

10/4/20

## Mark 9

Jesus spoke about the cost of being a disciple of Jesus, as well as the cost to those rejecting to be His disciple at His Second Coming where He would be ashamed of them for being ashamed of Him, being eternally separated from God in judgment.

This next chapter begins with a personal promise to Peter, James and John, about not seeing death till they would see the Kingdom of God having come.

\* The chapter division is unfortunate because it disrupts the flow, we will clarify it in the exposition.

### 9:1-13      The Mount of Transfiguration.

\* The parallel passages. Matt. 17:1-13; Lk. 9-27-36

9:1      The proclamation about the Second Coming.

- 1) The chapter and verse divisions came years later, to facilitate finding passages, at time they interrupt the natural division, as in verse one that should be the last of chapter 8.
  - a) The chapter divisions were developed by Stephen Langton, an Archbishop of Canterbury, around A.D. 1227. The Wycliffe English Bible of 1382 was the first Bible to use this chapter pattern.

Since the Wycliffe Bible, nearly all Bible translations have followed Langton's chapter divisions.

- b) The Hebrew Old Testament was divided into verses by a Jewish rabbi by the name of Nathan in A.D. 1448. Robert Estienne, who was also known as Stephanus, was the first to divide the New Testament into standard numbered verses, in 1555. Stephanus essentially used Nathan's verse divisions for the Old Testament. The Geneva Bible was the first to have chapter and verse divisions employed by Stephanus and have been accepted into nearly all the Bible versions.
- 2) The high privilege, "And He said to them, "Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power." vs. 1
  - a) The word assuredly "amen", if placed at the start of the sentence it means what is about to be stated is of great importance, genuine and reliable of, placed at the end it affirms agreeing what has been said.
  - b) The phrase "taste death" speaks of physical death, in the negative, emphatic, "in no way taste death". Lenski
  - c) The word present "erchomai" is a participle perfect active tense, literally having come or already come.

- d) In other words, they were going to see the Son of man coming in His Kingdom, a preview of the Second Coming of Jesus in His Kingdom. Mk. 8:3
- e) The word power “dunamis”, means inherent divine power to destroy at the Second Coming with judgment.

**9:2-4** The revelation about the Second Coming.

- 1) The time and location, “Now after six days Jesus took Peter, James, and John, and led them up on a high mountain apart by themselves; and He was transfigured before them.” vs. 2
  - a) Six days is in reference from Peter’s confession at Caesarea Philippi.
    - \* Luke says about eight days, as a round figure not exact number. Lk. 9:28
  - b) Peter, James and John were the inner circle of greater privilege and responsibility. Mk. 5:37; 14:33
    - \* Jesus took them up to pray. Lk. 9:28
  - c) The high mountain is not named.
    - \* Most believe it is Mount Hermon that is in the region of Caesarea Philippi, not Mount Tabor as tradition says.
  - d) Jesus was transfigured, “metamorphoo”, metamorphosed, an outward expression of His essential form of His very inner nature of God. Phil. 2:6

- 1)) An indicative aorist passive tense, an actualized truth, involving the Father.
- 2)) Luke is the only one that tells us it was while Jesus was praying. Lk. 9:29
- 2) The tranformation details, “His clothes became shining, exceedingly white, like snow, such as no launderer on earth can whiten them.” vs. 3
  - a) The emphasis is on the brightness and purity beyond compare.
  - b) The word became “ginomai”, is the indicative aorist middle voice, the objective fact of the actual changes in Jesus brought about by Himself.
    - 1)) The skin of the face of Moses shined having been with God on the Mount Sinai. Ex. 34:30
    - 2)) The Ancient of day seated, His garment white as snow. Dan. 7:9
  - c) The multiple description.
    - 1)) The word Shining “stilbo”, means to gleam, flash intensely.
    - 2)) The phrase exceedingly white “leukalian” brilliant beyond measure, like snow, a simile.
    - 3)) The heavenly whiteness of His clothes is stated to be unable to be compared with the impossibility of any white on earth.
  - d) The two other synoptics supplant the transfiguration record.

