

1. **Introduction:** In verses 4-9, Jesus responded to the Pharisee's question on divorce. Jesus clearly viewed Gen. 2:24 (with 1:27) to be a divine ordinance. God makes the marriage union possible.
 - God also issued the command "*Be fruitful*" (Gen. 1:28), and it is God who said that it was not good for man to be alone. That being the case, God made Adam a helper fit for him (Gen: 2:18)
 - God brought Eve to Adam for her to be his wife (**Gen 2:22**). Jesus said, "***What therefore God has joined together, let not man separate.***"
 - Later in the house in Perea, the disciples questioned Jesus. With the Pharisees, the question had been about conditions for divorce. The house discussion is about divorce followed by marriage to someone else.
 - Jesus is our righteous judge, but He is also our merciful Savior who forgives and comforts every penitent sinner saying "go, and from now on sin no more." (Jn 8:11b).
 - Christian marriage is a divine institution in which love, harmony, peace, and devotion, and forgiveness are to be the rule.
2. **Mark 10:13:** "***And they were bringing children to him that he might touch them, and the disciples rebuked them.***"
 - **Luke 18:15:** "***Now they were bringing even infants to him that he might touch them. And when the disciples saw it, they rebuked them.***"
 - The Greek word (*paidion*) used in Mark can refer to children from infants to preteen ages. Luke emphasizes that "even infants" were brought to Jesus.
3. **Mark 10:14-16:** "***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.***"
 - Jesus was indignant and ordered the disciples to allow the children to come to Him without hinderance.
 - He did so, not because children are innocent (they have fallen natures like everyone else), but because they are excellent examples of the attitude appropriate to genuine discipleship.
 - They came to Him as they were, not pretense, no inhibition, trusting Jesus without reservation, completely needy, and empty-handed.
 - The way He welcomed and blessed the children was a perfect example of how the way God receives penitent, believing sinners in salvation.

4. **Mark 10:17-19:** *“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?’¹⁸ And Jesus said to him, ‘Why do you call me good? No one is good except God alone.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.’”*
- As Jesus and the 12 continue their journey toward Jerusalem, a man who is anxious to please God and receive eternal life ran up and fell to his knees before Jesus.
 - He calls Jesus “Good Teacher.” While not denying that He is good, Jesus challenged the man for a superficial understanding of goodness.
 - People prefer to measure their relative worth by comparison with other people. Jesus says that the true comparison must be with the perfect goodness of God. Rm. 3:23 says, all people fall short of that measure.
 - The man asks, *“what must I do to inherit eternal life?”* The context of this is that natural-born Jews of that time were taught they would inherit the kingdom of God unless they lost it through sin.
 - No doubt Jesus noticed from the man’s clothing and speech that he was accustomed to wealth and privilege. First century Jews considered wealth and privilege to signs of God’s approval and favor.
 - Citing the Law, Jesus affirmed it is possible, in theory, to earn eternal life and directed the man to consider how well he had kept the Law.
5. **Mark 10:20:** *“And he said to him, “Teacher, all these I have kept from my youth.”*
- With confidence, the man immediately affirmed his own righteousness saying that he always did what the Law required of him.
6. **Mark 10:21-22:** *“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.’”*
- Jesus looked intently at the man seeing into his soul, and Jesus loved (*agapao*) him deeply.
 - Jesus chose to not challenge the young man’s faulty understanding of goodness, and He graciously doesn’t challenge his self-righteousness.
 - What Jesus did next was to expose the man’s central issue.
7. **Mark 10:22:** *“Disheartened by the saying, he went away sorrowful, for he had great possessions.”*
- The young man had fallen into a trap by believing the lie that if you love God and obey Him, He will grant you wealth and a good life.
 - That lie continues to be preached. We call it the “health & wealth” gospel. It sounds too good to be true – and, indeed, it is.

- The man was shocked and went away in dismay. Because of his desire to keep his wealth and power, he did not follow Jesus.
 - The man expected that Jesus would suggest righteous deeds he could do to increase his conviction that he was good and on the road to eternal life.
 - Giving up his possessions and following Jesus would violate his beliefs requiring a complete reworking of his theology.
8. **Mark 10: 23-25:** *“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.”*
- Jesus’ statement turned the contemporary theological view upside down. According to religious experts of the day, the wealthy were virtually assured of a place in the kingdom of God.
 - Jesus then emphasizes (10:24b) how difficult it is for anyone to enter the kingdom of God.
 - It is particularly difficult for the rich and powerful to see their need and receive the grace that God extends to all who believe.
9. **Mark 10:26-27:** *“And they were exceedingly astonished, and said to him,[c] “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.’”*
- The disciples are concerned. Jesus eased their worries reminding them that with God, all things are possible (Gen. 28:14; Lk 1:37, etc.)
 - If it is impossible for a person to choose God over wealth, but all things are possible for God, then God must choose those who are to be saved.
10. **Mark 10:28-31:** *“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.”*
- As the wealthy man left, Peter wonders about his own sacrifice. Will it be rewarded? Had he misunderstood Jesus?
 - Jesus affirms that Peter made the right choice. God never asks for sacrifice without rewarding the one who sacrifices.
 - What God does is grant complete access to everything that is His. As believers, we are vested joint owner with God of His kingdom.

- Jesus reminds Peter and the others that the kingdom rearranges all our priorities. The things and views that seem so important from the earthly perspective are mostly inverted in the kingdom.
 - Spiritual things are most precious.
11. **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.”*
- As was customary, Jesus led his disciples. That is a good example for us. Jesus leads, we follow.
 - The various past trips that the disciples had been on were joyful and fulfilling. This time Jesus is again talking about being delivered up to the chief priests and scribes who will condemn Him to death.
 - Jesus says He will be handed over (*implying betrayal*) to the Gentiles who will mock and spit on Him, flog Him, and then kill Him.
 - But, after three days He will arise from the grave.
 - Being “handed over” by the chief priests and scribes would have been a dreadful betrayal for any Jew. Unbelievable for Messiah.
 - Jesus implies these terrible events will start suddenly and unfold quickly.