

And Jesus Stood Still

By Henry Mahan

Bible Text: Mark 10:49

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Now, let's turn back to Mark chapter 10, Mark the 10th chapter. My text is verse 49. "And Jesus stood still. And Jesus stood still."

I marvel at the feat of Joshua who stood over the battle field of Israel and cried, "Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon, stand thou still." And the Scripture says the sun stood still and the moon stood still until the battle was won. And yet in my text today he who created the sun, he who created the moon, he in whom the sun and the moon move and have their being, he who made the light and he who created the darkness, he the sovereign God of the universe stood still at the words of a blind beggar. He stood still.

Now, it is something when Joshua stood out there over that battle field and cried, "Sun, stand still. Moon, stand still." And they did until the battle was won. But here was the one who created the sun and the moon. Here is the one in whom the sun moves and has its being, who created the light and the darkness. He stood still at the words of a poor beggar outside the city of Jericho.

It says, "Jesus stood still."

Now, the Savior is the same today, isn't he? The Bible says he is the same yesterday, today and forever. And if back yonder 2000 years ago he will stop and stand still at the word of a poor beggar, I believe he will stand still today at the cry of a poor beggar if I can find me one. They are hard to find. But if I can find a blind beggar, poor, bankrupt, helpless, hopeless, if I can find one who is motivated by the Holy Spirit to cry, "Jesus, thou Son of David, have mercy on me." I believe the master will stand still today.

The hymn writer put it this way. "Stopped by a sinner's prayer he could no further move. At the sinner's cry he stood still to manifest his love. He waits now to show his grace and he calls this poor, blind beggar to seek his face."

My friend, if you knew—now you think for a moment, if the Holy Spirit is pleased to apply this message to somebody's heart, you think for a moment—if you knew that the master of heaven and earth, that the Lord of glory, that the Savior of sinners would stand still at your call would you call? Would you call? If you knew that the Lord of heaven,

the master of heaven and earth, the Savior of sinners would stand still at your cry, if you knew that, would you cry?

Well, let's look at the text that Milton read a moment ago beginning with verse 46. And let me point out seven brief things, seven points. Let us see if we can reconstruct this situation. Let us see if we can recreate this scene. Let's see if we can take our places at the roadside as Jesus passes by. And let's see if somebody here can cry out in his heart and have the master stop and stand still and do a work of grace, a work of mercy for that sinner. I believe he will. I believe he will. He is the same yesterday today and forever. And the master who was stopped by this blind beggar's cry, I believe he will stop today if somebody will cry. It says, "Whosoever shall call upon the name of the Lord shall be saved."

He said, "You come to me. I'll give you rest. You will not come to me that you might have life." That is the whole problem, not his inability. It is your unwillingness.

Now, let's see the first thing, verse 46. "And they came to Jericho." Look at verse 46 with me. "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."

I see three things in this verse about this man. Number one, I know who his father was. The Bible tells me his father was Timaeus. Now, there is a reason for that. I'm not sure I know what it is, but there is a reason for it. "Blind Bartimaeus, the son of Timaeus." I know who his father was.

Secondly, I know this man was blind. I know he was blind, probably blind from birth. I don't know that for certain, but I do know he couldn't see.

The third thing I know about him, he was very poor. If he had not been very poor he wouldn't have been sitting there by the highway side begging, begging bread, begging money, pitiful sight.

Now, how does that relate to me? Well, first of all I know who my father is and I know who your father is. My father was Adam. Now, the reason Bartimaeus' father, Timaeus, was mentioned—as I said, I don't know—but it may be that his father had something to do with his blindness. It may be that Bartimaeus' blindness is related in some way to his father. I know this. I know my spiritual blindness is related to my father. I know it is because of him. I know that my spiritual blindness and my poverty. I don't know. Blind Bartimaeus' father Timaeus might have been the town beggar. He might have been the town bum. He might have been a diseased man and this boy was born blind because of his Father. I know I was born spiritually blind because of my father. That's what the Bible tells me, because of Adam.

What does the Bible say? Romans 5:12. "Wherefore, as by one man (Adam) sin entered this world and death by sin, so death passed on all men."

Here sat a blind man, blind Bartimaeus, the son of Timaeus. It may be that blindness was passed on to him in some way by his father. But I do know that my blindness and my poverty is the result of my father's sin. It says that in the Bible. "In Adam all die. By one man sin entered this world and judgment and sin and death and condemnation and depravity passed on all men"

I know the modern gospel denies original sin. But a man is a sin to deny original sin. In Adam all died, died. Listen to Romans 5:12. "By one man's disobedience, by one man's act of rebellion we were made sinners by one man. That man was Adam."

