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GRACE**

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## **Mark 10**

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

## Mark 10.

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### Topics.

- Is it lawful for a man to divorce his wife?
- The Kingdom of God belongs to children.
- What must I do to inherit eternal life?
- A camel, the eye of a needle, a rich person and the Kingdom of God.
- All things are possible with God.
- Those who left everything to follow Christ will receive a hundredfold.
- A baptism of suffering, pain and sorrow.
- The greatest must be servant of all.
- A ransom for many.
- Jesus heals a blind beggar named Bartimaeus.

**The previous chapter:** in the previous chapter Jesus took Peter James and John up the mountain of transfiguration and they saw a great vision of Moses and Elijah, they came down the mountain and Jesus healed a man's son who had a spirit that made him deaf and mute. Jesus went with the disciples through Galilee and taught them many things including telling them that the Son of Man is going to be killed, but after three days he will rise and they later arrived in Capernaum.

**NOTE:** for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

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### MARK 10:1-12

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#### Is it Lawful for a Man to Divorce his Wife?

- **Mark 10:1-12:** 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. <sup>2</sup>And Pharisees came up and in order to test him asked, "Is it lawful for a man to divorce his wife?" <sup>3</sup>He answered them "What did Moses command you?" <sup>4</sup>They (the Pharisees) said, "Moses allowed a man to write a certificate of divorce and to send her away." <sup>5</sup>And Jesus said to them "Because of your hardness of heart he wrote you this commandment. <sup>6</sup>But from the beginning of creation, 'God made them male and female.' <sup>7</sup>'Therefore a man shall leave his father and mother and hold fast to his wife, <sup>8</sup>and they shall become one flesh.' So they are no longer two but one flesh. <sup>9</sup>What therefore God has joined together, let not man separate." <sup>10</sup>And in the house the disciples asked him again about this matter. <sup>11</sup>And he said to them, "Whoever divorces his wife and marries another commits adultery against her <sup>12</sup>and if she divorces her husband and marries another, she commits adultery."

**Becoming one flesh:** for a husband and wife to stay together was and still is the perfect will of God for all married couples and therefore becoming one flesh embraces the following three ideas: -

1. Becoming one in the sexual act of marriage.
2. Becoming one in love, thought, mind plans and purposes, in unity and intimacy.

3. Becoming one in their children (i.e. the child is a combination of both parents).

**The Jews and their marriage contract:** the Ketubba is the formal Jewish marriage contract written in Aramaic and guaranteeing a bride certain future rights before her marriage. Since Jewish religious law permits a man to divorce his wife at any time for any reason, the ketubba was introduced in ancient times to protect a woman's rights and to make divorce a costly matter for the husband. The conditions stipulated in the document also guarantee the woman's right to property when her husband dies. A Jewish wife carefully preserves the ketubba not as evidence of marriage but for its future value. For further information see the title:

- Betrothal and Marriage (Jewish) in, Various Topics (ON WEBSITE MENU)

**Middle East marriage and divorce:** it is only in the last ten years that Moslem women have had any rights in divorce prior to this a Moslem man only had to verbally say out loud to his wife, "You are loosed," three times and the Marriage was over, no-doubt this was more than likely the same with most marriages in the Middle East, even Jewish men believed they could divorce their wives for any reason.

**Divorce and adultery:** it is helpful to remember that that it is the Jewish legalistic religious leaders (the Pharisees) who are bound up in legalism pride and hypocrisy and who most likely believe a man can divorce his wife for any reason that are asking this question and to note that they are not asking Jesus the question not because they really want to know what he thinks, but to trap him. Jesus tells the Pharisees if a man or woman divorce their spouse to marry someone else, they are committing adultery against their spouse.

**NOTICE:** the reason the man and the woman are divorcing their spouses is to marry someone else which implies that they already know the other person very intimately otherwise why would they want to leave their wife or their husband for another person. This would imply that the married husband or wife is having an affair and wants to divorce their spouse so they can marry the person they are having an affair with. Jesus is saying even if they marry the other person it does not make the affair O.K or right they are still committing adultery against their spouse. It is also should be highlighted that Jesus says nothing condemning about the innocent husband or wife that have been divorced nor does he say anything about them remarrying again, the focus is solely on the husband and the wife who are initiating the divorce so that they can marry someone else (most likely someone they are having an affair with).

