

How Can I Help You?

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- [0 : 0 0] Well if we could, this morning with the Lord's help and guidance, we could turn back to that portion of scripture that we read, the gospel according to Mark, chapter 10.
- Mark chapter 10, and I just want us to take two texts, and you'll understand why when we read them. Mark chapter 10, reading first of all at verse 35.
- Mark 10 at verse 35, and James and John the sons of Zebedee came up to him and said to him, this is Jesus, teacher, we want you to do for us whatever we ask of you.
- And he said to them, what do you want me to do for you? And they said to him, grant us to sit one in your right hand and one at your left. And then also in verse 49, Jesus stopped and said, call him.
- And they called the blind man, saying to him, take heart, get up, he's calling you. And throwing off his cloak, he sprang up and came to Jesus. And Jesus said to him, what do you want me to do for you?
- [1 : 0 6] And the blind man said to him, Rabboni, let me recover my sight. What do you want me to do for you?
- What do you want me to do for you? When you go into a clothes shop, what is the first question you will be asked?
- Either by the shopkeeper or one of the shop assistants. But if you're anything like me, then you don't like going into shops and you don't like going anywhere near them.
- And you could think of far better places to be and far better things you could be doing with your time than shopping. And you certainly don't like going into a shop to look at clothes, let alone try anything on.
- But if you had to go into a clothes shop, then the last thing you want the shopkeeper or the shop assistant to do is to come over and ask you, how can I help you?
- [2 : 1 2] Maybe I'm strange, but when I'm shopping, I just want to be left alone. And just get out of the shop as quickly as possible. Get over with this threaded task of shopping.
- But what if God were to ask us, how can I help you? What would you say?
- Or what would you ask for? And of course the question, how can I help you? It's only a polite way of asking, in what way can I serve you? But if God is asking that question, how would you respond?
- If God were to ask you, how can I help you? What would you say? Because that's the very question Jesus asked both James and John and this blind man called Bartimaeus.
- What do you want me to do for you? How can I help you? In what way can I serve you? And how would you answer such a question?
- [3 : 1 3] Because you're being offered by God anything. But what would you ask for? And I suppose if we're honest, we would ask for the things that we think that life is worth living for.

We would ask for the things that we fill our mind with all the time. And maybe even daydream about. It would be the hopes and dreams and plans that we have for ourselves and maybe even our family.

And that if we couldn't have these things, then it would make our life feel maybe empty and pointless. But what we will see in this passage is that both James and John and blind Bartimaeus, they give Jesus completely different answers to this offer of help.

Because James and John tell Jesus exactly how he can help them. They want status. That's what they want. But when the blind man, Bartimaeus, when he's asked the question, he tells Jesus exactly how he can help him.

And Bartimaeus asks for salvation. And of course we ought to know which one is the greater request. It is salvation. But before James, John and Bartimaeus, before they tell Jesus how they want him to help them.

[4 : 36] Jesus first of all tells them how he is going to help them. Jesus tells them how he is going to serve them. By giving his life as a ransom for many.

And so I want us to look together this morning at this passage under three headings. The greatest help, the greatest humbling, and the greatest healing.

The greatest help, the greatest humbling, and the greatest healing. So we look first of all at the greatest help. The greatest help.

Look at verse 32. And they were on the road going up to Jerusalem and Jesus was walking ahead of them. And they were amazed. And those who followed were afraid. And taking the twelve again, he began to tell them what was going to happen to him.

Saying, see we're going up to Jerusalem. And the Son of Man will be delivered over to the chief priests and to the scribes. And they will condemn him to death and deliver him over to the Gentiles.

[5 : 37] And they will mock him and spit on him and flog him and kill him. And after three days, he will rise. I read in an article the other day, which said that asking the question, how can I help you?

It's actually asking the worst question. It's the worst question to ask. To ask, how can I help you? Because they said in the business world, asking that kind of question, it's often misconstrued as the question, what's in it for me?