David said, "In sin my mother conceived me. I was born in sin, conceived in sin, brought forth speaking lies, estranged from God from the womb."

The second thing about blind Bartimaeus, we know who his father was and we know he was blind. And I know this. I know that you and I are spiritually blind by nature.

Turn with me to 1 Corinthians two. Now listen to this, 1 Corinthians chapter two, verse nine. This speaks of the spiritual blindness of natural men, 1 Corinthians, the second chapter, verse nine says this. "It is written," written in the Old Testament and it is duplicated in the New. It is written. "Eye hath not seen nor ear heard neither have entered into the heart of man the things which God hath prepared for them that love him." We are spiritually dead. The eye hath never seen.

Christ said to the disciples, "Blessed are your eyes. They see. I speak to the multitude in parables because they, having eyes, cannot see and they, having ears, cannot hear." And the natural man, the carnal man, the son of Adam apart from the life giving, light giving, sight giving power of the Holy Spirit cannot see the mysteries of the gospel. He cannot see his sin and he cannot see his Savior. He cannot see his guilt and he cannot see the redemption that is in Christ Jesus.

Turn to 2 Corinthians chapter four, 2 Corinthians four, beginning with verse three. Listen to this. "If our gospel be hid, it is hid to them that are lost," 2 Corinthians 4:3, "in whom the God of this world hath blinded the minds of them which believed not lest the light of the glorious gospel of Christ who is the image of God should shine unto them." They are blinded.

Bartimaeus sat by the way side blind. He could not see. And we sit by the wayside, the highway side of life blind, dead in our trespasses and sins, cannot hear, cannot see. And then the third thing about him, he was poor. He was in poverty. All the treasures that I have will pass away except those treasures which I have in glory.

The rich fool lay upon his bed one night and he said, "Soul, take thine ease. Eat, drink and be merry."

The Lord came to him and said, "Thou fool. This night shall thy soul be required of thee and then whose shall these things be that you have accumulated. You are wealthy to the flesh and in the flesh, but you are not rich toward God."

I heard a little story one time. There was a very wealthy man who owned just a tremendous amount of land and he was talking to a neighbor one day. He was bragging about what he had, what he owned. He and the neighbor were standing out in the middle of the field and this man said to the neighbor, he said, "Look over that way. As far as you can see, everything you can see I own it. Look over that way as far as you can see. Everything, I own it. Look in that direction as far as you can see. Everything you see, I own it. Look in that direction as far as you can see. Everything you can see, I own it."

And the neighbor standing beside him said, "That's wonderful. You own everything in all four directions. But let me ask you a question. How much do you own in that direction?"

And the neighbor bowed his head because he was not rich toward God.

My friends, all these things shall pass away. You don't own anything. I like what the black lady said to the preacher one day. She said, "My heavenly Father owns everything. You white folks are just paying the tax on it."

Not rich toward God. Spiritually blind, spiritually bankrupt, spiritually poverty stricken, have nothing know nothing, see nothing, hear nothing. That is the condition of Adam's sons. That is the condition of every human beggar by the way side of life if you could just see it.

The second thing, look at verse 47. Turn back to Mark chapter 10. Verse 47. I love this verse. I could stay here the rest of the message. This is it right here. Listen. "And when he heard...and when he heard that it was Jesus of Nazareth...when he heard."

Now I don't know. It doesn't say. This is pure speculation. But I believe that Bartimaeus had heard of Christ before. I am not sure of that. But now see if it doesn't indicate that. His cry indicates that he knew who Jesus Christ was. It certainly does. He didn't call him miracle worker. He didn't call him glorified reformer. He didn't call him Jesus Christ Superstar. He said, "Jesus, Messiah, thou Son of David." That is exactly what he said.

I kind of think that perhaps someone had told him about Christ. Someone there in Jericho had told him that a man down yonder in Capernaum who was blind had been healed. I believe one of his friends must have come by one day and said, "Bartimaeus, I know you are blind and I know you will appreciate this. There was an old boy down there in Capernaum that was as blind as you are. He was blind from birth. And there was a man called Jesus. And some say he is the Messiah. Some say he is the Christ. He was born in Bethlehem and doesn't the prophet say that the Messiah will be born in Bethlehem? And he has got Herod on the run and he has got Pilate talking to himself and he has got

the chief priests gnashing their teeth and sending false witnesses out against him. He has upset the whole world, Bartimaeus. And, Bartimaeus, believe me, all he did was just touch the eyes of that man down there in Capernaum and he could see. That man...I was there. I saw it myself. I know what I am talking about. That man who was stone blind just as blind as you are, all Jesus of Nazareth said was, 'You can see,' and that man could see."

