



Mark 10:46-52 | Obey & See the Merciful Servant-King

Written & Preached by John Cole

Mark: Following the Suffering Son of God

Main Argument: Trust King Jesus to give mercy to the needy, sight to the blind, and ability to follow Him in the way of the Kingdom.

Songs:

I Know Whom I Have Believed
Amazing Grace
Your Words Are Wonderful
Jesus, Your Mercy

Read [Mark 10:46-52](#).

We're in [Mark 10:46-52](#) today, and I've entitled the message "See the Merciful Servant-King."

LIMITED PERCEPTION

Ever thought you saw or understood something but then you learned later that you were way off?

10,000 Sermon Illustrations Reggie Jackson

Players who are in the game don't always see the game. Even a star like the great Reggie Jackson still needed a coach. Earl Weaver demonstrated this point when he managed Reggie for the Baltimore Orioles.

One of Weaver's rules about base stealing was that runners had to have a signal before stealing. This upset Reggie because he had studied many of the pitchers and catchers in the league. He knew those he could steal against.

During one game Reggie stole a base without a signal. His technique was flawless. He certainly didn't expect the coach to disagree with his decision.

But Weaver pulled him aside and explained why there had been no signal. Reggie's action, though successful, had actually helped the other team. By having first base open, the opponents had been able to walk the next man (a powerful hitter). That forced Weaver to use a pinch hitter to early in the game.

The coach trusted Reggie's ability, but he also knew that it wasn't time to steal a base. The player had a limited view; the coach saw the whole game. Today in the Word, May, 1996, p. 11

Reggie didn't see the true picture.

Our passage today is the closing of Jesus's teaching in [Mark 8-10](#) about losing and finding your life for Christ and the gospel as a humble, selfless servant—as a disciple.

On both sides of this teaching are the healings of two different blind men—one in chapter eight, and the other here in 10:46-52.

One is healed *slowly*, and the other is healed *immediately* after crying out for mercy from King Jesus.

Both healings of blind men confront the disciples and Mark's readers with the need to receive sight from Jesus. The entire section compels us to ask ourselves and others:

- Do you see Jesus as worthy of following in the way of the cross?
- Do you have eyes to see the person, work, and calling of Jesus?
- Do you understand what it means to follow Jesus in the way of the Kingdom?
- Or, are you viewing Jesus and His way from eyes that cannot see the true picture? From eyes that are blind?
- What is *really* your request of Jesus, and what are *you* willing to give up to follow Jesus in the way?

In summary, this text calls us to:

Main Argument: Trust King Jesus to give mercy to the needy, sight to the blind, and ability to follow Him in the way of the Kingdom.

We need mercy, sight, and ability from Jesus.

Let's go through this text and see how desperately we need Jesus, the merciful Servant-King.

BLIND BEGGARS & TRAVELORS

Let's start with the people walking with Jesus and His disciples in the way.

Mark 10:46

And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.

Jesus and His disciples are joined by a big crowd as they venture beyond Jericho to their purposes in Jerusalem.

The crowd is likely pilgrims (travelers) on their way to Jerusalem for the passover feast.

And why does this matter?

Because they were traveling a tumultuous 20-mile journey up about 3,500 feet of elevation through difficult and risky terrain in their professed devotion to the One True God.

Yet little did many of them know: He walked the way right there with them.

Isn't that a picture of false religion and false professors?

Crowds of people were devoting themselves in a passover pilgrimage to *get to* God. All the while, they were blind to the truth that God had come to them in Christ. Jesus was right there.

This is likely the condition of many of the people traveling here with Jesus.

This might be your condition.

Do you think that you deserve God's acceptance and eternal life because you devote yourself to God in various ways—church attendance, giving, good deeds, etc?

Know this: *If that is your trust, you will be greatly disappointed and rightly judged for your sin when you give account before God.*

Such devotion is a necessary fruit of knowing Christ, but it is never a replacement for Christ!

What is something to further ponder is that Mark gives no distinction between the crowd and the disciples—like how Matthew does.

It seems Mark by the Spirit is continuing on his insider/outsider theme and once again wants us as the readers to wonder where the disciples are: *the inside... or the outside.*

In Mark's Gospel, it has often been difficult to see where they are.

