

Mark Chapter 10 Continued

Mark 10:28 "Then Peter began to say unto him, Lo, we have left all, and have followed thee."

“We have left all”:

Peter noted that the 12 had done what the Lord had asked the rich young ruler to do (verse 21), and had come to Him on His terms.

Would that self-abandoning faith, Peter asked, qualify them for a place in the kingdom?

This statement of Peter's was right after the rich young man had turned his back and walked away, because the Lord told him to sell what he had and give to the poor.

We discussed that the wealth was not the sin.

The sin was that the young man loved it more than he loved God.

We also heard Jesus say that it was difficult for someone of great wealth to be saved and then immediately say, though it might be impossible for man, all things are possible with God.

Peter, in the statement above desired to know where his own position with God was.

Peter was a fisherman, and he left his boat, nets, and family and followed Jesus.

Mark 10:29-30 "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," "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."

“Verily I say unto you”:

See note on 3:28.

“In this time ... in the world to come”:

Following Jesus brings rewards in this present age and when Messiah's glorious kingdom comes.

“With persecutions”:

Great trials often accompany great blessings (see notes on Rom. 8:17; Phil. 1:29; 2 Tim. 3:12).

“Eternal life”:

See note on verse 17.

Persecutions are part of the disciples’ lot (see Romans 8:17, also the note on 9:49).

This leaves no doubt, if you give up worldly things on this earth, you will inherit eternal life.

These great promises of abundance here are in the spiritual realm.

If you give up family for God, God will be your family.

Friends who are Christians like you, can sometimes be even closer than blood relatives.

Christians know how to love.

We know if we choose the Lord over the world, we will inherit with Him.

We shall be joint-heirs with Jesus and live and reign with Him.

We will live for all of eternity with God.

Mark 10:31 "But many [that are] first shall be last; and the last first."

Believers will share equally in the blessings of heaven, a truth illustrated by the parable of (Matt. 19:30 – 20:16; see notes there).

God’s truth often contradicts human expectations.

We will see in this that many who were not in very high office here on the earth will be ruling over those who were kings and princes here.

The Christians will rule with Jesus, and the worldly people will be ruled over.

I also believe that this Scripture means that some of the end time followers of Jesus will be held in esteem of God with the prophets and disciples of old.

Verses 32-45:

Jesus sets His face toward Jerusalem.

The third and last prediction of His death and resurrection that Jesus made to the 12 is given (8:31; 9:31).

This is also the most detailed of the three predictions, specifically mentioning that He would be mocked (15:17-20; Luke 23:11, 35-39), scourged (15:15), and spat upon (14:65; 15:19).

Mark 10:32 "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,"

“Going up to Jerusalem”:

From Perea (see note on verse 1), via Jericho (verse 46).

This is the first mention of Jerusalem as Jesus’ destination.

Because of the elevation of Jerusalem (about 2,550 feet above sea level), travelers always spoke of going up to the city, regardless of where in Israel they started.

“Amazed”:

At Jesus’ resolute determination to go to Jerusalem (Luke 9:51), despite the cruel death that awaited Him there (verses 32-34).

“As they followed”:

The Greek syntax makes it clear that this was a group distinct from the 12, probably pilgrims en route to Jerusalem for Passover.

They were afraid because they realized something significant was about to happen that they did not understand.

“The twelve” (see note on 3:14).

The disciples feared what awaited Jesus, and themselves, in the city where Jesus’ enemies would be numerous.

The disciples were amazed that Jesus would go to Jerusalem.

He had already told them that He would be crucified there.

The disciples (not understanding), greatly feared death.

Their amazement was of such a man, who knowing He would die, would go headlong to the place of death.

All the time Jesus was still giving them the details of the crucifixion, so that when it happened, they would not forget that He is Messiah.

Verses 33-34: See 8:31; 9:31; also 9:12.

Mark 10:33-34 "[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:" "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."

This was the detailed information that Jesus gave to the disciples.

He wanted them to realize that all of this was the part of the plan.

That God was even in control of this, and that victory lies at the end.

Jesus would rise on the third day.

Their eyes were so in the physical that they just saw the pain and suffering and but could not see the victory.

The victory of salvation for everyone is completed on the cross.

The evidence of it was on resurrection day.

Verses 35-45:

The disciples jockey for personal advantage even while Jesus prepares to face the Cross.

They were simply incapable of visualizing, despite Jesus' hints, the vindication that lay on the other side of His death.

Hence their scrambling for some measure of concrete assurance now.

This incident reveals yet again the disciples' failure to grasp Jesus' teaching on humility (see notes on 9:34; Matt. 20:21).

Ignoring the Lord's repeated instruction that He was going to Jerusalem to die (see note on verses 32-34), the disciples still thought the physical manifestation of the kingdom was about to appear and were busy maneuvering for the places of prominence in it (Matt.18:1).

Mark 10:35 "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, the sons of Zebedee" (see note on 1:19).

Matthew reveals that their mother accompanied them and spoke first (Matt. 20:20-21), after which James and John reiterated her request.

If she was Jesus' aunt, the three undoubtedly hoped to capitalize on the family ties.

