

Mark 10:1-12

Mark 10:1 – “And he left there and went to the region of Judea and beyond the Jordan, and crowds gathered to him again. And again, as was his custom, he taught them.

1. Jesus is moving from Galilee into Judea:
 - a. Matthew 18-19 shows this
 - b. Also, Luke 18:15-34 – little children, rich ruler, foretells death for 3rd time:
 - i. 18:31
 - ii. 18:35
 - iii. 19:1
 - iv. 19:28-29
2. These verses in Mark take place after Lazarus has been raised and Jesus has withdrawn from Jerusalem up into Ephraim then east across the Jordan into Perea. These accounts in Mark 10 occur in Perea and on the way back into Jerusalem through Jericho.

Mark 10:2 – **And Pharisees came up and in order to test him asked, “Is it lawful for a man to divorce his wife?”**

1. This occurs in Perea which was Herod Antipas’ territory (along with Galilee).
2. John the Baptist lost his head in this territory for speaking against divorce and remarriage (Herod Antipas and Herodias).
3. The Pharisees are hoping Jesus’ opinion will get him cancelled by the Herod family just like John the Baptist was cancelled.
4. Deut. 24:1-4 permitted men to divorce their wives and remarry.
 - a. Jewish wives could not divorce their husbands under the Law.
 - b. There were different schools of thought concerning divorce among the Pharisees and the scribes.
 - i. Shammai accepted the only reason for divorce was sexual immorality
 - ii. Hillel allowed a man to divorce his wife for anything the displeased him.
 1. Gamaliel was the grandson of Rabbi Hillel

Ministry in Judea/Perea (7 mo.) - Map H

The map shows the geographical context of Jesus' ministry. It starts in Galilee, passing through Tyre, Caesarea Philippi, Chorazin, Bethsaida, Capernaum, Gennesaret, Cana, Nazareth, Magdala, and Tiberias. It then moves through the Decapolis to Scythopolis, then through Samaria (Samaria, Sychar, Shechem) past Mt. Gerizim and Mt. Ebal, into Ephraim (Jericho), and finally into Perea (Bethany) and Judea (Jerusalem). Mt. Hermon is also indicated.

Jesus leaves Caesarea Philippi for Jerusalem (Lk.9:51;Mt.19:1). As he approaches Samaria the Samaritans do not welcome him. (Lk.9:52) Jesus travels on the border of Samaria and Judea. He heals 10 lepers (Lk.17:11). Jesus sends out 72 disciples to go to the all the towns he is about to go to. (Lk.10:1) Jesus goes to the Feast of Tabernacles in Jerusalem, Oct. 15 (Jn.7:1) Jesus teaches at the Feast in Jerusalem (Jn.7:14). On the last day of the feast Jesus invites the “thirsty” to “come to me to drink” (Jn.7:37) Events in John 8-10 occur in Jerusalem between October 15 and December 25 when Jesus is confronted in the Temple by religious leaders during the Feast of Lights (Hanukkah) (Jn.10:22). Jesus leaves for the other side of the Jordan to the land called Perea. (Jn.10:40) Lazarus dies in Bethany (located by Jerusalem in Judea) while Jesus is in Perea. (Jn.11)

3 He answered them, "What did Moses command you?"

1. Jesus responded in the style of a rabbinic debate by asking another question.
2. Jesus asked them to explain their views of Moses decree. Or, he asked them to explain God's Word.

