

Mark 10 - Instruction on Divorce; Children and the Kingdom; The Rich Young Ruler; Jesus Predicts His Death/Resurrection (3rd Time); How to be Great In God's Kingdom; Jesus Heals Blind Bartimaeus

IV. Discipleship teachings of the servant (Mark 8:34—10:52)

- (7) Necessity of faithfulness in marriage (10:1-12)
- (8) Importance of a childlike faith (10:13-16)
- (9) Having a proper perspective toward worldly wealth (10:17-31)
- (10) Christ's third prediction of His death (10:32-34)
- (11) Importance of following Christ's example of humility (10:35-45)
- (12) Healing the blind Bartimaeus (10:46-52)

Mark 10

- (7) Necessity of faithfulness in marriage (10:1-12) (Cf. Matt 19:1-12)

1 Setting out from there, *Jesus* *went to the region of Judea and **beyond the Jordan**; crowds *gathered to Him again, and, as He was accustomed, He once more *began* to teach them.

1 Getting up, He *went from there to the region of Judea and beyond the Jordan; crowds *gathered around Him again, and, according to His custom, He once more *began* to teach them.

1 Then Jesus left that place and went into the territory of Judea on the other side of the Jordan. Crowds gathered around him as usual, and he began to teach them again as was his custom.

1 And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.
- "...beyond the Jordan" - Jesus gave this series of lessons south of Galilee in Perea, or present day Trans-Jordan, and Judea.

— Perea was a region ruled by Herod Antipas, which may explain why the Pharisees tried to trap Him by raising the question about divorce

— Though not reported by Mark, Jesus gave the disciples much additional teaching as they traveled from Capernaum in Galilee toward Jerusalem (Cf. Matt 8:19-22; 18:15-35; Luke 9:51-18:14; John 7:2-11:54)

With one statement, Mark summarizes about six months of Christ's ministry (v1). His mention of Judea covers the later Judean period, recorded largely in John 7:10-10:39 and Luke 10:1-13:21. The reference to the farther side of Jordan has to do with the Perea ministry, the greater part of which is reported in Luke 13:22-19:28. The events of Mark 10:2-52 are in reality the closing events of this Perea period (Luke 18:15-19:28).

2 And *some* Pharisees came up to Jesus, testing Him, and ***began questioning Him*** whether it was lawful for a man to divorce *his* wife.

2 *Some* Pharisees came up to Jesus, testing Him, and *began* to question Him whether it was lawful for a man to divorce a wife.

2 Some Pharisees came to test him. They asked, "Is it lawful for a man to divorce his wife?"

2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

- "...*began* questioning Him" - "kept asking Him": the verb indicates that they had hoped to provoke something incriminating

— The incident took place in Perea, Herod Antipas' territory

— Perhaps the Pharisees wanted to get Jesus to explain His view of divorce because they suspected it was the same as John the Baptist's

— John had lost his head (literally) because of his views on marriage. Jesus' critics hoped that He would also antagonize Herod with His views

There was more than simply politics involved: divorce was an extremely controversial topic among the Jews—as it remains among Christians today—and no matter what answer Jesus would give, it would be certain to displease somebody and even might yield an opportunity to arrest Him.

The two prevailing views on divorce depended upon how one would interpret the phrase "some uncleanness" in Deut 24:1-4:

- The followers of Rabbi Hillel were quite lenient and permitted a man to divorce his wife for any reason that displeased her husband, even the burning of his food.
- The school of Rabbi Shammai was much more strict and taught that the critical words "some uncleanness" referred only to sexual sin (premarital or otherwise).

- If a newly married husband discovered that his wife was not a virgin, then he could put her away.
- Jewish wives could not divorce their husbands

3 And He answered and said to them, "What did Moses command you?"

3 And He answered and said to them, "What did Moses command you?"

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

3 And he answered and said unto them, What did Moses command you?

- Again, Jesus asks a question in response to a question

- As usual, Jesus ignored the current debates and focused attention on the Word of God. Jesus asked the Pharisees what Moses, the authority whom they all professed to recognize, taught (Deut 24:1-4)

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

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

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

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

- The Pharisees viewed Moses' "permission" in Deut 24:1 as God's desire; Jesus viewed it as a divine concession (see note under v5)

- Two key facts are paramount:

1. It was the man that divorced the wife, not the wife who divorced the husband, for women in Israel did not have this right (Roman women did have the right of divorce)
2. The official "bill of divorcement" was given to the wife to declare her status and to assure any prospective husband that she was indeed free to remarry. Apart from the giving of this document, the only other requirement was that the woman not return to her first husband if her second husband divorce her.

- Without a bill of divorcement, a woman would be likely to become a social outcast and treated like a harlot. No man would want to marry her, and she would be left defenseless and destitute.

Among the Jews, the question was not "May a divorced woman marry again?" because remarriage was permitted and even expected. The big question was, "What are the legal grounds for a man to divorce his wife?" The Torah did not give adultery as grounds for divorce: in ancient Israel, the adulterer and the adulteress were stoned to death (Deut 22:22; Lev 20:10; also see John 8:1-11). Whatever Moses meant by "some uncleanness" in Deut 24:1, it could not have been adultery!

