Beggars Can Be Chosen

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[0:00] Welcome to Built on God's Word, the preaching and teaching ministry of Highland Park Baptist Church in Bartlesville, Oklahoma.! Elder Lee Roberts teaches on Hebrews 10, verses 46-52.

We will finish Mark chapter 10 tonight by studying verses 46-52. You may have heard the saying that beggars cannot be choosers.
Regardless of whether that saying is true, tonight's passage will show us that beggars can be chosen. In tonight's passage, Jesus and his disciples are continuing their walk to Jerusalem.
Jesus has been teaching that after they arrive in Jerusalem, he will be mocked, spit upon, flogged, and killed. Jesus' crucifixion is approximately one week away now.
Jesus knows this even if none of his disciples realizes that yet. Let's go ahead and read Mark chapter 10, verses 46-52. And they came to Jericho, and as he was leaving Jericho with his disciples, and a great crowd, Bartimaeus, a blind beggar, the son of Timaeus, was sitting by the roadside.
[1:11] And when he heard that it was Jesus of Nazareth, he began to cry out and say, Jesus, son of David, have mercy on me. And many rebuked him, telling him to be silent.

But he cried out all the more, Son of David, have mercy on me. And Jesus stopped and said, Call him. And they called the blind man, saying to him, Take heart, get up, he is calling you.
And throwing off his cloak, he sprang up and came to Jesus. And Jesus said to him, What do you want me to do for you? And the blind man said to him, Rabbi, let me recover my sight.
And Jesus said to him, Go your way, your faith has made you well. And immediately he recovered his sight and followed him on the way. Tonight's passage documents another healing miracle.
Consider where this healing miracle happened and when it happened. This episode comes just after the highlight of Mark's gospel so far. And this episode comes just before another significant event, the triumphal entry.
[2:22] Our study last week ended with Mark chapter 10, verse 45. Here is what Jesus said in Mark chapter 10, verse 45. For even the Son of Man came not to be served, but to serve, and to give his life as a ransom for many.

During the triumphal entry, we will see Jesus' apparent popularity at its peak. Jesus' group is about 18 to 20 miles from Jerusalem at this point.
Many noteworthy events likely happened during those last miles. So why did Mark choose to highlight this healing when he could have jumped straight to the triumphal entry? Well, the obvious answer is that the Holy Spirit inspired Mark to include the healing.
But we should then ask why the Holy Spirit led Mark to include this passage. Well, here's the answer. This passage summarizes and illustrates what Jesus has been teaching since Mark chapter 10, verse 13.
The passage's main idea is this. Jesus saves those who approach him with the proper attitude.
Jesus saves those who approach him with the proper attitude.
[3:34] Because truly saved people recognize that Jesus paid to God a debt that those people could never pay themselves, believers willingly should follow Jesus regardless of the circumstances, and we'll see that tonight.

Let's quickly review what we've studied since Mark chapter 10, verse 13. Mark chapter 10, verses 13 through 16 were where people were bringing children to Jesus, but the disciples repeatedly tried to keep the children away.
Jesus rebuked the disciples and said in Mark chapter 10, verses 14 and 15, Let the children come to me, do not hinder them, for to such belongs the kingdom of God.

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Truly I say to you, whoever does not receive the kingdom of God like a child shall not enter it. Jesus taught his disciples and us that Jesus saves those who recognize that they are helpless and hopeless without him.
Mark chapter 10, verses 17 through 22 documented the encounter with the rich young ruler. That young ruler valued his earthly wealth more than he valued following Jesus.
[4:40] To receive eternal life, people must make following Jesus their top priority. That young ruler was unwilling to reorder his priorities, and he went away sad.

