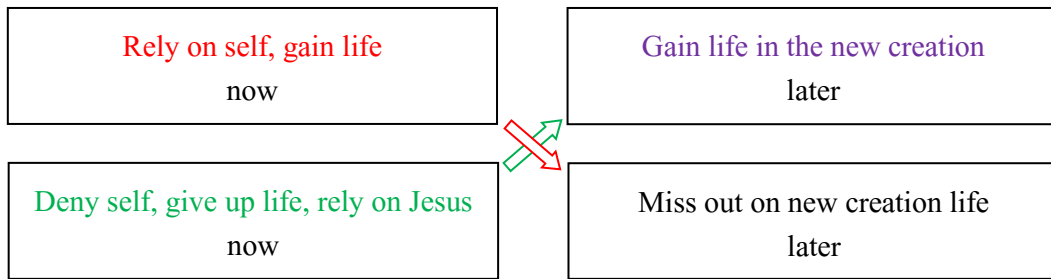


The major **reversal** paradigm for Mark 8-13 could be summed up from Mark 8:34-38:

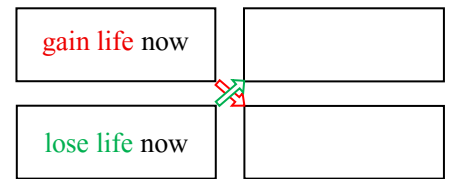


10:1-12 Divorce: **gain life** vs **lose life**

10:2-5 gain mentality: 'what can I get away with now?'

10:6-9 lose life mentality: 'trust God's timeless design even if it costs me now'

10:10-12 no loophole: 'no starting again to escape the cost'



10:13-31 Eternal life entry: **child-like dependence** vs **earn your way**

10:13-16 entirely dependent/trusting like a child

10:17-31 **earn your way** like rich young man

10:17 'what can I do to **earn** eternal life?'

10:18-20 rich young man: a good guy

10:21-22 ...but unwilling to give up this life

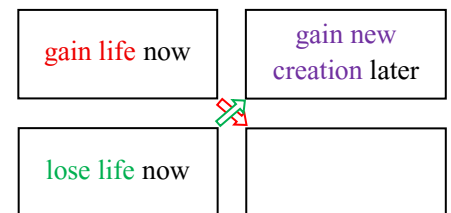
10:23-25 general truism: difficult for those who have **gained the world** to give it up

10:26-27 nobody can **earn their way**; they must trust God

10:28-31 surprise: blessings **now** and **later**!

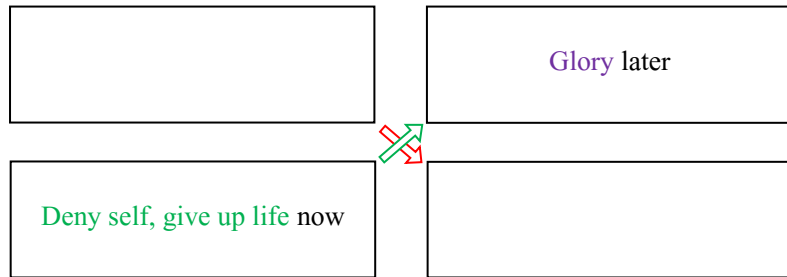


God gives church family for security and provision



10:32-45 Leaders: **leastness now** → **glory later**

10:32-34 Jesus sets pattern:



10:35-37 want to be **the most glorious in glory later**

10:38-40 must face **extreme suffering**

- future glory is real and desirable;
- you cannot grab it for yourself now, God assigns it.

