

## Mark 9

### ASVh with Comments

**Summary.** In this chapter, the Lord Jesus gives more teachings to His disciples, and we should concentrate on what the Lord teaches because that is the bread of life. Also, the Lord Jesus predicts His resurrection after suffering, telling us to have hope. He has conquered all, even death. As a follower of the Lord, conquer your own fears as well; remember the death of flesh means reborn into eternity, reborn with the Lord. There are four central teachings given in this chapter. 1) The Transfiguration of the Lord Jesus in front of the three disciples (Peter, John, and James), and the confirmation from the Father that the Lord Jesus is the beloved Son and we should listen to Him. We should take notice here how many times in the Bible the Father has spoken, not many times. Here in this time, He has spoken for all humans that He has sent His Son to come down to save humans, and that is why the word spoken to all is clear: “This is My Son the Beloved.” 2) The man in this chapter did not give up when the disciples failed to heal his boy; and he went to the source of belief, and he put his trust in the Lord. By healing this boy, the Lord teaches all to know that not everything comes easy. When the problem comes your way, don’t let it overpower you; go and pray and bring that problem to the Lord. Even the disciples learned that they needed to pray. 3) The Lord is preparing the disciples. When the time came for the Lord’s departure, the disciples knew the Lord had told them ahead of time about the things that would happen to Him, and this would keep the disciples calm and not alarmed; they needed this knowledge in them. 4) The Lord Jesus delivers teachings to His disciples about the kingdom of heaven: a) the Lord wants all disciples to start to think what it means to be great in the eyes of God, internal or outside; the Lord is teaching them what it means to be great, not as the world thinking but the way of the Lord thinking; b) the Lord teaches the disciples that the one that is “not against Us, is for Us”; c) the Lord teaches about how important is to eliminate unworthy actions and bad thoughts from our lives to ensure that we keep our walk with the Lord on the narrow road.

9<sup>1</sup> And **He** said to them, Truly I say to you, There are some here of those standing, who shall no not taste of death, until they see the kingdom of **God** come with power.

**Comments Mark 9: 1.** For Mark 9:1 See Matthew 16:28 and Luke 9:27.

**Q:** Was this prophecy told to the people that are mentioned in Mark 8:34 (the crowd and His disciples)? **A:** This verse is a continuation of Chapter 8; the people who divided the chapter should have followed the usual place where it should end. This verse is supposed to belong to the previous chapter. Mark 9:1 should be part of Mark 8:34-38.

This part of the Scripture is given to humans to know that death in this place does not relate to the flesh but the deep death of the soul itself; as the verse tells, some here would not see the death, but that is the death of the soul. In this verse, the ones standing here who are faking that they themselves believe, which in their heart, they know they do not believe, but for the eyes of the people, they want to be one with them, so they present themselves as the ones who believe in the true Word, those do not count in here (of having their soul see no death). Some from among this crowd and disciples believe, and some do not, and those that believe will not taste the death of their soul until they shall see the Lord Himself return to earth (Mark 8:37-38 makes it clear in this context).

<sup>2</sup> And after six days **Jesus** takes with **Him** Peter, and James, and John, and brings them up into a high mountain apart by themselves; and **He** was transfigured before them;

<sup>3</sup> and **His** garments became radiant, exceedingly white, such as no fuller on the earth is able to whiten in this way.

<sup>4</sup> And appeared to them Elijah with Moses; and they were talking with **Jesus**.

<sup>5</sup> And answering, Peter says to **Jesus**, **Rabbi**, it is good for us to be here; and let us make three tabernacles: one for **Thee**, and one for Moses, and one for Elijah.

<sup>6</sup> For he knew not what to answer; for they became terrified.

<sup>7</sup> And there came a **Cloud** overshadowing them; and there came a **Voice** out of the **Cloud**: This is **My Son** the **Beloved**; hear you **Him**.

<sup>8</sup> And suddenly looking **around**, they saw no one anymore, **except Jesus alone** with **them**.

**Comments Mark 9: 2-8.** For Mark 9:2-8 see Comments Matthew 17:1-8, and Luke 9:28-36.

#### Comparison Analysis

**Mark 9:2, Matthew 17:1, Luke 9:28.** Combining these portions of Scripture, we understand that the Lord Jesus took Peter, James, and John up on a high mountain to pray (See Comments Matthew 17:1). In Mark and Matthew, we are told that this took place “after six days,” and in Luke, we are told that this took place “about eight days after these sayings.” Pay attention as well: none of the Gospels specify what event this timing before the Lord’s transfiguration event relates to. A difference of two days is not a long time; both “after six days” and “about eight days after these sayings” are correct, but for sure, it was not before six days. The length of time that the event happened was after a minimum of six days, and the report came after six days.

