

Mark 10:32-52
January 21, 2024

Open with Prayer

HOOK:

Q: Imagine that we are all parents with adult kids at this stage. How do you think you'd feel if two of your kids came up to you and said, "We want you to do for us whatever we ask." [Let people engage]

Transition: In the light of our Lord's announcement of His death, we are embarrassed and ashamed to read of James and John asking for thrones. How could they and their mother (Matt. 20:20–21) be so callous and selfish? Peter had responded to the first announcement by arguing with Jesus; after the second announcement, the disciples responded by arguing among themselves over who was the greatest (Mark 9:30–34). These men seemed blind to the meaning of the Cross.

However, as a point of interest, Salome and her two sons were claiming the promise Jesus had given that, in the future kingdom, the disciples would sit on twelve thrones with the Lord Jesus. (See Matt. 19:28). Since Mark was writing especially for the Gentiles, he did not include this promise.) Nevertheless, it took a great deal of faith on their part to claim the promise, especially since Jesus had just reminded them of His impending death. Let's see where the story takes us.

BOOK:

Jesus Again Predicts His Death

³² They were on their way up to Jerusalem, with Jesus leading the way, and the disciples were astonished, while those who followed were afraid. Again, he took the Twelve aside and told them what was going to happen to him. ³³ "We are going up to Jerusalem," he said, "and the Son of Man will be betrayed to the chief priests and teachers of the law. They will condemn him to death and will hand him over to the Gentiles, ³⁴ who will mock him and spit on him, flog him and kill him. Three days later he will rise."

The Request of James and John

³⁵ Then James and John, the sons of Zebedee, came to him. "Teacher," they said, "we want you to do for us whatever we ask."

³⁶ "What do you want me to do for you?" he asked.

³⁷ They replied, "Let one of us sit at your right and the other at your left in your glory." (X-Ref Matt. 19:28)

³⁸ "You don't know what you are asking," Jesus said. "Can you drink the cup I drink or be baptized with the baptism I am baptized with?"

³⁹ "We can," they answered.

Jesus said to them, "You will drink the cup I drink and be baptized with the baptism I am baptized with, ⁴⁰ but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared."

⁴¹ When the ten heard about this, they became indignant with James and John. ⁴² Jesus called them together and said, “You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. ⁴³ Not so with you. Instead, whoever wants to become great among you must be your servant, ⁴⁴ and whoever wants to be first must be slave of all. ⁴⁵ For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

Blind Bartimaeus Receives His Sight

⁴⁶ Then they came to Jericho. As Jesus and his disciples, together with a large crowd, were leaving the city, a blind man, Bartimaeus (that is, the Son of Timaeus), was sitting by the roadside begging. ⁴⁷ When he heard that it was Jesus of Nazareth, he began to shout, “Jesus, Son of David, have mercy on me!”

⁴⁸ Many rebuked him and told him to be quiet, but he shouted all the more, “Son of David, have mercy on me!”

⁴⁹ Jesus stopped and said, “Call him.”

So they called to the blind man, “Cheer up! On your feet! He’s calling you.” ⁵⁰ Throwing his cloak aside, he jumped to his feet and came to Jesus.

⁵¹ “What do you want me to do for you?” Jesus asked him.

The blind man said, “Rabbi, I want to see.”

⁵² “Go,” said Jesus, “your faith has healed you.” Immediately he received his sight and followed Jesus along the road.

Process Observations/Questions:

Q: What did you most like about this passage? What resonated with you? [Let people engage]

Q: What did you least like about this passage? [Let people engage]

Q: What did you find in this passage that you didn’t understand? [Let people engage]

Q: What do we learn about Jesus in this passage? [Let people engage]

LOOK:

God’s pattern in Scripture is that a person must first be a servant before God promotes him or her to be a ruler. This was true of Joseph, Moses, Joshua, David, Timothy, and even our Lord Himself (Phil. 2:1–11). Unless we know how to obey orders, we do not have the right to give orders. Before a person exercises authority, he or she must know what it means to be under authority. If Jesus Christ followed this pattern in accomplishing the great work of redemption, then surely there is no other pattern for us to follow.

Close in Prayer

Commentaries for Today's Lesson:

Wiersbe, W. W. (1996). *The Bible Exposition Commentary (Vol. 1, pp. 147-148)*. Wheaton, IL: Victor Books.

