

A Study of Mark 10

I. Outline. From Headings in NJKV

1. Marriage and Divorce (Mark 10.1-12; Matthew 19.1-9).
2. Children and the Kingdom (Mark 10.13-16; Matthew 19.13-15; Luke 18.15-17).
3. Rich Young Ruler (Mark 10.17-22; Matthew 19.16-22; Luke 18.18-23).
4. Difficulty of Riches (Mark 10.23-27; Matthew 19.23-26; Luke 18.24-27).
5. Eternal Reward (Mark 10.28-31; Matthew 19.27-30; Luke 18.28-30).
6. Coming Crucifixion (Mark 10.32-34; Matthew 20.17-19; Luke 18.31-34).
7. Whoever Desires to Become Great (Mark 10.35-45; Matthew 20.20-28).
8. Blind Bartimaeus is Healed (Mark 10.46-52; Matthew 20.29-34; Luke 18.35-43).

II. Summary.

In the first twelve verses Jesus teaches about marriage, divorce, and remarriage. It is needful to read also the parallel to these verses in Matthew 19.1-9 to get the complete picture of Jesus' teaching. There is one exception to the rule of one-man-one-woman-for-life; fornication allows the innocent party to put away the guilty party (Mt 19.9). When the disciples sought to prevent the people from bringing little children to see Jesus (Mk 10.13-16), Jesus rebuked them. A portion of Jesus' statement in reaction should forever dismiss the false Calvinistic idea that children are little sinners, having inherited Adam's sin. Jesus plainly says that **OF SUCH ARE THE KINGDOM OF GOD** in verse 14. Next, Jesus has a conversation with a rich young ruler (Mk 10.17-22). Jesus loved the young man (v 21), but He also knew the man's real problem. Having learned from Jesus his true need, the young ruler went away grieved (v. 22). This contact with the rich young ruler evidently prompted Jesus to explain about the danger that riches pose to one who is interested in salvation (Mark 10.23-27). Then Jesus tells of the reward for faithfulness—eternal life (Mk 10.28-31). Once again Jesus talks to His disciples about the coming crucifixion, but no reaction from the disciples is mentioned by Mark. In Mark 10.35-45 Jesus instructs the disciples about TRUE greatness—the greatness of SERVING. The miracle of giving sight to Bartimaeus is the last section of this good chapter (Mark 10.46-52).

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the 15 Bible Periods, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Words/Phrases to Study

- 10.1... **THE COASTS OF JUDAEA BY THE FARTHER SIDE OF JORDAN**—"Jesus is leaving Galilee for the last time. He is turning toward Jerusalem and the cross. He no longer seeks the seclusion which he has tried to find in northern Galilee. "Multitudes come together unto him again." He is to offer himself publicly and finally as the Messiah. His journey leads southward through Perea, the region east of the Jordan. Of the many incidents recorded by the other Gospels, Mark selects but a few. This Perean ministry, which is given so large a place in Luke, occupies in Mark but a single chapter. It forms, however, the dividing line for the whole narrative. The nine chapters which precede, outline the years of public ministry; the six chapters which follow, record the events of Passion Week, and the resurrection" [Erdman, C. R. (1918). *The Gospel of Mark: An Exposition* (p. 138). Philadelphia: Westminster Press].
- 10.1... **AS HE WAS WONT**—"éthō; obsolete verb. To be used, to be accustomed. Used only in the pluperf. eiōthei as imperf. (Matthew 27:15; Mark 10:1), and the perf. part. eiōthós with katá (G2596), according, and the definite art., katá tó eiōthós autó, according to his custom, as he was

used to (Luke 4:16; Acts 17:2; Sept.: Numbers 24:1)” [*The Complete Word Study Dictionary*, an e-Sword Module].

