

Two Blind Men Besought Jesus

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Two Blind Men Besought Jesus (Mt. 20:30).

Only One Blind Man Besought Him (Lk. 18:35, 38).

During Christ's short ministry, he healed blind people on numerous occasions, and in many different situations,

Then **great multitudes came to him** (Christ), **having with them those who were lame, blind, mute, maimed (crippled), and many others;** and they laid them down at Jesus' feet, **and he healed them** (Mt. 15:30; NKJV used throughout unless otherwise noted; Ed. notes in parentheses; emphasis added).

The scriptures used by some to claim that God's word is contradictory, regarding the number of blind men that Christ healed in Jericho, actually confirm that two separate miracles occurred. Matthew 20:30 is dealing with two men who were sitting by the road when Christ departed from Jericho, and they were not begging, whereas the man mentioned in Luke 18:35 was begging, and Christ healed him upon entering Jericho. So these are two separate situations,

Then it happened that **as he** (Christ) **was coming near Jericho, that a certain blind man sat by the road begging** (Lk. 18:35; Ed. note in parenthesis; emphasis added).

Now **as they departed from Jericho**, a great multitude followed him (Christ).³⁰ And behold, **two blind men sitting by the road** (no mention of these men begging), when they heard that Jesus was passing by, cried out, saying, '**Have mercy on us, O Lord, Son of David!**' (Mt. 20:29-30; Ed. notes in parentheses; emphasis added).

To add some dramatic embellishment, those who use these scriptures to accuse God of contradicting Himself, will attempt to tie the next scripture in Luke to Matthew's account as if the phrase "Jesus, Son of David, have mercy on me!" proves the men being healed in Matthew and Luke are the same, when they are not,

And he (the blind man) cried out, saying, '**Jesus, Son of David, have mercy on me!**' (Lk. 18:38; Ed. note in parenthesis; emphasis added).

The phrase 'Son of David have mercy on me,' appears numerous times in the book of Matthew (Mt. 9:27; 10:47-48, 15:22; 20:30-31). So it is not unique to the accounts of men being healed in and around Jericho.

To summarize so far, one man was healed as Christ approached Jericho, while two men were healed sometime after he had departed. In the example of the one man being

healed, Christ commanded his disciples to bring the man to him, but with the two men in Matthew's account they were summoned directly by Christ (Lk. 18:40; cf. Mt. 20:32). Mark mentions a single blind man being healed just as Christ began leaving Jericho and prior to being seen by the two blind men in Matthew's account. This man was named Bartimaeus, the son of Timaeus. Therefore, a total of four blind men were healed, in and around Jericho, on three separate occasions. As the population in Jericho, during the time of Christ, was approximately 100,000, it should be no surprise that at least 4 blind men were seeking to be healed according to Matthew's, Mark's and Luke's accounts,

... And **as he** (Christ) **went out of Jericho** with his disciples and a great multitude, blind Bartimaeus, the son of Timaeus, sat by the road begging (Mk. 10:46b; cf. Jn. 20:30; Ed. note in parenthesis; emphasis added).

So there are no discrepancies between Matthew's, Mark's, and Luke's accounts of Christ healing blind men as he traveled in and out of Jericho. Instead, these are three separate miracles that Christ performed involving a total of four men. One man was healed as Christ approached Jericho (Lk. 18:35) while another was healed just as Christ was departing (Mk. 10:46b). Shortly after leaving Jericho, two men were healed by Christ (Mt. 20:29-30).

This document is the collaborative work of individuals who believe God's truth should be given freely (Mt. 10:8; 1Cor. 2:12; 2Cor. 11:7; Rom. 10:14-21) and the message of the one true God should be made available to all nations (Mt. 24:14) as a prerequisite to the return of Jesus Christ as King of kings (Mt. 17:10; 19:17; Mk. 9:11; Lk. 1:17; Rev. 19:11-16).

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