5 But Jesus said to them, "Because of your **hardness** of heart he wrote you this **commandment**.

5 But Jesus said to them, "Because of your hardness of heart he wrote you this **commandment**.

5 But Jesus told them, "It was because of your hardness of heart that he wrote this **command for you**.

5 And Jesus answered and said unto them, **For the hardness of your heart he wrote you this precept**.

- "...hardness" - *skleros*, where we get "sclerosis" a word used to describe the hardening of the arteries or other organs

— Divorce is always caused by the hardening of the heart!

To understand this narrative, you have to understand the distinction between that which sets for the absolute will of God, and those provisions which take account for men's actual sinfulness and are designed to limit and control its consequences. The Ten Commandments and such OT verses quoted in this passage, represent God's absolute command. However, passages such as Deut 24:1 is a divine provision to deal with situations brought about by men's "hardness of heart" and to protect from its worst effects those who would suffer as a result of it. Much of what is contained in the OT falls within this category.

Jesus explained that the divorce law was given because of the sinfulness of the human heart: the law protected the wife by restraining the husband from impulsively divorcing her and casting her off rather than treating her like a human being. By giving this commandment to Israel, God was not putting His approval on divorce or even encouraging it. Rather, He was seeking to restrain it and make it more difficult for men to dismiss their wives. He put sufficient regulations around divorce so that the wives would not become victims of their husbands' whims.

6 **But from the beginning of creation, God CREATED THEM MALE AND FEMALE.**

6 **But from the beginning of creation, God made them male and female.**

6 **But from the beginning of creation, 'God made them male and female.'**

6 **But from the beginning of the creation God made them male and female.**

- Jesus contrasted the Pharisee's view of marriage with God's view of it

- Jesus takes them back far before Moses to the record of the original creation (Gen 1:27; 2:21-25)

— God established marriage and has the right to determine the rules

7 **FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER,**

7 For this reason a man shall leave his father and mother,
7 That's why 'a man will leave his father and mother and be united with his wife,
7 For this cause shall a man leave his father and mother, and cleave to his wife;

- According to Scripture, marriage is between a man and a woman (not two men or two women!)

- "FOR THIS REASON" - does not refer to God's making male and female, but to God's making of Eve out of Adam's rib

— The reason for a man leaving his father and mother, cleaving to his wife, and becoming one flesh with her was not sexual: it had to do with Eve's origin in Adam. Since woman came from man, man should unite himself with woman to recapture their original unity.

8 AND THE TWO SHALL BECOME ONE FLESH; so they are no longer two, but one flesh.

8 and the two shall become one flesh; so they are no longer two, but one flesh.

8 and the two will become one flesh.' So they're no longer two, but one flesh.

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

- The relationship is sacred, intimate, and intended to be permanent. For a more complete rendering of Jesus' teaching, see Matt 19:1-12.

— The union is a physical union: only a physical cause can break it: either death (Rom 7:1-3) or fornication (Matt 5:32; 19:9)

— Mark didn't include the "exception clause" found in Matthew, but neither did he say that death breaks the union. With the abandonment of execution for adultery, divorce was substituted for death; it was understood as adequate grounds.

9 Therefore, what God has joined together, no person is to separate."

9 What therefore God has joined together, let no man separate."

9 Therefore, what God has joined together, man must never separate."

9 What therefore God hath joined together, let not man put asunder.

- Jesus drew a conclusion from what the Scriptures that he just quoted revealed

— It is wrong for man to break a bond that God has fashioned

— Thus, Jesus did not side with either school of rabbinic interpretation: He affirmed God's ideal in marriage, which is no divorce.

10 And in the house the disciples again *began* questioning Him about this.

10 In the house the disciples *began* questioning Him about this again.

10 Back in the house, the disciples asked him about this again.

10 And in the house his disciples asked him again of the same matter.

- The disciples wanted clarification on Jesus' view, so they asked Him in private

11 And He *said to them, "Whoever divorces his wife and marries another woman commits adultery against her;

11 And He *said to them, "Whoever divorces his wife and marries another woman commits adultery against her;

11 So he told them, "Whoever divorces his wife and marries another woman commits adultery against her.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

- Neither husband or wife should divorce their partner and remarry someone else. To do so constitutes committing adultery against the spouse.

- Mark leaves out the "exception clause" that Matthew included. See notes on Matt 19:9.

12 and if she herself divorces her husband and marries another man, she is committing adultery."

12 and if she herself divorces her husband and marries another man, she is committing adultery."

12 And if a woman divorces her husband and marries another man, she commits adultery."

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

- Under Roman law, a wife could divorce her husband; under Jewish law, she could not (this explains why Mark includes this verse about a wife divorcing her husband, but this mention is not included in Matthew's Gospel, since he wrote to a Jewish audience).

— There were some exceptions (Herodias, who divorced Philip to marry Antipas, 6:17-18; Herod the Great's sister also divorced her husband)

— Jesus viewed all divorce followed by remarriage as adultery no matter who initiated it. Divorce is wrong, but divorce followed by remarriage is worse.

To remarry after divorce, other than one granted on the grounds of fornication, would make the person guilty of committing adultery, and this is a serious thing. Notice that Jesus included the women in His warning, greatly elevating their status in society and giving them equality of responsibility with men. The rabbis would not have gone this far.

