

Good morning, church family. Morning, morning. Turn with me if you would, Mark chapter 10. Take your Bibles there, Mark chapter 10. We'll be in verses 46 through 52 today. Mark chapter 10, verses 46 through 52. The title of the message this morning is Christ's response to a cry for mercy. Christ's response to a cry for mercy. So we'll begin by reading the text together, Mark chapter 10, verses 46 through 52. If you would, and you're able, please stand with me in honor of the one who gave us this word as we read it together this morning. Beginning in Mark chapter 10 in verse 46. Then they came to Jericho. And as he was leaving Jericho with his disciples in a large crowd, a blind beggar named Bartimaeus, the son of Timaeus, was sitting by the road. And when he heard that it was Jesus the Nazarene, he began to cry out and say, Jesus, son of David, have mercy on me. And many were sternly telling him to be quiet, but he kept crying out all the more, son of David, have mercy on me. And Jesus stopped and said, call him here. So they called the blind man saying to him, take courage, get up, he is calling for you. And throwing off his outer garment, he jumped up and came to Jesus. And Jesus answered him and said, What do you want me to do for you? And the blind man said to him, Rabbani, I want to regain my sight. And Jesus said to him, Go, your faith has saved you. Immediately he regained his sight and began following him on the road. This is the word of the Lord. Let's pray. Dear Heavenly Father, we are so thankful to be gathered here as a body. So thankful that we were able to sing your praises unto you and to edify each other with our voices and the songs that give you praise. And we're so thankful for the opportunity to worship with the Word. We pray, Lord, that your spirit would impact us with the word, that we would leave here united as a body, going out to know that we serve the one who responds to cries of mercy. I pray, Lord, that you remove any hindrances from me, any nerves, any slips of the tongue or tongue ties that would distract from the word that you have selected to be given to this body today. We love you and praise you in your holy name. And we ask that you give us grace to do all that we do for your glory. Amen. You can be seated. So, as we have been seeing throughout chapter 10 of Mark, we've been seeing over and over again examples, more specific practical examples of what discipleship looks like. We've seen multiple examples throughout this last chapter. In fact, last week we looked at the call to servanthood, reinforced and driven home at an even deeper level. In fact, called us to a level of being slaves to one another. And now is so common as we've seen in Mark over and over and over again, we get to see Jesus's actions reflected, reflecting his teaching. So, so often throughout Mark, we've seen him teach something, say something, and then Mark records a specific example of him living that out, of him showing the disciples what that practically looks like in life. And today is no different. We saw a call to servanthood, a call to be slaves to all those around you. We've seen him address over and over again, the lowest, the outcast, the one with the most needs should not be kept from him. And so Mark is going to record a very, very tender and detailed message

of a blind man who ironically can see Jesus more clearly than those with sight. It's very ironic that this blind man on the side of the road knows who Jesus is more than the crowd that can see. But the main thing that we're going to see and the main thing I want us to walk away with today is that we will see the son of David, the Messiah, God himself in flesh, being rich in mercy and eager to give it. When the cry for mercy is given by those who believe, Jesus stops in his tracks and gives that, and he will respond to the cries for mercies to him from someone who has been given that gift of faith. And it's a beautiful picture. It's been such a pleasure to study this text this week. It has impacted me, and I pray that it will impact you with as much praise and glory and love for our Savior as it has me this week. So let's dig in. Number one, mercy requested. Number one, mercy requested, verses 46 through 48. So I'll reread those verses for us. It says, and they came to Jericho, and as he was leaving Jericho with his disciples in a large crowd, a blind beggar named Bartimaeus, the son of Timaeus, was sitting by the road. And when he heard that it was Jesus the Nazarene, he began to cry out and say, Jesus, son of David, have mercy on me. And many were sternly telling him to be quiet, but he kept crying out all the more, son of David, have mercy on me. So as we've been tracking through, especially since Mark chapter eight, we've seen the shift after Peter's confession of him saying that Jesus was the Christ, and then Jesus rebuking the disciples for their poor view of what the Messiah actually would be. We saw that shift in chapter eight of Jesus on the way to Jerusalem. Over and over, Mark has used that same wording, on the way. So he's on the way to his final spot of his mission. And this is