James and John had been two of the three which the Lord had set aside so many times to be with Him, as at the Mount of Transfiguration.

They had heard Jesus say previously that they all would reign with Him and rule over the twelve tribes of Israel.

Mark 10:36 "And he said unto them, What would ye that I should do for you?"

They perhaps thought that they and Peter were already favorites of the Lord.

This request was understandable, if for no other reason than they wanted to be as near the Lord as possible.

Jesus already knew what was in their hearts, but this question was asked for our learning.

Mark 10:37 "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."

"Sit ... on thy right ... your left":

In the places of highest prominence and honor beside the throne.

"In thy glory":

In the glorious majesty of His kingdom (Matt. 20:21).

They wanted the most prominent seats next to Him.

In Matthew, we read that their mother wanted this position for them.

We must remember in the case of Peter, James, and John that at that time, none of them had been baptized in the Holy Spirit, and they were still operating in the flesh to some extent.

Their power to live victorious, unselfish lives had not come yet.

Mark 10:38 "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?"

"The cup ... the baptism":

Endure suffering and death as Jesus would (verses 32-34; see note on Matt. 20:22).

“Cup” refers to Jesus’ coming sufferings.

Truly James and John did not at this point realize the terrible death that Jesus would go through.

The prize they were asking for was also a mystery.

They could not know whether this would be a blessing or a curse.

Jesus would be baptized with the baptism of suffering.

It is an easy thing to say that we can go through the suffering, until the time comes.

All of the disciples really felt that Jesus would set up a physical kingdom here on this earth, and He would run the Romans off.

Their idea and Jesus' idea of victory were two different things entirely.

To want to be Jesus' right and left hand assistants was being proud.

Jesus would be made our Savior by His suffering on the cross.

Were they prepared to suffer on the cross with Him?

They really had no idea what they were asking.

This would indeed be a bitter cup that Jesus would fulfill.

Mark 10:39 "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 would suffer like their Master (Acts 12:2; Rev. 1:9), but that in itself would not earn them the honors they desired.

James was martyred (Acts 12:2).

John was later exiled (Rev. 1:9).

James was martyred in the Christian movement.

In the twelfth chapter of Acts, we read about James being killed by Herod.

Acts 12:1-2 "Now about that time Herod the king stretched forth [his] hands to vex certain of the church." "And he killed James the brother of John with the sword."

We know of John's exile on the Isle of Patmos where he wrote the Book of Revelation.

Mark 10:40 "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."

“Not mine to give”:

Honors that are in the kingdom are bestowed not on the basis of selfish ambition, but of divine sovereign will.

We know that the right hand blessing has always been the best.

I am not so sure what this left hand would be.

Mark 10:41 "And when the ten heard [it], they began to be much displeased with James and John."

“The ten ... began to be much displeased”:

Not righteous indignation, since they too had been guilty in the past of such self-serving conduct (9:33-34), and would be so in the future (Luke 22:24).

The rest of the disciples resented James and John for their attempt to gain an advantage over the others in pursuing the honor they all wanted.

We see from this that even the disciples who walked with Jesus were not perfect.

We see here, that they became jealous of James and John.

Mark 10:42 "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."

“Lordship over them ... exercise authority”:

These parallel phrases convey the sense of autocratic, domineering authority.

Jesus was saying the way of the world is different from God's way.

In the world the great ones rule over their people, but in God's method, the great ones serve their fellow men.

Mark 10:43 "But so shall it not be among you: but whosoever will be great among you, shall be your minister:"

“Not be among you”:

There is no place in the church for a domineering leader (9:35; Matt. 23:8-12; 1 Pet. 5:3-6; 3 John 9:10).

Mark 10:44 "And whosoever of you will be the chiefest, shall be servant of all."

Jesus reminded the disciples that they were not of the world and must not live like the world.

Don't live like the world, this is not your home.

Do it God's way, the better way.

The greatest among you shall be servant to all.

Mark 10:45 "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

"Son of man" (see note on 2:10).

"Came not to be ministered unto":

Jesus was the supreme example of servant leadership (John 13:13-15).

The King of Kings and Lord of Lords (Rev. 19:16), relinquished His privileges (Phil. 2:5-8), and gave His life as a selfless sacrifice in serving others.

"Ransom for many" (see note on Matt. 20:28).

"Ransom" refers to the price paid to free a slave or a prisoner.

For" means "in place of."

Christ's substitutionary death on behalf of those who would put their faith in Him is the most glorious, blessed truth in all of Scripture (Rom. 8:1-3; 1 Cor. 6:20; Gal. 3:13; Eph. 1:7; Titus 2:14; 1 Pet. 1:18-19).

The ransom was not paid to Satan, as some erroneous theories of the atonement teach.

Satan is presented in Scripture as a foe to be defeated, not a ruler to be placated.

The ransom price was paid to God to satisfy His justice and holy wrath against sin.

In paying it, Christ "bore our sins in His body on the cross" (1 Peter 2:24; see notes on 2 Corinthians 5:21).

If Jesus' sinless life was deemed by God as fit for sacrifice for sinners, how much more expendable are the lives of disciples? (See Romans 8:36).

