

Living Real Issues

Mark Chapter 10

Mar 10:1

1) Divorce vs 1-12

Deut 24:1-4; Jer 3:1,8-14; Mal 2:14-16; Matt 5:31-32; 1 Cor 7:10-16

No Body Wins - the Husband, the Wife, the Cheater, the Children, God, Friends, Mistresses

According to **the current divorce rate statistics, 50% of the marriages end in divorce.** National center for Health's divorce rate statistics foresaw a downward trend in US divorce rates i.e. up to 43%. But in 2002, census bureau revised the predicted divorce rate in America back to 50%. However, some recent divorce rate statistic shows the predicted US divorce rates as approximately 40%.

According to divorce rate statistics of 2003, divorce rate in America fell by 5.6%. This might seem to be a big decrease in divorce rates in US as per divorce rate statistics. But this drop is mainly because of the decrease in collective divorce rate of American states of Washington, North Carolina, New Jersey, Massachusetts, Iowa, Colorado, Rhode Island, Minnesota and Nevada.

Statistics of Divorce Rate in America

Statistics of divorce rate in America show that in the years 2002-2003 US divorce rate dropped by 30.04% in Nevada.

An increase in the US divorce rates in the state of Delaware showed a significant rise. Here, divorce rate statistics show an increase of 64.72%.

Divorce rate statistics show that couples without children have a higher divorce rate in America. US divorce rates in couples who have children is slightly lower.

The children of divorced parents are prone to divorcing 4 times more than the children of couples who are not divorced.

Divorce Rate Statistics of 1st, 2nd and 3rd Marriages

Various studies on US Divorce rate show significant differences when a comparison is made in 1st, 2nd and 3rd marriage, divorce rate in America.

- **Divorce rate in America after first marriage is from 41% to 50%.**
- **US divorce rate after second marriage is from 60% to 67%**
- **After 3 marriages the US divorce rate is from 73% to 74%**

Getting up, He *went from there to the region of Judea and beyond the Jordan; crowds *gathered around Him again, and, according to His custom, He once more {began} to teach them.

- Jesus leaves the area of Galilee (Capernaum) not to return until after His resurrection. They are headed to Jerusalem and they cross over the Jordan to avoid Samaria (As was the custom of Jews to avoid what they considered gentile land.)
- Crowds gather and He begins to teach. Along come some Pharisees to question Him, Not to get an answer but to trap Him. They asked Him about divorce. (Much like argument of Calvinism & Armeanism)
- Rabbi Hillel = Divorce for any reason
- Rabbi Shammai = Divorce only for uncleanness (What uncleanness? much required stoning)
- There are 6 main positions on divorce, today. They are:
 - Neither divorce nor remarriage are allowed. (A conservative Protestant view)
 - Divorce is OK, but not remarriage. (A second conservative Protestant view)
 - Divorce is OK in cases of adultery or desertion; remarriage is OK. (A conservative/mainline Protestant view)
 - Divorce is OK for many reasons; remarriage is OK. (A mainline/liberal Protestant view)
 - Divorce is impossible, unless the marriage never existed. (Roman Catholic)
 - Divorce is OK in cases of marriage breakdown; remarriage is OK. (Religious liberal and secular view.)

Mar 10:2

{Some} Pharisees came up to Jesus, testing Him, and {began} to question Him whether it was lawful for a man to divorce a wife.

Mar 10:3

And He answered and said to them, "What did Moses command you?"

- *Jesus looks at two sources for support to His conclusion in verse 11 + 12. Moses + Genesis*
- *Deut 24 uncleanness, hate, (prohibition was not divorcement but a prohibition of remarriage to first husband) In effect, you cannot write a certificate of divorce, be with another and then return to the first marriage. It seemed that man wanted to have a legal affair and yet have that first marriage.*

Mar 10:4 They said, "Moses permitted {a man} TO WRITE A CERTIFICATE OF DIVORCE AND SEND {her} AWAY."

Mar 10:5 But Jesus said to them, "Because of your hardness of heart he wrote you this commandment.

- *Jesus makes this clear, It isn't about feelings, or performance but it is a heart issue.*
- *The heart is to be filled with grace, forgiveness, kindness, gentleness, faithfulness, love.*
- *But the heart can be hardened.*

Mar 10:6 "But from the beginning of creation, {God} MADE THEM MALE AND FEMALE.

