

2 The journey to Jerusalem (Mark 10)

Last time we heard God revealing Jesus' glory, instructing us to “*listen to him!*” (9:1-8). We learned that casting out evil is not as simple as the disciples imagined (9:9-29), for God does not use his power as we might expect (9:30-41). We heard Jesus describing Gehenna, how God deals with his enemies (9:42-50).

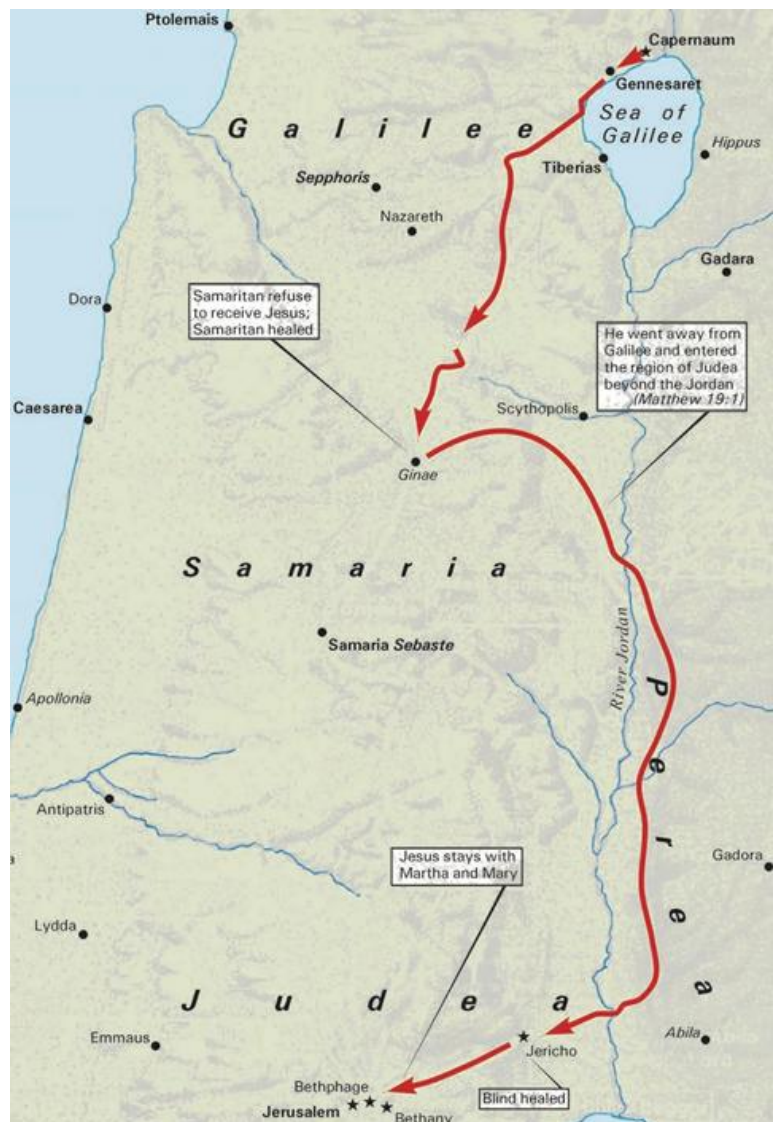
Do you have pressing questions we must deal with before moving on to Mark 10?

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Tonight we join Jesus as he leaves Galilee to make his way to the capital for the last time. On the journey, he responds to questions about the difficult relationships: marriage breakups, and how money is a god. Again, he explains the cross, what it means to give his life to redeem his people, and how his followers need to do as he does rather than what the rulers of the nations do.

Ready to follow where he leads?



“Jesus’ Last Journey to Jerusalem” in *Understanding the Life of Jesus: An Introductory Atlas*, (Carta Jerusalem, 2019), 31.

2.1 The question of divorce (10:1-16)

Jesus now responds to a question they ask him:

Mark 10:1-11 (NIV)

¹ Jesus then left that place and went into the region of Judea and across the Jordan. Again crowds of people came to him, and as was his custom, he taught them.

² Some Pharisees came and tested him by asking, “Is it lawful for a man to divorce his wife?”

³ “What did Moses command you?” he replied.

⁴ They said, “Moses permitted a man to write a certificate of divorce and send her away.”

