

**Notes on the Greek New Testament**  
**Week 188 – Mark 10:17-10:52**

**Day 936: Mark 10:17-22****Verses 17-22**

Cf. Mt 19:16-30; Lk 18:18-30.

**Verse 17**

Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν  
προσδραμῶν εἰς καὶ γονυπετήσας αὐτὸν  
ἐπηρωτα αὐτόν, Διδάσκαλε ἀγαθέ, τί  
ποιήσω ἵνα ζῶην αἰώνιον κληρονομήσω;  
ἐκπορευομαι go or come out  
ὁδος, ου f way, path, road, journey

"The repetition of ὁδος does not allow us to forget what lies ahead, and puts the call to follow him (v. 21) in a sombre context." France.

προσδραμῶν Verb, aor act ptc, m nom s  
προστρέχω run up to

"A vivid detail which suggests the man's eagerness." Cranfield.

εἰς, μια, ἐν gen ἑνός, μιας, ἑνός one  
γονυπετεω kneel

"The combination of προσδραμῶν and γονυπετησας (see on 1:40) suggests a degree of seriousness, even of urgency, which is well borne out by his opening words." France.

ἐπηρωτα Verb, imperf act indic, 3 s  
ἐπερωταω ask, question  
διδασκαλος, ου m teacher  
ἀγαθος, η, ον good

"The addition of ἀγαθε is remarkable: Mark nowhere else uses ἀγαθος of a person, and its combination with διδασκαλος (producing a form of address for which no contemporary Jewish parallel is known) suggests either flattery or an outsider with an unusually positive view of Jesus (one who in terms of 9:40 must be regarded as ὑπὲρ ἡμῶν). It is the unusual character of the address which gives the cue for Jesus' probing response in v. 18." France.

ζωη, ης f life  
αἰώνιος, ον eternal, everlasting  
κληρονομεω receive, gain possession of,  
inherit

He asks the question that really matters.

**Verse 18**

ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τί με λέγεις  
ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.  
οὐδεὶς, οὐδεμια, οὐδεν no one, nothing

"Jesus directs the young man's attention away from himself to his Father, who is the only norm of goodness." Cranfield. He wants the questioner to think concerning the nature and character of God.

**Verse 19**

τὰς ἐντολὰς οἶδας· Μὴ φονεύσης, Μὴ  
μοιχεύσης, Μὴ κλέψης, Μὴ  
ψευδομαρτυρήσης, Μὴ ἀποστερήσης,  
Τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

ἐντολη, ης f command, order, instruction  
οἶδα (verb perf in form but with present  
meaning) know, understand  
φονεω murder, put to death  
μοιχευω commit adultery  
κλεπτο steal  
ψευδομαρτυρεω give false evidence or  
testimony  
ἀποστερεω defraud, rob, steal

"Since μὴ ἀποστερήσης is an unexpected intrusion into the well-known clauses of the decalogue, its omission in some significant witnesses is best explained as deliberate, either because it was not recognised as one of the commandments (and could be seen as merely repeating the theme of μὴ κλέψης) or by assimilation to Matthew and Luke, who also omit it." France. France thinks that the term may be "an attempt to draw out in more behavioural terms the implications of the tenth commandment: appropriating someone else's possessions is likely to be a practical result of coveting."

τιμαω honour, reverence

The commandments "are the answer to the question about eternal life, not because a man can keep them and so earn eternal life, but because, if he honestly tries to keep them, he will be brought to recognise his bankruptcy and prepared to receive the kingdom of God as a little child.

"Only commandments of the Second Table are mentioned (cf. Mt. 7:12; Gal 5:14; Rom 8:8-10), not because they are regarded as more important than those of the First Table, but because it is by a man's obedience to the former that his obedience to the latter must be outwardly demonstrated." Cranfield.

**Verse 20**

ὁ δὲ ἔφη αὐτῷ, Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.

ἔφη Verb, imperf act ind, 3s φημι say  
ἐφυλαξάμην Verb, aor midd indic, 1s  
φυλάσσω keep, guard

The middle means 'keep oneself from' and would refer therefore not to the commandments themselves but to the acts they prohibit.

νεότης, ητος f youth, youthfulness

"The man's naive reply makes it clear that he has not understood the Commandments nor ever really taken them seriously. But he was no more mistaken about the Law's real seriousness than were his Jewish contemporaries generally." Cranfield.

**Verse 21**

ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ, Ἐν σε ὑστερεῖ ὑπαγε ὅσα ἔχεις πωλήσον καὶ δός [τοῖς] πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολουθεῖ μοι.

ἐμβλέψας Verb, aor act ptc, m nom s  
ἐμβλεπω look straight at  
ἀγαπαω love, show love for  
σε Pronoun, acc s συ  
ὑστερεω lack, have need of, fall short of

"The one thing lacking is the all-important thing, a single-hearted devotion to God, obedience to the first of the Ten Commandments. For the fact that the man goes away with darkened countenance is the sign that he has made his riches into an idol, from which it is too hard to part." Cranfield.

