

13. Mark 9:42 – 11:25



## Mark 9:42-48

If any of you put a stumbling block before one of these little ones who believe in me, it would be better for you if a great millstone were hung around your neck and you were thrown into the sea.

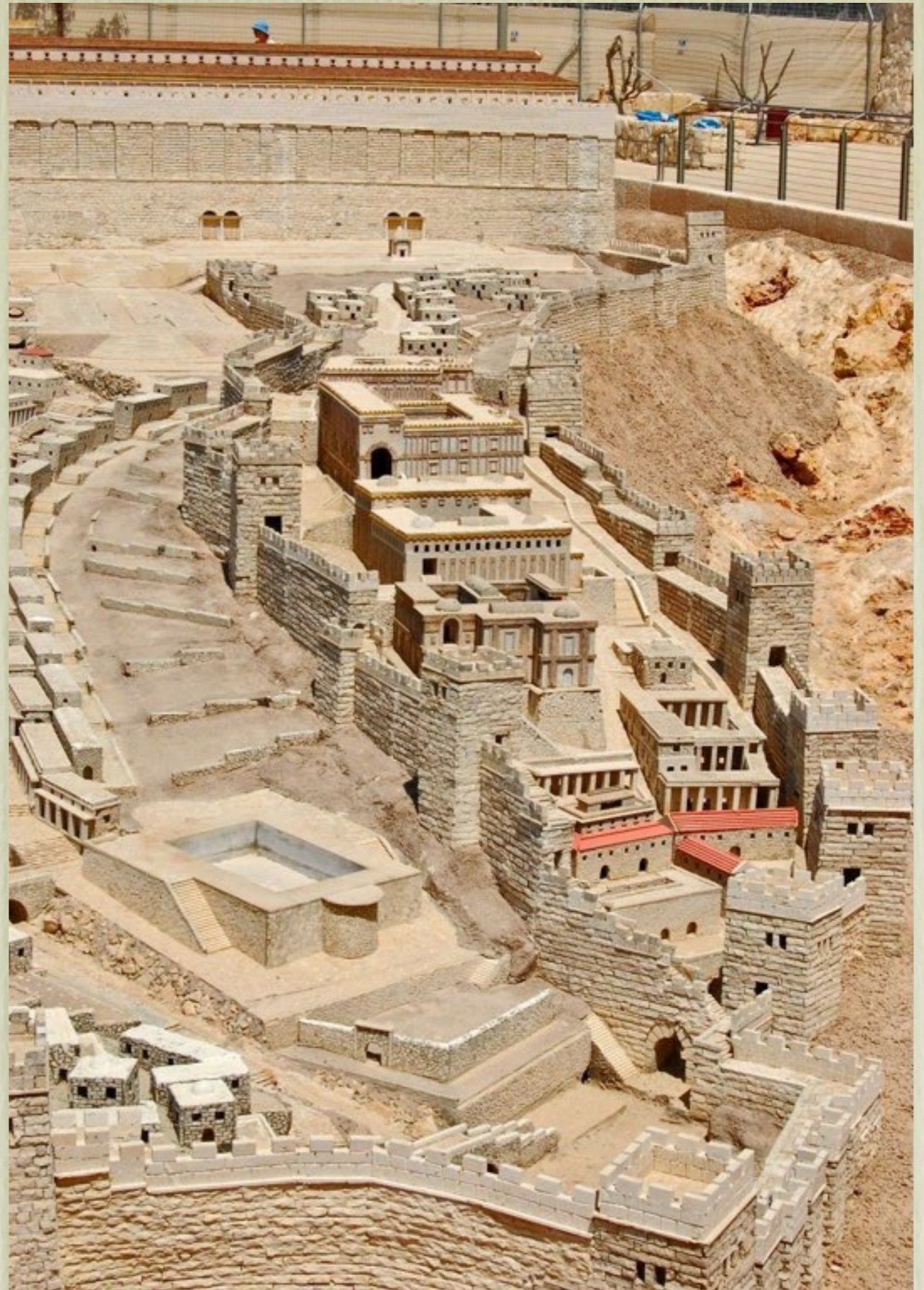
If your hand causes you to stumble, cut it off; it is better for you to enter life maimed than to have two hands and to go to hell, to the unquenchable fire.

