

Mark 10:46-52 - 46 And they came to Jericho. And as He was going out from Jericho with His disciples and a great multitude, a blind beggar named Bartimaeus, the son of Timaeus, was sitting by the road. 47 And when he heard that it was Jesus the Nazarene, he began to cry out and say, "Jesus, Son of David, have mercy on me!" 48 And many were sternly telling him to be quiet, but he kept crying out all the more, "Son of David, have mercy on me!" 49 And Jesus stopped and said, "Call him here." And they called the blind man, saying to him, "Take courage, arise! He is calling for you." 50 And casting aside his cloak, he jumped up, and came to Jesus. 51 And answering him, Jesus said, "What do you want Me to do for you?" And the blind man said to Him, "Rabboni, I want to regain my sight!" 52 And Jesus said to him, "Go your way; your faith has made you well." And immediately he regained his sight and began following Him on the road.

Now even as **Jesus** is making His way to **His death**, He has the time to stop along His **busy** way to **show mercy** to the **least** of all people. **"46 And they came to Jericho. And as He was going out from Jericho with His disciples and a great multitude, a blind beggar named Bartimaeus, the son of Timaeus, was sitting by the road. 47 And when he heard that it was Jesus the Nazarene, he began to cry out and say, "Jesus, Son of David, have mercy on me!"** Here Jesus is again encumbered by **"a great multitude"** of people and yet His merciful ears can here the **cry** of the **lowly**. Matthew 10:30 relates that there were actually **two blind men**, which of course is **true**, but Mark relates only the encounter with Bartimaeus. It is worth noting that **Bartimaeus** calls Jesus by a **Messianic** title, **"Son of David,"** and apparently the blind man can **see** quite **clearly** with his spiritual eyes what others can't. The text says that he was a **"blind beggar,"** which of course those who were **blind** in that day were **reduced** to **begging**, and obviously considered **dregs** of **society**, much like beggars in our day. And this is seen in the way the crowd treats this poor man, **"48 And many were sternly telling him to be quiet, but he kept crying out all the more, "Son of David, have mercy on me!"** Unencumbered by the **crowd's disdain** for him, Bartimaeus realizes that **Jesus** is his **only hope**, and **yells** for **His mercy** at the top of his lungs! Let us take note that this kind of **sincere plea** to **Jesus** for mercy arrests His attention. **"49 And Jesus stopped and said, "Call him here." And they called the blind man, saying to him, "Take courage, arise! He is calling for you."** At this Bartimaeus was elated, **"50 And casting aside his cloak, he jumped up, and came to Jesus."** Notice here that Jesus stops amidst a large crowd for a **personal encounter** with a **beggar**. Surely **reflection** on this would teach us to think in new ways about the **busyness** of our lives. **"51 And answering him, Jesus said, "What do you want Me to do for you?" And the blind man said to Him, "Rabboni, I want to regain my sight!" 52 And Jesus said to him, "Go your**

way; your faith has made you well." And immediately he regained his sight and began following Him on the road." Here Jesus attributes His **willingness** to heal Bartimaeus to his **faith**. But surely it is not faith to be healed so much as it is **faith** that **acknowledges Jesus** to be the **Messiah**, the "**Son of David.**" Either way, Jesus responds, "**your faith has made you well.**" **And immediately he regained his sight and began following Him on the road.**" Mercy of mercies! Jesus with a spoken word **grants** the **request** of this poor and **helpless man**. Here Jesus is headed on the **greatest journey** any man has ever walked to **Golgotha** in Jerusalem, and yet He has taken time to **stoop down** and **serve** the **lowliest** of people. Let us **see ourselves** in **Bartimaeus**. Let us learn to understand our **true state** and cry out with the **blind beggar** Bartimaeus, "**Jesus Son of David have mercy on me!**"

Also, let's not overlook this text of the **merciful healing** of **blind eyes** falls just after the **disciples** voice their **blind pride** and ignorance of seeking to be great in the Kingdom. Even in the midst of our **stubborn pride**, our **patient** and gracious **Savior** would stop amidst the greatest journey in the world to **open** our **blind eyes**. Here we have ended the **middle section** of the book chapters 8-10 (on the **way up to Jerusalem**), and enter upon chapters 11-16, the **Passion Week**.

