When Jesus Stops: Seeing the Savior Clearly

Pastor Matt Clark on Blind Bartimaeus, Mercy, and Recognizing Jesus for Who He Is

Monday, November 2, 2026 | Pastor Matt Clark | Host: Mark Burns

Program Summary

In this Monday edition of Mark & Friends, Pastor Matt Clark fills in for Pastor Jason Epperson and teaches from Mark 10:46–52. Using a lost-phone story and an honest account of misjudging his son during a hot baseball game, he explains how people can have perfectly good eyesight yet fail to see what matters. The disciples were close to Jesus but often missed His identity and mission. By contrast, blind Bartimaeus recognized Him as the Son of David and cried out for mercy despite a crowd that tried to silence him. Jesus stopped and called him. Matt contrasts Bartimaeus throwing aside his cloak with the rich young ruler holding tightly to his possessions, and contrasts Bartimaeus seeking mercy with James and John seeking status. The invitation is to examine where pride, control, possessions, or expectations have obscured the real Jesus, and to call on Him as Savior rather than treating Him as an occasional crisis manager.

Key Takeaways

• Physical sight does not guarantee spiritual understanding.

• Our assumptions can blind us to the needs of people closest to us.

• The disciples had proximity to Jesus and information about Him, yet still misunderstood His mission.

• Jericho recalls the continuing story of God’s redemption, including Rahab’s place in Jesus’ family line.

• Bartimaeus recognized Jesus as the Son of David while the crowd referred to Him as Jesus of Nazareth.

• Faith can cry out for mercy even when others discourage or silence us.

• Jesus stopped for someone society treated as insignificant.

• The cloak Bartimaeus cast aside illustrates the willingness to release what we depend on to respond to Jesus.

• The rich young ruler and James and John show different forms of spiritual blindness: possessions and status.

• Jesus asks Bartimaeus the same question He asked James and John, revealing very different desires.

• Jesus is more than my crisis manager, assistant, or nighttime comfort; He is Savior and Lord.

• When Jesus opens our eyes, the fitting response is to follow Him along the way.

Scripture References

• Mark 10:46–52

• Mark 10:49

• Mark 10:17–22

• Mark 10:35–45

• Mark 8:31–33

• Mark 9:33–37

• Joshua 2

• Joshua 6

• Matthew 1:5

• Hebrews 4:16

Quote of the Day

“There is no one too insignificant, and there is no cry too insignificant, that Jesus won’t stop and give time and attention to it.” — Pastor Matt Clark

Broadcast Notes

Mark opens with Mark 10:49 and introduces Pastor Matt Clark of CU Church as the substitute teacher for Pastor Jason Epperson. Matt first illustrates misperception through a misplaced phone and a summer baseball incident involving his son Preston, whose slow movement was caused by heat exhaustion rather than laziness. He then reads Mark’s account of Bartimaeus outside Jericho and recalls Rahab and the city’s place in Israel’s history. Matt distinguishes the crowd’s title “Jesus of Nazareth” from Bartimaeus’ messianic “Son of David.” The crowd rebukes the blind beggar, but he continues calling for mercy; Jesus stops. Matt considers the significance of Bartimaeus leaving his cloak behind and contrasts that response with the rich young ruler’s attachment to possessions. He also compares Jesus’ question “What do you want me to do for you?” to His question to James and John, who wanted honor rather than mercy. The message concludes by naming spiritual blindness in the disciples, the Pharisees, Peter, and in Matt’s own life, then asks listeners whether they see Jesus as He is or merely as they want Him to be. Some details about Bartimaeus’ cloak and Jericho are the speaker’s interpretations, not explicit statements of the biblical text.

❤■ Practical Applications

• Ask Jesus to expose one assumption that keeps me from seeing another person clearly.

• Apologize when I have judged someone before understanding their circumstances.

• Read Mark 10:46–52 slowly and notice the moment Jesus stops.

• Bring a need to Jesus without assuming it is too small for His attention.

• Consider whether approval from others is silencing an honest expression of faith.

• Identify one possession, ambition, or form of control that I am reluctant to release.