Servants Shall Be Rulers (Mark 10:32–45)

The destination was still Jerusalem, and Jesus was still leading the way. As Mark wrote his account of the Savior's journey to Calvary, he must have meditated much on the great "Servant Songs" in Isaiah 42–53. "For the Lord God will help me; therefore, shall I not be confounded: therefore I have set my face like a flint, and I know that I shall not be ashamed" (Isa. 50:7). We cannot but admire the courage of God's Servant as He made His way to Calvary, and we should adore Him all the more because He did it for us.

We must try to understand the bewilderment and fear of His followers, for this was a difficult experience for them and not at all what they had planned or expected. Each new announcement of His death only added to their perplexity. In the first two announcements (Mark 8:31; 9:31), Jesus had told them *what* would occur; but now He told them *where* His passion will take place—in the Holy City of Jerusalem! In this third announcement, He also included the part that the Gentiles would play in His trial and death, and for the fourth time, He promised that He would rise again (note Mark 9:9). He told His disciples the truth, but they were in no condition to understand it.

In the light of our Lord's announcement of His death, we are embarrassed and ashamed to read of James and John asking for thrones. How could they and their mother (Matt. 20:20–21) be so callous and selfish? Peter had responded to the first announcement by arguing with Jesus; after the second announcement, the disciples responded by arguing among themselves over who was the greatest (Mark 9:30–34). These men seemed blind to the meaning of the Cross.

Actually, Salome and her two sons were claiming the promise Jesus had given that, in the future kingdom, the disciples would sit on twelve thrones with the Lord Jesus. (See Matt. 19:28. Since Mark was writing especially for the Gentiles, he did not include this promise.) It took a great deal of faith on their part to claim the promise, especially since Jesus had just reminded them of His impending death. The three of them were in agreement (Matt. 18:19), and they had His Word to encourage them, so there was no reason why Jesus should not grant their request.

Except for one thing: they were praying selfishly, and God does not answer selfish prayers (James 4:2–3). If He does, it is only that He might discipline us and teach us how to pray in His will (Ps. 106:15; 1 John 5:14–15). James, John, and Salome did not realize that *it costs something to get answers to prayer*. For Jesus to grant their request, He would have to suffer and die. Why should He pay such a great price just so they could enjoy free thrones? Is that the way to glorify God?

Jesus compared His approaching suffering and death to the drinking of a cup (Mark 14:32–36) and the experiencing of a baptism (Luke 12:50; also see Pss. 41:7; 69:2, 15). It would be a devastating experience—and yet James and John said they were able to go through it with Jesus! Little did they realize what they were saying, for in later years they would indeed have their share of the baptism and the cup. James would be the first of the disciples to be martyred (Acts 12:1–2), and John would experience great persecution.

Because their prayer was motivated by earthly wisdom, not heavenly wisdom, James and John aroused the anger of the other disciples and brought disunity to the group (see James 3:13–4:1). No doubt the men were unhappy because they had not thought of asking first! Once again,

Jesus tried to teach them what it means to be an “important person” in the kingdom of God (see Mark 9:33–37).

Like many people today, the disciples were making the mistake of following the wrong examples. Instead of modeling themselves after Jesus, they were admiring the glory and authority of the Roman rulers, men who loved position and authority. While there is nothing wrong with aspiring to greatness, we must be careful how we define “greatness” and why we want to achieve it. Jesus said, “Whoever wishes to become great among you shall be your servant; and whoever wishes to be first among you shall be slave of all” (Mark 10:43–44, NASB).

God’s pattern in Scripture is that a person must first be a servant before God promotes him or her to be a ruler. This was true of Joseph, Moses, Joshua, David, Timothy, and even our Lord Himself (Phil. 2:1–11). Unless we know how to obey orders, we do not have the right to give orders. Before a person exercises authority, he or she must know what it means to be under authority. If Jesus Christ followed this pattern in accomplishing the great work of redemption, then surely there is no other pattern for us to follow.

The Poor Become Rich (Mark 10:46–52)

A large crowd of Passover pilgrims followed Jesus and His disciples to Jericho, about eighteen miles from Jerusalem. There were actually two cities named Jericho: the old city in ruins, and the new city a mile away where Herod the Great and his successors built a lavish winter palace. This may help explain the seeming contradiction between Mark 10:46 and Luke 18:35.

There were two blind beggars sitting by the road (Matt. 20:30), one of whom was named Bartimaeus. Both Mark and Luke focused attention on him since he was the more vocal of the two. The beggars heard that Jesus of Nazareth, the Healer, was passing by; they did their best to get His attention so that they might receive His merciful help and be healed.

