



Coptic Orthodox Diocese of the Southern United States



The Holy Gospel According to St. Mark

Chapter 10

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Introduction

- In Chapter 10, Jesus begins His journey to Jerusalem
- Many people stumbled in Christ because He came presenting the Cross, as a narrow road to reach the glory of the kingdom
- In this chapter, the evangelist gives us lively examples to demonstrate the difficulty of that road, presented by the Lord
- In this chapter Jesus also offers His teachings on moral law, on service and leadership, gives the third prediction of His Passion, and heals a blind man whose faith has saved him



Introduction

Chapter Outline

- Marriage and Divorce 10:1-12
- Jesus Blesses Little Children 10:13-16
- Jesus Counsels the Rich Young Ruler 10:17-22
- With God All Things Are Possible 10:23-31
- Jesus a Third Time Predicts His Death and Resurrection 10:32-34
- Greatness Is Serving 10:35-45
- Jesus Heals Blind Bartimaeus 10:46-52



Marriage and Divorce 10:1-12

- Leaving the Galilee, Jesus and His disciples cross the Jordan River to the east bank and journey south toward Jerusalem
- On His journey, great crowds of people continued to follow Him, receiving His gift of healing while the Pharisees continued to test Him, trying to discredit Jesus with the crowds of Jews who are following Him
- The Pharisees approach Jesus again to "test" Him
- As in the other times they have tested Jesus, the purpose is not to learn His true identity but to show their superiority and to discredit Him with the people, Matthew 12:13, 16:1; Mark 8:11; Luke 11:52-53



Marriage and Divorce 10:1-12

- They are hoping they can trick Jesus to say something they can use against Him
- In the century before Christ, an educated rabbi, named Hillel, a native of Babylon, who afterwards came to Jerusalem, studied the Law with great success, and became the head of the chief school in that city
- One of his disciples, named Shammai, separated from him, and set up another school; so that in the time of our Lord the scribes and doctors of the Law were ranged in two parties, namely, the followers of Hillel, the most influential; and the followers of Shammai



Marriage and Divorce 10:1-12

- These two schools differed widely on the subject of divorce
- The followers of Shammai only permitted divorce in the case of moral defilement, while the followers of Hillel placed the matter entirely in the power of the husband
- The object, therefore, of this artful question was to entrap our Lord, and to bring Him into collision with one or other of these two opposing parties
- For if He had said that it was not lawful for a man to put away his wife, He would have exposed Himself to the hostility of many of the wealthy classes, who put away their wives for any cause



Marriage and Divorce 10:1-12

- But if He had allowed the lawfulness of divorce at all, they would have found fault with His doctrine as imperfect and carnal, although He professed to be a spiritual Teacher of a perfect system, sent down from heaven
- St. Matthew adds, *"for every cause"* Matthew 19:3



Marriage and Divorce 10:1-12

- Jesus put another question to them
- They professed much reverence for Moses; He therefore appeals to their great lawgiver
- The Pharisees are referring to Moses' pronouncement concerning divorce in Deuteronomy 24:1-4 in which he permitted a man to divorce his wife for reasons of "unfitness"
- The problem was that Moses' permission for divorce in cases of "unfitness" could be widely interpreted



Marriage and Divorce 10:1-12

- If we turn to St. Matthew 19:4-5, we shall find that our Lord then appeals to the original institution of marriage
- *“Have you not heard that He who made them at the beginning made them male and female’ And said ‘for this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’?”* Matthew 19:4-5
- He thus reminds them that marriage is a Divine institution
- That as Adam and Eve were united by Him in a union which was everlasting and unbreakable



Marriage and Divorce 10:1-12

- Therefore He intended that the marriage bond should remain ever, so that the wife ought never to be separated from her husband, since she becomes by marriage a very part of her husband
- If we suppose the scribes here to insert their question, "Why then did Moses permit a bill of divorcement?" , then our Lord here answers their question, *Because of the hardness of your heart he wrote you this precept*
- Jesus quotes from the Holy Book of Genesis, 1:27