- 1)) Matthew says His, “Face shone like the sun and His clothes became white as the light.” Matt. 17:2
- 2)) Luke says His, “Countenance was altered and His robe became white and glistening.” Lk. 9:29
- 3) The manifestation of two persons at the transformation, “And Elijah appeared to them with Moses, and they were talking with Jesus.” vs. 4
  - a) Elijah represented the prophets and had been carried off to heaven in a chariot of fire. 2King. 2:11
  - b) Moses represented the Law and died without entering the promised land and God buried him. Deut. 34:6
    - 1)) Elijah and Moses appeared “aptanomai”, an aorist passive to indicate the three visibly saw the two, men, not in their mind or imagination.
    - 2)) Elijah and Moses were speaking of His decease “exodus” His death and departure after He accomplished His mission at Jerusalem. Lk. 9:31
    - 3)) Luke says, “But Peter and those with him were heavy with sleep; and when they were fully awake, they saw His glory and the two men who stood with Him.” Lk. 9:32

**9:5-8** The words of Peter about the Second Coming.

- 1) Peter affirmed to Jesus that His choice of the three was good, “Then Peter answered and said to Jesus, “Rabbi, it is good for us to be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah.” vs. 5
  - a) Matthew has “Lord”, Luke Master”. Matt. 17:4b; Lk. 9:33d
  - b) The phrase “it is good for us” is emphatic and “Let us” indicates Peter and Jesus.
  - d) Matthew has “I will”, Peter alone, indicating he would manage the work, Peter was all about himself. Matt. 17:4
- 2) Mark provided the reason for Peter saying these words, “because he did not know what to say, for they were greatly afraid.” vs. 6
  - a) Remember Mark wrote his gospel from Peters account and Peter told him the acual reason, Matthew does not have it.
  - b) Just nervous and foolish talk, the glorified men had no need of shelter or a shrine!
- 3) The interuption by the Father from heaven, “And a cloud came and overshadowed them; and a voice came out of the cloud, saying, “This is My beloved Son. Hear Him!” vs. 7
  - a) All three synoptics record the cloud enveloped the three, Matthew and Luke say it happened as Peter was still speaking. Matt. 17:5; Lk. 9:34

- 1)) Cloud in the Old Testament are used for the shekinah glory of God. vs. 7a  
\* Ex. 13:21; 14:19; 1King.8:10
- 2)) Luke says they were heavy with sleep, took place at night. Lk. 9:32
- b) The voice was the Father's, "My beloved Son. Hear Him!" vs. 7c-d
  - 1)) An imperative command, literally, "Him be hearing".
  - 2)) Matthew has, "My beloved Son, in whom I am well pleased. Hear Him. And when the disciples heard *it*, they fell on their faces and were greatly afraid." Matt. 17:5-6
  - 3)) Luke has, "My beloved son. Hear Him." Lk. 9:35
  - 4)) The Father spoke three times, at the baptism of Jesus, the transfiguration and Gethsemane. Mk. 1:11; Jn. 12:28
- 4) The vision ended, "Suddenly, when they had looked around, they saw no one anymore, but only Jesus with themselves. vs. 8
  - a) Moses and Elijah were gone.
  - b) Only Jesus was present and Matthew says Jesus touched them. Matt. 17:7  
\* They were to worship and follow only Jesus!

