

Mercy For The Blind

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Bible Text: Mark 10:46-52
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Turn in your Bibles this morning, if you would, to the gospel of Mark chapter 10. And I want to read some verses from Mark chapter 10 and I call this message simply “Mercy for the Blind.” And I hope by the time that I am finished that the Lord will help us to see this glorious picture of his mercy in Christ.

Verse 46.

And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.¹

Now the Lord Jesus Christ did many, many miracles. As a matter of fact, in one place it tells us that if all that he had done were written in books, then the world could not contain the books. And these miracles that he did, these healings that were done to many, they were, first of all, to confirm that he was the Christ.

If you remember, John the Baptist from prison sent a message to Jesus and asked him if he was the one or should we look for another. And, among the things that our Lord said back to him in a message was this. He said, “Tell John that the blind see.”

But not only were these miracles and these healings done to confirm that he was the Christ, but they were also done to show the picture of the spiritual condition of us as

¹ Mark 10:46-52.

sinner and the fact that he alone can cure our case. All of these ailments, all of these infirmities that he dealt with, they are simply spiritual pictures of the condition of all of us as fallen sinners.

And so this morning I want us to look at and to focus in on one of these miracles and one of these pictures in the verses that we have read. Notice this man in, first of all, who he was.

If you look back at verse 46 it tells us of all that could be said about this particular man that he was a blind man. And not only was he a blind man, but it seems like by what is said here, calling him also the son of Timaeus, that he was not only a blind man, but he was the son of a blind man. So it would appear like that he has a kind of double infirmity. And he is used of Christ here to show us and to accurately describe us in that we are spiritually, by nature, in ourselves blind in a greater sense and not only that, but we are thus, because of our relationship with our father whose name was Adam.

So here we are spiritually blind and the sons and daughters of a blind man, life begetting life, so that when Paul describes us all as we are in ourselves, this is what he says. He says, "But the natural man," that is every one of us by nature and by birth, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."²

And when you go back under the Old Testament economy, under the law that God gave to Moses, God would not receive of anyone any sacrifice that was blind.

Listen to what he tells us in Leviticus 21.

"For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous."³

He could not be a priest of God. He could not, if he was a blind man, enter into the presence of God or do any service to God because God required that which was perfect.

And then we read this in Deuteronomy 15. He says, "And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God."⁴

And so in all these things, even under the law, it was pictured that God could not accept any sinner, anyone less than what he required and demanded as the holy God. And so we are not only in this case by birth, but our blindness is also increased by false religion.

Turn over to Matthew's gospel chapter 23 and listen to what the Lord Jesus Christ has to

² 1 Corinthians 2:14.

³ Leviticus 21:18.

⁴ Deuteronomy 15:21.

say particularly about those who were the religious leaders and preachers and teachers of his day. Listen to what he says to them in verse 23.

“Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.”⁵

Now listen to what he calls them.

Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.⁶

He calls these people who I am sure if they were living in our day would be regarded as holy people of God even more than they were in their day, he calls them blind guides.

Now listen to what it says in Matthew 15. He says of them, “Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.”⁷

Not only are we born spiritually blind, not only are we blind by virtue of our association with our father Adam, not only are we led into further and deeper blindness by those who are blind guides themselves, but we also suffer from a great blindness as a consequence of the influence and deceit of the devil.

Listen to what our Lord says through this man that has given us so many of the epistles, the apostle Paul. He says, “But if our gospel be hid...”⁸ Could that be that something as glorious as the gospel of the Lord Jesus Christ called the gospel of God, the gospel of his grace, could it be that the gospel is hid to many? Absolutely.

He says:

But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.⁹

And when he talks about this blindness, he makes us to know that it is not blindness of eye, but he says it is a blindness of mind. That the god of this world has blinded the minds of those who believe not. They are blinded to the glory of God, the glory of Christ

⁵ Matthew 23:23.

⁶ Matthew 23:24-26.

⁷ Matthew 15:14.

⁸ 2 Corinthians 4:3.