And if your foot causes you to stumble, cut it off; it is better for you to enter life lame than to have two feet and to be thrown into hell.

And if your eye causes you to stumble, tear it out; it is better for you to enter the kingdom of God with one eye than to have two eyes and to be thrown into hell, where their worm never dies, and the fire is never quenched.

Being a disciple of Jesus makes a person as vulnerable as is Jesus himself. Accepting to be 'last of all and servant of all' (9:35), opening one's heart in love to all, makes one vulnerable to rejection, to abuse of trust, and so to hurt.

The word 'hell' translates the Greek gehenna a valley to the south of the city named after the Hinnom family.' It was here that certain inhabitants of the city had sacrificed innocent children to the god Molech in an effort to placate the god and save the city (2Kings 23:10). This was in the years leading up to the destruction of Jerusalem (587BC). Jeremiah was horrified at their action and cursed the valley.



The days are surely coming, says YHWH, when it will no more be called Topheth (2 Kings 23:10), or the valley of the son of Hinnom, but the valley of Slaughter: for they will bury in Topheth until there is no more room. The corpses of this people will be food for the birds of the air, and for the animals of the earth; and no one will frighten them away' (Jeremiah 7:32-33; see also 19:1-15; 32:35).

With the destruction of the city, the fires of sacrifice in the valley gave way to the fires that burned the bodies of those who were slaughtered. The author of the final chapters in the Isaiah scroll, writing after the return from exile in Babylon (538BC), has in mind this and similar events which he uses as a symbol of God's ultimate judgment.

'As the new heavens and the new earth, which I will make, shall remain before me, says the Lord; so shall your descendants and your name remain. From new moon to new moon, and from Sabbath to Sabbath, all flesh shall come to worship before me, says the Lord. And they shall go out and look at the dead bodies of the people 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' (Isaiah 66:22-24).

## Mark 9:49-50

For everyone will be salted with fire.

Salt is good; but if salt has lost its saltiness, how can you season it?

Have salt in yourselves, and be at peace with one another.”

## Mark 10:1-4

Jesus left that place and went to the region of Judea and beyond the Jordan. And crowds again gathered around him; and, as was his custom, he again taught them.

Some Pharisees came, and to test him they asked, 'Is it lawful for a man to divorce his wife?'

He answered them, 'What did Moses command you?' They said, 'Moses allowed a man to write a certificate of dismissal and to divorce her.'

The only command given in the Torah (Deuteronomy 24:1-4) is that if a man divorces his wife he must have a statement drawn up and witnessed.



## Mark 10:5-9

But Jesus said to them, 'Because of your hardness of heart he wrote this commandment for you. But from the beginning of creation, "God made them male and female.

For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.(Genesis 1:27 and 2:24). So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.'

## Mark 10:10-12

Then in the house the disciples asked him again about this matter. Jesus said to them, 'Whoever divorces his wife and marries another commits adultery against her;

and if she divorces her husband and marries another, she commits adultery.'