We'll pick back up on that today, but first let's take a look at this guy who can't see.

Blind Bartimaeus. Mark must think something special of this beggar.

Matthew tells us that there are two blind men here who cry out and get healed, but Mark determines it best to only mention one. Why?

Well, we are not told, but we know Mark and the Spirit did it on purpose.

Whatever the reason, it would make sense that it would be for the same reason as why his name was given by Mark. He is the only name given of a person who is healed in all the synoptic Gospels (Matthew, Mark, and Luke).

What's so special about blind Bartimaeus?

I propose that he became known among the church and by Peter as a converted follower of Christ. After all, Peter is likely the primary human source for Mark's writings.

Healings authenticated Christ's person, message, and mission.

Not everyone who was healed was saved, and not everyone who was saved became known by Peter. It seems that both were true of Bartimaeus.

There are many indicators of Bartimaeus's true conversion in our text—which we will see along the way.

Remember, the insider/outsider theme continues throughout Mark's Gospel, and pardon the pun, but it is seen clearly in this account of the blind man.

We are to see our neediness in Bartimaeus, (ironically) our blindness in the travelers, and the way of the Kingdom in Jesus.

Ready to be humbled, convicted, and encouraged?

Let's draw in to hear the blind beggar's unstoppable cries.

UNSTOPPABLE CRIES TO THE KING

Mark 10:47–48

⁴⁷ 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. ⁴⁸ And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.

How did Bartimaeus know it was Jesus? He couldn't see after all.

He must have heard the crowd speak of it. (v47)

Jesus and His disciples had just finished walking to and through the ancient city Jericho.

It is probable that Jesus had healed some people in the city or at least that news had spread among the city of healings that He had done before and of teaching He had given.

But how did Bartimaeus know Jesus was *the* “Son of David”? Had he already been a true follower of the LORD?

We don't know, but what we do know is that the Father must have revealed to this blind man what flesh and bone had not revealed to others—the identity of Jesus. Just like Jesus said of Peter in [Matthew 16:17](#).

By faith, blind Bartimaeus believed Jesus to be the promised King and Son of David... even before Jesus's resurrection testified of it.

[2 Samuel 7](#) records God's promise to David that He would set up an eternal King and kingdom from David's offspring.

Since then, God-fearers believed that the promised Deliverer would be a “son of David.”

But notice that in verse 47, Bartimaeus called Jesus “ho huios of David.” THE Son of David!

Though it is not translated in English, the definite article, “the,” is present before “son of David” in the Greek.

Since God's promise to David, there had been many “sons of David”—including Solomon and a whole lineup of others who failed to be THE Son of David to rule the eternal throne forever and ever.

The New Testament picks up on this description. You can see it as central to the gospel in [Romans 1:1-6](#), which I have placed in the bulletin along with other references I encourage you to read later during the week.

For Reference: [2 Samuel 7:12-17](#); [Romans 1:1-6](#); [Isaiah 35](#)

As the Son of David, Bartimaeus also believed Jesus was the fulfillment of such promises as in [Isaiah 35](#)—when the LORD’s presence would make the desert place blossom like a flower (v1), the blind see (v5), and the ransomed of the LORD return (v10).

Bartimaeus wasn’t so blind after all!

It seems he saw more clearly than the crowds and even Jesus’s disciples—who actually appear to be more blind than the blind man!

While the blind beggar cried out for the King from beside the way, those on the way harshly rebuked him!

These people—which could have included the disciples according to Mark’s ambiguity—were doing exactly what Jesus had condemned earlier in the chapter: *hindering a needy one from coming to Jesus*.

This sort of behavior reveals an ignorance and an unbelief in regards to Jesus and His mission.

Jesus says, “Let the children and ‘least of these’ come!”

But the travelers said, “Leave Jesus alone.”

Do you remember what Jesus said after miraculously feeding the Gentiles in chapter 8?

The disciples didn’t seem to care as much about the feeding of the Gentiles, and Jesus said:

See: [Mark 8:18](#)

Mark 8:18

Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

Jesus had shown Himself to be the Shepherd of both Jew and Gentile. He had come to make one fold—as prophesied.

The disciples just saw a powerful political leader to give them what they wanted and to seat them in high places beside Him.

They did not yet understand God’s promises of the Kingdom.

