

Introduction

1. As I shared last week, there are three times in the gospel of Mark when Jesus predicts His betrayal, death and resurrection:
  - a. The first came immediately after Peter's confession in Mark 8:31 that Jesus is the Christ
  - b. The second is in our passage today
  - c. The third is in our passage for next week
2. I also shared that the context surrounding these three predictions consistent:
  - a. All three are found in Mark 9:30 through 10:50 which revolves around the cost, expectations, and qualities necessary to be a disciple of Jesus
  - b. Two of the predictions are immediately followed by the disciples debating over which of them were the greatest disciples
3. So last week we covered the first half, where Jesus shared four marks of a genuine disciple:
  - a. A disciple must be a servant to all
  - b. A disciple must not possess a spirit of exclusivism
  - c. A disciple must not cause others to sin
  - d. And finally, a disciple must be committed to preserving peace with other disciples
4. Today we look at the second half of our passage where we will discover some additional marks of a true disciple, and we'll see this through some contrasts:

A. A true disciple has high regard for God's Word (READ 10:1-12)

1. The Pharisees were constantly testing Jesus and that was the case here (1): **"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. Some Pharisees came up to Jesus, testing Him, and began to question Him whether it was lawful for a man to divorce his wife."**
  - a. There were two schools of thought among the Pharisees which led to disagreements on a number of topics, including divorce:
    - 1) The more conservative House of Shammai taught that a man could only divorce his wife for adultery
    - 2) The more liberal House of Hillel taught that a man could divorce his wife for almost any reason, even trivial things like burning a meal
    - 3) Overall, the House of Hillel was the more liberal in regard to how they viewed the Law
  - b. It appears that this group of Pharisees were of the House of Hillel and trying to pit Jesus against the Pharisees who followed Shammai:
    - 1) The first clue is that they ask Jesus if the Law not only allows a man to divorce his wife (per Mark), but whether divorce is permitted for **"any reason at all"** (per Matthew)
    - 2) The second clue is that when Jesus asks them what Moses commanded they replied with what they thought Moses permitted (**READ 10:3-4**)

- a) What the Pharisees were referring to was Deuteronomy 24:1-4 which they believe gave a man permission to divorce his wife
  - b) The problem is that the passage is very clear—it stipulates one thing: if a man chooses to ignore the Law and divorce his wife, and she is then married to and divorced by another man, the first husband cannot go back to her
  - c) What this passage does is spell out the consequences of ignoring the Law and divorcing one's wife—Moses was not giving permission to divorce, but warning them against divorce!
  - d) According to Jesus, Moses wrote this passage because the Israelites' were ignoring the Law because of their hard hearts (**READ 10:5**)
  - e) And, once again, we see the same thing here with the Pharisees who ignore the Law by claiming that a man could divorce his wife for any reason at all
- c. Jesus addresses the hard hearts of this group of Pharisees by repeating what the Law actually taught (**READ 10:6-9**)
2. What I'd like to focus on here is the Pharisees refusal to honor and submit to the Word of God:
- a. They prided themselves on their academic knowledge of God's Word and their religious devotion
  - b. But here we see that their own rules regarding divorce were in direct conflict with the Law and they sought to justify them by twisting the teaching of Moses
  - c. Elsewhere we see that Jesus claimed they were experts at setting aside the Law of God in favor of their man-made rules and traditions (Mark 7)
3. This is where we see our first mark of a true disciple of Jesus:
- a. A true disciple of Jesus has high regard for God's Word—not just in word but it practice
  - b. When the disciples ask Jesus about divorce again in private, notice that He again simply repeats what the Law says (**READ 10:10-12**)
  - c. A true disciple of Jesus loves the Word of God and honors it, even when it's not popular

Outrage over Vice President Pence being invited to Taylor—so much of the opposition by current and former students, parents, and faculty was his stance on homosexuality

- d. You cannot call yourself a disciple of Jesus when you do not honor His Word

**B. A true disciple has child-like faith (10:13-16)**

1. It should have been obvious to anyone who knew Jesus that He loved children which is what makes this episode so surprising (**READ 10:13-16**):
  - a. People are attempting to bring their children to Jesus so that He can touch them
  - b. However, the disciples are playing gate-keepers and start to rebuke the parents
  - c. This makes Jesus "**indignant**" so He commands His disciples to let the children come to Him and uses it to teach them
2. Jesus makes two profound statements:
  - a. The first is that the Kingdom of God belongs to those who are like children (**READ 14**)

- b. The second is unless one receives the Kingdom of God like a child he cannot enter it (**READ 15**)
- 3. We find our second mark of a true disciple of Jesus: a child-like faith—so what does that mean?
  - a. While they are all just a bunch of little sinners like us adults <grin>, children are generally characterized by humbleness, teachability and trust
  - b. A child is completely dependent on it's parents for everything it needs—shelter, food, love, affection, protection, teaching
  - c. True discipleship is evidenced by these same things