## Children and the kingdom of God : Mark 10:13-16

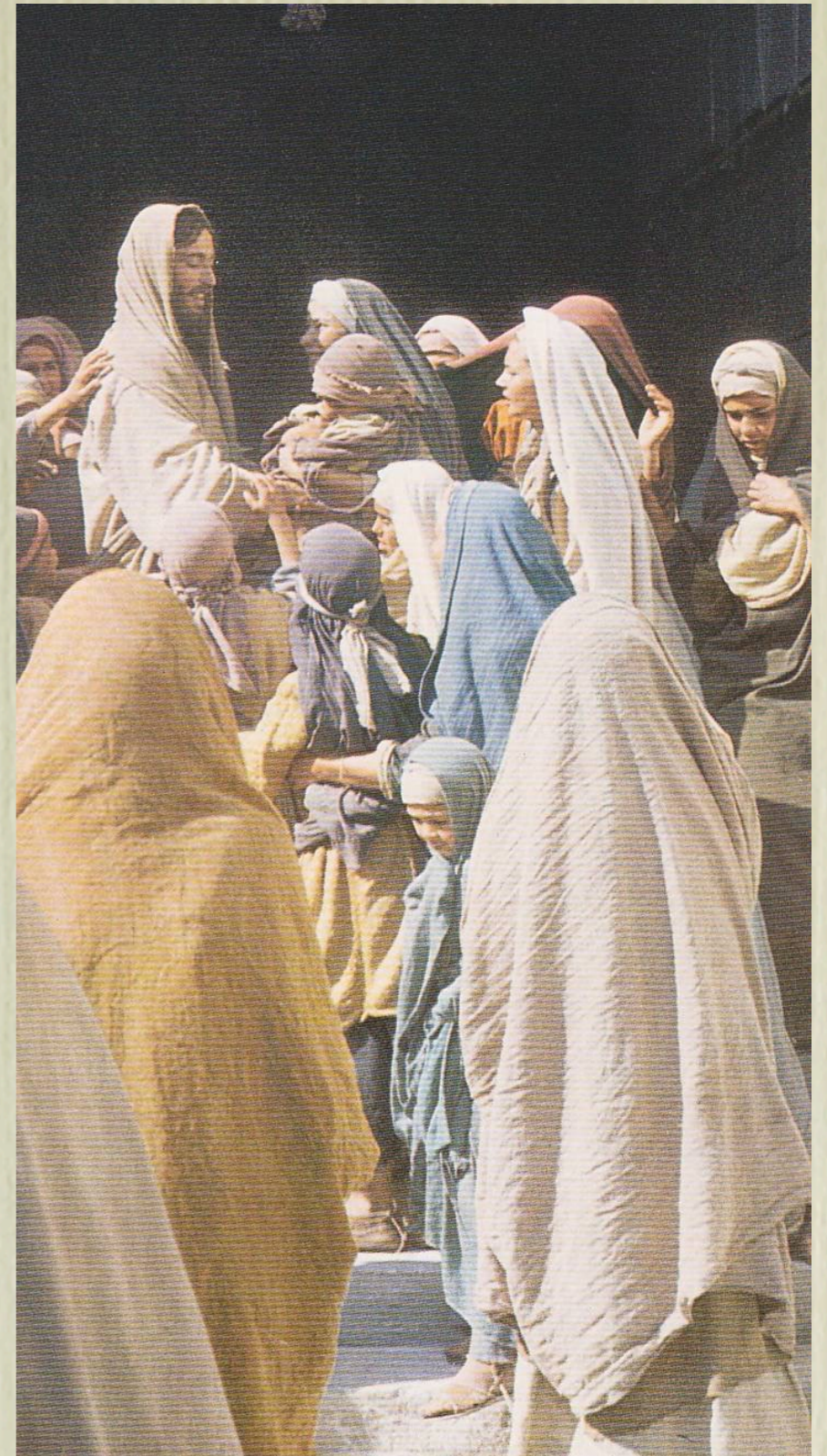
People were bringing little children to Jesus in order that he might touch them; and the disciples spoke sternly to them.

But when Jesus saw this, he was indignant and said to them,

“Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs.

Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.”

And he took them up in his arms, laid his hands on them, and blessed them.



## Wealth and the kingdom of God : Mark 10:17-22

As he was setting out on the way (1:2-3; 6:8; 12:14; see Acts 9:2 etc)

a man ran up and knelt before him, and was asking him, “Good Teacher, what must I do to inherit **eternal life**?” Jesus said to him, “Why do you call me good? No one is good but God alone.

You know the commandments:

You shall not murder; You shall not commit adultery; You shall not steal;

You shall not bear false witness; You shall not defraud.

Honour your father and mother.

He was saying to him, “Teacher, I have kept all these since my youth.”

Jesus, looking attentively at him, **loved** (first time) him and said, “You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me.”

When he heard this, he was shocked and went away grieving, for he had many possessions.

## Mark 10:23-27

Then Jesus looked around and said to his disciples, “How hard it will be for those who have wealth to enter the kingdom of God!” The disciples were perplexed at these words. But Jesus said to them again, “Children (τέκνα), how hard it is to enter the kingdom of God! It is easier for a camel (κάμηλον) to go through the eye of a needle than for someone who is rich to enter the kingdom of God.”

They were greatly astounded and said to one another, “Then who can be saved?” Jesus looked at them and said, “For mortals it is impossible, but not for God; for God all things are possible.”

κάμηλον hawser

## Philippians 4:11-13

‘I have learned to be content with whatever I have.  
I know what it is to have little,  
and I know what it is to have plenty.  
In any and all circumstances  
I have learned the secret of being  
of being well-fed and of going hungry,  
of having plenty and of being in need.  
I can do all things through him who strengthens me.’