⁹ 2 Corinthians 4:3-4.

in the gospel. And this blindness has far greater consequences than if we had physical blindness, because it renders us, as we are in ourselves and apart from God's grace, it renders us unable to see and to understand the truth. It makes us unable to behold the glory of God, unable to see and admit to our own condition, unable to see the beauty of the King.

Where did Paul say that the glory of God was, the blessing of God? What is it that Satan is trying to hide from men by holding up between them and him their own selves and a multitude of other things? It is the glory of God in the face of Jesus Christ.

And, you know, this is exactly what Isaiah is led by the Spirit to say. Speaking of Christ he said, "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."¹⁰

You see, our sight to all which is good, that is good and all that is of God, especially all of the blessings of his grace are in Jesus Christ and by the natural eye, by the natural mind, by our natural understanding, we cannot see anything in him and about him that we really need, that we really would desire.

And so he goes on and he says, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not."¹¹

Years ago we used to sing a song and it went something like this.

"Let others see Jesus in you."

How foolish. How utterly foolish and the reason being is that men and women who looked at him standing bodily in their very presence beheld him in his face, they didn't see Jesus in Jesus. Why? Because of this blindness.

As a matter of fact, if you read this text again very carefully you will find that it says that there is a great multitude walking along with Jesus and his disciples. But we don't have any record, we don't have any record that anyone was enabled to see Jesus for who he was, but this blind man.

You see, this blindness is in part because we will not see. It is because we, by our nature and sinfulness refuse to look. And as somebody said years ago, "Therefore there is no blindness, there is no blind man that is any more blind than that person who will not see."

It is a blindness. And you cannot and I cannot, for sure, regardless of what ability I might have, which I have little, but if I had great ability to explain and to do a kind of

¹⁰ Isaiah 53:2.

¹¹ Isaiah 53:3.

apologetic on all the issues of Scripture concerning Christ, I could not by my power, by my ability, nor could you by yours, ever be enabled to see the truth.

He doesn't say that our sight is dim. He doesn't say that we are unclear of vision concerning the things of God. He says that they... that we are blind.

Now I have used this illustration many times, but I believe it is true. And that is if a blind person is come into this building this morning and they are not able to see, we could take whatever strength light bulbs are in this place and take them out and put bulbs of a higher wattage and they still would not be able to see because the fault is not in the light. It is in their inability to see.

He said, "You are blind. You are blind."

For if I say to a person who is blind, "That was a beautiful sunset last week one afternoon," and they say, "Well, I don't believe it. I didn't see it," but that doesn't mean that it did not exist. And, likewise, the truth just because you might not be able to see it or I might not be able to see it, the truth concerning Christ and concerning who we are and who God is, ever remains the same. It is the light whether we in our blindness can see it or not.

And this man's blindness had made him a beggar. It had reduced him to begging for everything that he needed to sustain himself. He had been brought to be a beggar of all things and from all people and there is nothing that depicts us anymore than his blindness other than his beggarhood.

I know what we think by nature, though. We think by nature as Christ describes us in the Revelation that we are rich and increased with goods. And we will never, though we are beggars, though we are dependant on God for everything we have from the least breath of air to the greatest need we have, though we are totally dependant on him, we are proud and say to ourselves and God, "We are rich, increased goods and having need of nothing."

But, my friends, we are beggars to God. We are, whether we actually beg God or not, beggars to God for his grace and beggars to God for his mercy. And we will have nothing of any substance. We will have nothing of any consequence, eternally and spiritually until we are brought to our knees before God to beg him alone for mercy.

I thought about it. We are so blind that men and women can tell us falsehoods about what we are and we will believe it.

I have often times seen—and I won't name any names—but I have seen blind performers. They are musicians or whatever they are and they will be dressed in such utterly ridiculous outfits that I think to myself, "How in the world would they ever come out in public dressed in such a ridiculous outfit."

And then it comes to my mind. Because they are blind and because somebody told them they look good.

