

Part Three. Mark 8:14 - 10:52

A 1 THE SERVICE OF THE SERVANT 1 - 10

B 1 The Introduction of the Servant 1:1-34

B 2 The Expanding Service of the Servant 1:35 - 2:28

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B 4 The Teaching of the Servant: His concentration on teaching the Twelve in light of His postponed Kingdom and imminent death 8:14 - 10:52

C 1 Jesus' teaching emphasizing faith 8:14-26

D 1 His rebuking of the disciples for their lack of spiritual discernment 8:14-21

E 1 The disciples' provision-less circumstance 8:14

G 1 {14} And they had forgotten to take bread,

G 2 and did not have more than one loaf in the boat with them.

E 2 Jesus' warning them of the influence of the Pharisees and of Herod: {15} And He was giving orders to them, saying, "Watch out! Beware of the leaven of the Pharisees and the leaven of Herod."¹ 8:15

E 3 The disciples' preoccupation with bread: {16} They *began* to discuss with one another *the fact* that they had no bread. 8:16

E 4 Jesus' Socratic rebuke for their preoccupation with the physical and incomprehension of the spiritual 8:17-21

G 1 His rebuke of their preoccupation with bread: {17} And Jesus, aware of this, said to them, "Why do you

¹ Mark 8:15 - leaven of the Pharisees: According to Matt. 16:12 [Jesus](#) meant that they should beware of the teaching of the Pharisees; in Luke 12:1, it was the hypocrisy of the Pharisees.

discuss *the fact* that you have no bread? 8:17a

G 2 His rebuke of their spiritual dullness² 8:17b-18

H 1 Do you not yet see or understand? 8:17b

H 2 Do you have a hardened heart?

H 3 {18} "HAVING EYES, DO YOU NOT SEE? 8:18

H 4 AND HAVING EARS, DO YOU NOT HEAR?

G 3 His rebuke for their failing to remember His ability to provide physically for them 8:19-20

H 1 At the feeding of the 5,000 8:19

J 1 Question: And do you not remember, {19} when I broke the five loaves for the five thousand, how many baskets full of broken pieces you picked up?"

J 2 Response: They said to Him, "Twelve."

H 2 At the feeding of the 4,000 8:20

² Mark 8:17-18: [Jesus](#) is filled with consternation that His disciples completely miss His point. They are so concerned about having enough food to eat that they completely misinterpret His teaching of them. He is exasperated! He wonders, apparently rather heatedly, if they cannot see or understand. He wonders if they are just as bad off as the doomed and faithless unbelievers of the bulk of Israel, fulfilling the judgmental prophecy of Isaiah (6:9-10), that Israel would hear and see, but neither perceive nor understand lest they should be converted and healed! He is trying to warn them of the unbiblical and hypocritical teaching of the Pharisees and evidently the hypocrisy of Herod (the same one who had John the Baptist put to death). Yet they think He is talking to them about their next meal. They should have known by now that the next meal was definitely not [Jesus'](#) concern. After all, they had seen, had they not, that [Jesus](#) could always provide for their daily needs? Then, if that is so, why were they so preoccupied with an apparent lack of food rather than with spiritual realities?!

Lesson: It is apparently far easier for us Christians to be concerned with the physical than with the spiritual. We worry too much about our health, our bank account, our next meal, and our possessions when we should concern ourselves with the spiritual condition of our neighbors, alert for false teaching, and making certain our own hearts have not become hardened to do God's will! We are as guilty as the disciples!

- J 1 Question: {20} "When *I broke* the seven for the four thousand, how many large baskets full of broken pieces did you pick up?"
- J 2 Response: And they said to Him, "Seven."
- G 4 His rebuke of their spiritual incomprehension: {21} And He was saying to them, "Do you not yet understand?" 8:21
- D 2 His healing of a blind man by a sensory technique to gain his trust 8:22-26
 - E 1 The arrival at Bethsaida: {22} And they came to Bethsaida. 8:22
 - E 2 The earnest request to heal a blind man: And they brought a blind man to Jesus and implored Him to touch him.
 - E 3 Jesus' healing technique 8:23-25
 - G 1 Hand to hand contact: {23} Taking the blind man by the hand, 8:23
 - G 2 Isolation: He brought him out of the village;
 - G 3 Spitting: and after spitting on his eyes
 - G 4 Laying on of hands: and laying His hands on him,
 - G 5 Incomplete healing 8:23b-24
 - H 1 Jesus' question as to his ability to see: He asked him, "Do you see anything?" 8:23b
 - H 2 His description of elongated vision: {24} And he looked up and said, "I see men, for I see *them* like trees, walking around." ³ 8:24

³ Mark 8:24 One must assume that [Jesus](#) could have healed Him instantly the first time. Therefore, the step-wise healing, in which the blind man apparently saw disproportionately tall people walking around, must have been done

G 6 Complete healing 8:25

H 1 Jesus' laying on of hands: {25} Then again He laid His hands on his eyes;

H 2 The man's complete restoration: and he looked intently and was restored, and *began* to see everything clearly.

E 4 Jesus' minimizing of publicity: {26} And He sent him to his home, saying, "Do not even enter the village." 8:26

C 2 Jesus' teaching emphasizing His Kingship and the Progress of His Kingdom! 8:27 - 9:13

D 1 His reinforcement of His Messiahship 8:27-30

E 1 Jesus' departure: {27} Jesus went out, along with His disciples, to the villages of Caesarea Philippi; ⁴ 8:27a

E 2 His question about others' view of His identity 8:27b-28

G 1 His question: and on the way He questioned His disciples, saying to them, "Who do people say that I am?" 8:27b

G 2 The disciples' response: {28} They told Him, saying, 8:28

H 1 "John the Baptist;

H 2 and others *say* Elijah;

H 3 but others, one of the prophets."

for a purpose. What was that purpose? This gave more contact with the man, for [Jesus](#) now places His hands upon the man's eyes.

The story is certainly genuine. If one were making up stories about [Jesus](#), one would never think to include the application of saliva as part of the healing technique, nor would one invent a situation in which [Jesus](#) had to try twice to heal! Certainly the saliva was an application which the blind man could feel. Following that incomplete healing, he was at least able to see as well as feel [Jesus](#) placing His hands upon His eyes.

⁴ Mark 8:27 Was [Jesus](#) heading off again for Gentile territory? No, but for [Caesarea Philippi](#) (the town named after Herod Philip, so as not to be confused with Caesarea on the coast of the Mediterranean).

- E 3 His question about the disciples' view of His identity 8:29
 - G 1 His question: {29} And He *continued* by questioning them, "But who do you say that I am?"
 - G 2 Peter's response: Peter answered and said to Him, "You are the Christ."
- E 4 His command to secrecy: {30} And He warned them to tell no one about Him. 8:30
- D 2 His first teaching of His impending death 8:31-33
 - E 1 The content of His teaching 8:31
 - G 1 Tribulation: {31} And He began to teach them that the Son of Man must suffer many things
 - G 2 Rejection: and be rejected
 - H 1 by the elders
 - H 2 and the chief priests
 - H 3 and the scribes,
 - G 3 Assassination: and be killed,
 - G 4 Resurrection: and after three days rise again.
 - E 2 The clearness of His teaching: {32} And He was stating the matter plainly. 8:32
 - E 3 The reaction to His teaching: And Peter took Him aside and began to rebuke Him.
 - E 4 His rebuke of Peter 8:33
 - G 1 His rebuke: {33} But turning around and seeing His disciples, He rebuked Peter and said, "Get behind Me, Satan;
 - G 2 His reason: for you are not setting your mind on God's interests, but man's."

- D 3 His challenge to self-denial and total commitment to Himself⁵
8:34-38
 - E 1 His audience: {34} And He summoned the crowd with His disciples, and said to them, 8:34
 - E 2 His premise -- discipleship: "If anyone wishes to come after Me,
 - E 3 His conditions
 - G 1 Self-denial: he must deny himself,
 - G 2 Cross-bearing: and take up his cross
 - G 3 Following: and follow Me.
 - E 4 His incentives 8:35-38
 - G 1 His paradoxes 8:35
 - H 1 Saving means losing: {35} "For whoever wishes to save his life will lose it,
 - H 2 Losing means saving: but whoever loses his life for My sake and the gospel's will save it.
 - G 2 His illustrations 8:36-37

⁵ Mark 8:34-38 - Challenge to discipleship: [Jesus'](#) challenge to the crowd makes abundant sense in light of the fact that He has just predicted His own suffering and murder. The disciple, he says elsewhere, is not above his master. If the world abuses the master, they will abuse the disciple. In view of this dire prediction, would-be disciples have a sober choice to make. If they choose what is easiest, most face-saving and fulfilling to themselves, even though they gain the whole world (an impossibility), they have sold themselves to the devil. They will earn [Jesus'](#) shame and lose their own souls. If on the other hand, they renounce their own well-being and safety, they will gain the master's praise and inherit the world in the end! ("Blessed are the meek, for they shall inherit the earth!" Matt. 5:5.)

There is a well-known drama in English by Christopher Marlowe (1564-1593) called *The Tragical History of Dr. Faustus*. It closely follows the traditional theme. After the devil (Mephistopheles) has permitted the Doctor to satisfy every wish for this world's power, honor, and pleasures, the twelfth hour strikes. According to the agreement Faustus had made, the devil in a terrifying scene claims Faust's soul for Hell. In Goethe's drama, Faust received twenty-four years of Mephistopheles' services. Mephistopheles, a word poorly made up from the Greek, means one who does not love light.... Goethe has given him intelligence and a sense of humor. His Mephistopheles really enjoys being Satanic. He is amused by the fate of his victims and is satirical over their useless struggle to be good." (The World Book Encyclopedia, 1959, Vol. 6, pp. 2500-2501; Vol. 11, p. 4951.)

