

# Mark 9:30-50

1. Mark 8:22-10:52 has three sections or cycles each beginning with Jesus predicting his death
  - a. 8:31, followed by Peter's rebuke
  - b. 9:31, followed by disciples arguing about who is the greatest
  - c. 10:32-34, followed by James and John asking for elite seats in Jesus' kingdom
2. In this second cycle, 9:30-50, there are four parts:
  - a. Jesus predicts his coming death and resurrection for the second time. Disciples do not understand.
  - b. Disciples debate which of them is the greatest. Jesus explains greatness in the kingdom.
  - c. Disciples (John) attempts to keep the ministry of Jesus among their group. Jesus explains discipleship
  - d. Jesus warns disciples against causing sin and coming sin

Mark 9:30-32 -

**30 They went on from there and passed through Galilee. And he did not want anyone to know, 31 for he was teaching his disciples, saying to them, "The Son of Man is going to be delivered into the hands of men, and they will kill him. And when he is killed, after three days he will rise."**

**32 But they did not understand the saying, and were afraid to ask him.**

1. They are moving from Caesarea Philippi through Galilee into Capernaum to the house.
2. The focus is private preparation of the disciples and explaining to the disciples what discipleship means.
3. Cannot understand:
  - a. Suffering Messiah
  - b. Rising from the dead
4. The disciples failure to understand this teaching previously and their being labeled spiritually dull prevents them from reengaging Jesus on this topic

Mark 9:33-37 -

**33 And they came to Capernaum. And when he was in the house he asked them, "What were you discussing on the way?"**

**34 But they kept silent, for on the way they had argued with one another about who was the greatest.**

**35 And he sat down and called the twelve. And he said to them, "If anyone would be first, he must be last of all and servant of all."**

**36 And he took a child and put him in the midst of them, and taking him in his arms, he said to them,**

**37 "Whoever receives one such child in my name receives me, and whoever receives me, receives not me but him who sent me."**

1. In the midst of Jesus teaching his disciples they begin to argue about greatness which both indicates and causes their spiritual dullness.
2. "argue" can mean "discuss", but also "dispute" as here.
3. In this culture boasting was part of the walk and talk used to confirm social standing. It was not necessarily offensive since it was necessary.
4. Jesus instructs them on greatness in the kingdom of God which does not require trash talk.

5. “servant” – *diakonos* – means table waiter or anyone who served a superior.
6. The presence of a child may indicate they were in the house where one of the disciples (Peter) lived in Capernaum. This may have been one of the children of a disciple.
7. Children in this culture were not honored as children are in Western culture today. Children had no social status and were insignificant.
  - a. Welcoming a child in this culture was not the norm.
  - b. Welcoming a child by a person trying to boast of their social standing would send a conflicting message
8. In context the “child” represents followers of Jesus
9. “Name” represents the person. “In my name” would mean “for my sake,” “as my representative” “with my authority”. Even recognizing the person as the spokesperson for Jesus. And, thus, God the Father since Jesus represents the Father.

Mark 9:38-41 –

**38 John said to him, “Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us.”**

**39 But Jesus said, “Do not stop him, for no one who does a mighty work in my name will be able soon afterward to speak evil of me.**

**40 For the one who is not against us is for us.**

**41 For truly, I say to you, whoever gives you a cup of water to drink because you belong to Christ will by no means lose his reward.**

1. This leads to John point out that they had to stop someone acting “in your name” since they were “not following us”
  - a. Note: John does not say, “not following Jesus”, but “not following us”. John is still focused on self-interest.
  - b. This is typical of John’s fiery personality
  - c. Interesting because previously the disciples themselves could not drive out a demon
  - d. This is the only place in Mark were John acts/speaks alone.
  - e. These were true followers of Jesus and not like the seven sons of Sceva in Acts 19:13-17. Obvious from the results.
  - f. There were many followers of Jesus and they were growing in numbers faster than the disciples could keep track of. Remember the 72 that uses sent out in Luke 10:1-17
2. The disciples are still dealing with the application of “greatness”
3. Jesus’ three responses:
  - a. Will not “soon” fall away. Jesus is not saying it is impossible to cast out demons for him today and fall away from him tomorrow. It is not an absolute. Remember “I never knew you” of Matt. 7:21-23. Jesus is saying it is not the norm.
  - b. “Whoever is not against us is for us.” – This is reversed in Matt. 12:30, but is not a contradiction since Luke 9:50 and Luke 11:23 have both.
    - i. Matt. 12:30 – “Whoever is not with me is against me, and whoever does not gather with me scatters.”
    - ii. Luke 9:50 – “Jesus said to him, “Do not stop him, for the one who is not against you is for you.”
    - iii. Luke 11:23 – “Whoever is not with me is against me, and whoever does not gather with me scatters.”
      1. The idea here is one is actively working for Jesus, but the other is passively not participating which is then working against Jesus.

