

## Mark 10

This is the last chapter which includes events in the life of Jesus on His way to Jerusalem (10:32), when chapter 11 begins the record of His last week of life before the crucifixion. He is asked about marriage and divorce (10:1-12), then He blesses children (10:13-16). A wealthy young ruler asks what he needs to do to be saved (10:17-31). On the way toward Jerusalem, Jesus gives His third prediction of the death, burial, and resurrection (10:32-34), after which James and John ask if they might sit on either side of Him in His kingdom (10:35-45). Jesus must give them yet another lesson in humility! Finally, Jesus heals a blind man, named Bartimaeus (10:46-52).

### TRANSLATION - 10:1-12:

**1** And from there, after rising He comes into the region of Judea [and] beyond the Jordan, and the crowd comes together again to Him, and even as He was accustomed again He was teaching them. **2** And after coming, Pharisees were asking Him if it is authorized for a man a wife to divorce, testing Him.

**3** And He, after answering, said to them, "What did Moses command you?"

**4** And they said, "Moses allowed a certificate of divorce to be written and [her] to be divorced."

**5** And Jesus said to them, "For your stubbornness, he wrote to you this commandment.

**6** And from the beginning of creation, male and female He made them. **7** On account of this, a man will leave his father and mother [and will be joined to his wife], **8** and the two will be one flesh; so that no longer they are two, but one flesh. **9** Therefore what God joined, man must not separate."

**10** And into the house again, the disciples concerning this they were asking Him. **11** And He says to them, "Whoever may divorce his wife and may marry another, commits adultery against her. **12** And if she, after divorcing her husband, may marry another, she commits adultery."

### GREEK WORDS:

"Judea" (ver. 1) was found earlier at 3:7. "Jordan" was used earlier at 1:5. "To be accustomed" is found four times in the NT: Matthew 27:15; Mark 10:1; Luke 4:16; Acts 17:2. "Pharisees" (ver. 2) was found earlier at 2:16. "It is authorized" is found earlier at 2:24. "To divorce" also means "to release." The verb is used 66 times in the NT. It is used in Mark a dozen times, earlier at 6:36, 45. "To test" was used of Satan at 1:13. The verb is also found at 8:11; 10:2; 12:15. "To command" (ver. 3) or "to order" is used here for the first time in Mark; it is used again in 13:34. The verb is used 15 times in the NT. "Moses" was found earlier at 1:44. The noun "divorce" is used three times in the NT: Matthew 5:31; 19:7; Mark 10:4. "Stubbornness" is used three times: Matthew 19:8; Mark 10:5; 16:14. "Commandment" was used earlier at 7:8.

"Beginning" (ver. 6) was used in the first verse: 1:1. "Creation" is used 19 times in the NT; it is used three times in Mark: 10:6; 13:19; 16:15. "Male" is used 9 times, only here in Mark. "Female" is used five times, only here in Mark. "To leave" (ver. 8) is used 24 times, earlier at 10:7. "To be joined" is used here and Ephesians 5:31. "Flesh" is used 147 times in the NT; it is used three times in Mark: 10:8; 13:20; 14:38. "To join" (ver. 9) is used twice: Matthew 19:6; Mark 10:9. "To separate" is used 13 times in the NT, only here in Mark. "To marry" (ver. 11) is used 28 times, used earlier in Mark at 6:17. "To commit adultery" was used at Matthew 5:32; 19:9; Mark 10:11-12.

### OLD TESTAMENT REFERENCES:

Jesus will direct His audience back to the Law of Moses in Genesis 1:27 and 2:24.

### ARCHAEOLOGY:

Jesus leaves Capernaum and moves south, into Judea. He crosses the Jordan, moving east, into the area known as "Perea." He will eventually cross back over the Jordan River as He moves toward Jerusalem.

#### PARALLELS IN THE OTHER GOSPELS:

This paragraph is also found in Matthew 19:1-12; in an abbreviated form, it is found in Luke 16:18.

#### COMMENTS:

Jesus crosses the Jordan, to the other side, as He has left Capernaum and its vicinity (9:33). Crowds gathered around Him and He began teaching, yet again (ver. 1). Among the crowd were Jesus' "nemeses," the Pharisees. They have come to "test" Him again, this time relative to the legality (in the eyes of the Law / God) of divorce and remarriage (ver. 2). Such divorce and remarriages were common in the first century, but normally only men could initiate the divorce. Roman law allowed women to also initiate a divorce.

Jesus answered, as He often did, calling His audience to go back to the Bible and to read and to learn: "What did Moses command you?" (ver. 3). The Pharisees responded, referring to Deuteronomy 24:1-4. "Moses permitted a man to write a certificate of divorce and send the wife away." The matter of dispute among the Jewish rabbis was the reason for the divorce in the context of Deuteronomy 24. Rabbi Shammai believed it could only be sexual immorality. However, the Law of Moses was clear that adultery was punishable by death (Lev. 20:10). Rabbi Hillel took the position that divorce could be allowed for practically any reason.

In Jesus' response, He gives the *reason* the Law had Deuteronomy 24 in it: "Because of the hardness of your hearts..." (ver. 5). But then Jesus goes back to the original intent of God, revealed in the Garden of Eden, recorded in Genesis: "From the beginning of creation, God made them male and female." Jesus here cites Genesis 1:27. Then in verse 7, Jesus quotes Genesis 2:24: "For this reason a man shall leave his father and his mother and they two shall be one flesh." Based on God's original "marriage ceremony," Jesus states that man and woman are now "one flesh." The implication of that statement, verse 9, is that whatever God has joined together - a man and woman in marriage - man cannot and should not separate (through divorce).

