

HEADING TOWARDS JERUSALEM: Mark 10

INTRO: In Mark 8, we saw Jesus reveal Himself as the Messiah to the disciples in Caesarea Philippi, and then started teaching them about His Passion. Then He took them to Mt. Hermon and was transfigured. Then back down the mountain to Caesarea Philippi on His way to Capernaum by the Sea of Galilee. Now...

(v. 1) Jesus leaves Capernaum and Galilee for the last time, and travels down the Jordan on the east side of the river. The people gather, and "as He was known, He taught them again." Jesus was known for teaching the people!

This Chapter has 5 different lessons that are 5 different paradoxes – things that seem to contradict, but they show a real truth.

Paradox = "A statement that seems to contradict itself and yet expresses a valid truth or principle".

I. Two Shall Be One. (v. 2-12)

A. The Issue of Divorce. (v. 2-4)

1. (v. 2)

a. *"Is it lawful for a man to put away his wife? Tempting Him."*

1) If Jesus condemns divorce, He could be killed like John the Baptist.

a) This district was ruled by Herod Antipas who killed Jesus' cousin John the Baptist for outwardly calling him on his sin of adultery.

2) If Jesus condones divorce, He will lose a lot of His devout followers.

2. (v. 3-4)

a. *"A bill of divorcement."*

1) At first, a bill of divorcement was very simple...

a) It read like this: *"Let this be from me thy writ of divorce and letter of dismissal and deed of liberation, that thou mayest marry whatsoever man thou wilt."*

b) Later, it became more elaborate: *"On the _____ day, of the _____ week, of the _____ month, year _____ of the world, according to the calculation in use in the town of _____, situated by the river _____, I, (A.B.), son of (C.D.), and by whatsoever name I am called here, present this day _____, native of the town of _____, acting of my free-will, and without any coercion, do repudiate, send back, and put away thee (E.F.),*

daughter of (G.H.), and by whatsoever name thou art called, and until this present time my wife. I send thee away now (E.F.), daughter of (G.H.), so that thou art free and thou canst at thy pleasure marry whom thou wilt and no one will hinder thee. This is thy letter of divorce, act of repudiation, certificate of separation, according to the Law of Moses and Israel."

b. Cf. **Deut. 24:1-4** – Two Views concerning Divorce.

1) Rabbi Hillel.

a) Liberal in their interpretation, and permitted a man to divorce his wife for any reason.

1. Illust. – If she burnt your food and caused you to cuss, she made you sin and so she became unclean to you.
2. Illust. – If some other woman looked "cleaner" than your wife, that made your wife unclean, so you could divorce her for the better woman.

2) Rabbi Shammai.

a) Very Strict and Conservative, and taught that "uncleanness" was only premarital sin.

1. If she wasn't a virgin when you got married, than you could put her away.

c. Jesus said, "*What did Moses command you?*"

1) Jesus takes them to the Word of God.

a) Adultery was not even a ground for divorce under the Law of Moses. (Deut. 22:22 and Leviticus 20:10)

2) Jesus takes them to **Deuteronomy 24:1-4**.

a) This passage notes two facts:

1. It was the man that divorced the wife, not the wife divorcing the husband; for women didn't have this right in Israel.
2. The official "bill of divorcement" was given to the wife to declare her status and to assure any prospective husband that she was free

to remarry. So it really protected the woman.

b) NOTE: This bill was not given to promote *divorce*, but to promote *marriage*.

1. Divorce was not a command, but an ***allowance***.

B. The Word of God Concerning Marriage. (v. 5-9)

1. "What therefore God has joined together."

- a. Marriage is ordained by God.
- b. He performed the first garden wedding. (Gen. 5:1-2)

2. "Let not man put asunder."

- a. Nobody else is to tamper with your union.
- b. You are not to tamper with your union.

C. Jesus Teaches His Disciples On Divorce. (v. 10-12)

1. (v. 10) The disciples wanted some clarity on this issue of divorce.

2. (v. 11-12)

- a. If a man divorces his wife, the question needs to be asked...

1) Does God recognize my divorce?

a) He does ***not*** recognize divorce for..

1. Civil recognition.
2. Incompatibility.
3. Not loving each other anymore.
4. Misery.

- a. **Illust.** – I read of one couple that should have been in for counseling earlier. They were celebrating their 50th wedding anniversary. But when the festivities were over, the woman turned to her husband and said, "We've been miserable for 50 years. We've fought every day. We've disagreed on nearly everything, and I am convinced that we can't keep

going like this. I have made a commitment to pray that God will help us solve this problem. I'm praying that he will take one of us home. And when he answers my prayer, I'm going to live with my sister in Grand Rapids! Ha!

i. I hope that doesn't describe your marriage!

b) He **only** recognizes divorce for..

