



**F HD**



**F** HD



# Mark 10:32-52

1. The man who sees clearly
2. The miracle of seeing clearly
3. The mechanism for seeing clearly

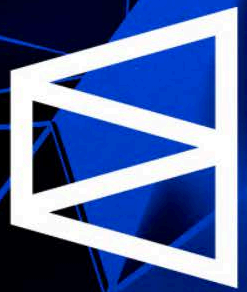


## Mark 10:32-52

<sup>32</sup> 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. <sup>33</sup> “We are going up to Jerusalem,” he said, “and the Son of Man will be delivered over to the chief priests and the teachers of the law. They will condemn him to death and will hand him over to the Gentiles, <sup>34</sup> who will mock him and spit on him, flog him and kill him. Three days later he will rise.”

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**Polymarket**



Polymarket

Market ends in  
2d 14h 32m

### What will happen to Jesus?

Jesus is going to  
kick military butt



98%

Yes 98¢

Yes 98¢

Jesus is going to die



2%

\$1,243,987 Vol.

Yes 2¢

- LIVE
- ORDER BOOK
- MARKET DEPTH
- TRADES

Prediction markets, the biggest recent innovation in forecasting, are based on the recognition that experts are often wrong. [Additionally] our views of the future tend to be dark, and seem to be getting darker. Young people, in particular, increasingly report that they've "lost the future" as something to look forward to; they feel trapped in a world careening out of control.

Joshua Rothman, "Do We Think Too Much About the Future?," *The New Yorker*, May 8, 2026,  
<<https://www.newyorker.com/culture/open-questions/do-we-think-too-much-about-the-future>>

Making good predictions is simply more difficult than we'd like. Would-be predictors face "data troubles" (numbers can be incomplete, deceptive, or outright fraudulent); "social troubles" (people are weird); "scientific troubles" ("We cannot predict through any rational or scientific methods the future of our scientific knowledge"); "coincidental troubles" ("flukes that forever alter the path ahead"); and "ironical troubles" (by "selling risk management," predictors can actually increase systemic risk). These are all reasons to take any given prediction less seriously."

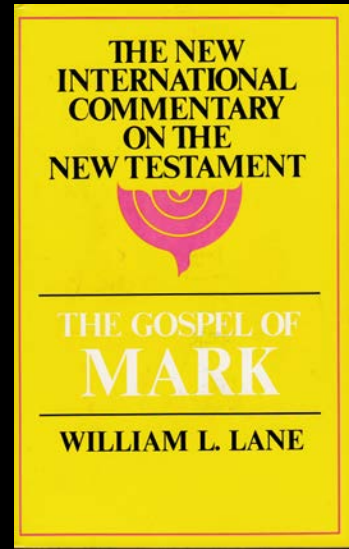
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	<i>Ch. 8:31</i>	<i>Ch. 9:31</i>	<i>Ch. 10:33–34</i>	<i>Passion Narrative</i>
(1) Delivered to the chief priests and scribes	—	(X)	X	Ch. <a href="#">14:53</a>
(2) Sentenced to death	(X)	—	X	Ch. <a href="#">14:64</a>
(3) Delivered to the Romans	—	—	X	Ch. <a href="#">15:1, 10</a>
(4) Mocked, spit upon, scourged	—	—	X	(Ch. <a href="#">14:65</a> ); Ch. <a href="#">15:15–20</a>
(5) Executed	X	X	X	Ch. <a href="#">15:20–39, 44</a>
(6) Resurrected	X	X	X	Ch. <a href="#">16:1–8</a>

- William L. Lane, *The Gospel of Mark, The New International Commentary on the New Testament* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1974), 374.

There is a note of solemnity in the vivid picture of Jesus walking before his frightened disciples, inflexible in his determination to do the will of God (cf. Isa. 50:7f.)... The description anticipates the action of the Risen Lord and evokes the image of the powerful Savior who leads his people with purpose and direction.”



- William L. Lane, *The Gospel of Mark*, *The New International Commentary on the New Testament* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1974), 374.

# WHO IS JESUS?





## Mark 10:32-52

<sup>35</sup> Then James and John, the sons of Zebedee, came to him. “Teacher,” they said, “we want you to do for us whatever we ask.”

<sup>36</sup> “What do you want me to do for you?” he asked.

<sup>37</sup> They replied, “Let one of us sit at your right and the other at your left in your glory.”