Marriage and Divorce 10:1-12

- Then Jesus defines marriage as God intended marriage to be defined when He officiated at the marriage of Adam and Eve
- But man's nature having become corrupt through sin, that sin changed and corrupted the institution, and so was the occasion of bills of divorcement
- The first that were created, Adam and Eve, the first parents of mankind, the first couple that came together were one male and one female so that there could be no polygamy or divorce
- Adam could not have more wives than one: nor could he put away Eve, and marry another



Marriage and Divorce 10:1-12

- Another quote from Genesis 2:24
- He thus shows that from the beginning God had designed that the marriage tie should be the closest and most unbreakable of all ties
- The Lord Christ came, not to present a new commandment, but rather a new nature, free of hardness of the heart, to get man back to the original nature
- Whatsoever God does and ordains, it is man's part to regard as an established principle
- It is a transgression to accept as authoritative what God rejects; or to approve of what God condemns



Marriage and Divorce 10:1-12

- Jesus turned their test against them by quoting from Scripture, asking them if they did not know the passages from Genesis 1:27, 2:24
- He asks them if they are willing to dispute what God has commanded in those passages and interprets the passages to mean there can be no division/divorce when God has joined a couple in marriage
- In His declaration in verse 9, Jesus clearly affirms the sacred nature and the indissolubility of the marriage covenant between one man and one woman
- He also affirms God as both the Creator of man and woman and the author of the institution of marriage



Marriage and Divorce 10:1-12

- The discussion with the Pharisees, related in the previous verses, had taken place in public
- But now in the house, and in private, the disciples asked Him again of this matter; so that what follows seems here to have been said to them privately
- But it would appear from St. Matthew, 19:9 that our Lord had already said this in public
- So that here He proclaims a new law, or rather affirms that divorce is in the one case of adultery and restoring the rite of marriage to its original and everlasting character

Jesus Blesses Little Children

10:13-16



- It is worthy of notice that this touching incident follows here, as well as in the parallel passage in St. Matthew, 19:13, immediately after the discourse about the marriage bond
- The imposition of hands implies a blessing, the invoking of Divine grace upon them, that they might grow up into wise and holy men and women
- Why did the disciples rebuke them?
- Perhaps trying to protect Jesus or because they thought it unworthy of so great a Prophet, whose business was rather that of instructing those of full age, to be spending His time upon little children

Jesus Blesses Little Children

10:13-16



- This is the second time Jesus has used a little child as an example of faith, trust, and vulnerability, in Mark 9:36-37
- Unless we have the innocence and purity of little children, we cannot enter the kingdom of heaven
- By the kingdom of heaven, we may here understand the truth of the gospel
- For as a child never contradicts its teachers, nor opposes to them vain reasoning and empty words, but faithfully and readily receives their instructions, and with fear obeys them

Jesus Blesses Little Children

10:13-16



- So must we implicitly obey and without any opposition receive the word of the Lord
- He always gives more than men ask or think
- He had been asked only to touch the children
- He takes them into His arms, lays His Hands upon them, and blesses them
- Twice we read of our Lord taking into His arms, and both times they were children whom He embraced, and both times the scenes are recorded only by St Mark, 9:36, 10:16

Jesus Counsels the Rich Young Ruler 10:17-22



- This story is found in all three Synoptic Gospels with only slight variations
- *one came running*, Running up to Him, apparently from behind, eager and breathless
- He was young and of great wealth, Matthew 19:22 and a ruler, Luke 18:18
- Then *he knelt before Him*, as was usual before a venerated Rabbi
- He had probably observed our Lord's gracious reception of little children, and he desired to have part in the Kingdom promised to them

Jesus Counsels the Rich Young Ruler 10:17-22



- Our Lord does not decline the term “good”
- He repels it only in the superficial sense of the questioner, who regarded Him merely as a “good Rabbi”
- He refuses to be called as such by the young man, in the way the Jews used to do, when they address religious leaders, calling them by certain titles, that should be used for God alone
- The question is also put to test the young ruler's faith
- If, as may be supposed, the young man used the term, "good Master," as a mere usual expression, it was not the proper description to apply to our Lord

Jesus Counsels the Rich Young Ruler 10:17-22



- Jesus at once transfers the praise and the goodness to God, that He might teach us to do the same
- This ruler showed that he had not as yet a right faith in Him that he did not believe in His Godhead
- Our Lord, therefore, desired to rouse him and lift him up to a higher faith
- It is as He was telling him, “If you call Me good, believe that I Am God; for no one is good, intrinsically good, but God. God alone is essentially good, and wise, and powerful, and holy.”