What's in it for me? And so when you ask someone, how can I help you? The client or the customer immediately thinks that you have this ulterior motive. And you want something from them in return.

But what we see with Jesus is that when he asks those in this passage, how can I help you? He doesn't have an ulterior motive.

Jesus doesn't have a hidden agenda. And he doesn't want anything in return. Because what Jesus is actually offering to us is a free gift of eternal life through his death and his resurrection.

[6 : 52] Therefore, when Jesus tells us about how he came to help us, there's nothing in it for him. But there's everything in it for us. And this isn't the first time that Jesus has explained that he's going to be betrayed and suffer many things at the hands of others.

He said back in chapter 8 at verse 31, Then he said it again in chapter 9 for a second time.

Jesus foretold that this is what's going to happen. He said in chapter 9 verse 31, He was teaching his disciples saying to them, The Son of Man is going to be delivered into the hands of men.

They will kill him. When he's killed after three days, he will rise. And now we see for the third time, The disciples are hearing the same teaching again from Jesus.

But this time he's giving a lot more detail. We are going up to Jerusalem, he says. The Son of Man will be delivered over to the chief priests and the scribes, And they will condemn him to death and deliver him over to the Gentiles.

[8 : 08] They will mock him and spit on him and flog him and kill him. And after three days, he will rise. And yet what we see is that every time Jesus taught his disciples that his death was not what they wanted, but what they needed, every time Jesus spoke about the way in which he was going to help his disciples, it went straight over their head.

And it was met by complete confusion, because they couldn't understand what Jesus meant. They couldn't get into their heads the possibility of Jesus being betrayed or killed or even resurrected.

And we can see here that there is a mix of emotions in the hearts of the disciples. Because Mark tells us that when they were all on the road going up to Jerusalem, Jesus was leading the way.

He was going before them. He was out in front. And we're told that everyone there was amazed. But as they were following Jesus, they were afraid.

They were amazed. And at the same time, they were afraid. And they were amazed because of what Jesus had said to the disciples about experiencing persecution for following him.

[9 : 27] They were amazed about it. And Jesus knows that ahead of them is persecution for both them and him. And yet he's still leading them. Still leading them straight towards Jerusalem and into the firing line.

But the picture which Mark is trying to build for us is that Jesus is on his way towards suffering. Because he says that he's going up to Jerusalem.

And it was a steep climb to get up to Jerusalem. It was an ascension of nearly three and a half thousand feet to get to the city of David.

The city of Jerusalem. And Jesus, he's out in front. He's going before the disciples. He's not lagging behind like this prisoner going to the gallows.

But he's leading the way. Leading the way like a king going to meet his enemy on the battlefield. And it's as if he's saying to the disciples, Onward, Christian soldiers.

[10 : 29] Marching as to war. With the cross of Jesus going on before. Christ the royal master leads the foe again. Forward into battle, said the hymn writer.

See his banner go. And Jesus, he's leading the way towards providing help for his people. And this image that Mark is giving to us, it was a fulfillment of the words of Isaiah, the Old Testament prophet.

Because Isaiah said that the servant of the Lord would know the help of God when he sets his face like a flint.

And that he has the promise that he will not be put to shame. And that's what we see with Jesus here. He's setting his face towards Jerusalem.

And he will not be put to shame. He will help us. And he will be our helper. And what's interesting is that the time frame between now, the end of Mark chapter 10, and the end of Mark's gospel, that time frame, it's only days now.

[11 : 42] It was months and years before now, but now it's going into days. Because when Jesus enters through the gates of the city of Jerusalem in chapter 11, the next time he'll pass through those same gates will be when he's on the way to the cross.

But you know, when I look at these words of Jesus, and the way in which he's setting his face towards Jerusalem, he knows exactly what's ahead of him.

He's described it so vividly. But you know, I can't help but think that Jesus, he's not only fulfilling the words of Isaiah, he's also living out the words of our pilgrim in Psalm 122, which we were singing earlier.

