

## 10. Jesus Teaches in Judea, across the Jordan, and up to Jerusalem

In Mark 10, Jesus departs to new regions. Having taught in Galilee and the Decapolis and traveled as far as Sidon on the Mediterranean Sea and to the north to Caesarea Philippi. The chapter begins by noting that he continued his custom of teaching. In Mark 1:38-39, he explains his reason for coming:

38 Jesus replied, "Let us go somewhere else — to the nearby villages — so I can preach there also. That is why I have come." 39 So he traveled throughout Galilee, preaching in their synagogues and driving out demons.

Leaving Galilee, he travels and teaches in Judea, across the Jordan and up to Jerusalem.

### **Marriage and Divorce**

Mark 10:1-4

10 Jesus then left that place and went into the region of Judea and across the Jordan. Again crowds of people came to him, and as was his custom, he taught them.

2 Some Pharisees came and tested him by asking, "Is it lawful for a man to divorce his wife?"

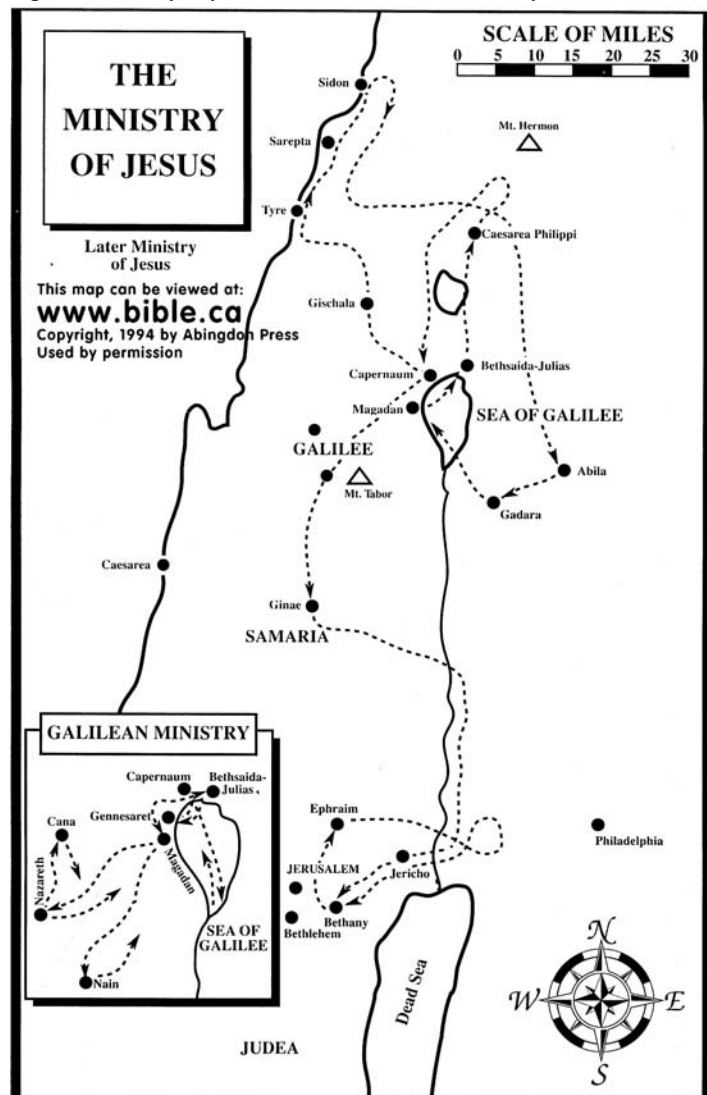
3 "What did Moses command you?" he replied.

4 They said, "Moses permitted a man to write a certificate of divorce and send her away."

As was their usual practice, the Pharisees come and test him with the statement, "Is it lawful for a man to divorce his wife." Up to this point, Jesus had been opposed to the human traditions enforced by the Jewish leaders. We also know (but the Lord's audience did not know) that the Mount of Transfiguration foreshadowed the fulfillment of the Law and prophets and established that all mankind must listen to the Lord. God the Father Said: "This is my Son, whom I love. Listen to him!"

