

Part Five. Mark 10:1-52

Part Five of Mark was most recently updated on Monday, September 14, 2026.

Note: A Linked Summary of the Six Parts of Mark's Gospel as posted on WordExplain is available at the bottom of this document. The page numbering of Part Five begins where Part Four left off. Part Four ends on Page 118. Part Five begins with Page 119.

- A 1 THE SERVICE OF THE SERVANT 1 - 10** (Part One, p. 1)
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 - C 4 Jesus' further teaching about His delayed Kingdom 9:30-50** (part Four, p. 112)
 - C 5 Jesus' teaching resulting from encounters with the public 10:1-31**
 - D 1 His teaching on divorce ¹ 10:1-12**
 - E 1 His departure to Judea 10:1**
 - G 1 His departure: {1} And rising up, He went from there**

¹ Mark 10:1-12 title: His teaching on divorce: [Jesus](#) did not go around riding a hobby-horse against divorce. In fact, that was not part of His teaching curriculum. The only reason he talked here about divorce was that unscrupulous [Pharisees](#) were trying to place a difficult, controversial subject in His path to trap Him and embarrass Him. They asked the question – that is the reason [Jesus](#) began to speak on the topic. So [Jesus](#) did not go on a vendetta against divorce. However, when He was asked the question, He did not hesitate to inform all His listeners about the truth. That is our procedure today. We do not go around speaking on divorce. However, when the subject comes up in the Bible as we preach our way through it, we cover it. And our aim is to present the truth in as discreet and gentle a manner as is possible, yet always reflecting the truth of Scripture.

- G 2 His arrival: to the region of [Judea](#), and beyond the [Jordan](#); ²
- G 3 The arrival of crowds: and crowds gathered around Him again,
- G 4 His teaching of them: and, according to His custom, ³ He once more *began* to teach them. ⁴
- E 2 The Pharisees' test question on divorce 10:2
- G 1 Their arrival: {2} And *some* [Pharisees](#) came up to Him,
- G 2 Their motivation: testing Him, ⁵
- G 3 Their question about the legality of divorce: and *began* to question Him whether it was lawful for a man to divorce a wife. ⁶

² Mark 10:1 - beyond the Jordan: This was the region on the East side of the [Jordan River](#), sometimes called "[Transjordan](#)" and, more properly, [Perea](#) or Peraea. It was due East of [Jerusalem](#) and on the East side of the Jordan.

³ Mark 10:1 - according to His custom: "custom" translates the [Pluperfect Indicative Active](#) 3rd Person Singular of the verb *éthō* ([1486](#)), "to be accustomed, custom" ([Accordance](#)). What was His custom? It was teaching! (See the next footnote.)

⁴ Mark 10:1 - He once more *began* to teach them: Literally, "again He was teaching them," wherein "He was teaching" is the [Imperfect Indicative Active](#) 3rd Singular of the verb *didaskō* ([1321](#)), "to teach" ([Accordance](#)). I believe [Jesus](#) customarily taught people about what it took to enter the [kingdom of God](#) (Matt. 4:17, 23; 5:3, 10, 19, 20; 6:10, 13 33; 7:21; 8:11-12; 9:35; 10:7; 11:11; 13:11; 52; 16:19, 28; 18:3, 4; 19:14, 23-24; 21:31, 43; 23:13; 24:14; 25:34; Acts 1:3; 8:12; 14:22, etc.), meaning, long-term, the [Messianic Kingdom](#). Included in His teaching was what it mean to be a [disciple](#) (learner) of the [King](#) (Matt. 16:24).

⁵ Mark 10:2 - testing him: "testing" is the [Present Active Participle Nominative Masculine](#) Plural of the verb *peiradzō* (3985), "to tempt, test; try" ([Accordance](#)); "1. in a good sense, to test the character and quality of another in hopes he will succeed by passing the test; 2. in a bad sense, to test one maliciously and craftily, soliciting him to sin in hopes he will fail and engage in sinful behavior (adapted from [OBU](#)); [God](#) is always testing in the sense of number 1, and never in the sense of number 2. [Satan](#) and his [demons](#) are always testing in the sense of number 2, and never in the sense of number 1. The [Pharisees](#) were unwitting agents of [Satan](#), and were attempting to cause [Jesus](#) to fail in His [God](#)-assigned duties.

⁶ Mark 10:2 - it was lawful for a man to divorce a wife: better, literally, "it is permissible for a husband a wife to divorce" "It is permissible" translates the [Present Indicative Active](#) 3rd Person Singular of the verb *éxestin* ([1382](#)), "it is right, possible" ([Accordance](#)); "it is lawful" ([OBU](#)). This verb is almost universally in [NASB95](#) translated "it is lawful." Three times it is translated "it is (not) permissible (John 5:10); "We are (not) permitted" (John 18:31); (not)

- E 3 The response of Jesus – pointing them back to the Law: {3} And He answered and said to them, "What did [Moses](#) command you?" ⁷ 10:3
- E 4 The Pharisees' response – Moses permitted divorce: {4} And they said, "[Moses](#) permitted *a man* TO WRITE A CERTIFICATE OF DIVORCE AND SEND *her* AWAY."⁸ 10:4
- E 5 The rationale provided by Jesus – Legal permission is a concession to hard human hearts: {5} But [Jesus](#) said to them, "Because of your hardness of heart he wrote you this commandment." ⁹ 10:5

permitted" (2 Cor. 12:4). I prefer to translate Mark 10:2 "it is permissible for a husband to divorce a wife." I say that because the Greek word for law, *nómos* (3551), appears nowhere in the [Gospel of Mark](#). In this context, when [Jesus](#) could have referred to the [Law](#), using the word *nómos*, He did not, but rather referred to "[Moses](#)" (Mark 10:3,4).

"husband" – the [Dative Masculine](#) Singular of the noun *anēr* (435), "man, husband" ([Accordance](#)). The context dictates that the [Pharisees](#) were asking about the legitimacy of a husband divorcing his wife. This noun has a distinctively [Masculine](#) connotation.

"wife" – the [Accusative Feminine](#) Singular of the noun *gunē* (1135), "woman, wife" ([Accordance](#)). The context dictates that the [Pharisees](#) were asking about the legitimacy of a husband divorcing his wife.

"to divorce" translates the [Aorist Active Infinitive](#) of the verb *apolúō* (630), "to release, divorce" ([Accordance](#)). The context indicates the [Pharisees](#) were questioning [Jesus](#)' view of the legitimacy of divorce.

⁷ Mark 10:3 - [Jesus](#)' first response to the question of divorce was to take the questioners back to Scripture. There, they correctly identify the fact that [God](#), in the [Law](#), permitted divorce (10:4).

⁸ Mark 10:4 - TO WRITE A CERTIFICATE OF DIVORCE: This is an allusion to Deut. 24:1. Here is an explanatory note from [NetBible](#) at the end of Mark 10:4:

The Pharisees were all in agreement that the OT *permitted a man to write a certificate of dismissal and divorce* his wife (not vice-versa) and that remarriage was therefore sanctioned. But the two rabbinic schools of Shammai and Hillel differed on the grounds for divorce. Shammai was much stricter than Hillel and permitted divorce only in the case of sexual immorality. Hillel permitted divorce for almost any reason (cf. the Mishnah, *m. Gittin* 9.10).

