

Jesus calleth thee

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Date: 01 January 2000

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[0 : 00] And Jesus going up to Jerusalem took the twelve disciples apart in the way and said unto them, Behold, we go up to Jerusalem, and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall cut them to death, and shall deliver them to the Gentiles to mock and to scourge and to crucify him.

And the third day he shall rise again. Then came to him the mother of Sebagus children, with her sons swuffling in, and besiring a certain king of them.

And he said unto her, What wilt thou? She said to him, Grant at these my two sons, the one on thy right hand, and the other on the left in thy kingdom.

Now turn to the Gospel according to Mark. The Gospel according to Mark. Chapter 10. And we shall read at verse 46.

And they came to Jericho. And as we went out of Jericho, the disciples, a great number of people, blind Bartimaeus, the son of Bartimaeus, sat by the highway side begging.

[1 : 41] But 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 deed, Thou son of David, have mercy on me.

And Jesus stood still, and commanded him to be called. And they called the blind man, saying unto him, Be of good comfort.

Rise. He called unto him. And he cast away his gown, and rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that thou should do unto me?

The blind man said unto him, Lord, that thou art to see my sight. And Jesus said unto him, Go thy way. Thy faith hath made thee whole.

[2 : 52] And immediately he received his sight, and followed Jesus in the way. Now the words that I want to deal with, in a special sense, are the words that you find in the last part of F49.

And they called the blind man, saying unto him, Be of good comfort. Rise. He called unto him.

Jesus was on his last journey to Jerusalem, making his way to the cross, upon which he was to hang, only a few days after this incident occurred.

Now in connection with that, or in the light of that background, there are some very wonderful things in the narrative.

The fact that Jesus fought upon other poor people, and helped them and healed them, when there was such a crushing burden, lying upon his own spirit.

[4 : 13] The fact that he should, on such an occasion like this, stand still, just for the mere cry, of a poor blind beggar, who sat begging by the wayside.

There are marvels of things standing still in the Bible, but they really are insignificant in comparison with this marvelous statement.

We know that, on one occasion, the sun stood still. That was something to amaze everybody.

It stood still in the valley of Aghena, when Joshua was slaying his foes, and the foes of the Lord. We know that the Jordans stood still when this sun was crossing, and so did the Red Sea.

But there is nothing at all in these things, in comparison, in these miracles, in comparison with that brief statement that we read together, and Jesus stood still.

[5 : 42] Now you just think of that for yourselves. Well, there was this man who heard that Jesus was near, a man called Bartimaeus, and then he heard that he was passing by, and so he cried, that Jesus would have mercy upon him.

And he cried. The word really is, he cried, lift a ball, and then when he wasn't hurt, he shouted at the top of his voice, and he made a commotion, and people told him to keep his mouth shut, not to

make him such a noise.

But the more they told him to be quiet, the louder he cried out. What Shurkoff, as I shall point out, shows the man's earnestness in the world.

So the people came to him, Jesus stood still, and told them to bring him. He called the man. So they came. I don't know if they were the same people that told him to keep his mouth shut or not, but some people at dinner it came.

And they told him, Rise, be of good comfort. He called on you. So he rose and came to Jesus. Well now, talking about this comfort, I was wondering to myself the other day whether I should preach the sermon exclusively to the people of God, or exclusively to those who are not his, but who would like to be.

[7 : 40] One could easily preach two different kinds of sermons on the left, be of good comfort, God. He called on you. And I just want to leave this with you.

Whoever you may be, whatever you state, never forget these words. Never forget that they are written in the Bible.

Be of good comfort. He calls me. And what more do you want? Indeed, I was saying to myself as I, with great relish, turn them about in my mind.

Well, what if the Bible were all obliterated? If there were nothing left in it for me, but just these words, would that not be enough for me?

Be of good comfort. Lord, he called on you. It doesn't matter what else happens. He calls us. And if the world goes upside down, we have every reason to be happy in this that Jesus calls us.