• Compare my requests to Jesus with Bartimaeus’ request for mercy.

• Notice when I treat Jesus as a crisis manager rather than the Lord of my everyday life.

• Offer attentive care to someone whom others overlook.

• Follow one clear prompting of Scripture instead of merely admiring Jesus from a distance.

Today's Challenge

For seven days, begin with Bartimaeus’ prayer: “Jesus, Son of David, have mercy on me.” Ask God to show you one place where you have misread a person or misunderstood Jesus. Each day, stop long enough to notice someone you might otherwise pass by, and take one practical step to respond with compassion. At week’s end, ask: “Am I seeing Jesus for who He is—or only for who I want Him to be?”

Closing Prayer

Father, thank You that Jesus stopped for Bartimaeus and that no cry for mercy is too insignificant for Him to hear. Open my eyes to see Jesus as He truly is, not merely as I want Him to be. Forgive me when pride, hurry, assumptions, or insecurity blind me to the people around me. Help me listen before judging and respond with compassion when someone is hurting. Show me what I am holding too tightly and give me courage to lay it aside when You call. I do not want to treat Jesus as an occasional helper while keeping control of the rest of my life. Teach me to trust Him as my Savior and Lord, to receive His mercy with gratitude, and to follow Him faithfully along the way. In Jesus' name, Amen.

About Today's Speaker

Pastor Matt Clark serves at CU Church and fills in for Pastor Jason Epperson in this Monday edition of Mark & Friends. Through personal stories, humor, and a close reading of Mark 10, he helps listeners examine spiritual blindness and discover the mercy and attentiveness of Jesus.

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About Today's Host

Mark Burns is General Manager of the WLUJ Family of Stations and Great News Radio Network and host of Mark & Friends. With decades of Christian radio and ministry experience, he shares Scripture, testimonies, and encouraging conversations to help listeners know and follow Jesus.

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Reading from Mark 10, verse 49, And Jesus stopped and said, Call him. That was Mark 10, verse 49. O magnify the Lord with me, let us exalt his name together.

It's Monday, November 2nd, 2026, and welcome to Mark & Friends. Today, Pastor Matt Clark of CU Church is filling in for Pastor Jason Epperson as we continue our journey through Mark. And he asks, could we have perfectly good eyesight yet still be spiritually blind to who Jesus really is? Here's Pastor Matt Clark on the Monday edition of Mark & Friends.

Sometimes there's nothing wrong with our eyes, but we still can't see. You have a cell phone. I assume you do.

You have a cell phone. You ever come home with your cell phone, hypothetical, set it down somewhere in your house. Then whenever it was time for you to leave and go to the next place, you came to that spot that you thought you set it down and it wasn't there.

And you started to blame people for moving it. And you blamed your spouse for moving it, for taking it somewhere else. You couldn't believe that they would do that.

Why would they do that? You're in a hurry. You got to get out of the house. You blamed one of your kids, maybe even grounded one of them for picking up and moving your phone to a place that they weren't supposed to be.

Only to go like this, oh wait, it's in my pocket. Sometimes there's nothing wrong with my eyes, but I still can't see. I remember a handful of years ago, I was a peanut baseball coach.

I think it's what they called it, peanut league baseball coach. If you don't know what that is, it's like eight, nine year old baseball. They kind of wander around on a baseball field trying to figure out where to go and what to do.

And I was just one of the dads who was volunteering to help somebody else coach the team and corral the kids trying to figure out how to play baseball. And it was a June, July day here in Champaign. We're out at the baseball field trying to figure out baseball for eight, nine year old boys.

And my son Preston, at the time eight or nine, now he's 17, was up to bat. And he hits the ball and puts it into play. And he kind of walks slash jogs slowly down to first base and something inside me wells up.

I don't know if this wells up inside of you, but the thing inside me wells up is like, are you kidding me? We aren't going to sprint. We aren't going to run fast. We aren't going to run hard.

We're only going to go at a, and I don't remember everything that I said to him, but I met him in the dugout and I do remember the tone of it. The tone of it was something to the effects of like, boy, next time you hit the ball or next time you do anything on the baseball field, you better do it with more effort than what you just gave. We're not going to do that.

