

MARK Lesson 09

Mark Chapter 9

Distributed by: KJV Bible Studies

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I. The Transfiguration

Mark 9:1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

Mark 9:2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

Mark 9:3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

Mark 9:4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

This verse is not talking about the crucifixion, Pentecost, or the destruction of Jerusalem. It is not talking about His actual Second Coming. It really refers to the miniature picture of the kingdom that they would shortly see on the Mount.

Jesus declares in verse one that some who were present would not taste death until they had seen the kingdom of God come with power. Six days after Jesus made this statement, Peter, James, and John have the privilege to see how it would be when Jesus comes in His glory. They saw both Elias and Moses.

Moses represents the dead in Christ that shall be raised at the coming of Christ. Elijah represents the living saints at the coming of the Lord. These three men had a little taste of what it will be like when Jesus comes and we are caught up with him. Note that Peter and his companions recognized Elijah and Moses although they had lived many years before this time. This gives us some knowledge of what things will

be like after the resurrection. We will know as He is known, and we will be like Jesus. The raiment becoming so white speaks of Christ's purity and righteousness.

Mark 9:5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

Mark 9:6 For he wist not what to say; for they were sore afraid.

Peter was never shy, and he speaks out and says that it was good to be there. Wherever Jesus is certainly is a good place to be. It will be so wonderful to be present when the resurrection takes place.

Peter is not right and makes an overwhelming blunder. He was wrong in desiring three tabernacles. Peter wanted to live in the clouds, rather than go back down to the people and proclaim Christ as Saviour. He was also wrong in putting Moses and Elijah on the same level with Christ.

Matthew Henry said this about these verses.

The great delight that the disciples took in seeing this sight, and hearing this discourse, is expressed by Peter, the mouth of the rest; He said, Master, it is good for us to be here, v. 5. Though Christ was transfigured, and was in discourse with Moses and Elias, yet he gave Peter leave to speak to him, and to be as free with him as he used to be. Note, Our Lord Jesus, in his exaltation and glory, doth not at all abate of his condescending kindness to his people. Many, when they are in their greatness, oblige their friends to keep their distance; but even to the glorified Jesus true believers have access with boldness, and freedom of speech with him.

Even in this heavenly discourse there was room for Peter to put in a word; and this is it, "Lord, it is good to be here, it is good for us to be here; here let us make

tabernacles; let this be our rest for ever.” Note, Gracious souls reckon it good to be in communion with Christ, good to be near him, good to be in the mount with him, though it be a cold and solitary place; it is good to be here retired from the world, and alone with Christ: and if it is good to be with Christ transfigured only upon a mountain with Moses and Elias, how good it will be to be with Christ glorified in heaven with all the saints! But observe, While Peter was for staying here, he forgot what need there was of the presence of Christ, and the preaching of his apostles, among the people.

Mark 9:7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

Mark 9:8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

There came an overshadowing cloud. God was not pleased with Peter's suggestion, and tells them to look at the one and only begotten Son of God, Jesus Christ. This cloud was the Shekinah cloud which marked the presence of God.

Ex. 13:21, And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.

II Chron. 7:1, Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house.

They needed no new tabernacle with its Shekinah cloud, for Christ was with them and He was filled with glory. In verse 7, they heard the overwhelming voice of God. He identified Christ as His Son. He intended for them to hear His Son and he alone. He speaks to us in His word, and we are to hear and obey what He says. The overpowering presence of Jesus.

Mark 9:9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

Mark 9:10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

They were not to tell what they had seen until Christ was raised from the dead. They would not understand it until then. They did not comprehend this, and they question one another about what Jesus mean about rising from the dead.

Mark 9:11 And they asked him, saying, Why say the scribes that Elias must first come?

Mark 9:12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

Mark 9:13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

The scribes taught that Elijah would come before Messiah. This confused them since they understood that Christ came first. John the Baptist came in the spirit and power of Elijah.

Luke 1:17, And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Mal. 4:5, Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD.

The prophet Malachi told of the coming of Elijah before Christ comes in power and great glory. At this time, He will take the throne of David and reign 1000 years in the Millennial kingdom. If the Jews had received Christ, Elijah would have been the one who came rather than John. John came not as Elijah, but came in power and spirit of Elijah. John the Baptist was NOT Elijah.