⁹ Mark 10:4 - Because of your hardness of heart he wrote you this commandment: [Jesus](#) correctly identifies the reason that [God](#) permitted divorce at all. The reason was that, in every instance in which divorce takes place, one or the other or both partners in the marriage have hard hearts. We can accurately conclude that, whenever a divorce takes place, one or both marriage partners have a hard heart. That is why divorces take place.

C. E. B. Cranfield, p. 319, quoted by [Constable](#), conveys a worthwhile observation:

"A distinction has to be made between that which sets forth the absolute will of God, and those provisions which take account of men's actual sinfulness and are designed to limit and control its consequences. Whereas the Ten Commandments (in this connection Exod. xx. 14) and such passages as the verses quoted in vv. 6-8 represent God's absolute command, Deut. xxiv. 1 is a divine provision to deal with situations brought about by men's *sklerokardia* ["hardness of heart"] and to protect from its worst effects those who would suffer as a

- E 6 God's original design – one male and one female indivisible 10:6-9
 - G 1 The origin of the design: {6} "But from the beginning of creation, 10:6
 - G 2 The designer: *God*
 - G 3 The components of the design: MADE THEM MALE AND FEMALE.¹⁰
 - G 4 The separation involved in the design: {7} "FOR THIS CAUSE A MAN SHALL LEAVE HIS FATHER AND MOTHER,¹¹ 10:7
 - G 5 The unity of the design 10:8-9
 - H 1 The statement of Scripture: {8} AND THE TWO SHALL BECOME ONE FLESH;¹²

result of it. (Much that is contained in the O.T. falls within the category of such provisions.)"

¹⁰ Mark 10:6 - male and female: This is a quotation from Gen. 1:27; 5:2. In Mark 10:6, male ([730](#) *árrēn*) and female ([2338](#) *thēlus*) are two words distinctively masculine and feminine. They are used together in the NT in Matt. 19:4, Mark 10:6, Rom. 1:27, and Gal. 3:28. *thēlus* is used elsewhere only in Rom. 1:26; *árrēn* elsewhere only in Luke 2:23 and Rev. 12:5, 13. The etymology of *thēlus* is from *thele*, the nipple (of a breast) (see [Vine's Expository Dictionary](#)).

¹¹ Mark 10:7 - FOR THIS CAUSE A MAN SHALL LEAVE HIS FATHER AND MOTHER: a quotation of Gen. 2:24.

¹² Mark 10:8 - AND THE TWO SHALL BECOME ONE FLESH: a quotation of Gen. 2:24. What does this mean? Alluding to Walter W. Wessel, "Mark," Vol. 8 of *The Expositor's Bible Commentary*, Zondervan, 1984, p. 711, [Constable](#) states,

Marriage involves the physical union of a male and a female that results in a uniquely close relationship, a "one flesh" relationship (Gen. 2:24). "One flesh" is a Semitic expression that means "one."

[Constable](#) continues,

This "one flesh" relationship that a married couple enjoys is a closer one than even the parent-child relationship. Furthermore, it continues throughout the rest of the husband's and wife's lives—as long as they are alive.

[Constable](#) cites John Murray, *Divorce*, p. 29:

"The import of all this is that marriage from its very nature and from the divine institution by which it is constituted is ideally indissoluble. It is not a contract of temporary convenience and not a union that may be

10:8

H 2 The reality affirmed by Christ: consequently they are no longer two, but one flesh.

H 3 The Implementer of Unity: {9} "What therefore God has joined together,"¹³ 10:9

H 4 The obligation of humanity: let no man separate."¹⁴

E 7 The question of the disciples: {10} And in the house the disciples *began* questioning Him about this again.¹⁵ 10:10

E 8 The response of Jesus: {11} And He said to them, 10:11-12

G 1 Divorce and remarriage by a husband constitutes adultery: "Whoever divorces his wife¹⁶ and marries

dissolved at will."

¹³Mark 10:9 - What therefore God has joined together: "Joined together" is the [Aorist Indicative Active](#) 3rd Singular of the verb *sudzeūgnumi* (4801), "to join together" ([Accordance](#)); "I. to fasten to one yoke, yoke together II. to join together unite 1. of the marriage tie" ([OBU](#)). This verb is used only in Matt. 19:6 and Mark 10:9 in the NT;

What therefore God has joined together: In a marriage, two people do something, but so does [God](#). Two people decide to marry one another, and they become one flesh. But what *they* do is not all of it. When two people become one flesh, [God](#) enters the equation. In a miraculous and supernatural way, [God](#) joins two people together. This was His plan from the beginning of creation. He illustrated it for all the world to see in the [Garden of Eden](#) by creating [Adam](#) and [Eve](#) and joining them together. When I as a pastor unite two people in marriage, I don't do a thing. [God](#) does. He joins those two people together. I only pronounce publicly what [God](#) is doing. So in every marriage, no matter how poor a choice humans may later think they have made, there are three people. There is the husband, the initiator. There is the wife, the responder. And there is [God](#), who unites them in holy matrimony. What [God](#) has joined together, let no man divide!

¹⁴ Mark 10:9 - let no man separate: literally, "What, therefore, [God](#) joined together, man – let him not be separating ([Present Imperative](#))."

"Let him not be separating" is the [Present Active Imperative](#) 3rd Person Singular of the verb *chōrīdzō* (5563), "to remove; to depart" ([Accordance](#)); "I. to separate, divide, part, put asunder, to separate one's self from, to depart 1. to leave a husband or wife A. of divorce" (excerpted from [OBU](#)).

¹⁵ Mark 10:10 - *began* questioning: the [Imperfect Indicative Active](#), 3rd Person Plural of the verb *eperōtāō* (1905), "to ask, inquire," ([Accordance](#)), literally, "were questioning."

¹⁶ Mark 10:11 - Whoever divorces his wife: More literally, "Whoever may put away his wife," wherein "may put away" is the [Aorist Subjunctive Active](#) 3rd Person Singular of the verb *apolūō* (630), "to release, divorce" ([Accordance](#)); "....IV. used of divorce, to dismiss from the house, to repudiate...." (excerpted from [OBU](#)). [Mark's](#)

another woman ¹⁷ commits adultery against her; ¹⁸
10:11

G 2 Divorce and remarriage by a wife constitutes adultery: {12} and if she herself divorces her husband ¹⁹ and marries another man, ²⁰ she is

use of the [Subjunctive](#) here indicates this is a *potential* or *possible* action of a married man. He may or may not divorce his wife, but if he does so, and if he also marries another woman, then he is committing adultery against his first wife. Divorcing his wife is the first of two protases that [Jesus](#) listed

“his wife,” literally, “the woman of him,” wherein “woman” is the [Accusative Feminine](#) Singular of the noun *gunē* (1135), “woman, wife” ([Accordance](#)); “I. a woman of any age, whether a virgin, or married, or a widow II. wife 1. of a betrothed woman” ([OBU](#)). The phrase “the woman of him” indicates that this woman belongs to the man under consideration – she is his wife. But [Jesus](#) is considering the reality of what happens if this man divorces her and marries another woman.

