

APPEALING TO THE RIGHT MAN

“And they come to Jericho, and as he was going out from Jericho, and his disciples and a large crowd, the son of Timæus, Bartimæus, the blind [man], sat by the wayside begging. And having heard that it was Jesus the Nazarean, he began to cry out and to say, O Son of David, Jesus, have mercy on me. And many rebuked him, that he might be silent; but he cried so much the more, Son of David, have mercy on me. And Jesus, standing still, desired him to be called. And they call the blind [man], saying to him, Be of good courage, rise up, he calls thee. And, throwing away his garment, he started up and came to Jesus. And Jesus answering says to him, What wilt thou that I shall do to thee? And the blind [man] said to him, Rabboni, that I may see. And Jesus said to him, Go, thy faith has healed thee. And he saw immediately, and followed him the way.”—Mark 10: 46–52

I was thinking of the effect of coming to Jesus that's seen in this man. We're told his name, who his father was, that he sat by the wayside begging. It says that “they come to Jericho, and as he was going out from Jericho” this is what He met; a blind man begging. I suppose he was like ‘Nobody's child’. He began to cry, and to say “O Son of David, Jesus, have mercy on me”. Then he was appealing to the right Man. Ah, beloved, he was appealing to the right Man, Son of David, the One who has “come of David's seed according to flesh, marked out Son of God in power, according to the Spirit of holiness, by resurrection of the dead”. He was appealing to the right Man. Ah, Jesus. “Believe”, he says, “on the Lord Jesus and thou shalt be saved”. He was appealing to the right Man, “there is none other name under heaven given among men whereby we must be saved”. “Thou shalt call his name Jesus, for he shall save his people from their sins”. Would He pass him by? Oh, He wouldn't pass him by. “Many rebuked him”, it says, “that he might be silent; but he cried so much the more, Son of David, have mercy on me”. He cried so much the more. It says, “And Jesus, standing still”. He was going out from Jericho but He has stopped. He is standing still. He has been appealed to, He is not ignoring the appeal.

Oh, have you ever appealed to Jesus? Have you ever cried out to Jesus? Jesus the Nazaræan, he didn't call Him the Nazaræan, he called Him the Son of David. The need was real, the need was felt, the appeal was to the right Man, at the right time. 'Now is the accepted time, now is the day of salvation', oh, he took advantage of his opportunity. I would say simply, don't miss your opportunity. Maybe the day of visitation, you know, God grant that today might be the day of someone's visitation. Don't miss it, don't slight it, don't let it pass by and be gone maybe for ever. "To-day if ye will hear his voice", oh, what a word that is, that the Spirit is here in the assembly and that the word goes out. And "if ye will hear his voice", what that is, the Spirit's voice, "harden not your hearts". Don't let the opportunity slip through your fingers and pass away for ever. It's the accepted time, it's the day of salvation, and Jesus is ready to listen. Oh, He is ready to hear the cry of a needy soul. "Come", the prophet says, on Jehovah's behalf, "Come now, let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool", but the word is "Come", and it's "Come now". Oh, let it come home to us, there's a sense of urgency indicated in this scripture and it's Mark, you know, it's Mark. Not that it's only here, I don't mean that, but this is Mark's account and there is a sense of urgency, and there's the clear evidence of a result that the Lord is looking for today and He's looking for it here. He is looking for an answer here in this room today. He has a right to look for the answer here. Maybe the day of someone's visitation, maybe a day of visitation for many, God grant that it may be, that we may go on our way rejoicing. Oh, there was a man who had to do with the grace of our Lord Jesus Christ who went on his way rejoicing. That's what is held out to us, it's the joy of salvation. Oh, what relief is in it, what peace of mind, what peace of soul is in the gain of divine grace and it's held out today in the glad tidings.

Let the appeal come home to our hearts, the grace of our Lord Jesus Christ. He stopped and He stood, it says, "And Jesus, standing still, desired him to be called", Jesus desired him to be called. He brought others into it, you see, Jesus brought others into it, He desired that this man

should be called and He brought others into it, it says, "And they call the blind man, saying to him, Be of good courage, rise up, he calls thee". Oh, we begin with that you know, the call, what it is to be called and what it is to be chosen. Oh, the grace of God! He would bring us into the best, beloved brethren, the Lord would bring us into the gain of the best in experience today. It's a day of experience, it's been that already for many of us, most of us, perhaps all of us. Thank God if it includes us all, that it's been a day of experience already, a day of wonderful opportunity, wonderful favour. "The act of favour of God", oh, to be within the range of these things today, what it is to be in touch with salvation in the very place where it is enjoyed, that is in the assembly. It's Christ and the assembly, but the appeal is to a poor blind man who is a beggar, that's this passage of Scripture as Mark draws attention to what happened. Mark is drawing attention to what happened. It says of the man, "And, throwing away his garment, he started up and came to Jesus". Ah, it's very fine, here's a man who is seeking something just like that Ethiopian eunuch that I have referred to, he was seeking something when he went to Jerusalem but he didn't find the answer to the longings of his heart at Jerusalem. He found the answer to the longings of his heart as he heard the glad tidings of Jesus, "he was led as a lamb to the slaughter, and was as a sheep dumb before her shearers, and he opened not his mouth". "In his humiliation . . . his life is taken from the earth", and "who shall declare his generation?". Ah, beloved, it stands alone. He stands alone in His generation, blessed holy Man, the Man Christ Jesus. He came into the condition to meet the need that lay on humanity. Ah, and what that meant. What that meant in Gethsemane in view of the cross; the weight, you know, the weight of death rolled in upon His holy soul in Gethsemane to divert Him from going the whole way, but He could not be diverted, His face was set steadfastly, He went on to the cross, oh, and to the grave where He put the offender out of God's sight. Tremendous work, the vicarious work of Christ in Gethsemane, at the cross, in the grave; let us get hold of it, let us take in what is meant--Son of David, you see, "come of David's seed according to flesh", that's the Son of David. The man had some sense of who was near. Have we any sense of who is near? The Lord