- H 1 The poor trade-off: {36} "For what does it profit a man 8:36
 - J 1 Gain: to gain the whole world,
 - J 2 Forfeit: and forfeit his soul?
- H 2 The priceless value of the soul: {37} "For what will a man give in exchange for his soul? 8:37
- G 3 His warning 8:38
 - H 1 The present prospect -- shame: {38} "For whoever is ashamed of Me and My words
 - H 2 The setting -- adultery and sin: in this adulterous and sinful generation,
 - H 3 The future prospect -- shame: the Son of Man will also be ashamed of him
 - H 4 The future setting -- glory and holiness: when He comes in the glory of His Father with the holy angels."
- D 4 His "Sneak Preview" for the inner three of the glory of His postponed Kingdom! ⁶ 9:1-8
 - E 1 Jesus' prediction: {1} And Jesus was saying to them, 9:1
 - G 1 The recipients of the prediction: "Truly I say to you, there are some of those who are standing here
 - G 2 The time-limits of the prediction: who will not taste death
 - G 3 The promise of the prediction: until they see the

⁶ Mark 9:1-8 - In order to show His disciples the reality and the glory of His coming Kingdom, [Jesus](#) takes three of them with Him upon the so-called Mount of Transfiguration. The view to which they were privileged doubtless gave them courage and incentive to endure the hardships of following Christ and losing their own soul in the present age to gain His approval and share His glory in the age to come!

kingdom of God after it has come with power."

- E 2 The fulfillment of Jesus' prediction 9:2-8
 - G 1 The time of the fulfillment: {2} Six days later, 9:2
 - G 2 The witnesses of the fulfillment: Jesus took with Him Peter and James and John,
 - G 3 The site of the fulfillment: and brought them up on a high mountain by themselves.
 - G 4 The status of Jesus during the fulfillment 9:2b-3
 - H 1 His transfiguration: And He was transfigured before them; 9:2b
 - H 2 His blinding clothes: {3} and His garments became radiant and exceedingly white, as no launderer on earth can whiten them. 9:3
 - G 5 The participants in the fulfillment 9:4
 - H 1 {4} Elijah appeared to them
 - H 2 along with Moses;
 - H 3 and they were talking with Jesus.
 - G 6 The comments of Peter during the fulfillment 9:5-6
 - H 1 The desirability of their situation: {5} Peter said to Jesus, "Rabbi, it is good for us to be here; 9:5
 - H 2 The proposal for three tabernacles: let us make three tabernacles, one for You, and one for Moses, and one for Elijah." ⁷

⁷ Mark 9:5 - tabernacles: Presumably Peter, though terrified, was appreciative of the kingdom experience and wanted to stay there for a time, though he neglected to consider where he and James and John would stay! Peter was evidently one of those loquacious souls whose motto was, "When in doubt, start talking!"

- H 3 The bafflement of Peter: {6} For he did not know what to answer; 9:6
- H 4 The terror of the trio: for they became terrified.
- G 7 The witness of God during the fulfillment 9:7
 - H 1 The formation of a cloud: {7} Then a cloud formed, overshadowing them,
 - H 2 The voice from the cloud: and a voice came out of the cloud, "This is My beloved Son, listen to Him!"⁸
- G 8 The end of the fulfillment: {8} All at once they looked around and saw no one with them anymore, except Jesus alone. 9:8
- D 5 His explanation of John the Baptist's death in relation to the postponement of His own Kingdom 9:9-13
 - E 1 Jesus' command of secrecy 9:9
 - G 1 The time of the command: {9} As they were coming down from the mountain,
 - G 2 The nature of the command: He gave them orders not to relate to anyone what they had seen,
 - G 3 The duration of the command: until the Son of Man rose from the dead.⁹
 - E 2 The disciples' reaction to the command 9:10-11
 - G 1 Their uncertainty about the meaning of resurrection: {10} They seized upon that statement, discussing

⁸ Mark 9:7 God's voice is a not-so-subtle rebuke of Peter. Here Peter has been talking because he doesn't know what else to do. God gently chides him, "[Jesus](#) is my beloved Son – [you be quiet and instead] listen to Him!"

⁹ Mark 9:9 - orders: Why not tell?

with one another what rising from the dead meant.¹⁰
9:10

G 2 Their question about the priority of Elijah: {11}
They asked Him, saying, "*Why is it* that the scribes say that Elijah must come first?" 9:11

E 3 Jesus' response -- an excursus upon Elijah ¹¹ 9:12-13

G 1 His acknowledgment of the future priority of Elijah:
{12} And He said to them, "Elijah does first come and restore all things. 9:12

G 2 His raising again the issue of Messianic suffering:
And *yet* how is it written of the Son of Man that He will suffer many things and be treated with contempt?

G 3 His assertion that Elijah has already come 9:13

H 1 The arrival of Elijah: {13} "But I say to you that Elijah has indeed come,

H 2 The ill-treatment of Elijah: and they did to him whatever they wished,

H 3 The fulfillment of Scripture: just as it is written of him."

C 3 Jesus' teaching of the necessity of faith and prayer in exorcism 9:14-

¹⁰ Mark 9:10 - rising of the dead: It is apparent that the disciples simply did not comprehend that [Jesus](#) would die, much less, that He would be resurrected. Death for the Messiah was simply not in their theology!

¹¹ Mark 9:12 - Elijah: The reference is to Malachi 4:5-6 (NNAS) "Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. {6} "He will restore the hearts of the fathers to their children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse." The Elijah in Matt. 9:13 is a clear reference to John the Baptist, imprisoned and murdered by Herod Antipas. Since the mid-term fulfillment of Mal. 4:5-6 was not literally Elijah, the long-term fulfillment prior to the day of the Lord (9:10) may, but need not, be literally Elijah. The day of the Lord is that period of time beginning with Daniel's 70th seven-year period (Dan. 9:27, NIV), and continuing on through the millennium (Rev. 20:4-6). It is God's active theocratic rule in justice over the whole earth. The day of grace will have been past, though grace will never be eliminated from God's dealings with man.

29 (Apparently the father had not enough faith, and the disciples had not prayed enough!)

D 1 The gathering of a large crowd 9:14-15

E 1 The fact of the crowd 9:14

G 1 The return to the rest of the disciples: {14} When they came *back* to the disciples,

G 2 The size of the crowd: they saw a large crowd around them,

G 3 The argument of the scribes: and *some* scribes arguing with them.

E 2 The amazed greeting from the crowd: {15} Immediately, when the entire crowd saw Him, they were amazed and *began* running up to greet Him. 9:15

D 2 The topic of discussion -- the incurable demoniac 9:16-19

E 1 The probing of Jesus: And He asked them, "What are you discussing with them?" 9:16

E 2 The response of the father 9:17-18

G 1 His indication of demon-possession: {17} And one of the crowd answered Him, "Teacher, I brought You my son, possessed with a spirit 9:17a

G 2 The symptoms of demon-possession 9:17b-18a

H 1 Muteness: which makes him mute; 9:17b

H 2 Violent seizures: {18} and whenever it seizes him, it slams him *to the ground* 9:18a

H 3 Foaming at the mouth: and he foams *at the mouth*,

H 4 Grinding of teeth: and grinds his teeth

- H 5 R Rigidity: and stiffens out.
- G 3 The impotence of the disciples 9:18b
 - H 1 The father's request: I told Your disciples to cast it out,
 - H 2 The disciples' inability: and they could not *do it.*" ¹²
- E 3 The dismay of Jesus 9:19
 - G 1 His faulting of the disciples' faith: {19} And He answered them and said, "O unbelieving generation,
 - G 2 His concern about His imminent departure: how long shall I be with you?
 - G 3 His implicit desire for imminent departure! How long shall I put up with you?
- E 4 The command of Jesus: Bring him to Me!"
- D 3 Jesus' observation of the demoniac 9:20-24
 - E 1 The arrival of the boy: {20} They brought the boy to Him. 9:20
 - E 2 The effect of Jesus upon the spirit
 - G 1 Convulsion: When he saw Him, immediately the spirit threw him into a convulsion,
 - G 2 Falling: and falling to the ground,
 - G 3 Rolling: he *began* rolling around
 - G 4 Foaming: and foaming *at the mouth.*

¹² Mark 9:18 - but they could not do it? This was not the prior success of the disciples on their field trip as recorded in Mark 6:12-13 (12) They went out and preached that men should repent. (13) And they were casting out many demons and were anointing with oil many sick people and healing them.

- E 3 Jesus' conversation with the father 9:21-24
 - G 1 Jesus' question as to the duration of the possession: {21} And He asked his father, "How long has this been happening to him?" 9:21a
 - G 2 The father's reply 9:21b-22a
 - H 1 The duration of the ordeal: And he said, "From childhood." ¹³ 9:21b
 - H 2 The severity of the ordeal 9:22a
 - J 1 Burning: {22} "It has often thrown him both into the fire
 - J 2 Drowning: and into the water
 - J 3 Attempted suicide: to destroy him.
 - G 3 The father's tentative request 9:22b
 - H 1 His ambivalence: But if ¹⁴ You can do anything,
 - H 2 His plea for compassion: take pity on us and help us!"
 - G 4 Jesus' pointed demand of faith! 9:23
 - H 1 His pointed question: {23} And Jesus said to him, "If You can?" ¹⁵

¹³ Mark 9:21 - From childhood: "From" is the preposition *ek* (1537), "A primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative);" "childhood" is the adverb *paidíóthen* (3812), "childhood," (ESVS), used only here in the NT; "infancy" (excerpted from Strong's).

¹⁴ Mark 9:22 - if: This is a first-class condition protasis, assuming Jesus had the ability to heal his son. However, Jesus interpreted the man's statement as exhibiting some degree of doubt. See Mark 9:23.

¹⁵ Mark 9:23 - If you can: There is some degree of textual difficulty with the text here. Net Bible has a good explanation. See the footnote immediately after "If you are able?" in Mark 9:23.

- H 2 His dogmatic pronouncement: All things are possible to him who believes." ¹⁶
- G 5 The father's pitiable embrace of faith 9:24
- H 1 His urgency: {24} Immediately the boy's father cried out
- H 2 His affirmation of faith: and said, "I do believe;
- H 3 His plea for faith: help my unbelief."
- D 4 Jesus' casting out of the demon 9:25-27
 - E 1 The contributing factor: {25} When Jesus saw that a crowd was rapidly gathering, 9:25
 - E 2 His firm rebuke: He rebuked the [unclean spirit](#), saying to it,
 - G 1 His nomenclature: "You deaf and mute spirit," ¹⁷
 - G 2 His imperative: I command you,
 - G 3 His explicit commands
 - H 1 come out of him

¹⁶ Mark 9:23 - All things are possible to him who believes: Literally, "all things are possible to the one believing," wherein "believing" is the [Present Active Participle Dative Masculine](#) Singular of the verb *pisteúō* (4100), "to believe, trust" ([Accordance](#)). It is impossible to please [God](#) without faith. He who comes to [God](#) must believe that He exists, and that He is a rewarder of those seeking Him (Heb. 11:6).