¹⁷ Mark 10:11 - ... and marries another woman: More literally, “... and may marry another,” wherein “may marry” is the [Aorist Subjunctive Active](#) 3rd Person Singular of the verb *gamēō* (1060), “to marry” ([Accordance](#)); “I. ... 1. to get married, to marry ... (excerpted from [OBU](#)); the [Subjunctive](#) indicates potential. He may or may not marry another. But if he does

“another” is the [Accusative Feminine](#) Singular of the adjective *hállos* (0243), “other, another ...” (excerpted from [Accordance](#); “another, other” ([OBU](#)); “another of the same kind,” ([JTB](#)), meaning, in this context, another woman. The noun for “woman” does not appear in the text, but since the adjective appears in the [Feminine](#) gender, we know that [Mark](#) was referring to another woman

¹⁸ Mark 10:11 - commits adultery against her: literally, “is committing adultery against her,” wherein “is committing adultery” is the [Present Middle Indicative](#) 3rd Person Singular of the verb *moicháō* (3429), “to commit adultery” ([Accordance](#)); “I. to have unlawful intercourse with another’s wife, to commit adultery with” ([OBU](#)). So, the [Present Tense](#) indicates that he is constantly or continually committing adultery against his first wife; and the [Middle Voice](#) indicates he is acting in his own self-interest. Some comments are in order here:

1. [God](#) hates divorce (Mal. 2:16).
2. [God](#), through [Moses](#), did concede the reality of human depravity by issuing a command controlling the process of divorce (Deut. 24:1-4).
3. [Jesus](#) stated that [Moses](#) issued this decree because of the hardness of the [Israelis](#)’ hearts (Mark 10:5). When someone divorces his spouse, he has a hard heart.
4. When people in a marriage get a divorce, they violate the act of [God](#) (joining two people together in one flesh – Gen. 2:24; Matt. 19:5, 6). [Jesus](#) said, “What therefore [God](#) has joined together, let no man separate” (Matt. 19:6; Mark 10:9).
5. When divorced people remarry, each violates the covenant of faithfulness, committing adultery against his spouse (Mark 10:11-12; Luke 16:18). (Someone whose first spouse has died is free to remarry another [Christian](#) – 1 Cor. 7:39.)
6. Man can keep human laws, but violate [God's](#) laws.

¹⁹ Mark 10:12 - and if she herself divorces her husband: wherein, “if” is the Subordinate Conditional Conjunction *eán* (1437), “if,” which constitutes a [Third Class Condition](#) – perhaps she will divorce her husband or perhaps she won’t. But, if she does so, and does something else, namely, remarries another man, then she is committing adultery against her first husband;

“she herself” is the [Nominative Feminine](#) 3rd Person Singular of the personal pronoun *autós* (846), “she (her)self, same” (adapted from [Accordance](#));

committing adultery." ²¹ 10:12

D 2 His teaching on the importance of child-like acceptance of the King in order to enter the Kingdom 10:13-16

E 1 The incident of parents bringing their children to Jesus to touch: {13} And they were bringing [children](#) ²² to Him so

“divorces” is the [Aorist Active Participle Nominative Feminine](#) Singular of the verb *apoliō* (630), “to release, divorce” ([Accordance](#)). The [Aorist Participle](#), in this context, can better be translated as “having divorced.”

“her husband” is, literally, “the male of her,” wherein “male” is the [Accusative Masculine](#) Singular of the noun *anēr* (435), “man, husband” ([Accordance](#)). This noun is differentiated from the noun *ánthrōpos* (444), which almost universally is translated “man” ([KJV](#)), and refers oftentimes to generic man as a race distinct from animals. *Anēr*, on the other hand, often, as here, refers to the male aspect of man. That is why all English Bibles translate this word as “husband” in this context

“and if she herself, having divorced her husband” constitutes the first of two conditions or [protases](#). If the woman meets both [protases](#), the [apodosis](#) (conclusion) is true about her. See the subsequent footnotes.

²⁰ Mark 10:12 - and marries another man: This is the second [protasis](#), or condition: It reads, literally, “may marry another,” wherein “may marry” is the [Aorist Subjunctive Active](#) 3rd Person Singular of the verb *gamēō* (1060), “to marry;” while “another” is the [Accusative Masculine](#) Singular of the demonstrative pronoun *hállōs* (243), “other or another of a different kind” ([JTB](#)). The meaning is that if she, having divorced her first *anēr*, chooses to marry another *anēr* different from her first *anēr*, then something sinister can be concluded about her. The [Subjunctive](#) of the verb is reflected in the wording, “may marry.” Perhaps she will, perhaps she won’t. But if she does, then the [apodosis](#) is true – she is committing adultery against her first *anēr*.

²¹ Mark 10:12 - she is committing adultery: the 3rd Singular [Present Indicative Middle](#) of the verb *moicháō* (3429), “to commit adultery” ([Accordance](#)); “to have unlawful intercourse with another’s spouse, to commit adultery with” ([OBU](#) – gender-modified to adapt to the present context). This is the [apodosis](#), the conclusion toward which [Jesus](#) was heading, the (hypothetical) wife having met the two preceding conditions ([protases](#)). The [Present Tense](#) indicates that, as long as she lives with her second husband, she is living in adultery against her first husband. Had [Mark](#) sought to convey the notion that this adultery was a “one-time” circumstance, he would have used the customary [Aorist Tense](#). He did not do that.

Most [Christians](#) who wish to divorce their spouse and marry another person, and who wish to defend that decision Biblically, flee to Matthew 19:3-12 to find an exception clause. In their view, this justifies their divorce and remarriage. If they were to have lived in the early [church](#), however, and had access only to the [Gospel of Mark](#), how would that have affected their decision? Nonetheless, [Mark](#) remains a “stand-alone” gospel, written to [Gentiles](#) (the world of the [Roman Empire](#)), and modern day [Christians](#) need to deal with the text that is here without fleeing to Matt. 19:3-12. I believe there is a reason as to why [Matthew](#), who wrote to [Jewish](#) people, included the “Exception Clause.” See the author’s discussion of that passage in his “[Analysis of The Gospel According to Matthew](#).” [Paul](#) wrote to the [Gentile](#) world. He stated his views on marriage, divorce, and remarriage very clearly in his first letter to the [Corinthians](#). He concluded his discussion on Divorce and Remarriage with these succinct words: “A wife is bound as long as her husband lives; but if her husband dies, she is free to be married to whom she wishes, only in the Lord” (1 Cor. 7:39).

²² Mark 10:13 - children: the [Accusative Neuter](#) Plural of the noun *paidion* (3813), “child” ([Accordance](#)); “I a young child, a little boy, a little girl” (excerpted from [OBU](#)). In this context in Mark, the word appears in Mark 10:13, 14, 15. In the first two instances, it appears in the plural. In Mark 10:15 it appears in the singular.

In Matthew 2:1-16, the references to “child” in Matt. 2:8, 9, 11, 13, 14 all refer to [Jesus](#) as a child no older than,

that He might touch them; 10:13

E 2 The rebuke of the disciples: and the [disciples](#) rebuked them.

