

10/25/20

### Mark 10

Jesus has finished His Galilean ministry and now moves toward Jerusalem under the shadow of the cross.

#### 10:1-12 The teaching on marriage and divorce,

\* The parallel passage. Matt. 19:1-12

10:1 The journey towards Jerusalem.

- 1) The location is given, “Then He arose from there and came to the region of Judea by the other side of the Jordan.” vs. 1a
  - a) The geographical identity is the region of Judea by the other side.
  - b) This was the area of Perea on the east side of Jordan River where Ruben and Gad had settled, known as “The Perea Ministry.”
- 2) The attraction of Jesus is stated, “And multitudes gathered to Him again, and as He was accustomed, He taught them again.” vs. 1b-d
  - a) The masses gathered to Jesus, as before.
  - b) The commitment of Jesus, as always, as His custom taught “didasko”, the durative imperfect, kept on teaching, the people the word of God and the training of the twelve.

10:2-4 The religious leaders questioned Jesus about divorce.

- 1) The focus of Mark is the motive behind their question, “The Pharisees came and asked Him, “Is it lawful for a man to divorce *his* wife?” testing Him.” vs. 2
  - a) Their intent was to test Jesus in order to find fault and discredit Him.
  - b) Matthew says, “Is it lawful for every cause?” Matt. 19:3
  - c) Jesus stated fornication “porneia” to be the only reason, indicating adultery. Matt. 5:31-32
  - d) Fornication is being used of sexual sin in the context of being marriage not prior to marriage.
- 2) The response of Jesus is to go to the source of authority, “And He answered and said to them, “What did Moses command you?” vs. 3

\* The word of God!
- 3) The selective choosing of God’s word, “They said, “Moses permitted *a man* to write a certificate of divorce, and to dismiss *her*.” vs. 4
  - a) The Scripture was a concession, permitted “epitrepo” to allow, in order to protect the innocent woman to not live under an oppressive and abusive marriage and to maintain social order. Deut. 24:1-4

- 1)) The uncleanness is not indicated, but it was not adultery, but a warning the husband of causing his wife to be defiled by another if he sent her away, there being no grounds of adultery for her being put away.
  - 2)) A woman was released from the marriage with a certificate by two witnesses and she could remarry, but the husband could never take her back.
- b) Adulterers were stoned to death. Lev. 20:10; Deut.22:22
- 1)) There would be no need for divorce, so, this refutes anyone trying to interpret the passage as the impurity being adultery!
  - 2)) The school of Shammai the conservative taught adultery was the only reason, Hillel the liberal taught for any cause or reason.

**10:5** The reason for God's scriptural provision in the law.

- 1) The unveiling of their corruption by Jesus, "And Jesus answered and said to them, "Because of the hardness of your heart."
  - a) The hardness of heart "sklerokardia" refers to the callousness in their love for their wife.

- b) They had been treacherous to the wife of their youth. Mal. 2:13-16
  - c) They had divorced their wives, so God told them He hates divorce. Mal. 2:16
- 2) The directive by God to Moses, "he wrote you this precept." vs. 5
- a) This was not the will of God.
  - b) This was not pleasing to God.
  - c) This was not the best for society.

**10:6-9** The original design and intent of marriage by God.

- 1) The design of God was two different and distinct sexes, "But from the beginning of the creation, God 'made them male and female.' vs. 6
  - a) These are the only identities to distinguish people, male and female, not homosexuality, lesbianism or any other gender identity that is a corruption of man. Gen. 1:27
  - b) Race, color, religion is not to be used.
  - c) Male and female are the necessary combination to birth another human being, after their own kind.
- 2) The intent of God was to establish the institution of marriage for an orderly and safe society, "For this reason a man shall leave his father and mother and be joined to his wife, 'and the two shall become one

flesh'; so then they are no longer two, but one flesh." vs. 7-8

a) God ordained the institution of marriage.

Gen. 2:24-25

b) To leave "kataleipto", means to depart, forsake.

c) To be joined "proskollao", means to glue.

d) To become one flesh, no longer two.

1)) For completion,

2)) For cohabitation.

3) The warning, "Therefore what God has joined together, let not man separate." vs. 9

a) God joins a man and a woman, not by sex, but by the institution of marriage in a life commitment to one another.

