

The Gospel of St. Mark

Session 7: June 11, 2025

Mark 10 – The Way of the Kingdom

Mark 10:1–12 – Jesus on Divorce

- Jesus is tested by Pharisees in Herod's territory (Perea).
- He appeals to Genesis 1:27 & 2:24—marriage reflects God's creational intent.
- Divorce was permitted due to "hardness of heart" (Deut 24:1–4), not ideal.
- Jesus highlights the heart of God, not just legal allowances.
- Radical statement: both men and women are capable of committing adultery in remarriage—countercultural in Jewish and Roman law.

Cross-References: Genesis 1:27; Genesis 2:24; Deuteronomy 24:1–4

Mark 10:13–16 – Let the Little Children Come

- Children are brought to Jesus; disciples try to stop them.
- Jesus is "indignant"—He welcomes and blesses them.
- Kingdom must be received like a child: humbly, dependently, openly.
- Jesus lays hands in a gesture reminiscent of patriarchal blessing.

Cross-Reference: Genesis 48

Mark 10:17–31 – The Rich Young Ruler

- A man runs to Jesus, seeking eternal life.
- Jesus challenges him to sell all and follow—he walks away sorrowful.
- Wealth is not evil, but can enslave the heart and inhibit dependence on God.
- "With man it is impossible, but not with God."
- Disciples will receive blessings "with persecutions."
- The last will be first—Kingdom values invert worldly systems.

Cross-References: Exodus 20:12–17; Deuteronomy 5:16–21; Matthew 6:19–21

Mark 10:32–45 – Servanthood and the Ransom

- Jesus gives His third and most detailed passion prediction.
- James and John ask for glory; Jesus offers a cup of suffering.
- Jesus redefines greatness: be a servant (διάκονος) and slave (δοῦλος).
- The Son of Man came not to be served but to serve and give His life as a ransom for many.

Cross-References: Isaiah 53; Daniel 7:13–14; Philippians 2:5–11

Mark 10:46–52 – Blind Bartimaeus Sees and Follows

- Bartimaeus cries out, “Son of David, have mercy!”
- Though rebuked, he persists and is healed by faith.
- First person in Mark to publicly name Jesus as Messiah (Son of David).
- Bartimaeus follows Jesus “on the way”—a picture of true discipleship.

Cross-References: 2 Samuel 7; Psalm 18:50

Mark 11 – Judgment and Authority

Mark 11:1–11 – The Triumphal Entry

- Jesus enters Jerusalem on a donkey’s colt in fulfillment of prophecy.
- Crowds lay branches and shout “Hosanna!”—a messianic appeal.
- Jesus enters the temple, looks around, and quietly leaves.
- The entry is triumphal but anticlimactic—Jesus subverts expectations of a political Messiah.

Cross-References: Zechariah 9:9; Psalm 118:25–26; 2 Kings 9:13

Mark 11:12–14, 20–25 – The Withered Fig Tree

- Jesus curses a leafy fig tree that has no fruit.
- The fig tree “sandwiches” the temple cleansing—symbol of judgment.
- Teaches the danger of spiritual appearance without substance.
- Jesus teaches about faith, prayer, and forgiving others.

Cross-References: Hosea 9:10; Jeremiah 8:13; Isaiah 56:7; Jeremiah 7:11

Mark 11:15–19 – Cleansing the Temple

- Jesus drives out buyers and sellers from the Court of the Gentiles.
- Quotes Isaiah and Jeremiah: God's house should be for all nations, not a den of robbers.
- Jesus confronts religious exploitation and exclusion.
- Prophetic act that prefigures judgment on the temple system.

Cross-References: Isaiah 56:7; Jeremiah 7:11; Malachi 3:1–3

Mark 11:27–33 – Jesus' Authority Questioned

- Sanhedrin leaders ask Jesus about His authority.
- Jesus counters with a question about John the Baptist's origin.
- Their inability to answer reveals political cowardice and spiritual blindness.
- Jesus exposes their refusal to submit to divine authority.

Cross-Reference: Luke 7:29–30

Sources Consulted:

- Lane, William L. *The Gospel According to Mark*. Baker Exegetical Commentary on the New Testament. Grand Rapids, MI: Baker Academic, 1974.