ὑπαγω go, go one's way, depart  
ὅσος, η, ον correlative pronoun, as much as, how much; pl. as many as, all  
πωλεω sell, barter  
δός Verb, aor act imperat, 2s διδωμι  
πτωχος, η, ον poor, pitiful

A particular command given to a particular person.

θησαυρος, ου m treasure store  
δευρο adv. come, come here  
ἀκολουθεω follow, accompany, be a disciple

"The addition of ἄρας τον σταυρον (σου) in A W and many later MSS, even though not in conformity to Matthew and Luke, looks very much like a 'moralising' expansion." France.

"The command is at the same time a gift. Jesus offers himself to him: he is himself the answer to the man's question, the way to eternal life. To inherit eternal life one must lay hold of it where it is offered as a gift in the person of Jesus." Cranfield.

**Verse 22**

ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά.  
στυγναζω be shocked or sad  
λυπεω pain, grieve; pass be sad, sorrowful

"His sorrow is a hopeful sign; for it means that Jesus, who loved him, has not let go his hold on him – the barb has stuck. Whether his sorrow was turned into repentance and faith we are not told." Cranfield.

"His sorrowful decision illustrates the Q saying, οὐ δυνασθε θεω δουλευειν και μαμωνα. Peter will be quick to point out the contrast with the decision he and his colleagues had made when they first met Jesus (v. 28)." France.

κτημα, τος n possession, property

**Day 937: Mark 10:23-31****Verse 23**

Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται.

περιβλεπομαι look around  
δυσκόλως adv with difficulty; πως δ. how hard it is  
χρημα, τος n mostly pl possessions, wealth, money

**Verse 24**

οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, Τέκνα, πῶς δύσκολόν ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν·

ἐθαμβοῦντο Verb, imperf pass indic, 3 pl  
θαμβεομαι be amazed or shocked  
παλιν again, once more  
ἀποκριθεὶς Verb, aor pass dep ptc, m nom s  
ἀποκρινομαι answer, reply, say  
τεκνον, ου n child

For the affectionate use of τέκνα cf. 2:5, also John 13:33; 21:5.

δυσκόλος, ον hard, difficult

Many MSS read ἔστιν τοὺς πεποιθοντας ἐπι χρημασιν rather than simply ἔστιν. France comments, "The shorter reading has the effect of universalising the difficulty of entering the kingdom of God, though the specification of οἱ τα χρηματα ἔχοντες in v. 23 and πλουσιος in v. 25 restricts it contextually. It is possible that τοὺς πεποιθοντας ἐπι χρημασιν was a later addition from the context to avoid this universal sense, but the fact that the wording is different from that in vv. 23 and 25 is in its favour, and the shorter reading might then be attributed to a scribal desire to avoid redundancy. But the substitution of *trust* in wealth for wealth itself looks suspiciously like a convenient softening of Jesus' harsh verdict on the affluent, hence the preference for the shorter reading."

εἰσερχομαι enter, go in, come in

France comments, "Here, then, as in vv 2-12, Mark leaves us with a totally uncompromising ethic which seems impossible to apply in the real world, where some degree of 'wealth' seems essential to survival and indeed to effective discipleship and the ability to do good. 'Wealth' is relative: even those who would consider themselves poor in modern Western society live at a level which would have been unimaginable to most of Jesus' hearers, and remains so to many in other parts of the world today. The carefree life of the total dependence upon God exemplified by the birds and the flowers commended in Mt 6:25-33 can be adopted, if at all, only by a radical opting out of modern society which is hard to square with the gospel call to be the salt of the earth and light of the world. So does this mean that this present pericope is of no practical value to us, merely an interesting historical glimpse into an extreme asceticism which the Christian church quickly and necessarily left behind? As with the teaching on divorce, that is a dangerously comfortable conclusion. The nature and degree of renunciation of wealth which the gospel requires may be something which will be worked out differently in different times and circumstances, but if we lose sight of the principle that affluence is a barrier to the kingdom of God we are parting company from Jesus at a point which seems to have been fundamental to his teaching as all three synoptic writers understood it."