If you do that again, I'll grab you by your ear and I'll drag you right on out of here and we're going to spend the time in the car. And I go back out into the field, you know, the coaches are out there like, hey, here's where you go. Here's how you get there.

And sure enough, I don't look over and see that little rascal walking out to his position on defense. And I thought, man, we just talked about this. Unbelievable.

And so I holler his name and I give him the look that you give in a moment like this. And you know what he does next? He throws up all over the baseball field. Hot June, July day in the summer of Champaign, Illinois, all the signs were there.

He was pale. He was a little lethargic. Cheeks were rosy, wasn't quite moving the way that he would normally move.

Heat was taking over his body to the place where it caused him to puke from some heat exhaustion. Sometimes there's nothing wrong with our eyes, but we still can't see. That's how I want to set up as we go back in into this disciples journey, because there are 12 disciples that are there and it wasn't because of their proximity.

It wasn't because of the information that they had. They had all the information they needed. The proximity to Jesus was close, but there was nothing wrong with their eyes, but they still couldn't see.

Sometimes that's true of us. Right? It's not because of proximity. It's not because of access.

It's not because of a lack of information. We have all of those things that sometimes there's nothing wrong with our eyes, but we still can't see Jesus. And so the disciples are in that place.

And there's this event that happens where Jesus does heal, physically heal somebody. And that's important, but it's also a spiritual illustration for us that sometimes we can still be spiritually blind to who Jesus is and what he's inviting us to in our life. So let's go back to it.

Chapter 10, verse 46, and they came to Jericho. And as he was leaving Jericho with his disciples, a great crowd, Bartimaeus, a blind beggar, the son of Timaeus was sitting by the roadside. Mark gives us a lot of details in this, in this sentence.

There's a lot that he gives us that he doesn't always give us in other places of his gospel. There are times in Mark's gospel where he heals somebody and doesn't give us the name, doesn't give us the location, doesn't give anything else about it outside of this thing that Jesus did happen. But here he gives us the city that they were going into, and he also gives us the name of Bartimaeus.

I think those things are important. Here's one of the reasons I think why. Notice I said, I think, I think why I'm going to start with the city, the city of Jericho would have been a significant place in the history of these 12 disciples life, in the history of their understanding of God and who he was.

This city would have been significant. If you want to go back and read later, go, go to your old Testament on the left side of your Bible to Joshua chapter six. And it'll tell you a story.

And here's the story that it'll tell you about. I won't give you all of it. I'm just trying to do this quickly, but here's what it'll tell you.

It'll tell you about a nation of people that God had called and sent to a very specific land. He said, I'm going to send you to this land. And it's going to be the promise land that I have for you.

It takes them 40 years to get there. They finally get there. They're standing on the edge of this land and there's a river that's keeping them from getting to that land.

It's called the Jordan river. God parts the sea. They walk across on the other side and they come to the gates of this city.

They send out some spies, two of them go to this city and they scope it out while they're scoping it out. Somebody's about to catch them. And there's somebody who comes to their aid and hides them from being captured as they're spying out the land.

Her name was Rahab. Rahab was a prostitute. She hides these two spies and these two spies tell Rahab because of what you've done for the Lord today, he will remember you in the destruction of this city.

You just need to invite your family in into this room, hang a scarlet cord out the window and when destruction comes, you'll be spared. Spies go back. God tells them how they're going to take over this city.

Maybe you remember this. Maybe you've never heard this. You go back and read it.

He tells them to march around it for seven days. On the seventh day, march around it seven times. While you're doing that, play your instruments.

Seems like a great military strategy. They do this on that seventh day, seven times. They blow their instruments.

This city crumbles to the ground and they take it over. God delivers it to them. God gives it to them.

Only one home was spared, Rahab's because she hung that scarlet cord in her window. You know where Rahab shows up in the life of Jesus? Ancestry.com. She's in his family tree. The genealogy in Matthew chapter one, she's listed as a great, great, great, great, great, great, great grandma of Jesus.