<sup>38</sup> “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?” <sup>39</sup> “We can,” they answered.

## Mark 10:32-52

Jesus said to them, “You will drink the cup I drink and be baptized with the baptism I am baptized with,<sup>40</sup> 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.”<sup>41</sup>

When the ten heard about this, they became indignant with James and John.<sup>42</sup> 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.<sup>43</sup> Not so with you. Instead, whoever wants to become great among you must be your servant,<sup>44</sup> and whoever wants to be first must be slave of all.

## Mark 10:32-52

<sup>45</sup> 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.”

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

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

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<sup>49</sup> Jesus stopped and said, “Call him.” So they called to the blind man, “Cheer up! On your feet! He’s calling you.” <sup>50</sup> Throwing his cloak aside, he jumped to his feet and came to Jesus.

<sup>51</sup> “What do you want me to do for you?” Jesus asked him. The blind man said, “Rabbi, I want to see.”

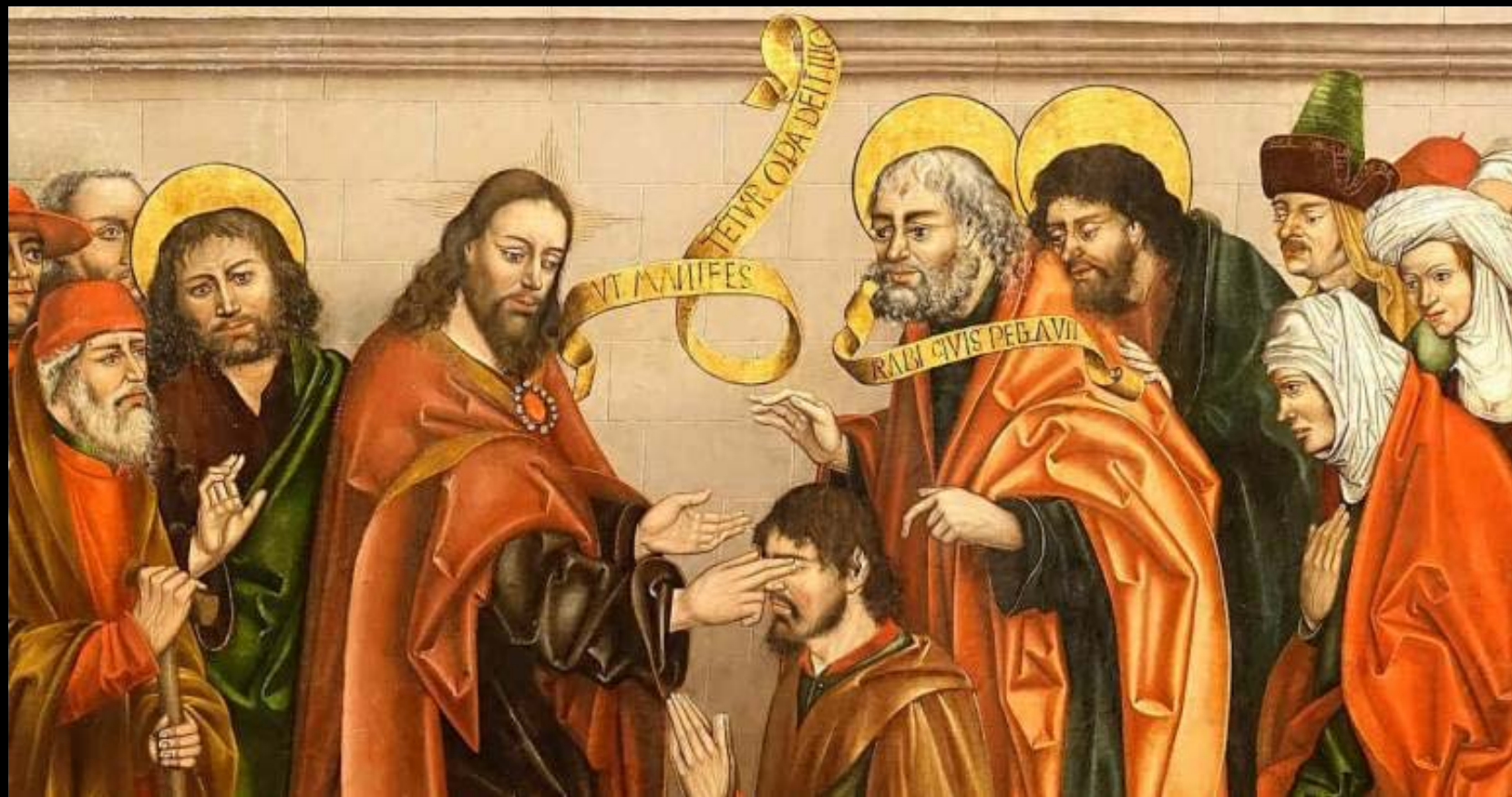
<sup>52</sup> “Go,” said Jesus, “your faith has healed you.” Immediately he received his sight and followed Jesus along the road.