A divorce may be legal according to secular laws and yet not be right in the eyes of God. He established the institution of marriage and He makes the rules. He expects married people to remain committed to each other.

In Paul's further amplification for unequally yoked couples, there appear to be three potential grounds for remarriage after divorce (1 Cor 7:8-16):

1. When one's mate was guilty of sexual immorality and unwilling to repent
2. When a believer is deserted by an unbelieving spouse

3. When the marriage and divorce occurred before coming to Christ

Mark omitted the exception clause that Matthew included. Mark likely did this because he did not want to draw attention to the exceptional case because to do so would weaken the main point: that people should not divorce. Divorce was common in the Greco-Roman world. Apparently Matthew included Jesus' permission to divorce for fornication because the subject of how to deal with divorce cases involving marital unfaithfulness was of particular interest to the Jews, his primary audience.

(8) Importance of a childlike faith (10:13-16) (Cf. Matt 19:13-15; Luke 18:15-17)

13 And they were bringing children to Him so that He would touch them; but the disciples rebuked them.

13 And they were bringing children to Him so that He might touch them; but the disciples rebuked them.

13 Some people were bringing little children to Jesus to have him touch them. But the disciples rebuked those who brought them.

13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

14 But when Jesus saw *this*, He was **indignant** and said to them, "**Allow the children to come to Me; do not forbid them, for the kingdom of God belongs to such as these.**

14 But when Jesus saw this, He was indignant and said to them, "**Permit the children to come to Me; do not hinder them; for the kingdom of God belongs to such as these.**

14 When Jesus saw this, he became furious and told them, "**Let the little children come to me, and stop keeping them away, because the kingdom of God belongs to people like these.**

14 But when Jesus saw it, he was much displeased, and said unto them, **Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.**

- First marriage, then children: the sequence seems logical. It was customary for parents to bring children to the rabbis for a blessing.

- "...indignant" - the Lord openly rebuked His disciples

— Jesus had formerly commanded His disciples not to forbid the exorcist who cast out demons in His name (9:39)

— The disciples were abusing their authority by excluding some people from coming to Jesus: those outside their circle, and those generally regarded as unimportant

The disciples may have been trying to protect His time and strength, but they were failing to attach sufficient importance to the children. This is surprising since He had already

taught them to receive the children in His name and to be careful not to cause any of them to stumble (Mark 9:36-37).

15 Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it at all."

15 Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it *at all*."

15 I tell all of you with certainty, whoever doesn't receive the kingdom of God as a little child will never enter it."

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

- This verse expands Jesus' words in v14; His point was that people must receive things associated with "the kingdom of God" as children receive things: with trust, humility, obedience and dependence upon God

— Personal ability and effort do not determine one's reception of God's best gifts, but a proper orientation to Jesus does

16 And He took them in His arms and *began* blessing them, laying His hands on them.

16 And He took them in His arms and *began* blessing them, laying His hands on them.

16 Then after he had hugged the children, he tenderly blessed them as he laid his hands on them.

16 And he took them up in his arms, put his hands upon them, and blessed them.

- The children were better kingdom examples than were the adults. We tell the children to behave like adults, but Jesus tells the adults to model themselves after the children: How?

- Their humble dependence upon others
- Their acceptance of themselves and their position in life
- Children live by faith. A child enjoys much but can explain very little.

We enter God's kingdom by faith, like little children: helpless, unable to save ourselves, totally dependent upon the mercy and grace of God. Note: there is no suggestion here that Jesus baptized these children. He didn't even baptize adults (John 4:1-2). If the disciples had been accustomed to baptizing infants, they would not have turned the people away.

(9) Having a proper perspective toward worldly wealth (10:17-31) (Cf. Matt 19:16-22; Luke 18:18-23)

Rich Young Ruler

17 As He was setting out on a journey, a man ran up to Him and knelt before Him, and asked Him, "Good Teacher, what shall I do so that I may **inherit** eternal life?"

17 As He was setting out on a journey, a man ran up to Him and knelt before Him, and asked Him, "Good Teacher, what shall I do to inherit eternal life?"

17 As Jesus was setting out again, a man ran up to him, knelt down in front of him, and asked him, "Good Teacher, what must I do to inherit eternal life?"

17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

- The "one" was a "rich" (v22) "young" (Matt 19:20) "ruler" (Luke 18:18)

- "...inherit" - Matthew stated that he asked what he could do to "obtain" eternal life; Mark and Luke used the term "inherit"

- The man clearly did not believe that he had eternal life, and wanted to learn what he needed to do to get (or earn) it

- He was inquiring about getting something that he—as a Jew—thought he had a right to obtain because of his ethnic relationship to Abraham

- This is remarkable in one sense because many Jews believed that they had eternal life simply because they were the children of Abraham

- Of all the people who ever came to the feet of Jesus, this man is the only one who went away worse than when he came!

- Calling Him "Good Master (Teacher)" was flattery; rabbis never let the word "good" be applied to them

The "Religious" View

The Rich Young Ruler certainly had some superficial views regarding spiritual things. His presumption that there was "something he could do" to earn eternal life is the underlying fallacy behind every false cult or religion. Behind this "good works" view is a superficial view of sin, man, the Bible, Jesus Christ, and salvation.