That encounter provided Jesus with the opportunity to teach about how hard it is for wealthy people, or anyone for that matter, to enter the kingdom of heaven. In Mark chapter 10, verses 23 through 27, we saw that anyone's salvation is a miracle of God's grace.
That teaching caused the disciples to question whether even they would be in the kingdom, whether they would receive eternal life. In Mark chapter 10, verses 28 through 31, Jesus returned to the theme that true believers demonstrate Christ's character by prioritizing God's will above their own.
Then, for the third time in Mark, Jesus told his disciples about his upcoming death and resurrection. That teaching was in Mark chapter 10, verses 32 through 34.
Jesus showed that, as prophesied in the Old Testament, he would demonstrate his willingness to die for the sins of all who trust in him for salvation. That brings us to the passage we studied last week.
[5:57] Verses 35 through 45 showed us that truly saved people exhibit the character of Christ, who willingly became the atoning sacrifice for the sins of all who believe in him alone for salvation.

In one way or another, everything we have learned since Mark chapter 10, verse 13, will be reemphasized in tonight's verses. Tonight's passage summarizes a true story which reminds us that Jesus saves those who approach him with the proper attitude.
Before we get into the text itself, let's deal with some common criticisms of it. Matthew, Mark, and Luke all documented this encounter. Matthew and Mark wrote that the encounter happened as Jesus was leaving Jericho.
Luke says it happened as Jesus was approaching Jericho. So Luke's account seems to contradict the others. The explanation is simple, though.
Old Testament Jericho, where the walls came tumbling down in Joshua's day, was at a different location than this New Testament Jericho. The two sites were about a mile apart.
[7:07] Jesus was leaving one Jericho and entering the other. Matthew also tells us that two blind beggars were part of this encounter. Mark and Luke mention only one.

When we get to the end, we'll talk briefly about why Mark and Luke may have chosen to mention only one. And like Mark and Luke, we will focus only on one of those beggars tonight.
We'll break tonight's text into four sections, starting with Mark chapter 10, verses 46 and 47. And in Mark 10, verses 46 and 47, we hear the desperate cry.
The desperate cry is what we'll look at first. Listen to Mark chapter 10, verses 46 and 47 again. Mark tells us the name of the beggar.
It's Bartimaeus, the son of Timaeus. Mark was redundant here because he wrote his gospel to a primarily Gentile audience. The Hebrew prefix bar means son of.
[8:34] The name Timaeus actually means highly prized or honor. Bartimaeus is unique in another way, too. He is the only person healed by Jesus for whom the Bible records the person's name.

Often the Bible tells us about the families of the healed people, but out of all the people whom Jesus healed, only Bartimaeus has his name recorded, and only Mark gives us his name.
The man with the name meaning son of honor would have been seen by the people as anything but that. Blindness common in the ancient world was caused by birth defects, injury, or disease.
The malady was so familiar to his hearers that Jesus used it to illustrate spiritual ignorance.
Beggars also were numerous in Israel. The blind, along with all who had disabilities, were despised and reduced to begging because they were considered to be sinners under God's judgment.
Jesus' reference to the Pharisees as blind leaders of the blind was an extremely severe rebuke of those who despised the blind as cursed. The only thing Bartimaeus had going for him was a prime begging spot.
[9:49] Jericho was situated on the major thoroughfare of that day, so there was steady traffic passing through the city. Traffic would have been particularly heavy on this day because many people were heading to Jerusalem for the Passover.

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The text says that Bartimaeus cried out, Jesus, son of David, have mercy on me. The ESV's translation is an understatement. The word translated cry out also can be translated as screamed, and the tense of the original Greek means that Bartimaeus kept screaming again and again, Jesus, son of David, have mercy on me.
Bartimaeus' words are significant. Son of David occurs here for the first time in Mark, and it designated the Messiah as David's descendant.
It became a recognized title for the Messiah King. Bartimaeus' use of that title probably indicated that despite his physical blindness, he believed that Jesus was Israel's Messiah, and that was in contrast to the beliefs of most of the Jews.
Jesus did not silence him, and so that implied that Jesus accepted the title. The blind man pleads with Jesus, have mercy on me. He acknowledges without apology his helpless and hopeless condition.
[11:12] He cannot give himself sight. He cannot make himself wealthy. He is all alone and completely dependent on others, and he boldly and publicly declares he will stake all his dependency on Christ and Christ alone, the son of David.