At first, the crowd tried to silence them, but when Jesus stopped and called for the men, the crowd encouraged them! Desperate people do not permit the crowd to keep them from Jesus (see Mark 5:25–34). Bartimaeus threw off his garment so it would not trip him, and he hastened to the Master. No doubt some of the pilgrims or disciples helped him.

“What do you want Me to do for you?” seems like a strange question to ask a blind man. (It was the same question He had asked James, John, and Salome, Mark 10:36.) But Jesus wanted to give the man opportunity to express himself and give evidence of his own faith. What did he really believe Jesus *could* do for him?

When Bartimaeus called Jesus “Lord,” he used the title *Rabboni*, meaning “my Master.” The only other person in the Gospels who used it was Mary (John 20:16). The beggar had twice called him “Son of David,” a national messianic title, but “Rabboni” was an expression of personal faith.

Matthew tells us that Jesus was moved with compassion and touched their eyes (Matt. 20:34), and immediately they were healed. Out of gratitude to Jesus, the men joined the pilgrim band and started toward Jerusalem, following Jesus. This is the last healing miracle recorded in Mark, and it certainly fits into Mark’s “Servant” theme. We see Jesus Christ, God’s Suffering Servant, on His way to the cross, and yet He stops to serve two blind beggars! What love, what mercy, and what grace!

Grassmick, J. D. (1985). *Mark*. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 152-155) Wheaton, IL: Victor Books

C. *The third Passion prediction unit (10:32–45).*

1. JESUS' THIRD PREDICTION OF HIS DEATH AND RESURRECTION (10:32–34) (Matt. 20:17–19; Luke 18:31–34).

10:32a. **Jesus** and His disciples continued **on their way up** from the Jordan Valley (cf. v. 1) **to Jerusalem**, the first mention of their destination. **Jesus** was **leading** them, in accord with Rabbinic custom. This detail unique to Mark points to Jesus as the One who leads His people both in suffering and in triumph (the same verb is translated “go[ing] ahead of” in 14:28 and 16:7).

His steadfast determination in the face of impending danger **astonished** (*ethambounto*, “surprised”; cf. 10:24; 1:27) **the disciples**; indeed **those who followed were afraid** (*ephobounto*; cf. 4:40–41; 6:50; 11:18; 16:8). Here Mark probably had *one* group—the Twelve—in mind. In 10:46, he indicated the presence of another group.

10:32b–34. Once **again** Jesus gathered **the Twelve** (cf. 3:13–15) around Him **and** revealed **what** would soon **happen to Him**. This third prediction is the most precise and comprehensive of the three Mark recorded (cf. comments on 8:31; 9:30–31; also see 9:12). Because He understood the Old Testament (cf. Ps. 22:6–8; Isa. 50:6; 52:13–53:12; Luke 18:31) and was aware of the contemporary religio-political climate (cf. Mark 8:15), He was well capable of making this explicit prediction.

Jesus used eight future-tense verbs, implying certainty, in describing the coming events. The new elements were that **the Son of Man** (cf. comments on 8:31) **will be betrayed** (cf. 9:31) into the hands of the *Jewish* leaders, the Sanhedrin (cf. 8:31). **They** would **condemn Him to death** (cf. 14:64) at the hands of **the Gentiles** (the Romans) since the Sanhedrin lacked the power to exercise capital punishment (cf. 15:1, 9–10). Before executing Him (15:24–25), the Romans would **mock Him** (cf. 15:18, 20), **spit on Him** (cf. 15:19), and **flog Him** (cf. 15:15)—indications that His death would be by crucifixion (cf. Matt. 20:19). But the promise of resurrection offered hope for the future.

2. THE ESSENTIAL MEANING OF DISCIPLESHIP (10:35–45) (Matt. 20:20–28).

10:35–37. **James and John** (cf. 1:19; 5:37; 9:2) approached Jesus privately, addressing **Him** as **Teacher** (cf. 4:38; 9:5). They asked for the places of highest honor and authority **in His glory**, the messianic kingdom rule which they expected He was about to establish openly (cf. 8:38; 9:1–2; 13:26). One of them wished to **sit at His right**, the highest assigned position, **and the other at His left**, the next highest place in a royal court (Josephus *The Antiquities of the Jews* 6. 11. 9).

