

**Mark 10:32-45, Third Passion Prediction**  
**November 8, 1996**  
**H. Van Dyke Parunak**

**Overview**

1. 9:14-10:52, focuses on the need for faith and the simplicity of salvation.
  - a) Begins and ends with a healing that depends on faith
    - 1) 9:14-29, Healing & Faith: Demoniac Boy and his Father
    - 2) 10:46-52, Healing & Faith: Bartimaeus
  - b) Then an alternation between announcement of the passion and the disciples' failure to appreciate the cost (application of the lesson from the initial chiasm)
    - 1) 9:30-32, Second Announcement of his Passion
    - 2) 9:33-50, Inappropriate Response: Who shall be first?
    - 3) 10:32-34, Third Announcement of his Passion
    - 4) 10:35-45, Inappropriate Response: James and John
  - c) In the center, 10:1-31, three encounters by the way, illustrating the soils once again, with the good soil in the middle, the simple faith of children.

**A. 32-34, Third Passion Announcement**

1. 32a, the Lord's action  
On the road to Jerusalem, he led the way. Probably not his usual procedure, since so much teaching took place as they walked along together. But cf. Luke 9:51: "he steadfastly set his face to go to Jerusalem." This determination puts him out in front, leading the way.
2. 32b, the peoples' response  
Not clear whether this refers to the disciples, or to other pilgrims on their way to the Passover celebration in Jerusalem. In either case, the purpose and resolve he demonstrates by "going before," perhaps a sense of his preoccupation with the journey, at first leads them to amazement, and then to a vague fear.
3. 32c-34, the Lord's explanation  
For the third time he explains to the Twelve what awaits them in Jerusalem.
  - a) 33a, What the Twelve do
    - 1) Go up to Jerusalem
    - 2) The betrayal to the Jewish leaders; this was presented already in 9:31.
  - b) 33b, What the Jews will do
    - 1) Condemn him. This was already clear from 8:31.
    - 2) Deliver him to the Gentiles.

c) 34a, What the Gentiles will do. This is the new revelation in this recitation. How utterly foreign to the Jewish expectation of the Messiah. They thought he would throw the Romans out; instead, he indicates that they will kill him.

d) 34, What He will do: rise from the dead the third day.

4. Lesson: the Lord's purpose, and his detailed knowledge of what is about to happen, show that in spite of the apparent defeat that looms ahead, he is completely in control. Compare the consciousness of the disciples after Pentecost:

a) Acts 2:22 (Peter's Pentecostal sermon) Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: 23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

b) Acts 3:14 (Peter's sermon after healing the lame man) But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; 15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. ... 17 And now, brethren, I wot that through ignorance ye did [it], as [did] also your rulers. 18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

c) Acts 4:27 (the church's prayer after Peter and John are released from prison) For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 28 For to do whatsoever thy hand and thy counsel determined before to be done.

d) *Application*: It pleases God to paint with dark colors as well as bright ones; to lead his children through sorrow as well as joy. We would not be human if we did not shudder at the pain; but God has told us in advance that this is to be our lot, and so we may face it with boldness and confidence that he has not lost control.

#### B. 35-45, Third Inappropriate Response

Starts with James and John, but the response of the Twelve to their ambition shows that all had the problem. The Lord's corrective in both cases focuses on the third condition of 8:34, "follow me."

1. 35-40, The Request of James and John

a) 35-37, their request. How dull they are! They are so fixated on the traditional Jewish understanding of the Messiah that they have totally missed his explanation about being delivered to the Gentiles.

1) They sense the Lord's preoccupation with getting to

Jerusalem.