[8 : 53] So, it is really a message to the people of God and to those who are not his. So, I want everyone of you to take it to yourselves today.

but I want today to address especially those who would like to come to Jesus but who have not yet come.

I believe there are such and others. Let me just address a few simple words to them for their comfort. Now, first of all, we have the instruments of comfort.

Jesus used human instruments to bring this man to him. These were people who themselves had sight.

The poor man couldn't make his way to Jesus on his own. So, they came and they helped him to come. there was one thing they could not do.

[9 : 57] They could not give him his sight but they could give a helping hand and be used in the restoration of the sight.

They at least played their part. Humble as the part was and almost insignificant as it was, it was all important nevertheless.

and so they went and brought him to the Lord Jesus. See, they told him the truth.

He asked what it was and they said, Jesus is passing by. Now, that was human instrumentality to begin with.

If the people had not told him, he would not have known what the promotion was all about. What was great, passage of people was, he would not have known what it was or who it was, but they told him that it was Jesus of Nazareth passing by.

[11 : 02] Now, my friend, it falls to you and to me who have vision to tell other people that Jesus is now, that Jesus is near.

God, the greatest cry that can be attributed to a professing Christian is to let people go head long into hell and not tell them that there is a Savior to save them.

God, I wonder if there is anyone in this audience today who thinks that life should be one long polite thing doing it business and not interfering with people and not interfering with religion and so on.

There are a lot of things that we must not interfere with about other people. In fact, that's true of most things, unless we see people damaging themselves.

And even then there is a limit to what we can do. But in the sphere of religion things are entirely different. And not only have I a right and have you a right to talk to people above their souls, but we have a duty laid upon us to do it.

[12 : 19] And if we are not doing it, we are guilty of a criminal neglect. Yes, friends, it's not interference. If people say to us, well, what's that to you?

As people have said about me, I try to talk to people in their houses about their souls. I know somebody will say, well, what has it got to do with him if I go to hell? That's got nothing to do with

him.

Didn't say that to me, but I know it was said. It's none of his business what happens to me. But my friends, the point is it is my business, and it is your business also.

It's the business of everyone of us to do it. As it was the business of God to send his son into the world to save the lost, and he left the gathering of his people unto his own in the world, it's own business to gather them in.

Who are we going to leave it to? There may be many excuses. People may say, well, I'm not a minister. Very well then, you don't need to do the work of a minister if you're not a minister.

[13 : 33] And the work of a minister is to preach the gospel. Well, you don't need to do that.

Nobody asked you to do that. These people didn't do that. They weren't appointed preachers, they weren't apostles, they were not told that they were even disciples.

But they told this man the truth. As simple as it was, it was just a passing word. What's going on, he said?

Oh, they said, Jesus of Nazareth is passing by, and so he cried. That was all. And my friend, what may come from your words, nobody can tell.

So tell it then at your work. Tell it in your home. Tell it wherever you are. Always try to talk to people you'll not get very many thanks.

Sometimes you'll not get very far with people at other times. I was coming from the cemetery the other day, and I was trying to say a word to the driver of the car, which I was, to see what impression it had me.

[14 : 41] This journey had made upon him. And of course I met with what is so common today, oh I don't do anybody any harm, I live my own life, and I send my children to Sunday school, and all this tirade God.

I got. Well anyway, I left the word with him, and I leave the word left with him to God to do with it as he pleases.

And that's all that you required to do. And then they were instrumental at bringing him. So my friends, remember that it is not enough to believe in Christ.

If you have believed in him, it is not enough. I don't see how anyone who is saved does not feel constrained to save other people, to do his best for other people.

Do you think it's enough that you're saved, or that you hope you're saved? My friends, that's not enough. The world time is short, the world will soon pass by, and you have to do everything in his power, poor and weak as you are.

[15 : 55] Now these people couldn't believe for part of his. He had to do that for himself. But they could at least lead him to the one who could heal him.

