

180128-1 Luke Series, 11, vss 27-36, Blessed Keepers of the Word, and Unrepentant Israel – Craig Thurman

The Blessed Keepers of the Word

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee,

that bear, βαστάσασά, nom. sing. fem. part. aor. act. of βαστάζω; KJV, to bear shoes, sins, a pitcher, cross, burden, to bear marks or with false teachers.

and the paps which thou hast sucked.

Lu 1:28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

...

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

Our Lord does not condemn the statement of this woman, but He does direct her to consider that which is most important. It is true that the mother of Jesus was *highly favored* and *blessed* in that she, among all women was chosen to bear the Lord Jesus in her womb. What is the first thing we read about Mary? She was a virgin. (Lk.1.27) She was chaste. She was holy in her body. God chose a clean instrument to use for His most holy purpose of bringing the blessed Son of God into human form. She was a vessel fit for use by the Master.

2Ti 2:21 If a man therefore purge himself from these,

Shun profane and vain babblings; depart from iniquity.

he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

Whether or not Mary had been used for this holy purpose it was right for her to be devoted to God both in her body and in her soul.

1Co 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

The next thing that is said of Mary is that she didn't understand how she could have a baby *seeing*, she said, *I know not a man?* So the matter of virginity is defined for us by the word of God.

Lu 1:34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

The angel explains the miraculous work that God will do in her womb. And then we read of Mary's response?

Lu 1:38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

She said, I am your servant. Use me however you please. She had this attitude of heart before the angel of the Lord had appeared to her that day. This event was the occasion that revealed what was in her heart. She displayed the attitude of a true servant of God. Be clean; be holy, and be ready for whatever service that the LORD might be pleased to use us for. When we can say from an honest and good heart (cf. Lk.8.15), *thy will be done*, then we true servants of God.

Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου εἶπεν αὐτῷ Μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὐς ἐθήλασας

28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

keep, φυλάσσετε, nom. pl. masc. part. pres. act. of φυλάσσω;
KJV, *to keep, observe, beware, ware, saved*.

To *keep* the word of God means to be actively involved, as a guard would keep a prisoner under his charge so the word of God is kept pure in its original communication.

We need to know the truth that the word of God communicates. We can't know this word without the right Bible. **The Bible** we use must be a trustworthy transmission of that which the Lord communicated through the pen of His inspired writers. Apart from this it is impossible to come to a sound conclusion about spiritual things, much less what the word of God really communicated.

Once we have the right Bible, **we must understand** what that Bible communicates. We cannot make a right application of God's word to our hearts if we do not understand what it is saying. What we understand the word of God to say directs our hearts. We must have a right understanding of God's word. *Pr 4:23 Keep thy heart with all diligence; for out of it are the issues of life.*

And finally, the **speech we use** reveals whether we understand the word of God. The words that we speak betray the kind of religion we practice. Peter's life had affected during the short time that he was with the Lord Jesus during his earthly ministry that his speech was unlike those around him for its purity. *Mt 26:73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.*

bewrayeth O.E.D.

6. To reveal, expose, discover (unintentionally, and usually what it is intended to conceal)

Pr 27:15 ¶ A continual dropping in a very rainy day and a contentious woman are alike.

16 Whosoever hideth her hideth the wind, and the ointment of his right hand, which bewrayeth itself.

Do we hear the word of God, and do we keep it? Its affects upon my life tells what I hear and keep the word of God. Does the manner of my communication tell others that I am one of Jesus' disciples? The best witness, the best judge, isn't what I about me; it isn't what you say about you. It is what other say about us. Do the words of my mouth bewray Christ? Is that what my husband, my wife, my children, my family, my friends, and enemies would say?

Even the enemies witness of our behavior:

Lu 6:26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

αὐτὸς δὲ εἶπεν μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες αὐτὸν

Unrepentant Israel

29 ¶ And when the people were gathered thick together, he began to say,

Mt.12. An evil and adulterous generation seeketh after a sign; Lk.11.16 And others, tempting him, sought of him a sign from heaven.

Therefore ...