### Verse 25

εὐκοπωτερόν ἐστιν κάμηλον διὰ [τῆς] τρυμαλιᾶς [τῆς] ῥαφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

εὐκοπωτερος, α, ον (comparative from εὐκοπος easy) easier  
καμηλος, ου m & f camel  
τρυμαλια, ας f eye (of a needle)  
ῥαφισ, ιδος f needle  
διερχομαι pass through, go through  
ἢ or, than  
πλουσιος, α, ον rich, well-to-do

"A humorous example of the impossible. A Rabbinic reference to an elephant passing through the eye of a needle is quoted in Strack & Billerbeck 1, p.828. Cf. Mt 23:24; Lk 6:41f. Procrustean attempts to reduce the camel to a rope (reading καμιλον for κάμηλον) or to enlarge the needle's eye into a postern gate need not be taken seriously." Cranfield. Of the latter suggestion France writes, "Worse than the lack of evidence for this conjecture is its effect in actually undermining the point of the proverb. That which Jesus presented as ludicrously impossible is turned into a remote possibility: the rich person, given sufficient unloading and humility, might just possibly be able to squeeze in. That was not what Jesus' proverb meant, and it was not how the disciples understood it (v. 26)."

### Verse 26

οἱ δὲ περισσῶς ἐξεπλήσσαντο λέγοντες πρὸς ἑαυτούς, Καὶ τίς δύναται σωθῆναι;

περισσως all the more, even more  
ἐκπλησσομαι be amazed  
ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

Some MSS read πρὸς αὐτον which appears to be a 'correction' to preserve the interchange between the disciples and Jesus.

σωζω save, rescue

### Verse 27

ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει, Παρὰ ἄνθρωποις ἀδύνατον ἀλλ' οὐ παρὰ θεῷ, πάντα γὰρ δυνατὰ παρὰ τῷ θεῷ.

ἐμβλέψας see v.21

"The saying which follows is the key to the meaning of vv. 17-27. To inherit eternal life, enter the kingdom of God, be saved – this is outside the sphere of human possibilities altogether, for the poor and the rich alike. But God can do the impossible!" Cranfield. France comments, "The salvation of the rich is always a miracle, but miracles are God's speciality."

ἀδυνατος, ον impossible  
δυνατος, η, ον possible

Cf. Gen 18:14; Job 10:13 (LXX); 42:2; Zech 8:6 (LXX).

### Verse 28

Ἦρξατο λέγειν ὁ Πέτρος αὐτῷ, Ἴδού ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήκαμέν σοι.

ἀρχω midd begin

ἀφήκαμεν Verb, aor act indic, 1 pl ἀφιημι  
leave, forsake, let go

ἠκολουθήκαμέν Verb, aor act indic, 1 pl  
ἀκολουθεω see v.21

On the distinction between the aorist ἀθηκαμεν and the perfect ἠκολουθηκαμεν Taylor comments: "the decisive renunciation in Peter's mind stood out against the permanent following."

France comments, "There is perhaps a touch of smugness in his observation that where the rich man has fallen short they have come up to Jesus' stringent expectations."

### Verse 29f.

"Jesus does not at once rebuke the spirit of Peter's utterance. Instead he makes a quite general threefold promise. Everyone who forsakes house or kinsfolk or lands for his sake and the gospel's

- i) shall in the present age receive back a hundredfold what he has given up;
- ii) shall at the same time have to endure persecution;
- iii) shall in the age to come inherit eternal life." Cranfield.

### Verse 29

ἔφη ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν ἢ ἀδελφούς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου,

ἔφη Verb, imperf act ind, 3s φημι say  
οὐδεις, οὐδεμα, οὐδεν no one, nothing  
ἀφήκεν Verb, aor act indic, 3s ἀφιημι  
ἀγρος, ου m field, farm

ἐνεκα (ἐνεκεν and εἵνεκεν) prep with gen  
because of, for the sake of  
εὐαγγελιον, ου n good news, gospel

"The degree of renunciation should not be overstated: after Peter and his colleagues had left their nets to follow Jesus (1:16-20) the home of Peter and Andrew remained available to them (1:29), and is generally assumed to have been the house used by Jesus as his base in Capernaum. It was not for the time being so private as it might have been, but it remained theirs. And in that house lived Peter's mother-in-law, and presumably other members of the family. The boat of 3:9; 4:1, 36, etc. may well have belonged to Peter or one of the other fishermen-disciples. We should then understand ἀφιημι here not of a disposal of property (such as Jesus had asked of the rich man, v. 21) and of a total renunciation of family ties, but of the leaving behind of both family and possessions for the period of their itinerant ministry. This is not monastic poverty so much as pragmatically sitting light to possessions and family ἐνεκεν του εὐαγγελιου." France.

### Verse 30

ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ οἰκίας καὶ ἀδελφούς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἔρχομένῳ ζωὴν αἰωνιον.

"The list of losses in v. 29 is linked by ἢ, but the list of gains in v.30 by καὶ. This is probably no more than stylistic variation, so that it is overexegesis to conclude that the abandonment of any *one* of the items in the list will be rewarded by the gain of *all* of them (though of course it is true that not everyone will have every item in the list to begin with). Certainly 'what is gained will far outweigh what is lost' (Cranfield), but this is conveyed more by ἑκατονταπλασίονα than by the change of conjunction." France.