18 But Jesus said to him, "Why do you call Me good? No one is good except God alone.

18 And Jesus said to him, "Why do you call Me good? No one is good except God alone.

18 "Why do you call me good?" Jesus asked him. "Nobody is good except for one—God.

18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

- The man had a superficial understanding of goodness; Jesus' response confronted the man with the implications of trying to do some good work to earn eternal life: mainly, the fact that he was not good because only God is good.

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.'

19 You know the commandments, 'Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother.'"

19 You know the commandments: 'Never murder.' 'Never commit adultery.' 'Never steal.' 'Never give false testimony.' 'Never cheat.' 'Honor your father and mother.'"

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

- Jesus was not denying that He was God: He was affirming it

- Jesus points the young man to Moses: He wanted him to see himself as a sinner bowed before the holy God

- The OT taught that if a person kept the Mosaic Law, he would live (Deut 30:15-16)

- But we can't be saved by keeping the Law (Gal 2:16-21; Eph 2:8-10). The Law is simply a mirror that shows us how dirty we are, but the mirror can't make us clean. It can only lead us to Christ (Gal 3:24).

- Jesus cited five commands in the second table of the Decalogue; the commands Jesus mentioned are easily verifiable in conduct

- The Law can't make us like Christ: only grace can do that

- "...Do not defraud" - only mentioned by Mark; evidently a particular type of stealing pertaining to the wealthy

20 And he said to Him, "Teacher, I have kept all these things from **myyouth**."

20 And he said to Him, "Teacher, I have kept all these things from my youth up."

20 The man replied to him, "Teacher, I have obeyed all of these since I was a young man."

20 And he answered and said unto him, Master, all these have I observed from my youth.

- He had a superficial view of the Law of God. He measured obedience only by the externals rather than the inward attitudes. His problem was covetousness.

- Obedience is not just external conformity without internal purity (Cf. Phil 3:6)

- This attitude was the natural implication and consequence of the Pharisees' teaching

- "...my youth" - at age 12, a Jewish boy became a "son of the covenant" (*Bar Mitzvah*).

From that point on, the Jews regarded themselves as responsible for their obedience to the Law. It was probably that time that the man was referring to.

21 Looking at him, Jesus **showed love to him** and said to him, "One thing you lack: go and sell all you possess and give to the poor, and you will have treasure in heaven; and come, follow Me."

21 Looking at him, Jesus felt a love for him and said to him, "One thing you lack: go and sell all you possess and give to the poor, and you will have treasure in heaven; and come, follow Me."

21 Jesus looked at him and loved him. Then he told him, "You're missing one thing. Go and sell everything you own, give the money to the destitute, and you will have treasure in heaven. Then come back and follow me."

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

- "...showed love to him" - Matthew and Luke failed to mention this important detail
- It shows Jesus' compassion for a man who had sincerely tried to earn eternal life by obeying the Law
- His superficial understanding of what God required was more his teachers' fault than his own
- This is suggestive evidence that this rich young "ruler" may have been Mark himself
- Jesus put His finger on what kept this man from having eternal life: he was trusting in his wealth, wealth he probably viewed as evidence that his good works made him acceptable to God
- The OT taught that God normally blessed the righteous with physical prosperity (Job 1:10; 42:10; Ps 128:1-2; Is 3:10)
- The man needed to abandon that self-confident faith and trust in and follow Jesus
- His reluctance to part with his wealth revealed his idolatry

Today many people consider themselves good because they have lived a moral life and have not committed gross sins. Some believe that all they need to do is a little more good and God will accept them. They fail, like the rich young ruler did, to see that they are totally bankrupt spiritually and that even their good deeds are as filthy rags in God's sight. They need to trust what God has done for them in Christ rather than in their own goodness and begin following the One who loved them and gave Himself for them.

22 But he was deeply dismayed by these words, and he went away **grieving**; for he was one who owned much property.

22 But at these words he was saddened, and he went away grieving, for he was one who owned much property.

22 Shocked at this statement, the man went away sad, because he had many possessions.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

- Abandoning his security and trusting Jesus was too big a risk to take
- "...grieving" - *lupeo*, yields the picture of storm clouds gathering...
- Ironical that his wealth brought him sorrow instead of joy
- This is the only time in the gospels that someone called to follow Jesus did not do so; it is also the only time someone left Jesus' presence sad

Salvation and Reward (Cf. Matt 19:23-26; Luke 18:24-27)

23 And Jesus, looking around, *said to His disciples, "How hard it will be for those who are wealthy to enter the kingdom of God!"

23 And Jesus, looking around, *said to His disciples, "How hard it will be for those who are wealthy to enter the kingdom of God!"

23 Then Jesus looked around and told his disciples, "How hard it will be for those who are wealthy to enter the kingdom of God!"

23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

- Jesus taught the disciples that, contrary to what they, and the rich young ruler, believed, wealth could be a barrier to obtaining God's blessing rather than the result of it

— Wealth does not exclude a person from the kingdom, but it gives them a handicap

Background Review

John Mark was the son of a wealthy woman named Mary, probably a widow, whose home was large enough to serve as a meeting place for many of the early disciples after the Pentecostal outpouring (Acts 12:1-19).

An early church tradition suggests that it was Mark who was the "certain young man" who followed Christ right up to His entry into the house of the high priest and then, when the guards tried to lay hold of him, left the linen cloth that he was clothed with in their hands and fled naked (Mark 14:51-52). Mark was the only one who included this incident.