This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

evil, πονηρά, nom. sing. fem. or acc. pl. neut. of πονηρός; evil, wicked, malicious (1), grievous (1).

when ... were gathered thick together, ἐπαθροισμένων, gen. pl. part. pres. pass. of ἐπαθροίζω, ἐπί preposition, among, upon, on, at + ἀθροίζω, LXX, to gather, to gather together; cf. συναθροίζω, is tss. Lk.24.33; Acts 12.12, gathered together; Acts 19.25, called together; so only once in the N.T. in Luke which is a compounding of the gathering (lit. were gather together upon).

shall ... be given, δοθήσεται, 3ps. fut. ind. pass. of δίδωμι, to give;

sign, σημεῖον, KJV, sign (51), miracle (22), token (1), wonder (3).

At this place Jesus is responding to the scribes and the Pharisees' demands for a sign.

Mt.12.38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

we would, θέλομεν, 1ppl. pres. act. ind. θέλω, I will, desire;

Τῶν δὲ ὄχλων ἐπαθροισομένων ἤρξατο λέγειν Ἡ γενεὰ αὕτη πονηρὰ ἐστὶν σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

Matthew does not refer to Jonah being a sign to the Ninevites. This gospel touches directly on how Jonah was a sign to Israel.

Mt.12.40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

This sign was not to the Nivevites. There is no indication that inhabitants of Nineveh knew anything of Jonah's experience in the whale's belly. Now, this is the second time that the Lord Jesus has made reference to His resurrection from the dead. The first is recorded in Jn.2.19.

Joh 2:19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

Jonah was a sign to the nation of Israel in that as he was three days and three nights in the whale's belly, so the Messiah of God would be three days and three nights in the heart of the earth. (Jon.1.17, *great fish, דג גדול*)

גָּדוֹל, lit. 'a great [-] to swallow; Mt.12.40, *whale's belly*, κήτος, [LXX, follows the N.T.]) Israel not only rejected that Jesus was the Christ of God, but also attempted to conceal the truth that He had raised from the dead.

Mt.28.11 ¶ Now when they were going, behold, some of the watch [Those appointed to keep the tomb of Jesus secured.] came into the city, and shewed unto the chief priests all the things that were done. 12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, 13 Saying, Say ye, His disciples came by night, and stole him away while we slept. 14 And if this come to the governor's ears, we will persuade him, and secure you. 15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

It has been asserted by some that the timing around Christ's death, burial and resurrection are unimportant. This is because it is commonly believed that there is an irreconcilable problem in the Scriptures which tell of the time that Christ should be dead and when He should rise again. On the one hand Scripture records that Jesus would be three days and three nights in the heart. On the other, He would raise the third day. (cf. Mk.9.31.) So, when considered together if Christ was in the heart of the earth for three days and three nights he could not have raised the third day. Or, if he raised the third day then he could not have been in the heart of the earth for three days and three nights.

First of all, both texts are accurate and correct. I found that the problem was in the way that I was reading the text which tells of our Lord's being in the heart of the earth for three days and three nights. Instead of reading this to say that when they placed our Lord's body in the tomb he would be three days and three nights there, it should be read that when he died on the cross, having breathed His last breath, then he descended into the heart of the earth in his spirit. The truth is, that when Jesus breathed His last breath and gave up the ghost He immediately descended into the heart of the earth where in this place there were gathered all of the O.T. saints that had died to that time. These were waiting for the day of His

resurrection, when He should take captivity captive. (cf. Ps.68.18; Eph.4.8, 9) So that we continue to maintain as a church of Jesus Christ the truths concerning our Lord's resurrection, I will give brief explanation of the events surrounding the death, burial and resurrection of Jesus Christ.