Returning into the home where they were staying, the disciples ask Jesus about the significance of this powerful, and divisive, statement. So in verses 11-12, Jesus states simply what He expects man to do relative to marriage. "Whoever divorces his wife and marries another woman commits adultery against her [his first wife]; and if she herself divorces her husband and marries another man, she is committing adultery." Because "commits adultery" in both verses is a verb in the present tense, we could translate the phrase as: "living in adultery."

In Mark's account, and Luke's account (16:18), there is no exception to this rule: do not divorce! Malachi states God's attitude toward divorce in 2:16: God hates divorce. Yet Matthew records one exception, twice: 5:32; 19:9. God will allow (but does not require) a man or woman to divorce his or her spouse and remarry *if the spouse has committed sexual immorality*. This would include homosexuality, adultery, or bestiality. However, God will not tolerate divorce and remarriage for any other cause. In fact, God will state that if one marries someone divorced (unless this person's spouse was guilty of sexual immorality), then that person is an adulterer and no adulterer will be in heaven (1 Cor. 6:9). A person can be forgiven of the sin through the blood of Christ, as the Corinthians did in 1 Corinthians 6:9, but that forgiveness does not change the marital status of one who has broken his or her covenant vow in the eyes of God. That's when Jesus says someone may have to "make himself or herself a eunuch" or the sake of the kingdom of heaven (Matt. 19:12).

#### APPLICATION:

For other occasions when Jesus' enemies tried to "trap" Him, see: Mark 2:7-11, 18-22, 24-28; 3:22-30; 8:11-13; 10:2-12; 11:27-33; 12:18-27.

We wish to point out two things from this passage. First, because Jesus sets the creation of Adam and Eve at the “beginning” of the world, then we know that there were no humans before Adam and Eve (such as “ape-men”) and that the Genesis account of creation is the accurate record of the creation of the world and of mankind.

Second, the “narrow-minded” view of Jesus is clearly stated in this passage and its parallel passages. However, man’s emotions cloud the issue and motivate man to create various ways “around” Jesus’ plain teaching. It is sad to get ourselves into a situation where we don’t want to obey Jesus because disobedience is not an option.

1) Some say that Jesus’ teachings were only for Jews of His day. This is not true because Jesus is the King and He was giving His doctrine for all people of all time.

2) Some say that Jesus’ teachings were only for Christians. But at way point does Jesus’ teachings apply to *all people everywhere*? The truth is that Jesus’ teachings apply to *all people* because He is the Lord who rules over everyone.

3) Some say that immersion washes away the sin of adultery and so an adulterer could then remarry. But that totally destroys what Jesus said! It makes His statement completely pointless! Jesus clearly defines an “adulterer” here as someone who marries someone divorced (for a reason besides sexual immorality).

4) Some define “divorce” as “breaking a covenant” and that “breaking” can be forgiven, and then one can marry whomever he or she wishes. Again, that’s not what Jesus said and that position would completely negate what He actually said.

Two more points might be made here: death does separate two individuals and the living spouse may remarry: Romans 7:1-4; if a divorce does happen, Paul writes the two should either remain unmarried or be reconciled (1 Cor. 7:10-11).

#### TRANSLATION - 10:13-16:

**13** And they were bringing to Him children in order that He may touch them. And the disciples rebuked them. **14** And after seeing, Jesus was indignant and said to them, “Allow the children to come to Me; do not forbid them, for of such ones is the kingdom of God. **15** Truly I say to you, whoever does not receive the kingdom of God as a child, may not at all enter into it.” **16** And after embracing them He blessed, laying hands on them.

#### GREEK WORDS:

“Children” (ver. 13) was used earlier at 5:39. “To touch” was used earlier at 1:41. “To rebuke” was used earlier at 1:25. “To be indignant” or “to be angry” (ver. 14) is used seven times in the NT: Matthew 20:24; 21:15; 26:8; Mark 10:14, 41; 14:4; Luke 13:14. “To allow” was used earlier at 1:18. “To forbid” was used earlier at 9:38. “Kingdom” was used earlier at 1:15. “To receive” (ver. 15) was used earlier at 6:11. “To embrace” (ver. 16) was used at 9:36. This word “to bless” is only used here in the NT.

#### OLD TESTAMENT REFERENCES:

Putting hands on someone was a part of blessing the next generation (Gen. 48:14-18).

#### PARALLELS IN THE OTHER GOSPELS:

See these passages for parallels: Matthew 19:13-15 and Luke 18:15-17.

#### COMMENTS:

Many parents, desiring the great teacher to bless their children, were bringing them to Him (ver. 13). However, the disciples, perhaps concerned about Jesus’ time, rebuked the parents. In the second reference to Jesus’ anger in Mark (see 3:5), Jesus becomes indignant at His apostles (ver. 14). Jesus has just recently taught what His followers’ attitude should be toward “little ones:” Mark 9:36-37, 42.