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## MARK 10:13-16

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### **The Kingdom of God belongs to Children.**

- **Mark 10:13-16:** And they were bringing children to him that he might touch them, and the disciples rebuked them. <sup>14</sup>But when Jesus saw it, he was indignant and said to them, "Let the children come to me; do not hinder them, for to such belongs the kingdom of God. <sup>15</sup>Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it." <sup>16</sup>And he took them in his arms and blessed them, laying his hands on them.

Parents were bringing their children to Jesus, but the disciples considered the children a nuisance to Christ they wanted everything in order, quiet, and what they considered respectful, but Jesus rebukes them and takes the children to himself.

**Receive the Kingdom of God like a child:** children need very little knowledge to believe in Christ, they have a simple pure and sincere faith. They love Christ from the heart, but not because of detailed intellectual

doctrine or theological knowledge, but rather because of his goodness and kindness. They have no awareness of legalism, formalism, traditions, dress codes etc., neither do they have ulterior motives or agendas. They are not concerned about being the most important person in the group nor are they enticed by fame, money or power and they play with others regardless of the colour of their skin or the money in their parent's bank account or lack of it.

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## MARK 10:17-27

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### What must I do to Inherit Eternal Life?

- **Mark 10:17-27:** 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?" <sup>18</sup>And Jesus said to him "Why do you call me good? No one is good except God alone. <sup>19</sup>You know the commandments: 'Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honour your father and mother.'" <sup>20</sup>And he said to him, "Teacher, all these I have kept from my youth." <sup>21</sup>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." <sup>22</sup>Disheartened by the saying, he went away sorrowful, for *he had great possessions*. <sup>23</sup>And Jesus looked around and said to his disciples, "How difficult it will be for those who have wealth to enter the kingdom of God!" <sup>24</sup>And the disciples were amazed at his words. But Jesus said to them again, "Children, how difficult it is to enter the kingdom of God! <sup>25</sup>It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God." <sup>26</sup>And they (Jesus disciples) were exceedingly astonished, and said to him, "Then who can be saved?" <sup>27</sup>Jesus looked at them and said, "With man it is impossible, but not with God. For all things are possible with God."

The man in focus is very rich and has many possessions (v22).

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**No-one is good except God alone:** good in this context means, good (in every sense) it embraces perfect love, perfect moral goodness and righteousness, fairness, honesty and worthiness in thought and action. Jesus was a human man born of the Virgin Mary and tempted in all the ways of mankind, but without committing an act of sin that is why he is the perfect High Priest in contrast to this James his brother tells us:

- Let no one say when they are tempted, "that they are being tempted by God," for God cannot be tempted with evil, and he himself tempts no one (James 1:13).

Whereas we know Jesus was tempted after his water baptism while in the wilderness this is why Jesus says there is no-one good, but God, because God is perfect in love, thought, mind and action.

**What must I do to receive eternal life?** A very rich man asks Jesus what must he do to receive eternal life, Jesus tells him to keep six of the commandments regarding mankind, and the man says he has kept them all, so this is a good man and one who Jesus loved (v21) but Jesus tells him he must do one thing more, sell everything and give it to the poor. The man immediately loses heart, hope and enthusiasm because he had great material possessions, most likely in land and property. Jesus sees the man's heart is immediately disheartened and tells the disciples, "It is very difficult for those who have wealth to enter the Kingdom of God!" Jesus is not saying it is impossible but enormously difficult which implies that it is far easier for the poor to enter the Kingdom of God. This is because the poor have very little to give up whereas the rich do, they are able to enjoy every luxury and pleasure the world has including the feeling of fame, importance and success, thus the poor who have eternal life should never be envious of the rich since it is far easier for the poor to receive the Kingdom of God.

**NOTICE:** Jesus did not tell the rich man he had to keep the Sabbath Day.

**Riches, giving and work:** Jesus does not expect the rich to give up everything so that they become dependent on others to support them this man was enormously rich he had more than enough to support himself and his own family. The principal of giving in the New Testament is that no brother or sister should have too much or too little. The idea is that those who have more than enough are to share their excess with those who lack and then when those who lack prosper, they in turn will do the same. The principal is equality that is why God says, "If a person refuses to work let them starve." God does not expect honest hard-working people to support those who are lazy, everyone is expected to work. Should a person not be able to find jobs or work but they have the desire in their heart to work it is acceptable, but they are expected to help the community in whatever way they are able.

