

## John 12:1-4

<sup>1</sup>Six days before the Passover, Jesus came to Bethany, where Lazarus lived, whom Jesus had raised from the dead. <sup>2</sup>Here a dinner was given in Jesus' honor. Martha served, while Lazarus was among those reclining at the table with him. <sup>3</sup>Then Mary took about a pint of pure nard, an expensive perfume; she poured it on Jesus' feet and wiped his feet with her hair. And the house was filled with the fragrance of the perfume.

A HOME



FOR HOPE

*Call to PRAYER!*

*Sundays 11:15-11:45am*

*Mon - Fri*

*5:30-6:30pm*









# The Disciples Failure

## Mark 9:17-18

<sup>17</sup>A man in the crowd answered, “Teacher, I brought you my son, who is possessed by a spirit that has robbed him of speech. <sup>18</sup>Whenever it seizes him, it throws him to the ground. He foams at the mouth, gnashes his teeth and becomes rigid. I asked your disciples to drive out the spirit, but they could not.”

**“What were you arguing about?”**

**Mark 9:30-37**

<sup>30</sup>They left that place and passed through Galilee. Jesus did not want anyone to know where they were, <sup>31</sup>because he was teaching his disciples. He said to them, “The Son of Man is going to be delivered into the hands of men. They will kill him, and after three days he will rise.” <sup>32</sup>But they did not understand what he meant and were afraid to ask him about it.

**“What were you arguing about?”**

**Mark 9:30-37**

<sup>33</sup>They came to Capernaum. When he was in the house, he asked them, “What were you arguing about on the road?” <sup>34</sup>But they kept quiet because on the way they had argued about who was the greatest.

**“What were you arguing about?”**

**Mark 9:30-37**

<sup>35</sup>Sitting down, Jesus called the Twelve and said,  
“Anyone who wants to be first must be the very last, and  
the servant of all.”

<sup>36</sup>He took a little child whom he placed among them.  
Taking the child in his arms, he said to them, <sup>37</sup>“Whoever  
welcomes one of these little children in my name  
welcomes me; and whoever welcomes me does not  
welcome me but the one who sent me.”



**Today's Message:**

*He who is not  
against us is  
for us*  
Mark 9:38-50

# What about that guy?

**Mark 9:38-50**

<sup>38</sup>“Teacher,” said John, “we saw someone driving out demons in your name and we told him to stop, because he was not one of us.”

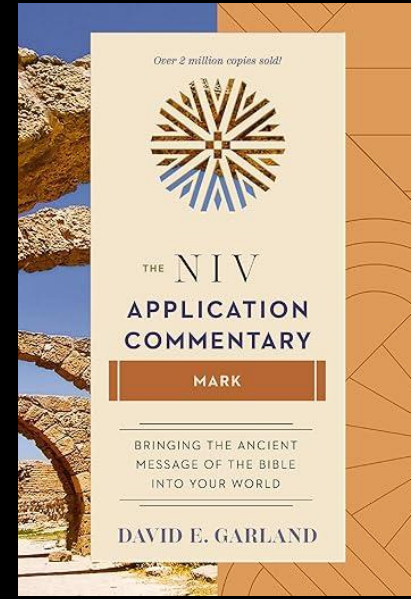
**This is a whole lot bigger than you guys!**

**Mark 9:38-50**

<sup>39</sup>“Do not stop him,” Jesus said. “For no one who does a miracle in my name can in the next moment say anything bad about me, <sup>40</sup>for whoever is not against us is for us. <sup>41</sup>Truly I tell you, anyone who gives you a cup of water in my name because you belong to the Messiah will certainly not lose their reward.

[Jesus] asserts that those who give his followers even a cup of cold water in his name will be rewarded (9:41). The reward is more than the satisfaction of doing someone a kindness but is an eschatological reward. The cup of cold water image suggests that those who bear Christ's name will find themselves in grievous circumstances and desperate for just a drink of water. Later, Jesus will warn them that they will be persecuted and hated by all (13:13). Cups of water will be hard to come by, and then they will appreciate more the neutrality of those who do not join the persecution but extend only the most basic kindness.

~ David E. Garland, *Mark*, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1996), 369



# Greatness looks a whole lot different than you think

Mark 9:38-50

<sup>42</sup>“If anyone causes one of these little ones – those who believe in me – to stumble, it would be better for them if a large millstone were hung around their neck and they were thrown into the sea.

# This is serious stuff, gentlemen

## Mark 9:38-50

<sup>43</sup>If your hand causes you to stumble, cut it off. It is better for you to enter life maimed than with two hands to go into hell, where the fire never goes out. <sup>[44]</sup> <sup>45</sup>And if your foot causes you to stumble, cut it off. It is better for you to enter life crippled than to have two feet and be thrown into hell. <sup>[46]</sup> <sup>47</sup>And if your eye causes you to stumble, pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell,

# Living in light of eternity

Mark 9:38-50

<sup>48</sup>where

“ ‘the worms that eat them do not die,  
and the fire is not quenched.’ [Isaiah 66:24]

<sup>49</sup>Everyone will be salted with fire.