Mar 10:7 "FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER,

Mar 10:8 AND THE TWO SHALL BECOME ONE FLESH; so they are no longer two, but one flesh.

- *No Excuses. The standard is from God. Not from Man's collective opinion or from the current culture's relevance.*
- *"Leaving His Father and Mother" isn't just speaking of leaving the house but it is more. It is leaving that relationship as a preeminent relationship and establishing the relationship between a husband and wife as the most important human relationship for those two people.*
- *"Become One Flesh" This is the most common description for marriage.*
- *Here go through the other references and their context and meaning.*
 - *Deut 24:1-4, Certificate of Divorce due to some indecency found in the wife. But the passage is dealing more with the with the wife's remarriage and due to a death or 2nd divorce she cannot return to 1st husband.*
 - *Jer 3:1,8-14, Again the picture of the wife trying to return, But the big difference here must be noted is that Israel is the wife and God is the husband. GOD HAS BEEN DIVORCED! But divorce is God's perspective is for reconciliation not that Israel would marry another.*
 - *Mal 2:14-16, The prophet is instructing the people that God sees how Israel has dealt treacherously with their wives. They have divorced their wives and the LORD HATES DIVORCE.*
 - *Matt 5:31-32; Matt 19:3-10, Divorce is permissible (not commanded) if immorality. This word immorality is the Greek word, "pornia" It is broader term than just sexual intercourse. Someone could be guilty of immorality without ever consummating the sexual act of adultery.*
 - *1 Cor 7:10-16, This passage is answering questions addressed to Paul about marriages and what is more spiritual. Vs 10-11 Is it more spiritual to divorce and be single? NO! What if married to unbeliever? Does it defile the believer? Should they divorce? NO! Divorce is permissible (not commanded) if the unbeliever wants to leave. (Abandonment)*

Mar 10:9 "What therefore God has joined together, let no man separate."

Mar 10:10 In the house the disciples {began} questioning Him about this again.

- *"Questioning Again" - Why? Because it is a emotionally charged issue, The last few statement was not a complete study, and some things we just do not want to hear. (see Matt 19:11-12)*

Mar 10:11 And He *said to them, "Whoever divorces his wife and marries another woman commits adultery against her;

Mar 10:12 and if she herself divorces her husband and marries another man, she is committing adultery."

- *Context is Jesus explaining Genesis and Moses to understand the hardness of heart and divorce.*
- *Jesus takes this to a higher level that if divorce without a cause would cause the them to commit adultery.*
- *I believe in "Limited Stoning" In Lev 20:10 & Deut 22:22 and John 8:3-11, adultery is punishable by death. If my son in law or even my son hurt either of my daughter or daughter in law with adultery, my first (unprayerful) reaction would be to bring a couple of my biker friends to motivate him to repent end the adulterous relationship and to remain faithful until Jesus returns.*

- *In conclusion, we do not have the right to divorce without cause, without adultery, without abandonment, without seeking first repentance, forgiveness and reconciliation..*
- *I like what Jesus does here is not condemn the divorcee. But He elevates the covenant of Marriage.*
 - *Genesis 2:18-25, God created the institution of marriage and blessed the two becoming one in marriage and actually makes it the priority relationship above all others.*
 -
 - *Mal 2:11, calls Marriage a Holy Institution which He loves.*
 - *Eph 5:22-33 tells us that our covenant of marriage is a picture of the covenant between Jesus and the Church. It is a beautiful picture for the world to see in our marriages. Adultery, Divorce, Abandonment are not in the picture of Jesus and the Church. So be it in our marriages.*

Mar 10:13 **2) Young Children** vs 13-16

And they were bringing children to Him so that He might touch them; but the disciples rebuked them.

- *The "they" are the parents in the crowds.*

Mar 10:14 But when Jesus saw this, He was indignant and said to them, "Permit the children to come to Me; do not hinder them; for the kingdom of God belongs to such as these.