⁵ “It was because your hearts were hard that Moses wrote you this law,” Jesus replied. ⁶ “But at the beginning of creation God ‘made them male and female.’ [Genesis 1:27] ⁷ ‘For this reason a man will leave his father and mother and be united to his wife, ⁸ and the two will become one flesh.’ [Genesis 2:24] So they are no longer two, but one flesh.

⁹ Therefore what God has joined together, let no one separate.”

¹⁰ When they were in the house again, the disciples asked Jesus about this. ¹¹ He answered, “Anyone who divorces his wife and marries another woman commits adultery against her. ¹² And if she divorces her husband and marries another man, she commits adultery.”

They were “testing” Jesus (verse 2) by drawing him into a dispute about how to apply the Law regarding divorce. There’s no question that the Torah permitted divorce:

Deuteronomy 24:1-4 (NIV)

¹ If a man marries a woman who becomes displeasing to him because he finds something indecent about her, and he writes her a certificate of divorce, gives it to her and sends her from his house ... ⁴ then her first husband, who divorced her, is not allowed to marry her again ...

The Sinai Law is patriarchal of course; there’s no provision for a woman to divorce her husband. So, on what grounds was divorce permitted?

- Rabbi Hillel based his teaching on the word *displeasing*.
The Law permitted a man to divorce his wife if she no longer pleased him.
- Rabbi Shammi based his teaching on the word *indecent*, interpreted as adultery.
The Law permitted a man to divorce his wife only if she’d been unfaithful.

They were asking which view Jesus held: Shammi’s (divorce only after adultery), or Hillel’s (divorce for any reason, compare Matthew 19:3).

Jesus asked them how they understood the Law. All they say is that the Torah permitted divorce, without commenting on the real question (the grounds).

Jesus bypasses the legal argument, asking them to consider what God intended in the beginning. Long before there were Jews, gentiles, or a Sinai covenant, God gave the gift of marriage to the peoples of the earth, so two people can share one life. Divorce is an afterthought, added later so people who cannot make a shared life work would not murder each other.

What Jesus does here is crucial for making sense of the Old Testament. Many of the commands in the Sinai Covenant Law are concessions rather than God’s ideal. Divorce, polygamy, patriarchy, slavery, capital punishment, and sacrificing animals are examples of God accommodating a fallen world as he led his people towards the salvation that would ultimately arrive in Christ. Looking back to what God intended in the beginning gives us a far clearer picture of how God intended life to be.

So, that's how Jesus continues the discussion with his disciples. God's intention for marriage was always life-long faithfulness (verse 10-12).

Unfortunately, these verses are sometimes read legalistically, as if Jesus was laying down laws for Christians. If that were the case, Jesus provided no legal grounds for divorce here in Mark. Matthew disagrees. According to Matthew 19:9, a person whose partner has been unfaithful is exempt. From a legal perspective, Matthew and Mark give contradictory answers.

But Jesus was not laying down the law! The whole point is that, even though God permitted divorce in the Law, God's intention was always enduring faithfulness. The follower of Jesus who asks, "Can I have a divorce?" needs to wrestle with how our human relationships reflect the faithful character of God. Even in cases where there has been unfaithfulness, it may be possible to salvage the relationship (e.g. Hosea). And even in cases where there has not been unfaithfulness, it may not be possible to salvage the relationship (e.g. 1 Corinthians 7:15).

In summary, it's clear what God intended for us when he gave us the gift of marriage in the beginning, and that's always the ideal we strive for. But it's also clear that human relationships are messy, and the issue of sustaining our relationships is often beyond our control. When relationships end through death, unfaithfulness, abandonment, or abuse, Jesus was not calling us to condemn each other.

Crucially, Jesus is calling us to the kind of faithfulness that reflects God's heart. Can you imagine God divorcing his people? When God sent them into exile, some of them felt God was divorcing them, but God never gave them a certificate of divorce (Isaiah 50:1). As challenging as it is, this is the faithfulness of God that Jesus calls us to live.

At the same time, we will find ourselves needing to support people whose relationships have fallen apart, including the collateral damage that comes from divorce:

Mark 10:13-16 (NIV)

¹³ People were bringing little children to Jesus for him to place his hands on them, but the disciples rebuked them. ¹⁴ When Jesus saw this, he was indignant. He said to them, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these.

