

Mark 10 Commentary

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John Mark

MARK: THE SERVANT JESUS

Click chart to enlarge
 Chart from [Jensen's Survey of the NT](#) - used by permission
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THE LIFE OF CHRIST SHOWING COVERAGE BY MARK (SHADED AREA)

Click chart to enlarge
 Chart from [Jensen's Survey of the NT](#) - used by permission

Mark 10:1 Getting up, He went from there to the region of Judea and beyond the Jordan; crowds gathered around Him again, and, according to His custom, He once more began to teach them.

Wuest And from there, having arisen, He comes into the regions of Judaea and across the Jordan, and again crowds journeying along with Him, come constantly to Him, and as was His custom, He again was constantly teaching them.

NET Mark 10:1 Then Jesus left that place and went to the region of Judea and beyond the Jordan River. Again crowds gathered to him, and again, as was his custom, he taught them.

NLT Mark 10:1 Then Jesus left Capernaum and went down to the region of Judea and into the area east of the Jordan River. Once again crowds gathered around him, and as usual he was teaching them.

ESV Mark 10:1 And he left there and went to the region of Judea and beyond the Jordan, and crowds gathered to him again. And again, as was his custom, he taught them.

NIV Mark 10:1 Jesus then left that place and went into the region of Judea and across the Jordan. Again crowds of people came to him, and as was his custom, he taught them.

GNT Mark 10:1 Κα κεθεν ναστ ς ρχεται ε ς τ ρια τ ς ουδα ας [κα] π ραν το ορδ νου, κα συμπορε ονται π λιν χλοι πρ ς α τ ν, κα ς ε θει π λιν δ δασκεν α το ς.

KJV Mark 10:1 And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

YLT Mark 10:1 And having risen thence, he doth come to the coasts of Judea, through the other side of the Jordan, and again do multitudes come together unto him, and, as he had been accustomed, again he was teaching them.

ASV Mark 10:1 And he arose from thence and cometh into the borders of Judaea and beyond the Jordan: and multitudes come together unto him again; and, as he was wont, he taught them again.

CSB Mark 10:1 He set out from there and went to the region of Judea and across the Jordan. Then crowds converged on Him again and, as He usually did, He began teaching them once more.

NKJ Mark 10:1 Then He arose from there and came to the region of Judea by the other side of the Jordan. And multitudes gathered to Him again, and as He was accustomed, He taught them again.

NRS Mark 10:1 He left that place and went to the region of Judea and beyond the Jordan. And crowds again gathered around him; and, as was his custom, he again taught them.

- **Getting up:** Mt 19:1-12

- **beyond the Jordan:** John 10:40 John 11:7
- **began to teach them:** Eccl 12:9 Jer 32:33 Joh 18:20 Mat 4:23; Mat 26:55; Mar 1:21; Mar 2:13; Mar 4:2; Mar 6:2, Mar 6:6, 34; Mar 12:35; Mar 14:49
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passages:

Matthew 19:1-2+ (**DESCRIBING THE SAME JOURNEY AS MARK 10**) When Jesus had finished these words, He departed from Galilee and came into the region of Judea beyond the Jordan; 2 and large crowds followed Him, and He healed them there.

Jesus' Last Journey from Capernaum in Galilee to Jerusalem

JESUS' CUSTOM TO TEACH THE CROWDS

Think about this last section of the Gospel of Mark which takes place in the last 6 months of Jesus' life on earth ([see diagram above](#) to help get time perspective). Knowing that time is short, Jesus sets about teaching and modeling for His disciples a number of important kingdom truths. Jesus teaches on divorce (Mark 10:1–12), blesses the children (Mark 10:13–16), confronts the rich young ruler (Mark 10:17–27), confirms the disciples' rewards (Mark 10:28–31), and tries for a third time to prepare the disciples for His death (Mark 10:32–34)

THOUGHT - Considering the short time left in Jesus' life, the thought of the brevity of each of our lives (Jas 4:14+, Ps 144:4+) begs the question for each of us that if we knew we had only a few weeks to live, how would we spend the time? Would my priorities change? Would I say anything to my loved ones to help them get ready for the future? In short, would I diligently seek to [Redeem the Time](#) or would I waste it? (See related video I did on [Redeem the Time](#) and if you want to be challenged watch the eulogy I gave I entitled [A Life Well Lived](#))

Hiebert - Chapter 10 constitutes a distinct section in Mark's Gospel. It consists of a series of events during Jesus' last journey to Jerusalem, the only one mentioned in Mark ([The Gospel of Mark: An Expository Commentary](#))

Getting up ([anistemi](#)), **He went from there to the region of Judea and beyond the Jordan**- **Went from there** is "**from Galilee**" as noted in the parallel passage in Matthew 19:1+. Jesus left Galilee for the last time and would not return until after His crucifixion and resurrection, until Mt 28:16+, after all Jesus' predictions have been fulfilled. **From there** presumably is **from** Capernaum (see Mk 9:33+) which had served as His home base during His Galilean ministry. He passed through Samaria, met and healed 10 men who had leprosy, and continued to Jerusalem. He spent some time east of the Jordan (Mark 10:1) before going to Jericho (Luke 19:1+).

Swete says "This phrase (**went from there**) ... seems to be used for the commencement of a considerable journey, compare Mark 7:24. On the present occasion the Lord is finally quitting Galilee and Capernaum; His face is henceforth turned towards Jerusalem."

Hiebert adds "In Mark 7:24 it was used of the long journey into Phoenicia. It marks a departure into a new territory. Here it denotes the commencement of His last official journey....Mark omitted any account of the later Judean and the Perea ministries, as recorded in Luke 9:51–18:34 and John 7:1–11:54. ([The Gospel of Mark: An Expository Commentary](#))

Where is **beyond the Jordan**? It is the [region of Perea](#) ruled by Herod Antipas (see map above). - Wikipedia says "Perea or Peraea (Greek: Περαια, "the country beyond"), was the portion of the kingdom of Herod the Great occupying the **eastern side of the Jordan River valley**, from about one third the way down the Jordan River segment connecting the Sea of Galilee and the Dead Sea to about one third the way down the north-eastern shore of the Dead Sea; it did not extend very far to the east. Herod the Great's kingdom was bequeathed to four heirs, of which Herod Antipas received both Perea and Galilee."

THOUGHT - Notice **Galilee** and **Perea** on the map above as these were ruled by a wicked man Herod Antipas who had divorced his wife and married his brother's wife Herodias who had divorced her husband. John the Baptist was put to death over the question of these divorces! You say "So what?" Here's what -- the serpentine Pharisees were about to pose a question about divorce in an attempt to trap Jesus. One might suppose that He was in very dangerous territory to have questions put to him about divorce!

Lane - 'From Capernaum (Mk 9:33) Jesus came into Southern Palestine. The order in which the territories are listed (Judea and Perea [NIV: 'across the Jordan']) suggests that he went across the mountains of Samaria into Judea, following the ordinary route for

pilgrims on their way to the Holy City (cf Luke 9:51–53). At some point, he crossed over the Jordan into Perea which was part of the territory of Herod Antipas.' (See [The Gospel of Mark - Page 353](#))

Crowds gathered around Him again - Crowds gathered is [present tense](#) indicating this was a continual process (one pictures an ever enlarging throng around Him) and as stated in Mt 19:1+ it was "**large crowds (who) followed Him**" so the **crowds that gathered** were at least in part those who had followed Jesus from Galilee. So the crowds both followed Him and flocked to Him!

Hiebert says "**Again** suggests that for some time, Jesus had been deliberately avoiding such crowds in order to be alone with His disciples." ([The Gospel of Mark: An Expository Commentary](#))

Kenneth Wuest - There were many caravans going to Jerusalem. Many of the people were followers of the Lord Jesus. Others were kindly disposed towards Him. These joined our Lord and His disciples along the road. As they journeyed along together, the Lord Jesus kept on teaching them. (Borrow [Mark in the Greek New Testament for the English reader - page 194](#))

And, according to His custom - This phrase **His custom** is found in Lk 4:16+ where we read "as was His custom, He entered the synagogue on the Sabbath, and stood up to read."

Custom (1486)(**etho** - related to the noun **ethos** = usual or customary manner of behavior) means To be used, to be accustomed, to maintain a custom or tradition, to be in the habit of (Lk 4.16); pluperfect with the past meaning was accustomed (Mt 27.15) **Etho** 4x in NT - accustomed(1), custom(3). Matt. 27:15; Mk. 10:1; Lk. 4:16; Acts 17:2 One use of etho in the Septuagint of Numbers 24:1 where it refers to Balaam's not resorting to sorcery "according to custom"

He once more began to teach them - Began to teach them is in the [imperfect tense](#) (again and again on different occasions) and Mt 19:1+ adds "**He healed them there.**" The miraculous healing testified to His divine authority which served to validate the source of His teaching as divine. Sadly most of the crowd received His miracles but rejected His teaching!

Began to teach (1321)(**didasko** from **dáo**= know or teach; English = didactic; see study of related noun **didaskalia** and the adjective **didaktikos**) means to provide instruction or information in a formal or informal setting. In the 97 NT uses of **didasko** the meaning is virtually always to teach or instruct, although the purpose and content of the teaching must be determined from the context. **Didasko** means to teach a student in such a way that the will of the student becomes conformed to the teaching taught. So the teacher teaches in such a way that as the student is taught, he/she now changes his/her mind saying in essence "I won't do it this way, but I will do it this way because I've learned this doctrine or this teaching." Doctrine (if followed) determines direction of our behavior--conformed to world or to God? (cf Ro 12:1+) Teaching that Scripture finds significant is not that which gives information alone but which produces (Spirit enabled) transformation (2 Cor 3:18+), making disciples (learners) who seek to live supernaturally (enabled by the Spirit - Eph 5:18) in loving obedience to the will of our Father Who art in Heaven.

John MacArthur writes that **didasko** "refers to the passing on of information--often, but not necessarily, in a formal setting. It focused on content, with the purpose of discovering the truth--contrary to the forums so popular among Greeks, where discussion and the bantering about of various ideas and opinions was the primary concern (see Acts 17:21). Synagogue teaching, as illustrated by that of Jesus, was basically expository. Scripture was read and explained section by section, often verse by verse. (See [Matthew 1-7 Commentary - Page 124](#))

SELF-SACRIFICE—Mark 10:1–31 - Croft Pentz

I. DIVORCE—Mark 10:1–12

- A. Master—Mark 10:1. Everywhere Christ went, He taught people.
- B. Marriage—Mark 10:2–9
 1. Divorce—Mark 10:3–4. Jesus is asked if He would permit divorce.
 2. Degradation—Mark 10:5. Moses permitted divorce because of the hardness of the hearts. He permitted it but did not approve.
 3. Design—Mark 10:6–8. God's plan for marriages is a lifetime relationship. Two people become one!
 4. Demand—Mark 10:9. What God joins together, no man should separate.
- C. Manner—Mark 10:10–12. Jesus says if a person is married and then divorces and remarries, he commits adultery.

II. DISPLEASURE—Mark 10:13–16

- A. Complaint—Mark 10:13. Children are forbidden to come unto Jesus.
- B. Christ—Mark 10:14. Christ told children to come unto Him because the kingdom of heaven is like children.
- C. Comparison—Mark 10:15. All men must become as children, or they cannot enter the kingdom of God.
- D. Concern—Mark 10:16. Jesus blesses the children.

III. DESIRE—Mark 10:17–22

A young man desires to know the way to heaven.

- A. Person—Mark 10:17–18. A young man seeks the way to heaven.
- B. Plan—Mark 10:19–20. He said he kept the Ten Commandments. He lived a good moral life but morality and character are not enough!
- C. Price—Mark 10:21. Note three things: (1) sell possessions, (2) give to the poor, and (3) take up cross daily and follow Christ.
- D. Problem—Mark 10:22. He went away sad—not willing to pay the price!

IV. DEMANDS—Mark 10:23–27

- A. Problems—Mark 10:23–25. Riches separate men from God. Riches and the desire for material gain separate many from God.
- B. Plan—Mark 10:26–27. It is hard for rich people to know Christ. However, there are rich Christians. They must repent and follow Christ.

V. DENIAL—Mark 10:28–31

- A. Sacrifice—Mark 10:28. Peter says he gave all and left all for Christ.
- B. Saviour—Mark 10:29–30. The Saviour will reward those who suffer for Him. They will be rewarded 100 fold (100 times greater).
- C. Surprise—Mark 10:31. "But many people who seem to be important now will be the least important then; and many who are considered least here shall be greatest there" (LB).

Mark 10:2 Some Pharisees came up to Jesus, testing Him, and began to question Him whether it was lawful for a man to divorce a wife.

Wuest And having come to Him, Pharisees kept on asking Him whether it is lawful for a man to repudiate a wife, putting Him to the test.

NET Mark 10:2 Then some Pharisees came, and to test him they asked, "Is it lawful for a man to divorce his wife?"

NLT Mark 10:2 Some Pharisees came and tried to trap him with this question: "Should a man be allowed to divorce his wife?"

ESV Mark 10:2 And Pharisees came up and in order to test him asked, "Is it lawful for a man to divorce his wife?"

NIV Mark 10:2 Some Pharisees came and tested him by asking, "Is it lawful for a man to divorce his wife?"

GNT Mark 10:2 κα προσελθ ντες Φαρισα οι πηρ των α τ ν ε ξεστιν νδρ γυνα κα πολ σαι, πειρ ζοντες α τ ν.

KJV Mark 10:2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

YLT Mark 10:2 And the Pharisees, having come near, questioned him, if it is lawful for a husband to put away a wife, tempting him,

ASV Mark 10:2 And there came unto him Pharisees, and asked him, Is it lawful for a man to put away his wife? trying him.

CSB Mark 10:2 Some Pharisees approached Him to test Him. They asked, "Is it lawful for a man to divorce his wife?"

NKJ Mark 10:2 The Pharisees came and asked Him, "Is it lawful for a man to divorce his wife?" testing Him.

NRS Mark 10:2 Some Pharisees came, and to test him they asked, "Is it lawful for a man to divorce his wife?"

NAB Mark 10:2 The Pharisees approached and asked, "Is it lawful for a husband to divorce his wife?" They were testing him.

NJB Mark 10:2 Some Pharisees approached him and asked, 'Is it lawful for a man to divorce his wife?' They were putting him to the test.

- **Pharisees:** Mk 8:15 Mt 9:34 15:12 23:13 Lu 5:30 6:7 7:30 11:39,53,54 16:14 Joh 7:32,48 11:47,57
- **whether it was lawful:** Mal 2:16 Mt 5:31,32 19:3 1Co 7:10,11
- **testing:** Mk 8:11 Mt 16:1 22:35 Joh 8:6 1Co 10:9
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passages:

Matthew 19:3+ Some Pharisees came to Jesus, testing Him and asking, "Is it lawful for a man to divorce his wife for any reason at all?"

TESTING THE TEACHER

Hiebert - Then, as now, divorce was a prevailing evil, and it was inevitable that Jesus would be confronted with the problem....As soon as Jesus resumed His public teaching, they renewed their attacks on Him. Just where in Perea the encounter took place is not indicated. ([The Gospel of Mark: An Expository Commentary](#))

R C H Lenski - These Pharisees who approach him in Perea are of the same type and temper as those he encountered in Galilee and in Jerusalem, they are entirely hostile to Jesus and bent on ruining him. So their object is not to obtain an answer to this question but to tempt him to make a pronouncement that shall discredit him. (See [The Interpretation of St. Mark's Gospel - Page 414](#))

Danny Akin - The Pharisees in that day, for the most part, followed Rabbi Hillel, made divorce easy and wanted it to stay that way. So they come to Jesus "to test Him" (v. 2). Jesus was, therefore, thrust into a debate like many of us are today. The Pharisees wanted to talk about divorce, but Jesus wanted to talk about marriage and God's divine blueprint. ([Jesus, The Bible, Divorce and Remarriage](#))

1. The more conservative school followed **Rabbi Shammai** and said the only ground for divorce was adultery (sexual immorality).

2. The more liberal school followed **Rabbi Hillel** and said divorce could be granted for "any indecency."

Some Pharisees ([pharisaioi](#)) **came up to Jesus, testing Him** - **Came up** pictures them as coming forward from among the crowd to face Jesus. "Seeking to entrap Him" (Weymouth), "with a design to ensnare him." (Norton) The idea of the verb **testing** is "to put to the test for the purpose of discovering what good or evil, of power or weakness is in a person or thing." This is the second time Mark mentions the Pharisees coming to Jesus for the purpose of **testing Him** ([present tense](#) indicating this was a continual attempt to ensnare Him) the first time in Mark 8:11+ by "seeking from Him a sign from Heaven." So as in the first "testing," they were not interested in what He thought, but were only out to trap Him.

Testing ([3985](#)) ([peirazo](#) from the noun **peira** = test from **peiro** = perforate, pierce through to test durability of things; cf [dokimazo](#) & [peirasmos](#)) is a morally neutral word simply meaning "to test". Whether the **test** is for a good (as it proved to be in Heb 11:17) or evil (Mt 4:1 "*Then Jesus was led up by the Spirit into the wilderness to be **tempted** by the devil*") depends on the intent of the one giving the test and also on the response of the one tested. To endeavor to discover the nature or character of something by testing. (2Co 13:5, 1Co 10:13[±]) This use can refer to a trial of God by humans, the intent being to **put God to the test**, to discover whether God really can do a certain thing.

Swete says: "With the resumption of the public teaching the Pharisees return to the attack.... But their present attitude marks an advance; for the first time they venture to test the Teacher's orthodoxy by a leading question."

Kenneth Wuest on **testing** - The Pharisees were not attempting to influence our Lord to do evil. They were trying to put Him to the test as a teacher. They wanted Him to commit Himself on the law of Moses. Their purpose was an ulterior one. If they could show that He was unorthodox, that would put Him in an unfavorable light with the people. Regarding the question they asked, Swete says: "The question appears to have been already answered during the Galilean ministry (Matt. 5:31, 32+) on an occasion when probably

no Pharisees were present. They may have heard a rumor as to His view of the matter and wished to verify it, but it is unlikely that they hoped to draw Him in a moment of forgetfulness into a denial of His earlier teaching ... Rather, they expected a negative reply, and were prepared to turn it to their own purposes. It might be used to excite the anger of Antipas, who had put away his first wife and married again; more probably their intention was simply to place Him in apparent opposition to Moses, who had permitted divorce." (Borrow [Mark in the Greek New Testament for the English reader - page 194](#))

MacArthur adds that the Pharisees "were not seeking truth. They were well aware of His teaching on the subject, since He had stated it publicly (cf. Mt. 5:31–32+). Instead, they were **testing** Him, hoping to discredit Him in the eyes of the people. Like their postexilic ancestors, the leaders and people of Jesus' day also viewed divorce and remarriage as acceptable. **The Old Testament standard had long since been abandoned.** In its place an accommodating view, championed by the prominent rabbi **Hillel** (110 B.C.–A.D. 10), had made divorce easy. According to that view, a man was permitted to divorce his wife for anything she did that displeased him, even such trivial matters as burning his dinner, allowing someone to see her ankles, letting her hair down, making a negative comment about her mother-in-law, or if all else failed, because he found someone else that he preferred to her. The Pharisees planned to portray Jesus as an intolerant hardliner, who identified both the people and their leaders as adulterers and adulteresses. That, they hoped, would turn the populace against Him." (MNTC-Mark)

Lenski - In order to understand the question they asked we should know that already before the time of Jesus the schools of **Shammai** and of **Hillel** (see [Wikipedia article](#); see also [note below](#)) differed on the interpretation of Deut. 24:1 (ED: [SEE NOTE BELOW](#)). **Shammai** said: "The man is not to release his wife except he have found **something indecent** in her."...**Hillel** allowed as a charge (ED: OF "**something indecent**") that in cooking the wife had burned her husband's food; and Rabbi Akiba, using from Deut. 24:1 the words, "**that she find no favor in his eyes,**" (ED: BUT THIS TOOK THAT PHRASE OUT OF CONTEXT AND AGAIN MADE IT A PROOF-TEXT! NOTE HOW THE **NET** TRANSLATES IT = "*she does not please him because he has found something offensive in her*" **ESV** ALSO CLEARLY LINKS "NO FAVOR" WITH THE FINDING OF SOME INDECENCY = "*if then she finds no favor in his eyes because he has found some indecency in her*") allowed her to be released whenever the husband found a better-looking woman. **Shammai** was stricter, **Hillel** utterly lax. The Pharisees are laying Hillel's teaching before Jesus. This is clearer in Matthew's account which reports the question as: "Is it lawful to release one's wife for every charge," for any and every reason the man may allege? Since it is easier to be lax than to be strict, to go downhill than to go up, Hillel was followed by the Jews; and Josephus, Antiquities 4, 8, 23, writes: "He that desires to be divorced from his wife for any cause whatsoever—and many such causes happen among men—let him in writing give assurance that he will never use her again as his wife any more, for by these means she may be at liberty to marry another husband although before this bill of divorce be given she is not to be permitted to do so." So the question is whether Jesus agrees with Hillel's exposition of Deut. 24:1. (See [The Interpretation of St. Mark's Gospel - Page 414](#))

Hiebert adds that "this absolute formulation of the question (**was lawful for a man to divorce a wife**) implies that they suspected Jesus was opposed to divorce under all circumstances; their question invited Jesus to commit Himself with a categorical yes or no. Either answer would be sure to arouse opposition and diminish His influence. The question was a test of His orthodoxy: if He opposed divorce, He would prove Himself to be in collision with the Mosaic legislation in Deuteronomy 24:1–4. ([The Gospel of Mark: An Expository Commentary](#))

Barclay notes, "Human nature being as it is, it was the laxer view which prevailed. The result was that divorce for the most trivial reasons, or for no reason at all, was tragically common."

And began to question ([eperotao](#)) Him whether it was lawful for a man to divorce a wife- Began to question is in the [imperfect tense](#) indicating again and again. Matthew adds the phrase if divorce **was lawful** "for any reason at all." As noted below **divorce** means to release and Wuest adds that "When used in connection with divorce, it means "to repudiate.""

Lawful (1832)([exesti](#) from from **ek** = out + **eimí** = to be) is an impersonal verb, signifying "it is permitted, it is lawful" (or interrogatively, "is it lawful?"). **Exesti** occurs most frequently in the synoptic Gospels and the Acts, especially in Jesus' conflicts with the Pharisees over His actions (and those of His disciples) on the Sabbath (Matt. 12:2; 12:4; 12:10; 12:12, etc). **BDAG** - 1. to be authorized for the doing of something - it is right, is authorized, is permitted, is proper. 2. to be within the range of possibility, it is possible (Acts 2:29)

Divorce (send away, release) (630)([apoluo](#) from **apó** = marker of dissociation, implying a rupture from a former association, separation + **luo** = loose) is used often of sending a person or a group away from someone (Mt 14:15, 22, 23, 32, etc). **Apoluo** frequently has the sense of to let loose from or to release (as from under arrest or from another's custody), as it is used here in Acts 17:9. To let go free or set at liberty. **Apoluo** is used in all four Gospels describing the **release** of Barabbas instead of Jesus (Jn 18:39, Mt 27:15, 17, 21, etc, cf Acts 16:35) **Apoluo** frequently is means to **divorce** (let go free or release a wife Mt 5:31, 32; 19:3; and a husband in Mk 10:12). **Apoluo** is never used in the marriage context with the meaning of just to separate (as the term is commonly used today) or to break an engagement, but always means full

fledged divorce.

Andrew Cornes suggests 3 ways the Pharisees may have been trying to trap Jesus -- What were they hoping for? **One obvious explanation** is that Jesus would say something that opposed divorce or remarriage and so would fall foul of Herod. It was precisely over the question of Herod's marriage to Herodias that John the Baptist had got into trouble, been arrested and finally been decapitated. Mark tells us that the Pharisees were in league with the Herodians against Jesus (Mk 3:6+; Mk 12:13+), so it may well be that they were setting a deliberate trap, that they would ensure that his answer was quickly reported to Herod and that they were hoping it would lead to his death. **An alternative explanation** is that they hoped Jesus would lose his popular following. 'Crowds of people' (Mk 10:1) had gathered round him; doubtless many of them held the Hillelite position and were committed—some in their own personal lives—to the idea of relatively easy divorce, and they would turn against a teacher who had strict views on the subject of divorce or remarriage. **A third possible explanation**, suggested by Cranfield, is simply that they hoped Jesus would contradict the Mosaic Law. Moses allowed divorce (Mk 10:4, cf Deut. 24:1–4) and if Jesus said that divorce was not permissible they could pounce on this as teaching contrary to the Law (cf Acts 21:28+). **Any of these three explanations—or any combination of them—is possible.** What all have in common is this: it must have been known (or at least strongly suspected) that Jesus had strict views on the subject of divorce. That is why the Pharisees picked on this subject to 'test' Jesus. Apparently his rigorist teaching was known not only among his immediate, intimate circle, but among the wider public as well—or, at least, among his enemies who had taken pains to discover what his vulnerable points were. (Divorce and Remarriage: Biblical Principle and Pastoral Practice)

Lenski explains that **test Him** "means that they tried to make him compromise himself in some way. If, for instance, he should agree with **Hillel** and the common Jewish practice, the Pharisees would side with Shammai and would reproach Jesus with moral laxity. If he sided with **Shammai** who contended that only actual shameful conduct could be a cause for divorce Jesus would be reproached for his own friendly treatment of sinners. Either choice would also involve Jesus in the Jewish party dispute. If, however, as the Pharisees most likely expected, Jesus should reject both **Hillel** and **Shammai** and declare himself against all divorce, they could charge him with even contradicting the law as stated in Deut. 24:1. The Pharisees were sure that they had a question which Jesus could not answer without great hurt to himself. (See [Interpretation of St. Matthew's Gospel, Chapters 15-28 - Page 728](#))

Rabbinic Teachings on Divorce Deuteronomy 24:1 was generally accepted as a statement of legal procedure for divorce, but there were two rabbinic schools that held opposite and extreme views on reasons for divorce. The school of Hillel believed that a man could divorce his wife for almost any reason: spoiling the food, dancing in the streets, talking with a strange man, letting her husband hear her speak disrespectfully about her in-laws, being a loud-mouthed, brawling woman. One rabbi even extended the reason for divorce as being adequate if the husband should find someone he liked better than his wife. In contrast, the school of **Shammai** gave adultery as the only reason for divorce.

Life Application Study Bible note - The Pharisees were trying to trap Jesus with their question. If he supported divorce, he would be upholding the Pharisees' procedures, and they doubted that he would do that. If Jesus spoke against divorce, however, some members of the crowd would dislike his position; some may have even used the law to their advantage to divorce their wives. More important, he might incur the wrath of Herod, who had already killed John the Baptist for speaking out against divorce and adultery (Mark 6:17-28). This is what the Pharisees wanted. The Pharisees saw divorce as a legal issue rather than a spiritual one. Jesus used this test as an opportunity to review God's intended purpose for marriage and to expose the Pharisees' selfish motives. They were not thinking about what God intended for marriage and were quoting Moses unfairly and out of context. **Jesus showed these legal experts how superficial their knowledge really was.** (See [NLT Life Application Study Bible - Page 1683](#))

Question - [What were the Shammaite and Hillelite interpretations of Jewish Law?](#)

Answer: **Shammai** and **Hillel** were two influential [Jewish rabbis](#) whose commentaries on the [Torah](#) shaped Jewish theology and philosophy for hundreds of years. The Shammaite and Hillelite schools were the two dominant approaches to Jewish Law during the years of Jesus' earthly ministry. Unfortunately, the destruction of the temple in [AD 70](#) resulted in the loss of most records relating to the debates between these two groups. The Hillelite school quickly gained dominance after the temple was razed, so much of what we know about first-century Hillelite and Shammaite law comes exclusively from later Hillelite writers. These writers portray the Shammaite-Hillelite divide in a manner similar to modern two-party politics, with each side seemingly bound and determined to contradict the other on everything.

According to tradition, Shammai was a Pharisee who taught in the years just prior to Jesus' birth. In his commentary on the Law, he emphasized the need for temple rituals, and his interpretation is characterized as strict, literalist, and Israel-centric. The school that followed those interpretations is referred to as the Shammaite interpretation of Jewish Law.

Rabbi Hillel, a contemporary of Shammai, was less concerned with temple worship. His commentary is seen as being more liberal, tolerant, and accepting of Gentiles. Hillel was also known for codifying traditional patterns for [exegesis](#) into seven individual rules. His Hillelite school was a rival to the Shammaite approach. After the destruction of the temple, the influence of the Shammaite

school faded, and Hillel's philosophy became the dominant approach to Jewish Law for more than 400 years.

Scholars are unsure how many of the differences between the Shammaite and Hillelite schools are factual and how many are the products of revisionist history. While Jewish scholars prior to AD 70 make frequent reference to the disagreements between these two groups, the vast majority of surviving records are from Hillelite writers. It's possible that the Hillelites exaggerated some of the differences between Shammai and Hillel in order to portray Hillel in a more heroic light.

Even with such open questions, it's clear that the interplay between Shammai and Hillel influenced Judaism during the early Christian era. The rivalry between the two schools greatly contributed to Judaism's growing belief that the [oral law](#)—such as promoted in the Shammaite or Hillelite schools—was as authoritative as the written Torah.

Some scholars debate which school, Shammaite or Hillelite, had a greater influence on the theology of the New Testament. Jesus' restrictive rules on [divorce](#) echo those of Shammai, while Hillel allowed for a wider range of acceptable reasons to end a marriage. Jesus also phrased the "[Golden Rule](#)" using a more challenging, positive expression, in contrast to Hillel's lighter, negative expression of the same basic idea. At the same time, Jesus was welcoming of non-Jewish people and often castigated the Pharisees for their excessive legalism. The fact is that Jesus presented the truth, and His agreement with either Shammai or Hillel was secondary and coincidental. Jesus spoke the Father's Word, and His teaching cannot be seen as a defense of any rabbi (John 12:49).

There is also an academic debate over the influence of Shammai and Hillel on the theology of the apostle Paul. On one hand, Paul was a student of Gamaliel, who came from the Hillelite school and might have even been Hillel's grandson. But, prior to his conversion, Paul (Saul) was hardly a tolerant, Gentile-friendly Pharisee. Rather, in opposition to Gamaliel's teaching, Paul took a severe stance. And in his letters Paul expresses an Israel-centric, all-or-nothing obedience to the Law (Romans 3:19–28; cp. James 2:10), which many scholars would identify more with Shammai. Of course, as he was writing inspired Scripture, Paul was not concerned with what rabbi might have had a past influence upon him; he was "carried along by the Holy Spirit" and wrote what the Spirit wanted (2 Peter 1:21).

Ultimately, the differences between Shammaite and Hillelite interpretations of Jewish Law are more a matter of historical trivia than a major concern for Christianity. While their influence on Jewish theology might have been significant, the teachings of Shammai and Hillel are ultimately irrelevant against the contents of Scripture and the actual teachings of Jesus Christ. (Source: [GotQuestions.org](#))

Mark 10:3 And He answered and said to them, "What did Moses command you?"

NET Mark 10:3 He answered them, "What did Moses command you?"

NLT Mark 10:3 Jesus answered them with a question: "What did Moses say in the law about divorce?"

ESV Mark 10:3 He answered them, "What did Moses command you?"

NIV Mark 10:3 "What did Moses command you?" he replied.

GNT Mark 10:3 ὁ ποκριθε ς ε πεν α το ς, Τ μ ν νετε λατο Μωϋσ ς;

KJV Mark 10:3 And he answered and said unto them, What did Moses command you?

YLT Mark 10:3 and he answering said to them, 'What did Moses command you?'

ASV Mark 10:3 And he answered and said unto them, What did Moses command you?

CSB Mark 10:3 He replied to them, "What did Moses command you?"

NKJ Mark 10:3 And He answered and said to them, "What did Moses command you?"

NRS Mark 10:3 He answered them, "What did Moses command you?"

- **What:** Isa 8:20 Lu 10:25 Joh 5:39 Ga 4:21
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passage:

Matthew 19:7+ They said to Him, "Why then did Moses command to GIVE HER A CERTIFICATE OF DIVORCE AND SEND her AWAY?"

JESUS ANSWERS WITH HIS OWN QUESTION

R C H Lenski points out that "In Matthew the question about Moses (Mt 19:7) is placed after the exposition regarding the creation of man as male and female (Mt 19:4-6); Mark seems to have the true order. **In Matthew the Pharisees raise the question about Moses, in Mark it is Jesus who does so.** Mark follows the formal fact, Matthew intends to bring out the detail that this was a question that was always raised by the Pharisees. So in Mark's account Jesus wants them to speak out on what they have to say about Moses. **It was that one passage from Moses (Deut. 24:1) which they imagined decided the entire question** (Borrow [The Interpretation of St. Mark's Gospel page 414](#))

Hiebert notes that Jesus' "counter-question (**ED: FOCUSING ON THE WORD OF GOD**) was legitimate as at once pointing to the proper basis for any discussion of divorce. Not their hair-splitting rabbinical distinctions but the divine law must decide the answer....Jesus agreed with them in accepting the authority of the law, but He claimed the right to interpret its true meaning and to free it from rabbinical abuse." ([The Gospel of Mark: An Expository Commentary](#))

And He answered and said to them, "What did Moses command you?" - As Jesus often did when ask a question, He responded with a question. Is is worth noting that when engaging in conflict with His adversaries Jesus often appealed first to the written Word of God, a good pattern for all His disciples to seek to emulate. Note the phrase **command you**, which was directed at His questioners indicating they too must turn to the Word of God for the answer. As is described in more detail below, the Pharisees misinterpreted the command of Moses, as well as taking part of it out of context.

Command (order)([1781](#))([entellomai](#) from **e n** = in, upon + **tellomai** = to accomplish) means to enjoin, charge, command, commission. The idea of commission recalls Jesus' last commissions - Mt 28:18-20 and Acts 1:8. **Friberg** on **entellomai** - (1) give orders to, command, enjoin (Mt 17.9); (2) commission, direct (Mk 13.34); (3) of a covenant ordain, make (Heb 9.20) Uses in Mark - Mk. 10:3; Mk. 13:34

Mark 10:4 They said, "Moses permitted a man TO WRITE A CERTIFICATE OF DIVORCE AND SEND her AWAY."

NET Mark 10:4 They said, "Moses permitted a man to write a certificate of dismissal and to divorce her."

NLT Mark 10:4 "Well, he permitted it," they replied. "He said a man can give his wife a written notice of divorce and send her away."

ESV Mark 10:4 They said, "Moses allowed a man to write a certificate of divorce and to send her away."

NIV Mark 10:4 They said, "Moses permitted a man to write a certificate of divorce and send her away."

GNT Mark 10:4 ο δ ε παν, π τρεψεν Μωϋσ ς βιβλ ον ποστασ ου γρ ψαι κα πολ σαι.

KJV Mark 10:4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

YLT Mark 10:4 and they said, 'Moses suffered to write a bill of divorce, and to put away.'

ASV Mark 10:4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

CSB Mark 10:4 They said, "Moses permitted us to write divorce papers and send her away."

NKJ Mark 10:4 They said, "Moses permitted a man to write a certificate of divorce, and to dismiss her."

NRS Mark 10:4 They said, "Moses allowed a man to write a certificate of dismissal and to divorce her."

- De 24:1-4 Isa 50:1 Jer 3:1 Mt 1:19 5:31,32 19:7
- **Mark 10 Resources** - Multiple Sermons and Commentaries

TWISTING SCRIPTURE INTO A PROOF-TEXT

Related Passages:

Matthew 19:7+ They said to Him, "Why then did Moses command to GIVE HER A CERTIFICATE OF DIVORCE AND SEND her AWAY?"

Matthew 5:31-32+ "It was said, 'WHOEVER SENDS HIS WIFE AWAY, LET HIM GIVE HER A CERTIFICATE OF DIVORCE'; 32 but I say to you that everyone who divorces his wife, except for the reason of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery.

Deuteronomy 24:1-4+ "When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some indecency in her, and he **writes her a certificate of divorce and puts it in her hand and sends her out from his house**, 2 and she leaves his house and goes and becomes another man's wife, 3 and if the latter husband turns against her and **writes her a certificate of divorce and puts it in her hand and sends her out of his house**, or if the latter husband dies who took her to be his wife, 4 then her former husband who sent her away is not allowed to take her again to be his wife, since she has been defiled; for that is an abomination before the LORD, and you shall not bring sin on the land which the LORD your God gives you as an inheritance.

Comment on some indecency from NET Note - Literally the Hebrew is "nakedness of a thing." The Hebrew phrase 'ervat davar refers here to some gross sexual impropriety (see also related note below on "indecent" in Deut 23:14). Though the term usually has to do only with indecent exposure of the genitals, it can also include such behavior as adultery (cf. Lev 18:6–18; 20:11, 17, 20–21; Ezek 22:10; 23:29; Hos 2:10).

NOTE ON "INDECENT" in Deut 23:14- Heb "nakedness of a thing"; NLT "any shameful thing." The expression 'ervat davar refers specifically to sexual organs and, by extension, to any function associated with them. There are some aspects of human life that are so personal and private that they ought not be publicly paraded. Culturally speaking, even God is offended by such impropriety (cf. Gen 9:22–23; Lev 18:6–12, 16–19; 20:11, 17–21).

They said, "Moses permitted ([epitrepo](#)) a man TO WRITE ([grapho](#)) A CERTIFICATE OF DIVORCE ([apostasion](#)) AND SEND her AWAY." ([apoluo](#)) - They appeal to Moses to give the appearance of divine support for their liberal divorce customs. Ultimately they are seeking to put Jesus in conflict with Moses who was highly esteemed by the Jews. Note the word **permitted** which means he allowed them to do this (suffered them to do it). The idea of **epitrepo** is turned over to the Jews. Note it does not say *Moses approved* of the practice, nor does it say *Moses condemned* the practice. Notice also how the Pharisees pulled this text **out of context** to make a **proof-text** ([see below](#))! In other words, the Pharisees conveniently omitted the section in Deut 24:1 which said **"because he has found some indecency in her."** They emphasized their "right" to divorce without mentioning the qualification Moses had stated.

Note in Mt 19:7 the Pharisees say "Why then did Moses **command**..." and thus they appeal to Dt 24:1 to claim that Moses actually commanded divorce. That is not what the verse states! It only commands that a "certificate of divorce" being given by the man to the woman before he sends her away!

MacArthur adds that while they did not mention indecency in their reply, the Pharisees did elaborate on "the word **indecency** (in Dt 24:1) and...expanded it to mean virtually anything they desired. There is, however, no command or explicit permission given to divorce anywhere in this passage; it merely describes a situation in which a man gets married, decides he does not like his wife, divorces her, and she marries someone else. The sole command is in Dt 24:4: In such cases "her former husband who sent her away is not allowed to take her again to be his wife." Far from commanding or even permitting divorce, this injunction merely forbids a man to remarry a woman that he has divorced who has then been married to someone else. The passage recognizes and regulates the reality of divorce without condoning or condemning it. The Hebrew word translated "indecency" literally means "nakedness," not in a physical sense but in the sense of something shameful. The same word is used in Deuteronomy 23:14 to describe things in the camp of Israel that the holy God must not see. The term does not refer to adultery, the only biblical grounds for divorce, but to sinful behavior short of adultery. It describes things that violate normal social responsibility and behavior in a civilized culture and hence are disrespectful of others. **The word certainly cannot be extrapolated to mean anything that a man disliked about his wife, as the Pharisees were doing.** (See [Mark Commentary](#))

R C H Lenski (borrow) - In Matthew's account the Pharisees say that Moses commanded this procedure. He commanded by permitting and permitted by thus commanding. The great mistake of the Pharisees was that they imagined that the dissolution of marriage for some cause or other was originally contemplated in the will of God concerning marriage. Hence they thought that for this reason Moses wrote that permission in Deut. 24:1 and commanded only that a written certificate be given the wife. These Pharisees could and should have seen their shallow error. It was easy enough to see why Moses gave this permission. **Even this permission of Moses dealt only with the legal procedure in the release of a wife—a divorce-certificate had to be given her.** It makes no difference whether certificate (biblion) is added to [apostasion](#) or not, it is omitted in Matt. 5:31. *πολύειν* is the regular term for the act of dismissing a wife so that her marriage is disrupted. No legal proceedings were necessary but only the husband's order for her to leave, he handed her a paper to that effect. The permission granted by Moses the Jews made a command and their

regular rule of practice by interpreting it after Hillel's fashion.

D Edmond Hiebert comments that the Pharisees "pointed out the law's procedure for divorce: that if they wanted to put away a wife, repudiate her, and terminate the marriage, they were to write a bill of divorcement, prepare a written divorce certificate as the formal instrument for her dismissal. **Their statement emphasized the privilege of divorce but did not mention the legal restrictions Moses had stipulated. They were interested in the legal aspect of the issue—the law's provision for the practice of divorce—but not in its deeper moral aspect. They were more concerned with their own rights within the limits of the law than with the matter of God's will when facing the problem of divorce. The Mosaic legislation did not establish or sanction divorce but simply recognized the husband's right to put away his wife under certain conditions.** It was intended to put a restraint upon an evil practice to prevent worse situations from arising. The requirement to write a bill of divorce made it necessary for the husband to state a formal reason for the action. Matthew noted that he had "to give" the wife the written divorce. For a valid divorce, the bill of divorcement must be written and delivered to the repudiated wife. The requirement restrained the rash and heartless dismissal of a wife and served to give the wife so treated at least some character and protection." ([The Gospel of Mark: An Expository Commentary](#))

PROOF TEXT - A **proof text** is a passage of Scripture presented as proof for a theological doctrine, belief, or principle. **Proof-texting** is the practice of using isolated, out-of-context quotations to establish a proposition in [eisegesis](#) (introducing one's own presuppositions, agendas, or biases). Such quotes may not accurately reflect the original intent of the author.

Permit (give permission)(2010)([epitrepo](#) from **epi** = upon + **trepo** = to turn) means to turn to, entrust, hence to permit. In Mark 5:13, John 19:38, and Acts 21:39 it carries the sense of release from restraint in order to have freedom of choice. For example, in Mark 5:13 Legion gained freedom from being sent away, and instead was permitted to enter a herd of swine (see Mark 5:8-13). **Gilbrant - Epitrepō** differs from [aphiemi](#) which is occasionally translated "allow" or "permit" in that **aphiēmi** lacks the sense of release from restraint. For example, in Matthew 7:4, "Allow me to remove the speck . . .," **aphiēmi** suggests a request that would meet no resistance. **Epitrepō**, on the other hand, carries the sense of release from a restraining activity to freedom or permission to engage in a preferred activity. Paul's request in Acts 21:39 to preach the gospel in the face of a restraining order best illustrates this nuance. In classical Greek epitrepō means "to allow or grant permission." In the Septuagint (Genesis 39:6) Joseph is said to have certain responsibilities "entrusted" or "committed" to his care (see also Job 32:14). The Septuagint adds the meaning of "commission with duty or responsibility." It is related to the primary meaning in that one is "permitted" to assume certain responsibilities.

Divorce (647)(**apostasion** from [aphistemi](#) = lead away, to depart from) a forsaking, a legal technical term, the act of putting away a wife, by metonymy certificate of divorce. 3x in the NT - certificate of divorce(1), divorce(2). Matt. 5:31; Matt. 19:7; Mk. 10:4 Uses in the Septuagint - Deut. 24:1; Deut. 24:3; Isa. 50:1; Jer. 3:8;

Spiros Zodhiates has a lengthy note on **apostasion** - A departure, a divorce or dismissal of a woman from her husband, the deed or instrument of such divorce (Matt. 5:31; see also 19:7). In Mark 10:4, *biblion*, a book or document, *apostasíou*, of dismissal. This is a reference to the document spoken about in Deut. 24:1-4 which the dismissing husband was required to give to an innocent, dismissed wife in whom the husband was finding a pretext for dismissal. It is equivalent to a certificate of innocence because the husband who was instructed to issue it in divorcing his guiltless wife and sending her away from his house was, in fact, the guilty person. If the woman had committed fornication, she would have been dismissed and never permitted to remarry as this woman was: "And when she is departed out of his house, she may go and be another man's wife" (Deut. 24:2). In fact, the guilty dismissed spouse (see Deut. 22:21) was to be stoned to death which was rarely, if ever, practiced. The teaching of our Lord was that, although contrary to God's will and purpose, if a man decided to put away his wife or a wife her husband (Mark 10:12), the innocent spouse was to be given a bill of divorcement or a certificate of innocence which would free him or her of the stigma of being considered as having committed adultery. The word "divorce" as understood in our modern society and which is issued by a judge without reference to the guilt or innocence of either party, does not have its real equivalent in the OT or NT. The *apostásion*, then, was supposed to be given by a guilty husband to an innocent wife, or vice versa (Mark 10:12), whom he or she wanted to dismiss, since it was through such a certificate of innocence that the dismissed one had the possibility of remarrying. The teaching of our Lord in Matt. 5:32; 19:3-12; Mark 10:2-12, is that a woman dismissed without a bill of divorcement carries the stigma of adultery, and if someone marries her, that stigma passes on to him. This is conveyed by the mid. / pass. verb *moichátai* (Matt. 5:32; 19:9; Mark 10:12). (Borrow [The Complete Word Study Dictionary: New Testament](#))

Mark 10:5 But Jesus said to them, "Because of your hardness of heart he wrote you this commandment.

NET Mark 10:5 But Jesus said to them, "He wrote this commandment for you because of your hard hearts.

NLT Mark 10:5 But Jesus responded, "He wrote this commandment only as a concession to your hard hearts.

ESV Mark 10:5 And Jesus said to them, "Because of your hardness of heart he wrote you this commandment.

NIV Mark 10:5 "It was because your hearts were hard that Moses wrote you this law," Jesus replied.

GNT Mark 10:5 ὁ ἡσο ς ε πεν α το ς, Πρ ς τ ν σκληροκαρδ αν μ ν γραψεν μ ν τ ν ντολ ν τα την.

KJV Mark 10:5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

YLT Mark 10:5 And Jesus answering said to them, 'For the stiffness of your heart he wrote you this command,

ASV Mark 10:5 But Jesus said unto them, For your hardness of heart he wrote you this commandment.

CSB Mark 10:5 But Jesus told them, "He wrote this command for you because of the hardness of your hearts.

NKJ Mark 10:5 And Jesus answered and said to them, "Because of the hardness of your heart he wrote you this precept.

NRS Mark 10:5 But Jesus said to them, "Because of your hardness of heart he wrote this commandment for you.

- **Because:** De 9:6 31:27 Ne 9:16,17,26 Mt 19:8 Ac 7:51 Heb 3:7-10
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passages:

Matthew 19:8+ He said to them, "Because of your **hardness of heart** ([sklerokardia](#)) Moses permitted you to divorce your wives; but from the beginning (IN GENESIS) it has not been this way.

Acts 7:51+ (STEPHEN'S SERMON TO JEWS THAT GOT HIM STONED TO DEATH) "You men who are **stiff-necked** and **uncircumcised in heart and ears** are always resisting the Holy Spirit; you are doing just as your fathers did (THE UNSAVED JEWS IN THE OT RESISTED THE HOLY SPIRIT!)

THE HEART OF THE DIVORCE PROBLEM WAS THE HARDNESS OF THEIR HEARTS

But Jesus said to them, "Because of your hardness of heart ([sklerokardia](#)) he wrote you this commandment - As noted below this same Greek word [sklerokardia](#) is used in Dt 10:16 and Jer 4:4 where it is equated with an "**uncircumcised heart**," that is an unbelieving heart which has never wholly submitted to God's Word and thus was never genuinely "saved" (as we would call it today). (See Excursus on [Circumcision](#))

MacArthur - The only command in the passage relates to the issue of remarriage, not divorce. The command is simply that, if a divorced woman remarries and that husband divorces her or dies, her first "former husband who sent her away is not allowed to take her again to be his wife, since she has been defiled" (v. 4). It is to that commandment regarding remarriage, not a commandment to divorce, as some have supposed, that Jesus refers here and in Mark 10:5. (See [Matthew Commentary](#))

Swete says: "The Lord does not deny that Moses **permitted** divorce; **command** it he did not. The commandment consisted of 'regulations tending to limit it and preclude its abuse' (Driver). No such regulations would have been necessary but for the **hardness** which had been innate in the Hebrew people from the first (ED: SEE SAME WORD SKLEROKARDIA USED BELOW IN Dt 10:16 and Jer 4:4). The purpose of the legislation of Deuteronomy was to check this disposition, not to give it head; and for the Pharisees to shelter themselves under the temporary recognition of a necessary evil was to confess that they had not outgrown the moral stature of their fathers (AKA THEY WERE UNSAVED!)."

Hardness of heart ([4641](#))([sklerokardia](#) from [skleros](#) = hard + [kardia](#) = heart) is a stubborn attitude toward changing one's behavior, a hardness of heart, stubbornness, insensitivity, an unyielding frame of mind, hardness of heart, obstinacy, perverseness, coldness, stubbornness Matt. 19:8; Mk. 10:5; Mk. 16:14. There are two very interesting uses in the Septuagint - it is notable that the book of Deuteronomy was written to the generation of Israel that entered the promised land and Jeremiah was written to Judah at

the time of the destruction of the Temple and exile to Babylon. Here is the implied point - Israel (not every Jewish person of course - there was always a believing remnant) for the most part was characterized by **sklerokardia** or "**hardness of heart**" from the **beginning of the nation until the exile and now Jesus says even to the first century**

Deuteronomy 10:16 "So **circumcise your heart of your heart** (Lxx = circumcise the hardness of your heart), and stiffen your neck no longer.

Jeremiah 4:4 "Circumcise yourselves to the LORD And **remove the foreskins** (Lxx = circumcise the hardness of your heart), Men of Judah and inhabitants of Jerusalem, Or else My wrath will go forth like fire And burn with none to quench it, Because of the evil of your deeds."