The question they posed was a good one because it was not from their traditions but from Moses himself. He had written in Deut 24:1:

24 If a man marries a woman who becomes displeasing to him because he finds something indecent about her, and he writes her a certificate of divorce, gives it to her and



sends her from his house, . . .

Mark 10:5-9

*5 "It was because your hearts were hard that Moses wrote you this law," Jesus replied. 6 "But at the beginning of creation God 'made them male and female.' 7 'For this reason a man will leave his father and mother and be united to his wife, 8 and the two will become one flesh. 'So they are no longer two, but one. 9 Therefore what God has joined together, let man not separate."*

Jesus taught that Moses wrote his statement because the Jews had hardened their hearts, quoting the original law God had laid down as an eternal principle in Gen 2:23-24:

23 The man said,

"This is now bone of my bones

and flesh of my flesh;

she shall be called 'woman,' for she was taken out of man."

24 For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh.

Even the Old Testament writers condemned divorce. Malachi wrote in Mal 2:15-16:

15 Has not [the Lord] made them one? In flesh and spirit they are his. And why one? Because he was seeking godly offspring. So guard yourself in your spirit, and do not break faith with the wife of your youth.

16 "I hate divorce," says the Lord God of Israel, "and I hate a man's covering himself with violence as well as with his garment," says the Lord Almighty.

So guard yourself in your spirit, and do not break faith.

The two become one flesh principle also applies to illicit sexual relations of all kinds. Paul wrote in 1 Cor 6:13-17:

The body is not meant for sexual immorality, but for the Lord, and the Lord for the body. 14 By his power God raised the Lord from the dead, and he will raise us also. 15 Do you not know that your bodies are members of Christ himself? Shall I then take the members of Christ and unite them with a prostitute? Never! 16 Do you not know that he who unites himself with a prostitute is one with her in body? For it is said, "The two will become one flesh." 17 But he who unites himself with the Lord is one with him in spirit.

Mark 10:10-12

*10 When they were in the house again, the disciples asked Jesus about this. 11 He answered, "Anyone who divorces his wife and marries another woman commits adultery against her. 12 And if she divorces her husband and marries another man, she commits adultery."*

Matthew's account offers more detail in Matt 19:8-12:

8 Jesus replied, "Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning. 9 I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery."

10 The disciples said to him, "If this is the situation between a husband and wife, it is better not to marry."

11 Jesus replied, "Not everyone can accept this word, but only those to whom it has been given. 12 For some are eunuchs because they were born that way; others were made that way by men; and others have renounced marriage because of the kingdom of heaven. The one who can accept this should accept it."

Verses 11-12 require extreme action to avoid the adulterous situation of verse 9. One should look back to the preceding chapter for insight into this requirement. Jesus had taught in Mark 9:43: "If your hand causes you to sin, cut it off. It is better for you to enter life maimed than with two hands to go into hell, where the fire never goes out." The conclusion is that one does not have to have sexual relations to live a full life before the Lord.

Our world, as theirs, allows legal divorce breaking God's eternal law. These divorces are called no-fault divorces. No Fault Divorce is defined:

No-fault divorce is a divorce in which the dissolution of a marriage requires neither a showing of wrongdoing of either party nor any evidentiary proceedings at all. Laws providing for no-fault divorce allow a family court to grant a divorce in response to a petition by either party to the marriage, without requiring the petitioner to provide evidence that the respondent has committed a breach of the marital contract. . . . Since October 15th, 2010 no-fault divorce has been legal in all 50 U.S. states, and the District of Columbia.

Christians must remember that what is legal—divorce for reasons other than marital unfaithfulness—may be sinful before the laws of God. There are two scripture reasons for severing the marriage ties other than for sexual unfaithfulness. One is death. Paul explained this in Rom 7:1-3:

7 Do you not know, brothers – for I am speaking to men who know the law – that the law has authority over a man only as long as he lives? 2 For example, by law a married woman is bound to her husband as long as he is alive, but if her husband dies, she is released from the law of marriage. 3 So then, if she marries another man while her husband is still alive, she is called an adulteress. But if her husband dies, she is released from that law and is not an adulteress, even though she marries another man.