**A camel, the eye of a needle, a rich person and the Kingdom of God** (v25). The disciples are stunned at Jesus words, they think if it is so hard for a rich person to enter the Kingdom of God who then has any chance of being saved to eternal life. This kind of thinking more than likely stems from the idea that the rich could buy their way into anything, remember the religious leaders (chief priest, Pharisees and scribes) of Jesus era were very focused on money, they were even teaching their followers that if they gave the money they had put aside to look after their aging parents into the temple treasury they were relieved from looking after their Mum and Dad in their old age (Jesus rebuked them for this wickedness). Jesus in this story of the rich man is showing the disciples that no-one needs money to enter the Kingdom of God, in fact the less they have the easier it will be for them.

**All things are possible with God:** (v27) these words are often used by Christians who want to achieve their own goals, (i.e. business success or going into massive debt to finance a church building believing God will miraculously produce the money) because "All things are possible with God." Though all things are possible with God, it does not automatically follow that all things are His will or that He will even do all things. When Jesus told his disciples, "All things are possible with God" it is in the context of the rich being saved.

**You will have treasure in heaven:** (v21) means he will have God's favour and rewards stored up in heaven, it means when he stands before Christ at the resurrection the Lord will reward him for the good, he has done. For further information on heaven see the title:

- Heaven in, Death (ON WEBSITE MENU).

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## **MARK 10:28-31**

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### **Those who left everything to follow Christ will receive a Hundredfold.**

- **Mark 10:28-31:** Peter began to say to him, "See, we have left everything and followed you." <sup>29</sup>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 lands, for my sake and for the gospel, <sup>30</sup>who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life. <sup>31</sup>But many who are first will be last, and the last first."

Jesus says those who have left land, their house, their entire family for Jesus and the Gospel sake will in this age receive the same things back a hundredfold, but they will suffer persecution. Peter and the apostles gave up everything to follow Christ, yet they did not end up with huge mansions, or owning large portions of real estate, but they did suffer persecution, some were put in prison and others martyred. In the context of these verses the hundredfold that is received back is not referring to things being received back by ownership, rather it carries the idea of

becoming part of the extended worldwide family of God and as such all things should be shared. Jesus vision of the body of Christ is one of loving, caring, helping, supporting, encouraging, sharing and giving when required, the body of Christ in God's eternal mind should not be a body of division, separation fighting and wars, but of a group of people who are united into one family through the Spirit of the Lord Jesus Christ.

**Mother and father, brothers and sisters and children:** Jesus is not telling his disciples they have to leave their secular family to follow him. The thought that is carried is putting Christ first, if anything hinders a Christian from following Christ then they are called to put Christ first (i.e. if a Christian's family or friends put them in a position of choosing between them and Christ then they are called to follow the Lord. An example of this would be a member of a fundamental Moslem family in the Middle East becoming a Christian that member will have to forsake their family to embrace their faith in Christ, but if a Christian is not put in this position and their family does not hinder them from following Christ there is no need to forsake their earthly family, in fact their maybe advantages to staying and letting their light shine in good works and good behaviour for many have saved their family members to eternal life in this way.

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## MARK 10:32-34

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### **The Son of Man will be killed and after three Days He will Rise.**

- **Mark 10:32-34:** And they were on the road, going up to Jerusalem, and Jesus was walking ahead of them. And they were amazed, and those who followed were afraid. And taking the twelve again, he began to tell them what was to happen to him, <sup>33</sup>saying, "See, we are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and the scribes, and they will condemn him to death and deliver him over to the Gentiles. <sup>34</sup>And they (Gentiles) will mock him and spit on him, and flog him and kill him. And after three days he will rise."

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This is absolutely amazing, Jesus knows when he gets to Jerusalem the religious leaders of his generation the chief priests and the scribes are going to have him brutally and cruelly tortured and then crucified, yet he is walking ahead of the disciples knowing he was walking right into his enemies' hands. As he was walking, he came alongside the twelve apostles and told them that he would be put to death and rise on the third day, but they never fully understood what he meant.

Prior to Christ's death and resurrection people believed in eternal life, but their concept of it was of the soul departing from the body to ascend into another spiritual or heavenly world, they (except for a few prophets in the Old Testament) had no idea of the mortal human body being raised from the grave to immortality and eternal life.

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## MARK 10:35-41

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### **A Baptism of Suffering, Pain and Sorrow.**

- **Mark 10:35-41:** And James and John, the sons of Zebedee, came up to him and said to him, "Teacher, we want you to do for us whatever we ask of you." <sup>36</sup>And he said to them "What do you want me to do for you?" <sup>37</sup>And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory." <sup>38</sup>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?" <sup>39</sup>And they (James and John) said to him, "We are able." And Jesus said to them, "The cup (fate) that I drink you will drink, and with the baptism with which I am baptized, you will be baptized, <sup>40</sup>but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared." <sup>41</sup>And when the ten heard it, they began to be indignant at James and John.