- 10.2... **TEMPTING HIM**—“We have met the Pharisees before and have become acquainted with their hostility toward Jesus (Mark 2:16, 24; 3:6, 22; 7:1-5; 8:11). Their present intention is to catch him in their trap, to put him on the spot, and thus to discredit him in the eyes of the public, so that the crowds would turn away from him. They were convinced that their question, answered either way, would create a serious difficulty for Jesus” [William Hendriksen, *Baker’s New Testament Commentary*, 1975, an e-Sword Module]
- 10.9... **WHAT THEREFORE GOD HATH JOINED TOGETHER, LET NOT MAN PUT ASSUNDER**—“Man is here used in the broad sense—including all men. Let no human authority, civil or otherwise, in any way annul the ordinance of God. That relation between husband and wife authorized by God, and to which all other relations, even that of parent and child, must yield, can be severed only by God Himself ” [C.E.W. Dorris, *A Commentary on the Gospel According to Mark*, Gospel Advocate, 1973, p. 228].
- 10.11... **WHOSOEVER SHALL PUT AWAY HIS WIFE, AND MARRY ANOTHER, COMMITTEH ADULTERY AGAINST HER**—“God has always purposed and planned, designed and devised, that those who marry be married for life. There are only two exceptions that are revealed by our Maker and these are explicitly expressed in unmistakable and unambiguous, indisputable and irrefutable terms in Matthew 19.9 and Romans 7.1-3. All need to understand that it is God Who joins two together and what God unites man is not to tear apart or separate. Indeed, in speaking about what Moses did because of the ‘hardness of heart,’ the Book of God avers, asserts, affirms, and avows that ‘from the beginning it hath not been so.’ Let it be incontestable and indisputable, irrefragable, and irrefutable that it is God who joins a man and a woman together and what God does, no man is to declare null and void, revoke, retract, reverse, or invalidate in any way. It is a sad day indeed when any man, any eldership, or any family member tries to justify divorce without grounds” [Goebel Music, *Studies in Mark*, Edited by Dub McClish, Valid Publications, 2002, p., 206].
- 10.21... **THEN JESUS BEHOLDING HIM LOVED HIM**—“One of the most outstandingly great and godly things needed in our relations to others is pure love. When this text says what it does about Jesus and His attitude toward this man, it has a statement that needs to be known, read, and practiced by all of us. The declaration is astonishing, but not surprising coming from Jesus. It simply says: ‘And Jesus looking upon him loved him.’ Indeed, Mark used the Greek word for the highest form of love, as the word employed by Jesus is from *agapao* (from *agape*, meaning ‘love’). It is this *agape*, this love Divine, that has the text declaring what it does: ‘And Jesus looking upon him loved him.’ Only when such a love is declared by all of us can we truly be like Jesus and imitate the Son of God” [Goebel Music, pp., 210-11].
- 10.24-25... **HOW HARD IS IT FOR THEM THAT TRUST IN RICHES TO ENTER INTO THE KINGDOM OF GOD! IT IS EASIER FOR A CAMEL TO GO THROUGH TH EYE OF A NEEDLE, THAN FOER A RICH MAN TO ENTER INTO THE KINGDOM OF GOD**—“Persians expressed impossibility by saying it would be easier to put an elephant through the eye of a needle. This was a Jewish colloquial adaptation of that expression denoting impossibility (the largest animal in Palestine was a camel). Many improbable interpretations have arisen that attempt to soften this phrase, e.g., (1) that “needle” referred to a tiny gate in the Jerusalem city wall that camels could enter only with difficulty (but there is no evidence that such a gate ever existed, and if it had, any sensible camel driver would have simply found a larger gate); or (2) that a copyist’s error resulted in *kamelos* (camel) being substituted for *kamilos*, a large rope or cable (but a large rope could no more go through the eye of a needle than a camel could, and it is extremely unlikely that the text of all three synoptic Gospels would have been changed in exactly the same way). Jesus used this illustration to say explicitly that salvation by human effort is impossible; it is wholly by God’s grace. The Jews believed that with alms a person purchased salvation (as recorded in the Talmud), so the more wealth one had, the more alms he could give, the more sacrifices and offerings he could offer, thus purchasing redemption.

The disciples' question (v. 26) makes it clear that they understood what Jesus meant— that not even the rich could buy salvation” [MacArthur, John (2005-05-10). The MacArthur Bible Commentary (Kindle Locations 40946-40955). Thomas Nelson. Kindle Edition].