Commandment (instruction, order, requirement)(1785)(**entole** from **en** = in, upon + **téllō** = accomplish, charge, command) - **Entole** refers to some type of demand or requirement. A general injunction, charge, precept of moral and religious nature. Of the 67 uses, all but three (Lk 15:29; Col 4:10; Titus 1:14) refer specifically to divine commandments. **Entole** in the plural usually refers to God's commandments (Mt 5:19 and most of the uses in the Gospels - see below) but, as determined by the context, singular usages can also refer to a divine directive. Keeping God's commandments is the way we show that we love Him (we can say it, but our actions need to authenticate our words. (Jn 14:15, 21, 1Jn 2:3). **Entole** is found 14x in the same passage as agape, **love**. (e.g., **love one another** is a repeated commandment - Jn 13:34 = described as a "new commandment", Jn 15:12, 1Jn 3:23, 2Jn 1:5). God's commandments "flush out" sin so to speak, showing the heinous, destructive nature of sin (See Ro 7:8, 9, 11, 13) **Entole** sometimes refers to commandments from men (not God) (Titus 1:14) Entole can sometimes mean an order authorizing a specific action (Jn 11:57). Uses in Mark - Mk. 7:8; Mk. 7:9; Mk. 10:5; Mk. 10:19; Mk. 12:28; Mk. 12:31

Mark 10:6 "But from the beginning of creation, God MADE THEM MALE AND FEMALE.

NET Mark 10:6 But from the beginning of creation he made them male and female.

NLT Mark 10:6 But 'God made them male and female' from the beginning of creation.

ESV Mark 10:6 But from the beginning of creation, 'God made them male and female.'

NIV Mark 10:6 "But at the beginning of creation God 'made them male and female.'

GNT Mark 10:6 π δ ρχ ς κτ σεω ς ρσεν κα θ λυ πο ησεν α το ς·

KJV Mark 10:6 But from the beginning of the creation God made them male and female.

YLT Mark 10:6 but from the beginning of the creation, a male and a female God did make them;

ASV Mark 10:6 But from the beginning of the creation, Male and female made he them.

CSB Mark 10:6 But from the beginning of creation God made them male and female.

NKJ Mark 10:6 "But from the beginning of the creation, God`made them male and female.'

NRS Mark 10:6 But from the beginning of creation, 'God made them male and female.'

NAB Mark 10:6 But from the beginning of creation, 'God made them male and female.'

NJB Mark 10:6 But from the beginning of creation he made them male and female.

- **the beginning:** Ge 1:1 2Pe 3:4
- **God:** Ge 1:27 2:20-23 Ge 5:2 Mal 2:14-16
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passages:

Matthew 19:4+ And He answered and said, "Have you not read that He who created them from the beginning MADE THEM MALE AND FEMALE,

Genesis 1:27+ God created man in His own image, in the image of God He created him;**male and female He created them.**

Genesis 5:2+ He **created them male and female**, and He blessed them and named them Man in the day when they were created.

JESUS GOES BACK TO THE BEGINNING

But - Term of contrast. What is Jesus contrasting in context? Man's view of marriage and God's view of marriage are now contrasted.

Swete comments that "From the temporary permission of divorce under the Deuteronomic law the Lord appeals to the principle enunciated in the original constitution of man (QUOTING FROM GENESIS)."

Jesus follows this condemnation of the Pharisees by showing that God intended for a man and woman to marry, leave their parents, become one, and discipline themselves to live together for life.

Hiebert - the divine intention in marriage, dating back to the beginning of the human race, was not being carried out because of the presence of sin....The distinction of the sexes, established at creation, underlies the institution of marriage and is the foundation of the human family....Their distinctive physical constitution made each the complement of the other, fitted for each other. Our Lord's quotation assumes the historical truth of the first two chapters of Genesis. ([The Gospel of Mark: An Expositional Commentary](#))

From the beginning of creation, God MADE THEM MALE AND FEMALE- **From the beginning** speaks of the **creation** of the universe followed by the **creation** of mankind. Notice **from the beginning** implies there has been no alteration in this truth up to the time of Jesus and by application/extension up to our day. This is one of those passages which is "politically incorrect" in America in 2020! The clear implication of the Word of God, the Word of Truth is that God made a man to be a male and woman to be a female. There is no ambiguity in God's Word. When a society loses its moral moorings as has sadly occurred in America, then the Word of Truth is no longer taken as the standard of truth. Man's "truth" becomes the standard, and the natural consequences of rejection of the Word of God are unavoidable. "Anything goes!" (cf the time of Judges - Jdg 21:25+)

Beginning (746)(**arche**) refers to the commencement of something as an action, process, or state of being. Here **arché** refers to first in relation to **time** (priority in time, the beginning of anything, the origin and by far the most common use in the NT) Uses in Mark - k. 1:1; Mk. 10:6; Mk. 13:8; Mk. 13:19;

Creation (2937)(**ktisis**) refers to bringing something into existence which has not existed before. The act of causing to exist that which did not exist before, especially God's act of bringing the universe into existence (cp He 11:3+). It is notable that ktisis always occurs in the New Testament in connection with God's creative activities (see note below regarding use in 1Pe 2:13). Uses in Mark - Mk. 10:6; Mk. 13:19; Mk. 16:15

Mark 10:7 "FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER,(Many late mss add "and shall cling to his wife")

NET Mark 10:7 For this reason a man will leave his father and mother,

NLT Mark 10:7 'This explains why a man leaves his father and mother and is joined to his wife,

ESV Mark 10:7 'Therefore a man shall leave his father and mother and hold fast to his wife,

NIV Mark 10:7 'For this reason a man will leave his father and mother and be united to his wife,

GNT Mark 10:7 νεκεν το του κατολε χει νθρωπος τ ν πατ ρα α το κα τ ν μητ ρα [κα προσκολληθ σεται πρ ς τ ν γυνα κα α το],

KJV Mark 10:7 For this cause shall a man leave his father and mother, and cleave to his wife;

YLT Mark 10:7 on this account shall a man leave his father and mother, and shall cleave unto his wife,

ASV Mark 10:7 For this cause shall a man leave his father and mother, and shall cleave to his wife;

CSB Mark 10:7 For this reason a man will leave his father and mother [and be joined to his wife],

NKJ Mark 10:7 `For this reason a man shall leave his father and mother and be joined to his wife,

NRS Mark 10:7 'For this reason a man shall leave his father and mother and be joined to his wife,

NAB Mark 10:7 For this reason a man shall leave his father and mother (and be joined to his wife),

NJB Mark 10:7 This is why a man leaves his father and mother,

- Ge 2:24 Mt 19:5,6 Eph 5:31
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passages:

Matthew 19:5+ and said, 'FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH'?

Genesis 2:24+ For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.

LEAVE AND CLEAVE

FOR THIS REASON - Term of conclusion. This phrase (or the related word "therefore") should always prompt the question "For what reason?" In this case Jesus is explaining the marriage of a man to a woman.

Utley - This is another quote from Genesis (cf. 2:24). It shows the high status of marriage, even over parental authority. There was a necessary mental separation from parents even if not a physical separation (i.e. several generations lived together).

A MAN SHALL LEAVE HIS FATHER AND MOTHER - Note **leave** his parents BUT NOT leave his wife! Leave is a strong verb meaning leave behind or depart from. Clearly this does not mean he never sees his parents again, but just that he functions independent of them. As Hiebert says "Many a marriage has floundered because the young husband or wife was not willing to accept the responsibility of independence from the parental home."

Leave (2641)(**kataleipo** from **kata** = intensifies or strengthens the meaning of **leipo** + **leipo** = to leave behind, forsake, to be wanting or deficient) literally means to leave behind or leave remaining (of a person or place - Mt 4:13, 16:4, 21:17, Heb 11:27). **Kataleipo** is often used to indicate abandoning a heritage, giving up riches, and leaving one's native land. Figuratively **kataleipo** was used to mean "neglect" (Acts 6:2+). **Kataleipo** conveys a strong sense of to abandon or forsake (as forsaking true Christianity 2Pe 2:15). To cause something to be left over and so to remain in existence (Ro 11:4+, Heb 4:1+ = a promise remains). To leave without help (Lk 10:40). In the passive to remain behind (1Th 3:1+, John 8:9). To leave alone in the sense of disregard as describing those who sail past a place without stopping (Acts 21:3) **Kataleipo** can mean to cease an activity (eg, give up a vice) but there are no uses with this sense in Scripture. Uses in Mark - Mk. 10:7; Mk. 12:19; Mk. 12:21; Mk. 14:52

Cleave to his wife - Not present in all Greek Manuscripts. The idea is he is to stick like glue to his wife! The word "cleave" is *proskollaō* "to glue to, to join one's self to, to cleave closely, to stick to." The idea in the verb therefore includes the initial act of joining one's self to another and then remaining thus joined.

Cleave (4347)(**proskollao** from **prós** = to, toward, in compounds *prós* implies motion, direction + **kollao** = to glue) literally means to glue one thing to another so that it cleaves or adheres. To unite. To cleave. To be united with. To join oneself to closely. To stick to. It is used metaphorically in this verse to describe the marriage bond. To adhere to closely, be faithfully devoted to. **Proskollao** was a medical term used to describe the uniting of wounds. Here this compound verb denotes the most intimate union. This verb emphasizes not only permanence but also unity of the two who have been "glued" together.

THOUGHT - Take a picture of a husband and another of his wife and glue them together. Allow time for the glue to set. What happens when you try to take the two individual pictures apart? Do you see what God is saying about the dissolution of the marriage covenant between a husband and a wife?

Mark 10:8 AND THE TWO SHALL BECOME ONE FLESH; so they are no longer two, but one flesh.

NET Mark 10:8 and the two will become one flesh. So they are no longer two, but one flesh.

NLT Mark 10:8 and the two are united into one.' Since they are no longer two but one,

ESV Mark 10:8 and the two shall become one flesh.' So they are no longer two but one flesh.

NIV Mark 10:8 and the two will become one flesh.' So they are no longer two, but one.

GNT Mark 10:8 κα σονται ο δ ο ε ς σ ρ κα μ αν· στε ο κ πι ε σ ν δ ο λλ μ α σ ρ ξ.

KJV Mark 10:8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

YLT Mark 10:8 and they shall be -- the two -- for one flesh; so that they are no more two, but one flesh;

ASV Mark 10:8 and the two shall become one flesh: so that they are no more two, but one flesh.

CSB Mark 10:8 [and the two will become one flesh. So they are no longer two, but one flesh.

NKJ Mark 10:8 `and the two shall become one flesh'; so then they are no longer two, but one flesh.

NRS Mark 10:8 and the two shall become one flesh.' So they are no longer two, but one flesh.

NAB Mark 10:8 and the two shall become one flesh.' So they are no longer two but one flesh.

NJB Mark 10:8 and the two become one flesh. They are no longer two, therefore, but one flesh.

- **one flesh:** 1Co 6:16 Eph 5:28
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passages:

Matthew 19:5+ and said, 'FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH'? 6 "So they are no longer two, but one flesh. What therefore God has joined together, let no man separate."

Genesis 2:24+ For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.

Ephesians 5:28+ So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself;

AND THE TWO SHALL BECOME ONE FLESH ([sax](#)) - **Two** clearly refers to the man and the woman, not father and mother.

Brooks remarks, "Just as God is inseparably one being, so he intended for a male and a female in marriage to become one being who would not be divided." (NAC-Mark)

So they are no longer two, but one flesh - So (hoste) is more literally so that, expressing purpose, the purpose of the union of the man and the woman being they are now one, not two.

Kent Hughes - Jesus quoted from Genesis to emphasize two things. **First**, the intimacy of the marriage relationship: "the two will become one flesh." Marriage affords the deepest intimacy possible in earthly relationships, deeper than with the children that issue from our bodies. An amazing bonding took place the moment I saw my newborn children and held them in my arms. In the ensuing months and years the bonding has increased. I am close to my children, interwoven with them. Yet, I am not one flesh with them! I am one flesh only with my wife. **Next**, Jesus' emphasis was on permanence. You will note in verse 6 that Jesus added his own comment to the Genesis statement: "So they are no longer two, but one. Therefore what God has joined together, let man not separate." There was no thought of divorce—ever! God's ideal was, and is, a monogamous, intimate, enduring marriage. Anything less is a departure from the divine model...Divorce is always a tragedy, always a departure from the divine ideal. All the modern talk about "creative divorce" and "positive, growth-oriented" steps is a lot of pseudo-scientific and pseudo-liberated bunk. Christians who go ahead with an un-Biblical divorce "sin with a high hand," as the Old Testament puts it. They place themselves in harm's way. The outcome will not be shalom. (See [Mark: Jesus, Servant and Savior](#))

Mark 10:9 "What therefore God has joined together, let no man separate."

NET Mark 10:9 Therefore what God has joined together, let no one separate."

NLT Mark 10:9 let no one split apart what God has joined together."

ESV Mark 10:9 What therefore God has joined together, let not man separate."

NIV Mark 10:9 Therefore what God has joined together, let man not separate."

GNT Mark 10:9 ο ν θε ς συ ν ζευ ξεν ν θρω πος μ χω ρι ζ τω.

KJV Mark 10:9 What therefore God hath joined together, let not man put asunder.

YLT Mark 10:9 what therefore God did join together, let not man put asunder.'

ASV Mark 10:9 What therefore God hath joined together, let not man put asunder.

CSB Mark 10:9 Therefore what God has joined together, man must not separate."

NKJ Mark 10:9 "Therefore what God has joined together, let not man separate."

NRS Mark 10:9 Therefore what God has joined together, let no one separate."

NAB Mark 10:9 Therefore what God has joined together, no human being must separate."

NJB Mark 10:9 So then, what God has united, human beings must not divide.'

GWN Mark 10:9 Therefore, don't let anyone separate what God has joined together."

- Ro 7:1-3 1 Cor 7:10-13
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passages:

Matthew 19:5+ 6 "So they are no longer two, but one flesh. What therefore God has joined together, let no man separate."

1 Corinthians 7:10-13+ But to the married I give instructions, not I, but the Lord, that the wife should not **leave** ([chorizo](#)) her husband 11 (but if she does **leave** ([chorizo](#)), she must remain unmarried, or else be reconciled to her husband), and that the husband should not divorce his wife. 12 But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he must not divorce her. 13 And a woman who has an unbelieving husband, and he consents to live with her, she must not send her husband away.

Hiebert points out that "**therefore** points to the logical conclusion concerning the permanency of marriage that must be drawn from the divine, creative arrangement." ([The Gospel of Mark: An Expository Commentary](#))

What therefore God has joined together, let no man separate - As discussed in more detail below the verb **joined together** speaks of a lifelong bond that is not to be broken. The husband and wife are like two domestic farm animals who are intimately joined together to work for a common goal, to pull in the same direction. **Let no man separate** is [present imperative with a negative](#) means to cease an action in process. (If you are you considering divorce, then you might want to seriously consider the words of Jesus. But remember this is a command and the only way to obey it is by [depending on the Holy Spirit to obey](#)) While men and women will chose to separate and break their covenant bond, praise God that He remains faithful to the New Covenant and that absolutely nothing "will be able to separate us from the love of God, which is in Christ Jesus our Lord." (Ro 8:39, Ro 8:35)

Hiebert on what God has joined together - an abiding prohibition against man's disruption of the union which God has established. The statement marks the contrast between God's action and man's. Jesus asserted the indissoluble nature of marriage as the divine intention. Under certain circumstances, human sinfulness may make relief through divorce necessary as a lesser evil, but it is still an evil, because it is contrary to the divine intention. The phrase "saving for the cause of fornication" (Matt. 5:32; 19:9) shows that Jesus recognized one ground for divorce. But even then Jesus did not command divorce. Forgiveness and restoration are open and desirable for those who have thus failed in the marriage relationship. Yet Jesus recognized that the fornication of the wife had in reality already broken the marriage tie; the husband in sending away his wife only accepted the disruption that she had caused. Jesus was concerned with the sin that caused the disruption of the marriage relationship, whatever its nature. ([The Gospel of Mark: An Expository Commentary](#))

THOUGHT - God has joined together - The implication is that God Himself is behind marriage of a man to a woman. I can testify to this for in 1969 as an unbeliever I had a blind date with a young woman at the University of Texas (1969) and we instantly fell in love and we decided to get married later that summer. Previously I had had absolutely no intention of marrying as I was going to medical school the next year and knew it would be very difficult on a marriage. However in the providence and sovereignty of God, He brought us together and we are still joined together after 51 years, all praise be to the God of all grace Who has sustained us through good times and hard times. Is your marriage "pulling in the same direction?" or is your marriage "pulling apart?" God is for your marriage and will empower you to pull together if (this is a big "if") you yield to His will and Word, for the end result is that He is glorified and honored. One other crucial point - Paul speaks of our need to be continually filled with the Spirit in Eph 5:18+ and it is when the husband and wife are

submitted to the Spirit's control that they can then supernaturally carry out the rest of the "marriage plan" Paul lays out in Eph 5:21-33+. In short, a "successful" marriage is ultimate a supernatural word of God, a veritable miracle. After 51 years (and many times of failing to submit to the Spirit, especially in the first 17 years when I did not know Christ) God has shown Himself strong in sustaining us in His covenant of marriage. See [Covenant: As It Relates to Marriage](#).

Joined together (4801) (**suzeugnumi** from **sun** = together, intimately together + **zeugnumi** = to yoke, join from **zugos** = yoke) literally to yoke together, to pair together, to fasten to one yoke, which is the picture of two draft animals joined together to facilitate their working as a team or in unison (Think of this concept in a marriage!). It speaks of one who pulls well in double-harness. Figuratively it means join together, [conjoin](#), unite as in marriage (thus speaking of the "marriage tie") and thereby to make a pair. See the related verbs [kollao](#) and [proskollao](#). The term appears in secular Greek literature and the writings of Josephus with reference to marriage. In the NT only found in Mk 10:9 and Mt 19:6. Twice in the Septuagint - Ezek 1:11+, Ezek 1:23+. In the Septuagint rendering of Ezekiel 1:11 the verb is used to describe the "joining together" of the wings of the creatures the prophet saw in a vision. It translates the Hebrew verb *chāvar*, "to bind, entwine, touch."

ILLUSTRATION - Among the ancients, they put a yoke upon the necks of a new married couple, or chains on their arms, to shew that they were to be one, closely united, and pulling equally together in all the concerns of life

Separate (to part) (5563) (**chorizo** from **choris** = separately, apart from, from) in the active sense means to cause to separate or divide, to put apart putting a space between. The emphasis of **chorizo** (especially in its literal uses) is on distance. In the passive sense, **chorizo** means to separate oneself (put some space between), to be separated, **Chorizo** is used in 1 Corinthians (see above) as the equivalent of divorce. Although in modern terms we speak of separation as distinct from divorce but in the NT the use of **chorizo** in the context of marriage always carried the idea of divorce. **Chorizo** means to be at some distance from something.

Mark 10:10 In the house the disciples began questioning Him about this again.

NET Mark 10:10 In the house once again, the disciples asked him about this.

NLT Mark 10:10 Later, when he was alone with his disciples in the house, they brought up the subject again.

ESV Mark 10:10 And in the house the disciples asked him again about this matter.

NIV Mark 10:10 When they were in the house again, the disciples asked Jesus about this.

GNT Mark 10:10 Κα ε ς τ ν ο κ αν π λι ν ο μαθητα περ το του πηρ των α τ ν.

KJV Mark 10:10 And in the house his disciples asked him again of the same matter.

YLT Mark 10:10 And in the house again his disciples of the same thing questioned him,

ASV Mark 10:10 And in the house the disciples asked him again of this matter.

CSB Mark 10:10 Now in the house the disciples questioned Him again about this matter.

NKJ Mark 10:10 In the house His disciples also asked Him again about the same matter.

NRS Mark 10:10 Then in the house the disciples asked him again about this matter.

NAB Mark 10:10 In the house the disciples again questioned him about this.

NJB Mark 10:10 Back in the house the disciples questioned him again about this,

GWN Mark 10:10 When they were in a house, the disciples asked him about this.

- Mk 4:10 Mk 9:28,33
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passages:

Mark 4:10+ As soon as He was alone, His followers, along with the twelve, began asking Him about the parables.

Mark 9:28+; When He came into the house, His disciples began questioning Him privately, "Why could we not

drive it out?"

In the house the disciples ([mathetes](#)) began questioning ([eperotao](#)) Him about this again - NLT "they brought up the subject again." Began questioning is [imperfect tense](#).

Disciples (3101) ([mathetes](#) from [manthano](#) = to learn which Vine says is "from a root *math*, indicating thought accompanied by endeavor". Gives us our English = "*mathematics*") describes a person who learns from another by instruction, whether formal or informal. Discipleship includes the idea of one who intentionally learns by inquiry and observation (cf [inductive Bible study](#)) and thus **mathetes** is more than a mere pupil. A **mathetes** describes an adherent of a teacher. Clearly these "*learners*" had much to learn and Jesus would use their need for an "attitude correction" to teach a profound spiritual truth about salvation.

Mathetes in Mark - Mk. 2:15; Mk. 2:16; Mk. 2:18; Mk. 2:23; Mk. 3:7; Mk. 3:9; Mk. 4:34; Mk. 5:31; Mk. 6:1; Mk. 6:29; Mk. 6:35; Mk. 6:41; Mk. 6:45; Mk. 7:2; Mk. 7:5; Mk. 7:17; Mk. 8:1; Mk. 8:4; Mk. 8:6; Mk. 8:10; Mk. 8:27; Mk. 8:33; Mk. 8:34; Mk. 9:14; Mk. 9:18; Mk. 9:28; Mk. 9:31; Mk. 10:10; Mk. 10:13; Mk. 10:23; Mk. 10:24; Mk. 10:46; Mk. 11:1; Mk. 11:14; Mk. 12:43; Mk. 13:1; Mk. 14:12; Mk. 14:13; Mk. 14:14; Mk. 14:16; Mk. 14:32; Mk. 16:7;

Mark 10:11 And He said to them, "Whoever divorces his wife and marries another woman commits adultery against her;"

NET Mark 10:11 So he told them, "Whoever divorces his wife and marries another commits adultery against her.

NLT Mark 10:11 He told them, "Whoever divorces his wife and marries someone else commits adultery against her.

ESV Mark 10:11 And he said to them, "Whoever divorces his wife and marries another commits adultery against her,

NIV Mark 10:11 He answered, "Anyone who divorces his wife and marries another woman commits adultery against her.

GNT Mark 10:11 κα λ γει α το ς, ς ν πολ σ τ ν γυνα κα α το κα γαμ σ λλην μοιχ ται π α τ ν.

KJV Mark 10:11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

YLT Mark 10:11 and he saith to them, 'Whoever may put away his wife, and may marry another, doth commit adultery against her;

ASV Mark 10:11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her:

CSB Mark 10:11 And He said to them, "Whoever divorces his wife and marries another commits adultery against her.

NKJ Mark 10:11 So He said to them, "Whoever divorces his wife and marries another commits adultery against her.

NRS Mark 10:11 He said to them, "Whoever divorces his wife and marries another commits adultery against her;

NAB Mark 10:11 He said to them, "Whoever divorces his wife and marries another commits adultery against her;

NJB Mark 10:11 and he said to them, 'Whoever divorces his wife and marries another is guilty of adultery against her.

- **Whoever:** Mt 5:31,32 19:9 Lu 16:18 Ro 7:3 1Co 7:4,10,11 Heb 13:4
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passages:

Matthew 19:9+ "And I say to you, whoever divorces his wife, **except for immorality**, and marries another

woman commits adultery.”

And He said to them, "Whoever divorces his wife and marries another woman commits adultery against her - Notice that Mark leaves out the **exception clause** ([see below](#)) Jesus gave in Mt 19:9+. What Jesus clearly stated was that divorce was allowed in God's eyes only if the mate was guilty of marital unfaithfulness.

Kent Hughes goes on to state that "If you divorce for any other reason and remarry, it is you who commits adultery. This is likewise the meaning of Jesus' similar statement in the Sermon on the Mount in Matthew 5:32....Jesus' teaching is plain to see. I have read everything I could get my hands on regarding these passages, and some of the views have been unbelievably convoluted. But this is where I return to the plain, unadorned sense of the text. Jesus means what He says! Some object that these exception clauses do not fit with Jesus' teaching in two other Gospel passages, Mark 10:11, 12 and Luke 16:18, which contain no exception clauses. Because of this, some have argued that Mark represents the earlier and the most pure teaching of Jesus, but Matthew contains a scribal addition (the exception clause) and is unauthentic. However, we must hold that it is authentic because none of the ancient manuscripts for Matthew omit it—all of them have it. Why the difference between the Gospels then? John Stott gives the answer: "*It seems far more likely that its absence from Mark and Luke is due not to their ignorance of it but to their acceptance of it as something taken for granted. After all, under the Mosaic law adultery was punishable by death ... so nobody would have questioned that marital unfaithfulness was a just ground for divorce.*" The Lord Jesus Christ permitted divorce and remarriage on one ground, and one ground only: marital unfaithfulness. Notice that he permitted it—he did not command it. Divorce is never mandatory. Too often men and women eagerly pounce on the infidelity of their mate as the opportunity to get out of a relationship they haven't liked anyway. It's so easy to look for a way out instead of working through the problems. Jesus' exception clause should be viewed like this: No matter how rough things are, regardless of the stress and strain or whatever is said about compatibility and temperament, nothing allows for divorce except one thing, unfaithfulness. And then it is not to be used as an excuse to get out of the marriage. (See [Mark: Jesus, Servant and Savior](#))

MacDonald - Taken by itself, this verse would indicate that divorce is forbidden under all circumstances. But in Matt. 19:9 (and Mt 5:32), He made an exception. Where one partner has been guilty of immorality, the other is permitted to get a divorce and is presumably free to remarry. It is also possible that 1 Cor. 7:15 permits divorce when an unbelieving partner deserts a Christian spouse.

Matthew adds details about Jesus' conversation with the disciples not found in Mark's version which shows that the disciples understood the seriousness of Jesus words about divorce. In light of this

"The disciples said to Him, "If the relationship of the man with his wife is like this, it is better not to marry." 11 But He said to them, "Not all men can accept this statement, but only those to whom it has been given. 12 "For there are eunuchs who were born that way from their mother's womb; and there are eunuchs who were made eunuchs by men; and there are also eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He who is able to accept this, let him accept it." (Matthew 19:10-12+)

Heibert - The two verbs put away (divorce) and marry are aorists, picturing the actual release of the wife and the entrance into marriage with another woman. Put away is the basic sin, for it unjustly disrupts a union which God intended to be indissoluble. His marriage to another adds to his sin in that it establishes an adulterous relationship. (Jesus is here stating the basic rule, and the exception clause is not brought in.) Among the Jews the prevailing reason for divorce was for the very purpose of marrying another. To divorce the wife was a sin, but not adultery; the guilt of adultery came with marrying another. **Against her** has been understood in two ways: it refers to either the first or the second wife. Under the latter view, the man is guilty of bringing adultery upon the woman with whom he now lives. More probably, the reference is to the first wife. He thus makes himself guilty of committing adultery against her.

MacArthur - The New Testament also affirms that adultery is grounds for divorce. Although Mark does not mention the so-called exception clause, Matthew does (Mt 19:9; cf. Mt 5:32). Adultery does not have to end a marriage (cf. the story of Hosea and his adulterous wife, Gomer, in the book of Hosea). But God's sparing the life of an unrepentant adulterer is not meant to penalize that person's innocent spouse. The New Testament also reveals that if an unbeliever divorces a believer, the latter is free to remarry (1 Cor. 7:15).

Divorces (sends away) ([630](#)) see note above on [apoluo](#)

Marries ([1060](#))(**gameo**) means to take another person as spouse, marry; enter matrimony of both men and women. Gameo - 28x in NT - get married(2), marriage(1), married(7), marries(7), marry(9), marrying(2) Matt. 5:32; Matt. 19:9; Matt. 19:10; Matt. 22:25; Matt. 22:30; Matt. 24:38; Mk. 6:17; Mk. 10:11; Mk. 10:12; Mk. 12:25; Lk. 14:20; Lk. 16:18; Lk. 17:27; Lk. 20:34; Lk. 20:35; 1 Co. 7:9; 1 Co. 7:10; 1 Co. 7:28; 1 Co. 7:33; 1 Co. 7:34; 1 Co. 7:36; 1 Co. 7:39; 1 Tim. 4:3; 1 Tim. 5:11; 1 Tim. 5:14. Only once in Septuagint - Esther 10:3

QUESTION - [What is the exception clause?](#)

ANSWER - The "exception clause" is Jesus' statement in Matthew 5:32 and Mt 19:9 "except for marital unfaithfulness." It gives an "exception" for remarriage after a divorce being considered adultery. Matthew 5:32 reads, "But I tell you that anyone who divorces his wife, **except for marital unfaithfulness**, causes her to become an adulteress, and anyone who marries the divorced woman commits adultery." Similarly, Matthew 19:9 reads, "I tell you that anyone who divorces his wife, **except for marital unfaithfulness**, and marries another woman commits adultery." So, what precisely is "marital unfaithfulness," and why is it an exception to Jesus' statement that remarriage after a divorce is adultery?

The meaning of Matthew 5:32 and Matthew 19:9 is clear. If a person gets a divorce and then remarries, it is considered adultery **unless** the exception clause is in effect. The phrase "marital unfaithfulness" is a translation of the Greek word *porneia*, the word from which we get our modern word "pornography." The essential meaning of *porneia* is "sexual perversion." In Greek literature around the same time as the New Testament, *porneia* was used to refer to adultery, fornication, prostitution, incest, and idolatry. It is used 25 times in the New Testament, most often translated "fornication."

The meaning of *porneia* in the New Testament seems to be the general concept of sexual perversion. Other Greek words are used to refer to specific forms of sexual perversion, such as adultery. With this meaning in mind, according to the exception clause, any participation in sexual perversion/misconduct is an exception to Jesus' statement that remarriage after a divorce is adultery. If one spouse commits adultery, or any act of sexual perversion, and a divorce results, the "innocent" spouse is free to remarry without it being considered adulterous.

Please understand, though, that the exception clause is not a command for divorce and/or remarriage. Jesus is not saying that if marital unfaithfulness occurs a couple *should* divorce. Jesus is not saying that if a divorce occurs due to marital unfaithfulness, the innocent spouse *should* remarry. At most, Jesus is giving allowance for divorce and remarriage to occur. In no sense is Jesus declaring divorce and remarriage to be the best or only option. Repentance, forgiveness, counseling, and restoration are God's desire for marriages damaged by unfaithfulness. God can and will heal any marriage in which both spouses are committed to Him and willing to follow His Word.

Walter Kaiser - See [Hard Sayings of the Bible](#) - Mark 10:11–12 No Divorce and Remarriage?

This was felt to be a hard saying by the disciples who first heard it; it is no less a hard saying for many of their present-day successors.

Jesus was asked to give a ruling on a point of law which was debated in the Jewish schools. In Deuteronomy 24:1–4 there is a law which says in effect, "When a man divorces his wife because he has found 'some indecency' in her, and she is then married to someone else who divorces her in his turn, her former husband may not take her back to be his wife again." This, forbidding a man who has divorced his wife to marry her again after she has lived with a second husband, does not lay down the procedure for divorce; it assumes this procedure as already in being. Nowhere in the Old Testament law is there an explicit command about the divorce procedure, but in this context it is implied that to divorce a woman a man had to make a written declaration that she was no longer his wife: "he writes her a certificate of divorce, gives it to her and sends her from his house" (Deut 24:1). Elsewhere in the Old Testament divorce is disparaged as something unworthy: " 'I hate divorce,' says the LORD God of Israel," according to the prophet Malachi (Mal 2:16).

But in Deuteronomy 24 it is assumed that a man may divorce his wife, and that he may do so on account of "something indecent" or "something shameful" (NEB) that he has found in her. The interpreters of the law around the time of our Lord, who were concerned not only with deciding what it meant but with applying it to contemporary life, paid special attention to this phrase. What, they asked, might be indicated by this indecency or unseemliness which justified a man in divorcing his wife?

There were two main schools of thought: one which interpreted it stringently, another which interpreted it more broadly. The former school, which followed the direction of Shammai, a leading rabbi who lived a generation or so before Jesus, said that a man was authorized to divorce his wife if he married her on the understanding that she was a virgin and then discovered that she was not. There was, in fact, an enactment covering this eventuality in the law of Deuteronomy (Deut 22:13–21), and the consequences could be very serious for the bride if the evidence was interpreted to mean that she had had illicit sexual relations before marriage. This, then, was one school's understanding of "some indecency."

The other school, following the lead of Shammai's contemporary Hillel, held that "something indecent" might include more or less anything which her husband found offensive. She could cease to "find favor in his eyes" for a variety of reasons—if she served up badly cooked food, for example, or even (one rabbi said) because he found her less beautiful than some other woman. It should be emphasized that the rabbis who gave these literal interpretations were not moved by a desire to make divorce easy; they were

concerned to state what they believed to be the meaning of a particular Scripture.

It was against this background that Jesus was invited to say what he thought. The Pharisees who put the question to him were themselves divided over the matter. In Matthew's account of the incident, they asked him, "Is it lawful to divorce one's wife for any cause?" (Mt 19:3 RSV). If his answer was yes, they would want to know for what cause or causes, in his judgment, divorce was permissible. He gave them his answer and then, in private, expanded it for the benefit of his disciples who had heard it.

As usual, he bypassed the traditional interpretation of the rabbinical schools and appealed to the Scriptures. "What did Moses command you?" he asked. "Moses," they replied (referring to Deut 24:1 RSV), "allowed a man to write a certificate of divorce, and to put her away." They rightly said "Moses allowed," not "Moses commanded"; the enactment to which they referred, as we have seen, took for granted the existing divorce procedure and wove it into a commandment relating to a further contingency. But Jesus told them that it was "because your hearts were hard that Moses wrote you this law." Then, as with the sabbath law, so with the marriage law, he went back to first principles. "At the beginning of creation," he said, "God 'made them male and female.' 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.' So they are no longer two but one. Therefore what God has joined together, let man not separate" (Mk 10:2–9).

Jesus reminds them of the biblical account of the institution of marriage. The marriage law must conform with the purpose for which marriage was instituted by God. It was instituted to create a new unity of two persons, and no provision was made for the dissolving of that unity. Jesus does not idealize marriage. He does not say that every marriage is made in heaven; he says that marriage itself is made in heaven—that is, instituted by God. To the question "Is it lawful for a man to divorce his wife?" his answer, in effect, is "No; not for any cause."

There is a feature of Jesus' answer to the Pharisees that could easily be overlooked. The stringent interpretation of the school of Shammai and the "liberal" interpretation of the school of Hillel were both given from the husband's point of view. In the stringent interpretation it was the bride's virginity that had to be above suspicion; the bridegroom's chastity before marriage did not enter into the picture. As for the "liberal" interpretation, it was liberal in the husband's interest, in that it permitted him to divorce his wife for a variety of reasons; so far as the wife's interest was concerned, it was most illiberal, for she had little opportunity of redress if her husband decided to divorce her within the meaning of the law as "liberally" interpreted. What was true of these interpretations was true of the original legislation which they undertook to expound: it was because of the hardness of men's hearts that divorce was conceded. The law was unequally balanced to the disadvantage of women, and Jesus' ruling, with its appeal to the Creator's intention, had the effect of redressing this unequal balance. It is not surprising that women regularly recognized in Jesus one who was their friend and champion.

We may observe in passing that, in referring to the creation ordinance, Jesus combined a text from the creation narrative of Genesis 1 with one from the narrative of Genesis 2. In Genesis 1:27, when "God created man in his own image," the "man" whom he so created was humanity, comprising both sexes: "male and female he created them." And in Genesis 2:24, after the story of the formation of Eve from Adam's side, the narrator adds: "For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh." That may be the narrator's comment on the story, but Jesus quotes it as the word of God. It is by God's ordinance that the two become one; men are given no authority to modify that ordinance.

When the disciples asked Jesus to clarify his ruling, he reworded it in the two statements quoted at the head of this section. The second of the two statements refers to a situation not contemplated in the Old Testament law, which made no provision for a wife to divorce her husband and marry another man. It has therefore been thought that this second statement is a corollary added to Jesus' original ruling when Christianity had made its way into the Gentile world. In a number of Gentile law codes it was possible for a wife to initiate divorce proceedings, as it was not under Jewish law. But at the time when Jesus spoke there was a recent cause célèbre in his own country, to which he could well have referred.

Less than ten years before, Herodias, a granddaughter of Herod the Great, who had been married to her uncle Herod Philip and lived with him in Rome, fell in love with another uncle, Herod Antipas, tetrarch of Galilee and Perea, when he paid a visit to Rome. In order to marry Antipas (as Antipas also desired), she divorced her first husband. She did so under Roman law, since she was a Roman citizen (like all members of the Herod family). For a woman to marry her uncle was not a breach of Jewish law, as it was commonly interpreted at that time, but it was certainly a breach of Jewish law for her to marry her husband's brother. John the Baptist was imprisoned by Herod Antipas for insisting that it was unlawful for him to be married to his brother's wife. Jesus named no names, but any reference at that time, either in Galilee or in Perea, to a woman divorcing her husband and marrying someone else was bound to make hearers think of Herodias. If the suggestion that she was living in adultery came to her ears, Jesus would incur her mortal resentment as surely as John the Baptist had done.

But it was his words about divorce and remarriage on a man's part that his disciples found hard to take. Could a man not get rid of his wife for any cause? It seemed not, according to the plain understanding of what Jesus said. No wonder then that in the course of time the hardness of men's hearts modified his ruling, as earlier it had modified the Creator's original intention.

In Matthew's version of this interchange, Jesus' ruling is amplified by the addition of a few words: "anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery" (Mt 19:9). The same exception appears in another occurrence of his ruling in this Gospel, in the Sermon on the Mount: "Anyone who divorces his wife, except for marital unfaithfulness, causes her to become an adulteress, and anyone who marries the divorced woman commits adultery" (Mt 5:32). The ruling in this latter form appears also in Luke 16:18, but without the exceptive clause; the exceptive clause is found in Matthew's Gospel only, and found twice over.

What is to be made of the exceptive clause? Is it an addition reflecting the hardness of men's hearts? Or is it an expansion stating the obvious—that if something is done which by its very nature dissolves the marriage bond, then the bond is dissolved? Is it an attempt to conform Jesus' ruling to Shammai's interpretation—that if the bride is found to have had an illicit sexual relation before her marriage, her husband is entitled to put her away? All these suggestions have been ventilated. Most probable is the view that the exceptive clause is designed to adapt the ruling to the circumstances of the Gentile mission. If this is so, the term "marital unfaithfulness" or "unchastity" (RSV) has a technical sense, referring to sexual unions that, while they might be sanctioned by use and wont in some parts of the Gentile world, were forbidden by the marriage law of Israel. It is a matter of history that the church's traditional marriage law, with its list of relationships within which marriage might not take place, was based on that of Israel. What was to be done if two people, married within such forbidden degrees, were converted from paganism to Christianity? In this situation the marriage might be dissolved.

Certainly the Gentile mission introduced problems that were not present in the context of Jesus' ministry. One of these problems cropped up in Paul's mission field, and Paul introduced his own "exceptive clause" to take care of it, although in general he took over Jesus' prohibition of divorce among his followers. Some of Paul's converts put to him the case of a man or woman, converted from paganism to Christianity, whose wife or husband walked out because of the partner's conversion and refused to continue the marriage relationship. In such a situation, said Paul, let the non-Christian partner go; do not have recourse to law or any other means to compel him or her to return. The deserted spouse is no longer bound by the marriage tie which has been broken in this way. Otherwise, he said, "To the married I give this command (not I but the Lord): A wife must not separate from her husband. But if she does, she must remain unmarried or else be reconciled to her husband. And a husband must not divorce his wife" (1 Cor 7:10–11).

Plainly Paul, a considerable time before Mark's Gospel was written, knew what Jesus had laid down on the subject of marriage and divorce, and knew it in the same sense as Mark's account. Like his Master, Paul treated women as persons and not as part of their husbands' property. But the disciples who first heard Jesus' ruling on the subject found it revolutionary, and not altogether welcome; it took them some time to reconcile themselves to it.

Is it wise to take Jesus' rulings on this or other practical issues and give them legislative force? Perhaps not. The trouble is that, if they are given legislative force, exceptive clauses are bound to be added to cover special cases, and arguments will be prolonged about the various situations which are, or are not, included in the terms of those exceptive clauses. It is better, probably, to let his words stand in their uncompromising rigor as the ideal at which his followers ought to aim. Legislation has to make provision for the hardness of men's hearts, but Jesus showed a more excellent way than the way of legislation and supplies the power to change the human heart and make his ideal a practical possibility.

Mark 10:12 and if she herself divorces her husband and marries another man, she is committing adultery."

NET Mark 10:12 And if she divorces her husband and marries another, she commits adultery."

NLT Mark 10:12 And if a woman divorces her husband and marries someone else, she commits adultery."

ESV Mark 10:12 and if she divorces her husband and marries another, she commits adultery."

NIV Mark 10:12 And if she divorces her husband and marries another man, she commits adultery."

GNT Mark 10:12 καὶ ἂν ἡ γυνὴ ἀποδοῦται τὸν ἄνδρα ἑαυτῆς καὶ γάμῳ ἄλλοι μνηστευθῆται.

KJV Mark 10:12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

YLT Mark 10:12 and if a woman may put away her husband, and is married to another, she committeth adultery.'

ASV Mark 10:12 and if she herself shall put away her husband, and marry another, she committeth adultery.

CSB Mark 10:12 Also, if she divorces her husband and marries another, she commits adultery."

NKJ Mark 10:12 "And if a woman divorces her husband and marries another, she commits adultery."

NRS Mark 10:12 and if she divorces her husband and marries another, she commits adultery."

NAB Mark 10:12 and if she divorces her husband and marries another, she commits adultery."

NJB Mark 10:12 And if a woman divorces her husband and marries another she is guilty of adultery too.'

GWN Mark 10:12 If a wife divorces her husband and marries another man, she is committing adultery."

- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passages:

Matthew 19:9+ "And I say to you, whoever divorces his wife, except for immorality, and marries another woman commits adultery."

And if she herself divorces her husband and marries another man, she is committing adultery- In short in verses 11 and 12 Jesus tells His disciples pointedly that remarriage after divorce was adultery, whether the man or the woman got the divorce. He does not give the exception clause found in Mt 19:9 ([see Kent Hughes' comment](#) on that difference above).

Clearly the disciples "got it!" They understood how serious it was for someone to divorce their mate without a clear grounds of unfaithfulness (a truth not in Mark but which Jesus had declared to them in Matthew 19). If the only ground for divorce was unfaithfulness, if none of the exceptions suggested by Hillel and Shammai were valid, it was better to stay single! As a result of their comprehension (and remember they were often slow to understand certain things, but apparently not this time!) and their shock (because they had been taught all their life about "easy divorce") they remarked and Jesus replied...

The disciples said to Him, **"if the relationship of the man with his wife is like this, it is better not to marry."** 11 But He said to them, "Not all men can accept this statement, but only those to whom it has been given. 12 "For there are eunuchs who were born that way from their mother's womb; and there are eunuchs who were made eunuchs by men; and there are also eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He who is able to accept this, let him accept it." (Mt 19:10-12+)

Kent Hughes summary of Biblical teaching on divorce - So we see that the Bible allows for divorce for two reasons: marital unfaithfulness and the desertion of a believer by an unbelieving spouse. The Scriptures allow for remarriage in three instances. First, when one's mate is guilty of sexual immorality and is unwilling to repent and live faithfully with the marriage partner, divorce and remarriage are permissible. Second, when a believer is deserted by an unbelieving spouse, divorce and remarriage are again permitted. And third, as an extension of the allowance for divorce and remarriage when deserted by an unbeliever, I personally believe that remarriage is permissible for those who have been married and divorced before coming to Christ. (See [Mark: Jesus, Servant and Savior](#))

Utley - The parallel passage in Matt. 19:1–12 leaves this verse out, probably because Matthew, writing to Jews, had no need to include this. In Judaism women did not have the right to divorce their husbands. Mark, writing to Gentiles, adds this to show the universal aspect of Jesus's teaching. This focuses on the legal equality of husband and wife, reflected in Roman law. This is another evidence that Mark was written to Romans. Jesus is pro family!

Divorces (sends away) ([630](#)) see note above on [apoluo](#)

Committing adultery ([3429](#))(**moichao** from **moichos** = an adulterer) to commit adultery, be an adulterer. BDAG - 1. be caused to commit adultery, be an adulterer/adulteress, commit adultery 2. be guilty of infidelity in a transcendent relationship, be unfaithful, 4x - adultery(1), commits adultery(3). Matt. 5:32; Matt. 19:9; Mk. 10:11; Mk. 10:12 Septuagint - Jer. 3:8; Jer. 5:7; Jer. 7:9; Jer. 9:2; Jer. 23:14; Jer. 29:23; Ezek. 16:32; Ezek. 23:37;

Gilbrant - Sexual intercourse outside of marriage is sin for both the married and the unmarried. Not only is lust the moral equivalent of adultery (Matthew 5:27-30), but divorce can be the cause of adultery as well (Matthew 5:31,32). A man who divorces his wife (or a wife who divorces her husband, Mark 10:12) commits moichaomai, that is, "causes her to commit adultery." Thus sexual fidelity in marriage is required by God (Genesis 2:23f.; Exodus 20:14) and vindicated by Christ (Matthew 19:9).

Classic Greek - **moicheuō** and its Doric counterpart **moichaō** mean to commit adultery (with acc.). Sometimes they are used more generally, seduce a woman, violate; hence in mid. let oneself be seduced, in

pass. be seduced to adultery. The derivatives include moicheia, adultery, harlotry (cf. porneia → Discipline); moichos, Adulterer; moichalis, first an adj. meaning adulterous, and, secondly, a noun meaning adulteress, harlot. Adultery was punishable already in the old law codes going back to the second millennium B.C., e.g. the Lipit-Ishtar Code, the Code of Hammurabi, the old Ass. laws (cf. ANET, 159 ff., 163–88). Every form of sexual relationship outside marriage was forbidden to the wife, for she was the real guarantor of the integrity of the family and clan, and by adultery she broke her own marriage and she destroyed the integrity of the whole clan. A man on the contrary committed adultery only by sexual relationships with a married woman, i.e. when breaking into another's arrangement. At the same time traces of older concepts behind these legal views from different cultures may be detected: (a) adultery with a married woman involves an offense against property, i.e. the invasion of the area of another's possessions, and (b) the woman committing adultery opens the clan to the influence of evil powers. The punishment of adultery by death, ill-treatment or the payment of an expiatory fine was normally left to the private initiative of the wronged husband or of his clan. (See [NIDNTT](#))

Related Resources:

- [What does the Bible say about adultery? | GotQuestions.org](#)
- [What is the biblical punishment for adultery? | GotQuestions.org](#)
- [Why is "You shall not commit adultery" in the Ten Commandments? | GotQuestions.org](#)
- [What is spiritual adultery? | GotQuestions.org](#)
- [Is remarriage after divorce always adultery? | GotQuestions.org](#)
- [What is the difference between fornication and adultery? | GotQuestions.org](#)
- [What can we learn from the woman caught in adultery? | GotQuestions.org](#)
- [Do I have to confess my adultery to my spouse? | GotQuestions.org](#)
- [What was Jesus writing in the dirt/sand when the Pharisees brought to Him a woman caught in adultery? | GotQuestions.org](#)
- [How should a Christian spouse handle an adulterous affair that has resulted in a child? | GotQuestions.org](#)

The place of marriage in society -- Object Lesson: Show the congregation a thermometer and a thermostat and note the significant difference between the two. A thermometer adjusts to the temperature of its environment in order to measure it, but a thermostat actually sets the temperature. Sadly, Christians are often more like thermometers than like thermostats. Rather than working to impact culture, many Christians simply adjust to the changing culture. This is evident in the state of marriage in the United States today. Despite the clear teachings of the Bible with regard to marriage and divorce, many studies show a negligible difference between the divorce rate among Christians and non-Christians. One way for Christians to make an impact on society is to recapture God's view of marriage and to live it out.

Mark 10:13 And they were bringing children to Him so that He might touch them; but the disciples rebuked them.

NET Mark 10:13 Now people were bringing little children to him for him to touch, but the disciples scolded those who brought them.

NLT Mark 10:13 One day some parents brought their children to Jesus so he could touch and bless them. But the disciples scolded the parents for bothering him.

ESV Mark 10:13 And they were bringing children to him that he might touch them, and the disciples rebuked them.

NIV Mark 10:13 People were bringing little children to Jesus to have him touch them, but the disciples rebuked them.

GNT Mark 10:13 Κα προσ φερων ατ παιδ α να α τ ν ψηται· ο δ μαθητα πετ μησαν α το ς.

KJV Mark 10:13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

YLT Mark 10:13 And they were bringing to him children, that he might touch them, and the disciples were rebuking those bringing them,

ASV Mark 10:13 And they were bringing unto him little children, that he should touch them: and the disciples rebuked them.

CSB Mark 10:13 Some people were bringing little children to Him so He might touch them, but His disciples rebuked them.

NKJ Mark 10:13 Then they brought little children to Him, that He might touch them; but the disciples rebuked those who brought them.

NRS Mark 10:13 People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them.

NAB Mark 10:13 And people were bringing children to him that he might touch them, but the disciples rebuked them.

NJB Mark 10:13 People were bringing little children to him, for him to touch them. The disciples scolded them,

- **they:** Mt 19:13-15 Lu 18:15-17
- **disciples:** Mk 10:48 9:38 Ex 10:9-11 De 31:12,13 Joe 2:16
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Resources:

Matthew 19:13-15+ Then some children were brought to Him so that He might lay His hands on them and pray; and the disciples rebuked them.

Luke 18:15-17+ And they were bringing even their babies to Him so that He would touch them, but when the disciples saw it, they began rebuking them.

Jesus Touches the Children While Disciples Rebuke

JESUS' BLESSES THE LITTLE CHILDREN

Constable points out that "The simple trust in Jesus that the children in this pericope demonstrated contrasts with the hostility of the Pharisees in the previous paragraph."

And they were bringing ([prosphero](#)) **children** ([paidion](#)) **to Him so that He might touch** ([hpto/hptomai](#)) **them** - **Bringing** is [imperfect tense](#) picturing them bringing one and then another and another, again and again. The purpose of bringing the children was to receive a touch from Jesus and Mark 10:16 adds to receive a **blessing**. Matthew 19:13 adds "so that He might lay His hands on them and **pray**." There was nothing "magical" in Jesus' touching them. Touching or laying on of hands is used in Scripture as a way to bestow blessing on another (Acts 6:6, Acts 8:17, Acts 9:17, 1 Ti 5:22, 2 Ti 1:6) The disciples saw and were becoming irritated.

