2021 10 24 “Go, your faith has made you well.”

Mark 10:46-52, Hebrews 7:23-28. Psalm 126. Jeremiah 31:7-9.

Recently the same thought has been coming to my wife and I from different sources – that we are ‘rulers and priests in Gods Kingdom here on earth.’ And the challenge - do we act in trust in that authority in this earth at this time? When the Lord Jesus spoke a prayer to his followers he said “Our Father who is in heaven – your will be done on earth as it is in heaven.” In other words –‘what do we trust ourselves to’ we trust ourselves to being God’s people, living in God’s authority here on earth, as we will in full awareness, when we die and pass into Gods company. “We are seated ‘now’ with Christ in heavenly places”[[1]](#footnote-1). Ephesians 2:6Amp. Bible The tense is ‘present continuous’.

**6**And He raised us up together with Him [**when we believed**], and seated us with Him in the heavenly *places*, [**because we are**] in Christ Jesus,

We are now rulers and priests in Gods Kingdom here on earth and we can live in that reality under Gods Presence, in our lives now. I am not saying bad and difficult stuff will not happen but from our faith in God, our trust in Jesus’ birth, life, death and resurrection, we are seated with Him in heavenly places now. We are certain that God is Love, God is Good, God is Just – what I am saying is that we live in the present continuous reality of that.

Looking at the record of the faith and determination of Bartimaeus- he had heard of Jesus, he knew his position- a blind begger, he was absolutely determined, he did not allow other peoples annoyance with him to stop him – he called out to Jesus to heal him – that he might see and keep on seeing. Can we translate that into our own initial calling out to Jesus and our ongoing calling out, in certainty that Jesus is present, that the Holy Presence of God brings Jesus to us and that we are in Him and He is in God and God is in us!

A couple of weeks ago we were going through a heavy spirit time, just a heaviness that was over us and the house. We remembered a lady in our church talking to us about the ‘Armour of a Christian soldier’[[2]](#footnote-2) specifically and verbally - and in our picture mind putting these on. We are saved by the Lord Jesus, the Son of Man taking our sins into himself on the cross. We are righteous because when taking our sins – becoming sin for us He gave us this - *that we might become the righteousness of God in Him.*  The Helmet of Salvation and the Breastplate of Righteousness.

We know the truth of Jesus and of ourselves, we have the truth in the words of Jesus and the Truth – Gods Presence living in us. The Spirit is with us and will teach us all things. Our feet are shod not only with the knowledge of the path to peace with God – but we walk, we stumble – we get up and keep walking in having that peace with God and desiring and living in that peace and bringing it to others. When laughing, crying – being still and all the other things that flow or rage in our lives we have and spread peace.

The Sword of the Spirit which is the Word of God, the Shield of Faith and ‘in touch’ with God, aware of God in all things and communicating with God in awareness of God’s Presence in me and in all around me – nature and people.

I am going to retell the story of Bartimaeus aided by an explanation of the Greek grammar that it was written in.[[3]](#footnote-3)

“Our Lord was on His way to Jerusalem and he knew that the time of His suffering was close. Jesus does not try to hide, he enters Jericho quiet openly, more than that he is very visible surrounded by crowds of pilgrims.

By doing this he is entering the power gride of the Roman procurator who is soon to condemn him to death on a cross, also within the power of religious Sanhedrin rulers who hated him – feared him I think. He threatened their power and position and their own sense of self-righteousness. He called them thieves and contaminated tombs pretending to be clean.

Bartimaeus was not born blind but had possibly succumbed to the pungent dust of the area which blinded or effected the sight of maybe 50 % of the male population. The women largely wore face scarves? or did not go outside the courtyards of their homes.

The unusual sound of so many feet told Bar; son of Timaeus that something unusual was coming. Jesus of Nazareth was coming. He must have heard of Jesus and in his excitement and anticipation, his need, he shouted out and continued shouting out; ‘Son of David, Jesus, have mercy upon me **at once**!’[[4]](#footnote-4)

What an annoyance – can you think of a public event where someone influential is there and some single-issue person dominates and interrupts and … it is very annoying and embarrassing and destructive. So it was with this crowd, and they were not nice about it - they rebuked, censored, be silent, hold your tongue, who do you think you are …

It spurred him on to shout louder. And Jesus stopped, called him and he “leaped up – great coat flung of and rushes to Jesus, maybe too fast for a blind man, yet his faith, his absolute certainty that Jesus could heal his eyes and maybe any damage from falling – it was the last thing in his mind.

“What do you desire of me to do for you?” maybe not a question for Jesus always knew the answer – as God does now – yet he wanted him – us – to ask in trust about any of our needs. He called Jesus “Rabbounei – my Master” – that I might recover my sight. The voice now quiet – trusting – respectful – certain of The Lords authority to grant his request.

“And Jesus said to him, Be off. Your faith had healed you perfectly.”

The word is ‘saved you’. And immediately he recovered his sight and *what did he do? Run home and celebrate – NO he* was joyfully following Him on the road.”

The point for us – faith does not give up – it may be quiet, trusting or loudly expressed but faith knows what it wants. What it wants is a closer walk with Jesus, a joyful following the Master along the road – and it must know when God - says **no.**

1. Ephesians 2:6 [↑](#footnote-ref-1)
2. Ephesians 6:10-20 [↑](#footnote-ref-2)
3. Wuest’s Word Studies in Mark in the Greek New Testement. Kenneth S. Wuest 1950. [↑](#footnote-ref-3)
4. Wuest tells us that this is the imperative – aorist [↑](#footnote-ref-4)