### 8:9-13 The descension from the Mountain.

- 1) The instructions from Jesus about the seeing the Second Coming, "Now as they came

- down from the mountain, He commanded them that they should tell no one the things they had seen, till the Son of Man had risen from the dead." vs. 9
  - a) The record of Matthew has Jesus calling it a vision. Matt. 17:9
  - b) The disciples were to keep the vision to themselves, that included the other disciples, revealing the reason he only took the three.
  - c) The duration was till Jesus rose from the dead.
  - d) They descended on the next day, confirming the night vision. Lk. 9:37
- 2) The confusion of the three, "So they kept this word to themselves, questioning what the rising from the dead meant." vs. 10
  - a) The word kept "krateo", means to keep carefully and faithfully.
  - b) The absence of the article indicates the quality of the dead and confirmed by the word from "ek", out from among the dead.
  - d) The three were questioning "suzeteo", disputing with each other about what Jesus meant as they came down the mountain till they reach the other disciples, present active tense. Matt. 17:9
  - c) Peter revealed the genuineness of the transfiguration. 2Pet. 1:16-17

- 3) The puzzling question, “And they asked Him, saying, “Why do the scribes say that Elijah must come first?” vs. 11
- a) The three are trying to figure out the coming of Elijah first with Jesus saying He is going to be killed and rise from the dead, while concealing the vision on the mountain from the other nine disciples.
  - b) This was prophesied by Malachi and it is a two-fold prophecy. Mal. 4:5-6
- 4) The clear interpretation about the short-term fulfillment, “Then He answered and told them, “Indeed, Elijah is coming first and restores all things. And how is it written concerning the Son of Man, that He must suffer many things and be treated with contempt?” vs. 12
- a) The word written, the perfect passive, means, as it has been written and now stands thus written and can never be changed.
  - b) Elijah will come first to restore all things in his literal person during the Tribulation, before Jesus comes in His Second Coming, the long-term prophecy of Elijah and Himself. Rev. 11
  - b) The Son of Man came in His First Coming, the short-term fulfillment and “must suffer many things and be treated with contempt.”

\* Jesus says likewise the Son of Man will suffer. Matt. 17:12; Ps. 22:1-18; 69:8-9; Is. 53:3

- 5) The affirmation that Elijah had come already, “But I say to you that Elijah has also come, and they did to him whatever they wished, as it is written of him.” vs. 13
- a) Jesus proclaimed the two-fold prophecy of Himself. 2Sam. 7:12-17; Is. 61:1-3; Dan. 9:24-27
  - b) John the Baptist came in the power and spirit of Elijah, fulfilling the short-term or first coming of Elijah. Mal. 4:5-6; Matt. 17:9-13; 11:14; Lk. 1:17
  - c) “Then the disciples understood that He spoke to them of John the Baptist.” Mt. 17:13

**9:14-29**      **The demon possessed boy.**

\* The parallel passages. Matt. 17:14-21; Lk. 9:37-43a

**9:14-19**      The situation at the bottom of the mountain.

\* Mark has the most complete account.

- 1) The return of Jesus from His descent, “And when He came to the disciples, He saw a great multitude around them, and scribes disputing with them.” vs. 14

- \* Religious leaders were taking advantage of the disciples in His absence of Jesus over their failure, examining them.
- 2) The response of the disciples, “Immediately, when they saw Him, all the people were greatly amazed, and running to *Him*, greeted Him.” vs. 15
  - a) Disciples saw their rescue by Christ and were amazed at His appearance.
  - b) Some say their amazement was due to Jesus was shining, like Moses, but where is that in the text, spiritualizing the text!
- 3) The protectiveness of Jesus, “And He asked the scribes, “What are you discussing with them?” vs. 16
  - \* Jesus knew what was in their hearts!

**9:17-19** The accusation against the disciples.

- 1) The voice is from a desperate father, “Then one of the crowd answered and said, “Teacher, I brought You my son, who has a mute spirit.” vs. 17
  - a) The father of boy relates the situation and condition of his son as possessed by a mute spirit.
  - b) Matthew says he knelt down before Jesus, saying have mercy on my son and that he was an epileptic “seleniazomai”, literally moon struck or a lunatic. Matt. 17:14-15
  - c) Luke says he was his only son and confirms he was possessed. Lk. 9:38-39

- 2) The description of the fits of possession, “And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So I spoke to Your disciples, that they should cast it out, but they could not.” vs. 18
  - a) A horrible demonic power tormenting the boy with pain and suffering.
  - b) Not all physical impediments are caused by demons, but this one was such a case.
- 3) The response of Jesus, “He answered him and said, “O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to Me.” vs. 19
  - a) The word faithless “apistos”, means without faith, unbelieving of the people.
    - \* Matthew add perverse. Matt. 17:17: Lk 9:41
  - b) The expression, “how long” indicates Jesus had only six months of life.