- c. Jesus calls himself “Christ” or “Messiah” for the first time since Peter has correctly identified him and they are talking privately.

Mark 9:42-50 -

42 “Whoever causes one of these little ones who believe in me to sin, it would be better for him if a great millstone were hung around his neck and he were thrown into the sea.

43 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.

45 And if your foot causes you to sin, cut it off. It is better for you to enter life lame than with two feet to be thrown into hell.

47 And if your eye causes you to sin, tear it out. It is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell,

48 ‘where their worm does not die and the fire is not quenched.’

49 For everyone will be salted with fire.

50 Salt is good, but if the salt has lost its saltiness, how will you make it salty again? Have salt in yourselves, and be at peace with one another.”

2532 [e]	3739 [e]	302 [e]	4624 [e]	1520 [e]	3588 [e]	3398 [e]	3778 [e]	3588 [e]	4100 [e]	1519 [e]	1473 [e]	2570 [e]
Kai	hos	an	skandalise	hena	ton	mikron	touton	ton	pisteuonton	eis	eme	kalon
42 Καὶ	ὅς	ἂν	σκανδαλίση	ἓνα	τῶν	μικρῶν	τούτων	τῶν	πιστευόντων	εἰς	ἐμέ	καλόν
And	whoever	-	might cause to stumble	one	of the	little ones	these	-	believing	in	Me	better
Conj	RelPro-NMS	Prtcl	V-ASA-3S	Adj-AMS	Art-GMP	Adj-GMP	DPro-GMP	Art-GMP	V-PPA-GMP	Prep	Pro-A1S	Adj-NNS

1510 [e]	846 [e]	3123 [e]	1487 [e]	4029 [e]	3458 [e]	3684 [e]	4012 [e]	3588 [e]	5137 [e]	846 [e]	2532 [e]	906 [e]	1519 [e]
estin	auto	mallon	ei	perikeitai	mylos	onikos	peri	ton	trachelon	autou	kai	bebletai	eis
ἐστίν	αὐτοῦ	μᾶλλον	εἰ	περίκειται	μύλος	ὄνικος	περὶ	τὸν	τράχηλον	αὐτοῦ	καὶ	βέβληται	εἰς
it is	for him	rather	if	is put	a millstone	heavy	around	the	neck	of him	and	he has been cast	into
V-PIA-3S	Pro-DM3S	Adv	Conj	V-PIMP-3S	N-NMS	Adj-NMS	Prep	Art-AMS	N-AMS	Pro-GM3S	Conj	V-RIMP-3S	Prep

**skandalise - to put a snare (in the way), to cause to stumble, to give offense**

3588 [e]	2281 [e]
ten	thalassan
τὴν	θάλασσαν
the	sea
Art-AFS	N-AFS

**onikos - "of or for a donkey"**

1. “Great millstone” is literally “millstone of a donkey” meaning the millstone could not be used in a handmill by a woman or moved by a man. It needed a beast
2. Three:
  - a. The hand – what you do
  - b. The foot – where you go
  - c. The eye – what you see
3. Sacrifices were purified with salt Lev. 2:13 and Ezek 16:4; 43:24
4. Every disciple will be salted (purified) with fire (persecution). So, get ready
5. If the persecution destroys your value then you are worthless.
6. Salt or sodium chloride is actually stable and cannot become saltless, but salt from the Dead Sea included a varied of minerals and compounds formed when water evaporates. The sodium chloride crystallizes first and can be removed which would leave behind gypsum, other minerals and impurities. Thus in this way the salt form on the rocks had lost its saltiness (sodium chloride) and was no longer salty, but looked like salt.
7. Salt among themselves likely refers to fellowship with each other and other disciples