- *This is the only time the scriptures use this word "indignant" towards His disciples. It is when they prevented / hindered any from coming to Him.*

Mar 10:15 "Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it {at} {all.}"

- *"like a child" not in a childish way. There is not competition, or measure of worthiness or unworthiness, They just come. They just receive. They do not need to perform.*

Mar 10:16 And He took them in His arms and {began} blessing them, laying His hands on them.

- *Spurgeon talked about that is is more valuable to save and teach these children than an old man. The value rests in the life ahead. That they have a longer life ahead to effect change and save souls than an old man.*

Mar 10:17 **3) Young Ruler** vs 17-22

As He was setting out on a journey, a man ran up to Him and knelt before Him, and asked Him, "Good Teacher, what shall I do to inherit eternal life?"

- *This encounter starts off so well, yet ends so sad.*
Kneels (bows before Jesus)
Knows Jesus is Good
Asks He who is able to grant, concerning eternal life.
- *Mark - Rich, Matthew - Young, Luke - a Ruler "He's got it all, but he has nothing" (Focht)*
- *But one flaw in his question is the lesson in this whole exchange. "What must I DO?"*
He can't do anything. 2 ways to heaven Living Moral Perfection & Grace

Mar 10:18 And Jesus said to him, "Why do you call Me good? No one is good except God alone.

- *This was a common saying of the time. Especially if some one is complemented.*

Mar 10:19 "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.' "

- *The conversation is about a man desiring Eternal Life. Jesus begins by taking this man to the 10 Commandments. This is a very important starting point to notice.*
- *Jesus took him to 5 of the 10 commandments that deal with our relationships with our fellow man.*
- *As for the ones not mentioned, the first three deal with our relationship with God and the last one of*

the 10, is an personal issue of coveting.

- Why the 10 Commandments?
 - *Romans 7:7* "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet."
 - *Gal 3:24* "Wherefore the law was our schoolmaster [to bring us] unto Christ, that we might be justified by faith."
 - *Psalm 19:7* "The law of the Lord is perfect, converting the soul."

Mar 10:20 And he said to Him, "Teacher, I have kept all these things from my youth up."

- *The Rich Young Ruler declares his goodness (He has kept those 6 commandments)*
- *Proverbs 20:6* "Most men will proclaim every one his own goodness"
- *An interesting dilemma. The Rich Young Ruler knows he doesn't have Eternal life, Jesus tells him to obey the commandments and lists 6. The Rich Young Ruler feels he has done this from his youth.*

Mar 10:21 Looking at him, Jesus felt a love for him and said to him, "One thing you lack: go and sell all you possess and give to the poor, and you will have treasure in heaven; and come, follow Me."

- *"Looking at him, Jesus felt a love for him" This isn't, at this setting, going to end well. The Rich Young ruler will go away sad. He is not going to rejoice and sell all and start walking with Jesus. YET JESUS FELT A LOVE FOR HIM!*
- *When we share the gospel, we need to feel a Love for Them. Not an admiration of ourselves for our kingdom efforts. We need to feel a love for the lost.*
- *Jesus here is confronting this young man with two more commandments. Thou Shalt not Covet, and Thou shalt not have any other gods before Me! This young man's riches were great, Great in his soul and a great obstacle to eternal life. He coveted his riches. And His riches were his god.*

Mar 10:22 But at these words he was saddened, and he went away grieving, for he was one who owned much property.

- *This shows the young ruler's heart. Yes, he wanted eternal life, but he also wanted that which hindered him from having this eternal life.*
- *He has to make that choice: A TOUGH CHOICE; Which is more valuable to him? Wealth in this life or Wealth in eternity.*
- *Jesus let him go away sad. This is sad. But Jesus took the issue of eternal life to the bottom line. There is not anything else to tell him. So it is enough. He must go with the information and his own conscience to learn and choose.*

Mar 10:23 4) A Camel vs 23-31

And Jesus, looking around, *said to His disciples, "How hard it will be for those who are wealthy to enter the kingdom of God!"