Because like the pilgrims in the Old Testament who made their way toward Jerusalem for those festivals, the Day of Atonement, that great day where God would bring peace and reconcile his people to himself through his blood.

Here is our Jesus. And he's coming to the end of his pilgrimage on the earth. And he's lived as this perfect pilgrim.

[13 : 00] He has been tempted at all points. Yet he still stands without sin. And he has set his face towards Jerusalem in preparation for the Day of Atonement, when God will bring peace and reconciliation through his precious blood.

But what comes out so clearly in Psalm 122 is the joy which the pilgrim had as he drew nearer and nearer to Jerusalem.

Because for the pilgrim, as we were singing in the Psalm, when the pilgrim could see the city of David in his sight, it had been the purpose of his journey.

The moment he left home, that was his longing to get to Jerusalem. That was his joy, was to be in Jerusalem with the Lord's people. And here we're reading about the greatest pilgrim, the God-man, God who became flesh.

And he's here, and he's going to Jerusalem, and he can see Jerusalem in the distance, and he's saying to the disciples, I joyed, went to the house of God.

[14 : 13] Go up, they said to me, Jerusalem, within thy gates, our feet shall standing be. Oh my friend, let us never forget that it was with joy that Jesus went to Jerusalem.

It was with joy that Jesus would be betrayed by the chief priests and the scribes and be condemned to death. It was with joy that Jesus was mocked and spat upon and scourged and killed.

It was with joy that Jesus rose again on the third day. My friend, it was with joy that Jesus filled the well of salvation.

Because the writer to the Hebrews, he put it so beautifully, for it was the joy that was set before him that he endured the cross, despising its shame, and he is now set down at the right hand of the throne of God.

But how? How was there joy in the cross of Calvary? How was there joy for Jesus in enduring the sufferings of the cross?

[15 : 23] How was there joy for Jesus in enduring the wrath of the Father for our sin? Well, that's the point, isn't it? It was for our sin.

The joy of Calvary was for his people, those whom he would die for, the righteous for the unrighteous. My friend, there was joy at Calvary.

Because as Jesus said himself, greater love has no man than this, that a man lay down his life for his friends. And through his death, we can enjoy the blessing of eternal life.

there was joy as Jesus endured the cross, knowing that through his death and resurrection, he would help us out of the misery of sin and death that we are in.

He would help us. But as we listen to Jesus and hear him tell us what he has to go through for sinners to be made righteous in God's sight, what is your response to the willingness of Jesus?

[16 : 41] What is your response to the love of Jesus? What is your response to the cross of Jesus? Is it grief? Because it was your sins which held him there until redemption was accomplished.

is it gladness because you know that Jesus died for you and he took your sin upon himself? Or is it greed?

Because you can't see the importance of the cross and you're blinded, still blinded, by a desire for other things.

Well, greed is what defined James and John and their heart. It defined their heart towards Jesus and his cross.

Because they had heard the message of the cross many times. But they were only concerned with their own greatness. And so Jesus not only has to show them that he is the greatest help, but he had to show them, secondly, the greatest humility, the greatest humility.

[17 : 58] If you look at verse 35, And James and John, the sons of Zebedee, came up to him and said to him, Teach him, we want you to do for us whatever we ask you. And he said to them, What do you want me to do for you?

And they said to him, Grant us to sit, one at your right hand, and one at your left, in your glory. And so having explained to the disciples that his death was imminent, James and John, they seized this opportunity to ensure that they are part of Jesus' plans when they reached Jerusalem.

And so James and John come to Jesus and they ask, Teacher, we want you to do for us whatever we ask. And they call him Teacher. It's a title of honor.

It's the respect. They're showing respect as the Rabbi. But the reality is that they don't respect Jesus as their teacher at all because they put demands on him.

As one commentator put it, James and John, they demand that Jesus just writes them a blank check and gives them whatever they ask. It's a self-serving and a heartless request because they've called Jesus Teacher, but they have no thought about what Jesus has just taught them.

