

Mark Dispensationally Considered

**Mark 9:30-41: Jesus Loves the Little
Children**

Mark 9:30-32

- Yet again we see Christ explaining the facts concerning his impending death and resurrection. This is the third time in less than two chapters that Christ has done this.
 - Mark 8:31-33—all the disciples were present
 - Mark 9:9-10—Peter, James, and John were present
 - Mark 9:30-32—all the disciples were present
- Mark 9:32—notice that their response has not changed. Not only do they not understand, but they are afraid to ask Christ what the saying means.
- As I said two weeks ago, I think this is why the Apostles could not heal the demon possessed boy earlier in chapter (verses 14-29), when they had no trouble doing so in Mark 6:7-13.
- Consider the parallel passages in Luke. These passages prove in Luke 9, the twelve were not preaching the death, burial, and resurrection of Christ as the contents of their gospel.
 - Luke 9:1:6 (1127)—they preached the gospel everywhere, but did not know or understand anything about his death and resurrection.
 - Luke 9:43-45—the saying was hid from them

Mark 9:30-32

- Matthew 17:22-23 (1023)—they were sorry at hearing the news that Christ would be killed and rise again from the dead. This was not a message they were rejoicing in. There are nine places in Matthew where Christ foretells his own death:
 - Matthew 16:21, 17:12, 22; 20:17-19, 28; 26:20-25, 28, 31, 45—each statement possesses an additional feature.

Mark 9:33-37

- Mark 9:33-34—upon arriving at Capernaum, Jesus asks the Apostles what they had been discussing on their way to the city. They did not tell him because of the nature of what they had been discussing, “who should be the greatest.”
- Mark 9:35—it is clear that Jesus already knew what they had been discussing on the road to Capernaum. Jesus tells them that by desiring to be the first or greatest, they shall be last of all, and servant of all.
 - Matthew 19:27-30 (1026)—when the kingdom is established there was going to be a great reordering of society if you will. Those who are first or greatest shall be last and those who are last shall be first.
- Therefore, Jesus warns them in Mark 9:35, not to allow their desire to preeminence rob them of the richness of future blessing. Christ then illustrates his point by talking about the Children.

Mark 9:33-37

- Mark 9:36-37—to make his point, Jesus sets a child in their midst. As Jesus embraces the child he tells the Apostles that whosoever shall receives a child in his name received him.
 - Matthew 18:1-6 (1024)
 - Luke 9:46-48 (1087)
- By taking the little child in his arms, Jesus proceeded to give them a lesson on humility. The disciples had been judging greatness no doubt on such qualities as strength, courage, oratory, knowledge and wisdom. But they had to learn from this little child which had none of these qualities, that greatness in God's sight consists in humbleness as of an infant, helpless in itself and totally dependent upon its parents for sustenance.
 - Proverbs 16:18-19 (683)
 - Micah 6:8 (950)

Mark 9:33-37

- Philippians 2:6-9 (1258)—Jesus, of course will be the greatest in the Kingdom, not only because He is the son of God, but because as the Son of Man He is the perfect example of humility. Although having equality with God, He humbled Himself, even to the death of the Cross, wherefore God has highly exalted Him and given Him a name which is above every name.
 - Philippians 2:3-5
 - Romans 12:3 (1206)
 - Galatians 6:3 (1247)

Mark 9:38-41

- Mark 9:38—Mark and Luke (9:4-50) are the only gospel writers to record this exchange between John and Jesus. John's conscience appears to be pricked over the Apostles forbidding a man from casting out devils in Jesus name. In the previous verse, Jesus had just instructed the twelve's that "whosoever shall receive one of such children **in my name**, receiveth me." Now in verse 38, John asks about someone they saw "casting out devils **in thy name**."
- Mark 9:39-40—Christ's answer is very direct, don't forbid a man from doing miracles in my name. The reasoning Christ gives is because there is no man that do miracles in his name and speak evil of Christ at the same time.
 - Matthew 7:22-23 (1004)—seems to be contradictory to what Christ just said in Mark 9. Only the Lord knows what is in the heart of man. Apparently the man whom the disciples had forbidden was a true believer.
- In my mind the key is verse forty, why is someone doing miracles in Christ's name? To stand against what God is doing, or support what God is going?
- II Thessalonians 2:9-10 (1272)

Mark 9:38-41

- Exodus 7:1-9 (78)
 - Exodus 7:10-13—the wise men, sorcerers, and magicians of Egypt turn their rods into snakes.
 - Exodus 7:20-22
 - Exodus 8:6-7
- Deuteronomy 13:1-2 (231)—the issue is not whether they do (sign or wonder) but what they say. Satan can copy and mimic God. A false prophet will work a sign or wonder to get your attention and then contradict what God said.
- Matthew 24:24 (1033)
- Mark 9:41—anyone who legitimately offered the Apostles help and assistance will be rewarded for having done so.