- *Jesus using this opportunity to teach the disciples.*
- *How hard (difficult, strained) (not impossible) for those who have riches to enter the Kingdom of God*
- *(example: Sharing the Gospel at the DCPA. Every Friday Evening we went out anywhere proclaiming the Gospel. The poorer section people seemed to be more receptive to the gospel. They were hurting, in need, in trouble. They knew their condition and were more willing to receive help. At the DCPA, those getting in and out of their Limos and Rolls Royce's, were not receptive at all. They had no need, they were self sufficient) IT WAS HARD FOR THEM TO ENTER THE KINGDOM.*
- *Proverbs 28:11* "The rich man [is] wise in his own conceit; but the poor that hath understanding searcheth him out."
- *Remember what Paul said to Timothy: "But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows." (1 Timothy 6:9-10)*

Mar 10:24 The disciples were **amazed** at His words. But Jesus *answered again and *said to them, "Children, how hard it is to enter the kingdom of God!"

- *Again, Jesus states this same thing. (KJV adds "for them that trust in riches") it is in the context.*
- *But he calls them children. Verse 15 we just looked at says that "unless we receive the kingdom like little children we will not enter it at all." Trust!*

Mar 10:25 "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." !

- *Needle: ne'-d'-l (rhapsis): The word "needle" occurs only 3 times, namely, in the reference to Christ's use of the proverb: "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God" (Mt 19:24; Mr 10:25; Lu 18:25). This saying ought to be accepted in the same sense as Mt 23:24, "Ye blind guides, that strain out the gnat, and swallow the camel!" Christ used them to illustrate absurdities. A rabbinical parallel is cited, "an elephant through a needle's eye." Some writers have attempted to show that rhapsis referred to a small gate of a walled oriental city. No evidence of such a use of the word exists in the terms applied today in Biblical lands to this opening. "Rich man" here has the connotation of a man bound up in his riches. If a man continues to trust in his earthly possessions to save him, it would be absurd for him to expect to share in the spiritual kingdom where dependence upon the King is a first requisite. (Patch)*

Mar 10:26 They were **even more astonished** and said to Him, "Then who can be saved?"

Mar 10:27 Looking at them, Jesus *said, "With people it is impossible, but not with God; for all things are possible with God."

- *With is the operative word. With meaning along side or accompanying*
 - *Accompanying people it is impossible to be saved (young people say "but they are my friends. I can't leave my friends." Every parent has heard these words. At times when they are simple times of playing on the playground or they may be in more critical times when life decisions are made College, Moral Choices.) To the young: Your parent have used these words themselves when they were young. They had to make similar choices. And they know the difficulty of the choice and some know the difficult consequences of the choice.*
 - *Accompanying God, all things are possible. Jesus is saying this is where salvation is. In accompanying, being with God.*
- *God's grace is sufficient to save the rich man; we have the examples of people like Zaccheus, Joseph of Armithea, and Barnabas*

Mar 10:28 Peter began to say to Him, "Behold, we have left everything and followed You."

- *Peter hears that the Rich Young Ruler will receive benefit if he sells all and follows Jesus. So navel gazer Peter says "Hey Jesus, We left everything to follow you. What about Me?!"*

Mar 10:29 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 farms, for My sake and for the gospel's sake,

- *Notice the "or's" means singular, not necessairily more than one item. Each one a story in themselves. Leaving a house for the sake of the gospel. Leaving brothers or sisters or parents because of accepting Christ and them not. Creating a division. Individual stories.*

Mar 10:30 but that he will receive a hundred times as much now in the present age, houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the age to come, eternal life.

- *Notice the "and's" meaning joined. These are not separate, they are a benefit that makes up the whole. You do not just receive back a brother if you left a brother for the gospel's sake but you receive back Houses, Brothers, Sisters, Mothers, Children, and farms.*
- *Also notice that Jesus promises that in this age thse that follow for the gospel's sake will receive persecutions. Isn't it interesting that it is in this list of benefits. So either persecutions are just part of the downside of this Christian journey or that persecutions should be redefined as a benefit.*

Mar 10:31 "But many {who are} first will be last, and the last, first."