Cup in this context refers to Jesus' fate, which is about to be one of extreme pain, suffering and sorrow and baptism in the context of these verses means to be fully overwhelmed and immersed in an experience. Jesus has just told the twelve that he will shortly be handed over to the Romans and they will mock him, spit on him, flog him and kill him (v34). This is the cup of fate and the baptism Jesus is about to be immersed in it is a baptism of suffering and sorrow. Jesus is asking James and John if they are able to endure this same cup of fate and this same baptism of suffering.

**To sit on the right and left hand of Christ in his Kingdom:** James and John were asking Christ if they could sit in the most privileged position during the Kingdom age. They wanted to sit either side of the King of kings and Lord of lords since there is no higher position, is it any wonder the other ten apostles were offended (v41). Jesus tells James and John that it is for God the Father to make that decision and not His Son.

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## MARK 10:42-45

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### The Greatest must be Servant of All.

- **Mark 10:42-45:** And Jesus called them (the 12 apostles) to him and said to them, "You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. <sup>43</sup>But it shall not be so among you. But whoever would be great among you must be your servant, <sup>44</sup>and whoever would be first among you must be slave of all. <sup>45</sup>For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many."

In the world system those who are considered rulers exercise authority and power over those they rule, but Jesus tells his disciples if they want to be great leaders in God's Kingdom, they must be servants and slaves of those they lead.

**A ransom for many:** Jesus said that he came to give his life as a ransom for many. Ransom literally means to pay over a sum of money demanded for the release of a captive or someone held prisoner. In a biblical sense it refers to the act of saving, redeeming and rescuing somebody from an oppressed condition or dangerous situation through self-sacrifice and especially from sin and its punishment (eternal death). There are many theological debates over how a person is delivered from their sin and why Christ died, but Jesus quietens all the debate in the following nine simple words:

- He gave his life as a ransom for many (v45).

The law states that whoever sins will die (eternally), Christ never sinned so he was able to give his life as a ransom for all that is why the very same verse that condemns all who sin to death ends with the majestic words, but the free gift of God is eternal life in Christ Jesus our Lord. (Rom. 6:23).

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## MARK 10:46-52

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### Jesus heals a Blind Beggar named Bartimaeus.

- **Mark 10:46-52:** And they came to Jericho. And as he was leaving Jericho with his disciples and a great crowd, Bartimaeus, a blind beggar, the son of Timaeus, was sitting by the roadside. <sup>47</sup>And when he (Bartimaeus) heard that it was Jesus of Nazareth, he began to cry out and say, "Jesus, Son of David, have mercy on me!" <sup>48</sup>And many rebuked him (Bartimaeus) telling him to be silent. But he cried out all the more, "Son of David, have mercy on me!" <sup>49</sup>And Jesus stopped and said, "Call him." And they called the blind

man (Bartimaeus) saying to him, "Take heart. Get up; he is calling you." <sup>50</sup>And throwing off his cloak, he sprang up and came to Jesus. <sup>51</sup>And Jesus said to him (Bartimaeus) "What do you want me to do for you?" And the blind man said to him, "Rabbi, let me recover my sight." <sup>52</sup>And Jesus said to him (Bartimaeus) "Go your way; your faith has made you well." And immediately he recovered his sight and followed him on the way.

Bartimaeus was a blind beggar it is almost certain the religious leaders of Jesus generation would not even go near a beggar let alone a blind one. The chief priests, Pharisees and scribes would have viewed Bartimaeus as being an unclean person not worthy of their time. But Bartimaeus no-doubt had heard the stories of Jesus and unlike many he believed them, thus the reason he calls out, Jesus, Son of David, have mercy on me, and asks Jesus to heal his blindness. Jesus does and tells him his faith has made him whole.

**Bartimaeus faith:** Jesus told Bartimaeus his faith has healed his blindness (v52), Bartimaeus believed the stories he had heard, and calls out to Jesus, but many in the crowd tell him to be quiet, but rather than listening to them he cries out even louder and Jesus hears and calls him over. Bartimaeus faith was manifested in his outward actions of refusing to listen to the crowd and his determination to get the attention of Jesus, if he had not done this Jesus would not have heard him and he would not have been healed, in this way Bartimaeus faith healed his blindness his belief in Jesus motivated him to do what he had to do to reach Christ the one who could heal him.

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*As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.*