

MARK: OUR PREACHING MANUAL

FOURTH DIVISION

IV. 7:24-9:50 *WHY DID THE MESSIAH COME?*

FOURTH SECTION: *FOR JUDGED PEOPLE*

Mark 9:30-50

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IV. 7:24 - 9:50 WHY DID THE MESSIAH COME TO ESTABLISH HIS KINGDOM?

FOR THE NEEDY	FOR THE CONFUSED	FOR THE LIMITED	FOR THE JUDGED
<p>7:24-30 Spiritual Need</p> <p>Sidonian woman and the daughter possessed by a <u>demon</u></p> <p>Children's bread Dog's crumbs Jew & Gentile</p>	<p>8:14-21 Comprehension</p> <p>One loaf and no leaven <i>The leaven of the Pharisees and of the Herodians did not produce the results Jesus wanted</i> 12 baskets? 7 baskets? <u>Understand?</u> (Comprehend)</p>	<p>9:2-8 Glory</p> <p>In the transfiguration Jesus is with Moses & Elijah in glory – The 3 disciples are <u>overwhelmed</u> with Jesus' glory Jesus only. Hear my Son!</p>	<p>9:30-32 Condemned</p> <p>Jesus taught disciples <i>Betrayal, death & resurrection</i> Jesus was <u>judged</u> by the leaders of his day</p>
<p>7:31-37 Social Need</p> <p>People brought deaf and dumb who <u>could not communicate</u> with others Ears - unplugged Tongue – loosed</p>	<p>8:22-26 Clarity</p> <p><i>The blind is partially healed and he sees men as trees walking</i> <i>He was fully healed and saw <u>clearly</u>.</i></p>	<p>9:9,10 Resurrection</p> <p><i>Don't tell! Until Son of man rises from dead</i> What is rising from the dead? Jesus' resurrection first, is a teaching <u>beyond</u> them</p>	<p>9:33-37 Motives</p> <p>Who was greatest? Last - first, servant – greatest Whoever receives in my name receives the Father Our <u>motives</u> are judged</p>
<p>8:1-10 Physical Need</p> <p><u>Hungry</u> crowd in the desert <i>Fed 4000 + Fragments - 7 baskets left over</i></p>	<p>8:27-30 Christ</p> <p>The people and Jesus' identity – a prophet The disciples and Jesus' identity – the <u>Christ</u></p>	<p>9:11-13 Sufferings</p> <p><i>Elijah first? Son of Man suffers and is rejected – They did the same to Elijah (John)</i> An experience for which they had <u>no desire</u></p>	<p>9:38-41 Rewards</p> <p>Who is for us? Who is against? Whoever gives a cup of cold water in my name is <u>rewarded</u></p>
<p>8:11-13 No Need</p> <p>The generation that seeks a sign – Pharisees would receive no sign for they had <u>no need</u></p> <p><i>This generation</i> would receive no sign. Jesus did signs for the needy</p>	<p>8:31-9:1 Cross</p> <p>The Jewish leaders and the death of Jesus – The things of men and the things of God. Deny themselves, take <u>cross</u> and follow. Gain or glory <i>The shame of a sinful & adulterous generation</i></p>	<p>9:14-29 Death</p> <p><i>Dumb spirit, Disciples & teachers argue, Water, fire and threat of death</i> Laid down as though dead Boy is saved <i>Unbelieving Generation Stay with you? Put up with you?</i> Faith and prayer</p>	<p>9:42-50 Rejected</p> <p>Occasions to sin and their judgments Those who cause to stumble, <u>thrown into the sea</u> Eyes & limbs that cause stumbling, <u>thrown into hell</u> Salt and peace (<u>Living sacrifices</u>)</p>

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IV. 7:24-9:50 WHY DID THE MESSIAH COME?

FOURTH SECTION: *FOR JUDGED PEOPLE*

Mark 9:30-50

Corresponding PowerPoint® presentation:
141_Mark_PREACHERS_Judged_People_4th_division_4th_section_presentation

The outline:

I. Condemnation 9:30-32

- Jesus is judged
- Which resurrection?
- The leader must live
- Christ had to die

II. Motives 9:33-37

- Who was the most important?
- Inside and out
- Our greatest desire?
- A visual lesson

III. Rewards 9:38-41

- Stop!
- A glass of water
- How good to know there are rewards!