E 3 The indignation of Jesus: {14} But when [Jesus](#) saw this, He was indignant 10:14

E 4 The instruction of Jesus: and said to them,

G 1 "Permit the [children](#) to come to Me;

G 2 do not hinder them;

E 5 The reasoning of Jesus: for the [kingdom of God](#) belongs to such as these.²³

and perhaps a little younger than two years of age. In Matt. 11:16, "children" are old enough to play unsupervised in the marketplace. In Mark 5:39, 40, 41, the child [Jesus](#) brought back to life was twelve years of age (Mark 5:42). In Luke 1:59, the child who came to be known as "[John the Immerser](#)" was only eight days old. In John 16:21, "child" refers to an infant who has just been born. In John 21:5, [Jesus](#) affectionately and metaphorically referred to His [disciples](#), who were grown men, as "Children."

²³ Mark 10:14 - for the kingdom of God belongs to such as these: Two questions need to be answered. (1) What did [Jesus](#) mean by "the kingdom of God?" and (2) In what way does the kingdom of God belong to "such as these" children?

(1) What did [Jesus](#) mean by "the kingdom of God?" A great many interpreters define "the kingdom of God" as "God's present spiritual rule in peoples' lives," so John D. Grassmick, "Mark," in *The Bible Knowledge Commentary*, [New Testament Volume](#), p. 150. Unfortunately, even though Grassmick was once a faculty member at [Dallas Theological Seminary](#), at one time a bastion of [classic Dispensational teaching](#), he sounds more like a [Progressive Dispensationalist](#). Notice his "already / not yet" compromise in his discussion of the Kingdom of God at Mark 1:14-15, page 108: There he concludes,

So the kingdom of God has two aspects, both centering in Christ (cf. Mark 4:13-31): (1) It is already present, through veiled, as a spiritual realm (Mark's emphasis; cf. 3:23-27; 10:15; 23-27; 12:34). (2) It is still future when God's rule will be openly established on earth (cf. 9:1; 13:24-27).

I strongly disagree. There is only one kingdom prophesied in the [Old Testament](#) and discussed in the [New Testament](#). That is the [Messianic Kingdom of Jesus Christ](#) here upon earth. This kingdom will morph into the [Eternal Kingdom](#) in place on [New Earth](#) and in [New Jerusalem](#), the Capital City of both [Israel](#) and the [Church](#) (Rev. 21:1-22:5). (For a rebuttal to Grassmick's view of the kingdom, read "[Not Already, Not Yet](#)," written by the author.)

(2) In what way does the [kingdom of God](#) belong to "such as these?" I believe the characteristic of children to which [Jesus](#) referred was their almost unshakeable trust in what they have been told by an authority figure. I can remember hearing a child say something that I believed to be untrue. But if his teacher at school had told him such-and-such, he was absolutely convinced it was true, and I was unable to talk him out of his belief. The [kingdom of God](#) belongs to people who have an unwavering, child-like trust in [God](#) and in [Jesus](#).

- E 6 The teaching of Jesus: {15} "Truly I say to you, whoever does not receive the kingdom of God like a [child](#) shall not enter it *at all*." 10:15
- E 7 The deliberate contact of Jesus with the children 10:16
 - G 1 His affection: {16} And He took them in His arms²⁴
 - G 2 His blessing: and *began* blessing them,²⁵ laying His hands upon them.
- D 3 His teaching concerning wealth and the Kingdom 10:17-31
 - E 1 The reluctance of a man to forsake his wealth to follow Jesus 10:17-22
 - G 1 The departure of Jesus: {17} And as He was setting out on a journey, 10:17
 - G 2 The interruption of a man
 - H 1 His alacrity: a man ran up to Him
 - H 2 His respect: and knelt before Him,
 - H 3 His intense question: and began asking Him, "Good Teacher, what shall I do to inherit eternal life?"²⁶

²⁴ Mark 10:16 - And He took them in His arms: the [Aorist Middle Participle Nominative Masculine](#) Singular of the verb *enankalídzomai* (1723), "to take into one's arms" ([Accordance](#)); "to take into one's arms, embrace" ([OBU](#)); literally, "having taken them into His arms" These children were small enough that He could take them into His arms. This verb is used three times in the NT, in Mark 9:36; 10:16; Luke 2:28.

²⁵ Mark 10:16 - and *began* blessing them: literally, "He was blessing," which translates the [Imperfect Indicative Active](#) 3rd Singular of the verb *kateulogéō* (no accurate Strong's number is given). According to [Constable](#), the word means "to bless fervently." We could therefore translate, "He was fervently blessing."

²⁶ Mark 10:17 - to inherit eternal life: "to inherit" is the [Aorist Subjunctive Active](#) 1st Person Singular of the verb *klēronoméō* (2816), "to inherit" ([Accordance](#)); "I. to receive a lot, receive by lot 1. ... to obtain by right of inheritance II. ... to receive as one's own or as a possession III. to become a partaker of, to obtain" (excerpted from [OBU](#));

"eternal life," more accurately, "life eternal," wherein "life" is the [Accusative Feminine](#) Singular of the noun *dzōē* (2222), "life, living, way of life" ([Accordance](#)); "I. life 1. the state of one who is possessed of vitality or is animate" (excerpted from [OBU](#));

G 3 The response of Jesus

H 1 His interrogation about "goodness" 10:18

J 1 His question as to the man's motivation in calling Him good: {18} And [Jesus](#) said to him, "Why do you call Me good?" ²⁷

J 2 His comment that only God is good: No one is good except [God](#) alone.

H 2 His recitation of certain of the Ten Commandments: {19} "You know the commandments, 10:19

J 1 The sixth: 'DO NOT MURDER,

J 2 The seventh: DO NOT COMMIT ADULTERY,

J 3 The eighth: DO NOT STEAL,

J 4 The ninth: DO NOT BEAR FALSE WITNESS,

J 5 Do not defraud, ²⁸

"eternal" is the [Accusative Feminine](#) Singular of the Adjective *aiōnios* (166), "eternal" ([Accordance](#)); "...III. without end, never to cease, everlasting" (excerpted from [OBU](#)).

One almost gets the sense that this man who ran up to [Jesus](#) almost felt that eternal life was a rightful inheritance – something owed him. Regardless, he felt there was something he could do to guarantee he would acquire life eternal. [Jesus](#) would subsequently show him he was unwilling to do what was necessary to inherit eternal life.

²⁷ Mark 10:18 - Why do you call Me good?: The point of [Jesus](#)' question, I believe, was to determine if the man believed [Jesus](#) was "God-come-in-the-flesh." What was His level of belief? Did the man perceive of [Jesus](#) as merely a teacher, or was He the Divine [Messiah](#)? The man did not take the bait, refusing to affirm that [Jesus](#) was [God](#).

²⁸ Mark 10:19 - defraud not: Neither Luke (18:20) nor Matt.(19:18-19) have "Do not defraud", and Matt. adds, "Love your neighbor as yourself." Since this young man is wealthy, perhaps [Jesus](#) is subtly allowing him the opportunity to admit he has withheld wages from his laborers, as in James 5:4. Or perhaps [Jesus](#) is using "defraud not" as a paraphrase of the 10th Commandment – "Do not covet, the implication being that he who covets will soon defraud. The man, however, denies that he is guilty of any of the above.

J 6 HONOR YOUR FATHER AND
MOTHER."