Mark accompanied Paul and Barnabas to Cyprus, but later returned to Jerusalem, which deeply disappointed Paul (Acts 12:25; 13:13; 15:37-39). Having felt abandoned, Paul refused to take him on the second journey, and thus began a bitter quarrel between Paul and Barnabas, to whom Mark was related.

24 And the disciples were **amazed** at His words. But Jesus responded again and *said to them, "Children, how hard it is to enter the kingdom of God!

24 The disciples were amazed at His words. But Jesus *answered again and *said to them, "Children, how hard it is to enter the kingdom of God!

24 The disciples were startled by these words, but Jesus told them again, "Children, how hard it is for those who trust in their wealth to get into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

- "...amazed" - the disciples' amazement arose from the popular belief that riches were a result of God's blessing for righteousness

— They thought riches were an advantage, not a disadvantage, in one's relationship with God

25 It is easier for a camel to go through the eye of a **needle** than for a rich person 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."

25 It's easier for a camel to squeeze through the eye of a needle than for a rich person to get into 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 into the kingdom of God.

- It is easier to thread a needle with a camel than to get into the kingdom of God when you are bursting with riches

- "...needle" - *hraphis*, a common sewing needle

26 And they were **even more astonished**, and said to Him, "Then who can be saved?"

26 They were even more astonished and said to Him, "Then who can be saved?"

26 The disciples were utterly amazed and asked one another, "Then who can be saved?"

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

- "...even more astonished" - the disciples were shocked at these declarations about wealth because most Jews thought that the possession of great wealth was evidence of God's special blessing

— Many people today still cling to this error (in spite of the message of Job, and the clear teachings in the NT)

27 Looking at them, Jesus *said, "**With people it is impossible, but not with God; for all things are possible with God.**"

27 Looking at them, Jesus *said, "**With people it is impossible, but not with God; for all things are possible with God.**"

27 Jesus looked at them intently and said, "**For humans it's impossible, but not for God. All things are possible for God.**"

27 And Jesus looking upon them saith, **With men it is impossible, but not with God: for with God all things are possible.**

- Jesus' point was that salvation is totally God's work

— It is humanly impossible to obtain it on the basis of achievement or merit

The Disciples Reward (Cf. Matt 19:27-30; Luke 18:28-30)

28 Peter began to say to Him, "Behold, we have left everything and have followed You."

28 Peter began to say to Him, "Behold, we have left everything and followed You."

28 Then Peter began to say to him, "See, we have left everything and followed you."

28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.

- Peter, speaking for the other disciples, was still thinking in physical rather than spiritual terms; he turned the conversation back to the subject of giving up all to follow Jesus (v22)

— The rich young ruler had refused to forsake all and follow Jesus, but the disciples had done just that

- Peter's response indicates that there were a few problems in his own heart: Matthew adds "...What then will there be for us?" (Matt 19:27) to the end of Peter's statement.

29 Jesus said, "Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel's sake,

29 Jesus said, "Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel's sake,

29 Jesus said, "I tell all of you with certainty, there is no one who has left his home, brothers, sisters, mother, father, children, or fields because of me and the gospel

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 but that he will receive a hundred times as much now in the present age, houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the age to come, eternal life.

30 but that he will receive a hundred times as much now in the present age, houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the age to come, eternal life.

30 who will not receive a hundred times as much here in this world—homes, brothers, sisters, mothers, children, and fields, along with persecution—as well as eternal life in the age to come.

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

- Jesus did not rebuke Peter, but rewarded his self-sacrifice with a promise: Disciples who follow Jesus wholeheartedly can anticipate three things:

1. God will give them more in kind spiritually than what they sacrificed physically
2. They will receive persecution as Jesus' disciples

3. Faithful disciples will enjoy their eternal life to an extent that unfaithful disciples will not (Cf. John 10:10; 17:3)

God takes nothing away from a man without restoring it to him in a new and glorious form.

31 But many *who are first will be last, and the last, first."*

31 But many *who are first will be last, and the last, first."*

31 But many *who are first will be last, and the last will be first."*

31 But many *that are first shall be last; and the last first.*

- First in rank in this age, such as the rich young ruler, will be last in rank in the kingdom; conversely, last in rank in this age, such as the Twelve, will be first in the kingdom

— Jesus used this saying at other times during His ministry (Cf. Matt 20:16; Luke 13:30)

— His words also warned Peter (and the other disciples) against looking for immediate physical rewards for self-sacrifice (Cf. Matt 20:1-16)

(10) Christ's third prediction of His death (10:32-34) (Cf. Matt 20:17-19; Luke 18:31-34)

32 Now they were on the road going up to Jerusalem, and **Jesus was walking on ahead of them; and they were amazed**, and those who followed were fearful. And again He took the twelve aside and began to tell them what was going to happen to Him,

32 They were on the road going up to Jerusalem, and Jesus was walking on ahead of them; and they were amazed, and those who followed were fearful. And again He took the twelve aside and began to tell them what was going to happen to Him,

32 Now Jesus and his disciples had been on the road going up to Jerusalem, with Jesus walking ahead of them. They were astonished, and the others who followed were afraid. Once again, Jesus took the Twelve aside and began to tell them what was going to happen to him.