is near, may the sense of it come home to our souls, that the Lord is near. Oh, he cried out, “Son of David, have mercy on me”, the need was urgent, the need was great, what would the result be? This is at this point you see, rising up he threw away his garment, what does it mean?

It's Mark telling us this, he threw it away, he didn't trust in it, he wasn't interested in wearing it again—his garment; he was going to appear in new clothes, the best robe, “Bring out the best robe and clothe him in it”, Luke gives us that, Mark doesn't give us that. Mark tells us that ‘throwing away his garment and rising up he came to Jesus’. “And Jesus answering says to him, What wilt thou that I shall do to thee? And the blind man said to him, Rabboni, that I may see”. There's only one other place in Scripture as far as I know that this word is used and that's Mary of Magdala in John 20, “Rabboni, which means Teacher”. Oh, what regard you see, what respect for Jesus as he addresses Him thus, “Rabboni”, my Teacher, “that I may see”, that's a very fine request. Well, you say, the man was blind, but how many are blind morally? How many are blind, you know, the man was blind. I know it was physical and literal, but he was blind, but then in the glad tidings we're face to face with issues that are moral, moral issues in the glad tidings, and something is being settled as he rose up to come to Jesus, he threw away his garment. He meant never to wear it again, he'd be clothed in new garments, white garments. Oh, to be clothed in white garments. Oh, to be available, you see, available for the way, the Christian way, the way of righteousness. If you know John the baptist it would be the way of righteousness, that's what it would be, it's the same thing, the Christian way. It says, “And Jesus said to him, Go, thy faith has healed thee”. It means that here is a man that Jesus could trust. Tomorrow in the workshop or at the school or in the office, here's a man that Jesus could trust, “Go”, He says, “thy faith has healed thee”, then it says, “And he saw immediately”, he saw, that was his request, you know, “that I may see”, and he saw. He is a seer, he became a seer. Blindness in the moral connection is that you don't see anything; the other thing is that I see. It is worked out clearly in the ninth of John but it's included here. “He saw immediately”, that's Mark's word, “immediately”. Mark has lost enough time you know, too much, lost a little

too much time already, way out there in Cyprus where it was so comfortable, he thought, but being disappointed and returning and going over things. It wasn't what he thought it would be, down there in, you know, that lovely spot where the evergreens grow and the water's so comfortable and the beaches so fine and all the rest of it! That's my idea of Cyprus. I couldn't prove it, of course, because I haven't looked into it that much, but that's my idea of Cyprus. I think he was disappointed there because he had tasted, Mark had tasted that the Lord is good. "If indeed", Peter says, "ye have tasted that the Lord is good", if you've tasted that the Lord is good you're not the same as these, what shall I say, these pretty lassies on the street, you know, that show everything they can for certain reasons; don't become that! The other thing, you know, having tasted that the Lord is good, spoiled for the world! Oh, thank God if it's so, that we've been spoiled for the world, and the world—the world spoiled for us! Egypt, they said, is ruined. Oh, do we understand that Egypt is ruined? He gave Himself for us that He might deliver us out of this present evil world.

Well, there are two things specially in mind in this short passage of Scripture, the one is that he threw away his garment, and the other is that his eyes were opened immediately and he saw, he saw the whole thing. Oh, may we be seers, you know; in John 9 the first thing he says is, 'I went and I washed', he says, and "I saw", but as he recounted the second time, he says, and "I see". Well, it's very fine and he followed Him in the way. The Lord is appealing to us, He's expecting something of us, He's looking for seers, He would make them, you know. I believe He would make them, that is persons given an eyesight into what really is outstanding; this matter of clothes, you know, the cloth—that's the connection, it's the cloth, the clothes, he threw away his garment; he meant never to wear it again, he saw through the whole thing. Oh, beloved, what have we seen through? Let us consider what this is, "Son of David", he says, "have mercy on me". "What wilt thou that I shall do to thee?". He says, "that I may see"; "he saw immediately", that's Mark's word, "immediately", and he followed Him in the way. It's the Christian way, it's pointed up in the Acts, it's those beloved people that Saul of Tarsus was

persecuting. Ah, but he changed, another man whose eyes were opened to see. He became blind, you remember, for three days, but then it fell as scales from his eyes and he saw. Oh, it's lovely, he saw through the whole thing and he entered upon the way and he continued in the way. He had a little word for the high priest at one point that wasn't altogether commendable, but mostly he was just as true-blue as can be, that's Paul. And that's the appeal to us; the Lord would enlist our interest in these things that we may be included in the royal priesthood until He comes.

J. H. Symington
