

Sunday, July 28, 2024 | The Road to Redemption

Week 34 | Luke 18:31-43 | "Time Is of the Essence"

Last week, we talked about someone who almost became the thirteenth disciple. By all *outward* appearances, few would've appeared more qualified than him. However, as we saw, he had a fatal flaw: *he loved his riches more than anything else*. And through that cautionary tale, we learned three important lessons: first, those who delight in riches will be saddened by the gospel; second, though no one can save themselves, God can save anyone, even the wealthy ones; and last, the immediate and imminent rewards of God's kingdom outweigh every sacrifice made for its sake.

"Time is of the essence" was initially used in a legal context. Contracts often come with time limits, and should there be a failure to act before the expiration date, the guilty party would be considered in breach of contract. Anyone who's ever purchased a home knows how important deadlines are. However, "time is of the essence" is regularly used in non-legal contexts. Anytime someone wants to say that time is limited or that it's essential to act quickly, they'll employ this phrase to inject some gravity into the situation.

While this phrase has its uses, it assumes that some portions of time are more important than others. But Biblically speaking, *every second* is "of the essence." Though we hope for long lives, no one is guaranteed tomorrow. Time is a finite luxury. The wise amongst us know this and use what little time they have to pursue Godly endeavors. After all, in the words of C.T. Studd, "Only one life, twill soon be past, only what's done for Christ will last."

I want you to notice **two** things:

- i. The crucifixion may have been **a surprise** to the disciples, but it wasn't to Jesus.

READ: Luke 18:31-34 (ESV)

³¹ And taking the twelve, he said to them, "See, **we are going up to Jerusalem**, and everything that is written about the Son of Man by the prophets will be accomplished. ³² For he will be delivered over to the Gentiles and will be mocked and shamefully treated and spit upon. ³³ And after flogging him, they will kill him, and on the third day he will rise." ³⁴ But they **understood none** of these things. This saying was **hidden** from them, and they **did not grasp** what was said.

This is now the **sixth time** that Jesus told his disciples that he was headed to Jerusalem to die (cf. 9:22, 43-45; 12:49-50; 13:32-33; 17:25).

We're not told the specific Scriptures that Jesus was thinking of. It could've been any number of them: Isaiah 53; Deut. 21:23; Ex. 12; Psalm 22; 31; 34; 69; Zech. 12, Dan. 7.

- ii. **The blind man may have been a disruption to the crowds, but he wasn't to Jesus.**

READ: Luke 18:35-43 (ESV)

³⁵ As he drew near to Jericho, a **blind** man was sitting by the roadside **begging**. ³⁶ And hearing a crowd going by, he inquired what this meant. ³⁷ They told him, "Jesus of Nazareth is passing by." ³⁸ And **he cried out**, "Jesus, Son of David, have **mercy** on me!" ³⁹ And those who were in front **rebuked** him, telling him to be silent. But he **cried out all the more**, "Son of David, have **mercy** on me!"

⁴⁰ And Jesus stopped and commanded him 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 recover my sight." ⁴² And Jesus said to him, "Recover your sight; **your faith** has made you **well**." ⁴³ And **immediately** he recovered his sight and **followed him, glorifying** God. And all the people, when they saw it, gave praise to God.

Jericho was 18 miles from Jerusalem and the home base of the first-century version of the IRS.

The fact that Bartimaeus called Jesus the "**Son of David**" is evidence that he knew the Lord to be the Messiah. This is the very title used during the Triumphal Entry.

Luke tells us that someone, "**those who were in front**," "**rebuked**" the blind man. Just as the disciples tried to keep the mothers with the infants from coming to Jesus (cf. Lu. 18:15-17), the crowd tried to keep the blind man with his need from coming to the Lord.

Bartimaeus "**cried out all the more**." The more they tried to silence him, the louder he became. Would that we would be like him in the face of opposition, preserving despite adversity. This is the persistent widow in real life (cf. Lu. 18:1-8).

Bartimaeus went from begging for food to begging for 'mercy.' He cries, '**Son of David, have mercy on me!**' In this way, he was like the tax collector who, while praying, beat his chest, saying, '**God, be merciful to me a sinner!**' (Lu. 18:13). The concept of 'mercy' here is not just about receiving help or relief, but about experiencing God's grace and compassion in a profound way. Bartimaeus's plea for mercy is a powerful reminder of God's unfailing love and willingness to help those in need.

The word translated as 'well' is the same Greek word used in 7:50, where the woman with the alabaster jar of ointment was forgiven and saved, in 8:48, where the woman with an issue of blood wasn't only healed but saved, and in 17:19 where, after the tenth leper returned to give thanks to God for being healed, Jesus saved his soul too. Thus, when Jesus said, 'your faith has made you well,' we can assume the blind man got a lot more than he requested: *he not only got his sight, but he also got saved! This is a powerful testament to the transformative power of faith. Bartimaeus's unwavering belief in Jesus restored his sight and saved his soul, demonstrating the profound impact of faith on our lives.*

So, what's the takeaway?

Do not **squander** time; **spend** it in the light of eternity.

Though his time on earth was running out, the Son of David took time to help the vulnerable.

READ: Psalm 90:12 (ESV)

So teach us to number our days that we may get a heart of wisdom.

READ: Ephesians 5:15-21 (ESV)

⁵ Look carefully then how you walk, not as unwise but as wise, ¹⁶ making the best use of the time, because the days are evil. ¹⁷ Therefore do not be foolish, but understand what the will of the Lord is. ¹⁸ And do not get drunk with wine, for that is debauchery, but be filled with the Spirit, ¹⁹ addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart, ²⁰ giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ, ²¹ submitting to one another out of reverence for Christ.

Video Description:

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SPEAKER: Ben Hyrne, Pastor

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