And old Bartimaeus said, I know, "Tell it again. Tell it again. Tell me how this man who was blind could see at the words of this man of Nazareth. Is not this the Messiah? Didn't I hear someone say the Messiah is sent to preach the gospel to the poor, to heal the broken hearted and recover sight to the blind? Isn't that what it says in Isaiah the prophet?"

And his friend says, "That is what it says."

Oh, Bartimaeus clapped his hands and said, "Then there is hope for me. I hope Jesus crosses my path."

And here that one day, that one day all that commotion and he said, "What is it? What is it?"

And somebody said, "It's Jesus of Nazareth. He's here."

And Bartimaeus cried out. This man meant business. This was no half hearted effort. He was blind. And only Christ could make him whole. And Christ was right there, right in front of him. Their paths had crossed. And he cried out, "Jesus," that's savior. That's Joshua. "Thou Son of David." That's king, Messiah, the promised prophet, priest and king. "Have mercy." That is sovereign mercy to the undeserving, not justice, not what I deserve, not what we Jews ought to have. "Have mercy. I don't merit it or deserve it. Thou Son of David, thou sovereign Lord, thou Messiah, have mercy on me."

Have you heard the gospel of Christ? Have I heard it? Does it relate to my need?

When that man came to Bartimaeus and told him about Jesus healing the blind man, it related to his need.

"I am a blind man. I need healing. He healed that man. He can heal me. That man couldn't make himself whole. I can't make myself whole. But, oh, if he ever crosses my path, if he ever crosses my path I am going to cry out. I am going to cry out."

And that glorious day came just like the publican in the temple who stood there and said, "Lord." And you will never be saved until he becomes your Lord. You will never be saved until he becomes your Lord. You don't play around at this thing. This man, you look at his cry. It is, "Jesus thou Son of David," capital S-o-n, "thou Son of David, thou promised Messiah, you are the Christ. You are the Messiah. I know it. I wish you would have mercy on me. You don't owe it to me now."

Mercy. Mercy. There are several key things. As I said you can stay there all night. Jesus. Savior. Son of David. Messiah. Mercy. Sovereign mercy. Have mercy on me.

On who?

On me. On me. My sins are ever before me .I am the one that needs help. I am the one.

Have you ever isolated yourself in the cesspool of sin? Are you busy talking about everybody else's shortcomings and everybody else's infirmities and everybody else's sin?

“Lord, have mercy on my family.”

That won't do.

“Lord, have mercy on America.”

God is not going to have mercy on America or any other nation. No nations ever as a whole turn to God. Name one illustration.”

God is going to have mercy on me. He saves people one by one only. It is a personal conviction. It is a personal repentance and it is a personal contrition and it is a personal faith. And it is a personal relationship, a vital union with a living Lord, on me.

Now, look at the next verse. This will break your heart. This will break the heart of the devil, well, if you said that they had one. Look at the next verse.

“And many charged him that he should hold his peace.”

Do you know what that means? That means folk around him said, “Hush, Bartimaeus. Don't make so much noise. Don't get so excited, Bartimaeus.” The people about him would have kept him from Christ if they could. That's right. They discouraged him. They didn't say, “Hey, Lord. Hey, Lord. Here. Bartimaeus is crying for you.” They said, “Bartimaeus, shut your mouth. Get back in your place, Bartimaeus.”

You know why they did that? First of al, they didn't know what it was to be blind. They didn't know. The second place, they didn't believe in the power of Christ to heal. In the third place, they didn't want him disturbing their customs. In the fourth place, they were not interested in the glory of the Redeemer.

And, my friend, when you start seeking the Lord, when you get under what we call Holy Ghost conviction—and don't get too high and mighty that you can't use Bible terms. Don't get so liberal and modern that you can't go back to the old Bible language. That's what it is. It is Holy Ghost conviction. It is sovereign mercy. It is divine grace. It is blood atonement. It is seeking the Lord. It is crying for mercy. That's what it is. And I am telling you this. When you get under Holy Spirit conviction—now, you listen to me. If you don't hear anything else I say I want to warn you right here. This is important.