**Mark 9:2b-3, Matthew 17:2, Luke 9:29.** Combining these portions of Scripture, we understand that the Lord Jesus was transfigured before Peter, James, and John while He was praying: “the appearance of His face became altered,” “and His face shone as the sun,” and “His garments became radiant, exceedingly white” (See Comments Matthew 17:2).

**Mark 9:4, Matthew 17:3, Luke 9:30-31.** The key point of these portions of Scripture is that Elijah and Moses appeared to them, and “they were talking with Jesus.” In Luke 9:31, we are told that Moses and Elijah “spoke of His departure.” The nature of talking was way more, but only what humans should know is given here; something else has not been mentioned, just a little portion has been mentioned. The conversation was long, and not all the details of the meeting between the Lord Jesus and these two have been put down for humans to know (See Comments Matthew 17:3).

**Mark 9:5-6, Matthew 17:4,6, Luke 9:32-34.** In this place, we can concentrate on the word terrified (or extremely afraid). Imagine when humans feel terrified; in this place, it clearly tells that the disciples were terrified, but even in the terrified feelings, their hearts still wanted to please the Lord. Peter offered himself to build a house, terrified but still wanting to do work; humans should think about this; beyond the fear, the heart should feel that you are belonging to the Lord and be living as praising God; that is what all creatures should do because He is the One that gives to all breath. You come from Him, and you are in Him, don’t let the fear be the weapon of the dark side to take the heart that wants to glorify the One who created you (See Comments Matthew 17:4-7).

**Mark 9:7, Matthew 17:5, Luke 9:34-35.** All Gospels tell that the Father has spoken that the Lord Jesus is the beloved Son and the Father is well pleased with Him (See Comments Matthew 17:5).

**Mark 9:8, Matthew 17:6-8, Luke 9:36.** See Comments Matthew 17:6-9.

<sup>9</sup> And as they were coming down from the mountain, **He** charged them that they should tell no one what they had seen, **except** when the **Son of Man** should have risen **out** from the dead.

<sup>10</sup> And they kept the saying, questioning among themselves what the rising **out** from the dead **it is**.

<sup>11</sup> And they asked **Him**, saying, that the scribes say that Elijah must come first.

<sup>12</sup> And **He** said **to** them, Elijah indeed **having come** first, **restores** all things; and how **has it been** written of the **Son of Man**, that **He** should suffer many things and be **despised**?

<sup>13</sup> But **I** say **to** you, that Elijah **has also** come, and they did **to** him whatever they **desired**, as it **has been** written of him.

**Comments Mark 9: 9-13.** For Mark 9:9-13, see Comments Matthew 17:9-13.

#### Passage Analysis

**Mark 9:9, Matthew 9:9.** The Lord Jesus commanded not to tell until He has risen from the dead since no one will understand or believe. Moses and Elijah, about these two, people have been taught from a young age how important they are; if the disciples were to go to say that these two had come to meet with the Lord Jesus and had paid respect to the Lord, people out there would not be able to accept, especially the scribes and Pharisees and all the teachers of the Law. Then, it will be a collision attacking straight to the faith of those people who have learned from a young age who those two figures are. Here, at this point, the Lord did not want that kind of argument to arise, but later, after the resurrection, this would be talked about. (See also Comments Matthew 9:8-10).

**Mark 9:10.** Note that even the disciples did not understand what rising from the dead meant. It was not the time for the disciples to understand what rising from the dead should mean.

**Mark 9:11, Matthew 9:10.** See Comments Matthew 9:10. It was the teaching from the old time: who comes before who. Here, we clearly see that man’s teaching and the Lord’s teaching are not the same.

**Mark 9:12-13, Matthew 9:11-13.** See Comments Matthew 9:11-13. The Lord Jesus was “despised” by those who disrespected Him; they had seen miracles, but their hearts were hardened, and they rejected Him from the deep of their soul, and that was why they crucified the Lord of life. If His teaching had a place in their hearts, they would not crucify the Lord; as it is written, the Son of Man had to suffer, and they had read this portion of Scripture as well, but it had no meaning for them. The guilt is on themselves; they reject what they read. The Lord did not come to condemn them; they condemned themselves because they had the written word, but they did not believe. They claimed to be the Law keepers, and here they disobeyed the Law, so they condemned themselves.