The complete fulfillment of this will take place in the tribulation. Rev. 11:3-6

The disciples did not understand the suffering, death, and resurrection of Christ

and they question Jesus about why the scribes say that Elias must first come before the messiah was to come. They had just seen Elias, and they are confused.

John 1:21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

John 1:22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

John 1:23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

II. The Powerless Disciples and the Mighty Christ

Mark 9:14 And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

Mark 9:15 And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

Mark 9:16 And he asked the scribes, What question ye with them?

The disciples are questioned by the scribes before the great multitude. The scribes were debaters and were taking advantage of the disciples to create confusion. Of course they did not offer to cast out the dumb spirit themselves.

Matt. 12:27, And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

As Christ approached, the amazed crowd came running to Him. When Jesus reaches the disciples at the foot of the mountain, He discovers that the Scribes have been disputing with them. Jesus asks them why they are questioning the disciples. Note that the scribes do not answer His question there in verse 16.

Mark 9:17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

Mark 9:18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

Mark 9:19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

Jesus receives an answer from the man with the afflicted son. He brought his son to Jesus to seek help. This is a great thing and all fathers should be so wise as to bring their sons and daughters to Jesus. Verse 18 explains the awful condition that his son was in. This was no doubt much worse than a convulsion. The man claims he has brought the boy to the disciples, and they could not cast out the dumb spirit. This was a tragic failure of the disciples due to a lack of faith. All power that any Christian has all comes from Jesus Christ.

John 15:5, I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Even though Jesus gave the apostles the power to do so, they failed.

Mark 9:20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

Mark 9:21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

Mark 9:22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

Mark 9:23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

Mark 9:24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

Mark 9:25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

Christ rebukes the lack of faith, which included His disciples. Jesus now asks them to bring the child to him, and if he truly believed, the boy could be healed. The father cries out for the Lord to help him with his unbelief. When we need help, we need to turn to God like this man did. Jesus healed the boy and rebukes the foul spirit that was in him. These had to be comforting words to the father when Jesus says the dumb spirit would never again enter the boy.

Verse 20 records the resistance of the dumb spirit. This child had been in this hopeless condition since childhood. Christ's question was to make him see his one hope. Verse 22 records the desperate plea made by the father. His plea was on the basis of his son's dire condition/ His plea was for compassion. Boy we need the grace and compassion of the Lord all the time.

Lam. 3:22-23, It is of the LORD'S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness.

The father's plea was for help. Note the "us," which reveals how he identified himself with his son. Never doubt the tremendous value of believing faith. Our lack of faith stops many of the blessings of God. This man came with a tearful confession of faith.

Heb. 11:6, *But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*

He brings a tearful confession of unbelief or no-faith. The believing heart in honesty recognizes the presence of unbelief. In verse 25, the multitudes run to see what Christ will do.

Jesus rebuked the foul spirit. Evil spirits do not repent, but they were rebuked and forced to obey the Son of God. "Charge" here is a word that was used in military commands that must be obeyed. The evil spirit was forbidden to return.

Mark 9:26 *And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.*

Mark 9:27 *But Jesus took him by the hand, and lifted him up; and he arose.*

Mark 9:28 *And when he was come into the house, his disciples asked him privately, Why could not we cast him out?*

Mark 9:29 *And he said unto them, This kind can come forth by nothing, but by prayer and fasting.*

The departing spirit did his worst to the boy that he could. Though some said he appeared to be dead, Jesus lifted him up. The disciples asked why they had failed. Jesus knew the reason for their failure. Earlier, they had cast out devils (Mark 6:13), but now they have failed. Their lack of faith (v. 19) could be traced to their failure in the practice of prayer, fasting and self discipline.

Matt. 17:20-21, *And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.*

Our faith in Christ brings glory to God. Abraham exemplified that in his life.

Rom. 4:20, *He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God.*

III. Jesus Foretells His Death

Mark 9:30 And they departed thence, and passed through Galilee; and he would not that any man should know it.

Mark 9:31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

Mark 9:32 But they understood not that saying, and were afraid to ask him.

Jesus returns to Galilee from the Mt. Hermon area. This was perhaps six months before His death. This was a private trip in which He taught the disciples and it was in preparation for His trip into Judea. (Mark 10:1) He began a hard teaching as He taught His disciples about His coming death. He warns them how he would be "Delivered into the hands of men" speaking of His betrayal. This truly was the beginning of the end for Him. This is the third time that He has revealed this to them in the gospels.