G 4 The man's confident self-assessment: {20} And he said to Him, "Teacher, I have kept all these things from my youth up." 10:20

G 5 Jesus' challenge to the man 10:21

H 1 Jesus' love for him: {21} And looking at him, [Jesus](#) felt a love for him,²⁹

H 2 Jesus' analysis: and said to him, "One thing you lack:

H 3 Jesus' commands

J 1 go and sell all you possess,

J 2 and give to the poor,

H 4 Jesus' promise: and you shall have treasure in [heaven](#);

H 5 Jesus' call to discipleship: and come, follow Me."³⁰

Uses of "Defraud"

Defraud is used in 1 Cor. 6:7-8 in the sense of depriving one another of his rights in a civil court, and the advisability rather of allowing oneself to be deprived of his own rights rather than to take a brother to court, thus depriving him of his rights.

In 1 Cor. 7:5 Christian marriage partners are not to deprive one another of the right of sexual fulfillment / enjoyment.

In 1 Tim. 6:5, evil men are said to be deprived of the truth.

In James 5:4 Christian farmers are excoriated for depriving their workers of their rightful pay. Perhaps this is what the wealthy man in Mark 10:19 is being accused of by [Jesus](#)? He, however, denies it.

²⁹ Mark 10:21 - [Jesus](#) felt a love for him: Literally, "[Jesus](#) loved him," wherein "loved" is the [Aorist Indicative Active](#) 3 Person Singular of the verb *agapáō* (0025), "to love in a self-sacrificial way" (JTB). [Jesus](#) didn't merely "feel a love for this man." At that point of time He loved him.

³⁰ Mark 10:21 - follow Me: literally, "be following Me," wherein "be following" is the 2nd Singular [Present Imperative Active](#) of the verb *akolouthéō* (190), "to follow" ([Accordance](#)); "... II. to join one as a disciple, become

- G 6 The man's sorrowful response 10:22
- H 1 His visible chagrin: {22} But at these words his face fell,
- H 2 His sorrowful departure: and he went away grieved,
- H 3 His stumblingblock: for he was one who owned much property.
- E 2 Jesus' teaching on wealth as a hindrance to entering the Kingdom 10:23-31
- G 1 Jesus' statement of the difficulty of the wealthy entering the kingdom: {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](#)!" ³¹ 10:23 September 7, 2026
- G 2 The amazement of the disciples: {24} And the disciples were amazed at His words. 10:24a
- G 3 Jesus' expansion on His statement: The degree of difficulty for the rich to enter the kingdom 10:24b-

or be his disciple" (excerpted from [OBU](#)). [Jesus](#) was commanding this man to be following Him – i.e., to be His disciple. This was the identical command [Jesus](#) issued to Matthew, sitting in the tax collector's booth (Matt. 9:9; Mark 2:14; Luke 5:27). Matthew promptly obeyed. This man "was saddened, and he went away grieving, for he was one who owned much property" (Mark 10:22). [Jesus](#) issued the identical command to Philip (John 1:43). [Jesus](#) re-issued the same command to Peter twice – in John 21:19, 22.

³¹ Mark 10:23 - to enter the kingdom of God: "to enter" is the 3rd Plural [Future Indicative Middle](#) of the verb *eisérchomai* ([1525](#)), "to enter" ([Accordance](#));

"the kingdom of God," wherein "kingdom" is the [Accusative Feminine](#) Singular of the noun *basileia* ([932](#)), "kingdom" ([Accordance](#)). The [kingdom of God](#) is, virtually everywhere in the NT, not some ethereal, spiritual, non-literal kingdom; it is rather the [Messianic](#) rule of [King Jesus](#) from [Jerusalem, Israel](#) for a thousand years (Rev. 20:1-6). That [kingdom](#) will morph into the [eternal Kingdom](#), in which [God](#) and [Christ](#) will be seated on the same throne in [New Jerusalem](#) ruling over the [Eternal Kingdom](#), assisted by [Christ's](#) slaves (Rev. 22:3-5).

We [Christians](#) today enter the [kingdom of God](#) [proleptically](#). The [kingdom](#) has not yet begun because the [King](#) has not yet returned to earth (Luke 19:11-27). The term "[prolepsis](#)" refers to "the representation or assumption of a future act or development as if presently existing or accomplished." A prominent occurrence of [prolepsis](#) is found in Romans 8:30, where believers' future [glorification](#) is so certain that [Paul](#) used the same 3rd Singular [Aorist Indicative Active conjugation](#) in the verb "he [glorified](#)" as he did in the previous past certainties, "he [foreknew](#)," "he [called](#)," and "he [justified](#)."

25

H 1 His repetition: But [Jesus](#) answered again and said to them, "Children, how hard it is to enter the kingdom of God! 10:24b

H 2 His illustration: {25} "It is easier for a camel to go through the eye of a needle³² than for a rich man to enter the kingdom of God." ³³ 10:25

G 4 The astonishment of the disciples: Can anyone be saved? 10:26

H 1 Their astonishment: {26} And they were even more astonished

H 2 Their perplexity: and said to Him, "Then who can be saved?" ³⁴

³² Mark 10:25 - It is easier for a camel to go through the eye of a needle: According to [Constable](#),

The camel was the largest beast of burden in the ancient Near East. The "needle" that [Jesus](#) referred to was a common sewing needle (Gr. *hraphis*). [Jesus](#) was using hyperbole (exaggeration not meant to be taken literally).

³³ Mark 10:25 - than for a rich man to enter the kingdom of God: The [disciples](#) were under the sincere and justifiable impression that [God's](#) calling of people to Himself resulted in tangible material wealth. After all, [God's](#) calling of the patriarchs [Abraham](#), [Isaac](#), and [Jacob](#) to Himself, resulted in their material wealth (Gen. 12:1-3; 13:2; 24:35; 26:12-17; 28:10-15; 31:1; 46:5-7). [God](#) did bless the people of [Israel](#) materially as long as they obeyed Him. But when they practiced idolatry and forsook His laws, He would send in enemy nations to discipline them and sabotage their wealth (Deut. 28:1-68). [Jesus](#) here stated the obvious. It is exceedingly difficult for wealthy people to enter the [kingdom of God](#) because they tend to rely on their tangible wealth more than on [God](#), whom they cannot see. And without faith it is impossible to please [God](#) (Heb. 11:6). This man did not have the faith to believe [Jesus](#), that, if he gave up all his wealth and served as [Jesus'](#) [disciple](#), he would gain vastly more wealth in [Christ's](#) coming [kingdom](#).

I personally am not a wealthy man. But I believe that, having followed [Jesus](#) in my life without making the accumulation of wealth my primary goal, He will reward me with increased responsibility in His coming [Kingdom](#) (Luke 19:11-27).

³⁴ Mark 10:26 - Then who can be saved? – “be saved” is the [Aorist Passive Infinitive](#) of *sōdzō* (4982), in the [Passive](#), “to be saved; maintained, preserved” (adapted from [Accordance](#)); again, in the [Passive](#), “I. to be saved, kept safe and sound, to be rescued from danger or destruction” 2. to be saved in the technical biblical sense A. i. to be delivered from the penalties of the Messianic judgment ii. to be saved from the evils which obstruct the reception of the Messianic deliverance” (adapted and excerpted from [OBU](#)). In the context, the crux of their inquiry was, “Is it possible for anyone to experience spiritual salvation?” “and is it possible for anyone to participate in [Jesus'](#) announced “[Kingdom of the Heavens](#)”?”