They wanted to call fire down on strangers, forbid those who ministered in the name of Jesus, and grab a crown instead of a cross.

Q: What do you see when you picture the Kingdom of God?

Jesus had shown Himself to be the Servant come to be a ransom for many (v45) and the Kingdom to be one filled with servants (v43-44).

He came to show pity, compassion, mercy, and a refining fire on the repentant sinner. He came to give judgment on the self-righteous unbeliever and false teacher.

Mark made this clear in chapter one with his connection to [Malachi 3:1-6](#).

*Bartimaeus knew what to ask of Jesus: **Mercy**.*

To get the right picture of the Kingdom, we must rightly see the King.

Let's consider next four truths of the King seen in our text.

If we don't understand the King, we cannot understand His upside-down Kingdom.

1) THE KING IS RICH IN MERCY.

Jesus had become known for being merciful.

Do you remember the leper way back in chapter one?

See: [Mark 1:40-41](#)

Mark 1:40-41

And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

Jesus is rich in compassion and mercy! This has spread around.

So what does the blind beggar who sees Jesus better than the others request? **Mercy**.

Mark 10:47-48

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: but he cried the more a great deal, *Thou* Son of David, have mercy on me.

What are we to take from this? What does it mean to ask for mercy?

Well first in this context, it means to ask Jesus to give pity and compassion on an *undeserving* person—Bartimaeus himself.

Secondly, it goes along with seeing Jesus having authority—as the sovereign King of heaven and earth.

Thirdly, it suggests that Jesus was present to serve “the least of these” with the power and authority He had.

We'll address the third implication when we get to verse 49. For now, let's consider the first two.

Bartimaeus asks for mercy.

We are going to close the service today with this favorite song of mine, but hear the words now and let them penetrate your heart:

Song: “Jesus, Your Mercy” by Sovereign Grace

Source: <https://sovereigngracemusic.com/music/songs/jesus-your-mercy/>

Jesus Your mercy is all my plea I have no defense my guilt runs too deep. The best of my works Pierced Your hands and Your feet. Jesus Your mercy is all my plea.

Jesus Your mercy is all my boast. The goodness I claim the grounds of my hope. Whatever I lack it's still what I need most. Jesus Your mercy is all my boast

Jesus Your mercy is all my rest. When fears weigh me down and enemies press. A comfort I cling to in life and in death Jesus Your mercy is all my rest.

Jesus Your mercy is all my joy. Forever I'll lift my heart and my voice To sing of a treasure no pow'r can destroy. Jesus Your mercy is all my joy.

Praise the King who bore my sin. Took my place when I stood condemned. Oh how good You've always been to me. I will sing of (Your mercy).

That song is a beautiful way for Christians to respond to the rich mercy of Christ. We'll sing it soon today.

But also, Bartimaeus must have known that Jesus had both *the authority as King to extend mercy and the heart to give it.*

Jesus is the King Who is rich in mercy!

Jesus isn't a King Ahasuarus in Persia ready to take your life if you approach Him for mercy at the wrong time.

He isn't a Herod fearing crowds and killing the innocent.

Jesus is the LORD the LORD God merciful, gracious, longsuffering, and abundant in steadfast love and faithfulness for thousands of generations. ([Exodus 34:6-7](#))

- Jesus is the King, rich in mercy!
- He is the same yesterday, today, and forever, so you can't approach Him at the wrong time.
- He came to call sinners to repentance (ch6), so He has enough mercy for you.
- He came in obedience to the Father, doing the Father's will and forgiving sins, so you know He has the authority.

Q: Do you believe Jesus has enough mercy for all who come by repentance and faith?

Before you answer that, let's be sure we understand these terms.

Repentance is a change of heart that leads to turning away from what is sin.

You are not coming by repentance when you only admit something is wrong but do not genuinely desire, intend, and take action to turn from it. Can you describe what repentance looks like?

- Repentance is like this blind man turning aside from his old trust of begging for alms and rising to walk in the way with Jesus.

- Repentance is a young adult turning from living together romantically but unmarried in order to follow Jesus in the way of purity.
- Repentance is a teenager turning from despising her parents to honoring them in the way with Jesus.
- Repentance is turning from legalism and self-righteousness to a life of faithful obedience in the way with Jesus.