1. Adultery. (cf. Mt. 19:9)

2. Unbelieving spouse leaves you. (cf. 1 Cor. 7:10-17)

a. **NOTE:** I believe that if a man is abusive and beating his wife, she should not stay in that relationship for the her safety and the safety of her children.

b. **KEY:** If a man is beating his wife, he is an unbeliever and does not want to dwell with her.

II. Grownups Shall Be as Children. (v. 13-16)

A. The Angry Shepherd. (v. 13-14)

1. "They brought young children to Him, that He should touch them."

a. "They" – probably the crowd (v. 1).

2. "His disciples rebuked those that brought them."

a. I don't understand the mind of someone who would push children away from Jesus.

3. "When Jesus saw it, He was much displeased."

a. "Much displeased" – Gr. *heganakte* from word *haganakteo* – "to be pained; to be angry, vexed, indignant; to manifest indignation."

1) This is a strong word of deep emotion.

a) Lit. "When Jesus saw it, He pained, angered, manifested indignation."

B. The Honest Shepherd. (v. 15)

1. We receive the kingdom of God like children.

2. We walk in the kingdom of God like children.

- a. Paul wrote to the church in Colosse, *"As ye have therefore received Christ Jesus the Lord, so walk ye in Him."* (Col. 2:9)

3. We tell children to behave like adults, but Jesus tells the adults to model themselves after the children.

- a. **Q** = What are children like?...

1) Trusting.

- a) They'll believe anything you say.

1. Santa Claus.
2. Easter Bunny.
3. Tooth Fairy.

- b) If Daddy/Mommy said it, it's got to be true.

2) Enjoy much, and can explain little.

- a) We try and explain much, and enjoy little.

C. The Loving Shepherd. (v. 16)

1. I love this picture of Jesus.

- a. Isaiah 40:11 *"He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."*

III. The First Shall Be Last. (v. 17-31)

A. Jesus Invites This Man. (v. 17-22)

1. This man has everything the world has to offer.

a. Religious. (v. 20)

- 1) He went to synagogue on Saturday.
- 2) He kept the ten commandments.

- a) "I have observed all these from my youth."

- 3) He was humble. "kneeled to Him." (v. 17)

- 4) He was sincere.
- 5) He was a moralist.

b. Rich. (v. 22)

- 1) He had the sports-utility camel.
- 2) He had the Reebok sandals.
- 3) He had a yacht on the Sea of Galilee.
- 4) He had a time-share at Joppa.
- 5) He had a warehouse of skin products from the Dead Sea.

c. Young. (cf. Matthew 19:20)

- 1) He had his whole life ahead of him.
- 2) He was exciting.
- 3) He was energetic. "There came one running." (v. 17)
- 4) He was charismatic.

d. Ruler. (cf. Luke 18:18)

- 1) He was the CEO of some organization.
- 2) He had his education.
- 3) He climbed his way to the top.
- 4) He may have been a part of the Sanhedrin.
- 5) He may have been a ruler of a synagogue.

2. He recognized his need for something more.

- a. "Good Master, what shall I do that I may inherit eternal life?" (v. 17)

3. Jesus' response.

- a. Jesus said to him, "Why callest thou me good? There is none good but one, that is, God."
 - 1) Jesus was either saying...
 - a) He's not good, or..
 - b) He's God.

1. **KEY:** He was never not good (cf. John 8:29; 2 Cor. 5:21; Hebrews 4:15), thus He had to be God.
 - 2) Jesus is trying to awaken the guy's consciousness. He wanted the guy to realize what he is saying about Jesus and to see that Jesus really is God.
- b. Jesus said, *"One thing you lack...come, take up the cross, and follow Me."*
- 1) **NOTE:** Jesus did not say, "Deny yourself," because this man had one area he needed to deny himself – get rid of your riches!
 - a) **Q** = Is there one thing in your life that Jesus is telling you to get rid of?... a relationship, job, material possessions, CDs., a grudge against someone.
 - 2) **KEY:** This man lacked only one thing, and it kept him from coming to Jesus.

4. Do not assume this man was lost.

- a. He left and made one of two decisions...
 - 1) Thought it over, and did what Jesus said.
 - 2) Thought it over, and was grieved the rest of his life.

B. Jesus Astonishes His Disciples. (v. 23-27)

1. The Jews thought that prosperity was a sign of God's favor and blessing for their faith.

- a. Prosperity is not a sign of spirituality.
- b. Jesus blows away the prosperity gospel.
 - 1) Paul told Timothy what it was to have the right perspective on riches. (Cf. 1 Timothy 6:3-12)

2. "It is easier for a camel to go through the eye of a needle."