**9:20-24** The conversation of Jesus with the father.

- 1) The power encounter agitated the demon, “Then they brought him to Him. And when he saw Him, immediately the spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth.” vs. 20
  - \* In fits of rolling around the ground and foaming at the mouth.

- 2) The question, “So He asked his father, “How long has this been happening to him?” And he said, “From childhood.” vs. 21
- a) Most of his life!
  - b) Mark only gives us verse 21-22.
- 3) The agganizing experience, “And often he has thrown him both into the fire and into the water to destroy him. But if You can do anything, have compassion on us and help us.” vs. 22
- a) Lenski the Greek scholar says the word anything “ei tis”, should translated “in any way”, not anything.
  - b) The word compassion “splanchnizomai”, means to have pity on us, his son and family.
  - c) Literally, help us at once, an imperative aorist active, constantly in need of pity.
- 4) The standard was faith, “Jesus said to him, “If you can believe, all things *are* possible to him who believes.” vs. 23
- a) Faith is believing the words of God.
  - b) Trusting and depending on Him. Heb. 11:1, 6
- 5) The acknowledtne of his unbelief, “Immediately the father of the child cried out and said with tears, “Lord, I believe; help my unbelief!” vs. 24
- a) With tears he cried out, “Lord, I believe” an indicative present active tense.

- b) Followed by his total dependence on Jesus, an imperative present active, literally “help my the unbelief”

9:25-27 The casting out of the demon.

- 1) Jesus commanded the demon to leave the boy, “When Jesus saw that the people came running together, He rebuked the unclean spirit, saying to it, “Deaf and dumb spirit, I command you, come out of him and enter him no more!” vs. 25
  - a) The authority of Jesus is greater than demons or Satan’s.
  - b) Jesus prohitod the demon to return.
  - c) No Chrisitan can be demon possessed, light and darkness can not be in the same vessel. 2Cor. 6:14; 1Jn. 4:4
- 2) The consequences of the deliverance, “Then *the spirit* cried out, convulsed him greatly, and came out of him. And he became as one dead, so that many said, “He is dead.” vs. 26
  - a) The power of demons crying out, reluctant to leave, trying to resist.
  - b) The boy appeared lifeless as the demon left him.
- 3) The complete restoration of the boy, “But Jesus took him by the hand and lifted him up, and he arose.” vs. 27
  - a) Jesus is the giver of life and not all illnesses are related to demon possession.
  - b) Jesus departed.

**9:28-29** The disciple asked Jesus about their inability to cast out the demon.

- 1) The occasion is given, “And when He had come into the house, His disciples asked Him privately, “Why could we not cast it out?” vs. 28
  - a) They entered a house and in this private moment the disciples wanted to know the reason they could not deliver the boy.
  - b) They had done it before when they were sent out two by two.
- 2) The response of Jesus, “So He said to them, “This kind can come out by nothing but prayer and fasting.” vs. 29
  - a) This kind of demon, indicating there are various categories and powers.
  - b) This kind is powerful and they needed to depend constantly on God through prayer and fasting for direction and wisdom,
    - \* “So Jesus said to them, “Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you.” Matt. 17:20

**9:30-32** The preparation of the disciples by Jesus for His cross.

\* The parallel passages. Matt. 17:22-23; Lk. 9:43b-45

**9:30** The return of Jesus and His disciples to Galilee.

- 1) The direction was south-west, “Then they departed from there and passed through Galilee.” vs. 30a
  - a) They were in the area of Mount Hermon, at Caesarea Philippi days before.
  - b) Jesus began His journey towards the cross, headed for Jerusalem, about six months.
- 2) The inclination of Jesus at this point and time, “and He did not want anyone to know it.” vs. 30b
  - a) Jesus was pursued by the public crowds, but his Galilee ministry is over.
  - b) Jesus wanted to focus on His apostles, preparing them for the cross.

