

The Gospel of Mark

Teaching Disciples: Part 2

Lesson #8 for August 24, 2024

Scriptures: Mark 10; Genesis 1:27; 2:24; Galatians 4:1-2; Romans 6:1-11; Isaiah 11:1-16.

1. In this lesson covering Mark 10, Jesus was approaching the end of His ministry on this earth. He had spent much time teaching His disciples, but they needed more. As He re-entered Judean territory: (1) The Pharisees argued with Him again, trying to trap Him on the subject of divorce; (2) Mothers came with their children for Jesus to bless; (3) A rich man, observing Jesus blessing the children, asked for the blessing of eternal life; and (4) Blind Bartimaeus cried out for Jesus's help as He left Jericho.
2. What does it actually mean to become a member of the kingdom of God?
[From the Bible study guide=BSG:] 1. Mark illustrates that people who want to enter God's kingdom must possess the natural attitude of little children.
 2. God calls the rich, as well as the poor, to enter into the kingdom of God.
 3. To experience the kingdom of God now, we must keep certain principles in mind.—*Adult Teachers Sabbath School Bible Study Guide** 106.‡
3. Throughout most of His ministry, Jesus had told those He healed to keep quiet about their healing and about Him and who He was. Few of them followed His instructions. During the last few months of His ministry, He was traveling mostly outside of Jewish territory, but many Jews and others were following Him. **As He approached Jerusalem in His final days, He changed from trying to work “under the radar” to trying to attract as many people as possible to His message so that the events which were about to happen in Jerusalem would be known by thousands and, eventually, the whole world.**
4. Matthew 14:1-12 tells the story about Herod Antipas and the daughter of Herodias which resulted in John the Baptist being beheaded. Herod had divorced his wife and had married Herodias, the wife of his brother Philip. The Pharisees who were questioning Jesus had actually crossed the Jordan River into the territory of Perea which was under the control of Herod. The Pharisees were hoping to get Jesus in trouble with Herod on the issue of divorce. Was that how they hoped to have Jesus killed?
5. The Pharisees as a group considered themselves spiritually far superior to the rest of the Jews. However, among the Pharisees there was constant squabbling, even between different groups of Pharisees about many issues.
6. Two groups of Pharisees, one more liberal and one more strict, constantly argued over the **issue of divorce**. They raised the issue with Jesus, hoping to embroil Jesus in a discussion and trap Him. Jesus, of course, was too wise for that. Instead of a long discussion about the meaning of Moses's permission to divorce, Jesus took them back to Genesis 1:27 and Genesis 2:24 and talked about the ideal marriage in Eden. It was impossible for them to argue against that point.
[BSG:] In this passage, the Pharisees ask Jesus if it is lawful for a man to divorce his wife. Among the Pharisees, divorce was considered lawful. The question was on what grounds. The School of *Shammai* was arguably more restrictive—only for childlessness, material neglect, emotional neglect, or

marital unfaithfulness. The School of *Hillel* was much more lenient, allowing divorce for almost any reason, though their process of granting the divorce was more complex, helping to slow things down.—*Adult Sabbath School Bible Study Guide** for Sunday, August 18.†§

7. What is our church doing about providing ways to strengthen marriages? Perhaps providing good quality premarital counseling is an important start. Getting together with other church members on a regular basis to eat together and talk about issues is a good second step.
8. I am fully convinced of two major reasons why God wants us to marry and have a family: (1) We can learn a great deal about the problems which God has had with His children by dealing with our own children! This is a very important point! (2) If we get to heaven, we will have to learn to get along with thousands of people from different cultures and different time periods. Getting married and learning to get along with one's spouse who does not think exactly as we do on all issues is an important preparation for that future life!
9. Now, we turn to the topic of **children**. Male children were wanted, but all children were treated poorly. One can get a taste of what childhood was like in biblical times from Galatians 4:1-2.

Galatians 4:1-2: ¹ But now to continue — the son who will receive his father's property is treated just like a slave while he is young, even though he really owns everything. ²While he is young, there are men who take care of him and manage his affairs until the time set by his father.—American Bible Society. (1992). *The Holy Bible: The Good News Translation** (2nd ed., Galatians 4:1-2). New York: American Bible Society [abbreviated as *Good News Bible*].‡

[BSG:] While children were greatly desired in the ancient world (particularly boys in the male-dominant culture), birth and childhood were not easy. Without modern medical care, the risks to mothers in giving birth and to newborns, infants, and children were elevated. Many cultures had traditional medicines and amulets used to protect these vulnerable individuals against malevolent forces.

