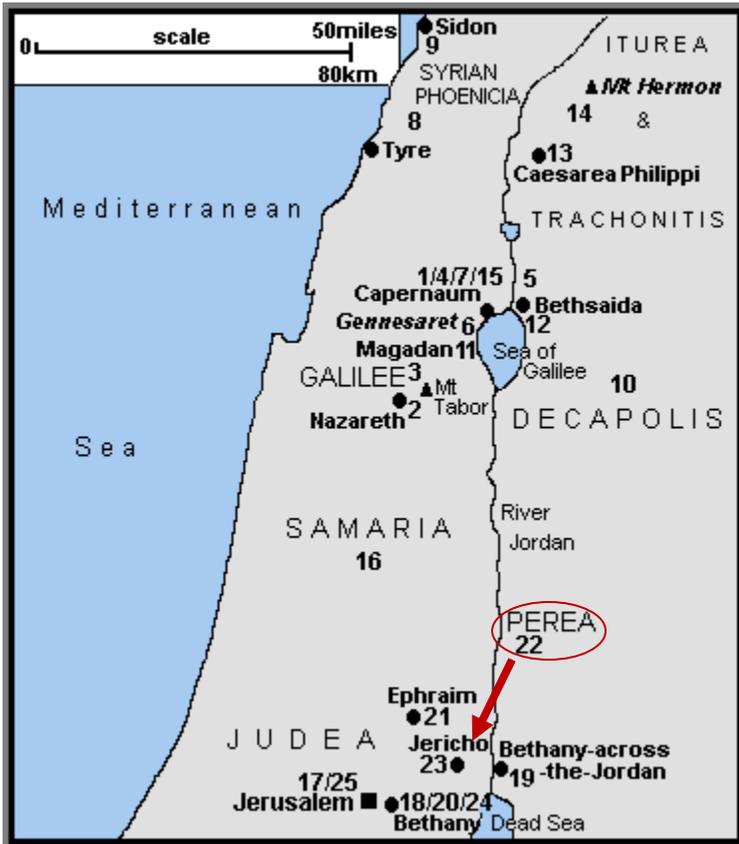


Week Eight reading: Matthew 19 – 20 | Mark 10 | Luke 17 – 19 | John 11



THE SETTING OF MARK 10

Jesus is traveling on His final journey to Jerusalem. The time of the Passover was drawing close so He was among large crowds of people traveling to the same place. After all of His talk about being arrested, this had the disciples concerned at best, fearful at worst (Mark 10:32).

The travels in Mark 10 cover the area from Galilee (region of Perea, #22) to Jericho (#23). That is about 80 miles of travel in the context of Mark 10.

Jesus adapted well in whatever surroundings He was placed. He was willing to speak to crowds, to hostile committees, to the young and the old, to the wealthy, to the disenfranchised. And the gospels present Him as taking every opportunity to proclaim God’s plan and the individual’s responsibility with the knowledge they are given.

The people groups in Mark 10 are the backbone of the lessons in the chapter.

- Verse 1, _____
- Verse 2, _____
- Verse 10, _____
- Verse 13, _____
- Verse 17, _____
- Verse 46, _____

Involving combinations of these groups, Jesus is presented with four dilemmas:

- Verse 2, “ _____?”
 - This question by the Pharisees reveals so much about their character. They were interested in the letter of the law – which they prided themselves in keeping. They were threatened by someone who modeled a relationship with Jehovah but bent all of their constructs of what it required. They were not interested

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in faith in the person of Jesus, they were only interested in entrapment that would reveal themselves as holier than this rogue Rabbi.

- Verse 17, “_____?”
 - This question by the rich ruler is asked with sincerity and genuine desire to understand. His approach (running, kneeling) demonstrated his willingness to submit to the Teacher’s teaching. The ruler’s address of “Good Teacher” indicated his recognition that the intrinsic goodness of Jesus was connected to God.

- Verse 37, “_____.”
 - This request came from the Zebedee brothers, James and John. Matthew’s account documents that this request came from their mother. This audacious request reveals how little the disciples understood of Jesus’ purpose. In ancient culture, the seat at someone’s right was reserved as the position of honor. The left-hand seat was for an intimate friend. Interestingly, these two brothers would be the first and the last to die for His sake (James in Acts 12; John of old age per church tradition).

- Verse 47, “_____!”
 - This is the ultimate, perfect question to ask of Jesus. In the midst of his need (sight, money, community), he sought only mercy. This title in Greek, _____, is found only twice – in verse 51 by Bartimaeus and in John 20:16 by Mary Magdelene.

A CONTRAST OF THE PHARISEES AND THE CHILDREN, VERSES 1-16

THE PHARISEES	THE CHILDREN
Their motive: constantly to prove Jesus wrong	Their motive: to be blessed by Jesus
Their credentials: educated; mature; experienced; recognized	Their credentials: immature; a nuisance; unaware of the significance of being in Jesus’ presence
Their obstacle: reliance on obeying the law; their justification for their actions by manipulating the law	Their gift: a faith that sees without the human hang-ups and sees Jesus as the access to the kingdom of God

We have seen in previous chapters how the religious leaders considered it a waste of time for Jesus to invest in the lives of the sinners; here, we see the disciples considered it a waste of time for Jesus to invest in the lives of mere children. Both situations reveal that the heart of Jesus is to reach down and touch every person in need of repentance.