no different here. They came to Jericho, which is now about 20 miles southwest of Jerusalem. These last 20 miles from Jericho to Jerusalem were absolutely grueling. It was 20 miles that raised 3,500 feet in elevation. It was known at the time to be an extremely treacherous journey. A lot of people were actually lost their lives. It's just a very, very hard path. In fact, just because I was curious, I looked to see if there would be a hike that would be comparable. I couldn't find one that was comparable, but there's, oddly enough, a hike calculator that you can put in how much elevation and miles and everything. And this particular hike would be considered, in today's times, there was a six-tier step, and it was at the last point before dangerous do not attempt. It was very, dangerous, it was very, the hardest level of a hike that you can imagine today, that particular chart, that's the elevation and the mileage that they would have to go. And the mountains in Palestine are completely unforgiving. It's not mountains like we think of Ozark Mountains, it is treacherous, treacherous terrain. And so as they're approaching Jericho to make this final leg of the journey, Mark doesn't tell us a lot about what happens in Jericho. In fact, Mark says he was leaving Jericho when he sees Bartimaeus. If you look over in Luke chapter 19 and verse one, excuse me, within Jericho is where the story of Zacchaeus occurs. So the ministry within Jericho includes the ministry to Zacchaeus. And now that that is done, they're leaving to continue the last leg of

the journey. This is the last section that has to be traveled before he arrives. to complete his mission. And Mark notes for us that it's the disciples in a large crowd. There was likely a lot of people traveling for the feast. The feast of Passover was just around the corner, and so there was likely a large crowd traveling anyway, but many of them traveling with Jesus specifically. And suddenly, here on the side of the road, we have the normal flow of traffic on the road, the normal people, if you will. And Mark is very careful to tell us that Bartimaeus is on the side of the road. He's outside the normal purview of how people traveled on this road. It's very common in that culture and in that time that those who were begging, those who were wanting to get help from people would sit either in the city gates or right outside the city gates on the side of the road where the traffic would funnel to get into the city. They had their most chances of getting help from those traveling along. And so here this Bartimaeus is sitting by the side of the road and he cries out. And it's very interesting that he doesn't cry out until he hears that it's Jesus, the Nazarene. Now, if you recall, there's one other time in Mark where Jesus is called Jesus of Nazareth. And this is a beautiful bookend. It's absolutely amazing. Mark chapter one and verse 24, we see the first miracle of Jesus. Jesus encounters a demon and the demon calls him Jesus of Nazareth, what will we do with you? That is the first miracle recorded in Mark. This miracle of Bartimaeus is the last miracle recorded in Mark, the last healing miracle. The book ends and it's the only two miracles that have the title of Nazarene or Jesus of Nazareth recorded for us. Mark is being very specific that this is the one who fulfills the prophecy. This is the Nazarene, the one that would come as predicted by the prophets. And Mark is showing us that the first miracle, he was identified and told them to be quiet. And this last miracle, as we will see shortly, he does not tell them to be quiet. He is identified as Jesus the Nazarene and fully embraces that title. But this blind man here who seems to have more insight into who Jesus is than even those who can see, understands who this man is, it's likely that Bartimaeus has heard about Jesus, he's heard the stories about him, and this son of Timaeus, that's what Bartimaeus means, so bar and Timaeus, the prefix bar in scripture means son of, so anytime you see bar Jonah, bar Timaeus, bar what Barth Simon, whatever the case may be, it's son of and then the name of the father often. And so this son of Timaeus is here and he recognizes with this insight that this is the son of David. Jesus, son of David, as he cries, have mercy on me. Now the son of David is such a specific reference, we have to understand the weight behind this title. Because it tells us a little bit about Bartimaeus and what he believes, what he understands about the Christ. Isaiah 11 verse 1, a prophecy in Isaiah says that a shoot will spring from the stem of Jesse and a branch from his roots will bear fruit. Jeremiah 23 in verse 5 also says, behold, the days are coming, declares Yahweh, when I will raise up for David a righteous branch and he will reign as king and prosper in due justice and righteousness in the land. And of course, there's many other spaces