While children were desired, they were of low social status, along the lines of slaves, actually (*Gal. 4:1, 2*). In the Greco-Roman world, those who were deformed or undesirable would be [left] exposed [to die], or even tossed in a river. Boys were valued over girls; sometimes girl babies were left to die among the elements. At times these abandoned babies were “rescued,” only to be raised and sold as slaves.—*Adult Sabbath School Bible Study Guide** for Monday, August 19.†§

10. However, what was Jesus's attitude toward children? What were His actions with children?

Mark 10:13-16: ¹³ **Some people brought children to Jesus for him to place his hands on them, but the disciples scolded the people.** ¹⁴When Jesus noticed this, he was angry and said to his disciples, “Let the children come to me, and do not stop them, because the Kingdom of God belongs to such as these. ¹⁵I assure you that whoever does not receive the Kingdom of God like a child will never enter it.” ¹⁶Then he took the children in his arms, placed his hands on each of them, and blessed them.—*Good News Bible*.*†

[BSG:] They [the disciples] were wrong. Jesus is indignant. Throughout Mark, Jesus has some striking reactions to people, and it is instructive that one of His

strong reactions was toward people who were keeping children away from Him.—*Adult Sabbath School Bible Study Guide** for Monday, August 19.†

[From the writings of Ellen G. White=EGW:] Jesus was ever a lover of children. He accepted their childish sympathy and their open, unaffected love. The grateful praise from their pure lips was music in His ears, and refreshed His spirit when oppressed by contact with crafty and hypocritical men. Wherever the Saviour [*sic-Br*] went, the benignity of His countenance, and His gentle, kindly manner won the love and confidence of children.—Ellen G. White, *The Desire of Ages** 511.1.†

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11. On one earlier occasion, Jesus had used a child to try to stop the disciples arguing about who would be greatest. But, apparently, they did not get the big picture.

Mark 9:33-37: ³³ They came to Capernaum, and after going indoors Jesus asked his disciples, “What were you arguing about on the road?”

³⁴ But they would not answer him, because on the road **they had been arguing among themselves about who was the greatest.** ³⁵ Jesus sat down, called the twelve disciples, and said to them, “**Whoever wants to be first must place himself last of all and be the servant of all.**” ³⁶ Then he took a child and made him stand in front of them. He put his arms round him and said to them, ³⁷ “Whoever welcomes in my name one of these children, welcomes me; and whoever welcomes me, welcomes not only me but also the one who sent me.”—*Good News Bible*.*†

12. What characteristic of children was Jesus pointing out that makes them appropriate citizens for heaven? Children who have good Christian parents learn to develop implicit trust in them. That would be a good preparation for their having implicit trust in God. However, could that make one more vulnerable to deceivers? The single most important characteristic a child has is his/her capacity for growth in every way—physically, mentally, emotionally, and spiritually.

[EGW:] Let not your un-Christlike character misrepresent Jesus. Do not keep the little ones away from Him by your coldness and harshness. **Never give them cause to feel that heaven would not be a pleasant place to them if you were there.** Do not speak of religion as something that children cannot understand, or act as if they were not expected to accept Christ in their childhood. Do not give them the false impression that the religion of Christ is a religion of gloom, and that in coming to the Saviour [*sic-Br*] they must give up all that makes life joyful.—Ellen G. White, *Ministry of Healing** 43.1-44.0.†

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13. Notice these interesting comments about the meaning of the Greek word for *receive*: [BSG:] [The word translated as *receive* in Mark 10:15] Comes from the Greek word *dechomai*, which means “to take hold of something, to readily receive information and to regard it as true—to receive readily, to accept, to believe. To accept the presence of a person with friendliness—to welcome.”—Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1989), pp. 220, 372, 453. In other words, Jesus tells His disciples, as well as the rest of

His auditors, that if they want to enter the kingdom, they need to *believe* in the kingdom, they need to *welcome* the kingdom, and they need to *take hold* of the kingdom with the enthusiasm of a little child when he or she takes hold of a gift. **In short, we can enter the kingdom if we accept the good news about it. When we believe the good news, we make the kingdom ours.**—*Adult Teachers Sabbath School Bible Study Guide** 107.†§

14. Let us be very clear: There is nothing we can do to earn salvation. God offers us salvation at no cost. But, when we receive it and understand its implications for how we should live, it takes all that we can give. When parents give gifts to their small children, the children accept them with excitement without asking anything about what they must do in repayment. Do we accept the kingdom of God like that?
15. ***What are we doing as a church to help children and young people stay connected to Christ and to realize that their connection with Him is the only chance of living eternally? What can we do to better represent the kingdom of God to children with whom we associate?***
16. **After Jesus had blessed the children, a rich young man who had been watching realized how much he would like to have a similar blessing for himself.**

Mark 10:17-27: ¹⁷ As Jesus was starting on his way again, a man ran up, knelt before him, and asked him, “Good Teacher, **what must I do** to receive eternal life?”