Matthew added that their mother came with them and spoke for them (Matt. 20:20–21). She was Salome, probably a sister of Jesus' mother (cf. Matt. 27:56; Mark 15:40; John 19:25). If so, then James and John were Jesus' first cousins. Perhaps they hoped their family ties would help their cause.

10:38–39. **Jesus** told them they did **not** realize **what** was involved in their ambitious request. To ask for a place of honor in His glory was also a request to share His suffering since the one is a requisite to the other.

Jesus' question called for a negative response because the sufferings and death facing Him were unique to fulfilling His messianic mission. **The cup** was a common Jewish metaphor either for joy (cf. Pss. 23:5; 116:13) or for divine judgment against human sin, as here (cf. Ps. 75:7–8; Isa. 51:17–23; Jer. 25:15–28; 49:12; 51:7; Ezek. 23:31–34; Hab. 2:16; Zech. 12:2). Jesus applied this figure to Himself for He was to bear the wrath of God's judgment against sin in place of sinners (cf. Mark 10:45; 14:36; 15:34). He would **drink** the "cup" voluntarily.

The figure of **baptism** expresses a parallel thought. Being under water was an Old Testament picture of being overwhelmed by calamity (cf. Job 22:11; Ps. 69:2, 15; Isa. 43:2). Here the "calamity" Jesus faced was bearing the burden of God's judgment on sin which involved overwhelming sufferings culminating in His death (cf. Luke 12:50). He was to **be baptized** by God who placed these sufferings on Him (Isa. 53:4b, 11). James and John may have thought Jesus was describing a messianic battle and their confident reply, **We can**, showed their willingness to fight in it. But their reply also showed that they had not understood Jesus' words. So **Jesus** applied the same **cup** and **baptism** figures to them but in a different sense. In following Him they would share His sufferings (cf. 1 Peter 4:13) even to death but not in a redemptive sense. His prediction was fulfilled: James was the first apostle to be martyred (cf. Acts 12:2), whereas John, who endured many years of persecution and exile, was the last apostle to die (cf. John 21:20–23; Rev. 1:9).

10:40. Jesus denied their request for positions of honor. Such places were not within His jurisdiction to give. But He assured James and John that God the Father (cf. Matt. 20:23) will assign those positions **to those for whom** the places of honor **have been prepared**.

10:41–44. **When the** other **10** disciples found out **about** James and John's private attempt to gain preferential status, **they became indignant** (cf. v. 14) **with** them. This jealous reaction indicates that they also harbored those selfish ambitions. To avert disharmony among the Twelve and to reemphasize the meaning of true greatness (cf. 9:33–37) **Jesus** contrasted greatness in this world's kingdoms with that in God's kingdom. The contrast is not between two ways of ruling but between ruling (good or bad) and serving.

Gentile **rulers ... lord it over them**, dominating and oppressing their subjects, and **exercise authority over them**, exploiting them. But it is not to be this way **with** Jesus' followers who are under God's rule. **Whoever** aspires **to become great among you**, let him **be your** (plural) house **servant** (*diakonos*), one who voluntarily renders useful service to others. **Whoever** aspires **to be first** (lit., "first among you") let him **be a slave** (*doulos*), one who forfeits his own rights in order to serve any and **all** (cf. comments on 9:35–37). A disciple is to serve others, not his own interests, voluntarily and sacrificially.

10:45. Jesus Himself is the supreme Example of true greatness (in contrast with v. 42). **The Son of Man** (cf. comments on 8:31) voluntarily veiled His glory (cf. 8:38; 13:26) and came as God's Servant (cf. Ps. 49:5–7; Isa. 52:13–53:12; Phil. 2:6–8) **not ... to be served** by others **but to serve** them (cf. Mark 2:17; 10:46–52; Luke 22:27). The climax of His service was His death **as a ransom for many**. He did this voluntarily, sacrificially, vicariously, and obediently (cf. comments on Mark 15:34).

"Ransom" (*lytron*) occurs only here and in Matthew 20:28 in the New Testament. As "the price of release" it refers to a payment to effect the release of slaves or captives from bondage. It also includes the concept of substitution. People are captives under the power of sin and death

(cf. Rom. 5:12; 6:20) from which they cannot free themselves. Jesus' substitutionary death paid the price that sets people free (cf. Rom. 6:22; Heb. 2:14–15). (See the chart, “New Testament Words for Redemption.”)

