

## The Gospel of Mark

### Lesson 14

#### Mark 9:30 – 10:16

#### Review and Road Map

- Baptism and temptation (1:1-13)
- Year long ministry in Judea (John 1:19-4:45)
- Galilean Ministry (1:14-7:23)
- Withdrawal with Disciples into Various Gentile Regions (7:24-8:26)
- The Road to Jerusalem (8:27-10:52)
  - The First Passion Prediction Unit (8:27-9:29)
  - The Second Passion Prediction Unit (9:30-10:31)
  - The Third Passion Prediction Unit (10:32-52)
- The Passion Week (11:1-15:47)
- The Resurrection (16:1-20)

#### Death and Resurrection Foretold

<sup>30</sup>From there they went out and *began* to go through Galilee, and He did not want anyone to know *about it*. <sup>31</sup>For He was teaching His disciples and telling them, “**The Son of Man is to be delivered into the hands of men, and they will kill Him; and when He has been killed, He will rise three days later.**”

<sup>32</sup>But they did not understand *this* statement, and they were afraid to ask Him.

- From there – Jesus had just taken His disciples to Caesarea Philippi to prepare them for the coming way to the cross with the transfiguration. Now Jesus turns toward Jerusalem by way of Galilee. As he went through Galilee toward Capernaum His desire was to keep His journey quite so that He could continue to focus on the disciples.
- This is the second of three times the cross is predicted (8:31, 9:31, and 10:33-34).

<sup>31</sup>And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again. Mark 8:31

<sup>33</sup>saying, “**Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and the scribes; and they will condemn Him to death and will hand Him over to the Gentiles.** <sup>34</sup>“**They will mock Him and spit on Him, and scourge Him and kill Him, and three days later He will rise again.**”

Mark 10:33-34

- Here is the first time that Jesus’ teaching talks about Himself being “delivered” into the hands of men. This word was used of Judas’ betrayal (3:19; 14:41; Luke 24:7) and of God delivering up Jesus to death (Acts 2:23; Rom. 8:32). Since only the Father had the authority to truly “deliver” Jesus up, “the later idea is probably thought about suggesting that the implied Agent of the passive verb is God, not Judas.” The Bible Knowledge Commentary: New Testament
- The disciples did not yet understand the idea of a suffering Messiah instead of a reigning Messiah and were afraid to ask.

## True Greatness – Teaching on Servanthood

<sup>33</sup>They came to Capernaum; and when He was in the house, He *began* to question them, “**What were you discussing on the way?**” <sup>34</sup>But they kept silent, for on the way they had discussed with one another which *of them* was the greatest. <sup>35</sup>Sitting down, He called the twelve and said to them, “**If anyone wants to be first, he shall be last of all and servant of all.**” <sup>36</sup>Taking a child, He set him before them, and taking him in His arms, He said to them, <sup>37</sup>“**Whoever receives one child like this in My name receives Me; and whoever receives Me does not receive Me, but Him who sent Me.**”

<sup>38</sup>John said to Him, “Teacher, we saw someone casting out demons in Your name, and we tried to prevent him because he was not following us.” <sup>39</sup>But Jesus said, “**Do not hinder him, for there is no one who will perform a miracle in My name, and be able soon afterward to speak evil of Me.**” <sup>40</sup>“For he who is not against us is for us.” <sup>41</sup>“For whoever gives you a cup of water to drink because of your name as *followers* of Christ, truly I say to you, he will not lose his reward.”

- After returning to Capernaum and entering the house of Simon and Andrew – Simon and Andrew were originally from Bethsaida, but may have relocated to Capernaum when Jesus set up His headquarters there. (John 1:44, Matt 4:13)
- Jesus questioned the disciples about what they were discussing on the way to Capernaum. Instead of focussing on the coming Passion they were discussing the rank in the coming messianic kingdom. This discussion was probably precipitated by the privilege given to Peter, James, and John. The disciples kept silent, probably embarrassed by their discussions.
- Even though they did not answer, Jesus knew what they had talked about and began to teach them on the essence of true greatness.
- The ones who are the greatest in God’s kingdom are those that humble themselves and by deliberate choice make themselves last and servant of all. Servant here is “diakonos” depicting someone who attends to the needs of others freely and not a slave. Greatness in God’s kingdom is not determined by status, but by service.
- Here is a beautiful picture of Jesus taking this child in His arms to give an object lesson to the disciples. This child may have been Peter’s.
- To illustrate servanthood Jesus set a little child from the home among the disciples. To be a “servant of all” included giving attention to a child, the least significant person in Jewish as well as Greco-Roman society which idealized the mature adult. The Bible Knowledge Commentary: New Testament
- Those that are great in the kingdom sacrificially care for those that cannot or can only marginally care for themselves. Receiving one like that is like receiving Jesus and the Father through Him.
- Probably still sore about their failure to exorcise the demon in 9:14-29 and prompted by Jesus referencing His name in v27, John speaks for the disciples concerning someone performing miracles in Jesus name. The disciples were thinking that they were exclusive group with exclusive rights and privileges, but a relationship with Jesus knows no rank. “Though this man did not follow Jesus in exactly the same way as the Twelve, he nevertheless followed Him truly and stood against Satan” (The Bible Knowledge Commentary: New Testament).
- In these verses John is reprimanded for thinking that the disciples were an exclusive group with unique privilege to Christ’s power. New Commentary on the Whole Bible: New Testament Volume
- There is no gray area, not room for neutrality: for/against; believer/unbeliever; heaven/hell; love/hate; saint/ain’t.
- Even performing generic acts of kindness will not go unrewarded if performed in Jesus’ name.