And preachers all over this world and individuals will stand up and tell men and women how good they are, how valuable they are, how nice they are, how ready for heaven they are, how brilliant they are when they believe it, not able to see themselves for actually how they are.

It doesn't matter what God says. Here is this blind man and he is a picture of every one of us apart from the grace of God and we are nothing and having nothing and can do nothing to please God or atone for our sins. We have no ability to satisfy his justice.

All right, here is the second thing. Where was he? Well, if you look back in verse 46 it says that he was in Jericho. Now he wasn't in the heart of Jericho. He was on the fringe of Jericho. But he was in Jericho which is described in Scripture as utterly the place of the curse. It goes back a long way, back in Joshua chapter six in that conquest of the city of Jericho when it says, "And Joshua adjured them at that time, saying, Cursed be the man before the LORD, that riseth up and buildeth this city Jericho."¹²

He lived in a place under the curse of God. But what Jericho was in itself as a city, this is exactly where we live in this world that is under the curse of God. God is going to destroy this world as it now is. I don't know all the details. I certainly cannot explain it all. But I know that he has said that like as he destroyed it the first time by water, he will destroy it again the next time by fire and even the elements shall melt with the purifying heat of God.

And Peter said, "Men say, 'Well, he has been saying that for a long time. Yet where is the promise of his coming?'"

And God says that the same word that stayed or brought the flood the first time is the same word that stays or will bring that judgment by fire the second time. Why? Because this earth is cursed of God. When Adam and Eve sinned in the garden and you and I sinned in him, it all and we all fell under the curse.

You see, we are liars before a God of truth. We are cursed in ourselves and our world because of sin. And we are sinners before a God that hates sin.

You mention sin in our day and people laugh. Sin is an offense to God. And he tells us that every one of us have sinned and come short of the glory of God. And you go all the way back to the book of Genesis and he said unto Adam, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life."¹³

¹² Joshua 6:26.

¹³ Genesis 3:17.

He said, "Even the ground is cursed."

You go out in your yard. You dig in your flowers and the grass, the thorns, the thistles, the briars, they all keep coming back, coming back again. Why is that? Because the very ground is cursed. And not only that, in Deuteronomy he says this.

"Cursed be he that confirmeth not all the words of this law to do them."¹⁴

The Pharisees used to take little portions of the law that God gave and they would write them on these little pieces of parchment and they would roll them up in scrolls and tie them to their garments or tie them to their beards, walk around and showing everybody that.

That is not what he said, though. He said, "Cursed is everyone that continueth not in the things of the law to do them."

Jeremiah, "Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD."¹⁵

And you know that hasn't changed. Paul writes in Galatians and he says, "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."¹⁶

Somebody said, "Well, I just live by the golden rule." Or, "I just do the best that I can."

When the truth is, that is not good enough. It may be good enough for you. It may be good enough for your friends. It may be good enough for your religion, but it is not good enough for God who requires absolute perfection, who requires absolute righteousness.

This man, like us, lived in a place under the curse and, more so, living in a world in which all are under the curse.

But I want you to notice this and that is the one that came by, the one that came by. You see, he never could have found Jesus. You know, you have got all these people they say they are looking for Jesus or they are looking for God or searching for the truth or...

Blind people can't do that. You will never by your searching find out God. You will never by your natural intellect, you will never by your natural inclination ever seek for anything outside of your own self.

But when you look over here in Mark chapter 10 and verse 46 and 47 it says that the Lord Jesus Christ came by. He came by. It says in this description of the Lord Jesus it calls him Jesus of Nazareth. What does that mean? It means he was that one who came out of

¹⁴ Deuteronomy 27:26.

¹⁵ Jeremiah 17:5.

¹⁶ Galatians 3:10.

that town on this earth called Nazareth. It speaks of his humanity. It tells us that this one was not an angel that flew down from heaven on an occasion. He was not one who simply walked here for a few days, but he is one who was born here, born in Bethlehem, raised up in Nazareth and who walked on this earth in human flesh as a man.

