

THURSDAY

August 15

LESSON 7 Teaching Disciples

The Healthy Man in Hell

Jill- partial understanding revealed by partial healing

John - we follow some One not just some thing

Yvonne - we are to learn to listen to Jesus

John -

Read Mark 9:42-50. What ties the teachings of Jesus together in this passage?

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.

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:

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

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:

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

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:

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

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

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.

At first, this passage may seem to be a collection of disparate teachings of Jesus thrown together without any rhyme or reason. However, a closer look reveals that each successive teaching has a catchword connection to the previous one. The passage revolves around three main terms that move the instruction forward step by step—"causes to sin," "fire," and "salt."

The first teaching is about "little ones," referring to new believers. Teachers and leaders are tasked in the kingdom of God with the responsibility to care for these new converts with

special care, similar to the Old Testament ethic of caring for those weakest in ancient society—widows, orphans, and foreigners. Jesus speaks in hyperbole, that it would be better to be drowned in the sea than to cause one of these “little ones” to sin. WITH A MILLSTONE HUNG ABOUT THE NECK - SENSE OF CERTAIN DOOM WITH NO SURVIVAL - NO CHANCE OF SWIMMING OR FLOATING YOUR WAY OUT.

The catchphrase “causes to sin” leads to the longest teaching in this passage. Two conundrums confront the reader. First, is Jesus really teaching people to cut off a hand or foot or pluck out an eye? Second, is He teaching an eternally burning hell? The answer to the first question is no, Jesus is not teaching mutilation—that was rejected in Judaism (*compare with Deut. 14:1, 1 Kings 18:27, 28*). The Lord is using hyperbole to make His point. If losing a hand, foot, or eye is terrible, how much more a disaster should it be for the Christian to sin!

The second question also receives a negative answer; no, Jesus is not teaching an eternally burning hell. How do we know? First, the passage contains a certain comedic aspect. Consider people entering the heavenly city with one eye or one foot or one hand. Then consider people who are whole going to hell. Should it not be the other way around? The healthy man in hell? That is comedy. Such comedy over such a serious topic leads one

to consider that Jesus is illustrating a point with hyperbole. Sin should be taken so seriously that it would be better to lose a hand, foot, or eye than to sin.

As to hell being eternal, its HELLS consequences are eternal, SUFFERING IN HELL IS NOT - Rev 14:10; Rev 15:2; Isa 33:14-16; Heb 12:29 MAL 4:3 EZE 28:18 THE FIRE IS EVERLASTING BUT THE MATERIAL BEING BURNED IS NOT. THE BIBLE DOES NOT TEACH THAT THE LOST ARE IMMORTAL. ONLY THE SAVED ARE GRANTED IMMORTALITY AT THAT IS AT THE SECOND COMING OF JESUS.

the fire of hell itself. " 'For God so loved the world, that he gave his only Son, that whoever believes in him *should not perish but have eternal life*' " (*John 3:16, ESV; emphasis added*). Those who are lost do not burn forever; instead, they perish forever—a very big difference!

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: Rev 14:10

And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the

[number of his name](#), [stand on the sea of glass](#), [having the harps of God](#). Rev 15:2

And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire. REV 20:14, 15

The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

15 He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

16 He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Isaiah 33:14-16

29 For our God is a consuming fire. Heb 12:29

THE FIRE OF GOD IS EVERLASTING
THE FIRE OF THE WICKED IN HELL IS NOT
EVERLASTING

MAY THE FIRE OF THE HOLY SPIRIT THAT FELL
UPON THE BELIEVERS AT PENTECOST LIGHT US
ON FIRE WITH GOD'S EVERLASTING PRESENCE