## Mark 10:28-31

Peter began to say to him, “Look, we have left everything and followed you.”

Jesus said, “Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the good news, who will not receive a hundredfold now in this age – houses, brothers and sisters, mothers and children, and fields with persecutions – and in the age to come eternal life.

But many who are first will be last, and the last will be first.”

## Mark 10:32-34

They were on the road, going up to Jerusalem, and Jesus was walking ahead of them; they were amazed, and those who followed were afraid.

He took the twelve aside again and began to tell them what was to happen to him, saying, “See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death; then they will hand him over to the Gentiles; they will mock him, and spit upon him, and flog him, and kill him; and after three days he will rise again.”



## First prediction : Mark 8:31-32

Jesus began to teach his disciples that the Son of Man must undergo great suffering, and be **rejected by the elders, the chief priests, and the scribes**, and be killed, and after three days rise again.

## Second prediction of passion : Mark 9:30-32

‘They went on from there and passed through Galilee. He did not want anyone to know it; for he was teaching his disciples, saying to them, “The Son of Man is to be handed over (παράδιδωμι) **into human hands**, and they will kill him, and three days after being killed, he will rise again.” But they did not understand what he was saying and were afraid to ask him.’

**they will hand him over to the Gentiles; they will mock him, and spit upon him, and flog him, and kill him; and after three days he will rise again.”**

## Instructions on leadership : Mark 10:35-41

James and John, the sons of Zebedee (3:17), came forward to him and say to him, “Teacher, we want you to do for us whatever we ask of you.”

And he said to them, “What is it you want me to do for you?”

And they said to him, “Grant us to sit, one at your right hand and one at your left, in your glory.” (see Matthew 19:28)

But Jesus said to them, “You do not know what you are asking. Are you able to drink the cup (14:24, 36) that I drink, or be baptised with the baptism that I am baptised with?” (see Luke 12:49-50)

They replied, “We are able.”

Then Jesus said to them, “The cup that I drink you will drink; (Acts 12:1-2) and with the baptism with which I am baptised, you will be baptised; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.”

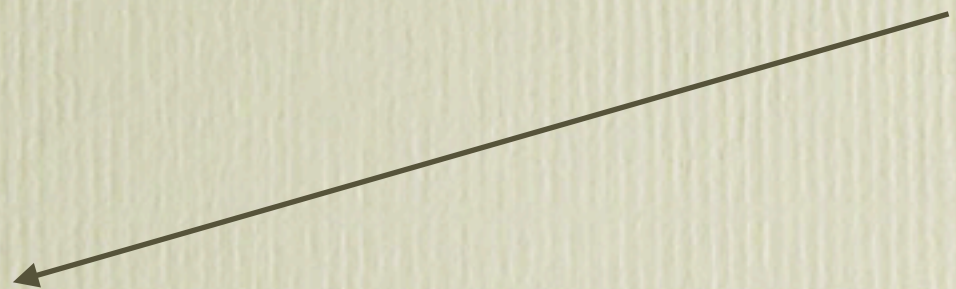
When the ten heard this, they began to be angry with James and John.

## Mark 10:42-45

So Jesus called them and says to them,  
“You know that among the Gentiles  
those whom they recognise as their rulers lord it over them,  
and their great ones are tyrants over them.

But it is not so among you;  
but whoever wishes to become great among you  
must be your servant, (9:35)  
and whoever wishes to be first among you must be slave of all.

For the Son of Man came not to be served but to serve,  
and to give his life a ransom (1 Timothy 2:6; Romans 3:24-25) for many.”



for the multitude (not a small remnant)

## Mark 10:46-50

They come to Jericho. As he and his disciples and a large crowd were leaving Jericho, Bartimaeus, son of Timaeus, a blind beggar, was sitting by the roadside. When he heard that it was Jesus of Nazareth, he began to shout out and say, “Jesus, Son of David, have mercy on me!”

Many sternly ordered him to be quiet, but he cried out even more loudly, “Son of David, have mercy on me!”

Jesus stood still and said, “Call him here.” And they call the blind man, saying to him, “Take heart; get up, he is calling you.”

So throwing off his cloak, he sprang up and came to Jesus.

