

Real Sight

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[0 : 00] We're going to take your Bibles this morning, turn over to Mark chapter 10 this morning, Mark chapter 10, and we're going to be talking about sight this morning, you know, even as we get ready to send Josh and Jared over to Paris. The reality is we live in a world where there's much darkness, there's much spiritual blindness, and the reality is is that how we see things, how we perceive things, impacts so much of our understanding, you know, because our sight aids us so much in life. You know, it's amazing how many things that we rely on for our sight, you know, and sometimes even take for granted. I mean, as we just, things as we see help us safely navigate obstacles. I mean, it helps us to know what's going on around us in so much contrast to that. You know, also our sight gives us the opportunity to see the wonder and the awe, you know, the texture and the depth and the colors all around us. I mean, our sight is something that has so many inputs into our life and to help us so much and just to help us understand the beauty and to understand and perceive the things that are going on. Our eyesight feeds so many things in our life. But, you know, it has been said that no one is so blind as he who will not see. Because, you know, the thing is this, many walk around today with eyes that work just fine physically. You know, we have a physical eyes that work. We can see all the vibrancy, all the color, all the things that are around us. And when we understand the world through that, we physically know those things.

But oftentimes we don't realize that there is a spiritual blindness that is up on individuals and they're traveling down a road and they don't even see the destination that is taking them.

They think they're perfectly fine. They think they're safe. They think everything is going good. But they soon realize, and they're going to realize one day definitely the reality that the road they're on leads to destruction. You know, if we don't pay attention, we can get caught up to that because, you know, we understand that our eyes, have you ever noticed that sometimes you can be looking at something and walk right past it? You can even be looking for it and walk right past it.

Why? Because you have sight, but you're really not seeing. You're not perceiving the things that are critical, the things that are important. And we find this morning in Mark chapter 10, we find one who could not see the world around him.

He was blind, but when he heard about the one that was able to open his eyes that was passing by, because he heard of Jesus of Nazareth was going by and he knew that it was his opportunity to truly see, to understand what was the importance of it.

[3 : 01] And we're going to look here this morning at this. So if you found Mark chapter 10 this morning, we're going to begin reading here in verse 46. If you want to stand together and honor the reading of the word of God here this morning, as is our custom, just to honor the Lord here.

And as we look here in verse 46, if you follow along, it says, And they came to Jericho, and as he went out of Jericho with his disciples, and a great number of people, blind Bartimaeus and the son of Timaeus, sat by the highway side begging.

And when he heard that it was Jesus of Nazareth, he began to cry out and say, Jesus, thou son of David, have mercy on me. And many charged him that he should hold his peace.

And he cried the more a great deal. Thou son of David, have mercy on me. And Jesus stood still and commanded him to be called. And they called the blind man, saying unto him, Be of good comfort.

Rise, he calleth thee. And he, casting away his garment, rose and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee?

[4 : 09] The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way, thy faith hath made thee whole. And immediately he received his sight and followed Jesus in the way.

Let's pray. Heavenly Father, as we come before you this morning, Lord, we're just so thankful for the opportunity, Lord, that you've given us your word, Lord. We've given us the ability to have a sight beyond the physical sight that we have, Lord, that we might be able to see, even here today, the reality of who you are and what you've done for us.

Lord, we pray just have your hand upon the message, upon the things said and done, Lord, that you might be glorified above all, your people encouraged. But, Lord, if there's one here today that doesn't know you as Savior, that today would be the day that they would say, I recognize who Jesus is and I recognize my need of a Savior.

Lord, we just leave these things in your hands here today, Lord, above all. And we ask it in your precious name. Amen. May be seated. You know, as we see here, we find the road that Jesus was now taking is, remember, Jesus is on his way to Jerusalem.

He's making his way up to Jerusalem, and he's heading there for a very particular event. And the disciples are traveling along, and they have in their mind a particular event.

[5 : 36] And the two correlate one with another because they're going up to the Passover. And many people were traveling this road going up to the Passover. And it was a familiar portion of road on that route there to Jerusalem because it was a road through Jericho.