- G 5 The response of Jesus: Entrance into to the kingdom is impossible with men, yet possible only with God 10:27
 - H 1 The human impossibility: {27} Looking upon them, [Jesus](#) said, "With men it is impossible,
 - H 2 The possibility with God: but not with [God](#); for all things are possible with [God](#)."
- G 6 The insight of Peter: {28} [Peter](#) began to say to Him, "Behold, we have left everything and followed You." 10:28
- G 7 The acknowledgment of Jesus 10:29-31
 - H 1 Sacrifice for Jesus: {29} [Jesus](#) said, "Truly I say to you, there is no one who has left 10:29
 - J 1 house
 - J 2 or brothers
 - J 3 or sisters
 - J 4 or mother
 - J 5 or father
 - J 6 or children
 - J 7 or farms,
 - J 8 The motivation: for My sake and for the gospel's sake,³⁵
 - H 2 The amount of the reward: {30} but that he

³⁵ Mark 10:29 - and for the gospel's sake: literally, "and for the sake of the good news," wherein "good news" is the [Genitive Neuter](#) Singular of the noun *euaggélion* (2098), referring, in context, to the [Good News](#) of the coming [Kingdom](#) of [Christ](#).

shall receive a hundred times as much 10:30

H 3 The reward in the present time: now in the present age,

J 1 houses

J 2 and brothers

J 3 and sisters

J 4 and mothers

J 5 and children

J 6 and farms,

J 7 along with persecutions;

H 4 The reward from the future: and in the age to come,³⁶ eternal life.³⁷

H 5 The qualification: {31} "But many *who are* first, will be last; and the last, first." 10:31

³⁶ Mark 10:30 - and in the age to come: literally, "and in the age, the one coming:" wherein "age" is the [Dative Masculine](#) Singular of the noun *aiōn* (165), "age" (excerpted from [Accordance](#)); "... III. period of time, age," excerpted from [OBU](#);

"the one coming," wherein "coming" is the [Present Middle Participle Dative Masculine](#) Singular of the verb *érchomai* (2064), "... II. metaphorically 1. to come into being, arise, come forth, show itself, find place or influence 2. be established, become known ..." (excerpted from [OBU](#)).

In Biblical Eschatology, the "the age, the one coming" will take place after the present [Church Age](#), and after the [Rapture](#), and after the 7-year [Tribulation](#), and almost immediately after the [Second Coming of Christ](#), which will issue in a number of [Judgments](#). After the [Judgments](#), only righteous people will be left alive, both [Jews](#) and [Gentiles](#), to inhabit and rule the earth for 1000 years. That is the first installment of "the age – the one coming." We call it the [Millennium](#), or the [Millennial Rule](#) of [Christ](#). Those living in the [Millennium](#) in their natural bodies will be assisted by resurrected saints, who will also help [Christ](#) rule His [Kingdom](#). "The Coming Age" refers also to the [Eternal State](#), i.e. life in [New Jerusalem](#) and upon [New Earth](#).

³⁷ Mark 10:30 - eternal life: literally, "life eternal," wherein "life" is the [Accusative Feminine](#) Singular of the noun *dzōē* (2222), "life;" and "eternal" is the [Accusative Feminine](#) Singular of the adjective *aiōnios* (166), "eternal" ([Accordance](#)); "... III. without end, never to cease, everlasting" (excerpted from [OBU](#)). The eternal life to which [Jesus](#) referred was not merely spiritual salvation, but eternal existence, first, on the [Millennial](#) earth and, ultimately, on [New Earth](#) and in [New Jerusalem](#), described beautifully and graphically in Rev. 21:1-22:5.

C 6 Jesus' unheeded repetition of the postponement of His Kingdom 10:32-45

D 1 His third prediction of His near death and resurrection ([Jesus'](#) warning of the twelve of His imminent death in Jerusalem) 10:32-34

E 1 The setting for the prediction 10:32

G 1 Their destination: {32} And they were on the road, going up to [Jerusalem](#),

G 2 Jesus' solitary intensity: and [Jesus](#) was walking on ahead of them;³⁸

G 3 The mood of His followers

H 1 Of the twelve: and they were amazed,

H 2 Of other disciples: and those who followed were fearful.

G 4 The privacy secured: And again He took the twelve aside and began to tell them what was going to happen to Him,

E 2 The details of the prediction³⁹ 10:33-34

³⁸ Mark 10:32 There seems to be a sense of grim foreboding. [Jesus](#) walks on ahead by Himself. The others seem reluctant to keep pace with Him. They almost seem to shrink from an evil aura that surrounds [Jerusalem](#). It is almost as though they know something bad may well occur, but they can't put their finger on it.

Note: When [God](#) asks us to do something difficult, we must forge ahead with a resolute purpose.

³⁹ Mark 10:33-34 Title - The details of the prediction: The prediction of [Jesus'](#) death finds its basis in Psalm 2: (Psa 2:1-3) Why are the nations in an uproar, And the peoples devising a vain thing? {2} The kings of the earth take their stand, And the rulers take counsel together Against the LORD and against His Anointed, saying, {3} "Let us tear their fetters apart, And cast away their cords from us!" Cf. also (Acts 4:24-30) And when they heard this, they lifted their voices to God with one accord and said, "O Lord, it is You who MADE THE HEAVEN AND THE EARTH AND THE SEA, AND ALL THAT IS IN THEM, {25} who by the Holy Spirit, *through* the mouth of our father David Your servant, said, 'WHY DID THE GENTILES RAGE, AND THE PEOPLES DEVISE FUTILE THINGS? {26} 'THE KINGS OF THE EARTH TOOK THEIR STAND, AND THE RULERS WERE GATHERED TOGETHER AGAINST THE LORD, AND AGAINST HIS CHRIST.' {27} "For truly in this city there were gathered together against Your holy servant [Jesus](#), whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, {28} to do whatever Your hand and Your purpose predestined to occur. {29} "And now, Lord, take note of their threats, and grant that Your bond-servants may speak Your word with all confidence, {30} while You extend Your hand to heal, and signs and wonders take place through the name of Your

- G 1 Their destination: {33} *saying*, "Behold, we are going up to [Jerusalem](#), 10:33
- G 2 His betrayal: and the [Son of Man](#) will be delivered to the [chief priests](#) and the [scribes](#);
- G 3 The action of the chief priests and scribes
 - H 1 Condemnation: and they will condemn Him to death,
 - H 2 Treachery: and will deliver Him to the [Gentiles](#). 10:33
- G 4 The action of the Gentiles 10:34
 - H 1 Mockery: {34} "And they will mock Him" ⁴⁰
 - H 2 Contempt: and spit upon Him,
 - H 3 Cruelty: and scourge Him,
 - H 4 Execution of Him: and kill *Him*,
- G 5 The triumph of Jesus: and three days later He will rise again." ⁴¹

holy servant [Jesus](#)."