¹⁵ Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it." ¹⁶ And he took the children in his arms, placed his hands on them and blessed them.

Children don't vote. They don't have status in the wider community. They don't have much power over their own lives, let alone over the lives of others. They do have a dependency on those who care for them.

In many ways, that's what it's like to be a child of God. It's more about dependency on Father's care than being in control. The kingdom of God functions as a family that

trusts God's care and listens to the wise leadership of our older brother to whom God has entrusted the kingdom (compare Hebrews 2:11-12, quoting Psalm 22:22).

When Jesus speaks of *receiving the kingdom of God* (verse 15), please do not substitute “going to heaven when I die.” He's literally talking about how heaven's reign returns to earth. The one who insists on asserting their own power cannot function as a citizen of the kingdom that God has established in the Messiah.

Your thoughts?

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2.2 The values of Jesus' kingdom (10:17-31)

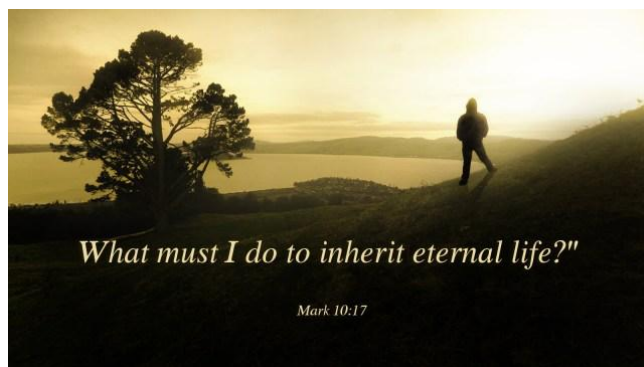
One day, Jesus was asked the question we'd all love to hear:

Mark 10:17-19 (NIV)

As Jesus started on his way, a man ran up to him and fell on his knees before him. “Good teacher,” he asked, “what must I do to inherit eternal life?”

¹⁸ “Why do you call me good?” Jesus answered. “No one is good—except God alone. ¹⁹ You know the commandments:

‘You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony, you shall not defraud, honour your father and mother.’”



Is that how you would have answered the question? Obey the commandments? Why didn't Jesus say, “What do you mean, ‘Do?’ You're saved by faith, not by works. Invite me into your heart. I'll forgive you so you can go to heaven when you die”?

It gets worse:

Mark 10:20-22 (NIV)

²⁰ “Teacher,” he declared, “all these I have kept since I was a boy.”

²¹ Jesus looked at him and loved him. “One thing you lack,” he said.

“Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me.”

²² At this the man's face fell. He went away sad, because he had great wealth.

Okay, so the price for eternal life is to give everything away? Are you making any sense of Jesus' message? We better start by looking at this in Jesus' Jewish context rather than just applying it to ourselves.

The guy was living under the Sinai covenant that called its people to obedience to the commands. Jesus wasn't making that up. That's how it was under the old covenant.

So, what did the guy mean by *eternal life* (verse 17)? You don't find that phrase anywhere in the Old Testament until Daniel 12:2 speaks of *many who sleep in the dust rising to everlasting life*. In the Maccabean period (160s BC), many Jews were killed for holding onto their faith. They hoped God would undo this injustice by raising them from the dead when he restored the nation as a kingdom of God under the Messiah.

Jewish writings outside the Old Testament confirm this expectation:

2 Maccabees 7:9 (ESV-Catholic Edition)

And when he was at his last breath, he said, "You accursed wretch, you dismiss us from this present life, but the King of the universe will raise us up to an **everlasting** renewal of **life**, because we have died for his laws."

4 Maccabees 15:3 (NRSV with Apocrypha)

She [the mother who saw her children martyred] loved religion more, the religion that preserves them for **eternal life** according to God's promise.

Psalms of Solomon 3:15 (Lexham O. T. Apocrypha)

But those who fear the Lord will arise into **eternal life**,
and their life will never come to an end in the light of the Lord.

It seems the guy was asking what he needed to do now to ensure he'd be raised to life in the age to come when a son of David would again be reigning over Israel. In the Maccabean period, the emphasis was on the commands that distinguished Jews from gentiles: keeping the sabbath, eating only kosher food, and maintaining ethnic purity (marrying another Jew). Jesus goes for more basic commands (verse 19).