- 10.27... **WITH MEN IT IS IMPOSSIBLE, BUT NOT WITH GOD: FOR WITH GOD ALL THINGS ARE POSSIBLE**—“These things to men seem impossible—that is, it is impossible for a man to give up his love for what he has in order to honor God and help his suffering and needy fellow men. Left to their own unaided efforts and to human helps, this must fail. But ‘all things are possible with God.’ God can school and train men to give up all for Christ. To do it to the least of these his disciples is to do good to Christ. The evil of riches and the struggle for riches is presented frequently in the Bible” [David Lipscomb, A Commentary on the Gospel According to Mark, Gospel Advocate, 1973, p. 240].
- 10.30... **HE SHALL RECEIVE AN HUNDREDFOLD NOW IN THIS TIME**—“”
- 10.31... **BUT MANY THAT ARE FIRST SHALL BE LAST; AND THE LAST FIRST**—“They will exchange positions. These changes are brought about by rejecting and accepting the gospel. Many who are first in prospect of everlasting life shall be last, and many who are last in this respect shall be first. The rich young ruler (verses 16-20) had been among the first, but now he is among the last. Judas, who was then among the first, was later among the last, and Matthias, who was among the last, being then only an obscure disciple (Acts 2.21-23), took his place. The Jews looked upon themselves as first, and nearest to the kingdom of heaven, but for their infidelity they lost out as a nation. And the Gentiles, who were looked upon by them as dogs, and farthest from heaven, shall be first, on account of their conversion and faith in Christ. The Jews were offered the gospel first and rejected it—this put the first last; the Gentiles were offered it last, they accepted it—this put the last first. Another view is that many are first in their own esteem, and in the opinion of others, and forward in their claims in religion, yet at the day of judgment they will be last and least in God’s estimation and account. And many that are little in their own, and less in the esteem of others, who had a less name and vogue in the world, shall be first and highest in God’s favor” [Dorris, pp., 241-42].
- 10.38... **BE BAPTIZED WITH THE BAPTISM THAT I AM BAPTIZED WITH**—“Those who share Jesus' honor in the kingdom must also share His sufferings in this age. The cup often is a symbol of trouble and suffering in the Old Testament (Psalm 75:8; Isaiah 51:17; Jeremiah 25:15-28; 49:12; 51:7; Ezekiel 23:31-34; Habakkuk 2:16; Zechariah 12:2). Likewise baptism, being under water, pictures inundation with trouble (Job 22:11; Psalm 18:16; 69:1-2; 15; Isaiah 43:2)” [Thomas Constable, The Expository Notes of Dr. Constable, an e-Sword Module].
- 10.47... **JESUS, THOU SON OF DAVID, HAVE MERCY ON ME**—“He addressed him not as Jesus the Nazarene. His faith takes hold of something higher and deeper. He recognized Him as a royal descendant of David and successor to his throne, the Messiah. ... The angel of the Lord had once applied this title to Joseph (Matthew 1.20). It was a popular designation of the Messiah, and by the use of it Bartimeus acknowledged the Messiahship of Jesus” [Dorris, p. 251].

V. Lessons & Applications.

- 1) **WHAT THEREFORE GOD HATH JOINED TOGETHER, LET NOT MAN PUT ASUNDER...** (Matthew 10.2-12).
“The question of marriage and divorce has long occupied the minds of Bible students; but any one who is familiar with the Scriptures themselves knows, beyond the shadow of a doubt, that it was an is the will of God that when a couple is properly and scripturally married, they are to remain in that state until death separates them. The Bible nowhere even remotely hints that God is ever pleased with any situation, which makes divorce desirable or essential. ... A scriptural marriage is the blending of the lives of two eligible persons of opposite sex into one through: (1) mutual agreement on their part; (2) legal contract as authorized by the state, and (3) sexual cohabitation through which God makes them one. Marriage in this sense is a state or conditioni which, although originating in an agreement, is not capable of being terminated

by the couple's (one or both) repudiation of the agreement; because the interest of the state, society, and the children, if any, to say nothing of regard for God's law, requires that certain permanent duties and obligations be placed upon the principals and be continuously discharged by them" [Leslie G. Thomas, *Teacher's Annual Lesson Commentary*, 1972, page 49].

2) **Mark 10.17-31...** "POINTS FOR THE TEACHER TO EMPHASIZE..."

1. We all have a choice to make—the choice of who we will obey.
 2. The choice to serve God is an uncompromising one.
 3. We must not settle for anything other than the truth (John 14.6). We must be *right religiously*, not just religious.
 4. Man must have the proper attitude toward God and His fellowman in material matters. Real wealth consists in obeying God and receiving His blessings.
 5. Man needs more than wealth and position to fulfill his life. (Note Matthew 4.4). Material wealth deceives men as to what is valuable in life.
 6. Christ must hold a very important position in our everyday lives. One must give all to God, not just a part.
 7. Being *near* the kingdom is not close enough.
 8. Even if one only barely misses the kingdom, he will be lost in hell.
 9. Zeal and good intentions are not enough to gain salvation unless one is willing *to do what God says and all of what God says*.
 10. One must do something to be saved: obey God's specific instructions.
 11. Since only God is good, and since Jesus is good, then Jesus is God.
 12. As the young ruler was to obey the Old Covenant under which he lived to be saved, so we must obey the New Covenant under which we live to be saved.
 13. The test of faithfulness is to give up that which is dearest to us for Christ.
 14. It is impossible to be saved if we put riches before God.
 15. Nothing on earth is anywhere near as valuable as a home in heaven.
- [Thomas B. Warren, *Teacher's Annual Lesson Commentary*, 1973, p. 87].