ἐὰν μὴ except

ἑκατοναπλασιων, ον a hundred-fold  
καιρος, ου m time, age  
διωγμος, ου m persecution  
αἰων, αἰωνος m age, world order,  
eternity

ζωη, ης f life

αἰωνιος, ον eternal, everlasting

"The very goal which the rich man sought but failed to find (v. 17)." France.

### Verse 31

πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ [οἱ] ἔσχατοι πρῶτοι.

ἔσονται Verb, fut indic, 3 pl εἶμι

πρωτος, η, ον first, leading, foremost,  
prominent

ἔσχατος, η, ον adj last, final

Cf. Mt 20:16; Lk 13:30 as well as the Mt parallel.

The saying may here include "a warning to Peter and the rest of the Twelve called forth by Peter's outburst in v.28." Cranfield.

"Such a gentle rebuke to Peter implied in these words would give a suitable launching pad to the attempt of James and John to establish their own rival claim to primacy in v. 37." France.

### Day 938: Mark 10:32-37

#### Verses 32-45

France provides the following introduction to this section: "The journey towards Jerusalem and the cross comes to its climax with the third and most detailed passion prediction, followed by the most emphatic of all Jesus' reversals of accepted values in the call to serve rather than be served. This searching challenge culminates in v. 45 with the first and clearest statement of the purpose of his own coming death. Hitherto Jesus has spoken of its necessity, but now he offers a new perspective on the concept of messianic suffering which sets what might otherwise have been seen as a meaningless tragedy in the context of the redemptive purpose of God. This is not a setback to Jesus' mission, a victory for his opponents; it is what he came for.

"But as has been made clear since 8:31, what is to happen to Jesus will also have its implications for those who follow him on the road to Jerusalem. The unforgettable cameo of v. 32 focuses this theme, and the misguided hope of messianic glory which motivates James and John in their request in v. 37 enables us to see the gulf which separates Jesus' sense of mission from the natural aspirations of his all-too-human followers. For them, as for him, the fulfilment of God's redemptive plan will involve leaving behind the world's scale of achievement and accepting that the first will be last and the last first. With that lesson yet again reinforced, both he and they will be as ready as they can be for the fateful arrival at Jerusalem."

#### Verse 32

Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἔθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δωδεκά ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν,

ὁδος, ου f way, path, road, journey

Cf. 9:33, 34; 10:17. We are brought back to the journey motif which characterises this part of Mark's gospel.

ἀναβαινω go up, come up, ascend

"The destination is now explicitly spelled out for the first time: ἀναβαίνοντες εἰς Ἱεροσόλυμα." France.

προαγω go before or ahead of, lead

ἐθαμβοῦντο Verb, imperf pass indic, 3 pl

θαμβεομαι be amazed or shocked

ἀκολουθεω follow, accompany, be a disciple

φοβεομαι fear, be afraid (of)

"A distinction seems to be implied between οἱ ἀκολουθοῦντες and the subject of ἐθαμβοῦντο. This was apparently felt to be difficult from early times. Hence there are several variants, all of which get rid of this distinction... The most probable explanation is that two groups are distinguished – the subject of ἐθαμβοῦντο being the Twelve, while οἱ ἀκολουθοῦντες denotes other followers including perhaps the women mentioned in 15:40f." Cranfield.

The amazement and fear "were obviously connected with the realisation that Jesus was going into immediate peril."

France suggests that the Twelve were amazed at Jesus' determination to reach Jerusalem as he 'strides ahead purposefully,' while a wider group of fellow travellers are afraid, affected by the ominous atmosphere.

παραλαμβανω take, receive

παλιν again, once more

δωδεκα twelve

It is to the Twelve alone, and not to the wider group, that Jesus now speaks again of his death.

ἀρχω midd begin

μελλω be going, be about, be destined

συμβαίνω happen, come about

**Verse 33**

ὅτι Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα,  
καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται  
τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν,  
καὶ κατακρινοῦσιν αὐτὸν θανάτῳ καὶ  
παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν

Of vv. 33-34 France writes, "Elements from the preceding two passion predictions (8:31; 9:31) are combined into this climactic statement about the fate awaiting the υἱὸς τοῦ ἀνθρώπου, and more detail is added." France.

παραδοθήσεται Verb, fut pass indic, 3 s  
παραδίδωμι hand over, deliver up  
ἀρχιερεὺς, εὼς m high priest, member of  
high priestly family  
γραμματεὺς, εὼς m scribe  
κατακρινῶ condemn, pass judgement on  
θανάτος, οὐ m death  
παραδώσουσιν Verb, fut act indic, 3 pl  
παραδίδωμι  
ἔθνεσιν Noun, dat pl ἔθνος, οὐς n nation,  
people; τα ἔ. Gentiles

**Verse 34**

καὶ ἐμπαΐξουσιν αὐτῷ καὶ ἐμπύσουσιν  
αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ  
ἀποκτενοῦσιν, καὶ μετὰ τρεῖς ἡμέρας  
ἀναστήσεται.