(1) Both the nation of Israel and the nations of the earth see [Jesus](#) Christ and God the Father as too restrictive. Instead of finding liberty in Christ, they see bondage. In John 8:31-32 [Jesus](#) therefore was saying to those Jews who had believed Him, "If you abide in My word, then you are truly disciples of Mine; {32} and you shall know the truth, and the truth shall make you free." **(2) God will have the last laugh!** (Psa 2:4-6) He who sits in the heavens laughs, The Lord scoffs at them. {5} Then He will speak to them in His anger And terrify them in His fury: {6} "But as for Me, I have installed My King Upon Zion, My holy mountain." **(3) The greatest violence man has ever committed is when he murdered God. Yet even in this, God had a plan and controlled all the events.** This should encourage us that, no matter what evil befalls us, God has a Master Plan for good, and we must trust Him! (Rom. 8:28).

⁴⁰ Mark 10:34 - mock ... spit upon ... scourge ... kill: To think that people will do this to the Creator of the universe and the Creator of themselves, and the One who will one day stand in judgment over them is simply beyond belief!

⁴¹ Mark 10:34 - and three days later He will rise again: The greatest violence man could commit against [God](#) cannot thwart God's redemptive plan! It cannot even delay it! In three days, [Jesus](#) would rise from the grave, right on schedule!

- D 2 His teaching concerning sacrificial service to achieve greatness in the Kingdom 10:35-45
 - E 1 The request of Zebedee's sons to sit on Jesus' right and left hand in His Kingdom 10:35-37
 - G 1 Their open-ended request: {35} And [James](#) and [John](#), the two sons of [Zebedee](#), came up to Him, saying to Him, "Teacher, ⁴² we want You to do for us whatever we ask of You." 10:35
 - G 2 Jesus' question of clarification: {36} And He said to them, "What do you want Me to do for you?" 10:36
 - G 3 Their request for special honor in His kingdom: {37} And they said to Him, "Grant that we may sit in Your glory, one on Your right, and one on *Your* left." ⁴³ 10:37
 - E 2 Jesus' probing of their willingness to share His sufferings 10:38-39
 - G 1 Jesus' incredulity 10:38
 - H 1 In light of their ignorance: {38} But [Jesus](#) said to them, "You do not know what you are asking for. 10:38
 - H 2 In light of the qualifications they must presumably meet

⁴² Mark 10:35 - Teacher: the [Vocative Masculine](#) Singular of the Noun *didaskalos* ([1320](#)), "teacher" ([Accordance](#)).

⁴³ Mark 10:37 - Grant that we may sit in Your glory, one on Your right, and one on *Your* left: To think that [James](#) and [John](#) would have the audacity to ask for a special favor when [Jesus](#) has just predicted His upcoming death is almost beyond belief! It seems that what [Jesus](#) has just told them has gone completely over their heads. They have no idea what He has said. They must have thought whatever he was saying was simply a blip on the radar screen honing in on His imminent [kingdom](#)! Here the greatest violence ever done to [God](#) is about to be perpetrated; yet two [disciples](#) can think of nothing more important than to secure special status, privilege and honor for themselves! We tend to be enormously self-centered, when [God](#) has so much greater a plan going. [God](#) wants us to be service-minded not status-minded! At least these two [disciples](#) believed in the future reality of [Jesus](#)' glorious [kingdom](#) here on earth! That is more than we can say for [Amillennials](#)!

- J 1 Are you able to drink the cup that I drink,⁴⁴
- J 2 or to be baptized with the baptism with which I am baptized?"⁴⁵
- G 2 Their presumption: {39} And they said to Him, "We are able."⁴⁶ 10:39
- G 3 Jesus' prediction of their participation in His sufferings
- H 1 And [Jesus](#) said to them, "The cup that I drink you shall drink;
- H 2 and you shall be baptized with the baptism with which I am baptized.
- E 3 His inability to grant to them what had been prepared for others 10:40

⁴⁴ Mark 10:38 - Are you able to drink the cup that I drink?: "drinking of the cup of which [Jesus](#) drinks" certainly has a negative, somber tone. In the garden of [Gethsemane](#) (Mark 14:36) [Jesus](#) will ask the Father, if possible to remove this cup from Him. Obviously it means there an experience of supreme hardship and suffering which, though it will potentially save the world, will be of such grave spiritual, physical, and emotional crisis that [Christ](#) will ultimately die.

⁴⁵ Mark 10:38 - or to be baptized with the baptism with which I am baptized: more accurately, "or the immersion with which I am immersed to be immersed?" In this translation, "immersion" is the [Accusative Neuter](#) Singular of the noun *báptisma* (908), "washing, baptism" ([Accordance](#)); "I. immersion, submersion I. of calamities and afflictions with which one is quite overwhelmed" (excerpted from [OBU](#)). This definition by [OBU](#) is the correct meaning ([JTB](#));

"with which I am immersed" is the [Present Passive Indicative](#) 1st Person Singular of the related verb *baptízō* (907), "to baptize, wash, dip" ([Accordance](#)); "to be immersed in troubles so deep and turbid as to be overwhelmed" (excerpted and adapted from [OBU](#) by [JTB](#));

"to be immersed" is the [Aorist Passive Infinitive](#) of the verb *baptízō* (907), "to baptize, wash, dip" ([Accordance](#)); "to be overwhelmed" (excerpted and adapted from [OBU](#) by [JTB](#)).

To summarize, [Jesus](#) knew He would be subjected to an overwhelming amount of trial and stress in His upcoming trials and scourgings and crucifixion. These He termed as drinking a (bitter) cup and undergoing a stressful immersion. He hinted that, for [James](#) and [John](#) to sit at His right and left hand in His [Kingdom](#) would require that they, too drink the same cup and participate in the same immersion. Would they be able to do that?

⁴⁶ Mark 10:39 - We are able: The two [Apostles](#) had no real idea what this would actually be like, but they asserted their ability to handle [Jesus](#)' cup of suffering and stressful immersion. As a matter of fact, [Herod Agrippa I](#) later executed [James](#) (Acts 12:1-2). Still later, [John](#) would be exiled on the island of [Patmos](#) (Rev. 1:9).

- G 1 His lack of authority: {40} "But to sit on My right or on *My* left, this is not Mine to give; ⁴⁷
- G 2 His deference to the plans of someone else: but it is for those for whom it has been prepared." ⁴⁸
- E 4 The indignation of the ten: {41} And hearing *this*, the ten began to feel indignant with [James](#) and [John](#). 10:41
- E 5 Jesus' informing them of greatness through servanthood 10:42-44
- G 1 The customary wielding of power in the Gentile world: {42} And calling them to Himself, [Jesus](#) said to them, 10:42
- H 1 His point of comparison: "You know that those who are recognized as rulers of the [Gentiles](#)
- H 2 The style of their leadership

⁴⁷ Mark 10:40 - But to sit on My right or on *My* left, this is not Mine to give: It is amazing to note the precise limits of [Jesus](#)' authority. In John 5:22-30 [Jesus](#) describes His enormous delegated authority. (1) The Father has given all judgment to the Son (5:22). He has given [Jesus](#) authority to execute judgment (5:27). (2) This includes the authority to call up the dead from death (5:28-29)! (3) Yet [Jesus](#) never exceeds His authority. Here, He cannot even determine on His own who is going to sit right next to Him on His throne! He says, "I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me (John 5:30)." (John 5:22-30 NASB) "For not even the Father judges anyone, but He has given all judgment to the Son, {23} in order that all may honor the Son, even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. {24} "Truly, truly, I say to you, 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. {25} "Truly, truly, I say to you, an hour is coming and now is, when the dead shall hear the voice of the Son of God; and those who hear shall live. {26} "For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; {27} and He gave Him authority to execute judgment, because He is the Son of Man. {28} "Do not marvel at this; for an hour is coming, in which all who are in the tombs shall hear His voice, {29} and shall come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment. {30} "I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.