that you can see the promise of David playing out, the son of David, the prophets promising that. All of this stemming from 2 Samuel chapter 7 when the first promise of Yahweh to David was that I will give you a son whose kingdom will be established forever. So this son of David is dripping with messianic promise. For this blind man to use the term son of David, it can only mean one thing. He believed Jesus to be the fulfillment of God's promise to David all those centuries ago. And so this blind man, sitting on the outskirts of normalcy, sitting at the side of the road with nothing, recognizes Jesus the Nazarene, as Mark notes for us, as the Messiah himself. Clearly, Bartimaeus believes who Jesus is, believes him as the true Messiah, not the ones that the disciples have had to be corrected about over and over and over again, but he sees him as the clear Messiah fulfilling multiple prophecies from the Old Testament. Now, whenever he cries out, Jesus of Nazareth, excuse me, Jesus, son of David, have mercy on me, the crowd's response is quite unbelievable. All this man is asking for is mercy. That's all this man is asking for. He is simply crying out for mercy, and yet the crowd is keeping Jesus from him. We've heard people get silenced before for recognizing Jesus as the Messiah, haven't we? All throughout Mark. Over and over, Jesus had told people, don't say that. It's not time yet, essentially is what he's telling them. And we've seen that over and over. This is the first time recorded in Mark that the silence about Jesus the Messiah comes not from Jesus, but from the crowd. And that's an amazing, ironically amazing thing to suddenly have happen here on the last leg of the journey. There's a couple of things we have to understand about what's happening here. First, Jesus is embracing the title. Jesus is no longer saying, no, I'm not the Messiah, don't use that language, because as you guys have walked through it with me, we've seen where Jesus has told them, don't mention the Messiah because the incorrect view of who I am will cause an uprising, right? We've talked about the cultural impact of that. And yet here, Jesus is not the one telling this man to be quiet, the crowd is the one keeping him from Christ. This poor blind man that has nothing. In those days, if you had an incapacity that kept you from working to live, you simply died unless people helped you. It's not the same. There's no welfare. There's no places to go. There's no shelters to seek food and a bed from. You simply were on your own, left to make it as best you possibly can. And so this huge city, the city that Herod built, beautiful city, tons of wealth has this poor man sitting outside it who is simply crying for mercy. And the crowd not only told him to be quiet, but sternly told him to be quiet. The idea here is forcefully. They were telling him, no, you have to stop. You cannot bother Jesus. And this idea of keeping people from Jesus is not new in Mark. We shouldn't be surprised at this point. Just recently in Mark chapter 10 and verse 13, the disciples were keeping who from Jesus? Do you guys remember? Pop, please. The children, right? Do you guys remember? The disciples were trying to keep the children from Jesus. This is not something new, but it's the first time we've seen the crowd trying to silence someone who's declaring

the messianic title. And so this, This contrast between Jesus's motivation and the crowd's motivation is so evident. Jesus in keeping it according to his timeline, according to the Father's decree of when he would be recognized as the Messiah versus the crowd simply not wanting to bother Jesus. And I couldn't help but think, how often do I keep people from Jesus myself? maybe not intentionally, but inadvertently through the way I live my life or the way I conduct myself or the things that I do on a regular basis. That hit me pretty hard when I realized that this crowd thought they were doing what was best for Jesus by keeping the people quiet who are crying for mercy. So I would challenge each of us to reflect on how our lives are lived. Are we the crowd keeping people from Jesus or the ones pointing them to him? So in this first section, we've seen that there's a cry for mercy, the mercy requested. So this man is simply wanting to find mercy from the one he calls the Messiah. And so there's a couple points of application here that I think we need to walk away from, or walk away with, excuse me. Only those who believe cry out to Jesus for mercy. Only those who believe. So let me ask you, as we've seen recently, the rich young ruler, right? We talked about that a couple of weeks ago. The rich young ruler, he came to Jesus. He essentially forced his way through the crowd. If you guys recall, rushes up to him with urgency, kneels down and doesn't cry for mercy, but instead touts his own righteousness and his own successes as why he should be acceptable in the kingdom of heaven. Yet this man cries for mercy. Out of nothing, he cries for mercy. He saw himself with nothing. He understood he was outside the path. Think of that as the analogy of being outside the norm. He's on the side of the road. He's not with the normal people. He had nothing to offer, nothing he owned. He understood that the only person that could help him was Jesus, son of David. And he simply cried for mercy. And I want us