The subject of the following verbs is the  
Gentiles.

ἐμπαίζω ridicule, make fun of

Cf. 15:20.

ἐμπύω spit on

Cf. 15:19.

μαστιγῶ beat with a whip

Cf. 15:15.

ἀποκτενοῦσιν Verb, fut act indic, 3 pl  
ἀποκτείνω and ἀποκτενῶ, -ννω  
kill, put to death

"It is interesting ... that whereas in 8:31 the death of the Son of Man was mentioned in the passive, with no subject directly expressed, and in 9:31 it was attributed generally to οἱ ἄνθρωποι, here it is specifically the ἔθνη who will kill him, though it is the ἀρχιερεῖς καὶ γραμματεῖς who will condemn him to death." France.

τρεῖς, τρία gen τριῶν dat τρισὶν three

"A 'correction' of μετὰ τρεῖς ἡμέρας to τη τριτῇ ἡμέρᾳ was almost inevitable, both to assimilate to the phrase consistently used by Matthew and Luke and to avoid the embarrassment of a phrase which appears to predict a longer period in the tomb than was in fact the case. In 8:31 comparatively few MSS make the change, but in 9:31 and here the majority do so. Nonetheless it is so hard to imagine any scribe substituting μετὰ τρεῖς ἡμέρας for an original τη τριτῇ ἡμέρᾳ that editors have no hesitation in accepting μετὰ τρεῖς ἡμέρας in all three passages." France.

ἀναστήσεται Verb, fut midd indic, 3 s  
ἀνίστημι rise, come back to life

**Verses 35-45**

Cf. Mt 20:20-28; Lk 22:24-27. "The previous passion predictions have each been followed by an example of the disciples' failure to grasp Jesus' new scale of values and by consequent remedial teaching. Here the pattern is repeated even more strongly, as James and John display a remarkable lack of awareness of what Jesus has just been saying about the mission of the Son of Man coupled with a personal ambition which is totally out of keeping with all that has been said since 9:33; moreover, the other disciples seem to share their perspective, and Jesus responds with the most thoroughgoing statement yet of the revolutionary values of the kingdom of God." France.

**Verse 35**

Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ  
Ἰωάννης οἱ υἱοὶ Ζεβεδαίου λέγοντες  
αὐτῷ, Διδάσκαλε, θέλομεν ἵνα ὁ ἐὰν  
αἰτήσωμέν σε ποιήσης ἡμῖν.

προσπορευομαι come to, approach

May suggest an attempt to 'corner' Jesus.

διδασκαλος, οὐ m teacher

θελῶ wish, will

ὅς ἐάν, ὁ ἐάν whoever, whatever

αἰτέω ask, request

σε Pronoun, acc s συ

In the Mt parallel it is the mother of James and John who makes the request.

**Verse 36**

ὁ δὲ εἶπεν αὐτοῖς, Τί θέλετέ [με] ποιήσω ὑμῖν;

"There is some confusion in the MSS between the construction with subjunctive ποιησω or with the infinitive ποιησαι. The syntactically impossible reading of ἂν B, τι θελετε με ποιησω, must result from a conflation of the two constructions. The reading which best explains the variants is τι θελετε ποιησω (with ἵνα understood), the abruptness of which led to correcting the subjunctive to an infinitive, with the consequent addition of με." France.

**Verse 37**

οἱ δὲ εἶπαν αὐτῷ, Δὸς ἡμῖν ἵνα εἰς σου ἐκ δεξιῶν καὶ εἰς ἐξ ἄριστερῶν καθίσωμεν ἐν τῇ δόξῃ σου.

δὸς Verb, aor act imperat, 2 s διδωμι

"The request, precipitated perhaps by the excitement of coming near Jerusalem, the 'royal' city, assumes that Jesus, as 'king', has positions of honour and influence in his gift: δος ἡμῖν will be picked up by οὐκ ἔστιν ἔμῳ δουναι in v. 40, showing that this assumption was false. For διδωμι with ἵνα ('grant that') cf. Rev. 9:5; 19:8. To speak of sitting (rather than reclining, as at a banquet) on the right (or left) of someone implies a royal throne with the places of highest honour on either side; there are of course only two such places, leaving no room for Peter." France.

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one  
δεξιός, α, ον right, right hand  
ἀριστερός, α, ον left, left hand  
καθίζω sit (down), take one's seat  
δοξα, ης f glory

"The vision of Dn 7:14 is of dominion, glory, and kingship given to the υἱός ἀνθρώπου, and while δοξα does not occur in either LXX or Thdt to describe that status, it sums up the vision well enough... As Jesus has used the title ὁ υἱός του ἀνθρώπου for himself, his disciples have grasped its royal connotations and can envisage a time when it will be fulfilled for Jesus (as they have already seen it briefly in the transfiguration), and therefore also for his faithful followers." France.