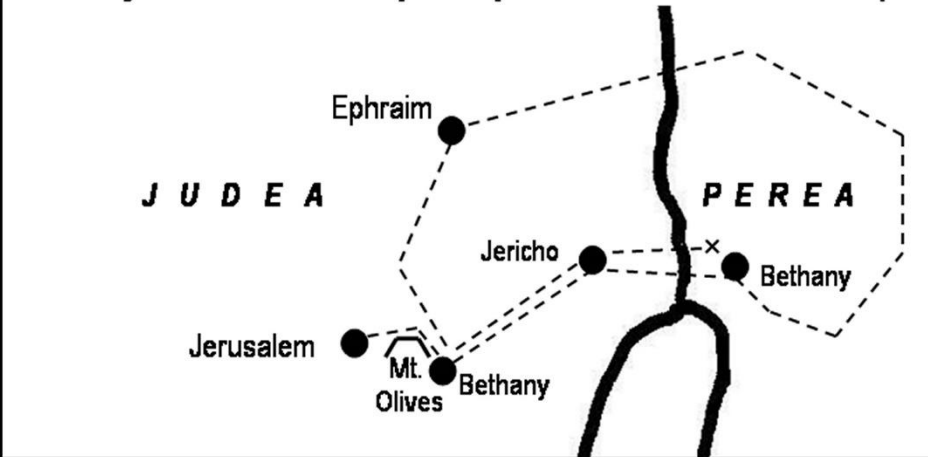
4 They said, "Moses allowed a man to write a certificate of divorce and to send her away."

1. The religious leaders saw God's Word, or Moses Law, as God's will in this case.
2. But, Moses' Law was in response to the fallen nature of man and a consensus.
3. Man had fallen below the ability to accomplish God's will.

5 And Jesus said to them, "Because of your hardness of heart he wrote you this commandment."

1. Deut. 24:1 was God's provision to manage the sinful nature.

Ministry in Judea/Perea (7 mo.) - The Final Month Map I



1. Jesus receives word in Perea, near the Jordan (X) (Jn.11:40), that Lazarus is sick. Two days later Jesus leaves for Bethany, in Judea, to raise Lazarus. (Jn.11:1-16)
2. Jesus raises Lazarus from the dead in Bethany. (Jn.11:17-44)
3. Jewish leaders decide to kill Jesus (Jn.11:45-53)
4. Jesus leaves the area of Jerusalem to Ephraim, a city in the hill country of Ephraim in Judea. (Jn.11:54)
5. Jesus goes back into Perea [Mk.10:1]. In Perea Jesus blesses the little children [Mk.10:13] and speaks to the rich young ruler [Mk.10:17].
6. Jesus leaves Perea and goes towards Jericho on his way to Jerusalem for the final time. (Lk.18:35) It was at this time James and John ask to sit at his right and left in his kingdom [Mk.10:35] Mt.20:20-28) On a Friday morning as Jesus approached Jericho a blind beggar receives his sight (Lk.18:35-43) Jesus saw Zacchaeus in a tree and ate lunch at his house in Jericho (Lk.19:1-10) As he leaves Jericho, Jesus heals the two blind men (Mt.20:29). One was named blind Bartimaeus [Mk.10:46].
7. That Friday night Jesus arrives at Bethany and stays at the house of Mary, Martha and Lazarus. (Jn.12:1)
8. The next day is Saturday, the Sabbath. Jesus and his disciples observe the day of rest in Bethany.
9. Saturday night, at a meal at Lazarus' house, Mary anoints Jesus for his burial and Judas objects (Jn.12:3-9). Many people came out to see Jesus and Lazarus.
10. On Sunday, the first day of the week, Jesus leaves Bethany early in the morning for Jerusalem. His entrance into Jerusalem becomes known as the Triumphal Procession of Palm Sunday (Jn.12:12;Lk.19:28[Mk.11:1]Mt.21:1)

2. “hardness of heart” is *sklerokardia* – from *skleros* = “hard because dry” and *kardia* = “heart” thus hard because it lacks moisture or oil to lubricate such as, in this case, the Holy Spirit.

3588 [e]	1161 [e]	2424 [e]	2036 [e]	846 [e]	4314 [e]	3588 [e]	4641 [e]	4771 [e]	1125 [e]
Ho	de	Iésous	eipen	autois	Pros	tēn	sklērōkardian	hymōn	egrapsen
5 Ὁ	δὲ	Ἰησοῦς	εἶπεν	αὐτοῖς	, Πρὸς	τὴν	σκληροκαρδίαν	ὑμῶν	, ἔγραψεν
-	But	Jesus	said	to them	Because of the		hardness of heart	of you	He wrote
Art-NMS	Conj	N-NMS	V-AIA-3S	PPro-DM3P	Prep	Art-AFS	N-AFS	PPro-G2P	V-AIA-3S

4771 [e]	3588 [e]	1785 [e]	3778 [e]
hymīn	tēn	entolēn	tautēn
ὑμῖν	τὴν	ἐντολὴν	ταύτην
for you	the	commandment	this
PPro-D2P	Art-AFS	N-AFS	DPro-AFS

6 But from the beginning of creation, ‘God made them male and female.’

7 ‘Therefore a man shall leave his father and mother and hold fast to his wife,

8 and the two shall become one flesh.’ So they are no longer two but one flesh.