Anyone who cares about the details recorded in the word of God about the day of Christ's crucifixion and resurrection knows that there is a vivid accounting of time and events. But I begin with the time of Christ's crucifixion. Jesus breathed his last breath and died on the cross Wednesday afternoon about the 9th hour of the day, which is approximately 3:00p in the afternoon. (Lk.23.44-46) His body was planted in the rich man's borrowed tomb just before 6:00p that same Wednesday, just before evening. Jesus' three days and three nights *in the heart of the earth* were fulfilled at about the same time on our Saturday afternoon (3:00p). At this point the prophecy of Jonah is fulfilled. Being Jesus' body was placed in that borrowed tomb just before 6:00p Wednesday evening then if He came forth from that tomb between 3:00p and 6:00p Saturday He would also have raised from the dead the third day. So, the Scripture telling that our Lord would be in the heart of the heart of the earth for three days and three nights is true. And the Scriptures which tell of Christ's raising from the dead the third day is also true. So immediately we learn of another problem. What about the prominent Christian holiday celebration called Easter which claims that Jesus raised from the dead early Sunday morning? That is false? Jesus did not raise from the dead very early on Sunday morning. He actually raised from the dead much earlier, any time between 3:00p and 6:00p our Saturday afternoon. What we know is that by the time anyone of the woman which came to the tomb arrived at the site the stone was already rolled away and the body of the Lord Jesus was gone. At that time there had been a great earthquake, an angel appeared and all of the Roman guards fell as dead men. These later flee to report these things to the priests. (Mt.28.2-4; 28.11-15) Subsequent to this the women will begin to come to the tomb on Sunday morning knowing that by that time the Roman soldiers should give them access to the body of the Lord so that they might apply their spices to His corpse. Mary Magdalene having come first, while it was yet dark and found the stone rolled away from the tomb, ran to tell Peter and John. (Jn.20.1, 2) They investigate the scene and leave confused. But others of the women came and an angel

spoke to them saying that He is not here, but risen. However, Mary Magdalene remained there weeping. Then looking inside the empty tomb, she saw two angels in white sitting where the body of the Lord had lain. And they begin to converse. She is persuaded that someone has stolen away the body of the Lord. As she turns away she saw a man she thought to be a gardener. But instead it was the Lord Jesus, and He spoke to her and told her to tell the brethren that He ascends to His Father and to your Father, to His God and your God. And she did as Jesus commanded. (cf. Jn.20.1-18) There is something about this that we might not give any thought about, but Jesus must have waited there in the garden all that night until the next morning just to appear to Mary Magdalene. She wasn't allowed to touch Him at that moment, because, said He, *I am not yet ascended to my Father*. Jonah was this sign to the nation of Israel of Christ's death, burial, and resurrection: three days and three nights in the heart of the earth, perfectly kept.

The gospel of Luke refers to another point of Jonah's prophecy and that is how he was a sign to the Ninevites. So, in what way was Jonah a sign to Nineveh? He was a sign of impending judgment. When Nineveh heard the proclamation of this prophet, a prophet of Israel, a prophet of Israel's God, they believed and repented.

*Jon 3:4 And Jonah began to enter into the city a day's journey, and he cried, and said, **Yet forty days, and Nineveh shall be overthrown.** 5 ¶ **So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.***

The Son of man was a sign to this generation to repent and believe that Jesus is the Christ of God or they should all perish. To continue in unbelief would result in certain judgment. That judgment was in part the terrible events of A.D.70. Because of unbelief, national Israel would be broken from the covenant promises of God for a time, and only a small, believing remnant would continue. These would eventually leave the land and join themselves with the believing among the Gentiles, serving Christ in this manner until His second coming. (Ro.9.22-28; 11.2-5) There is no small

portion of the gospels dedicated to showing that this judgment was coming because of Israel's unbelief that Jesus was the Christ of God.

Mt 23:37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

24.1 ¶ And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

The record of the word of God is clear and accurate about the Christ of God to Israel. This sign is all that Jesus would give to Israel. And in His second coming He will take them back to His sufferings for them at Calvary.

*Zec.12.10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: **and they shall look upon me whom they have pierced**, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.*

...

Zec.13.1 ¶ In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

2 And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

...

6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

7 ¶ Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

8 And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein.

9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: **I will say, It is my people: and they shall say, The LORD is my God.**

The Son of man is a sign, a present indicator of their unbelief. The following verses continue that theme.