The second reason for severing the marriage is when an unbelieving spouse leaves a believing spouse. Paul explains in 1 Cor 7:12-16:

12 To the rest I say this (I, not the Lord): If any brother has a wife who is not a believer and she is willing to live with him, he must not divorce her. 13 And if a woman has a husband who is not a believer and he is willing to live with her, she must not divorce him. 14 For the unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband. Otherwise, your children would be unclean, but as it is, they are holy.

15 But if the unbeliever leaves, let him do so. A believing man or woman is not bound in such circumstances; God has called us to live in peace. 16 How do you know, wife, whether you will save your husband? Or, how do you know, husband, whether you will save your wife?

The believing spouse, when deserted, is not bound to the unbeliever, anymore than a living spouse is bound to a dead spouse.

Of last consideration, the overarching rule of God is Paul's statement in 1 Cor 7:17: "Nevertheless, each one should retain the place in life that the Lord assigned to him and to which God has called him. This is the rule I lay down in all the churches." Paul's teaching is

important because it addresses the situation of those who were divorced for some other reason than sexual unfaithfulness, perhaps even years before obeying the gospel,. This issue divides churches all across the fellowship. Some argue that divorces prior to ones obedience of the gospel cannot be remedied; rather these Christians should remain in the place in life that the Lord assigned, and God called. The forgiveness resulting from baptism is complete, regardless of what happened before. In their mind, the adultery involved is forgiven just as murder would be forgiven.

Others say the state of marriage, after a divorce for reason other than adultery, leaves the participants of the second marriage in a state of perpetual adultery where the sin continues without repentance. It is argued that previously divorced Christians for reasons other than adultery and who are in another marriage at the time they are baptized are living in adultery; therefore, they must leave the marriage, repenting of the sin of adultery, or they must live in the marriage having no sexual relations with a spouse of this second marriage. Failure to do so leaves the couple in a perpetual adultery.

Complex social situation from these divorces create a sea of trouble, heartache, and guilt, making them issues where the individual involved must decide the right or wrong. They are individual problems rather than congregational problems. The divorce issues are deep personal and individual issues involving the person's conscience and sets of past circumstances and facts that others are unlikely to know.

Some in the fellowship of churches argue the right and wrong of these personal issues without resolution but, often times, with the division of congregations. While one may not be able to settle conclusively in the minds of all the scriptural authority of the positions taken on these issues, it is true division is certainly sin. Of the work of the flesh named by Paul, eight were divisive sins in Gal 5:19-21:

19 The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; 20 idolatry and witchcraft; **hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions 21 and envy**; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.

When a congregation confronts these complex situations of difference, the guiding rules for discussion should be Gal 5:22-23:

22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness and self-control. Against such things there is no law.

Real life cases, where resolutions of previous divorces are necessary, occur seldom, if ever, in a congregation. The best part of wisdom would be not to take positions based on hypothetical situations, the disagreement upon which can likely divide the church. When actual situations occur, the church should avail itself of two principles laid down by Paul. The first is to let the wise among the church decide. Paul wrote in 1 Cor 6:4-6:

4 Therefore, if you have disputes about such matters, appoint as judges even men of little account in the church! 5 I say this to shame you. Is it possible that there is nobody among you wise enough to judge a dispute between believers?

Although in context, Paul is talking about avoiding going to law against another Christian, his statement offers an avenue of escape from the divisive consequences of all out confrontation and dispute in the congregation over someone's previous divorce. Also, in all difficult matters, each member should consider the other members better than themselves. Again, Paul wrote in Phil 2:3-4:

3 Do nothing out of selfish ambition or vain conceit, but in humility **consider others better than yourselves**. 4 Each of you should look not only to your own interests, but also to the interests of others.

In all matters, the congregation should seek peace within the congregation not division; the inclusion members in the congregation and not exclusion. Both Jesus and his apostles recognized the difficulty in these situations in Matt 19:

10 The disciples said to him, "If this is the situation between a husband and wife, it is better not to marry."

11 Jesus replied, "Not everyone can accept this word, but only those to whom it has been given.

### **Such as Little Children**

Mark 10:13-16

*13 People were bringing little children to Jesus to have him touch them, but the disciples rebuked them. 14 When Jesus saw this, he was indignant. He said to them, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. 15 I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it." 16 And he took the children in his arms, put his hands on them and blessed them.*

This is the second time Jesus spoke about children in Mark. In Mark 9:36-37, he taught:

36 He took a little child and had him stand among them. Taking him in his arms, he said to them, 37 "Whoever welcomes one of these little children in my name welcomes me; and whoever welcomes me does not welcome me but the one who sent me."