The preposition “for” (*anti*), used in Mark only here, reinforces the idea of substitution. It means “instead of, in the place of” (cf. Matt. 2:22; Luke 11:11; 1 Peter 3:9). Jesus gave His life (*psychēn*) in the place of many (cf. Mark 14:24 where *hyper*, “for,” is used).

“Many” is used in the inclusive sense of “all” (cf. 1:32–34; Isa. 53:10–12). It emphasizes how a large number derive redemptive benefit from the single sacrifice of the One Redeemer (cf. Rom. 5:15, 18–19). Jesus' death as a ransom extended beyond His own people to all peoples (cf. 1 Tim. 2:5–6).

D. Conclusion: The faith of blind Bartimaeus (10:46–52) (Matt. 20:29–34; Luke 18:35–43)

This is the last healing miracle Mark recorded. It concludes his special section on discipleship (Mark 8:31–10:52) and is an excellent illustration of its meaning (cf. 10:52b). It also signifies that the disciples, despite their misunderstandings (cf. 8:32–33; 9:32; 10:35–41), would have clear sight (i.e., understanding) as Jesus opened their eyes to the full implications of His messiahship.

The vividness of the account (e.g., v. 50) suggests that it was an eyewitness report from one such as Peter. The three Synoptic Gospels record this event with some divergent details. Matthew mentioned two blind men (Matt. 20:30), and Luke placed the incident at Jesus' approach to Jericho instead of His exit (Luke 18:35). Probably two blind men were involved but Mark and Luke focused on one, perhaps the more vocal or well known. Also there were two Jerichos—an old and a new city—and the healings could have occurred as the crowd was leaving old Israelite Jericho (Matt. 20:29; Mark 10:46) and entering new Herodian Jericho (Luke 18:35), though the evidence that old Jericho was inhabited at that time is not certain.

10:46. **Jesus and His disciples** left Perea (cf. v. 1), crossed the Jordan, and **came to Jericho** in Judea. The Jericho of New Testament times, built by Herod the Great as the site for his winter palace, was about 5 miles west of the Jordan River, 1 mile south of the Old Testament city (Josh. 6; 2 Kings 2:4–5, 15–18), and 18 miles northeast of Jerusalem.

As they and a large crowd, probably Passover pilgrims en route to Jerusalem (cf. Ps. 42:4; Mark 14:1–2), **were leaving** Jericho, presumably **the old city**, they saw **a blind** beggar, **Bartimaeus**, an Aramaic name meaning **the Son of Timaeus**. Only Mark recorded his name, suggesting that perhaps Bartimaeus was known in the early church. **He was sitting beside the road begging**, a common sight near wealthy Jericho.

10:47–48. **When** Bartimaeus was informed that **Jesus of Nazareth** (cf. 1:24) was passing by, he clamored for His attention and relentlessly shouted for **Jesus to have mercy on him** (cf. Pss. 4:1; 6:2). No doubt he had heard reports that Jesus restored sight. When **many** people kept rebuking (cf. Mark 10:13) **him** to silence him, he cried out **more** intensely. They probably regarded him as a nuisance and may have resented any possible delay. They may also have been opposed to what he was shouting.

Son of David, occurring here for the first time in Mark, designated the Messiah as David's Descendant (2 Sam. 7:8–16) and became a recognized title of the Messiah-King (cf. comments on Mark 12:35–37; also cf. Isa. 11:1–5; Jer. 23:5–6; Ezek. 34:23–24; Matt. 1:1; 9:27; 12:23; 15:22; Rom. 1:3). Bartimaeus' using that title probably indicated that despite his physical blindness he believed Jesus of Nazareth was Israel's Messiah, in contrast with the blind unbelief

of most Jews. Later he addressed Jesus more personally (“Rabbi,” Mark 10:51) and followed Him (cf. v. 52b). Jesus did not silence him, implying He accepted the title.

10:49–52a. **Jesus** did not ignore Bartimaeus but directed that he be called, a reproof to those (perhaps including the disciples) who were attempting to silence him (cf. v. 14). In Jesus’ determined movement toward Jerusalem He had time to serve someone in need (cf. vv. 43–45).