¹⁸ “Why do you call me good?” Jesus asked him. “No one is good except God alone. ¹⁹You know the commandments: ‘Do not commit murder; do not commit adultery; do not steal; do not accuse anyone falsely; do not cheat; respect your father and your mother.’ ”

²⁰ “Teacher,” the man said, “ever since I was young, I have obeyed all these commandments.”

²¹ Jesus looked straight at him with love and said, **“You need only one thing. Go and sell all you have and give the money to the poor, and you will have riches in heaven; then come and follow me.”** ²²When the man heard this, gloom spread over his face, and he went away sad, because he was very rich. [Remember the ideas that the friends of Job and the Jews believed and taught: If you are good, God will bless you, and you will be rich and healthy! If you are bad, God will not bless you, and you will be poor and ill. **So, Jesus was asking the young man to give up all the evidence that he had that he was a good and righteous man!**]

²³ Jesus looked round at his disciples and said to them, “How hard it will be for rich people to enter the Kingdom of God!”

²⁴ The disciples were shocked at these words, but Jesus went on to say, “My children, how hard it is to enter the Kingdom of God! ²⁵It is much harder for a rich person to enter the Kingdom of God than for a camel to go through the eye of a needle.”

²⁶ At this the disciples were completely amazed and asked one another, “Who, then, can be saved?”

²⁷ Jesus looked straight at them and answered, “This is impossible for human beings, but not for God; everything is possible for God.”—*Good News Bible.*†‡* [Is that really possible in this life?][‡]

17. Jesus's response to this young man was a shock to His disciples. Reading it again:
Mark 10:27: Jesus looked straight at them and answered, "This is impossible for human beings, but not for God; everything is possible for God."—*Good News Bible*.*

[EGW:] To those who, like the young ruler, are in high positions of trust and have great possessions, it may seem too great a sacrifice to give up all in order to follow Christ. But this is the rule of conduct for all who would become His disciples. Nothing short of obedience can be accepted. Self-surrender is the substance of the teachings of Christ. Often it is presented and enjoined in language that seems authoritative, because there is no other way to save man than to cut away those things which, if entertained, will demoralize the whole being.—Ellen G. White, *The Desire of Ages** 523.3.†

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18. Why do you think Jesus said that it would be so difficult for a rich man to enter heaven? It is so easy for the rich to think that their money can buy them anything they want.
19. Unfortunately, many of the rich feel that their riches assure them a good life here on this earth. They are not interested in giving that up for a life of service to others. Are we prepared to put God's kingdom first? That implies there must be a radical change in our priorities and, perhaps, even our paradigm.
20. Mark is the only Gospel writer who mentioned that Jesus loved that young man. (Mark 10:21) It is hard for us to understand exactly what it would be like to have Jesus's ability to look at each person and understand his or her full life story and character in dealing with them. In the case of this young man, Jesus recognized the fault lines in his character. His riches were more important to him than a place in the kingdom of God.
21. Few of us would hesitate to say yes if asked: "Do we want to make the kingdom of heaven top priority in our lives." But, how many of us are willing to seek ways to make that happen?
22. ***Was Jesus trying to tell us that nothing we can do could possibly earn salvation?***
23. It seems like Mark 10:27 would have been a beautiful place to end that discussion. But, then Peter blurted out that he and the other disciples had given up everything to follow Jesus. Then, Peter asked what they would receive!
- Mark 10:28-31:** ²⁸ Then Peter spoke up, "Look, we have left everything and followed you."
²⁹ "Yes," Jesus said to them, "and I tell you that anyone who leaves home or brothers or sisters or mother or father or children or fields for me and for the gospel, ³⁰will receive much more in this present age. He will receive a hundred times more houses, brothers, sisters, mothers, children and fields — **and persecutions as well**; and in the age to come he will receive eternal life. ³¹But many who now are first will be last, and many who now are last will be first."—*Good News Bible*.*†
24. Notice these interesting comments from the Bible study guide. Do you agree with them?
[BSG:] **Here is the point: it is the death of Christ that resolves human guilt, and then the grace of Christ and His resurrection are what empower**

obedience to His commands.—*Adult Sabbath School Bible Study Guide** for Tuesday, August 20.†‡