32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

- "...Jesus was walking on ahead of them; and they were amazed" - walking alone was a surprising departure from his usual practice of companionship with his disciples

— No doubt there was something about his strange aloofness that amazed them and made them afraid. The tenses used here indicate that this was a continuing situation that went on for some time.

33 *saying, "Behold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes; and they will condemn Him to death and will hand Him*

over to the Gentiles.

33 *saying, "Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and the scribes; and they will condemn Him to death and will hand Him over to the Gentiles.*

33 *"Pay attention! We're going up to Jerusalem. The Son of Man will be handed over to the high priests and the scribes, and they'll condemn him to death. Then they'll hand him over to the unbelievers,*

33 *Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:*

- Their destination still was Jerusalem and the final climactic week...The things that He told them are foreshadowed in the "Servant Passages" (Is 42—53).

He had previously told them what was going to happen (Mark 8:31; 9:31); now He told them where. And that the Gentiles were to be involved.

34 *And **they** will mock Him and spit on Him, and flog Him and kill *Him*; and three days later He will rise from the dead."*

34 *They will mock Him and spit on Him, and scourge Him and kill *Him*, and three days later He will rise again."*

34 *and they'll make fun of him, spit on him, whip him, and kill him. But after three days he'll be raised."*

34 *And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.*

- "...they" - the Gentiles (v33)

- Remember: He did it all for you and me. Specifically.

This was the last time Jesus told His disciples he would die and rise again. Each time, Jesus gave them more information than He had given before.

The first time, the disciples reacted violently (8:32). The second time, they did not understand what He meant and were afraid to ask Him for an explanation (9:32). Now, the third time, Mark recorded no reaction to Jesus' announcement except that an argument about who would be the greatest in the kingdom followed immediately. Clearly the disciples did not comprehend what was coming because they continued to focus increasingly on the coming physical kingdom and their roles in it.

		First prediction 8:31—9:29	Second prediction 9:30—10:31	Third prediction 10:32-52	Passion narrative 14:1—15:47
1.	Handing over to the Sanhedrin		9:31	10:33	14:53
2.	Condemnation by the Sanhedrin	8:31		10:33	14:64
3.	Handing over to the Romans			10:33	15:1
4.	Mocking, spitting, and scourging			10:34	14:64; 15:15, 16-20
5.	Execution	8:31	9:31	10:34	15:24, 37
6.	Resurrection	8:31; 9:9	9:31	10:34	16:1-8

(11) Importance of following Christ's example of humility (10:35-45) (Cf. Matt 20:20-28)

If You Want to Be Great in God's Kingdom

35 James and John, the two sons of Zebedee, *came up to Jesus, saying to Him, "Teacher, we want You to do for us whatever we ask of You."

35 James and John, the two sons of Zebedee, *came up to Jesus, saying, "Teacher, we want You to do for us whatever we ask of You."

35 James and John, the sons of Zebedee, went to Jesus and told him, "Teacher, we want you to do for us whatever we ask you."

35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

- James and John's request seems incredible: they wanted Jesus to give them whatever they wanted

- It seems they really didn't get it. Here, James and John—with their mother (Matt 20:20-21) are still preoccupied with what's in it for them!

36 And He said to them, "What do you want Me to do for you?"

36 And He said to them, "What do you want Me to do for you?"

36 He asked them, "What do you want me to do for you?"

36 And he said unto them, What would ye that I should do for you?

37 They said to Him, "Grant that we may sit, one on Your right and one on *Your* left, in Your glory."

37 They said to Him, "Grant that we may sit, one on Your right and one on *Your* left, in Your glory."

37 They asked him, "Let us sit in your glory, one on your right and one on your left."

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

- Matthew wrote that their mother, Salome, the sister of Jesus' mother Mary, voiced their request for them (Matt 20:20)

- These brothers obviously believed that Jesus was the Messiah and they thought He was going to establish His kingdom soon, probably when they reached Jerusalem

- Perhaps they thought their family connection with Jesus justified their request (they were Jesus' cousins)

- However, they are, in a sense, simply laying a claim to what Jesus had already promised in Matt 19:28

Matt 19:28: And Jesus said to them, "Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Since Mark was writing to Gentiles, he did not include this promise.

38 But Jesus said to them, "You do not know what you are asking. Are you able to drink the **cup** that I drink, or to be baptized with the **baptism** with which I am baptized?"

38 But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?"

38 But Jesus told them, "You don't realize what you're asking. Can you drink from the cup that I'm going to drink from or be baptized with the baptism with which I'm going to be baptized?"

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

- Those who share Jesus' honor in the kingdom must also share His sufferings in this age

- "...cup" - often a symbol of trouble and suffering in the OT (Ps 75:8; Is 51:17; Jer 25:15-28; 49:12; 51:7; Ezek 23:31-34; Hab 2:16; Zech 12:2; Cf. Rev 14:10; 16:19; 17:4; 18:6)

- Sometimes it represents joy (Ps 23:5; 116:13)

- "...baptism" - being under water, pictures inundation with trouble (Job 22:11; Ps 18:16; 69:1-2,15; Is 43:2)

39 They said to Him, "We are able." And Jesus said to them, "The cup that I drink you shall drink; and you shall be baptized with the baptism with which I am baptized.