Faith is a whole-hearted reliance on God’s promise—Jesus is the Servant-King who came to pay the ransom for our sin through His death and resurrection.

You are not living by faith in Jesus if your hope is that your moral deeds are what will satisfy the debt of your sin. Can you describe what faith looks like?

- Faith in God relies entirely on Jesus’s substitutionary sacrifice on the cross to justify you from your sin before God.
- Faith in God relies entirely on the power of God in Jesus’s resurrection to be the power that enables you to continue repenting and believing with fruits of righteousness.
- Faith in God banks all your hope in the promises of God for *how* you are to live now and *that* you will live eternally in the age to come with Jesus.

Repentance and faith don’t earn mercy. By definition, mercy can’t be earned. They are the receptive response to it.

They are just how mercy is received in response to it. And Jesus has mercy for all who come to Him by repentance and faith.

So come undeservedly! Come repentantly! Come by faith.

And receive sight...

2) THE KING IS CALLING.

Remember those travelers and disciples whom Mark showed to be blind as a bats?

Watch this. Jesus “gives mercy to two bats with one command.”

Mark 10:49

And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

The King stops at the calls of a beggar. Jesus knew the beggar before he ever called. He lovingly passed near by him.

If that doesn't grip your heart, what will?

The promised Son of David is on His way to claim His throne, and He stops his tracks at the cries of an undeserving blind man... who may take *forever* to get to Him!

I can just imagine Bartimaeus stumbling along after jumping up.

Jesus is just watching, waiting, and maybe aiding like He does with us as we follow Him with our poor spiritual coordination and motor skills.

So patient! So loving. So humble. What a servant-King!

While the travelers and professing lovers of God try to quiet the unwanted disturbance, Jesus demonstrates what it really means to love God: *love others on towards God's good purposes.*

While the wannabe “kingdom crusaders” tried to shield Jesus from such bothersome obstacles, Jesus made known that the way of the Kingdom was to receive and serve these “little ones”!

But the King doesn't serve alone. Jesus commanded the others to tell Bartimaeus he had been summoned!

What mercy! Jesus was teaching the others and bringing them into His service! Two “bats with one command.”

Bartimaeus was apparently far enough away that Jesus sent His message through the disciples and travelers.

Jesus might have only *heard* reports of Bartimaeus and his disturbance.

But the distance made no difference. Jesus heard, and now He was calling and summoning *through* His messengers.

What a picture of Jesus's commission to all His disciples!

Later after His resurrection, Jesus commands His followers to exercise His authority in heaven and earth to call and summon sinners anywhere and everywhere to leave all and follow Jesus. ([Mt 28:18-20](#))

The travelers' words were good words for us to use today: *Be encouraged! Get up and go to Jesus. The King is presently, actively calling for you!*

There are no more encouraging and assuring words than that: *the King is calling! Go to Him.*

Go undeservedly. Go with your stumbling. Go with your blindness. Don't just sit there, go to Him!

Q: Have you obeyed the King's call? Who do you need to tell that Jesus is calling?

Just because the King's call comes through a lowly person on the way doesn't mean it's not the King's call.

- Don't wait for something to be written in the sky; it won't be there.
- Don't wait for a special feeling; that could be what you ate.
- Don't sit there thinking you are too unworthy. You are, but the King is rich in mercy!

And don't think you can't encourage someone else with the King's call because you are too unworthy.

The people in the way had just been rebuking the blind beggar, and now they are the means of the King's call!

What mercy! Jesus gives sight to the blind beggars... and travelers!

It is the King's summons that has power, not ours. Just tell others that the King is calling!

How awesome is that?

Do you need to answer the King's call now?

Is there someone you need to encourage to obey the King's call?

There is no need for anyone to doubt the King's word or ability. Jesus is the Servant-King Who is ready to give sight and to save.

3) THE KING CAME TO SERVE.

This part is exciting. Look how Bartimaeus responds to Jesus, and notice what Jesus asks.

Mark 10:50-51

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? The blind man said unto him, Lord, that I might receive my sight.

Blind Bartimaeus cast away his garment that was likely spread before him for collecting alms money. He no longer needed it! He rose up and went to Jesus.