Jesus tells His followers to allow children to come to Him (ver. 14). The kingdom of God belongs to “such as these.” In other words, one needs to be humble and trusting, like children,

in order to become followers of Jesus Christ. In verse 15, Jesus makes it clear that if someone does not receive the kingdom of God in their hearts, in the way that a child receives important instructions, then that person cannot be saved. Following this, Jesus took the children into His arms and blessed them as He placed His hands on them (ver. 16).

#### APPLICATION:

Jesus gave important teaching about children earlier at 9:33-37. The point of comparison, as we have noted, is that of humility and trust. This text does not teach about the immersion of children. Children are pure and holy in the eyes of God (Deut. 1:39; Ezekiel 18:20) and have no need of immersion “for the forgiveness of sins” (see Acts 2:38). In fact, children are not able to mentally meet any of the requirements to become a disciple which Jesus gives: belief (John 8:24), repentance (Mark 1:15), nor confession of their faith in Christ (Matt. 10:32-33). This also shows that they are not proper to be immersed. Rather, they need to be taught and trained to follow Christ as they grow and mature.

#### TRANSLATION - 25:17-22:

**17** And after He went out into the way, after running one and after kneeling to Him he was asking Him, “Good teacher, what may I do in order to eternal life I might inherit?”

**18** And Jesus said to him, “Why do you call Me good? No one [is] good except one - God. **19** You have known the commandments: Do not murder. Do not commit adultery. Do not steal. Do not testify falsely. Do not defraud. Honor your father and mother.”

**20** And he was saying to Him, “Teacher, all these things I have observed from my youth.”

**21** And Jesus, after looking at him loved him and said to him, “One thing you are lacking. Go, all which you have sell and give to the poor and you will have treasure in heaven, and come, follow Me.”

**22** And being shocked at the word, he left, grieving, for he was having many possessions.

#### GREEK WORDS:

“To run” (ver. 17) was used earlier at 9:15. “To kneel” was used earlier at 1:40. “Teacher” was used earlier at 4:38. “Good” is used 102 times in the NT, three times in Mark: 3:4; 10:17-18. “Life” was used earlier at 9:43. “To inherit” is used 18 times in the NT, only here in Mark. “To murder” (ver. 19) is used twelve times in the NT, only here in Mark. “To commit adultery” is used 15 times in the NT, only here in Mark. “To steal” is used 13 times, only here in Mark. “To testify falsely” is used five times: Matthew 19:18; Mark 10:19; 14:56-57; Luke 18:20. “To defraud” is used six times: Mark 10:19; 1 Corinthians 6:7-8; 7:5; 1 Timothy 6:5; James 5:4. “Honor” was used earlier at 7:6. “To observe” or “to keep” (ver. 20) is used only here in Mark, out of 31 uses. “Youth” is used four times: Mark 10:20; Luke 18:21; Acts 26:4; 1 Timothy 4:12.

“To look at” (ver. 21) was used earlier at 8:25. “To love” is used 143 times in the NT; this is its first use in Mark: 10:21; 12:30-31, 33. “To lack” is used only here in Mark, out of 16 uses. “To sell” is used 22 times, twice in Mark: 10:21; 11:15. “Poor” is used five times in Mark: 10:21; 12:42-43; 14:5, 7, out of 34 uses. “Treasure” is used earlier at 6:21. “To follow” was used earlier at 1:18. It is used 18 times in Mark. “To be shocked” (ver. 22) is used here and Matthew 16:3. “To grieve” is used here and Mark 14:19, out of 26 times. “Possessions” is used at Matthew 19:22; Mark 10:22; Acts 2:45; 5:1.

#### OLD TESTAMENT REFERENCES:

Jesus shares the Ten Commandments (see Exodus 20:1-17; Deuteronomy 5:6-21) which deal with intra-human relationships. He cites the commandments in this order: 6, 7, 8, 9, 10, 5. However, Jesus changes “do not covet” to “do not defraud,” probably because “defrauding” was a *practical application* of coveting which was widely practiced in His time.

God promised Israel life and blessings if they would obey His commandments: Leviticus 18:5; 25:18; Deut. 30:15-16.

The OT teaches that prosperity is a blessing from God: Deut. 28:1-14; Job 1:10; 42:10; Psalm 128; Prov. 10:22. It was a short jump from that theme to believing (incorrectly) that if one was wealthy, then God was pleased with one's behavior.

#### PARALLELS IN THE OTHER GOSPELS:

This event is found also in Matthew 19:16-30 and Luke 18:18-30.

#### COMMENTS:

Jesus resumes His travel to Jerusalem (ver. 17; see verse 32) and a young man runs up to Him, kneels before Him, and addresses Him as "Good teacher." It is clear this man is serious and respectful to Jesus. He wants to know what he needs to do to "inherit eternal life," or to "be saved." Of course, he still lived under the Law of Moses, so Jesus will quote from the Law. Matthew refers to him as "young" (19:20) while Luke identifies him as a "ruler" (18:18).

First, however, Jesus draws attention to the man's address to Jesus as "Good teacher" (ver. 18). No one is inherently good, except God "alone." In this context, we believe Jesus is drawing this man's attention to the "good God" who alone can tell man what to do to "inherit eternal life." Jesus is certainly not disavowing His own deity! But also, we're not sure the man would draw the conclusion, simply based on Jesus' statement in verse 18, that Jesus is equal to the "good God." However, Mark's account of the life of Jesus is intended to prove to the reader that Jesus *is* equal to the "good God."