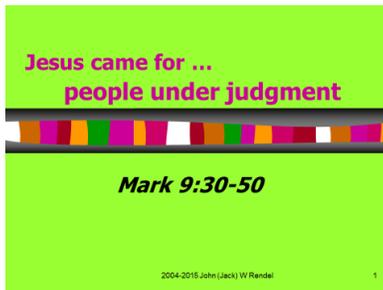
IV. Judgments 9:42-50

- Little ones who believe in him
- Cutting off and gouging out
- Shape up or ship out?
- Literally or figuratively, but seriously?
- What does it mean by their “worm”?
- Salted with fire
- Have salt!
- Peace for those under judgment?

Questions to aid in the study of this section, Mark 9:30-50

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We are thinking about why Jesus came. This fourth section tells us that Jesus came for people who are under judgment. People file through our court systems around the world, evidence of the fact that our world has problems, big problems. However, not everyone goes to court. It is different when it comes to God's court. The Bible tells us everyone will come to judgment in God's court, ... *and just as it is appointed for man to die once, and after that comes judgment (Hebrews 9:27 ESV)*. He governs the universe and he must be responsible for the actions of we who inhabit it.



This section contains four subsections. Christ is the subject of the first subsection. Our motives are the subject of the second. The subject of the third is rewards. Judgments are the subject of the fourth part.

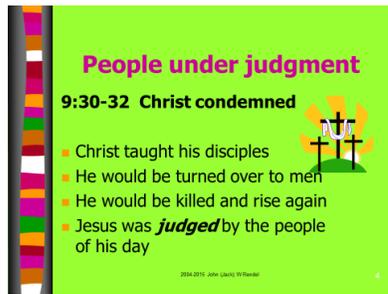


These four subsections fit into the division in the last column. So let's look at each subsection of this section one by one.



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I. Condemnation 9:30-32



Jesus is judged

Jesus walked through Galilee and taught the disciples that he would be delivered into the hands of men, and they would kill him; but that later, he would rise again on the third day. Jesus would be judged by the people of his day. He would be condemned without having done anything wrong. However, he would be rewarded because God himself was going to raise him from the dead.

Which resurrection?

The disciples were afraid to ask him about what he had said about his death and resurrection, since they were things that they did not understand. They had to do with death and suffering, things that frightened them. He talked about a resurrection, but which resurrection? Was it the final resurrection? Bob Greenhow of Windsor, Canada, made me stop to think about which of the resurrections may have occurred to the minds of the disciples when Jesus spoke of the resurrection. As Jews they believed in the general resurrection, the final resurrection of every human being, but to believe in a unique resurrection in those days, the resurrection of Jesus, the Messiah, well maybe not. They were not prepared for such an event.

The leader must live

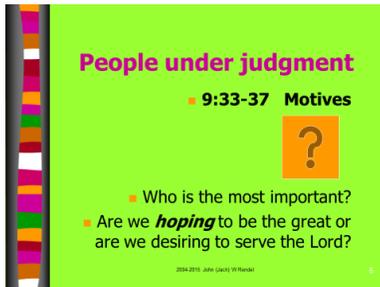
Besides, which of all the human leaders of the day would have said to his followers that he was going to such and such a place to die, and that this was part of his plan? No, the idea is that the leader remain alive in order to be able to advance his plan and achieve his objectives. Why did the Roman senate gather around Julius Caesar and stab him to death? They did not want Caesar to become emperor. The priests and elders of Israel were preparing to do something similar with Jesus, because they did not want him to reign over them. What they did not know was that Jesus was the King of a state far above Rome, with powers a great deal mightier than the power of the Caesars. God was going to do something much greater than they expected or even imagined, resurrecting the Messiah from the dead ... and not at the end of several centuries, in the final resurrection, but in a matter of just three days!

Christ had to die

It was impossible for any human being to enter the kingdom of God. People have to pay for their sins against God. For people to enter the kingdom of God someone had to die in the stead, or place, of each person, and thus remove the condemnation under which each of us lives. It was therefore necessary that the Christ suffer and die for us. His condemnation on the cross removed our penalty.

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II. Motives 9:33-37



Who was the most important?

On the road to Capernaum, since they were afraid to ask him about his death and resurrection, the disciples were given time to another issue, "who was the most important amongst them." They were dedicating time to a topic that wasn't so mysterious, better said, that was closer to their hearts! They didn't have their eyes on Jesus but on themselves.

Inside and out

Jesus discerned and judged their motives. When God enters into judgment with us, he does not see just the outside, but he sees and he judges what we think about in the heart. First he asked the disciples what they had argued about on the road. He wanted to know from their own mouths what they had been talking about. That is to say, that the Lord gave them the opportunity of speaking for themselves. But when he asked them they were embarrassed to say that they argued about who was the greatest. Then the text says that he sat down and called the twelve and said them that, if some wants to be the first he must be the last and servant of all.