In a similar way, are you willing to let go of the grip you have on those life securities that hold grip on you?

Do you trust Jesus enough to cast away whatever stands between you and His Kingdom? It's worth it. What are holding onto?

As the blind beggar now "saw," you too must be willing to see the riches of Jesus's mercy as far more valuable than anything you possess in this life.

Don't be enslaved to possessions and reputation like the rich young ruler. See yourself as poor like Bartimaeus and cast away anything that lies between you and the Servant-King.

Trust that the King calls us to what money cannot buy—salvation. Do you trust the King?

The salvation, healing, and sight that God gives by faith in Christ is as good as received if you believe and answer Jesus's call.

While there are many riches to inherit in Christ *later* in this life and in the age to come, they are all as sure as “Yes!” if you hear and obey the King’s call now.

Believe His call. Obey it.

Jesus models the servant-way of the Kingdom by asking what the blind beggar wants. Jesus is ready to serve and save. Do you see the goodness of Jesus?

Jesus alone satisfies. He is more than we could ever want, even though our sin deceives us to think: *He is less.*

That, my friends, is one of the slyest temptations of the old serpent, Satan.

And yet, see the mercy of the King to give sinners the opportunity to confess our need of Him.

The King’s question was a way to spur on the faith that saves!

Instead of declaring what Bartimaeus needed, Jesus asks what he wants. Jesus is waiting and ready to serve this needy blind man.

The blind man begs for the right thing: *sight*. This is what Jesus has been showing His disciples to ask for since chapter eight.

If only the disciples would confess their need for sight!

If only YOU and I would confess our need for sight!

Jesus gives sight to the blind!

Sure, the disciples could see with their physical eyes, but Jesus had declared them as spiritually blind in chapter eight.

Q: How about you? Do you see, perceive, and understand Who Jesus is, why you need Him, and what the way of His Kingdom is like?

Do you hear sermon after sermon without “getting it”?

Have you grown up in a Christian home, a Christian school, a church youth group, and in church services... *and yet you only fake sight?*

| Kind of like faking you get a joke or see something that everyone else saw but you didn't.

Don't fake like you see, know, and understand Jesus.

The stakes are too high! Humbly confess your blindness to Him and beg for mercy!

Cast away whatever you are holding onto, rise up, and go to Jesus!

Deny yourself, take up your cross, lose your life for Christ and the gospel... follow King Jesus... and find life eternal!

Though blind physically, Bartimaeus was given faith to clearly see what the others did not see—as demonstrated by leaving all, asking for sight to see, and following His King in the way.

4) THE SERVANT-KING IS WORTHY OF FOLLOWING .

It's this last part that reveals the faith behind our blind beggar friend in the text.

Notice what Jesus says, what transformation takes place, and what Bartimaeus now does.

Mark 10:52

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.

Jesus says, "Go." What does that mean?

At first, I thought there was an emphasis here on "thy way," but then I realized that in the Greek those words are not there. "Thy way" is simply supplied in English to help us understand what Jesus is saying, but it is not the emphasis.

Instead, Jesus is just commanding Bartimaeus to "Go."

And Bartimaeus knows exactly what Jesus means: *follow Jesus in the way.*

"You don't belong sitting on the side of the way anymore, Bartimaeus. Go with me *in the way.*"

Jesus says, “thy faith hath made thee whole.” What does that mean?

The word used here is common for being made well, whole, or healed. But it carries a deeper association and meaning.

“Sozo” is the word for salvation and deliverance throughout the Bible.

For example, [Eph 2:8](#) says:

“For by grace are ye **saved (sozo)** through faith; and that not of yourselves: it is the gift of God:”

For Reference: [Ephesians 2:8](#)

Bartimaeus was healed, made whole, and saved by grace through faith.

He is no longer who he was. He has been made well. He can see both physically and spiritually.

He immediately received his sight.

The physical healing of his sight was an outward authentication to the crowds... of Jesus’s words: *your faith hath saved/healed you.*

Just like when Jesus forgave sins in chapter 3.

And with this new sight, Bartimaeus could see clearly that “Go” meant to *follow Jesus in the way.*

Just like in [Ephesians 2:8-10](#), the gift of salvation by grace through faith is also the enablement and calling to do works planned by God.

There was no other way that made sense to Bartimaeus. Not with new sight.