They couldn't make him believe what they were saying. They told him it was up to him to believe. And he did believe, as we shall see. And so they led him.

And when they saw part of me who was dancing for joy after he had received his sight, well, they could say at least, one could say, well, I held his hand.

One could say, well, I made the way plain before him. I scattered the people and made way for him. And they had a hand in the work. The work was done by the Son of God, but they had a hand in the work.

So my friends, let us have a hand in the work of God. Bartimaeus didn't reject them. Those who reject us reject God.

[16 : 57] If Bartimaeus had rejected them, he would have rejected his own salvation. But they told him to be of good comfort. Well, now, I want to say a word about the comfort that people need.

People who would like to come to the cross, to the Son of God. This man had a lifelong night. He was living in darkness.

And there may be one or two people in the year today who knows what that means, literally. But the rest of us don't know. We don't know what it is to be without eyes.

And to live in one dismal, gloomy night all our lives, Bartomé's knew that.

His comfort and his disadvantage were constant. How we should thank God, even for literal eyesight? Well, he had none.

[18 : 07] Well, then, there are people who are living in spiritual darkness, eyes, and it makes them uncomfortable. They grow like the blind for the war.

They pray, they read the Bible, they listen to preaching, and yet they never seem to be able to get what they want to get.

They want to feel something, they want to have an experience which they don't get, comfort, and they are living in happily, as it were, in one long night of constant and comfort, because they don't get what they want.

Well, then, I'll tell you some of the things that might not worry to this man, and some of the things that may be worrying you, for which you need comfort.

he might have thought, well, Jesus of Nazareth is passing by, but he's not for me.

[19 : 13] What? Oh, I know that he did wonderful works before. He's not for me. I've only approved because Jesus is not for me.

What's the use of my crying to him? He won't hear me in any case. And if Bartimaeus had come to all his conclusions and that reason like that, he would have lost his opportunity forever.

Now, my friends, I know that there are many people who say, the Lord Jesus is not for me. I know that he saved us, but he's not for me.

What's the use of my coming to him? Are you forever and ever in need of this comfort that somebody telling you that Jesus is for you? And I say today, rise, be of good comfort, he called you. Yes, friends, this is the comfort of the day. He calls you, they said to Bartimaeus. And if the thought had gone through his mind, oh, no, Bartimaeus is not for you.

[20 : 21] Jesus is not for you. He's too noble. He's too pure for you. Don't you go near him. Well, arise, be of good comfort, he calls you.

Oh, that God would help me to give comfort today to your hearts. You are afraid that Jesus is not for you. My friends, he is for you.

It's what the Bible tells us. Arise, he calls you. Well, that's one thing. The other, another thing that made him be in need of comfort was that people discouraged him.

You can't see the crowd. Bartimaeus crying, people tell him to shut up, keep his mouth shut. What was he making all the fuss about and all the noise about?

Well, people discourage you from every angle. It discourage you. My friends, I'm sorry to say it, but it's true, as true as the sun is in the skies, as true as the Bible is open before me.

[21 : 36] There are people who call themselves by the name of Jesus, and they discourage others from coming to him, rather than encourage them.

Well, I would rather never have been born than to be a means of discouraging anybody from coming to Christ. If by anything in my life, positively or negatively, if I'm doing anything that I shouldn't be doing, if I'm leaving something in done that I should be doing, and so discouraging other people from coming to Christ, I wish I had never been born, now that has to be said, there are people who discourage others, but God will deal with them one day, and of course there are people who discourage you, on the other side, people in your own home, they'll tell you that you're only going to make an half full of yourself, or if you get ready, if one of you husbands or one of you wives will get ready next week, or the following week, one of these nights, and the other start to laugh, say well you're making a fool of yourself, it's going clack, something is going wrong with your head, I know they wouldn't encourage you, lots of them wouldn't encourage you, they would discourage you, well I'm going to stay away from that, there were these people, and as I have said already, there are people who should encourage that discourage, see these people told this man to shut up, it was alright for them, they had their eyes, it was alright for them to tell this poor man to keep quiet, they were seeing alright, and my friends, if people who are seeing, if this is all they do to tell others to be quiet, I'm so preserved in their not seeing, shame on them, but others were discouraging, everybody was discouraging him from coming to Jesus, and then there was the fact that he had that double burden, a burden of blindness and a burden of poverty, he was a beggar, clothed in rags, probably poorer clothed than anybody we ever saw, what could the poor man do?