Jesus Counsels the Rich Young Ruler 10:17-22



- The response of the Lord Jesus Christ was not according to what that ruler of the synagogue expected
- As St. Cyril the Great says: “That man expected to hear the Lord saying: ‘Man! forget the writings of Moses! Forsake the shadows! They were only just symbols! Rather heed My commandments, which I present you in My Gospel.’”
- Such was not His response; He realized, through His divine knowledge, the real goal of that man

Jesus Counsels the Rich Young Ruler 10:17-22



- So, as though, He has no other commandments beside those given to Moses
- And in order not to let him or others think that He is talking about other commandments of His own, He referred to those mentioned in the Law of Moses
- With wisdom, the Lord answered him, to avoid any accusation that He is a breaker of the Law
- But at the same time, He drew him towards the divine commandment, as the real source of enjoyment of eternal life

Jesus Counsels the Rich Young Ruler 10:17-22



- The young man responds that he has lived in accordance with those commandments that Jesus listed
- In Matthew 19:20 the young man asks what is lacking in his life, suggesting that he understood there was more than mere obedience to the Law to please God
- His answer must have been sincere because St. Mark tells us *Jesus, looking at him, loved him and said to him, "one thing you lack ..."*
- This is an earnest young man and Jesus sees spiritual potential for him in service to the Kingdom

Jesus Counsels the Rich Young Ruler 10:17-22



- His stumbling-block was his wealth; and so our Savior at once pierces his afflicting sin of greed and materialism
- The precept was a special counsel to him; it directed him to do something which, as our Lord saw, was in his case necessary to his salvation
- He could not follow Christ without parting with this sin, and with that which ministered to it
- This was his particular spiritual difficulty

Jesus Counsels the Rich Young

Ruler 10:17-22



- “It was well to say to him, “You will have treasure in heaven,” and not “eternal life,” as He is speaking about the issue of forsaking wealth, to confirm to him, that he would enjoy something far greater than what he sells, as much as heaven is greater than earth.” St. John Chrysostom
- *But he was sad,* That he should sell all that he had, and give it away; and what might add to his sadness is, that he must take up the cross of reproach, affliction, persecution, and death

Jesus Counsels the Rich Young

Ruler 10:17-22



- He loves God but not enough to be willing to give up all his material possessions and follow Jesus from place to place only depending on God to provide for his needs
- The young man will have to make the choice to receive an even greater portion of blessing only offered through faith in Jesus Christ
- We do not know what happened to the young man in whom Jesus saw the potential for holiness, but perhaps, later, he had the courage to give up what was temporal for a greater eternal reward

Jesus Counsels the Rich Young

Ruler 10:17-22



- It is worth noticing that the young man *came running, knelt before* Jesus and now he *went away sorrowful*
- Jesus invitation to the young man does not mean that He expects all who profess faith in Him to give up all their worldly possessions, but we must all be willing to make the sacrifice and we cannot treasure our earthly possessions more than we treasure our eternal salvation

With God All Things Are Possible 10:23-31



- The Master was grieved before that situation, when he saw that things in this world, created by God to be used by man, have enslaved man
- He turned from the young man, who was now going away, and looked round about, no doubt with a sad and disappointed look
- Why did He say to His disciples *How hard it is for those who have riches to enter the kingdom of God?*
- Partly because the love of riches tempts men to heap them up, whether lawfully or unlawfully

With God All Things Are Possible 10:23-31



- Partly because the love of riches binds the soul to earth, so that it is less likely to think of Heaven
- Partly because riches are an incentive to pride and luxury and other sins
- We must not forget that the problem isn't the wealth but it is the self-sufficiency wealth gives a person
- The wealthy often do not feel they need God because they believe their wealth affords them the power to handle any crisis they may face