3) **Mark 10.42-45...** "Jesus was on his last journey to Jerusalem. Though Jesus had just told them plainly of his coming trials and death, it seems to have made no impression on the disciples; at least, not on James and John. They still had in mind that Jesus would soon establish a kingdom like their kingdom of old, and they were determined to get in their bid for the highest places of honor in that kingdom. Through their mother Salome they made their bid. Compare Mark 10.35 with Matthew 20.20-21. Jesus told them that their request came of ignorance. "And when the ten heard it, they began to be moved with indignation concerning James and John" (Verse 41). They felt that James and John were seeking an undue advantage over them. Then Jesus called them to him, and made to them the speech which constitutes this section of our printed text. Ambitious James and John and the indignant ten needed to be sobered down. Jesus, in effect, told James and John, that, in seeking the highest places, they were manifesting the spirit of their hated Gentile rulers—they wanted the highest places of authority, so as to lord it over the others. To be told that they were manifesting the spirit of their hated Gentile rulers was a severe rebuke, and should have had a sobering effect on them; and the rebuke should have given some satisfaction to the indignant ten. "But it is not so among you." There would be no such places of authority among the disciples of Christ as James and John asked for. None would lord it over another—none would exercise authority over others. Greatness would be determined by service. To be first of all—greatest of all—one must be servant of all. "For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many." Jesus served both the physical and the spiritual needs of humanity. Humanity's greatest need was deliverance from the bondage of sin. A ransom is a price paid for redeeming, either from slavery or from captivity. The sinner has been led captive by the devil and made to be a servant of sin. Jesus gave his life to redeem

the sinner. He therefore is both redeemer and ransom” [R.L. Whiteside, *Teacher’s Annual Lesson Commentary*, 1944, p 58-59].

VI. Questions.

True or False

- 01. _____ Trusting in riches makes it impossible to enter the kingdom of God.
- 02. _____ Mock, scourge, spit upon, and kill are all words Jesus used to describe what was soon to happen to Him.
- 03. _____ Bartimaeus called Jesus: PRINCE OF PEACE.
- 04. _____ The question the Pharisees asked Jesus in this chapter was out of a genuine search vor truth.
- 05. _____ Someone was SAD at what Jesus said to them in this chapter.

I Found it in Verse(s)

- 06. _____ Jesus was displeased with His disciples.
- 07. _____ Two becoming one.
- 08. _____ Ransom.
- 09. _____ Ten apostles displeased with James and John.
- 10. _____ Hundredfold reward.

Short Answer

- 11. ...AND HE TOOK AGAIN THE _____, AND BEGAN TO TELL THEM WHAT THINGS _____
_____ UNTO HIM.
- 12. The request of James and John of Jesus was that they might:

- 13. For what purpose did not the Son of Man come: _____
- 14. Moses wrote the precept about divorce for:

- 15. The question the rich young ruler asked Jesus was:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week’s handout

ANSWERS to Mark 9 Questions... **01**—True (30); **02**—False (18); **03**—True (1); **04**—True (41); **05**—False (34); **06**—7; **07**—19; **08**—28; **09**—31; **10**—43; **11**—Salt, Peace (50); **12**—Peter, James, & John (2); **13**—Elijah, come (13); **14**—Help him to believe (28); **15**—Against, part (40).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