[19 : 23] They still haven't understood his teaching and they're acting like spoilt little children just coming and demanding things from Jesus. But you know, before we become heavy handed with them, with James and John, we have to remember that we can be so like them.

Because there's always this danger that our prayer requests become so inward and so focused upon self and our own glory and we take our eyes off the chief end of man, which we all know is to glorify God and to enjoy him forever.

And the moment we take our mind off that focus and we lose sight of everything, we lose sight of it all and what it's all about, the moment we do that we become like James and John.

We become like the creation, arrogantly demanding from the creator. And that's what we see with James and John. They were out for themselves, but as their teacher, Jesus could have said no.

He could have said how dare you. He could have said who do you think you are? And yet Jesus in his humility and his patience with the disciples, his patience with them.

[20 : 45] He humbly asks, what do you want me to do for you? How can I help you? In what way can I serve you? Jesus gives James and John the opportunity to make their request, but when they do, it only proves that they haven't understood the mission of the Messiah.

They haven't understood that it's a mission of humility, because they say to him, grant us to sit one at your right hand and one at your left in your glory. Jesus has repeatedly told James and John what will happen as soon as they arrive in Jerusalem, that he's going to humble himself to the point of death and give up his life for other people.

But James and John, they haven't been listening and they haven't understood that the role of the Messiah is about humility and they're only there planning and scheming and thinking about what gain that they can get out of the mission of Jesus.

Because ever since Peter's confession in chapter 8, that Jesus is the Christ, that he's the Messiah, he's God's chosen king to rule in God's kingdom, ever since then, James and John have had in their mind that Jesus is going to be this conquering king.

king. He's going to be the Messiah who's going to overthrow all the oppression of the Romans and take control of the nation of Israel again. They thought that Jesus was going to be this earthly king with an earthly kingdom and this political figure with political power because in their minds he fitted the description of the promised Messiah in the Old Testament.

[22 : 31] that the Messiah would be this descendant of King David and the Messiah would be the king of Israel who would sit on the throne of David located in the city of David, in the city of Jerusalem.

And so on the way walking towards Jerusalem they're thinking well this is all unfolding before us, this promise is being unfolded before our eyes. And it's no wonder that James and John are making such a request because all they're thinking about is that Jesus is going to come in his glory and take control of Israel again.

And when it's all said and done James and John want to make first claim to sit on either side of the throne of Jesus in Jerusalem.

But you know what's amazing? It's amazing to think that they hadn't listened to a word Jesus said. they sat under his ministry for three years and yet there seems to be no change, no growth, no understanding.

To the point that they become so blind to the meaning of the cross. They were blind. Jesus had predicted that his death was imminent.

[23 : 51] He'd said it three times to them. And yet they weren't concerned at all about Jesus. They weren't grieving over this friend that they had made, that they'd been following for three years.

They were only thinking about their gain and their greed. Because they wanted power, they wanted glory, they wanted status, they wanted position and prominence, they wanted to be seen by everyone.

And the truth is, James and John were just being like the rich young man we met last week. He was the man who wanted to go to heaven without first taking up his cross.

And the same was true for James and John. They wanted the crown without the cross. They wanted the crown without the cross.

And Jesus says to them, you don't know what you're asking. You don't know what you're saying. Are you able to drink the cup that I drink? are you able to be baptized with the baptism that I will be baptized with?

[24 : 57] Are you able to endure the sufferings of others for the sake of the gospel? Are you able to undergo the punishment and the hatred and the scorn of men? Are you able to bear the wrath of God on behalf of sinners?

Are you able to die in the place of those who deserve to die? Are you able to give up your life as a ransom for many? And the arrogance it only heightens when James and John say to Jesus, we are able.

We are able. And so Jesus says to them, the cup that I drink, you will drink it. The baptism that I will be baptized with, you will be baptized. But to sit at my right hand and my left hand, it's not mine to grant, but only for those for whom it has been prepared.