And if you understand, as they would come down from Galilee, they would cross over the Jordan. They would come down the west side of the Jordan to avoid Samaria.

And they would come into the land towards Jerusalem again there and cross over at Jericho. Yes, the same Jericho that Joshua and the people used.

That same areas where they came through into the land initially. It was right there, that same Jericho that they're speaking of. And this is a way that had been used for generations.

And even though the city had been destroyed in the days of Joshua, we find that the days of Joshua was destroyed. We know from as they went into the land.

[6 : 38] But we know also that in the days of Ahab, the city had been rebuilt. You know, in 1 Kings chapter 16, it tells us the city was rebuilt in the days of Ahab with a great cost.

You know, you can go back and look at that and read 1 Kings 16 and learn more about that. But I want you to understand when we look at this also, as you read your Bible, one of the things that will help you understand, you have the old city of Jericho.

And about a mile away, you have the new city of Jericho that King Herod built and had his summer palace at. Because when you read through the Gospels, sometimes this passage is a little confusing of entering and going and coming back into Jericho and you're trying to figure out, okay, what's going on?

But it helps you understand if you have the old city and a mile down the road you have the new city, it helps you understand what's happening here along the way.

Because how can you be in two Jerichos? Well, there was. And that's the reason you'll find that this dynamic is important. But Jericho is mentioned here specifically to know where they were passing through.

[7 : 47] And as Jesus passed through this area of Jericho, between the old city that had been rebuilt and Herod's new city, you know, like I said, remember, they're about a mile apart, so you have people along the way.

And so this will help you grab a hold of that as you read through the Gospels, if you understand that dynamic as it's being said. But this particular account here in Mark brings to light a very specific individual because it explains the reality of a man who was blind.

Bartimaeus, the son of Timaeus, he was seated along the route. Why would he be seated there?

Well, it's really pretty simple when you think about it because as he is mentioned here by name, we know that he would have been there for that very reason of knowing.

If he was a beggar and needed that, you've got a whole bunch of pilgrims going to Jerusalem to celebrate the Passover. It's a good place to hang out. He had a need. People are going to be generous.

You know, it's kind of like you see things at Christmastime around in America. You know, people get very generous. People going up to the Passover would have been generous, so he would have been there alongside the road, and we find that he had been there begging with many others that had real needs.

[9 : 01] You know, he could not see. But we find here that Mark's gospel is the one who mentions him by name.

I think it's important to realize that when we think about him mentioning specifically by name, it's the reality that your name is that personal interaction. You know, we need to remember that we have a personal Savior, one who knows your name.

He knows who you are. You say, well, why is that important? Because remember, Mark's gospel was written to the Gentiles. In a Gentile mind, God is distant.

God is far away. God really doesn't know you. God is something that you have to give tribute to, so you might just gain his favor. But I want you to remember that God doesn't just want you to do things to gain his favor.

God loves you, and he knows you by name. He's personal. He's personal. And that reality, that person, even know your name.

[10:13] But we find here that as all these things were going on, and the disciples are traveling here with Jesus, and we know last week, you know, we had that kind of a tense exchange that occurred when Jesus had to refocus them to think biblically and to see things biblically and not worldly.

Because sometimes we can be thinking and seeing things the wrong way. But, you know, we can have something explained to us and still not see it, still not understand it.

You know, Luke chapter 18, discussing this same dynamic, a portion of Scripture right before this, it says in verse 34, it says, And they understood none of these things, and the saying was hid from them, neither knew they the things that which were spoken.

In other words, the disciples were still struggling with some sight and understanding what was going to happen because Jesus was going up to Jerusalem to die on the cross. He told them he was going to go to Jerusalem, he was going to die, he was going to be buried, he was going to rise again.

It was still not making sense to them. You know? That same problem that we have many times, and we find here that Bartimaeus' problem here pictures for us a condition that needs to be dealt with.

[11:37] Because even the disciples had some blindness in them, even though they had all the information. Everything was before them, but they did not yet see.

And here we have an illustration of a blind man who could not see physically, but he did hear and understand and gain some physical sight and understanding.