Jesus of Nazareth.

How did he come walking by? He came walking by on two feet just like you have got. He came walking by in human flesh. He came walking by looking as far as his features and face were concerned. I am sure no differently than most of the Jews of his day. But more than that, he is the Son of God who came into this world to this state and to this condition and to this poverty of this man and just like that Samaritan, he came where he was.

No man can ascend up into heaven saving himself. No man, no woman left to themselves can ever do anything other than perish. And if he doesn't come to where we are. First of all, if he hadn't come into this world every one would perish.

How many times have I told you this, that Jesus the Son of God, the second person of the godhead, when you stop and think of what he, as the Son of God, could have done from heaven as God, it is amazing the almost limitless things that he could do for mankind in this world, except for saving him from his sins?

You say, "What do you mean?"

I mean that the only way that he could save men from their sins was to become a man and as a man, as a perfect man to hang there on that cross between heaven and earth and, as a man, lay down his life for sinners.

He came as the Son of God. He came as the God man. He came into this world where we are. And he comes to his people.

Sometimes I get very discouraged. But I now this, that the Lord, as the great shepherd of the sheep, he will seek and he will find out every one of his sheep and he will bring every one of them into his fold. He came to where this man was to give us a picture of that great truth that he comes to where every one of his people are.

I don't care how far outreaching they may seem. They may be in the darkest part of Africa. They may be in any foreign country, but he will seek and save that which was lost. He will bring forth. He not only died for them, but he will bring forth, he will come to where they are with the gospel and reveal himself to them and bring them to believe on him. He is not wondering where his sheep are. He is not wondering whether or not they will believe on him. He is manifesting. The Scripture says that the Lord waits that he might be gracious often times. And he will bring every one of them.

“Of the sheep that I have,” he said to those Jews, “that are not of this fold, them also I must bring.”

“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.”¹⁷

That is the amazing grace. That is sovereign grace. That is what we mean that God in his divine sovereign power not only will act as God, but he will bring and save all of his people from their sins.

And, my friend, he has come by again today in the gospel. That is right. He never is nearer in this time, in this day in any place than he is when he attends the gospel that gives to him all the glory, the gospel that he uses to call and save his people from their sins.

But it says here in this 46th verse that he also went out of Jericho.

There are a lot of people who heard the gospel in another day, had no interest in it and they are not hearing it anymore. There are no accidents with God, but it says here that it was as he was going out of the city.

The Scripture said we are to seek the Lord when he may be found. Nobody seeks the Lord unless he first has sought them, but when he seeks us, it causes us to seek him. It brings us to this emptiness of ourself. It causes us to see our desperate condition and he puts in us this desire to know God as he is and to be saved by God all together in Jesus Christ. And it causes us to hunger and thirst after righteousness. And he said, “He that hungers and thirsts after righteousness shall be filled.”

Why? Because God put that hunger in him. God put that thirst in him.

Well, what did this blind man do? Verse 47 says that he cried out. He didn't say, “Well, I just believed that since Jesus is coming by this day that he is giving this great invitation. I believe I will accept him as my personal Savior.”

That is not what a beggar does. That is not what a beggar does. It says that he cried out. Why? Because his only hope was passing by and leaving out of Jericho. His only hope.

How many hopes have you got? I can tell you for one sinner.

I sat there in my chair this morning and I thought that. I can't say for anybody else, but for me there just wasn't hope. There is just one way.

There is no way that I could ever be saved from my sins. There is no way that I could ever have any favor from God. There is no way that I could ever enter into his holy heaven, but the one way of his grace, Jesus Christ.

¹⁷ John 6:37.

How did he address him? He said, “Jesus, thou Son of David, have mercy on me.”¹⁸

You know, if you just read by that without even stopping to think without even asking the Lord to teach you what is going on here, it is just another story. But he called out. He cried out to Jesus as he is passing by and he not only calls him Jesus, but he calls him something that we don’t hear anybody else here calling him.