9 What therefore God has joined together, let not man separate.”

1. True, the Pharisees had the Law permitting divorce, but Jesus went back to the original will of God before man fell into sin.
2. Jesus identified God’s will. The religious leaders erred when they declared God’s provision as God’s will.
3. Jesus referred to God’s intention for the institution of marriage
4. The two becoming “one” flesh refers to the creation of a new union that had not existed before.
 - a. The two are still individuals
 - b. The “one flesh” is an original creation made by the institution of marriage.
 - c. This is the same word used in the Shema in Deuteronomy 6:4-5:
 “Hear, O Israel: The Lord our God, the Lord is one. You shall love the Lord your God with all your heart and with all your soul and with all your might.”

Genesis 2:24 -

802 [e]	1692 [e]	517 [e]	853 [e]	1 [e]	853 [e]	376 [e]	5800 [e]	3651 [e]	5921 [e]	
bə·'iš·tōw,	wə·dā·baq	'im·mōw;	wə·'et-	'ā·bīw	'et-	'iš,	ya·'ā·zāb-	kēn	'al-	
—	וְאִישׁוֹ	וַיִּדְבַּק	אֵלָיו	אֶת־	אָבִיו	אֶת־	אִישׁ	וַיַּעַזְב־	כֵּן	עַל־ 24
	to his wife	and be joined	mother	and	his father	-	a man	shall leave	-	Therefore
Prep-b N-fsc 3ms	Conj-w V-Qal-ConjPerf-3ms	N-fsc 3ms	Conj-w DirObjM	N-msc 3ms	DirObjM	N-ms	V-Qal-Imperf-3ms	Adv	Prep	

259 [e]	1320 [e]	1961 [e]
'e·hād.	le·bā·sār	wə·hā·yū
·	לְבָשָׁר	וַיֵּשְׁבֻ
one	flesh	and they shall become
Number-ms	Prep-l N-ms	Conj-w V-Qal-ConjPerf-3cp

Deuteronomy 6:4 -

259 [e] 'e·ḥād :אחד [is] one Number-ms	3068 [e] Yah·weh יהוה	430 [e] 'ē·lō·hê·nū אלהינו	3068 [e] Yah·weh יהוה	3478 [e] yiś·rā·'êl; ישׂראל	8085 [e] šə·ma' שמע 4 V-Qal-Imp-ms
	N-proper-ms Yahweh	N-mpc 1cp our God	N-proper-ms Yahweh	N-proper-ms Israel	

5. Jesus did not side with either Shammai or Hillel, but simply quoted God’s original will and drew his answer.
 - a. It is wrong for man to break a union God has created
 - b. Man has a sinful, hard heart so God made a provision that was less than his best and not his will.

Mark 10:10 – **And in the house the disciples asked him again about this matter.**

11 And he said to them, “Whoever divorces his wife and marries another commits adultery against her,

12 and if she divorces her husband and marries another, she commits adultery.”

1. In Roman law a women could divorce her husband. For example, Herodias divorce Philip to marry Antipas (Mark 6:17-18)
2. Mark does not include the provision clause found in Matthew 5:32 and Matthew 19:9:
 - a. Matthew 5:32 – “But I say to you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery.”
 - b. Matthew 19:9 – “And I say to you: whoever divorces his wife, except for sexual immorality, and marries another, commits adultery.”

Mark 10:13 – **And they were bringing children to him that he might touch them, and the disciples rebuked them.**

14 But when Jesus saw it, he was indignant and said to them, “Let the children come to me; do not hinder them, for to such belongs the kingdom of God.

15 Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.”

16 And he took them in his arms and blessed them, laying his hands on them.