## Mark 10:51-52

Then Jesus said to him, “What do you want me to do for you?”

The blind man said to him, “My teacher, let me see again.”

Jesus said to him, “Go; your faith has made you well (‘saved you’).”

Immediately he regained his sight and followed him on the way.



Yongsung Kim

# BOOK TWO

## THE GOSPEL OF JESUS THE SON OF GOD

### PART FIVE : GOD'S JUDGMENT

#### A. God's Judgment of Religion (11:1 - 12:44) continued

## Mark 11:1-7

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he sent two of his disciples and said to them, “Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, ‘Why are you doing this?’ just say this, ‘The Lord needs it and will send it back here immediately.’”

They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, “What are you doing, untying the colt?” They told them what Jesus had said; and they allowed them to take it.

Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it.







## Mark 11:8-11

Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting, “Hosanna!

Blessed is the one who comes in the name of the Lord!

Blessed is the coming kingdom of our ancestor David!

Hosanna in the highest heaven!”

Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

‘Thus says the Lord of hosts: Here is a man whose name is Branch: for he shall branch out in his place, and he shall build the temple of the Lord. It is he that shall build the temple of the Lord’ (Zechariah 6:12-13).

This is the Lord who 'will suddenly come to his temple'(Malachi 3:1). His instructions to the two disciples define him as being in complete command of the situation.

The people 'spread their cloaks on the road', indicating their submission to the kingly rule of the Messiah. The branches and the song from Psalm 118:25-26 are from the liturgy of the feast of Tabernacles, commemorating the universal kingship of the Lord and the dedication of the temple. Surely here is the one who inherits the promise made to David. Surely he is now going to 'build the temple of the Lord' (Zechariah 6:13). Surely now the fig-tree which is Israel will be covered with fruit to nourish God's people (Zechariah 3:10).

## Mark 11:12-15

On the following day, when they came from Bethany, he was hungry. Seeing in the distance a fig tree in leaf he went to see whether perhaps he would find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs.

He said to it, “May no one ever eat fruit from you again.” And his disciples heard it.

Then they come to Jerusalem. And entering the temple Jesus began to drive out those who were selling and those who were buying in the temple, and he overturned the tables of the money changers and the seats of those who sold doves.



## Mark 11:16-19

Jesus would not allow anyone to carry anything through the temple.

He was teaching and saying, “Is it not written,

‘My house shall be called a house of prayer for all the nations’? (Isaiah 56:8)

But you have made it a den of robbers.” (Jeremiah 7:1)

And when the chief priests (8:31) and the scribes heard it,

they kept looking for a way to kill him; for they were afraid of him,

because the whole crowd was spellbound by his teaching. (see 14:49)

And when evening came,

Jesus and his disciples used to go out of the city.

## Mark 11:20-22

In the morning as they passed by,  
they saw the fig tree withered away to its roots.

Then Peter remembered and says to Jesus,

“Rabbi, look! The fig tree that you cursed has withered.”

(see Hosea 9:16; Micah 7:1)

‘Ephraim is stricken, their root is dried up, they shall bear no fruit.’

(Hosea 9:16).

‘Woe is me! For I have become like one who,  
after the summer fruit has been gathered,  
after the vintage has been gleaned,

finds no cluster to eat;

there is no first-ripe fig for which I hunger’ (Micah 7:1).

Jesus says to them, “Have faith in God. (‘Believe the good news’, 1:15)

## Habakkuk 3:17-19

Though the fig tree does not blossom,  
and no fruit is on the vines;  
though the produce of the olive fails  
and the fields yield no food;  
though the flock is cut off from the fold  
and there is no herd in the stalls,  
yet I will rejoice in the LORD;  
I will exult in the God of my salvation.  
GOD, the Lord, is my strength;  
he makes my feet like the feet of a deer,  
and makes me tread upon the heights.

## Mark 11:23-25

Truly I tell you, if you say to this mountain, (the temple mount?)  
'Be taken up and thrown into the sea,' and if you do not  
doubt in your heart, but believe that what you say will  
come to pass, it will be done for you.

So I tell you, whatever you ask for in prayer, believe that  
you have received it, and it will be yours. Whenever you  
stand praying, forgive, if you have anything against anyone;  
so that your Father in heaven may also forgive you your  
trespasses.