\* Joined together "suzeugnumi" means to fasten to one yoked, aorist an act of permanence.

b) The sexual privilege is a celebration of your oneness for life, not just a week-end.

c) The decalration of warning is to the beleiver and non-beleiver, God honors marriage, no one is to separate "charizo" to divide or depart, used for divorce.

1Cor. 7

**10:10-12** The disciple inquired further about marriage and divorce.

1) The question was asked in private, "In the house His disciples also asked Him again about the same *matter*." vs. 10

\* The topic regards the right to divorce. vs. 2

2) The answer of Jesus, "So He said to them, "Whoever divorces his wife and marries another commits adultery against her. And if a woman divorces her husband and marries another, she commits adultery." vs. 11-12

a) The sin of adultery attributed to both the man and woman.

b) Only Mark addresses the woman rights because he is writing to a Roman audience.

c) A woman in Israel could only divorce if her husband was a leper, insane, seduced a virgin, accused her of being unchaste at the honeymoon falsely.

d) Jesus clearly teaches His disciples divorce is Scriptural only when adultery has occurred, but not commanded. Matt. 19:9

\* We are to forgive as Christ forgave us there being true repentance. Col. 3:13

e) The divorcing without adultery and remarries commits adultery and the one they marry.

\* Now if such is the case and the person repents to God, are they forgiven? Yes! But they have to live with the

- consequences and baggage owning it, not justifying or excusing it!
- f) The disciples were astonished, they were liberal, like Rabbi Hillel. Matt. 19:10-12
  - g) Yet God allows greater liberty to a unbeliever to depart if they do not want to remain married to a believer, calling us to peace. 1Cor. 7 :15

### **10:13-16 The declaration of who will enter the Kingdom.**

\* The parallel passages. Matt. 19:13-15; Lk. 18:15-17

#### **10:13-14 The occasion for the teaching.**

- 1) The parents brough their children to Jesus, “Then they brought little children to Him, that He might touch them; but the disciples rebuked those who brought *them*.” vs. 13
  - a) The two imperfects are “kept bringing and kept rebuking”.
  - b) Luke says they were infants and newborn. Lk. 18:15
  - c) Matthew give the reason, to lay His hands and pray for them. Matt. 19:13
  - d) The disciples rebuked “epitimao” the adults, meaning to unjustly check or blame another ineffectively.
- 2) The perspective of Jesus, “But when Jesus saw *it*, He was greatly displeased and said to them, “Let the little children come to Me,

and do not forbid them; for of such is the kingdom of God.” vs. 14

- a) Jesus was greatly displeased “aganakteo”, indignant and pained, Mark alone reveals the indignation of Jesus.
- b) Jesus declared to His disciples two commands.
  - 1)) Let “aphete” allow the children, an imperative command, an aorist active to come to Him.
  - 2)) Forbid not “me koluete” to not hinder, prevent, an imperative present active, continuous, stop hindering.

#### **10:15-16 The revelation of the teaching.**

- 1) The only ones entering heaven are sinner who humble themselves before God, “Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it.” vs. 15
  - a) The word assuredly “amen” at the beginnig of the sentence indicates the reliabiilty and truth of what is about to be stated.
  - b) The highest authority is Jesus, “I say to you”.
  - c) The one receiving the kingdom,, salvation through the gospel, compared to “as a little child”, called a simile, introduced always by one of two words “as” or “like”.

- d) This indicates the innocence, trust, sincere and dependency of a child towards a parent, not that they are sinless.
- 2) The request of the parents was granted, “And He took them up in His arms, put *His* hands on them, and blessed them.” vs. 16
  - a) Literally, having taken them in his arms.
  - b) Jesus blessed “eulogeo” to speak well of them, in the indicative imperfect active, He kept on blessing.

### **10:17-31    The rich young ruler and Jesus.**

\* The parallel passages. Matt. 19:16-30; Lk. 18:18-30

### **10:17-22 The inquiry about eternal life to Jesus.**

- 1) The occasion and question, “Now as He was going out on the road, one came running, knelt before Him, and asked Him, “Good Teacher, what shall I do that I may inherit eternal life?” vs. 17
  - a) Mark is the only one that indicated he knelt before Jesus.
    - 1)) Luke calls him a ruler “archon”, a first one, used of the uppermost seat in Matthew. Lk. 18:20; Matt. 9:18
    - 2)) Matthew said he was young. Matt. 19:20