He said, “Thou Son of David.”¹⁹

And I suppose if there was one title then that in the Old Testament was given for the Messiah, the Christ, the one thing that they all seemed to know about him was this. He is the Son of David. Jesus, thou Son of David.”²⁰ He is saying, “You are the Christ.” He is acknowledging this one passing by, walking in human flesh, dressed in the garments of poverty as far as this world is concerned. He is calling him the king.

“Thou Son of David.”²¹

They all seemed to know that about the Messiah. Oh, he will be the Son of David. But the Lord Jesus when he came he asked... when he asked them who will be the Messiah, they gave him the answer. What will he be called? The Son of David.

He said, “Well, tell me this. Answer this question for me. Why did David, if he is David’s son, call him Lord?”

How can he be David’s son after the flesh and yet David’s Lord?

Well, how can he? Because Jesus Christ is the God man. It means that here he is as far as this human lineage is concerned, born of Mary. He is David’s son. And yet as God manifest in the flesh at the same time and no less he is David’s Lord. If you ever see that, you will have seen a great thing, how this man is nonetheless than David’s son and David’s Lord. He is that great mystery of godliness, that God was manifest in the flesh.

And he calling him and recognizing him by that name, you see, the Bible says, “Whosoever shall call upon the name of the Lord shall be saved.”²²

But Paul said, “How can you call on him of whom you have not heard and how can you hear except God sends you someone to preach the gospel concerning him?”

He said, “Jesus, thou Son of David, have mercy on me.”²³

¹⁸ Mark 10:47.

¹⁹ Ibid.

²⁰ Ibid.

²¹ Ibid.

²² Romans 10:13.

²³ Mark 10:47.

You want to know what it means when you call on God for mercy. You are confessing yourself as one who does not deserve anything from him, but his wrath because mercy has to do with the kind treatment of one who has set himself against you as your enemy. And that is what every sinner is, Paul says, in their minds. In their minds they have made themselves enemies to God.

Well, you say, “No, I love God.”

No, you love this fantasy God. But your natural mind is enmity against the true and the living God. And only the Spirit of God can do that work of grace in us whereby this enmity is removed and instead faith that believes on him, that acknowledges him for who he is.

He said, “Lord, I don’t deserve anything from you. As a matter of fact, I deserve wrath from you. But have mercy on me. Though I have shown myself towards you as your enemy, rejected your Word and lived in such a fashion that demonstrated it, I am confessing before you my need and my guilt and my helplessness. Have mercy on me.”

I have to call out for mercy every day. I need mercy.

You say, “But you are a preacher of the gospel.”

I am a sinner who ever day needs mercy. I find myself like this man almost every hour. “Have mercy on me.” How could I ever thought such a thought? How could I have ever done such a thing? How could I ever have said such a thing? How could I have eve been so careless and so faithless and so full of unbelief and so vile in myself?

I am crying out like Paul, “O wretched man that I am.”²⁴

Have mercy on me.

Do you need mercy? Did you hear that psalm we read? It is all over this book that the Lord is plenteous in mercy.

How could he ever have mercy on this man? Because he was going to the cross to die in his place and suffer the just condemnation of God for his sin. That is the only way. That is the only way God can have mercy on any of us, in Christ. As a matter of fact, he is called the mercy of God.

Well, the tried to silence him. As a matter of fact in the Greek here it gives an idea that they threatened him. They said, “You shut up. We have got this great teacher coming through and we have all got a lot of questions we want answered, but here you are a rag tag blind man. Be quiet.”

²⁴ Romans 7:24.

But there is two things to note here. That sinner that truly cries out to God cannot be stopped from crying. And neither can the Lord ever refuse to hear their cry. I don't care how full of tumult there is in this world. I don't care how much loud crying there is from one voice or another voice. I don't care how much of a fuss and a frenzy there comes in this world, that sinner wherever they are, whoever they are, that is found in their heart crying out to God in Jesus Christ for mercy, man, they will be heard. They will be heard.

Why can you be so sure? Because if they are crying out to him for mercy, he is the one who stirred that cry in their heart. He will hear them.