- a. There are those who will point in the great gates of the city, or the great gates of a church, a small little sub-gate, that was often left open at night. The big gates of the city were closed but there was always this smaller gate that you could squeeze through, usually in the big gate. And they said that sometimes when people would come with their camels, unload the camels

to put the goods through that small gate. Then one would get in front and pull the camel, and others would push the camel to get it through that little, smaller gate. They said the smaller gate was called the eye of the needle.

- 1) What they are basically trying to say that if you push and shove hard enough, you can make it. Use great enough effort, and you can get in.
- b. **Q** = Is that what Jesus is saying? If you try hard enough you can get in?... No! In context (v. 26-27), Jesus said it was **impossible**.

C. Jesus Encourages His Disciples. (v. 28-31)

1. (v. 28)

- a. I believe Peter was sincere. He did leave all.
 - 1) Fishing business.
 - 2) Household / Family (mother-in-law – Ch. 1:30)
 - 3) Hometown (Capernaum)
 - 4) Judaism.
- b. Peter was also showing Jesus that the disciples were better than the rich young ruler.
 - 1) "We" is emphatic. *"He left You, but WE have left all, and have followed You."*

2. (v. 29-30)

- a. Jesus encourages the disciples by telling them what they've gained by forsaking all for His sake and the Gospel's.
 - 1) NOW in this time...
 - a) **Physical needs met.**
 1. Houses a hundredfold.
 2. Lands a hundredfold.
 - a. **Psalm 37:16** *"A little that a righteous man hath is better than the riches of many wicked."*
 - b. **Proverbs 15:16** *"Better is little with the fear of the LORD than great treasure and trouble therewith."*
 - c. **Proverbs 16:8** *"Better is a little with righteousness than great revenues without right."*

- d. **Paul told Timothy**, *"But godliness with contentment is great gain."* (1 Tim 6:6)
- e. **Paul also said**, *"But my God shall supply all your need according to his riches in glory by Christ Jesus."* (Phil. 4:19)

b) Spiritual family. (Cf. Mark 3:31-35)

1. Brethren a hundredfold.

2. Sisters a hundredfold.

3. Mothers a hundredfold.

- a. **John 19:26-27** *"When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home."*
- b. Paul wrote to the church at Rome, *"Salute Rufus chosen in the Lord, and his mother and mine."* (Rom. 16:13)

4. Children a hundredfold.

- a. Paul told Timothy...
 - i. *"Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord."* (1 Timothy 1:2)
 - ii. He also said, *"Thou therefore, my son, be strong in the grace that is in Christ Jesus."* (2 Timothy 2:1)
- b. Paul writes Philemon and says, *"I beseech thee for my son Onesimus, whom I have begotten in my bonds:"* (Philemon 10)
- c. Peter wrote, *"The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son."* (1 Pet. 5:13)

d. Paul said, "Rebuke not an elder, but intreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity." (1 Timothy 5:1-2)

c) "With persecutions."

1. Jesus said, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33)

2) In the world to come "**eternal life.**"

3. (v. 31) "But many that are first shall be last, and the last first."

a. This is a summary statement about the servant nature of discipleship.

1) Those giving up things for the Lord to get something from Him (wrong motive) will be last, but...

2) Those who give up things for the Lord to give Him something (pure motive), will be first.

IV. Servants Shall Be Rulers. (v. 32-45)

A. Jesus Teaches About His Passion – #3. (v. 32-34)

1. Jesus gives a lot of details.

B. The Disciples Want To Be Rulers. (v. 35-41)

1. Cf. Matthew 20:20-23.

a. Salome, James' and John's mother, asked Jesus first, then they asked Him themselves.

C. Jesus Shows Them How To Be Rulers – Servanthood. (v. 42-45)

1. (v. 45) – Key verse to the Gospel of Mark.

a. **NOTE:** Servanthood involves death.

1) "To minister and to give His life."

2. Peter eventually got this principle.

- a. 1 Peter 5:1-3 *"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock."*

V. The Poor Shall Be Rich. (v. 46-52)

A. Two responses to Bartimaeus:

1. The Crowd.

- a. Probably annoyed.
- b. Probably embarrassed.
- c. Told him to Shut Up. (v. 48)

2. The Great Physician.

- a. Jesus came to him. (v. 46)
- b. Jesus "stood still." (v. 49)
- c. Jesus sent for him. (v. 49)
- d. Jesus questioned him. (v. 51)
- e. Jesus healed him. (v. 52)

B. Bartimaeus' Response:

1. To the Crowd.

- a. He didn't care what the crowd thought.
 - 1) He cried out the more a great deal when they told him to shut up.

2. To the Great Physician.

- a. He recognized Jesus as the Messiah – "Jesus, Son of David."
- b. He recognized that Jesus was merciful – "have mercy on me."
- c. He cast away his garment. (v. 50)
- d. He came to Jesus.
- e. He called Jesus "Lord." (v. 51)
- f. He received his sight, and followed Jesus in the way. (v. 52)