to understand the impact of that thought, the impact of that idea, that those who have true faith are the only ones that will truly cry for mercy from Christ. Because until we learn, until we understand that we are sinners separated from a holy God, that there's nothing we can do for ourselves, it doesn't matter our status, it doesn't matter our cultural standing, it doesn't matter the funds that we have, the land that we own, our own righteousness, nothing comes from ourselves. We have to be brought to a place where we are outside the norm on the side of the road with nothing to offer except for cries of mercy. And if you recall from even the story that we referenced just a moment ago, early in Mark chapter 10, whenever he does let the children come to him, we realize that those were infants, in fact, and he held them in his arms and he said, unless you're like an infant that can bring nothing to me, you don't enter the kingdom of God. And now this adult male here with nothing to offer is here crying for mercy. And I want you to understand that those who believe are the only ones that truly cry for mercy. And those who believe and cry for mercy will be given mercy, for He is rich in mercy. Ephesians chapter 2 verses 4 through 6 tells us this. But God, being rich in mercy because of his great love with which he loved us even when we were dead in our

transgressions, made us alive together with Christ. By grace, you have been saved and raised us up with him and seated us with him in the heavenly places in Christ Jesus. We cannot lose sight of Christ and the one who is rich in mercy. Because only those who truly have the gift of faith will truly cry to mercy and he will never, ever, ever, I could say ever the rest of the day and never cover it, he will never, ever run out of mercy. And sometimes we have to re-ingest that doctrine and re-ingest that idea and plant it firmly and squarely in front of our minds because how quickly do we forget that he's rich in mercy? When we've messed up for the 17th time this week with the same sin, we go, oh, is there really? Surely there's not any mercy left. I've had to have used up everything that I have. And so to regain that traction of resting in Christ and understanding who he is, we have to understand even the idea of crying for mercy is evidence of the regeneration and work of the spirit within you. Cry for mercy to the one who is rich in mercy. Number two, mercy given. Mercy given. Verses 49 through 52. It reads, and Jesus stopped and said, call him here. So they called the blind man, saying to him, take courage, get up. He is calling for you. And throwing off his outer garment, he jumped up and came to Jesus. And Jesus answered him and said, what do you want me to do for you? And the blind man said to him, Rabbani, I want to regain my sight. But Jesus said to him, go, your faith has saved you. Immediately he regained his sight and began following him on the road. So now we get to see the mercy given. So we know the only those who have faith, we've just seen the only those who have faith will cry out for mercy as blind Bartimaeus recognized Jesus as the true Messiah, the indication of faith as we've seen throughout Mark over and over again. And now Jesus stopped. And the wording here in the original language is actually in Jesus stood. And in the original language, it carries this idea of stopping in his tracks. He was absolutely stopped in his tracks. That's how rich in mercy Jesus is. The cry for mercy from one of his children who have been given the gift of faith stops him in his tracks. and he hears his child calling out to him. And he says, call him here. The crowd now is ushering him to Jesus, calling the blind man, take courage, get up, he's calling for you. And when you think about it and you contrast this with the rich man, the disciples, the last two stories that we've seen in Mark chapter 10, we have to understand the difference here. The rich man came seeking affirmation of his own righteousness, forcing his way to Jesus. The disciples came with seeds of faith and yet wanted esteem for themselves, neither of which stopped Jesus in his tracks, did they? physical indication of Jesus coming to a complete stop, stopping in his tracks for the cries of mercy of his children is absolutely diametrically opposed to the position of the rich young ruler and even the disciples themselves. who only sought their own glory, who only sought their own righteousness being affirmed, who only thought their riches would get them to where they needed to be. This is a beautiful picture of the Savior that we serve. His immediate response to the plight of pleas for mercy from those who are helpless can be