¹⁷ Mark 9:25 - you deaf and mute spirit: Literally, "the mute and deaf spirit," wherein "mute" is the [Vocative Neuter](#) Singular of the adjective *álos* (216), "speechless" ([Accordance](#)); "deaf" is the [Vocative Neuter](#) Singular of the adjective *kōphós* (2974), literally, "I. blunted, dull ... [metaphorically,] 2. blunted, dull in hearing 3. deaf" (excerpted from [OBU](#)); and "spirit" is the [Vocative Neuter](#) Singular of the noun *pneûma* (4151), in this context, "spirit."

It is interesting that [Jesus](#) identified this evil spirit as "speechless" and "deaf." This passage reveals to us that [Satan's](#) spirits at times do their best to destroy or maim the faculties with which [God](#) has created man in His likeness and image. [Jesus](#) described the [devil](#) as being a murderer from the beginning, and a liar and the father of lies (John 8:44). [Jesus](#) also said, "The thief comes only to steal and kill and destroy; I came that they might have life, and have it abundantly" (John 10:10).

- H 2 and do not enter him again."
- E 3 The response of the demon 9:26
- G 1 Utterance: {26} After crying out
- G 2 Convulsion: and throwing him into terrible convulsions,
- G 3 Exit: it came out;
- E 4 The effect upon the boy: and *the boy* became so much like a corpse that most of *them* said, "He is dead!"
- E 5 The action of Jesus: {27} But Jesus took him by the hand and raised him; and he got up. 9:27
- D 5 The perplexity of the disciples 9:28-29
- E 1 The setting of the discussion: {28} When He came into *the* house, 9:28
- E 2 The question of the disciples: His disciples *began* questioning Him privately, "Why could we not drive it out?"
- E 3 The reply of Jesus: {29} And He said to them, "This kind cannot come out by anything but prayer."¹⁸ 9:29
- C 4 Jesus' further teaching about His delayed Kingdom 9:30-50**
- D 1 His second prediction of His near death and resurrection 9:30-32
- E 1 His clandestine journey through Galilee 9:30
- G 1 Their journey: {30} From there they went out and *began* to go through [Galilee](#),

¹⁸ Mark 9:29 - but prayer: Most manuscripts, even early and excellent ones, add "and fasting" after "prayer." "But this seems to be a motivated reading, due to the early church's emphasis on fasting." A few major mss, such as [Codex Sinaiticus](#) and [Codex Vaticanus](#) omit the words, "and fasting." For this reason the Greek Text behind [NASB95 \(NA28\)](#) omits the two words. (Comments in this note are derived from the footnote at Mark 9:29 found in [NetBible](#).)

- G 2 His desire for secrecy: and He did not want anyone to know *about it*.
- E 2 The content of His teaching: {31} For He was teaching His [disciples](#) and telling them, 9:31
 - G 1 Betrayal: "The [Son of Man](#) is to be delivered into the hands of men,
 - G 2 Execution: and they will kill Him;
 - G 3 Resurrection! and when He has been killed, He will rise three days later."
- E 3 The response of the disciples 9:32
 - G 1 Ignorance: {32} But they did not understand *this* statement,
 - G 2 Fear: and they were afraid to ask Him.
- D 2 His teaching of greatness in the Kingdom through service 9:33-37
 - E 1 His querying them about their discussion 9:33
 - G 1 Their arrival in Capernaum: {33} They came to [Capernaum](#); and when He was in the house,
 - G 2 His question: He *began* to question them, "What were you discussing on the way?"
 - E 2 The reluctance of the disciples 9:34
 - G 1 Their silence: {34} But they kept silent,
 - G 2 Their selfish preoccupation with status: for on the way they had discussed with one another which *of them was* the greatest.
 - E 3 His prescription for greatness: {35} Sitting down, He called the twelve and said to them, "If anyone wants to be first, 9:35
 - G 1 Yielding: he shall be last of all

- G 2 Serving: and servant of all." ¹⁹
- E 4 His illustration of greatness 9:36-37
 - G 1 His holding a child: {36} Taking a child, He set him before them, and taking him in His arms, He said to them, 9:36
 - G 2 Receiving a child for Jesus is receiving Him: {37} "Whoever receives one child like this in My name receives Me; 9:37
 - G 3 Receiving Jesus is receiving God the Father: and whoever receives Me does not receive Me, but Him who sent Me."
- D 3 His clarification of co-participants in the Kingdom 9:38-41
 - E 1 John's attempted prevention 9:38
 - G 1 Observation: {38} John said to Him, "Teacher, we saw someone casting out [demons](#) in Your name,
 - G 2 Attempted prevention: and we tried to prevent him because he was not following us."

¹⁹ Mark 9:35 - servant of all: A good illustration: The true story of the Titanic. The rule was that men were to allow women and children on the lifeboats. For every one woman who died, nine men lost their lives. Of the 1513 people who lost their lives, 151 were women, while 1362 were men! These men were great because they were servants of all!

Titanic Disaster, one of the worst maritime disasters in history. The British luxury liner Titanic (46,000 gross tons) of the White Star Line, on its maiden voyage from Liverpool to New York City, struck an iceberg about 153 km (about 95 mi) south of the Grand Banks of Newfoundland just before midnight on April 14, 1912. Of the more than 2220 persons aboard, about 1513 died, including the American millionaires John Jacob Astor, Benjamin Guggenheim, and Isidor Straus.

The ship had been proclaimed unsinkable because of its 16 watertight compartments, but the iceberg punctured five of them, one more than had been considered possible in any accident, and the Titanic sank in less than three hours. Subsequent investigations found that the ship had been steaming too fast in dangerous waters, that lifeboat space had been provided for only about half of the passengers and crew, and that the Californian, close to the scene, had not come to the rescue because its radio operator was off duty and asleep. These findings led to many reforms, such as lifeboat space for every person on a ship, lifeboat drills, the maintenance of a full-time radio watch while at sea, and an international ice patrol.

- E 2 Christ's permission 9:39-41
 - G 1 His forbidding of prevention: {39} But [Jesus](#) said, "Do not hinder him, 9:39a
 - G 2 His description of allegiance 9:39b-41
 - H 1 Performing miracles in Jesus' name: for there is no one who will perform a miracle in My name, and be able soon afterward to speak evil of Me. 9:39b
 - H 2 Deliberate identification: {40} "For he who is not against us is for us. 9:40
 - H 3 The eternal value of a small deed done for Christ 9:41
 - J 1 The smallness of the deed: {41} "For whoever gives you a cup of water to drink
 - J 2 The Christ-centered motivation: because of your name as *followers of [Christ](#)*,
 - J 3 The perpetuity of reward: truly I say to you, he will not lose his reward.
- D 4 His teaching on avoiding offenses in view of hell 9:42-50
 - E 1 The danger of causing a little one to stumble 9:42
 - G 1 The offense: {42} "Whoever causes one of these little ones who believe to stumble,
 - G 2 The better destiny: it would be better for him if, with a heavy millstone hung around his neck, he had been cast into the sea.
 - E 2 Avoiding the offense of one's hand 9:43-44
 - G 1 The hypothetical offense: {43} "If your hand causes you to stumble, 9:43

- G 2 The drastic solution: cut it off;
- G 3 The reason for the drastic solution 9:43b-44
 - H 1 Maimed entrance into eternal life is better: it is better for you to enter life crippled, 9:43b
 - H 2 Than whole entrance into hell! than, having your two hands, to go into [hell](#), (geenna)²⁰
 - H 3 The description of hell (*géenna*) 9:43c-44
 - J 1 Unquenchable fire: into the unquenchable fire, 9:43c
 - J 2 Eternal maggots: {44} [where THEIR WORM DOES NOT DIE, 9:44
 - J 3 Unquenchable fire: AND THE FIRE IS NOT QUENCHED.]²¹
- E 3 Avoiding the offense of one's foot 9:45-46
 - G 1 The hypothetical offense: {45} "If your foot causes you to stumble, 9:45
 - G 2 The drastic solution: cut it off;
 - G 3 The reason for the drastic solution 9:45b-46

²⁰ Mark 9:43 - hell (*geenna*) (sometimes Anglicized as Gehenna)
[1067](#) *géenna* {gheh'-en-nah} of Hebrew origin [1516 and 2011]; TDNT - 1:657,113; n f

AV - hell (9)

- hell fire + 3588 + 4442 (3) [12]

1) Hell is the place of the future punishment called "Gehenna" or "Gehenna of fire". This was originally the valley of Hinnom, south of Jerusalem, where the filth and dead animals of the city were cast out and burned; a fit symbol of the wicked and their future destruction. (Strong's No. 1067, Online Bible)

²¹ Mark 9:44, 46: worm ... fire. This phrase appears twice, in Mark 9:44, 46. The phrase appears in brackets because the best manuscripts do not have them. They were most likely erroneously copied by some overzealous copyist from Mark 9:48. See the footnote at Mark 9:43 in [NetBible](#).