She's listed there. The prostitute in that town who saved some spies. She's a part of the redemptive story of God in the life of Jesus and ultimately in the life of these 12 disciples because you know what the name of the city was back then that came to its destruction at the sound of trumpets? You know what its name was? Jericho.

It was Jericho. Why do I tell you all that? Here's why. God never stops sharing with us his redemptive story.

Let me say it this way. God is constantly revealing to us his redemptive story. And sometimes we're like these disciples that they don't quite recognize everything that's going on.

Everything that Jesus has told them, Jesus has told them he has an appointment that he has to keep. There's an appointment in his iPhone that he's got to make sure he is there on time and he won't miss it. What is that appointment for? And what is that appointment with? That appointment is with a cross and it's in the city of Jerusalem.

How do you get to Jerusalem? You have to go through Jericho to get there. It's an 18 mile journey once you come out of Jericho to get to Jerusalem and it's the only way that they go to get there. They would know that there was nothing wrong with their eyes, but they're having a hard time seeing what they didn't understand is this city was a part of their redemptive story history, but it was also going to be a part of their redemptive story future.

The same is true of us. Like in this encounter, God never stops revealing to us his redemptive story. Do I slow down long enough to see it? There's not usually something wrong with my eyes.

I just can't see. Remember he told us about Bartimaeus, he gave us his name and he told us he was a blind beggar. I want to just make a couple of statements about that because it sets up what happens in the rest of the story.

I think we understand what that means. He was a beggar. He sat on the side of the road in that first century culture.

He would have been pushed to the fringes. He wouldn't be in the heart of the city, he'd be pushed to the fringes and he would beg. So he was 100% dependent upon the community around him for everything he needed.

If he was going to have food, he was dependent upon the community. If he was going to have money, he was dependent upon the community. They had to provide, he had to beg for it to get it.

He was considered an expendable part of the community because part of the belief system in that first century culture and some of the people that would have been in there is they would have believed that the reason he's blind is because of something that he's done caused it. And so he's marginalized and expendable part of the community, but not to everyone. Come back to it.

Verse 47. And when he heard Bartimaeus heard that it was Jesus of Nazareth, when he heard the crowds of people coming into the city and talking about who they're with, they're describing him as Jesus of Nazareth. It's a title that the crowds are

giving to Jesus.

Why is that important? It's because it's his human title. It's his name and where he's from. I'm Matt from Evansville.

It's my human title. One of the ways in which you can describe me. It's one of the ways in which they could describe Jesus.

It's one of the ways in which they could recognize him by giving his name and where he's from. That's the way the crowd saw him. They see him as Jesus of Nazareth.

But Bartimaeus began to cry out and say, Jesus, son of David, have mercy on me. Notice the title he gives Jesus is uniquely different than what the crowd is giving him. And he doesn't just say it once.

It tells us that he says it twice. The implication is that he's saying it over and over again. Jesus, son of David, Jesus, son of David, Jesus, son of David, that he's identifying him as something very significant and uniquely different than what the rest of the crowd is identifying him as.

What does it mean? It's his messianic title. Jesus is messianic title. That's a fancy way for me to say.

It's Bartimaeus recognizing that Jesus is the fulfillment of God's promises, that Jesus is the fulfillment of Old Testament prophecy that's come from centuries ago. It's a fancy way for me to say Bartimaeus recognizes Jesus as his savior, as the one who's come to save the world from its sins. He's he's recognizing Jesus for who he really is.

Who is a group of people that Jesus is desperately trying to get to recognize him for who he is? Twelve disciples, but it's Bartimaeus. This is the only time in Mark's gospel where this title is used. It's used one time by a blind beggar on the side of the road who shouts out, Jesus, I recognize you as my Messiah, my savior.

Listen to how the crowd responds. Verse 48, many rebuked him, telling him to be silent. Do you catch that? That language isn't quite strong enough for us.

It was a threat. They're making a threat. They're threatening Bartimaeus.

They're saying to him, excuse my language, shut up. Right. That's what they're saying before I come over there and make you that type of threat, marginalized person trying to communicate with somebody that they think is significant.