And we're going to look at that here this morning as we look through here because let's look at his condition that he was in because the condition of Bartimaeus here, I want you to understand that he could not physically see.

He was blind, but yet he got sight of a Savior. We all have something in common with Bartimaeus. It was that spiritual blindness that hinders what we see.

You know, Paul, when he was writing to the church at Corinth, reminded them of this. Look at 2 Corinthians chapter 4 and verse 4. It says this, it says, In whom the God of this world hath what blinded the minds of them, which believe not.

[12:49] You know, the reality is we live in a world that's spiritual blind. It's spiritual darkness. If you have any questions, just turn on the news for a little while. It's evident.

It's all around us. God's description of mankind is accurate. People have a spiritual blindness to what is going on and what they need.

Because notice here, it says, It says, Lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. You know, when the mind blocks something out, we can walk by it many times and not see it.

Spiritual blindness is walking past the truth of the gospel many times and not seeing it. It doesn't mean it's not there.

It doesn't mean it's not available. It means you don't see it. It hasn't connected. But the amazing thing is, when it is seen, when you do understand, there's a marvelous transformation that takes place in the life of an individual.

[14:06] Because spiritual blindness leads to another problem. Look in Ephesians chapter 4 and verse 18. It says this, In other words, they say they have something in their desire, in their heart, and it's blinding them to the truth.

You know, today we have a lot of blindness of heart, because you have a theme out there that says, do whatever your heart desires. You know what? The heart is desperately wicked. The heart is in blindness, contrary to the things of God.

Sin binds us, and selfishness binds us into a spiritual blindness of their heart.

Blind minds in blind hearts which cannot see the truth. But the reality is, is this question that comes from this, is what are we failing to see?

What is the blindness? What are we blind to? That's an important question to answer. When he's talking about spiritual blindness, blindness of our eyes, and blindness of our minds, and blindness of our heart, what is he speaking about?

[15 : 25] I think it's very clear as you look through the scripture, because it's not just truth in general that we're blind to. You say, Preacher, what are you talking about?

You know what? It's very easy for other people to point out other people's problems. Have you ever noticed it's easy to say, well, that person did that wrong, and that person's doing that wrong, and this person's doing that wrong, and you know, it doesn't take much to point out the problem in other people.

Spiritual blindness, the problem is, is we don't understand our own condition. Because you can look at people that have no idea who God is, and they'll start judging other people for right and wrong. But the problem is, they don't see it that it's them that is the problem. The spiritual blindness is within an individual. The reality of how it equates to them.

We find here, like Bartimaeus, we are not only blind, but our blindness leaves us in need. You know, the Bible says he was not any blind, he was a beggar. You know, the reality of a beggar is one without means to sustain themselves.

[16 : 40] When you don't have Christ, you are a beggar. You have not the means to sustain yourself. You have no means to come to God for salvation.

There's nothing within ourselves until you realize that you do not possess the means of yourself to be right with God.

Think about for a moment what Job, Job chapter 9, Job makes a very declarative statement.

Because the problem is, oftentimes, we like to justify ourselves, don't we?

Notice what he says, and I justify, if I justify myself, my own mouth shall condemn me. You know, when you try to justify yourself, you know what you do?

You end up condemning yourself. Because the problem is, you say, preacher, how do you do that?

Well, one example would be this, when you're condemning somebody else for something, oftentimes, you're still guilty of it too.

[17 : 46] Notice what it says, if I say I am perfect, it shall also prove me perverse.

You know, Job was a godly man who had a perspective and an understanding. He said, I want you everybody to know that there's nothing in me that's good. If I try to build myself up, you know what, I'm going to do nothing but condemn myself and to declare the reality of who I am.

Jesus was dealing with this over in Luke chapter 16. Luke 16, the Gospel of Luke records just a little bit previous to this about an account and it talks here in Luke 16 in verse 15.

It tells us this, and he said unto them, ye that which justify yourselves before men, but God knoweth your hearts for that which is highly esteemed among men is an abomination in the sight of God.

You know, oftentimes we try to build ourselves up with worldly things, not realizing that those things are an abomination to God. When we understand the condition that we're desperate in need for a change, and that change is needed immediately.