The guy isn't satisfied. He's never murdered anyone, cheated on his wife, or lied in court. Like Saul of Tarsus, he saw himself as *faultless* in regard to the Law (compare Philippians 3:6). Surely God expects more from those he will raise from the dead?

I love the guy's persistent searching heart. Jesus did too (verse 21). I'd love it if Jesus said, "Okay friend. You're hoping to be raised to participate in God's eternal reign in the Messiah. I have a secret for you: he's right here in front of you! You're talking to the son of David who will overturn the powers of evil and death that destroyed the reign of God in Old Testament times. In a few weeks, you will see me rise from the dead, the firstfruit of all who will rise to eternal life in me."

But, as Jesus keeps telling his disciples, it's way too dangerous to say that.

Announcing that the Messiah was already among his people would get him killed. Instead, Jesus explains how the guy can participate in the life of the kingdom now: by letting go of all the things he's living for (verse 21).

When Christ is king and the world is operating as God intends, there won't be any rich people. No one will claim to own all the resources while others miss out. God has already provided abundantly for the world he created. There's more than enough for all the people and creatures to live well. The problem is when we spend our lives to build our own little kingdoms. Making money is the goal of life for most Australians.

It's the reason we get up in the morning: to go to work or build our companies or buy another house. We live to gain wealth.

This guy may have thought his *great wealth* was God's blessing on his life. Jesus said no: that's not how the kingdom of God operates. Greed is a substitute god (Colossians 3:5), and it's a terrible taskmaster, impossible to satisfy. No one can simultaneously serve God and the things God provides (Matthew 6:24).

Jesus loved the guy by pointing out how he was wasting his life.

Mark 10:23-27 (NIV)

²³ Jesus looked around and said to his disciples, "How hard it is for the rich to enter the kingdom of God!"

²⁴ The disciples were amazed at his words. But Jesus said again, "Children, how hard it is to enter the kingdom of God! ²⁵ It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God."

²⁶ The disciples were even more amazed, and said to each other, "Who then can be saved?"

²⁷ Jesus looked at them and said, "With man this is impossible, but not with God; all things are possible with God."

Please don't read verse 23 as, "The rich cannot go to heaven." Earth was created as a kingdom of heaven, and that's what the Messiah is restoring it to be. But those who hold onto their wealth instead of sharing what God created cannot participate in that kingdom life. It's really hard for them to let go. It's easier to squeeze a camel through the eye of a needle than to get a rich person to share their wealth to everyone can enjoy what God has provided (verse 25).⁷

That's the problem that hasn't gone away in 2000 years. 150 years ago, the industrial revolution saw a few factory owners become very wealthy while the rest became labourers in the industrial machine. Communism was born to violently overthrow this injustice and forcibly redistribute wealth. It hasn't stopped the inequality.

Today the AI revolution threatens to make the inequality worse. Those who own the Artificial Intelligence become trillionaires while the rest of us become obsolete. It's unclear where this will take us, but it's not the path to the kingdom of God.

So, is there any hope for the world? Is there any possibly of rescuing the world from this spiral into meaninglessness and inequality? That was the disciples' question (verse 26).

⁷ You may have heard people talk of a gate called the Eye of the Needle through which a camel could squeeze with difficulty. There is no evidence for such a gate. For discussion, see Gordon D. Fee and Douglas K. Stuart, *How to Read the Bible for All Its Worth*, (Zondervan, 1993), 25.

Jesus answer is simple: unsatisfying, but profound. When it comes to how people lead the world, it really is hopeless. Like the rich young ruler, people cannot release their hearts from the grip of wealth. But remember that people don't run the world. God does. And God knows how to restore the world as a kingdom of heaven (verse 27).

It's like Jesus said. The rulers who refuse to let go of their own power will kill him. But God will do the impossible to restore the earth as a kingdom of heaven: raising up his Messiah as Lord of all.

He is the hope of the world. Recognizing his leadership is what establishes the kingdom of God on earth. So it's really important that we listen to him when he calls us to live generously under his leadership for the sake of the world rather than to live to accumulate wealth for ourselves.