Ray Pritchard - Jesus is the little child's best friend. His blessing has brought its benediction wherever his name has been heard. Christianity has always been the religion that safeguarded the rights of children. Wherever the gospel goes . . . it honors families . . . it ennobles motherhood . . . it protects and preserves the place of children. Where Christ is known and trusted and followed, and where his example is the model, there infancy is sacred and children are safe. ([Suffer the Little Children](#))

David Guzik - Children loved to come to Jesus, and it says something about our Savior that children loved Him and that He loved children. Jesus was not a mean, sour man because children don't love mean, sour people. ([Luke 18 Commentary](#))

William Barclay - It was the custom for mothers to bring their children to some distinguished Rabbi on their first birthday that he might bless them. That is what the mothers wanted for their children from Jesus....It is one of the loveliest things in all the gospel story that Jesus had time for the children even when He was on the way to Jerusalem to die!

Leon Morris - It is a fact that few of the world's great religious teachers have been greatly concerned with children. Jesus is different. The Master **called** (Lk 18:16) the children and made them welcome. ([The Gospel According to St. Luke: An Introduction and Commentary](#) - borrow)

But - Term of contrast. Here the scene moves from compassion to criticism!

Spurgeon - From questions of marriage to the subject of children was an easy and natural step, and providence so arranged events that our Lord was led to proceed from the one to the other.

The disciples ([mathetes](#)) rebuked ([epitimao](#)) them - The **disciples** were guarding entree to Jesus and presumably did not want their Master bothered by what they considered to be such unimportant matters as touching and blessing infants! There is a simple but important lesson here for all of us - No one should ever be stopped or discouraged from coming or from being brought to Jesus.

Ray Pritchard - How typical this is, how very modern. We get so task-oriented and so busy saving the world that we don't want the children to bother the Savior. How strange, how sad, and yet how often this happens. The disciples were like the president's bodyguards, keeping well-wishers at a distance. To the disciples, the children were just a bother, one more interruption in an already-busy day. ([Suffer the Little Children](#))

A T Robertson - No doubt people did often crowd around Jesus for a touch of his hand and his blessing. The disciples probably felt that they were doing Jesus a kindness. How little they understood children and Jesus. It is a tragedy to make children feel that they are in the way at home and at church. These men were the twelve apostles and yet had no vision of Christ's love for little children. The new child world of today is due directly to Jesus.

Kenneth Wuest - The rebuke of the disciples was both unwarranted and without result. They kept on rebuking those who brought the children as fast as they came to Jesus. The disciples, Swete says, "discouraged the attempt as idle or, more probably, as derogatory to the Master's dignity." (Borrow [Mark in the Greek New Testament for the English reader - page 198](#))

Hendriksen on the disciples **rebuking them** - For somewhat similar manifestations of unkindness on the part of the disciples see Luke 9:49, 50; Matt. 15:23. But this certainly was not Christ's attitude, or God's. See Mt. 5:43-48; 11:25-30; Luke 6:27-38; John 3:16.

Wiersbe - It was customary for the Jews to bring little children to the rabbis to receive their special blessing, so it is strange that the disciples would stand in the way...However, this was not the first time the disciples had attempted to "get rid of" people. They wanted to send the crowd away hungry, but Jesus fed them (Mt 14:15ff); and they tried to stop the Canaanite woman from asking Jesus to heal her daughter (Mt 15:21ff), but Jesus answered her prayer. The Twelve did not yet have the compassion of their Master, but it would come in due time. ([Bible Exposition Commentary](#))

J C Ryle - LET us observe, for one thing, in this passage, how ignorantly people are apt to treat children, in the matter of their souls. We read that there were some who "brought infants to Jesus that He would touch them: but when His disciples saw it, they rebuked them." They thought most probably that it was mere waste of their Master's time, and that infants could derive no benefit from being brought to Christ. They drew from our Lord a solemn rebuke.

R Kent Hughes comments that "The disciples' motivations are not entirely clear. At best they were protecting Jesus from what they deemed as interruptions or pressure. At worst they saw the situation as a waste of time. But whatever their motivation, Jesus used their intervention to give some of his most penetrating teaching and most often quoted words." (See [Luke: That You May Know the Truth](#))

Were bringing (4374) ([prosphero](#) from **prós** = to, toward, denotes motion toward a place + **phéro** = bring) means to carry or bring something into the presence of someone usually implying a transfer of something to that person. **Prosphero** refers to the presentation of an offering, as if one is "offering" these children to Jesus (cf our [modern practice of dedication](#) of children). Expositors agrees writing "The word ([prosphero](#)) is commonly used of sacrifices, and suggests here the idea of [dedication](#)." **Prosphero** is the verb used in the three synoptic Gospels to describe bringing children to Jesus (Mt 19:13, Mk 10:13, Lk 18:15). Of course the greatest offering/sacrifice in eternity is Christ's offering of Himself as the sacrifice (Heb 9:14, 25, 28, Heb 10:12)

Might touch (681) ([hapto/haptomai](#) where **haptomai** is the [middle voice](#) which constitutes the majority of uses) means to grasp, to lay hold of with the basic meaning of touching to exert a modifying influence upon them, in this case to bless them as we learn in Mk 10:16. It is notable that the majority of the 39 uses of this verb are in the Gospels associated with Jesus touching someone usually with a beneficial effect (Mt 8:3, 8:15, 9:29; 17:7; 20:34 Mk. 1:41, 7:33, 8:22, 10:13; Lk 5:13, 7:14; 22:51) or of someone touching Jesus (Mt 9:20, 21 Mk. 3:10, 5:27, 28, 31, 6:56, Lk 6:18, 8:44, 46, 47). Jesus' touching to bestow benefit is in stark contrast to Satan seeking to "touch" for evil, John writing "We know that no one who is born of God sins; but He who was born of God keeps him, and **the evil one does not touch him.**" (1 John 5:18)

Rebuked (warned) (2008) ([epitimao](#) from **epi** = upon + **timao** = to honor) means literally to put honor upon and then to mete out due measure and so then to find fault with, to censure severely, to rebuke, to express strong disapproval of, or to denounce (cp the incredible example in Mt 16:22). Note that one may **rebuke** another without producing conviction of guilt, either because, as in Mt 16:22 (Jesus rebuked by Peter, cp similar uses in Mt 19:13; Mk 8:32; 10:13; Lk 18:15; 19:39) the one rebuked is not guilty of any fault or the rebuke may be insufficient to produce acknowledgement of fault by the offender (cf the repentant thief's rebuke of the

non-repentant thief on the cross = Lk 23:40). **Uses in Mark** - Mk. 1:25; Mk. 3:12; Mk. 4:39; Mk. 8:30; Mk. 8:32; Mk. 8:33; Mk. 9:25; Mk. 10:13; Mk. 10:48;

Steven Cole (**Illustration**) - Evangelist Luis Palau tells of an incident during a crusade in Bolivia years ago when his day started with a breakfast where he shared Christ with a number of top government officials. He was looking forward to a luncheon with the Bolivian President. At mid-morning, he was in the middle of a press conference in his hotel room when there was a knock on the door. A team member walked in with a small Bolivian girl, about eleven, who had seen Palau on TV and was anxious to talk to him. Palau felt a bit irritated with the team member for bringing her into his room at a time like that, but he greeted the girl, picked up a book, signed it, and gave it to her. "Lord bless you, sweetheart," he said, as he began leading her to the door. She took two steps, looked back, and said confidently, "But Mr. Palau, I really wanted to receive Christ into my heart." Luis was caught up short. He dismissed the newsmen, sat down, and led that little girl to Jesus. Later that day he led the president of Bolivia to Christ. Both appointments were significant.

Mark 10:14 But when Jesus saw this, He was indignant and said to them, '**Permit** the children to come to Me; do not hinder them; for the kingdom of God belongs to such as these.

- **he was:** Mk 3:5 8:33 Lu 9:54-56 Eph 4:26
- **permit:** Ge 17:7,10-14 Nu 14:31 De 4:37 29:11,12 1Sa 1:11,22,27,28 Ps 78:4 115:14,15 Isa 65:23 Jer 32:39,40 Lu 18:15,16 Ac 2:39 Ac 3:25 Ro 11:16,28 1Co 7:14 2Ti 1:5 3:15
- **for:** Ps 131:1,2 Mt 18:4,10 19:14 1Co 14:20 1Pe 2:2 Rev 14:5
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Resources:

Matthew 19:14+ But Jesus said, "Let the children alone, and do not hinder them from coming to Me; for the kingdom of heaven belongs to such as these."

Luke 18:16+ But Jesus called for them, saying, "Permit the children to come to Me, and do not hinder them, for the kingdom of God belongs to such as these.

THE CHILDLIKE ARE THOSE WHO ENTER THE KINGDOM

But (**Term of contrast**) - Luke contrasts Jesus' welcoming attitude with His disciples' hindering attitude. "Jesus' attitude toward children contrasts significantly with that of his day...In the first century a child was an insignificant, weak member of society and so exemplified one who is "least." (Lk 9:48+) (Stein)

When Jesus saw this, He was indignant - Jesus expressed righteous indignation at the attitude and actions of His disciples.

Indignant (23)(**aganakteo** from **ágan** = very much + **áchthos** = pain, grief) is a verb which means to be oppressed in mind, to be grieved, to be resentful, to be aroused. **Aganakteo** reflects intense displeasure. To be indignant against what is judged to be wrong. It describes Jesus' righteous indignation when His disciples rebuked those bringing children to Him (Mk 10:13-14). More often **aganakteo** is used to describe an unrighteous **indignation** including that manifested by Jesus' own disciples (Mt 20:24 and Mk 10:41 = of the 10 indignant toward James and John, Mt 26:8 and Mk 14:4 = indignation as the "wasting" of expensive perfume anointing Jesus!) and finally the ugly indignation of the hypocritical religious leaders (Mt 21:15, Lk 13:14). All uses - Matt. 20:24; Matt. 21:15; Matt. 26:8; Mk. 10:14; Mk. 10:41; Mk. 14:4; Lk. 13:14

And said to them, "Permit the children to come to Me - **Permit** is a command in the **aurist imperative** calling for immediate obedience! No delay! Just do it! The idea of the verb **aphiemi** in this context is "Leave them alone!"

Permit (863)(**aphiemi** from **apo** = prefix speaks of separation, putting some distance between + **hiemi** = put in motion, send) conveys the basic idea of an action which causes separation. Uses in Mark - Mk. 1:18; Mk. 1:20; Mk. 1:31; Mk. 1:34; Mk. 2:5; Mk. 2:7; Mk. 2:9; Mk. 2:10; Mk. 3:28; Mk. 4:12; Mk. 4:36; Mk. 5:19; Mk. 5:37; Mk. 7:8; Mk. 7:12; Mk. 7:27; Mk. 8:13; Mk. 10:14; Mk. 10:28; Mk. 10:29; Mk. 11:6; Mk. 11:16; Mk. 11:25; Mk. 11:26; Mk. 12:12; Mk. 12:19; Mk. 12:20; Mk. 12:22; Mk. 13:2; Mk. 13:34; Mk. 14:6; Mk. 14:50; Mk. 15:36; Mk. 15:37;

Children (3813) (**paidion** diminutive of **pais** = child, youth) is a little child of either sex, ranging from an infant (Mt 19:13, 14; Mk 10:13-15; Lk 18:16, 17, etc) to children who are older (Mt 11:16; Mt 14:21; 15:38; 18:2-5, etc) **Paidion** is used as a **comparison**, Jesus making the point that we are to become like a little child (Mk 10:15 Lk 18:17),

Give me a heart sympathetic and tender;
Jesus, like Thine, Jesus, like Thine,
Touched by the needs that are surging around me,
And filled with compassion divine.
-Anon.

Do not hinder them - Jesus issues this command in **present imperative with a negative** which means stop doing this, that is hindering them from coming to Himself.

Hinder (forbid, prevent) (2967) (**koluo** from **kólos** = docked, lopped, clipped, **kolazo** = curtail) means to cut off, to cut short, to weaken and generally to hinder, to prevent, to check, to restrain or to forbid by word or act. The idea is to cause something not to happen. **Koluo** can describe the keeping back of something from someone (Acts 10:47 referring to the Holy Spirit - see verse below). To hinder means to make slow or difficult the progress of something by interfering in some way with the activity or progress thereof. In short **koluo** means to make it difficult for someone to do something or for something to happen.

When Jesus said to let the children come,
He gave a clear example for us all:
That we should open hearts and arms to them
And tell them of the Savior's loving call.
—Hess

For is an important **term of explanation**. What is Jesus explaining? In context He is explaining how to enter the **Kingdom of God**. Recall that Jesus had explained to Nicodemus that "unless one is born again he cannot see the **kingdom of God**" (John 3:3+) adding that "You must (necessity) be born again." (John 3:7+). Therefore in this context the phrase **Kingdom of God** is referring to the "sphere of salvation" (MacArthur).

The kingdom of God belongs to such as these - Imagine the shock of the disciples who had just tried to discourage the coming of children to Jesus! Jesus has a way of turning our "adult thinking," our worldly thinking, upside down! He goes on in the next verse to explain the basis for this statement telling them **whoever does not receive the kingdom of God like a child will not enter it at all**. One point this makes that many believers have never heard is that a child is more likely to express faith than a skeptical adult. Jesus is saying we (including skeptical adults) are to follow their pattern and trust in the promises of God, in this context, the promise of entrance into the **Kingdom of God**, into eternal life. Jesus' taking the children into His arms and blessing them was a "metaphor" if you will, showing His acceptance of a childlike attitude toward Him.

This is actually a **statement of comparison** but this translation makes it difficult to recognize as such. Now read the excellent paraphrase in the **New Living Translation** to see if this helps see the comparison. The **NLT** says "the Kingdom of God belongs to those who are like these children." The key phrase is "belongs to those who are like these children" So Jesus is comparing the children to those who gain entrance into the Kingdom of God. Jesus is not speaking of the external, earthly, physical **Kingdom of God**, but of the internal, heavenly, spiritual Kingdom of God. He is telling the disciples how one can enter to and possess the **Kingdom of God**, and more specifically how they can be saved and receive eternal life.

Robert Stein sums this up commenting that "Jesus did not say that God's kingdom belongs "to these" but **'to such as these.'**" Jesus was not saying that all children, simply because they are children, have received God's kingdom (Luke 18:17). Jesus was not attributing to children an innate goodness. Rather, he appealed to some quality possessed by little children that is essential for entering God's kingdom. Unfortunately neither Jesus nor the Gospel writers elucidated exactly what this quality is. Some suggestions are (1) the humility little children possess because they lack anything to boast of and can make no claim on God (cf. Lk 18:9-14; Matt 18:4), (2) a simple faith free from doubt (Luke 17:5-6), and (3) a lack of attachment to possessions (Lk 18:18-30). In light of the preceding passage (Lk 18:9-14) and Matthew's specific application of "childlikeness" to humility (Matt 18:4), the first suggestion seems best." (See [Luke - Page 453](#))

NET Note on **belongs to such as these** - Children are a picture of those whose simple trust illustrates what faith is all about. The remark illustrates how everyone is important to God, even those whom others regard as insignificant.

Kent Hughes comments on the parallel passage in Mark 10:13-15 - In saying, "**for the kingdom of God belongs to such as these,**" He affirms their full spirituality. They are the hearts He takes to himself! ...Christ affirms and proclaims the spiritual capacity of

children. If there ever was a text relevant to child evangelism, this is it. Children can authentically come to Christ early on!...Dr. Jim Slack, head of demographics for the Southern Baptist Foreign Missionary Society, recently shared the results of a Gallup Survey: nineteen out of twenty people who became Christians did so before the age of twenty-five. At age twenty-five, one in 10,000 will become believers; at thirty-five, one in 50,000; at forty-five, one in 200,000; at fifty-five, one in 300,000; at seventy-five, one in 700,000....How are we to understand and apply this? For starters, coming as a "little child" does not infer innocence. Any two-year-old dispels such a notion! Neither does "like a little child" suggest the wondrous subjective states we often find in children such as trustfulness, receptivity, simplicity, or wonder, beautiful as these are. What Jesus has in mind here is an objective state which every child who has ever lived, regardless of race, culture, or background, has experienced—helpless dependence. Every single child in the world is absolutely, completely, totally, objectively, subjectively, existentially helpless! And so it is with every child who is born into the Kingdom of God. Children of the Kingdom enter it helpless, ones for whom everything must be done.....There is no other fundamental meaning for Mk 10:15. Have you come to Christ like this? Is it his grace plus your nothingness?...No one will receive the Kingdom of God without this helpless dependence and humility. (See [Mark: Jesus, Servant and Savior](#))

Leon Morris - Jesus went on to point out that it is the childlike to whom *the kingdom of God* belongs (not those proud of their virtues like the Pharisee, 11f.) What matters is whole-hearted trust like that of a child. The negative is also true. Unless one receives the kingdom *like a child* one will never enter it. Children show us the way in their utter dependence, their unworldliness, their openness, the completeness of their trust. (Tyndale New Testament Commentaries – Luke)

D A Carson says "childlike qualities such as trust, openness, and the absence of holier-than-thou attitudes" (See [The Expositor's Bible Commentary - Volume 10](#))

POSB - A child is usually humble and forgiving. He is not interested in prominence, fame, power, wealth, or position. He does not push himself forward."

Wuest - Our Lord here holds up a little child as a model of trusting, simple, and loving obedience, for adults to emulate as the way to appropriate the salvation God offers the believing sinner." (Borrow [Mark in the Greek New Testament for the English reader - page 198](#))

ESV Study Bible (borrow) - Only those who humble themselves like children shall enter the kingdom.

MacArthur - No one better illustrates the reality that only the lowly who have achieved nothing of merit enter the kingdom than infants. No one has achieved less morally and religiously than them; no one has less knowledge of or obedience to the law, or less devotion to God. Thus, infants perfectly illustrate the principle that God saves sinners apart from their achievements. While the proud and self-righteous are excluded from the kingdom, infants—and those who approach the kingdom like infants—are included. (See [Luke Commentary](#))

D. L. Moody once returned from a meeting and reported two and a half conversions. "Two adults and a child, I suppose?" asked his host. "No," said Moody, "two children and an adult. The children gave their whole lives. The adult had only half of his left to give." (from Kent Hughes in [Preaching the Word - Luke](#))

Wiersbe - Jesus wants us to be childlike but not childish. An unspoiled child illustrates humility, faith, and dependence. A child has a sense of wonder that makes life exciting. The only way to enter God's kingdom is to become like a child and be born again (John 3:3-7). ([Bible Exposition Commentary](#))

David Gooding - A little child takes its food, its parents' love and protection, because they are given, without beginning to think of whether it deserves them or whether it is important enough to merit such attention. So must we all receive God's kingdom and enter into it (Lk 18:17). ([According to Luke](#))

Bruce Larson - The third quality Jesus recommends here is childlikeness. This does not mean childishness, or even innocence. Children are not more virtuous than adults. They're as selfish and self-centered as the rest of us. But they are usually guileless and uncomplicated. (Preacher's Commentary)

Kent Hughes makes the point that "He did not say that the kingdom belongs to the children he was holding, but to "such as these"—those who are like the little ones. What is the quality of being of children, and especially those characterized as "babies" in the opening line of this passage? What is the ontological distinctive of a newborn? **Helplessness!** Jesus has in mind here the objective state that every child who has ever lived (regardless of race, culture, or background) has experienced—namely, **helpless dependence**.....Every child born into the world is absolutely, completely, totally, actually **helpless**. And so it is with every child who is born into the kingdom of God. Children of the kingdom enter it **helpless**. If Billy Graham enters the kingdom, it will not be because he has personally preached to more people than any man in history....When Billy Graham enters the kingdom, it will be because he came to Christ as a **helpless** child. ([Preaching the Word - Luke](#))

Play this wonderful old tune (also includes 2 other children's tunes you may know)

[Jesus loves the little children](#)

All the children of the world
Red and yellow, black and white,
They are precious in His sight
Jesus loves the little children of the world.

G Campbell Morgan - Jesus . . . was moved with indignation.—Mark 10.14.

Mark alone of the Evangelists gives us this revealing touch in connection with this story of the reception and blessing of the children. When we recite His words spoken on that occasion, the tone of a great tenderness almost invariably finds its way into our voices. And that is natural, for the words are full of comfort for all those who love little children. It is nevertheless important, for our warning, that we should never forget that when our Lord uttered the words, He was angry. He was moved with indignation that any of His disciples should so misunderstand Him as to endeavour to prevent the children from getting to Him. There is no doubt whatever that these disciples meant well. They were on their way to Jerusalem, and His converse with them had been concerned with His coming sufferings. They were quite unable to understand Him in all this, but at least they knew that His mind was occupied with tremendous things, and they felt that He ought not to be disturbed by children.

The story reminds us, then, that it is possible to mean well, and to do ill; and it gives us for evermore to understand the place which the children occupy in His heart. In any way to hinder them from getting to Him is to cause Him to be moved with indignation. Conversely—to help them to Him, is to give Him joy. The children are all about us, and so everywhere are opportunities for giving Him this joy

The Kingdom Is For Kids

Read: Mark 10:13-16

Let the little children come to Me, and do not forbid them. —Mark 10:14

“No children please!” These words are seldom voiced, but they’re often assumed when we are invited to hear a prominent speaker, teacher, or leader. The assumption is that children wouldn’t know what’s going on and they might annoy the speaker.

In Mark 10:13-16, the Lord’s disciples made a similar assumption about children and Jesus. But He was displeased when His disciples rebuked parents who brought their little ones to be blessed. Jesus knew that children, with their receptive hearts, were closest to His kingdom.

Many years ago, missionary Robert Moffat learned the importance of not overlooking children. Only a few people had come to one of his meetings because of bad weather. Although disheartened, he preached his message, not noticing a small boy who was operating the bellows of the organ. Before Moffat was finished, that boy had decided to become a missionary. His name was David Livingstone, who grew up to become God’s pioneering servant in Africa.

We as parents, school teachers, church workers, and neighbors must never overlook the children whom God puts into our lives. Remember, the kingdom of God is for children too.

You took the children on Your knee,
And Lord, You blessed them all;
No wayward child too bad could be,
No infant was too small.
—Stratton

Invest in the future—lead a child to Christ.

By Joanie Yoder ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Michael’s Baptism

Read: Mark 10:13-16

Let the little children come to Me. —Mark 10:14

Michael wanted to be baptized. At first his father had reservations about this because Michael is autistic. Autism is a developmental

disability that affects a person's social interaction and communication skills.

There was no question that 35-year-old Michael had trusted Jesus for salvation, and the church leadership enthusiastically approved his baptism. But he would have to stand in front of the entire congregation.

Knowing that Michael didn't like surprises, his dad reviewed all that would happen. But during the baptism, when the pastor said, "Michael, I baptize you in the name of the Father," Michael interrupted as if to remind him, "and the Son!" The congregation smiled with joy. And Michael was baptized in obedience to Christ's command.

Each of us comes to Jesus at a different level of spiritual understanding, and Jesus extends His welcome to all who respond. When little children approached the Savior, His disciples tried to send them away. But Christ rebuked them and said, "Let the little children come to Me" (Mark 10:14). And that also applies to the developmentally disabled.

The gospel is simple. The Savior is approachable. And His invitation is open to everyone.

If you'd like to know the love of God the Father,
Come to Him through Jesus Christ, His loving Son;
He'll forgive your sins and save your soul forever,
And you'll love forevermore this faithful One.
—Felten

God accepts anyone who accepts His Son.

By Dennis Fisher ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

A Coat In His Name

Read: Mark 10:13-16

Whoever receives one of these little children in My name receives Me. —Mark 9:37

It was a bitterly cold morning at the inner-city church. Among the 130 or so worshipers, the pastor took special notice of Ken, a young boy who arrived for Sunday school wearing just a sleeveless T-shirt, jeans, and tennis shoes with no socks.

After the worship service and a special luncheon, the pastor's wife took the 6-year-old to the church's clothing closet to pick out a coat. Then the pastor and his wife drove him and his older brother John home. As they got out, John said, "Thank you for giving my brother a coat." The two boys became Sunday school regulars, and the pastor had a chance to visit with their mom and explain the gospel.

Are there any children in our world who need help with some basic necessities—a coat, a meal, a ride home? We might be tempted to say the problem is too big—that we can't help everyone, but that misses the point. Jesus placed great value on the life of a child. He said to His disciples, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of God" (Mk. 10:14). He also told them, "Whoever receives one of these little children in My name receives Me" (Mk 9:37).

A coat, a cup, a kind word. Given in Jesus' name, these are the tools of true ministry. Are we using them?

Help us, Lord, while we are living,
To be faithful, kind, and true;
Jesus, bless our humble giving
So that others may find You. |—Johnson

We show our love for Christ by what we do with what we have.

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Hug Of The Heart

Read: Mark 10:13-16

He took [little children] up in His arms . . . and blessed them. —Mark 10:16

A friend told me about a touching conversation between her two grandchildren, 5-year-old Matthew and 3-year-old Sarah. The boy said, "I talk to Jesus in my head!" The girl responded, "I don't—I just cuddle with Him!"

While Jesus lived on earth, He took little children in His arms and blessed them (Mark 10:16). And He is still in the child-embracing ministry today.

Many of God's children, much older ones, have experienced His unseen everlasting arms around them and beneath them. Brother Lawrence, the 17th-century monk known for sensing the presence of God even amid the pots and pans of the monastery kitchen, spoke of being "known of God and extremely caressed by Him." And Hudson Taylor, the pioneer missionary to China, scrawled this note as he neared the end of his life: "I am so weak that I cannot work; I cannot read my Bible; I cannot even pray. I can only lie still in God's arms like a child, and trust."

Whether we're young or old, strong or weak, God wants us to cuddle close to Him in childlike trust. He will respond through His indwelling Spirit by drawing us to Himself to comfort and to bless.

Have you and God had a "hug of the heart" today? —JEY

The Lord took children in His arms
To bless them and to show
That if we come in childlike faith
His presence we will know.
—Sper

Jesus longs for our fellowship even more than we long for His.

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For The Children

Read: Psalm 68:5; Mark 10:13-16

Let the little children come to Me, and do not forbid them. —Mark 10:14

As the teenagers left Robin's Nest orphanage near Montego Bay, Jamaica, many of them were in tears.

"It's just not fair," one girl said after their too-brief visit. "We have so much, and they don't have anything." In the 2 hours we visited, handing out stuffed animals and playing with the kids, she had been holding a sad little girl who never smiled. We learned that before she was rescued she had been abused by her parents.

Multiply this little girl's plight by the millions, and it's easy to feel overwhelmed. My teenage friends were right. It's not fair. Abuse, poverty, and neglect have turned the lives of millions of little ones into a nightmare.

How this must grieve God's heart! Jesus, who said, "Let the little children come to Me" (Mark 10:14), is surely saddened by the way these children are treated.

What can we do? In Jesus' name, we can give monetary support to good orphanages. When possible, we can offer physical help. If we feel led, we can seek to provide homes for these precious children. And all of us can pray—beseeching God to help those for whom life is so unfair.

Let's show children the love of God through our hearts and our hands.

Reaching out to needy children,
Showing them our love and care,
Is one way that God can use us
To bring hope in their despair.
—Sper

Be Jesus to a child today.

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Help The Children

Read: Psalm 82:1-8

Whoever receives one of these little children in My name receives Me. —Mark 9:37

Eat your beans! There are children in this world who'd give anything to have those!" What child hasn't heard that kind of speech coming from parents who love them enough to encourage good nutrition?

Actually, millions of children have never heard that line—children who wouldn't recognize a good meal if they saw one, who live on the streets instead of in a house, who'll never see the inside of a school.

According to one estimate, 100 million children worldwide have no mom or dad to give them a meal and a place to call home. These kids are outcasts and treated as trash to be discarded.

This sobering fact should cause us to take a different approach. If we have the comforts that a good job and a modern society offer through God's graciousness, we should not cite examples of starving children as a way to get our kids to eat. We should try to help the starving children instead.

The hurting children of the world need two things: First, the gospel of Jesus, who told us that in helping them we would be doing His work ([Mk. 9:37](#)). And second, they need the hope that comes from someone who cares enough to feed, clothe, and shelter them.

What can your family do to help the children?

Reaching out to needy children,
Showing them our love and care,
Is one way that God can use us
To bring hope to their despair.
—Sper

Give hope to a child—share the love of Christ.

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The Value Of A Child

Read: Mark 9:33-37

Whoever receives one of these little children in My name receives Me. —Mark 9:37

The young girl lived halfway around the world in war-ravaged Cambodia. She had been abandoned to the streets, destined to a life of much poverty and little love.

That was before Paul and Linda Zwart heard about her and sought to adopt her. "We did a lot of praying," Paul told a newspaper reporter.

For more than 2 years, the Zwarts dedicated themselves to bringing this girl, whom they named Caitlin, to their home in Holland, Michigan. They filled out mountains of paperwork. They even took one hopeful trip to Cambodia in 1996, only to come back empty. But they kept praying.

In late 1997, Paul took another trip, spending several frustrating weeks trying to gain custody of Caitlin. Finally, Linda got a phone call from Paul. He asked, "Guess who I have with me?" and his family erupted in cheers. Dad and daughter arrived home on Christmas Eve.

What a reminder of the pricelessness of a child! Each one is worth whatever it takes to care for him or her properly. Whether the child is a member of our family or a child we don't know—each is precious to God. Each needs love. Each needs to learn about Jesus, the One who by words and example taught us the value of a child (Mark 9:36-37).

Reaching out to needy children,
Showing them our love and care,
Is one way that God can use us
To bring hope in their despair.
—Sper

Your biggest investment may be helping a little child.

(SEE BELOW)

By Dave Branon ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Here's a way all of us can "be Jesus to a child today"...

Compassion International - [Compassion International - Sponsor a Child Today](#)

Mark 10:15 "Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it at all."

- Mt 18:3 Lu 18:17 Joh 3:3-6
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Resources:

Luke 18:17+ "Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it at all."

Matthew 18:3 and said, "Truly I say to you, unless you are converted and become like children, you will not enter the kingdom of heaven.

THE KINGDOM OF GOD IS ENTERED LIKE A CHILD

Truly I say (I solemnly declare) (In Greek two words - amen lego) - As discussed below, this phrase is used repeatedly by Jesus to introduce a solemn teaching. In this case it is "solemn" because it has to do with how one is saved.

Truly (281)(**amen** - OT = 0543 - **amen**) when used with lego (**I say**) as in this passage emphasizes that what is being said is a solemn declaration of what is true. This phrase "**truly I say**" is used only by Jesus and always conveys the sense of "I assure you" or "I solemnly tell you."

This combination of **truly I say** (sometimes "truly, truly I say") is in fact a **KEY PHRASE** in the Gospels where it is used about 70 times and as noted is always spoken by Jesus. The point is that Jesus made many "solemn statements." Of course, in one sense **everything** Jesus said was "**solemn**," (characterized or marked by seriousness or sincerity) but some statements were more "solemn" than others, such as in the present context that deals with the crucial topic of salvation. **Stein** adds "This expression is found singularly or doubly over seventy times in the Gospels and only on Jesus' lips. It was used **traditionally in Judaism at the end of a statement** in order to confirm what had been said, but Jesus used it to introduce and stress what follows." (NAC-Luke)

Whoever does not receive (dechomai) the kingdom (basileia) of God like (in the same manner as) a child (paidion) will not enter it at all - The idea of **receive (dechomai)** is akin to our modern phrase "put the welcome mat out" so it speaks of a "welcome" reception. In the present passage Jesus uses **dechomai** to describe the way a humble believer with childlike trust enters into the Kingdom of God. As noted above the phrase **kingdom of God** in this context refers to salvation. In other words, such a person does not believe in Jesus and is not born again. As Jesus explains in John 3:3 "**Truly, truly, I say (Amen, Amen, Lego)** to you, unless one is born again he cannot see the **Kingdom of God**". John 1:12+ helps us see the relationship between **receiving** and **believing**, John writing that "as many as **received** Him, to them He gave the right to become children of God, even to those who **believe** in His name." So clearly receiving Jesus in this context equates with belief in Jesus and is described as entering the Kingdom of God here and in the parallel passages in Mt 18:3 and Luke 18:17.

*God purposely made the way of salvation simple
so that young children could believe it.*

-- Ray Pritchard

Steven Cole - When Jesus speaks here about receiving **the kingdom of God like a child**, He is not referring to the innocence of children. Children were not born in innocence and they are not without sin, even in their early years. Besides, innocence is not the qualification for entering God's kingdom. If it were, none of us could qualify. Children are born in sin and they need Christ as their Savior as much as any adult does. (See [Bringing Children to Jesus Luke 18:15-17](#))

Constable - Jesus' point was that people must receive things associated with the kingdom of God as children receive things, namely with trust and dependence on Himself. Personal ability and effort do not determine one's reception of God's best gifts, but a proper orientation to Jesus does.

Spurgeon said "The **kingdom of God** consists of child-like spirits, persons like these children. Instead of needing to grow bigger in

order to be fit to be Christians, we need to grow smaller. It is not the supposed wisdom of manhood, but the simplicity of childhood, that will fit us for the reception of divine truth. Alas! we are often too much like men, if we were more like children, we should receive the kingdom of God far more readily." In other words Spurgeon is saying we must not think a child cannot come to God until he is like a man, but a man cannot come until he is like a child. We must grow down until we become like a child.

A A Trites on like a child - In their openness, simplicity, and faith, children are veritable pictures of what it means to become children of God. They served, in fact, as a paradigm of faith and receptivity to God. The tragedy is when one refuses to come to God on such humble terms: "Anyone who doesn't receive the Kingdom of God like a child will never enter it" (Lk 18:17). (See [Luke, Acts - Page 245](#))

Earlier Mark quoted Jesus' declaration that "Whoever **receives** ([dechomai](#)) one child like this in My name **receives** ([dechomai](#)) Me; and whoever **receives** ([dechomai](#)) Me does not **receives** ([dechomai](#)) Me, but Him who sent Me." (Mark 9:37+)

Disciples are to portray the same traits as a little child including trust, humility, and obedience.

Note on **will not enter it at all** - It is important to note that the verb "**enter**" in the phrase "**will not enter**" is preceded by not one, but **two negative particles**, this double negative (**ou me** - it makes me think "Oh My!") is the strongest way in Greek to [negate](#) (nullify, make void) the word or phrase that follows, in this case the word "**enter**." So one might paraphrase Jesus' words by saying "**unless** one receives the Kingdom of God like a child they **absolutely** will not enter into the Kingdom of God." This is a clear and strong statement by Jesus. In a sense it is a conditional statement, the condition being that one must be like a child and the result being entrance into the Kingdom of God. Therefore, it behooves the wise reader to seek to understand what Jesus means when He says one must be "**like a child**."

Hendriksen - The meaning (of **will note enter**) is the only possible way to enter the kingdom is by receiving it readily and trustfully as a child accepts a gift. A child is not too proud to accept a gift!

Ray Pritchard - That must have shocked those big-shot disciples. Ironically, at that moment the little children were closer to Jesus than the disciples who tried to keep them away. ([Suffer the Little Children](#))

Steven Cole - I must disagree with Calvin (and many other usually fine expositors) who use this text to argue for infant baptism. There is not a drop of water in the passage. As Spurgeon puts it, "I might as well prove vaccination from the text" as infant baptism ("Children Brought to Christ, Not to the Font," Spurgeon's Sermons [Baker], 8:40-41). According to the New Testament, baptism follows saving faith in Christ as a public testimony of that faith. I believe that infant baptism is potentially damaging, because it gives a false sense of assurance to people who need to repent and believe in Christ. They think that since they were baptized, they will go to heaven, which is patently false. Personal faith in Jesus Christ is the only thing that saves. (See [Bringing Children to Jesus Luke 18:15-17](#))

Robert Stein echoes Cole writing "Although this passage later became a proof-text for infant baptism (Jesus' blessing the children has even been called a "baptism without water"), in the context of Jesus' ministry these words do not deal with the issue of infant baptism. It is furthermore difficult to believe that Luke understood this passage as a reference to children's baptism because for him baptism was intimately associated with repentance (cf. Lk 3:8; Acts 2:38) and faith (Acts 8:12-13; 16:31-33)." (See [Luke: An Exegetical and Theological Exposition of Holy Scripture](#)).

Receive (1209)([dechomai](#) = [middle voice](#) = reflexive sense = "receive to oneself") means to to receive something offered or transmitted by another (Luke 2:28). To take something into one's hand and so to grasp (Luke 2:28, 22:17). To be receptive to someone (Mt 10:14, 40). To take a favorable attitude toward something (Mt 11:14). As illustrated in some of the verses below Jesus used dechomai to describe the way that humble, childlike believers (Mt 18:5), faithful preachers of the gospel (Mt 10:14), and the gospel itself (Luke 8:13; cf. Acts 8:14; 17:11) should be received. Uses in Mark -Mk. 6:11; Mk. 9:37; Mk. 10:15;

Make me, O Lord, a child again,
So tender, frail, and small,
In self possessing nothing, and
In Thee possessing all.

O Savior, make me small once more,
That downward I may grow,
And in this heart of mine restore
The faith of long ago.

With Thee may I be crucified—
No longer I that lives—
O Savior, crush my sinful pride
By grace which pardon gives.

Make me, O Lord, a child again,
Obedient to Thy call,
In self possessing nothing, and
In Thee possessing all.

Have you ever "sung" the hymn Gentle Jesus by Charles Wesley? I mean have you sung it as a child and come to Him as a little child to receive by faith His precious gift of eternal life? If not, may the Spirit of Jesus enable you today to sing this song from your heart, a heart filled with childlike faith and trust. Amen....

Gentle Jesus, meek and mild.

Look upon a little child.
Pity my simplicity.
Suffer me to come to Thee.

Lamb of God, I look to Thee.
Thou shalt my example be.
Thou art gentle, meek and mild;
Thou wast once a little child.

Fain I would be as Thou art;
Give me Thine obedient heart.
Thou art pitiful and kind.
Let me have Thy loving mind.

Loving Jesus, gentle Lamb,
In Thy gracious hands I am;
Make me, Savior, what Thou art,
Live Thyself within my heart.

Take The Time

Read: Matthew 9:18-26

Whoever receives one of these little children in My name receives Me. —Mark 9:37

A legend is told about a rabbi from a small Jewish town. The people had gathered in the synagogue on the eve of Yom Kippur (Day of Atonement), but when the time came for the most important service of the Jewish year to begin, the rabbi was nowhere to be found. During the delay, a young mother went home to check on her little daughter, whom she had left sleeping. To her surprise, she saw the rabbi sitting quietly in a chair, holding the child in his arms. He had been walking by her home on the way to the synagogue when he heard the infant crying and stopped to help. He held the little one until she fell asleep.

There's a lesson for us in this rabbi's example and in Jesus' love for people (Mt. 9:18-26). In our hectic and busy lives, we tend to get so caught up with our own concerns that we lose our sense of compassion for others. We must take time to observe and respond to individuals—whether they are little children, parents, or older believers.

Somewhere amid all the demands on you as a servant of Jesus Christ, take the time to hold the hand of an aging believer, to comfort a tired mother, or to cradle a child until she sleeps.

How good to be an instrument
Of grace that He can use
At any time, in any place,
However He may choose!
—Guirey

Great occasions for service come seldom—

little ones surround us daily.

By David C. Egnor ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Steven Cole - I read about a missionary to Africa back in the 1950's who was appalled when she saw the native children at recess not run and play, but rather hunt mice and grasshoppers. They would impale them on a stick and roast and eat them. When she inquired as to why the children were so hungry, she found out that in that culture, the men ate their fill first, followed by the women. If anything was left, the children could eat. The children were considered the least important in that society. How unlike Jesus! He considered children important enough to give them His time and individual blessing. He wants us to learn from children what it means to believe in Him. He wants us to lead children to faith in Him. I pray that if you have never done so, you will come in simple faith to Jesus as your Savior. I pray that many of you will commit yourselves to the important task of leading children to Christ. You will be doing a work that our Savior Himself counted important.

Bring Them To Jesus

Read: Luke 18:15-17

Let the little children come to Me, and do not forbid them; for of such is the kingdom of God. —Mark 10:14

The Scripture reading from Luke 18 about children seemed unusual at the memorial service for David Holquist. After all, he was 77 when he died.

Yet the pastor said the verses fit David, a long-time college professor, perfectly. Part of his legacy was that he took time for children—his own and others'. He made balloon animals and puppets, and helped in a puppet ministry at church. When planning worship services with others, he frequently asked, "What about the children?" He was concerned about what would help the children—not just the adults—to worship God.

Luke 18 shows us the concern Jesus had for children. When people brought little ones to Him, the disciples wanted to protect Jesus, a busy man, from the bothersome children. But it seems that Jesus was not at all bothered by them. Just the opposite. The Bible says that Jesus was "greatly displeased" at the disciples, and said, "Let the little children come to Me, and do not forbid them" (v.16). Mark adds that Jesus took them in His arms and blessed them (10:14-16).

Let's examine our own attitude about children and then follow the example of David Holquist. Find some ways to help them come to Jesus.

To those who are teaching the gospel,
With love in their hearts for its truth,
Comes the gentle reminder from heaven,
"Forget not the children and youth."
—Anon.

God has great concern for little children.

By Anne Cetas ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Like a Little Child

Read: Mark 10:13–16

Let the little children come to me, and do not hinder them. Mark 10:14

The little girl moved joyfully and gracefully to the music of praise. She was the only one in the aisle but that didn't keep her from spinning and waving her arms and lifting her feet to the music. Her mother, a smile on her lips, didn't try to stop her.

My heart lifted as I watched, and I longed to join her—but didn't. I'd long ago lost the unselfconscious expression of joy and wonder of my childhood. Even though we are meant to grow and mature and put childish ways behind us, we were never meant to lose the joy and wonder, especially in our relationship with God.

When Jesus lived on Earth, He welcomed little children to Him and often referred to them in His teaching (Matthew 11:25; 18:3; 21:16). On one occasion, He rebuked His disciples for attempting to keep parents from bringing their children to Him for a blessing, saying, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these" (Mark 10:14). Jesus was referring to the childlike characteristics that ready us to receive Christ—joy and wonder, but also simplicity,

dependence, trust, and humility.

Childlike wonder and joy (and more) open our hearts to be more receptive to Him. He is waiting for us to run into His arms.

Abba (Daddy), Father, help us to be more childlike in our relationship with You. We long to be filled with wonder at all You have done.

Faith shines brightest in a childlike heart.

By Alyson Kieda

INSIGHT The wonder of what we see in Mark 10:13–16 becomes more stunning when we understand the connection with what follows in Mark’s gospel. One phrase that links the two sections is “the kingdom of God”—the rule of God in our hearts (see Mark 10:14–15). God’s kingdom (which includes eternal life) is the possession of those who are childlike in their dependence on God. They are the ones who are welcomed by Jesus (v. 16).

On the other hand, we see a full-grown man running unhindered to Jesus, but he ends up leaving Him “because he had great wealth” (v. 22). Three times the phrase “the kingdom of God” is used in verses 17–27. “How hard it is for the rich to enter the kingdom of God!” (v. 23); “Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God” (vv. 24–25, emphasis added). Simple, childlike trust in Jesus is better than “adultlike” independence and trust in lesser things.

How can you be more like a child in the presence of Jesus? Arthur Jackson ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Like a Little Child (different from preceding)

Read: Matthew 18:1–5; 19:13–14

Unless you change and become like little children, you will never enter the kingdom of heaven. Matthew 18:3

One evening many years ago, after saying a goodnight prayer with our two-year-old daughter, my wife was surprised by a question. “Mommy, where is Jesus?”

Luann replied, “Jesus is in heaven and He’s everywhere, right here with us. And He can be in your heart if you ask Him to come in.”

Our faith in Jesus is to be like that of a trusting child.

“I want Jesus to be in my heart.”

“One of these days you can ask Him.”

“I want to ask Him to be in my heart now.”

So our little girl said, “Jesus, please come into my heart and be with me.” And that started her faith journey with Him.

When Jesus’s disciples asked Him who was the greatest in the kingdom of heaven, He called a little child to come and join them ([Matthew 18:1–2](#)). “Unless you change and become like little children,” Jesus said, “you will never enter the kingdom of heaven. . . . And whoever welcomes one such child in my name welcomes me” (vv. 3–5).

Through the eyes of Jesus we can see a trusting child as our example of faith. And we are told to welcome all who open their hearts to Him. “Let the little children come to me,” Jesus said, “and do not hinder them, for the kingdom of heaven belongs to such as these” (19:14).

Lord Jesus, thank You for calling us to follow You with the confident faith of a child.

Help the children in your life come to know Jesus.

Our faith in Jesus is to be like that of a trusting child.

By David C. McCasland | ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Hugs Of The Heart

Read: Mark 10:13-16

He took them up in His arms . . . and blessed them. —Mark 10:16

While Jesus lived on this earth, He took little children in His arms and blessed them (Mk. 10:16). And He is still in the child-embracing ministry today.

My friend told me about a touching conversation between her two grandchildren. Five-year-old Matthew said to Sarah, age 3, "I talk to Jesus in my head!" She responded, "I don't—I just cuddle with Him!"

Many other children of God, much older ones, have experienced His unseen everlasting arms around them and beneath them. Brother Lawrence, the 17th-century monk known for sensing the presence of God amid the pots and pans of the monastery's kitchen, spoke of being "known of God and extremely caressed by Him." And Hudson Taylor, the pioneer missionary to China, scrawled this note as he neared the end of his life: "I am so weak that I cannot work; I cannot read my Bible; I cannot even pray. I can only lie still in God's arms like a child, and trust."

God wants us to nestle close to Him in childlike trust, whether young or old, strong or weak. In response, through His indwelling Spirit, He draws us to Himself to comfort and to bless. Have you and God had a hug of the heart today?

Don't wrestle—just nestle. —Corrie ten Boom

By Joanie Yoder ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Gentle Jesus

Read: Matthew 18:1-10

Unless you are converted and become as little children, you will by no means enter the kingdom of heaven. —Matthew 18:3

[Charles Wesley](#) (1707–1788) was a Methodist evangelist who wrote more than 9,000 hymns and sacred poems. Some, like "O for a Thousand Tongues to Sing," are great, soaring hymns of praise. But his poem "Gentle Jesus, Meek and Mild," first published in 1742, is a child's quiet prayer that captures the essence of how all of us should seek the Lord in sincere, simple faith.

[Loving Jesus, gentle Lamb,](#)

In Thy gracious hands I am;
Make me, Savior, what Thou art,
Live Thyself within my heart.

When some followers of Jesus were jockeying for position in His kingdom, the Lord "called a little child to Him, set him in the midst of them, and said, 'Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven'" (Matt. 18:2-3).

Not many children seek position or power. Instead, they want acceptance and security. They cling to the adults who love and care for them. Jesus never turned children away.

The last stanza of Wesley's poem shows a childlike desire to be just like Jesus: "I shall then show forth Thy praise / Serve Thee all my happy days; / Then the world shall always see / Christ, the holy Child, in me."

Father, give me the faith of a little child. I want
to know Your love and care, and to rest in Your
embrace. Grant my desire to be like You in all
my ways that I might live for Your honor.

Faith shines brightest in a childlike heart.

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Faith Of A Child

Read: Matthew 18:1-5

Unless you are converted and become as little children, you will by no means enter the kingdom of heaven. —Matthew 18:3

One Sunday I heard Mike talk about his relationship with his two fathers—the one who raised him as a child, and his Father in heaven.

First he described his childhood trust toward his earthly father as “simple and uncomplicated.” He expected his dad to fix broken things and to give advice. He dreaded displeasing him, however, because he often forgot that his father’s love and forgiveness always followed.

Mike continued, “Some years ago I made a mess of things and hurt a lot of people. Because of my guilt, I ended a happy, simple relationship with my heavenly Father. I forgot that I could ask Him to fix what I had broken and seek His advice.”

Years passed. Eventually Mike became desperate for God, yet he wondered what to do. His pastor said simply, “Say you’re sorry to God, and mean it!”

Instead, Mike asked complicated questions, like: “How does this work?” and “What if . . .?”

Finally his pastor prayed, “Please, God, give Mike the faith of a child!” Mike later testified joyfully, “The Lord did!”

Mike found closeness with his heavenly Father. The key for him and for us is to practice the simple and uncomplicated faith of a child.

Have you noticed that the childlike faith
Of a little girl or boy
Has so often shown to older folks
How to know salvation’s joy?
—Branon

Faith shines brightest in a childlike heart.

By Joanie Yoder ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Childlike Humility

Read: Matthew 18:1-14

Whoever humbles himself as this little child is the greatest in the kingdom of heaven. —Matthew 18:4

In the mid-70s, my husband Bill and I befriended a drug addict named Derek on the London subway. Days later we invited him to come and live with our family. He soon received Christ and His forgiveness.

Until then, the world had been shouting to Derek, “Why don’t you grow up?” That day Jesus tenderly said to him, “Unless you are converted and become as little children, you will by no means enter the kingdom of heaven” (Mt. 18:3). Derek became a child of God! We expected this young man to learn a lot through us about God, but little did we expect to learn about God through him.

For example, one afternoon we discussed the possibility of someday opening a Christian rehabilitation center for addicts. None of us knew when, where, how, or if it would ever happen. I said, “Well, we know God won’t let us down.” Derek, however, added, “God won’t let Himself down.” His words echoed Psalm 23:3, “He leads me in the paths of righteousness for His name’s sake.”

Twenty eventful years ago He brought that rehabilitation center into being “for His name’s sake,” and I’ve been learning and relearning childlike humility ever since. How about you?

There’s so much wisdom to be learned,
So many ways for me to grow,
Lord, I would listen like a child,
And learn what You would have me know.
—K. De Haan

If you’re filled with pride, you won’t have room for wisdom.

