



Week 42 | Mark 9:30-10:52
 Jesus Teaching on the Road to Jerusalem
 10 Lessons & Blind Bartimaeus

1. Second Prophecy of the Passion | 9:30-32

- *Jesus reenters Galilee and starts for Jerusalem. Former ministries not resumed. He is on his final mission.*
- *Here Jesus adds "will be given over". But by whom? Judas? No, given over and abandoned by God, his Father (see "giving over" of Israel by God in Jer 33:24).*
- *The disciples do not understand - likely did not want to understand. Jesus is truly alone.*

2. True Greatness | 9:33-37

- *Again disciples preoccupation was glory of Christ and of themselves.*
- *"Whoever wishes to come after me" (8:34) = "whoever wishes to be first" (9:35)*
- *Jesus turns their ambitions 180° back on them establishing a new pattern of relationships void of strife. We are not free. In all of our relationships we serve, not are served.*
- *A child (whom Jesus loves) is living parable of discipleship. Aramaic for "child" = "servant". Why? As "little ones" we have no pretensions for greatness.*
- *To receive a child is to receive Christ. To receive the disciples, vested with Jesus' authority, is to receive Christ (9:41) and the Father. To offend a "little one" (9:42) is to offend Christ.*

3. True Greatness 2.0 | 9:38-42

- 38 – John assumes an intimate relationship between Jesus and the 12 (“we” and “us”). So unauthorized use of Jesus’ power must be stopped. (Num 11:2-29 on jealousy of Joshua)
- Irony is that in 9:14-18 the disciples themselves had been powerless against demons.
- 39 – “Do not forbid him” = Jesus opposes narrow exclusivity of the disciples. “He will not lightly speak evil of me” = subtle humor as this man’s use of Jesus’ name was successful.
- 40 – Only two sides “against us” or “for us”. A disciple does not have to follow me to be “for us”, they must follow Christ.
- 41/42 – Concrete illustration is to receive a disciple is to receive Christ. (Note “whoever” link). Here Jesus extends “little ones” from the disciples to this unknown servant.
- A little cup of water is no value yet the giver will not lose his reward. Why? Because of the awareness and graciousness of God to acknowledge our work, not the value itself.
- 42 – If one does not receive a little disciple of Christ, the punishment will be so severe that violent drowning would be better!

4. Demanding Requirements of Discipleship | 9:43-50

- Again following the disciples’ failure, we have the call to concrete obedience.
- 43- 47 Here instead of enslaving another (42), warning is to avoid enslaving myself to sin.
- Referring to the acting member of the body was customary. Here Jesus makes concrete the requirement for our obedience. (Romans 12:1 “Yield your members”)
- A sinning member of my body should be rejected rather than risk final rejection. Not a call to damage our bodies. But the strongest language possible to speak of the cost of sacrifice.
- A member must not be presented to sin. For this would deny the sovereign rule of God over my life.
- “Life” in 43-45 = “life with God” = “the kingdom of God” in 47 = “eternal life” in 10:17, 30
- 48 – Quote is Isaiah 66:24 (his final prophecy) = the punishment of rebellion against God.
- Two salts:
 - 49 “salted with fire” = punishment will be preserved and everlasting
 - 50 “salt is good” = preserving commitment to be a disciple of Christ. This allows the ability to live in peace with our brothers (closes the argument of 33-34).

5. The Question of Divorce | 10:1-12

- 1 – Jesus heads closer to Jerusalem, back through the territory of John the Baptist.
- 2 – Scribes, Pharisees and the people were all agreed – divorce was permitted according to Duet. 24:1. The answer was settled for them. So the question was hostile.
- 3-4 – Jesus’ question of what Moses commanded asked for a positive answer. But his questioners responded with an exception and permission.
- 5-9 – Moses’ provision allowed for the contingency of divorce but did not settle whether it was right or wrong. Its primary function was to protect the woman divorced by her husband. Duet. 24:1 tolerates divorce but does not sanction it. Moses’ provision was a witness to the gross evil that disregards the creation ordinance of marriage.
- One Jewish teacher (200 BC) wrote “If she go not as you would have her go, cut her off and give her a bill of divorce.” Literally “Cut her off from your flesh” = rejection of God’s command “They shall be one flesh” (Gen 2:24) = raw rebellion.
- The appeal to creation lifts the discussion to a higher plane. Referencing Gen 1:27 and 2:24, Jesus relates marriage to the original purpose of God over against the man’s laws allowing for human wickedness.