<b>C. A true disciple is willing to give up everything to follow Jesus (READ 10:17-31)</b>
--

- 1. There is so much that we could unpack and learn from this passage, and in fact could spend a week just on it:
  - a. I know you will be dying to know why Jesus seems to reject being called “good” because only the Father is good
  - b. I know you will be trying to figure out how hard it really would be for a camel to go through the eye of a needle
  - c. However, in the interest of time we will have to save those for another time and instead focus on the main point of the text
- 2. Here we have a man who is portrayed as someone who is willing to do just about anything to inherit eternal life and follow Jesus:
  - a. He was eager for salvation
  - b. He was perfect at obeying the Law
  - c. Yet, He knew it wasn't enough so He asked Jesus what more he needed to do
  - d. However, he was lacking one thing—a willingness to give up everything in this earthly life for a heavenly treasure and follow Jesus
- 3. One again Jesus uses the situation to teach His disciples what it means to be His disciple:
  - a. Wealth was often considered a sign of God's favor among the Jews, so Jesus's statement on how difficult it is for a wealthy person to enter the Kingdom of God was a shock to the disciples
  - b. If a wealthy man could not be saved (e.g. on the basis of his wealth and own merit), then how could ANYONE be saved?!?! (26)
  - c. The answer is simple—with God all things are possible when it comes to salvation, but only for the one who is willing to give up everything and follow Jesus (27)
  - d. Jesus comforts His disciples by assuring them that their willingness to give up everything for His sake and the Gospel will be rewarded, both in this life and the next (28-31)
- 4. So another mark of a true disciple is a willingness to give up everything to follow Jesus

<b>D. A disciple does not aspire to self-glorification (10:32-45)</b>
---

- 1. As I mentioned in the introduction last week and today, there are three times where Jesus predicts his betrayal, death and resurrection and we find the third one here (READ 10:32-34)
- 2. Like the first time, it leads to a debate among the disciples:

- a. In the first instance, a group of disciples debated which of them would be the greatest in the kingdom
  - b. Here, it leads to something similar but this time it primarily involves two brothers, James and John
  - c. Apparently, they thought so highly of themselves that they believed they deserved the two highest ranking positions in Jesus's heavenly kingdom (**READ 35-40**)
  - d. As you might expect, this didn't endear them to the rest of the disciples (**READ 41**)
3. James and John were driven by a desire for self-glorification and desire to wield authority over men much like the Roman rulers, but a true disciple of Jesus does not aspire to such things (**READ 42-45**):
    - a. Whoever wishes to be great must become a servant
    - b. Whoever wishes to be first must become a slave
    - c. A true disciple follows the example of Jesus Christ

<p>E. A true disciple demonstrates unrelenting faith (10:46-52)</p>
---

1. The last example we'll look at has to do with a blind beggar named Bartimaeus (**READ 10:46-52**)
2. In the interest of time I only want to focus on one thing related to Bartimaeus—his unrelenting faith
3. You'll notice here that as Jesus leaves the city, Bartimeaus begins to cry out, "**Son of David, have mercy on me!**" but many in the crowd rebuke him and warn him to stay quiet
  - a. What we don't see here in Mark is exactly who these "many" were
  - b. However, Luke says that it was actually the leaders of the procession—those who were "**leading the way**" (Luke 18:39)
  - c. It's possible that this refers simply to those in the front of the pack, but it's more likely that it refers to close supporters and followers of Jesus who had been traveling with Him from town to town
  - d. They were in the front of the pack, leading the way to the next city because they believed in Jesus and His mission
  - e. But, they didn't believe this blind beggar was worthy of Jesus's time and attention—it's reminiscent of the disciples' rebuking of the parents for bringing their children to Jesus (10:13-16)
4. We learn, however, that Bartimeaus' faith was much more tenacious than their attempts to shut him up because the more they told him to shut up the more he cried out, "**Son of David, have mercy on me!**" (47)
5. Bartimeaus was determined and ultimately we see that his unrelenting faith paid off as Jesus rewards that faith by giving him back his sight
6. We see that throughout the Gospels—men and women who demonstrated unrelenting faith—a faith that refused to falter or give up—and each time it is rewarded:
  - a. We saw the men who dug a whole in the ceiling to get to Jesus because they couldn't get through the front door, and the centurion soldier who believed Jesus could heal his daughter even though everyone else was saying it was too late because she was already dead, and the woman with a bleeding problem fought her way through the crowd just to touch Jesus
  - b. A true disciple of Jesus demonstrates this kind of unrelenting faith