

Mark 10:13-34

Mark 10:13-16 – “And they were bringing children to him that he might touch them, and the disciples rebuked them.

14 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.

15 Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.”

16 And he took them in his arms and blessed them, laying his hands on them.

1. Ancient Jewish society children were not treated with affection as in Western culture.
2. Boys reached the age of adulthood at 13
3. The disciples are demonstrating their own:
 - a. Superiority
 - b. Exclusivism
 - c. Elitism (as in 9:38 with the one driving out demons in Jesus’ name)
 - d. Continued support of cultural standards, not those of the kingdom
4. “Rebuke” is a strong word used in Mark for:
 - a. Exorcism (1:25; 3:12; 9:25)
 - b. Opponents of God’s will (4:39; 8:30-33)
 - c. Censure (10:13; 10:48)
5. Jesus was “indignant” – *aganaktein* – meaning “to arouse to anger”. Jesus is stating his displeasure and openly expressing his rejection of the disciples’ approach
6. The children coming to Jesus was the exact equivalent of them coming to the Kingdom of God since Jesus was the kingdom
7. These children were not noted because they were innocent, harmless, carefree or any virtue. These children are noted here because of their total inability and complete dependance on God.
8. “children” is *paidia* meaning “very young” or “infants. Luke 18:15 states “babies”.
9. These children are received because they came needing and they were lacking. This is put in contrast to the rich young ruler.
10. This is about receiving and blessing children. It has nothing to do with baptism. There is no water and no context for baptism. And, infant baptism was not an issue or a question in the early church.
11. Jews in the OT (Noah, Jacob, Isaac, etc.) blessed their children.

Mark 10:17-31 – “

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?”

1. A man from the crowd asks about inheriting eternal life.
 - a. After the children who had nothing to offer were given as examples of those who receive the kingdom
 - b. The man is not receiving the kingdom from God, but is attaining the kingdom
 - c. He was:
 - i. Rich (Mark 10:22)
 - ii. Young (Matthew 19:20)
 - iii. Ruler (Luke 18:18)

18 **And Jesus said to him, “Why do you call me good? No one is good except God alone.**

1. “Good” was used for God alone (Ps. 118:1; 1 Chron. 16:34; 2 Chron. 5:13).
 - a. Rare to use in regard to men
 - b. Never used to address a Rabbi
2. “Obtain” (Matthew) and “Inherit” (Mark, Luke)
 - a. “Obtain” – *scho* – by Matthew writing to Jews who thought they would automatically “inherit” eternal life or the kingdom of God. The man understood he did not yet possess this
 - b. “Inherit” – *kleponomeso* – was typical of the Jewish thinking. This concept is rejected by Jesus.

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.’”**

20 **And he said to him, “Teacher, all these I have kept from my youth.”**

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.”**

22 **Disheartened by the saying, he went away sorrowful, for he had great possessions.**

23 **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!”**

24 **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!**

25 **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.”**

26 **And they were exceedingly astonished, and said to him, “Then who can be saved?”**

27 **Jesus looked at them and said, “With man it is impossible, but not with God. For all things are possible with God.”**

28 **Peter began to say to him, “See, we have left everything and followed you.”**

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 lands, for my sake and for the gospel,**

30 **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.**

31 **But many who are first will be last, and the last first.”**

1. Jesus “looked” (10:21, 27) is *emblepo* meaning “to look at” and “to consider” which indicates Jesu was perceiving the intent of something or someone. (10:23 is from *periblepo* meaning “to look around”)
2. 10:28 -

756 [e]	3004 [e]	3588 [e]	4074 [e]	846 [e]	2400 [e]	1473 [e]	863 [e]	3956 [e]	2532 [e]	190 [e]	4771 [e]
Ἐξῆτο	legein	ho	Petros	autō	Idou	hēmeis	aphēkamen	panta	kai	ēkolouthēkamen	soi
28 Ἦρξατο	λέγειν	ὁ	Πέτρος	αὐτῷ	, Ἴδου	, ἡμεῖς	ἄφηκαμεν	πάντα	καὶ	ἠκολουθήκαμέν	σοι .
Began	to say	-	Peter	to Him	Behold	we	have left	all	and	followed	You
V-AIM-3S	V-PNA	Art-NMS	N-NMS	PPro-DM3S	V-AMA-2S	PPro-N1P	V-AIA-1P	Adj-ANP	Conj	V-RIA-1P	PPro-D2S

- a. The “we” is emphatic
- b. Peter draws attention to himself and the disciples
- c. The intent is insinuated here, but capture in Matthew 19:27-28:
“Peter answered him, “We have left everything to follow you! ***What then will there be for us?***” Jesus said to them, “I tell you the truth, at the renewal of all things, when the

Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.

3. “with persecutions” in this age
4. Summary of discipleship is captured in this line 10:31:
“But many who are first will be last, and the last first.”

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, 33 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.**

34 And they will mock him and spit on him, and flog him and kill him. And after three days he will rise.”

		Opening Eyes to Discipleship	Lesson	Failure
	8:22-26	Healing Blind Man		
	8:27-30	Peter Identifies Messiah		
1	8:31	<u>FIRST TEACHING OF THE CROSS</u>		
	8:32-33	Peter Rejects Jesus’ Mission		<i>Man’s Plan</i>
	8:34-38	Deny self, Take up cross, Follow Jesus	<i>Deny Self</i>	
	9:1-12	Transfiguration		
	9:14-29	Disciples cannot cast out demon	<i>Pray</i>	<i>Self-Reliant</i>
2	9:30-32	<u>SECOND TEACHING OF THE CROSS</u>		
	9:33-37	Who is Greatest Disciple?	<i>Be Least/Serve</i>	<i>Seek Greatness</i>
	9:38-41	Someone else casting out demons	<i>Room for all</i>	<i>Not one of us</i>
	9:42-49	Causing self or others to sin		
	10:1-12	Marriage and Divorce? Pharisee Test		
	10:13-16	Little Children, Enter Kingdom	<i>Depend on God</i>	<i>Reject Weak</i>
	10:17-22	Rich Young Rule, Enter Kingdom		<i>Self-Success</i>
	10:23-31	Least become Greatest	<i>Least is Greatest</i>	
3	10:32-34	<u>THIRD TEACHING OF THE CROSS</u>		
	10:35-40	James and John want Highest Positions		<i>Seek Power</i>
	10:41-45	Serve now to Rule later	<i>Serve Now</i>	
	10:46-52	Healing Blind Bartimaeus		

		First prediction 8:31—9:29	Second prediction 9:30—10:31	Third prediction 10:32-52	Passion narrative 14:1—15:47
1.	Handing over to the Sanhedrin		9:31	10:33	14:53
2.	Condemnation by the Sanhedrin	8:31		10:33	14:64
3.	Handing over to the Romans			10:33	15:1
4.	Mocking, spitting, and scourging	(9:12)		10:34	14:64; 15:15, 16-20
5.	Execution	8:31	9:31	10:34	15:24, 37
6.	Resurrection	8:31; 9:9	9:31	10:34	16:1-8