With God All Things Are Possible 10:23-31



- *how hard it is for those who trust in riches to enter the kingdom of God!*, This He said partly to confirm what He had before said, at which His disciples were astonished
- And partly to explain it that He means those who trusted in their riches
- Those who set their hearts upon riches, and place their hope and happiness in them: and the great difficulty, or rather impossibility of such, entering into the kingdom of God, is still more strongly expressed in the following words

With God All Things Are Possible 10:23-31



- *the disciples were astonished*, This doctrine of our Lord was so new and strange to them
- They had been accustomed to think little of the danger, and much of the advances of wealth
- St. John Chrysostom says: “The reason He said that it is God who works, is to confirm that whoever is put by God along that way (wealth), is in need of a great grace, revealing that the reward would be great for the rich man who follows Christ.”

With God All Things Are Possible 10:23-31



- St. Cyril the Great, believes that the word 'camel' here, refers to the thick ropes, that are used by the sailors on ships, these which are impossible to go through the eye of a needle
- This figure of *he eye of a needle* has been variously interpreted
- Some have rendered it an "anchor-rope," as though the word was "kamilon" and not "kamelon;"
- It is a comparison that would have appealed to the Apostles, many of whom were fishermen from the Galilee and familiar with ships and their equipment

With God All Things Are Possible 10:23-31



- Others think it refers to the side gate for foot passengers, close by the principal gate, called in the East the “eye of a needle;”
- However, this is a strong proverbial expression to represent anything that is very difficult to do
- The disciples were still more amazed, their surprise increased exceedingly upon our Lord's using the comparison of the camel and the eye of the needle; which, in their apprehension, showed, that it was utterly impossible for a rich man to enter into the kingdom of God
- They expressed their astonishment saying “*Who then can be saved?*”

With God All Things Are Possible 10:23-31



- The disciples apprehended the difficulty of the way, caused by the temptation of wealth, but the Lord revealed to them that nothing is impossible for God
- If God allows someone to get rich, He can, by His grace, turn his wealth to the good; as He did with that of Abraham, of Joseph, and others, to His glory
- The need is only for One
- *Jesus looked at them*, St. Chrysostom says that He looked on them in this way that He might relieve and soothe the timid and anxious minds of His disciples

With God All Things Are Possible 10:23-31



- St. Peter had been thinking of himself and his companions, the other disciples in reference to these last words of our Lord
- It is probable that the sacrifice which Peter and the rest of the disciples had made when they became Jesus followers, was small, compared with the sacrifice which our Lord demanded of the rich young ruler
- Nevertheless they forsook their all, whatever it was
- They had forsaken their boats and their nets
- They had forsaken their means of subsistence

With God All Things Are Possible 10:23-31



- They had forsaken things which, though they were not much in themselves, were nevertheless such things as they would have desired to keep
- St. Augustine says, "St. Peter not only forsook what he had, but also what he desired to have. But who does not desire daily to increase what he has? That desire is cut off. Peter forsook the whole world, and he received in return the whole world. They were as those who had nothing, and yet were possessing all things."

With God All Things Are Possible 10:23-31



- St. Mark, possibly as writing for Gentile converts, omits the special promise to the Twelve, that they should “*sit on twelve thrones, judging the twelve tribes of Israel*” Matthew 19:28
- The goods which are left for Christ’s sake are listed here
- God will respond with graces that are far greater than the cost of their sacrifices
- He who forsakes his own for the sake of Christ will find others, many in number, who will give him the love of brethren and sisters, with even greater affection

With God All Things Are Possible 10:23-31



- For spiritual affections are far deeper than natural; and his love is stronger who burns with heavenly love which God has kindled, than he who is influenced by earthly love only, which only nature has planted
- But in the fullest sense, he who forsakes these earthly things for the sake of Christ, receives instead, God Himself
- For to those who forsake all for Him, He is Himself father, brother, sister, and all things
- So that he will have possessions far richer than what earth can supply

With God All Things Are Possible 10:23-31



- Only *with persecutions*
- This is a very striking addition
- Our Lord here includes "persecutions" in the number of the Christian's blessings
- And no doubt there is a noble sense in which persecutions are really amongst the blessings of the believer, "*If you are reproached for the Name of Christ, blessed are you; for the Spirit of glory and of God rests upon you*" 1 Peter 4:14