39 They said to Him, "We are able." And Jesus said to them, "The cup that I drink you shall drink; and you shall be baptized with the baptism with which I am baptized.

39 They told him, "We can." Jesus told them, "You will drink from the cup that I'm going to drink and be baptized with the baptism with which I'm going to be baptized.

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

- James and John confidently affirmed that they could endure all the trouble and suffering that Jesus would have to endure, because they did not understand what He had predicted about His passion

- In their desire for prominence, they were willing to promise Jesus anything

- They would later experience a measure of suffering, but not near what Jesus would have to endure: James was the first apostle to be martyred (Acts 12:2), and John may have been the last

- God does not answer selfish prayers (James 4:2-3). If He does, its so He might discipline us (Ps 106:15; 1 John 5:14-15)

- Jesus used the idioms of a cup (Mark 14:32-36) and baptism (Luke 12:50; Ps 41:7; 69:2,15)

Salome

The wife of Zebedee (Matt 27:56), she was present at the crucifixion (Mark 15:40) and was among those who came to the tomb of Jesus on the resurrection morning (Mark 16:1-2).

40 But to sit on My right or on My left is not Mine to give; but *it is* for those for whom it has been prepared."

40 But to sit on My right or on My left, this is not Mine to give; but it is for those for whom it has been prepared."

40 But it's not up to me to grant you a seat at my right or my left. Those positions have already been prepared for others."

40 But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

- Some suggest that this verse expresses the idea that giving rewards in the kingdom is not in Christ's hands. This is a misinterpretation of this verse and contradictory to other passages.

- His point is: though Jesus will assign citizens their places in His kingdom, it is not in His power to dispose of places by partiality and patronage, or otherwise than in accordance with fixed principles of justice and the sovereign ordination of His Father.

41 Hearing *this*, the *other* ten began to feel indignant with James and John.

41 Hearing *this*, the ten began to feel indignant with James and John.

41 When the ten other disciples heard this, they began to be furious with James and John.

41 And when the ten heard it, they began to be much displeased with James and John.

- The reaction of the Ten shows that selfish ambition also motivated them

- Jesus had to re-teach them about greatness in the kingdom because they had not learned the lesson the first time He taught them (9:33-37)

42 Calling them to Himself, Jesus *said to them, "**You know that those who are recognized as rulers of the Gentiles domineer over them; and their people in high position exercise authority over them.**

42 Calling them to Himself, Jesus *said to them, "**You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them.**

42 Jesus called his disciples and told them, "**You know that those who are recognized as rulers among the unbelievers lord it over them, and their superiors act like tyrants over them.**

42 But Jesus called them to him, and saith unto them, **Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.**

- Rule and authority in the kingdom come by faithful and humble service in the present age; the disciples needed to focus on present service rather than future honor

- The world focuses on the benefits of position; disciples should concentrate on qualifying for honor

- "...rulers of the Gentiles" - the godless, who exercise authority prematurely by "lording it over" others

- The disciples were to voluntarily place themselves under others to help them

- Note that Jesus did not rebuke the disciples for wanting to be great in the kingdom. He corrected them for focusing on self-centered goals rather than altruistic goals, and He clarified the method for obtaining greatness.

43 **But it is not this way among you; rather, whoever wants to become prominent among you shall be your servant;**

43 **But it is not this way among you, but whoever wishes to become great among you shall be your servant;**

43 That's not the way it should be among you. Instead, whoever wants to become great among you must be your servant,

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 and whoever wants to be first among you shall be slave of all.

44 and whoever wishes to be first among you shall be slave of all.

44 and whoever wants to be first among you must be a slave to everyone,

44 And whosoever of you will be the chiefest, shall be servant of all.

- They hadn't learned the basic lesson of the Gospel of Mark: One must be a servant before God promotes one to rule; to be under authority before exercising authority (Cf. Joseph, Moses, Joshua, David, Timothy, and, of course, our Lord Himself).

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.**"

45 For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

45 because even the Son of Man did not come to be served, but to serve and to give his life as a ransom for many people."

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

- Key verse in Mark's Gospel. It summarizes the ministry of Jesus as the Suffering Servant.

— This verse is yet another announcement of His impending death, but it also adds the purpose for His dying, which had not been previously revealed

- Even Jesus had to follow the "rule" He just stated; in fact, He was the premier example of it

— His service extended to giving "His life" as "a ransom"

- "...a ransom" - *lytron*, this significant word was common in the Greek world of Jesus' day, where it was used to refer to the price paid to free a slave

— This was the price demanded by a holy God in order that justice might be satisfied in the forgiveness of sins. As a result of this payment, the believer is freed from sin and Satan.

— Only other occurrence of this word in the NT (Matt 20:28)

- "...for" - *anit*, more accurately translated "in the place of" or "instead of," rather than "on behalf of," as overwhelming evidence from Greek sources demonstrates

CONTRASTS BETWEEN A HELPER AND A SERVANT	
A Helper	A Servant
A helper helps others when it is convenient.	A servant serves others even when it is inconvenient.
A helper helps people that he or she likes.	A servant serves even people that he or she dislikes.
A helper helps when he or she enjoys the work.	A servant serves even when he or she dislikes the work.
A helper helps with a view to obtaining personal satisfaction.	A servant serves even when he or she receives no personal satisfaction.
A helper helps with an attitude of assisting another.	A servant serves with an attitude of enabling another.

