

>>>>>> **Lesson 25** <<<<<<<

1) We will jump back into chapter 9 at vs. 43 thru 48. We started a discussion of this last time.

**Mark 9:42-48 (NIV)**

- 1) Verse 42 is hard to interpret – the word little here in the Greek means small or unimportant.
- 2) It becomes difficult to associate this directly to an antecedent (what “one of these little ones” points back to).
  - a) Is He talking about the little children? ----
  - b) ---- Or is He talking about those who believe in him yet are not part of the group or perhaps NOT AS STRONG(mature) IN THE FAITH?
- 3) On the one hand, I think it is hard to wrap our minds around “little children” believing and also them sinning because of something a Christian would do.
  - a) I think that this is an argument for the antecedent NOT being the children.
- 4) On the other hand, it is not so hard to see a “Christian” causing someone of a different group or immature in the faith to sin by what they would say or perhaps the attitude they might take toward them.
- 5) In this case in particular, I can see someone who is doing good in the name of Jesus – like casting out demons – getting very discouraged by the disciples – “the in crowd” – telling them to stop – – – saying in essence they were not worthy.
- 6) Regardless of the meaning for the phrase for little ones, the punishment described is severe.
- 7) In these three statements, Jesus steps into the metaphoric.
  - a) He speaks of the HAND, the FOOT, and the EYE as causes of sin in our lives.
  - b) I think we ended with this question last time.

***The primary question one must ask here is **how can the hand, foot, or the eye as an organ cause you as a person to sin?*****

***Anybody want to take a shot at that?***

- c) Bottom line is they, as body parts, can't!
- d) The hand can steel but it is the self – the person behind the hand that has the desire that leads to the steeling.
- e) Our feet can take us to a place we should not be but it is the self – the person in charge of the feet that desires to go to that place.
- f) The eye can see something we should not see but it is the self – the person that controls where the eye looks.
  - i) It is also the self that gets the image from the eye that does right or wrong with the image seen

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So now, is it really going to help if we physically cut off the hand or foot or gouge out the eye?

So what do we do – how do we metaphorically cut off a hand or foot or gouge out an eye?

- 8) We have to of repent or (turn away from) the desire that causes the hand to steel.
- 9) We have to repent of the desire that causes the foot to travel to places it shouldn't.
- 10) We have to learn how to deal with the images and the desires they cause that the eye sees and to make sure that we do our best not cause the eye to see images that it should not.
  - a) Images that tempt us and lead us to cause the hands and feet to do things they should not.
  - b) This is getting harder and harder in our world today.
  - c) Agree/Disagree?
- 11) Here's a little clarification – If you are using the NIV, ESV, and perhaps others as well, and you look carefully, you will see there is **no** verse 44 or 46.
  - a) They are removed because they are repeats of verse 48 that are not in some of the most prominent manuscripts.
- 12) The words are from the last part of Isa 66:'

Isa 66:24 (NASU)

- 13) In describing hell (Gehenna), Jesus spoke of a place, like the garbage dump in the valley outside of Jerusalem, where worms infested the garbage and fires burned constantly.
- 14) With these strange words, picked up from Isa 66:24, Jesus pictured the serious and eternal consequences of sin and the absolute destruction of God's enemies.
- 15) Worms and fire represented both internal and external pain.
- 16) Hell will be a place of unbearable and unending torment reserved for those who refuse to believe in Jesus Christ and accept the salvation and eternal life he offers.
  - a) And anyone who falls in the categories Jesus just laid out is subject to this hellish punishment for eternity.
- 17) The next and concluding verses are *also* interesting verses.

Mark 9:49-50 (NIV)

18) LABC say of verse 49:

This verse, exclusive to Mark, has received dozens of interpretations. The most probable are included here. Some have suggested that "everyone" refers to every person. Thus, the meaning would be that every person will be salted somehow — either with the unquenchable fire of hell or with the painful but life-giving power of self-discipline for the sake of the kingdom. Everyone will be "salted," but each person will have a choice as to which "salting" will be received.

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The "everyone" could refer back to 9:44,46 in that everyone who refuses to believe will be salted with the fire of eternal punishment, the fire described in 9:48.

19) As to verse 50, John MacArthur refers it as “**a call to radical obedience**”.

In the days before refrigeration, salt was good because it was the most widely used preservative for food. Chemically, salt (sodium chloride) is very stable and does not easily degrade. But sometimes salt gathered from the vicinity of the Dead Sea was contaminated with gypsum. If not properly processed, it could lose its effectiveness as a preservative and become unsalty and tasteless (Luke 14:34). Since it could not be made salty again, such salt was “useless either for the soil or for the manure pile; [and was] thrown out” (Luke 14:35). Thus, Jesus’ command, Have salt in yourselves, is a call to radical obedience; to a holy life preserved by righteousness. He then gave the disciples a direct practical application, commanding them to “be at peace with one another”—a fitting challenge to those proud, self-serving, hypercompetitive men who were constantly bickering over which of them was the greatest (cf. 9:34; Matt. 18:1–4; 20:20–24; Luke 22:24). When believers engage in radically loving, pure, sacrificial, obedient discipleship, they will be radical witnesses. Christians are the only true “salt of the earth” (Matt. 5:13). There are no other spiritual influences for modeling the truth other than the lives of true disciples of Jesus Christ, who are known by the radical nature of their discipleship.

20) Jesus elsewhere calls us, “the salt of the earth”.

21) That statement and this verse both are a call for us to have salt within ourselves.

22) Good, useful salt – the "salt" that believers have in themselves refers to:

- a) true discipleship – walking in the Spirit
- b) obedience
- c) denial of self
- d) humility
- e) and willing suffering for the sake of the kingdom.

23) If the disciples had possessed good salt in themselves, then they would not have been arguing about who would be the greatest in Christ's kingdom.

24) Again, vs. 49-50 say:

49 Everyone will be salted with fire.

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

25) If we are to take these principles into our lives,

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***What must we do to make sure we are salted and that the salt we have within ourselves remains at full strength?***