By Joanie Yoder ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Leaping With Joy

Read: Matthew 18:1-5

Whoever humbles himself as this little child is the greatest in the kingdom of heaven. —Matthew 18:4

One nice thing about having a young daughter is the frequent reminders she gives me about joyful trust. Debbie still jumps into my arms from the stairs, the porch, or the picnic table with a shout and a great big smile. We never have a long discussion ahead of time about whether or not I'll catch her. She just looks at me and leaps.

As adults, we tend to become more cautious with age. That may be all right in driving a car or spending money, but it is stifling in our relationship with God.

When the disciples of Jesus wanted to know who was greatest in the kingdom of heaven, the Lord pointed to a child as He spoke of conversion and humility: "Whoever humbles himself as this little child is the greatest in the kingdom of heaven" (Mt. 18:4).

How I long to become more childlike each year with my heavenly Father instead of more hesitant, more calculating, more insistent that He guarantee the results before I'll take a step of faith. Rather than becoming more cautious as I age, I want to become more daring in my walk with God. Instead of being obsessed with landing safely and looking good, I want to leap with humble, joyful abandon toward my heavenly Father's arms.

I take my Father's hand in faith,
Though where He leads I may not see;
My hand is given into His—
I trust Him as my child trusts me.
—Shoemaker

Childlike faith focuses on our heavenly Father, not on our fears.

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Child's Play

Read: Matthew 18:1-11

Unless you are converted and become as little children, you will by no means enter the kingdom of heaven. —Matthew 18:3

After a surprise storm blanketed the Middle East with snow, a newspaper photo showed four armed men smiling as they built a snowman outside the battered walls of a military headquarters. The wintry weather also caused a protest to be canceled and delayed a debate over parliamentary matters of pressing importance. Men wearing long robes and women in traditional black dresses and headscarves were seen playing in the snow. There's something about snow that brings out the child in all of us.

And there's something about the gospel that beckons us to abandon our deep hostilities and feelings of self-importance in favor of a childlike humility and faith. When Jesus was asked, "Who then is greatest in the kingdom of heaven?" (Matthew 18:1), He called a little child to come to Him and said, "Unless you are converted and become as little children, you will by no means enter the kingdom of heaven" (v.3).

It has been said that age diminishes our imagination, hopes, and possibilities. The older we get, the more easily we say, "That could never happen." But in a child's mind, God can do anything. A childlike faith filled with wonder and confidence in God unlocks the door to the kingdom of heaven.

God, give me the faith of a little child!
A faith that will look to Thee—
That never will falter and never fail,
But follow Thee trustingly. —Showerman

Faith shines brightest in a childlike heart.

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The Children's Friend

Read: Matthew 19:13-15

Jesus said, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven." —Matthew 19:14

Today, people around the globe will observe the 200th anniversary of the birth of the great storyteller Hans Christian Andersen. The lessons and encouragement contained in his tales of The Ugly Duckling, The Little Mermaid, and The Emperor's New Clothes are still considered a great gift to children everywhere.

I'm reminded, however, that Jesus Christ is the greatest friend of children the world has ever known. No one has done more for them than Jesus.

When Jesus' disciples reprimanded people for bringing little ones to Him, the Lord said, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven" (Matthew 19:14).

Jesus valued children as persons of worth. After His triumphal entry into Jerusalem, the Lord accepted the praise of children and reminded those who criticized them that God has ordained praise even "out of the mouths of babes and nursing infants" (Matthew 21:16; Psalm 8:2).

Companionship with the Savior is the privilege of everyone who trusts Him with the simple faith of a child. His loving arms and tender heart are ready to embrace every child who accepts Him. He willingly receives all who open their hearts to Him. He is the children's Friend.

O Jesus, You who once did say
To little children at their play,
"Come to Me, you will be blessed,"
So come to us and be our Guest.
—Anon

The Creator hides secrets from sages,
yet He can be known by children.

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Mark 10:16 And He took them in His arms and began blessing them, laying His hands on them.

- Ge 48:14-16 De 28:3 Isa 40:11 Lu 2:28-34 24:50,51 Joh 21:15-17
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Resources:

Matthew 19:15+ After laying His hands on them, He departed from there.



JESUS TAKING A CHILD

And He took them in His arms and began blessing them, laying His hands on them - While the children were in His lap, Jesus pronounced a blessing, probably in the form of a prayer, over them. This was most unusual for a rabbi to take time for the little ones. The mindset of the day would have been to not bother with the children. Teachers were too busy to waste time on them.

Constable - Mark recorded eight times that Jesus touched someone, and in each case the effect was beneficial (cf. Mark 1:41; 3:10; 5:28, 41; 6:56; 7:32; 8:22; 10:13).

Took them in His arms (1721)([enagkalizomai](#) from **agkale** = arm when bent - only in Lk 2:28+) means to take something into the crook of their arms for the purpose of holding close. **Louw-Nida** says the idea is "to put one's arms around someone as an expression of affection and concern—to embrace, to hug, to put one's arms around." As **Hiebert** says this entire "scene demonstrated the submission and trustfulness of the child. It was a touching picture of Jesus' tenderness and love for children." On another level He undoubtedly wanted His grown disciples to have that same "child-like" trust and dependence (and He still does for

all us beloved of God!) NT uses - Mk 9:36+ Mk 10:16+ ; Lxx- Pr 6:10)

Blessing (2721)(*kateulogeo*) means to bless fervently, invoke a blessing on, ask God to be favorable toward someone. Not a perfunctory blessing but a fervent blessing calling down blessings on. **Louw-Nida** - "ask God to bestow divine favor on, with the implication that the verbal act itself constitutes a significant benefit." **Thayer** - to call down blessings on. **Gilbrant** - It generally means to "bless" but can take on a more intensive meaning, "bless greatly" depending on the context. Only here in Scripture.

The Lord took children in His arms
To bless them and to show
That if we come in childlike faith
His presence we will know.
—Sper

G Campbell Morgan - laying His hands on them

This He did after He had rebuked His disciples for attempting to prevent their being brought to Him. The mistake was very natural, for they did not understand the strategic importance of little children in the Kingdom of God. All that, we learn from this chapter. Our Lord enfranchised the children, and this was symbolized in this act, as it was declared in His works. These hands were those of the King, the Priest, the Teacher. By their laying-on, the children were claimed for His rule, His redemption, His guidance. I have often wondered what became of those particular children. A great and reverent story might be written, making some one of them its hero or heroine. And yet everything would depend upon those who had the care of them afterwards. If they, the fathers and mothers, saw the real value of what took place that day, the children would enter into it all as the years went on. That is the real point of the story for us. So far as He is concerned, those strong and tender hands are laid upon the heads of all our children. Do we recognize that? If so, it will have its effect upon all our dealings with them. They are ours, but they are His by deeper, more sacred, more tender ties; and our principal responsibility concerning them is, not that we should have joy of them, but that He should possess them in very deed.

Mark 10:17 As He was setting out on a journey, a man ran up to Him and knelt before Him, and asked Him, "Good Teacher, what shall I do to inherit eternal life?"

KJV Mark 10:17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

BGT Mark 10:17 Κα κπορευομ νου ατο ες δ ν προσδραμ ν ες κα γονυπετ σας α τ ν πηρ τα α τ ν· διδ σκαλε γαθ , τ ποι σω να ζω ν α νιον κληρονομ σω;

NET Mark 10:17 Now as Jesus was starting out on his way, someone ran up to him, fell on his knees, and said, "Good teacher, what must I do to inherit eternal life?"

CSB Mark 10:17 As He was setting out on a journey, a man ran up, knelt down before Him, and asked Him, "Good Teacher, what must I do to inherit eternal life?"

ESV Mark 10:17 And as he was setting out on his journey, a man ran up and knelt before him and asked him, "Good Teacher, what must I do to inherit eternal life?"

NIV Mark 10:17 As Jesus started on his way, a man ran up to him and fell on his knees before him. "Good teacher," he asked, "what must I do to inherit eternal life?"

NLT Mark 10:17 As Jesus was starting out on his way to Jerusalem, a man came running up to him, knelt down, and asked, "Good Teacher, what must I do to inherit eternal life?"

NRS Mark 10:17 As he was setting out on a journey, a man ran up and knelt before him, and asked him, "Good Teacher, what must I do to inherit eternal life?"

- **As:** Mt 19:16-30 Lu 18:18-30
- **a man ran up to Him :** Mk 9:25 Mt 28:8 Joh 20:2-4
- **and knelt before Him:** Mk 1:40 Da 6:10 Mt 17:14
- **Good:** Mk 12:14 Joh 3:2
- **what:** Jn 6:28 Ac 2:37 9:6 16:30 Ro 10:2-4
- **eternal:** Joh 5:39 Jn 6:27,40 Ro 2:7 6:23 1Jn 2:25

- See page 333 of the [New International Encyclopedia of Bible Difficulties](#) for Gleason Archer's discussion of the question "How can we resolve the discrepancies in Synoptic accounts of the rich-young-ruler episode?"
- **Mark 10 Resources** - Multiple Sermons and Commentaries

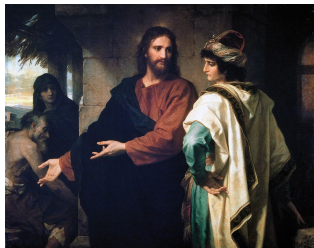
Related Passages:

Matthew 19:16+ And someone came to Him and said, "Teacher, what good thing shall I do that I may obtain eternal life?"

Luke 18:18+ A ruler questioned Him, saying, "Good Teacher, what shall I do to inherit eternal life?"

John 5:39+ "You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me;

John 6:27-29+ "Do not **work** for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you, for on Him the Father, God, has set His seal." 28 Therefore they said to Him, "What shall we do, so that we may **work** the **works** of God?" 29 Jesus answered and said to them, **"This is the work of God, that you believe in Him whom He has sent."**



THE RICH YOUNG RULER

A GOOD START A GRAVE MISTAKE

As He was setting out on a journey, a man ran up to Him and knelt before Him, and asked Him- The man made a good start - he ran (eager), he knelt (submissive), he asked (inquisitive). But it was in his question that he made a grave mistake as described below. In short, a good start does not guarantee a good finish when it comes to entering into eternal life.

Good ([agathos](#)) **Teacher** ([didaskalos](#)) - **Leon Morris** notes that "**Good Teacher**, was not in use among the rabbis because it ascribed to man an attribute possessed only by God (according to Plummer there is not one example in the whole Talmud of a rabbi being addressed in this way; Fitzmyer finds one example, but it is dated in the fourth century)." ([The Gospel According to St. Luke: An Introduction and Commentary](#) - borrow)

The Rabbis always said

"there is nothing that is good but the law."

-- William Barclay

R Kent Hughes agrees adding that "in Jesus' day it was a breach in religious decorum to call Jesus **good teacher**. There is not one example in the Talmud of a rabbi being addressed as "**good**." So was the ruler's use of "**good**" casual, thoughtless flattery? Or was it simply "the poverty of his moral perception"? Or was the ruler breaking decorum to voice what he sensed in his heart? (See [Luke That You May Know the Truth](#))

What shall I do ([poieo](#)) **to** ([hina](#) - purpose clause = "in order to") **inherit** ([kleronomeo](#)) **eternal** ([aionios](#)) **life** ([zoe](#))? - I think a more accurate translation is not "what shall I do" but "what must I do." (As in NET, CSB, ESV, NIV, NLT). "What **must** I do" is more accurate in tone and intent, because the man is seeking a requirement, not just exploring options. "What shall I do" while not wrong, sounds less urgent. I picture this man as expressing some degree of urgency.

THOUGHT - The young man's question is that of every non-Christian religion, every cult, and every non-believer who refuses to receive God's gift and enter eternal life by grace through faith in Jesus (Eph 2:8-9+).

What shall I DO is the death knell to **eternal life** with Christ. It is not **what shall I DO** but what has been **DONE** that I might enter inherit eternal life? It is not **what shall I DO**, but in Whom shall I BELIEVE?

Jesus gives us one of the best definitions of **eternal life** declaring in His prayer to His Father

"This is **eternal life**, that they may know (INTIMATELY, PERSONALLY) You, the only true God, and Jesus

Christ Whom You have sent." (John 17:3+).

There is one more point to observe regarding what is wrong regarding the young man's question -

Perhaps we have had a rich relative pass away and they leave us an inheritance. Now what do we have to DO to inherit the inheritance? Nothing. A person does not do anything to inherit an [inheritance](#)! An inheritance is something that we receive as a [bequest](#) from someone else. Of course, since salvation is a gift, we still must receive it (by faith) (Jn 1:12-+). Even an earthly inheritance will not be forced on the one to whom the inheritance has been [bequeathed](#). One God-Man died that we might inherit His eternal life and His perfect righteousness, but these gifts must be received by faith. Have you received this inheritance which God graciously makes available for all who will call upon His Name (cf Ro 10:13+)?

The dictionary defines "**DO**" as to carry out or perform an action. "**DO**" marks the crucial essence of the young man's question. The dictionary defines "**RECEIVE**" as to take something offered into one's hand or possession. His question should have been - "How can I **RECEIVE** eternal life?"

Jesus made it clear that **eternal life** is something God **GIVES**, unrelated to something man **DOES**, clearly teaching "the narrow way" (Mt 7:14+) into eternal life and the Kingdom of God in Luke 18:17 "Truly I say to you, whoever does not **RECEIVE** the Kingdom of God (~"eternal life") like a child will not enter it at all." In sum, the young man was in a sense only "one verb" away from eternal life! Instead of coming to Jesus helpless, dependent, and trusting, like a small child, the rich ruler comes as a young man, a rich man, a "good" man. But Jesus will show him that he is still far too big to walk through the minute eye of a needle, figuratively speaking of course (Lk 18:25)!

Adrian Rogers once said "The Bible is a window in this prison-world through which we may look into eternity. Life is too short, eternity is too long, souls are too precious, the Gospel is too wonderful — for us to sleep through it all! There are only two places where there's no hope. One is in Hell because when you go to Hell, you've lost hope. The other is in Heaven because when you're in Heaven, you don't need hope. People say that the church is full of hypocrites. I'd rather spend some of the time here on earth with some of the hypocrites — than eternity in Hell with all of them!"

Adrian Rogers sees this well-known story of the **rich young ruler** as tragically applicable to many who are in the church in America - they've joined a local church, but they've never truly "joined Jesus," the Head of the Church! They have religion but lack relationship! They have head knowledge without heart change! As Rogers puts it "There is a problem—a real problem—and that is that people attend church; they listen to sermons; they join churches; but they are never radically, dramatically, eternally changed. They have religion, but they've never met God. Many churches today are filled with baptized pagans—baptized pagans! They have been vaccinated—are you listening?—vaccinated with a mild form of Christianity, and they've never caught the real disease. And so the church may be full, but the people are often empty. They come; they go through the motions; they try to live, outwardly, a *good life*; but they have never really, truly found *anew life*. They've never been converted." (From his sermon ["Three Strikes and You're Out"](#) or read the full sermon [on page 206 of his sermons on the Gospel of Mark](#))

Setting out (1607) ([ekporeuomai](#) from **ek** = out + **poreuomai** = come, go) to make to go forth, to go forth. Literally go from or out of a place, depart from (Mk 6:11). It indicates a departure to or from depending on the perspective of the observer. Uses in Mark - Mk. 1:5; Mk. 6:11; Mk. 7:15; Mk. 7:19; Mk. 7:20; Mk. 7:21; Mk. 7:23; Mk. 10:17; Mk. 10:46; Mk. 11:19; Mk. 13:1;

Knelt (1120) ([gonupeteo](#) from **gonu** = knee + **pipto** = fall) fall on one's knees, kneel down before someone. Falling down on one's knees before someone used culturally as an indication of asking for help, acknowledging another's superiority, or expressing honor for someone. **Zodhiates** - To fall down on the knees or kneel before another in supplication (Matt. 17:14; Mark 1:40); in reverence (Mark 10:17); in mock homage (Matt. 27:29). To kneel down in prayer or supplication (Luke 22:41; Acts 7:60; 9:40; 20:36; 21:5); in mockery by the soldiers who were crucifying Jesus (Matt. 27:29). In Luke 5:8, the expression, "fell down at Jesus' knees," means embraced them by way of supplication (see also Rom. 11:4; Eph. 3:14; Phil. 2:10). To bend the knee or knees to someone, means to kneel in homage, adoration (Ro 14:11 quoted from Isa. 45:23). 4x in NT - falling on his knees before(2), knees before(2), knelt before(1), knelt down(1). Matt. 17:14; Matt. 27:29; Mk. 1:40; Mk. 10:17. No uses in the Septuagint.

Good (18) ([agathos](#)) means intrinsically good, inherently good in quality but with the idea of good which is also profitable, useful, benefiting others, benevolent (marked by or disposed to doing good). **Agathos** is one whose goodness and works of goodness are transferred to others. Good and doing good is the idea. **Agathos** describes that which is beneficial in addition to being good. **Agathos** is that which is good in its character, beneficial in its effects and/or useful in its action. **Agathos** is used in the New Testament primarily of spiritual and moral excellence. Paul uses *agathos* to describe the Gospel as the "glad tidings of **good** things" (Ro 10:15+). The writer of Hebrews uses it in the same way, of "the **good** things to come" of which "Christ appeared as a high priest" (Heb 9:11+) and of which the law was "only a shadow" (Heb 10:1+).

Teacher (1320)([didaskalos](#) from [didasko](#) = teach to shape will of one being taught by content of what is taught <> cp [didaskalia](#)) is one who provides instruction or systematically imparts truth. The **teacher** teaches in such a way as to shape will of one being taught by content of what is taught. Someone has said that "The great teacher is the one who turns our ears into eyes so that we can see the truth." Henry Brooks added that "A (Bible) teacher affects eternity; he can never tell where his influence stops." **Didaskalos** refers to Jesus (the Master Teacher) in 41 of 58 NT uses. Twice Jesus calls Himself Teacher (Mt 26:18, Jn 13:13-14+). He is referred to as Teacher by His disciples (Mk 4:38+; Mk 9:38+; Mk 13:1+; Lk 7:40+; Lk 21:7+), by the Pharisees (Mt 8:19, 12:38), by Pharisees and Herodians (Mt 22:16); Sadducees (Mk 12:19+), a teacher of the law (Mk 12:32+), Jewish deceivers (Lk 20:21+); the rich young ruler (Lk 18:18+), tax collectors (Lk 3:12+) and His friend Martha (Jn 11:28+). As an aside someone has said our great Teacher writes many of His best lessons on the blackboard of affliction

Inherit (2816)([kleronomeo](#) from [kleros](#) = First a pebble, piece of wood used in casting lots as in Acts 1:26 then the allotted portion or inheritance, and so a lot, heritage, inheritance + [nemomai](#) = to possess; see [Kleronomos](#)) means to receive a lot or share of an inheritance, inherit a portion of property or receive a possession as gift from someone who has died. **Kleronomeo** means "to receive the portion assigned to one, receive an allotted portion, receive as one's own or as a possession; to become partaker of, to obtain" (Thayer) In the OT the idea was obtain for an inheritance by casting lots as the children of Israel did for the promised land (Num. 26:55; 33:54; Josh. 14:1, 2; 16:4). The object of inheritance in the New Testament is no longer the **land** but a **life**, eternal **life**.

Eternal (166)([aionios](#) from [aion](#)) means existing at all times, perpetual, pertaining to an unlimited duration of time (Ro 1:20 - God's power, Mt 18:8 - God's place of judgment, Ro 16:26 - God's attribute). [Aionios](#) (eternal) is the exact antithesis of [proskairos](#) (temporal). [Gotquestions](#) comments that [aionios](#) "carries the idea of *quality* as well as *quantity*". In fact, eternal life is not really associated with "years" at all, as it is independent of time. Eternal life can function outside of and beyond time, as well as within time." Ponder that thought beloved!

Life (2222)([zoe](#)) in Scripture is used to refer to **physical life** (Ro 8:38+ Php 1:20+, etc) but more often to to **supernatural life** in contrast to a life subject to eternal death (Jn 3:36+). **Zoe** speaks of a quality of life of fullness which alone belongs to God the Giver of life and is available to His children now (Ro 6:4+ Ep 4:18+) as well as in eternity future (Mk 10:30+, Titus 1:2+). Uses of **Zoe** in Mark - Mk. 9:43; Mk. 9:45; Mk. 10:17; Mk. 10:30. The ethical and spiritual qualities of this **life** which God is, are communicated to the sinner when the latter places his faith in the Lord Jesus as Saviour, and this becomes the new, animating, energizing, motivating principle which transforms the experience of that individual, and the saint thus lives a Christian **life**. **Eternal life** in Mark - Mark 10:17, Mark 10:30

Richards writes that "Zoe in classical Greek refers to natural life--the principle that enables living things to move and to grow. In the NT, zoe focuses on the theological meaning rather than on the biological. From the perspective of the NT, in every respect life is the counterpart of death. Each book of the NT speaks of zoe. In each, the principle of life lifts our vision beyond our earthly existence to reveal a unique quality of life that spans time and eternity and that has its roots in God. It is the biblical use and meaning of zoe that most concerns us as we examine what the NT says about life. ([Richards, L O: Expository Dictionary of Bible Words: Regency](#))

Eternal life always refers primarily to a **QUALITY** of life and not so much a **QUANTITY** of life. The phrase is not found in the Old Testament although the equivalent "everlasting life" is found in Daniel 12:2+ (which is an excellent verse to substantiate the tragic truth that spiritual death like spiritual life is everlasting, as the same Hebrew verb [olam](#) modifies both conditions. [Eternal punishment](#) is forever beloved [cf Mt 25:46]. Dear fellow believer, we must believe that truth, not to shock others so much as to shock ourselves into this absolute reality, one that the Spirit of God will/can use to motivate us deeply to boldly share the Gospel with those who are only one heartbeat away from everlasting punishment! May God stir our hearts with this truth and grant us the gift of Spirit enabled boldness and spiritual vision to recognize the opportunities He gives us to share the Gospel with those who will be otherwise forever lost. Amen. Another side thought is that **eternal life** for believers is NOW. Too many believers are living their lives for the temporal rather than the eternal, in part because they do not fully grasp that they are living in "eternity" today, right NOW. If we come to fully grasp all that "the hope of eternal life (Titus 1:2), this reality has the potential to radically transform our approach to our temporal existence. It is the difference between what I like to call "**vertical vision**" (eternal perspective) versus "**horizontal vision**" (temporal perspective). If you are living for eternity (*vertically* so to speak), it will affect every decision you make in time (*horizontally*, so to speak). See discussion of "Vertical Vision."

Related Resources:

- [What is eternal life?](#)
- [Got Eternal Life? Do you know for sure that you will have eternal life in Heaven with God?](#)
- [What things in this world have a true eternal value?](#)
- [What did Jesus mean when He promised an abundant life? \(John 10:10\)](#)

- [Is there life after death?](#)
 - [What does John 3:16 mean?](#)
 - [Do you have eternal life?](#)
 - [How can it be said that we have everlasting life when we still die?](#)
 - [What is eternal death?](#) (cf [Eternal Punishment](#))
 - [What does it mean that Jesus saves?](#)
 - [What is the plan of salvation / way of salvation?](#)
-

Ray Pritchard - It has been almost ten years since I last preached on the story of the Rich Young Ruler. That fact wouldn't matter except that in 1991 I started my sermon with the story of a man named Lee Atwater. In the estimation of many people, he was the man most responsible for electing George Bush president in 1988. Back then he was 39 years old and on top of the world. Then out of nowhere he developed a massive brain tumor. He was treated and instead of getting better, he got worse. Shortly before he died, Life magazine published an article in which he evaluated his life in light of his terminal illness:

The '80s were about acquiring—acquiring wealth, power, prestige. I know. I acquired more wealth, power and prestige than most. But you can acquire all you want and still feel empty. What power wouldn't I trade for a little more time with my family? What price wouldn't I pay for an evening with a friend? It took a deadly illness to put me eye to eye with that truth, but it is a truth that the country, caught up in its ruthless ambitions and moral decay, can learn on my dime. I don't know who will lead us through the '90s, but they must be made to speak to this spiritual vacuum at the heart of American society, this tumor of the soul (Life magazine, February 1991, p. 67). ([The Miserable Millionaire](#))

David Jeremiah - ARE YOU GOOD? [Sanctuary: Finding Moments of Refuge in the Presence of God](#)

A person who is a good person is an individual of lofty ideals, noble purposes, strong character, reliable conduct and trustworthy integrity. The only one who truly embodies all of those characteristics is Jesus Christ.

We come to understand the word goodness as we see it alongside the word righteousness. Someone has said that justice is what God gives to us that we deserve. Goodness goes beyond that and is that which God gives us beyond what we deserve.

The great characteristic of goodness as it is found in relationship with righteousness is generosity. It is what a person gets that isn't deserved. It is what God gives to a person that could never be earned. Goodness in its relationship to righteousness teaches us about generosity.

You don't have to be rich to be generous. But what do you do with what you have? We need to take a good long look at our lives and ask God how our attitudes have been to the needs around us. If we've been protective and closefisted, we need to say, "God, by the grace You will give me, I will change." Begin to bear fruit in your life, the fruit of a generous spirit.

Norman Geisler - [When Critics Ask](#) MATTHEW 19:16–30 (cf. Mark 10:17–31; Luke 18:18–30)—If Jesus was God, why did He seem to rebuke the rich young ruler for calling Him good?

PROBLEM: The rich young ruler called Jesus "Good Teacher," and Jesus rebuked him, saying, "Why do you call Me good? No one is good but One, that is, God." Yet on other occasions Jesus not only claimed to be God (Mark 2:8–10; John 8:58; 10:30), but He accepted the claim of others that He was God (John 20:28–29). Why did Jesus appear to deny that He was God to the young ruler?

SOLUTION: Jesus did not deny He was God to the young ruler. He simply asked him to examine the implications of what he was saying. In effect, Jesus was saying to him, "Do you realize what you are saying when you call Me Good? Are you saying I am God?" The young man did not realize the implications of what he was saying. Thus Jesus was forcing him to a very uncomfortable dilemma. Either Jesus was good and God, or else He was bad and man. A good God or a bad man, but not merely a good man. Those are the real alternatives with regard to Christ. For no good man would claim to be God when he was not. The liberal Christ, who was only a good moral teacher but not God, is a figment of human imagination.

Norman Geisler - See [When Cultists Ask](#) - MATTHEW 19:16–30 (cf. Mark 10:17–31; Luke 18:18–30)—If Jesus was God, why did he seem to rebuke the rich young ruler for calling him good?

MISINTERPRETATION: The rich young ruler called Jesus "Good Teacher," and Jesus rebuked him, saying, "Why do you call Me good? No one is good but One, that is, God." Was Jesus denying that he was God to the young ruler? Jehovah's Witnesses think so. "Jesus was saying that no one is as good as God is, not even Jesus himself. God is good in a way that separates him from Jesus" (Should You Believe in the Trinity? 1989, 17).

CORRECTING THE MISINTERPRETATION: Jesus did not deny he was God to the young ruler. He simply asked him to examine the implications of what he was saying. In effect, Jesus was saying to him, "Do you realize what you are saying when you call me good? Do you realize that this is something you should attribute only to God? Are you saying I am God?"

The young man did not realize the implications of what he was saying. Thus Jesus was forcing him to a very uncomfortable dilemma. Either Jesus was good and God, or else he was bad and man. A good God or a bad man, but not merely a good man. Those are the real alternatives with regard to Christ. For no good man would claim to be God when he was not.

Mark 10:18 And Jesus said to him, "Why do you call Me good? No one is good except God alone.

NET Mark 10:18 Jesus said to him, "Why do you call me good? No one is good except God alone.

NLT Mark 10:18 "Why do you call me good?" Jesus asked. "Only God is truly good.

ESV Mark 10:18 And Jesus said to him, "Why do you call me good? No one is good except God alone.

NIV Mark 10:18 "Why do you call me good?" Jesus answered. "No one is good--except God alone.

GNT Mark 10:18 ὁ ἡσος ἐπεὶ αὐτὸν μελεῖς γὰρ ὅτι οὐδεὶς γὰρ ἐμὲ εἰς θεόν.

KJV Mark 10:18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

YLT Mark 10:18 And Jesus said to him, 'Why dost thou call good? no one is good except One -- God;

ASV Mark 10:18 And Jesus said unto him, Why callest thou me good? none is good save one, even God.

CSB Mark 10:18 "Why do you call Me good?" Jesus asked him. "No one is good but One-- God.

NKJ Mark 10:18 So Jesus said to him, "Why do you call Me good? No one is good but One, that is, God.

NRS Mark 10:18 Jesus said to him, "Why do you call me good? No one is good but God alone.

- **Why do you call Me good:** Mt 19:17 Lu 18:19 Joh 5:41-44 Ro 3:12
- **No one is good:** 1Sa 2:2 Ps 36:7,8 86:5 119:68 Jas 1:17 1Jn 4:8,16
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passages:

Matthew 19:17+ And He said to him, "Why are you asking Me about what is good? There is only One who is good; but if you wish to enter into life, keep the commandments."

Luke 18:19+ And Jesus said to him, "Why do you call Me good? No one is good except God alone.

And Jesus said to him, "Why do you call Me good? No one is good except God alone- There are differences of opinion as to the significance of Jesus' question.

Here is one thought on the meaning of Jesus' question - Is He saying He is not **good**? That's not what He says. He says that only **God** is **good**. He is directing the young ruler's attention to God Who alone is good. Jesus is not saying that He Himself is not good, although we know He is because He is God. What Jesus seems to be doing is teaching the young ruler about what true goodness is, what the standard of goodness is, and thus He emphasizes that the standard of what is really good is **God alone**. Imagine the shock of this young man who had so many "good qualities" (eagerness, humility, discernment, spiritual mindedness, moral cleanliness, worldly success). What Jesus is saying to the young man is that he was not **good**. There is none **good** but God. Paul makes a similar statement in the section of Romans where he indicts all humanity as falling short of the glory of God, declaring "there is none who does **good**, there is (absolutely) not even one." (Ro 3:12, from Ps 14:3 and Ps 53:3) Solomon is even more direct writing "there is not a righteous man on earth who continually does **good** and who never sins." (Eccl 7:20)

Some writers have twisted Jesus' words to such a degree that they say this statement by Jesus amounts to a confession of sin. Of course this is preposterous speculation for such an interpretation would counter so many other passages that describe Jesus as without sin I will not discuss this further but will refer you to an article by the esteemed Princeton theologian **Benjamin B Warfield** - [Jesus' Alleged Confession of Sin - The Princeton Theological Review, pp 177-228 \(1914\)](#). (Note you can download the Pdf to facilitate reading this excellent article, which also functions as a good commentary on the story of the Rich Young Ruler.)

Joel Williams has a well reasoned comment on "**good**" in the present context - The rich man and Jesus have different ideas about

the meaning of the word "**good**." The rich man apparently defines goodness in terms of personal piety attained through human achievement (Lane, 365). Since he felt that he had fulfilled God's commandments from his youth (Mk 10:30, Lk 18:21, Mt 19:20), he probably also believed himself to be **good**. Now he was asking another **good** man ("**good Teacher**" - Mk 10:17, Lk 18:18) what else he should do to guarantee eternal life (Mk 10:17, Mt 19:16 "What **GOOD** thing shall I do that I may inherit eternal life", Lk 18:18). Jesus' question in Mark 10:28 (Lk 18:19, Mt 19:17) is not a confession of His Own sinfulness but rather a challenge to the rich man's notion of goodness. Jesus points the man to the goodness of God. God is **good** in an unlimited and perfect way, not by achievement but by His eternal character. This perfect standard of God's righteousness complicates the rich man's quest for **eternal life**. Instead of taking the opportunity to rethink his views, the rich man simply drops the offending word and addresses Jesus as "**Teacher**" (Mk 10:20 = only in Mark's version) rather than as "**good Teacher**" (Mk 10:17, Lk 18:18). ([The Bible Knowledge Key Word Study - The Gospels](#) - comments on Gospel of Mark, page 147-148)

Ray Pritchard - "When you call me good, do you really know what you're saying? If I am good in the ultimate sense, it's because I am not merely a good person; it's because I am God in human flesh." So when Jesus says, "Why do you call me good?" he's asking the question, "Do you really know who you are talking to? And do you really know what you are saying?" Only God is infinitely good. He is the source of all goodness. By comparison our righteousness is as "filthy rags" in his sight (Isaiah 64:6). ([Why Do You Call Me Good?](#))

Until you know who God is, you'll never know who you are. That's why Jesus won't let this young man get away with using the word "good" casually. If Jesus is truly "good," then Jesus is truly God. Compared to him, we are all miserable sinners.

Leon Morris has a similar thought regarding Jesus' question **why do you call Me good** - Jesus proceeds to show the shortcomings in the young man's position. *No one is good but God alone* is not to be understood as a repudiation of the epithet *good* as applied to himself. If that was his meaning, Jesus would surely have said plainly that he was a sinner. Rather he was inviting the ruler to reflect on the meaning of his own words. (TNTC)

Criswell on **no one good** - Jesus is not denying His goodness or His deity here, but is making an effort to cause the man to identify the source of His goodness, the very goodness of God. In fact, the obvious purpose of Jesus' reply is to force the ruler to the realization that Jesus is good because He is God. (Believer's Study Bible)

Ray Pritchard on **good** - Jesus understands that all true goodness comes from God. He's saying, "When you call me good, do you really know what you're saying? If I am good in the ultimate sense, it's because I am not merely a good person, it's because I am God in human flesh." And so, when Jesus says, "Why do you call me good?" he's asking the question, "Do you really know who you are talking to? And do you really know what you are saying?" ([Why Do You Call Me Good?](#))

William Lane on **good** - Jesus responded by directing attention away from himself to God, who alone is the source and norm of essential goodness. The apparent repudiation of the epithet "good" only serves to radicalize the issue posed by the question of verse 17. The inquirer's idea of goodness was defined by human achievement. He undoubtedly regarded himself as "good" in the sense that he was confident that he had fulfilled the commandments from the time he first assumed their yoke as a very young man; now he hopes to discover from another "good" man what he can do to assure eternal life. Jesus' answer forces him to recognize that his only hope is an utter reliance upon God, who alone can bestow eternal life. The referral of the question to God, bowing before the Father and giving him the glory, places Jesus' response within the context of the lordship of God. In calling in question the man's use of "**good**," Jesus' intention is not to pose the question of His own sinlessness or oneness with the Father, but to set in correct perspective the honor of God. He took seriously the concept of the envoy which stands behind the formulation of Mark 9:37 (Lk 9:48-note), and desires to be known only in terms of his mission and the one who sent him. (NICNT-Mark)

What the Bible teaches notes that "The Lord Jesus did not deny the goodness that the young ruler had attributed to Him, and now gave him opportunity to consider the full implications of his form of address, that the One who is "good" is God. We do not conclude from this that he grasped the truth of the identity of the Lord Jesus, but the implications are clear. There is, however, another truth that is in the Lord's words. Only God is good in the absolute sense, therefore the young ruler is sinful. The greatest of all soul winners is showing a sinner how far short he has come of the standard demanded by divine holiness (Rom 3:9-23). The acknowledgment of his guilt as a sinner is the necessary requirement to receive eternal life, not as a reward for personal goodness but as a gift. (What the Bible teaches – Luke)

Kent Hughes - Jesus used the occasion to do some metaphysical probing so the man would reflect upon his own soul. **Why do you call me good? No one is good—except God alone** is a challenge to reflect on Jesus' ministry as it related to God as the only truly good person in existence. If the ruler could see this level of goodness in Jesus' ministry, he would realize that the kingdom of God was present. "Think, man! If I am good, and if only God is good, then who am I, and what am I doing? Think!" Having pushed the goodness question, Jesus then focused upon the insufficient goodness of the ruler. Jesus did so by calling him to keep the second half of the Ten Commandments, the commandments that have to do with our social ethics, our duty to other people. (Preaching the Word - Luke)

John Martin - Apparently the man thought Jesus had gained a measure of status with God by His good works. Jesus was implying that if He were truly good, then it would be because He is God. This, then, is another of Jesus' claims of deity. (Bible Knowledge Commentary)

Spurgeon explains **good** this way - It was as if Jesus said, "You come to Me asking about what good thing you can do to inherit eternal life; but what do you really know about goodness?" "The argument is clear: either Jesus was good, or He ought not to have called Him good; but as there is none good but God, Jesus Who is good must be God."

Guzik - In this, Jesus did not deny His own goodness. Instead, He asked the man, "Do you understand what you are saying when you call Me good? Because no one is good but One, that is, God."

Constable - Jesus' question accomplished two things. It set the standard for goodness, namely God (cf. Lk 18:11). It also confronted the man with the logical implication of his question (Lk 18:18), namely that Jesus was God. That the man did not believe that Jesus was God seems clear from his response to Him (Lk 18:23).

Cornerstone Bible Commentary explains Jesus question about **good** this way - This puzzling question may imply that the man should focus not on his own good deeds, but on the goodness of the one true God (perhaps an allusion to Deut 6:4). Or it may mean that since God is good, his commandments provide a detailed definition of goodness.

Adrian Rogers - Jesus didn't come to make you a nicer person. He came to radically, dramatically, and eternally transform you!...Now Jesus is teaching the rich young ruler, in this one sentence, two things. 1. He Himself Is Not Good - Number one: Jesus is teaching this man that he himself is not good. Jesus is teaching this young man that he himself—the young man—is not good. This young man thought he was a quite a good boy. And Jesus said, "Look, there is none good but God." 2. Jesus Himself Is God The second thing Jesus was teaching this young man is that Jesus Himself is God. Now those of you who just want to tip the hat to Jesus and not bow the knee to Jesus—let me tell you this about Jesus: Jesus is God. And if Jesus is not God, Jesus is not good. How do I know? Jesus Christ Himself said so. Jesus said, "There is none good but One—that's God" (Mark 10:18). Put it down big, plain, and straight. Don't just flatter Jesus. Don't just tip the hat to Jesus and say, "Jesus is a nice fellow." You don't tip the hat; you bow the knee. Because, Jesus said, "There is none good but One, and that is God" (Mark 10:18). And what Jesus was saying in this one sentence: "I am God, and you're a sinner. I am God, and you are a sinner. There is none good but One, and that is God." And by the way, you might want to put in your margin, Romans 3:10-12....You know, there are people who join churches today like they are doing God a wild favor. They come down the aisle and join churches. They are religious, but they have never seen the holiness of God, and their own sinfulness, and the wrath of God against sin....And so what is Jesus teaching this young man? Jesus is teaching this young man that proud men at their best are really sinners at their worst. You know, there are people writing books today with titles like this: Why Do Bad Things Happen to Good People? Come up close. I want to tell you something: **There are no good people.** You say, "Who do you think you are?" Just a preacher preaching what Jesus said—"There's none good but One, and that's God" (Mark 10:18)....The worst sin, the sin of all sins, the worst form of badness—is human goodness, when human goodness becomes a substitute for the new birth. The worst form of badness is human goodness. Jesus said that prostitutes and crooked tax collectors were going to Heaven before the Pharisees, because they had their self-righteousness as a substitute for God's mercy....the worst form of badness is human goodness, when human goodness becomes the substitute for the new birth. (From his sermon Three Strikes and You're Out)

Good (18) see note above on [agathos](#)

Ray Pritchard - Why Do You Call Me Good?

"Why do you call me good?" (Mark 10:18) The question seems odd.

The rich young ruler had just asked Jesus what he must do to inherit eternal life, prefacing the question with the title "Good teacher." Instead of answering his question, Jesus replies with another question that seems to confuse the issue.

From our point of view it doesn't seem as if the question and the answer really go together. "Good teacher, what must I do to inherit eternal life?" (Mark 10:17). And this is Jesus' answer: "Why do you call me good? No one is good-except God alone" (Mark 10:18). That statement has caused some people to think that perhaps Jesus means something like, "God is good, and you shouldn't call me good because I am not really God." But that's precisely the opposite of what Jesus means to say. Jesus is taking the word "good" literally. The young man had called him, "Good teacher." He said it as a way of being respectful, but he wasn't really thinking of the meaning of the word.

Jesus understands that all true goodness comes from God. He's saying, "When you call me good, do you really know what you're saying? If I am good in the ultimate sense, it's because I am not merely a good person; it's because I am God in human flesh." So when Jesus says, "Why do you call me good?" he's asking the question, "Do you really know who you are talking to? And do you

really know what you are saying?" Only God is infinitely good. He is the source of all goodness. By comparison our righteousness is as "filthy rags" in his sight (Isaiah 64:6). Until you know who God is, you'll never know who you are. That's why Jesus won't let this young man get away with using the word "good" casually. If Jesus is truly "good," then Jesus is truly God. Compared to him, we are all miserable sinners.

Martin Luther said we should preach law to the proud and grace to the humble. The young man walked away sorrowful because he had an inflated opinion of his own attainments. His love of money revealed the darkness in his heart.

Of the three gospel accounts of this story, only Mark records that Jesus loved him (v. 21). In an ironic twist, he loved him enough to tell him the truth, knowing that he would walk away. Sometimes love lets people go so they can come back later. We read this story and are left wondering what happened to the young man.

Today's question kicks us right in our own self-inflated sense of importance. We're not as good as we think we are, and compared to Jesus, we're not good at all.

As soon as we lay down our tattered rags, we can be clothed with the righteousness of Christ. Salvation begins when we confess that God is good and we are not.

That's why he asks us the same question he asked the rich young ruler: "Why do you call me good?"

Righteous Lord, you and you alone are good. Compared to you, there is no goodness in me at all. Thank you for providing all I need now and for eternity. Amen. ([Why Do You Call Me Good?](#))

Mark 10:19 "You know the commandments, 'DO NOT MURDER, DO NOT COMMIT ADULTERY, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, Do not defraud, HONOR YOUR FATHER AND MOTHER.'"

NET Mark 10:19 You know the commandments: 'Do not murder, do not commit adultery, do not steal, do not give false testimony, do not defraud, honor your father and mother.'

NLT Mark 10:19 But to answer your question, you know the commandments: 'You must not murder. You must not commit adultery. You must not steal. You must not testify falsely. You must not cheat anyone. Honor your father and mother.'

ESV Mark 10:19 You know the commandments: 'Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother.'

NIV Mark 10:19 You know the commandments: 'Do not murder, do not commit adultery, do not steal, do not give false testimony, do not defraud, honor your father and mother.'

GNT Mark 10:19 τ ς ντολ ς ο δας· Μ φονε σ ς, Μ μοιχε σ ς, Μ κλ ψ ς, Μ ψευδομαρτυρ σ ς, Μ ποστερ σ ς, Τ μα τ ν πατ ρα σου κα τ ν μητ ρα.

KJV Mark 10:19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

YLT Mark 10:19 the commands thou hast known: Thou mayest not commit adultery, Thou mayest do no murder, Thou mayest not steal, Thou mayest not bear false witness, Thou mayest not defraud, Honour thy father and mother.'

ASV Mark 10:19 Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother.

CSB Mark 10:19 You know the commandments: Do not murder; do not commit adultery; do not steal; do not bear false witness; do not defraud; honor your father and mother."

NKJ Mark 10:19 "You know the commandments: 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false witness,' 'Do not defraud,' 'Honor your father and your mother.'"

NRS Mark 10:19 You know the commandments: 'You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; You shall not defraud; Honor your father and mother.'

- **You know the commandments:** Mk 12:28-34 Isa 8:20 Mt 5:17-20 19:17-19 Lu 10:26-28 18:20 Ro 3:20 Ga 4:21
- **commit:** Ex 20:12-17 De 5:16-24 Ro 13:9 Ga 5:14 Jas 2:11

- **Defraud:** 1Co 6:7-9 1Th 4:6
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passages:

Matthew 19:17+ And He said to him, "Why are you asking Me about what is good? There is only One who is good; but **if you wish to enter into life, keep the commandments.**" 18 Then he *said to Him, "Which ones?" And Jesus said, "YOU SHALL NOT COMMIT MURDER; YOU SHALL NOT COMMIT ADULTERY; YOU SHALL NOT STEAL; YOU SHALL NOT BEAR FALSE WITNESS; 19 HONOR YOUR FATHER AND MOTHER; and YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF."

Luke 18:20+ "You know the commandments, 'DO NOT COMMIT ADULTERY, DO NOT MURDER, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, HONOR YOUR FATHER AND MOTHER.'"

Exodus 20:12-16+ "Honor your father and your mother, that your days may be prolonged in the land which the LORD your God gives you. 13 "You shall not murder. 14 "You shall not commit adultery. 15 "You shall not steal. 16 "You shall not bear false witness against your neighbor.

Deuteronomy 5:16-20+ 'Honor your father and your mother, as the LORD your God has commanded you, that your days may be prolonged and that it may go well with you on the land which the LORD your God gives you. 17 "You shall not murder. 18 "You shall not commit adultery. 19 "You shall not steal. 20 "You shall not bear false witness against your neighbor.

Deuteronomy 24:14+ "You shall not **oppress** (Hebrew - ashaq - defraud, extort) a hired servant who is poor and needy, whether he is one of your countrymen or one of your aliens who is in your land in your towns.

You know the commandments, 'DO NOT MURDER, DO NOT COMMIT ADULTERY, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, Do not defraud, HONOR YOUR FATHER AND MOTHER - Jesus bypasses the first four commandments and essentially quotes from the last section (Ex 20:12–16; Dt 5:16–20, except do not defraud, an allusion to Dt 24:14 - see above) which have more to do with man to man relationships. He does not list them in order for honor your father is #5 is actually listed last, preceded by murder #6, adultery #7, stealing #8, false witness #9.

Notice in Matthew's parallel it sounds like Jesus is advocating working one's way to heaven declaring **if you wish to enter into life, keep the commandments.**" Clearly Jesus is not teaching one can merit entrance into heaven by keeping the commandments, unless he keeps them perfectly, which only Jesus Himself accomplished. And so He is preparing the rich man in a sense for a "fall," for as we see the young man thinks he has fulfilled this requirement. See the discussion on Mark 10:20.

Mark 10:20 And he said to Him, "Teacher, I have kept all these things from my youth up."

NET Mark 10:20 The man said to him, "Teacher, I have wholeheartedly obeyed all these laws since my youth."

NLT Mark 10:20 "Teacher," the man replied, "I've obeyed all these commandments since I was young."

ESV Mark 10:20 And he said to him, "Teacher, all these I have kept from my youth."

NIV Mark 10:20 "Teacher," he declared, "all these I have kept since I was a boy."

GNT Mark 10:20 ὁ φησὶ τῷ, Διδάσκαλε, τὰ πάντα φυλάξαι ἀπὸ νεότητός μου.

KJV Mark 10:20 And he answered and said unto him, Master, all these have I observed from my youth.

YLT Mark 10:20 And he answering said to him, 'Teacher, all these did I keep from my youth.'

ASV Mark 10:20 And he said unto him, Teacher, all these things have I observed from my youth.

CSB Mark 10:20 He said to Him, "Teacher, I have kept all these from my youth."

NKJ Mark 10:20 And he answered and said to Him, "Teacher, all these things I have kept from my youth."

NRS Mark 10:20 He said to him, "Teacher, I have kept all these since my youth."

- Isa 58:2 Eze 5:14 33:31,32 Mal 3:8 Mt 19:20 Lu 10:29 18:11,12 Ro 7:9 Php 3:6 2Ti 3:5
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passages:

Matthew 19:20+ The young man *said to Him, "All these things I have kept ([phulasso](#)) what am I still lacking?"

Luke 18:21+ And he said, "All these things I have kept ([phulasso](#)) from my youth."

WHAT DO I LACK?

And he said to Him, "Teacher ([didasko](#)), I have kept all these things - Did he really keep them? Not really. Yes, he kept them externally but not internally! **All these things** refers to the commandments in Mark 10:19. He avows diligent guarding and practice of the commandments. In Matthew he adds "What am I still lacking?" (Mt 19:20+) **Kept** is the picturesque verb [phulasso](#) which is related to the noun ([phulax](#)) which means sentinel or watchman and thus the verb describes the young man as carrying out the activity of a watchman in regard to the commandments. He guarded them that he might observe them. He was "working" his way to eternal life. The problem of course is all one has to do is have one misstep, one mistake, one missing of the mark of God's perfect standard for when he does, he is guilty of ALL! James affirms this truth writing "whoever keeps the whole law and yet stumbles in one point, he has become guilty of all." (James 2:10+)

He was undoubtedly being sincere when he stated he had obeyed all the laws. He had fallen into the deceptive, deadly trap of works based salvation (which is NOT salvation) and had confined his righteousness to external obedience. Jesus always goes for the heart of the matter which is the problem of men's heart and in this case He will disclose the rich man's heart in the following passages by his response to Jesus' command to give away all he had. His failure to capitulate to these requirements (not to save him, but to show him that he was not ready to truly be saved) revealed that he loved money more than God. In short his possessions were his "functional" idol and possessed his heart! And as Jesus said in Matthew 6:24+ "No one can serve two masters (HERE - MONEY OR GOD); for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth (IF WEALTH IS NOT YOUR IDOL THEN FILL IN THE _____)."

from my youth up - He was zealous for the law probably from age 13 for according to Jewish law, when a Jewish boy is 13 years old, he became accountable for his actions and because a [bar mitzvah](#) (son of law). He is saying that from age 13 he has lived by God's commands.

THOUGHT - What Does This Say to Us? You can be morally upright and still miss Jesus. You can check every spiritual box and still feel empty. True faith isn't just about what you avoid, but what (or whom) you love. Jesus doesn't just want our goodness — He wants our hearts. Even believers can fall into this trap. Ask yourself "Am I trusting in my own goodness to feel right with God?" "Is there something I have — a comfort, possession, identity — that I would struggle to give up if Jesus asked?" Have I asked Him honestly, "What am I still lacking?" — and am I willing to hear the answer? Lord, I don't want to settle for a life that looks right but feels empty. Show me what I'm still holding onto and help me surrender it because You are the only One I need in time and eternity. Lord, may Your Spirit so work in my heart that you are not only my Savior, but my Treasure. Amen

Kept (guard) ([5442](#)) ([phulasso](#) means to watch, to carry out the function as a military guard or sentinel (cp Acts 23:35, Acts 28:16), to keep watch, to have one's eye upon lest one escape, to guard a person that he might remain safe (from violence, from another person or thing, from being snatched away, from being lost). The NT uses **phulasso** of guarding truth (eg, 1Ti 5:21, 1 Ti 6:20, 2Ti 1:14+) **Phulasso** is the verb used to describe the shepherds **keeping watch** ([phulasso](#)) over their flock by night (Lk 2:8), which congers up the image of savage wolves seeking to devour the helpless sheep. Elsewhere we read of the Good Shepherd, the Great Shepherd Who keeps watch over His sheep. Only use of this verb in Mark.