Mark 10:28-31 (NIV)

²⁸ Then Peter spoke up, "We have left everything to follow you!"

²⁹ "Truly I tell you," Jesus replied, "no one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel ³⁰ will fail to receive a hundred times as much in this present age: homes, brothers, sisters, mothers, children and fields—along with persecutions—and in the age to come eternal life.

³¹ But many who are first will be last, and the last first."

What about you? Willing to let go of everything to follow where Jesus is taking us?

2.3 Jesus' third explanation of the cross (10:32-34)

For the third time, Jesus explains the atonement. The cross is as terrifying theme that can only save us when God steps in to overturn the powers of evil and death that cause such injustice:

Mark 10:32-34 (NIV)

³² They were on their way up to Jerusalem, with Jesus leading the way, and the disciples were astonished, while those who followed were afraid. Again he took the Twelve aside and told them what was going to happen to him. ³³ "We are going up to Jerusalem," he said, "and the Son of Man will be delivered over to the chief priests and the teachers of the law. They will condemn him to death and will hand him over to the Gentiles, ³⁴ who will mock him and spit on him, flog him and kill him. Three days later he will rise."

Let's take this a step at a time:

- a) Jesus is leading his people to the capital to restore God's reign after 600 years under foreign powers. He will be welcomed as Messiah: *the one who comes in the name of the Lord*, and *the coming kingdom of our father David* (11:9-10).

- b) But the leaders of God's people (*chief priests and Torah teachers*) will reject the human to whom God gives authority (*Son of Man*). Instead of recognizing their God-appointed king, they will *condemn him to death* (see 14:64).
- c) Mocking and rejecting his kingship, the leaders of God's people will betray him to their gentile overlords to have him killed (see 15:1, 13).

The cross is therefore the ultimate rebellion against God's kingship. It's the same kind of rebellion against God's authority that previous kings like David suffered from the rulers of this world. In the words of Psalm 2:2, *the kings of the earth rise up and the rulers band together against the LORD and against his anointed*.

This is how the apostles understood the cross too:

Acts 4:24b-27 (NIV)

²⁴ "Sovereign Lord," they said, "you made the heavens and the earth and the sea, and everything in them. ²⁵ You spoke by the Holy Spirit through the mouth of your servant, our father David:

" 'Why do the nations rage and the peoples plot in vain?

²⁶ The kings of the earth rise up and the rulers band together against the Lord and against his anointed one.' [Psalm 2:2]

²⁷ Indeed Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your holy servant Jesus, whom you anointed.

So, how does the cross save us? If God's anointed ruler comes to the capital where the leaders reject his authority, the cross is the ultimate expression of the sin of the world. It's what our heavenly sovereign does in response to the assassination of his Christ that overturns the reign of evil and death, restoring us as a kingdom of God in him:

- d) "*Three days later, he will rise*" (verse 34).

That's how the atonement works! "The cross" refers to the whole event: the crucifixion and burial of the Messiah, and God raising him from tomb to throne. That's what saves us: *The message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God* (1 Corinthians 1:18). The oldest statement of the gospel we have is 1 Corinthians 15:3-4: that the Christ died at the hands of the rebellion against God's authority (the ultimate revelation of human sin), that the rulers thought they'd won when he was buried, but the life-giving God overturned the power of sin and death when he raised up his Son from tomb to throne, bringing us to life in him.

The cross saves because of God's response to our sin (the assassination of his Son). After we'd buried him, God raised him out of death, giving him the kingship on earth as in heaven, delivering us from the powers of sin and death, breathing his resurrection life into us, so earth becomes a kingdom of heaven as God had always promised and Jesus always preached.

This way of describing the atonement is called *Christus Victor*, the victory of the Christ over the present powers, freeing us from evil, restoring us to God's reign.⁸

So, this is the society Jesus creates in his reign: a society that protects the little ones (9:42-50) and embodies the faithfulness of God in our relationships (10:1-12). It's a society that honours those who have little to contribute (10:13-16) and challenges those who struggle to let go of their claims to the resources God created (10:17-31).

Thoughts?

2.4 Serving in Jesus' kingdom (10:35-45)

Jesus' disciples don't yet understand the cross as foundational to the kingdom of God. They want positions of power:

Mark 10:35-40 (NIV)

³⁵ Then James and John, the sons of Zebedee, came to him.