In both scriptures, Jesus spoke of children as being in a state of approval: Christ is with little children and to be welcomed with them. In the present passage, the kingdom of heaven belongs to such as these children, and anyone who receives the kingdom of heaven must be like a little child. Matt 19:13-14 and Luke 18:16-17 record this same teaching. The apparent conclusion is that children are free from the burden of sin; thus they are safe from the consequence of sin. The New Testament never requires children to obey the gospel. In fact, those obeying the gospel are always adults, men and women. The acts of gospel obedience require an adult mind to execute them. Acts 2:38 requires repentance; Matt 28:19-20 requires teaching and obedience to all things that the Lord has taught; Mark 16:16 requires belief.

Many churches practice infant baptism—a doctrine that denies the innocence of infants and children by holding to some form or the other to original sin and, thus, the need for baptism. The original sin holds that humanity is in a state of sin resulting from the Fall of Man. The range of effect on infants that some hold for this sin is broad with the most extreme condition being total depravity or automatic guilt for all humans from birth.

"Original sin," "total depravity", "automatic guilt", and "ancestral sin" are not found in the Bible, yet the practice of infant baptism grew out of these words of false doctrine. Following the Roman Catholic lead, many denominations practice infant baptism, including Roman Catholic Church, the Eastern Orthodox Church, Oriental Orthodoxy, Armenian Apostolic Church, Assyrian Church of the East, the Anglican churches, Lutherans, Presbyterians, Methodists, some Church of the Nazarene, the Reformed Church in America, the United Church of Canada, the United Church of Christ (UCC), and the Continental Reformed.

Those churches affected by the Great Enlightenment of the 17<sup>th</sup> and 18<sup>th</sup> centuries do not baptize infants: the Baptists, Apostolic Christians, most Pentecostals, Mennonites, Amish,

Plymouth Brethren, Seventh-day Adventists, most non-denominational churches, and other Arminian denominations. Infant baptism is also excluded by Jehovah's Witnesses, Christadelphians, and Latter Day Saints.

Disciples of Christ and the Churches of Christ, who aim to restore New Testament Christianity, reject the infant baptism practice since there is no scripture that teaches it and no apostolic example of it ever being done in the New Testament. They also teach that no infant could ever accomplish the New Testament requirements for obeying the gospel: hearing, learning, believing, repenting, confessing, etc.

The doctrine of original sin was not a teaching of the New Testament, having first appeared in the late 2nd-century by Bishop of Lyon Irenaeus (c. 130-202). Irenaeus believed that Adam's sin had grave consequences for humanity, that it is the source of human sinfulness, mortality and enslavement to sin, and that all human beings participate in his sin and share his guilt. As one might expect, the false practice of infant baptism quickly followed the false teaching that infants are enslaved to sin. However, the writings of the first century and early second century include baptism for only adults and never for children.

## **Earthly Wealth**

Mark 10:17-22

17 As Jesus started on his way, a man ran up to him and fell on his knees before him. "Good teacher," he asked, "what must I do to inherit eternal life?"

18 "Why do you call me good?" Jesus answered. "No one is good – except God alone. 19 You know the commandments: 'Do not murder, do not commit adultery, do not steal, do not give false testimony, do not defraud, honor your father and mother.'"

20 "Teacher," he declared, "all these I have kept since I was a boy."

21 Jesus looked at him and loved him. "One thing you lack," he said. "Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me."

22 At this the man's face fell. He went away sad, because he had great wealth.

Almost all know, well and true, the story of the rich young ruler, who asked a question that all humanity should ask, "What must I do to inherit eternal life?" Jesus at first responded with a mild chastisement: "Why do you call me good?" "No one is good – except God alone?" Paul later would explain the absolute greatness of God, the Father in Eph 3:14-21:

14 For this reason I kneel before the Father, 15 from whom **his whole family in heaven and on earth derives its name**. 16 I pray that out of **his glorious riches** he may strengthen you **with power through his Spirit** in your inner being, 17 so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, 18 may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, 19 and to know this love that surpasses knowledge – that you may be **filled to the measure of all the fullness of God**.