Mark 10:21 Looking at him, Jesus felt a love for him and said to him, "One thing you lack: go and sell all you possess and give to the poor, and you will have treasure in heaven; and come, follow Me."

NET Mark 10:21 As Jesus looked at him, he felt love for him and said, "You lack one thing. Go, sell whatever you have and give the money to the poor, and you will have treasure in heaven. Then come, follow me."

NLT Mark 10:21 Looking at the man, Jesus felt genuine love for him. "There is still one thing you haven't done," he told him. "Go and sell all your possessions and give the money to the poor, and you will have treasure in heaven. Then come, follow me."

ESV Mark 10:21 And Jesus, looking at him, loved him, and said to him, "You lack one thing: go, sell all that you have and give to the poor, and you will have treasure in heaven; and come, follow me."

NIV Mark 10:21 Jesus looked at him and loved him. "One thing you lack," he said. "Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me."

GNT Mark 10:21 ὁ ἰησοῦς μὲν βλέψας αὐτὸν γένησεν αὐτὸν καὶ ἐπελάλησεν αὐτὸν, λέγων· σὺ στερεῖς· πάρε, πάντα τὰ ἔχεις πλῆσον καὶ δὲς [τοῖς] πτωχοῖς, καὶ ἔξεις θησαυρὸν οὐρανῶν, καὶ δεῖρο κολοθεῖ μοι.

KJV Mark 10:21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

YLT Mark 10:21 And Jesus having looked upon him, did love him, and said to him, 'One thing thou dost lack; go away, whatever thou hast -- sell, and give to the poor, and thou shalt have treasure in heaven, and come, be following me, having taken up the cross.'

ASV Mark 10:21 And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

CSB Mark 10:21 Then, looking at him, Jesus loved him and said to him, "You lack one thing: Go, sell all you have and give to the poor, and you will have treasure in heaven. Then come, follow Me."

NKJ Mark 10:21 Then Jesus, looking at him, loved him, and said to him, "One thing you lack: Go your way, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow Me."

NRS Mark 10:21 Jesus, looking at him, loved him and said, "You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me."

- **loved:** Ge 34:19 Isa 63:8-10 Lu 19:41 2Co 12:15
- **One thing:** Lu 10:42 18:22 Jas 2:10 Rev 2:4,14,20
- **sell:** Pr 23:23 Mt 13:44-46 19:21 Lu 12:33 Ac 2:45 4:34-37
- **treasure:** Mt 6:19-21 Lu 16:9 1Ti 6:17-19 Heb 10:34 1Pe 1:4,5
- **take:** Mk 8:34 Mt 16:24 Lu 9:23 Joh 12:26 16:33 Ro 8:17,18 2Ti 3:12
- **Mark 10 Resources** - Multiple Sermons and Commentaries

ONE THING YOU LACK

Related Passages:

Matthew 19:21+ Jesus said to him, "If you wish to be complete, go and sell your possessions and give to the poor, and you will have treasure in heaven; and come, follow Me."

Luke 18:22+ When Jesus heard this, He said to him, "One thing you still lack; sell all that you possess and distribute it to the poor, and you shall have treasure in heaven; and come, follow Me."

Matthew 6:19-21+ "**Do not store up** for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. 20"**But store up** for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; 21 for (TERM OF EXPLANATION) where your treasure is, there your heart will be also.

A LOOK OF LOVE COMMANDS FROM LOVE

Looking ([emblepo](#)) at him, Jesus felt a love ([agapao](#)) for him and said to him "Looking at the man, Jesus felt genuine love for him" (NLT) fixing His gaze upon him, fixing His eyes intently upon him, looking intently at him - imagine those eyes gazing into yours! This is the only place in Mark where he directly states Jesus loved someone, although of course love naturally flowed from Jesus at all times

One thing you lack ([hustereo](#)) - **One thing** in Bible (see esp references in bold) - Gen. 30:31; 2 Sam. 3:13; **Ps. 27:4**; Eccl. 7:18; Eccl. 7:27; Matt. 21:24; Mk. 10:21; **Lk. 10:42**; **Lk. 18:22**; Jn. 9:25; Acts 19:32; Acts 21:34; **Phil. 3:13** I love Rich Mullins' convicting

and inspiring vocal "[My One Thing](#)."

Ray Pritchard on one thing - Jesus drops the bombshell: "You still lack one thing" (Luke 18:22). That must have floored him. It's like saying to a boxer, "You're the greatest 14-round boxer in the world." Unfortunately, boxing matches go 15 rounds. And you keep getting knocked out in the 15th round." It's like saying to an artist, "You're real good at what you do except you're not real good with the color blue. In fact, your blue stinks." ([The Miserable Millionaire](#))

Go and sell all you possess and give to the poor - Three of five commands Jesus gives this young man who felt that he had kept all the commandments! Here are five more! **Go** is in the [present imperative](#) calling for this to be one's lifestyle. **Sell** and **give** are both in the [aorist imperative](#) signifying "Just do it!" "**Sell** whatever you have" (NET) Jesus is not saying do these works and you will earn or merit entrance into the Kingdom of Heaven. The only way one would even be willing to obey these commands is because they were born again and had the indwelling Spirit who motivated these supernatural actions (it would not be natural to carry out these things). Obedience then would be evidence of the fruit of salvation.

THOUGHT - Is Jesus telling him a way to be saved? Of course not. He is attempting to expose the man's unadmitted sinfulness. On the other hand Jesus did call those who sought to follow Him to count the cost (Mk 8:34-38+). Have you truly counted the cost or are you content with getting a "fire insurance policy" (so to speak)? If your belief is not radically transforming your behavior, you might want to read the fine print on the fire insurance policy to be sure that it is valid!

And you will have treasure ([thesauros](#)) in heaven ([ouranos](#)) (cf Jesus' command in Mt 6:19-21+) This is an amazing promise. John 15:5+ abiding and Spirit enabled obedience in the temporal on earth, will yield fruit in the eternal in Heaven. And of course our ultimate treasure is Jesus Himself forever!

NET Note - The call for sacrifice comes with a promise of eternal reward: You will have treasure in heaven. Jesus' call is a test to see how responsive the man is to God's direction through him. Will he walk the path God's agent calls him to walk? For a rich person who got it right, see Zacchaeus in Luke 19:1-10+.

Guzik has an interesting comment - We may make two mistakes here. The one is to believe this applies to everyone, when Jesus never made this a general command to all who would follow Him, but especially to this one rich man whose riches were clearly an obstacle to his discipleship. Instead, many rich people can do more good in the world by continuing to make money and using those resources for the glory of God and the good of others. The second mistake is to believe this applies to no one, when there are clearly those today for whom the best thing they could do for themselves spiritually is to radically forsake the materialism that is ruining them. Francis of Assisi was a notable one who heard Jesus speak these words to him, and gave away all he had to follow Jesus. ([Luke 18 Commentary](#))

And come ([deuro](#)), follow ([akoloutheo](#)) Me - This is a call to discipleship. **Come** is used in sense of an imperative and **follow** is a clear command in [present imperative](#) calling for following of Jesus to be our habitual practice (direction, not perfection) and necessitates the need for the disciple of Jesus [to depend on the Holy Spirit to obey](#).

This passage is in a sense an illustration of Mark 8:34-37+ where Jesus said

"If anyone wishes to come after Me, he must **deny** ([aorist imperative](#) = "Just do it!" see [our need to depend on the Holy Spirit to obey](#)) himself, and **take up** ([aorist imperative](#) = "Just do it!" see [our need to depend on the Holy Spirit to obey](#)) his cross and **follow** ([akoloutheo](#) in the [present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) Me. 35 "For (TERM OF EXPLANATION) whoever wishes to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it. 36 "For what does it profit a man to gain the whole world, and forfeit his soul? 37 "For what will a man give in exchange for his soul?"

Looking (1689) ([emblepo](#) from **en** = in or on + **blépo** = to look) means to look in the face, fix the eyes upon and so to stare at. It includes the idea of to contemplate or consider. Literally, as an attentive looking on someone or something fix one's gaze (earnestly) on, look at attentively. Matt. 6:26; Matt. 19:26; Mk. 10:21; Mk. 10:27; Mk. 14:67; Lk. 20:17; Lk. 22:61; Jn. 1:36; Jn. 1:42; Acts 22:11

Felt a love (25) ([agapao](#)) expresses the purest, noblest form of love, which is volitionally driven, not motivated by superficial appearance, emotional attraction, or sentimental relationship. Agapao speaks of a love which is awakened by a sense of value in an object (in this case a person's soul)! It springs from an apprehension of the preciousness of the young man's soul! Uses in Mark - Mk. 10:21; Mk. 12:30; Mk. 12:31; Mk. 12:33

Lack (5302) ([hustereo](#) from **hústeros** = last, latter, terminal, hindmost) has the basic meaning of come too late (in time) or to come after (in terms of space) and thus it means to fail in something, come short of, miss, not to reach.

Come (1204)(**deuro**) means come or come here (most uses). (1) of place, used as an imperative come, come here (Acts 7:3); followed by an imperative come (and) (Mt 19:21); (2) of time = until now (Ro 1:13) Three similar uses - "Come, follow me" (Mt 19:21; Mk 10:21; Lk 18:22). On three occasions **deuro** appears as an invitation from God: "Come...I shall show thee" (Acts 7:3 [Ge 12:1]; cf. Rev 17:1; 21:9). **Gilbrant** - two basic senses: (1) as an **adverb of place**—"come, come here," and (2) as an **adverb of time**—"now, until now." The usage remains consistent in the Septuagint where it is most often part of the translation of *hālak*, "to go, come" (e.g., Genesis 31:44, "Come now," [NIV]; Exodus 3:10, "Now go"; Numbers 10:29; Judges 4:22).

DEURO - 8 Uses in NT - come(6), come here(2). Matt. 19:21; Mk. 10:21; Lk. 18:22; Jn. 11:43; Acts 7:3; Acts 7:34; Rom. 1:13; Rev. 17:1; Rev. 21:9

DEURO in Septuagint - Gen. 19:32; Gen. 24:31; Gen. 31:44; Gen. 37:13; Exod. 3:10; Num. 10:29; Num. 22:6; Num. 22:11; Num. 22:17; Num. 23:7; Num. 23:13; Num. 23:27; Num. 24:14; Jdg. 4:22; Jdg. 9:10; Jdg. 9:12; Jdg. 9:14; Jdg. 11:6; Jdg. 18:19; Jdg. 19:11; Jdg. 19:13; 1 Sam. 9:5; 1 Sam. 9:9; 1 Sam. 9:10; 1 Sam. 14:1; 1 Sam. 14:6; 1 Sam. 16:1; 1 Sam. 17:44; 1 Sam. 20:21; 1 Sam. 23:27; 2 Sam. 13:11; 2 Sam. 15:22; 2 Sam. 18:22; 1 Ki. 1:12; 1 Ki. 1:13; 1 Ki. 1:53; 1 Ki. 13:15; 1 Ki. 15:19; 1 Ki. 18:5; 2 Ki. 1:3; 2 Ki. 3:13; 2 Ki. 4:3; 2 Ki. 4:7; 2 Ki. 4:25; 2 Ki. 4:29; 2 Ki. 5:5; 2 Ki. 5:19; 2 Ki. 6:3; 2 Ki. 7:9; 2 Ki. 8:1; 2 Ki. 8:8; 2 Ki. 8:10; 2 Ki. 9:1; 2 Ki. 10:16; 2 Ki. 14:8; 2 Chr. 16:3; 2 Chr. 25:17; Neh. 6:2; Neh. 6:7; Prov. 7:18; Eccl. 2:1; Eccl. 9:7; Song. 4:8; Dan. 12:9; Dan. 12:13;

Follow (190)(**akoloutheo** from **a** = expresses union with, likeness + **keleuthos** = a road, way) means to walk the same road (Ponder that simple definition dear believer - Am I willing to walk the same road as Jesus?) Literally to follow (like the crowds followed Jesus) and in a figurative sense to follow Jesus as a disciple. To follow (closely) and was used of soldiers, servants and pupils. To go after someone or something (not as a true disciple however as we see with the crowds who physically followed Jesus, following however without a willingness to commit wholly to Him! cf John 6:60-65, 66) Early in the history of the Greek language **akoloutheo** came to mean to imitate or follow someone's example. This dual meaning colored the New Testament use of our word **akoloutheo**. **Akoloutheo** is a technical term in Hebrew and Greek for the reactions and relationships of a disciple to his teacher. The essence of Christianity in fact lies in the words "to follow Jesus." When we walk with Him, He promised we would never walk in darkness! (Jn 8:12). He is our Lamp wherever we walk, always walking with us, His Spirit within us enabling us to "Walk by the Spirit." (Gal 5:16) Paul expressed walking after Jesus as being His imitator (1 Cor 11:1) When He says go, I go. When He says stop, I stop. His sheep know His voice and follow Him (Jn 10:27) Sadly , some declined to follow (Mt 19:21-23).

Treasure (2344)(**thesauros** from **tithemi** = put, set) refers to the place where goods and precious things are stored for safekeeping (Think about the glorious Gospel you possess!) and thus a repository (place, room, or container where something is deposited or stored), a treasure chest, a storehouse, a treasury. The second sense of **thesauros** refers to that which is stored up in the treasury or repository (Mt 2:11 Mt 6:19 20 21 Lk 12:33). All uses in NT - Matt. 2:11; Matt. 6:19; Matt. 6:20; Matt. 6:21; Matt. 12:35; Matt. 13:44; Matt. 13:52; Matt. 19:21; Mk. 10:21; Lk. 6:45; Lk. 12:33; Lk. 12:34; Lk. 18:22; 2 Co. 4:7; Col. 2:3; Heb. 11:26

Mark 10:22 But at these words he was saddened, and he went away grieving, for he was one who owned much property.

- **saddened:** Mk 6:20,26 Mt 19:22 27:3,24-26 Lu 18:23 2Co 7:10 2Ti 4:10
- **for:** Ge 13:5-11 De 6:10-12 8:11-14 Job 21:7-15 Eze 33:31 Mt 13:22 Lu 12:15 Eph 5:5 1Ti 6:9,10 1Jn 2:15,16
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passages:

Luke 18:23+ But when he had heard these things, he became very sad, for he was extremely rich.

Matthew 19:22+ But when the young man heard this statement, he went away grieving; for he was one who owned much property.

Walking Away from Jesus!
(James Tissot)

THE GRIEF OF WALKING AWAY FROM JESUS

But - A very sad term of contrast. He went from eagerness to a feeling of deep sorrow upon hearing the words of Jesus.

At these words he was saddened - Only Mark says he was saddened, which pictures a deep gloom coming over his countenance.

In other words his countenance fell at the true words of Jesus (cf Cain in Ge 4:6-7) **Vincent** says "The word **saddened** paints forcibly the gloom which clouded his face."

Swete says: "As he heard the sentence, his brow clouded over, the lighthearted optimism of his mood broke down...The answer did not exasperate, but it gave him pain which was visible on his countenance. His hopes were dashed; the one thing he wanted was beyond his reach; the price was too great to pay even for eternal life. For the time the love of the world prevailed."

and he went away grieving - **Went away** described his action and **grieving** described his attitude. **Grieving** is present tense describing his continual feeling of sorrow. **Hiebert** adds it "denotes the continual feeling of sorrow caused by the unexpected demand of Jesus. This is the only instance in the Gospels in which Jesus' invitation "Follow Me" failed to win a positive response. Whether his sorrow later led him to repentance and obedience is not known."

For (gar) - Critical term of explanation. Wealth caused him to walk and greed brought grieving!

Hiebert - The demand upon him was costly, but the response proved that the diagnosis of Jesus was correct. He preferred his present earthly possessions to future spiritual possessions in heaven. ([The Gospel of Mark: An Expositional Commentary](#))

Wuest - His riches were indeed as thorns (Jerome) which threatened to choke the seed of the word (Mk 4:7, 19), but the end of the struggle is not revealed. (Borrow [Mark in the Greek New Testament for the English reader - page 204](#))

W Graham Scroggie - "He wanted God, but not at the cost of his gold; he wanted life, but not at the expense of luxury; he was willing to serve, but not to sacrifice."

He was one who owned much property - He possessed much property, but sadly his property possessed him, taking first place in his heart. This sad scenario is true with many today with whom we share the Gospel!

Ray Pritchard has some pithy points - When it comes to going to heaven, it's not what you've got that counts, it's what you lack (Lk 18:22)....It's true, isn't it, that money can choke out the things of God? There are a great many Christians who love Jesus when they make \$15,000 a year. There are fewer who love him when they make \$30,000. Fewer still who love him when they make \$50,000. Fewer still who love him when they make \$150,000. Fewer yet who love him when they make half a million dollars a year. There are a great many Christians who would become deeply committed to Jesus Christ again, if only they would go broke. Go home and think about that. I'm not saying we have to do literally what Jesus said here. But the principle is entirely true. You cannot love money and be his disciple. You cannot. He set the rules down 2000 years ago. That's just the way it is. ([When Having It All Is Not Enough](#))

Guzik - The man failed this challenge. Essentially, this man was an **idolater**: he loved money and material things more than God. This shows that both tables of the law will test men...the laws (Commandments 1-4 - Ex 20:3-11) having to do with our relationship with God (and with men - Commandments 5-10 = Ex 20:12-17). Jesus challenged him to put God first; to fulfill the law to love the Lord your God with all your heart, with all your soul, and with all your strength (Deuteronomy 6:5). ([Luke 18 Commentary](#))

Sean O'Connell sums up Jesus' "strategy" to pierce the young man's armor of self-righteousness - "Have you really kept all the commandments? All of them? Every single one of them? Ever since you were young? Well, how about, 'You shall not covet'?" He puts it this way: "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me" (Mt 19:21). Jesus calls him to perfection, "perfect" in the sense of keeping both tables of the Law. He is to love others, especially the poor (i.e., widows, orphans, blind beggars, and perhaps Christ's followers), and follow (i.e., love first) Jesus. The rich man knew he lacked something. That is why he asked Jesus what he asked. But he thought whatever it was he lacked could simply be added to his life. But the one thing he lacked was a childlike dependence on Christ (Mt 18:17). So our Lord, seeking to bring this man to the point of such dependence, challenged this rich man to cut off his riches ("sell all that you possess and give to the poor") and challenged this rich ruler to cut off his self-rule ("come, follow me"). Here our Lord demands not almsgiving (giving something to someone) but everything (give everything to others and everything to me). He demands everything. Give everything to others-love your neighbor. Give everything to Christ-love the Lord your God. Well, such a challenge was too hard, too impossibly difficult. The arrow of Christ's command struck the young man's Achilles' heel. The weight of just the Tenth Commandment crushed him. This man who only moments ago knelt before Jesus enthusiastic and expectant now stood up, turned his back on our Lord, and "went away sorrowful" (Mt 19:22). Why? There is only one reason given: "for he had great possessions" (Mt 19:22), or we might rightly say, because great possessions had him. (See [Matthew: All Authority in Heaven and on Earth - Page 549](#))

Was saddened (4768)(**stugnazo**) means to be shocked or appalled and then to be come downcast. The word is used of the saddening of either the face of nature or the human face, of the dark, stormy night, of the sombre, gloomy man who broods over unwelcome thoughts. Swete says the sadness of which this word speaks is usually the result of disappointment and grief, and that this is the case here. He It was used one other time in Mt 16:3 to describe "the sky is red and threatening." There are 3 uses in the

Septuagint and all mean "[appalled](#)." (filled with horror, amazement, dread, consternation). - Ezek. 27:35 ("appalled"); Ezek. 28:19; Ezek. 32:10;

Grieving (be distressed, to sorrow) ([3076](#))([lupeo](#) from **lupe** = sorrow) signifies pain, of body or mind and means to cause one to experience severe mental or emotional distress or physical pain which may be accompanied by sadness, sorrow or grief. The King James' translation of **lupeo** as **heaviness** parallels our colloquial sayings like -- "*It weighs heavy on my soul*" or "*My soul is weighed down with affliction.*" or "*My soul is so burdened.*" Uses in Mark - Mk. 10:22; Mk. 14:19;

Property ([2933](#))([ktema](#) from [ktaomai](#) = to possess, obtain) means any kind of acquired property or possessions. That which is owned or possessed. Something that a person has come into the possession of, usually property such as lands or houses.

FALSE PRETENDERS

When the young man heard that saying, he went away sorrowful: for he had great possessions. Matthew 19:22

All persons who are alienated from God and outside of Christ are part and parcel of a mighty deception!

They are called upon to pretend that they can have peace of mind within and that they can be relatively happy and make a big success of their human lives if they have youth and wealth and morality and high position.

In that sense of what is going on all around us, David never had to apologize for writing that "every man is a liar!" (see Psalm 116:11). The whole human concept of success and happiness and inner peace, based upon who we are and what we have, is completely false.

The rich young ruler who came to question Jesus had wealth, morality, position and youth. But his very first question gave the clue to his own inner emptiness of life: "What good thing should I do, that I may have eternal life?" (see Luke 18:18).

He knew very well that there is not a person alive who has eternal youth or eternal position or eternal righteousness. So, like every other man, he had to make a choice!

ILLUSTRATION - Of the danger of riches - In Teaching a Stone to Talk, Annie Dillard (Borrow [Teaching a stone to talk : expeditions and encounters](#)) recalls the tragic story of the [Franklin expedition to the North Pole](#). In 1845 a group of English explorers died because they were ill prepared for the challenges they would face. Instead of providing room on board their two ships for storing additional coal for the steam engines, these careless adventurers used the space for a large library, a barrel organ, china place settings, and cut-glass wine goblets. Needless to say, when they ran out of coal, as they did, their books and tea cups and ornate musical instruments were not enough to warm their freezing bodies. Every member of that expedition died. Sadly, 128 men lost their lives. Years later when the search party found the remains of the men who had set off to walk for help, they discovered one skeleton dressed in a fine blue cloth uniform edged with silk braid, sadly grasping in his hand a place setting of sterling silver flatware. What a picture of their deadly foolishness. This rich young ruler acted as foolishly as that dead British explorer. But instead of trying to carry sterling silver through the frozen Arctic, this man was trying to carry all his possessions through the tiny entrance into the kingdom of God (cf Mt 7:13+). And just as all those explorers had to do was make sure their ships had more coal and fewer luxuries, so too all this rich man needed to do was unhinge this huge weight from his back and walk as a small man, a poor man, a humble man, a childlike man ... walk in faith uprightly through the small and narrow way. (What a picture of the deceitfulness of riches!)(O'Connell)

ILLUSTRATION - A missionary poetess and mystic, [Amy Carmichael](#) of Dohnavur, described in her famous book Things As They Are sitting with a Hindu queen in her palace as the queen revealed her spiritual hunger. As the conversation developed, she kept pushing Miss Carmichael regarding what was necessary for salvation, and Amy attempted to deflect her, saying she should wait.

But she was determined to hear it then and, as she insisted, I read her a little of what He says about it Himself. She knew quite enough to understand and take in the force of the forceful words. She would not consent to be led gently on. "No, I must know it now," she said; and as verse by verse we read to her, her face settled sorrowfully. "So far must I follow, so far?" she said, "I cannot follow so far."...(THE FOLLOWING QUOTE IS AN ADDITION FROM AMY CARMICHAEL'S BOOK) Then she looked at me again, and I shall never forget the look. It seemed as if she were looking me through and through, and forcing the answer to come. She spoke in little short sentences, instinct with intensity. "I CANNOT live here and break [my Caste](#). If I break it I must go. I CANNOT live here without keeping my customs. If I break them I must go. You know all this ("queen" addressing Amy). I ask you, then, tell me yes or no. Can I live here and keep [my caste](#), and at the same time follow your God? Tell me yes or no!" I did not tell her--how could I? But she read the answer in my eyes, and she said, as she had said before "**I cannot follow so far---so far, I CANNOT FOLLOW SO FAR!**"

"Reverence for opinions and practice held sacred by his ancestors is ingrained in every fiber of a Hindu's character, and is, so to speak, bred in the very bone of his physical and moral constitution." So writes Sir Monier Williams. It is absolutely true." ([Amy Wilson-Carmichael, Things as They Are](#))

That is, in effect, what the rich man said. He was overcome with profound sadness because he had so much money. He could not possibly bring himself to give it up. [Dante referred to this as "The Great Refusal"](#) It was, for from there he became a wandering star—lost, haunted by what might have been. (From Kent Hughes with amplification of the original quote from Amy Carmichael's book)

Mark 10:23 And Jesus, looking around, said to His disciples, "How hard it will be for those who are wealthy to enter the kingdom of God!"

- **Jesus, looking around:** Mk 3:5 5:32
- **How hard it will be:** Mt 19:23-26 Lu 18:24 1Co 1:26 Jas 2:5 4:4
- **enter the kingdom of God:** Mk 10:15 Mt 18:3 Joh 3:5 2Pe 1:11
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passages:

Matthew 19:23+ And Jesus said to His disciples, "Truly I say to you, it is hard for a rich man to enter the kingdom of heaven.

Luke 18:24+ And Jesus looked at him and said, "How hard it is for those who are wealthy to enter the kingdom of God!

JESUS TEACHES DISCIPLES DIFFICULTY OF SALVATION

And Jesus, looking around ([periblepo](#)), **said to His disciples** ([mathetes](#)) - Matthew adds **Truly** ([amen](#)) **I say to you**. Luke records Jesus addressed this to the young man whereas Mark and Matthew have it addressed to the 12 disciples. Here it says **looking around** so it is possible Jesus spoke directly to the young man and then repeated the "hard saying" to His disciples.

Swete "When the man was gone, the Lord's eye swept round the circle of the Twelve, as He drew for them the lesson of the incident."

David McKenna says "He turns His attention back to the disciples, realizing once again that the future of the Gospel depends upon His teaching and their learning." (See [The Preacher's Commentary](#))

R C H Lenski - **Looking around** on them means that Jesus wanted to impress them deeply with what he was now saying. These words are not to be separated from the preceding narrative. Both treat of the way to salvation, the entrance into the kingdom of God, and both deal with one great obstacle to salvation, the love of riches. What appears in the narrative is more fully elucidated by the words addressed to the disciples. God alone is able to save the rich man. (See [The Interpretation of St. Mark's Gospel - Page 439](#))

How hard ([duskolos](#)) **it will be for those who are wealthy** ([chrema](#)) **to enter the kingdom of God** - The emphasis is on the word **hard** or "with difficulty." Wealthy is 'they who have money' **Enter the kingdom of God** in this context is equivalent to being saved or being born again. Worldly wealth blinds one to their heavenly need. Wealth is deceptive. Earlier Jesus explained in the parable of the soils that "And others are the ones on whom seed was sown among the thorns; these are the ones who have heard the word, but the worries of the world, and the **deceitfulness of riches**, and the desires for other things enter in and **choke the word**, and it **becomes unfruitful**." (Mk 4:18-19+). No fruit, no root. No fruit, no evidence of salvation.

It is hard for the wealthy to enter because they tend to trust in their own resources instead of God's free gift of salvation.

David MacKenna - Wealth is a human value with a voracious appetite which binds a person to earth." (See [The Preacher's Commentary](#))

D Edmond Hiebert - How hardly, "with what difficulty," indicates that wealth does not automatically exclude one from the kingdom, but it does constitute a handicap....In him wealth revealed its power beyond most other things in life to work a deadly effect upon the will when a seeker is confronted with the demand to choose between it and the kingdom. He had made many noble choices, but when he was confronted with this crucial decision, his wealth showed its strong power to weaken his will to choose the highest good. ...Jesus did not envy the rich but rather pitied them. It put them under a terrible handicap in their relationship to the kingdom of

God, making it hard for them to submit to His rule in simple trust. ([The Gospel of Mark: An Expository Commentary](#))

Wuest - The question of our Lord does not declare the impossibility of a wealthy person being saved, but the difficulty of getting him saved. How the words of James echo in our hearts, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" (James 2:5+). (Borrow [Mark in the Greek New Testament for the English reader - page 204](#))

Looking around (4017)(**periblepo** from **peri** = around + **blepo** = to look) means literally to glance at or look around in various directions. All but one of the 7 NT uses describe Jesus looking around. In the NT **periblepo** is found only in the **middle voice** (reflexive voice) meaning to look round about oneself. Most of the NT uses are by Mark - Mk. 3:5; Mk. 3:34; Mk. 5:32; Mk. 9:8; Mk. 10:23; Mk. 11:11; Lk. 6:10

Hard (1423)(**duskolos** from **dus** = difficulty + **kolon** - food - figuratively hard to please, difficult, hard to accomplish) means with difficulty. Hardly. **Liddell-Scott** - **I.** of persons, properly, hard to satisfy with food; then, generally, hard to please, discontented, fretful, peevish, Eur., Ar., etc.: -Adv., to be peevish, Plat. **II.** of things, troublesome, harassing, Id.; generally, unpleasant, Dem.: - it is difficult, N.T. hardly, with difficulty. Matt. 19:23; Mk. 10:23; Lk 18:24. Not in the Septuagint.

Wealthy (5536)(**chrema** from **chráomai** = to use, need) describes a thing one uses and thus refers to money (Acts 4:37, 8:18, 20, 24:26). In Mk 10:23 and Lk 18:24 **chrema** refers to wealth, possessions or riches in Jesus' warning that it is hard for the wealthy to enter the kingdom of God (or get saved, because they have little sense of their eternal poverty and need in light of their temporal riches. Their possessions "possess" them!). **Friberg** adds that **chrema** refers to "what has been acquired to meet one's needs."

ILLUSTRATION - Annie Dillard tells of the ill-fated Franklin expedition to the Arctic in 1845. That odyssey was a turning point in Arctic exploration because of its well-publicized failure. The preparations made were more suitable for the Royal Navy officer's club in England than for the frigid Arctic. The explorers made room on their ships for a large library, a hand organ, china place settings, cut-glass wine goblets, and sterling silver flatware instead of additional coal for their steam engines. The ornate silver flatware was engraved with the individual officer's initials and family crests. Search parties found clumps of bodies of men who had set off to walk for help when their supplies ran out. One skeleton wore his fine blue cloth uniform edged with silk braid, hardly a match for the bitter arctic cold. Another apparently chose to carry with him the place setting of sterling silver flatware. What must he have been thinking to take sterling silver tableware in a search for help and food? One cannot imagine that any of these sailor adventurers would have said, as they neared death on the frozen landscape, "I wish I had brought more silver place settings." Our hanging on to things that are ultimately useless will look no less foolish. Many cannot envision life without things they cherish. They are in danger of losing the only life that counts.

Mark 10:24 The disciples were amazed at His words. But Jesus answered again and said to them, "Children, how hard it is to enter the kingdom of God!"

- Jer 13:23 Mt 7:3-5 19:24,25 23:24 Lu 18:25
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passages:

Matthew 19:23+ And Jesus said to His disciples, "Truly I say to you, it is hard for a rich man to enter the kingdom of heaven.

Luke 18:24+ And Jesus looked at him and said, "How hard it is for those who are wealthy to enter the kingdom of God!

AMAZED CHILDREN

The disciples were amazed at His words - They were utterly astonished! Why? Keep in mind the cultural context - wealth and health were felt to be tied to one's obedience to the Law and therefore to God's blessing. If anyone should be blessed to enter the **Kingdom**, they would have thought it would have been this rich young ruler who had "kept" all the commandments (externally of course, but not internally).

Brooks remarks, "The dominant Jewish view was that riches were an indication of divine favor and a reward for piety (Job 1:10; 42:10; Ps. 128:1–2; Isa. 3:10)." (NAC-Mark)

Swete says: "The Twelve were thrown into consternation at this last remark. What manner of kingdom was this which men must become as children to enter (v. 15), and which men of substance could scarcely enter at all."

Amazed (2284)(**thambeo** from **thambos** = amazement, wonder) is only in the passive voice in the 3 NT uses (Mk 1:27, Mk 10:24, Mk 10:32) and means to be startled, to be astonished, to marvel at, to be astounded or even to be shocked. To be terror struck (1 Sa 14:15). **Thambeo** is used 5x in the Septuagint - Jdg. 9:4; 1 Sa 14:15; 2 Sa 22:5 (= "overwhelmed" = terrified); 2 Ki 7:15; Da 8:17.

But - Term of contrast. In this case it serves almost like an explanation.

Jesus answered again and said to them, "Children, how hard (duskolos) it is to enter the kingdom of God!- Children refers to the disciples and in the previous section (Mk 10:13-16) where Jesus used this same term clearly His use of "children" there referred to adult believers. Children is used only here in the Gospels of the Twelve although Jesus uses a similar term "little children" in John 13:33. Notice the phrase leaves off rich man, so now it is broadened to include everyone! Entrance into the **Kingdom of God** is **hard** for everyone!

Swete on Jesus' use of **children** in addressing the disciples - "The Lord, in sympathy with their growing perplexity, adopts a tone of unusual tenderness. Their perplexity arose from the fact that as Jews they regarded wealth as a token of God's favor. Yet He repeats His hard saying, and this time removes His qualifying reference to the rich: 'it is hard in any case, though specially hard for such.' "

Utley on **how hard it is to enter the kingdom of God!**- This is a shocking statement. Salvation is a free gift in the finished work of Christ for anyone/everyone who responds by faith. The problem comes when we somehow think we deserve it or merit it! Faith is hard for prideful, self-sufficient, fallen humanity. We would like it better if our relationship with God was difficult and hard so that we could take pride in our having it, but as it is, God's way of repentance and faith is humiliating to fallen mankind, especially wealthy, educated, privileged mankind.

Mark 10:25 "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

- Jer 13:23 Mt 7:3-5 Mk 19:24,25 23:24 Lu 18:25
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passages:

Matthew 19:24+ "Again I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God."

Luke 18:25+ "For (Term of explanation) it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

Matthew 7:13-14+ **Enter** (a command - aorist imperative = Speaks of necessity and even urgency and only possible by a supernatural work of [the Holy Spirit](#)) through the **narrow gate**; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. 14 "For (term of explanation) the **gate** is small and the way is narrow (Jn 10:9, Jn 14:6) that leads to life, and there are few who find it.

A CAMEL COLLOQUIALISM

[Colloquialism](#) is an expression used in or characteristic of familiar and informal conversation.

It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God- This is clearly an overstatement (hyperbole) to make His point that for a rich man (and by extension any man) to enter the kingdom of God was an impossibility. It can only be by a sovereign work of God's gracious Spirit and Word.

Kenneth Wuest - Some teach that the needle's eye here refers to a gate in the wall of Jerusalem through which by means of much pulling and pushing a camel could finally be taken. The Greek of Matthew 19:24 and of Mark speaks of a needle that is used with thread, and that of Luke 18:25, uses a medical term for the needle used in surgical operations. It is evident that the gate is not

meant, but the tiny eye of a sewing needle. This was probably a current proverb for the impossible. The Talmud twice speaks of an elephant passing through the eye of a needle as being impossible. It is therefore impossible for anyone whose love of riches keeps him from trusting the Lord Jesus as Saviour, to be saved. (Borrow [Mark in the Greek New Testament for the English reader - page 204](#))

John MacArthur -Some, unwilling to face the stark reality that the saying implies, have attempted to soften it. Noting the similarity between the Greek words kamelos (camel) and kamilos (a large rope or cable), some suggest that a copyist erred by substituting the former for the latter. It is unlikely, however, that all three Synoptic Gospels would have been changed in the same way. Nor would a scribe make the statement harder rather than easier. He might change the wording from “camel” to “cord,” but not from “cord” to “camel.” But even a rope could no more go through the eye of a needle than a camel could. Others imagine that the reference is to a small gate [in] Jerusalem’s wall that camels could only enter with great difficulty. But there is no evidence that such a gate ever existed. Nor would any person with common sense have attempted to force a camel through such a small gate even if one had existed; they would simply have brought their camel into the city through a larger gate. The obvious point of that picturesque expression of hyperbole is not that salvation is difficult, but rather that it is humanly impossible for everyone by any means, including the wealthy (See [Luke Commentary](#))

QUESTION - [What did Jesus mean when He said it is easier for a camel to go through the eye of a needle than for a rich man to get into heaven?](#) See video

ANSWER - There are several different schools of thought on what Jesus was referring to in saying it was easier for a camel to go through the eye of a needle than for a rich man to gain eternal life (Matthew 19:24; Mark 10:25; Luke 18:25). The Persians expressed the concept of the impossible by saying it would be easier to put an elephant through the eye of a needle. The camel was a Jewish adaptation (the largest animal in Israel was a camel).

Some theorize that the needle Jesus was speaking of was the Needle Gate, supposedly a low and narrow after-hours entrance found in the wall surrounding Jerusalem. It was purposely small for security reasons, and a camel could only go through it by stripping off any saddles or packs and crawling through on its knees. The problem with this theory is there is no evidence such a gate ever existed. Beyond that, what sane camel driver would go through such contortions when larger gates were easily accessible?

Others claim that the word translated “camel” (Greek: kamelos) should actually be “cable” (Greek: kamilos). Then the verse would read that it is easier for a cable (or rope) to go through the eye of a needle. To believe this, however, brings up more problems than it solves, namely casting doubt on the inerrancy and inspiration of Scripture.

The most likely explanation is that Jesus was using hyperbole, a figure of speech that exaggerates for emphasis. Jesus used this technique at other times, referring to a “plank” in one’s eye (Matthew 7:3-5) and swallowing a camel (Matthew 23:24).

Jesus’ message is clear—it is impossible for anyone to be saved on his own merits. Since wealth was seen as proof of God’s approval, it was commonly taught by the rabbis that rich people were blessed by God and were, therefore, the most likely candidates for heaven. Jesus destroyed that notion, and along with it, the idea that anyone can earn eternal life. The disciples had the appropriate response to this startling statement. They were utterly amazed and asked, “Who then can be saved?” in the next verse. If the wealthy among them, which included the super-spiritual Pharisees and scribes, were unworthy of heaven, what hope was there for a poor man?

Jesus’ answer is the basis of the gospel: “With man this is impossible, but not with God; all things are possible with God” (Matthew 19:26). Men are saved through God’s gifts of grace, mercy, and faith (Ephesians 2:8-9). Nothing we do earns salvation for us. It is the poor in spirit who inherit the kingdom of God (Matthew 5:3), those who recognize their spiritual poverty and their utter inability to do anything to justify themselves to a holy God. The rich man so often is blind to his spiritual poverty because he is proud of his accomplishments and has contented himself with his wealth. He is as likely to humble himself before God as a camel is to crawl through the eye of a needle.

Related Resource:

- See interesting discussion of [Frequently Abused Verses: What Is the Eye of a Needle by Cameron Buettel](#)

Mark 10:26 They were even more astonished and said to Him, "Then who can be saved?"

- **even more astonished:** Mk 6:51 7:37 2Co 11:23

- **who can be saved:** Lu 13:23 18:26 Ac 16:31 Ro 10:9-13
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passages:

Matthew 19:25+ When the disciples heard this, they were very astonished and said, "Then who can be saved?"

Luke 18:26+ They who heard it said, "Then who can be saved?"

They were even more astonished - **Astonished** ([ekplesso](#)) is in the [imperfect tense](#) indicating they were "struck out of their senses" again and again denoting their protracted feeling of utter bewilderment. **Mark** also used this same term to describe how people reacted to Jesus' teachings and actions (Mk 1:22; 6:2; 7:37; 10:26; 11:18). Mark adds "**even more**" ([perissos](#)) which means exceeding the usual number or size and so speaks of the extra degree of astonishment of the disciples.

Hiebert adds "The adverb out of measure stresses that it broke all bounds. They were shocked beyond all measure by His words. The adverb out of measure stresses that it broke all bounds. They were shocked beyond all measure by His words." ([The Gospel of Mark: An Expository Commentary](#))

Swete says: "Their astonishment now passed all bounds and broke out into a cry of despair... Who then can be saved if the rich are excluded? The Twelve have not yet grasped the special difficulties of the rich, who seem from their position to have the first claim to admission into the kingdom."

And said to Him, "Then who can be saved?" - Literally, "And who is able to be saved?" Clearly while Jesus had used the example of a rich man with the camel, the disciples (rightly) extrapolated Jesus' words as affecting all mankind (**who**). **Hiebert** says the idea of their question is "If a rich man can't be saved, then nobody can."

Astonished ([1605](#)) ([ekplesso](#) from **ek** = out + **plesso** = strike) ([imperfect tense](#)) means strike out, expel by a blow, drive out or away, force out or cast off by a blow. It is interesting to note that our English word "**astonish**" which is derived from the Latin word *extonare* meaning to **strike with thunder**! What a picture of Jesus' radical message which must have struck His hearers like thunder! Figuratively **ekplesso** means to drive out of one's senses by a sudden shock or strong feeling, or "to be exceedingly struck in mind". It means to cause to be filled with amazement to the point of being overwhelmed (struck out of one's senses). It encompasses the ideas of wonder, astonishment or amazement. *Ekplesso* expresses a stunned amazement that leaves the subject unable to grasp what is happening. Uses in Mark - Matt. 7:28; Matt. 13:54; Matt. 19:25; Matt. 22:33; Mk. 1:22; Mk. 6:2; Mk. 7:37; Mk. 10:26; Mk. 11:18; Lk. 2:48; Lk. 4:32; Lk. 9:43; Acts 13:12

Mark 10:27 Looking at them, Jesus said, "With people it is impossible, but not with God; for all things are possible with God."

- **With people:** Ge 18:13,14 Nu 11:21-23 2Ki 7:2 Zec 8:6 Mt 19:26 Lu 18:27
- **for all things are possible with God:** Job 42:2 Jer 32:17,27 Lu 1:37 Php 3:21 Heb 7:25 11:19
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passages:

Matthew 19:26+ And looking at them Jesus said to them, "With people this is impossible, but with God all things are possible." 2

Luke 18:27+ But He said, "The things that are impossible with people are possible with God."

A WAY OF ESCAPE POSSIBLE "WITH GOD"

Looking ([emblepo](#)) **at them** - One can just see Jesus riveting His gaze on these twelve dumbfounded disciples in order to gain their full attention.

Jesus said, "With people it is impossible ([adunatos](#)), **but not with God** - It clearly refers to salvation (entrance into the Kingdom of God). The **but** is a great term of contrast for it is almost like a "bridge" (a bridge of hope) in this context, separating what is impossible for natural men from what is supernaturally possible with God. In short it is only by God's grace that we enter the

Kingdom, but that is good news for He provides the necessary grace!

A T Robertson says "The impossible by the side of men (para anthrōpois) becomes possible by the side of God. That is the whole point and brushes to one side all petty theories of a gate called needle's eye, etc."

Utley - This saying may be an OT allusion to Gen. 18:14 or Jer. 32:17, 24. Mankind's only hope is in the character, promises, and actions of the one true God!

For (gar) - Term of explanation. Hiebert explains "for points to the divine ability as the one basis for hope. God's power is unlimited, but He does not do things contrary to His character and purposes." ([The Gospel of Mark: An Expository Commentary](#))

All things are possible (dunatos) with God - Wuest = "With man, impossible, but not in the presence of God. For all things are possible in the presence of God." Luke records a similar truth about God in Luke 1:37+ "For nothing will be impossible with God."

All things in context refers to everything that is necessary for man's salvation.

Hiebert adds that "On the basis of the atonement, He can provide the perfect righteousness which man can never attain; through the work of the Holy Spirit, He can bring men to a change of heart, leading unwilling and sinful hearts to accept the divine provision. "Therefore all must depend entirely upon God. Such absolute trust in God makes possible a life of faithful discipleship (v. 28)." ([The Gospel of Mark: An Expository Commentary](#))

Ray Stedman - One of the pastors visiting us here this week was telling me about his congregation. He said, "I have a number of wealthy people in my congregation, and they trouble me, because" as he put it, "they dabble with Christianity." That is often true. I know of many wealthy Christians, and I find that it is rare to find one who is truly committed to obeying the Word of God. Most go along only to a point. Thank God there are some who do obey. God has reached them. I do not know how he does it, but only God can do it. He can break through, and he does, at times. Sometimes he creates in them a tremendous distaste for things and makes them so aware of an emptiness and hunger within that they lose all interest in affairs of business and wealth and money and, feeling the hollow mockery of it, like this young man, they begin to search out the realities of life. Sometimes a man has to suffer catastrophe -- almost lose his family, or get sick, or have some other disaster occur, before he begins to see things in their right perspective and comes to Christ in that way. I could tell you story after story of how God has worked to open rich men's and women's eyes to bring them back to the truth, and to show them the only way that ever has been provided. And isn't it interesting that if a rich man does come to Christ, he must come in exactly the same way as the poorest bum on skid row! He has to acknowledge his complete and utter need, and come as a guilty sinner, wretched and miserable and vile, and receive the gift of life at the hands of Jesus from the cross. There is no other way to come -- no other way! Rich men have to come that way, too. There is no special way provided for them, except the way that God has made for all. ([The Plight of the Overprivileged](#))

Sean O'Donnell describes how God's Spirit used Jesus' teaching about the rich young ruler to push him through the eye of the needle!

It was nearly twenty years ago that God, in his infinite and irresistible grace, used this very story in this very Gospel as one of the means of converting me to Christ. For the first half of my life I was told and believed the most common religious lie-that I was basically a good person who occasionally sinned, but did nothing that would ultimately disqualify me from one day entering the joys of eternal life. But then the Holy Spirit taught me what should have been obvious-I was a sinner. Not a good person who occasionally sinned, but a sinner (at heart a very bad person) who was in a continual state of rebellion against a good God and his good Law. I didn't love God. I didn't love others. And I certainly loved myself. But it wasn't just the first half of this passage but also the second half that the Lord used to change my mind and heart and will. I knew that God alone was perfectly good. I believed that Jesus was indeed the Son of God and the Savior of the world. But at that time in my life he was never my Savior. He was never my Lord, the supreme Lord of my life. And as I prayed to Christ those many years ago and asked him to forgive me and to clean me up on the inside, I also (with this passage in mind) told him (in so many words) that I would "sell everything," that I would put him first in my life-first above self, first above family, first above career, first above education, first above sports, first above every aspect and every love of my life. I told him I would be last, and he would be first! (See [Matthew: All Authority in Heaven and on Earth - Page 554](#)).

Impossible (without strength) (102) [adunatos](#) from **a** = without + **dunatos** = possible, able, or powerful from **dunamai** = to be able or have power by virtue of inherent ability and resources. Note the stem *duna-* or *dyna-* conveying the basic sense of ability or capability, power, strength, might) means impossible, incapable of being or of occurring, incapable of being done.

ADUNATOS - 10V - Matt. 19:26; Mk. 10:27; Lk. 18:27; Acts 14:8; Rom. 8:3; Rom. 15:1; Heb. 6:6; Heb. 6:18; Heb. 10:4; Heb. 11:6

Possible (1415)(**dunatos** from **dunamai** = referring to power one has by virtue of inherent ability and resources; see study of **dunamis**) means powerful, able, strong. **Able** describes that which has sufficient or necessary power, means, skill, or resources to accomplish an objective. We saw this same word earlier in Mark 9:23+ "And Jesus said to him, " 'If You can?' All things are **possible** (dunatos) to him who believes."

DUNATOS - 32V - Matt. 19:26; Matt. 24:24; Matt. 26:39; Mk. 9:23; Mk. 10:27; Mk. 13:22; Mk. 14:35; Mk. 14:36; Lk. 1:49; Lk. 14:31; Lk. 18:27; Lk. 24:19; Acts 2:24; Acts 7:22; Acts 11:17; Acts 18:24; Acts 20:16; Acts 25:5; Rom. 4:21; Rom. 9:22; Rom. 11:23; Rom. 12:18; Rom. 15:1; 1 Co. 1:26; 2 Co. 10:4; 2 Co. 12:10; 2 Co. 13:9; Gal. 4:15; 2 Tim. 1:12; Tit. 1:9; Heb. 11:19; Jas. 3:2

QUESTION - [What does "with men this is impossible" mean?](#)

ANSWER - On His final journey to Jerusalem before His death, Jesus encountered a rich young man who asked what he must do to receive eternal life (Matthew 19:16–30). Jesus took the opportunity to teach His disciples about the dangers of acquiring wealth and possessions, which can often hinder one's faith. Anything that gets in the way of our commitment to following God must be forsaken (see verse 21). When Jesus stressed how hard it was for the wealthy to enter the kingdom of heaven, the disciples were utterly astounded. They had adopted the prevailing belief that [wealth](#) was evidence of God's favor. "Then who in the world can be saved?" the disciples asked (verse 25, NLT).

Looking at them intently, Jesus said, "With men this is impossible, but with God all things are possible" (Matthew 19:26, NKJV). Jesus presented the key to salvation. In and of themselves, humans do not have what it takes to enter the kingdom of heaven. A person may possess every earthly blessing but remains powerless to save himself. Salvation is God's gift alone (Romans 5:15–16).

Riches tend to make us self-reliant, self-centered, and distracted by worldly pursuits. We put too much confidence in ourselves and our wealth and lose our childlike trust and reliance on the goodness and mercy of God. Nonetheless, it is humanly impossible to earn our way or work our way into heaven: "But—When God our Savior revealed his kindness and love, he saved us, not because of the righteous things we had done, but because of his mercy. He washed away our sins, giving us a new birth and new life through the Holy Spirit. He generously poured out the Spirit upon us through Jesus Christ our Savior. Because of his grace he made us right in his sight and gave us confidence that we will inherit eternal life" (Titus 3:4–7, NLT).

When Jesus said, "With men this is impossible," He meant that it is only by God's grace through faith in Jesus Christ that a person can be saved (Ephesians 2:4–9; see also Acts 15:11; 16:30–31; Romans 3:21–24; 5:1–2; 11:5–6). Jesus is the only way to the Father (John 14:6; John 10:9; Hebrews 10:19–20; 1 Timothy 2:5). "Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved" (Acts 4:12).