"Teacher," they said, "we want you to do for us whatever we ask."

³⁶ "What do you want me to do for you?" he asked.

³⁷ They replied, "Let one of us sit at your right and the other at your left in your glory."

³⁸ "You don't know what you are asking," Jesus said. "Can you drink the cup I drink or be baptized with the baptism I am baptized with?"

³⁹ "We can," they answered.

Jesus said to them, "You will drink the cup I drink and be baptized with the baptism I am baptized with, ⁴⁰ but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared."

The problem with the world has been people grasping power over others. This is not how Jesus becomes king. He becomes king when God raises him up after those in power killed him. Jesus cannot give them what they request because it is God who gives authority (verse 39).

But to whom does God give authority? Not to those who grasp it. Not to the disciples who tried to trap Jesus into promising it (verse 35). God gives authority to those who serve, even when it costs their lives. This is not an easy cup to drink (Mark 14:36). To be raised up with his Father's authority the Messiah must be baptized into the death of his people (verse 38).

In seeking the greatest positions in the kingdom, these queue-jumpers triggered jealousy, an animosity that Jesus must address:

⁸ Aulén, Gustaf, *Christus Victor: An Historical Study of the Three Main Types of the Idea of Atonement*. (Wipf & Stock, 2003).

Mark 10:41-44 (NIV)

⁴¹ When the ten heard about this, they became indignant with James and John. ⁴² Jesus called them together and said, “You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. ⁴³ Not so with you. Instead, whoever wants to become great among you must be your servant, ⁴⁴ and whoever wants to be first must be slave of all. ⁴⁵ For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

The rulers of the Gentiles (verse 42)? That was the story of the fallen kingdom of God:

- Shalmaneser of Assyria who took most of the Promised Land.
- Nebuchadnezzar of Babylon took the rest, ending the reign of God's anointed.
- Alexander the Great forced himself on everyone.
- Antiochus Epiphanies killed those who followed God's Law.
- Julius Caesar invaded Palestine, placing it under Roman control.
- Herod the Great exercise his authority by killing the children of Bethlehem.
- His son Archelaus was so brutal that Rome dethroned him for abuse of power.
- Jesus avoided the Herod Antipas who decapitated John the Baptist.

“It must not be so among you!” Jesus insists. This is not how the Son of Man inherits the authority God gave humans over creation. He is king not because he forces people to serve him but because he gives his life. Instead of taking lives to gain power (as the rulers of this world do), Jesus gives his life to emancipate his people from their control (the rulers who serve the powers of sin and death).

Did you notice the word **ransom** in verse 45? A *ransom* is a payment to unlock the documents criminals have encrypted on your computer. A *ransom* is the payment you make to have a kidnapped person released. For some theologians, the *ransom* refers to the payment God demanded in compensation for our sin.

Anselm lived in the eleventh century. In the feudal system of his time, a serf who had brought dishonour on his lord needed to make a satisfaction payment, whatever the lord determined was necessary to restore his honour. Anselm defined sin as anything that is an affront to God's honour. Jesus then offers his life as the satisfaction payment for human sin, the payment that restored God's honour and satisfied God's justice.⁹

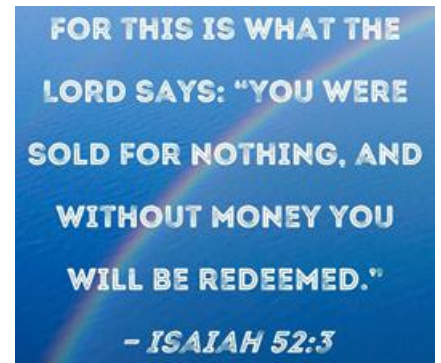
That approach paints a horrid picture of God. It sounds like God was so offended that somebody had to pay, and Jesus had to be killed to satisfy God's honour. That is not how the story of Scripture works. The language of ransom and redemption begins with the exodus.

⁹ Anselm of Canterbury (1033-1109), *Cur Deus Homo (Why God Became Man)*.

Pharaoh enslaved Jacob's family. The LORD demands, "*Let my people go!*" Pharaoh refuses. God leads his people to freedom. They declare their trust in his leadership: "*In your unfailing love you will lead the people you have **redeemed***" (Exodus 15:13).