Mark 11:1-10 - 1 And as they approached Jerusalem, at Bethphage and Bethany, near the Mount of Olives, He sent two of His disciples, 2 and said to them, "Go into the village opposite you, and immediately as you enter it, you will find a colt tied there, on which no one yet has ever sat; untie it and bring it here. 3 "And if anyone says to you, 'Why are you doing this?' you say, 'The Lord has need of it'; and immediately he will send it back here." 4 And they went away and found a colt tied at the door outside in the street; and they untied it. 5 And some of the bystanders were saying to them, "What are you doing, untying the colt?" 6 And they spoke to them just as Jesus had told them, and they gave them permission. 7 And they brought the colt to Jesus and put their garments on it; and He sat upon it. 8 And many spread their garments in the road, and others spread leafy branches which they had cut from the fields. 9 And those who went before, and those who followed after, were crying out, "Hosanna! Blessed is He who comes in the name of the Lord; 10 Blessed is the coming kingdom of our father David; Hosanna in the highest!"

Jesus has up to this time **squelched** any **public claims** that He was the **Messiah** and had on numerous occasions told people to **keep quiet** about His powerful **healings** and **miracles**. But the time has come for Him to be publicly acknowledged and He will not only **affirm** His **title**, but will **participate** in a

public display of His **Divine right** and **privilege**. Jesus willingly receives the **praises** of those who will **laud His arrival** into Jerusalem with shouts of **"Hosanna in highest!"** This huge display of **public acclaim** will in fact provoke the religious leaders to **conspire** for His **death** because they fear a revolt of the some **1 to 2 million** people who have **gathered** in Jerusalem this week to celebrate the annual **Passover** and **Feast of Unleavened Bread**. Jesus Himself will **orchestrate** His arrival into Jerusalem, **"1 And as they approached Jerusalem, at Bethphage and Bethany, near the Mount of Olives, He sent two of His disciples, 2 and said to them, 'Go into the village opposite you, and immediately as you enter it, you will find a colt tied there, on which no one yet has ever sat; untie it and bring it here. 3 'And if anyone says to you, 'Why are you doing this?' you say, 'The Lord has need of it'; and immediately he will send it back here.' 4 And they went away and found a colt tied at the door outside in the street; and they untied it. 5 And some of the bystanders were saying to them, 'What are you doing, untying the colt?' 6 And they spoke to them just as Jesus had told them, and they gave them permission."** Jesus intends to ride in to Jerusalem on a **colt**, and so he sends His disciples to go and get one. Even this is a **prophetic utterance** as Jesus **predicts** that the owners of the donkey will willingly send the colt if the disciples say to them, **"3 The Lord has need of it'; and immediately he will send it back here."** Let us see in these verses Jesus willingly **orchestrating** and **participating** in His **Triumphal Entry** into Jerusalem. What He had **earlier discouraged** because of **timing**, He now **publicly** participates in, and this down the **streets of Jerusalem** where the elders, scribes, the chief priests and the Temple itself all dwell. **"7 And they brought the colt to Jesus and put their garments on it; and He sat upon it."** This of course was in fulfillment of Zechariah's prophecy (Matt 21:4). Herein lies the reason why this has been called the **Triumphal Entry**, as Zechariah has hailed it as the day of the arrival of the Divine King and Messiah.