**9:31-32** The second prediction by Jesus about His death and resurrection.

- 1) The preparation to correct the bad theology of the apostles, “For He taught His disciples and said to them, “The Son of Man is being betrayed into the hands of men, and they will kill Him. And after He is killed, He will rise the third day.” vs. 31
  - a) Jesus would be betrayed in Jerusalem, by Judas to the Jewish leaders, yet the



- disciple were expecting Jesus to destroy Roman empire and set up the kingdom.
- b) Jesus would be killed at Jerusalem at the hands of Pilate, condemned as and innocent man to be crucified for the sins of the world.
  - c) Jesus would rise from the dead on the third day to be the Savior of the world.
  - d) Mark mentions it three times. Mk. 8:31; 9:31; 10:34
    - \* Jesus had the power to raise it up. Jn. 10:11; Rev. 1:18
- 2) The perception of the apostles was spiritually dull, “But they did not understand this saying, and were afraid to ask Him.” vs. 32
- a) They continued not to understand, the imperfect tense.
    - \* They as Jews knew of only two ages, the present evil one and the one to come, the Kingdom Age.
  - b) They were were afraid to ask Jesus.
    - 1)) Matthew says they were exceedingly sorry. Matt. 17:23
    - 2)) It was concealed from them, due to their hart hearts, otherwise Jesus would be unjust. Mk. 8:17; Lk. 9:45

**9:33-37      The true secret of greatness.**

\* The parallel passages. Matt. 18:1-5; Lk. 9:46-48

**9:33-35** The unvailing of the hearts of the apostles.

- 1) The location and question by Jesus, “Then He came to Capernaum. And when He was in the house He asked them, “What was it you disputed among yourselves on the road?” vs. 33
  - a) Caparnaum was the headquarters of the ministry of Jesus after He left Nazareth, this is the last visit. Matt. 4:13
  - b) The house could have been Peter’s or the house of Jesus, it is irrealent.
  - c) The question revealed the aggressive nature of their conversation, the word disputed “dialongizomai”, indicates rigorous intense arguing and the imperfect tense indicate it had been a propoged discussion.
- 2) The conviction of their hearts, “But they kept silent, for on the road they had disputed among themselves who *would be the greatest.*” vs. 34
  - a) They did not say a word, as they had been debating who of them was the greatest!
    - 1)) The disciples asked Jesus, “Who then is the greatest in the kingdom of heaven?” Matt. 18:1
    - 2)) Jesus perceived the thoughts of their hearts. Lk. 9:46
  - b) What make it worst is that Jesus had just been sharing about His death, but they

were concerned only about their greatness and it happened two other times prior to the cross. Mk. 10:35-45; Jn. 13

\* James and John will petition for the left and right hand with the mother. Mk. 10:35-37

- 3) The declaration of greatness, “And He sat down, called the twelve, and said to them, “If anyone desires to be first, he shall be last of all and servant of all.” vs. 35
  - a) To be first, one has to see themselves as last.
  - b) The word servant “diakonos”, means a waiter on table and used for deacons. 1Tim. 3:8
  - c) Greatness is in using ones authority to serve others, not self.
    - \* The principle of the Kingdom and true greatness is humility and serving others. Phil. 2:5-8; Matt. 20:26; Mk. 10:45; 1Pet. 5:5

9:36-37 The illustration of greatness.