[19 : 09] here's Bartimaeus and we see here, notice in the text here this morning, in verse 47, it says, when he heard that it was Jesus of Nazareth.

When he heard that it was Jesus of Nazareth, he began to cry out and say, Jesus, thou son of David, have mercy on me. You know, what a powerful reality he heard that it was Jesus of Nazareth that was going to pass by.

I want you to understand today, that's important. He was designated which Jesus he was talking about, which Jesus he heard, what Jesus it is that he's speaking of, because today, I want you to understand, there's many type people promoting Jesus that's not the Jesus of Nazareth.

They try to promote Jesus in their own image. Are Jesus in the way they want them? You know, we have people who promote Jesus that seems to die again and again and again.

That's not the Jesus of the Bible. It says he died once for all. You have people who try to promote a Jesus of a Hollywood type, you know, and they try to promote the idea of Jesus and the concept of Jesus.

[20 : 29] Or you have the Jesus of the popular show The Chosen. That's not the Jesus of the Bible. I'm just going to tell you that you have to be careful because the devil loves to deceive you with false Jesuses.

Jesus that aren't Jesus of Nazareth. Look over into Luke chapter 21 for a moment. I'll let Jesus make my point.

There's no better person to make the point than Jesus. Amen? Notice what he says in verse 8.

He gives a warning. He said, Take heed that ye be not deceived. For many shall come in my name saying, I am Christ and the time draweth nigh.

Notice what he says. Go ye not therefore after them. The Jesus you need to know is the Jesus you learn from the Scripture.

[21 : 42] Not the image that somebody else portrays or tries to make him be. It's a very dangerous thing that we see today a trend that people want to kind of have a kinder, gentler Jesus you might say.

They want a Jesus that fits their narrative. I want you to understand the Savior you need doesn't fit your narrative. He is the great I am.

He is the creator. He is above all. He is all. He's the measurement. We don't get to measure him.

He says he heard about Jesus of Nazareth the only begotten son of God the son of David.

You know a little later as Jesus is there in Jerusalem in Matthew chapter 22 they ask and he asks the question he says what think ye of Christ whose son is he?

And you know they all declare very clearly the son of David. So I want you to see here that Bartimaeus here this morning is declaring a very specific Jesus. He says I want the Jesus of scripture.

[22 : 56] I want the Jesus of the living God who came and died for me. He didn't know that yet but it's what he was declaring. He said I'm going to trust God's promise. He said I'm going to trust God's promise.

He understood the reality of who Jesus is that he is the way the truth and the life that provides the soul means to be justified before God.

I want you to see here what he does. Look again at verse 47 he began to cry out Jesus thou son of David have what mercy on me.

Have mercy on me. mercy from the only one that could fulfill what was truly needed. Here's a blind man but had great spiritual sight.

He understood his eyes were open to who Jesus is and he knew he needed to come to him but we find a great contrast here happening along the way because the crowd that was traveling with Jesus was eagerly listening to his teaching as he was passing by these beggars and notice what they said in verse 48 and many charged him that he should hold his peace there's a lot going on here as remember here's Jesus walking by the way and we've already talked about this earlier here he is with his disciples as he's going you find he's teaching he's still declaring things and the disciples are like hey I want to hear what Jesus is saying in other words they basically said hey hold it down over there you're distracting me but you know the problem is sometimes we can be guilty of the same let me put it to you in a little different way really what they were saying don't bother me I'm being spiritual but didn't see the need that was really there it's not that they were doing something wrong they just weren't seeing the right thing because there's nothing better you can do in reality than to listen to

[25 : 29] Jesus but you don't need to lose sight of who Jesus remember Jesus just said I came not to be ministered unto but to minister and to give my life a ransom for many they just heard the reality of that to be that they were to minister and not not to be served you know oftentimes we look at this and need to understand this crowd the problem was they still wanted something for them they missed what Jesus had just told them hey I came not to be ministered unto but to minister here's this man crying out have mercy on me Bartimaeus knew that his only hope was to cry to the savior you know a cry that had been heard before a cry that God always listens to look over to Luke chapter 18 for a moment because I want you to see the contrast between the crowd and