Blindness and poverty, going hand in hand, and you say, well, I can't come, I don't know the way, I wish I did, this is what I'm trying to find out, and I am absolutely destitute, I have nothing, I have realized that my prayers are not of themselves, any good, they don't avail me, I've tried everything, I'm absolutely polled, but this man had the double burden of blindness and of poverty, and that was a discouragement to him, and he needed comfort, but they said, arise, he calls you, in your blindness, in your poverty, he calls you, one other thing, he began to cry, and he wasn't hurt to begin with, no, you see, the narrative makes this quite clear, 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, I worry, there's lots contained in that, didn't he, that they told him to be still, but he cried the more, a great deal, well, I wish I could, I could do it, I could hardly do this, I could hardly act it, without being accused of being, being dramatic, or histrionic, as some people call it, without acting something,

I'm not doing that, but there was part to me, as I was thinking to myself, and I heard the commotion, and they told him that Jesus was passing by, and he said, Jesus, thou son of David, have mercy upon me, and then they told him to be quiet, and when they told him to be quiet, he cried out, Jesus, have mercy upon me, and the more they told him to be quiet, the louder the shrimp cry went up, he cried more and more, he wanted to make sure that Jesus would hear him, whatever they would hear, whatever noise was going on, he wrote them out, and my friends, am I saying to you, am I talking to somebody here today, who has been crying and crying, for many a day, and was not been heard, well let me tell you that that is sometimes God's way, yet he wants to prove your sincerity, and if you're sincere as this man was, then you'll continue crying, even when you're not heard, and when you feel that you're not heard, he's hearing you, all right, and one day he will stand still, and you will be brought to him, and you'll get what you want, but the devil tells you, what's the use of praying, you've been praying all these years, and nothing has happened, well, what are you going to do, well, if you stop praying, you can't be dying, and if you continue praying, if you're not hurt, all you'll do is to die, but you're not there, if you continue praying, if you continue crying, cry to God, my friend, and whatever promotion there is, whatever discouragements there are, you cry, and if you have not yet been hurt, cry all the more to live, cry with greater earnestness than ever you did, then look that comfort that he got, and they said, rise, he call on you, well, Jesus calls, he calls people to himself, so this is what he said, come up to me, all ye that labor, if any man wish to let him come up to me, and drink, you've never heard a minister say that, what a minister does is, or a preacher, he calls people to come to Jesus, but what Jesus does, he calls people to come to himself, and it's the world of a difference between the two, here was the son of God, arise, he calls you, he calls you, we can't do this, we can only call to him, what if you came to us, we could do no good, we couldn't help you very much, he called you, well then, this is the message he got, there are some whose voices perhaps would have kept him back, oh, there are voices to keep him back, yes friends, we all know what he says, there is the voice of the law to keep him back, the law of God, the law of God, tandis, the rectenings of eternal life, in within this, the law says, comfort be every man who continues not in everything that is written in this book to do them, and you and I have not