It says that the Lord Jesus cried... when this man cried out, just can you imagine? He goes to great trouble here to say that this was a great number of people. And then here are all the disciples immediately around him. But here is a blind man crying out for mercy.

It says he stood still.

I love that. He hears their voice and they hear his voice. You see, I don't doubt that somewhere before this hour, this man had heard some things about the claims of Jesus Christ. But he says he is God.

Do you know there are people in our day right now who say that Jesus never made any claims that he was God? I will tell you what. The Pharisees when they heard what they said...

He said, "What miracles do you want to stone me for?"

They said, "We don't want to stone you for any of the miracles you have done. We want to stone you because you are making yourself to be God."

He stood still. I will tell you. You know, I have watched mothers over the years. The dads are not so good for this, but they could sleep through, you know, a war, I guess. But mom can be sleeping, the other in the house at night at dark, worn completely out. And when that little child cries out that is the way Christ is. And he calls his people. That is what it says here. It says that he stood still and he commanded him to be called.

Christ didn't come to call the righteous to repentance, but sinners.

I read this book and I think, "Oh, you know, could he be talking to me?"

If he had here before me a list, that list written in his indelible blood there in the Lamb's book of life, if he had the name of Gary Shepherd written write on this page of this book, do you know what I could think what I would think? I would think, "Well, he is probably talking about that Gary Shepherd that was on ABC News."

But when it says that he died for the ungodly, when it says that he came into this world to save sinners, he speaks my name.

And do you know what he sent, what those fellows he sent to him said?

They said, "Be of good comfort."

Why?

It is because the master is calling for you.

And, my friend, that is what the gospel is. It is good news. The gospel is not how you are to live in this world. The gospel is not the law. The gospel is as its very name means, good news.

And if you tell this sinner something to do in order to be saved, you have done me no favor. But if you tell me that Christ did it all, if you tell me that he finished the work, if you tell me that it is his life and his death that is everything before God, if you tell me that he actually saved his people from their sins, man, that is the best news I ever heard. That is the only comfort that a sinner can have.

Be of good comfort.

He called him.

You know, the Bible refers to the Lord's people that he saves as the called. And the fact that he calls them first of all you might say outwardly by the gospel, I believe that these two callings are pictured in the Scripture in one sense. On the one hand in Luke 14 when he first sends him out to bid him to come to this feast, that is what it says. He said, "Go out and bid them to come."

That is what I am doing. I bid you come to Christ. I am not talking about a trip down the aisle. Come like that thief hanging on the cross did with his hands and his feet nailed to the cross. Come in heart and mind, your whole being. Come to him and leave everything else behind, your false professions of religion. I had two or three of them at least. Your works that you thought were so good. You know, that little string of Sunday school pins, you know, that made you look kind of like a third world general you are so proud of, you know?

You see, when Christ called this man, it said he threw off his garment. That is nothing but the old filthy rags of our self righteousness. And that is what God said they are. Why? Because he is going to get something better. And that imputed, glorious righteousness that old Bunyan spoke about, that is what... he had a booklet he called *The Glory of an Imputed Righteousness*. What is that? It is by God in his grace making us the righteousness of God in Christ. That is that white linen that the saints wear.

What he... they said, "What is it?" That is the robe of righteousness.

He cast away his garment, dirty, ragged, filthy garment of a blind man, just like a sinner who is saved by Christ casts away and repents of his own fig leaf covering and filthy rags, forsakes all other helps and works and religious tithes, hating that old spotted garment, putting off that old man and putting on Christ and only Christ.

He said, “What will you... what do you want me to do for you?”

“Have mercy on me. Don’t give me help. Don’t give me money. Don’t give me ease. Don’t give me food. Give me sight.”

And, you know, the wondrous thing is Christ had already given him sight. He had already been healed before he ever had his natural eyes opened, because he had been enabled to see and to know who Jesus Christ was and to trust him.