reflected in our own lives. And I hope that every believer in here can say a hearty amen when you look back on your life and see times that you have cried out for mercy with nothing to give and our Savior stopped in his tracks and poured out mercy and abundance upon your life. Because that's the Savior that we serve. And so this man being encouraged by the crowd, take courage, throw off, or excuse me, take courage, he's asking for you, causes him to throw off his outer garment and jump up. The idea here of the outer garment, and in those times, at that level of society, he would have had a simple robe that he kind of tried to keep covered, and then an inner, what we would look at as like a nightgown. You guys remember like 1800s or 1900s nightgowns for men that kind of flowed down and you'd put on? That's kind of the idea, right? So he threw off this outer robe. He's basically in his nightgown, if you will. jumps up with an urgency that is beautiful. He jumped up and came to Jesus. This is what he's been waiting for. Jesus the Nazarene is here. The son of David, the Messiah has called for me. When I had nothing to give, when there was nothing I could bring to the table, when I'm not on the normal path, when I'm beside the road, Jesus stopped and said, bring him to me. This is so encouraging to see the excitement. So beautiful to see. It makes me think of the excitement of new converts. Anyone in here seen a new convert? When they realize that the impact that Christ has made in their lives and you have to almost tie them to a chair to get them to calm down. That level of excitement is so beautiful. It's so refreshing because when Jesus responds to the cries of mercy of his own, We get to see the love poured out, the grace poured out, the impact of what Jesus came to do is then fleshed out and we get to see it in real time. But believer, those of you who have maybe forgotten about that first day of conversion, we should be no less excited when he responds to us in mercy now. We should hasten to the one who pours out mercy. His cup overflows with mercy. He doesn't have to stir up mercy like he does his anger. Have you ever seen that in the Old Testament? Never once does he say he has to stir up his mercy, it's already overflowing. But every reference to the cup of wrath in the Old Testament, he must be stirred up. And we're gonna look here shortly about Jesus and God, the very nature of who he is is one of mercy. And we cannot lose that excitement. We as believers live our lives day after day after day in a broken world and we go to church and we feed our kids and we get in the car and we drive to this activity or that activity. And then when we're having a bad day, we say a prayer and we say, thank you, Lord, please help me. I need your grace and your mercy. And then when he gives it, we go, yeah, that's what I needed. The excitement is gone sometimes, isn't it? Am I the only one that loses that excitement sometimes? Because I was convicted on that. Have I lost the excitement of the one who gave himself for me as he continues to pour out mercy to a miserable wretch who has nothing more to offer now than I did at conversion? Let us not lose that excitement. So he jumps up, throws off his robe, the urgency is palpable, he comes to Jesus, and Jesus answered him and said the exact same words he said to the disciples not just a few

verses ago. What do you want me to do for you? If you look back up quickly at Mark chapter 10 and verse 36, you'll see where he uses those exact same words to the sons of thunder. Jesus, in this reply, doesn't treat the son of Timaeus as an inconvenience. He doesn't treat him as someone that's bothering him. He doesn't treat him as someone less than worthy to be engaged with. Jesus' response is to treat him as the human creation that he is before him and simply ask, what do you want me to do for you? You cried for mercy. What do you want me to do for you? And it's not that Jesus doesn't know what his needs are. I can tell you full faith that Jesus knew exactly what his needs were. But he asked the disciples the same thing, didn't he? The same question to them, what do you want me to do for you? You're approaching me, you're calling for me, what do you want me to do for you? And this poor man, with one of the most beautiful expressions of submission we've seen in Mark so far, replies to him. The man responds, Rabboni. In your English, you may have Rabboni, and the original language is actually Rabboni, O-U-N-I. And in that original word there, in the extant biblical, or excuse me, extant Jewish writings, or extra-biblical Jewish writings, that particular word there means my master. But when you spell it Rabboni, It's a term that the Jews refused to use for normal teachers. It was Rabboni for normal teachers. Rabboni was a special term that they reserved for my master or simply praying to God himself. They would not use it to anyone to address anyone but God himself in their private prayers. So understand what that means from Bartimaeus' response. Not only has he already acknowledged him as the Messiah, the promised one of God, but he is now using a title reserved for Yahweh, for God himself, to address Jesus. The evidence of Bartimaeus' faith is throughout this passage. We cannot deny that he had the gift of faith. Regeneration has already taken shape. The preaching of the word, the good news of Jesus, has already approached him and he has been given that gift. He knows who Jesus is, he's acknowledging him as the Messiah, and now he's acknowledging him as Yahweh himself. Submitting