In this we really see the understatement.

Jesus (God manifest in the flesh, God the Son), humbled Himself and came to earth and ministered unto our needs.

He was crucified for each individual all over the world for all times.

Jesus was crucified and rose again so that whosoever will might be saved.

The word "many" would probably cover it, because not everyone accepts the salvation that Jesus paid for, for all of us with His precious blood.

He ministered to so many on the earth while He was here that the Bible said there would not be enough books to write them all down in if everyone was recorded.

Verses 46-52:

The second of two healings of blind men recorded in Mark (8:22-26).

Mark 10:46 "And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging."

“Jericho”:

Was 5 miles west of the Jordan and about 18 miles’ northeast of Jerusalem.

The route from Perea to Jerusalem passed through it.

This is the only recorded visit of Jesus to Jericho.

“As he went out of Jericho”:

Mark and Matthew state that the healing took place as Jesus was leaving Jericho, Luke as He was entering the city.

Mark and Matthew may be referring to the ancient walled city, just north of the New Testament city, while Luke refers to New Testament Jericho.

Or Luke’s words may simply mean Jesus was in the vicinity of Jericho when the healing took place (see note on Matt. 20:30).

“Blind Bartimaeus”:

Matthew notes that there were two blind beggars, whereas Mark and Luke focus on the more vocal of them. (Matt. 8:28 with 5:2; Luke 8:27).

Since they were unable to work, most blind people commonly made their living by begging (see John 9:8).

These men had staked out a good site on the main road to Jerusalem.

“Son of Timeus”:

The translation of “Bartimeus”; the Aramaic prefix “bar” means “son of.”

There was no welfare in those days, and a blind person made a living from begging.

This is the same Jericho where the walls fell down for the Israelites on their way to the holy land.

Giving the name of the beggar designates a particular healing.

Mark 10:47 "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."

“Of Nazareth”:

See note on 1:9.

“Son of David”:

A common messianic title, used as such only in the synoptic gospels (See note on Matt. 1:1).

A blind man hears so much more, because of their contact with so many people.

This Bartimaeus knew the name "Jesus of Nazareth".

He had heard of the miracles Jesus had done and this was why he cried out to Jesus for help.

Mark 10:48 "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."

When you are blind and someone is near that can make you see again, there would be no way to hush you up.

We can see here, from the “Son of David” that he called Jesus, that the blind man had heard that He descended from David.

The blind man would not be quieted, he wanted to see again.

Mark 10:49 "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."

“Jesus ... commanded him to be called”:

Thus, implicitly rebuking those trying to silence him (verse 48).

This was the best news this blind man had ever heard.

Jesus was calling him.

His friends said to him, "Rise up, Jesus is calling you".

Truly you can think of this as literal and as spiritual, as well.

Jesus does call all who are spiritually blinded by this world to come to Him so that He might open their eyes that they might see, just as Bartimaeus was called here.

Mark 10:50 "And he, casting away his garment, rose, and came to Jesus."

This beggar's outer robe was shed so that he might come to Jesus.

Mark 10:51 "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."

This word “Lord” (Greek rabbouni), occurs elsewhere only (in John 20:16).

It is an intensified form of the word for teacher or master.

Its use implies a high regard for Jesus.

See “son of David” (in 10:47).

The Lord knew the blind man's need, but this question was asked to make a point.

This man realized he had a need, asked for help, and then had enough faith to receive it.

Bartimeus recognized Jesus as his Lord, and spoke faith.

Mark 10:52 "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."

“Thy faith hath made thee whole”:

Literally “saved you.”

Bartimeus' physical and spiritual eyes were likely opened at the same time.

The outward healing reflected the inner wellness of salvation.

(In verse 52), we learn a very important lesson.

Faith is what activated the miracle.

He received his sight because he believed.

Bartimaeus was so thankful that he followed Jesus.

Mark Chapter 10 Continued Questions

1. Why did Peter remind Jesus that they had left all to follow Him?
2. What had Peter's occupation been prior to going with Jesus?
3. What did Jesus promise to those who have left home and family to follow Him?
4. The first shall be _____.
5. Why were the disciples afraid in verse 32?
6. What was their amazement of Jesus?
7. What details of the crucifixion did Jesus give them? _____ .
8. What did He promise would happen on the third day after the crucifixion?
9. Why did Jesus tell this to the disciples?
10. What request did James and John make of Jesus?
11. What did the other disciples think of this?
12. What question did Jesus ask James and John?
13. What was their reply?
14. Who will sit on the right and left hand of Jesus?
15. What, in Acts chapter 12, do we find happened to James eventually?

16. In Jesus' teaching the greatest shall be the _____ _ .
17. In verse 45, Jesus called Himself what?
18. In this, He said that He came for what purpose?
19. Where did Jesus go where the blind man was begging?
20. What was the blind man's name?
21. When he heard it was Jesus, what did the blind man do?
22. What did the blind man call Jesus?
23. When Jesus heard his cries, what did He do?
24. Why did Jesus ask him what he wanted if He already knew his needs?
25. In verse 52, Jesus told him his _____ had made him whole.
26. What did the blind man do after he was healed?