20 Now to **him who is able to do immeasurably more** than all we ask or imagine, **according to his power** that is at work within us, 21 **to him be glory in the church and in Christ Jesus** throughout all generations, for ever and ever! Amen.

Jesus required of the rich ruler that he keep all the moral commandments of the Law of Moses. To this, the rich man claimed to have kept these commandments from his youth. Then Jesus

required of him what he would not give – sell what you have, give the money to the poor, and follow me. This is the way to have treasures in heaven. His face fell and he went away sad because he had great wealth. Jesus had taught this principle to the apostles and disciples in the Sermon on the Mount in Matt 6:19-21:

19 "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. 20 But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. 21 For where your treasure is, there your heart will be also.

He had also taught that one cannot serve money and the Lord in Matt 6:24: "24 No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money."

James, the brother of the Lord, repeated this teaching in his letter. James 5:1-6 uses the same metaphors to describe unprepared rich people:

5 Now listen, you rich people, weep and wail because of the misery that is coming upon you. 2 Your wealth has rotted, and moths have eaten your clothes. 3 Your gold and silver are corroded. Their corrosion will testify against you and eat your flesh like fire. You have hoarded wealth in the last days. 4 Look! The wages you failed to pay the workmen who mowed your fields are crying out against you. The cries of the harvesters have reached the ears of the Lord Almighty. 5 You have lived on earth in luxury and self-indulgence. You have fattened yourselves in the day of slaughter. 6 You have condemned and murdered innocent men, who were not opposing you.

This generation, more than any other, with its getting and spending, materialism and luxury seeking, needs to pay special attention to the New Testament teaching on the snares of wealth. All of us, when our income is compared to the income of those living in New Testament times, are worldly rich. Keep in mind that the Lord expects us to be good stewards of the wealth that he has given us, just as he teaches in the parable of the talent (Matt 25:15-30). In addition, we must always love others and care for them in times of their need.

Mark 10:23-27

*23 Jesus looked around and said to his disciples, "How hard it is for the rich to enter the kingdom of God!"*

*24 The disciples were amazed at his words. But Jesus said again, "Children, how hard it is to enter the kingdom of God! 25 It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."*

*26 The disciples were even more amazed, and said to each other, "Who then can be saved?"*

*27 Jesus looked at them and said, "With man this is impossible, but not with God; all things are possible with God."*

This passage following the confrontation with the rich ruler finds truth in hyperbole—an obvious exaggeration to illustrate a truth. Many try to explain away the hyperbole—"It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." Some will say that it refers to the gate in a city where the camel must be unloaded and knell to go through; it is so narrow. Some will say that this gate was called the eye of a needle. All such efforts to minimize the meaning of the hyperbole reduce the power of its imagery. It is like saying that "faith to move mountains" is not faith to move mountains (1 Cor 13:2). The apostles were correct when they asked who could ever be saved, understanding that the Lord has blessed us all with more than we ever need. With man, it is impossible, but with God all

things are possible.

Mark 10:28-29

*28 Peter said to him, "We have left everything to follow you!"*

*29 "I tell you the truth," Jesus replied, "no one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel 30 will fail to receive a hundred times as much in this present age (homes, brothers, sisters, mothers, children and fields – and with them, persecutions) and in the age to come, eternal life. 31 But many who are first will be last, and the last first."*

Peter's response, keyed to the rich young ruler's negative answer, declares that the apostles had left everything to follow the Lord. Jesus teaching is that what every one leaves for him and the gospel will be rewarded a hundred times in the present age, but with the reward is spiritual and comes with persecutions. *Homes, brothers, sisters, mothers, children, and fields* find their spiritual meaning in Jesus statement about himself in Mark 3:34-35: "34 Then he looked at those seated in a circle around him and said, 'Here are my mother and my brothers! 35 Whoever does God's will is my brother and sister and mother.'" Our relatives today are in the church – those who do God's will – and they are countless. Moreover, we have eternal life

The Lord reiterates the teaching of Mark 9:35: "35 Sitting down, Jesus called the Twelve and said, 'If anyone wants to be first, he must be the very last, and the servant of all.'" A continuing issue with the apostles is who will be first. Human nature makes it difficult to grasp the spiritual nature of the kingdom. The issue will come up again before the end of the chapter.