καθὼς γὰρ ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευίταις οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ

ἐν τῇ κρίσει μετὰ

31 The queen of the south shall rise up in the judgment with the men of this shall be raised up

shall rise up, ἐγερθήσεται, 3ps. fut. ind. pass. of ἐγείρω; to arise, raise up, awake, raise, lift out, rise again, life up, stand, et al.

judgment, κρίσει, dat. sing. of κρίσις; KJV, judgment, damnation, condemnation, accusation.

generation, and condemn them: for she came from the utmost parts of the earth

- ends -

κατακρινεῖ, 3ps. fut. ind. act. *shall condemn.*

utmost parts, περάτων, gen. pl. of πέρας; tss. *uttermost part/s*, and *ends*.

to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

What this great woman did, a Gentile, one who knew not God, at hearing the *fame & report* of Solomon's greatness, (1Ki.10.1, 6), is contrasted to the unbelief of Israel who professed to be the chosen people of God. She had come from the ends of the earth, from far away to hear the wisdom of Solomon, yet Christ had come to them, to the place where they were and they believed not His words.

βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶντος, καὶ ἰδοῦ, πλεῖον Σολομῶντος ὧδε

32 The men of Nineve shall rise up in the judgment with this generation,

shall rise up, ἀναστήσονται, 3ppl. fut. mid. of ἀνίστημι, ἀνά again, above, up + ἵστημι, to stand, establish, appoint.

and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

At this Matthew chapter 12 then goes to the subject of the spirit leaving the man and going through day places. And as we said earlier, this illustrated the united front of Satan's kingdom to destroy the soul's of men.

Here are the men of Nineveh, again, Gentiles, who knew not God, to whom a prophet of Israel had been sent to command repentance.

*Jon 3:4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.
5 ¶ So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.*

6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.

7 And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.

9 Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

10 And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

Yet Christ came preaching repentance unto salvation to the chosen people of God and they repented not of their evil deeds.

Mt 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Mt 23:37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

This whole episode is precisely what Paul by the Spirit of God recorded in the letter to the Romans.

Ro.10.17 So then faith cometh by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

Ps 81:8 ¶ Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

9 There shall no strange god be in thee; neither shalt thou worship any strange god.

10 I am the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice; and Israel would none of me.

12 So I gave them up unto their own hearts' lust: and they walked in their own counsels.

13 Oh that my people had hearkened unto me, and Israel had walked in my ways!

14 I should soon have subdued their enemies, and turned my hand against their adversaries.

Pv.1.24 Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 But ye have set at nought all my counsel, and would none of my reproof:

26 I also will laugh at your calamity; I will mock when your fear cometh;

27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

28 Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 For that they hated knowledge, and did not choose the fear of the LORD:

30 They would none of my counsel: they despised all my reproof.

These illustrations reveal the general unrepentance and unbelief that Christ met with in the nation of Israel.

Joh 12:37 But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

*39 Therefore they could not believe, because that Esaias said again,
40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.*

Mt.11.20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not ...

Mt 13:58 And he did not many mighty works there because of their unbelief.

ἄνδρες Νινευῖ ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ὧδε

33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

This appears to be the same illustration that Jesus used in Mt.5.15. Our Lord Jesus could certainly have used this illustration in two different times and for two different lessons. In Mt. 5.15 Jesus illustrates the importance of His disciples' witness to others. But here, this directly speaks to His witness to the house of Israel. He is that man who has come and presented Himself to Israel as the Christ of God. He has come openly, boldly, and freely to Israel. Later Paul will say before Festus, a Roman governor, that this thing concerning Jesus Christ was not *done in a corner*. (Act.26.26)

Jn.18.20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

Jesus spake clearly, and those which *heard* Him received Him gladly.

Mr 12:37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

Christ came to give light in the house of Israel so that those which see might come to Him.

Joh 9:39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. [might see, βλέπωσι, 3rd pl. pres. subj. act. of βλέπω, I see; might be made, γίνωνται, 3rd pl. aor. subj. might become blind.]

40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

These wicked religious leaders could not plead ignorance. They saw and heard what Jesus did and taught. In the following verses the problem is proved not to be with the Lord, the manner of His ministry, the speech that He used. The problem is with them. They explain why Israel was in unbelief.