What did the good God say to do to inherit eternal life? In verse 19, Jesus quotes six of the Ten Commandments: Do not murder, commit adultery, steal, bear false witness (in court of law), or defraud. Also, honor your parents. These commandments are excellent principles for everyone to live by in their lives. As we noted above, "defraud" is substituted for the word "covet" perhaps because "defrauding" was a common way of "coveting" in the times of Jesus.

To this statement, the young man responded that he had done that since his youth (ver. 20). We should not be surprised at this statement nor think that the man was inappropriately bragging. The apostle Paul will say that relative to the righteousness that was required by the law, he was without blame (Phil. 3:6). What this means is that when they *did* violate the law, they would perform the sacrifices, rituals, and vows which the Law required. What the statement in verse 20 shows is that this young man was a serious Jew. But he was not saved.

Jesus looked intently into the man's heart and felt love for him (ver. 21), which motivated Jesus to be honest with him. There was one thing remaining for this man to do: "sell all you possess and give to the poor." In that way, the man could have his treasure in heaven. In essence, Jesus was telling him to "cut off his hand" or "pluck out his eye" (see 9:42-48). Then he could follow Jesus. It is clear from the subsequent text that this man was wealthy and loved his wealth and trusted that since he was wealthy, then God must have been largely pleased with him, at least with that aspect of his life. But he was trusting in his material possessions and not in his spiritual relationship with God, through Jesus Christ.

Subsequently, the man became extremely sad; his whole face took on a dark, somber mood as he went away "grieving" (ver. 22). Mark tells us the problem was that this man had "much property."

#### APPLICATION:

To keep God's commandments does not mean that one believes he or she is saved by "works." Obedience to God's commandments is not the same thing as "salvation through works." Even under the Law of Moses, Jews had to understand they were saved by faith in God (Hab. 2:4). Trust in God motivates one to fulfill God's commandments and any requirements or stipulations God gives in order to be saved.

Jesus does not require *all* disciples to sell all they have in order to be right with Him. If everyone did this, the whole church of Christ would become beggars! The point, however, is

the same as the teaching given in 8:34-38 and 9:43-48: we should not allow anything (including our possessions!) to separate us from an obedient life before Jesus Christ. Zacchaeus gave generously, but freely (Luke 19:8-10), as did Barnabas (Acts 4:36-37). The *danger* of wealth does not mean it is *sinful* to be wealthy.

So dangerous it is to believe that wealth is a sign that God is pleased with one's behavior or teaching, Jesus warned extensively about trusting in wealth: Mark 4:19; Matt. 6:19-34; Luke 12:13-32; 16:1-15, 19-31; 19:1-10.

#### TRANSLATION - 10:23-31:

**23** And after looking around, Jesus says to His disciples, "How hard those having wealth into the kingdom of God to enter."

**24** And the disciples were amazed at His words. And Jesus again after answering says to them, "Children, how hard it is into the kingdom of God to enter. **25** Easier it is for a camel through the hole of a needle to pass than a rich man into the kingdom of God to enter.

**26** And those were exceedingly astounded, saying to each other, "And who is able to be saved?"

**27** And after looking at them, Jesus says, "With men - impossible - but not with God; for all things [are] possible with God."

**28** Peter began to say to Him, "Behold, we ourselves have left all things and have followed You."

**29** Jesus was saying, "Truly I say to you, no one it is who has left house or brothers or sisters or mother or father or children or fields on My behalf and on behalf of the gospel, **30** but that he may receive one hundred times as much now in this time: houses and brothers and sisters and mothers and children and fields with persecutions, and in the coming age eternal life. **31** And many will be first, last and [those] last, first."

#### GREEK WORDS:

"To look around" (ver. 23) is used earlier at 3:5. "Hard" or "hardly" is used three times: Matthew 19:23; Mark 10:23; Luke 18:24. "Wealth" is used six times: Mark 10:23; Luke 18:24; Acts 4:37; 8:18, 20; 24:26. "To be amazed" (ver. 24) is used only by Mark, three times: 1:27; 10:24, 32. "Children" was used earlier at 2:5. This word "hard" is similar to the word in verse 23, but it is used only here. "Easier" is used at 2:9. "Camel" was used earlier at 1:6. "Hole" or "eye" is used only here in the NT. "Needle" is used here and Matthew 19:24. "Rich man" is used here and 12:41 in Mark, out of 28 uses. "Exceedingly" (ver. 26) is used four times: Matthew 27:23; 10:26; 15:14; Acts 26:11. "To be astounded" was used earlier at 1:22. "To be saved" was used earlier at 3:4.

"To begin" (ver. 28) was used earlier at 1:45. "To leave" was used earlier at 1:18. "To follow" was used earlier at 1:18. "Gospel" (ver. 29) was first used at 1:1. "One hundred times as much" (ver. 30) is used at Matthew 19:29 and Luke 8:8 as well as here. "Fields" is used ten times in the NT, earlier at Mark 4:17.

#### COMMENTS:

Once the ruler had left, Jesus looked around and saw His disciples, and stated a general principle (ver. 23): "How hard it will be for the wealthy to enter the kingdom of God!" This turned upside down a basic theology of that time, and today. Everyone generally thinks that wealth is an indication that God is pleased with someone and therefore, that person is saved (or teaching the truth). The OT (see above "Old Testament References" under the prior paragraph) taught, in fact, that material blessings are from God. Here in this paragraph, the apostles were astounded at Jesus' statement. So Jesus repeated Himself and then illustrated the difficulty.