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A CONTRAST OF THE RULER AND BARTIMAEUS, VERSES 17-22; 46-52

THE RULER (Mark 10:17-25)	BARTIMAEUS (Mark 10:46-52)
His reputation: rich, law-abiding; identified by his status	His reputation: blind, a beggar; identified by his infirmity
His desire: to do what it takes to inherit eternal life	His desire: to receive mercy; to receive sight
His accomplishments: had wealth; kept the commandments	His accomplishments: none
Jesus' expectation: sell what you have and follow Me	Jesus' expectation: go, in faith
His net worth: riches that he would not give up	His net worth: a coat that he abandoned to approach Jesus
His loss: his idol of wealth was greater than his desire for eternal life	His gain: spiritual and physical sight
His decision: left Jesus with sadness	His decision: followed Jesus

In the Jewish culture, to have wealth was a sign of God's blessing; to have a deformity was a sign of God's judgment. Jesus here, like so many other times, demonstrated that the chosen people had their conception of God all wrong. There was nothing the ruler could 'do' to inherit eternal life. His status didn't grant it, his money didn't buy it, his obedience didn't earn it. The blind beggar experienced life-change and blessings far beyond anything the ruler could buy.

A CONTRAST OF POSSESSION/POSITION AND SACRIFICE/SUFFERING, VERSES 23-45

POSSESSIONS/POSITION AND THE KINGDOM	SACRIFICE/SUFFERING FOR THE KINGDOM
The human approach: wealth is a sign of blessing from God/ position is a sign of relationship with God	God's approach: trust in wealth prevents access to God/ trust in spiritual status prevents true relationship with God
The human attitude: with enough money/power/ability, any achievement is possible	God's attitude: with a surrender to God's ways, nothing is impossible
The human mentality: faith in things will help escape the trial ahead	God's mentality: faith in Christ will help endure the trial ahead

Since the introduction of sin, the human race has worked to solve our problems through possessions/position. Adam used his position as ruler in the garden to place blame; David used his position to try to cover his affair with Bathsheba; King Saul expected that acquiring possessions for the Lord would excuse disobedience; Solomon relied on his possessions to bring fulfillment and satisfaction. Even the temptation of Jesus involved these same principles by tempting Jesus with possessions and position.

In Mark 10, Jesus proposed a totally different way of thinking: "But it must not be like that among you. On the contrary, whoever wants to become great among you must be your servant, and whoever wants to be first among you must be a

slave to all. For even the Son of Man did not come to be served, but to serve, and to give His life - a ransom for many.”
Mark 10:43-45

APPLICATION FOR WEEK EIGHT

The reason Jesus reprimanded the religious rulers is because they relied on head knowledge more than heart knowledge. The reason the challenge to the rich ruler was so hard was because it identified the thing he relied on more than faith. And the lesson for the disciples was that their position in the ‘inner circle’ did not grant them any earthly entitlements.

Do you find any of those characteristics in yourself that need to be surrendered to Jesus? _____

What areas of your mind/heart are blinded by the false sense of self-sufficiency and need healing? _____

If Jesus were to confront you like He did the ruler, what would He identify as the thing you lack to follow Him?

Jesus took the time to connect with the disenfranchised, the broken, the unlovely. If the world will know we are Christ-followers by our love for one another, then we, like Jesus, need to hear the voice in the crowd that is crying out for mercy. Has God put such a person in your path lately? _____

Are you being challenged in this area to connect with them and show God’s love toward them? _____

Have mercy on us, Jesus, that we may see Your truth and develop a servant mentality to serve in Your kingdom. May we be willing to release whatever holds us back from total surrender.

Memory/meditation verse: “But it must not be like that among you. On the contrary, whoever wants to become great among you must be your servant, and whoever wants to be first among you must be a slave to all. For even the Son of Man did not come to be served, but to serve, and to give His life - a ransom for many.” Mark 10:43-45 (HCSB)

Week Nine reading: Matthew 21 – 25 | Mark 11 – 13 | Luke 19-21 | John 12

MAP KEY OF JESUS’ MINISTRY TRAVELS Key: 1 - Approximate sequence of events, used in the list following

THIRD PREACHING TOUR OF GALILEE

- [1] Jesus travels from Capernaum to "his own native town" of Nazareth (Mk 6:1)
- [2] In Nazareth, he is rejected for a second time (Mt 13:54; Mk 6:1)
- [3] He continues through Galilee (Mt 13:58; Mk 6:6) and sends out the twelve apostles to preach the Gospel (Mt 10:5; Mk 6:7; Lk 9:1)
- [4] The Twelve return to Capernaum from their mission (Mk 6:30, Luke 9:10)
- [5] From Capernaum, they go off by boat with Jesus to a quiet place (Mk 6:32) near Bethsaida (Lk 9:10). Here he feeds the 5,000 (Mt 14:14; Mk 6:33; Lk 9:11; Jn 6:5)
- [6] The disciples return across the Sea of Galilee (Mt 14:22; Mk 6:45), Jesus walking on the water to join them (Mt 14:25; Mk 6:48; Jn 6:19). They land near the Plain of Gennesaret and Jesus heals many people there (Mt 14:34; Mk 6:53).