- b) He addressed Jesus as good “agathos” teacher, excellent, distinguished and honorable.
- c) He wanted to know what he had to do to inherit eternal life or age abiding life?
  - 1)) Man is always attempting to earn salvation by what he does, it impossible!
  - 2)) This is the work of God, that you believe in Him whom He sent. Jn. 6:29; Eph. 2:8-9
- 2) The question and declaration by Jesus, “Why do you call Me good? No one *is* good but One, *that is*, God.” vs. 18  
Are you saying I am God?
  - a) Jesus answers his question with a question to cause him to think if he knew who he was standing in front of.
  - b) Jesus gave him the answer, “No one is good but One, that is, God”, I am God!
    - 1)) The word good “agathos”, means beneficial or excellence.
    - 2)) Are you agreeing I am God?
- 3) The declaration of Jesus, “You know the commandments: ‘Do not commit adultery,’ ‘Do not murder,’ ‘Do not steal,’ ‘Do not bear false witness,’ ‘Do not defraud,’ ‘Honor your father and your mother.’” vs. 19
  - a) These are the fifth to the tenth commandments, but not in order of the

second table of the law man's relationship to man, the horizontal plain. Ex. 20:12-17; Deut. 5:16-21

- b) Man can not see the evil or the motive of the heart.
- 4) The response of the young man, "And he answered and said to Him, "Teacher, all these things I have kept from my youth." vs. 20
  - a) He kept them outwardly, but not inwardly for the heart of man is deceitful and desparately wicked. Jer. 17:9
  - b) Many try to merit their standing before God on their devotion to man, excluding devotion to God, the first table of the law.
  - c) The word kept "phulasso", means to guard or watch and used in classical Greek of a military sentinel, keeping it recognizing the value and honor.
  - d) Matthew suppliments the record, he said, "What lack I yet?" Matt. 19:20
  - e) At 13 a boy became a son of the law "bar mitzvah", accepting full responsibility for his actions.
- 5) The revelation of Jesus about his failre to obey the first table of the law, "Then Jesus, looking at him, loved him, and said to him, "One thing you lack: Go your way, sell whatever you have and give to the poor, and

you will have treasure in heaven; and come, take up the cross, and follow Me." vs. 21

- a) Jesus literally gazed at him and loved "agapao" him, Mark alone states this and exposed his treasure and god that he loved more, his heart was with his riches.
- b) He lacked one thing, he did not love God more than His treasure that was his god.
  - \* The present imperatives "go, sell and give".
- c) He could and would not deny himself, take up his cross and follow Jesus.
- 6) The commentary about his heart, "But he was sad at this word, and went away sorrowful, for he had great possessions." vs. 22
  - \* The word sad "stugnazo", means to be sgrieved, sorrowful.

10:23-27 The instruction of Jesus to His disciples about entering the kingdom.

- 1) The important principle taught to His disciples regarding salvation and riches, "Then Jesus looked around and said to His disciples, "How hard it is for those who have riches to enter the kingdom of God!" vs. 23
  - a) Those who have riches have a hard "duskolos", meaning difficult time entering the Kingdom of God.

- b) Matthew says, “Straight is the gate and narrow is the way.” Matt. 7:14
- 2) The response of the disciples was shock, “And the disciples were astonished at His words. But Jesus answered again and said to them, “Children, how hard it is for those who trust in riches to enter the kingdom of God!” vs. 24
- a) The word astonished “thambeo” means to be amazed, even frightened.
- b) Those who have riches at times trust in them, rather than Jesus.
- c) Godliness with contentment is great gain, for the Love of money is the root of all kinds of evil causing some to stray from the faith bringing destruction, perdition and sorrows on themselves. 1Tim. 6:6-10  
\* Prov. 14:11; 27:24; Matt. 6:19-21
- 3) The illustration re-eforced the difficulty, “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.” vs. 25
- a) The camel and needle are literal, not symbolic or a small gate within the large gate.
- 1)) The two aorist “go through and enter” indicates actually going through and going into.
- 2)) The word use a sewing and surgical needle. Matt. 19:24; Lk. 18:25

- b) Those who trust in riches will not enter the Kingdom of God.
- 4) The response of the disciples, “And they were greatly astonished, saying among themselves, “Who then can be saved?” vs. 26
- a) The disciples astonished “ekplesso”, to be struck out of their senses, shocked and said to one another, who can be saved?
- b) The imperfect tense indicates their condition of dumbfoundedness lasted a while.
- c) The disciples got their eyes on the riches, rather than their love for God.
- 5) The instruction to refocus, “But Jesus looked at them and said, “With men *it is* impossible, but not with God; for with God all things are possible.” vs. 27
- a) Salvation is impossible by man’s methods.
- b) Salvation is only possible to anyone with God, if they love and trust in Him not things or self .