## The Seriousness of Sin

<sup>42</sup>“Whoever causes one of these little ones who believe to stumble, it would be better for him if, with a heavy millstone hung around his neck, he had been cast into the sea. <sup>43</sup>“If your hand causes you to stumble, cut it off; it is better for you to enter life crippled, than, having your two hands, to go into hell, into the unquenchable fire, <sup>44</sup>[where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.] <sup>45</sup>“If your foot causes you to stumble, cut it off; it is better for you to enter life lame, than, having your two feet, to be cast into hell, <sup>46</sup>[where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.] <sup>47</sup>“If your eye causes you to stumble, throw it out; it is better for you to enter the kingdom of God with one eye, than, having two eyes, to be cast into hell, <sup>48</sup>where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.

<sup>49</sup>“For everyone will be salted with fire. <sup>50</sup>“Salt is good; but if the salt becomes unsalty, with what will you make it salty *again*? Have salt in yourselves, and be at peace with one another.”

- Jesus moves from the believer’s attitude of servanthood to the believers attitude toward sin.
- We should take our impact on the spiritual condition of other believers seriously. Do not cause another believer to sin.

<sup>9</sup>But take care that this liberty of yours does not somehow become a stumbling block to the weak. <sup>10</sup>For if someone sees you, who have knowledge, dining in an idol’s temple, will not his conscience, if he is weak, be strengthened to eat things sacrificed to idols? <sup>11</sup>For through your knowledge he who is weak is ruined, the brother for whose sake Christ died. <sup>12</sup>And so, by sinning against the brethren and wounding their conscience when it is weak, you sin against Christ. <sup>13</sup>Therefore, if food causes my brother to stumble, I will never eat meat again, so that I will not cause my brother to stumble. 1 Cor. 8:9-13

- We should deal quickly and decisively to eradicate sin from our life. Sin is heinous. It is stench that pollutes our lives.
- Jesus’ words are to be taken figuratively; no amount of self-mutilation can deal with sin, which is an issue of the heart. The Lord is emphasizing the seriousness of sin and the need to do whatever is necessary to deal with it. MacArthur Study Bible Page 1480.
- If – could also mean “whenever” indicating a real possibility for sin to occur.
- “The essence of hell is unending torment and eternal exclusion from His presence.” (The Bible Knowledge Commentary: New Testament) Since that is where we are NOT going, then we should be living holy lives out of gratitude.

<sup>28</sup>Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe; <sup>29</sup>for our God is a consuming fire. Heb 12:28-29

- Everyone will be salted with fire. – This is a difficult statement to interpret with about 15 possible explanations haven been suggested.
- Every person will either be preserved (salt as a preserving agent): believers will have their faith assured through trials; unbelievers will be preserved for eternal fire.

<sup>6</sup>In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, <sup>7</sup>so that the proof of your faith, *being* more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ; <sup>8</sup>and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, <sup>9</sup>obtaining as the outcome of our faith the salvation of your souls. 1 Pet. 1:6-9

<sup>7</sup>But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men. 2 Pet. 3:7

- Salt in yourselves – The work of the Word and the Spirit produces godly character enabling a person to act as a preservative in society. Enabling the disciples to serve one another.

## Jesus' Teaching about Divorce

<sup>1</sup>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.

<sup>2</sup>Some Pharisees came up to Jesus, testing Him, and *began* to question Him whether it was lawful for a man to divorce a wife. <sup>3</sup>And He answered and said to them, “**What did Moses command you?**” <sup>4</sup>They said, “Moses permitted *a man* TO WRITE A CERTIFICATE OF DIVORCE AND SEND *her* AWAY.” <sup>5</sup>But Jesus said to them, “**Because of your hardness of heart he wrote you this commandment.**” <sup>6</sup>“**But from the beginning of creation, God MADE THEM MALE AND FEMALE.**” <sup>7</sup>“**FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER,**” <sup>8</sup>“**AND THE TWO SHALL BECOME ONE FLESH; so they are no longer two, but one flesh.**” <sup>9</sup>“**What therefore God has joined together, let no man separate.**”

