

THE FAITH OF A CHILD

Mark 10:13-16
Baptismal Service
1/22/2012
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I. The **Presentation** (of the Children) (by the Parents) (Mark 10:13A)

Brought (*prospherō*): to bring to ; to bring unto. It is the word used in connection with offerings. The idea is that whatever is brought is being brought as an offering. It is a dedication to God (cp. [Matthew 5:23-24](#)). *POSB*

QUOTE: It was natural that Jewish mothers should wish their children to be blessed by a great and distinguished Rabbi. Especially they brought their children to such a person on their **first** birthday. It was in this way that they brought the children to Jesus on this day. *Barclay's Daily Study Bible (NT)*

II. The **Prevention** (by the Disciples) (10:13B)

A. Their **Rebuke**

QUOTE: The word rebuke (*epitimao*) is a strong word: it means actively hindering and reproving. The disciples were actually holding the parents and pushing them back, trying to stop them from bringing their children to Jesus. *POSB*

B. Their **Reasons** (Possible)

1. They failed to see the **value** of children.
2. They failed to perceive the **motive** of the parents.
3. They failed to understand the **heart** of Jesus.

III. The **Passion** (of the Savior) (10:14; Mt. 9:36; Lk. 7:13; Lk. 10:33)

Displeased— Indignation (*ēganaktēsen*): to be indignant; to be moved with indignation; to feel pain; to grieve; to be displeased, sore displeased, and much displeased (cp. [2 Cor. 7:11](#)). The word is very strong, expressing deep, even violent emotion. The Lord was moved with indignation toward the disciples for what they were doing. Note two facts indicated by this experience. *POSB*

QUOTE: We can mistreat children by neglect, by overlooking them, by forgetting their **needs**.

IV. The **Pronouncement** (of the Savior) (10:14B-15)

- They are at odds with the **Divine** will!
- And they are about to have their **clock** cleaned!

A. The **Imperatives that He Gives** (10:14)

1. Something to **Start** Doing (10:14B)

Suffer * – *aphiemi*. The word meaning to permit, allow or let. In this context it is as the cross where Jesus said, “Father, forgive them.” In that case it meant, Father, don’t stop them, let this be. It is also the word used for to forgive, and for to send or to send away. Thus, “Send the little children to me.”

Little Children – *paidion*. This is a word referring to a child that may be between infancy and half grown. Luke’s version (Luke 18:15) uses the word *brephos*, meaning and infant or a babe.

Suffer (grammar) – Aorist active 2nd person PLURAL. Literally, “All of you start allowing this.”

2. Something to **Stop** Doing (10:14C; Acts 27:43)

Forbid – *koluo*. In classical Greek *kōluō* means “hinder, prevent, **restrain**, not allow,” or even “stop something (usually an action) or someone.” In the papyri, Septuagint, and New Testament sources this basic sense of “hindering” or “preventing” is retained. *Complete Biblical Library*

Forbid – (grammar). Present active imperative, 2nd person plural with the negative. The implication of this tense is always, stop doing this. Jesus said, “I order you to cease your practice of forbidding them to come.”

ILLUSTRATIVE USE Acts 27:43 * But the centurion, willing to save Paul, **kept them from** [KOLUO] their purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:

B. The Instruction that He Gives (10:14D-15)

1. **A Comparison**

QUOTE: Jesus welcomed the children because **the kingdom of God**, God’s present spiritual rule in people’s lives (cf. [comments](#) on [1:14-15](#)), **belongs** as a possession **to such as these**. All, including children, who come to Jesus in childlike trust and dependence, are given free access to Jesus. *BKC*

2. **A Condition (10:15; Eph. 5:1; 2 Tim. 1:5)**

QUOTE: In a solemn pronouncement (**I tell you the truth**; cf. [3:28](#)) Jesus developed the truth in [10:14](#). Whoever **will not receive** God’s **kingdom** as a gift now with the trustful attitude of a **child will never** (emphatic negative, *ou mē*, “by no means”) **enter it**. He will be excluded from its future blessings, specifically eternal life (cf. [vv. 17, 23-26](#)). God’s kingdom is not gained by human achievement or merit; it must be received as God’s gift through simple trust by those who acknowledge their inability to gain it any other way. *BKC*

QUOTE: (lkw) Children are quick learners. They imitate their teacher. They are humble and forgiving. They are obedient and compliant. In fact, we must teach them NOT to obey malicious strangers. The Bible is filled with examples of children walking in the footsteps of their parents.

V. The Preciousness (of the Savior) (10:16)

A. **The Hugs**

B. **The Hands**

C. **The Hallowing**

QUOTE: The intensive compound verb **blessed** (*kateulogeī*, imperf., occurring only here in the NT) emphasizes the warmhearted fervor with which Jesus blessed each child who came to Him. *BKC*

CONCLUSION: (Heb. 11:6; Jn. 14:6; 1 Tim. 2:5; Jn. 8:24; 2 Tim. 3:15; 1 Sam. 2:26; 1 Sam. 3:1)

There are several reasons why parents do not bring their children to Christ. *POSB*

1. **IGNORANCE**
2. **AGNOSTIC/ATHIEST**
3. **UNCONCERNED**
4. **NEGLECT**
5. **LIBERAL**

- **And children who have been taught well, can fully understand the concepts of sin, forgiveness and sacrifice.**

QUOTE: When we bring a little child to Christ, that child learns early about real love, about giving yourself for others, and about having someone with you in the scary dark nights of life. That child learns that if humans fail her, Jesus will never. There is a rock solid security developed in the little heart. There comes a calm peace into the child’s life. How important this is in the formative years. What torments of **mind** and **heart** can be prevented by learning these lessons early! (lkw)