But verse 32 says they understood not. In their minds they were expecting Him to set up the kingdom and they did not understand who would deliver Him. Lacking knowledge on what Christ had taught, they were afraid to ask Him. They were sorrowful and grieved, but not enough to put aside their desire for preeminence.

Mat 17:22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

Mat 17:23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

Jesus was constantly teaching. He wanted His disciples to know what was going to happen. His central message was that He would suffer and die and be raised again. But their spiritual ears were dull of hearing: "they understood not that saying."

J. Vernon McGee said this about the disciples.

They didn't quite understand this matter of being raised from the dead. Here He is talking about His own death for them and you would think that these men might have at least made some inquiry. They dared to dispute among themselves who would be greatest in the Kingdom after He had just announced His death. They should have been ashamed of their conduct here. This is not the first time He has announced His death and resurrection to them, and still they do not understand.

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VI. The Dispute for Who Should be The Greatest

Mark 9:33 And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

Mark 9:34 But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

After arriving in Capernaum, Jesus and his disciples enter into a house. Jesus questions them as to what they were disputing about on the trip there. This was very embarrassing since they were arguing about who would be the greatest in the Lord's kingdom. It says they held their peace and did not answer him. Jesus was God He knew what they had been saying. This was in regard to their question about the kingdom according to Matthew Chapter 18.

Matt. 18:1, At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

How shameful that Christ told them about His death and resurrection shortly before, and now they argue about their own desire for pre-eminence. It is so in churches today.

Mark 9:35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

Mark 9:36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

Mark 9:37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

Jesus shows them the way to greatness. It isn't like most people think and certainly not according to the ways of this world. Those who would be first must learn to be last. Those who would be first must be servant to all as our Lord exemplified with His life.

He demonstrates the way to greatness there in verse 36 and 37. A child has a simple and trusting nature. A child is helpless and mostly without influence in worldly affairs. A child cannot reward one with influence and money. Thus we should be willing to serve children and adults who can do little to promote or reward us in Christian service.

Here we find Jesus trying to tell them about His upcoming death, and the disciples were filled with pride and selfish ambition. His mind was set on the cross, but the disciples were thinking about crowns. The two marks of true greatness are humility and service. If a person would receive a child in his name, then that person would receive him.

VI. *The Disciples Rebuked and Warned*

Mark 9:38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

Mark 9:39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

Mark 9:40 For he that is not against us is on our part.

John makes a charge. You probably remember that John was called one of the "sons of thunder." (Luke 9:51-56) No doubt this man in question was a true disciple of Christ, but not one of the twelve.

Phil. 1:15-18, Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

It was not so much zeal as jealousy which caused him to say, "he followeth not us."

Num. 11:26-30, *But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, and that the LORD would put his spirit upon them! And Moses gat him into the camp, he and the elders of Israel.*

It is a bit humorous that John did not deny the man was casting out devils and that it was being done in Jesus name. He did not charge the man with false doctrine.

Rom. 14:4, *Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.*

The disciples want to stop the man who was casting out devils in Jesus' name. Jesus told them to leave him alone. Jesus makes it clear. If he is not against us, he is for us.

Mark 9:41 *For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.*

It does teach against jealousy and a narrow view that all who serve the Lord should follow us. A great lesson to remember. There can be no neutrality when it comes to our relationship with Jesus Christ. But it is important to understand that we are not to tolerate false teaching. This passage certainly should not be used to teach toleration for apostasy or heretics.

Rom. 16:17, *Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.*

Titus 1:13, *This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith.*

Titus 3:10, *A man that is an heretick after the first and second admonition reject.*

Neither does it teach toleration for immorality.

Eph. 5:11, *And have no fellowship with the unfruitful works of darkness, but rather reprove them*

Verse 41 points out that this was a profound lesson on rewards.

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VIII. The Disciples Rebuked and Warned

Mark 9:38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

Mark 9:39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

Mark 9:40 For he that is not against us is on our part.

John makes a charge. You probably remember that John was called one of the "sons of thunder." (Luke 9:51-56) No doubt this man in question was a true disciple of Christ, but not one of the twelve.

Phil. 1:15-18, Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

It was not so much zeal as jealousy which caused him to say, "he followeth not us."

Num. 11:26-30, But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, and that the LORD would put his spirit upon them! And Moses gat him into the camp, he and the elders of Israel.

It is a bit humorous that John did not deny the man was casting out devils and that it was being done in Jesus name. He did not charge the man with false doctrine.