A camel was the largest animal known commonly among those living in Palestine (ver. 25). Camel could go through the hole of a needle before a rich man, who "trusts in riches" should be understood, can enter the kingdom of God! Knowing human nature, Jesus knew that

man is too prone to trust in his wealth rather than in the words of Christ in order to know if he is right with God. Once again, the apostles were astounded at such a saying (ver. 26), asking “Who then could be saved?”

Jesus responds by pointing out that salvation, by men, is impossible, but not with God (ver. 27). With God, salvation and everything else is possible. That’s why it is so imperative for us to know God’s teachings, believe God’s teachings, and follow God’s teachings. He is the “good teacher” (see verse 18).

As a follow-up to this discussion, Peter states that he and the other apostles had left everything and had started following Jesus (ver. 28). The implied question was: “What’s in it for us?” So Jesus answers in verse 29, stating that no one who has put Jesus and His teachings above their family will be ignored. The inclusion of “children” implies some of the apostles, like Peter, were married (1:30; see also 1 Corinthians 9:5). Rather, they will receive “a hundred times in the present age” (along with persecutions) and eternal life in the age to come (ver. 30).

The reference to a “hundred times more” in this life is a hyperbole but a general statement. In other words, it is true that God gives material prosperity and, if one is faithful, generally speaking, he will prosper. But, at the same time, Jesus promised that this prosperity is likely going to be accompanied by persecutions. Persecution has been a part of Jesus’ ministry throughout Mark’s account of His life: 2:6-7; 3:2, 6, 21-22; 6:2-4 and will be until the end: 8:31; 9:31; 10:32-34.

To restate another principle from 8:34-38, Jesus says in 10:31: “Many who are first will be last, and the last, first.” That is, those who put themselves before others, for their own benefit (which the wealthy usually do), will be last in the eyes of God. And those who put themselves last (as children might do, out of humility), will be first in the eyes of God (see also Matt. 20:16; Luke 13:30).

#### APPLICATION:

The temptation to trust in wealth still exists for modern Christians and the NT warns often about the dangers of wealth. But, the Christian should also trust that God will provide for his or her faithfulness and happiness, in this lifetime, but more especially in the life to come.

#### TRANSLATION - 10:32-34:

**32** And they were on the way, going up to Jerusalem, and Jesus was going ahead, and they were marveling, those following were being afraid. And after taking again the twelve, He began to say to them the things about to happen, **33** that “Behold we are going up into Jerusalem, and the Son of Man will be handed over to the chief priests and to the scribes, and they will condemn Him to death and they will hand Him over to the Gentiles. **34** And they will mock Him and spit on Him and scourge Him and kill [Him], and after three days He will arise.”

#### GREEK WORDS:

“To marvel” (ver. 32) is used at 1:27; 10:24, 32. “To fear” or “be afraid” was used earlier at 4:41. “To happen” is used only here in Mark, out of eight times. “To go up” (ver. 33) was used earlier at 1:10. “To hand over” was used earlier at 1:14. “To condemn” is used 18 times in the NT, three times in Mark: 10:33; 14:64; 16:16. “Death” is used 120 times in the NT, first in Mark at 7:10. “Gentiles” is used 162 times in the NT, but only five times in Mark: 10:33, 42; 11:17; 13:8, 10. “To mock” (ver. 34) is used here and at 15:20, 31, out of 13 uses. “To spit on” is used 6 times, in Mark at: 10:34; 14:65; 15:19. “To scourge” is used only here in Mark, out of seven uses. “To kill” was used earlier at 3:4. “To arise” was used earlier at 1:35. The verb is used 17 times in Mark.

#### GREEK GRAMMAR:

Both “they were marveling” (ver. 32) and “they were being afraid” translate the imperfect tense, denoting a continuous emotional discomfort with Jesus’ movement toward Jerusalem.

### OLD TESTAMENT REFERENCES:

While Jesus' words are not found in Isaiah 53, the thoughts are certainly there: the mockery and spitting: Isaiah 50:6; 53:3 (see also Psalm 22:7); the scourging (53:5); and, of course, death (53:8-9, 12).

### ARCHAEOLOGY:

To follow the path of Jesus from "beyond the Jordan" to Jerusalem, see the following passages, in order: John 11:54; Luke 17:11; Luke 18:35; Luke 19:29; Luke 19:41.

"High priests" were members of the high priest's family as well as other influential members of the priesthood.

### PARALLELS IN THE OTHER GOSPELS:

This paragraph is found also in Matthew 20:17-19 and Luke 18:31-34.

### COMMENTS:

Verse 32 notes that Jesus is headed to Jerusalem to be crucified. Jesus was walking ahead of the apostles and they were amazed and fearful, perhaps at His intensity to go where He has predicted He will die. If they expected Jesus to establish an earthly kingdom and free Israel from Roman oppression, then they might have expected some type of war once Jesus reached Jerusalem. There might even have been a civil war because the Sadducees would side with the Romans who kept them in power. At some point along the road, Jesus took aside His apostles and reminded them of His purpose in going to Jerusalem.