God did not make a payment to Pharaoh. They were ransomed without payment.

Later, when the nations captured God's people and took them into exile, God promised a new exodus: "*You were sold for nothing, and without money you will be redeemed*" (Isaiah 52:3, referring to Exodus 15:5). Jesus' life is not a financial compensation to satisfy God's offended ego.



Joel Green explains the language of ransom in the Bible story:

"Ransom," or "means of release" (λύτρον), belongs to the semantic domain of "deliverance" or "salvation." Jesus's counsel to his quarrelling disciples that they comport themselves as slaves rather than despotic rulers ... recalls that great act of deliverance that lies at the foundation of Israel's peoplehood, when God ransomed Israel from Egyptian slavery. As the Lord told Moses, "Go! Tell the sons of Israel, saying, 'I am the Lord, and I will bring you out from the domination of the Egyptians, and I will deliver (λυτρόομαι) you from slavery, and I will redeem you by a raised arm and great judgment' " (Exod. 6:6, NETS). God ransoms Israel not by "paying someone off" but by delivering them from Egyptian slavery (e.g., Exod. 6:6; 16:13). ... Metaphors like "ransom" can have more than one sense, not all of which are realized in a given context. ... In Jesus's message, we hear nothing about an exchange of payment.¹⁰

We become like the God we worship. If you think God is someone who demands payment to compensate the way he has been dishonoured, you will behave that way also. That's how the rulers of this world behave. And that's exactly what Jesus told us not to do.

2.5 Even a blind person can see who Jesus is (10:46-52)

Jesus and his entourage are getting to Jerusalem now. They've reached Jericho at the southern end of the Jordan valley. From here they turn east for the 3000-foot climb through the Judean wilderness towards the capital.

Mark 10:46-52 (NIV)

⁴⁶ Then they came to Jericho. As Jesus and his disciples, together with a large crowd, were leaving the city, a blind man, Bartimaeus (which means "son of Timaeus"), was sitting by the roadside begging.

¹⁰ Joel B. Green, "Theologies of the Atonement in the New Testament," in *T&T Clark Companion to Atonement*, (Bloomsbury T&T Clark, 2017), 117–118.

⁴⁷ When he heard that it was Jesus of Nazareth, he began to shout,
“Jesus, Son of David, have mercy on me!”

⁴⁸ Many rebuked him and told him to be quiet, but he shouted
all the more, “Son of David, have mercy on me!”

⁴⁹ Jesus stopped and said, “Call him.”

So they called to the blind man,
“Cheer up! On your feet! He’s calling you.”

⁵⁰ Throwing his cloak aside, he jumped to his feet and came to Jesus.

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

The blind man said, “Rabbi, I want to see.”

⁵² “Go,” said Jesus, “your faith has healed you.”

Immediately he received his sight and followed Jesus along the road.

Son of David is a reference to the coming Messiah. David was God’s anointed (Christ/Messiah). God promised the kingship to David and his sons forever, so *son of David* meant the Messiah, the descendant of David who would restore David’s fallen kingdom. The Torah teachers understood that (12:35).

Jesus asks Bartimaeus what request he would make of his king. It’s better to invite people to express their needs rather than make assumptions about what to pray for.

Bartimaeus can now see where he’s going. He follows the Son of David to the capital. Even a blind person can see who Jesus is.

Wouldn’t it be amazing if everyone in Jerusalem recognized the Son of David as he made his way to the capital to redeem his people from the rulers who serve sin and death?

2.6 Conclusion

How are you responding to Jesus’ teaching in Mark 10?

- 1) How do you understand what Jesus said about divorce? How does this help when friends or family are going through breakups?
- 2) How much of your life is spent on gaining wealth? Do you feel challenged as you hear Jesus’ response to the rich young ruler? Are your values his values?
- 3) How does Jesus’ cross save us? How does Jesus’ explanation of the cross shape our understanding of the atonement and our willingness to take up our cross too?
- 4) In following Jesus there’s no room for grasping power over others as evil rulers do. Is this something you need to watch for at home, at work, in other contexts?

Next time we’ll see what happens when the Messiah and his followers reach the capital to restore the kingdom of God. **Read the Mark 11:1–12:27.**