You will be discouraged by your family, by your parents, by your friends and by the people you work with. They don't mind you getting religion, but they don't want you to come to know the Lord. They don't mind you joining some denomination or being nice and going to church on Sunday, but they don't want you sold out for Christ. You know why? There are four reasons. They have never been aware of their own blindness. They have never been lost so they don't know what it means to be lost.

Old blind Bartimaeus, you just shut your eyes for a moment and realize what it means to be blind, huh? And here you are sitting in your darkness and you have been there all your life and you are totally blind. You have never seen. And here the good news has come to you that there is a man who can make you whole, who can give you eyes. And he is right there in front of you somewhere out there in front of you. You hear his footstep and you cry, "Lord, that I might see." And some Jack leg standing beside you that don't know A from zizzard to hell from Hall River is at our shelf and used to say, Cecil, "Hush, don't get excited." He's never been lost. He don't know what it means."

I get real mad sometimes when somebody gets interested in the gospel and some person comes along who doesn't know Genesis from Revelation or John from Nehemiah and says, "No, don't go down there to Church. Go somewhere else." They have never been blind. They don't know it means to be lost. They don't know what it means to be on your road to hell. They are, but they don't know it. That's right. Excuse me for feeling that way, but it antagonizes me to no end.

They don't believe in the power of Christ to heal. They think salvation is in some altar, salvation is in some water somewhere, salvation is in some preacher, salvation is in some denomination or salvation is in some law. They don't know it is in Christ. That is where it is. And when you start talking about your denominations and your preachers and your Holy Ghost revivals and all that stuff, they can understand that kind of language. But when you talk about Christ and his power to save, they don't know what you are talking about. And they are going to keep you out of heaven if they can.

Now, they don't know what they are doing. They are blind, too. But they don't know it. And they don't want their man made religion to be disturbed. They don't want their customs disturbed.

But thank God this man didn't listen to him. What if he had, huh? What if he had?

You come to church and God starts showing you some things you have never seen. God opens your heart to some things you have never seen. You come to realize the depths of sin, the depravity of the human heart, the power of Christ to save, the inability of the Churches and preachers of this generation to help you, to give you peace and you get disturbed. And you meet some idiot and he says, "Don't you go back down there."

They ought to declare a bounty on him and pay \$50 for their scalps. That is exactly what they ought to do. They don't know what they are talking about and that's what these people... "Bartimaeus, hush."

But thank God. Look at that next verse. He had some sense. I hope you have. “He cried out the more a great deal.”

“I’m not going to hush. I’m not going to let him go until he blesses me.”

Like Lester said the other night, “The only way you will keep me out of here is to lock the door.” The only way is to lock the door.

And, my friend, I am going to where somebody is preaching Christ. I am going down there. I am going to cry out out of my hungry heart, out of my weary spirit, tired of darkness. I dare you.

Let me tell you something. You who are seeking the Lord in truth, the next time that person comes to you and says, “Don’t you go down here and don’t you listen to this and don’t you do that.” You turn to them and say, now in kindness, “You don’t have anything to give me. You don’t know the Lord. God’s never done anything for you. How can you lead me? Huh? How can you lead me? What you ought to do is go with me.”

Like Moses said to his father in law, “Come and go with me and we will do you good.”

There is nothing in the cesspools of this word. There is nothing in these compromising modernistic liberal churches. There is nothing in this flesh seeking religion. Let’s get out of it. Let’s go to Christ. Let’s get out of it.

Ichabod is written on the door. Let’s get out of it.

People come to me all the time. They say, “Well, they are not preaching anything down at our church where I go to church. They are not preaching a thing. Pastor doesn’t preach the gospel. They are just playing church down there.”

I say, “Why don’t you get out then?”

“Well, momma always went there and daddy always went there. You know, I have been there all these years and we helped build the building and...”

I’m not going to eat garbage just because I built the table. I’ll tell you that. I am not going to stay in a house that is burning down just because I bought and paid for it.

That’s how much sense it makes.

And I’ll tell you this. The person who supports the man who is not preaching the gospel is just as guilty as that man in the sight of God. If you drive an automobile and you park in front of the bank while your buddy runs in and robs it they will put you in jail. And if you furnish an automobile for a man to ride around in and preach heresy you are just as responsible as he is.

And I will tell you what I would do—and I am being honest with you—if my pastor didn't preach the gospel I would leave there so quick it would make your head swim. I wouldn't even take time to say good bye. I would shake the dust off of my feet and walk away as fast as I could.

And people need some courage to do those things, I know, but this man he cried out for mercy. And those people around said, "Hush."