Zechariah 9:9 – 9 Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey. NASB

Now in some small degree the people have received Jesus and **hailed** His arrival. Many had sought Him from Jericho where he healed the blind beggar, and Bethany where Lazarus had been raised from the dead. So when Jesus arrives, many are ready to **hail Him as King**, undoubtedly **expecting Him** to overthrow Rome and take His throne as ruling King (Psalm 2:6-12, Psalm 72:1-20, Isaiah 2:2-4, Micah 4:1-3), **"8 And many spread their garments in the road, and others spread leafy branches which they had cut from the fields. 9 And those who went before, and those who followed after, were crying out, 'Hosanna! Blessed is**

He who comes in the name of the Lord; 10 Blessed is the coming kingdom of our father David; Hosanna in the highest!" Now here see that at least in part, some people have received Jesus with cries of rejoicing. Matthew records that this created no small stir...

Matthew 21:9-11 - 9 And the multitudes going before Him, and those who followed after were crying out, saying, **"Hosanna to the Son of David; Blessed is He who comes in the name of the Lord;** Hosanna in the highest!" 10 And when He had entered Jerusalem, **all the city was stirred, saying, "Who is this?"** 11 **And the multitudes were saying, "This is the prophet Jesus, from Nazareth in Galilee."** NASB

See here, **"multitudes going before Him,"** and they were crying out with the Messianic title **"Son of David."** This was a quote from Psalm 118,

Psalm 118:25-26 - 25 **O Lord, do save, we beseech Thee; O Lord, we beseech Thee, do send prosperity!** 26 **Blessed is the one who comes in the name of the Lord;** We have blessed you from the house of the Lord.
NASB

Notice, that news of this was spread throughout the city, Matt 21:10 **"And when He had entered Jerusalem, all the city was stirred, saying, "Who is this?"** 11 **And the multitudes were saying, "This is the prophet Jesus, from Nazareth in Galilee."** This no doubt made the **chief priests, scribes and Pharisees** quite aware that Jesus had arrived, and this would **enflame** their **hatred** so that at just the right time, in fact **Friday** of this week on the day of the **Passover**, they would put Jesus to **death**. See here, with just the **right timing**, Jesus participate in a **public ceremony** hailing Him as **Messiah** the King, and this in the city of **Jerusalem** so that God's Divine plan might come to pass (Acts 2:22-24, 4:27-28). The long-awaited **Messiah** has **arrived**, but no one but Jesus **realizes** how the tragic events of the next week are going to unfold.

Now there are a few **important things** to note here that are not really given in the text.

Fulfillment of Prophecy – One very important fact is that in this event God's promise to send the Messiah to save and deliver His people has found a partial fulfillment. Many Old Testament **Messianic prophecies** could be noted, (**Psalm 22, Isaiah 53 Zech 9:9**) but Daniel's famous **"70 weeks"** prophecy of **Daniel 9:24-27** actually determined the timing of Messiah's arrival on this exact day, **483 years** after the **command to rebuild Jerusalem** (Neh 2:1-8) from Artaxerxes on March 14, 445BC. The details of this are recorded in Sir Robert Anderson's **"The Coming Prince."**

A False and Mysterious Coronation of Israel's King – Consider that **Israel** had **waited** some 2100 years (from Abraham's prophecy) and some 1500 years (from Moses' prophecies) for the **Messiah to come**. When He finally arrives, **few** if any of the people are ready to receive Him, and the entire Temple service including all the **religious leaders** have **rejected** Jesus as the Messiah. MacArthur comments, *"That's a rather inconsequential conclusion to a coronation, wouldn't you think? It's because it wasn't really a coronation. Coronations aren't humble, they aren't unexpected. They aren't unplanned. They aren't unofficial. They aren't spontaneous. They aren't superficial. They aren't temporary. But this one was all of those. Coronations are not to be reversed in a few days so that the one exalted and elevated becomes rejected and executed, like this one. This was no real coronation. Let it be said, Jesus is the real King, deserving of all exaltation, all honor, all worship and all praise, so this is the false coronation of the true King."* Now **Jesus** was well **aware** that this was **not an official reception** of Him by the nation, in fact this was a **grievous fact** for Him and caused Him to **weep over the city** and prophesy against it.