Bartimaeus because notice he says but he cried the more a great deal thou son of David and here he is have mercy on me but Luke chapter 18 we find here and it says Jesus here speaking a parable this would have been some of the teaching they were getting along the road if you go back and look at the timeline this came in that same sequence right before this happened Jesus is telling

them an example and he says this and he spoke this parable unto certain which trusted in themselves that they were righteous and despised others two men went up into the temple to pray and one a Pharisee and the other a Republican you know I want you to see here and understand that Jesus is describing two people one went up into there and he stood and prayed thus with himself the Pharisee we don't have time to break down that passage this morning but you know oftentimes we can be praying with ourselves because the focus is us I want you to see a difference here down in verse 13 there in

Luke chapter 18 and the publican standing far off would not lift so much as his eyes into heaven but smote upon his breast saying notice this God be merciful unto me a sinner be merciful unto me and Jesus makes a declarative statement here he says I tell you this man went down to his house justified rather than the other that's a powerful reality that when we focus in reality of who we're calling upon because everybody has to have a moment in time when you've called upon the Savior to have mercy upon you a sinner one that needs a Savior that same little prayer that makes a difference said have mercy upon me he knew he was the one who had the power to give mercy the one that he was accounted to when you call upon him to be merciful unto you it works it works for Bartimaeus it worked for the publican it'll work for you Jesus will hear your cry and trust there have been a time I trust there's been a time and a place that you have cried out to God for mercy for you because it doesn't happen over time that's sanctification after salvation salvation happens in an instant it's immediate because you either are or you're not the reality is clear you know John and his gospel in John chapter 3 you know we know John 3 16 but you know that's just part of the reality of that chapter there's some powerful verses that follow some very powerful realities to let us see where we really are and who he really is here in verse 18 it says he that believeth on him is not condemned but he that believeth not is condemned already

I want you to understand when you cry out for him for mercy you're saying I know I'm under the condemnation because of my sin my responsibility it tells because he hath not believed in the name of the only begotten son of God down in verse 36 of John chapter 3 he that believeth on the son have everlasting life and he that believeth not the son shall not see life but the wrath of God abideth on him spiritual blindness says I'm okay spiritual sight says I understand who I am before God I understand my responsibility and my accountability you know one of the challenges today is for people in our generation they don't like accountability I want to be able to do what I want when I want how I want whenever

[31 : 09] I want but I want you to understand when Jesus says he sets you free freedom and responsibility always come together because you cannot be free without being responsible and we're going to see that even laid out here this morning because if you call upon the Savior I want to give you a little insight he promised to do the same thing he did for Bartimaeus same thing he did for the publican the same thing he did for me that day many years ago and hopefully you can look back and say I know the day I know the time that it happened to me where he had mercy upon me because take a look here this morning with me back to the text here look at verse 49 it says Jesus stood still and commanded him to be called and they called the blind man saying unto him notice this be of good comfort rise he calleth thee the comfort that Jesus brings because I want you to see here that it stopped

Jesus in his tracks when he heard the cry for mercy you know I'll tell you what that shows something of God's priority to a sinner who cries out everything he was doing it's not that what he was doing was not important I think anything Jesus taught was greatly important but when he's in the middle of teaching something important and he hears a cry of a sinner and stops that tells us there's something even greater importance taking place because one that is lost is now understanding the reality of a Christ who has come to save them he says him to have comfort that word comfort there is to have courage be of good cheer to come have comfort be encouraged in the reality the Savior's responding Bartimaeus quickly and courageously does something I think is important today that sometimes gets missed look at verse 50 it says this and he cast away his garment rose and came to