Losing his life for Christ and the gospel now made sense!

Denying himself and taking up his cross now made sense!

Giving away all his possessions (however few they be) made sense! He cast away his money-collecting garment!

He would inherit brothers, sisters, houses, and lands! With persecutions! For the name of Christ! And in the age to come... eternal life. (v30)

The way Jesus was going was tough... long... risky... strenuous... and headed into enemy territory. But now it was seeable and doable.

No matter the difficulty of the way, this blind man could now see clearly that there simply was no other way to live.

Any other way is in fact death. Hell.

Q: Does your commitment to the way of the King declare: “*Jesus is worthy of following*”?

I hope so. But if not, you can ask the King for mercy and sight.

Jesus was on His way to the cross in order to pay for Bartimaeus’ sin. Jesus has since paid sin’s price of death, and He has risen again.

Jesus will return to complete what He has already begun. Jesus has inaugurated the Kingdom and will consummate it.

He is making us new creations. He will make all things new.

Jesus is the only Way, Truth, and Life.

There is no other way of life.

Jesus is worth following, and if you have been healed, made whole, and saved... your life more and more will declare to others that Jesus is worthy of following.

Your life will say, “Jesus’s commands are my desire.”

“Jesus’s church is my family.”

“When they gather, I gather. When they sorrow, I sorrow. When they rejoice, I rejoice. When they sin, I rebuke. When they obey Jesus, I give thanks.”

“Go” means follow Jesus in the way with others.

Two thousand years later, we are reading the name of a convert of Christ at the pen of a member of Christ’s church.

- The church confirms your testimony and learns your name.
- The church shares your name with others.

- The church walks the way of Christ together.
- The church receives you into membership by baptism and regularly affirms your belonging in the Kingdom through the Lord's Supper.

If your life is not surrounded by Christ's church, then you must ask yourself: *Am I on the way of the King?*

The last thing we know of blind Bartimaeus is that he is now an insider with Jesus. He has gone from being *beside* the way to *in* the way.

There is no greater request and gift he could have received from Jesus than to be invited and enabled to walk in the way of the Kingdom.

WHAT WOULD YOU HAVE JESUS DO FOR YOU ?

For Reference: [Mark 10:36-37,51](#); [8:22-26](#)

Jesus asked James and John the same question He asked blind Bartimaeus: *What would you have me do for you?*

That question, asked twice, binds these accounts together.

James and John in verses 36-37 replied, “We have left all. Would you give us high status in the kingdom above our peers?”

Bartimaeus in verse 51 replied, “I am blind. Have mercy upon me and give me sight so that I can follow You in the way with your disciples.”

If you could ask anything of Jesus what would it be?

- Would it be sight to follow Jesus in the way?
- Would it be a proud request or a humble one?

Do you see Jesus as worthy of following in the way of the cross?

Do you have eyes to see the person, work, and calling of Jesus?

As Reggie Jackson learned, just successful base running isn't enough for successful baseball. You have to see the full picture.

Following Jesus isn't just about doing good morals or gaining authority.

It is an upside-down Kingdom of servants who have been ransomed by the Servant-King. We must see that.

His servants have obeyed the King's call by responding with repentance and faith. And now they encourage others that the King is calling! They know He is rich in mercy.

While the disciples were not seeing it yet, blind Bartimaeus serves to illustrate forsaking all and following Jesus by faith.

- Unlike the rich young ruler, Bartimaeus knew he had little to forsake and everything to gain.
- He was poor in riches and spirit but now wealthy in the Kingdom.
- And though blind, he seemed to see more immediately than the disciples.

Is God making you an example of responding to the merciful Servant-King with repentance and faith?

Praise God, Jesus is patient and faithful to teach us again and again.

Do you remember the disciples and how Jesus healed the blind man in chapter eight in two phases? Isn't that often us?

But we still need to obey the King's call now.

And we must encourage those He is calling to rise up and come to Him now—like Bartimaeus.

What will you ask of Jesus? Might I suggest that instead of asking for power and status, you ask for mercy?

Let's ask humble requests of faith, not proud requests of sin.

Trust King Jesus to give *mercy* to the needy, *sight* to the blind, and *ability* to follow Him in the way of the Kingdom.