<sup>14</sup> And **having come** to the disciples, they saw a great multitude **around** them, and scribes questioning with them.

<sup>15</sup> And **straightaway** all the multitude, **having seen Him**, were greatly amazed, and running to **Him** **welcomed Him**.

<sup>16</sup> And **He** asked them, What **do you** question with them?

<sup>17</sup> And one **out** of the multitude answered **Him, Teacher**, I brought **to Thee** my son, **having** a dumb spirit;

<sup>18</sup> and **whenever** if it **seizes** him, it **dashes** him down; and he **foams**, and **grinds** his teeth, and **is** **withering** away; and I **spoke** to **Thy** disciples that they should cast it out; and they **had no power**.

<sup>19</sup> And **answering him, He says**, O **unbelieving** generation, how long **will I** be with you? How long **will I** bear with you? Bring him **to Me**.

<sup>20</sup> And they brought him **to Him**; and **having seen Him**, **straightaway** the spirit **tore** him grievously; and **having fallen upon** the ground, he **began rolling around** foaming.

<sup>21</sup> And **He** asked his father, How long time is it since this **has** been **with** him? And he said, From **childhood**.

<sup>22</sup> And **often** it **throws** him both into the fire and into waters, **that it might** destroy him; but if **Thou can** do anything, have compassion on us, and help us.

<sup>23</sup> And **Jesus** said **to him**, If **Thou can**! All things are possible to **the one believing**.

<sup>24</sup> **Straightaway** the father of the child **having** cried out, **was saying**, I believe; help my unbelief!

<sup>25</sup> And **Jesus having seen** that a multitude **was** running together, **He** rebuked the unclean spirit, saying **to it**, **Mute** and dumb spirit, **I command you**, come out of him, and enter no more into him.

<sup>26</sup> And having cried out, and torn him much, **it** came out; and **he** became as **if** dead, insomuch that **many** said **that he was** dead.

<sup>27</sup> But **Jesus having taken** him by the hand, raised him up; and he arose.

<sup>28</sup> And **He having entered** into the house, **His** disciples asked **Him** privately, **Why were** we not **able to** cast it out?

<sup>29</sup> And **He** said **to them**, This kind **is able to go** out by nothing, **except** by prayer.

**Comments Mark 9: 14-29.** For Mark 9:14-29 see Comments Matthew 17:14-19 and Luke 9:37-42.

#### Passage Analysis

**Mark 9:14-16, Matthew 17:14a, Luke 9:37.** When the Lord Jesus, Peter, James, and John came down from the mountain to the other disciples, they saw a crowd and scribes around them questioning with them.

“... were greatly amazed, and running to Him welcomed Him.” Pay attention to the word amazed. Why did the people feel amazed? There must have been something about the Lord Jesus to stir people’s hearts to be amazed. They were amazed about the way of the Lord; mainly, people were amazed about the way the Lord looked. He was a common man, but there was something special about that common way, and that was why they were amazed; they were also amazed by the things they heard about Him.

“What do you question with them?” This question was a general question to all people, disciples and the people who were around, just a general question. The crowd mainly argued in a non-believing way about what the disciples were doing; nobody agreed with the way they behaved; it was not common and mainly nothing alike

with the scribes or the elders. In other words, you could say that the disciples were unique, and that was why the arguments came. In the past, those people (scribes, elders, and Pharisees) behaved differently in the way they walked and the way they ate, making themselves look holy. When people looked at them, they could see right away that they were in a different class, but the disciples acted as common men in the same way the Lord acted, as a common man, and not as those people were acting. The main thing telling here is that people feel not just by looking, but they feel the Lord by heart as well; that is why the amazement came. The Lord Jesus acted as a common man; He did not make Himself appear to be in a different class of people; the amazement was there. We as believers should be the same; don't lift yourselves up, even if you know that at the end you are not with them; the lower or higher class has no meaning in the place at the end when we will be with the Lord for eternity.

**Mark 9:17-18, Matthew 9:14b-16, Luke 9:38-40.** In these verses, pay attention: the disciples may fail people, but the one that has a heart for the Lord will look pass through the failure and come for the source of belief, not the disciples, but the Master Himself. These verses clearly tell that all humans should do the same: you have someone teaching in the front, but the One to whom you should come is the One up there, above all, not the teacher of the Word you see, but the Word Himself. (See Comments Matthew 9:14-16).