- H 1 Maimed entrance into eternal life is better:
it is better for you to enter life lame, 9:45b
- H 2 Than whole entrance into hell! than, having
your two feet, to be cast into hell,
- H 3 The conditions of hell ([g enna](#)) 9:46
 - J 1 Eternal maggots: {46} [where
THEIR WORM DOES NOT DIE,
 - J 2 Unquenchable fire: AND THE FIRE
IS NOT QUENCHED.]
- E 4 Avoiding the offense of one's eye 9:47-48
 - G 1 The hypothetical offense: {47} "If your eye causes
you to stumble, 9:47
 - G 2 The drastic solution: throw it out;
 - G 3 The reason for the drastic solution
 - H 1 Maimed entrance into eternal life is better:
it is better for you to enter the kingdom of
God with one eye,
 - H 2 Than whole entrance into hell! than, having
two eyes, to be cast into [hell](#),
 - H 3 The conditions in hell 9:48-49
 - J 1 Eternal maggots: {48} where THEIR
WORM DOES NOT DIE,²² 9:48

²² Mark 9:48 - where THEIR WORM DOES NOT DIE: A quotation from a portion of Isaiah 66:24. This prophecy will be fulfilled in the [Millennium](#) just after the conclusion of the final battle of the [Tribulation](#) period (Zech. 12:1-9; 13:8-9; 14:1-9, 12-15; Rev. 19:11-21), the different [judgments](#) (Matt. 25:1-46), and the start of [Christ's Millennial](#) reign (Rev. 20:1-6). The prophecy bleeds over into the [Eternal State](#), for all unbelievers of all ages will spend eternity in the [Lake of Fire](#), which burns forever (Rev. 20:11-15). I take it from this passage (Isa. 66:24; Mark 9:48) that not only will there be fire in the [Lake of Fire](#), but there will exist also a proliferation of worms. This will be the horrible, unending punishment of those who reject [God's](#) grace offered through [Jesus Christ's](#) voluntary and substitutionary payment on the cross for man's sins, and who, instead, rely on their own human wisdom and values and works.

J 2 Unquenchable fire: AND THE FIRE IS NOT QUENCHED.

J 3 Universal fire: {49} "For everyone will be salted with fire."²³ 9:49

D 5 His urging of peace, rather than competition, amongst the disciples 9:50

E 1 The value of salt, unless contaminated: {50} "Salt is good;²⁴ but if the salt becomes unsalty, with what will you make it salty *again*?"

E 2 The necessity of peaceful harmony: Have salt in yourselves, and be at peace with one another."²⁵

C 5 Jesus' teaching resulting from encounters with the public 10:1-31

D 1 His teaching on divorce²⁶ 10:1-12

E 1 His departure to Judea 10:1

²³ Mark 9:49 - everyone salted with fire: Does this mean that everyone who goes to hell (*geenna*) will suffer fire? Or does he mean that every person who exists will suffer fire, which will strip away the works of wood, hay, and stubble for believers (1 Cor. 3:13-15), but which will burn eternally the unbelievers (Mark 9:48-49)?

²⁴ Mark 9:50 - Salt is good: The two chief benefits of salt are that it is a flavor enhancer and a preservative. It is no wonder that we believers are called "the salt of the earth" (Matt. 5:13). We are to promote a good flavor among the people around us, and are to preserve from evil, as best we can, the people we influence.

²⁵ Mark 9:50 - Have salt in yourselves, and be at peace with one another: According to [Constable](#),

Likewise if God's trials "lose their bite"—that is, if disciples become insensible and unresponsive to the self-discipline that He is seeking to teach them, by hardening their hearts—these trials can cease to benefit them. Therefore we disciples must "have salt in" ourselves, namely, accept the trials that God sends us that demand self-discipline, rather than rejecting them. Furthermore we must live peacefully with one another, rather than becoming sectarian (v. 38) or self-seeking (v. 34).

²⁶ Mark 10:1-12 title: His teaching on divorce: [Jesus](#) did not go around riding a hobby-horse against divorce. In fact, that was not part of His teaching curriculum. The only reason he talked here about divorce was that unscrupulous [Pharisees](#) were trying to place a difficult, controversial subject in His path to trap Him and embarrass Him. They asked the question – that is the reason [Jesus](#) began to speak on the topic. So [Jesus](#) did not go on a vendetta against divorce. However, when He was asked the question, He did not hesitate to inform all His listeners about the truth. That is our procedure today. We do not go around speaking on divorce. However, when the subject comes up in the Bible as we preach our way through it, we cover it. And our aim is to present the truth in as discreet and gentle a manner as is possible, yet always reflecting the truth of Scripture.

- G 1 His departure: {1} And rising up, He went from there
 - G 2 His arrival: to the region of [Judea](#), and beyond the [Jordan](#);
 - G 3 The arrival of crowds: and crowds gathered around Him again,
 - G 4 His teaching of them: and, according to His custom, He once more *began* to teach them.
- E 2 The Pharisees' test question on divorce 10:2
- G 1 Their arrival: {2} And *some* [Pharisees](#) came up to Him,
 - G 2 Their motivation: testing Him,
 - G 3 Their question about the legality of divorce: and *began* to question Him whether it was lawful for a man to divorce a wife.
- E 3 The response of Jesus – pointing them back to the Law: {3} And He answered and said to them, "What did [Moses](#) command you?"²⁷ 10:3
- E 4 The Pharisees' response – Moses permitted divorce: {4} And they said, "[Moses](#) permitted *a man* TO WRITE A CERTIFICATE OF DIVORCE AND SEND *her* AWAY."²⁸ 10:4

²⁷ Mark 10:3 - [Jesus](#)' first response to the question of divorce was to take the questioners back to Scripture. There, they correctly identify the fact that God, in the Law, permitted divorce (10:4).

²⁸ Mark 10:4 - TO WRITE A CERTIFICATE OF DIVORCE: This is an allusion to Deut. 24:1. Here is an explanatory note from [NetBible](#) at the end of Mark 10:4:

The Pharisees were all in agreement that the OT *permitted a man to write a certificate of dismissal and divorce* his wife (not vice-versa) and that remarriage was therefore sanctioned. But the two rabbinic schools of Shammai and Hillel differed on the grounds for divorce. Shammai was much stricter than Hillel and permitted divorce only in the case of sexual immorality. Hillel permitted divorce for almost any reason (cf. the Mishnah, *m. Gittin* 9.10).

- E 5 The rationale provided by Jesus – Legal permission is a concession to hard human hearts: {5} But [Jesus](#) said to them, "Because of your hardness of heart he wrote you this commandment."²⁹ 10:5
- E 6 God's original design – one male and one female indivisible 10:6-9
- G 1 The origin of the design: {6} "But from the beginning of creation, 10:6
- G 2 The designer: *God*
- G 3 The components of the design: MADE THEM MALE AND FEMALE.³⁰
- G 4 The separation involved in the design: {7} "FOR THIS CAUSE A MAN SHALL LEAVE HIS FATHER AND MOTHER,³¹ 10:7
- G 5 The unity of the design 10:8-9
- H 1 The statement of Scripture: {8} AND THE

²⁹ Mark 10:4 - [Jesus](#) correctly identifies the reason that God permitted divorce at all. The reason was that, in every instance in which divorce takes place, one or the other or both partners in the marriage have hard hearts. We can accurately conclude that, whenever a divorce takes place, one or both marriage partners have a hard heart. That is why divorces take place.

C. E. B. Cranfield, p. 319, quoted by [Constable](#), conveys a worthwhile observation:

"A distinction has to be made between that which sets forth the absolute will of God, and those provisions which take account of men's actual sinfulness and are designed to limit and control its consequences. Whereas the Ten Commandments (in this connection Exod. xx. 14) and such passages as the verses quoted in vv. 6-8 represent God's absolute command, Deut. xxiv. 1 is a divine provision to deal with situations brought about by men's *sklerokardia* ["hardness of heart"] and to protect from its worst effects those who would suffer as a result of it. (Much that is contained in the O.T. falls within the category of such provisions.)"

³⁰ Mark 10:6 - male and female: This is a quotation from Gen. 1:27; 5:2. In Mark 10:6, male ([730](#) *árrēn*) and female ([2338](#) *thēlus*) – two words distinctively masculine and feminine, are used together in the [NT](#) in Matt. 19:4, Mark 10:6, Rom. 1:27, and Gal. 3:28. *thēlus* is used elsewhere only in Rom. 1:26; *árrēn* elsewhere only in Luke 2:23 and Rev. 12:5, 13. The etymology of *thēlus* is from *thele*, the nipple (of a breast) (see [Vine's Expository Dictionary](#)).

³¹ Mark 10:7 - FOR THIS CAUSE A MAN SHALL LEAVE HIS FATHER AND MOTHER: a quotation of Gen. 2:24.

TWO SHALL BECOME ONE FLESH;³²
10:8

- H 2 The reality affirmed by Christ: consequently they are no longer two, but one flesh.
- H 3 The Implementer of Unity: {9} "What therefore God has joined together,³³ 10:9
- H 4 The obligation of humanity: let no man separate."

³² Mark 10:8 - AND THE TWO SHALL BECOME ONE FLESH: a quotation of Gen. 2:24. What does this mean? Alluding to Walter W. Wessel, "Mark," Vol. 8 of The Expositor's Bible Commentary, Zondervan, 1984, p. 711, [Constable](#) states,

Marriage involves the physical union of a male and a female that results in a uniquely close relationship, a "one flesh" relationship (Gen. 2:24). "One flesh" is a Semitic expression that means "one."

[Constable](#) continues,

This "one flesh" relationship that a married couple enjoys is a closer one than even the parent-child relationship. Furthermore, it continues throughout the rest of the husband's and wife's lives—as long as they are alive.

[Constable](#) cites John Murray, *Divorce*, p. 29:

"The import of all this is that marriage from its very nature and from the divine institution by which it is constituted is ideally indissoluble. It is not a contract of temporary convenience and not a union that may be dissolved at will."

³³Mark 10:9 - What therefore God has joined together: In a marriage, two people do something, but so does [God](#). Two people decide to marry one another, and they become one flesh. But what *they* do is not all of it. When two people become one flesh, [God](#) enters the equation. In a miraculous and supernatural way, [God](#) joins two people together. This was His plan from the beginning of creation. He illustrated it for all the world to see in the [Garden of Eden](#) by creating [Adam](#) and [Eve](#) and joining them together. When I as a pastor unite two people in marriage, I don't do a thing. [God](#) does. He joins those two people together. I only pronounce publicly what [God](#) is doing. So in every marriage, no matter how poor a choice humans may later think they have made, there are three people. There is the husband, the initiator. There is the wife, the responder. And there is [God](#), who unites them in holy matrimony. What [God](#) has joined together, let no man divide!