Does acknowledging a helpless and hopeless condition without Jesus sound familiar? Bartimaeus is a disabled man and a dependent man.
He can't make it on his own, and he knows it. He is like the children we saw in Mark 10, verses 13 through 16. He lives on the care of others. But Bartimaeus knew something that the rich young ruler failed to grasp.
Bartimaeus knew that Jesus should be his top priority because Jesus was his only hope. Consider Bartimaeus' faith here. He had witnessed none of our Lord's mighty miracles.
He had lacked the opportunity of seeing dead people raised with the word and lepers healed by a touch. But he had heard the report of our Lord's mighty works, and he had believed. He was satisfied from mere hearsay that he of whom such wonderful things were reported must be the promised Savior and must be able to heal him.
[12:29] And so when our Lord drew near, he cried, Jesus, son of David, have mercy on me. In the second section of tonight's text, we will see that Bartimaeus' continuous desperate cry has irritated several people.

Mark 10, verse 48 tells us about the disgusted crowd. The disgusted crowd is what we'll look at next. Mark 10, verse 48 says, And many rebuked him, telling him to be silent.
But he cried out all the more, Son of David, have mercy on me. Like the disciples had tried to stop people from bringing their children to Jesus, the crowd around Bartimaeus was trying to prevent him from being noticed by Jesus.
Almost certainly the wording here of the crowd telling Bartimaeus to be silent also was an understatement. Many were telling Bartimaeus to shut up, and they probably were saying it much more rudely than that.
J.C. Ryle said, But Bartimaeus was not to be stopped. If others did not know the misery of blindness, he did. If others did not think it worthwhile to take such trouble to obtain relief, he knew better.
[13:49] He did not care about the rebukes of unfeeling bystanders. He did not mind the ridicule which his persistence probably brought on him. He shouted all the more.

Bartimaeus shouted the same thing over and over and over again. Son of David, have mercy on me. Public shaming fails to work because Bartimaeus is desperate.
He cries out with a singular fervor because he has a single hope. Only the Messiah can help me. He does not come wondering if he is the greatest like the disciples. He comes with empty hands as a beggar.
Bartimaeus was physically blind, but he saw with spiritual eyes what most people never see. He saw that he was a sinner in need of a Savior, and he knew that salvation could only come from one person, Jesus, the promised son of David.
Kent Hughes said, Someone once bluntly asked blind and deaf Helen Keller, Isn't it terrible to be blind? She responded, Better to be blind and see with your heart than to have two good eyes and see nothing.
[15:05] So it was with blind Bartimaeus. Bartimaeus had a lot of time to think without visual distractions. He thought about Christ and came to an exalted biblical view of him, realizing his own darkness and need and who Jesus was, which opened him to the person of God.

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The crowd does not think Bartimaeus merits Jesus' attention. Jesus is a somebody and Bartimaeus is a nobody. Bartimaeus should quit bothering Jesus.
You probably remember that's a common theme in Mark. The world values power and greatness that rules over others and commands respects and attention. We saw that in Mark chapter 10 verses 23 through 25 and saw it again in Mark chapter 10 verse 42.
But that's not the way the kingdom works and that's not the way the Savior responds. Let's move to the third section of this passage now.
In Mark chapter 10 verses 49 and 50, the mood changes dramatically after just two words from Jesus. And in those verses, we see the definite call.
[16:17] The definite call is the next thing that we'll look at. Listen to Mark chapter 10 verses 49 and 50 again. And Jesus stopped and said, Call him.