**10:28-31** The protestation of Peter to Jesus.

- 1) The fearful complaint, “Then Peter began to say to Him, “See, we have left all and followed You.” vs. 28
- a) The failure of Peter was to compared himself to the rich man.

- b) The failure of Peter was to think that a disciple has to give all he possesses to God.
  - c) Peter still does not get the message, thinking that one's salvation is legitamate by how much a person leaves or gives up, rather than just being ready and willing to do so, if it calls for it.
- 2) The peaceful comfort, "So Jesus answered and said, "Assuredly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel's, vs. 29
- a) Matthew says, "for My name's sake." Matt. 19:29
  - b) The words are once again guaranteed to be trustworthy and reliable "Assuredly".
  - c) The authority once again is the highest, "I say to you."
  - d) The pure motive of the heart for sacrificing family and home is what God rewards, "for the sake of the gospel". 1Sam. 10:7
- 3) The promised compensation, "who shall not receive a hundred-fold now in this time-- houses and brothers and sisters and mothers and children and lands, with persecutions-- and in the age to come, eternal life." vs. 30
- a) The benefits are said to be a hundredfold "now", during this life-time, for no one

- has left anything on his own goodness or that God will not compensate multifold.  
\* Luke says, "many times more". Lk. 18:30
- b) The larger scale is specified, houses, brothers, sisters, mothers, children and lands, which indicates the vast family of believers we are one "in Christ" to be blessed with God's love of hospitality, but under persecution.
  - c) Later in the age to come, the Kingdom Age, eternal life.
    - 1)) Matthew recorded that Peter said, "What shall we have?". Matt. 19:27d
    - 2)) Jesus promised them to sit on 12 thrones judging the 12 tribes of Israel. Matt. 19:28
  - 4) The perspective of God is that He knows the heart, "But many *who are* first will be last, and the last first." vs. 31
    - a) On earth some that are admired and praised, have wrong motives, they will suffer loss at the Bema-Seat and be last. 1Cor. 3:15-17; 4:5
    - b) In heaven some who are not admired or known will be first at the Bema-Seat.
    - c) Matthew insert the parable of the laborers in the vineyard to illustrate the point. Matt. 20:1-16



**10:32-34    The prediction by Jesus about His death and resurrection for the third time.**

\* Paralell passages. Matt. 20:17-19; Lk. 18:31-34

**10:32**    The occasion and location.

- 1) The occasion and location is given, “Now they were on the road, going up to Jerusalem, and Jesus was going before them.” vs. 32a-b
  - a) Many were making their pilgrimage up to Jerusalem.
  - b) This is the first time Jerusalem is mentioned directly as the destination of Jesus.
  - c) Passover was one of three Feast days Jews were required to attend each year. Ex. 34:22-23
- 2) The tension and proclamation, “and they were amazed. And as they followed they were afraid. Then He took the twelve aside again and began to tell them the things that would happen to Him.” vs. 32
  - a) Their fear perhaps remembering the words of Jesus that He is about to repeat?
  - b) Yet they were following, Jesus was leading.
- 3) The revelation was about His death and resurrection. vs. 33-34

\* Nine specific things are revealed.

  - a) His arrival, arrest and sentence to death, “Behold, we are going up to

Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death and deliver Him to the Gentiles.” vs. 33

- b) His humiliation, torture and death, “and they will mock Him, and scourge Him, and spit on Him, and kill Him.” vs. 34a-d
- c) His victory over death, “And the third day He will rise again.” vs. 34e

\* This third prediction has the most details and all were fulfilled. Mk. 8:31; 9:31

**10:35-45    The secret to greatness.**

\* The parallel passages. Matt. 20:20-28; Lk. 22:24-27

**10:35-37** The seeking for greatness.

- 1) The request of the two brothers, “Then James and John, the sons of Zebedee, came to Him, saying, “Teacher, we want You to do for us whatever we ask.” vs. 35
  - a) James and John sought Jesus for greatness because of pride, this had been the common conversatio of the twleve. Mk. 9:34
  - b) They had been chosen to see Jairus' daughter raised from the others. Mk. 5:37
  - c) They had been chosen to see Jesus transfigured on the mount. Mk. 9:2