In verses 33-34, Jesus points out what will happen to Him:

1) He will be delivered to the chief priests and scribes, in other words, the Sanhedrin. The verb "to deliver" in other places, see above under "Greek words," refers to the "delivering" by Judas, the Sanhedrin, and God Himself.

2) He will be condemned to death.

3) He will be handed over to the Gentiles - here Jesus suggests that His death will not be by stoning, by the Jews, but rather a form of death by the Romans.

4) He will be mocked.

5) He will be spit upon.

6) He will be scourged, flogged.

7) He will be killed.

8) But after three days, He will rise again.

The mockery would refer to Jesus being a king (see 15:16-20). The soldiers will spit on Him (see 15:19, but also the Sanhedrin: 14:65). They will scourge Him (see 15:15). And, of course, they will kill Him by crucifixion (15:15, 24), which hints that Jesus will be killed under Roman law, not Jewish law.

### APPLICATION:

One of the most clear applications of Jesus' prediction is that He is a true prophet of God. Also, the fact that the apostles did not expect a resurrection from the dead gives veracity to their testimony that Jesus did, in fact, rise from the dead. That resurrection changed them from fearful to fearless.

### TRANSLATION - 10:35-45:

**35** And James and John, sons of Zebedee came to Him, saying to Him, "Teacher, we desire that whatever we might ask you, you may do for us."

**36** And He said to them, "What do you desire I will do for you?"

**37** And they said to Him, "Give to us that one on your right and one on your left we might sit in Your glory."



**38** And Jesus said to them, “You do not know what you are asking. Are you able to drink the cup which I Myself drink or the immersion with which I Myself am immersed, to be immersed?”

**39** They said to Him, “We are able.” And Jesus said to them, “The cup which I Myself drink you will drink and the immersion which I Myself am immersed you will be immersed, **40** but to sit on My right or on the left it is not for Me to give, but for those it has been prepared.”

**41** And after hearing, the Twelve began to be indignant concerning James and John. **42** And after calling them Jesus says to them, “Do you know that those thinking to rule the Gentiles dominate them and their great ones dictate over them? **43** But thus it is not among you, but whoever may desire great to be among you will be your servant, **44** and whoever may desire among you to be first will be of all a slave. **45** For also the Son of Man did not come to be served but to serve and to give His soul a ransom on behalf of many.”

#### GREEK WORDS:

“To come to” or “to approach” (ver. 35) is used only here in the NT. “To ask” was used earlier at 6:22. “Glory” is used earlier at 8:38. “To drink” (ver. 38) is used 73 times in the NT, in Mark at: 10:38-39; 14:23, 25; 16:18. “Cup” was used earlier at 7:4. The noun “immersion” is used earlier at 1:4; the verb is used earlier at 1:4. “To be prepared” (ver. 40) was used earlier at 1:3. “To be indignant” (ver. 41) was used earlier at 10:14. “To call” or “to summon” or “to encourage” (ver. 42) was used earlier at 3:13. “To think” was used earlier at 6:49. “To rule” was used earlier at 1:45. “Gentiles” was used first in Mark at verse 33. “To dominate” is used four times in the NT: Matthew 20:25; Mark 10:42; Acts 19:16; 1 Peter 5:3. “Great ones” was used earlier at 1:26. “To dictate” is used twice in the NT: Matthew 20:25; Mark 10:42. “Servant” (ver. 43) was used earlier at 9:35. “Slave” (ver. 44) is used at Mark 10:44; 12:2, 4; 13:34; 14:47, out of 126 uses. “To serve” (ver. 45) is the verbal form of the noun “servant” used in verse 43. The verb is used 37 times in the NT, four times in Mark: 1:13, 31; 10:45; 15:41. “Soul” was used earlier at 3:4. “Ransom” is used here and Matthew 20:28.

#### OLD TESTAMENT REFERENCES:

The “cup” could be a metaphor for blessing: Psalm 16:5; 23:5; 116:13. It is more often used for the wrath of God in judgement: Psalm 75:8; Isaiah 51:17-23; Jer. 25:15-29; 49:12; 51:7; Ezekiel 23:31-34; Habakkuk 2:16. This is how the idea is used in Revelation: 14:10; 16:19.

God prepares a place for His people: Exo. 23:20; Matthew 25:34; 1 Cor. 2:9; Heb. 11:16.

A “ransom” was given for a life forfeited (Exo. 21:30; 30:12). It was given for a firstborn son (Num. 8:17). The verb was used for God’s efforts at bringing Israel out of Egypt: Exo. 6:6; Deut. 7:8.

#### PARALLELS IN THE OTHER GOSPELS:

This paragraph is seen also at Matthew 20:20-28; Luke 22:24-27.

#### COMMENTS:

It is remarkable that James and John did not grasp the significance of Jesus’ prediction of His crucifixion; they are wanting to sit on either side of Jesus when He establishes His kingdom (ver. 35)! Clearly they still have in mind that Jesus will be an earthly king, ruling from Jerusalem. They have not yet grasped the spiritual nature of the kingdom. They ask in verse 35 if Jesus would give them what they ask. Jesus inquires as to their desire (ver. 36). Matthew tells us that their mother, perhaps named Salome, took a part in the questioning (20:20). It might be that Salome was Mary’s (Jesus’ mother) sister: Matthew 27:56; Mark 15:40; John 19:25.