5. The Question of Divorce | 10:1-12, continued

- Jesus’ answer is based on the authority of God himself, not Moses. The Bible never considers husband and wife alone – but always together in the presence of God, subject to his commands and supported by his grace. God intends the purpose of marriage to be unity, not an allowance for division.
- Jesus does not settle for a tolerated broken picture of marriage. But calls us to how it was created to be – one life of unity, faithfulness, peace and love.
- 10-12 – Explanation to the disciples further lifts the argument. In Jewish law a man could commit adultery against another married man by seducing his wife; and a wife could commit adultery against her husband through infidelity. But a husband could not commit adultery against his wife.
- Jesus says “No! A husband can absolutely commit adultery against his wife just as the 10 commandments commands (Ex. 20:14). The wife deserves the same dignity as the husband in the created, God-ordained order.
- The phrasing of Jesus’ statement has in mind desertion to marry another and was a direct judgment of Herodias, who deserted her husband Philip to marry Antipas. Remember this had been the cause of John the Baptist’s death (6:17).

6. The Blessing of the Children | 10:13-16

- *A perfect sequel to the sanctity of marriage.*
- *13 – Children were brought to Jesus to request his blessing for their future life. “Them” is masculine = may have been fathers bringing them or the children coming themselves.*
- *14 – The disciples’ rebuke is an abuse of their authority. Jesus’ reaction “do not forbid” is the same as their abuse of power in 9:39. Jesus’ indignation is only mentioned in Mark and his rebuke is doubly emphatic = “Don’t! Do!” (not even a conjunction).*
- *The disciples cannot stop thinking in human categories – the children are not important. Just like the scribes cannot stop thinking in human categories regarding divorce.*
- *15 – The Kingdom of God belongs to children because though they are apparently unimportant, God has willed to give it to them. And like all children, they receive it willingly as a gift as they are accustomed to receive all things (versus adults who recoil at charity).*
- *16 – The genuine love of Jesus for children is on full display (opposite to the anger and violence Satan brings to children 9:17-21).*
- *Jesus receiving the children is a living parable that the blessings of the Kingdom are freely given. The only requirement is to acknowledge my hopelessness in relation to the Kingdom.*

7. The Riches of the Kingdom of God | 10:17-27

- *Here we hear the repeated call to self-denial to follow Jesus (8:34-38, 9:33-37, 10:21).*
- *And here the response to this call is underscored as utterly impossible in human effort (10:27) which reminds us of the requirement to become children to receive the Kingdom.*
- *22 – Man’s response is heartbreak for he was rich. The Kingdom call is too much for him.*
- *23-25 – How easy to become attached to wealth for even an earnest man? Judaism could not conceive wealth as a barrier to the kingdom as God’s favor in OT was often in the form of wealth. It taught how much better to give to those in need.*
- *Jesus’ response “How hard is it!” was shocking because it rejects the concept of merit.*
- *There is no mark of God’s special favor in possessions, nor in the lack of them. Danger = false security of riches when the Law demands whole-hearted reliance upon God.*
- *The amazement of the disciples = camels and needles should be taken literally. It is literally impossible for one who trusts in riches to also trust in God.*
- *26-27 – The disciples are now even more amazed “Who will be found in the Kingdom?” Jesus’ answer is that salvation is completely beyond the sphere of human possibility. But the rule is limited by the sovereign action of God himself (Isaiah 63:1-6).*