Our greatest desire?

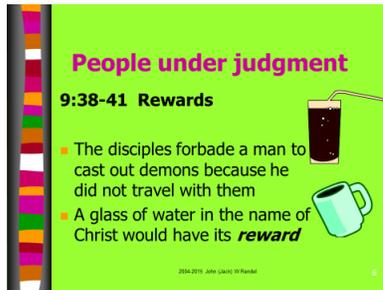
Here each of us has to stop and ask ourselves, what is it we truly want? What is our greatest desire? Do we want Jesus to be first and glorified in everything? Or are we more concerned about being first? What Jesus says in response is surprising. It turns everything upside down. The first has to be last and the servant of all! The great "saviors" have always served their people. Jesus went still further than all of them. He was going to save them, not from physical hunger, as in the case of Joseph in Egypt, but from spiritual hunger, from their sins, and from eternal condemnation.

A visual lesson

Jesus was very practical, illustrating what he taught through a boy. He took him in his arms and said that any who received a little child in Jesus' name, received him, and the one that received Jesus, received the one who sent Jesus, that is to say, the heavenly Father. Jesus did not begin by saying, "he that receives a priest", or "he that receives the governor", but "the one that receives a child in my name". Jesus is the one who gives importance to all and to every human being. If we do not know Jesus, we do not really know. Keep in mind that those are the words of Jesus. And it is not just that, but the fact that he took the child in his arms, speaks to us of the affection and of the love of the Master for all, even the children, the smallest children. If you want to be great in this world, you lose the love and affection of Jesus, because the Lord opposes the proud and the boastful, but gives grace to the humble, and raises up the contrite of heart (Isaiah 57:15).

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III. Rewards 9:38-41



Stop!

Now the disciple John brought up another issue in the conversation. He said that one day they saw someone casting out demons in the name of Christ, and they told him to stop because he did not follow them. Jesus told John he had made a mistake by prohibiting him. Jesus said that they should not oppose such people because after doing miracles in the name of Christ, they couldn't speak badly of Christ. The one that can do miracles in his name has placed his faith in Jesus.

He added something else. He who is not against us, is for us. It seems that there are only two options. This does make things easier. Or we are for Christ or we are against him, and if we are for him, it does not matter for whom we are. We are in trouble!

A glass of water

Now Jesus speaks of something that seems insignificant. He said that if someone gave them a glass of water because they were of Christ, that person would not lose his reward. Jesus made the act very personal and in their favor. We see the importance of things if we are the beneficiaries of them. In any case, this is to say that the smallest act for someone, who is of Christ, would receive its reward. Doesn't keeping this in mind not change just a little your point of view about service rendered to another? We are going to be rewarded for the service that we render to other followers of Jesus.

How good to know there are rewards!

How good it is to know that our Lord not only punishes the one who does not repent of his rebellion, but rewards the one who serves him faithfully! In our day there are those who believe that God is a sort of Santa Claus, while others believe he is a great ogre and only punishes people. Our God is a just and evenhanded God. As parents we should take this into account. When the children do well reward them and when they do badly, discipline them. Sometimes parents punish children because they bother them, and on the other hand some never reward them nor praise them when they do good.

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IV. Judgments 9:42-50



Little ones who believe in him

Let's talk now about occasions of stumbling and their judgments.

Returning to the theme of the little ones who believe in him, Jesus made reference to those who trip up, or cause the little ones to stumble, and roundly condemned them. Jesus said it was better that a great mill stone were tied to their necks and that they were thrown into the sea. He only had harsh words for those who tripped up the little ones! While Jesus may have been referring to children and young people when he spoke of little ones, he may well have been referring to people young in faith whatever their physical age. Those who should have been mature, praying, caring, spiritual leaders were the very ones tripping up the young in faith. They were professional "religion makers", not pastors of the flock. I have had to repent of this kind of attitude in my own heart. If I am a preacher do I pray and really care for those to whom I am preaching, or is preaching and teaching an exercise in self gratification?

Cutting off and gouging out

I'm quite sure that Jesus then directed his words to those following him, when he said, *And if your hand causes you to sin, cut it off. It is better for you to enter life crippled than with two hands to go to hell, to the unquenchable fire (Mark 9:43 ESV)*. Jesus said the same about the foot and the eye. How should we interpret those words?

