

The Gospel of *Mark*

The Servant Leadership of Jesus

The Servant's Journey to Jerusalem (concluded) (10)

Jesus Predicts His Death Again (10:32-34)

32-34 Jesus and His disciples travelled from Perea ^{Mark 10:1} toward Jericho ^{v.46}, on their way to Jerusalem ^{Luke 9:51}. Jesus told the apostles He would be “**betrayed to**” the Jewish leaders, who would “**condemn**” Him, then “**hand Him over to the Gentiles, who**” would mistreat (mock, spit on and flog) and kill Him. However, three days later, He would “**rise**” from the dead ^{Acts 10:40}.

The apostles were astonished, because Jesus knew what was going to take place, and yet he was doing nothing to stop it from happening. Sensing something bad was going to happen, those following along (also on their way to Jerusalem for the Passover) were fearful ^{John 14:27}.

Would we have responded any differently? Probably not, but we must always remember that these events were preplanned, according to the will of God ^{Isaiah 53:10, Acts 2:23}, and gladly carried out by Jesus ^{John 10:14-18}. Furthermore, He did it for you and for me ^{1 Peter 3:18}.

This was the third time Jesus had mentioned His death and resurrection ^{Mark 8:31, 9:31}; however, in this teaching of the Twelve He added much more detail about the Gentiles' horrible abuse.

The Request of James and John (10:35-45)

35-37 Having not learned the lessons of humility that Jesus had been teaching them ^{Mark 9:35-37}, James and John approached Jesus to ask if they could sit on either side of Him “in [His] glory”.

This story indicated the disciples still assumed Jesus was going to put His earthly Kingdom in place at that time. Matthew's account revealed that actually the mother of James and John, Salome, came with them and spoke to Jesus first ^{Matthew 20:20-21}. She asked Jesus to allow her sons to sit on His left and right (the places of highest prestige and power) in His Kingdom.

In an earlier situation that may have encouraged the behavior of James and John, Jesus had promised the Twelve that when He was sitting “on His glorious throne”, they would have very honored positions sitting on “**thrones, judging the twelve tribes of Israel**” ^{Matthew 19:28}.

38-40 Jesus told James and John “**You don’t know what you are asking**”^{Job 38:2} and then asked if they could face what He was soon to face (drink the “cup” and be “baptized”). The brothers arrogantly responded “We can”. Jesus’ acknowledged they would face similar trials to His^{Acts 12:2, Revelation 1:9}, but where everyone would be positioned in heaven was His Father’s decision and not His to make. The “baptism”^{Luke 12:50} noted by Jesus was His immersion in suffering^{Psalms 69:15} on the cross. The “cup” He spoke of was the cup of God’s wrath^{Luke 22:39-49, John 18:11}, that Jesus obediently ‘drank’^{Philippians 2:8} in order to atone for the sins of all mankind^{Isaiah 53:10-11, 2 Corinthians 5:21}.

41 When they found out about what James and John had proposed to Jesus, the other apostles were “indignant” at the brothers’ arrogance. However, their reply was not righteous anger^{Ephesians 4:26-27}, because they had been^{Mark 9:33-34} and would later be^{Luke 22:24} guilty of similar self-serving behavior.

42-45 Jesus used this opportunity as a teaching time for them all^{Mark 9:35}. He contrasted unsuitable worldly leadership (self-serving and power-hungry^{1 Peter 5:2-6, 3 John 1:9-10}), with Kingdom leadership (humble^{Philippians 2:3-4} and meek^{Matthew 5:5}) as modeled by Jesus^{John 13:3-17, Philippians 2:5-11}.

- The fourth paradox is “**whoever wants to become great among you must be your servant**”^{v.43} (i.e., ‘A person must put themselves under authority before they can exercise authority.’)

Blind Bartimaeus Receives His Sight (10:46-52)

46-49a Near Jericho, a blind beggar named Bartimaeus cried out to “Jesus of Nazareth”^{Mark 1:24}. Many rebuked the man not to bother Jesus^{Mark 10:13}, but Jesus stopped and told them to bring him.

There are two supposed discrepancies in the three accounts of this story: (1) in two accounts: they were leaving Jericho^{Matthew 20:29, v.46} (probably ancient Jericho) and in one: they were approaching Jericho^{Luke 18:35} (the new Jericho) and (2) in one account: there were two blind men^{Matthew 20:30} and in two: there was one blind man^{v.46, Luke 18:35} (probably the spokesman).

The Aramaic word “*bar*” means “son of”, so Bartimaeus simply means “son of Timaeus”.

Bartimaeus called Jesus by an obvious Messianic title: “Son of David”^{Jeremiah 23:5-6, Matthew 21:9}.

49b-52 Suddenly the tone of the disciples changed from rebuking Bartimaeus to encouraging him.

The man hurried to Jesus, who inquired “**What do you want me to do for you?**”^{v.36}. Bartimaeus

gave a clear, direct answer: "Rabbi, I want to see." "Immediately [Bartimaeus] received his sight" from Jesus, who said it was because of his "faith" ^{Matthew 9:22,29, 15:28, Luke 17:19}. Bartimaeus was so thankful for Jesus' gift of sight, he "followed Jesus along the road" ^{Matthew 27:55}.

Bartimaeus used an intensified form of Rabbi (*Rhabboni*), meaning "my master" ^{John 20:16}.

Bartimaeus was physically "healed" (*sōzō*: to save) of blindness, because of his sincere faith that led to action (obedience). This healing reflected his spiritual healing (salvation) ^{Mark 5:34}.

This was the last miracle performed by Jesus on Earth that is recorded in the Gospel of Mark.

The Servant's Ministry in Jerusalem (11 – 16)

Public Teaching and Controversy: *The Triumphal Entry of Jesus* (11:1-11)

The importance of this event is indicated by the fact that this is only the second time ^{Mark 6:30-44} all four Gospels documented the same event ^{Matthew 21:1-11, Mark 11:1-11, Luke 19:29-44, John 12:12-19}.

11:1-6 Nearing Jerusalem, on the Mount of Olives, Jesus sent two disciples into Bethphage ^{Matthew 21:1}

to get a colt that had not been ridden. He told them to tell anyone who asked: "the Lord needs it".

They were confronted when they picked up the colt, but their response satisfied the people ^{Mark 14:16}.

Bethphage ("house of unripe figs") was a small town less than a mile east of Jerusalem.

Animals to be used for sacred tasks were not put into ordinary use ^{Numbers 19:2, Deuteronomy 21:3}.

7-11 The disciples placed cloaks on the colt as a makeshift saddle, then others spread palm branches and cloaks ^{2 Kings 9:11-13} on the roads and shouted welcoming praises as Jesus entered Jerusalem.

Once in the city, Jesus went in the temple, looked around and withdrew to Bethany with His apostles.

Jesus finally allowed Himself to be presented as the *Mashiach Nagid*: the Messiah the King.

The procession method ^{Zechariah 9:9} and date ^{Daniel 9:25} were prophesied about 500 years earlier.

The crowds shouted praises from part of the *Hallel* (praise) ^{Psalms 113-118}, including "Hosanna" (save now) ^{Psalms 118:25} and part of the next verse ^{Psalms 118:26a ⇒ Mark 11:9b}.

Palm branches became a nationalistic symbol for Israel when Simon Maccabaeus delivered Jerusalem from Antiochus Epiphanes about 150 years earlier ^{1 Maccabees 13:51}. In this story, many of the people also used palm branches ^{John 12:13} as they passionately welcomed Jesus.

In addition, palm branches will be used in the End Times to give tribute to Christ ^{Revelation 7:9}.