What do they think he's unworthy to do? You're unworthy to speak to him. You're unworthy to talk to him. You're unworthy to shout out to him.

And so they threaten him to be quiet. What does Bartimaeus do? He just keeps shouting. Jesus, son of David, have mercy on me.

Just keep shouting. Remember, it's said at the very end of this that it is his faith. His faith is what heals him.

There's something about the faith of Bartimaeus that isn't dependent upon the approval of the people around him. There's something about the faith of Bartimaeus that isn't influenced by opposition or discouragement. I don't know about you, but sometimes in my own journey, my faith in who Jesus is or my ability to see who Jesus is, is influenced by the opposition or the discouragement around me.

That I won't take a step towards Jesus unless my friends agree that it's okay for me to do. That I won't take a step towards Jesus unless the environment around me isn't opposed to it or discouraging me from it. There's something about the faith of Bartimaeus that it didn't depend on the approval of the people around him for him to take a step towards Jesus.

Verse 49, maybe my favorite verse of the section, of the seven. Verse 49. Did you notice what Jesus does? It says, and Jesus stopped.

There's a few times in Scripture, there's multiple times in Scripture, handfuls of times in Scripture, where we get a chance to really see or get a peek behind the curtain or get opened up to or get revealed the heart of Jesus. This is one of those times where we could read this a hundred times and we could miss it, but this week it captured my attention that it's revealing to me about the heart of Jesus, that I get a chance to see it. And you see it in all these unique ways and things that Jesus does, but sometimes there's these subtle, intentional ways in which Scripture comes to life for us.

And this is one of those moments that there is a marginalized, expendable person of the community crying out to Jesus. What does he do? He stops. Y'all, this is a big deal.

This is a big deal. I'm living life right alongside all of y'all. And we come into this place.

And sometimes I think, I don't know about you, but I think that I'm too insignificant of a person for the Lord of all creation to hear my cries. And so I don't cry out. Sometimes I think and believe that what I have to cry out to Jesus about is too insignificant for him to hear.

And so I don't cry out. And this is a peak at the heart of Jesus, that there is no one too insignificant, or there's no cry too insignificant that Jesus won't stop and give time and attention to it. That Jesus hears the cries of his kids.

Y'all, and that's us. That there's nothing too insignificant for me to bring to the feet of Jesus. And there's no one too insignificant that he doesn't hear.

And so Jesus stops and he says, call him. And the crowd call him. And they called the blind man to him saying, notice how their tone changes from threatening him to be quiet and no longer talk.

The tone completely changes. They say, take heart, Bartimaeus, get up. Jesus is calling you.

Their tone completely changes because now Jesus recognizes him. They probably want to know that they recognize him too. So their tone completely changes.

And Bartimaeus, verse 50, throwing off his cloak, he sprang up and he came to Jesus. I love this picture here that Jesus stops. He intentionally sees him.

Bartimaeus recognizes that Jesus sees him and he throws off his cloak and he hops up and he springs forward. He runs to Jesus. What's the significance of this? Here's what I think.

What would the cloak have represented for Bartimaeus? Most likely, it was his most significant earthly possession. It would have been what he used as a beggar. He would have laid it down in front of him.

And as people walked by, they would have thrown whatever it is that they might give him. They would have thrown coins. They could have thrown food.

He would have used it to wrap those things up and to carry them to wherever it is that he goes. When he needed shelter at night, what would he use? He would use that cloak. When he needed to get warm at night, what would he use? He would use that cloak.

That cloak was most likely his most significant earthly possession. And what did he do with it whenever Jesus called him? He threw it aside. He hopped up and he ran to Jesus.

He left it there. Remember, I told you that part of this is about Bartimaeus getting healed. But part of this is also illustrative for these 12 disciples.

Do you remember what happened a couple of weeks ago in the life of the disciples in their journey with Jesus in Mark chapter 10? It was actually in verse 17. They were introduced to a man who was known as the rich young ruler. He came to Jesus and he had a question for him.