Belief in Jesus changes what is humanly impossible into unlimited possibilities with God. Through [faith in Jesus Christ](#), mere mortals receive "the right to become children of God—children born not of natural descent, nor of human decision or a husband's will, but born of God" (John 1:12–13). As God's children, we receive the indescribably good gift of eternal life (John 3:15–16; Romans 10:9; 2 Corinthians 9:15).

Job and others in Scripture asked similar questions as the disciples, "How then can a mortal be righteous before God? How can one born of woman be pure?" (Job 25:4; see also 1 Samuel 6:20; Job 4:17–19; 9:2; 15:14–16; Psalm 130:3; Psalm 143:2; Malachi 3:2; Revelation 6:17). Apart from the Lord's intervention, becoming righteous before God is hopeless. With men, this is impossible! But with God, "we have been made right in God's sight by faith, we have peace with God because of what Jesus Christ our Lord has done for us. Because of our faith, Christ has brought us into this place of undeserved privilege where we now stand, and we confidently and joyfully look forward to sharing God's glory" (Romans 5:1–2, NLT).

With men this is impossible means there's no place in God's kingdom for boasting about our own righteousness (Romans 3:27–30; 1 Corinthians 1:28–31). The apostle Paul expounded, "I have been [crucified with Christ](#) and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me. I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!" (Galatians 2:20–21). Paul continued, "As for me, may I never boast about anything except the cross of our Lord Jesus Christ. Because of that cross, my interest in this world has been crucified, and the world's interest in me has also died" (Galatians 6:14, NLT).

With men this is impossible affirms that any form of self-justification is useless. We can't buy our way into heaven or work our way into God's kingdom. The believer's only hope of salvation—his only confidence in drawing near to God—is in God Himself, with whom all things are possible.

PROBLEM: According to this verse, "with God all things are possible." However, Hebrews 6:18 declares that "It is impossible for God to lie."

SOLUTION: The context in Matthew indicates that Jesus is speaking of what is humanly impossible, whereas, Hebrews informs us that some things (e.g., lying) are actually impossible for God. Note that in the former passage, Jesus said, "with men this is impossible," indicating that He was only speaking of what was humanly impossible, but not divinely impossible. However, there are some things that even God cannot do. For example, He cannot do anything that would contradict His nature, such as, cease being God, or be unholy, or do what is logically impossible (like making a square circle, or forcing people to freely love Him). God cannot make a stone so big that He cannot lift it, since the created cannot be greater than the Creator. However, God can do anything that is possible to do. He is all-powerful (omnipotent), the "Almighty" (cf. Job 5:17; 6:14; 42:2).

Mark 10:28 Peter began to say to Him, "Behold, we have left everything and followed You."

- **Behold:** Mk 1:16-20 Mt 19:27-30 Lu 14:33 18:28-30 Php 3:7-9
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passages:

Matthew 19:27+ Then Peter said to Him, "Behold, we have left everything and followed You; what then will there be for us?"

Luke 18:28+ Peter said, "Behold, we have left our own homes and followed You."

FOLLOWING JESUS - WHAT'S IN IT FOR ME?

Peter began to say to Him - "The absence of any connecting participle is in keeping with Peter's sudden, impulsive outburst. Began to say indicates that his comment turned the discussion into a new direction." (Hiebert)

Behold (*idou*) **we have left** (*aphiemi*) **everything and followed** (*akoloutheo*) **You** - Matthew adds "what then will there be for us?" This reminds us our modern phrase "What's in it for me?" Peter is a bit brazen (in my opinion) using the interjection "**Behold**," as if the Lord might have difficulty listening to his declaration! Peter may have been prompted by the rich young ruler who was unwilling to leave everything and follow Jesus. The idea of **left** is that they in a sense "sent everything away," that they yielded it up, that they had abandoned all to follow Jesus. He was not incorrect for we see their abandonment of all in Mark 1:18, 20+.

Kenneth Wuest on left (*aphiemi*) - The verb is aorist, speaking of a once for all act. The "**we**" of course are the Twelve. Peter and John left a lucrative fishing business, and Matthew, a rich source of income from his tax-collector's office, to become the disciples of a poor itinerant preacher. Peter's question was in effect, "What reward will we get for having become poor for your sake?" The spokesman of the disciples showed by his question that they were still thinking in terms of **material** rather than **spiritual** riches. Peter's act of abandoning his preaching commission to go back to his fishing business, shows that this tendency still clung to him even after the resurrection of our Lord (John 21:3). (Borrow [Mark in the Greek New Testament for the English reader - page 206](#))

Followed you is a synonym for discipleship and here is in the [perfect tense](#) indicating they began to follow at a point in time in the past and are still following in the state of discipleship. The idea is that the disciples had made an irrevocable decision to leave all they had, and forever, and to follow with the Lord permanently. (**HAVE YOU CROSSED THAT BRIDGE DEAR READER?**) This reminds me of the **Chris Tomlin** song "[No Turning Back](#)."

I will follow you
I will follow you
No turning back
No turning back
No turning back
No turning back

This is my heart cry
Though none go with me
The cross before me
The world behind me

This is my anthem
My life for your fame
My every move bring
Glory to your name

We have left (863)(**aphiemi**) means to send off or away, let go, abandon, leave behind, give up. Uses in Mark - Mk. 1:18; Mk. 1:20; Mk. 1:31; Mk. 1:34; Mk. 2:5; Mk. 2:7; Mk. 2:9; Mk. 2:10; Mk. 3:28; Mk. 4:12; Mk. 4:36; Mk. 5:19; Mk. 5:37; Mk. 7:8; Mk. 7:12; Mk. 7:27; Mk. 8:13; Mk. 10:14; Mk. 10:28; Mk. 10:29; Mk. 11:6; Mk. 11:16; Mk. 11:25; Mk. 11:26; Mk. 12:12; Mk. 12:19; Mk. 12:20; Mk. 12:22; Mk. 13:2; Mk. 13:34; Mk. 14:6; Mk. 14:50; Mk. 15:36; Mk. 15:37

Mark 10:29 Jesus said, "Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel's sake,

- **there is no one:** Ge 12:1-3 45:20 De 33:9-11 Lu 22:28-30 Heb 11:24-26
- **for My sake and for the gospel's sake:** Mk 8:35 Mt 5:10,11 10:18 1Co 9:23 Rev 2:3
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passages:

Matthew 19:28+ And Jesus said to them, "Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 "And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name's sake, will receive many times as much, and will inherit eternal life.

Luke 18:29+ And He said to them, "Truly I say to you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God,

THE BEST R.O.I. RETURN ON INVESTMENT

Jesus said, "Truly (amen) I say to you - The **amen** adds Jesus' note of authority and finality, His "so be it." "this formula of solemn affirmation calls upon the Twelve to fix their attention on and accept what He now declares." (Hiebert)

There is no one who has left (aphiemi) house or brothers or sisters or mother or father or children or farms - No one (oudeis) means absolutely no exceptions to the following promise to those who abandon all for His call! This is a glorious promise that deals with giving up temporal, material for eternal, spiritual. O God open our eyes more and more to this glorious promise from Jesus' lips! Amen Note the things Jesus mentions are all very strong ties on this earth, not just possessions but people (and Luke 18:29+ adds "wife").

D Edmond Hiebert has an interesting note that "The disjunctive **or** implies that not all have been required to leave all of them. Life is not mentioned since none of them had as yet faced the challenge of martyrdom. ([The Gospel of Mark: An Expositional Commentary](#))

Swete "The sacrifices contemplated embrace all the material possessions included under the three heads of home, relatives, and property ... Without doubt the relations which the Lord offers 'now in this time' in place of those which have been abandoned for His sake are the spiritual affinities which bind the members of the family of God."

For My sake and for the gospel's sake - Here is the motive for this radical action. This abandonment is selfless and focused on the Savior and His life saving Gospel.

Hiebert - The words reveal Christ's high consciousness that He and the gospel were distinct yet inseparable. Morison well said, "Without Him the gospel would be nothing; without the gospel men would know nothing of Him." "For the gospel's sake" may imply that they had left these things in order to proclaim the gospel, the good news. ([The Gospel of Mark: An Expositional Commentary](#))

Mark 10:30 but that he will receive a hundred times as much now in the present age, houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the age to come, eternal life.

- **a hundred times:** 2Ch 25:9 Ps 84:11 Pr 3:9,10 16:16 Mal 3:10 Mt 13:44-46 Lu 18:30 2Co 6:10 9:8-11 Php 3:8 2Th 2:16 1Ti 6:6 1Jn 3:1 Rev 2:9 3:18
- **with persecutions:** Mt 5:11,12 Joh 16:22,23 Ac 5:41 16:25 Ro 5:3 Jas 1:2-4,12 5:11 1Pe 4:12-16
- **eternal:** Joh 10:23 Ro 6:23 1Jn 2:25
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passages:

Matthew 19:29+ "And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name's sake, will receive many times as much, and will inherit eternal life.

Luke 18:30+ who will not receive many times as much at this time and in the age to come, eternal life."

Matthew 5:11-12 "Blessed are you when people insult you and **persecute** you, and falsely say all kinds of evil against you (HERE IS THE "QUALIFIER") **because of Me** (See Paul's "commentary" in Col 1:24+). 12 "**Rejoice** ([present imperative](#) see [need to depend on the Holy Spirit to obey](#)) and **be glad** ([present imperative](#)), for your reward in heaven is great (WE HAVE TO WAIT BUT THE WAIT WILL BE WORTH IT...FOREVER!); for in the same way they persecuted the prophets who were before you.

THE BELIEVER'S HOPE: PRESENT AND FUTURE

but that he will receive a hundred times as much now in the present age, houses and brothers and sisters and mothers and children and farms - How is it believers receive a hundred times as much now? This may at times be material blessings in this life, but far more important and likely Jesus refers to the spiritual blessings believers receive in this short time on earth. E.g., Paul wrote of these hundredfold blessings in (Eph 1:3+) "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with **every spiritual blessing in the heavenly places in Christ**" "Material blessings are not the experience of all godly believers, but the joy and abundance of the larger Christian family experiences are!" (Utley)

Along with persecutions - Note persecutions is plural not singular! It is usually not "one and done," but sometimes comes at us in waves like the rain bands associated with a hurricane making landfall -- downpours, lapses, more downpours, etc. This phrase is like an addendum, one most of us wish Jesus had not added! It is as if Jesus said "Yes, you will be greatly blessed, but don't forget part of the "blessing" will be persecution." We like the "presents" but not the "persecutions" and yet it comes as "package deal" as we say.

Wuest - Our Lord mentions **persecutions** as a natural accompaniment of the present rewards since, as Expositors says "it is in this world that the moral compensation takes place." (Borrow [Mark in the Greek New Testament for the English reader - page 206](#))

Utley on persecutions - This is a shocking inclusion, unique to Mark. Christians will be persecuted in this fallen age (cf. Matt. 5:10–12; Rom. 8:17; 2 Cor. 1:5, 7; Phil. 3:10; 2 Tim. 2:9–12; 1 Pet. 4:12–16). This persecution serves several godly purposes: (1) evidence that we are saved; (2) God's means of molding us into Christlikeness; and (3) proof that the world will be judged.

One of God's "promises" not found in most book collections of "God's Promises" is found in 2 Timothy

Indeed, **all** (HOW MANY?) who **desire** (IS THIS YOUR DESIRE?) to live godly (WHERE IS OUR LIFE FOUND?) in **Christ Jesus** will be persecuted. (2 Ti 3:12+)

Paul taught this truth to the new believers (it is good to know so you are not caught off guard)

After they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, 22 strengthening the souls of the disciples, encouraging them to continue in the faith, and saying, "**Through many tribulations we must enter the kingdom of God.**" (Acts 14:21-22+)

And in the age to come, eternal life - This is what the rich young ruler asked about—life with God, God's kind of life, life in Christ (now and then - Col 3:4+). "Then the redeemed will share life in its highest sense through the ages without interruption." (Hiebert) While Jesus is clearly describing the believer's future home in **the age to come**, it is true that even in this present (evil) age (Gal 1:4+) believers are abundantly blessed (even though it does not always "feel" like we are being blessed!). **Eternal** is the word [aionios](#), which Mark used earlier to describe an "eternal sin." (Mk 3:29+).

Jesus spoke of the age to come specifically as it applied to the apostles

Matthew 19:28+ And Jesus said to them, "Truly I say to you, that you who have followed Me, in the

regeneration when the Son of Man will sit on His glorious throne, **you also shall sit upon twelve thrones, judging the twelve tribes of Israel.** (OF COURSE IF YOU ARE AMILLENNIAL OR BELIEVE IN [REPLACEMENT THEOLOGY](#) THIS PROMISE MAKES ABSOLUTELY NO SENSE!)

Eternal life - 41x in 41v - Matt. 19:16; Matt. 19:29; Matt. 25:46; Mk. 10:17; Mk. 10:30; Lk. 10:25; Lk. 18:18; Lk. 18:30; Jn. 3:15; Jn. 3:16; Jn. 3:36; Jn. 4:14; Jn. 5:24; Jn. 5:39; Jn. 6:27; Jn. 6:40; Jn. 6:47; Jn. 6:54; Jn. 6:68; Jn. 10:28; Jn. 12:50; Jn. 17:2; Jn. 17:3; Acts 13:46; Acts 13:48; Rom. 2:7; Rom. 5:21; Rom. 6:22; Rom. 6:23; Gal. 6:8; 1 Tim. 1:16; 1 Tim. 6:12; Tit. 1:2; Tit. 3:7; 1 Jn. 1:2; 1 Jn. 2:25; 1 Jn. 3:15; 1 Jn. 5:11; 1 Jn. 5:13; 1 Jn. 5:20; Jude 1:21

Ray Pritchard on a hundred times as much - God will be no one's debtor. Even in this life, even amid suffering and persecution, we will still find that it was worthwhile to follow Jesus. That's an important perspective to keep in mind when we see the wicked apparently prospering while the righteous are overlooked. But our blessing is a hundredfold greater because we know the Lord and the wicked don't. And we are surrounded by fellow believers who are like family to us. Don't worry about evildoers. Let them enjoy their little moment in the sun. And don't waste a moment wishing you could be like them. Put your hope in the Lord and keep on moving ahead. We've got it better now, and this is only the beginning.

Mark 10:31 "But many who are first will be last, and the last, first."

- Mt 8:11,12 Mt 19:30 Mt 20:16 21:31 Lu 7:29,30,40-47 13:30 18:11-14 Ac 13:46-48 Ro 9:30-33
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passages:

Matthew 19:30+ But many who are first will be last; and the last, first.

The First Will Be Last
(James Tissot)

But many who are first will be last, and the last, first- Wuest - "But many who are first, shall be last, and the last ones, first." (Borrow [Mark in the Greek New Testament for the English reader - page 206](#))

Swete's "As it stands, it is a rebuke to the spirit which is impelled to the sacrifice by the mere hope of the reward. How much need there was of the warning, the experience of Judas Iscariot and of Simon Peter himself was to show."

Hiebert says "is a wise warning against the self-seeking spirit which lurked behind Peter's comment. The Twelve were warned that their priority in being called did not guarantee their preeminence in the future if they lacked the necessary spirit. The explanatory parable preserved in Matthew 20:1–16 reveals the spirit warned against. The rewards of the kingdom are given not on the grounds of priority in time or self-seeking service or human ideas of merit, but simply on the grounds of confidence in God and love for His kingdom. "It is a warning that the ultimate judgments belong to God who alone knows the motives of men's hearts. It is a warning that the judgments of heaven may well upset the reputations of earth." ([The Gospel of Mark: An Expository Commentary](#))

Grassnick - This "floating saying" (cf. these same words in other contexts: Matt. 20:16; Luke 13:30) could be intended as (a) a warning against Peter's presumption (Mark 10:28), (b) a confirmation of Jesus' promise (Mk 10:29–30), or most likely, (c) a summary of Jesus' teaching about the servant nature of discipleship (cf. Mk 9:35; 10:43–45). Rewards in God's kingdom are not based on earthly standards such as rank, priority, or duration of time served, personal merit, or sacrifice (cf. Matt. 20:1–16), but on commitment to Jesus and following Him faithfully. (BKC)

Constable - The first in rank and position in this age, such as the rich young ruler, will be last in the next. Conversely the last in this age, such as the Twelve, would be first in the next. These words summarized Jesus' teaching on discipleship on that occasion and in this section of Mark's Gospel (vv. 1–31). This was a saying that Jesus used at other times as well during His ministry (cf. Matt. 20:16; Luke 13:30). Here these words also warned Peter against looking for immediate physical rewards for his self-sacrifices (cf. Matt. 20:1–16).

ESV Study Bible note - The context suggests that it is an inconspicuous, obedient disciple, not much recognized in this life (**last**), who will receive the greatest honor (**first**).

MacArthur has a different interpretation - This statement means that everyone ends up the same, a truth that is explained by the parable ...Believers will share equally in the blessings of heaven—a truth illustrated by the parable of Mt 19:30-20:16...(MacArthur Study Bible)

Daniel Hill - The verb used in this verse is middle voice, adding to the benefit the Lord has for us when we are willing to set self aside, to leave the old baggage, to dispel the things upon which we rely for dependence and serve Jesus Christ. This sets up what the Lord will be saying to James and John about being servants. A wise man once said: Do not ever stoop to be a king if God has called you to be a servant. So now for a moment, in something or relationship, we may be last, but God's plan in time and eternity is for us to be first. Nathan Schaeffer said: At the close of life the question will not be, how much have you got, but how much have you given? Not how much have you won, but how much have you done? Not how much have you saved, but how much have you sacrificed? It will be how much have you served, not how much have you been honored? In this passage we are going to see our Lord talk about being the greatest, being first, by being a servant.

A T Robertson - This paradoxical enigma is probably in the nature of a rebuke to Peter and refers to ranks in the kingdom. There are many other possible applications. The following parable (Matthew 20) illustrates it.

Mark 10:32 They were on the road going up to Jerusalem, and Jesus was walking on ahead of them; and they were amazed, and those who followed were fearful. And again He took the twelve aside and began to tell them what was going to happen to Him,

- **they were in:** Mt 20:17-19 Lu 18:31-34
- **they were amazed:** This probably refers to a sort of indefinable awe which the apostles began to feel for Jesus, which the mighty miracles he wrought, and the air of majesty and authority he now assumed, were calculated to inspire. Zec 3:8 Lu 9:51 Joh 11:8,16
- **And he:** Mk 4:34 Mt 11:25 13:11 Lu 10:23
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passages:

Matthew 20:17–19+ As Jesus was about to go up to Jerusalem, He took the twelve disciples aside by themselves, and on the way He said to them, 18 “Behold, we are going up to Jerusalem; and the Son of Man will be delivered to the chief priests and scribes, and they will condemn Him to death, 19 and will hand Him over to the Gentiles to mock and scourge and crucify Him, and on the third day He will be raised up.”

Luke 18:31–34+ Then He took the twelve aside and said to them, **Behold**, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished. 32 “For He will be handed over to the Gentiles, and will be mocked and mistreated and spit upon, 33 and after they have scourged Him, they will kill Him; and the third day He will rise again.” 34 But the disciples understood none of these things, and the meaning of this statement was hidden from them, and they did not comprehend the things that were said.

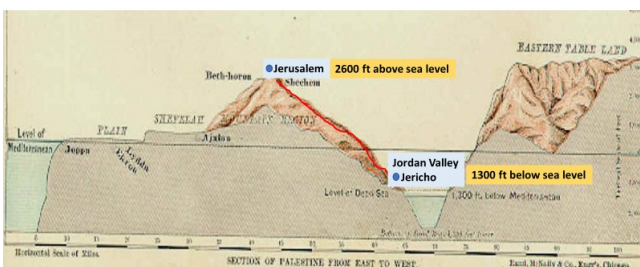


DIAGRAM DEMONSTRATING WHY ONE ALWAYS GOES “UP” TO JERUSALEM

JOURNEYING TOWARD THE CROSS

They were on the road going up ([anabaino](#) in [present tense](#)) **to Jerusalem** - Via Jericho. Jerusalem is elevated (2500 ft above sea level) and references always refer to "going up." Jerusalem cannot be approached from any direction without an ascent. “The issue of the journey now becomes apparent; the road leads to Jerusalem, and to the Cross.” (Swete)

Utley on on the road - In the OT the metaphor of a way or path was used to describe the godly life (cf. Ps. 23:3; 32:8; 50:23; 119:1;

139:3; Prov. 2:12–15; 4:18; 12:28; 15:24). It also describes John the Baptist's ministry of preparing "the way of the Lord" (cf. Isa. 40). In Acts the earliest title for the church was "the Way" (cf. 9:2; 19:9, 23; 22:4, 14, 22). Mark seems to structure his Gospel around this biblical metaphor of lifestyle faith (cf. 1:2, 3; 8:27; 9:33, 34; 10:32, 52). Jesus was on a pilgrimage to the cross (cf. Mk 10:45).

And Jesus was walking on ahead of them - Walking on ahead is in the [present tense](#) picturing Jesus' habitual practice of often walking alone, ahead of His disciples. **MacArthur** says He was "going willingly to His death. With resolute conviction, He walked ahead of everyone, pulling His anxious, confused, hopeless followers along with Him by the sheer force of His presence." (See [Mark Commentary](#))

And they were amazed ([thambeo](#) in [imperfect tense](#) over and over) - The 12 were at the demeanor and submission of Jesus to be so determined to head to Jerusalem where He knew awful suffering awaited Him there. "The Lord walked in advance of the Twelve with a solemnity and determination which foreboded danger... His manner struck awe into the minds of the Twelve, who were beginning at length to anticipate an impending disaster." (Swete)

Hiebert - The cause of the amazement of the Twelve is not stated, but clearly it was the unusual action of Jesus. In verse 24 the disciples were amazed at Jesus' words; here they are amazed at His action. John's Gospel makes it clear that the raising of Lazarus had brought the hostility of the religious leaders at Jerusalem to a head, and Jesus, to escape their wrath, had withdrawn to Ephraim (John 11:47–57). But now, He was resolutely and energetically leading the way back to Jerusalem; with solemn determination, He was pushing forward in the face of the obvious danger involved. Knowing the danger and struck by their Master's silent preoccupation with His own thoughts as He was walking ahead alone, the Twelve were gripped with a sense of amazement. The nervous disciples apparently were reluctant to follow the lead of Jesus. Manson comments: "They are baffled and bewildered by Him, and yet they cannot desert. There is something touching about this stubborn blind devotion to a leader whom they love but cannot understand." ([The Gospel of Mark: An Expository Commentary](#))

and those who followed ([akoloutheo](#) in the [present tense](#)) **were fearful** ([phobeo](#) in [imperfect tense](#) - over and over) - Note that those does not refer to the disciples but the crowds going in caravans to Jerusalem.

MacArthur on those who followed were fearful - The word "fearful" is basically a word that refers to a kind of fear that is a baffling kind of fear. There was some confusion with them. They're still sort of caught up in the Messianic idea of Judaism, that He's going to set up His Kingdom, and yet they've heard about the things that He said with regard to His death. Their hope is very low and they're baffled and they're confused, and it's that kind of fear. Why is He doing this? Why is He walking in to this deadly danger? . . . He not only knew what was coming by prophetic Scripture and a perfect knowledge of its interpretation, but He knew what was coming by personal omniscience. ([A Preview of Messianic Suffering](#))

Swete adds that "The crowd who usually hung upon the Lord's footsteps, or His fellow-travellers on their way to the Passover, were conscious of a vague fear."

Kenneth Wuest - Expositors says: "The astonishment of the Twelve and the fear of the others were not due to the fact that Jesus had, against their wish, chosen to go to Jerusalem in spite of apprehended danger (Weiss). These feelings must have been awakened by the manner of Jesus, as of one laboring under strong emotion. Only so can we account for the fear of the crowd, who were not, like the Twelve, acquainted with Christ's forebodings of death. Memory and expectation were both active at that moment, producing together a high-strung state of mind: Peraea, John, baptism in Jordan, at the beginning; Jerusalem, the priests, the Cross, at the end! Filled with the varied feelings excited by these sacred recollections and tragic anticipations, He walks alone by preference, step and gesture revealing what was working within and inspiring awe—'mutig und entschlossen' Schanz; 'with majesty and heroism,' Morison." (Borrow [Mark in the Greek New Testament for the English reader - page 208](#))

And again He took the twelve aside ([paralambano](#)) **and began to tell them what was going to happen to Him - Took...aside** indicates this declaration was only for the ears of His disciples. The verb **happen** is [sumbaino](#) which means literally "to come together," and thus vividly speaks of things that **happen** with one another or together. The divine redemptive play was about to unfold with one thing happening with another, all foreknown by the Father and by Himself (Mk 10:45).

CHRIST TEACHES HUMILITY—Mark 10:32–52 - Croft Pentz

I. THE PROPHECY—Mark 10:32–34

- A. Saviour—Mark 10:32. Christ calls the disciples together, telling them what would happen to Him.
- B. Suffering—Mark 10:33. He tells how He would be brought into court, be condemned, suffer, and die.
- C. Separation—Mark 10:34. He would suffer and die. He would be separated from His followers, friends, and Father. He would arise the third day.

II. THE PRIDE—Mark 10:35–40

- A. Selfish—Mark 10:35–37. James and John wanted to sit on the left and right hand of God.
- B. Suffering—Mark 10:38–39. Could James and John suffer with Christ? They would suffer, but not as much!
- C. Sovereign—Mark 10:40. “But I do not have the right to place you on thrones next to mine. Those appointments have already been made” (LB).

III. THE PERSONALITY—Mark 10:41–45

- A. Pride—Mark 10:41–42. Pride is not only wrong and sinful, it also influences people in the wrong way. The other disciples were very disappointed with James and John’s request. Pride causes people to be bossy and seek self-importance!
- B. Practice—Mark 10:43–44. If you wish to be great and important, then be a servant. Those who want to be the greatest must be the most humble. No job should be too small!
- C. Plan—Mark 10:45. Christ came to give His life as a ransom for mankind.

IV. THE POWER—Mark 10:46–52

- A. Person—Mark 10:46. Bartimaeus, who was blind, begged for a living.
- B. Plea—Mark 10:47. When Christ comes, Bartimaeus cries out, “Have mercy on me.” He wanted to be healed from his blindness.
- C. Problem—Mark 10:48. Some told him to be quiet, but He cried out more.
- D. Personality—Mark 10:49–52
 - 1. Attention—Mark 10:49–50. Jesus stands still. He was interested in Bartimaeus. He is interested in you!
 - 2. Attitude—Mark 10:51. Jesus asks, “What do you want?” He asks the same question of you. What do you need? What do you want?
 - 3. Action—Mark 10:52. Christ responds, helping Bartimaeus.

Mark 10:33 saying, "Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and the scribes; and they will condemn Him to death and will hand Him over to the Gentiles.

- **we are going up:** Ac 20:22
- **and the Son:** Mk 8:31 9:31 Mt 16:21 17:22,23 20:17-19 Lu 9:22 18:31-33 Lu 24:6,7
- **condemn:** Mk 14:64 Mt 26:66 Ac 13:27 Jas 5:6
- **deliver:** Mk 15:1 Mt 27:2 Lu 23:1,2,21 Joh 18:28 19:11 Ac 3:13,14
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passages:

Matthew 20:18 “**Behold**, we are going up to Jerusalem; and the Son of Man will be delivered to the chief priests and scribes, and they will condemn Him to death, 19 and will hand Him over to the Gentiles to mock and scourge and crucify Him, and on the third day He will be raised up.” 20 Then the mother of the sons of Zebedee came to Jesus with her sons, bowing down and making a request of Him.

Luke 18:31–32+ Then He took the twelve aside and said to them, **Behold**, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished. 32 “For He will be handed over to the Gentiles, and will be mocked and mistreated and spit upon,

JESUS' THIRD ATTEMPT TO PREPARE DISCIPLES FOR HIS CRUCIFIXION

Saying, Behold (idou), we are going up to Jerusalem - In His third attempt to explain to the disciples that His destiny was the Cross, Jesus uses the interjection behold to arouse their attention as if to say "Listen very close to what I am about to explain!" I love Jesus' words "going up to Jerusalem" ("up" was speaking of ascending in altitude) so He could be "lifted up" (Jn 3:14-15+). The disciples still would not be able to comprehend the purpose and necessity of Jesus going to Jerusalem to die (Mk 9:32; Luke 9:45) Luke explains "the disciples understood none of these things, and the meaning of this statement was hidden from them, and they did not comprehend the things that were said." (Lk 18:34+). Notice the pronoun **We** which united the disciples with Him in this fateful journey to Jerusalem; they would be there to witness what would happen to Him.

Jesus' resolve to accomplish the Father's purposes reminds us Luke 9:51+ "When the days were approaching for His ascension, He was determined to (KJV = he steadfastly set his face to go to Jerusalem) go to Jerusalem."

Notice that Luke's version indicates that this was a fulfillment of prophecy writing that "all things which are written through the

prophets about the Son of Man will be accomplished." (Luke 18:31+) His death was promised in the Old Testament very specifically (e.g. Ps 22:6-8, 14-17, Isaiah 53:1-12+) MacArthur summarizes some of the many OT predictions

- His triumphal entry (Zech. 9:9; Matt. 21:4–5)
- His enemies' rage against Him (Ps. 2:1–3; Acts 4:25–28)
- His desertion by His friends (Zech. 13:7; Matt. 26:31)
- His betrayal for thirty pieces of silver (Zech. 11:12; Matt. 26:15)
- His being lifted up (a reference to His death by crucifixion [Num. 21:8–9; John 3:14])
- That none of His bones would be broken (Ex. 12:46; Ps. 34:20; John 19:31–37)
- That He would be given vinegar to drink (Ps. 69:21; Matt. 27:34) That His side would be pierced (Zech. 12:10; John 19:34, 37)
- That though His grave would be assigned to be with wicked men (as was common with crucified criminals), He would actually be buried in a rich man's tomb (Isa. 53:9; Matt. 27:57–60)
- That He would rise victorious over death (Ps. 16:10; Acts 2:25–31)
- That He would ascend to the place of honor at the Father's right hand (Ps. 110:1; Acts 2:34–35)

And the **Son of Man** will be delivered ([paradidomi](#)) to the chief priests ([archiereus](#)) and the scribes ([grammateus](#)) - **Delivered** conveys the basic meaning of to give over from one's hand to someone or something, especially to give over to the power of another. "These coming events Jesus delineated in a series of eight future verbs, implying their certainty and nearness." (Hiebert) This is the third and last explicit announcement to the Twelve of His coming Passion and is the fullest account (Mk 8:31+; Mk 9:31+). For completeness recall that Jesus had referred to His death while descending from the transfiguration (Mk 9:12+) This (**chief priests and the scribes**) was a descriptive phrase for the Sanhedrin (cf. Mark 14:43ff) which was the supreme court for the Jews, although in the first century it had only limited authority.

Utley - Jesus predicted the reaction of the Sanhedrin. Jesus' triumphal entry into Jerusalem and His cleansing of the Temple sealed His fate. The first act infuriated the Pharisees and the second act infuriated the Sadducees.

Wuest - These are some of the thoughts which were passing through our Lord's mind, and which produced that high-strung state of mind, and that step and gesture which caused such consternation among the disciples and fear in the crowd that accompanied Him. As the prophet said of the Messiah, "I set my face like a flint" (Isaiah 50:7). (Borrow [Mark in the Greek New Testament for the English reader - page 208](#))

Son of Man is Jesus' favorite term His Messianic title (Da 7:13-14+). Uses in Mark - Mk. 2:10; Mk. 2:28; Mk. 8:31; Mk. 8:38; Mk. 9:9; Mk. 9:12; Mk. 9:31; Mk. 10:33; Mk. 10:45; Mk. 13:26; Mk. 14:21; Mk. 14:41; Mk. 14:62;

And they will condemn (sentence- [katakrino](#)) **Him to death** ([thanatos](#)) - "His coming condemnation will be brought about by a judicial process on the part of the chief priests and the scribes, the Sanhedrin. Since the power of capital punishment had been taken from the Sanhedrin, the condemnation of Him will cause them to deliver Him unto the Gentiles. For Jews to be told by a Jew that he would be delivered to the Gentiles for execution added further terror to the picture. The disciples would readily understand the reference as being to the Roman officials in Jerusalem." (Hiebert)

And will hand Him over ([paradidomi](#)) **to the Gentiles** ([ethnos](#)) - Since the Sanhedrin did not have the power of capital punishment Jesus had to give over to the Romans who would carry out the actual crucifixion.

Sproul: On the Day of Atonement ([Yom Kippur](#)) in ancient Israel, an animal was killed and its blood was spread on the [mercy seat](#) in the [Holy of Holies](#), then the sins of the people were symbolically transferred to the back of the scapegoat ([Azazel](#)) which then was driven out into the wilderness, outside the camp, into the outer darkness (Leviticus 16+). That was what it meant to a Jew to be delivered to the Gentiles. To be placed into the hands of the Gentiles was to be sent outside the covenant community, outside the camp, outside the place where the presence of God was concentrated and focused.

Behold ([2400](#))([idou](#)) is the second person singular aorist middle imperative of eidon which means to see, perceive, look at. In the NT **idou** is used as a demonstrative particle that draws attention to what follows. **idou** in the [middle voice](#) means "you yourself look, see, perceive!" The [aorist imperative](#) is a command emphasizing "Do it now! Don't delay!" **Spurgeon** reminds us that "**Behold** is a word of wonder; it is intended to excite admiration. Wherever you see it hung out in Scripture, it is like an ancient sign-board, signifying that there are rich wares within, or like the hands which solid readers have observed in the margin of the older Puritanic books, drawing attention to something particularly worthy of observation." I would add, **behold** is like a divine highlighter, a divine underlining of an especially striking or important text. It says in effect "Listen up, all ye who would be wise in the ways of Jehovah!" **idou** is used by the Biblical writers to (1) prompt or arouse the reader's attention (introducing something new or unusual), (2) to mark a strong emphasis ("Indeed!" Lk 13:16) and (3) to call the reader to pay close attention (very similar to #1) so that one will listen, remember or consider

Condemn (2632) ([katakrino](#) from **kata** = down, against + **krino** = to assess, then to separate or distinguish, then to give an opinion upon, judge, then to decide or determine and finally to judge (to judge one down [**kata** = down]), pronounce judgment or to condemn) means to give judgment against, pass sentence upon, pass judgment against and hence to condemn, this latter action implying there has been a crime. It means to pronounce sentence against or to adjudge guilty and always denotes an adverse sentence (to sentence to punishment). Uses in Mark - Mk. 10:33; Mk. 14:64; Mk. 16:16;

Delivered (betrayed, handed over) (3860) [paradidomi](#) from **para** = alongside, beside, to the side of, over to + **didomi** = to give) conveys the basic meaning of to give over from one's hand to someone or something, especially to give over to the power of another. **Paradidomi** conveys the idea of handing over to or of conveying something to someone, particularly a right or an authority (Matthew 11:27[±] ; Luke 4:6[±]) **Paradidomi** can mean to entrust for care or preservation as when one gives over, commends or commits. (Acts 14:26[±]) **Paradidomi** is used in legal parlance to describe handing someone into the custody of the police, authorities, etc. To deliver up one to custody, to be judged, condemned, punished, scourged, tormented, put to death. (Matthew 10:17[±]; Mark 15:1[±]) And closely related **Paradidomi** can describe the "illegal", treacherous or unjustified handing of someone over to someone as in a **betrayal**. Thus it describes the delivering over of an individual to an enemy who will presumably take undue advantage of the victim (Mt 20:18, Mt 26:16, Mt 26:21).

PARADIDOMI IN THE GOSPELS - Matt. 4:12; Matt. 5:25; Matt. 10:4; Matt. 10:17; Matt. 10:19; Matt. 10:21; Matt. 11:27; Matt. 17:22; Matt. 18:34; Matt. 20:18; Matt. 20:19; Matt. 24:9; Matt. 24:10; Matt. 25:14; Matt. 25:20; Matt. 25:22; Matt. 26:2; Matt. 26:15; Matt. 26:16; Matt. 26:21; Matt. 26:23; Matt. 26:24; Matt. 26:25; Matt. 26:45; Matt. 26:46; Matt. 26:48; Matt. 27:2; Matt. 27:3; Matt. 27:4; Matt. 27:18; Matt. 27:26; Mk. 1:14; Mk. 3:19; Mk. 4:29; Mk. 7:13; Mk. 9:31; Mk. 10:33; Mk. 13:9; Mk. 13:11; Mk. 13:12; Mk. 14:10; Mk. 14:11; Mk. 14:18; Mk. 14:21; Mk. 14:41; Mk. 14:42; Mk. 14:44; Mk. 15:1; Mk. 15:10; Mk. 15:15; Lk. 1:2; Lk. 4:6; Lk. 9:44; Lk. 10:22; Lk. 12:58; Lk. 18:32; Lk. 20:20; Lk. 21:12; Lk. 21:16; Lk. 22:4; Lk. 22:6; Lk. 22:21; Lk. 22:22; Lk. 22:48; Lk. 23:25; Lk. 24:7; Lk. 24:20; Jn. 6:64; Jn. 6:71; Jn. 12:4; Jn. 13:2; Jn. 13:11; Jn. 13:21; Jn. 18:2; Jn. 18:5; Jn. 18:30; Jn. 18:35; Jn. 18:36; Jn. 19:11; Jn. 19:16; Jn. 19:30; Jn. 21:20;

Related Resource:

- [What trials did Jesus face before His crucifixion?](#)
- See [Trial & Crucifixion of Jesus-Parallel Passages](#)
- [Trial & Crucifixion of Jesus-Parallel Passages](#) - James Stalker

Mark 10:34 "They will mock Him and spit on Him, and scourge Him and kill Him, and three days later He will rise again."

- mock: Mk 14:65 15:17-20,29-31 Ps 22:6-8,13 Isa 53:3 Mt 27:27-44 Lu 22:63-65 23:11,35-39 Joh 19:2,3
- spit: Mk 14:63 Job 30:10 Isa 50:6 Mt 26:67
- and the: Ps 16:10 Ho 6:2 Joh 1:17 2:10 Mt 12:39,40 1Co 15:4
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passages:

Matthew 20:19+ and will hand Him over to the Gentiles to mock and scourge and crucify Him, and on the third day He will be raised up."

Luke 18:32-33+ "For He will be handed over to the Gentiles, and will be mocked and mistreated and spit upon, 33 and after they have scourged Him, they will kill Him; and the third day He will rise again."

THE SUFFERING OF THE MESSIAH

They will mock ([empaizo](#)) Him and spit on Him, and scourge ([mastigoo](#)) Him and kill ([apokteino](#)) Him, and three days later He will rise again ([anistemi](#)) - Mocking was fulfilled in in Mark 15:16–20. "In one sense Jesus was revealing His power and authority by knowing the future and having control over His own death and resurrection (cf. John 10:17–18)." (Utley) All the announcements end with the declaration of victory over death that "**He will rise again.**"

Utley on spit on - This was an OT sign of contempt (cf. Num. 12:14; Deut. 25:9; Job 17:6; 30:10; Isa. 50:6). Roman soldiers took out their hatred of all Jews and their exclusivistic ways on Jesus (cf. 14:65).

NET Note - Traditionally, "scourge him" (the term means to beat severely with a whip, L&N 19.9). BDAG 620 s.v. *mastigo,w* 1.a states, "The 'verberatio' is denoted in the passion predictions and explicitly as action by non-Israelites Mt 20:19; Mk 10:34; Lk 18:33"; the *verberatio* was the beating given to those condemned to death in the Roman judicial system. Here the term *mastigo,w* (*mastigoo*) has been translated "flog...severely" to distinguish it from the term *fragello,w* (*phragelloo*) used in Matt 27:26; Mark 15:15.

Luke 18:34+ adds that once again "the disciples understood none of these things, and the meaning of this statement was hidden from them, and they did not comprehend the things that were said."

Scourge (3146)(*mastigoo* from *mástix* = plague, whip, scourge) means literally to flog or scourge. The **scourge** was first a whip used as an instrument of punishment and then figuratively came to mean to punish severely or to drive as if by blows of a whip. It was the normal and legal preliminary to crucifixion. In the case of Jesus ([Luke 23:22](#)) it was inflicted before the sentence of crucifixion was pronounced. Pilate hoped to avert the extreme punishment and satisfy the Jews at the same time.

The Jewish method of scourging, as described in the Mishnah, was by the use of 3 thongs of leather, the offender receiving 13 stripes on the bare breast and 13 on each shoulder (cf. the "forty stripes save one," as administered to Paul 5 times [[2 Corinthians 11:24](#)]).

QUESTION - [How many times did Jesus predict His death?](#)

ANSWER - Jesus' death was the final sacrifice that paid the debt of sin for all (Hebrews 9:28). His death was the ultimate purpose of His ministry. In fact, Jesus predicted His death at least three times in the [Synoptic Gospels](#) (Matthew, Mark, and Luke), and the book of John offers even more predictions.

The first time Jesus predicted His death is detailed in Matthew 16:21–23, Mark 8:31–32, and Luke 9:21–22. Jesus had just [fed the multitudes](#), and He said that the "Son of Man must suffer many things" (Mark 8:31); be rejected by the elders, chief priests, and scribes; be killed; and be raised again. Peter then rashly began to rebuke Jesus, and Christ responded, "Get behind me, Satan!" (Matthew 16:33; Mark 8:33). Jesus knew that His death must happen. It was necessary in God's plan to save the world.

Jesus predicted His death a second time in Matthew 17:22–23, Mark 9:30–32, and Luke 9:43–45. This occurred shortly after the Transfiguration, when Peter, James, and John saw Christ in His heavenly glory. Perhaps this was the reason the disciples were so confused by Jesus telling them He was going to die. At this point, they believed His kingdom was just around the corner. Despite their lack of understanding, they were "afraid to ask" for clarification (Mark 9:32; Luke 9:45).

Matthew 20:17–19, Mark 10:32–34, and Luke 18:31–34 describe the third time Jesus predicted His death. He spoke to His disciples as they were heading up toward Jerusalem for Passover, and He told them how He would be mocked, scourged, crucified, and then rise again. On this occasion also, the disciples did not understand Jesus' saying because the meaning was hidden from them. They would soon learn what Jesus meant in the events of Good Friday and following.

The Gospel of John gives a few more predictions of Jesus's death, but they are slightly more subtle. For instance, when Mary anointed Jesus with the [costly perfume](#), and Judas asked if she should have sold it for the poor, Christ said, "Leave her alone, so that she may keep it for the day of my burial. For the poor you always have with you, but you do not always have me" (John 12:7–8). While not an explicit prediction like the previous three, this statement of Jesus clearly pointed to His coming death and burial. Again, in John 13:33, Jesus hinted that His time was short as He told the disciples, "Where I am going you cannot come." Finally, in John 14:25, Jesus talked about giving the Holy Spirit in His absence, which hinted at His death as well as the future of the church.

Jesus intentionally came to earth to die for our sins. Jesus gave His disciples predictions about His death and the events that followed "so that when it does take place you may believe" (John 14:29).

Mark 10:35 James and John, the two sons of Zebedee, came up to Jesus, saying, "Teacher, we want You to do for us whatever we ask of You."

- **James:** Mk 1:19,20 5:37 9:2 14:33
- **came:** Mt 20:20-28
- **we would:** 2Sa 14:4-11 1Ki 2:16,20
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passage:

Matthew 20:20-21 Then the mother of the sons of Zebedee came to Jesus with her sons, bowing down and making a request of Him. 21 And He said to her, "What do you wish?" She *said to Him, "Command that in Your kingdom these two sons of mine may sit one on Your right and one on Your left."

Comment - Matthew records that "the mother of the sons of Zebedee" came with them and acted as the spokesman. Whether she was the prime mover behind the endeavor, she had the full approval of her sons. If she was the sister of the mother of Jesus, as seems probable, she hoped that family connections would assure the granting of her desire. "Matthew agrees with Mark in the dialogue, but represents the mother of James and John (i. e., Salome, Matt. 27:56, Mark 15:41) as the actual petitioner; she was in the company, and though the sons were certainly to some extent, responsible (Matt. 20:20, 22), it is more than probable that maternal ambition, prompted their application to our Lord.... According to Matthew, Salome approaches with her sons, prostrates herself, and intimates that she has a request to make.

Hiebert gives us the context - This paragraph, Mk 10:35–45, which has a parallel only in Matthew 20:20–28, again demonstrates the failure of the disciples to comprehend the true significance of Christ's announcement of His coming sufferings (vv. 32–34). They were conscious that a crisis was impending, but the only crisis they could conceive of was the open establishment of the messianic kingdom at Jerusalem. After the second announcement (9:31), the disciples disputed among themselves which of them would be the greatest in the kingdom. Following this announcement, two of them sought to secure for themselves favored positions in the kingdom. Their deep-rooted expectation that Jesus would soon unveil His messianic rule blocked any comprehension by the disciples of the natural meaning of Christ's predictions. ([The Gospel of Mark: An Expository Commentary](#))

James and John, the two sons of Zebedee - Mark's opening and indicates no chronological connection, but Matthew's **then** establishes a close sequence. Recall that these two were nicknamed the "Sons of Thunder" (Mark 3:17, cf Lk 9:51-56+) and here show their brash, bold nature to approach Jesus with such a request!

MacArthur points out that "Their request reflects the common practice of ancient rulers to elevate their highest ranking, most intimate family members and associates to the places of honor on either side of them. This shockingly prideful request showed that, for all the time they had been with Him, the two had not learned humility, even after observing Jesus, the flawless model of it. James and John also deliberately depreciated the other apostles as being beneath them and unworthy of the honor they deserved. They were manipulative, consumed by a strong, self-promoting ambition, the expression of which revealed the ugly condition of their hearts (cf. Mark 7:21–22)."

Barclay has an interesting comment - "There is amazing confidence and amazing loyalty there. Misguided James and John might be, but their hearts were in the right place. They never doubted Jesus' ultimate triumph."

Came up to (drew near, approached) **Jesus, saying, "Teacher (didaskalos) we want (thelo) You to do for us whatever we ask (aiteo) of You** - Woe! Notice their tactic -- they are asking Jesus to grant their request before they tell Him what the request was! Apparently they were following up on their mother's request (see Mt 20:20-21 above). **Came up to** indicates that they approached Jesus in the absence of the other disciples

Robertson says: "The mother spoke for the sons. But they try to commit Jesus to their desires before they tell what they are, just like spoiled children."

R A Cole - "The Lord, as usual, allows men to display their own spiritual depth or shallowness by disclosing their aims.

Hiebert - As members of the inner circle, they had already received favors from Jesus (5:37; 9:2). Now they selfishly wanted Jesus to assure them of positions of privilege in the kingdom. ([The Gospel of Mark: An Expository Commentary](#))

Utley - Every time Jesus predicted His suffering and death, His disciples began planning who would take His place as leader! Their mental perspective was still on an earthly kingdom and their being its leadership. The disciples did not understand until Pentecost! In one sense this incident is recorded to show how much the disciples did not understand (cf. Luke 18:34). This is cutting irony!

Mark 10:36 And He said to them, "What do you want Me to do for you?"

- **What:** Mk 10:51 1Ki 3:5-15 Joh 15:7
- **Mark 10 Resources** - Multiple Sermons and Commentaries

And He said to them, "What do you want Me to do for you - Jesus knew but He seems to be testing them and in so doing prepares both them and all of us for one of the greatest teachings in all of Scripture!

Mark 10:37 They said to Him, "Grant that we may sit, one on Your right and one on Your left, in Your glory."

- **sit:** Mk 16:19 1Ki 22:19 Ps 45:9 110:1
- **in:** Mk 8:38 Mt 25:31 Lu 24:26 1Pe 1:11
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passage:

Matthew 20:21 And He said to her, "What do you wish?" She *said to Him, "Command that in Your kingdom these two sons of mine may sit one on Your right and one on Your left."

REQUEST FOR GLORY IN THE LORD'S GLORY

They said to Him, "Grant that we may sit, one on Your right and one on Your left, in Your glory - What they asked (actually they commanded for **grant** is [aorist imperative!!!](#)) would be a gift from Him, an expression of His favor. In a royal court, they were the places of highest honor, the one on the right having the precedence. As someone has said "If you're going to ask, you might as well go for the gold."

Hiebert - Their repeated **one** left it to Jesus to decide which position each was to occupy. To be seated there would indicate that they had been assigned these positions of honor and authority. For them the question "who should be the greatest" (Mk 9:34) had not been settled. Clearly, they did not hold that Jesus had assigned the position of primacy to Peter. ([The Gospel of Mark: An Expositional Commentary](#))

The phrase **in Your glory** probably alludes to the glimpse of His glory they had in His transfiguration. Note Matthew's parallel phrase is "in Your kingdom," indicating He would be glorious in His coming Kingdom. They still failed to realize "no cross, no crown."

Edwards: Following each of Jesus' passion predictions in Mk 8:31+, Mk 9:31+, and Mk 10:33-34+, the disciples jockey for position and prestige. The request of James and John in Mk 10: 37 is the third and most blatant example of human self-centeredness in contrast to Jesus' humility and self-sacrifice.

Wuest - The contrast between the self-abnegation and self-sacrificial heroism and courage of our Lord, and the utter absence of any self-ambition, stands out vividly with the petty self-interest and ambition of the disciples, and puts the latter in a most unfavorable light. He was going to the Cross. They had their thoughts centered on self-advancement in the kingdom. (Borrow [Mark in the Greek New Testament for the English reader - page 210](#))

Mark 10:38 But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?"

- **You do not know** 1Ki 2:22 Jer 45:5 Mt 20:21,22 Ro 8:26 Jas 4:3
- **drink the cup that I drink:** Mk 14:36 Ps 75:8 Isa 51:22 Jer 25:15 Mt 26:39 Lu 22:42 Joh 18:11
- **be baptized with the baptism:** Lu 12:50
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passage:

Matthew 20:22+ But Jesus answered, "You do not know what you are asking. Are you able to drink the cup that I am about to drink?" They *said to Him, "We are able."

Luke 12:50+ But I have a **baptism** to undergo, and how distressed I am until it is accomplished!

CAN YOU DRINK THE CUP I DRINK?

