

THIRTY THINGS YOU NEED TO KNOW ABOUT JESUS
JESUS WITH BLIND BARTIMEAUS AND ZACCHAEUS

Both of these events took place in Jericho, as Jesus was making His final journey to Jerusalem.

BLIND BARTIMEAUS | MARK 10:46-50

- Verse 46 – Who was this man?
 - The text actually gives his identification twice, first in Greek, then in Hebrew. Bartimaeus is Hebrew for "Son of Timaeus."
 - He was blind, with no record of any other details of his blindness.
 - He was **begging**, but should not (as in NASB, ESV, and others) be called a *beggar*. The KJV correctly translates the Greek, which tells *what he was doing* not *what he was*.
- Verse 47 – **Jesus, thou Son of David** - Literally, "Jesus, THE Son of David." Only here and Mt. 12:23 is the definite article used rather than the more general "son of David," a term that is used of others (see Mt. 1:20). Note that Jesus openly accepts this title, and that soon He will allow the people to recognize Him as Messiah in the entry to Jerusalem.
- Verse 48 – **many charged him...** - The Greek is *epitimaō*. This word is given to the Son of *Timaeus*. Both words are built upon the root word *timao*, which means *honor*. The prefix *epi* means *upon*. So, the crowd tells the son of *Honor*, "for honor's sake, be quiet." The word *epitimaō* is often translated to "rebuke" in English because the literal rendering "upon honor" does not as easily convey to English. The intent is a rebuke, based *upon honor*. We might say, "for Heaven's sake, be quite."
- Verse 52 –
 - **Made thee whole** –
 - The Greek word is built on the root word *sozo*, which is the same word for *salvation*.
 - Be reminded that the salvation of Bartimaeus should not be compared with people in the dispensation of Grace. Rightly dividing the word, we recognize that Bartimaeus had faith, but not in the completed work of Christ on the cross. Faith that Jesus was the Davidic king, coming to restore the throne of David was necessary for salvation in the time of the Kingdom offer, but is not the kind of faith we have in the age of Grace.
 - **followed Jesus** - Matthew records two blind men, of which Mark speaks only of one. With the assumption that both men followed Jesus to Jerusalem,

they were with Him as witnesses in the Triumphal Entry. This is in contrast to the two blind men healed in Matthew 9:27-32, who were not allowed to tell anyone. Clearly the time had now come in which followers were allowed to publically share the identity of Jesus as Messiah.

ZACCHAEUS THE TAX COLLECTOR | LUKE 19:1-10

- Verse 2 –
 - The name **Zacchaeus** is the Greek form of Zaccai, who was one of the named returnees from the exile (Neh. 7:14).
 - **chief among the publicans** - The **publicans** were hated not only because they collected taxes (plus a large collection fee), but also because, as Jews, they were traitors of their country, having sold themselves out for riches to the occupying forces.
- Verse 7 –
 - **murmured** - The Greek διαγογγύζω [diagonguzo] is to *thoroughly murmur*, with *gonguzo* being an onomatopoeia, making the sound of a low rumble of voices.
 - **a man that is a sinner** - Literally, *with a sinful man*. First, note that this was the commentary of the crowd, not of Jesus. Second, Compare Romans 7:11, 14, 17. While the Bible does not call men *sinners* it does say that they are all shut up in sin (Gal. 3:22), that none are righteous (Ecc. 7:20), and that we should all confess our sins (1 Jn 1:8-10).
- Verse 8 - NASB (and many others) incorrectly translate this in the future tense. Zacchaeus is telling *what* he does, and defending himself against the accusation of. v. 7.
- Verse 9 –
 - The student of the Word should take great care to "rightly divide" salvation in the previous dispensation from salvation in the age of Grace. There is nothing in the passage of Zacchaeus which should be used to teach salvation in today's dispensation. Zacchaeus was displaying his faith in the promises of a coming Messiah, and in Jesus as that Messiah, by using his wealth on behalf of the poor and giving his wealth in repayment of any sinful gain.
 - Today, salvation does not come by a display of generosity nor by being a **son of Abraham**, but comes only by faith in the completed work of Jesus Christ on the Cross.