“Jesus, thou Son of David, have mercy on me.”²⁵

If he had been left in his natural blindness from that day on, he would still have the most important sight which is the sight of faith. He had been able to behold the glory of God, the glory of his grace in the face of Jesus Christ.

What did he say to him? He said, “Rise.” He said, “Go your way.”

He didn’t say, “Now, you are going to have to follow me and be a good disciple.”

You know that?

He didn’t begin to catechize him in some way and make sure he got him locked in. He said, “Go your way.” What did he do? He went his way. But that is because Christ was now his way.

There is nothing binding about being a believer. Paul called it the spirit of liberty. He had become that willing bond servant who now after a period of time in the jubilee, after he had served his time under his master, he is now free to go do whatever he wants, but the thing is it says he loves his master. He loves his family. That is who I love. I love my master and I love his family, the Lord’s people.

He said, “I don’t want to go out. I want to stay in your house.”

And so they take him down to the place where all the legal things were taken care of and they would take an awl, a pointed thing like what we used to call an ice pick. You know what an ice pick is. And they would punch it through his ear, bore his ear. And everybody would see him the next day and he would be walking around, serving his master, doing everything he had done before. But they would know one thing was different and that was he was now doing what he did because he wanted to. He was doing

²⁵ Mark 10:47.

what he did out of love for his master. He was doing what he did as a free man like believers are free men and women in Christ.

He said, “Go thy way; thy faith hath made thee whole.”²⁶

Did that mean that his act of faith had made him whole? That is what people say. If you will just believe, you will be saved. No. God given faith does not trust itself. It does not trust the act of faith. It trusts him who is the object of true faith, the Lord Jesus Christ. He is our righteousness and he is the righteousness which faith receives, the one in whom faith looks, Jesus Christ the righteousness, the righteous and the one that faith realizes as everything.

Then it says, “And immediately he received his sight.”²⁷

Rather anticlimactic, don't you think in a way? A great thing to receive your natural sight. But a better thing to receive spiritual sight, to know Jesus Christ and him crucified as our Lord and Savior.

Well, it says that he followed Jesus in the way. That is what sheep do to the shepherd. The shepherd doesn't have to drive the sheep. The shepherd moves along on his course and the sheep follow him. They do what they want to do.

Somebody said, “Well, you sinned. Believing what you folks believe, that just means a person can sin all they want to.”

No. You know the truth, believers sin more than they want to. They don't want to sin. But they know as John says, “If any man sin or when anyone sins they have an advocate with the Father, Jesus Christ the righteous.”

I will tell you. I invite you to do what I am doing this morning one more time. This one I seek him. I say in my heart, “Jesus, thou Son of David, have mercy on me.”²⁸

“You have had mercy on me and don't stop now. You can have mercy on me because you are the sovereign God and you said this is your glory that you would have mercy on whom you would have mercy. You can have mercy on me because the Lord Jesus Christ he is the mercy performed in his sacrifice and death for sinners. You can have mercy because your Spirit is able to make me call out to you, to hold up myself as an empty vessel that you might fill it.”

We are blind of ourselves, but there is mercy for the blind. Can you see him? Can you see your desperate state? Can you call out to him in your heart of hearts? You can. He will answer with mercy. And like this blind man, if you can, he has already shown mercy.

²⁶ Mark 10:52.

²⁷ Ibid.

²⁸ Mark 10:47.

Our Father, this day we give you thanks and we praise you for this matchless mercy so indescribably glorious that you showed to poor sinners like we are in the Lord Jesus Christ. We thank you for him. We thank you for that work of righteousness which he accomplished in his suffering and death. We have no other hope but him, no other righteousness, no other peace, no other garment. Give us grace that we might believe on him and follow him. May everything be done according to your will, accomplished by your power and for your glory. Help us as we depart from this place that the evil one would not steal away the precious seed of the gospel. Cause the seed of your Word to spring up in a heart prepared that in all things we might be saved for your... by your grace and for your glory. For we pray and ask it in the name of Christ. Amen.

We are at liberty.