And Jesus, in those words, he calms down James and John by reminding them it's not up to him what happens. But what Jesus does say is that they will experience persecution for their faith.

You will have to bear the cross before you experience the crown. But what Mark is emphasizing to us is that James and John didn't know what they were asking.

[26 : 10] they were completely taken over with self and their own selfish desires that they weren't listening to Jesus. They didn't know what they were asking.

And you know, that's how we can be sometimes too. We can have the selfish prayers and our desire for selfish gain. And even when God speaks to us, we don't want to listen to him.

And if we don't like what he has to say, well, we either keep praying about it or we just do what we want to do anyway. We just ignore the answer that we're given in the Bible and do our own thing.

But like it was for James and John, God doesn't give us everything we ask for and everything we want. If he did, we'd never be satisfied.

Instead, the God who knows us better than we know ourselves, he gives us sufficiently what we need. But you know, as the other disciples are listening to Jesus, they're getting angry.

[27 : 22] They're getting angry with James and John. It says in verse 41, and when the ten heard it, they began to be indignant at James and John. They were annoyed with these two brothers, that they have asked Jesus for such prominent positions in his kingdom.

But they aren't annoyed because of what James and John asked. They're annoyed because they hadn't thought of it themselves. And there's all this tension, all this friction between the disciples of Jesus.

and they're all blinded to the fact that real, lasting joy in following Jesus, it's not found in status or position or power.

It's found in service. Real joy is found in service. So what does Jesus do? He does what he's been doing from the very beginning and what he's still doing with us.

He calls his disciples together and he teaches them. Jesus teaches them the greatest humbling. He teaches them about the greatest humbling, not the humbling of James and John, but the humbling of himself.

[28 : 40] He says in verse 42, and Jesus called them to him and said to them, you know that those who are considered rulers of the Gentiles lorded over them, and their great ones exercise authority over them.

But it shall not be so among you. But whoever would be great among you must be servant, and whoever would be first among you must be slave of all. For even the son of man came not to be served, but to serve, and to give his life as a ransom for many.

And in his teaching here, Jesus compares the way in which the world thinks, and the way in which a disciple of Jesus ought to think. because he says that the world wants to lord it over everyone.

The world wants status and power. They want recognition. They want to be the best and be on top. But Jesus says that seeking to be on top and outdoing everyone else, it will only hinder the work of the gospel and not help it.

And so Jesus says to them, if you really want to be my disciple, then everything has to change. If you want to be first in the kingdom, then you must be last and servant of all.

[29 : 55] If you want to be part of the kingdom of God, then you can't be lazy and just sit back and let everyone else do everything for you. No, you have to get your hands dirty and you have to humble yourself and serve.

And once again, Jesus reminds the disciples that that's the position which he is taking. the position of servant of all. He's not seeking the throne in Jerusalem and to have the glory of being the monarch in Israel.

He's seeking to be the servant of God and to give his life as a ransom for those who are enslaved to sin. That's what he says.

The Son of Man came not to be served but to serve and to give his life as a ransom for many. And you know, we ought to cherish these wives in our heart.

Because they're not only the sum and substance of the ministry of Jesus, they are the greatest example of what we ought to be as his disciples. In fact, this is the key verse in Mark's gospel.

[31 : 07] Verse 45. This is what Mark's gospel is all about. God. It's all about us becoming Jesus' disciples. And it's all about Jesus dying in our place so that we will be set free from the bondage of sin and death.

And I love what J.C. Ryle says about this verse. He has said so much about the gospel of Mark. But he says, when he died, he died for us.

when he suffered, he suffered in our place. When he hung on the cross, he hung as our substitute. When his blood flowed, it was the price of our souls.

But, says Ryle, let all who trust in Christ take comfort in the thought that they build on a sure foundation. It is true that we are sinners, but Christ has borne our sin.

It is true that we are poor, helpless, debtors, but Christ has paid our debts. It is true that we deserve to be shut up in the prison of hell forever.