But Jesus said to them, "You do not know what you are asking- Notice that Jesus doesn't rebuke them for their audacious question. He wants to know if they know what they are asking for. "Their ambitious request was foolish because they did not know what was involved in it. They spoke in ignorance." (Hiebert)

Wuest notes that **asking** "is in the indirect middle voice, which represents the person acting in the verb as acting in his own interest. It was the "self-seeking which inspired the request and was its deepest condemnation" (Swete) to which our Lord pointed. (Borrow [Mark in the Greek New Testament for the English reader - page 210](#))

Are you able to drink the cup (poterion) **that I drink** - "In the Old Testament, the cup is a symbol of joy (Ps. 23:5; 116:13) as well as of retribution and suffering (Ps. 11:6, 75:8; Isa. 51:17, 22; Jer. 25:15–28; Jer 49:12, Zech. 12:2).

Matthew 26:39 And He went a little beyond them, and fell on His face and prayed, saying, "My Father, if it is possible, let this **cup** pass from Me; yet not as I will, but as You will."

John 18:11 So Jesus said to Peter, "Put the sword into the sheath; the**cup** which the Father has given Me, shall I not drink it?"

Wuest on the cup that I drink - "Our Lord asks, "Are ye able to be drinking the cup which I am drinking?" The personal pronoun occurs with the verb, showing emphasis. It particularizes the cup which our Lord is drinking, from all other cups, and makes it stand out as a special one, an unusual one. The futuristic present is used here, denoting an event which has not yet occurred, but which is regarded as so certain that in thought it may be contemplated as already coming to pass. The **cup** is the one to which our Lord refers in His Gethsemane prayer (Matt. 26:39), its ingredients, our Lord being made sin (2 Cor. 5:21), and being abandoned for the time being by God the Father and God the Spirit (Matt. 27:46). (Borrow [Mark in the Greek New Testament for the English reader - page 210](#))

MacArthur - Christ's point is that reward and honor in the kingdom are relative to the degree of earthly suffering endured.

Hiebert - Cranfield holds that Jesus was "apparently thinking of the cup of God's wrath against sin" which He would drink during the coming Passion. According to this view, the tense is a futuristic present, denoting its future certainty. The use of the present also in the next questions seems to make the futuristic present more probable here. ([The Gospel of Mark: An Expository Commentary](#))

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Or to be baptized (baptizo) with the baptism (baptisma) with which I am baptized (baptizo)? - This question is a rhetorical, metaphorical question, because of course they could not follow Jesus in these ways. Jesus' three mentions of baptism have nothing to do with a literal water baptism. Our Lord used the rite of baptism as a metaphor to speak of His coming sufferings. Just as a convert was plunged into the baptismal waters, He was about to be plunged into His sufferings. Just as the person would be immersed in the water, so He would be overwhelmed by His sufferings. Just as the person would come up out of the water, so He would be freed from His sufferings and arise from the dead.

Kenneth Wuest - As to the use of the figure of **baptism** here to speak of our Lord's sufferings, we might say that the metaphorical use of the word [baptizo](#) (to baptize) is common in the later Greek, and is found in the O.T. (Ps. 18:16, 42:7, 59:1). The papyri offer instances of its use, as for instance, where a person is overwhelmed with calamities. Our Lord is referring to the sufferings into which He will be plunged at the Cross and which will overwhelm His soul, wringing from His broken heart that desolate cry, "My God, my God, why hast thou forsaken Me?" As one ponders over the answer of our Lord, one cannot help but see the patience, kindness, and love which is exhibited by Him for His disciples, when at this crucial and terrible moment in His life, they ask such a question. What a portrait of the Son of God is painted for us here. (Borrow [Mark in the Greek New Testament for the English reader - page 210](#))

A T Robertson on baptism - Jesus in the Garden of Gethsemane will refer to his death again as "the cup" (Mark 14:36=Matt. 26:39=Luke 22:42). He had already used baptism as a figure for his death (Luke 12:50). Paul will use it several times (1 Cor. 15:29; Rom. 6:3–6; Col. 2:12).

Ray Pritchard - Sometimes our perspective gets a bit out of whack and we forget our limitations. James and John underestimated the cost of following Christ and they overestimated their own importance. They didn't ask for work in the coming Kingdom (which would have been a nobler request). They asked only for a place of honor. Seniority was their plea. We've been here longer than anyone except Peter! They probably thought the Kingdom was coming soon so they wanted to get their applications in early. To use a phrase from the college admissions process, they wanted "early decision" by Jesus. And perhaps they intended to trade on family ties and friendship to get a high place. Jesus doesn't turn them down and he doesn't put them down. He doesn't say, "Forget about it. You'll never have a place of honor at my table." Not at all. He merely raises the bar. "You want to sit next to me? Fine. Here's what it will cost you." Warren Wiersbe ([Bible Exposition Commentary](#)) reminds us to be careful when we pray because we might get what we ask for. James and John assumed their suffering was over and their work was done. They were wrong on both counts. Their suffering was still ahead of them and their work was just starting. It's almost as if he's saying, "You want to be on my right hand and my left hand? Great! Stay with me for a few days and you'll see who is on my right hand and my left. A dying thief on one side and a dying thief on the other side. I'm about to be crucified and the Romans have got two empty crosses. You guys want to make a reservation?" Dietrich Bonhoeffer said, "**When Christ calls a man, he bids him come and die.**" That's the deal. Do you want in or not? ([Can You Drink the Cup I Drink?](#))

Cup ([4221](#)) [poterion](#) refers to a literal cup (Mt 10:42; Mt 26:27; Mk 7:4; 9:41; 14:23; Lk 11:39; 22:17, 20; 1 Cor 10:16, 21; 11:25a, 27f; Rev 17:4). The cup stands, by metonymy, for what it contains (Lk 22:20b; 1 Cor 11:25b, 26. Figuratively it referred to undergoing a violent death (Mt 20:22f; 26:39, 42; Mk 10:38f; 14:36; Lk 22:42; Jn 18:11; Rev 14:10; 16:19; 18:6) In the New Testament the cup represents the sufferings of Christ—the divinely appointed portion of sufferings which were necessary to bring about man's redemption (Matthew 20:22; 26:39 and parallel passages; John 18:11). Metonymically cup as used for the contents of a cup, a cupful, cup of wine, spoken of the wine drunk at the Eucharist or communion (Luke 22:20; 1 Cor. 10:16) Metaphorically from the Hebrew meaning lot, portion, under the emblem of a cup which God presents to be drunk, either for good (Ps. 16:5; 23:5) or for evil (Ps. 11:6; 75:8; Ezek. 23:31ff.). In the NT the cup of sorrow, meaning the bitter lot which awaited the Lord in His sufferings and death (Matt. 20:22, 23; 26:39, 42; Mark 10:38, 39; 14:36; Luke 22:42; John 18:11). Spoken also of the cup from which God in His wrath causes the nations to drink so that they reel and stagger to destruction (Rev. 14:10; 16:19; 18:6).

Mark 10:39 They said to Him, "We are able." And Jesus said to them, "The cup that I drink you shall drink; and you shall be baptized with the baptism with which I am baptized.

- **We are able:** Mk 14:31 Joh 13:37
- **You:** Mk 14:36 Mt 10:25 Joh 15:20 Jn 17:14 Ac 12:2 Col 1:24 Rev 1:9
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passages:

Mark 14:31+ (**PETER SAYING HE WAS ABLE**) But Peter kept saying insistently, "Even if I have to die with You, I will not deny You!" And they all were saying the same thing also.

John 13:37+ (**PETER SAYING HE WAS ABLE**) Peter *said to Him, "Lord, why can I not follow You right now? I will lay down my life for You."

Matthew 20:23+ He *said to them, "My cup you shall drink; but to sit on My right and on My left, this is not Mine to give, but it is for those for whom it has been prepared by My Father."

John 15:20+ "Remember the word that I said to you, 'A slave is not greater than his master.' If they persecuted Me, they will also persecute you (**THEY WILL DRINK OF HIS CUP!**); if they kept My word, they will keep yours also.

CHRIST'S CUP WAS MARTYRDOM

They said to Him, "We are able." - Now we have the sons of Zebedee speaking. This shows their loyalty to Jesus. They simply did not understand what they were saying. They did not understand the cost of the Cross. So they proudly voice words of bold bravado which shows they do not have a clue what He had just asked them about the **cup**. Peter had just asked "What's in it for us?" and while Jesus did promise them thrones (Mt 19:28+), He qualified it with the parable teaching the last will be first and the first will be last. Here these two disciples are saying in effect "We want to be first and we are able to drink the cup to show You we are able." Guess what? They far overestimate their ability to be steadfast, for (1) three of them could not remain awake with Him in

Gethsemane and (2) they all fled when He was arrested! Pride can be very deceptive and make you think you are capable of doing things that you cannot do! The day would come when they were "able," but it would only be because the "Enabler," the Holy Spirit, came at Pentecost to indwell them, empowering them and making them **ABLE!**

THOUGHT - That which was true then is still true today. In other words, the only way we as believers today are **ABLE** is because the Spirit indwells us and we learn to jettison self-effort and rely more and more on Spirit empowerment, which is the **ONLY** way to live a truly supernatural life! Are you daily, continually filled with His Spirit (Eph 5:18+), so that you may walk by the Spirit and not fulfill the desires of your flesh? (Gal 5:16+) Don't say **YOU** are **ABLE** like the disciples! Admit you are not **ABLE** but **HE** is **ABLE** and then rely daily on Him. An OT verse that I think applies to our enablement is 1Ch 16:11 says "**Seek the LORD and His strength; Seek His face continually.**"

MacArthur - "Their answer revealed that they did not understand the ramifications of what they were asking. When the moment of crisis came, their overconfidence was exposed, and they fled along with the rest of the apostles (Matt. 26:56+)"

And Jesus said to them, "The cup that I drink you shall drink - This speaks of the future sufferings of all the apostles and as church history reveals all but John were martyred. James was the first of the Twelve to be martyred by Herod Agrippa I (Acts 12:2) and John would be the last (exiled on Patmos circa 90 AD) during the reign of Emperor Trajan and tradition says, he died at hard labor. .

and you shall be baptized (baptizo) with the baptism (baptisma) with which I am baptized (baptizo) - Not literally but figuratively be baptized and like the cup above refers to the prophecy of their future sufferings and death.

D Edmond Hiebert - "The verb **baptized**, which has the basic meaning "to dip, immerse," was commonly used in a metaphorical sense of being flooded or overwhelmed with calamities. In the first question, to drink is active (active voice), questioning their willingness to drink voluntarily the cup of suffering; here, to be baptized is passive, pointing to the fact that these sufferings come from without, are imposed upon Him. He too is thus being baptized. The passive points to God as the agent laying the sufferings upon Him. Jesus was thinking of His coming sufferings at Jerusalem which would overwhelm His soul and culminate in His death. He was voluntarily facing the sufferings incurred in the establishment of the kingdom." ([Gospel of Mark: An Expository Commentary](#))

Mark 10:40 "But to sit on My right or on My left, this is not Mine to give; but it is for those for whom it has been prepared."

- Mt 20:23 25:34 Joh 17:2,24 Heb 11:16
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passage:

Matthew 20:23 He *said to them, "My cup you shall drink; but to sit on My right and on My left, this is not Mine to give, but it is for those for whom it has been prepared by My Father."

PLACES OF HONOR FATHER'S SOVEREIGN CHOICE

But - Term of contrast. He had just spoken of the suffering, of the cross that must precede the crown so to speak. And now He explains the "crown."

To sit on My right or on My left, this is not Mine to give- This answer affirms Jesus' submission to the Father. "Jesus replied that He had no positions to give as a mere personal favor. Their request asked Him to act as an earthly monarch, bestowing personal favors on His favorites according to His own caprice." (Hiebert) SEE [subordination/hierarchy in the Trinity](#).

Swete says: "Christ is indeed the appointed distributor of all eternal rewards (II Tim. 4:8, Rev. 22:12), but He will distribute them in accordance with the Father's dispositions."

NET Note - After the first passion prediction in Mark 8:31 Jesus rebuked Peter as having been used by Satan. After the second passion prediction in Mark 9:31 the disciples were concerned about who would be the greatest in the kingdom. After the third passion prediction in Mark 10:33 James and John asked for positions of honor and rulership in the kingdom, revealing their complete misunderstanding of the nature of the kingdom and exposing their inadequacy as true disciples of Jesus. Jesus replied that such positions were for those for whom it has been prepared.

"He who goes nearest in time to Christ the crucified shall get nearest in eternity to Christ the glorified."

-- Morison

But it is for those for whom it has been prepared ([hetoimazo](#)) - Matthew's version adds "but it is for those for whom it has been prepared by My Father." **Prepared** is in the [perfect tense](#) which means that the matter has already been settled and will remain settled. This speaks of the Father's foreknowledge, His divine foreordination—God has a perfect plan for those who are faithful, and He will reward accordingly. The thrones are reserved not for the presumptuous, but for those who walk the path of humble obedience, even unto suffering (like the cross). True honor will come not by grabbing glory, but by imitating Christ's humility.

THOUGHT - Jesus' words to the disciples remind us that in God's Kingdom, positions of honor aren't requested—they're prepared for those who live with humble faithfulness, embracing suffering and service for the sake of Christ. God prepares blessings (Eph 1:3+), people, places, and purposes ahead of time (Eph 2:10+). Believers are called to prepare their hearts for Christ's return and to serve.

As **Hiebert** says "Those for whom the positions have been prepared will themselves be prepared for them. They will have a fitness of character to occupy them, achieved through sacrificial service." ([The Gospel of Mark: An Expositional Commentary](#))

Utley- This is another example of Jesus' subordination to the Father's plan and purpose. There is a divine plan (cf. Acts 2:3; 3:18; 4:28; 13:29)

Prepared (2090) ([hetoimazo](#) from **heteos** = fitness - see [hetoimasia](#)) means to make ready, specifically to make ready beforehand for some purpose, use, or activity. In Mt 3:3 "**Make ready** the way of the Lord..." In Jn 14:2-3 "I go to **prepare** a place for you..." 1Cor 2:9 "What God has **prepared** for those who love Him" Rev 21:2 "**Prepared** as a bride adorned for her husband"

HETOIMAZO - 40V - get ready(1), get...ready(1), made ready(1), made...ready(1), make arrangements(1), make ready(4), prepare(11), prepared(20). Matt. 3:3; Matt. 20:23; Matt. 22:4; Matt. 25:34; Matt. 25:41; Matt. 26:17; Matt. 26:19; Mk. 1:3; Mk. 10:40; Mk. 14:12; Mk. 14:15; Mk. 14:16; Lk. 1:17; Lk. 1:76; Lk. 2:31; Lk. 3:4; Lk. 9:52; Lk. 12:20; Lk. 12:47; Lk. 17:8; Lk. 22:8; Lk. 22:9; Lk. 22:12; Lk. 22:13; Lk. 23:56; Lk. 24:1; Jn. 14:2; Jn. 14:3; Acts 23:23; 1 Co. 2:9; 2 Tim. 2:21; Phlm. 1:22; Heb. 11:16; Rev. 8:6; Rev. 9:7; Rev. 9:15; Rev. 12:6; Rev. 16:12; Rev. 19:7; Rev. 21:2

Mark 10:41 Hearing this, the ten began to feel indignant with James and John.

- **Hearing this, the ten:** Mk 9:33-36 Pr 13:10 Mt 20:24 Lu 22:24 Ro 12:10 Php 2:3 Jas 4:5
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passage:

Proverbs 13:10 Through insolence comes nothing but strife, But wisdom is with those who receive counsel.

Matthew 20:24+ And hearing this, the ten became indignant with the two brothers.

RESENTMENT IN THE RANKS!

Hearing this, the ten began to feel indignant ([aganakteo](#) - present tense - continued) **with James and John** - How they heard of James and John's request is not stated. **The ten** is a designation used only in this incident. **Indignant** describes a strong emotional response (used of Jesus in Mk 10:14+) meaning to feel pain and here describes the angry resentment of the other ten disciples. In short the 10 became angry! Division was beginning to infiltrate the ranks. The other 10 disciples thought that James and John had taken advantage of their relationship with Jesus.

Hiebert - When Jesus bestowed special privileges on Peter, James, and John (Mk 5:37; Mk 9:2), the others showed no resentment; that was His prerogative. But they were deeply offended when the two brothers privately requested preferential treatment for themselves. **Began** apparently suggests that their strong feeling against James and John was not allowed to continue for long; Jesus acted at once to arrest it. Their reaction was no more praiseworthy than the selfish ambition of the two. All of them would

have gladly accepted the positions James and John had the audacity to ask for themselves, but they resented the unfair efforts of James and John to secure those positions. They “betrayed their spiritual shallowness by being indignant at the spiritual shallowness of the two.” ([The Gospel of Mark: An Expository Commentary](#))

MacArthur - The rest of the apostles were furious, not because James’s and John’s blatant manifestation of pride offended their spiritual sensibilities but because the two approached Jesus first. The Twelve’s selfish competitiveness survived until the very end; even on the solemn occasion of the Last Supper, “there arose also a dispute among them as to which one of them was regarded to be greatest” (Luke 22:24). (See [Mark Commentary](#))

Swete says: “If the rest of the Twelve were not present, the report naturally reached them and it at once revived the spirit of jealousy which had been checked by the teaching of 9:35, and went far to create a new group in the Apostolate. Hitherto Peter, James, and John had formed a recognized triumvirate; now Peter joins and probably leads the other nine in their indignation. The bitter feeling was perhaps not expressed in the presence of the two, ... but it threatened the harmony and spiritual life of the Apostolate, and called for immediate correction.”

Spurgeon - Naturally, the other ten apostles did not relish the attempt of the sons of Zebedee to steal a march upon them. We never hear that they resented our Lord’s preference of Peter, James, and John; but when two of these sought precedence for themselves they could not bear it. Peter was with them in this, for we read, When the ten heard it. Unanimously they were angry with upstarts. That they were moved with indignation, was a proof that they were ambitious themselves, or at least that they were not willing to take the lowest place. Because they were guilty of the same fault, they were moved with indignation against the two brethren Here was a sad division in the little camp; how could it be healed? Jesus called them unto him: he personally dealt with this rising evil, and bade the twelve come aside, and listen to something meant only for their private ear.

Indignant (23) ([aganakteo](#) from **ágan** = very much + **áchthos** = pain, grief) is a verb which means to be oppressed in mind, to be grieved, to be resentful, to be aroused. **Aganakteo** reflects intense displeasure. To be indignant against what is judged to be wrong. It describes Jesus’ righteous indignation when His disciples rebuked those bringing children to Him (Mk 10:13-14). More often **aganakteo** is used to describe an unrighteous **indignation** including that manifested by Jesus’ own disciples (Mt 20:24 and Mk 10:41 = of the 10 indignant toward James and John, Mt 26:8 and Mk 14:4 = indignation as the “wasting” of expensive perfume anointing Jesus!) and finally the ugly indignation of the hypocritical religious leaders (Mt 21:15, Lk 13:14).

AGANAKTEO - 7V - **feel indignant(1), indignant(5), indignantly(1)**. Matt. 20:24; Matt. 21:15; Matt. 26:8; Mk. 10:14; Mk. 10:41; Mk. 14:4; Lk. 13:14

Mark 10:42 Calling them to Himself, Jesus said to them, "You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them.

- **You know:** Mt 20:25 Lu 22:25 1Pe 5:3
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passage:

Matthew 20:25 But Jesus called them to Himself and said, “You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them.”

**JESUS ACTS TO MEET
THREAT OF HARMONY**

Calling them to Himself - The verb [proskaleo](#) is in the middle voice emphasizing that Jesus immediately summoned them to Himself for what amounts to a “face to face” encounter. This division had to be curtailed immediately. **Them** refers to the **ten** (but surely the 2 were nearby).

Hiebert - He acted to meet the threat to the harmony in the apostolic circle. The ten had reason to be offended, but all needed the lesson He wanted to teach. ([The Gospel of Mark: An Expository Commentary](#))

Jesus said to them, "You know that those who are recognized(dokeo) as rulers of the Gentiles (ethnos) lord it over them - "You know"—Jesus began with their knowledge of greatness as it operated in the Gentile world. The worldly principle of greatness, by contrast, would furnish the basis for His teaching concerning spiritual greatness." **Lord it over is** [katakuriuo](#) (**katá** =an intensifier or down + **kurieuo** = have dominion over) in the [present tense](#) means to continually have dominion “down” on others (imposition of

power from above) and includes the idea of domineering as in the rule of a strong person over one who is weak. As McKenna says Jesus' picture touches "on the tender spot of men who have been ground under the heel of Roman oppression."

And their great men exercise authority over them - **Great** is relative describing those with positions of earthly (transient) grandeur, and who are **great** in eyes of men but not in the eyes of God as the following context shows! **Exercise authority** (katexousiazō from kata - down + exousiazō - exercise authority-also in Mt 20:25) is in the [present tense](#) means that these men continually tyrannize others, exploiting those beneath them (kata - down), wielding power over them as tyrants (one thinks of men like Stalin, Hitler, etc).

Robertson - Jesus does not condemn the desire to become great. It is a laudable ambition. There are "great ones" (megaloi) among Christians as among pagans, but they do not "lord it over" one another (katakuriēousin), a Septuagint word and very expressive, or "play the tyrant"

MacArthur - The world has always been filled with ambitious, overconfident, competitive self-promoters, who know no limits to their ambition. Many reach the heights of power. Driven by corrupt, proud hearts, they seek power at the expense of others. Ambition, overconfidence, and competitiveness mark the worldly pursuit of greatness by self-promotion.

Mark 10:43 "But it is not this way among you, but whoever wishes to become great among you shall be your servant;"

- so: Joh 18:36 Ro 12:2
- **who ever:** Mk 9:35 Mt 20:26,27 23:8-12 Lu 9:48 14:11 18:14 Joh 13:13-18 1Co 9:19-23 Ga 5:13 1Pe 5:5,6
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passage:

Matthew 20:26 "It is not this way among you, but whoever wishes to become great among you shall be your servant, 27 and whoever wishes to be first among you shall be your slave; 28 just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

THE WAY UP IS DOWN!

But - This term of contrast which brings out the strong contrast between worldly greatness and greatness in the eyes of God.

It is of this way among you - "Is ([present tense](#) - continually) asserts present reality; the spiritual principle for attaining greatness is already operative "among you," in the sphere of Christ's followers. But it is obvious that they had not yet grasped the principle."

But - This term of contrast explains the way to true godly greatness.

Wuest - Our Lord meets this crisis by showing the disciples the difference between that which is esteemed great in the Gentile world system, and the standard of greatness in the spiritual kingdom which He was inaugurating. It was pomp and circumstance, privilege and power, position and authority in the Gentile world, which was esteemed great, and the greatness of the individual came from his place in the system. But in the kingdom of God, the greatness of the individual comes from the lowly place he takes as a servant of all. (Borrow [Mark in the Greek New Testament for the English reader - page 212](#))

MacArthur - The desire to be honored in the kingdom is a noble desire. Paul wrote, "Therefore we also have as our ambition, whether at home or absent, to be pleasing to Him" (2 Cor. 5:9+). To that end he "discipline[d his] body and [made] it [his] slave, so that, after [he had] preached to others, [he would] not be disqualified" (1 Cor. 9:27+). Nearing the end of his life, he penned, "I have fought the good fight, I have finished the course, I have kept the faith; in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing." (2 Tim. 4:7-8+)

We see similar thoughts in the following passages...

(2 John 8) **Watch** ([present imperative](#) see [need to depend on the Holy Spirit to obey](#)) yourselves, that you do not lose what we have accomplished, but that you may receive a full reward.

(Rev 22:12+) "**Behold**, I am coming quickly, and My reward is with Me, to render to every man according to what he has done.

Whoever wishes to become great among you shall be your servant ([diakonos](#)) - **Whoever** leaves this open to all while **wishes** leaves it to the desire of each individual. Note carefully that Jesus does not condemn this desire. What is condemned in the previous passages is a desire from selfish motives and not a desire to glorify and honor the Father in Heaven.

Uteley - Jesus does not discourage greatness or ambition, but defines true greatness as service and humility (cf. Matt. 20:26; Mark 9:35).

Hiebert says **servant** "denotes one whose activities are directed toward serving others rather than toward furthering his own interests. It views the aspiring man in relation to his helpfulness toward others. Greatness in the kingdom is attained by the measure of beneficent services voluntarily rendered." ([The Gospel of Mark: An Expository Commentary](#))

Service to God through service to mankind is the only motivation acceptable to God for diligence and hard work in our vocational calling.

-- Jerry Bridges

Uteley on **servant** - This is the term [diakonos](#), which later becomes the office/function of deacon. All believers are called to serve (cf. Eph. 4:11–12).

[If you wanna be great in God's kingdom.](#)

Learn to be the servant of all.

If you wanna be great in God's kingdom,

Learn to be the servant of all.

Learn to be the servant of all.

Learn to be the servant of all.

Servant (minister, deacon) ([1249](#))([diakonos](#) see related words [diakoneo](#), [diakonia](#)) is of uncertain origin. Some say it is from **dia** (through) + **konis** (dust) which denotes one who hurries through the dust to carry out his service. (**Thayer** and others doubt this derivation for technical reasons). **Diakonos** literally refers to those who waited on tables (as in Jn 2:5, 9). **Vine** says that **diakonos** is probably from **diako** which means to hasten after, to pursue and so to run on errands. "Then the root idea is one who reaches out with diligence and persistence to render a service on behalf of others. This would imply that the deacon reaches out to render love-prompted service to others energetically and persistently." (Hiebert) This word group ([diakonos](#), [diakoneo](#), [diakonia](#)) focuses on the rendering or assistance or help by performing certain duties, often of a humble or menial nature, and including such mundane activities as waiting on tables or caring for household needs, activities that to many would seem to be without dignity (not true of course in God's eyes, Pr 15:3, Rev 22:12+). In summary, the basic idea of this word group is that of humble, submissive, personal service, with less emphasis on a specific office or a particular function. As Matthew Henry once said "Those whom God will employ are first struck with a sense of their unworthiness to be employed." **Diakonos** has the idea of "serviceability," or "usefulness." Those who serve Christ are called to excellence in their usefulness to His cause.

Mark 10:44 and whoever wishes to be first among you shall be slave of all.

- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passage:

Matthew 20:27+ and whoever wishes to be first among you shall be your slave;

SERVANT OF ALL

and whoever wishes ([present tense](#)) to be ([present tense](#)) first ([protos](#)) among you shall be slave ([doulos](#)) of all - First ([protos](#)) parallels **great** in the previous passage. And again note the **whoever wishes** opens the door to all saints who desire to bring glory and honor to God in this short time on earth.

We see this in Paul's declaration in 2 Corinthians 4:5+ "For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants ([doulos](#)) for Jesus' sake."

MacArthur - "The road to that greatness in the kingdom lies in selfless service. The Lord's point is that believers are to consider everyone their master, and themselves slaves to serve all." (See [Mark Commentary](#))

Hiebert - "Whosoever of you will be the chiefest, shall be servant of all"—there is a threefold advance here. The chiefest, or "first," contemplates the individual who has the holy ambition of attaining to the highest position even among those who are "great." Servant, literally, "slave," denotes a lower position than minister, implying that such a one foregoes his own rights in order to serve others for Christ's sake. Of all enlarges the scope of service to all to whom he may be helpful. Preeminence in Christ's kingdom is attained through primacy in self-sacrificing services voluntarily rendered. "The test was not, What service can I extract? but, What service can I give?" ([The Gospel of Mark: An Expository Commentary](#))

NET Note - Though *doulos* is normally translated "servant," the word does not bear the connotation of a free individual serving another. BDAG notes that "'servant' for 'slave' is largely confined to Biblical translations and early American times...in normal usage at the present time the two words are carefully distinguished" (BDAG 260 s.v. 1). The most accurate translation is "bondservant" (sometimes found in the ASV for *doulos*), in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force.

First (4413) **protos** has several nuances - first in time or place 1a) in any succession of things or persons 2) first in rank 2a) influence, honour 2b) chief 2c) principal 3) first, at the first. Classical usage of **prōtos** is very diverse. It can mean "first" in rank; "first" in order; "first" in quality, i.e., "best"; "first" in the temporal sense.

Friberg adds **protos** is "I. adjectivally first of several; (1) of time; (a) in comparison of past and present earlier, first, former (Rev 2:5); (b) in antithesis between the beginning and the end first, before anything else (Rev 1:17), opposite *σχατος* (last, final); (2) of rank and value first (of all), foremost, chief, most important of all; (a) of things (Mt 22:38); (b) substantivally, of persons ο πρ τοι the leading men, the most important persons (Mk 6:21); (3) of number or sequence first (Mt 21:28; HE 10:9); (4) spatially front; substantivally πρῶτη the outer (tent) (Heb 9:2, 6, 8); II. substantivally, neuter singular πρ τον as an adverb; (1) of time at first, to begin with, (for) the first time (Ro 1:16); before, earlier (Jn 15:18); (2) of priority or value first of all (Mt 5:24); of degree above all, especially, in the first place (Mt 6:33) (Borrow [Analytical Lexicon of the Greek New Testament](#))

PROTOS IN MATTHEW - Matt. 5:24; Matt. 6:33; Matt. 7:5; Matt. 8:21; Matt. 10:2; Matt. 12:29; Matt. 12:45; Matt. 13:30; Matt. 17:10; Matt. 17:27; Matt. 19:30; Matt. 20:8; Matt. 20:10; Matt. 20:16; Matt. 20:27; Matt. 21:28; Matt. 21:31; Matt. 21:36; Matt. 22:25; Matt. 22:38; Matt. 23:26; Matt. 26:17; Matt. 27:64

Slave (bondservant) (1401)(**doulos** from **deo** = to bind; cf additional note on **doulos**) was an individual bound to another in servitude and conveys the idea of the slave's close, binding ties with his master, belonging to him, obligated to and desiring to do his will and in a permanent relation of servitude. In sum, the will of the **doulos** is consumed in the will of the master. A bondservant is one who surrendered wholly to another's will and thus is devoted to another to the disregard of his own interest. Paul and Timothy were not their own but had been bought with the price of the blood of Christ. They were now the property of our Lord Jesus Christ and were His slaves exclusively. No man can serve two masters (Mt 6:24+).

Related Resources:

- [Spiritual Paradox in the Christian Life](#)
- [What is a bondservant / bond-servant? | GotQuestions.org](#)
- [What does the Bible say about being a servant / servanthood? | GotQuestions.org](#)
- [What was the significance of Jesus washing the feet of the disciples?](#)
- [Why should I want to serve God?](#)
- [What does it mean to be a servant of Christ?](#)
- [Why is serving God important?](#)

Mark 10:45 "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

- **did not come:** Mt 20:28 Lu 22:26,27 Joh 13:14 Php 2:5-8 Heb 5:8
- **and to:** Isa 53:10-12 Da 9:24,26 2Co 5:21 Ga 3:13 1Ti 3:4-6 Tit 2:14 1Pe 1:19
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Passage:

Matthew 20:27 and whoever wishes to be first among you shall be your slave; 28 just as the Son of Man did

not come to be served, but to serve, and to give His life a ransom for many.”

THE KEY VERSE OF THE GOSPEL OF MARK

Wuest - Even the resplendent beauty of the Son of Man came from the fact, that He as Very God of Very God, became incarnate in human flesh and a servant to mankind. What a check this gently given teaching must have put upon the personal ambitions of the disciples. (Borrow [Mark in the Greek New Testament for the English reader - page 212](#))

For - Term of explanation. Now Jesus gives all of His followers the reason for the previous declaration by presenting the perfect example of humble service.

Even the Son of Man did not come to be served([diakoneo](#)) - "Even the messianic King Himself is not excluded from the principle of greatness just enunciated. He Himself is its highest example. Jesus is the exemplary Servant of God." (Hiebert)

Hiebert - "Not to be ministered unto, but to minister"—the motive of His life stated negatively and positively. Jesus did receive ministries rendered to Him as voluntary expressions of love (Luke 8:2–3), but that was not His purpose in coming. He did not compel others to serve Him but rather spent Himself in serving others. His total ministry was aimed at helping others. "Jesus did not identify the kind of service he performed but affirmed that his life was characterized by a servant attitude and by actually performing many kinds of service and ministry." ([The Gospel of Mark: An Expository Commentary](#))

But to serve - This is a striking contrast for the Creator of everything to declare He came to serve His creatures!

and to give His life ([psuche](#)) **a ransom** ([lutron](#)) **for** ([anti](#)) **many** - This is the summary statement of Mark's Gospel. The cost of redemption is blood and as Peter explains "knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but **with precious blood**, as of a lamb unblemished and spotless, **the blood of Christ**." (1 Peter 1:18-19+).

For ([anti](#)) could be paraphrased "for the sake of" or "in behalf of" and clearly speaks of Jesus' substitutionary sacrifice ([see note](#)). He died in our place, bore our sin (cf. Isa. 53:4–6+ - note the "**many**" of Mark 10:45+ is "**all**" in Isa 53:6+, cf similar parallels in Ro 5:18+ and Ro 5:19+).

Utley - It reflects the OT term used of slaves and prisoners of war being bought back, often by a near kin (go'el). Jesus unites in Himself the love and justice of God the Father. Sin costs a life—God provided one!...Mark 10:45 is the theological heart of the Gospel. It came in response to personal ambition. Human ambition must be given back to God as a gift (cf. Ro 12:1–2+). Christians must emulate Christ's self-giving (cf. 1 John 3:16+).

The greatest illustration of this truth is in Philippians 2 (which also reiterates the call on believers to follow their Lord's example)...

Have this attitude ([present imperative](#) see [need to depend on the Holy Spirit to obey](#)) in yourselves which was also in Christ Jesus, 6 Who, although He existed in the form of God, did not regard equality with God a thing to be grasped, 7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. 8 Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. 9 For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, 10 so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, 11 and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father. (Php 2:5-11+)

Having made the greatest sacrifice,

Jesus received the greatest honor

-- John MacArthur

Hiebert - this verse contains the clearest statement of the object of Christ's coming found in the Gospels. But this theological declaration was made to enforce a practical truth for everyday conduct. Came suggests a voluntary coming. He came of His own free will to carry out the principle of service just set forth...."And to give his life a ransom for many"—His ministry would culminate in His death as the highest point of His service. "The subjects of the Kingdom must submit to the life of a slave, but the King submits to the death of a slave: the higher the position the greater the sacrifice." To give again denotes a voluntary act, while the aorist tense designates the full actuality of the self-giving. To give His life, or "his soul," is to give Himself, the supreme gift. A ransom is the price paid to effect the release of prisoners or captives. Jesus viewed men as the captives of sin, wholly unable to free themselves from its power. His death for them would be the means for effecting their release. The preposition rendered for ([anti](#)) has the basic meaning of two equivalents that may be exchanged. It expresses the thought of equivalence and conveys the further thought of substitution,

its common meaning in the papyri. Moulton and Milligan point out that in the papyri “by far the commonest meaning of anti is the simple ‘instead of.’” This sense is in accord with the substitutionary view of Christ’s death. He gave His own life “instead of”—dying as the substitute for—many. Many points to the contrasts between the one life of the Redeemer and the many thereby redeemed. It does not imply a contrast to “all” but pictures the great multitude affected by His gracious act. ([The Gospel of Mark: An Expository Commentary](#))

Wuest - The words, “**a ransom for many**” need special attention. The word “ransom” is lutron (λυτρον) “the price for redeeming, the ransom paid for slaves.” The word “for” is anti (νπ), the predominant meaning in the koine (κοινη) being “instead of.” It is the preposition of substitution. Our Lord paid the ransom money for slaves of sin who could not pay it themselves, namely, His own precious blood. The verb of the same root is used in I Peter 1:18, 19 where the Apostle tells us that we were not redeemed, set free by payment of ransom, with little silver and gold coins used to buy a slave out of slavery, but with precious blood, highly honored, blood as of a lamb without blemish and without spot, the blood of Christ. Our Lord here speaks of the substitutionary aspect of His atonement. This is usually Pauline as to presentation, but the Gospels which give the historic event, also interpret for the reader, the doctrinal significance of the Cross. (Borrow [Mark in the Greek New Testament for the English reader - page 212](#))

Served (minister, wait on) (1247)([diakoneo](#) - derivation uncertain - cp **diakon** = in the dust laboring or running through the dust or possibly **diako** = to run on errands; see [diakonia](#)) means to minister by way of rendering service in any form or to take care of by rendering humble service.

For (473)(**anti**) means (1) over against, opposite to, before (2) for, instead of, in place of (something) (2a) instead of (2b) for (2c) for that, because (2d) wherefore, for this cause. Over against, opposite, hence instead of, in comp. denotes contrast, requital, substitution, correspondence. By way of substitution, in place of, instead of (Luke 11:11; 1 Cor. 11:15; James 4:15).

[Complete Biblical Library](#) The preposition anti, “against, instead of,” determines and influences the interpretation of a series of important Scriptures. The meaning in the New Testament conforms to the classical and Septuagintal usage. Therefore it is necessary to be aware that the term functions in a variety of ways, and that these are often determined by the context in each particular case. The word has the following basic meanings, which sometimes may overlap each other.

New Testament Usage

1. At times anti indicates the reason for something. An example of this is Luke 1:20: “Thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because (anti) thou believest not my words . . .” In a similar fashion, Jesus explained that the fate of Jerusalem (i.e., utter destruction) would occur “because (anti) thou knewest not the time of thy visitation” (Luke 19:44). In Ephesians 5:31 Paul cited an Old Testament text: anti toutou kataleipsei anthrōpos ton patera . . . (“For this reason will a man leave his father . . .”). The text in Genesis actually reads heneken, “on account of” rather anti (Genesis 2:24, Septuagint). This demonstrates clearly the sense of “because, on account of” (cf. Acts 12:23; 2 Thessalonians 2:10).

2. Sometimes anti stands for comparison of two things which are similar to one another. The most distinct example of this usage is found in 1 Corinthians 11:15 where Paul said that a woman’s long hair is “given her for (anti) a covering” (veil). This does not mean that the hair is given to the woman instead of a veil, but as a veil.

3. According to the basic definition of “against,” anti can be used to contrast two things. This is especially evident in compound words, such as antidikos (473), “opponent”; antikathistēmi (475), “oppose,” (literally “stand against”); antilegō (480), “speak against.”

4. Sometimes anti is used in connection with retribution. This is so in the familiar lex talionis, i.e., “law of retaliation,” found in Exodus 21:24 and quoted by Jesus: “Ye have heard that it hath been said, An eye for (anti) an eye, and a tooth for (anti) a tooth” (Matthew 5:38). This is the principle of God’s just judgment. But Jesus said that men are not to take the law into their own hands. They should leave retaliation to God: “Avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine, I will repay, saith the Lord” (Romans 12:19). The principle for the Christian life is: “Recompense to no man evil for (anti) evil” (Romans 12:17; compare 1 Thessalonians 5:15).

5. In some places anti stands for the price which is paid when something is exchanged. An example is found in Hebrews 12:16 where it is reported that Esau, “for (anti) one morsel of meat” sold his birthright.

6. Finally anti can mean “instead of, in place of.” Abraham offered the ram **instead of** (anti) Isaac (Genesis 22:13). Judah offered to remain in Egypt “in place of” (anti) Benjamin (Genesis 44:33). And David wished that

he were dead "instead of" his son Absalom (2 Samuel 18:33 [LXX 2 Kings 18:33]). In the New Testament Archelaus ruled as king in Judea in place of his father Herod, who was dead (Matthew 2:22).

*Jesus paid the price for us by doing it instead of us,
by standing in our place as our substitute.
The full thought of substitution is present here.
His life was given instead of our lives.*

What makes the fifth and sixth points of such tremendous theological significance is that anti is used in these meanings in the **language of redemption**. Christians are bought with a price, the blood of Christ. When Jesus talked about His earthly assignment, He said that He came "to give his life a ransom for (anti) many" (Matthew 20:28; Mark 10:45). But here anti does not only mean "**in exchange for,**" but "**instead of many.**" Jesus paid the price for us by doing it **instead of us**, by standing in our place **as our substitute**. The full thought of substitution is present here. His life was given instead of our lives.

In 1 Timothy 2:6, in the phrase antilutron huper pantōn, there is the double sense that Jesus' death was "instead of us" and "on our behalf." The preposition joined with **lutron** alone does not give the sense of exchange, but when accompanied by **huper** it is sound to conclude that both exchange and substitution are in the writer's mind.

ANTI - 20V - Matt. 2:22; Matt. 5:38; Matt. 17:27; Matt. 20:28; Mk. 10:45; Lk. 1:20; Lk. 11:11; Lk. 12:3; Lk. 19:44; Jn. 1:16; Acts 12:23; Rom. 12:17; 1 Co. 11:15; Eph. 5:31; 1 Thess. 5:15; 2 Thess. 2:10; Heb. 12:2; Heb. 12:16; Jas. 4:15; 1 Pet. 3:9

ANTI IN THE SEPTUAGINT - Gen. 2:21; 4:25; 9:6; 22:13,18; 26:5; 29:27; 30:2,15-16,18; 31:41; 36:33ff; 44:4,33; 47:16-17,19; Exod. 21:23ff,36; 22:1,3,15; 29:30; Lev. 6:22; 14:42; 17:11; 24:18,20; 26:24,43; Num. 3:12,41,45; 8:16,18; 18:21,31; 25:13; 32:14; Deut. 2:12,21-23; 8:20; 10:6; 19:21; 22:29; 28:47,62; Jos. 2:14; 5:7; 24:20,33; Jdg. 2:20; 15:2; 1 Sam. 2:20; 25:21; 26:21; 2 Sam. 3:30; 10:1; 12:6,10; 14:7; 16:8,12; 17:25; 18:33; 19:13,21; 1 Ki. 1:30,35; 2:35; 3:7,11; 5:1,5; 8:18,20; 9:9; 10:29; 11:11,33,43; 12:24; 13:21; 14:27,31; 15:8,24; 16:2,6,10,28; 19:16; 20:24,28,36,39,42; 21:6; 22:40,50; 2 Ki. 3:27; 8:15,24; 10:24,30,35; 12:21; 13:9,24; 14:16,21,29; 15:7,10,22,25,30,38; 16:20; 17:24; 18:12; 19:37; 20:21; 21:11,15,18,24,26; 22:17,19; 23:30,34; 24:6,17; 1 Chr. 1:44ff; 4:41; 5:22; 19:1; 23:1; 29:28; 2 Chr. 1:8,11; 6:10; 9:31; 12:10,16; 14:1; 17:1; 21:1,12; 22:1; 24:27; 26:1,23; 27:9; 28:27; 32:33; 33:20,25; 34:25; 36:1,4,8; Est. 2:4; 4:17; 8:12; Job 16:4; 28:15; 31:40; 36:15,20; Ps. 35:12; 38:20; 45:16; 90:15; 109:4-5,16; Prov. 1:32; 11:8; 17:13; Eccl. 4:15; Isa. 3:16,24; 37:38; 53:9,12; 55:13; 60:17; 61:3; Jer. 5:14,19; 7:13; 11:17; 16:11; 18:20; 19:4; 22:9,11; 23:38; 28:13; 29:26; 31:20; 37:1; 50:7; Ezek. 4:15; 5:7,11; 13:8,10,22; 15:8; 16:36,43; 20:16,24; 21:4,24; 22:19; 23:35; 24:13; 25:3,6,8,12,15; 26:2; 28:2,7; 29:6,9,20; 31:10; 34:8-9; 35:5; 36:2-3,6,13,34; 39:23,29; 44:12; Dan. 4:1,32; 11:30; Hos. 8:1; Joel 2:25; 3:3,5,19; Amos 1:3,9,13; 2:1,6; 5:11; 8:6; Mic. 3:4; 5:15; Hab. 3:7; Zeph. 2:10; Hag. 1:9; Zech. 1:15; 9:12; 12:10; 13:4; Mal. 2:9

Ransom (3083) (**lutron/lytron** from **luo** = to loose) is a neuter noun which literally refers to the ransom price which is necessary to free a slave, loosing them from their bonds and setting them at liberty. It is the price paid for release of a slave from slavery, a prisoner from captivity (such as a prisoner of war) or forfeited piece of land or other possession. The suffix "**-tron**" highlights the instrument or means of the releasing, that is, the ransom or the actual payment itself. Remember that the basic idea of **ransom** is the payment which sets something or someone free from some kind of bondage, slavery, captivity, or obligation. In classic Greek **lutron** "always means a payment which releases a man from an obligation which otherwise he was bound to fulfill....In the contemporary Greek of the NT times **lutron** has two main uses. (a) It is regularly used of 'the price which is paid to redeem something which is in pledge or in pawn' (b) It is regularly used of 'the purchase price paid or received for the liberation of a slave'. So a papyrus reads, 'I have given Helene her liberty and I have received (huper lutron autes) as the purchase price for her,' and then follows the actual sum of money received." ([Barclay](#))

Related Resources:

- [What is the substitutionary atonement? | GotQuestions.org](#)
- [What is the doctrine of penal substitution? | GotQuestions.org](#)
- [What is the doctrine of substitution? | GotQuestions.org](#)
- [What does it mean that Jesus took our place? | GotQuestions.org](#)
- [What is the concept of the vicarious atonement? | GotQuestions.org](#)

Mark 10:46 Then they came to Jericho. And as He was leaving Jericho with His disciples and a large crowd, a blind beggar named Bartimaeus, the son of Timaeus, was sitting by the road.

- **Then they came:** Mt 20:29-34 Lu 18:35-43
- **blind beggar named Bartimaeus:** Lu 16:20,22 Joh 9:8 Ac 3:2,3
- [Luke 18:35-43 When Jesus Passes By](#) - Steven Cole
- [Luke 18:35-43 A Blind Beggar Receives Saving Sight](#) - John MacArthur
- [Bartimaeus - Cartoon for Children](#)
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Resources:

Matthew 20:29-30+ As they were leaving Jericho, a large crowd followed Him. 30 And two blind men sitting by the road, hearing that Jesus was passing by, cried out, "Lord, have mercy on us, Son of David!"

Luke 18:35+ As Jesus was approaching Jericho, a blind man was sitting by the road begging.

Herod's Palace in Jericho

Hiebert - The critics have appealed to them to prove contradictions in the Bible, while defenders of its accuracy have diligently sought ways of harmonization. The variants clearly show the independence of the Gospel accounts. If all the facts were known, there undoubtedly would be no difficulties of reconciliation. ([The Gospel of Mark: An Expository Commentary](#))

Then they came to Jericho - **They** refers to Jesus and His disciples and is Jesus' only recorded visit to Jericho. Hiebert adds that "The New Testament Jericho stood some distance south of the site of the Old Testament Jericho. It was a fine city, built by Herod the Great and adorned by his son Archelaus (Matt. 2:22). The mountains of Judea rose abruptly a little to the west." "In NT times Jericho was famous for its balm (an aromatic gum known for its medicinal qualities). This, along with its being the winter capital, made it a wealthy city. When Jesus was hosted by Zacchaeus (Luke 19:1-10), it was probably in one of Jericho's finest houses. Its sycamore trees were quite valuable. Such a city could expect to have its share of beggars, as the Gospels tell us (Matt. 20:29-34; Mark 10:46-52; Luke 18:35-43)." (Holman Quick Source Bible Atlas)

Since Lk 9:51 Jesus had been journeying toward His final goal, Jerusalem and the Passover (and after all Jesus was the **Passover Lamb** - 1 Cor 5:7, Jn 1:29 - play [Watch the Lamb](#)) and was now near the end, as Jerusalem was about 15 miles southwest of [Jericho](#). He had crossed the Jordan river from Perea into Judea ([see map](#) or [here for Perea](#)) on the road which passed through Jericho which was about 700 feet below sea level and was His last stop prior to beginning His ascent into the Holy City (Jerusalem was about 3,300 feet higher than Jericho - Thus in Lk 10:30+ "A man was **going down** from **Jerusalem to Jericho**"). Matthew says they were **leaving Jericho**.

- See [Map of Jericho](#) in Jesus' Day.

Brooks - "Jericho is five miles west of the Jordan, six miles north of the Dead Sea, and fifteen air miles and twenty-one road miles northeast of Jerusalem."

And as He was leaving Jericho with His disciples and a large crowd - These would include pilgrims on the way to Jerusalem for the Passover. Apparently the crowd continued to increase as Jesus came closer to Jerusalem and clearly indicates that now Jesus is no longer shunning publicity. "The road from Jericho to Jerusalem was very dangerous because of robbers (i.e. the parable of the Good Samaritan); therefore, people traveled in large groups." (Utley)

A blind beggar named Bartimaeus, the son of Timaeus, was sitting by the road - Only Mark records his name. Matthew also records the healing as they "departed from Jericho" (Mt 20:29), but Luke 18:35 reports that it was "As Jesus was approaching Jericho." Some "hold that Luke's language simply means that Jesus was "near" or in the vicinity of Jericho when the healing took place. This seems the simplest reconciliation." (Hiebert) (See note by [Steven Cole below](#))

Utley - "Bartimaeus" means "son of Timaeus." It is very unusual for Mark to record the names of people whom Jesus healed or exorcized. Interestingly, Matthew has two blind men (cf. Matt. 20:30) **sitting by the road** This was probably where the blind beggar sat every day hoping for alms (i.e. required Jewish offerings to the poor).

Grant Osborne has an interesting comment - The healing of Bartimaeus is "the gospel in a microcosm." As the final event of Jesus's earthly ministry, this healing story provides a segue to the passion event. Jesus responds to the blindness of all humankind by healing this man, linked to Isaiah 9:2: "The people walking in darkness have seen a great light." Jesus is illuminating all people with the light of God and is offering them the truths of his kingdom reality. At the same time, the meaning of the passion is held in bold relief by the emphasis on Jesus as the "Son of David," the royal Messiah. As such, it prepares for the triumphal entry, when Jesus will ride into Jerusalem in triumph as the king of Israel, showing himself to the nation as the anointed king. (Mark- Teaching the Text)

MacArthur - Blindness, common in the ancient world (cf. Matt. 11:5; 15:30; 21:14), as always was caused by birth defects, injury, or disease. The malady was so familiar to His hearers that Jesus used it to illustrate spiritual ignorance (e.g., Matt. 15:14; Luke 4:18; 14:13). Beggars also were numerous in Israel (cf. Luke 16:3; Acts 3:2, 10). The blind, like all those with disabilities, were despised and reduced to begging (cf. John 9:8), since they were considered to be sinners under God's judgment (John 9:1-2). Jesus' reference to the Pharisees as blind leaders of the blind (Matt. 15:14; 23:16-24) was thus an extremely severe rebuke of those who

despised the blind as cursed.