And they called the blind man saying to him, Take heart, get up, he is calling you. And throwing off his cloak, he sprang up and came to Jesus.
Consider just the first three words of verse 49. And Jesus stopped. Jesus is on the way to Jerusalem, on the way to die.
He's determined to fulfill his destiny. His mind must be racing. His heart is filled to overflowing with sorrow for what awaits him. We could certainly understand if he just moved on this one time without stopping to help a poor blind man.
He had more important things on his mind. He's about to give his life for the sins of the world. But he stopped. He brought this caravan of pilgrims to a screeching halt so that he might minister to just one.
[17:27] In Jesus' determined movement toward Jerusalem, he had time to serve someone in need. Jesus' actions here visibly demonstrated what he taught us last week in Mark chapter 10, verses 43 through 45.

Charles Spurgeon said, I have heard of Joshua who said, Son, stand thou still upon Gibeon and thou moon in the valley of Agilon. But I rank the blind beggar above Joshua for he caused the son of righteousness to stand still.
With compassion, Jesus said, call him. The crowd responded in obedience to this greater son of David. They called the blind man, told him to take heart and get up.
Jesus has heard his cry and he will stop and meet this man at his point of need, his greatest need.
R.C. Sproul said, It is one thing for us to call on the Lord.
It is something else when he calls on us. That is where our redemption lies. The crowd had it right.
Bartimaeus had cause for good cheer when Jesus called for him.
[18:43] The instant Bartimaeus heard the commands, he stopped his bawling, threw off his moth-eaten cloak, sprang to his feet, and stumbled with the help of others to Jesus. That is precisely what everyone should do when Jesus approaches.

They should throw aside whatever is hindering them, stand up, and run to Jesus. Can you imagine Bartimaeus' thrill? If his heart was pounding before, what was it doing now?
Bartimaeus and Jesus were face to face. Jesus had the most penetrating eyes ever, and the sightless sockets of Bartimaeus must have been framed by a countenance of ultimate expectation.
This is the way to come to Jesus. The fact that Bartimaeus Bartimaeus left his cloak is significant.
He knew he would not need it anymore.
He used his cloak to collect money like a musician who lays out his guitar case for people to throw coins into. By faith, he now believes he is as good as healed, so he does not need the cloak anymore.
[19:48] Mark is also showing us that Bartimaeus fits the pattern of a disciple. Disciples leave everything to follow Jesus. The rich young ruler was not willing to leave his wealth, but Bartimaeus was happy to leave behind the little that he had.

So far, we have seen the desperate cry, the disgusted crowd, and the definite call. In the last two verses of Mark chapter 10, we see the divine cure.
The divine cure is what we'll look at last. Listen to Mark chapter 10, verses 51 and 52 again. And Jesus said to him, What do you want me to do for you?
And the blind man said to him, Rabbi, let me recover my sight. And Jesus said to him, Go your way, your faith has made you well.

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And immediately he recovered his sight and followed him on the way. Does that question from Jesus ring a bell? When James and John came to Jesus with the request, Jesus also said, What do you want me to do for you?
[21:02] That was in Mark chapter 10, verse 36, that we looked at last week. James and John went on to make their audacious request that one of them sit on Jesus' right hand and the other on Jesus' left hand in glory.

Think about how different Bartimaeus' answer was when Jesus asked him the same question. Bartimaeus said, Rabbi, let me recover my sight. He was not asking for status.
He was not asking for glory. He was not asking to be exalted in Jesus' kingdom. He was begging the Lord for something that almost every human already enjoyed.
He simply wanted to be able to see. Bartimaeus was a simple man. He had one driving passion, to get out of the darkness that defined his life, where he groped in danger, always dependent upon someone else to take him by the hand and to lead him.
So he cried, Rabbi, let me recover my sight. But that's not exactly the way that Bartimaeus said it. In the Gospels, we see that when people spoke to Jesus, they addressed him as teacher or rabbi.
[22:16] But Bartimaeus actually called him Rabboni. The New American Standard and the Legacy Standard Bibles get that translation correct.