Well, one of the first things that we should ask ourselves is what they, the apostles, understood by those words. None of the apostles, as far as we know, ever cut off a foot, or a hand, or an eye from their body. Does this mean that they never suffered any temptations through the body? Now if it were possible that the apostles never had temptations through the members of their body, which is extremely doubtful, what about all of the other many believers of the first century, of whom we read so much in the New Testament? Why didn't Paul ever say to the Corinthians, where there was so much sin in the church that they, who were sinning, should cut off some member of their physical body so that they would not stumble?

Shape up or ship out?

Of course, if we are thinking in symbolic, or metaphorical terms of the church as a body, then yes, there were extremes of rebellion that would lead to a person being asked to leave the church. Paul, however, worked incessantly at encouraging people to repent and be restored. He wept and prayed and communicated with people. His pastoring was not a cold, hard, cut and dry attitude which said "shape up or ship out"! His was a praying, caring, firm and serious approach! How

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different to the way I have reacted on occasions to my fellow believers. Oh, how I need to repent for my careless and uncaring attitudes!

Literally or figuratively, but seriously?

I do not believe that we take anything from the words of Jesus, when we say that he wanted to place emphasis on his words by speaking in this way, so that we might understand the seriousness of going to hell, without necessarily cutting off the members of our body. I believe Paul is saying something that explains the other side of the coin when he writes in *Romans 6:11-13*:

11 So you also must consider yourselves dead to sin and alive to God in Christ Jesus. 12 Let not sin therefore reign in your mortal body, to make you obey its passions. 13 Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness (Rom 6:11-13 ESV).

Since no one, as far as I know, of the New Testament people took those words of Jesus literally, I doubt whether we should take them literally either. However, I believe that the apostles took Jesus' words with a great deal of seriousness, believing that to go to hell was a horrific destiny and one should avoid it at any cost. I should hope that anyone reading these words who had never decided to receive and follow Jesus would realize the seriousness of eternal condemnation and say, "I see how serious all this is. I can't bear cutting off parts of my body, but I can repent of my sins and ask Jesus to save me!"

What does it mean by their “worm”?

In verse 48 Jesus adds these words, ... *'where their worm does not die and the fire is not quenched (9:48 ESV).'* This is a quote from a portion of *Isaiah 66:23-24*,

23 From new moon to new moon, and from Sabbath to Sabbath, all flesh shall come to worship before me, declares the LORD. " 24 And they shall go out and look on the dead bodies of the men who have rebelled against me. For their worm shall not die, their fire shall not be quenched, and they shall be an abhorrence to all flesh (Isa 66:23-24 ESV)."

Earlier in the same chapter the prophet says that the Lord will come with fire and he will use it to judge. *Isaiah 66:15-16, 15 "For behold, the LORD will come in fire, and his chariots like the whirlwind, to render his anger in fury, and his rebuke with flames of fire. 16 For by fire will the LORD enter into judgment, and by his sword, with all flesh; and those slain by the LORD shall be many (Isa 66:15-16 ESV).*

In Psalm 22 we have words Jesus quoted on the cross, in fact the psalm is introduced with that agonizing cry, *My God, my God, why have you forsaken me (22:1 ESV)?* Psalm 22 is messianic and is a clear vision of the rejection and death Jesus suffered. Psalm 22:6 says, *But I am a worm and not a man, scorned by mankind and despised by the people (ESV).*

When we see that Jesus, in the gospel according to Mark, quoted Isaiah, and spoke of their worm that does not die, that will be thrown into hell, he is speaking from the point of view of God. In Psalm 22:6, a messianic psalm, it is understood that the Messiah suffered the pains of the cross.

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When he said, "I am a worm and no man", he did not cease to be a man, but rather referred to what he was in the eyes of men. He was rejected of men and despised of the people. Now, when Jesus spoke of those who go to hell he described them just as God saw them, as those who have rebelled against him. They do not cease to be men even when referred to as worms. What it means is that for God they are rejected and despised, just as the men of Jesus' day despised him, even when he died on the cross in their favor. If people reject Jesus and his sacrifice on their behalf, God is forced to reject them just as they rejected his Son, the only provision for their sin. In other words the idea is parallel. It seems the ones that will go down into hell will continue to exist with a minimum of what can be called "life", and under those conditions will suffer eternal grief.