8. The Rewards of Discipleship | 10:28-31

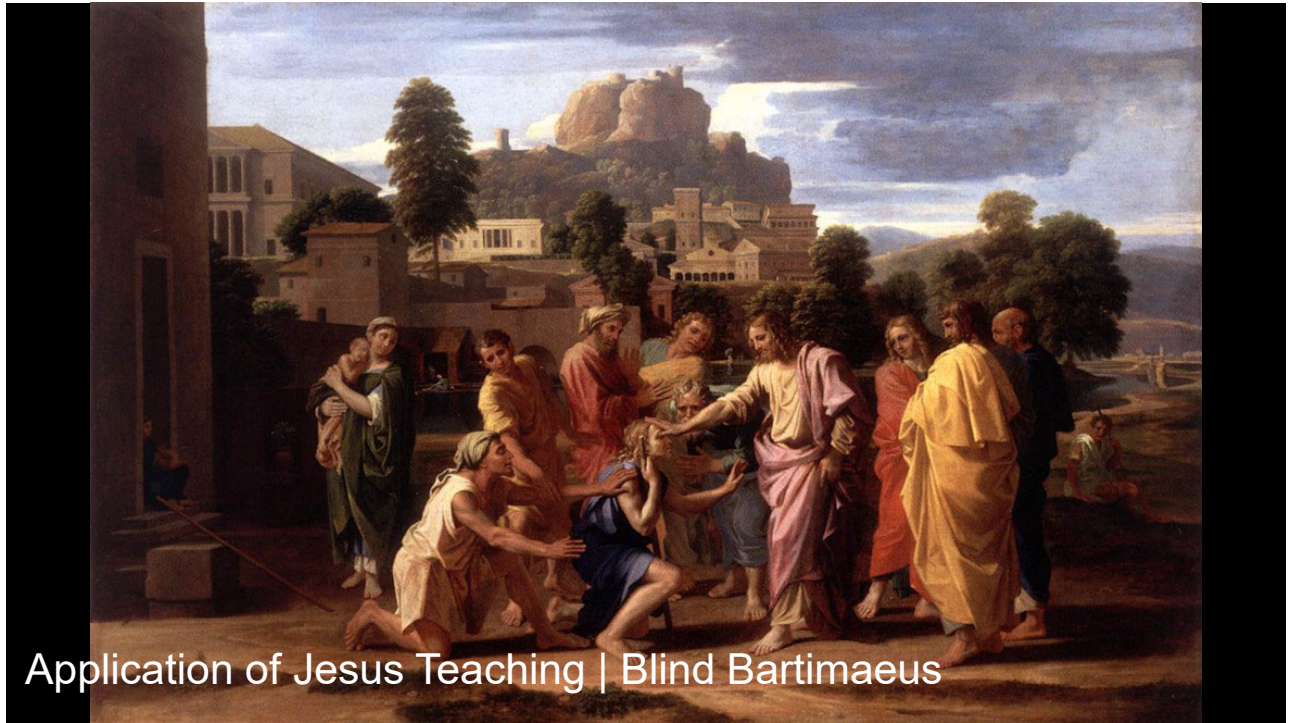
- *In contrast to refusal to answer Jesus' call, the disciples left everything to follow Jesus. There appears to be a note of self-congratulation.*
- *Jesus defines Christian existence as mix of blessing & suffering, promise & persecution.*
- *Jesus assures God takes nothing away without restoring it in a new and glorious form.*
- *31 –Speaks of the reversal of every earthly graduation of rank in the age to come. It is a powerful summation of Jesus' teaching that the leader must be the servant.*

9. Third Prophecy of the Passion | 10:32-34

	1 = 8:31	2 = 9:31	3 = 10:33-34
Deliver to chief priests / scribes	—	(X)	X
Sentenced to death	(X)	—	X
Delivered to Romans	—	—	X
Mocked, spit upon, scourged	—	—	X
Executed	X	X	X
Resurrected	X	X	X

10. Concerning Ambition | 10:35-45

- *Still think Jesus is going to Jerusalem to suffer but then rise and assume glory quickly.*
- *His sealing his service by sacrificing of his life for many goes beyond any teaching before.*
- *“Cup?” = sufferings. “Baptized?” = overwhelming disaster = death. “You do not know in requesting to share my glory, you are also requesting to share in my suffering and death.”*
- *Naïve reply indicates they still do not understand the depth of suffering awaiting Christ.*
- *Jesus' denial to appoint honorees in his glory is consistent with his refusal to accept even the appearance of authority (10:18).*
- *Jesus likely had coinage of the day in view – Tiberius and Herod Philip. These gave the illusion of ruling but exploited the people. The disciples were imitating those they despised.*
- *Jesus will not place the vocation of the Servant in any category of earthly rulers.*
- *The 12 (we) are called to be a community of compassion as expressions of true worship.*
- *45 –Key verse. Jesus' veiled glory as Son of Man places the statement in terms of Messianic mission. His life and death are voluntary choices. Jesus is never a martyr.*
- *“Ransom” = value forfeited to pay a debt of imprisonment (carries forward OT language).*
- *“For the many” = Jesus, as unique Son of Man, takes the place of the many.*
- *Disciples were to experience this power of death in themselves (and did – 1 Jn 3:16).*



Application of Jesus Teaching | Blind Bartimaeus