The crowd encouraged the beggar: **Cheer up!** (*tharsei*, “be courageous”; cf. 6:50) **On your feet!** (lit., “rise”) **He’s calling you.** This motivated Bartimaeus to toss aside his outer **cloak** which was spread before him to collect alms, jump up, **and come to Jesus.**

Jesus’ question was not designed to get information but to encourage Bartimaeus to articulate his need and express his faith. Bartimaeus’ simple response, **Rabbi, I want to see,** declared his confident trust in Jesus’ ability. “Rabbi” (*Rhabbouni*) is an emphatic, personal form meaning, “My Lord, my Master” (cf. John 20:16).

Jesus acknowledged his faith: **Go ... your faith has healed** (*sesōken*, “saved”) **you.** Faith was the necessary means, not the efficient cause of his healing (cf. comments on Mark 5:34). Bartimaeus’ physical “salvation” (i.e., deliverance from darkness [blindness] to light [sight]) was an outward picture of his spiritual “salvation” (cf. Ps. 91:14–16; Luke 3:4–6).

10:52b. **Immediately** (*euthys*, cf. 1:10; contrast 8:22–26) Bartimaeus **received his sight and** began to follow **Jesus along the road** (*en tē hodō*, “on the way”; cf. comments on 1:2). Though he accompanied Jesus to Jerusalem, perhaps to offer a thanksgiving sacrifice in the temple, he also became a “follower” in the sense of a loyal disciple (cf. 8:34). Bartimaeus pictured discipleship clearly. He recognized his inability, trusted Jesus as the One to give him God’s gracious mercy, and when he could “see” clearly he began to follow Jesus.

Church, C.L. (1998). *Mark In D. S. Dockery (Ed.), Holman Concise Bible Commentary (pp. 438-439). Nashville, TN: Broadman & Holman Publishers.*

At 10:33 Jesus specified the destination of His way—Jerusalem, where He would face condemnation, torture, and death. Jerusalem has already been depicted as the home base of Jesus’ opponents (3:22; 7:1). Jesus’ acceptance of His role as Suffering Servant stands in sharpest contrast with James and John’s demand: “Teacher, ... do ... whatever we ask.” Our prayer requests say much about us. Later Bartimaeus would ask Jesus for sight so he could follow Jesus in the way of the cross. Here James and John’s request for the seats of honor at Jesus’ coming in glory confirms that Peter was not the only disciple interested in sharing only the Messiah’s glory (8:32) and that the lesson of “greatness through service” (9:35) was not easily grasped. Jesus promised James and John that they would fulfill their calling as disciples by sharing His cup of suffering (see Ps. 75:8; Isa. 51:17, 22) and baptism of death. Christian leaders are to be distinguished from secular leaders who “lord it over.” Jesus, who came not to be served but to serve, sets the pattern for Christian leaders. His costly “ransom” frees us for service.

A MODEL FOR DISCIPLES (10:46–52)

Mark’s section on discipleship concludes as it began with the healing of a blind man (see 8:22–26). Bartimaeus models true discipleship. His plea for help, “Son of David, mercy me!” is the cry of a dependent, childlike spirit (see 10:15). He asked Jesus not for a “glory seat” (see 10:37) but to see, and all disciples need eyes that see/perceive (see 4:12). By throwing aside his cloak, Bartimaeus evidenced readiness for mission (see 6:9). By following Jesus on the way to

Jerusalem, Bartimaeus accepted the way of his suffering Lord. Finally, Jesus had a disciple who saw.

Leavell, L.P. (1972). Mark. In H. F. Paschall & H. H. Hobbs (Eds.), The Teacher's Bible Commentary (pp. 626-627). Nashville: Broadman and Holman Publishers.

Once again in 10:32–34 there is the reiteration of the dire happenings in store for Jesus. Against that background, it seems all the more incongruous for the apostles to continue to be concerned about personal rank. It was necessary in 10:35–45 to reinforce the lesson on greatness. That which the apostles desire cannot be bestowed, it must be earned through humility and service.

It was near the city of Jericho that Jesus blessed blind Bartemaeus. Likely the crowds were gathered along the road to greet travelers on the way to the Passover in Jerusalem. Though Jesus told him to go his own way, Bartemaeus joined him and his followers.

Special points—Three theological concepts are underscored in Mark 6:29–10:52. Jesus is identified as the Christ in 8:29, and in 8:31 as the Son of man and suffering Servant. Jesus accepted the identification as Messiah, but rejected their concept of that One. God's Messiah was to be a Servant identified with all humanity. Stephen was the only other person in the New Testament to refer to Jesus as "Son of man."

The Holy Bible: New International Version. (1984). Mark 10:32-52. Grand Rapids, MI: Zondervan.