<sup>10</sup>In the house the disciples *began* questioning Him about this again. <sup>11</sup>And He said\* to them, “**Whoever divorces his wife and marries another woman commits adultery against her;**” <sup>12</sup>“**and if she herself divorces her husband and marries another man, she is committing adultery.**”

- Jesus was heading to Jerusalem. From Capernaum in Galilee He traveled into Judea and then went to into Perea on the east side of the Jordan. Ministry in these regions lasted about six months, but Mark only records some choice events. On this occasion, the crowds gathered around Him and He “again” picked up a public ministry as He began to teach them.
- A group of Pharisees tested Jesus on divorce, expecting Him to give a self-condemning answer. There were two main rabbinical teachings: 1) divorce for almost any reason and 2) divorce for only adultery. Jesus turns the question back to the Pharisees asking what the scriptures say. The Pharisees conceded that the law never commands divorce, but Moses permitted it. “Deut 24:1-4 recognized the reality of divorce and sought to protect the wife’s rights and reputation and also regulated remarriage.” (MacArthur Study Bible Page 1481)

<sup>1</sup>“When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce and puts *it* in her hand and sends her out from his house, <sup>2</sup>and she leaves his house and goes and becomes another man’s *wife*, <sup>3</sup>and if the latter husband turns against her and writes her a certificate of divorce and puts *it* in her hand and sends her out of his house, or if the latter husband dies who took her to be his wife, <sup>4</sup>*then* her former husband who sent her away is not allowed to take her again to be his wife, since she has been defiled; for that is an abomination before the LORD, and you shall not bring sin on the land which the LORD your God gives you as an inheritance. Deut. 24:1-4

- Jesus said, in view of their hard-heartedness, their obstinate refusal to accept God’s view of marriage. Moses *acknowledged* the presence of divorce in Israel but did not institute or authorize it. The Bible Knowledge Commentary: New Testament
- From the beginning God meant for marriage to be a permanent union – a union so complete that there is no possibility of separating the man and women. This union is God ordained, no man (person) should dissolve it.
- God’s idea about divorce is clear: God hates divorce.

<sup>13</sup>“This is another thing you do: you cover the altar of the LORD with tears, with weeping and with groaning, because He no longer regards the offering or accepts *it with* favor from your hand. <sup>14</sup>“Yet you say, ‘For what reason?’ Because the LORD has been a witness between you and the wife of your youth, against whom you have dealt treacherously, though she is your companion and your wife by covenant. <sup>15</sup>“But not one has done *so* who has a remnant of the Spirit. And what did *that* one *do* while he was seeking a godly offspring? Take heed then to your spirit, and let no one deal treacherously against the wife of your youth. <sup>16</sup>“**For I hate divorce,**” says the LORD, the God of Israel, “and him who covers his garment with wrong,” says the LORD of hosts. “So take heed to your spirit, that you do not deal treacherously.” Mal. 2:13-16

- According to Jesus, the only legitimate grounds for divorce is adultery. The Holy Spirit through Paul adds abandonment by an unbelieving spouse.

<sup>31</sup>“It was said, ‘WHOEVER SENDS HIS WIFE AWAY, LET HIM GIVE HER A CERTIFICATE OF DIVORCE’; <sup>32</sup>but I say to you that everyone who divorces his wife, except for *the* reason of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery. Matt. 5:31-32

<sup>10</sup>But to the married I give instructions, not I, but the Lord, that the wife should not leave her husband <sup>11</sup>(but if she does leave, she must remain unmarried, or else be reconciled to her husband), and that the husband should not divorce his wife.

<sup>12</sup>But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he must not divorce her. <sup>13</sup>And a woman who has an unbelieving husband, and he consents to live with her, she must not send her husband away. <sup>14</sup>For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; for otherwise your children are unclean, but now they are holy. <sup>15</sup>Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such *cases*, but God has called us to peace. 1 Cor 7:10-15

- **Whoever divorces... marries another... commits adultery** – This statement and the corresponding statement in Matt 5:31-32 indicates that remarriage after divorce is only permissible when the divorce was for biblical reasons: infidelity or abandonment.

### Children and Faith

<sup>13</sup>And they were bringing children to Him so that He might touch them; but the disciples rebuked them. <sup>14</sup>But when Jesus saw this, He was indignant and said to them, “**Permit the children to come to Me; do not hinder them; for the kingdom of God belongs to such as these.**” <sup>15</sup>“Truly I say to you, **whoever does not receive the kingdom of God like a child will not enter it *at all*.**” <sup>16</sup>And He took them in His arms and *began* blessing them, laying His hands on them.

- People were bringing children to Jesus so that He might pray for them and bless them. The word for children means babies to preteens.
- Jesus was “indignant” – displeasure with and angered by their sin.
- All, including children, who come to Jesus in childlike trust and dependence, are given free access to Jesus. The Bible Knowledge Commentary: New Testament
- All those who do not recognize their desperate need for Jesus and come to Him in simple trust and dependence will not be saved.