- *Speaking of Israel The first (Israel) will come to the kingdom after, the those last subsequent (Gentiles) will come to the kingdom first.*

Mar 10:32 **5) Slave of All** vs 32-45

Jesus the
Example of
A Servant

They were on the road going up to Jerusalem, and Jesus was walking on ahead of them; and they were amazed, and those who followed were fearful. And again He took the twelve aside and began to tell them what was going to happen to Him,

- *When approaching Jerusalem, The City of God, it is spoken of as "going up to Jerusalem" You may actually be walking downhill, but it is always referred to as "going up to".*
- *Jesus' was walking with purpose "walking ahead of them" This caused concern in the disciples. Something was different.*
- *Walking with Jesus can amaze you.*
- *Walking with Jesus can be fearful.*
- *Luke 9:51-53 "And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem."*

Mar 10:33 {saying, } "Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and the scribes; and they will condemn Him to death and will hand Him over to the Gentiles.

- *Delivered to Chief Priests and Scribes*
- *Condemned to Death*
- *Handed over to the Gentiles (1st mention - this is a great insult and rejection of Jesus) (Jews could not fulfill a death sentence, Roman Law took that away)*

Mar 10:34 "They will mock Him and spit on Him, and scourge Him and kill {Him,} and three days later He will rise again."

- *Mocked*
- *Spat upon*
- *Scourged*
- *Killed*
- *Resurrected on Third Day*

- *Jesus spoke very clear as to what He was about to fulfill. His words and his walk were intentional and with out confusion, hesitation, or division.*
- *Jesus, The Servant of All, Servant of All Time, only did what the Father wanted. Jesus was a servant to the Father.*
 - *John 6:38 "For I have come down from heaven to do the will of God who sent me, not to do what I want."*
 - *John 4:34 "Jesus said to them, "My food is to do the will of Him who sent Me and to accomplish His work."*
 - *John 5:30 "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."*
 - *Phillippians 2:6-8 "[Jesus] Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."*

Mar 10:35 James and John, the two sons of Zebedee, *came up to Jesus, saying, "Teacher, we want You to do for us whatever we ask of You."

How We
Treat Jesus
The
Servant

- *James & John Ask Jesus for something even before they tell Jesus what it is.*
- *Matthew says they get their mommy to ask.*
- *For you and me, when we do this, this needs to be a sign that you already know it is a bad request. My wife has learned through the year not to tell me yes unless she knows everything. She has learned that there may be some small detail left out of the initial presentation that, for her might just be a "deal buster."*
- *When I see this I immediately wonder, Whose will is James and John looking after. I get kind of like the other disciples. INDIGNANT (vs 41) But then I remember this is how I ask Jesus for things.*

- Mar 10:36 And He said to them, "What do you want Me to do for you?"
- Jesus is so cool. His disciples just didn't get what He just told them about going to Jerusalem.
 - He doesn't scream, or yell or slap them up side the head. He enters their train of thought.
- Mar 10:37 They said to Him, "Grant that we may sit, one on Your right and one on {Your} left, in Your glory."
- These two are in a state of denial. They have no clue what is coming to them.
- Mar 10:38 But 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?"
- Jesus tells them they don't get it. He asks them if they are comparable to Him, His drink His baptism. He just got done telling them what His drink and Baptism is to be. Can the drink the cup of betrayal, rejection? Can they drink of agony, suffering and humility? Can they be baptized into crucifixion and death? Do James and John think they are comparable to Jesus? **WHAT DO THEY SAY?**
- Mar 10:39 They said to Him, "**We are able.**" And Jesus said to them, "The cup that I drink you shall drink; and you shall be baptized with the baptism with which I am baptized."
- They will suffer for His sake. They will be partakers of His sufferings.
 - Phil 3:10 "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;"
 - 1 Peter 4:12-13 "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."
- Mar 10:40 "But to sit on My right or on {My} left, this is not Mine to give; but it is for those for whom it has been prepared."
- Right is the 2nd most powerful Left is the 3rd most powerful position in a kingdom.
 - It is already prepared for someone. And it isn't Jesus' determination but Father God's. Jesus only does the will of the Father.
- Mar 10:41 Hearing {this,} the ten began to feel indignant with James and John.
- This is the fruit of our attempts at getting ahead of others or manipulating for our benefit.
 - Division! These guys were called the 12. Now they are the 10 and the 2.
- Mar 10:42 Calling them to Himself, Jesus *said to them, "You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them.
- Mar 10:43 "But it is not this way among you, but whoever wishes to become great among you shall be your servant;
- Mar 10:44 and whoever wishes to be first among you shall be slave of all.
- Jesus is not saying "Do not seek to be great in the kingdom."
 - What he is saying is this is how you be come great in the kingdom.
 - NOT LIKE GENTILES EXERCISING AUTHORITY OVER PEOPLE
 - Wish to be great? Be a servant. {diakonos} (KJV = minister)
 - Wish to be first? Be a slave. {doulos} first = {protos} chief
- 2 Corinthians 1:24 PAUL'S ATTITUDE: "Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand."
- 1 Peter 5:1-3 PETER'S ATTITUDE: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight [thereof], not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over [God's] heritage, but being ensamples to the flock."
- Revelation 3: JESUS' ATTITUDE: ""
- Mar 10:45 "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."
- This verse is the theme of the Gospel of Mark. This tells us how Jesus ministered.
 - Jesus leads the way as an example of this slave of all.