Rabboni is the same title that Mary Magdalene exclaimed when, beyond all hope and expectation, she encountered the Lord Jesus on the morning of his resurrection. The slight alteration from the title Rabbi is very significant.
Rabboni means far more than professor or teacher. It has an intense personal significance. It actually is a confession of faith.
Bartimaeus was saying to Jesus, my Lord and my Master, let me see. In this passage, Mark gives us a portrait of a true disciple who was ragged, poor, and blind, but who recognized the Messiah and addressed him as my Lord and my Master.
Jesus had just taught his disciples about the importance of being servants. To be a servant is to serve a Master. Whereas the disciples failed to grasp that, this blind man succeeded.
[23:29] The request that Bartimaeus made also shows that he knew that Jesus was and is the Messiah. Bartimaeus never would have asked an ordinary human to restore his sight.

Bartimaeus apparently knew the prophecy of Isaiah 42. Listen to Isaiah chapter 42 verses 5 through 7.
In Isaiah 42, 5 through 7, God the Father is speaking to the Messiah. Thus says God, the Lord, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people on it, and spirit to those who walk in it.
I am the Lord. I have called you in righteousness. I will take you by the hand and keep you. I will give you as a covenant for the people, a light for the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness.
A few verses later, God emphasizes what he will do for the blind. Here is Isaiah 42, verse 16. And I will lead the blind in a way that they do not know.
[24:47] In paths that they have not known, I will guide them. I will turn the darkness before them into light, the rough places into level ground. These are the things I do, and I do not forsake them.

Jesus quickly and decisively answered Bartimaeus' request. Look again at Mark 10, verse 52. And Jesus said to him, Go your way, your faith has made you well.
And immediately he recovered his sight and followed him on the way. The word for made you well is also the word that's often translated as saved.
It can have both the physical and the spiritual dimension. Here, it no doubt has both. When Jesus refers to Bartimaeus' faith, Jesus is not saying that the man has earned anything.
Grace is the divine hand that extends healing. Faith is the human hand that reaches out and receives it. The object of our faith is crucial.
[25:58] Exhortations to keep the faith or just have faith are nonsensical statements. Bartimaeus did not have empty faith. Bartimaeus directed his faith to the only one who could heal, the only one who could save.

Concerning the faith that Bartimaeus showed, we know from Ephesians 2.8 that saving faith is also a gift from God. Because of that gift of faith, Bartimaeus' life finally matched his name.

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He was now a highly prized son, a son of honor. Jesus told Bartimaeus to go on his way. Bartimaeus did, but Bartimaeus' way was different than what we might have expected.
Most blind people having their sight restored would want to run through the city to see all the sights that they have known only by the descriptions of others, but not Bartimaeus.
As soon as he received his sight, he saw Jesus, and he wanted nothing more than to follow Jesus to Jerusalem to Jesus' death. That is desire of all who are given eyes to see and ears to hear the truth of the gospel of Jesus Christ.
[27:10] Luke's account in Luke chapter 18 verse 43 adds one more bit of information to what happened after Bartimaeus received his sight. Here is Luke chapter 18 verse 43.

And immediately he recovered his sight and followed him glorifying God. and all the people when they saw it gave praise to God. After his healing and conversion, Bartimaeus glorified God.
The Bible omits additional details about what happened to Bartimaeus after that. However, many scholars believe that Mark included Bartimaeus' name because Bartimaeus became a well-known figure in the early church.
If so, just think about what Bartimaeus saw shortly after he recovered his sight. His eyes would have witnessed the triumphal entry on Palm Sunday.
Then he would have seen the horror of the crucifixion. And then he would have seen the joy of the resurrection. So he really got his eyes full. We've already talked about how tonight's passage documents an actual event that demonstrates what Jesus has been teaching since Mark chapter 10 verse 13.
[28:26] Bartimaeus came to Jesus like a child, knowing that he was helpless and hopeless without Jesus. Bartimaeus also did the opposite of the rich young ruler.