25. **How does the death of Christ resolve human guilt? Is that even true? How does His resurrection “empower obedience to His commands”? Or, does it?**

26. These ideas seem to be based on the common and popular idea that Christ came primarily to die to pay the price for our sins and that could possibly resolve human guilt. **However, a different answer is necessary if one takes the larger, great-controversy, trust-healing model and understanding of the cosmic conflict over the character and government of God.** If Christ is recognized as the One who died to prove the results of sin before the entire universe, then, as we realize that, **the life and death of Jesus gives us a choice.** We can either: (1) Choose to live lives as close as possible to His example and live forever; or (2) We will die the death that He died, separated from His Father at Calvary. And that is the “second death” that all unchanged, unhealed sinners will ultimately die at the third coming.

[EGW:] Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. All His life Christ had been publishing to a fallen world the good news of the Father’s mercy and pardoning love. Salvation for the chief of sinners was His theme. **But now with the terrible weight of guilt He bears, He cannot see the Father’s reconciling face. The withdrawal of the divine countenance from the Saviour [sic-Br] in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt.**

Satan with his fierce temptations wrung the heart of Jesus. **The Saviour [sic-Br] could not see through the portals of the tomb.** Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father’s acceptance of the sacrifice. **He feared that sin was so offensive to God that Their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race.** It was the sense of sin, bringing the Father’s wrath upon Him as man’s substitute, that made the cup He drank so bitter, and broke the heart of the Son of God.—Ellen G. White, *The Desire of Ages** 753.1-2.†‡

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27. The fact that He arose on Sunday morning and ascended to heaven is proof that He can do that for us! What an inspiration to follow His example!

[EGW:] When the voice of the mighty angel was heard at Christ’s tomb, saying, Thy Father calls Thee, **the Saviour [sic-Br] came forth from the grave by the life that was in Himself.** Now was proved the truth of His words, “I lay down My life, that I might take it again.... I have power to lay it down, and I have power to take it again.” Now was fulfilled the prophecy He had spoken to the priests

and rulers, “Destroy this temple, and in three days I will raise it up.” John 10:17, 18; 2:19.

Over the rent sepulcher of Joseph, Christ had proclaimed in triumph, “I am the resurrection, and the life.” These words could be spoken only by the Deity. **All created beings live by the will and power of God.** They are dependent recipients of the life of God. From the highest seraph to the humblest animate being, all are replenished from the Source of life. Only He who is one with God could say, I have power to lay down My life, and I have power to take it again. In His divinity, Christ possessed the power to break the bonds of death.—Ellen G. White, *The Desire of Ages** 785.2-3.†

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28. A Christian is supposed to enter a new life, experiencing a new birth at the time of his/her baptism. Paul extended the implications of that experience in Romans 6:1-11.

Romans 6:1-11: ¹ What shall we say, then? Should we continue to live in sin so that God’s grace will increase? ² Certainly not! We have died to sin — how then can we go on living in it? ³ For surely you know that when we were baptized into union with Christ Jesus, we were baptized into union with his death. ⁴ By our baptism, then, we were buried with him and shared his death, in order that, just as Christ was raised from death by the glorious power of the Father, so also we might live a new life.

⁵ For since we have become one with him in dying as he did, in the same way we shall be one with him by being raised to life as he was. ⁶ And we know that our old being has been put to death with Christ on his cross, in order that the power of the sinful self might be destroyed, so that we should no longer be the slaves of sin. ⁷ For when people die, they are set free from the power of sin. ⁸ Since we have died with Christ, we believe that we will also live with him. ⁹ For we know that Christ has been raised from death and will never die again — death will no longer rule over him. ¹⁰ And so, because he died, sin has no power over him; and now he lives his life in fellowship with God. ¹¹ In the same way you are to think of yourselves as dead, so far as sin is concerned, but living in fellowship with God through Christ Jesus.—*Good News Bible*.*

29. ***Have we learned how to think of ourselves as “dead” so far as sin is concerned? Do we understand what it means to be living life in fellowship with God through Christ Jesus?***

30. Jesus and His disciples were on their way from Jericho to Jerusalem with a large crowd of people headed for the Passover. Many, if not all, of those people believed that when they got to Jerusalem, Jesus would be crowned the king of the Jews. It was a time of excitement!

