

## Daily Bible Study

### *“How To Receive & Enter The Kingdom”*

*Mark 10:13 - 16*

*June 19 – June 25, 2011*

**THE LORD’S DAY & MONDAY** –We now return to our study of Mark’s Gospel after several months away and pick up where we left off in **Mark 10:13-16**. It is interesting to note the sequence of this chapter as it is unfolding with a treatment first of Marriage (**10:1-12**) and now a treatment concerning Children (**13-16**). This text also ties into some of the thoughts expressed in **9:33-37** which taught us about servant hood and an attitude of humility that is a mark of God’s children. In that passage you will remember that the disciples were arguing concerning, “*Who was the Greatest*” in the kingdom of heaven and Jesus taught them that it was not the type of person that they naturally thought of who would be the greatest but instead “*he who desires to be first, he shall be last of all and servant of all.*” Jesus then illustrated His teaching by taking up in His arms a *little child*. “The child is entirely dependant upon the parent in the very nature of things. Total trust is the centre of a child’s existence. So it must be for the disciple” (Donald English). This theme of humility, trust, dependence, and an understanding that you bring nothing good to God for salvation will now again be expressed and illustrated in our text. We do not and cannot earn entrance into the Kingdom nor do we work our way in we simply receive by faith and accept this gracious gift from God with thanksgiving. In summary, we will see from this passage, “***How To Receive & Enter The Kingdom.***” Read our text for the week: **Mark 10:13 - 16** “*Then they brought little children to Him, that He might touch them; but the disciples rebuked those who brought them. But when Jesus saw it, He was greatly displeased and said to them, “Let the little children come to Me, and do not forbid them; for of such is the kingdom of God. Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it.” And He took them up in His arms, laid His hands on them, and blessed them.*”

*(Meditate)What is God teaching me from His Word today? (Apply)How can I put it into practice?*

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*Suggestion for Prayer: Father God, teach and feed me from Your Word this week. Help me to be humble as I study and hear the important truths You are saying to me through Sacred Scripture.*

**TUESDAY** – **Mark 10:13:** “*Then they brought little children to Him, that He might touch them; but the disciples rebuked those who brought them.*” The text tells us that *they brought...* This verb is in the imperfect tense in the Greek which speaks of repetition and continual action. As some translations have it they “*were bringing*” which may make it easier to understand what was taking place here. The parents were continually bringing their *little children* to Jesus for His blessing.

This was to be expected by devout Jewish parents as this followed their bringing their children to receive the traditional rabbinical blessing. There has been much discussion by many commentators who would build a case for infant baptism from this and its parallel texts based partially on the fact that Jesus is blessing “*little children*”. Mark calls these “*little children*” paidion (a childling, infant, half-grown boy or girl) and Luke uses the word brephos (an infant, babe, and child). It seems from the language used that there were children of differing ages that were brought to Jesus; from infants in arms to older children still under their mothers care. Jesus Himself had passed through these stages of growth and development and many of these people could probably remember His experiences with Joseph and Mary in Nazareth. We are reminded even here of the great responsibility we have in raising our children in the nurture and admonition of The Lord (**Ephesians 6:4**) as well as the children of our local church body, those children in the visible Covenant Community. As Timothy who from infancy learned the Scriptures that were able to make him wise for salvation (**2 Timothy 3:15**), may we like his Godly grandmother and mother (**2 Timothy 1:5**) teach and instruct the little ones God has put in our care and acquaintance.

*(Meditate)What is God teaching me from His Word today? (Apply)How can I put it into practice?*

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*Suggestion for Prayer: Father, thank You for little children; both our own by birth and those You placed around us through the local body of Christ. Help us to be diligent to teach them Holy Scripture and we pray that You open their eyes to see the beauty of the Gospel, what Jesus has done for them in His life, death, and resurrection and give them and repentance and faith. Amen*

**WEDNESDAY – Mark 10:13-14:** “*Then they brought little children to Him, that He might touch them; but the disciples rebuked those who brought them. But when Jesus saw it, He was greatly displeased and said to them, “Let the little children come to Me, and do not forbid them; for of such is the kingdom of God.”* We read that these *little children* were being brought to Jesus so that He might *touch them*; Matthew tells us *that He might lay His hands on them*. Naturally we see Mother’s desiring that Jesus, this most powerful, unique and different Rabbi might *touch* their *little ones*. It was a common practice in Jesus day for Rabbis to bless children and the placing of their hands on them was part of this practice. We find way back in **Genesis 48:8-22** that Israel (Jacob) laid his hands on Joseph’s sons Ephraim and Manasseh when he blessed them. It is important to note that the blessings given out and prayers offered to God on behalf of mere sinful men for children were not efficacious to save in and of themselves. It is God alone who saves but these blessings were again a request that God be gracious and bless these little ones as they grew. Moving along, we find that just as we mentioned the imperfect tense of the Greek verb which described the repetitive, continual *bringing* of children to Jesus, we find the imperfect tense again in the *disciple’s rebuke* of *those who brought them*. Sadly, yet all too reminiscent of us we find the selfishness, impatience and sinfulness of the disciples exhibited. It is sad to picture but the disciples were most likely “shooing away” parents as they approached with their *little ones*. They

didn't want to be bothered and they did not want Jesus to be bothered with such meaningless (?) business as the touching and blessing of infants. We should ask ourselves how often we are guilty of "shooing away" folks from Christ; either by our laziness in not saying and seeking those in need of His blessing or in the selfish way we live before their eyes? We like the disciples are so often consumed with our own thoughts and desires that we lose sight of why we are Kingdom Citizens at all; to bring glory to our King and point others to Him for His Salvation and blessing. Read **Proverbs 11:30**, **1 Corinthians 9:19**, and **James 5:20**.