Bartimaeus prioritized Jesus above everything else, including his worldly possessions. Unlike the disciples who had been arguing among themselves about which one of them would be the greatest, Bartimaeus knew that he was nothing.
Remember something else. Remember what happened after Jesus told the disciples how hard it would be for a rich person to enter the kingdom of God. Mark chapter 10 verse 26 is speaking of the disciples.
And Mark chapter 10 verse 26 says, And they were exceedingly astonished and said to him, Then who can be saved? Jesus' answer came in the next verse.
In Mark chapter 10 verse 27 Jesus replied, With man it is impossible but not with God, for all things are possible with God.
[29:35] People in the crowd that day before Jesus came along would have thought that Bartimaeus was a lost cause, an impossible case. Because of his disability, the people wrongly thought that Bartimaeus was cursed by God.

Instead, Bartimaeus was someone whom God used to show that salvation is possible for anyone whom God chooses. So beggars can be chosen.
The events we studied tonight were great for Bartimaeus, but we are more like Bartimaeus than we may realize. We may be in a better physical or economic position than he was, but none of us started out in a better spiritual position.
To receive salvation, we must recognize that we are helpless and hopeless without Jesus. J.C. Ryle said, Let us strive and pray that we may have the same precious faith as Bartimaeus.
We too are not allowed to see Jesus with our bodily eyes, but we have the report of his power and grace and willingness to save in the gospel. We have exceeding great promises from his own lips written down for our encouragement.
[30:49] Let us trust those promises implicitly and commit our souls to Christ unhesitantly. Let us not be afraid to repose all our confidence in his own gracious words and to believe what he has undertaken to do for sinners he will surely perform.

What is the beginning of all saving faith but a soul's venture on Christ? What is the life of saving faith when once begun but a continual leaning on an unseen savior's word?
What is the first step of a Christian but crying like Bartimaeus, Jesus have mercy on me? What is the daily course of a Christian but keeping the same spirit of faith?
To believers, Peter later wrote these words in 1 Peter 1 verses 8 and 9. About Jesus, Peter said, Though you have not seen him, you love him.

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Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and filled with glory, obtaining the outcome of your faith, the salvation of your souls.
[32:03] Like Bartimaeus, we may face opposition from others when we follow Jesus. Here's another quote from J.C. Ryle. He said, Let all who wish to be saved take good note of this conduct of Bartimaeus and walk diligently in his steps.

Like him, we must not care what others think and say of us when we seek the healing of our souls. There will never be any lack of people telling us that it is too soon or too late, that we are going too fast or too far, that we need not pray so much or read our Bible so much or be so anxious about salvation.
We must pay no attention to such people. Like Bartimaeus, we must cry all the more, Jesus, have mercy on me. Let people see their own guilt as it really is, and they will never rest till they have found pardon and peace in Christ.
Those who, like Bartimaeus, really know their own deplorable state, persevere like Bartimaeus and are finally healed. A cry for help is the sweetest sound to the Savior.
He will save. He will stop. Do not let the fear of what others in the crowd may think keep you away. Cry out all the more for mercy. See Jesus rightly.
[33:28] See yourself rightly. And then respond rightly. Jesus said in Matthew chapter 5 verse 6, Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

If we cry out to Jesus in true faith, he will hear our cry, and we will hear his definite call. You've just heard Jesus' words in Matthew 5, 6.
Listen now to John chapter 6 verses 35 through 40. John chapter 6 verses 35 through 40 say, Jesus said to them, I am the bread of life.
Whoever comes to me shall not hunger, and whoever believes in me shall never thirst. But I said to you that you have seen me, and yet you do not believe.
All that the Father gives me will come to me, and whoever comes to me I will never cast out. For I have come down from heaven not to do my own will, but the will of him who sent me.
[34:32] And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.