Luke 19:37-44- 37 And as **He was now approaching, near the descent of the Mount of Olives**, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the miracles which they had seen, 38 saying, "**Blessed is the King** who comes in the name of the Lord; Peace in heaven and glory in the highest!" **39 And some of the Pharisees in the multitude said to Him, "Teacher, rebuke Your disciples."** **40 And He answered and said, "I tell you, if these become silent, the stones will cry out!"** **41 And when He approached, He saw the city and wept over it,** **42** saying, "If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes. **43** "For the days shall come upon you when your enemies will throw up a bank before you, and surround you, and hem you in on every side, **44** and will level you to the ground and your children within you, and they will not leave in you one stone upon another, **because you did not recognize the time of your visitation.** " NASB

So what should have been a large and **triumphant coronation** with much pomp and circumstance, is little more than **"a humble King"** riding a **donkey** with some people spontaneously throwing their cloaks and palm branches down in front of Him. It doesn't end in any **formal ceremony**, nor any **crowning ritual** with all of its royal regalia. No rather the whole thing ends rather unremarkably, **"11 And He entered Jerusalem and came into the temple; and after looking all around, He departed for Bethany with the twelve, since it was already late."** Even more strange to consider, this is **the way that God had planned it**, for Christ was to come and die as the ultimate and **final Passover Lamb**, and this really could have

happened in **no other way** other than the divinely planned and orchestrated events of the **Passion week**, including the **rejection** of **Jesus** by the nation, which here in chapter 11 of Mark, have now begun.

Mark 11:11-14 - 11 And He entered Jerusalem and came into the temple; and after looking all around, He departed for Bethany with the twelve, since it was already late. 12 And on the next day, when they had departed from Bethany, He became hungry. 13 And seeing at a distance a fig tree in leaf, He went to see if perhaps He would find anything on it; and when He came to it, He found nothing but leaves, for it was not the season for figs. 14 And He answered and said to it, "May no one ever eat fruit from you again!" And His disciples were listening.

Here Jesus **enters the Temple** after His rather unremarkable **yet public** entry into Jerusalem. Consider that Jesus is consumed with zeal for the house of the Lord, and as He surveys the Temple on this momentous occasion, He is no doubt very disappointed. **"11 And He entered Jerusalem and came into the temple; and after looking all around, He departed for Bethany with the twelve, since it was already late."** Now Mark is careful to record the timing of these things as he tells us that Jesus did not immediately cleanse the Temple (Matt 21:12, Luke 19:45), but did on the following day. This also allowed for the illustration of the fig tree. **"12 And on the next day, when they had departed from Bethany, He became hungry. 13 And seeing at a distance a fig tree in leaf, He went to see if perhaps He would find anything on it; and when He came to it, He found nothing but leaves, for it was not the season for figs. 14 And He answered and said to it, "May no one ever eat fruit from you again!" And His disciples were listening."** Here Jesus **curse**s a **fig tree** after having inspecting it and finding **no fruit** on it. This happens on the **backdrop** of Him entering **Jerusalem's Temple** to inspect it and finding **no fruit** in it. This cursing of the fig tree appears to be a **symbolic picture** of **Israel's worship**, whereas the Lord has come to His Temple and yet found its system of worship lacking, instead it had been turned into a corrupted system of **criminal activity** exploiting and **cheating God's people**. Those who were coming to worship from afar would purchase their animals, and oil, and necessary **elements** for **sacrifice** from the Temple dealers at **exorbitant rates**, along with the currency changers who were guilty of the same. This whole corrupted system benefited the religious rulers and chief priests and this made **Jesus very angry**.

Mark 11:15-18 - 15 And they came to Jerusalem. And He entered the temple and began to cast out those who were buying and selling in the temple, and overturned the tables of the moneychangers and the seats of those who were selling doves; 16