- d) They had concluded that whatever they asked of Jesus, He would grant it.
- e) Their request was that Jesus concede to whatever they asked.
  - 1)) Their mother came kneeling, there is no contradiction for both they and her made petition. Matt. 20:20-22
  - 2)) The mother of James and John is believed to be Salome, the sister of Mary the mother of Jesus, making them cousins to Jesus, as John the Baptist.
- 2) The response of Jesus, “And He said to them, “What do you want Me to do for you?” vs. 36
- 3) The specific request, “They said to Him, “Grant us that we may sit, one on Your right hand and the other on Your left, in Your glory.” vs. 37
  - a) James and John sought for power and prestige, to sit on right hand implies privilege and power.
    - 1)) Webster defines power as the ability or capacity to exercise control; authority.
    - 2)) The words “grant” is an imperative command aorist active tense and “sit” is also an aorist active tense, indicating that granting and sitting to be once and for all, permanently!  
Lenski

- b) In your glory implies prestige.
  - 1)) Webster defines prestige as prominence or influential status achieved through success, renown or wealth.
  - 2)) Matthew has “in Your Kingdom”. Matt. 20:21
- c) What made this request so heinous was that Jesus just mentioned His death and resurrection for the third time and they are concerned with self!

**10:38-40** The reproof for seeking greatness.

- 1) The confrontation of Jesus, But Jesus said to them, “You do not know what you ask. Are you able to drink the cup that I drink, and be baptized with the baptism that I am baptized with?” vs. 38
  - a) Jesus said they did not know what they asked. vs. 38a-b
  - b) The word ask is in the indirect middle voice, representing the person acting in his own interest, self seeking (Wuest).
    - \* The heart of man is deceitful and desperately wicked...Jer. 17:9
- 2) The question Jesus asked was if both could drink of the cup that “I” emphatic, drink and be baptized with the baptism that He was baptized with? vs. 38c-d
  - a) The cup represents the experience of the cross, agony and suffering. Ps. 23:5, 75:8

- b) The baptism identified with His sorrow and death. Ps. 22; 69:15
- 3) They responded without hesitation, “They said to Him, “We are able.” vs. 39a-b
  - a) Not recognizing or understand the consequences, it would have meant being in the place of the thieves, next to Jesus on the cross.
  - b) They were thinking about ruling out of pride.
- 4) The prophesy by Jesus of their future suffering, as Christ, “So Jesus said to them, “You will indeed drink the cup that I drink, and with the baptism I am baptized with you will be baptized.” vs. 39c-e
  - a) James was killed by the sword. Acts 12:1-2
  - b) John was exiled to Patmos after being boiled in oil. Rev. 1:9
- 5) The declaration of Jesus about the Father’s sovereignty choice of privilege, “but to sit on My right hand and on My left is not Mine to give, but *it is for those* for whom it is prepared.” vs. 40
  - a) Jesus was subject to the Father in the plan of redemption, the head of Christ was God the Father. 1Cor. 1:1-3
  - b) Father will give that honor, the indicative perfect passive tense. Matt. 20:23

**10:41-45** The principles for servant greatness.

- 1) The twelve did not possess servant greatness of themselves. “And when the ten heard *it*, they began to be greatly displeased with James and John.” vs. 41
  - a) The ten heard and were greatly displeased “*aganakteo*”, indignant, grieved with James and John.
  - b) The reason being because they had the same thing in mind but were beat to it.
    - 1)) All 12 had discussed who was the greatest before this. Mk. 9:33-34
    - 2)) Three different times the conversation is recorded, the third is at the Last Supper. Lk. 22:24-34; Jn. 13
- 2) The world model and practice is to rule over and exercise authority over men, “But Jesus called them to *Himself* and said to them, “You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them. vs. 42
  - a) Those considered great in view of admiration.
  - b) The Great ones considered it from administration
- 3) The Kingdom model and practice is to serve to be great, “Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. And whoever of you desires to be first shall be slave of all.” vs. 43-44