continued in everything that is written in the book, and the soul that sineth it shall die, and this the law says, and there are founties and lightnings of eternal vengeance, and the law puts forth all its power, but not to bring us to Christ, so school must do it, but the law doesn't bring us to Christ, he helps to do it, conscience speaks against us with a thousand times, you know, when you want to come to Christ, you know how sometimes when you're praying in your room, ask it to be led to God, you know how sometimes some sin that you did ten years ago, twenty years ago, rise some stark naked before your very eyes, and then something says to you, you, you pray, you did that, why are you praying, and then conscience will come with many more sins, with that back full of them, recalling the sins of the past, and Satan will try to keep us back, he says, you're not fit to come, why my friend, if you're crying to Jesus, if you want to come to Jesus, I'm telling you today that every power of the lower world is at work to keep you back, Jesus works upon your mind, he says, he says surprisingly, but you're not fit, and you know you're not fit, he's telling the truth, at least for once, you're not fit, the devil is telling the truth, what he says now, but he says it, so that you'll keep back, but he doesn't tell you that it's for the infant Jesus is, that it's the infant he came to save, that it's sinners are not right as many cause to repentance, he doesn't tell you that, but he tells you that you're in fit, but anyway, this man came, and why did he come?

[32 : 01] Well, he came because he had a warrant to come, and the warrant to come was, he calls you, he had a ticket, he had an invitation card, he had an invitation card written in Hallibur, by God the Holy Ghost, it had the crest of heaven on it, the same as if you got an invitation from Hollywood to Paris to meet the Sovereign, it would have the Queen's crest, the Sovereign's crest on it, to distinguish it from anything else that might be at age, anything like it, and so my friends, this man got a warrant written by the Holy Spirit, God the Holy Spirit, with a crest of heaven on it, and we have it in the Bible, this is the written word, the infallible word, how do I know that Jesus calls you?

I know that Jesus calls you, because the word tells me so, and I don't care what anyone says, God the Holy Spirit tells me that Jesus calls me, and I'm going to take that warrant, and I don't care what the devil says, or my conscience says, or the Lord says, this is what God says, and the warrant is sealed by the blood of God, the eternal Son, sealed with blood, look at your warrant, He calls you, and it is sealed with blood, it's the mark of blood, and it is stamped with blood, the blood of Him who shed the soul, in order to give you the warrant, make it true, and see how personal it is, He calls you, He calls you, and another but brought to me is that, what He calls you can handle you, well you know the words of the familiar, Him let not conscience make you lick, nor a fitness fondly dream, all the fitness He requires, is to heal your need of Him, so this man had the warrant, and if anybody had said to him, look here man, what are you pushing your way through the crowd like that, where do you think you're going, He says, I'm going to Jesus, you're going to Jesus, yes, He called me, He called me, He did, and so He went, but look at the responsibility, Christ has said, He calls you, He calls you, and what would have happened what did Bartimaeus have said, did he clearly call me, well wait a minute till I get my clothes gathered round, nicely, and then he would ask somebody with eyes, now you look to see if my hair is alright, if I'm tidy, no, it would have been far too late then, Jesus was passing by, and He stood still just for the second, that was all, just for the moment, He stood still.

But Bartimaeus, fortunately for himself, did not say that. And let me tell you my friend, that there's no salvation for this luggage, none whatsoever, for I want to put it like this, perhaps you'll understand it better, and I know that it is applicable to a good many of you, if you're praying God to save your soul, and you're praying to save you tomorrow, or you're praying to save you next year, I'm telling you here on the warrant of God, God is not hearing your prayer, you might as well just keep your mouth shut. If you're praying that God will save you, and that He will save you later on, you're only mocking God. As well as deceiving your sin. No friends, this man wanted to be saved, he wanted to get his son, and whenever they said to him, Jesus calls you, he didn't say, oh just a minute, let me see if I'm tidy.

He goes immediately, and it would be a reason I believe he hadn't. Jesus calls you, arise, we have good comfort, He calls you, and how unreasonable it would have been in this part, what a lack of etiquette he would have displayed if he hadn't got up at once. Not only would it have been unreasonable, it would have been disobedience if he hadn't listened. And that makes it worse. He calls you, he calls you now, look he's standing over there, and he calls you now. He won't stand very long. It would have been disobedience if he hadn't gone. And my friend, it is disobedience on your part, and I'm telling you here and now, if you're calling upon the name of the Lord to save you, unless you want to earn you.

[37 : 10] Unless you want earnestly and sincerely God to save you right now, God doesn't listen to you. He isn't. I'm telling you.