Mark 10:9 lit. "What, therefore, [God](#) joined together, man – let him not be separating ([Present Imperative](#))." "Joined together" is the [Aorist Indicative Active](#) 3rd Singular of the verb *sudzeúgnumi* (4801), "to join together" ([Accordance](#)); "I. to fasten to one yoke, yoke together II. to join together unite I. of the marriage tie" ([OBU](#)). This verb is used only in Matt. 19:6 and Mark 10:9 in the NT;

"Let him not be separating" is the [Present Active Imperative](#) 3rd Person Singular of the verb *chōrídō* (5563), "to remove; to depart" ([Accordance](#)); "I. to separate, divide, part, put asunder, to separate one's self from, to depart I. to leave a husband or wife A. of divorce" (excerpted from [OBU](#)).

- E 7 The question of the disciples: {10} And in the house the disciples *began* questioning Him about this again.³⁴ 10:10
- E 8 The response of Jesus: {11} And He said to them, 10:11-12
- G 1 Divorce and remarriage by a husband constitutes adultery: "Whoever divorces his wife³⁵ and marries another woman³⁶ commits adultery against her;³⁷

³⁴ Mark 10:10 - *began* questioning: the [Imperfect Indicative Active](#), 3rd Person Plural of the verb *eperōtáō* (1905), "to ask, inquire," ([Accordance](#)), literally, "were questioning."

³⁵ Mark 10:11 - Whoever divorces his wife: More literally, "Whoever may put away his wife," wherein "may put away" is the [Aorist Subjunctive Active](#) 3rd Person Singular of the verb *apoliúō* (630), "to release, divorce" ([Accordance](#)); "...IV. used of divorce, to dismiss from the house, to repudiate..." (excerpted from [OBU](#)). [Mark's](#) use of the [Subjunctive](#) here indicates this is a *potential* or *possible* action of a married man. He may or may not divorce his wife, but if he does so, and if he also marries another woman, then he is committing adultery against his first wife. Divorcing his wife is the first of two protases that Jesus listed

"his wife," literally, "the woman of him," wherein "woman" is the [Accusative Feminine](#) Singular of the noun *gunē* (1135), "woman, wife" ([Accordance](#)); "I. a woman of any age, whether a virgin, or married, or a widow II. wife 1. of a betrothed woman" ([OBU](#)). The phrase "the woman of him" indicates that this woman belongs to the man under consideration – she is his wife. But [Jesus](#) is considering the reality of what happens if this man divorces her and marries another woman.

³⁶ Mark 10:11 - ... and marries another woman: More literally, "... and may marry another," wherein "may marry" is the [Aorist Subjunctive Active](#) 3rd Person Singular of the verb *gaméō* (1060), "to marry" ([Accordance](#)); "I. ... 1. to get married, to marry ... (excerpted from [OBU](#)); the [Subjunctive](#) indicates potential. He may or may not marry another. But if he does

"another" is the [Accusative Feminine](#) Singular of the adjective *hállōs* (0243), "other, another ..." (excerpted from [Accordance](#); "another, other" ([OBU](#)); "another of the same kind," ([JTB](#)), meaning, in this context, another woman. The noun for "woman" does not appear in the text, but since the adjective appears in the [Feminine](#) gender, we know that [Mark](#) was referring to another woman

³⁷ Mark 10:11 - commits adultery against her: literally, "is committing adultery against her," wherein "is committing adultery" is the [Present Middle Indicative](#) 3rd Person Singular of the verb *moicháō* (3429), "to commit adultery" ([Accordance](#)); "I. to have unlawful intercourse with another's wife, to commit adultery with" ([OBU](#)). So, the [Present Tense](#) indicates that he is constantly or continually committing adultery against his first wife; and the [Middle Voice](#) indicates he is acting in his own self-interest. Some comments are in order here:

1. [God](#) hates divorce (Mal. 2:16).
2. [God](#), through [Moses](#), did concede the reality of human depravity by issuing a command controlling the process of divorce (Deut. 24:1-4).
3. [Jesus](#) stated that [Moses](#) issued this decree because of the hardness of the [Israelis'](#) hearts (Mark 10:5). When someone divorces his spouse, he has a hard heart.
4. When people in a marriage get a divorce, they violate the act of [God](#) (joining two people together in one flesh – Gen. 2:24; Matt. 19:5, 6). [Jesus](#) said, "What therefore [God](#) has joined together, let no man separate" (Matt.19:6; Mark 10:9).
5. When divorced people remarry, each violates the covenant of faithfulness, committing adultery against his

10:11

G 2 Divorce and remarriage by a wife constitutes adultery: {12} and if she herself divorces her husband ³⁸ and marries another man, ³⁹ she is committing adultery." ⁴⁰ 10:12

spouse (Mark 10:11-12; Luke 16:18). (Someone whose first spouse has died is free to remarry another [Christian](#) – 1 Cor. 7:39.)

6. Man can keep human laws, but violate [God's](#) laws.

³⁸ Mark 10:12 - and if she herself divorces her husband: wherein, “if” is the Subordinate Conditional Conjunction *eán* (1437), “if,” which constitutes a [Third Class Condition](#) – perhaps she will divorce her husband or perhaps she won’t. But, if she does so, and does something else, namely, remarries another man, then she is committing adultery against her first husband;

“she herself” is the [Nominative Feminine](#) 3rd Person Singular of the personal pronoun *autós* (846), “she (her)self, same” (adapted from [Accordance](#));

“divorces” is the [Aorist Active Participle Nominative Feminine](#) Singular of the verb *apolúō* (630), “to release, divorce” ([Accordance](#)). The [Aorist Participle](#), in this context, can better be translated as “having divorced.”

“her husband” is, literally, “the male of her,” wherein “male” is the [Accusative Masculine](#) Singular of the noun *anēr* (435), “man, husband” ([Accordance](#)). This noun is differentiated from the noun *ánthrōpos* (444), which almost universally is translated “man” ([KJV](#)), and refers oftentimes to generic man as a race distinct from animals. *Anēr*, on the other hand, often, as here, refers to the male aspect of man. That is why all English Bibles translate this word as “husband” in this context

“and if she herself, having divorced her husband” constitutes the first of two conditions or [protases](#). If the woman meets both [protases](#), the [apodosis](#) (conclusion) is true about her. See the subsequent footnotes.

³⁹ Mark 10:12 - and marries another man: This is the second [protasis](#), or condition: It reads, literally, “may marry another,” wherein “may marry” is the [Aorist Subjunctive Active](#) 3rd Person Singular of the verb *gaméō* (1060), “to marry;” while “another” is the [Accusative Masculine](#) Singular of the demonstrative pronoun *hállos* (243), “other or another of a different kind” ([JTB](#)). The meaning is that if she, having divorced her first *anēr*, chooses to marry another *anēr* different from her first *anēr*, then something sinister can be concluded about her. The [Subjunctive](#) of the verb is reflected in the wording, “may marry.” Perhaps she will, perhaps she won’t. But if she does, then the [apodosis](#) is true – she is committing adultery against her first *anēr*.

⁴⁰ Mark 10:12 - she is committing adultery: the 3rd Singular [Present Indicative Middle](#) of the verb *moichāō* (3429), “to commit adultery” ([Accordance](#)); “to have unlawful intercourse with another’s spouse, to commit adultery with” ([OBU](#) – gender-modified to adapt to the present context). This is the [apodosis](#), the conclusion toward which [Jesus](#) was heading, the (hypothetical) wife having met the two preceding conditions ([protases](#)). The [Present Tense](#) indicates that, as long as she lives with her second husband, she is living in adultery against her first husband. Had [Mark](#) sought to convey the notion that this adultery was a “one-time” circumstance, he would have used the customary [Aorist Tense](#). He did not do that.

Most [Christians](#) who wish to divorce their spouse and marry another person, and who wish to defend that decision Biblically, flee to Matthew 19:3-12 to find an exception clause. In their view, this justifies their divorce and remarriage. If they were to have lived in the early [church](#), however, and had access only to the [Gospel of Mark](#), how would that have affected their decision? Nonetheless, [Mark](#) remains a “stand-alone” gospel, written to [Gentiles](#) (the world of the [Roman Empire](#)), and modern day [Christians](#) need to deal with the text that is here without fleeing to Matt. 19:3-12. I believe there is a reason as to why [Matthew](#), who wrote to [Jewish](#) people, included the “Exception Clause.” See the author’s discussion of that passage in his “[Analysis of The Gospel According to Matthew](#).” [Paul](#) wrote to the [Gentile](#) world. He stated his views on marriage, divorce, and remarriage very clearly in his first letter to

- D 2 His teaching on the importance of child-like acceptance of the King in order to enter the Kingdom 10:13-16
- E 1 The incident of parents bringing their children to Jesus to touch: {13} And they were bringing [children](#)⁴¹ to Him so that He might touch them; 10:13
- E 2 The rebuke of the disciples: and the disciples rebuked them.
- E 3 The indignation of Jesus: {14} But when Jesus saw this, He was indignant 10:14
- E 4 The instruction of Jesus: and said to them,
- G 1 "Permit the [children](#) to come to Me;
- G 2 do not hinder them;
- E 5 The reasoning of Jesus: for the kingdom of God belongs to such as these.⁴²

the [Corinthians](#). He concluded his discussion on Divorce and Remarriage with these succinct words: "A wife is bound as long as her husband lives; but if her husband dies, she is free to be married to whom she wishes, only in the Lord" (1 Cor. 7:39).

⁴¹ Mark 10:13 - children: the [Accusative Neuter](#) Plural of the noun *paidion* ([3813](#)), "child" ([Accordance](#)); "I a young child, a little boy, a little girl" (excerpted from [OBU](#)). In this context in Mark, the word appears in Mark 10:13, 14, 15. In the first two instances, it appears in the plural. In Mark 10:15 it appears in the singular.

In Matthew 2:1-16, the references to "child" in Matt. 2:8, 9, 11, 13, 14 all refer to [Jesus](#) as a child no older than, and perhaps a little younger than two years of age. In Matt. 11:16, "children" are old enough to play unsupervised in the marketplace. In Mark 5:39, 40, 41, the child Jesus brought back to life was twelve years of age (Mark 5:42). In Luke 1:59, the child who came to be known as "[John the Immerser](#)" was only eight days old. In John 16:21, "child" refers to an infant who has just been born. In John 21:5, [Jesus](#) affectionately and metaphorically referred to His [disciples](#), who were grown men, as "Children."