**Mark 9:19, Matthew 17:17, Luke 9:41.** See Comments Matthew 17:17. This is a rebuke, but not specific to the person. It is a rebuke as a group, which is why it uses the term "generation." The Lord doesn't want anyone to feel discouraged.

**Mark 9:20, Luke 9:42a.** These verses show the sickness the boy had. This passage tells us clearly that this sickness was not natural. To make the boy roll, foaming around his mouth, this was not a natural sickness, as the Bible says it was a dark spirit attacking this boy. This kind of sickness can be healed only with prayer and the Holy Word from the Lord. But also keep in mind this kind of sickness no longer exists; the Holy Spirit occupies the earth, and those unnatural things have been subdued down, and we don't encounter them these days.

**Mark 9:21-22a, Matthew 17:15.** In this place, it has clearly shown that the dark side has only one thing they want to do: destroy the work of the Lord; remember, the Lord has created humans after the image of the Lord, and that is why evil hates humans. The dark side only wants to destroy the work of the Lord, and this clearly shows what they want. See Comments Matthew 17:15-16.

**Mark 9:22b-24.** "But if Thou can do anything ..." The man has faith, but he says this because he wants to know the Lord's will, whether the Lord wants to heal or not, but not that the Lord can't do it; he just begged for mercy. Here, it shows the man's faith and his humbleness, asking for compassion.

"I believe; help my unbelief!" This is the heart of this portion: the man asked for help to believe, even to concur with his fear, because he did not know the Lord's will. He asked for help to believe as the Lord has said, "to one believing," which has struck with the man's heart: believing.

**Mark 9:25-27, Matthew 17:18, Luke 9:42b-43.** Mark provides more details about the boy's healing, but the main point of these verses in all Gospels is that "Jesus rebuked the demonic spirit, and healed the boy, and gave him back to his father." See Comments Matthew 17:18.

"And Jesus having seen that a multitude was running together ..." This is the place to prove that the Lord Jesus did not come to make a show. The Lord healed the boy instantly. He did not show people how He can order and heal by the Word of order, but people will see the result only.

"Mute and dumb spirit, I command you, come out of him, and enter no more into him." Pay attention to the last part, which says, "Enter no more." This is a command from the Lord Jesus for the spirit not to enter again, and the boy will never suffer again; this is a confirmation of the order that the dark must obey. Only humans disobey the Lord; here is the place humans should think about: read and think about this passage; listen and obey is the key, humans should do so as well.

**Mark 9:28, Matthew 17:19.** See Comments Matthew 17:19.

**Mark 9:29, Matthew 17:20-21.** See Comments Matthew 17:20 and Comments Matthew 17:21.

<sup>30</sup> From there having gone forth, they were passing through Galilee; and He did not want that any person should know it.

<sup>31</sup> For He taught His disciples, and said to them, The Son of Man is delivered up into the hands of men, and they will kill Him; and having been killed, on the third day He will rise again.

<sup>32</sup> But they did not understand the saying, and were afraid to ask Him.

**Comments Mark 9: 30-32.** For Mark 9:30-32 see Comments Matthew 17:22-23 and Luke 9:43-45.

**Mark 9:30.** "He did not want that any person should know it." The Lord did not hide where He was going. Still, sometimes, He didn't want people just to go around Him because He needed time to be alone with the disciples

to teach them. If people were around, the disciples would not get what they needed. The Lord Jesus here did not want people to know the pattern of traveling because when people make a guess, they would go ahead and wait there. They reached there before the Lord went, and sometimes, the Lord would not have enough time to teach the disciples. He did not have much time to teach them, and that was why sometimes it said He did not want anyone to know.

**Mark 9:32.** As we have seen before, the disciples were common men. The time would come when their fear would trouble their heart of faith, and the Lord wanted them to know that He never left them; that was why the Lord told them ahead that in three days, He would rise again to give them assurance in their hearts.

<sup>33</sup> And they came to Capernaum; and **having been** in the house **He was asking** them, What were **you discussing** on the way?

<sup>34</sup> But they **were silent**, for they had disputed with one another on the way **which** was greatest.

<sup>35</sup> And **having** sat down, **He** called the twelve; and **He says to** them, If **anyone wishes to** be first, he **will** be last of all, and servant of all.

<sup>36</sup> And having taken a little child, **He** set him in the midst of them; and taking him in **His** arms, **He** said to them,

<sup>37</sup> Whoever shall receive one of such little children in **My** name, **receives Me**; and whoever **shall** receive **Me**, receives not **Me**, but the **One** having sent **Me**.