Οὐδείς δὲ λύχνον ἄψας εἰς κρυπτόν τίθησιν οὐδὲ ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

single, ἀπλοῦς, haplous, an adj.; only tss. single (2); LXX, Pv.11.25, sincere, Latin, simplex; cf. διπλοῦς, tss. twofold, double, from which the Latin is duplex. (cf. A Grammar of the Greek New Testament in the Light of Historical Research, A. T. Robertson, p.284

This text appears in Mt. 6.22, 23. There Christ would teach His disciples about the kind of service and devotion they should have before the Father.

But here in Luke's text, Israel's unbelief isn't attributable to any lack of light on Christ's part, but from the blindness of their eyes.

Someone that has a single eye has an eye which sees clearly. But if the eye is affected with some malady everything that might be seen is adversely affected. There is nothing that a bad eye sees that is unaffected. Israel hasn't the eyes to see, or the ears to hear.

De 29:4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

In their natural state they were rebellious unless the LORD impart to them the ability to perceive, to see, and to hear.

Eze 12:2 Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house.

Man in his natural state is an incorrigible rebel. This is not a fault which may be charged to God. What men do they do freely. That God created man upright and that he has fallen in Adam is not a fault with God. What man became in his fall God did not create. And what man became in his fall God is not obligated in any way to do anything to change. When He acts to bestow His grace He does so freely. And the Lord has purposed it all, He uses it all, and He will be glorified through it all. Here Israel, according to the revelation of the word of God, will be temporarily set aside so that the elect among the Gentiles might be saved. Then the Lord will turn back to Israel and finish His work with them.

ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμὸς ὅταν οὖν ὁ ὀφθαλμὸς σου ἀπλοῦς ᾖ καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστιν ἐπὰν δὲ πονηρὸς ᾖ καὶ τὸ σῶμά σου σκοτεινόν

35 Take heed therefore that the light which is in thee be not darkness.

take heed, σκόπει, 2ps. pres. imper. of σκοπέω; KJV, mark, look, consider, take heed. (cf. Lk.11.35; Ro.16.17; 2Co.4.18; Gal.6.1; Phl. 2.4; 3.17; the noun, σκοπός, is tss. once mark (Phl.3.14).

This verse is like, *Mt 11:15 He that hath ears to hear, let him hear.* It is written to those who have received the gift to perceive, see, and hear the things of Christ. These are to respond, come from their natural state of unbelief and into the state of *faith*. But what about those who cannot hear? They shall be judged for their unbelief, unrepentance, and rebellion because they do so willingly.

The fact that a drunk knows that he shouldn't drive, and that he might hear someone say that he should not drive in that condition, but drives anyway even though he is incapacitated, does not release him from any liability for breaking the law. He is liable to the law for every act while he in this state of incapacity. This is no different for sinners before God. Though they are impaired in their sin-fallen state they are subject to the judgment of God for their sins because they know they should do otherwise.

σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν

36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

If any can see, they can see clearly and may come to Christ, and they are to walk in this way. Have you heard the voice of Jesus Christ preached in the gospel? Have you perceived that He is the Savior of the world, come to die in the sinners palace so that they might live before God in holiness and true righteousness?

*Lk.1.74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,
75 In holiness and righteousness before him, all the days of our life.*

Then, if you have not yet made that profession before the saints of God I'd invite you to do that today. Do not continue to delay. Come.

*Joh 7:37 In the last day, that great day of the feast, Jesus stood and cried, saying, **If any man thirst, let him come unto me, and drink.**
38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.*

Walk in the light as He is in the Light. Join in fellowship with Christ and His people. (1Jn.1.7) Let His shine through yours so that other might see.

*Mt 5:16 Let your light **so** shine before men, that they may see your good works, and glorify your Father which is in heaven.*

So is explained:

*14 Ye are the light of the world. A **city that is set on an hill** cannot be hid.*

*15 Neither do men light a candle, and put it under a bushel, but **on a candlestick**; and it **giveth light unto all that are in the house.***

εί οὖν τὸ σῶμά σου ὅλον φωτεινὸν μὴ ἔχον τι μέρος σκοτεινὸν ἔσται
φωτεινὸν ὅλον ὡς ὅταν ὁ λύχνος τῆ ἀστραπῆ φωτίζει σε