31. But, Jesus’s disciples realized that Jesus had a lot of enemies in Jerusalem.

Mark 10:32-34: ³² Jesus and his disciples were now on the road going up to Jerusalem. Jesus was going ahead of **the disciples, who were filled with alarm; the people who followed behind were afraid.** Once again Jesus took the twelve disciples aside and spoke of the things that were going to happen to him. ³³ “Listen,” he told them, “we are going up to Jerusalem where the Son of Man will be handed over to the chief priests and the teachers of the Law. They will condemn him to death and then hand him over to the Gentiles, ³⁴ who will

mock him, spit on him, whip him, and kill him; but three days later he will rise to life.”—*Good News Bible*.^{*†}

32. Writing much later, Luke had an interesting comment about that experience.

Luke 18:34: **But the disciples did not understand any of these things; the meaning of the words was hidden from them, and they did not know what Jesus was talking about.**—*Good News Bible*.^{*†} [How was the meaning of those words hidden from the disciples?][‡]

[BSG:] As Jesus approaches Jerusalem, He reveals to His disciples what will happen there. It is not a scenario they believe in or want to hear. Jesus’ specificity as to the outline of His death and resurrection is striking. But when it is not what you want to hear, it is all too easy to dismiss.—*Adult Sabbath School Bible Study Guide*^{*} for Wednesday, August 21.[‡]

33. ***Why did the disciples not understand what Jesus said? Was it their preconceived ideas—their paradigm? Were the forces of evil responsible?***

34. The Jews had been waiting for the Messiah’s return for at least 400 years. They expected the Messiah to take David’s throne and help them conquer all their enemies. They quoted passages like Isaiah 11; Jeremiah 23:5-6; Jeremiah 33:15; Ezekiel 34:23-24; Ezekiel 37:24; Micah 5:2-4; and Zechariah 3:8; 6:12. They expected the Messiah to be a righteous descendent of David, “the Lord our salvation,” “a king like my servant David.”

35. Notice **Micah 5:2-5**. Micah 5:2 (*GNB*^{*}) says: “A ruler for Israel, whose family line goes back to ancient times.” In fact, it goes back forever!

36. All of Jesus’s talk of hardship, persecution, and death apparently flew right over the heads of James and John and the other disciples. They were sure that Jesus was going to be crowned king of the Jews. When Peter asked what their reward would be, Jesus tried to steer their thinking in the correct direction.

Mark 10:38-40: ³⁸ Jesus said to them, “You don’t know what you are asking for. Can you drink the cup of suffering that I must drink? Can you be baptized in the way I must be baptized?”

³⁹ “We can,” they answered.

Jesus said to them, “You will indeed drink the cup I must drink and be baptized in the way I must be baptized. ⁴⁰But I do not have the right to choose who will sit at my right and my left. It is God who will give these places to those for whom he has prepared them.”—*Good News Bible*.^{*}

37. James and John were obviously trying to beat the rush ahead of their fellow disciples. They had already committed their lives to Jesus. So, that, in itself, showed that they were not wholly selfish. Jesus asked them if they could go through the experiences that He would go through. They, of course, said they could. But, a short time later, remember that they did not even stay awake one or two hours and pray with Jesus in Gethsemane! Do you think that they would have stayed awake and prayed if they had any real idea of what was coming?

38. **Mark 15:33-47** recount the death of Jesus and His burial. What do you think the Roman officer saw in Jesus that caused him to call Jesus *the Son of God*? James and John, in their request, had no idea of any of this. They were seeking earthly power.

39. There is reason to believe that each of the disciples except John became a martyr for the Christian cause. **Acts 12:2** tells us that Herod killed James the apostle by beheading. He was the first martyr among the disciples. John, of course, lived the longest of any of the disciples and went through several threats on his life.

[EGW:] John was cast into a caldron of boiling oil; but the Lord preserved the life of His faithful servant, even as He preserved the three Hebrews in the fiery furnace. As the words were spoken, Thus perish all who believe in that deceiver, Jesus Christ of Nazareth, John declared, My Master patiently submitted to all that Satan and his angels could devise to humiliate and torture Him. He gave His life to save the world. I am honored in being permitted to suffer for His sake. I am a weak, sinful man. Christ was holy, harmless, undefiled. He did no sin, neither was guile found in His mouth.