⁴² Mark 10:14 - for the kingdom of God belongs to such as these: Two questions need to be answered. (1) What did Jesus mean by "the kingdom of God?" and (2) In what way does the kingdom of God belong to "such as these" children?

(1) What did Jesus mean by "the kingdom of God?" A great many interpreters define "the kingdom of God" as "God's present spiritual rule in peoples' lives," so John D. Grassmick, "Mark," in *The Bible Knowledge Commentary*, [New Testament Volume](#), p. 150. Unfortunately, even though Grassmick was once a faculty member at [Dallas Theological Seminary](#), at one time a bastion of [classic Dispensational teaching](#), he sounds more like a [Progressive Dispensationalist](#). Notice his "already / not yet" compromise in his discussion of the Kingdom of God at Mark 1:14-15, page 108: There he concludes,

So the kingdom of God has two aspects, both centering in Christ (cf. Mark 4:13-31): (1) It is already present,

- E 6 The teaching of Jesus: {15} "Truly I say to you, whoever does not receive the kingdom of God like a [child](#) shall not enter it *at all*." 10:15
- E 7 The deliberate contact of Jesus with the children 10:16
 - G 1 His affection: {16} And He took them in His arms
 - G 2 His blessing: and *began* blessing them, laying His hands upon them.
- D 3 His teaching concerning wealth and the Kingdom 10:17-31
 - E 1 The reluctance of a man to forsake his wealth to follow Jesus 10:17-22
 - G 1 The departure of Jesus: {17} And as He was setting out on a journey, 10:17
 - G 2 The interruption of a man
 - H 1 His alacrity: a man ran up to Him
 - H 2 His respect: and knelt before Him,
 - H 3 His intense question: and began asking Him, "Good Teacher, what shall I do to inherit eternal life?"
 - G 3 The response of Jesus

through veiled, as a spiritual realm (Mark's emphasis; cf. 3:23-27; 10:15; 23-27; 12:34). (2) It is still future when God's rule will be openly established on earth (cf. 9:1; 13:24-27).

I strongly disagree. There is only one kingdom prophesied in the [Old Testament](#) and discussed in the [New Testament](#). That is the [Messianic Kingdom of Jesus Christ](#) here upon earth. This kingdom will morph into the [Eternal Kingdom](#) in place on [New Earth](#) and in [New Jerusalem](#), the Capital City of both [Israel](#) and the [Church](#) (Rev. 21:1-22:5). (For a rebuttal to Grassmick's view of the kingdom, read "[Not Already, Not Yet](#)," written by the author.)

(2) In what way does the kingdom of God belong to "such as these?" I believe the characteristic of children to which Jesus referred was their almost unshakeable trust in what they have been told by an authority figure. I can remember hearing a child say something that I believed to be untrue. But if his teacher at school had told him such-and-such, he was absolutely convinced it was true, and I was unable to talk him out of his belief. The kingdom of God belongs to people who have an unwavering, child-like trust in God and in Jesus.

- H 1 His interrogation about "goodness" 10:18
 - J 1 His question as to the man's motivation in calling Him good: {18} And Jesus said to him, "Why do you call Me good?"⁴³
 - J 2 His comment that only God is good: No one is good except God alone.

- H 2 His recitation of certain of the Ten Commandments: {19} "You know the commandments, 10:19
 - J 1 The sixth: 'DO NOT MURDER,
 - J 2 The seventh: DO NOT COMMIT ADULTERY,
 - J 3 The eighth: DO NOT STEAL,
 - J 4 The ninth: DO NOT BEAR FALSE WITNESS,
 - J 5 Do not defraud,⁴⁴

⁴³ Mark 10:18 - Why do you call Me good?: The point of [Jesus'](#) question, I believe, was to determine if the man believed [Jesus](#) was "God-come-in-the-flesh." What was His level of belief? Did the man perceive of [Jesus](#) as merely a teacher, or was He the Divine [Messiah](#)? The man did not take the bait, refusing to affirm that [Jesus](#) was [God](#).

⁴⁴ Mark 10:19 - defraud not: Neither Luke (18:20) nor Matt.(19:18-19) have "Do not defraud", and Matt. adds, "Love your neighbor as yourself." Since this young man is wealthy, perhaps Jesus is subtly allowing him the opportunity to admit he has withheld wages from his laborers, as in James 5:4. Or perhaps Jesus is using "defraud not" as a paraphrase of the 10th Commandment -- "Do not covet, the implication being that he who covets will soon defraud. The man, however, denies that he is guilty of any of the above.

Uses of "Defraud"

Defraud is used in 1 Cor. 6:7-8 in the sense of depriving one another of his rights in a civil court, and the advisability rather of allowing oneself to be deprived of his own rights rather than to take a brother to court, thus depriving him of his rights.

In 1 Cor. 7:5 Christian marriage partners are not to deprive one another of the right of sexual fulfillment / enjoyment.

In 1 Tim. 6:5, evil men are said to be deprived of the truth.

J 6 HONOR YOUR FATHER AND
MOTHER."

- G 4 The man's confident self-assessment: {20} And he said to Him, "Teacher, I have kept all these things from my youth up." 10:20
- G 5 Jesus' challenge to the man 10:21
- H 1 Jesus' love for him: {21} And looking at him, Jesus felt a love for him,⁴⁵
- H 2 Jesus' analysis: and said to him, "One thing you lack:
- H 3 Jesus' commands
- J 1 go and sell all you possess,
- J 2 and give to the poor,
- H 4 Jesus' promise: and you shall have treasure in heaven;
- H 5 Jesus' call to discipleship: and come, follow Me."⁴⁶
- G 6 The man's sorrowful response 10:22
- H 1 His visible chagrin: {22} But at these words

In James 5:4 Christian farmers are excoriated for depriving their workers of their rightful pay. Perhaps this is what the wealthy man in Mark 10:19 is being accused of by [Jesus](#)? He, however, denies it.

⁴⁵ Mark 10:21 - Jesus felt a love for him: Literally, "[Jesus](#) loved him," wherein "loved" is the [Aorist Indicative Active](#) 3 Person Singular of the verb *agapáō* (0025), "to love in a self-sacrificial way" ([JTB](#)). Jesus didn't merely "feel a love for this man." At that point of time He loved him.

⁴⁶ Mark 10:21 - follow Me: literally, "be following Me," wherein "be following" is the 2nd Singular [Present Imperative Active](#) of the verb *akolouthéō* (190), "to follow" ([Accordance](#)); "... II. to join one as a disciple, become or be his disciple" (excerpted from [OBU](#)). Jesus was commanding this man to be following Him – i.e., to be His disciple. This was the identical command Jesus issued to Matthew, sitting in the tax collector's booth (Matt. 9:9; Mark 2:14; Luke 5:27). Matthew promptly obeyed. This man "was saddened, and he went away grieving, for he was one who owned much property" (Mark 10:22). Jesus issued the identical command to Philip (John 1:43). Jesus re-issued the same command to Peter twice – in John 21:19, 22.

- his face fell,
- H 2 His sorrowful departure: and he went away grieved,
- H 3 His stumblingblock: for he was one who owned much property.
- E 2 Jesus' teaching on wealth as a hindrance to entering the Kingdom 10:23-31
- G 1 Jesus' statement of the difficulty of the wealthy entering the kingdom: {23} And Jesus, looking around, said to His disciples, "How hard it will be for those who are wealthy to enter the kingdom of God!" ⁴⁷ 10:23
- G 2 The amazement of the disciples: {24} And the disciples were amazed at His words. 10:24a
- G 3 Jesus' expansion on His statement: The degree of difficulty for the rich to enter the kingdom 10:24b-25
- H 1 His repetition: But Jesus answered again and said to them, "Children, how hard it is to enter the kingdom of God! 10:24b
- H 2 His illustration: {25} "It is easier for a camel

⁴⁷ Mark 10:23 - to enter the kingdom of God: "to enter" is the 3rd Plural [Future Indicative Middle](#) of the verb *eisérchomai* (1525), "to enter" ([Accordance](#));

"the kingdom of God," wherein "kingdom" is the [Accusative Feminine](#) Singular of the noun *basileía* (932), "kingdom" ([Accordance](#)). The [kingdom of God](#) is, virtually everywhere in the NT, not some ethereal, spiritual, non-literal kingdom; it is rather the [Messianic](#) rule of [King Jesus](#) from [Jerusalem, Israel](#) for a thousand years (Rev. 20:1-6). That [kingdom](#) will morph into the [eternal Kingdom](#), in which [God](#) and [Christ](#) will be seated on the same throne in [New Jerusalem](#) ruling over the [Eternal Kingdom](#), assisted by [Christ's](#) slaves (Rev. 22:3-5).

We [Christians](#) today enter the [kingdom of God](#) [proleptically](#). The [kingdom](#) has not yet begun because the [King](#) has not yet returned to earth (Luke 19:11-27). The term "[prolepsis](#)" refers to "the representation or assumption of a future act or development as if presently existing or accomplished." A prominent occurrence of [prolepsis](#) is found in Romans 8:30, where believers' future [glorification](#) is so certain that [Paul](#) used the same 3rd Singular [Aorist Indicative Active conjugation](#) in the verb "he [glorified](#)" as he did in the previous past certainties, "he [foreknew](#)," "he [called](#)," and "he [justified](#)."

to go through the eye of a needle ⁴⁸ than for a rich man to enter the kingdom of God." ⁴⁹
10:25

- G 4 The astonishment of the disciples: Can anyone be saved? 10:26
- H 1 Their astonishment: {26} And they were even more astonished
- H 2 Their perplexity: and said to Him, "Then who can be saved?" ⁵⁰
- G 5 The response of Jesus: Entrance into to the kingdom is impossible with men, yet possible only with God 10:27
- H 1 The human impossibility: {27} Looking upon them, Jesus said, "With men it is

⁴⁸ Mark 10:25 - It is easier for a camel to go through the eye of a needle: According to [Constable](#),

The camel was the largest beast of burden in the ancient Near East. The "needle" that Jesus referred to was a common sewing needle (Gr. *hraphis*). Jesus was using hyperbole (exaggeration not meant to be taken literally).