[32 : 18] But, thanks be to God, he says, Christ has paid in full a complete ransom for us. The door, he says, is wide open.

Wide open, and the prisoners may go free. And that, my friend, that is the message of the gospel. That's how Jesus can help you today, where you are bound in sin, enslaved to it, needing freedom and liberty.

You think that being part of the world and still living the life that you want to live is freedom. It's not. There's only freedom, true freedom, in Christ.

And Jesus is saying to us, the door is wide open, and the prisoners, they may go free. He's done it all for you.

He's helped you in a way that is of eternal value to you. He has served you as he promised he would. He has given his life as a ransom for many.

[33 : 29] And now the door, wide open. wide open. And by trusting in him, you are free to go. Free to go.

You're free to go. But that wasn't the only occasion that day when Jesus asked someone, how can I help you? There was a blind beggar with perfect vision.

And without even opening his eyes, he could see who Jesus was. So we've considered the greatest help, the greatest humility, and lastly and more briefly, the greatest healing.

The greatest healing. Look at verse 46. They came to Jericho and as he was leaving Jericho with his disciples, and a great crowd, Bartimaeus, a blind beggar, the son of Timaeus, was sitting by the roadside.

And when he heard that it was Jesus of Nazareth, he began to cry out and say, Jesus, son of David, have mercy on me. There was one commentator who said about Bartimaeus, he said, what Bartimaeus lacked in eyesight, he made up for it in insight.

[34 : 45] What he lacked in eyesight, he made up for in insight. Because the irony of this passage is that in comparison to James and John, blind Bartimaeus could see Jesus more clearly.

And that's the purpose of Mark telling us about this blind beggar called Bartimaeus. Mark wants us to see that blind Bartimaeus stands in contrast to James and John.

And with Jesus now leaving Jericho, he's within 20 miles of Jerusalem, the great city of David, and there are crowds of people following him.

And on the way, they pass by this man called Bartimaeus, and he's begging on the roadside. And Bartimaeus, he can't see Jesus, but he can hear the people following Jesus and talking about him.

And they're told, when he heard that it was Jesus of Nazareth, he began to cry out and say, Jesus, son of David, have mercy upon me. Bartimaeus hears that Jesus is passing by, and he takes his only opportunity to cry out for help.

[35 : 53] And it's interesting that Bartimaeus is the only person in the Gospels who ever described Jesus as Jesus, the son of David. But in this description of Jesus, Bartimaeus knew exactly who he was.

He knew that he was the Messiah, he knew that Jesus was a descendant of King David, he knew that the Messiah would be God's king, who would be given an eternal throne, with an eternal kingdom, which was something James and John had completely missed.

They thought that Jesus was going to have an earthly throne in Jerusalem, and be king over the earthly kingdom in Israel. But the insight of Bartimaeus, it goes further, and it goes far deeper, because he knew who Jesus was.

And recognizing the identity of Jesus, without even seeing him, Bartimaeus doesn't waste any time, he cries out to Jesus for help.

And you know, I love the determination of Bartimaeus, because as he cried out to Jesus, there were many who told him, keep quiet, be quiet.

[37 : 06] There were many who told him to stop shouting, stop shouting to Jesus for help. And there are many who are still doing that. there are many people today who will tell you, you don't need to come to Jesus for help.

They'll tell you that Jesus can't help you, Jesus can't save you, Jesus can't do anything for you. There are many people who will tell you not to cry to Jesus for help, but to keep quiet.

Seek satisfaction and security and salvation in other things. Other things. whether that is family, friends, relationships, gambling, drugs, alcohol, whatever it is.

They'll tell you that you'll find satisfaction and security and salvation in anything but Jesus. Anything but Jesus.

But Bartimaeus, he doesn't care. He doesn't care what other people think. He doesn't care what all the people around him are thinking about him. He doesn't care what they have to say about Jesus.

[38 : 15] He doesn't even care about status or satisfaction or security from the world because all he wants is salvation in Jesus Christ. And knowing his need, Bartimaeus cries all the more.