Calvin says that their request is "a bright mirror of human vanity" since it shows that in following Jesus they "have a different object in view from what they ought to have."

**Day 939: Mark 10:38-45****Verse 38**

ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἶδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;

οἶδα know, understand

αἰτεω see on v.36

δυναμαι can, be able to, be capable of

πιεῖν Verb, aor act infin πινω drink

ποτηριον, ου n cup

"Jesus is apparently thinking of the cup of God's wrath against sin (cf. Ps 75:8; Isa 51:17-23; Jer 25:15-28; 49:12; 51:7; Lam 4:21f; Ezek 23:31-34; Hab 2:16; Zech 12:2...)." Cranfield.

ἢ or

βαπτίζω baptise

"The thought underlying βαπτισμα and βαπτίζομαι here is that of being overwhelmed in trouble... Jesus uses the same expression in Lk 12:50 with the same meaning, of the divinely appointed tribulation culminating in his death through which he must pass." Cranfield.

**Verse 39**

οἱ δὲ εἶπαν αὐτῷ, Δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὸ ποτήριον ὃ ἐγὼ πίνω πίεσθε καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε,

"Their self-confident reply showed that they had not understood Jesus' meaning. That he was referring to sufferings which had to be endured they no doubt realised; but whereas he was thinking of a shameful death under the curse of the Law and in abandonment by God (cf. 15:34), they were thinking of heroic and glorious sufferings in the cause of the messianic kingdom, something which could be faced in the mood of the martyrs of Maccabean days." Cranfield. France comments, "They may lack understanding, but not loyalty or courage."

πίεσθε Verb, fut midd dep indic, 2 pl πινω

βαπτισθήσεσθε Verb, fut pass indic, 2 pl

βαπτίζω

They could not share in his atoning sufferings but would be called to follow him in facing suffering and death.

**Verse 40**

τὸ δὲ καθίσει ἐκ δεξιῶν μου ἢ ἐξ  
εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ•  
οἷς ἡτοίμασται.

"The cup and the baptism ... prove not to be qualifying conditions at all, but rather a way of indicating that their whole conception of δοξα and of the way it is to be achieved is misguided. It cannot be earned even by the extreme suffering which he must undergo and which they in turn will indeed share." France.

εὐωνυμος, ον left (hand side)

ἐμος, η, ον 1st pers possessive adj my,  
mine

δοῦναι verb, aor act infin διδωμι

"ἀλλοις is an easy misreading of ἀλλ οἷς in the absence of word divisions, and indeed in most early MSS it is impossible to say which reading was intended. The preceding οὐκ requires a following ἀλλα (sys<sup>s</sup>, having read ἀλλοις, found it necessary to add a 'but'). The addition of ὑπο του πατρος μου in κ\* etc. is an assimilation to Matthew, made more attractive by the lack of an explicit balance in the text to οὐκ ἐμον." France.

ἡτοίμασται Verb, perf pass indic, 3 s  
έτοιμαζω prepare, make ready

Cf. Mt 25:34,41; 1 Cor 2:9. "We are left no wiser as to who these favoured people are, and that is surely deliberate... The well-informed reader might well reflect that those who were soon to be on Jesus' right and left were not honoured disciples by λησται, and the setting not a throne but a gibbet (15:27)." France.

**Verse 41**

Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο  
ἀγανακτεῖν περὶ Ἰακωβου καὶ Ἰωάννου.

δεκα ten

ἤρξαντο Verb, aor midd indic, 3 pl ἀρχω  
rule, govern; midd begin

ἀγανακτεω be indignant, be angry

"The rebuke which follows in vv 42-44 is apparently addressed not to James and John but to them all. This suggests that their annoyance is not over the ambition of the two brothers as such, but over the fact that they have got in first and tried to gain an unfair advantage over their colleagues in the competition for the highest places. On this issue they are all equally at fault." France.

**Verse 42**

καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς  
λέγει αὐτοῖς, Οἴδατε ὅτι οἱ δοκοῦντες  
ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν  
καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν  
αὐτῶν.

προσκαλεσάμενος Verb, aor midd dep ptc,  
m nom s προσκαλεομαι call to

oneself, summon

οἶδα know

Introduces a matter of common knowledge, a truism.

δοκεω think, suppose; seem

"The reality of power belongs to God (cf. Is 10:5,15; Dan 4:17 etc.)" Cranfield. France comments, "οἱ δοκουντες ἀρχειν, rather than simply οἱ ἀρχοντες, does not question the reality of their rule, but rather draws attention to the fact that they are *seen* to rule, and that their status is publicly recognised. Cf. οἱ δοκουντες for influential people in Gal 2:2, 6, and with infinitive 2:9"

ἐθνος, ους n cf. v.33

κατακυριεωυ have power over; try to  
show one's authority over

μεγας, μεγαλη, μεγα large, great

κατεξουσιαζω rule over

"The verb can mean simply 'to exercise authority'; but here it clearly has the same nuance as κατακυριευουσιν – of exploitation of the people over whom authority is exercised." Cranfield. Cf. Acts 19:16; 1 Peter 5:3.

