

MARK 10.32-52

Jesus Again Tells about His Death (Matthew 20.17-19; Luke 18.31-34)

³²The disciples were confused as Jesus led them toward Jerusalem, and his other followers were afraid. Once again, Jesus took the twelve disciples aside and told them what was going to happen to him. He said: ³³We are now on our way to Jerusalem where the Son of Man will be handed over to the chief priests and the teachers of the Law of Moses. They will sentence him to death and hand him over to foreigners, ³⁴who will make fun of him and spit on him. They will beat him and kill him. But three days later he will rise to life.

The Request of James and John (Matthew 20.20-28)

³⁵James and John, the sons of Zebedee, came up to Jesus and asked, "Teacher, will you do us a favor?" ³⁶Jesus asked them what they wanted, ³⁷and they answered, "When you come into your glory, please let one of us sit at your right side and the other at your left." ³⁸Jesus told them, "You don't really know what you're asking! Are you able to drink from the cup that I must soon drink from or be baptized as I must be baptized?" ³⁹"Yes, we are!" James and John answered.

Then Jesus replied, "You certainly will drink from the cup from which I must drink. And you will be baptized just as I must! ⁴⁰But it isn't for me to say who will sit at my right side and at my left. That is for God to decide." ⁴¹When the ten other disciples heard this, they were angry with James and John.

⁴²But Jesus called the disciples together and said: You know that those foreigners who call themselves kings like to order their people around. And their great leaders have full power over the people they rule. ⁴³But don't act like them. If you want to be great, you must be the servant of all the others. ⁴⁴And if you want to be first, you must be everyone's slave. ⁴⁵The Son of Man did not come to be a slave master, but a slave who will give his life to rescue many people.

Jesus Heals Blind Bartimaeus (Matthew 20.29-34; Luke 18.35-43)

⁴⁶Jesus and his disciples went to Jericho. And as they were leaving, they were followed by a large crowd. A blind beggar by the name of Bartimaeus son of Timaeus was sitting beside the road. ⁴⁷When he heard that it was Jesus from Nazareth, he shouted, "Jesus, Son of David, have pity on me!" ⁴⁸Many people told the man to stop, but he shouted even louder, "Son of David, have pity on me!"

⁴⁹Jesus stopped and said, "Call him over!" They called out to the blind man and said, "Don't be afraid! Come on! He is calling for you." ⁵⁰The man threw off his coat as he jumped up and ran to Jesus. ⁵¹Jesus asked, "What do you want me to do for you?" The blind man answered, "Master, I want to see!" ⁵²Jesus told him, "You may go. Your eyes are healed because of your faith." Right away the man could see, and he went down the road with Jesus.

NOTES (GUZIK)

(32-34) JESUS AGAIN ANNOUNCES HIS COMING FATE IN JERUSALEM.

1. They were amazed . . . they were afraid: As they drew near to Jerusalem, the disciples sensed the danger of their mission. Jesus was a wanted man, and yet Jesus was going before them. Therefore, the disciples were amazed at the *courage* of Jesus, and they were afraid of the fate awaiting them all in Jerusalem.
2. We sometimes don't think enough about the *courage* of Jesus. It took a tremendous amount of plain bravery for him to walk straight towards His fate at Calvary, and to walk *in front of* the disciples. The courage of Jesus is especially amazing in light of our frequent cowardice as Christians, afraid to "stand out" for Jesus. He wasn't afraid to "stand out" for us.
3. As they followed they were afraid: At the same time, the disciples are to be commended for continuing to follow Jesus. It is true they were afraid, but it is also true that they followed.

4. They will condemn Him to death and deliver Him to the Gentiles: Jesus had already told His disciples that He would be crucified and rise again the third day (Mark 8:31). This is the first time in the Gospel of Mark where Jesus reveals that they will deliver Him to the Gentiles. This was an additional insult and betrayal.
5. "Delivery to the Gentiles reveals that Jesus will be held in contempt by his own countrymen, for the Gentiles are the last people to whom the Messiah of the people of God should be handed over." (Lane)
6. And they will mock Him, and scourge Him, and spit on Him, and kill Him: Significantly, Jesus mentions the *shame* of His suffering. In His death, Jesus suffered the most terrible emotional humiliation, and it was done out of love for us.
7. This sharing in the shame of Jesus marked the early church, and was evidence of their commitment and strength. Acts 5:41 says, *So they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name.* It's not that the disciples rejoiced in the shame itself, because Jesus didn't rejoice in the shame itself (Hebrews 12:2). Instead, they rejoiced in identifying with Jesus, and gladly suffered shame if they had to.

TRUE GREATNESS IN GOD'S KINGDOM

(35-37) JAMES AND JOHN REQUEST POSITIONS OF STATUS.

8. Grant us that we may sit, one on Your right hand and the other on Your left, in Your glory: Despite the continual declaration of His coming suffering, the disciples are still thinking that when Jesus gets to Jerusalem, He will establish a political kingdom. Here, James and John are asking for positions of high status in Jesus' administration - which they are certain, will be installed soon!
9. The place of honor is the seat on the right, and next to it, the seat on the left (1 Kings 2:19, Psalm 110:1). They were asking for the "number one" and the "number two" places in Jesus' administration.
10. This is no doubt an outgrowth of the continual topic of conversation among the disciples: which one among them was the greatest (Mark 9:33-34). James and John feel confident they will be the greatest, so they ask Jesus to confirm their opinion by appointing them to high positions now.

(38-41) JESUS' REPLY: THINK IN TERMS OF SACRIFICE, NOT SELF-GLORY.