With God All Things Are Possible 10:23-31



- The words are also, of course, a warning to the disciples as to the persecutions that awaited them
- *in the age to come, eternal life*, This is that splendid inheritance in which the blessed shall be heirs of God and joint-heirs with Christ
- And so shall possess not only the heaven and the earth, and all things that are in them, but even God Himself, and all honor, all glory, all joy, not merely as occupiers, but as heirs for ever
- Again, in verse 31, Jesus affirms His earlier teaching about rank in the Kingdom

With God All Things Are Possible 10:23-31



- Perhaps the disciples thought within themselves, "How can it come to pass that we, the poor, the uneducated, the despised, are to sit upon thrones judging the twelve tribes of Israel, amongst whom are men far more superiors such as are the scribes and Pharisees, and that rich young ruler just mentioned."
- Our Lord here teaches them that the future will reveal great changes
- That some who are first here will be last there, and some who seem last here will be first there

With God All Things Are Possible 10:23-31



- The disciples, and others like them, who, having forsaken all and followed Christ, seemed to be last in this world, will be first in the world to come
- Also, considering His earlier teaching using a child as the model of discipleship, it may be that Jesus is saying that those who follow Him, serving in humility and not worrying about earthly rank, will be counted among the greatest in the Kingdom
- But those disciples who expect recognition and rank on earth will receive their reward on earth and will not receive a greater share in heaven

With God All Things Are Possible 10:23-31



- Some of the Church Fathers like St. Cyril suggested this saying refers to the Old Covenant Church versus the New Covenant Church
- The Israelites/Jews were called first to salvation but most rejected the Messiah, whereas the Gentiles were called last and because they embraced Jesus as Lord and Savior they became first in the Kingdom of Jesus Christ (St. Cyril of Alexandria, *Fragments on the Gospel of St. Matthew*, 226).



Jesus a Third Time Predicts His Death and Resurrection 10:32-34

- Speaking about the act of leaving for the sake of the gospel, He proclaimed to them that He is doing the same for their sake, surrendering Himself to crucifixion
- They were now going up from Jericho to Jerusalem, going up with Christ to His cross and His death
- He went before them, eagerly leading the way for His timid disciples, who were now beginning to realize what was about to happen, and that He would be condemned and crucified

Jesus a Third Time Predicts His Death and Resurrection 10:32-34



- He went before them as their forerunner, their guide and leader, with no fear; though He knew what would befall Him, and what designs were forming against Him
- And this He did to inspire His disciples with courage, and to leave them an example that they should walk in His steps
- *they were amazed*, at His readiness to go up to Jerusalem
- *they were afraid*, What would be the consequence of it to themselves, as well as to Him; for they being His followers they too should have to suffer with Him



Jesus a Third Time Predicts His Death and Resurrection 10:32-34

- *He took the twelve aside again* and once more impressed upon them the dread realities which were awaiting Him
- They were still slow of apprehension; they required to be told again and again
- For the third time Jesus identifies Himself with the prophecy of Isaiah's suffering servant, Isaiah 52:13-53:12
- But our kind Redeemer, foreseeing that the minds of His disciples were disturbed, comforts them with the assurance of His resurrection



Greatness Is Serving 10:35-45

- St. Matthew, 20:20 informs us that this request was made by Salome, the mother of Zebedee's children
- The two accounts are readily reconciled if we consider that the request was made by Salome and her sons, and by her in their behalf
- This request was made by them not long after they had heard our Lord's great promise that His disciples "*sit on twelve thrones, judging the twelve tribes of Israel*" Matthew 19:28
- And very soon after they had heard His repeated announcement of His sufferings and death



Greatness Is Serving 10:35-45

- But the thought of the glory which was to follow swallowed up the thought of the suffering that was to precede it
- And so these two disciples were encouraged and excited at once to ask for prominent positions amongst the thrones
- St. John Chrysostom finds an excuse for the imperfection of their faith
- He says, "The mystery of the cross was not yet accomplished; nor yet was the grace of the Holy Spirit poured into their hearts. Wherefore, if you desire to know the strength of their faith, consider what they became after they had been endued with power from on high."