⁴⁹ Mark 10:25 - than for a rich man to enter the kingdom of God: The [disciples](#) were under the sincere and justifiable impression that [God's](#) calling of people to Himself resulted in tangible material wealth. After all, [God's](#) calling of the patriarchs [Abraham](#), [Isaac](#), and [Jacob](#) to Himself, resulted in their material wealth (Gen. 12:1-3; 13:2; 24:35; 26:12-17; 28:10-15; 31:1; 46:5-7). [God](#) did bless the people of [Israel](#) materially as long as they obeyed Him. But when they practiced idolatry and forsook His laws, He would send in enemy nations to discipline them and sabotage their wealth (Deut. 28:1-68). [Jesus](#) here stated the obvious. It is exceedingly difficult for wealthy people to enter the [kingdom of God](#) because they tend to rely on their tangible wealth more than on [God](#), whom they cannot see. And without faith it is impossible to please [God](#) (Heb. 11:6). This man did not have the faith to believe [Jesus](#), that, if he gave up all his wealth and served as [Jesus'](#) [disciple](#), he would gain vastly more wealth in [Christ's](#) coming [kingdom](#).

I personally am not a wealthy man. But I believe that, having followed [Jesus](#) in my life without making the accumulation of wealth my primary goal, He will reward me with increased responsibility in His coming [Kingdom](#) (Luke 19:11-27).

⁵⁰ Mark 10:26 - Then who can be saved? – “be saved” is the [Aorist Passive Infinitive](#) of *sōdzō* (4982), in the [Passive](#), “to be saved; maintained, preserved” (adapted from [Accordance](#)); again, in the [Passive](#), “I. to be saved, kept safe and sound, to be rescued from danger or destruction” 2. to be saved in the technical biblical sense A. i. to be delivered from the penalties of the Messianic judgment ii. to be saved from the evils which obstruct the reception of the Messianic deliverance” (adapted and excerpted from [OBU](#)). In the context, the crux of their inquiry was, “Is it possible for anyone to experience spiritual salvation?” “and is it possible for anyone to participate in [Jesus'](#) announced “[Kingdom of the Heavens](#)”?

impossible,

- H 2 The possibility with God: but not with God; for all things are possible with God."
- G 6 The insight of Peter: {28} Peter began to say to Him, "Behold, we have left everything and followed You." 10:28
- G 7 The acknowledgment of Jesus 10:29-31
 - H 1 Sacrifice for Jesus: {29} Jesus said, "Truly I say to you, there is no one who has left 10:29
 - J 1 house
 - J 2 or brothers
 - J 3 or sisters
 - J 4 or mother
 - J 5 or father
 - J 6 or children
 - J 7 or farms,
 - J 8 The motivation: for My sake and for the gospel's sake, ⁵¹
 - H 2 The amount of the reward: {30} but that he shall receive a hundred times as much 10:30
 - H 3 The reward in the present time: now in the present age,
 - J 1 houses

⁵¹ Mark 10:29 - and for the gospel's sake: literally, "and for the sake of the good news," wherein "good news" is the [Genitive Neuter](#) Singular of the noun *euaggélion* (2098), referring, in context, to the [Good News](#) of the coming [Kingdom](#) of [Christ](#).

- J 2 and brothers
- J 3 and sisters
- J 4 and mothers
- J 5 and children
- J 6 and farms,
- J 7 along with persecutions;
- H 4 The reward from the future: and in the age to come,⁵² eternal life.⁵³
- H 5 The qualification: {31} "But many *who are* first, will be last; and the last, first." 10:31

C 6 Jesus' unheeded repetition of the postponement of His Kingdom 10:32-45

- D 1 His third prediction of His near death and resurrection (Jesus' warning of the twelve of His imminent death in Jerusalem) 10:32-34
- E 1 The setting for the prediction 10:32

⁵² Mark 10:30 - and in the age to come: literally, "and in the age, the one coming:" wherein "age" is the [Dative Masculine](#) Singular of the noun *aiōn* (165), "age" (excerpted from [Accordance](#)); "... III. period of time, age," excerpted from [OBU](#);

"the one coming," wherein "coming" is the [Present Middle Participle Dative Masculine](#) Singular of the verb *érchomai* (2064), "... II metaphorically 1 to come into being, arise, come forth, show itself, find place or influence 2 be established, become known ..." (excerpted from [OBU](#)).

In Biblical Eschatology, the "the age, the one coming" will take place after the present [Church Age](#), and after the [Rapture](#), and after the 7-year [Tribulation](#), and almost immediately after the [Second Coming of Christ](#), which will issue in a number of [Judgments](#). After the [Judgments](#), only righteous people will be left alive, both [Jews](#) and [Gentiles](#), to inhabit and rule the earth for 1000 years. That is the first installment of "the age – the one coming." We call it the [Millennium](#), or the [Millennial Rule](#) of [Christ](#). Those living in the [Millennium](#) in their natural bodies will be assisted by resurrected saints, who will also help [Christ](#) rule His [Kingdom](#). "The Coming Age" refers also to the [Eternal State](#), i.e. life in [New Jerusalem](#) and upon [New Earth](#).

⁵³ Mark 10:30 - eternal life: literally, "life eternal," wherein "life" is the [Accusative Feminine](#) Singular of the noun *dzōē'* (2222), "life;" and "eternal" is the [Accusative Feminine](#) Singular of the adjective *aiōnios* (166), "eternal" ([Accordance](#)); "... III. without end, never to cease, everlasting" (excerpted from [OBU](#)). The eternal life to which [Jesus](#) referred was not merely spiritual salvation, but eternal existence, first, on the [Millennial](#) earth and, ultimately, on [New Earth](#) and in [New Jerusalem](#), described beautifully and graphically in Rev. 21:1-22:5.

- G 1 Their destination: {32} And they were on the road, going up to Jerusalem,
 - G 2 Jesus' solitary intensity: and Jesus was walking on ahead of them;⁵⁴
 - G 3 The mood of His followers
 - H 1 Of the twelve: and they were amazed,
 - H 2 Of other disciples: and those who followed were fearful.
 - G 4 The privacy secured: And again He took the twelve aside and began to tell them what was going to happen to Him,
- E 2 The details of the prediction⁵⁵ 10:33-34

⁵⁴ Mark 10:32 There seems to be a sense of grim foreboding. [Jesus](#) walks on ahead by Himself. The others seem reluctant to keep pace with Him. They almost seem to shrink from an evil aura that surrounds Jerusalem. It is almost as though they know something bad may well occur, but they can't put their finger on it.

Note: When God asks us to do something difficult, we must forge ahead with a resolute purpose.

⁵⁵ Mark 10:33-34 Title - The details of the prediction: The prediction of [Jesus](#)' death finds its basis in Psalm 2: (Psa 2:1-3) Why are the nations in an uproar, And the peoples devising a vain thing? {2} The kings of the earth take their stand, And the rulers take counsel together Against the LORD and against His Anointed, saying, {3} "Let us tear their fetters apart, And cast away their cords from us!" Cf. also (Acts 4:24-30) And when they heard this, they lifted their voices to God with one accord and said, "O Lord, it is You who MADE THE HEAVEN AND THE EARTH AND THE SEA, AND ALL THAT IS IN THEM, {25} who by the Holy Spirit, *through* the mouth of our father David Your servant, said, 'WHY DID THE GENTILES RAGE, AND THE PEOPLES DEVISE FUTILE THINGS? {26} 'THE KINGS OF THE EARTH TOOK THEIR STAND, AND THE RULERS WERE GATHERED TOGETHER AGAINST THE LORD, AND AGAINST HIS CHRIST.' {27} "For truly in this city there were gathered together against Your holy servant [Jesus](#), whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, {28} to do whatever Your hand and Your purpose predestined to occur. {29} "And now, Lord, take note of their threats, and grant that Your bond-servants may speak Your word with all confidence, {30} while You extend Your hand to heal, and signs and wonders take place through the name of Your holy servant [Jesus](#)."

(1) Both the nation of Israel and the nations of the earth see [Jesus](#) Christ and God the Father as too restrictive. Instead of finding liberty in Christ, they see bondage. In John 8:31-32 [Jesus](#) therefore was saying to those Jews who had believed Him, "If you abide in My word, then you are truly disciples of Mine; {32} and you shall know the truth, and the truth shall make you free." **(2) God will have the last laugh!** (Psa 2:4-6) He who sits in the heavens laughs, The Lord scoffs at them. {5} Then He will speak to them in His anger And terrify them in His fury: {6} "But as for Me, I have installed My King Upon Zion, My holy mountain." **(3) The greatest violence man has ever committed is when he murdered God. Yet even in this, God had a plan and controlled all the events.** This should encourage us that, no matter what evil befalls us, God has a Master Plan for good, and we must trust Him! (Rom. 8:28).

- G 1 Their destination: {33} *saying*, "Behold, we are going up to Jerusalem, 10:33
- G 2 His betrayal: and the Son of Man will be delivered to the chief priests and the scribes;
- G 3 The action of the chief priests and scribes
 - H 1 Condemnation: and they will condemn Him to death,
 - H 2 Treachery: and will deliver Him to the Gentiles. 10:33
- G 4 The action of the Gentiles 10:34
 - H 1 Mockery: {34} "And they will mock Him ⁵⁶
 - H 2 Contempt: and spit upon Him,
 - H 3 Cruelty: and scourge Him,
 - H 4 Execution of Him: and kill *Him*,
- G 5 The triumph of Jesus: and three days later He will rise again." ⁵⁷
- D 2 His teaching concerning sacrificial service to achieve greatness in the Kingdom 10:35-45
 - E 1 The request of Zebedee's sons to sit on Jesus' right and left hand in His Kingdom 10:35-37
 - G 1 Their open-ended request: {35} And James and John, the two sons of Zebedee, came up to Him, saying to Him, "Teacher, we want You to do for us

⁵⁶ Mark 10:34 - mock ... spit upon ... scourge ... kill: To think that people will do this to the Creator of the universe and the Creator of themselves, and the One who will one day stand in judgment over them is simply beyond belief!