In verse 37, they ask if they might sit on either side of Him in His “glory,” that is, when He establishes His kingdom. Jesus responds that they do not know what they are asking (ver. 38). Will they drink of the cup which Jesus will drink? Here, He likely refers to His sufferings and death as drinking from the cup of God’s wrath (14:23-24, 36; see also John 18:11),

consistent with the image as it is used by the OT prophets. He also asks if they are able to endure the immersion (in suffering) which He will also endure. Jesus will use “immersion” as a metaphor for the suffering which He will endure in the coming days: Luke 12:50. They respond that they are able (ver. 39) and Jesus agrees. Yet, it is not within His authority to give someone the right to sit in places of honor in His kingdom. It is for those for whom the Father has prepared it. In other words, those decisions are the Father’s to make.

James was the first apostle to be killed for his religious convictions, in AD 41 under Herod Agrippa I (Acts 12:2). John will die, according to early church history, a natural death but not before experiencing his own persecution for his commitment to Christ’s teachings.

Once Jesus has finished this part of His teaching, the other apostles become indignant at the two brothers (ver. 41). This word “indignant” was used of Jesus earlier at verse 14. They are likely indignant at James and John because they think they, too, deserve such places of honor; after all, they had been arguing earlier over who was the greatest (9:34-37). Jesus takes this opportunity to talk to the apostles about the nature of leadership in His kingdom (ver. 42). Rulers among the Gentiles are heartless dictators and tyrants. All they are concerned about is wielding authority.

But that’s not the type of leadership style Jesus desires from His followers. If someone in His kingdom desires to be “great,” he should be the servant of all (ver. 43). Christian leadership begins as service to others. If someone wants to be “first” in the kingdom of Christ, he should make himself the “slave” of all (ver. 44). Then Jesus uses Himself as an example (ver. 45). The King of the universe did not come to earth to be served. He came to serve and to give His life as a “ransom” to pay for the sins of “many” (or “all” as the term would mean in a Jewish context). The fundamental idea behind the idea of a “ransom” is the payment for freedom.

#### APPLICATION:

Once again we note that it is a natural human reaction to want to be rewarded for our work and to be recognized for our service. The more work and service we do, the more we want to be rewarded. James and John were hoping that they would be rewarded with special places in Christ’s kingdom. But Christ turned the conversation around to point out that greatness in His eyes is humble service toward others. That’s what He came to do and His disciples cannot live any differently than their Master. Live to serve. John will eventually realize what Christ’s sacrifice means for Christians, in practical terms: 1 John 3:16.

For further NT teaching on Jesus’ death as a “ransom,” see: Romans 3:24-25; 8:23; 1 Corinthians 1:30; 1 Timothy 2:6; Ephesians 1:7, 14; 4:30; Colossians 1:14; Heb. 9:15; 11:35; Titus 2:14; 1 Peter 1:18-19. See also 2 Corinthians 5:21.

#### TRANSLATION - 10:46-52:

**46** And they came into Jericho. And after coming out from Jericho and His disciples and a large crowd, the son of Timaeus, Bar-Timaeus, a blind beggar, sat by the road. **47** And after hearing that Jesus the Nazarene He is, he began to cry out and to say, “Son of David, Jesus, have mercy on me.” **48** And many were rebuking him that he might be silent; but the more rather he cried out, “Son of David, have mercy on me.”

**49** And after standing Jesus said, “Call him.” And they call the blind man saying to him, “Be courageous. Arise. He calls you.” **50** And after throwing off his cloak, after jumping up he came to Jesus. **51** And after answering him, Jesus said, “What do you desire I will do to you?” And the blind man said to Him, “Rabbi, that I will see.” **52** And Jesus said to him, “Go, your faith has healed you.” And immediately he saw and he followed him on the road.

#### GREEK WORDS:

This is the only mention of the father, “Timaeus” (ver. 46) and the son, “Bar-Timaeus” in the NT. “Blind” is used 50 times in the NT, first in Mark at 8:22. “Beggar” is found only here and John 9:8. “Nazarene” (ver. 47) is used earlier at 1:24. Mark will use the designation again at 14:67 and 16:6. “To cry out” was used earlier at 3:11. “David” is mentioned 59 times in the NT,

earlier in Mark at 2:25. "Son of David" is used three times in Mark: 10:47-48; 12:35 and 16 times in the NT. "To have mercy" is used 28 times in the NT, first in Mark at 5:19. "To rebuke" (ver. 48) is used earlier at 1:25. "To be silent" was used earlier at 3:4. "To call" (ver. 49) is the verbal form of the noun "voice." It was used earlier at 1:26. "Be courageous" was used at 6:50. "To throw off" (ver. 50) is used here and Hebrews 10:35. "Cloak" was used earlier at 2:21. "To jump up" is used only here. "To see" (ver. 51) was used earlier at 6:41. "Faith" was used earlier at 2:5. "To be healed" or "to be saved" (in contexts related to sin) was used earlier at 3:4.

#### OLD TESTAMENT REFERENCES:

For the idea of "David" (or "Son of David") as a Messianic term, see Isaiah 9:1-5; 11:1-2; Jer. 23:5-6; Ezekiel 34:23-24; 37:24-25; Micah 5:1-5. "Son of David," as a Messianic term, is not found in this expression in the OT. Usually, there is simply the prophesy that "David" will return and rule. "Son of David" is used in the NT 16 times, mostly in Matthew (10 times). Mark uses the expression here (10:47-48) and 12:35. Luke uses it three times: 3:31; 18:38-39.