Greatness Is Serving 10:35-45

- Christ insists upon their telling Him the particular thing they wanted to have done for them, before He would give them any promise, though He knew very well what it was they were desirous of
- St. John Chrysostom also says,: “Christ’s question to them, ‘What do you want?’ was not because He does not know, but to commit them to an answer, in order to open the wound, and to present the cure.”



Greatness Is Serving 10:35-45

- Fr. Theophlactius says: “He meant by ‘cup’ and the ‘baptism,’ the ‘Cross;’ the cup is the dose that we accept sweetly through it; and the baptism is the purification of our sins. They answered Him, unknowingly, saying: *“We can,” assuming that He is speaking of a visible cup, and of the baptism, practiced by the Jews, that of washings before eating.*”
- They knew not what they asked because His kingdom was spiritual and heavenly, not carnal and earthly, as they supposed
- And because they sought the glory before they had gained the victory



Greatness Is Serving 10:35-45

- Jesus does not mean in verse 39 that they should undergo the same sufferings He did and much less for the same end and purpose
- He trod the winepress alone and bore the whole punishment due to the sins of His people Himself and of them there were none with Him to take a part
- But that they should endure sufferings in some sort like to His for His sake as they both afterwards did



Greatness Is Serving 10:35-45

- In His saying, “...*is not Mine to give, but it is for those for whom it is prepared*,” He is proclaiming the role of the Father in the great day of the Lord, as They are working together
- St. John Chrysostom says: “Although He is the Judge; yet, He reveals, through these words, His genuine Sonship.”
- St. Jerome wisely says, "Our Lord does not say, 'You shall not sit,' lest He should put to shame these two. Neither does He say, 'You shall sit,' lest the others should be envious. But by holding out the prize to all, He animates all to compete for it."



Greatness Is Serving 10:35-45

- Our Lord is also careful to point out that he who humbles himself shall be exalted
- But Christ is the Giver, not indeed by way of favor to any one who asks, but according to the eternal and unalterable principles laid down by the Father
- That Christ is the Giver is plain from St. Luke, 22:29. *"I bestow upon you a kingdom, just as my Father bestowed upon Me."*



Greatness Is Serving 10:35-45

- The rest of the disciples were angry at them and were driven by human weakness into jealousy
- Our Lord perceived that they were disputing; and He then called them and addressed them all
- For He saw that they were all laboring under this disease of ambition; and He wished to apply the remedy at once to all
- After the disciples experience of the crisis of Jesus Passion and crucifixion, the issue is never raised again
- Through their suffering, they will all learn humility and obedience



Greatness Is Serving 10:35-45

- Their authority in His kingdom will not be like rank and authority in the Gentile kingdoms where the people are "slaves" to the rulers
- They are to be the servants of the children of God
- Our Lord here teaches all alike, whether superiors or inferiors, by what way we should strive to reach heaven, so as to sit at the right or left hand of Christ in His kingdom, namely, by the way of humility
- For those who are the lowliest and most humble here will be the greatest and most exalted there



Greatness Is Serving 10:35-45

- He then proves to them by His own example, that if they would not believe His words, they might at least learn by His example
- Christ adds His own example, to teach His disciples humility and lowliness of mind and to check their ambitious views and desires
- Whoever bears the weaknesses of others, is following His example
- *give His life a ransom for many*, Christ died for all; and has obtained for all the means necessary and sufficient for their salvation
- Yet the fruit of His death and His full salvation comes only to those who persevere to the end

Jesus Heals Blind Bartimaeus

10:46-52



- Our Master was going out of Jericho, on His way to Jerusalem, He encountered two blind men, one of whom was mentioned by the evangelist St. Mark, by the name: 'Bartimaeus, the son of Timaeus.'
- St. Mark agrees with St. Matthew in placing the miracle as the disciples were leaving Jericho, and differs from him in speaking of one blind man only, and in giving his name
- How do we reconcile St. Mark's account of one only, specially named, Bartimaeus, the son of Timaeus?