10:41-45 Christian leaders need to be the **least of all**, like Jesus

10:46-52 An example of **denying self and following Jesus**

- ‘son of the honoured one’ humbles himself
- ‘blind man’ can see; disciples still cannot see

Mark 8-13 section

Verses	Function	Main point
8:31-10:52	The right way to enter Jesus’ kingdom	Rely on God
11:1-12:44	The wrong way to enter the kingdom	Rely on external religious credentials/respectability
13:1-37	Motivation to choose the right way	God destroyed the definitive ‘wrong way’ (Jewish temple)

Small group discussion questions

- 10:1-12 1. How persuaded are you that Mark is less interested in teaching the complete ethics of divorce, and is more interested in a ‘gain life’ vs ‘lose life’ comparison?
- 10:13-31 2. Mark could have told the story of the rich young man much faster. Why doesn’t he? What difference does slowing down make?
- 10:32-45 3. From a fleshly point of view, what do leaders start assuming they deserve once they have power?
- 10:46-52 4. Bartimaeus is a model of someone who humbles self and begs Jesus for mercy. Why is it so hard to admit that we have nothing to offer Jesus except need?

⁵⁰ 'Salt is good, but if it loses its saltiness, how can you make it salty again? Have salt among yourselves, and be at peace with each other.'

10 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".^a ⁷ "For this reason a man will leave his father and mother and be united to his wife,"^b ⁸ and the two will become one flesh."^c 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.'

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.

¹⁷ 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."^d

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

^a Genesis 1:27

^b Some early manuscripts do not have *and be united to his wife*.

^c Genesis 2:24

^d Exodus 20:12-16; Deuteronomy 5:16-20

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.

²³ Jesus looked round 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^a 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.'

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.'

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.'

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 baptised with the baptism I am baptised with?'

^a Some manuscripts *is for those who trust in riches*

³⁹ 'We can,' they answered.

Jesus said to them, 'You will drink the cup I drink and be baptised with the baptism I am baptised 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.'

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.'

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. 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.

11 As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives, Jesus sent two of his disciples, ² saying to them, 'Go to the village ahead of you, and just as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. ³ If anyone asks you, "Why are you doing this?" say, "The Lord needs it and will send it back here shortly."'

⁴ They went and found a colt outside in the street, tied at a doorway. As they untied it, ⁵ some people standing there asked, 'What are you doing, untying that colt?' ⁶ They answered as Jesus had told them to, and the people let them go.

⁷ When they brought the colt to Jesus and threw their cloaks over it, he sat on it.

⁸ Many people spread their cloaks on the road, while others spread branches they had cut in the fields. ⁹ Those who went ahead and those who followed shouted,

Zechariah 9:9

⁹ Rejoice greatly, O daughter of Zion!
Shout aloud, O daughter of Jerusalem!
Behold, your king is coming to you;
righteous and having salvation is he,
humble and mounted on a donkey,
on a colt, the foal of a donkey.

These Isaianic themes can be seen, for example, in the first section of Mark in Chapters 1-3:

Passage	Function	Main point
	Hype introduction	
1:1-20	Many different parties think Jesus is a huge deal	
	Jesus is the Isaianic Messiah #1	
1:21-45	Jesus banishes sickness and evil, providing a preview of his eternal kingdom	[Isaiah 6-39]
	Jesus is the Isaianic Messiah #2	
2:1-22	Jesus forgives sins and is Israel's bridegroom	[Isaiah 40-55]
	Jesus is the Isaianic Messiah #3	
2:18-3:35	Jesus's kingdom is for a new humble people, not externally religious Israel	[Isaiah 56-66]

E. How does the gospel of Mark apply?

The key applications are therefore found in the surprises, since Mark labours these points a lot:

	Application #1
4:1-8:30	Expect people nowadays to reject Jesus: a. by being unwilling to bear the cost (6:1-30) b. by being more concerned with religiosity (7:1-23) c. despite having so much good teaching (7:24-8:30)
	Application #2
8:31-13:37	We ought to come to God empty-handed and entirely humbly and reliantly, rather than thinking that we can earn our way into his kingdom by works. Examples of humility: a. Deny yourself, take up your cross...lose your life (8:34-35) b. 'I believe, help my unbelief' (9:24) c. Prayer (9:29) d. Be last of all and servant of all (9:35; 10:43-44) e. Be dependent like a child (10:15) f. 'have mercy on me' (10:47-48)
	Application #3
14:1-16:8	Given how great Messianic-King ought to be, we ought to be hugely grateful and moved by his willingness to suffer and die to save his people