11. You do not know what you ask: Since James and John still worked under carnal ideas regarding the kingdom of God, they really had no idea what it would take to be great in the kingdom - but not because Jesus hadn't told them!
12. Are you able to drink the cup that I drink: As it would turn out, both James and John took the cup and were baptized in suffering, but they each experienced it in different ways.
13. James was the first apostle to be martyred (Acts 12:1-2). According to tradition, John was never martyred, though he survived an attempt to kill him by immersion in a vat of boiling oil (according to reasonably reliable church history).
14. "In popular Greek usage the vocabulary of baptism was used to speak of being overwhelmed by disaster or danger, and a similar metaphorical use of submersion is present in Scripture." (Lane) Passages like Psalm 42:7, Psalm 49:3, and Psalm 69:2 reflect this idea.
15. You will indeed drink the cup that I drink: When Jesus said this, perhaps a big smile came over the face of James and John. They thought they had won something, and so did the other disciples (when the ten heard it, they began to be greatly displeased with James and John). However, it is doubtful that Jesus smiled, because He knew what the baptism they asked for was all about.

(42-45) JESUS DESCRIBES TRUE GREATNESS.

16. Those who are considered rulers over the Gentiles lord it over them: Their desire for position and status showed they didn't know the nature of Jesus yet, in respect to leadership and power. Those who exercise power or authority in the church today as "lording it over" others still don't understand the Jesus style of leadership and life.
17. Yet it shall not be so among you is a stinging rebuke to the manner in which the modern church looks to the world for both its substance and style. Plainly, the church isn't to operate the way the world does.

18. Whoever desires to become great among you shall be your servant: In the Kingdom community, status, money, popularity are not the prerequisites for leadership. Humble service is the greatest (and only) prerequisite, as displayed by Jesus' own ministry.
19. Just as the Son of Man did not come to be served, but to serve: Real ministry is done for the benefit of those ministered to, not for the benefit of the minister. Many people are in the ministry for what they can receive (either materially or emotionally) from their people instead of for what they can give.
20. And to give His life a ransom for many: This is one of the great claims Jesus made about Himself and His ministry. He is the one who stands in the place of guilty sinners, and offers Himself as a substitute for them.
21. "The ransom metaphor sums up the purpose for which Jesus gave his life and defines the complete expression of his service. The prevailing notion behind the metaphor is that of deliverance by purchase, whether a prisoner of war, a slave, or a forfeited life is the object to be delivered. Because the idea of equivalence, or substitution, was proper to the concept of a ransom, it became an integral element in the vocabulary of redemption in the OT. It speaks of a liberation which connotes a servitude or an imprisonment from which man cannot free himself." (Lane)

(46-52) ON THE WAY TO JERUSALEM, A BLIND MAN IS HEALED.

22. He cried out all the more, "Son of David, have mercy on me!" Blind Bartimaeus didn't have much class, but he did have persistence and determination. People tried to shut him up, but they couldn't because he really wanted a touch from Jesus.
23. The persistent and energetic nature of Bartimaeus' prayer is a good example of prayer. He wasn't discouraged because no one led him to Jesus. He wasn't discouraged by those who told him to stay away.
24. "Take the gates of heaven and shake them with thy vehemence, as though thou wouldst pull them up post and bar and all. Stand at Mercy's door, and take no denial. Knock, and knock, and knock again, as though thou wouldst shake the very spheres, but what thou wouldst obtain an answer to thy cries. 'The kingdom of heaven suffereth violence, and the violent take it by force.' Cold prayers never win God's ear. Draw thy bow with thy full strength, if thou wouldst send thy arrow up so high as heaven." (Spurgeon)
25. Have mercy on me! The blind man knew what he needed from Jesus - mercy. He didn't come thinking that God owed him. All he wanted from Jesus is mercy.
26. What do you want Me to do for you? Why did Jesus ask this question? Wasn't it obvious? Yet, there was real power in both the asking, and in the answer of Jesus. God may ask us the same question, and we should be able to articulate an answer that glorifies Him.
27. Rabboni, that I may receive my sight: The title Rabboni "is a strengthened form of 'Rabbi,' and means 'my lord,' 'my master.'" (Lane) When Bartimaeus said this, he expressed his humble submission towards Jesus.
28. The specific nature of Bartimaeus' request is a good example for our prayers. "Have mercy on me" is general, but his prayer moved from the general to the specific request, "that I may receive my sight."
29. "Rest assured that those are the best prayers in all respects, if they be earnest and sincere, which go most directly to the point. You know there is a way of praying in the closet, and praying in the family, in which you do not ask for anything. You say a great many good things, introduce much of your own experience, review the doctrines of grace very thoughtfully, but you do not ask for anything in particular. Such prayer is always uninteresting to listen to, and I think it must be rather tedious to those who offer it." (Spurgeon)
30. Go your way; your faith has made you well: How did the faith of the blind man save him? Because it was:
 - Faith that was determined to reach Jesus (he cried out all the more)
 - Faith that knew who Jesus was (Son of David)
 - Faith that came humbly to Jesus (have mercy on me)
 - Faith that humbly submitted to Jesus (Rabboni)
 - Faith that can tell Jesus what it wants (that I may receive my sight)
31. First Jesus told Bartimaeus, go your way. Then, Bartimaeus followed Jesus. He made Jesus' way his own way, and was follower of Him. Bartimaeus must have figured, "Now that I have my sight, I always want to look upon Jesus."

32. "Apply to the Son of David; lose not a moment; he is *passing by*, and thou art *passing* into *eternity*, and probably wilt never have a more favourable opportunity than the present." (Clarke)

PERSONAL NOTES

APPLICATION

WHAT SPECIFICALLY WAS THE LORD SAYING TO ME TONIGHT?

WHAT WILL I CHANGE ABOUT MY LIFE AS A RESULT OF GOD'S WORD TO ME?