Mark 10:32

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

Jesus once again teaches that he will be betrayed, condemned to death, mocked among the Gentiles, flogged, killed and rise again three days latter. Jesus had introduced this teaching in Mark 8:31-32:

31 He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and that he must be killed and after three days rise again.

It is easy to understand why the apostles had difficulty with this core concept of the gospel. It involved a suspension of belief and a break with reality, as they knew it. After all, how could one rise from the dead. Yet this teaching lies at the core of the gospel message just as Paul wrote in 1 Cor 15:3-8:

3 For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, 4 that he was buried, that he was raised on the third day according to the Scriptures, 5 and that he appeared to Peter, and then to the Twelve. 6 After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep. 7 Then he appeared to James, then to all the apostles, 8 and last of all he appeared to me also, as to one abnormally born.



## **Who Will Sit on the Lord's Left and Right**

Mark 10:35-40

35 Then James and John, the sons of Zebedee, came to him. "Teacher," they said, "we want you to do for us whatever we ask."

36 "What do you want me to do for you?" he asked.

37 They replied, "Let one of us sit at your right and the other at your left in your glory."

38 "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?"

39 "We can," they answered.

Jesus said to them, "You will drink the cup I drink and be baptized with the baptism I am baptized with, 40 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."

James and John continue to seek preeminence in the kingdom of God, assuring the Lord that they can drink the cup he was to drink and be baptized with the baptism that he was baptized with. The cup is the cup of suffering about which he would pray in Mark 14:35-36:

35 Going a little farther, he fell to the ground and prayed that if possible the hour might pass from him. 36 "Abba, Father," he said, "everything is possible for you. Take this cup from me. Yet not what I will, but what you will."

John the Baptist had foretold this baptism in Luke 3:16-17:

16 John answered them all, "I baptize you with water. But one more powerful than I will come, the thongs of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and with fire.

The Lord spoke of this baptism referring to himself in Luke 12:49-50:

49 "I have come to bring fire on the earth, and how I wish it were already kindled! 50 But I have a baptism to undergo, and how distressed I am until it is completed!"

*Baptism* takes the generic meaning universally used at that time—*immersion*. Fire symbolically represents *persecution, trial, and rejection*. They all, the Lord and the apostles, were to be baptized with suffering.

In the kingdom of God, the places to the right and left of the Lord are reserved for those for whom they are prepared. All Christians sit equally on the throne of the Lord, according to Rev 3:21-22:

21 To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne. 22 He who has an ear, let him hear what the Spirit says to the churches."

Mark 10:41-45

41 When the ten heard about this, they became indignant with James and John. 42 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. 43 Not so with you. Instead, whoever wants to become great among you must be your servant, 44 and whoever wants to be first must be slave of all. 45 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."

The Lord seizes this opportunity to teach once again that the first must be a servant. The Lord was to serve with the ultimate gift – his life as a ransom for many. Paul wrote in 1 Tim 2:5-7:

5 For there is one God and one mediator between God and men, the man Christ Jesus, 6 who gave himself as a ransom for all men – the testimony given in its proper time.

The Hebrew writer added in Heb 9:15:

15 For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance – now that he has died as a ransom to set them free from the sins committed under the first covenant.

### ***Jesus Heals the Blind Bartimaeus***

Mark 10:46-52

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

*48 Many rebuked him and told him to be quiet, but he shouted all the more, "Son of David, have mercy on me!"*

*49 Jesus stopped and said, "Call him."*

*So they called to the blind man, "Cheer up! On your feet! He's calling you." 50 Throwing his cloak aside, he jumped to his feet and came to Jesus.*

*51 "What do you want me to do for you?" Jesus asked him.*

*The blind man said, "Rabbi, I want to see."*

*52 "Go," said Jesus, "your faith has healed you." Immediately he received his sight and followed Jesus along the road.*

Mark 10 closes with Jesus confirming his power as the son of God in a miracle where Bartimaeus receives his sight.