He said, "I am not going to hush. I am seeking the Lord."

All right. Look at the next verse, blind man's Lord. Oh, this is beautiful. Listen. "And as he cried out," here is a hungry hearted sinner. Here is a broken hearted sinner. Here is a blind beggar who needs mercy and he cries out and he says, "And Jesus stood still."

What made the Lord stop? Herod couldn't have stopped him. Pilate couldn't have stopped him. The chief priests and Sadducees couldn't have stopped him. Even his beloved apostle Peter couldn't stop him.

Peter said, "Lord, don't go to the cross."

He said, "You get behind me, Satan. Thou savourest not the things of God."

Who stopped him?

I'll tell you who stopped him. It was the sincere, heart felt cry of a sinner in need. That's what it was.

Is there a sinner here? Is there a fallen woman here? I bet you a dollar and a half and a cow and a calf there ain't one here, that my Lord saved every one of them he met. Now, I could find one, if I can find the woman who is nothing, knows nothing and has nothing, she is a daughter of Eve. She is a daughter of Adam. She is a fallen woman by original sin, by actual sin, by nature, by thoughts, by imagination, by deed. She is a fallen daughter of Adam. Is there a sinner here? I mean an undeserving, ill deserving, hell deserving lost sinner in need, desperate need, lost by nature? If I can find me one and that sinner knows his need and believes that Christ is who God says he is, believes the record that God hath given concerning his Son. He is the Redeemer. He is the Messiah. He is the Savior. By his death on the cross he atoned for our sin. As our great high priest he went into the presence of God in the holy of holies in glory and laid down his blood as an atonement on the mercy seat for our sins. And he pleads with the Father as our intercessor, pleads the wounds in his hands and feet and side. If I can find me a sinner who is at the highway side of life begging, clothed in rags, blind and he cries, Christ will stand still right now. I know that.

I don't know your heart. Maybe you do. It is deceitful and desperately wicked. Who can know it? But I do know this. Any person who is made aware of his guilt like David who

said, "My sins are ever before me." Any person who can't help himself like blind Bartimaeus, he is blind and can't do anything about it, who needs the mercy of God. Any person who...Bartimaeus couldn't see physically, but, boy, he could see spiritually. He knew who that was. I know who he is. He is Jesus Christ the Son of David.

Do you know who he is? Do you know why he came to this earth? Do you know what he did on that cross? Do you know why he did it? That God might be just and justify. Do you believe on him? Huh? Do you believe on him?

"And Jesus stood still."

What made him stop? The broken hearted cry, the desperate sincere cry of a sinner in need. That is what did it.

Now, Bartimaeus wasn't playing games. Don't you play games with God. He will send you to hell. He was done playing games. He was blind and he knew it. He was poverty stricken. He was hungry. He was weary. He was thirsty. He was miserable. He needed help and he didn't go to the preacher and he didn't go to the Pharisees and he didn't go the doctor, the reverend, most high doctor. He went to he Lord. And he said, "Jesus, thou Son of David, oh God, have mercy. Have mercy."

And the Lord Jesus stopped and commanded the blind man to come to be called. And they turned to Bartimaeus and he said, "He is calling you."

Oh, boy. He is stopped. He stopped. And he stood still. Good night. I'll bet Bartimaeus' heart beat a hundred miles an hour. He stopped. And he is calling you.

Now, look at that blind man's response. Watch it now, verse 50. "And he cast away his garment."

All right now. I am going to make you mad, but stay with me, will you? Anybody here who is seeking the Lord listen to me now. If you can't apply the Word of God quit reading it. Quit preaching it. He cast away his garment. I don't know what his garment was. Let me speculate a little. It might have been a blanket to keep him warm while he begged. But he wasn't going to need that blanket no more. He wasn't coming back blind. He threw it away. Maybe it was a special covering, you know, old blind people carried white canes. Maybe he had a special covering, tent like thing to keep folks from stumbling over him as he sat by the wayside in his dirt and his squalor and filth and begged while he was blind. But he wasn't going to need that anymore. He threw it away. He was going to the Lord. [?] to him.

Now listen to me. If you want salvation, if you want Christ, if he at your cry stopped and stood still and this morning he is speaking to you through me as an ambassador of Christ, if you have got his attention and he commands you to be called, I am saying this. You cast away everything that hinders you. It may be your friends. It may be your family. It

may be your false religion. It may be that empty heretical church you are going to. It may be some hypocritical cover. Are you serious about this thing?

The Lord, he is commanding you to come.