#### ARCHAEOLOGY:

"Jericho" (ver. 46) is mentioned seven times in the NT, only here in Mark. It was one of the oldest cities in human history, having been settled around 9,000 BC. Jerusalem is about 3,280 feet above Jericho. Jericho was about 5.5 miles north of the Dead Sea, at the foot of Mount Zion where Jerusalem was located. There was about 20 miles (32 km) between Jericho and Jerusalem. There were a number of settlements in and around Jericho, which had been destroyed under Joshua's leadership (Joshua 6) but rebuilt. Luke writes that the healing occurred as they entered Jericho; Mark states it happened as they left (ver. 46). Likely one writer refers to the "old" Jericho; the other refers to the "new" Jericho. We do not know which is which.

#### PARALLELS IN THE OTHER GOSPELS:

See also Matthew 20:29-43 (who mentions two blind men) and Luke 18:35-43.

#### COMMENTS:

This miracle will be the last healing miracle before Jesus enters Jerusalem, for the last week of His life before the crucifixion. Jesus and His entourage pass through Jericho (ver. 46). On His way out of the city, among the large crowd was a blind beggar named Bartimaeus, the son of Timaeus, sitting by the road. "Bar" is Aramaic for "son" but "Timaeus" is a Greek name. See comments under "Archaeology" above for a reconciliation of Luke's account, which says that Jesus met the beggar as He was *approaching* Jericho.

"Jesus" was a common name at that time, a Greek version of "Joshua." So, to distinguish Him, Bartimaeus refers to Him as "Jesus the Nazarene." Mark does not discuss Jesus' childhood in Nazareth, although he does present Jesus returning to Nazareth in 6:1. He is referred to as "Jesus the Nazarene" nine times in the Gospel accounts: Mark 10:47; 14:67; 16:6; Luke 24:19; John 18:5, 7; 19:19; Acts 2:22; 22:8. He is identified as "Jesus of Nazareth" an additional seven times: Matthew 26:71; Mark 1:24; Luke 4:34; 18:37; John 1:45; Acts 10:38; 26:9. What Bartimaeus had heard about Jesus apparently had to do with His Messianic role, for which "Son of David" is a synonym. This designation for Jesus is found sixteen times in the NT. See "OT References" above for further information. When Jesus enters Jerusalem, the crowd will identify Him as the "Son of David" (Matt. 21:9; see also Mark 11:9-10).

What Bartimaeus expected out of the "Son of David" was mercy (ver. 47), that is, to receive his sight (ver. 51). He perhaps knew of Isaiah's prophecy (35:5-6) that the Messiah would give sight to the blind. Or, perhaps he had heard of Jesus and that He had the ability to perform miracles, including giving sight to the blind. Yet, he also associated that miraculous ability with the Messiah.

The crowd tried to silence him; we do not know why (ver. 48). Some believed that blindness was a result of sin (see John 9:1-2). But the more they tried to silence him, the more he cried out for mercy from the "Son of David." Jesus stopped the crowd and called for the blind man (ver. 49). Consequently, the crowd changed their attitude toward him and told him to "take courage," to get up, for the Son of David was calling for him. His cloak was lying on the ground, perhaps across his lap to collect money donated to him (ver. 50) and he jumped up and went to Jesus, perhaps with the help of others.

Echoing His question to James and John from verse 36, Jesus asks Bartimaeus, "What do you want Me to do for you?" (ver. 51). The blind man, calling Him "Rabbi," asked for his sight to be restored. Without laying His hands on him nor without a word to the blind eyes (compare 7:34), Jesus tells Bartimaeus to go on his way, "Your faith has healed you." The verb "to heal" here is the verb "to save," which denotes salvation from sin if that is the context. Here, it denotes "salvation" from blindness. Bartimaeus's faith led him to Christ, Whom he believed could heal him. Mark's readers would note the connection between "salvation" and "faith" when it comes to the person and nature of Jesus Himself.

Bartimaeus immediately received his sight and followed Jesus along the road. We do not know if he simply followed on the way to Jerusalem for the Feast of Passover, or if Mark intends to tell us that Bartimaeus immediately became a disciple of Jesus.

#### APPLICATION:

While we do not agree that "road" or "way" is intended as a metaphor for discipleship in Mark's gospel, after his quotation of Isaiah and Malachi at 1:1-3, "way" does become a metaphor for Christianity in Acts: 9:2; 18:25-26; 19:9, 23; 22:4; 24:14, 22.

Practically all the healing miracles (and others) which Jesus performed were done "immediately." If they were not immediate, they were practically immediate (see 8:22-26). Plus, Jesus' miracles were immediately verifiable. It would not be difficult to verify if this man had been blind before and whether he was now able to see. There was no question about the miracles which Jesus and His apostles performed. Even their enemies acknowledged that they performed miracles (Luke 23:8; Acts 4:16). These facts make biblical miracles stand out in sharp contrast with today's so-called miracles. Biblical miracles were to verify the truthfulness of God's messengers and their messages (John 20:30-31). Jesus gave us all the ability to teach His word; He did not give us the miraculous ability to heal the sick.

For further passages on Jesus' Davidic ancestry, see: Romans 1:3-4; 2 Timothy 2:8; Revelation 5:5; 22:16.