- 2) They wrongly assume that he is eager to get there to set up his kingdom.
  - 3) They want to be sure they have their bids in for prominent places in the cabinet.
- b) 38-40, The Lord's Response
- 1) 38, The cost:  
Emphasizes the need for identity with the Lord, "follow me." The theme of this third instruction is "follow me" (after "deny himself" and "take up his cross"). This identity is made specific with regard to two things:
    - a> The Lord's Cup: a common OT figure for judgment.
      - 1> Ps 75:8 "For in the hand of the LORD [there is] a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring [them] out, [and] drink [them]."
      - 2> Isa 51:17 "Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, [and] wrung [them] out."
      - 3> Jer 25:15-17 "For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. 16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them. 17 Then took I the cup at the LORD'S hand, and made all the nations to drink, unto whom the LORD had sent me:"
    - b> The Lord's Baptism: not the baptism at Jordan, which is already past. The figure here draws on the literal meaning of the verb, "to dip," and the common OT figure of the sufferer being overwhelmed with raging floods:
      - 1> Ps 42:7 "all thy waves and thy billows are gone over me"
      - 2> Ps 69:1,2 "Save me, O God; for the waters are come in unto [my] soul. 2 I sink in deep mire, where [there is] no standing: I am come into deep waters, where the floods overflow me."
      - 3> Ps 124:4,5 "Then the waters had overwhelmed us, the stream had gone over our soul: 5 Then the proud waters had gone over our soul."
  - 2) 39-40, The return: The suffering is certain; the reward is

according to the Father's pleasure. We serve him out of love and gratitude for what he has already done, not in order to achieve some position of relative greatness in the future kingdom. *Application:* Corrects against some inappropriate views of "rewards" or "crowns." The point of crowns is our victory over Satan (Rev 2:10), not our relative preeminence in comparison with one another (2 Tim. 4:8 "all them").

## 2. 41-45, The Impact on the Twelve

- a) 41, the response of the others.
  - 1) Angry with James and John.
  - 2) Why? Because they would have liked to have these positions themselves! Thus they harbor the same kinds of ambition that the two brothers did.
  
- b) 42-45, the Lord applies the same corrective: "follow me." He outlines the behavior that they should show between two chiastically arranged examples, one negative, the other positive. This very important paragraph completely breaks the linkage between stature and domination.
  - 1) 42, the negative example of the Gentiles: status is measured by domination. Assertiveness is the accepted way to reflect one's importance.
    - a> Those at the top of the pile, "accounted to rule," evidence this by lording it over the people.
    - b> "Their great ones," the next level down, make the most of their delegated "authority" (so *exousia*).
    - c> Cf. the modern saying, "Show him who's boss."
  - 2) 43-44, the instruction to the Twelve: the path to stature among God's children is servitude.
    - a> Note progression between 43 and 44:
      - 1> "great" is the term used in 42 for the subordinate magistrates; "first" is the guy at the top.
      - 2> The way to greatness is to be a table-servant, *diakonos*, 43, but to be first requires one to become a bonds slave, *doulos*.
      - 3> The scope of the service increases, from the believers ("your minister") to all men ("servant of all"). (On the believer's duty to serve all men, not just other believers:
        - a: 1 Cor 9:19 "For though I be free from all [men], yet have I made myself servant (*doulow*) unto all, that I might gain the more."

b: 1 Tim. 6:1 believing servants of unbelieving masters

b> NB: the instruction is for those who "wish to become great among you, to be first among you. This kind of behavior may not lead to prominence in the world, but it should be treasured and honored among believers.

3) 45, the positive example of the Lord

a> Who he is: "the son of man," a title drawn first of all from Dan. 7:13, depicting the Lord's first place over all creation.

b> In spite of this elevated position, he did not seek to dominate others for his own convenience, but instead humbled himself even to death.

c> This example is presented as a motive to the previous instruction: "for," "because." If "even the Son of Man" could behave thus, how much more should those who reckoned themselves his followers?

