</sup> Jesus' disciples asked, "Rabbi, who sinned so that he was born blind, this man or his parents?"

<sup>3</sup> Jesus answered, "Neither he nor his parents. This happened so that God's mighty works might be displayed in him. <sup>4</sup> While it's daytime, we must do the works of him who sent me. Night is coming when no one can work. <sup>5</sup> While I am in the world, I am the light of the world." <sup>6</sup> After he said this, he spit on the ground, made mud with the saliva, and smeared the mud on the man's eyes. <sup>7</sup> Jesus said to him, "Go, wash in the pool of Siloam" (this word means sent). So the man went away and washed. When he returned, he could see.

**Disagreement about the healing**

<sup>8</sup> The man's neighbors and those who used to see him when he was a beggar said, "Isn't this the man who used to sit and beg?"

<sup>9</sup> Some said, "It is," and others said, "No, it's someone who looks like him."

But the man said, "Yes, it's me!"

<sup>10</sup> So they asked him, "How are you now able to see?"

<sup>11</sup> He answered, "The man they call Jesus made mud, smeared it on my eyes, and said, 'Go to the pool of Siloam and wash.' So I went and washed, and then I could see."

<sup>12</sup> They asked, "Where is this man?"

He replied, "I don't know."

<sup>13</sup> Then they led the man who had been born blind to the Pharisees. <sup>14</sup> Now Jesus made the mud and smeared it on the man's eyes on a Sabbath day. <sup>15</sup> So Pharisees also asked him how he was able to see.

The man told them, "He put mud on my eyes, I washed, and now I see."

<sup>16</sup> Some Pharisees said, "This man isn't from God, because he breaks the Sabbath law." Others said, "How can a sinner do miraculous signs like these?" So they were divided. <sup>17</sup> Some of the Pharisees questioned the man who had been born blind again: "What do you have to say about him, since he healed your eyes?"

He replied, "He's a prophet."

**Conflict over the healing**

<sup>18</sup> The Jewish leaders didn't believe the man had been blind and received his sight until they called for his parents. <sup>19</sup> The Jewish leaders asked them, "Is this your son? Are you saying he was born blind? How can he now see?"

<sup>20</sup> His parents answered, "We know he is our son. We know he was born blind. <sup>21</sup> But we don't know how he now sees, and we don't know who healed his eyes. Ask him. He's old enough to speak for himself." <sup>22</sup> His parents said this because they feared the Jewish authorities. This is because the Jewish authorities had already decided that whoever confessed Jesus to be the Christ would be expelled from the synagogue. <sup>23</sup> That's why his parents said, "He's old enough. Ask him."

<sup>24</sup> Therefore, they called a second time for the man who had been born blind and said to him, "Give glory to God. We know this man is a sinner."

<sup>25</sup> The man answered, "I don't know whether he's a sinner. Here's what I do know: I was blind and now I see."

<sup>26</sup> They questioned him: "What did he do to you? How did he heal your eyes?"

<sup>27</sup> He replied, "I already told you, and you didn't listen. Why do you want to hear it again? Do you want to become his disciples too?"

<sup>28</sup> They insulted him: "You are his disciple, but we are Moses' disciples. <sup>29</sup> We know that God spoke to Moses, but we don't know where this man is from."

<sup>30</sup> The man answered, "This is incredible! You don't know where he is from, yet he healed my eyes! <sup>31</sup> We know that God doesn't listen to sinners. God listens to anyone who is devout and does God's will. <sup>32</sup> No one has ever heard of a healing of the eyes of someone born blind. <sup>33</sup> If this man wasn't from God, he couldn't do this."

<sup>34</sup> They responded, "You were born completely in sin! How is it that you dare to teach us?" Then they expelled him.

**Jesus finds the man born blind**

<sup>35</sup> Jesus heard they had expelled the man born blind. Finding him, Jesus said, "Do you believe in the Human One?"<sup>[G]</sup>

<sup>36</sup> He answered, "Who is he, sir?<sup>[G]</sup> I want to believe in him."

<sup>37</sup> Jesus said, "You have seen him. In fact, he is the one speaking with you."

<sup>38</sup> The man said, "Lord,<sup>[G]</sup> I believe." And he worshipped Jesus.

**Jesus teaches the Pharisees**

<sup>39</sup> Jesus said, "I have come into the world to exercise judgment so that those who don't see can see and those who see will become blind."

<sup>40</sup> Some Pharisees who were with him heard what he said and asked, "Surely we aren't blind, are we?"

<sup>41</sup> Jesus said to them, "If you were blind, you wouldn't have any sin, but now that you say, 'We see,' your sin remains."

The Hebrew word for blindness is *'iwwēr*. It is used both literally and metaphorically in the OT. Blindness has been common in the Near East since before biblical times, and OT law protected the blind (Lev 19:14; Dt 27:18). Metaphorically blindness indicates spiritual insensitivity. The prophets especially use the word in this way. Spiritual blindness can be a cause for judgment and a judgment itself (Isa 29:9–10), but God is able to heal spiritual blindness (Isa 29:18–19).

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Week 6: FAITH does....  
WNC Summer Series 2024

The NT Greek word for blindness is *typhlos*. It too is used both literally and metaphorically. Jesus gave sight to the blind, but he often struck out verbally against the hostile religious leaders, calling them blind guides (Mt 15:14) and blind fools (Mt 23:16–17, 19, 24, 26).

John's report of Jesus' healing the man born blind (Jn 9) contrasts physical blindness with the spiritual blindness of the onlookers. They saw the miracle but could not recognize Jesus as God's Son.<sup>3</sup>

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<sup>3</sup> Richards, L. O. (1999). In [\*New international encyclopedia of Bible words: based on the NIV and the NASB\*](#) (p. 132). Zondervan Publishing House.

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