The easiest way to know if you are a servant is by how you react when people treat you like one.

(12) Healing the blind Bartimaeus (10:46-52) (Cf. Matt 20:29-34; Luke 18:35-43)

46 Then they *came to Jericho. And *later*, as He was leaving Jericho with His disciples and a large crowd, a beggar who was blind *named* Bartimaeus, the son of Timaeus, was sitting by the road.

46 Then they *came to Jericho. And as He was leaving Jericho with His disciples and a large crowd, a blind beggar *named* Bartimaeus, the son of Timaeus, was sitting by the road.

46 Then they came to Jericho. As Jesus, his disciples, and a large crowd were leaving Jericho, a blind beggar named Bartimaeus (that is, the son of Timaeus) was sitting by the road.

46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.
- This is the second account of a blind man being healed (Cf. 8:22-26)

Jericho

The Jericho of Jesus' day was located about five miles west of Jordan and 15 miles northeast of Jerusalem. This Jericho (the "new" Jericho) was built by Herod the Great and his successors, and he had a lavish winter palace there. The ruins of the Canaanite city of Joshua's day (the "old" Jericho) lay one mile to the north. This helps explain the ostensible differences between v46 and Luke 18:35.

Luke wrote that Jesus met the blind man as He "was come nigh" to Jericho, but Matthew and Mark write that the incident occurred as Jesus was leaving Jericho (Matt 20:29; Mark

10:46). All three accounts record a single incident, that happened as Jesus was leaving "old" Jericho and approaching "new" Jericho.

47 And when he heard that it was Jesus the Nazarene, he began to cry out and say, "Jesus, **Son of David**, have mercy on me!"

47 When he heard that it was Jesus the Nazarene, he began to cry out and say, "Jesus, Son of David, have mercy on me!"

47 When he heard that Jesus of Nazareth was there, he began to shout, "Jesus, Son of David, have mercy on me!"

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.

- "...Son of David" - this is the only place in Mark where someone called Jesus by this title; this is a messianic title (Cf. 11:9-10; 12:35-37; 2 Sam 7:8-16; Is 11:1,10; Jer 23:5-6; Ezek 34:23-24)

— Even though Bartimaeus lacked physical sight, he saw more clearly who Jesus was than the multitudes who could see

— The fact that Jesus accepted this title and healed the man is evidence that he affirmed the truth that He is indeed the Messiah

48 Many were sternly telling him to be quiet, but he kept crying out all the more, "Son of David, have mercy on me!"

48 Many were sternly telling him to be quiet, but he kept crying out all the more, "Son of David, have mercy on me!"

48 Many people sternly told him to be quiet, but he started shouting even louder, "Son of David, have mercy on me!"

48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me.

49 And Jesus stopped and said, "**Call him here.**" So they *called the man who was blind, saying to him, "Take courage, stand up! He is calling for you."

49 And Jesus stopped and said, "**Call him here.**" So they *called the blind man, saying to him, "Take courage, stand up! He is calling for you."

49 So Jesus stopped and said, "**Call him!**" So they called the blind man and told him, "Have courage! Get up. He's calling you."

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

- From Matthew's account, there were apparently two (Matt 20:30). Mark's account focuses on the more vocal of the two.

- Jesus responded to the faith of a believer

50 And throwing off his cloak, he jumped up and came to Jesus.

50 Throwing aside his cloak, he jumped up and came to Jesus.

50 He threw off his coat, jumped up, and went to Jesus.

50 And he, casting away his garment, rose, and came to Jesus.

51 And replying to him, Jesus said, **"What do you want Me to do for you?"** And the man who was blind said to Him, **"Rabboni, I want to regain my sight!"**

51 And answering him, Jesus said, **"What do you want Me to do for you?"** And the blind man said to Him, **"Rabboni, I want to regain my sight!"**

51 Then Jesus asked him, **"What do you want me to do for you?"** The blind man told him, **"Rabbouni, I want to see again."**

51 And Jesus answered and said unto him, **What wilt thou that I should do unto thee?** The blind man said unto him, Lord, that I might receive my sight.

- The same question He had asked John, James, and Salome in v36

- "...Rabboni" - *Rabbouni*, "My Master;" an expression of personal faith. The only other recorded use is that of Mary in the Garden (John 20:16).

52 And Jesus said to him, **"Go; your faith has made you well."** And immediately he regained his sight and *began* following Him on the road.

52 And Jesus said to him, **"Go; your faith has made you well."** Immediately he regained his sight and *began* following Him on the road.

52 Jesus told him, **"Go. Your faith has made you well."** At once the man could see again, and he began to follow Jesus down the road.

52 And Jesus said unto him, **Go thy way; thy faith hath made thee whole.** And immediately he received his sight, and followed Jesus in the way.

- "...your faith has made you well" - Jesus healed Bartimaeus instantly with a word, and attributed his healing to his faith

— His faith was its means, not its cause

- Matthew tells us that they both received their sight and joined the following throng.

- This is the last miracle recorded in Mark, and it certainly fits his "Servant" theme.

- We will now see Jesus on His way to the cross, fulfilling the Suffering Servant climax of Isaiah 53...