**Comments Mark 9: 33-37.** For Mark 9:33-37 see Comments Matthew 18:1-5 and Luke 9:46-48.

#### Comparison Analysis

**Mark 9:33-34, Matthew 18:1, Luke 9:46-47a.** See Comments Matthew 18:1. As they were walking along, passed the town Capernaum itself, on the way which was outside already, this event happened, not in the town itself, outside of the town.

**Q:** How do we put together these verses? In Matthew, it says, “came the disciples to Jesus, saying,” and in Mark, it says, “but they were silent”? **A:** You can notice as well now, not exactly the same time that these sayings happened; traveling time asking and entering into the house asking, and between these times, the disciples had questions among themselves; now not two directions, it is three directions of thinking. But, also, in this place, it clearly tells us that the Lord has not been with them at all times. The disciples go, and the Lord goes, and they have a meeting spot; now it shows that way.

**Q:** For Matthew 18:1, did the disciples come to the Lord Jesus with the question directly, and when? **A:** What happens in Matthew happens before what happens in Mark; there is a short time of separation between them.

**Q:** Why in the house did the Lord ask them again what they were arguing about? **A:** Because the disciples did not want the Lord to know they were arguing about the problem of their hearts between them. They didn’t want this to be a problem for the Lord to get involved; they wanted to solve it by themselves. But when the Lord puts Himself in between them, it stops the time of disciples’ argument with each other. It makes them think about what really happened during the time of their arguing. They come to the conclusion that the Lord wasn’t with them in some portion when they were arguing, but He knows about it. The Lord wasn’t with them, but He knows, so it makes them think about this as well.

**Mark 9:35.** This verse clearly states that if you put yourself to be important, you won’t be first in the kingdom of God; you will be the one behind everyone. In this world, humble yourself and let someone else lift you up because when someone lifts you up, it means you have something people see and agree with. If your actions show that you glorify the Lord in people’s eyes, you are above all because you are serving the Most High King. See also Comments Matthew 20:25-26.

**Mark 9:36, Matthew 18:2-4, Luke 9:47b.** The Lord took the child to Him, and as the child was there, He had the child in His arms; as He talked to the disciples, the child was in His arms, and the disciples were watching the child. He taught the disciples who were in front of the child that the Kingdom of Heaven accepts the child first, and if all take the child as an example, they all will enter as well. The children could be afraid if they don’t know the person, but because the heart of the child is innocent, they can feel the Lord, so this child had no fear and trusted the Lord. See Comments Matthew 18:2-4.

**Mark 9:37, Matthew 18:5, Luke 9:48.** See Comments Matthew 18:5.

<sup>38</sup> John said to **Him, Teacher**, we saw **someone** casting out demons in **Thy** name; and we forbade him, because he **was not following Us**.



<sup>39</sup> And **Jesus** said, Forbid him not; for there is no **one** who **will** do a mighty work in **My** name, and **will** be able quickly to speak evil of **Me**.

<sup>40</sup> For **whoever** is not against **Us**, is for **Us**.

<sup>41</sup> For whoever shall give you a cup of water to drink, because **you** are in **Christ's** name, truly **I** say to you, **that** he shall **not** lose his reward.

**Comments Mark 9:38-41.**

#### Passage Analysis

**Mark 9:38.** “We forbade him, because he was not following Us.” People have misused this verse. When someone glorifies the Lord, no one knows the person’s heart; only the Lord knows it. The way of worshiping may be different in the eyes of humans; some use their own way to justify someone else’s doing, but the Lord uses only the heart. Someone may be sitting down, or someone else may be standing up, but if the heart glorifies the Lord, the position does not matter. Even cloth wearing, people use their own minds; the Lord never has anything asking about you must dress in a specific way (dress modestly but not the kind of dress; the disciples themselves dressed just to cover the body; the type of dress or the color are not related to the heart). You must dress your heart, not the body, and that is what counts; here, it clearly tells that the Lord did not look to the outside but to the heart.

**Mark 9:41.** As the Word tells us, because you belong to Christ’s name, someone does good to someone. Because you belong to Christ, that person has done it to Christ, the good thing; if they are not against you, it links as well together here. If because of who you are, they are not against you, that does not count here; it only counts when “you are in Christ’s name.”

<sup>42</sup> And whoever shall cause one of these little ones **who** believe in **Me** to stumble, it **is** better for him if **rather** a great millstone **is put** about his neck, and he were **thrown** into the sea.