- 1) The vulnerable and defenseless child, “Then He took a little child and set him in the midst of them. And when He had taken him in His arms, He said to them.” vs. 36
  - a) The child had not preached the gospel or done miracles.
  - b) The child in himself was not great.

- c) Some suggest this was Peter’s son being in Capernaum, it is unimportant!
- 2) The one whose hearts are open to all who repent and serve all, “Whoever receives one of these little children in My name receives Me; and whoever receives Me, receives not Me but Him who sent Me.” vs. 37
  - a) The Father sent the Son.
  - b) The Son came to bring us to the Father.
  - c) Child like faith receives all who trust in Jesus and serve others in dependence and obedience to Jesus.

9:38-41 The teaching on sectarianism.

\* The parallel passage. Lk. 9:4g-50

9:38-39 The situation that took place.

- 1) The question of John, “Now John answered Him, saying, “Teacher, we saw someone who does not follow us casting out demons in Your name, and we forbade him because he does not follow us.” vs. 38
  - a) Perhaps John trying to change the subject from reproof to praise from Jesus, but only gets reproved again, being one of the Sons of thunder, who wanted to call down fire from heaven on the Samaritans. Lk. 9:54
  - b) The attitude is one of being elite from others in the church.

- c) The actions of stopping another Christian means the person believes they have a higher authority to permit and control others.
- 2) The answer of Jesus, “But Jesus said, “Do not forbid him, for no one who works a miracle in My name can soon afterward speak evil of Me.” vs. 39
  - a) Anyone casting out a demon in the name of Jesus, belongs to Jesus and not an enemy of Jesus.
  - b) No Christian is the Lord of another Christian.
  - c) God uses many people in different ways for His glory.

**9:40-41** The explanation of the vastness of the church of God.

- 1) The simple principle, “For he who is not against us is on our side.” vs. 40
  - \* “He who is not with Me is against Me, and he who does not gather with Me scatters abroad.” Matt. 12:30; Lk. 11:23
- 2) The pure motive is rewarded, “For whoever gives you a cup of water to drink in My name, because you belong to Christ, assuredly, I say to you, he will by no means lose his reward.” vs. 41
  - \* God sees all things but judges the motive of the heart. 1 Cor. 4:5

**9:42-48** **The warning against offenses.**

\* The parallel passages. Matt. 18:6-9; Lk. 17:1-2

**9:42** The warning against causing a believer to not abide in Christ.

- 1) The offense, “But whoever causes one of these little ones who believe in Me to stumble,” vs. 42a
  - a) The example of a little child is carried over from the teaching on greatness, representing a believer in Christ.
  - b) The horrible deed is to cause him to stumble “akandalizo” means to put an impediment in the way of walking the Christian life, to trip up, entrap, ensnare causing them to fall away.
  - c) Be it a babe or weak Christians. 1 Cor. 8:12-13; Gal. 6:1
- 2) The severe punishment, “it would be better for him if a millstone were hung around his neck, and he were thrown into the sea.” vs. 42b
  - a) The severity of the judgment is indicated by the horrific sentence of a millstone hung around one's neck and thrown into the sea, which is stated as “better” than facing God at the judgment.
  - b) This stonemill “mulikos” was a large stone to grind grain, as an ox or donkey would go in circles.

- c) The desperation of suffocating, unable to swim to the top is horrible.

**9:43** The warning against causing oneself to sin and not abide in Christ.

- 1) The offense, “If your hand causes you to sin.” vs. 43a
  - a) Again Jesus is referring to a believer.
  - b) There is no indication that your own hand can function apart from your will and permission in the text.
  - c) But it is simply stating that our body parts can and are the instrument we involve to commit and experience sins.
- 2) The severity of sin is the focus, “cut it off. It is better for you to enter into life maimed.” vs. 43b
  - a) This is not a command to literally cut one’s hand off, but an illustration to mark the seriousness and destructiveness of sin in the life of a believer.
  - b) The “better” would be to be in heaven with one hand, if that is what it took!
- 3) The other option is to not deal with sin in your life and you end up in lost, “rather than having two hands, to go to hell, into the fire that shall never be quenched.” vs. 43c-e
  - a) The word hell “geenna” identifies the final abode of the lost after the White Throne Judgment. Rev. 20