*(Meditate)What is God teaching me from His Word today? (Apply)How can I put it into practice?*

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*Suggestion for Prayer: Father, forgive me for being so selfish and preoccupied with my comforts. Help me to be concerned for those who don't know You and do my best at bringing people to Jesus for salvation. Please honor the sowing of the Gospel seed by saving and growing many souls.*

**THURSDAY** – **Mark 10:14**: “*But when Jesus saw it, He was greatly displeased and said to them, “Let the little children come to Me, and do not forbid them; for of such is the kingdom of God.”* Needless to say we quickly see and learn about what Jesus thinks concerning the pushing of people away from Him in this **verse 14**. *He was greatly displeased* may be a translation that is putting it mildly. A better translation might be, “*He was moved with indignation*”. The Greek means to be aroused, indignant. This word is used in **Mark 10:41** to show the disciples anger toward James and John asking for positions of leadership in the Kingdom and is also used of Judas and some of the disciples in **Mark 14:4** where resentment was shown concerning Jesus being anointed with costly perfume. Bottom line, Jesus was not pleased at all with the reaction of the twelve toward those who were coming to Him. Please note that this indignation of Jesus’ was without sin and rests perfectly aside His genuine love. He loved so deeply and purely that He was annoyed that people would be kept from Him. So now Christ continues *Let the little children come to Me, and do not forbid them*. Although children **MUST** exercise personal faith in Jesus for salvation, I think we stand to learn a lot from the phrase *do not forbid them*. As pictured throughout the Old Testament, children of faithful believing parents are included in the visible family of God and are taught and treated as belonging (**Exodus 12:3-4**, **Joshua 4:4-8, 21-22**, **Psalms 145:4**, **Joel 1:3, 2:16-17**). Jesus now begins to give the reason for ordering the children to be allowed to come to Him with the statement, *for of such is the kingdom of God*. We read *for of such...Those who have complete, humble trust in Jesus* illustrated by these *little ones* belong to *The Kingdom of God*. These children here in the text are model examples of all those who are citizens of the Kingdom of God. We can study them and be instructed about all those true citizens. We see in *little ones, infants* no conscious resistance to Divine Grace, Jesus, God and the Gospel. This is a trait true of every true Kingdom citizen. We see in the fact that the children were brought to Jesus that no man in his natural state apart from coming to Jesus can be saved. *That which is born of flesh is flesh* and a person must be *born of the Spirit* (**John 3:5-8**) in order to be saved and that is a work of God whereby the sinner is

declared justified in God's sight based on the imputed righteous life of Jesus and Jesus death in the sinner's place where He was punished for their sin. Apart from Jesus, His perfect life, sacrificial substitutionary death, and glorious resurrection and ascension there is no salvation (**Acts 4:12**). This is why men MUST come to Jesus and this can be seen and is illustrated in our text.

*(Meditate)What is God teaching me from His Word today? (Apply)How can I put it into practice?*

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*Suggestion for Prayer: Father, thank You for Your love expressed in the Gospel. Jesus thank You for living, dying, and rising for me and in my place. Holy Spirit, thank You for bringing life, repentance of sin, and faith in Jesus, to my soul. Help me always come to Jesus in humble trust.*

**FRIDAY & SATURDAY – Mark 10:15 - 16** “Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it.” And He took them up in His arms, laid His hands on them, and blessed them.” Jesus now emphatically states “**How To Receive & Enter The Kingdom**”. He uses the familiar, *Assuredly* or *Verily, Verily* (KJV) a phrase which carries authority and certainty. Jesus says a person will by *no means enter* (strong double negative in Greek- i.e. “**no way, never, no never**”) the Kingdom of God unless they *receive the kingdom of God as a little child*. This unassuming humility of not relying on one's own merits and unquestioning trust as demonstrated in these little children are absolutely necessary for a person to enter God's Kingdom. You can't work hard enough or be good enough to save your soul. You must trust and depend on Jesus as a little child depends and trusts in their parent. As a helpless child is the undeserving recipient of blessing and care from their parents so we as undeserving selfish sinners receive salvation as a gift from God and not as something we have earned (**Romans 4:5, Ephesians 2:8-9**). Notice that Jesus does say that thinking, conscious, grown people must do something to enter the Kingdom; they must *receive*... The Greek word *dechomai* (take, receive) is similar to the word *lambano* that we find translated *receive* in **John 1:12**. Both words emphasize that a man must lay hold by faith of Jesus and this Gospel message (the Kingdom of God) for salvation. Yes, we exercise faith and trust in Jesus but it is a faith and trust that is childlike in that we trust wholly in and on Him. Finally we see that Jesus *took them up in His arms, laid His hands on them, and blessed them*. Each, individually were touched by Jesus as He put His blessing upon them. This reminds us of The Old Testament where God's blessing involves being called by His name & included in His Covenant (**Genesis 22:16-18, Numbers 6:22-27, Deuteronomy 7:12-15**).

*(Meditate)What is God teaching me from His Word today? (Apply)How can I put it into practice?*

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*Suggestion for Prayer: Father, thank You for the Gospel. Thank You for making me Your child.*