<sup>43</sup> And if **your** hand **should** cause **you** to **stumble**, cut it off; it is **better** for **you** to enter into life **crippled**, than having two hands to go into **the** hell, into the unquenchable fire;

<sup>44</sup> where their worm **dies** not, and the fire is not quenched.

<sup>45</sup> And if **your** foot **should** cause **you** to **stumble**, cut it off; it is **better** for **you** to enter into life **lame**, than having two feet to be **thrown** into **the** hell, **into the unquenchable fire**;

<sup>46</sup> where their worm **dies** not, and the fire is not quenched.

<sup>47</sup> And if **your** eye **should** cause **you** to **stumble**, cast it out; it is **better** for **you** to enter into the kingdom of **God** with one eye, than having two eyes to be **thrown** into hell;

<sup>48</sup> where their worm **dies** not, and the fire is not quenched.

<sup>49</sup> For **everyone** **will** be salted with fire.

<sup>50</sup> Salt is good; but if the salt **becomes unsalty**, **with what** will **you** season it? Have salt in yourselves, and be at peace with one another.

**Comments Mark 9: 42-50. Q:** Are the teachings from this portion of Scripture, Mark 9:39-50, given by the Lord in the context of Mark 9:38? **A:** They come together as a pair; you can’t separate them out. One supports another; we can notice that. This discussion was a continuation of the discussion that took place in the house (See Mark 9:33). One question raised to the Lord can lead to many answers.

#### Passage Analysis

**Mark 9:42.** See Comments Matthew 18:6.

**Mark 9:43-46.** See Comments Matthew 18:8.

“To go into the hell, into the unquenchable fire.” There are no human words that can explain hell, and not even the human imagination can picture how hell would be. Just only know that the torturing there is more than human words can describe, more than words can tell the feeling of those tortures, being tortured until you want to die again, but you already died, you cannot die again; how much torture would that be? But, the Lord has already shown the way out and not to go to be tortured in hell; come it is easy, just listen and obey; the Lord did not ask you to do hard work, just listen and obey.

**Mark 9:47-48.** See Comments Matthew 18:9.

“Where their worm dies not, and the fire is not quenched.” Now, it does not talk about the worms of the earth; now, the Lord talks about the thought of the heart that tries to fight back the Lord’s teaching. You are on this

earth; your heart always fights back the work of the Lord: that is the worm of the soul. When you build up that thought of fighting back the work of the Lord, that thought does not just damage the flesh but damages your soul as well; those worms won't die when you breed them into your soul; they will clench in it until the judgment time comes.

**Mark 9:49.** According to the verse itself, pay attention to the word "everyone"; everyone in the world? No, in this place, everyone refers to everyone who takes the Word seriously and goes to be baptized in the water. When you go under the water baptism, you become a new person; these verses refer to everyone who has been baptized. "Will be salted with fire." The Holy Word is the fire of God, who cleanses and purifies the soul, and the salt is the Holy Word itself. If you go and give someone the Bible, you give them the salt; when that person reads the Holy Word, the Holy Word instantly turns to be the cleansing fire that cleanses from the inside out. The salt and fire are together: one refers to the Bible as the Holy Word and another refers to the Holy Word as the Holy Spirit.

**Mark 9:50.** See also Matthew 5:13.

"Salt is good." The salt will preserve life, and that is why it is good, but if the salt loses its saltiness, it isn't the salt itself that lost the saltiness; the person who received the salt couldn't feel the taste of salt. In this place, when the salt "becomes unsalty," that means when the person receives the Holy Word and turns away, not just turns away alone but blasphemes against God; after receiving the Holy Word, the salt has lost its saltiness in that person's soul; it can't make it salty again, that person will be lost eternally.

"Have salt in yourselves." Now, the Holy Word tells you to meditate on the Word; don't take it lightly. The Holy Word is heavy for the soul, and it will sink down into your heart and will go until your soul. Only the Holy Word can reach your soul, but if you don't meditate, it doesn't reach far into the soul; it just stays in the body, not deep enough. Be salty by meditating on the Holy Word, and then you can be saltier; keep the salt into your soul.

**Life and Faith Applications.** 1) The Word of the Lord is written, the voice of the Lord is in your heart, and the mind needs to learn to listen not by ear but by heart; not by the physical heart but by the heart of your soul. 2) Be in prayer and bring all your problems into your prayer. When you pray, you have private time with the Lord; you can't be closer than that. 3) Trust in the Lord and do not be afraid to come to the Lord Jesus. 4) Cut useless activities from your life and spend more time reading and meditating on the Word. 5) No one knows a person's heart; only the Lord knows it; do not judge the way others worship.