Jesus you know today the problem I think a lot of times is people want to come to Jesus and they don't want to change anything right because yes Jesus takes you right how you are where you are in life and who you are but the question is does he change you afterwards because if you're truly saved there's a change that takes place there's something different there's been a transformation that takes place because something has happened he cast off his garment his place of warmth and

security remember he was a beggar he didn't have much but he said you know what to get to Jesus I don't want anything hindering me or holding me back he says he cast off his garment and came to Jesus he says hey this is who I need above all things you often times people want to come to Jesus and bring everything with them they say I want to stay the same I want all the benefits and none of the responsibility I want you to understand the picture that we see here is that he put his sin and his former life behind him he was once a beggar in need and he came to the one who supplied that need those things of his past were no longer needed Isaiah 55 in verse 6 notice what it tells us here it says seek ye the Lord while he may be found call upon him while he is near let the wicked forsake his way and the unrighteous man his thoughts let him return unto the Lord and he will have mercy upon him and to our God for he will what he will abundantly pardon you know the problem is often times people want to hold on to that cloak of sin they've had in their life instead of saying I'm going to put that off when I come to Christ to put that away put that behind because his pardon is full and complete and he has all the benefits that you need set before you notice how he replied to Jesus when he came to him verse 51 and Jesus answered and said unto him what wilt thou that I should do unto thee and the blind man said unto him Lord that I might receive my sight this blind man's faith was in the Lord the one whom he asked that he might have sight freely gave it to him it was more than physical sight that he received because he was made whole Luke's gospel records it this way it says receive thy sight thy faith hath saved thee it wasn't because of how great [36 : 48] Bartimaeus was because he understood his need for mercy he saw not because Jesus gave him physical sight he saw because he understood and saw who he was and who Jesus is his sight he received was real sight not just to see the world but to see the Savior a Savior that has set you free notice what Jesus says to him after this in verse 52 he says go thy way thy faith have made thee whole go thy way you know what Jesus says you've been set free but when he received his sight it changed everything because I want you to see what this man did he did not just go back to where he was he said

I've been set free but I'm going to do something it says notice in verse 52 and immediately he received his sight and followed Jesus in the way when you call upon the Savior it'll change you you don't follow Jesus because he drags you you follow Jesus because he's what he's done for you following him is voluntary it's a choice you make to say the one that loved me enough to save me merits my obedience to him my loyalty to him my trusting him and allowing him to direct thy path notice he followed Jesus in the way I want you to understand Jesus said he is the way the truth and the life and no man cometh unto the father but by him you know here's a man that was blind but could see now I pray this morning you don't leave here blind I don't think we have any physically blind people here this morning maybe some of you are like me and you have a little sight challenge you know it's funny how your arms get too short as you get older

I want you understand that more importantly than physical sight is a spiritual sight to recognize the Savior there's no greater thing they can do than to recognize who you are and who he is this morning are you trusting in Jesus Christ the Jesus of Nazareth the son of God the son of David all the descriptors you find in scripture that specific Jesus not the one that somebody tries to tell you but the one that he has revealed himself to us the one that came and died on the cross that he might truly have mercy upon us I trust today that there's been a time when you've trusted him that you know the time and the place that you've called out for mercy from him because if there's not been a time and place there's a problem something's missing because when you recognize Christ there has to be a response and this morning is that response to trust him as savior and then to follow him as heads are bowed and eyes are closed this morning what about you today I want you to take a few moments just between you and the lord here today to consider where are you with the savior where are you has there been that moment in time when you said I know I'm a vile sinner it's my sin that separates me from god and to recognize the savior that came and died and paid the price for that for you if you don't know for sure I encourage you here to come when I may show you from god's word how you can know not just hope or guess but leave here rejoicing because you have a sight that's beyond all others to catch a sight of the savior maybe you're here today and you say

I know there's been a time and place but maybe it's the question are you being obedient are you willing to follow him be obedient unto him wherever the need might be what about you today heavenly fathers we come before you this morning once again lord you know each heart you know each individual by name lord you know where each one stands with you lord we might be good at

hiding things lord but we know that everything is exposed to you lord i pray that if one here today does not know you today would be the day that they would cry out to you to have mercy upon them a sinner lord also i pray that you might your spirit might encourage those who have made that decision to get their eyes off the world and onto you lord we ask these things in your precious name as heads are bowed and eyes are closed piano plays what about you today i encourage you to spend a few moments between you and the lord today