# The mark of the follower of Jesus

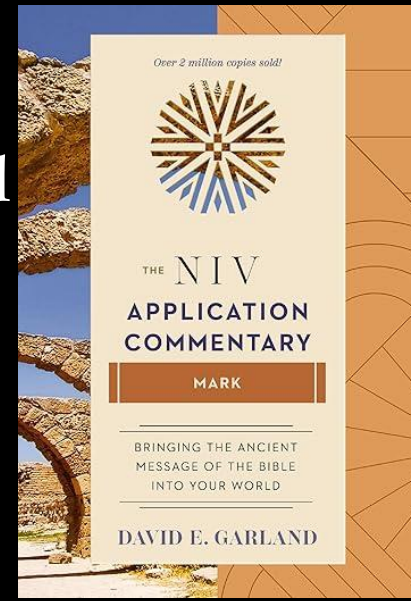
## Mark 9:38-50

<sup>50</sup>“Salt is good, but if it loses its saltiness,  
how can you make it salty again?

Have salt among yourselves,  
and be at peace with each other.”

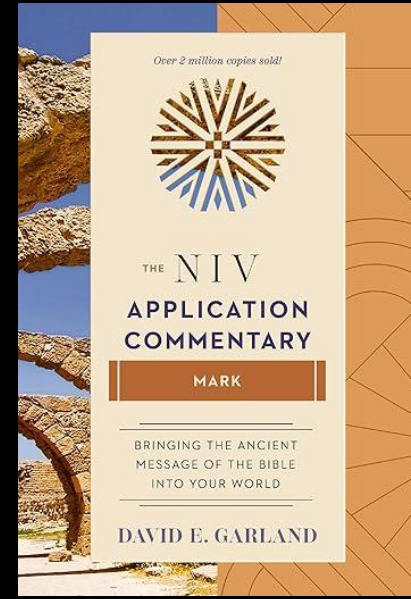


Jesus concludes his teaching in this section with two enigmatic sayings about salt. The first, “Everyone will be salted with fire,” appears only in Mark. An early interpretation of this saying appears in a textual variant: “for every sacrifice will be salted with salt” (Lev. 2:13). Salt was used for purification (Ezek. 16:4; 43:24), and the one who substituted this gloss associated fire with persecution, “which would purify the Christian community in the way that salt purified a sacrifice” ...



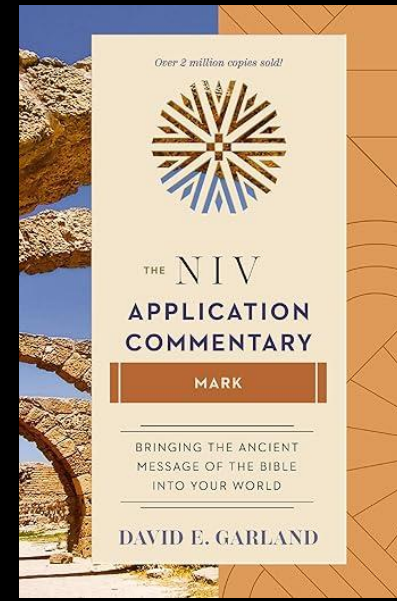


The second salt saying divides into two halves. The first half, “salt is good, but if it loses its saltiness, how can you make it salty again” (9:50a), assumes that one recognizes salt by its distinctive tang. If salt fails to salt food, it is not salt and is worthless. The same applies to disciples. If they do not manifest the distinctive characteristics Jesus requires, they are not real disciples and are worthless to him.



The second half of the saying, “Have salt among yourselves [*not* in yourselves] and be at peace with one another” (9:50b), is in synonymous parallelism. To have salt among yourselves means to share salt, a reference to having meals together in the context of fellowship and peace (Ezra 4:14; Acts 1:4). When people share meals together, they are at peace with one another. The discourse began, however, with the disciples disputing among themselves about their status (9:33–37) and objecting to a stranger’s right to use Jesus’ name. It continued with Jesus’ warning about causing other believers to stumble. These concluding sayings present peaceful fellowship as the model for disciples’ relations.

~ David E. Garland, *Mark*, The NIV Application Commentary  
(Grand Rapids, MI: Zondervan Publishing House, 1996), 369-371



## Mark 10:42-45

<sup>42</sup>Jesus called them together and said, “You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. <sup>43</sup>Not so with you. Instead, whoever wants to become great among you must be your servant, <sup>44</sup>and whoever wants to be first must be slave of all. <sup>45</sup>For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

Power and Leadership for the Church



Mark Stirling  
Mark Meynell  
*editors*

# Gospel Application

*In light of the gospel of Jesus,  
will you love the least of these?*