He said, Jesus, what do I need to do to get eternal life? And Jesus tells the man, have you followed the 10 commandments? And he starts to list them off. And the rich young ruler is like, check, check, check, check. Got those.

I've been behaving the right way ever since I was a kid. I got those knocked out. And Jesus is like, awesome.

That's great. There's one thing though. And so he's like, oh, one thing.

Sure. Got it. What's the one thing? Jesus says the one thing is you need to sell everything you own and give it to the poor.

You remember what the rich young ruler does? He hangs his head and he walks away. He can't do it. Those possessions held too great a place in his life that he couldn't let Jesus in.

Fast forward to this illustration. Was the monetary value of that blind beggars coat less significant than the monetary value of the rich young rulers possessions? I went to Bible college, but I can still do math. Yes.

Right? Yes. But was the spiritual value and the spiritual idea between those two things the same? Yes. Sometimes there are things that are holding us back from recognizing and seeing what Jesus is calling us to.

There was nothing wrong with these guys' eyes, but they were having a hard time seeing. So I'll finish it up. Verse 51.

And Jesus said to him, what do you want me to do for you? And the blind man said to him, Rabbi, let me recover my sight. And Jesus said to him, go your way. Your faith has made you well.

And immediately he recovered his sight and he followed him along the way. He was healed. But did you notice the question that Jesus asked Bartimaeus? He said, what do you want me to do for you? I don't know if that sounds familiar to you or not.

It's the exact same question that Jesus asked James and John last week whenever they wanted him to do a favor for them. And he said, what do you want me to do for you? Same question. I don't think that's a coincidence.

I think that's intentional on the part of Jesus. He's illustrating still in the lives of these disciples that sometimes we can be spiritually blind to what Jesus is doing and who he is. Because remember how James and John responded? How did they see Jesus when he asked them that question? They saw Jesus as an authority.

They did. They saw him as an authority who could give them a position, who could give them power, who could give them glory. That's the type of authority that they thought Jesus was.

How does Bartimaeus see Jesus? He sees him as an authority too. But do you remember what he cried out? Son of David, have mercy on me. Bartimaeus sees Jesus as an authority who can give out good things to someone who doesn't deserve it.

Think about the idea of mercy. You don't give me what I do deserve. He sees Jesus as an authority that can take broken things and put them back together.

Let me say it this way. He sees Jesus as an authority that can heal things that are broken. Sometimes there's nothing wrong with my eyes, but I still can't see.

Here's how I want to close this up for us, that I was just praying through and thinking through this whole idea for myself this week. And I told you it's illustrative to everything that Jesus has done in the life of disciples for chapter 8, chapter 9, chapter 10, which is the last couple of months of being in church and talking through the life of Jesus. And so I don't want to go back through all of those things, but I want to bring out some of the things that it's illustrative towards and in the way in which it speaks into my life today, and maybe even yours, that these things are familiar to me.

Let me go to the ones we've already talked about. Think about James and John. James and John, they want to be served as people of power.

They think that the kingdom around them, that the world around them, that what Jesus is inviting them to is just like the rest of the kingdoms. I will be at a position of power and I will have people who serve me, and that's what I'm striving for. Sounds like blindness.

See the idea? The other one we've already talked about, the rich young ruler. There's something in his life that's sitting in the position that belongs to Jesus and Jesus alone. Let me say this one.

There was something in his life or someone in his life that he looked to as his savior that wasn't Jesus. Sounds like blindness. How about the Pharisees? I haven't talked to you about them yet, but how about the Pharisees? If you remember a couple of weeks ago, or maybe you don't, a couple of weeks ago, we talked about marriage and divorce.

That whole idea was brought on by the Pharisees. Who are they? They were the religious leaders. They were the religious educated people in Jesus's first century culture that held people to the law, and they asked Jesus a question about marriage and divorce, and it had sprung this whole conversation.

I'm not going to rehash that. You can listen to the sermon if you want. I want you to hear what Jesus referred to them as.