⁴⁸ Mark 10:40 - but it is for those for whom it has been prepared: [Jesus](#) is quite willing to admit that someone other than He Himself is in charge of selecting the individuals who will occupy the place of honor next to Him. It seems to me that true greatness, in this passage, constitutes (1) Knowing what [God](#) has asked you to do. (2) Doggedly pursuing that path, even though you receive little or no support from others. (3) Staying precisely within the area of authority [God](#) has granted you, never exceeding your authority, nor yet shirking it. (4) Being willing to serve [God](#), and thus, being able to serve people.

- J 1 lord it over them; ⁴⁹
- J 2 and their great men exercise
 authority over them.
- G 2 The achieving of greatness through service and
 subordination among them 10:43-44
- H 1 Dissociation: {43} "But it is not so among
 you, 10:43
- H 2 Service: but whoever wishes to become
 great among you shall be your servant; ⁵⁰
- H 3 Subordination: {44} and whoever wishes to
 be first among you shall be slave ⁵¹ of all.
 10:44
- E 6 Jesus' own example of existing for serving and of giving
 His life as a ransom ⁵² 10:45
- G 1 His purpose was not to be served: {45} "For even

⁴⁹ Mark 10:42 - lord it over them: The customary way of being a leader or ruler – a "great one" – is to exercise authority over other people, to require them to submit to your authority. That is not how one attains greatness in [Jesus'](#) estimation. In His [kingdom](#) you become great by being a servant to others (being a *diákonos* - [1249](#)) (Mark 10:43) – you become first, moreover, by becoming a slave - *dou'los* - [1401](#) to all (Mark 10:44)!

⁵⁰ Mark 10:43 - servant: the [Nominative Masculine](#) Singular of the noun *diákonos* ([1249](#)), "servant, minister" ([Accordance](#)); "I. one who executes the commands of another, esp. of a master, a servant, attendant, minister" (excerpted from [OBU](#)).

⁵¹ Mark 10:44 - slave: the [Nominative Masculine](#) Singular of the Noun *dou'los* ([1401](#)), "slave" ([Accordance](#)); "I. a slave, bondman, man of servile condition" (excerpted from [OBU](#)).

⁵² Mark 10:45 Even the [Messiah](#) Himself did not come to be served (the [Aorist Passive Infinitive](#) of the verb *diakonéō*, [1247](#)), but to (Himself) serve (the [Aorist Active Infinitive](#) of the verb *diakonéō*, [1247](#)). This was true generally (see how He taught people and healed people) but it was also true specifically – in the ultimate sense He served by giving His life a ransom for many. "Ransom" is the [Accusative Neuter](#) Singular of the Noun *lu'tron* ([3083](#)), "ransom" ([Accordance](#)); "I. the price for redeeming, ransom 1. paid for slaves, captives 2. for the ransom of life II. to liberate many from misery and the penalty of their sins" ([OBU](#)). In this context, ransom means the price paid to buy slaves from the kingdom of [Satan](#), [sin](#), disease, and [death](#) ([JTB](#)). The ransom is not paid to [Satan](#), however, but to [God](#).

AV - ransom (2) – 1) the price for redeeming, ransom, (paid for slaves, captives, for the ransom of life), to liberate many from misery and the penalty of their sins.

the [Son of Man](#) did not come to be served,

G 2 His purpose – to serve others: but to serve,

G 3 His purpose – to sacrifice Himself for others: and to give His life a ransom for many." ⁵³

C 7 Jesus' reward of faith: Blind Bartimaeus' persistence rewarded with healing 10:46-52

D 1 The setting for the miracle 10:46

E 1 The city: {46} And they came to [Jericho](#). And as He was going out from [Jericho](#)

E 2 Those accompanying Him: with His [disciples](#) and a great multitude,

E 3 The bystander

G 1 His disability: a blind beggar

G 2 His identity: *named* [Bartimaeus](#), the son of Timaeus,

G 3 His situation: was sitting by the road.

D 2 The beggar's urgent plea 10:47-48

E 1 His recognition: {47} And when he heard that it was [Jesus](#) the [Nazarene](#), 10:47

E 2 His plea for Messianic mercy: he began to cry out and say, "[Jesus](#), [Son of David](#), have mercy on me!" ⁵⁴

⁵³ Mark 10:45 - a ransom for many: ransom is the noun [3083](#) *lútron* {loo'-tron} from the verb *lúō* [3089](#), “to loosen, undo, dissolve” (excerpted from [OBU](#)); TDNT - 4:328,543. *lútron* is I. the price for redeeming, ransom 1. paid for slaves, captives 2. for the ransom of life II. to liberate many from misery and the penalty of their sins” ([OBU](#)). The ransom was not paid to [Satan](#), but to [God](#);

for many: [Jesus](#) would give His life a ransom for many. The ransom price was sufficient to pay for the sins of the entire world (John 3:16). But the ransom is effective only for those who [believe](#) in [Jesus](#) (John 3:15, 16, 18, 36).

⁵⁴ Mark 10:47 - [Jesus](#), [Son of David](#), have mercy on me: That Bartimaeus called [Jesus](#) “[Son of David](#)” indicates he believed [Jesus](#) was the [Messiah](#). He was calling out for [Jesus](#), the [Messiah](#), to have mercy upon him. He had

- E 3 The objections of many: {48} And many were sternly telling him to be quiet, 10:48
- E 4 His vociferous repetition: but he kept crying out all the more, "[Son of David](#), have mercy on me!"
- D 3 The invitation of Jesus 10:49-50
 - E 1 Jesus' instruction: {49} And [Jesus](#) stopped and said, "Call him *here*." 10:49
 - E 2 The crowd's encouragement: And they called the blind man, saying to him, "Take courage, arise! He is calling for you."
 - E 3 The arrival of Bartimaeus: {50} And casting aside his cloak, he jumped up, and came to [Jesus](#). 10:50
- D 4 The interaction between Jesus and Bartimaeus 10:51-52
 - E 1 The question of Jesus: {51} And answering him, [Jesus](#) said, "What do you want Me to do for you?" 10:51a
 - E 2 Bartimaeus' request for sight: And the blind man said to Him, Rabboni, ⁵⁵ *I want* to regain my sight!" 10:51b
 - E 3 The reply of Jesus: {52} And [Jesus](#) said to him, "Go your way; your faith has made you well." 10:52a
 - E 4 The miraculous result 10:52b
 - G 1 Bartimaeus' restoration of sight: And immediately he regained his sight
 - G 2 Bartimaeus' following of Jesus: and *began* following Him on the road.

placed his faith in [Jesus](#) as being the [Messiah](#). [Jesus](#) rewarded his faith with healing!

⁵⁵ Luke 10:51 - Rabboni – the [Aramaic](#) particle *hrabbouni* ([4462](#)), [Aramaic](#) for “my teacher” ([Accordance](#)).

Linked Summary

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EXPANDED ANALYSIS OF MARK, **Part Five. Mark 10:1-52**

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