Salted with fire

In verse 49 Jesus said something else which might sound a little strange to many, *For everyone will be salted with fire [and every sacrifice shall be salted with salt] (9:49 ESV)*

If the phrase, "For everyone will be salted with fire", refers to people, fine, and if it refers to sacrifices, the same. The sacrifices were given to take the place of the people under the judgment of God. Some will be salted with fire because they do not have the sacrifice that is able to deliver them from the just judgment of God. Jesus, as the perfect sacrifice of God, suffered the flames of the just judgment of God on our behalf. Since he has suffered we can escape.

Jesus continued by saying they were to have salt in yourselves. When we open the Bible in Leviticus 2:13, we see these words about the sacrifices and offerings, *You shall season all your grain offerings with salt. You shall not let the salt of the covenant with your God be missing from your grain offering; with all your offerings you shall offer salt (ESV).*

Salt was identified with God's covenant. It speaks to us of the *agreement* between God and his people. They were not to leave salt out of any of the offerings. All the offerings and salt were intimately linked.

We cite 3 portions of the Old Testament that refer to covenants, salt, and offerings; and have to do with the provision of God for the sins of each Israelite, food for the priests and a kingdom for the family of David.

*"All the offerings of the holy gifts, which the sons of Israel offer to the Lord, I have given to you and your sons and your daughters with you, as a perpetual allotment. It is an everlasting **covenant of salt** before the Lord to you and your descendants with you (Numbers 18:19 NASB-u)."*

Ought you not to know that the LORD God of Israel gave the kingship over Israel forever to David and his sons by a covenant of salt 2 Chronicles 13:5 ESV)?

33 For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. 34 And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me,

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from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more (Jeremiah 31:33-34)."

And whatever is needed—bulls, rams, or sheep for burnt offerings to the God of heaven, wheat, salt, wine, or oil, as the priests at Jerusalem require—let that be given to them day by day without fail (Ezra 6:9 ESV).

... up to 100 talents of silver, 100 cors of wheat, 100 baths of wine, 100 baths of oil, and salt without prescribing how much (Ezra 7:22 ESV).

*You shall present them before the LORD, and the priests shall **sprinkle salt on them** and offer them up as a burnt offering to the LORD (Ezekiel 43:24 ESV).*

Have salt!

In these verses words appear, as for example, offerings, sacrifices, covenant, provision, kingdom, salt and perpetual. In Jeremiah 31:33 God speaks and he says that the covenant that will make with his people is going to be placed in their interior, upon their hearts. I believe that this is the salt that Jesus is talking about. Jesus had said, "Have salt in yourselves." He also speaks of a salt that has gone bad, it is insipid, or tasteless. It has lost its value and power. Salt is good. The covenant with our God is good. Let's take care that we don't neglect it and allow that salt to change into something tasteless, that is to say only a religion of forms without any power. Paul wrote about some people like that, to Timothy in his letter, *... having the appearance of godliness, but denying its power. Avoid such people (2 Timothy 3:5 ESV).*

Peace for those under judgment!

The chapter ends with Jesus speaking of peace. We have to remember that the context of what he said was the conversation with the disciples, about who was the most important amongst them, and about rewards. As there had been a dispute amongst them I believe that the Lord wanted to return to that theme to help them understand that he was concerned about their relationships with each other. He wanted them to live in peace with each other. The covenant with God is also a covenant with others, those who are of the family of faith. That covenant with God is a covenant of peace, of peace with God. If it is a covenant of peace, it should be a covenant of peace with as many as have agreed to that covenant.

Jesus wanted his followers to take seriously his covenant with them, both the power of it within their hearts, as well as the peace of it amongst all those who had entered the covenant. The writer to the Hebrews says it like this, *Follow peace with all men, and holiness, without which no man shall see the Lord... (Hebrews 12:14 KJV 1769).* The apostle Paul taught in his letter to the Romans, that *If it be possible, as much as lieth in you, live peaceably with all men (Romans 12:18, KJV 1769).* Peace is to be pursued with all people! Next time a sales person, or repairman, or agent tries my patience I am to make an effort to be at peace. God can help and guide through the difficulties.

JESUS CAME FOR ME, THE CONDEMNED. HE REMOVED THE CONDEMNATION THAT HUNG OVER ME, BY DYING IN MY PLACE.

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Let's review. Christ is judged for us! That is wonderful! We must see our own motives. Rewards are part of judgment. God is good. The judgment is real, very real!



Questions to aid in the study of this section, Mark 9:30-50

1. What are the various reactions to the idea of God's judgment? How does this portion of Scripture help us see how and why God judges?
2. How are God's care, concern and fairness brought out?
3. Is there anything here in this section that surprises you?
4. What other Scriptures come to mind that support and complement this section of the Gospel?