**Verse 43**

οὐχ οὕτως δέ ἐστιν ἐν ὑμῖν• ἀλλ• ὅς ἂν  
θέλῃ μέγας γενέσθαι ἐν ὑμῖν, ἔσται ὑμῶν  
διάκονος,

οὕτως and οὕτω thus, in this way

The reading ἐσται rather than ἐστιν in the first part of the verse "may be explained as an assimilation to the following clauses, and possibly also to Matthew, where, however, the same variant occurs. In Mark the external evidence for ἐστιν is significantly stronger than in Matthew." France.

"If v.31 served as a summary of Jesus' teaching about status up to that point, v.43a now offers a further 'slogan' which encapsulates the revolutionary effect of his teaching about the kingdom of God: οὐχ οὕτως δέ ἐστιν ἐν ὑμῖν. The 'natural' assumptions and valuations by which people operate no longer apply in the kingdom of God. It is a genuinely alternative society. His own loss of his life for the sake of others not only embodies this new scale of values but also offers the disciples a model to follow." France.

"Cf. 2 Sam 13:12. In the new Israel the worldly idea of greatness has no place." Cranfield.

μεγας, μεγαλη, μεγα large, great

Cf. 9:35

ἔσται Verb, fut indic, 2 s εἰμι

διακονος, ου m & f servant, minister

Suggests the idea of personal service.

#### Verse 44

καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔσται πάντων δοῦλος·

εἶναι Verb, pres infin εἰμι

πρωτος, η, ον first, leading, foremost

δουλος, ου m slave, servant

"A further extension of the idea of subjection, since a δοῦλος had far less self-determination even than a διακονος." France.

#### Verse 45

καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

διακονηθῆναι Verb, aor pass infin

διακονεω serve, wait on, care for

δοῦναι verb, aor act infin διδωμι

ψυχη, ης f self, inmost being, life

λυτρον, ου n means of release, means of redeeming

This noun occurs in the NT only here and in the Mt parallel. "Outside of the Bible [it is] used of the ransom of a prisoner of war or a slave." Cranfield continues by giving examples of the use of the idea of redemption in the OT. He says of various Hebrew terms translated by λυτρον, "It denotes the half-shekel poll-tax, 'a ransom for his soul unto the LORD' (Exod 30:12), the money a man paid to redeem his life which was forfeit because his ox had killed someone (Exod 21:30), the price for the redemption of the firstborn (Num 18:15), the money by which the next of kin ransomed an enslaved relative (Lev 25:51f) or the payment for the redemption of a mortgaged property (Lev 25:26)." However, Cranfield thinks that another Hebrew word, never translated by λυτρον underlies the use of the term here, namely the Hebrew *koper*. "This word is used in Is 53:10: 'when thou shalt make his soul an offering for sin'; and it seems likely that Jesus had this passage in mind." Cranfield concludes that the meaning of the term must be understood primarily "from the actual history of his Passion."

ἀντι prep with gen for, in place of

The πολλων emphasises the large number whom Jesus shall save (cf. Rom 5:15). It recalls the repeated 'many' of Is. 53:11,12.

"This, then, is the stated purpose of Jesus' mission. His many acts of mercy, healing, teaching, challenging the norms of society, and all the other elements of Mark's story must be seen in the light of this one purpose, δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. Mark does not offer a lot of soteriological discussion, but what he does give is simple, clear, and far-reaching. Here is the answer to the puzzle of why Jesus had to die.

"But we must not forget that this crucial verse, however great its soteriological implications, occurs in context as a model for Jesus' disciples to follow. It is not the λυτρον ἀντι πολλων that they are expected to reproduce: that was Jesus' unique mission. But the spirit of service and self-sacrifice, the priority given to the needs of the πολλοι, are for all disciples. They, too, must serve rather than be served, and it may be that some of them will be called upon, like James and John, to give up their lives. There is no room for quarrels about τις μειζων." France.

**Day 940: Mark 10:46-52****Verses 46-52**

Cf. Mt 20:29-34; Lk 18:35-43.

Cf. the note on 8:22-26 concerning the 'framing' function of the two healings of blind men at the beginning and the end of Act Two. The present passage also serves as a bridge between the journey (Act Two) and the Jerusalem phase of the story (Act Three).

**Verse 46**

Καὶ ἔρχονται εἰς Ἱεριχω. καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχω καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ ὁ υἱὸς Τιμαίου Βαρτιμαῖος τυφλὸς προσαιτῆς ἐκάθητο παρὰ τὴν ὁδόν.