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[7] From Gennesaret they make their way back to Capernaum (Jn 6:24) and Jesus teaches about the Bread of Life (Jn 6:26)

JESUS PREACHES AND HEALS IN SYRIAN-PHOENICIA, ITUREA and TRACHONITIS, THE DECAPOLIS

[8] Jesus retires from Galilee to the region of Tyre and Sidon in Syrian-Phoenicia (Mt 15:21; Mk 7:24) where he heals the daughter of the Gentile Syrophenician woman (Mt 15:22; Mk 7:25).

[9] He leaves Syrian-Phoenicia via Sidon for Galilee (Mt 15:29) but travels through the Decapolis (Mk 7:31).

[10] In the Decapolis he heals the deaf and mute man (Mk 7:32) and feeds the 4,000 (Mt 15:32; Mk 8:1)

[11] Reaching the Sea of Galilee, he crosses by boat to the Magadan/Dalmanutha region (Mt 15:39; Mk 8:10). There the Pharisees and Sadducees ask for a sign from heaven (Mt 16:1; Mk 8:11)

[12] Continuing on to Bethsaida, a blind man is healed (Mk 8:22)

[13] Jesus now travels from Galilee, north to Caesarea Philippi in Iturea and Trachonitis, where Peter confesses that Jesus is the Christ (Mt 16:13; Mk 8:27)

[14] Continuing on from Caesarea Philippi possibly further north towards Mount Hermon, three of the disciples see Jesus Transfigured in the presence of Elijah and Moses (Mt 17:1; Mk 9:2; Lk 9:28). On his return, Jesus heals the boy with epilepsy (Mt 17:14; Mk 9:14; Lk 9:37).

Other traditions place the Transfiguration to the south, on Mount Tabor. The epileptic boy would then have been healed in the Galilee area

[15] In Galilee (Mt 17:22; Mk 9:30), in Capernaum (Mk 9:33), Jesus pays the Temple Tax with a fish! (Mt 17:24). Then to avoid the dangers in Judea, he remains in Galilee (Jn 7:1)

LATER MINISTRY IN JUDEA

[16] Jesus leaves Capernaum and Galilee for the last earthly time (Mt 19:1; Mk 10:1) and heads for Jerusalem (Lk 9:51; Jn 7:10). Travelling by Samaria, he heals the ten lepers (Lk 17:11) but is rejected in a Samaritan village (Lk 9:52)

[17] Arriving in Jerusalem for the Feast of the Tabernacles in the Autumn of c AD29 (Jn 7:10), Jesus forgives the woman caught in adultery (Jn 8:2) and heals the blind man who is taken before the Sanhedrin (Jn 9:1)

[18] During his travels in Judea, Jesus visits Martha and Mary in Bethany (Lk 10:38), returning to Jerusalem for "Hanukkah", the Feast of Dedication in December c AD29 (Jn 10:22)

THE LAST FEW MONTHS - c AD30

[19] Jesus withdraws to Bethany-across-the-Jordan (or Bethabara), and into the province of Perea, and stays for a while (Jn 10:40)

[20] Following the death of Lazarus, Jesus returns to Bethany near Jerusalem, and raises him (Lazarus) from the dead (Jn 11:1).

[21] Because of threats to his life, Jesus withdraws to Ephraim to the north of Jerusalem (Jn 11:54)

HIS MINISTRY IN PEREA (MODERN JORDAN)

[22] He then crosses the River Jordan and works in Perea (Mt 19:1; Mk 10:1). There he blesses the little children (Mt 19:13; Mk 10:13; Lk 18:15) and speaks to the rich young man (Mt 19:16; Mk 10:17; Lk 18:18)

THE FINAL JOURNEY TO JERUSALEM

[23] Jesus now travels towards Jerusalem for the last time (Mt 20:17; Mk 10:32; Lk 18:31). Passing through Jericho he heals one (or two) blind men (Mt 20:29; Mk 10:46; Lk 18:35) and converts Zacchaeus the tax collector (Lk 19:1).

[24] Reaching Bethany (Jn 12:1) the home of Lazarus, Mary and Martha, Jesus is anointed by Mary either now (Jn 12:2), or later (Mt 26:6; Mk 14:3) after his triumphal entry into Jerusalem (Mt 21:1; Mk 11:1; Lk 19:29; Jn 12:12)

[25] During the Easter week, Jesus returns to Jerusalem each day after staying overnight in Bethany on the Mount of Olives (Mt 21:17-18; Mk 11:11-12; Lk 21:37).

<http://www.ccel.org/bible/phillips/CN160-TRAVELS.htm>