Physical

Spiritual



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There is one vice of which no man in the world is free; which every one in the world loathes when he sees it in someone else; and of which hardly any people, except Christians, ever imagine that they are guilty themselves. I have heard people admit that they are bad-tempered, or that they cannot keep their heads about girls or drink, or even that they are cowards. I do not think I have ever heard anyone who was not a Christian accuse himself of this vice. The vice I am talking of is Pride or Self-Conceit:

Now what you want to get clear is that Pride is essentially competitive...Pride gets no pleasure out of having something, only out of having more of it than the next man. We say that people are proud of being rich, or clever, or good-looking, but they are not. They are proud of being richer, or cleverer, or better-looking than others. If everyone else became equally rich, or clever, or good-looking there would be nothing to be proud about. It is the comparison that makes you proud: the pleasure of being above the rest. Once the element of competition is gone, pride is gone.”

– C.S. Lewis, *Mere Christianity*, Book III, Chapter 8 (“The Great Sin”)

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#1 NEW YORK TIMES BESTSELLING AUTHOR OF INTO THE WILD

JON KRAKAUER

WITH A NEW INTRODUCTION BY THE AUTHOR

A PERSONAL  
ACCOUNT OF  
THE MT. EVEREST  
DISASTER

INTO THIN AIR

"Ranks among the great  
adventure books of all time."

—*The Wall Street Journal*

When *Into Thin Air* was first published, I assumed the deadly events I described would convince amateur climbers that paying to be guided up Everest was a bad idea. I was wrong — the hazards attracted novice climbers like gamblers to a slot machine... The commodification of the mountain has stripped away much of what once made climbing Everest a uniquely profound experience”

As one journalist put it: “It's hard not to look at those pictures of clients stacked on the side of the mountain in long lines, clutching their handrails and not think: Gross — that something fundamental to exploration and adventure has been lost; that the thing they've purchased is a thing so vastly different from its very idea as to render it meaningless.”





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I look back and I'm like, God, what was I trying to prove? There is such a thing as addiction to achievement, and it's dangerous. You'll set a goal for yourself and you put everything you have into it; the world disappears. Then you achieve that finish line, and it feels good for 24 f—ing hours, and that feeling immediately goes away. And there's that hole again, there's that emptiness, and you're like, [shoot], I need to fill it up with something else.”

Dave Grohl, Foo Fighters

“

Not So With You.”



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We see the gospel of grace in the subtle contrast of James and John with blind Bartimaeus. To both parties Jesus asks, “What do you want me to do for you?” (vv. 36, 51). Yet while James and John request glory, Bartimaeus requests mercy. James and John, though physically seeing, were spiritually blind. Bartimaeus, though physically blind, was spiritually seeing. It is on those who know their need, not those who assume their superiority, that God pours out mercy.”

Hans F. Bayer, “Mark,” in *Gospel Transformation Bible: English Standard Version*, ed. Bryan Chapell and Dane Ortlund (Wheaton, IL: Crossway, 2013), 1339.



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## 2 Corinthians 4:4-5

<sup>4</sup> The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel that displays the glory of Christ, who is the image of God. <sup>5</sup> For what we preach is not ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake.

You don't have to have a college degree to serve. You don't have to make your subject and verb agree to serve. You don't have to know Plato and Aristotle. You don't have to know Einstein's theory of relativity. You don't have to know the second theory of thermodynamics in physics. You only need a heart full of grace. A soul generated by love."

*The Wisdom of Martin Luther King, Jr., ed. Alex Ayres (New York: Meridian, 1993), 205.*





AUDIO

HOME

+

VOL

-

MENU

BACK

PUSH ON/OFF

CLIMATE

FRONT

REAR

# Gospel Application

What do you want Jesus to do for you?