Mar 10:46 **6) Practicing Slave of All** vs 46-52

Practicing Being Slave of All Then they *came to Jericho. And as He was leaving Jericho with His disciples and a large crowd, a blind beggar {named} Bartimaeus, the son of Timaeus, was sitting by the road.

- *Matthew & Mark say they are leaving Jericho. Luke 18 says they were drawing near to Jericho. Does the Bible contradict itself?*
- *If you are a student of the Bible you will remember that there was an ancient city of Jericho that God cursed and has been rebuilt and Elijah's well is there today. This ancient had been rebuilt into a smaller village after the collapse. There is also a 2nd Jericho 2 miles south of the original site that was the Herodian Jericho where there were many palaces built. Therefore the possibility is that they could have been leaving Jericho at the same time they can be drawing near.*

Mar 10:47 When he heard that it was Jesus the Nazarene, he began to cry out and say, "Jesus, Son of David, have mercy on me!"

- *When he heard. Here this beggar could hear some thing was happening. Some one mentioned to him that Jesus of Nazareth is passing by. This is an incredible witnessing testimony. Some one answered his question. JESUS. And this beggar cried out for mercy.*

Mar 10:48 Many were sternly telling him to be quiet, but he kept crying out all the more, "Son of David, have mercy on me!"

- *The thing I notice is the difference in what people want.*
 - *James and John wanted Authority*
 - *The crowd wanted not to be bothered by a noisy beggar*
 - *The beggar wanted mercy*
 - *Jesus only wanted to serve*
- *It seems that tho Bartimaeus may not have sight, he certainly has vision.*

Mar 10:49 And Jesus stopped and said, "Call him {here.}" So they *called the blind man, saying to him, "Take courage, stand up! He is calling for you."

- *Jesus Stopped What Stops Jesus?*
- *Remember Jesus was headed to Jerusalem with purpose. It causes the disciples to be afraid. Yet Jesus stops.*
- *The cry for mercy caused Jesus to stop*

Mar 10:50 Throwing aside his cloak, he jumped up and came to Jesus.

- *In contrast to the Rich Young Ruler who had great riches, this beggar who only has a cloak throws it away to come to Jesus.*

Mar 10:51 And answering him, Jesus said, "What do you want Me to do for you?" And the blind man said to Him, "Rabboni, {I want} to regain my sight!"

- *It is remarkable the vision this beggar has.*
- *Rabboni (KJV = Lord) The actual word used here is Rabboni. Meaning " My Great Teacher. " More Honoring and endearing than Rabbi. Culturally reserved for the president of the Sanhedrin. Mary Magdalene use this word for Jesus when He revealed Himself to her at the tomb.*

Mar 10:52 And Jesus said to him, "Go; your faith has made you well." Immediately he regained his sight and {began} following Him on the road.

- *Bartimaeus followed Him. There is testimony from the early church fathers that Bartimaeus became a disciple. He followed to calvary. He followed to the upper room (120 people were there).*
- *Salvation Plea: There may be some who cannot see this Jesus. Yet in your heart you have vision that He is the Savior and yet never before have you followed Him. It is because you do not see how this Christianity works. It works by faith. Seeing with vision, not with the eyes but seeing with a believing heart.*

**Scripture quotations taken from the New American Standard Bible[®],
Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973,
1975, 1977, 1995 by The Lockman Foundation
Used by permission." (www.Lockman.org)**