- a) The word for servant “diakonos” means to wait on tables. vs. 43
  - 1)) This word is used for deacons in the church.
  - 2)) This marks a proper view of self!
  - 3)) Greatness is marked by serving. Mk. 9:35
  - 4)) A servant is not greater than his master. Jn. 15:20
- b) The word slave “doulos” means slave by choice, in order to be first. vs. 44
  - 1)) The word is used by Paul for his service to Christ.
  - 2)) The word marks right attitude, love for God and fellow man.
- 4) The Kingdom example is Christ, “For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” vs. 45
  - a) Jesus, “the Son of Man” the title of Messiah, came not to be served.
  - b) Jesus came to serve and be our example. Phil. 2:5; 1Pet. 2:21
  - c) Jesus came to give His life a ransom for many.
  - d) The word ransom “lutron” means the price of redemption for a slave, a vicarious substitutionary sacrifice. 1Cor. 6:20; 2Cor. 5:21; 1Pet. 1:18-19

### **10:46-52 The healing of blind Bartemaeus.**

\* The parallel passages. Matt. 20:29-34; Lk. 18:35-43

**10:46-48** The crying out of Bartimaeus for Jesus to heal him.

- 1) The occasion and location, “Now they came to Jericho. As He went out of Jericho with His disciples and a great multitude, blind Bartimaeus, the son of Timaeus, sat by the road begging.” vs. 46
  - a) Jesus just crossed over the Jordan River to Jericho that was 15 miles from Jerusalem.
  - b) A great crowd accompanied Jesus and His disciples.
  - c) Bartimaeus meant “son of Timaeus” was begging as he sat on the road, Mark alone gives his name.
    - 1)) Luke confirm he was begging. Lk. 18:35
    - 2)) Matthew says there were two blind men. Matt. 20:30
    - 3)) No contradiction, Mark singles out Bartimaeus.
  - d) Mark says it occurred when they were going out of Jericho.
    - 1)) Matthew confirms it occurred when they were going out of Jericho. Matt. 20:29
    - 2)) Luke says it happened when Jesus was coming near Jericho. Lk. 18:35

- 3)) A possible explanation is that there were two Jerichos.
  - 4)) The first old Jericho, the second the one Herod built for his summer resort.
  - 5)) Therefore, they could have been leaving Old Jericho and entering Herod's Jericho which was nearer to Jerusalem.
- 2) The occasion for Bartimaeus to be healed, "And when he heard that it was Jesus of Nazareth, he began to cry out and say, "Jesus, Son of David, have mercy on me!" vs. 47
- a) He knew this was his only chance to be healed.
  - b) He knew Jesus would be gone soon.
  - c) Mercy "eleeo", and aorist imperative, to extend an act of mercy to him, being afflicted as a blind beggar.
- 3) The desperation of Bartimaeus, "Then many warned him to be quiet; but he cried out all the more, "Son of David, have mercy on me!" vs. 48
- a) The people threatened him to be silent.
  - b) Bartimaeus kept on crying, "Son of David, have mercy on me", an indicative imperfect active tense. Mk. 10:49
- \* Son of David was the title of the promised Messiah.

- c) Like the woman with issue of blood that Jesus healed and saved, so Bartimaeus. Mk. 5:30; 10:52

### 10:49-52 The healing of Bartimaeus.

- 1) The response of Jesus, "So Jesus stood still and commanded him to be called. Then they called the blind man, saying to him, "Be of good cheer. Rise, He is calling you." vs. 49
  - a) Jesus commanded the people call him.
  - b) The people encouraged him, "Be of good cheer" a present imperative, to be full of cheerful courage.
  - c) The people told him Jesus was calling him.
- 2) The obedience of Bartimaeus, "And throwing aside his garment, he rose and came to Jesus." vs. 50
  - a) He thrust away his garment immediately.
  - b) He came to Jesus.
  - c) Only Mark give these details. vs. 49-50
- 3) The words of Jesus, "So Jesus answered and said to him, "What do you want Me to do for you?" The blind man said to Him, "Rabboni, that I may receive my sight." vs. 51
  - a) Jesus asked what He already knew.
  - b) He addressed Jesus with the title of honor "Rabboni", the original Aramaic means more than teacher, master.

- 4) The healing of Bartimaeus, “Then Jesus said to him, “Go your way; your faith has made you well.” And immediately he received his sight and followed Jesus on the road.” vs. 52
- a) Jesus told him his faith in Jesus had made him well “sozo”, used for his healing, but it is also used for salvation.
  - b) He gained his sight and followed Jesus, a perfect picture of each of us, as Jesus opened our eyes spiritually at salvation!
  - c) Luke tells us Jesus said, “Receive your sight”. Lk. 18:42
  - d) Luke says that after receiving his sight, he glorified God. Lk. 18:43