⁵⁷ Mark 10:34 - and three days later He will rise again: The greatest violence man could commit against God cannot thwart God's redemptive plan! It cannot even delay it! In three days, [Jesus](#) would rise from the grave, right on schedule!

whatever we ask of You." 10:35

G 2 Jesus' question of clarification: {36} And He said to them, "What do you want Me to do for you?" 10:36

G 3 Their request for special honor in His kingdom: {37} And they said to Him, "Grant that we may sit in Your glory, one on Your right, and one on *Your* left."⁵⁸ 10:37

E 2 Jesus' probing of their willingness to share His sufferings 10:38-39

G 1 Jesus' incredulity 10:38

H 1 In light of their ignorance: {38} But Jesus said to them, "You do not know what you are asking for. 10:38

H 2 In light of the qualifications they must presumably meet

J 1 Are you able to drink the cup that I drink,⁵⁹

J 2 or to be baptized with the baptism with which I am baptized?"

⁵⁸ Mark 10:37 - Grant that we may sit in Your glory, one on Your right, and one on *Your* left: To think that [James](#) and [John](#) would have the audacity to ask for a special favor when [Jesus](#) has just predicted His upcoming death is almost beyond belief! It seems that what [Jesus](#) has just told them has gone completely over their heads. They have no idea what He has said. They must have thought whatever he was saying was simply a blip on the radar screen honing in on His imminent [kingdom](#)! Here the greatest violence ever done to [God](#) is about to be perpetrated; yet two [disciples](#) can think of nothing more important than to secure special status, privilege and honor for themselves! We tend to be enormously self-centered, when [God](#) has so much greater a plan going. [God](#) wants us to be service-minded not status-minded! At least these two [disciples](#) believed in the future reality of [Jesus](#)' glorious [kingdom](#) here on earth! That is more than we can say for [Amillennials](#)!

⁵⁹ Mark 10:38 - Are you able to drink the cup that I drink?: "drinking of the cup of which [Jesus](#) drinks" certainly has a negative, somber tone. In the garden of [Gethsemane](#) (Mark 14:36) [Jesus](#) will ask the Father, if possible to remove this cup from Him. Obviously it means there an experience of supreme hardship and suffering which, though it will potentially save the world, will be of such grave spiritual, physical, and emotional crisis that [Christ](#) will ultimately die.

- G 2 Their presumption: {39} And they said to Him, "We are able." 10:39
- G 3 Jesus' prediction of their participation in His sufferings
- H 1 And Jesus said to them, "The cup that I drink you shall drink;
- H 2 and you shall be baptized with the baptism with which I am baptized.
- E 3 His inability to grant to them what had been prepared for others 10:40
- G 1 His lack of authority: {40} "But to sit on My right or on My left, this is not Mine to give;"⁶⁰
- G 2 His deference to the plans of someone else: but it is for those for whom it has been prepared."⁶¹
- E 4 The indignation of the ten: {41} And hearing *this*, the ten

⁶⁰ Mark 10:40 - But to sit on My right or on My left, this is not Mine to give: It is amazing to note the precise limits of [Jesus'](#) authority. In John 5:22-30 [Jesus](#) describes His enormous delegated authority. (1) The Father has given all judgment to the Son (5:22). He has given [Jesus](#) authority to execute judgment (5:27). (2) This includes the authority to call up the dead from death (5:28-29)! (3) Yet [Jesus](#) never exceeds His authority. Here, He cannot even determine on His own who is going to sit right next to Him on His throne! He says, "I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me (John 5:30)." (John 5:22-30 NASB) "For not even the Father judges anyone, but He has given all judgment to the Son, {23} in order that all may honor the Son, even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. {24} "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life. {25} "Truly, truly, I say to you, an hour is coming and now is, when the dead shall hear the voice of the Son of God; and those who hear shall live. {26} "For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; {27} and He gave Him authority to execute judgment, because He is the Son of Man. {28} "Do not marvel at this; for an hour is coming, in which all who are in the tombs shall hear His voice, {29} and shall come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment. {30} "I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.

⁶¹ Mark 10:40 - but it is for those for whom it has been prepared: [Jesus](#) is quite willing to admit that someone other than He Himself is in charge of selecting the individuals who will occupy the place of honor next to Him. It seems to me that true greatness, in this passage, constitutes (1) Knowing what [God](#) has asked you to do. (2) Doggedly pursuing that path, even though you receive little or no support from others. (3) Staying precisely within the area of authority [God](#) has granted you, never exceeding your authority, nor yet shirking it. (4) Being willing to serve [God](#), and thus, being able to serve people.

began to feel indignant with James and John. 10:41

E 5 Jesus' informing them of greatness through servanthood
10:42-44

G 1 The customary wielding of power in the Gentile
world: {42} And calling them to Himself, Jesus
said to them, 10:42

H 1 His point of comparison: "You know that
those who are recognized as rulers of the
Gentiles

H 2 The style of their leadership

J 1 lord it over them;⁶²

J 2 and their great men exercise
authority over them.

G 2 The achieving of greatness through service and
subordination among them 10:43-44

H 1 Dissociation: {43} "But it is not so among
you, 10:43

H 2 Service: but whoever wishes to become
great among you shall be your servant;

H 3 Subordination: {44} and whoever wishes to
be first among you shall be slave of all.
10:44

E 6 Jesus' own example of existing for serving and of giving
His life as a ransom⁶³ 10:45

⁶² Mark 10:42 - lord it over them: The customary way of being a leader or ruler -- a "great one" -- is to exercise authority over other people, to require them to submit to your authority. That is not how one attains greatness in [Jesus'](#) estimation. In His [kingdom](#) you become great by being a servant to others (being a *diákonos* - [1249](#)) (Mark 10:43) – you become first by becoming a slave - *doũlos* - [1401](#) to all (Mark 10:44)!

⁶³ Mark 10:45 Even the [Messiah](#) Himself did not come to be served (the [Aorist Passive Infinitive](#) of the verb *diakonéō*, [1247](#)), but to (Himself) serve (the [Aorist Active Infinitive](#) of the verb *diakonéō*, [1247](#)). This was true generally (see how He taught people and healed people) but it was also true specifically – in the ultimate sense He

- G 1 His purpose was not to be served: {45} "For even the Son of Man did not come to be served,
 - G 2 His purpose – to serve others: but to serve,
 - G 3 His purpose – to sacrifice Himself for others: and to give His life a ransom for many." ⁶⁴
- C 7 Jesus' reward of faith: Blind Bartimaeus' persistence rewarded with healing 10:46-52
- D 1 The setting for the miracle 10:46
 - E 1 The city: {46} And they came to [Jericho](#). And as He was going out from [Jericho](#)
 - E 2 Those accompanying Him: with His [disciples](#) and a great multitude,
 - E 3 The bystander
 - G 1 His disability: a blind beggar
 - G 2 His identity: *named* [Bartimaeus](#), the son of Timaeus,
 - G 3 His situation: was sitting by the road.
 - D 2 The beggar's urgent plea 10:47-48

served by giving His life a ransom for many. In this context, ransom means the price paid to buy slaves from the kingdom of Satan, sin, disease, and death. The ransom is not paid to Satan, however, but to God.

AV - ransom (2) – 1) the price for redeeming, ransom, (paid for slaves, captives, for the ransom of life), to liberate many from misery and the penalty of their sins.

⁶⁴ Mark 10:45 - a ransom for many: ransom is the noun [3083](#) *lútron* {loo'-tron} from the verb *lúō* [3089](#), “to loosen, undo, dissolve” (excerpted from [OBU](#)); TDNT - 4:328,543. *lútron* is I. the price for redeeming, ransom 1. paid for slaves, captives 2. for the ransom of life II. to liberate many from misery and the penalty of their sins” ([OBU](#)). The ransom was not paid to [Satan](#), but to [God](#);

for many: [Jesus](#) would give His life a ransom for many. The ransom price was sufficient to pay for the sins of the entire world (John 3:16). But the ransom is effective only for those who [believe](#) in [Jesus](#) (John 3:15, 16, 18, 36).

- E 1 His recognition: {47} And when he heard that it was [Jesus](#) the [Nazarene](#), 10:47
- E 2 His plea for Messianic mercy: he began to cry out and say, "[Jesus](#), [Son of David](#), have mercy on me!"⁶⁵
- E 3 The objections of many: {48} And many were sternly telling him to be quiet, 10:48
- E 4 His vociferous repetition: but he kept crying out all the more, "[Son of David](#), have mercy on me!"
- D 3 The invitation of Jesus 10:49-50
 - E 1 Jesus' instruction: {49} And Jesus stopped and said, "Call him *here*." 10:49
 - E 2 The crowd's encouragement: And they called the blind man, saying to him, "Take courage, arise! He is calling for you."
 - E 3 The arrival of Bartimaeus: {50} And casting aside his cloak, he jumped up, and came to Jesus. 10:50
- D 4 The interaction between Jesus and Bartimaeus 10:51-52
 - E 1 The question of Jesus: {51} And answering him, Jesus said, "What do you want Me to do for you?" 10:51a
 - E 2 Bartimaeus' request for sight: And the blind man said to Him, Rabboni,⁶⁶ *I want* to regain my sight!" 10:51b
 - E 3 The reply of Jesus: {52} And Jesus said to him, "Go your way; your faith has made you well." 10:52a
 - E 4 The miraculous result 10:52b

⁶⁵ Mark 10:47 - Jesus, [Son of David](#), have mercy on me: That Bartimaeus called [Jesus](#) "[Son of David](#)" indicates he believed [Jesus](#) was the [Messiah](#). He was calling out for [Jesus](#), the [Messiah](#), to have mercy upon him. He had placed his faith in [Jesus](#) as being the [Messiah](#). [Jesus](#) rewarded his faith with healing!

⁶⁶ Luke 10:51 - Rabboni – the Aramaic particle *hrabbouni* ([4462](#)), Aramaic for "my teacher" ([Accordance](#)).

- G 1 Bartimaeus' restoration of sight: And immediately he regained his sight
- G 2 Bartimaeus' following of Jesus: and *began* following Him on the road.

EXPANDED ANALYSIS OF MARK
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