completely to him, rabboni, this term of my master, and all he wants is normalcy. Have you ever thought about that before? That's all he asked for is normalcy. Compare that with the last two questions that Jesus has been asked. The rich young ruler came and asked for what? Confirmation of his own righteousness and his own riches as being good enough. And then the audacity of the question we saw last week. You guys remember the question that the sons of thunder asked? Please let me have the two most important spots in glory when you arrive there. The audacity of that question still astounds me. And yet this poor man sitting at the side of the road simply crying for mercy only wants normalcy. So many of us that have what we would consider normal lives take for granted that those who have impairments and inabilities simply seek normalcy. They just want mercy for normalcy. And this man is no different and he just asked for the simple request of regaining his sight. Now when you couple that with him calling Jesus with a term that was reserved for praying to Yahweh, understand what he is saying. He is referencing God as the only one that can



heal the blind man. It was common in Jewish belief and in cultural times of that day that blindness could only be healed through intervention by a deity. If you're a Greek culture, it'd be a Greek god. If you were Jewish, it'd be Yahweh. And so by him addressing God, I acknowledge that you are God, give me my sight. In other words, he's acknowledging to the only person he knows that can actually fulfill his request. Because doctors, blindness even today is still quite the impairment for doctors to overcome. But in those days, it was absolutely and simply impossible. If you were blind, that was it. There was no treatment. There was nothing you could do. Blindness simply had to be accepted. And it was common thought in Jewish minds that only God gave the blessing of people's sight back. So not only is he requesting this from God in an appropriate, humble manner, but he's also, in a way, looking to Jesus as the fulfiller of Isaiah 35, four through five. It reads, say to those who with an anxious heart, be strong, fear not, behold, your God will come with vengeance. The recompense of God will come, but he will save you. Then the eyes of the blind will be opened and the ears of the deaf will be unstopped. This is already a reference to Isaiah. This Jewish man sitting by the side of the road who has lost his sight knew his scriptures. He knew the title of son of David. He understand by the words of the crowds that told him who Jesus was, who this had to be. This had to be the son of David. This had to be the Messiah. And now acknowledging him as God himself in reference to the only one who was prophesied would give sight to blind men, the Messiah himself. And so this simple request carries so much with it. And yet Jesus responds and saying to him in verse 52, go, your faith has saved you. Immediately he regained his sight and began following him on the road. So Jesus replies, go, your faith has saved you. This two-part fulfillment of the word saved. He has a double healing, essentially. He has been given his sight back, his physical sight back, and he's also saved. His faith has saved him. The gift of the faith of acknowledging who Jesus is, understanding that the cry for mercy to the only one that can give mercy, the evidence of faith is all over the passage. And he says that faith has saved you. Notice there wasn't anything else that saved him. It wasn't him jumping up and running to Jesus. It wasn't the crowd ushering him to him. He didn't say a prayer. He didn't say specific words. There wasn't a trick in a hat that he had to perform. There was nothing that he had to bring. It was simply a man who knew who Jesus was, knew he had nothing to give, and cried for mercy. That is the true indicator of faith. And that faith saved him. And we know that it's true faith because immediately he regained his sight and began following him on the road. The outcome of true conversion, true faith in a person's life is an immediate following of Jesus himself. That is the true indicator of faith. It's not perfection. It's not living your life according to a specific rigid rules of standards through a financial, or excuse me, a religious organization that you may be a part of, yes, we're called to live as the scriptures have called us to live in following Christ. The motivation is who you're following, not the