J I N P C T I L F L H V
 Y M D N A M M O C Y A S
 R O E E L S L O W G N U
 R D R B L L O K T E D F
 A G E G O I C E R H A F
 M N W W R D V D L T E E
 D I S C I P L E S I F R
 F K N C C I H V R A P D
 M F A I H S O I J S L D
 S M G C S I U E M O I S
 E Y A W A T S C H A R D
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AGAIN
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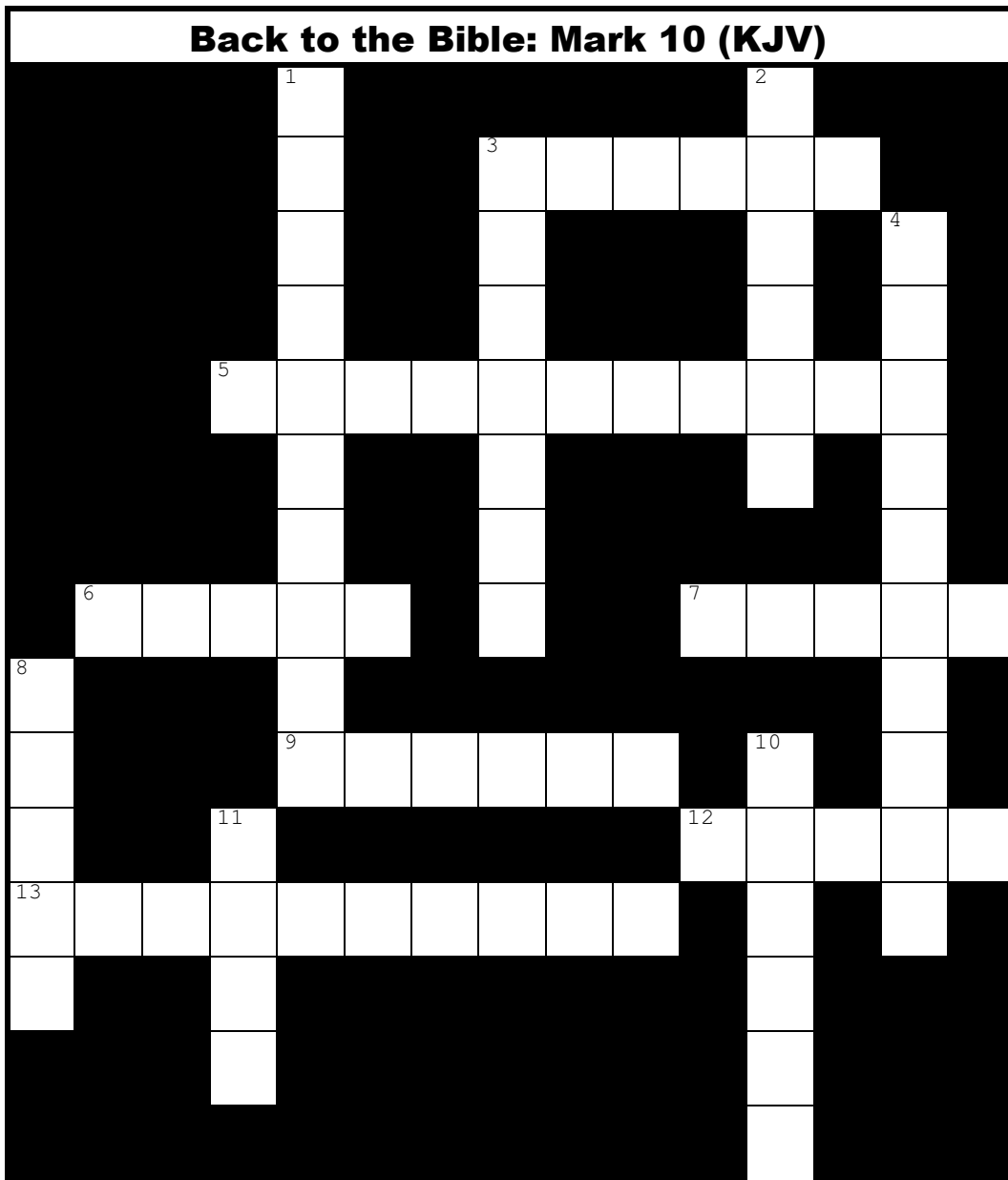
ANSWERED
 CHILDREN
 GREAT
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 RECEIVE
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BEHOLD
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 HARD
 MARRY
 SAID

CALL
 DISCIPLES
 HOUSE
 MINISTER
 SAITH

VIII. Crossword Puzzle.



ACROSS

- 03) ____ for a camel to go through the eye of a needle.
- 05) Moses suffered to write a bill of ____
- 06) Said: "Lo, we have left all..."
- 07) "Son of ____" title appears twice.
- 09) How ____ shall they that have riches enter the kingdom.
- 12) Jesus looked at the rich young ruler and ____ him.
- 13) With men it is ____ but not with God.

DOWN

- 01) A woman who puts away her husband and marries another ____ adultery.
- 02) Jesus offered the rich young ruler a way to have treasure here.
- 03) What shall I do that I may inherit ____ life?
- 04) Disciples were ____ at His words.
- 08) And they ____ shall be one flesh.
- 10) Jesus told disciples not to ____ little children coming to Him.
- 11) 10 apostles were displeased with James and ____.

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...