He cried out all the more, Son of David, have mercy upon me. And Jesus, stops.

He listens to the cry. He stops in his tracks and he says, call him. And they called the blind man and said to him, take heart, get up, he's calling you.

Throwing off his cloak, he sprang up and came to Jesus. Bartimaeus threw aside the only item which was of value to him, his cloak.

He threw it to the ground so that he could come to Jesus. Because blind Bartimaeus knew that Jesus was of infinitely more value to him than anything else.

[39 : 25] Which is a complete contrast to James and John. They wanted, they demanded that Jesus give them power and position and prominence.

They wanted to cling to it all. But Bartimaeus, he lets go of everything. Absolutely everything. And with no demand to make, with nothing to boast in, nothing to cling to, Bartimaeus comes to Jesus.

And he stands before Jesus face to face. And Jesus asks him the same question that he asked James and John. What do you want me to do for you?

How can I help you? In what way can I serve you? And the response of Bartimaeus, it's completely different to James and John. The blind man, he saw his need and he says, Rabboni, which is far stronger than Rabbi, because it means, my master, my master, that I may receive my sight.

But what we ought to see in this request of Bartimaeus is that he not only wanted to be healed from his physical blindness, he also wanted to be healed from his spiritual blindness.

[40 : 49] Because he doesn't want status, he doesn't want superiority, he doesn't want success, he wants salvation. And that's what his request for healing is.

He's asking Jesus to help him with salvation. Because without eyes to see, Bartimaeus can still see that his greatest need is salvation.

And he can see that it's only Jesus who can provide this great healing that he needs. and when he asked for it, he received it.

That's the promise of scripture. Ask and you shall receive. Blind Bartimaeus, he received the greatest healing.

First his salvation, then his sight. salvation. But my friend, can you see that your greatest need? Can you see that your greatest need today is salvation?

[41 : 54] Can you see that your greatest need is not success or status or supremacy or something physical? Your greatest need today is salvation in Jesus Christ.

Christ. Your greatest need today is salvation in Jesus Christ. And so if God were to ask you, how can I help you?

What would you say? What would you say? He's provided the greatest help, salvation through the cross. He's provided the greatest help, humbling.

He came not to be served but to servant, to give his life as a ransom for many. And he can provide the greatest healing, the greatest healing in your life.

If you will only come to him like Bartimaeus did. Open hands and crying for mercy. Jesus is asking you today, how can I help you?

[43 : 12] But what will you say to Jesus? May the Lord bless these thoughts to us. Let us pray. O Lord our gracious God, we give thanks to thee that thou are one who is willing to help us.

Help us, Lord, we pray, to see, to see none other save Jesus only, that our eyes would be fixed upon him, that we would know him and love him and follow him.

Bless us, we pray, bless thy word to us. All may it find lodgment in our heart, that we would not leave it in the pew, but take it home with us and cherish it and cherish the Jesus who is asking us today, how can I help you?

Go before us then, we pray, and do us good for Jesus' sake. Amen. We shall conclude by singing in Psalm 119.

Psalm 119, page 401. Psalm 119, singing from verse 17 down to the verse mark 20.

[44 : 29] Psalm 119, verse 17. With me, thy servant, in thy grace, deal bountifully, Lord, that by thy favour I may live and duly keep thy word.

Here's a prayer. Open mine eyes, that of thy law the wonders I may see. I am a stranger on this earth. Hide not thy laws from me. Down to the verse mark 20 of Psalm 119, to God's praise.

Amen. With me, thy servant, in thy grace, deal bounty, holy Lord, that by thy favour I may live and truly keep thy word.

Open my eyes, and of thy love the wonders I may see.

I am a stranger on this earth. hide not thy law from me.

[46 : 08] My soul within me breaks and does much pain nor■■■■ die still endure.

The longing that it hath all time unto thy judgments worthy.

The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all. No one forevermore. Amen.