He referred to them as hard-hearted, that there was something inside their heart that was calloused towards who Jesus was. What was it? That Jesus was a threat. Jesus was a threat to the one thing that they thought they had control over, and he

threatened it, and their hearts became hard towards him because of it.

Sounds like blindness. The idea that we can think that I'm in control of anything. How about the disciples? Back in chapter 9, I believe they have an argument.

They have an argument amongst their group of 12. There's 12 in the group, and if there's 12 people in a group, what do we naturally want to think? There's got to be a hierarchy here. We got to figure out who's on top and who's on bottom.

If there's 12 people, I'm definitely not number 12. I should probably be number 1 or number 2, but I'm definitely not number 12. They start arguing about who's greatest in the kingdom of God.

They are trying to define greatness in this Jesus following life in the same way that the rest of the culture around them defines it. How does the rest of the culture around them define it? That I will do whatever it takes to become number 1. Not much different than the culture around us and the way it defines greatness. To climb up the ladder, I will step on and walk over anybody I have to to get there.

Sounds like blindness. Let me give you one more. Peter, the beginning of chapter 8, Jesus tells the disciples how he's going to die and what's going to happen to him, and Peter says, Jesus, that will never happen to you.

I'll make sure it doesn't happen. Peter thinks he knows better than Jesus. Sounds like blindness.

Let me take you back to where I started this. I started at the peanut league baseball field. Was that about the 8 or 9-year-old young boy that was playing peanut league baseball? Or was that all about the 39-year-old man whose pride and insecurities were more important to him than his kid enjoying something that was meant to be enjoyed? Sounds like blindness.

Sometimes there's nothing wrong with my eyes, but I still can't see. And what was it about these disciples? What was it about them? Here's what I think was a part of this, is that they saw Jesus in the way that they thought he should be instead of the way he really was. I do that.

I don't know if you do that, but I do that. Sometimes I see Jesus in the way that I think he should be instead of the way that he actually is. What I mean by that is, maybe this will resonate with you.

If it doesn't, I apologize. This is just me. Sometimes I see Jesus as my crisis manager.

That's what he should be. You ever do that? That I'm going along and I'm living life and everything's going pretty well and pretty smooth and everything's showing up the way that it's supposed to be, and so I'm feeling pretty good about it. I don't need Jesus in this moment, but then crisis happens, and who do I need? I don't need you when life's going smooth, Jesus.

I only need you when it's going hard. Sometimes I see him in the way that I think he should be as my crisis manager. Maybe like this.

Sometimes I think he's my part-time assistant. You ever do that? He's my part-time assistant. I can control lots of these things over here in my life, and I can make those things go, but there's a few things that I don't really like to do or I don't really want to pay attention to.

You can take those, but the rest of the things that I really like and enjoy, I'll take those. He's my part-time assistant. He's my bedtime hang.

You ever think of it like that? Meaning that I got, you know, 18 of the hours of the day. Whenever I get to that 19th hour and it's time for me to fall asleep, I could use your help. Could you make me fall asleep? Right? He's my bedtime hang.

I don't know what those are for you, but it just got me thinking about listing how things like that, that part of their blindness was the fact that they saw Jesus for who they thought he should be instead of who he really was. There might not be anything wrong with my eyes, but can I see? Can I see who Jesus is? There might not be anything wrong with my eyes, but do I recognize Jesus as my savior? As the one who loves me so much that he came to rescue me? Is there a place in my life where I'm spiritually blind, where I don't see Jesus? Sometimes there's nothing wrong with my eyes, but I still can't see. Oh, listening friend, what a question.

Can I really see Jesus for who he is or only for who I want him to be? And what a wonderful reminder that when Bartimaeus cried out, Jesus stopped. He heard him. He cared and he responded.

Whatever you're facing, don't hesitate to call upon Jesus. You've been listening to Pastor Matt Clark of CU Church filling in for Pastor Jason Epperson. Hear today's program again along with the transcript and additional ministry resources under the Mark & Friends tab at GreatNewsRadio.org or WLUJ.org. Thanks for listening.

Thanks for being a part of our radio listening family. This is Mark Burns with the Ministry of Great News Media. God bless you and have a great day and night.