No, you're only mocking God. Ah, it would be nice to have it next year, wouldn't it? After you get married and save the house. After your family are grown up. After you retire. After you have nothing in the way. After you make sure it will be alright to get saved when you get things out of the way. There are things that you have to do today, you see. You have to do them. Well, you don't want to get saved and you have to do these things. You know what kind of things these are. There are lots of things in your life and you don't want them out of your life. And you don't want to get saved until you can afford to put them out of your life.

You get a little bit older to retiring age and then you won't be caught upon to do them. No, friend. God will have none of that sort of things. If you want to get saved, you must want to get saved even now. Arise, he called on you and he rose and he went to you right then. Now, do you want that? Would you want to be saved right at this moment, whatever it will cost you?

If it's going to cost you? If it's going to cost you a job or your high pay or it's going to cost you mockery and persecution in your home, do you still want to be saved right now?

[38 : 45] Yes, if you're sincere about it. And if you don't, then you're not wanting to be saved at all. You're only thinking it to. My friends, I'd like to appeal to you, listen. And he rose and he answered his responsibility. What a rebuke to those of you who say, well, what can I do? I can't do anything. It must come to me. I can't do anything.

Well, Jesus didn't come to Bartimaeus. Bartimaeus went to Jesus. Arise, he called on you. And you people who say, oh, well, I can't do anything. I just have to wait like this until it comes to me. You see how foolish you are?

If Bartimaeus had said that, he would have sat there a long time. And so he cast away his outer garment and made his way to Jesus. And then he was saved.

Now, I remember preaching about Bartimaeus long ago. And in fact, as a matter of interest, I turned down some common things to see. And every one of them says, at least every one of them says, that this means casting out, and I said it, casting the out of garment means that you have to forsake your sins.

But you have to forsake your sins and come to Jesus. And I'm convinced that that is utterly wrong. No, my friends, it doesn't mean that. The Bible doesn't say that anyway. The Bible doesn't say that you must cast off your sins to come to Jesus. It doesn't say that. It doesn't say it.

[40 : 24] The Bible doesn't say that. The Bible doesn't say that if you're living in fornication and adultery and theft and dishonesty that you must cast off these things in order to come to Jesus. It does not say that. No, friends, don't you think that. That's not going to bring you to Jesus, casting off these things.

But this is what the Bible says to you. That if you come to Jesus, you'll cast off these things. That's what Jesus is for. Jesus is there to cleanse you from these things. That's what he's there for. He's the savior from sin. He will save you from sin. Never mind that you're living in these things. That will not keep you back from Jesus if you want to come. You come. And then he'll rid you of these things. He'll take all these things. Leave it to him. He'll do it.

Not better than you could. So this is what it means. That there must be earnestness. When this man took hold of his outer garment, this cloak that was wrapped around him, I thought him to ease.

He did it because he knew perfectly well it would only hinder his feet. And he was so anxious that nothing should hinder him. He was so earnest and sincere in the whole thing that nothing was going to keep him back.

He was going to be free to come. Jesus said, what do you want? Oh, I can't get over that. I could have picked sermons on every one of these little places.

[41 : 53] Jesus said, what do you want? What do you want me to do for you? And when Jesus said that, he opened to me the fullness of divine grace in all its freeness.

And my friend, I tell you today in the name of my God, Jesus does the same to you. He says to you, what do you want? I have the riches of the divine fullness.

They dwell in me bodily. Now what do you want? The chest is open. What do you want? Take what you like. I don't promise you like. I have to wear us and herald.

Something to the half of my kingdom. You say what you want. And you'll get what you want. And what did Bartimaeus say? That I might receive my sign and he got what he wanted.

This is his friend. He didn't get one eye. One eye is better than no eye. But Bartimaeus wanted two eyes.

[42 : 56] And he got two eyes. He got as many eyes as anybody else has. He got his foolishness. What do you want? He got it. — Thank you.

He got it. He got it.