Bartimaeus said, "Wait until I get all my stuff together here now so I can take it with me."

No. Boy, he threw it off and he ran to Jesus. He ran. He will never need that junk anymore. He is not going to belong to the blind society no more. He is going to belong to those that see.

You know, I just don't imagine he hung around with the blind folks any more after that. Do you? [?] He hung around with folks that could see.

It always wounds me to see folks hanging around with blind people. They say, "I can see. All my buddies are blind, but I can see."

What do you all got in common? What do you all got in common?

He arose.

I heard the voice of Jesus say, "Come to me and rest. Lay down thy weary one, thy head on my breast."

And I came to Jesus weary and worn and sad and I found in him a resting place and he has made me glad.

I will go to Jesus though my sins like mountains round me rose. I know his course. I'll enter in whatever may oppose.

"If any man love father, mother, husband, wife, brother sister, yea, his own life more than me he is not worthy of me. He is not worthy of me."

"He casting away his garment, he came to Jesus."

I don't mind telling you that a believer is going to burn his bridges behind him because he don't have any plans to go back.

You know, they tell me a great general landed his armies, took them by boats, amphibious force to a foreign shore on an invasion attempt and when he landed, all of his supplies and all of his troops on the sands of that little island, they looked back and he had set fire to all the ships. He said, "We are not leaving. We are not retreating. We came here to conquer and we are going to stay right here."

And I believe a man...I hear a preacher say, "Well, try Jesus for a while."

You can't do it that way. There is no way. We don't try Jesus. He is too big for that. You might try on a pair of britches, but you don't try on the Lord.

You see, the king comes in and conquers. We don't have any plans on going back. People who do go back are like dogs that return to the vomit. They never were anything but dogs. And hogs that return to their wallow, they were never anything but hogs.

Look at the Six family, two more things, verse 51. "And Jesus answered and said to him, 'Bartimaeus, what will thou that I should do unto thee?' And he said, 'Lord, that I might see.'"

The Lord Jesus took him by the hand and he said, "What do you want? What do you want?"

Now, let's be serious. What do you want? Right now what do you want?

Bartimaeus there wasn't any stammering, stuttering or hypocrisy. "Lord, that I might see."

And I ask you this morning, what do you want? Do you want wealth? Well, you came to the wrong place. Do you want popularity? You want an easy life? You came to the wrong place. You want a life free from sorrow and free from sickness and free from unhappiness and free from disappointment? I can't give you that. Can't offer you it.

But I ask you this. Do you want to be saved? Do you want spiritual light? Do you want spiritual life? Do you want to see the Lord? Christ will give you that.

"That I might see. That I might see. I want to see my Lord. I want to see his grace. I want to see his power. I want to see his face. That is what I want. Take the world, but give me Jesus."

Look at the last thing, a blind beggar's blessings. Verse 52. "And the Lord Jesus said, 'Go thy way, thy faith hath made thee whole.' And immediately he received his sight and he followed the Lord."

I know what a man is going to do when he meets the Lord. He is going to follow the Lord. I know what a man is going to do when he receives his sight. He is going to follow the one that made him see. No way he will do otherwise.

"My sheep hear my voice and they follow me. They follow me."

Here is one. Unashamed before men. Ashamed before God I am, but unashamed before people because you are dug out of the same pit and hewed out of the same rock and dug out of the same old dung hill. Unashamed before men. I say I am a blind, poverty stricken, hungry, ill deserving beggar sitting in my filth by the way side. And one day Christ

came by and I said, “Lord, thou King of Kings and Lord of Lords, you don’t have to do it, but I wish you would have mercy on me.”

He said, “What do you want you old guilty, filthy sinner?”

I said, “I want to see. I want to see.”

If God ever brings you to that place I believe he will stand still and he will reach out and make you whole.

Let’s sing that little chorus.

Reach out and touch the Lord as he passes by.
You’ll find he is not too busy to hear your heart’s cry.
He’s passing by this moment, your needs to supply.
Reach out and touch the Lord as he goes by.

Our dear Father, make us to see our blindness. Make us to understand our poverty. Make us to see, vividly, our filth and guilt and sin. Help us, Lord, to quit professing to be what we are not. Make us to see human nature, our nature and all of its vileness and corruption and inability and then, Lord, if it be pleasing in thy sight let us see the Savior, all that we need in him; wisdom, righteousness, sanctification and redemption, the powerful redeeming grace of our Lord. And bring us to his feet in submission and repentance and faith. In his name we pray. Amen.