



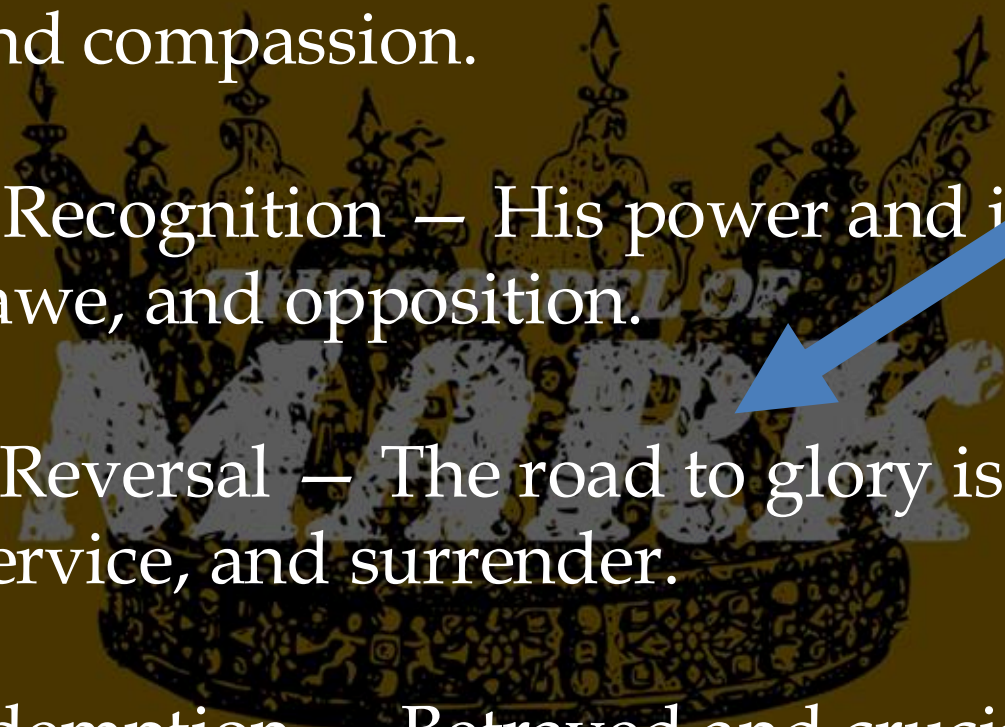


**Fall '25: Revelation** — The King appears, full of authority and compassion.

**Winter '26: Recognition** — His power and identity stir confusion, awe, and opposition.

**Spring '26: Reversal** — The road to glory is the way of suffering, service, and surrender.

**Fall '26: Redemption** — Betrayed and crucified, the King rises to reign and send.





MARK

2-FOLD  
HEALING

"MESSIAH"

WHO AM  
I?

SHOCK +  
AWE

WHAT DOES  
THAT  
MEAN?

SUFFER +  
DIE :: TWIST

Jesus is revolutionizing their (and our) understanding

How we get scandal wrong

How we get sin wrong

How we get suffering wrong

# The setup. The incident.

Mark 9:38

<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.”

## Mark 9:15–18

<sup>15</sup> As soon as all the people saw Jesus, they were overwhelmed with wonder and ran to greet him.

<sup>16</sup> “What are you arguing with them about?” Jesus asked. <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.”

# The setup. The incident.

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INSIDERS  
& OUTSIDERS

# How we get scandal wrong

Mark 9:39-42

<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. <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.

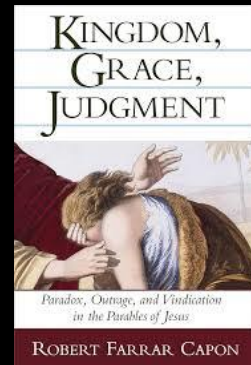
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The verb *skandalízein* means, variously, to cause someone to stumble, sin, give up his faith; to give offense or scandal; or to throw difficulties in someone's way...In any case, it seems to me that the precise offense or cause of turning away that Jesus has in mind is the despising of the littleness, lostness, lastness, etc., that he has been working up into a veritable catalogue of redeeming unsuccesses...He says in effect, "If you spook them away from such things, you spook them away from me. I just can't use you if you insist on behaving like that. You'd be better off dead..."

Robert Farrar Capon, *Kingdom, Grace, Judgment: Paradox, Outrage, and Vindication in the Parables of Jesus*, Combined edition (Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company, 2002), 181–182.







INSIDERS  
& OUTSIDERS

# How we get sin wrong

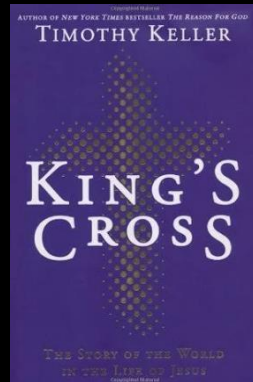
Mark 9:43-48

<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, <sup>48</sup> where “ ‘the worms that eat them do not die, and the fire is not quenched.’

Sinful behavior (the reference to hand and foot) and sinful desires (the reference to the eye) are like a fire that has broken out in your living room. Let's say a cushion on your couch has ignited. You cannot just sit there and say, "Well, the whole house isn't burning – it's just a cushion." If you don't do something immediately and decisively about the cushion, the whole house will be engulfed. Fire is never satisfied. It can't be allowed to smolder; it can't be confined to a corner. It will overtake you eventually. Sin is the same way: It never stays in its place. It always leads to separation from God, which results in intense suffering, first in this life and then in the next. The Bible calls that hell.

Timothy Keller, *King's Cross: The Story of the World in the Life of Jesus*. (London: Hodder & Stoughton, 2011).



But Jesus has just pointed out that our biggest problem, the thing that makes us most unclean, is not our foot or our eye; it's our heart. If the problem were the foot or the eye, although the solution would be drastic, it would be possible to deal with it. But we can't cut out our heart. No matter what we do, or how hard we try, external solutions don't deal with the soul. Outside-in will never work, because most of what causes our problems works from the inside out. We will never shake that sense that we are unclean... Given our sin and self-centeredness, we have a part in what makes the world a miserable, broken place.

Timothy Keller, *King's Cross: The Story of the World in the Life of Jesus*. (London: Hodder & Stoughton, 2011).



# How we get sin wrong

## Mark 9:43-48

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## Isaiah 66:24

<sup>24</sup> “And they shall go out and look on the dead bodies of the men 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.”



# How we get suffering wrong

Mark 9:49

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

# The Take Away

Mark 9:50

<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.”

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And the sad fact is that the church, both now and at far too many times in its history, has found it easier to act as if it were selling the sugar of moral and spiritual achievement rather than the salt of Jesus' passion and death. It will preach salvation for the successfully well-behaved, redemption for the triumphantly correct in doctrine, and pie in the sky for all the winners who think they can walk into the final judgment and flash their passing report cards at Jesus. But every last bit of that is now and ever shall be pure baloney because: (a) nobody will ever have that kind of sugar to sweeten the last deal with, and (b) Jesus is going to present us all to the Father in the power of *his* resurrection and not at all in the power of our own totally inadequate records, either good or bad.

Robert Farrar Capon, *Kingdom, Grace, Judgment: Paradox, Outrage, and Vindication in the Parables of Jesus*, Combined edition (Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company, 2002), 183.

# Gospel Application

Where in your life are you minimizing sin, resisting suffering,  
or judging others  
— and what might that reveal about how you're seeing Jesus?

Are we more shaped by our allegiance to Jesus —  
or by our need to be right, comfortable, or set apart from others?