ἐκπορευομαι go or come out  
ἱκανος, η, ον sufficient, large, great

ἱκανος here carries the sense 'considerable' as is often the case in Luke/Acts (cf. Lk 7:12; Acts 11:24, 26; 19:26).

τυφλος, η, ον blind  
προσαιτης, ου m beggar  
καθημαι sit, sit down, live  
ὁδος, ου f way, path, road, journey

**Verse 47**

καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνὸς ἐστὶν ἤρξατο κράζειν καὶ λέγειν, Υἱὲ Δαυὶδ Ἰησοῦ, ἐλέησόν με.

κραζω cry out, call out

Of υἱὲ Δαυὶδ France says, "Whether we should think of Bartimaeus as having unusual spiritual insight or as simply aiming to gain attention by the most flattering address he can think of, his words open up a new phase in the gradual disclosure of Jesus in Mark. For it is now time, as Jesus approaches Jerusalem, for the messianic aspect of his ministry to become more public, and in the next pericope this language will be on everybody's lips (11:9, ἡ ἐρχομένη βασιλεία του πατρος ἡμων Δαυὶδ). Jesus' own attitude to it then will be left unclear, but later (12:35-3&) he will place a question mark against it. Here, however, he makes no comment, still less a rebuke, in response to this double salutation in such openly messianic language. The secrecy enjoined at Caesarea Philippi is beginning to weaken, and the way is being prepared for Jesus' eventual open declaration of his Messiahship in 14:62."

ἐλεω and ἐλεω be merciful, show kindness

**Verse 48**

καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῶ μᾶλλον ἔκραζεν, Υἱὲ Δαυὶδ, ἐλέησόν με.

ἐπιτιμαω command, order, rebuke  
σιωπαω be silent, be quiet

"They regarded his importunity as a nuisance." Cranfield. France comments, "Like the disciples in 10:13, they (πολλοι, not just the disciples this time) rebuke someone of no status who wants to gain access to Jesus – and like the disciples they are overruled."

μαλλον adv more; rather

**Verse 49**

καὶ στὰς ὁ Ἰησοῦς εἶπεν, Φωνήσατε αὐτόν. καὶ φωνοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ, Θάρσει, ἔγειρε, φωνεῖ σε.

στὰς Verb, aor act ptc, m nom s  
stand, stop

Cf. 10:32 for Jesus' sense of urgency, against which Cranfield notes, "Even on his way to Jerusalem, Jesus has time for the individual who needs his help."

φωνεω call, call out  
θαρσεω (only in imperat) Courage! Take courage! Cheer up!

Cf. 6:50.

ἐγειρω raise, rise  
σε Pronoun, acc s ου

**Verse 50**

ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν.

ἀποβαλὼν Verb, aor act ptc, m nom s  
ἀποβαλλω throw off (clothes)  
ἱματιον, ου n garment, robe, cloak  
ἀναπηδήσας Verb, aor act ptc, m nom s  
ἀναπηδαω jump up

The vivid detail suggests the reminiscence of an eye-witness.

**Verse 51**

καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν, Τί σοι θέλεις ποιήσω; ὁ δὲ τυφλὸς εἶπεν αὐτῷ, Ραββουνι, ἵνα ἀναβλέψω.

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s  
ἀποκρινομαι reply, say  
θελω wish, will

"Jesus is often depicted as asking questions in connection with his miracles (e.g. 5:9,30; 6:38; 9:21; Jn 5:6). Here the question is probably designed to strengthen the man's faith by encouraging it to be articulated." Cranfield.

The form of address ῥαββονι "occurs only here and in Jn 20:16. It is stronger than 'Rabbi', and means 'my lord', 'my master'." Cranfield. The word suggests that the speaker would be a disciple.

ἀναβλέψω Verb, aor act subj, 1 s  
ἀναβλεπω regain one's sight, be able to see

### Verse 52

καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ὑπάγε, ἡ πίστις σου σέσωκέν σε. καὶ εὐθὺς ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

ὑπάγω go, go one's way, depart  
πίστις, εως f faith, trust, belief  
σέσωκέν Verb, perf act indic, 3 s σωζω  
save, heal

Cf. 5:34.

εὐθὺς adv. straightway, immediately  
ἠκολουθεω follow, accompany

"A literal following of Jesus along the road toward Jerusalem is no doubt intended. Possibly Mark had also in mind the deeper significance of ἀκολουθεῖν (1:18; 2:14f; 8:34 etc.), if Bartimaeus actually became a disciple, as seems likely from the fact that his name was remembered." Cranfield.

France comments, "The two terms ἀκολουθεω and ἡ ὁδος both speak of discipleship." And he concludes, "So as the pilgrim group sets off again up the Jerusalem road, with one additional member, the reader is prepared to witness the coming of the Son of David to 'his' city, and challenged to join him on the road."