list of rules that someone gave you. That's the true indication of faith, is when you're following the Savior along the path to Jerusalem. And we've talked about this path multiple times since chapter eight, this path of servanthood and discipleship. All of chapter nine and 10 pointed to that. The lessons that Jesus gave on servanthood and discipleship over and over and over again. And over and over again, he told them, I'm going to lay down my life. I'm going to be physically abused. You're going to have persecution. This is the path of discipleship. And this man who received true faith in the hardest leg of the journey, a 3,500 foot uphill climb over 20 miles, is going to follow Jesus to his death. That is the true indication of saving faith when nothing else matters. When looking to your Savior and following Him is all that you care about. So we've seen the request for mercy and now we're seeing the mercy given. And there's a larger application here that I want us to go over here. And I pray that it's a blessing to you because my goal today is to get us as believers to refocus on the one who gives us mercy and to never, ever shy away from requesting mercy from our Savior. Because all we have is Him. That's all we have. We have nothing. We bring nothing to Him. All we have is Him. We must never be afraid to cry out for mercy, even after conversion. We see here that Bartimaeus has converted with his cries of mercy, but throughout Scripture, and I'm going to show us, the very nature of God Himself is one of mercy. His own description of Himself is one of mercy. I cannot reiterate enough for you to continue to cry for mercy to your Savior. You will not make it through this life without Him, without His mercy, without His grace. We cannot come to a point where we think we don't need His mercy anymore. The best thing that our enemy can do is bring us to a place where we think we don't need it anymore, because then we're not effective. The second we rely on our own works, on our own righteousness, on our own good deeds, we have lost the point that it is mercy and His mercy alone that sustains us through every step, every breath, everything we do going forward after conversion is based on His mercy and His grace alone. We cannot ever forget that. So let me show you what the scriptures tell us about God and His mercy, because I want you to ironclad lock this in in your mind. So we've looked at there is no initial time or no initial cry for mercy that Jesus will not stop and address, right? We've seen that, the act of faith, the regeneration, that first step. But because he is merciful, there is never a time that he will not answer the cries of mercy for his children for the rest of their lives. Psalm 86 in verse five, turn there if you will. Psalm chapter 86 in verse five. In many places, mercy and being forgiving or having a forgiving nature is the same attribute. So in Psalm 86 in verse five, if you've arrived there, it reads, for you, Lord, are good and by nature, the very nature of God, forgiving and abundant and loving kindness to all who call upon you. Because to be forgiving is to be merciful. Turn over now to Psalm chapter 103. Psalm chapter 103. Verses 1-6, Psalm 103 verses 1-6. It reads, Bless Yahweh, O my soul, and all that is within me, bless His holy name. Bless Yahweh, O my soul, and forget

none of His benefits who pardons all your iniquities. That's mercy. who heals all your diseases, who redeems your life from the pit, who crowns you with loving kindness and compassion, who satisfies your years with good things, that your youth is renewed like the eagle. Yahweh performs righteous deeds and judgments for all who are oppressed. So this psalmist is crying out with his soul saying, bless Yahweh, but the reason for the blessing is he pardons all your iniquities. He's merciful. He's forgiving. The very nature of who He is should cause our souls to cry out. And then, last but not least, this is the most impactful one I want us to see. Turn with me, if you will, to Exodus chapter 34. Exodus chapter 34, verses 6 through 7. So, to set this passage up a little bit so you know the context of it, Moses, a chapter before, had asked to see God's glory. He said, show me your glory, Lord. And in chapter 34, Yahweh had put him into a cleft of a rock and covered him with his hand and said, I will pass in front of you and you'll only see my back because no one can see me and live. And so Yahweh then responds to tell him who he is. Yahweh himself, when requested to see his glory, describes himself in this manner. Verse 6 and 7 in Exodus 34 reads, Then Yahweh passed by in front of him and called out, Yahweh, Yahweh God, compassionate and gracious, slow to anger and abounding in loving kindness and truth, who keeps loving kindness for thousands, who forgives iniquity, transgression, and sin. Yet he will by no means leave the guilty unpunished, visiting the iniquity of fathers and the children and on the grandchildren of the third and fourth generations." So we see here God, Yahweh, describing Himself as His glory. He was asked to see that glory. And so in description of Himself, His very attributes are His glory that we see as people. We get to see and understand in our finite minds His glory by how He describes Himself here. And He describes Himself as compassionate, gracious, slow to anger, abounding in loving kindness and truth, who keeps loving kindness for thousands, who forgives iniquity, there's mercy, transgression and sin. And yet He is perfectly just. And that's where we have to understand The mission of Jesus Christ was to keep that perfect justice intact. He took what we could not. That loving kindness and that mercy for thousands that Yahweh describes His very nature as being that God, whose very