Wuest - Our Lord is on His way to Jerusalem and the Cross. He enters Jericho in a public way, accompanied by the crowds going to the Passover. In doing so, He puts Himself in the power of the Roman procurator and the Sanhedrin. The blind beggar was a common sight in Palestine. Vincent says that diseases of the eye are very common in the East. He quotes Thomson on Ramleh: "The ash-heaps are extremely mischievous; on the occurrence of the slightest wind, the air is filled with a fine pungent dust which is very injurious to the eyes. I once walked the streets counting all that were either blind or had defective eyes, and it amounted to about one-half of the male population. The women I could not count, for they are rigidly veiled." (Borrow [Mark in the Greek New Testament for the English reader - page 212](#))

Blind (5185)(**tuphlos** from **tuphlóo** = envelop with smoke, be unable to see clearly) can refer to literal blindness (Mt 9:27, 28; 11:5; 12:22; Lk 7:21, 22; Jn 9:1, 2, 3.; Acts 13:11 Lv 19:14; Job 29:15) but more often is used to describe spiritual blindness. Figuratively then **tuphlos** picture one's mind as blind, ignorant, stupid, slow of understanding, being unable to understand, incapable of comprehending (see Mt 15:14; 23:16, 17, 19, 24, 26; Lk 4:18; Jn 9:39,40,41; Ro 2:19; 2 Pe 1:9; Rev 3:17; Isa 42:16,18,19; 43:8) This sense speaks of both mental and spiritual blindness, often the result of self-deception so that one is unable to understand (spiritual truth). The Greek writers used **tuphlos** to describe those who were "mentally blind".

Mattoon on begging - Beggars often waited along the roads near cities because that was where they were able to contact the most people. Usually disabled in some way, beggars were unable to work for a living. Medical help was not available for their problems, and people tended to ignore their obligation to care for the needy.

Adrian Rogers once quipped "Evangelism is one beggar telling another beggar where to find bread."

ISBE has an interesting note on **begging** among the Jews - It is significant that the Mosaic law contains no enactment concerning beggars, or begging, though it makes ample provision for the relief and care of "the poor in the land." Biblical Hebrew seems to have no term for professional begging, the nearest approach to it being the expressions "to ask (or seek) bread" and "to wander." This omission certainly is not accidental; it comports with the very nature of the Mosaic law, the spirit of which is breathed in this, among other kindred provisions, that a poor Hebrew who even sold himself for debt to his wealthy brother was allowed to serve him only until the Jubilee (See [JUBILEE](#)), and his master was forbidden to treat him as a slave ([Leviticus 25:39-note](#)). **These laws, as far as actually practiced, have always virtually done away with beggars and begging among the Jews.** (From [Beg: Beggar: Begging - International Standard Bible Encyclopedia](#))

It was an OT prophecy that the Messiah would heal the blind and the only person in Scripture who healed the blind was Jesus.

Ps 146:8 **The LORD opens the eyes of the blind**, The LORD raises up those who are bowed down; The LORD loves the righteous;

Isa 29:18 On that day the deaf will hear words of a book, And out of their gloom and darkness **the eyes of the blind will see.**

Isa. 29:18 On that day the deaf will hear words of a book, And out of their gloom and darkness **the eyes of the blind will see.**

Isa 35:5-± Then **the eyes of the blind will be opened** and the ears of the deaf will be unstopped.

Steven Cole comments - The second strand (FIRST WAS USE OF TITLE "**SON OF DAVID**" - [SEE NOTE](#)) that shows Jesus to be the promised Messiah is that He opens the eyes of the blind. Isaiah 35:5± prophesied that Messiah would do such, and Jesus had cited that reference when he told the messengers of John the Baptist, "Go and report to John what you have seen and heard: the blind receive sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have the gospel preached to them" (Lk 7:22-23-±). In the Bible, only Jesus opened the eyes of the blind, and there are more of His recorded miracles in this category than any other. It shows Him to be the promised Messiah. The point is, it is important that our faith rest in Jesus as revealed in Scripture, not in a Jesus of our own imagination. The cults have invented false Christs, who do not match up to the Jesus of the Bible. Others subjectively make up a Jesus of their own liking. But we must believe in Jesus as revealed in Scripture.

[Isa 42:7](#) **To open blind eyes**, To bring out prisoners from the dungeon And those who dwell in darkness from the prison.

Physical blindness was a metaphor of spiritual blindness (cf. Isa. 42:18–19; 59:9–10; John 9).

John 9:1-7, 35-41 As He passed by, He saw a man blind from birth. 2 And His disciples asked Him, "Rabbi, who sinned, this man or his parents, that he would be born blind?" 3 Jesus answered, "It was neither that this man sinned, nor his parents; but it was so that the works of God might be displayed in him. 4 "We must work the works of Him who sent Me as long as it is day; night is coming when no one can work. 5 "**While I am in the world, I am the Light of the world.**" 6 When He had said this, He spat on the ground, and made clay of the spittle, and applied the clay to his eyes, 7 and said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went away and washed, and came back seeing. ...35 Jesus heard that they had put him out, and finding him, He said, "Do you believe in the Son of Man?" 36 He answered, "Who is He, Lord, that I may believe in Him?" 37 Jesus said to him, "You have both seen Him, and He is the one who is talking with you." 38 And he said, "Lord, I believe." And he worshiped Him. 39 And Jesus said, "For judgment I came into this world, so that those who do not see may see, and that those who see may become blind." 40 Those of the Pharisees who were with Him heard these things and said to Him, "We are not blind too, are we?" 41 Jesus said to them, "If you were blind, you would have no sin; but since you say, 'We see,' your sin remains. (cf prophecies of spiritual blindness Isa. 42:18–19; 59:9–10)

Alfred Edersheim description of Jericho in Jesus' day: The ancient City occupied not the site of the present wretched hamlet, but lay about half an hour to the north-west of it, by the so-called Elisha-Spring. A second spring rose an hour further to the north-north-west. The water of these springs, distributed by aqueducts, gave, under a tropical sky, unsurpassed fertility to the rich soil along the "plain" of Jericho, which is about twelve or fourteen miles wide.... Josephus describes it as the richest part of the country, and calls it a little Paradise. Antony had bestowed the revenues of its balsam-plantations as an Imperial gift upon Cleopatra, who in turn sold them to Herod. Here grew palm-trees of various kinds, sycamores, the cypress-flower, the myro-balsamum, which yielded precious oil, but especially the balsam-plant. If to these advantages of climate, soil, and productions we add, that it was, so to speak, the key of Judæa towards the east, that it lay on the caravan-road from Damascus and Arabia, that it was a great commercial and military centre, and lastly, its nearness to Jerusalem, to which it formed the last "station" on the road of the festive pilgrims from Galilee and Peræa—it will not be difficult to understand either its importance or its prosperity.

We can picture to ourselves the scene, as our Lord on that afternoon in early spring beheld it. There it was, indeed, already summer, for, as Josephus tells us, even in winter the inhabitants could only bear the lightest clothing of linen. We are approaching it from the Jordan. It is protected by walls, flanked by four forts. These walls, the theatre, and the Amphitheatre, have been built by Herod; the new palace and its splendid gardens are the work of Archelaus. All around wave groves of feathery palms, rising in stately beauty; stretch gardens of roses, and especially sweet-scented balsam-plantations—the largest behind the royal gardens, of which the perfume is carried by the wind almost out to sea, and which may have given to the city its name (Jericho, "the perfumed"). It is the Eden of Palestine, the very fairyland of the old world. And how strangely is this gem set! Deep down in that hollowed valley, through which tortuous Jordan winds, to lose his waters in the slimy mass of the Sea of Judgment. The river and the Dead Sea are nearly equidistant from the town—about six miles. Far across the river rise the mountains of Moab, on which lies the purple and violet colouring. Towards Jerusalem and northwards stretch those bare limestone hills, the hiding-place of robbers along the desolate road towards the City. There, and in the neighbouring wilderness of Judæa, are also the lonely dwellings of anchorites [hermits]—while over all this strangely varied scene has been flung the many-coloured mantle of a perpetual summer. And in the streets of Jericho a motley throng meets: pilgrims from Galilee and Peræa, priests who have a "station" here, traders from all lands, who have come to purchase or to sell, or are on the great caravan-road from Arabia and Damascus—robbers and anchorites, wild fanatics, soldiers, courtiers, and busy publicans—for Jericho was the central station for the collection of tax and custom, both on native produce and on that brought from across Jordan. (The Life and Times of Jesus the Messiah)

Related Resources:

- [Matthew 20:29-34 says Jesus healed two blind men as He left Jericho. Mark 10:46-52 and Luke 18:35-43 say He healed one man as He entered Jericho. Is this a contradiction?](#)
- [Does the Bible contain errors, contradictions, or discrepancies?](#)
- [What is spiritual blindness?](#)
- [How should a Christian respond to beggars?](#)
- [Beg: Beggar: Begging - International Standard Bible Encyclopedia](#)
- Baker Evangelical Dictionary [Blindness](#)
- Easton's Bible Dictionary [Blind](#)
- Fausset Bible Dictionary [Blindness](#)
- Spurgeon's Illustration Collection [Worldliness: Its Blinding Influence](#)
- Holman Bible Dictionary [Blindness](#)

- Hastings' Dictionary of the Bible [Blindness](#)
- Hastings' Dictionary of the NT [Blindness](#) [Blindness \(2\)](#)
- Hawker's Poor Man's Dictionary [Blindness](#)
- Smith Bible Dictionary [Blindness](#)

Steven Cole addresses Luke's **approaching Jericho** and Matthew and Mark's **leaving Jericho** which seem to be contradicting descriptions -

There have been numerous solutions proposed, but before I mention some of them, let me point out that the variance indicates that Luke was not relying on either Matthew or Mark as his source, or the accounts would line up. Also, we are dealing with eyewitness accounts of what happened. Matthew was there personally; Mark got his story from Peter, who was there; and Luke carefully researched his account from eyewitnesses (Luke 1:1-4). Sometimes, eyewitness accounts of the same event can vary greatly and yet all be true. We may lack sufficient information to piece it all together, but it would be arrogant for us, from our limited perspective, to pronounce that one of the authors was in error.

Here, then, are several proposed solutions. Some say that Jesus was leaving old Jericho and about to enter the rebuilt Jericho when this incident occurred. This view is possible, but the problem is that old Jericho was not inhabited in Jesus' day, and thus it would be unusual to speak of Jesus leaving the ruins as if He were leaving the city itself. Others propose that a two-part event was condensed into one account. Bartimaeus cried out as Jesus entered the city, tagged along with the crowd, and eventually was heard by Jesus and healed along with the other beggar as Jesus left the city. Another variation is that Jesus entered and passed through the city when He encountered Zaccheus (Lk 19:1). When Zaccheus responded, Jesus turned to go back into the city, at which point He met Bartimaeus. Thus, depending on how you view it, Jesus had left the city or was entering it. Luke merely separates the accounts for his purposes.

However you resolve it, both this story (which is Luke's last miracle) and the next (about Zaccheus) are examples of how the nation should have responded to her Messiah. Bartimaeus and Zaccheus line up with the publican in Jesus' parable (Lk 18:9-17), who cried out to God for mercy. They stand in contrast to the Pharisee in the parable and the rich young ruler (Lk 18:18-27), who both tried to approach God based on their own merit. **The Pharisee and the rich young ruler were likely candidates for salvation who missed it because they trusted in themselves and refused to acknowledge their sin. Bartimaeus and Zaccheus were unlikely candidates for salvation who obtained it through faith in God's mercy, apart from anything in themselves.** Thus Luke uses this unlikely blind beggar to teach us that...When Jesus passes by, we should cry out to Him in faith and He will be merciful to us. ([When Jesus Passes By](#))

Mark 10:47 When he heard that it was Jesus the Nazarene, he began to cry out and say, "Jesus, Son of David, have mercy on me!"

- **Jesus:** Mt 2:23 21:11 26:71 Lu 4:16 18:36,37 Joh 1:46 7:41,52 19:19 Ac 6:14
- thou: Isa 9:6,7 11:1 Jer 23:5,6 Mt 1:1 9:27 12:23 15:22 20:30 21:9 Mt 22:42-45 Ac 13:22,23 Ro 1:3,4 Rev 22:16
- **Mark 10 Resources** - Multiple Sermons and Commentaries

Related Resources:

Matthew 20:30+ And two blind men sitting by the road, hearing that Jesus was passing by, cried out, "Lord, have mercy on us, Son of David!"

Luke 18:36+ Now hearing a crowd going by, he began to inquire what this was. 37 They told him that Jesus of Nazareth was passing by. 38 And he called out, saying, "Jesus, Son of David, have mercy on me!" 39 Those who led the way were sternly telling him to be quiet; but he kept crying out all the more, "Son of David, have mercy on me!" 40 And Jesus stopped and commanded that he be brought to Him; and when he came near, He questioned him, 41 "What do you want Me to do for you?" And he said, "Lord, I want to regain my sight!" 42 And Jesus said to him, "Receive your sight; your faith has made you well." 43 Immediately he regained his sight and began following Him, glorifying God; and when all the people saw it, they gave praise to God.

When he heard that it was Jesus the Nazarene - The ears of blind people are much more aware of the sounds and he knew these sounds were different. Mark spells out the title as Nazarēnos (cf. Mark 1:24; 10:47; 14:67; 16:6). Matthew's Gospel says "He shall

be called a Nazarene" (cf. Mt. 2:23).

NET Note- Jesus was more than a Nazarene to this blind person, who saw quite well that Jesus was Son of David. There was a tradition in Judaism that the Son of David (Solomon) had great powers of healing ([Josephus Antiquities 8.2.5](#) [8.42–49]).

Jesus the Nazarene - 9x in 9v - Mk. 10:47; Mk. 14:67; Mk. 16:6; Lk. 24:19; Jn. 18:5; Jn. 18:7; Jn. 19:19; Acts 2:22; Acts 22:8

Jesus ([lesous](#)) of Nazareth - Yes, Jesus was born in Bethlehem, but in that time a man was usually associated with the town in which he had been raised when for Jesus was Nazareth - Matthew 2:23 (Jesus) "came and lived in a city called **Nazareth**. Nazareth was considered to be a town of little significance. For example, "Nathanael said to him, "Can any good thing come out of Nazareth?" Philip *said to him, "Come and see." (Jn 1:46) This was to fulfill what was spoken through the prophets: "He shall be called a **Nazarene**." (Cf Mt 26:71; Jn 1:45; Acts 10:38; 26:9; Mk 14:67; Lk 24:19; Jn 18:5; Acts 2:22; 6:14) Peter summarized Jesus' 3 year ministry declaring "You know of **Jesus of Nazareth**, how God anointed Him with the Holy Spirit and with power, and how He went about doing good and healing all who were oppressed by the devil, for God was with Him."

Jesus of Nazareth - 7x in 7v - Matt. 26:71; Mk. 1:24; Lk. 4:34; Lk. 18:37; Jn. 1:45; Acts 10:38; Acts 26:9

he began to cry out ([krazo](#) in [present tense](#)) and say, "Jesus, Son of David, **have mercy** on me

The verb **have mercy** ([eleeo](#) - [aorist imperative](#)) is a command in Greek but in this context is not a demand that presumes authority over Jesus, but rather a reverent and urgent appeal to Him, expressing their deep need and their faith (believing He has the power to show mercy). One might paraphrase it something like "Please, Lord—do this!" As such it reflects more of a cry for help than a command to control. In Jewish prayer tradition, especially in the Psalms, it's very common to find imperative forms addressed to God. For example in Psalm 51:1 David prayed "Have mercy on me, O God" which is an imperative in Hebrew (יְהוָה רַחֵם). However David clearly was not being irreverent, but rather was desperately appealing to the One He knew could show him mercy. And in our present passage note that Jesus does not rebuke their use of the imperative but in fact He responds to it with compassion and healing. Their urgent plea is met with divine mercy.

Jesus was on a one way trip to the Cross. This would be the last time He would be passing by the blind beggar's location in Jericho. Perhaps the beggar sensed this great urgency and realized that he must seek Jesus now or never. We see this thought expressed in Isaiah 55:6 "Seek the LORD while He may be found; Call upon Him while He is near." (He may not always be near!)

THOUGHT - Dear reader - "If you do not know the Lord, you have right now an opportunity for your life to be changed. **Jesus is passing by, if you please**. You have an opportunity for your eternal destiny to be changed from Hell to Heaven. Your sins can be forgiven by asking Christ to forgive you and by putting your faith in Him. Realize you won't always have this opportunity. When you die, it will be gone. This is why Paul urged the lost to trust in the Lord now. 2 Corinthians 6:2." (Mattoon)

Blind people can comprehend things people with sight cannot comprehend as shown by this story in Luke. But it is also true in general - "Blind people can easily comprehend speech that is sped up far beyond the maximum rate that sighted people can understand. When we speak rapidly we are verbalizing at about six syllables per second. That hyperactive radio announcer spewing fine print at the end of a commercial jabbars at 10 syllables per second, the absolute limit of comprehension for sighted people. Blind people, however, can comprehend speech sped up to 25 syllables per second. Human beings cannot talk this fast!" ([Scientific American](#))

ILLUSTRATION - Steven Cole - David Brainerd, the 18th century missionary to the American Indians, was once witnessing to a chief who was close to trusting in Christ. But he held back. Brainerd got up, took a stick, drew a circle in the dirt around the chief, and said, "Decide before you cross that line." Why was Brainerd so urgent? Because he recognized that Jesus was passing by that chief at that moment. He might never be so close again.

Question: [Why is Jesus often referred to as Jesus of Nazareth?](#)

Answer: Jesus was referred to as "Jesus of Nazareth" for several reasons. For one thing, in Bible times people were often identified by their native area or place of residence. The man who carried Jesus' cross when He was no longer able to, for example, was called Simon of Cyrene, noting his name and his place of residence (Luke 23:26). This distinguishes him from all other Simons and from all other residents of Cyrene who were not named Simon. Although Bethlehem was the place of Jesus' birth, Nazareth was the place where Jesus had lived until He began His public ministry, and therefore He is said to be "of Nazareth."

Matthew 2:23 tells us that Joseph settled his family in Nazareth—after returning from Egypt where he had fled to protect Jesus from Herod—in order to fulfill “what was said through the prophets: ‘He will be called a Nazarene.’” The words here are not found in any of the books of the Old Testament, and there has been much difficulty in ascertaining the meaning of this passage. Most commentators agree that the prophecies respecting the coming Messiah were that He was to be of humble origin and would be despised and rejected (Isaiah 53; Psalm 22) and that the phrase “he shall be called” means the same as “He shall be.” When Matthew says, therefore, that the prophecies were “fulfilled,” his meaning is that the predictions of the prophets that the Messiah would be of a low and despised condition and would be rejected, were fully accomplished in His being an inhabitant of Nazareth.

The phrase “Jesus of Nazareth” is first used in the Bible by Phillip who, after being called by Jesus to follow Him, told Nathanael, “We have found him of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph” (John 1:45). By calling Him Jesus of Nazareth, Phillip may also have been making a statement about the lowliness of His birth. The character of the people of Nazareth was such that they were despised and condemned. Nathanael’s response, “Can anything good come from Nazareth?” (John 1:46) would seem to indicate such. To come from Nazareth, therefore, or to be a Nazarene, was the same as to be despised, or to be esteemed of low birth. The Messiah who would come to save His people would be “a root out of dry ground, having no form or comeliness” (Isaiah 53:2). He would be “despised and rejected of men” from whom men hid their faces and “esteemed him not” (Isaiah 53:3).

Jesus of Nazareth was born and grew up in humble circumstances, but His impact on the world has been greater than anyone ever born before or since. He came to “save His people from their sins” (Matthew 1:21), a feat that could be accomplished by none other than God incarnate. (Source: GotQuestions.org)

Mark 10:48 Many were sternly telling him to be quiet, but he kept crying out all the more, "Son of David, have mercy on me!"

- many: Mk 5:35 Mt 19:13 20:31 Lu 18:39
- but: Mk 7:26-29 Ge 32:24-28 Jer 29:13 Mt 15:23-28 Lu 11:5-10 18:1-8 Eph 6:18 Heb 5:7
- have: Ps 62:12
- **Mark 10 Resources** - Multiple Sermons and Commentaries

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Many were sternly telling him to be quiet, but he kept crying out all the more, "Son of David - Using the title **Son of David** (found most often in Matthew) he is clearly addressing Jesus with a known Messianic title, one which describes Him as the heir of David's throne and the One Who would fulfill the Covenant God made with David. This would suggest that this man had an element of faith, for he is in essence confessing Jesus as the Messiah, the [Anointed One](#) (cf the confession in Romans 10:9-10+). Notice he calls Jesus "Lord" in Lk 18:41 which seems to reflect more than his respect, but his faith, which Jesus affirms (Lk 18:42). It is also worth noting that in the Gospel of Luke it is only this blind man who acknowledges Jesus as **Son of David** (Jesus used this term Himself in Lk 20:41), reflecting the fact that while physically blind, he had the more important vision which was spiritual!

(Yahweh speaks these words to His prophet Nathan to in turn speak to King David) “When your days are complete and you lie down with your fathers, I will raise up your descendant after you (SOLOMON), who will come forth from you, and I will establish his kingdom. He shall build a house for My name, and **I will establish**

the throne of his kingdom forever (THIS WAS NOT SOLOMON WHO GAVE RISE TO A TEMPORARY DIVIDED KINGDOM BUT IS ULTIMATELY A REFERENCE TO THE MESSIAH - cf "from then on and forevermore" in Isa 9:6-7+). (2 Sa 7:12-13)

Mattoon - The title, **Son of David**, refers to God's promise to King David that he would have a descendant who would have an eternal throne and be the Messiah King.

(The angel speaking to Mary declaring) "He (JESUS) will be great and will be called the Son of the Most High; and **the Lord God will give Him the throne of His father David**, 33 and **He will reign over the house of Jacob forever, and His kingdom will have no end.**" (Lk 1:32, 33+)

It is ironic that while most of the nation of Israel was blind to the presence of the Messiah, two other blind men had the spiritual insight to recognize and acknowledge Jesus as the Messiah, the "**Son of David**"...

Matthew 9:27 As Jesus went on from there, two blind men followed Him, crying out, "Have mercy on us, **Son of David!**"

Son of David is used 16 times in the NT all in the Gospels but most often in Matthew which was addressed to a Jewish audience who would be familiar with the fact that Son of David was a title of their long expected Messiah - Mt. 1:1 (IN JESUS' GENEALOGY), Mt 1:20; 9:27; 12:23; 15:22; 20:30-31; 21:9,15; 22:42; Mk. 10:47-48; 12:35; Lk. 3:31; 18:38-39

It is almost certain the beggar used **Son of David** as a title of the Messiah, for during His ministry those names had become synonyms...

Mark 11:9; 10 (JESUS' TRIUMPHAL ENTRY IN WHICH CROWDS THOUGHT MESSIAH WAS COMING - WHICH HE WAS!) Those who went in front and those who followed were shouting: "**Hosanna!**" (= "Save Now" ~ Save us from the Roman Oppression) **BLESSED IS HE WHO COMES IN THE NAME OF THE LORD;** (QUOTING FROM Ps 118:25-26 PART OF THE HALLEL ["PRAISE] SUNG AT JEWISH FESTIVALS, ESPECIALLY THE PASSOVER) 10 Blessed is **the coming kingdom of our father David**; Hosanna in the highest!" (THE JEWISH CROWDS ACKNOWLEDGED JESUS AS THE MESSIAH SON OF DAVID [cf Mt 21:9 = "The crowds going ahead of Him, and those who followed, were shouting, "**Hosanna to the Son of David.**"!] AND HE LET THEM DO IT!. THEY THOUGHT HE WAS BRINGING IN THE MESSIANIC KINGDOM WHICH THEY KNEW HAD BEEN PROMISED TO DAVID'S SON!) (As an eschatological aside - The date of Messiah's "triumphal entry" into Jerusalem was Monday, 10 Nisan, 30 AD, exactly 483 years after the decree of Artaxerxes - SEE Da 9:24+, Da 9:25+, Da 9:26+).

Mark 12:35-37 And Jesus began to say, as He taught in the temple, "How is it that the scribes say that **THE CHRIST** (TRANSLATION OF OT HEBREW WORD FOR MESSIAH) is the **SON OF DAVID**? 36 "David himself said in the Holy Spirit, 'THE LORD (**JEHOVAH**) SAID TO MY (DAVID'S) LORD (**ADONAI**), "SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET.'" (Quoting Ps 110:1 A MESSIANIC PSALM) 37 "**David** himself calls Him '**Lord**'; so in what sense is He his son?" And the large crowd enjoyed listening to Him.

Comment: David pictures Jehovah (Yahweh) speaking to the Messiah, Whom David in turn calls his **Lord**. The Jewish religious leaders recognized Psalm 110 as clearly Messianic.

Robertson comments - The scribes all taught that the Messiah was to be the **son of David** (John 7:41-42). The people in the Triumphal Entry had acclaimed Jesus as the **son of David** (Matthew 21:9). But the rabbis had overlooked the fact that **David** in Psalm 110:1 called the **Messiah** his **Lord** also. The deity and the humanity of the Messiah are both involved in the problem. Matthew 22:45 observes that "no one was able to answer him a word." (Word Pictures in the New Testament)

Have mercy on me - **Mercy** always involves help to those who are in need or distress. We have already seen the cry of the tax collector was "God, be merciful to me, the sinner!" (Lk 18:13+). This beggar was not pleading from merit but because of his desperate need. Pleading mercy is humbling, but is a good pattern for all of us to emulate, for as sinners we too were once all spiritually blind and condemned to eternal darkness and separation from the Light of the world! Here was a man that was in the dark, and yet he was crying out in faith to the Light of the world and as a result received not only his sight but "the Light of life!" (Jn 8:12)

William MacDonald writes "It was a good thing that Bartimaeus sought the Lord that day because the Savior never passed that way again!" (See [Believer's Bible Commentary - Page 1281](#))

Dear reader, if you have yet to see yourself at a sinner bound for Hell, then you need to repent and believe the Good News that Jesus will deliver you from having to go to Hell and you will spend eternity with Him in Heaven. So today Jesus is passing by your heart. Cry out for His mercy. Beg Him for spiritual sight. And by all means DO NOT put off today what you may not be able to do tomorrow, because Jesus may never pass by your heart again. (2 Cor 6:2).

THOUGHT - Beloved, it strikes me that it is not just the blind man who needed to cry "have mercy on me," but it is me, it is you, for daily we commit sins of thought, word and deed, some we are not aware of, some that sadly are presumptive, but daily we too are like this blind beggar and should frequently find ourselves crying out for mercy from Jesus our great High Priest "For we do not have a High Priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. Therefore let us draw near with confidence to the throne of grace, so that **we may receive mercy** and find grace to help in time of need." (Heb 4:15-16+). **Rich Mullins** had a great song (written as his prayer for his son) entitled [Let Mercy Lead](#)." May God grant you a few minutes to listen to the song, and then listen to the Spirit, in Jesus' Name. Amen

As someone said "Never plead merit when asking God for things, always plead mercy." Salvation is not rooted in the merit of man — but in the mercy of God.

Justice is God giving us what we deserve.

Mercy is God not giving us what we deserve.

Grace is God giving us what we don't deserve.

One of these days *the dam of God's mercy* will give way to His *justice*.

Adrian Rogers adds that "**Mercy** is sympathy with legs."

Have mercy (1653)([eleeo](#) from [eleos](#)) means "to feel sympathy with the misery of another, especially such sympathy which manifests itself in action, less frequently in word." Describes the general sense of one who has compassion or person on someone in need. It indicates being moved to pity and compassion by tragedy and includes the fear that this could happen to me. To see someone in dire need (including one who may not deserve the misfortune), to have compassion on them, and to give help to remove the need. Matthew 20:34 says Jesus responds in kind for He was "**Moved with compassion** (splanchnizomai - feeling sympathy, taking pity)," this same verb used to describe Jesus' response in Lk 7:13. [Splanchnizomai](#) described the Samaritan's reaction in Lk 10:33 and finally the father's reaction when he saw his prodigal son from afar (Lk 15:20). Every God does for His sinful creatures is based on His boundless compassion (cf Titus 3:4-5+)

Related Resources:

- [What is the story of blind Bartimaeus?](#)
- [Why doesn't God respond when I cry out, "God, please help me!"?](#)

Mark 10:49 And Jesus stopped and said, "**Call him here.** " So they called the blind man, saying to him, "**Take courage, stand up! He is calling for you.**"

- stood: Ps 86:15 145:8 Mt 20:32-34 Lu 18:40 Heb 2:17 4:15
- Be: Joh 11:28
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way were sternly telling him to be quiet; but he kept crying out all the more, "Son of David, have mercy on me!" 40 And Jesus stopped and commanded that he be brought to Him; and when he came near, He questioned him, 41 "What do you want Me to do for you?" And he said, "Lord, I want to regain my sight!" 42 And Jesus said to him, "Receive your sight; your faith has made you well." 43 Immediately he regained his sight and began following Him, glorifying God; and when all the people saw it, they gave praise to God.

And Jesus stopped - What incredible words! The Messiah on the final leg of His journey to die for the sins of the world and yet He takes time to stop for a blind beggar! I like the NKJ rendering which vividly says "So Jesus stood still." **J N Darby** commented that "Joshua (meaning "Jehovah is salvation") once bade the sun stand still in the heavens (Joshua 10:12,13), but here **the Lord of the sun, and the moon, and the heavens**, stands still at the bidding of a blind beggar!" Oh my, Who is this Jesus? Who can comprehend the infinite depth of His compassion for all of us blind beggars in this fallen world?

and said, "Call him here - Does this not make you love Jesus all the more - while the multitudes were not interested in a beggar, Jesus was, and He still is for "Jesus Christ is the same yesterday and today and forever." (Hebrews 13:8+)

So they called the blind man, saying to him, "Take courage, stand up! - Luke adds **And commanded that he be brought to Him** - Is this not Biblical! Many have been brought to the Saviour by others!

He is calling for you - This phrase is also in Jn 11:28 ("The Teacher is here and is calling for you.") addressing **Mary** who had just lost her brother Lazarus - so Jesus call is to two people in deep trouble - **Bartimaeus** and **Mary**. **Hendriksen** adds that "Even today, in such circumstances of life, yes and always, Jesus is calling us to his side, for he is a wonderful Savior. He calls in order to comfort, to cheer, and, as in this case, to heal, to restore." (Baker New Testament Commentary – Exposition of the Gospel According to Mark)

THOUGHT - Jesus is calling for Bartimaeus, who did respond (of course He had been calling for Jesus!). Sadly not everyone is ready to respond the Jesus' call! Have you heard His call...to salvation?...to a specific ministry?...etc? Have you like Bartimaeus thrown aside your cloak (cf whatever it is that encumbers you) and jumped to your feet (enthusiastically responding) and come to Jesus? I know men who have had calls from Jesus to be a pastor and yet because of their successful professions (their work, not their "professions" of Christ, for one was for sure a believer) they refused to respond. One shared with me before he died that it was the greatest mistake of his life to resist His call as young man and it hounded him for some 40 years thereafter. The other man became very wealthy being in on the ground floor with Dell Computers and I totally lost track of him after he rejected Jesus' offer -- I remember that his wife was considerably distressed by his decision to stay with Dell and bypass full time ministry. Perhaps he had a change of heart but as I said I lost track of this couple (W).

Mark 10:50 Throwing aside his cloak, he jumped up and came to Jesus.

- Php 3:7-9 Heb 12:1
- **Mark 10 Resources** - Multiple Sermons and Commentaries

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Throwing aside his cloak, he jumped up and came to Jesus- "In his eager faith, he cast away his beggar's cloak, likely the only thing he possessed. His act symbolizes genuine faith, which abandons all to follow Christ." (MacArthur)

Mark 10:51 And answering him, Jesus said, "What do you want Me to do for you?" And the blind man said to Him, "Rabboni, I want to regain my sight!"

- What: Mk 10:36 2Ch 1:7 Mt 6:8 7:7 Lu 18:41-43 Php 4:6
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And answering him, Jesus said, "What do you want Me to do for you?" -Jesus knew hearts so He already knew what this man wanted, but He wants us to hear. Contrast the rich young ruler who ran up and knelt down and asked what can **I DO** to inherit eternal life? Here Jesus asks what the beggar wanted **HIM TO DO** for him.

Steven Cole - Luke wants us to see that we all are blind beggars before God. Satan has "blinded the minds of the unbelieving, that they might not see the light of the gospel of the glory of Christ" (2 Cor. 4:4). Before God we are "wretched and miserable and poor and blind and naked" (Rev. 3:17). This is perhaps the major stumbling block that keeps people from coming to Christ: they want to commend themselves and their good deeds. God has to open our eyes to our true condition before Him. We have nothing in ourselves to merit His salvation. We are spiritually blind sinners, and the only way we can come to Him is to ask for mercy, not for merit.

MacArthur - Incredibly, the high King of heaven, the sovereign, creator God of the universe, offered to be the servant of this lowly outcast. Here is an amazing example of God's mercy and grace. (Ibid)

Hendriksen - To be sure, Jesus already knew what Bartimaeus wanted, but he wants him to ask for it. So also it is true in general that even though the heavenly Father is well acquainted with the needs of his children, he nevertheless tells them to "open their mouth wide" (Ps. 81:10), so he may fill it. *(Baker New Testament Commentary – Exposition of the Gospel According to Luke)

Guzik - This is a wonderful, simple question God has not stopped asking. Sometimes we go without when God would want to give us something simply because we will not answer this question, and we do not have because we do not ask (James 4:2). i. Jesus asked this question with full knowledge that this man was blind. He knew what he needed and what he wanted, but God still wants us to tell Him our needs as a constant expression of our trust and reliance on Him.

Richards - In a simple act Jesus demonstrated the greatness that He taught. Despite the immediate prospect of His own suffering, He stopped to help a blind man the crowds uncaringly tried to quiet. When you and I learn to think of others despite our own hurts and concerns, we will be great indeed. For we will follow the example of our Lord....And at last we understand. Greatness in the kingdom of Jesus is stopping for the needs of others. It is setting aside for the moment our own hurts and concerns, to listen, and then to ask, "What do you want me to do for you?" We may be little in the eyes of other men. But if we follow Christ's example of servanthood, we will be great in the eyes of God. (cf Mk 10:45).

What the Bible teaches - Many have been brought to the Saviour by others. This man was also brought and the cry for mercy is now interpreted in relation to his need. A vague understanding of need may be the start of stirring in the heart of a sinner, but

definite need must be known before it is met. There can be no salvation for those who are unawakened to their true condition. In his response to the question about his need, he addressed Jesus as "**Lord**". The significance of this can be more fully appreciated by comparing the various forms of address to Christ. **He was never addressed as Lord by Judas. He was often called didaskalos** ("master" or "teacher"): by the lawyers (Lk 10:25; 11:45); by the man who disputed with his brother over the inheritance (Lk 12:13); by the rich young ruler, "Good Master" (Lk 18:18); by the Pharisees (Lk 19:39); by the chief priests (20:21); by the Sadducees (Lk 20:28); by the scribes (Lk 20:39); and by the disciples (Lk 21:7). The Lord called Himself didaskalos ("Master", Lk 22:11; cf. John 13:13, 14) and it is more frequently used in Luke than in the other Gospels; but the blind man said, "Lord, that I may receive my sight". He recognized that the "**Son of David**" was truly the **Lord**, so the man with blinded eyes had an enlightened heart by which he understood the words of David, "The Lord said unto my Lord ..." (Ps 110:1). (What the Bible teaches – Luke)

Steven Cole - One reason Bartimaeus' faith was so bold was that he felt so keenly his deep need. He lived each day in total darkness. Those who could see did not feel the desperation that Bartimaeus felt. He could walk out into the bright sunshine and it was pitch black for him. I once heard Bill Cosby tell how he was staying in the same hotel as the blind singer, Ray Charles. He decided to stop by Ray's room and say hello. He knocked on the door and Ray yelled, "Come in." Cosby walked in and heard Ray's electric razor going in the bathroom, but the lights were off and entire place was pitch black. Before thinking, Cosby blurted out, "Hey, Ray, why are you shaving in the dark?" Then it hit him and he thought, "Dumb! Dumb! Dumb!" Ray good-naturedly called back, "I do everything in the dark, brother." It is when we realize our true spiritual condition that we will sense our desperate need for Jesus Christ. Deliverance by man is in vain. We need deliverance by God, and so we must cast ourselves totally on Him.

And the blind man said to Him, "Rabboni, I want to regain my sight- Rabboni is equivalent to Luke's "Lord" in Lk 18:41 "Lord, I want to regain my sight!". Regain implies he may not have been born blind but lost it at some point. Can we not see a great lesson here for all of us regarding our prayers to God? "When Jesus asked what they wanted, they didn't indulge in generalities, as we often do when we pray. They came right to the point. Without hesitation or generalization, the beggar replied that he wanted his sight. **His prayer was short, specific, and full of faith.**" (MacDonald)

Hendriksen Comments on [Rabboni](#) - "At least for some time the Jews recognized three ranks of "teachers," called, in ascending order of prominence, **rab**, **rabbi**, and **rabboni**, and that the title [Rabboni](#) was given to only a few rabbis (for example, to Gamaliel I and Gamaliel II)." (Baker New Testament Commentary – Exposition of the Gospel According to Luke)

Regain (308) ([anablepo](#) from **ana** = up, again + **blepo** = to look, to perceive and so discern) means to look up or direct one's vision upward (Of Jesus "**looking up** toward heaven, He blessed the food," = Mt 14:19; Mk 6:41, Lk 9:16; Of Jesus "and **looking up** to heaven with a deep sigh" = Mk 7:34, Of man who regained his sight "he **looked up** and said, "I see men..." = Mk 8:24; "at that very time **I looked up** at him" = Acts 22:13) To regain one's sight or recover from blindness and thus see again ("the **BLIND RECEIVE SIGHT**" = Mt 11:5; ""Rabboni, I want to **regain** my sight!" = Mk 10:51; "so that he might regain his sight" = Acts 9:12, 17, 18). Of one born blind **anablepo** means to gain sight, become able to see, receive sight ("I went away and washed, and I received sight." = Jn 9:11, 15, 18). **Gilbrant** - Three basic uses of **anablepō** are found among classical writers: "to look up," "to see again, regain sight," and metaphorically "to revive." "Looking up" is particularly a mark of confidence (Liddell-Scott). (The Complete Biblical Library Greek-English Dictionary)

Steven Cole - Jesus doesn't always grant our requests, even when they are specific. Matthew and Mark both report that just prior to this incident, James and John had come to Jesus and asked Him to do whatever they would request. Jesus responded, "What do you want Me to do for you?" They answered, "Grant that we may sit in Your glory, one on Your right, and one on Your left" (Mark 10:37). But Jesus didn't grant that request. It wasn't for His glory to grant it. But it is for His glory to grant salvation by His free grace to blind beggars who cry out, "Lord, I want to receive my sight!" Be specific: tell the Lord that you have sinned and that you want His forgiveness. He will say, "Receive your sight; your faith has saved you."

Mark 10:52 And Jesus said to him, "**Go; your faith has made you well.**" Immediately he regained his sight and began following Him on the road.

- thy faith: Mk 5:34 Mt 9:22, 28-30 15:28 Lu 7:50 9:48
- made thee whole: or, saved thee
- he received: Mk 8:25 Ps 33:9 146:8 Isa 29:18, 19 35:5 42:16-18 Mt 11:5 12:22 Mt 21:14 Joh 9:5-7, 32, 39 Ac 26:18
- followed: Mk 1:31 Lu 8:2, 3
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Related Resources:

Matthew 20:29-34+ As they were leaving Jericho, a large crowd followed Him. 30 And two blind men sitting by the road, hearing that Jesus was passing by, cried out, "Lord, have mercy on us, Son of David!" 31 The crowd sternly told them to be quiet, but they cried out all the more, "Lord, Son of David, have mercy on us!" 32 And Jesus stopped and called them, and said, "What do you want Me to do for you?" 33 They *said to Him, "Lord, we want our eyes to be opened." 34 Moved with compassion, Jesus touched their eyes; and immediately they regained their sight and followed Him.

Luke 18:35-43+ As Jesus was approaching Jericho, a blind man was sitting by the road begging. 36 Now hearing a crowd going by, he began to inquire what this was. 37 They told him that Jesus of Nazareth was passing by. 38 And he called out, saying, "Jesus, Son of David, have mercy on me!" 39 Those who led the way were sternly telling him to be quiet; but he kept crying out all the more, "Son of David, have mercy on me!" 40 And Jesus stopped and commanded that he be brought to Him; and when he came near, He questioned him, 41 "What do you want Me to do for you?" And he said, "Lord, I want to regain my sight!" 42 And Jesus said to him, "Receive your sight; your faith has made you well." 43 Immediately he regained his sight and began following Him, glorifying God; and when all the people saw it, they gave praise to God.

INSTEAD OF GOING HE FOLLOWED!

The blind man had a new song in his heart. Maybe it sounded something like Chris Tomlin's song [I will follow You...](#)

Where You go, I'll go
Where You stay, I'll stay
When You move, I'll move
I will follow

All Your ways are good
All Your ways are sure
I will trust in You alone
Higher than my side
High above my life
I will trust in You alone

Where You go, I'll go
Where You stay, I'll stay
When You move, I'll move
I will follow You
Who You love, I'll love
How You serve I'll serve
If this life I lose, I will follow You
I will follow You

Light unto the world
Light unto my life
I will live for You alone
You're the one I seek
Knowing I will find
All I need in You alone, in You alone

Where You go, I'll go
Where You stay, I'll stay
When You move, I'll move
I will follow You
Who You love, I'll love
How You serve I'll serve
If this life I lose, I will follow You
I will follow You, yeah

And Jesus said to him, "Go; your faith has made you well." - **Go** is in the [present imperative](#), start going and keep on going the

rest of your life! A good charge to all of us who have had our blindness healed by Jesus. Enabled by the Spirit may we emulate this blind man's faith and not "go from" but "go with" Jesus, following Him all the days of our life, for our good and His glory. Amen. His **faith** was [instrumental](#) in his healing. **Your faith** refers to Your personal faith, the faith you possess. Made you will is in the [perfect tense](#) indicating that this happened at a point in time and was now his state.

Hendriksen comments that "Moreover, in view of the fact that **faith** is itself God's gift (see Eph. 2:8+), it is nothing less than astounding that Jesus here and elsewhere praises the recipient of the gift for exercising it! This proves the generous character of his love. (Baker New Testament Commentary – Exposition of the Gospel According to Luke)

Steven Cole - Jesus' words, "**Your faith has made you well,**" have a double meaning. On one level, he was "saved" physically, so that he could now see. But on a deeper level, his faith had saved him spiritually. That is the greater miracle. Instantly God forgave his sins and imparted new life to him, making him a child of God. As Jesus said, "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" (John 5:24). God promises that "whoever will call upon the name of the Lord will be saved" (Ro 10:13+).

Guzik - Jesus connected the man's healing with the man's **faith**. There were many notable aspects of this man's **faith** that made him ready to receive from Jesus.

- It was faith that wanted Jesus.
- It was faith that knew who He was.
- It was faith that knew what he deserved from Jesus.
- It was faith that could tell Jesus what it wanted.
- It was faith that could call Jesus Lord.

William MacDonald says "We may learn from this incident that we should dare to believe God for the impossible. Great faith greatly honors Him." (Believer's Bible Commentary)

Richards - The healing of the beggar illustrates the way in which human beings lay hold on all that Jesus provides. Jesus told him, "Receive your sight; your faith has healed you" (18:42). We need only come to Jesus, confident that He is able to save. That faith is the channel through which God's goodness flows. Note, however, that faith is the beginning of a new life, not simply the end of the old. The blind man received his sight, ending his years in darkness. And he "followed Jesus, praising God." This is the essential nature of the new life faith launches. It is a life of following Jesus. And of praising God. (365 Day Devotional Commentary)

Faith ([4102](#))([pistis](#)) is synonymous with trust or belief and is the conviction of the truth of anything, but in Scripture usually speaks of belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervor born of faith and joined with it. As faith relates to Christ it represents a strong and welcome conviction or belief that Jesus is the Messiah, yea, even the Son of David.

Has made you well ([4982](#)) ([sozo](#)) has the basic meaning of rescuing one from great peril. Additional nuances include to protect, keep alive, preserve life, deliver, heal, be made whole. It is notable that Jesus used the [perfect tense](#) which speaks of permanence. Similarly to the woman with 12 years of hemorrhage (Mt 9:20), Jesus said "take courage; your **faith** has made you **well** ([sozo](#))."
(Mt 9:22; Mk 5:34; Lk 8:48). To the one (out of 10) lepers who returned to thank Jesus, He declared "Stand up and go; your **faith** has made you **well** ([sozo](#))."
(Lk 17:19) So in each of these cases, Jesus was responsible for a miraculous healing, and He identifies their faith as the instrumental cause of the healing.

Immediately he regained his sight and began following Him on the road -There is no delay in this miracle. It was instantaneous. "One moment total blindness... the next unimpaired vision. How astounding!" (Hendriksen) Luke adds he began **glorifying God**. Not only did Bartimaeus follow Jesus but so did the other blind beggar. Notice the irony of this blind man, who now can see and immediately became a follower (disciple) of Jesus, whereas the 12 apostles had no insight into where Jesus was headed in Lk 18:34+! Humble souls like the despised tax collector receive healing (salvation) while those like the self-righteous Pharisee, who fail to acknowledge their desperate need and dependence like a little child, do not (cf Lk 18:9-14+)

Guzik - The way of Jesus became his way. This was especially significant considering that Jesus was on His way towards Jerusalem to die. (cf Mk 8:34-35+)

THOUGHT - As an aside, I have often heard Christians say that discipleship is not for every believer, but only for those who are more mature. The example of Bartimaeus who **immediately began following** Jesus squelches that argument. ALL believers are FOLLOWERS of Jesus. ALL believers are DISCIPLES. So it should not come as a surprise that the most common word Luke uses for believers in the book of Acts is DISCIPLE (see references below. Note especially Acts 11:26+) - Acts 6:1; Acts 6:2; Acts

6:7; Acts 9:1; Acts 9:10; Acts 9:19; Acts 9:25; Acts 9:26; Acts 9:36; Acts 9:38; Acts 11:26; Acts 11:29; Acts 13:52; Acts 14:20; Acts 14:21; Acts 14:22; Acts 14:28; Acts 15:10; Acts 16:1; Acts 18:23; Acts 18:27; Acts 19:1; Acts 19:9; Acts 19:30; Acts 20:1; Acts 20:30; Acts 21:4; Acts 21:16

John G Butler on **began following Him** - How noble. When a person is saved he will evidence it by following the Lord. We are justified in being suspicious about the professed salvation of a person, when after they are saved there is no change in their conduct. The blind men no longer sat by the wayside begging, for they had eye sight and used it to conduct themselves differently. When a person is saved by the power of Christ, he will act differently. Following Christ shows the gratitude and honor given Christ for the compassion and power of Christ on their behalf. (Sermon Starters - Volume 6)

Steven Cole - The mark of true faith in Jesus Christ is that the person who got saved gives glory to God and begins a new life of following Jesus in which others are led to give praise to God. Bartimaeus didn't go around telling everyone about his great faith. Yes, Jesus says that his faith saved him, but clearly He means that Bartimaeus' faith was the means through which salvation came to him. It was God's power through Jesus that gave him his sight. The power and will to heal rested completely with the Lord. Faith is just the hand that receives God's gift of eternal life, and even faith is a gift from God. No one can boast in his great faith. We can only glory in God who opened our eyes and showed us His great mercy.

Began following (190)([akoloutheo](#) from **a** = expresses union with, likeness + **keleuthos** = a road, way) means to walk the same road (Ponder that simple definition dear believer - Am I willing to walk the same road as Jesus?) Literally to follow (like the crowds followed Jesus) and in a figurative sense to follow Jesus as a disciple. To follow (closely) and was used of soldiers, servants and pupils. **Akoloutheo** is in the [imperfect tense](#) picturing his continual following of Jesus. Many think that is why Mark gives his name Bartimaeus, reasoning that he continued to follow Jesus to the Cross and later became part of the early church. To mention his name suggests he was known to other believers.

The Significance of Jesus giving sight to the Blind - According to the OT prophecies (eg. Isa 35:5; Isa 41:7) one of the SIGNS of the Messiah would be giving sight to the blind. **This was one of the signs expected by the ancient Jews, that they would be performed by the Messiah.** And so several times in the Gospels, He bestows sight to the blind, this miracle substantiating that He was the Messiah. And yet the Jews still rejected Him for they were looking for a delivering Messiah, not a suffering Messiah!

- [The Jewish Tradition Of Two Messiahs](#)

I love the words of the converted slave trader **John Newton's** powerful hymn [Come My Soul Thy Suit Prepare](#) (play this beautiful version and let each of us beg God to give us this blind beggar's kind of faith when we bring our petitions to the King)...

Come, my soul, thy suit prepare:

Jesus loves to answer prayer;

He Himself has bid thee pray,

Therefore will not say thee nay;

Therefore will not say thee nay.

Thou art coming to a King,

Large petitions with thee bring;

For His grace and power are such,

None can ever ask too much.

—John Newton

ILLUSTRATION - A new contact lens helps blind people see. Developed by Dr. Perry Rosenthal, the Boston Scleral Lens sits only on the white of the eye, protecting the cornea with a layer of fluid. People who cannot see due to corneal damage can wear them and lead normal lives. Individual lenses are custom-made to fit individual eyes, and cost about \$7,500. Unfortunately, insurance companies have so far refused to pay for them, but Dr. Rosenthal turns no one away. He hopes to open clinics around the country to help as many as possible. Helping blind people see is what the Messiah came to do as well (see [Isa. 42:6-7](#))....In this passage, we can also see how people should respond to Christ. Faith is central...Merely to recognize Jesus is not the same as saving faith: as we see, even demons recognized Him. True faith responds to His power and goodness with love and obedience. Matthew himself was a good example in this regard. (Today in the Word)