### Analysis

#### A. 10:32-34, Third Announcement of his Passion

Clauses w/out ptc seem to set background

1. \* 32 )^Hsan de\ e)n th^| o(dw^| a)nabai/nontes ei)s  
(Ieroso/luma,
2. \* kai\ h)^n proa/gwn au)tou\s o( )Ihsou^s,
3. \* kai\ e)qambou^nto,
4. kai a)kolouqou^ntes e)fobou^nto.
5. kai\ paralabw\n pa\lin tou\s dw/deka h)/rcato au)toi^s le/gein ta\ me\llonta au)tw^| sumbai/nein, 33 o(/ti  
*note slow-down at climax*
  - a) )Idou\
    - b) What the Twelve do
      - 1) a)nabai/nomen ei)s (Ieroso/luma,
      - 2) kai\ o( ui(o\s tou^ a)nqrw/pou paradoqh/setai toi^s a)rxiereu^sin kai\ toi^s grammateu^sin,
    - c) What the Jews do
      - 1) kai\ katakrinou^sin au)to\n qana/tw|
      - 2) kai\ paradw/sousin au)to\n toi^s e)/qnesin
    - d) What the Gentiles do
      - 1) 34 kai\ e)mpai/cousin au)tw^|
      - 2) kai\ e)mptu/sousin au)tw^|
      - 3) kai\ mastigw/sousin au)to\n
      - 4) kai\ a)poktenou^sin,
    - e) kai\ meta\ trei^s h(me/ras a)nasth/setai.

#### B. 10:35-45, Inappropriate Response: James and John

Clauses without ptc seem to be laying the background; main focus introduced with ptc + finite clause.

1. \* 35 Kai\ prosporeu/ontai au)tw^| )Ia/kwbos kai\ )Iwa/nnhs oi(

- ui(oi\ Zebedai/ou le/gontes au)tw^|,
- a) Dida/skale,
- b) qe/lomen i(/na o(\ e)a\n ai)th/swme/n se poih/sh|s h(mi^n.
2. \* 36 o( de\ ei)^pen au)toi^s,
- a) Ti/ qe/lete/ [me ] poih/sw u(mi^n;
3. \* 37 oi( de\ ei)^pan au)tw^|,
- a) Do\s h(mi^n i(/na ei(^s sou e)k deciw^n kai\ ei(^s e)c  
a)risterw^n kaqi/swmen e)n th^| do/ch| sou.
4. \* 38 o( de\ )Ihsou^s ei)^pen au)toi^s,
- a) Ou)k oi)/date ti/ ai)tei^sqe.
- b) du/nasqe piei^n to\ poth/rion o(\ e)gw\ pi/nw, h)\ to\  
ba/ptisma o(\ e)gw\ bapti/zomai baptisqh^nai;
5. \* 39 oi( de\ ei)^pan au)tw^|,
- a) Duna/meqa.
6. \* o( de\ )Ihsou^s ei)^pen au)toi^s,
- a) To\  
men poth/rion o(\ e)gw\ pi/nw pi/esqe kai\ to\  
ba/ptisma  
o(\ e)gw\ bapti/zomai baptisqh/sesqe,
- b) 40 to\  
de\  
kaqi/sai e)k deciw^n mou h)\ e)c eu)wnu/mwn ou)k  
e)/stin e)mo\n dou^nai,
- c) a)ll' oi(^s h(toi/mastai.
7. 41 Kai\ a)kou/santes oi( de/ka h)/rcanto a)ganaktei^n peri\  
)Iakw/bou kai\ )Iwa/nnou.
8. 42 o( de )Ihsou^s proskalesa/menos au)tou\s le/gei au)toi^s,
- a) Oi)/date o(/ti
- 1) oi( dokou^ntes a)/rxein tw^n e)qnw^n katakurieu/ousin  
au)tw^n
- 2) kai\ oi( mega/loi au)tw^n katecousia/zousin au)tw^n.
- b) 43 ou)x ou(/tws de/ e)stai e)n u(mi^n:
- c) a)ll' o(\s ea)\n qe/lh| gene/sqai me/gas e)n u(mi^n, e)/stai  
u(mw^n dia/konos,
- d) 44 kai\ o(\s ea)\n qe/lh| u(mwn ei)^nai prw^tos, e)/stai  
pa/ntwn dou^los:
- e) 45 kai\ ga\r o( ui(o\s tou^ a)nqrw/pou ou)k h)^lqen  
diakonhqh^nai a)lla\  
diakonh^sai kai\ dou^nai th\n yuxh\n  
au)tou^ lu/tron a)nti\  
pollw^n.