Here's a quote from Daniel Aiken. He said, What a window we have into our risen Savior's heart. He is alive today, doing in a far more exalted fashion the things which he did while here on earth.
Now in heaven he hears constant hosannas from the heavenly host and the church, yet he is instantly attentive to all our cries, even when a million of us beggars cry to him at once.
The heart's cry of one in need is far sweeter to Christ than the shallow hallelujahs of the crowd. Are you hurting? Do you feel helpless? If so, understand that your plea will be sweetness to Jesus' ears.
When we come to Jesus, we will learn that God the Father, Jesus, and the Holy Spirit have planned our divine call before the foundation of the world. Listen to Ephesians 1 verses 3 and 4.
[35:51] Ephesians 1 verses 3 and 4 say, Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him.

That divine call of every sinner who will believe in God then leads to the divine cure. We see that as we continue reading in Ephesians 1. Here are Ephesians 1 verses 5 through 10.
In love he predestined us for adoption to himself as sons through Jesus Christ according to the purpose of his will, to the praise of his glorious grace with which he has blessed us and the beloved.
In him we have redemption through his blood, the forgiveness of our trespasses according to the richness of his grace which he lavished upon us in all wisdom and insight making known to us the mystery of his will according to his purpose which he set forth in Christ as a plan for the fullness of time to unite all things in Christ things in heaven and things on earth in him.
Our response to God's grace should be the same as Bartimaeus. Mark chapter 10 verse 52 said that immediately Bartimaeus followed Jesus on his way.
[37:21] Here's J.C. Ryle again. He said let us see in these simple words a living picture of the effect that the grace of Christ ought to have on everyone who tasted it.

It ought to make him a follower of Jesus in his life and to draw him with mighty power into the way of holiness. Freely pardoned he ought to give himself freely and willingly to Christ's service.

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Bought it so mighty a price as the blood of Christ he ought to devote himself heartily and thoroughly to him who redeemed him. Grace really experienced will make us feel daily what shall I give to the Lord for all his benefits.
It did so for the apostle Paul. Paul said the love of Christ controls us. That comes from 2 Corinthians 5.14. Then Ryle continued it will do so for all true Christians at the present day.
The person who boasts of having an interest in Christ while not following Christ in his life is a miserable self-deceiver and is ruining his own soul. All who are led by the Spirit of God are sons of God.
[38:33] That last sentence didn't just come from J.C. Ryle. It came from Romans chapter 8 verse 14. Bartimaeus pictured discipleship clearly. He recognized his inability, trusted Jesus as the one to give him God's gracious mercy, and when he could see clearly, he began to follow Jesus.

So here are some questions we should ask ourselves. Have we had our eyes opened by the Spirit of God? Have we been taught to see sin, Christ, holiness, and heaven in their true light?
Can we say, one thing I do know, that though I was blind, now I see? If so, we shall know in our own experience the things that we have been reading about.
If not, we are still on the broad road that leads to destruction and have everything to learn. If you already are a believer, rejoice in your salvation.
Without Christ, we are all spiritual beggars. We have empty hands, but Jesus does not come and give us some spare change. He gives us eternal life at the cost of his own life.
[39:47] God we brought nothing to him but our weakness and need, and he graced us with power and blessing. Praise God that Jesus stopped and had time for Bartimaeus.

Praise God that Jesus had time for you and me. Jesus can and does save anyone he chooses. Jesus saves those who approach him with the proper attitude.
We've seen that throughout the first ten chapters of Mark and we've seen it again tonight. Let's hope and pray that we have seen God's salvation in each of our lives and in the lives of those that we love.
Hang on to the promise of Mark chapter 10 verse 27. Jesus looked at them and said, with man it is impossible but not with God for all things are possible with God.
Let's pray. Father, we thank you for this real life example that was recorded for us to remind us of everything that you have been teaching us over the last several weeks.
[40:57] Father, thank you even more that this real life example is a picture of our own salvation if we have put our faith and trust in Jesus Christ alone for that salvation.

Let us always be filled with wonder about what Jesus has done for us and let us always be willing to follow him because of that. In Jesus name we pray.
Amen. To learn more, visit us in person or see the website at highlandparkbaptist.net you

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