nature is mercy, is kept intact with His perfect justice being fulfilled by His Son and His Son alone. And that is who we have the privilege of calling Savior. That is who we have the privilege of being united with by grace and mercy alone. That is who I promise you, according to this text, not my word, His word, will never fail to respond to His children with mercy when they cry out for mercy. If you've ever wondered why God did the redemptive plan the way He did, why did He let Adam fall? Because His very nature is mercy, and there's no greater sign of mercy and grace than to give your life for a friend. That's the sign of love. That's how He showed His mercy, the very nature of who He is. That's why you and I are sitting in this room, because we cried out for mercy, and it stopped Him in His tracks, because we are His. And now we confidently rest in the work of Christ. And I encourage you, I

implore you, I admonish you to never stop crying for mercy day after day after day, because you will never have a spot where you don't need it. And I encourage you to cry for mercy and to call for him because he will never, ever not respond. How beautiful is that? How gracious is that? How amazing is it that we get to rest in those loving, kind arms that we just read about? How beautiful is that that we have the Savior that we're united with that will never leave our side? That's what we get by His grace and love and mercy. And so I implore you to lock that in tight, put that in the forefront of your mind. Walk out of this service today with that in front of you because nothing, everything in life pales in comparison to that. Nothing seems as hard when you know that when you cry for mercy and grace, your Savior stops in his tracks and gives it because he's abundant and rich in mercy. But there's nothing that you can do. Yes, we're going to fail. And yes, we need to strive to live according to the commands of scripture. But we're going to fail over and over and over and over and over again. And every time we have the blessing of crying out of mercy, he's going to stop and give it. And he's never going to run out. He's never going to get tired of giving it. He's never going to take a nap or have to use the restroom as the prophets of Baal and their gods had to. We have the joys of having a never failing, everlasting, merciful arm to rest in day after day after day after day. So I pray that this sermon has impacted you the way it did me this week. This text has impacted you. I pray the spirit has lodged that mercy square in the middle of your vision, your spiritual vision, your mind's eye, if you will, because that's what carries us through this difficult, broken world. So in conclusion, as we've seen this clear example from scripture of how Jesus responds to a cry for mercy, I want you to be encouraged in your daily walk. I want you to be encouraged with your family. When you mess up again today, probably, remember, He's merciful. Just cry out to your Savior. And then let us, by motivation of that mercy and thankfulness and gratitude for that, let us go into the broken world that is not our home, knowing that when we fail, because it's gonna happen, he's there. And that his children, how encouraging is it to know that he's gonna stop and respond to the people that are his, that he's already done the work in? How encouraging is that to then go share the gospel? You don't have to, there's no weight on your shoulders. The cry out is for him, not for you. Just share the good news. That's all Bartimaeus heard was the good news. The good news of the Messiah. Regeneration of faith. He cried out for mercy. The Savior stopped. So I hope this motivates us to live according to the commands of Scripture in gracious admiration and thankfulness for Him. And then going forward, we're going to arrive at chapter 11. This is the last miracle that we're going to see in Mark. So we're going to arrive in chapter 11 with the triumphal entry next week, and we're going to be approaching the great passion. So they're going to see a shift in Mark going forward. We're no longer going to see the same mentality of teaching and servanthood and the things that we learned in the last about three chapters. We're taking a different turn again, and

we're going to see the final week of Christ's life. And I pray that we will dig in together and learn so much from that Passion Week. But again, take with you today that Christ responds to cries of mercy. Let's pray. Dear Heavenly Father, we are so thankful for your grace and your mercy. We are so thankful for this text today. And I pray, Lord, that you would help me to keep your mercy square in my mind and heart. And I can remember that mercy is what changed me and drew me to you, and that mercy is what sustains me, and that your mercy and grace is what carries me forward, and that you are never going to run out because it's who you are in your very nature as you described yourself all those years ago. And that by grace, I rest in that, and I pray you'll help me keep my focus on that, that we would keep our focus on that going forward. In your holy name, I pray.