Rom. 14:4, Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

The disciples want to stop the man who was casting out devils in Jesus' name. Jesus told them to leave him alone. Jesus makes it clear. If he is not against us, he is for us.

Mark 9:41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

It does teach against jealousy and a narrow view that all who serve the Lord should follow us. A great lesson to remember. There can be no neutrality when it comes to our relationship with Jesus Christ. But it is important to understand that we are not to tolerate false teaching. This passage certainly should not be used to teach toleration for apostasy or heretics.

Rom. 16:17, Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

Titus 1:13, This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith.

Titus 3:10, A man that is an heretick after the first and second admonition reject.

Neither does it teach toleration for immorality.

Eph. 5:11, And have no fellowship with the unfruitful works of darkness, but rather reprove them

Verse 41 points out that this was a profound lesson on rewards.

IX. The Warning to Not Harm the Little Ones

Mark 9:42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

Mark 9:43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

Mark 9:44 Where their worm dieth not, and the fire is not quenched.

Evidently the child of verse 36 that had the evil spirit removed is still with them. It is certain that the child was old enough to believe in Jesus, whether it had been born again or not. To "offend" means to cause to stumble. This shows the magnitude of the sin of causing someone to stumble.

Lev. 19:14, Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD.

Rom. 14:13, Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

I Cor. 8:9, But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

Christ warns that to harm a child, severe punishment would be forthcoming. God loves all children, and anyone offending them will face a horrible punishment in Hell. Hell is not a make believe place, but is as real as Heaven. It says in Hell, the worm dies not and the fire is not quenched.

In verse 43, the teaching here is that missing hell is more important than our hands. None of these verses teach that we should literally mutilate our bodies, or that we need to do so to escape hell. They do teach that nothing that we have is more important than being saved.

Isa. 66:24, And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

Luke 16:22-24, And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

Mark 9:45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

Mark 9:46 Where their worm dieth not, and the fire is not quenched.

Mark 9:47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

Mark 9:48 Where their worm dieth not, and the fire is not quenched.

Some important things are mentioned in verse 45-48.

1. Missing hell is more important than our feet. v. 45
2. Missing hell is more important than our eyes. v. 44
3. Hell will be eternal punishment for the lost. v. 44, 46, 48.

Rev. 20:10, And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

Rev. 20:15, And whosoever was not found written in the book of life was cast into the lake of fire.

Some of these verses (Mark 9:44, 46, 48) are left out of the modern versions (perversions). This is a terrible mistake. The seeming repetition in this passage was given for an emphatic warning about the awful reality and eternity of hell. These verses refute several ideas about hell. Some claim there is no fire in hell which is clearly stated. Others refute the idea that sinners will simply be consumed, burnt up, by the fires of hell. It says that the fire is not quenched, the worm dieth not, it is everlasting fire. I believe trusting Christ is far superior than some man who denies the inerrancy of the Bible.

Matt. 18:8, Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

There can be no everlasting life if there is no everlasting hell. They stand or fall together. In Matt. 25:46, "everlasting" and "eternal" come from the same Greek "aionios." It means "without end, never to cease, everlasting." Heaven and hell are both everlasting.

Matt. 25:46, And these shall go away into everlasting punishment: but the righteous into life eternal.

Mark 9:49 For every one shall be salted with fire, and every sacrifice shall be

salted with salt.

Mark 9:50 Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

Jesus warns that Hell is real, and that we must be people with salt in ourselves. If we are saved (Know Jesus as our Lord and Savior), we need to live like a Christian. Salt that has lost its taste is worthless, and we are warned to be people worth 'our salt.'

We know salt improves taste, preserves, and has healing power. Salt can be diluted and corrupted to the point of losing its value and use. This can be caused by sin or selfish ambition, such as some disciples were given to in this lesson. Christ is not telling about a saved person losing their salvation. This cannot happen. But a saved person can lose his usefulness and his opportunity as a servant of the Lord.

Matt. 5:13, Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

It is important that we obey God and have peace one with another.

Rom. 12:1-2, I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

John 13:34-35, A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

J. Vernon McGee said this:

These are strange statements. The thought is that both fire and salt purify. Fire purifies by burning away the dross and impurities. Salt penetrates and burns out the corruption and stays the spread of impurities. If we have salt—the cleansing work of the Word of God—working within us, it sanctifies and brings peace.

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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Practice Random Acts of Kindness. Each act spreads, and many will be blessed.