Jesus Heals Blind Bartimaeus

10:46-52



- St. Augustine says that there were two blind men; but that the one, better known, overshadowed the other
- He also says that Bartimaeus was a well-known character, and that he was accustomed to sit by the wayside, not only blind, but as a beggar
- The evangelist presented us with the details of that incident of healing the blind man, because of its deep spiritual symbols
- That incident occurred on the road leading to Jericho

Jesus Heals Blind Bartimaeus

10:46-52



- St. Jerome sees that the name of this town is convenient to the situation; as it means 'moon,' or 'Anathema,' that is to say, 'accursed,' as the Master was setting forth to Jerusalem, to bear in His flesh, the passion and curse, for the sake of our salvation
- *Jesus, Son of David*, He did not call Him Jesus of Nazareth, as the common people did, but Jesus, the son of David, a title of the Messiah; nor did he ask for money, but for mercy
- He addresses Jesus as the Messiah, Son of David, the expected and anticipated by the generations

Jesus Heals Blind Bartimaeus

10:46-52



- They rebuked him, perhaps, out of reverence and regard for Christ, who might perhaps at that moment have been preaching to the people, and so might be disturbed by the blind man's loud and noisy appeal
- Or, perhaps they did not want him to call Jesus *Son of David*
- But the rebuke of the crowd gave additional energy to his pleas; and he cried out the more a great deal, that his voice might be heard above them all
- He was firm and would not be restrained

Jesus Heals Blind Bartimaeus

10:46-52



- St. Jerome says that our Lord stood still on account of the man's infirmity
- There were many walls in Jericho; there were rough places; there were rocks over which he might stumble
- Therefore the Lord stood, where there was a plain path by which the blind man might approach him
- The crowd show their sympathy
- There is something very genuine as well as touching in their words, *Be of good cheer*

Jesus Heals Blind Bartimaeus

10:46-52



- The blind man threw off his cloak
- It is probably the one item of value he owns, but he was in haste, and desired to disengage himself and nothing will hinder him from immediate access to Jesus the Messiah, unlike the rich young man in 10:17-22
- Jesus asks him what he wants
- The response is in itself a profession of his faith in Jesus Christ
- Our Lord well knew what he wanted; but it was necessary that he and those around him should hear from the lips of the blind man the confession of his need, and of his faith

Jesus Heals Blind Bartimaeus

10:46-52



- *Rabboni*, means literally, my Master
- It was a more respectful mode of address than the more simple form Rabbi
- This expression shows that Bartimaeus had yet much to learn as to the Divine character of our Lord
- *your faith has made you well*, And which respected not only the power of Christ in restoring his sight, but his faith in Jesus as the Messiah, the son of David

Jesus Heals Blind Bartimaeus

10:46-52



- So that by Christ, the object of his faith, he was saved, both in soul and body; and had his spiritual sight, before he had his bodily sight, and both from Christ
- Let us endeavor with great zeal to imitate the good example of this blind man, who did not ask for honors, riches, or other worldly advantages, but only that he might receive his sight; that he might behold the light with the blessed angels, to which faith alone can conduct us



Discussion

- According to the passages in Genesis to which Jesus alludes, what are three characteristics of the marital bond? Why can it not be broken by any civil or religious authority?
- What is the connection between Jesus' blessing of the children and the prohibition of divorce?
- How might it be "hardness of heart" to use religious regulations to advance your own desires? How does the issue of divorce illustrate hardness of heart? How does acceptance of God's plan remove hardness of heart?



Discussion

- What was Jesus' first response to the young man's question of how he could have eternal life?
- If the young man had truly kept all of the Jewish commandments in his life, he would have appeared to others as if he had undergone transformation. But, what did his response to Jesus' command to sell all of his possessions indicate about the reality of his internal transformation?
- How do we know what our treasure is? How can money reveal our hearts? Is this an accurate measurement? Why or why not?



Discussion

- Why do James and John ask to sit at Jesus' right and left? How does it show faith? How does it show pride? How does Jesus answer them?
- How do secular officials tend to exercise authority?
- How does this contrast with Jesus' servant leadership? What does it mean to be a servant?



Discussion

- What does the title "Son of David" mean? What does this say about Bartimaeus's faith?
- What is the connection between faith and healing? What does "following" Jesus entail?