These words had their influence, and John was removed from the caldron by the very men who had cast him in.—Ellen G. White, *Acts of the Apostles** 570.1-2.‡ [<https://egwwritings.org/read?panels=p127.2507&index=0>]‡

40. After being removed from the caldron, John was exiled to Patmos. Later, somehow—perhaps because there was a new Caesar—he was released from there and went back to Ephesus which is probably where he died.

41. ***If Jesus was speaking to us today, would He suggest that we, too, must accept a cup of suffering? Could that be true even in these United States? Could it be even in this land of “freedom,” religious liberty, and personal choice?***

42. Returning to the story on the road up to Jerusalem, Jesus reaffirmed what He had said before—that if someone wanted to be a leader in the Christian sense, he needed to be a servant to all, even a slave to all.

Mark 10:43-45: ⁴³ “This, however, is not the way it is among you. If one of you wants to be great, he must be the servant of the rest; ⁴⁴and if one of you wants to be first, he must be the slave of all. ⁴⁵For even the Son of Man did not come to be served; he came to serve and to give his life to redeem many people.”—*Good News Bible*.*

[BSG:] Jesus then calls the group together to give one of His most profound teachings. He indicates that Gentile rulers use power for personal advantage. But in the kingdom of God, power must always be used to uplift and bless others. Jesus leads the way as the King of the kingdom of God. How? By giving His own life as a ransom—not quite what His followers expected to hear.—*Adult Sabbath School Bible Study Guide** for Wednesday, August 21.‡ [See Items #24-26 above regarding another view rather than Jesus death as “ransom.”]‡

43. Do you think there will be any kind of hierarchy in heaven? For example, will some humans preside over other humans?

44. ***In the end, Jesus demonstrated the position of a true, humble Christian leader by washing the feet of the disciples in the upper room! What would it mean to live a servant kind of life in 2024? Are we prepared to live a life of service to others?***

45. How should we relate to our fellow human beings? James and John as they asked to sit at Jesus’s side, were hoping for positions in an earthly kingdom. How do you think they would

have responded if Jesus would have told them what was going to happen to them in the future—that they might end up as martyrs?

46. In other words, our citizenship in God’s kingdom—particularly for those in leading positions on this earth—implies a life of sacrifice and service rather than a life of domination over others. Jesus is the Example we should strive to emulate.

47. Do we see leaders in organizations, even church organizations, behaving like Jesus?

[BSG:] The author of this set of lessons remembers a time during his college years when he had a chance to do a Bible study with a rich man. One day, when they were studying a lesson, the rich man looked directly into the author’s eyes and said, “It is great to know more about the God of the Bible. But I think I do not need God. If I need something, I just go and buy it. That’s all there is to life.”—*Adult Teachers Sabbath School Bible Study Guide** 109-110.‡ [Do we think, feel, or act the way of that rich man?][‡]

48. Mark mentioned one further event that took place on that trip from Jericho to Jerusalem.

Mark 10:46-52: ⁴⁶ They came to Jericho, and as Jesus was leaving with his disciples and a large crowd, a blind beggar named **Bartimaeus** son of Timaeus was sitting by the road. ⁴⁷When he heard that it was Jesus of Nazareth, he began to shout, “Jesus! Son of David! Take pity on me!”

⁴⁸ Many of the people scolded him and told him to be quiet. But he shouted even more loudly, “Son of David, take pity on me!”

⁴⁹ Jesus stopped and said, “Call him.”

So they called the blind man. “Cheer up!” they said. “Get up, he is calling you.”

⁵⁰ He threw off his cloak, jumped up, and came to Jesus.

⁵¹ “What do you want me to do for you?” Jesus asked him.

“Teacher,” the blind man answered, “I want to see again.”

⁵² “Go,” Jesus told him, “your faith has made you well.”

At once he was able to see and followed Jesus on the road.—*Good News Bible*.*†

49. The story about blind Bartimaeus closes the *discipleship section* of the Gospel of Mark in which Jesus focused on the teaching of His disciples.

50. With the story of the healing of blind Bartimaeus when combined with the healing of the blind man in two steps as recorded in Mark 8:22-26, perhaps Mark was trying to help us also to see the truth, just as those two blind men saw the world. No doubt, to those two men, it was a new life.

51. As we have discussed in this lesson, Jesus went on to touch on other aspects of living the Christian life, marriage, divorce, children, how to relate to riches, and the rewards and costs of following Jesus.

52. How often do we review our lives, thinking of these topics and considering the rewards and costs of discipleship?

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