- b) This is also called Gehenna or the Lake of Fire that was prepared for Satan and his angels. Matt. 25:41
- 4) The description of Gehenna, “where ‘Their worm does not die, And the fire is not quenched.’ vs. 44
  - a) The place of Gehenna is an eternal place of torment and separation from God, the Lake of Fire, called the second death. Rev. 20:14-15
  - b) The Valley of Hinnom was outside and south of the city of Jerusalem where it meets the Kidron Valley. Josh. 15:8; 18:6
  - c) Ahaz instituted Molech worship in the valley to sacrifice children. 2Chron. 28:3; Jer. 7:31
  - d) Josiah reformed and purified Israel and made the valley the city dump where fire would always be burning and worms lived. Is. 66:24
- 5) The principle of the seriousness of sin and entering the Kingdom of God is repeated two more times using other members of our body used to commit sins. vs. 45-48
  - a) The foot that takes you to places you should not go to or be at, “And if your foot causes you to sin, cut it off. It is better for you to enter life lame, rather than having two feet, to be cast into hell, into the fire that shall never be quenched-

-“where ‘Their worm does not die, And the fire is not quenched.’” vs. 45-46

- 1) The word cast “ballo”, is in the passive voice, suggesting being forced into Gehenna, instead of being escorted by angels to a place of blessing. Lk. 16
- 2) One commentator put it this way, “the picture is one of being thrown headlong into eternal, unquenchable fire.”
  - b) The eye that is used to entice, tempted and fuel our lust and desires, “And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye, rather than having two eyes, to be cast into hell fire--“where ‘Their worm does not die, And the fire is not quenched.’” vs. 47-48

### **9:49-50 The exhortation to be an example of a believer.**

**9:49** The general principle of God’s judgment.

- 1) The entire world population that has ever lived will be judged by Jesus, “For everyone will be seasoned with fire, and every sacrifice will be seasoned with salt.”
  - a) The context of all that precedes is about sin, reward and judgment. vs. 36-49

- b) The word everyone “pas” means all, anyone, whosoever, none is excluded.
- 2) This is the general principle, “Everyone will be seasoned with fire.” vs. 49a
  - a) The unbeliever in the fire of Gehenna.
  - b) The believer by the fire at the bema-seat to judge the motive of everything done in life. 1Cor. 3:12-15; 4:5
- 3) The same general principle is applied to salt, “And every sacrifice will be seasoned with salt.” vs. 49b
  - a) Salt is symbol of God’s covenant with Israel. 2Chron. 13:5
  - b) Offerings of service was to be with salt. Lev. 2:13
  - c) The word everyone “pas” again means all, anyone, whosoever, none is excluded.
  - d) Salt preserves and purifies, for the unbeliever it preseves the record of their sinful life to be judged for, but for the believer his sins are forgiven and is judged only for his wrong selfish motives.

**9:50** The closing exhortation to be salt.

- 1) The beneficial nature of salt declared, “Salt is good.” vs. 50a
- 2) The consequences of not having the nature of salt applied to believers, “but if the salt loses its flavor, how will you season it?” vs. 50b-c

\* Salt is of benefit only if it doesn't lose its flavor. Matt. 5:13

3) The benefit towards other believers is if we are being salt, "Have salt in yourselves, and have peace with one another." vs. 50

a) Salt purifies and preserves.

b) Be an instrument purified and preserved by the message of the gospel.

c) Be at peace with other Christians. vs. 33-38

\* "*Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one.*" Col. 4:6

d) Let the fiery trials of life refine you into maturity. Ja. 1:2-4; 1Pet. 1:6-7