

Series: God & Our Culture #1526

Title: Mark 10.13-16

Jesus Is Indignant

Thank you for joining me today from wherever you are and by however you listen as we meet together coast-to-coast here in the United States and all the way around the world. I remind you, as we begin again, that we are on the final of four insights from the life of Christ that speak to Jesus' words to people who are transgender and to those who embrace transgender ideology. Transgender is the rapidly secular, pervasive conviction that there are more than two genders and that gender and sex are separate from one another. Contrary to this, the Bible as we have seen, teaches from the very beginning there are only two genders: a person is either male *or* female. And the Bible teaches that one's gender is integrated with one's biological sex.

Therefore, it comes as no surprise that Jesus quotes Genesis chapter 1 to affirm there are only two genders (male or female) and one's gender is connected to one's biological sex. Furthermore, interpreting and applying Jesus' words and deeds to supporting and being transgender, we have heard Jesus say, first, "Repent and believe in the gospel." (Mark chapter 1.) These are the first words out of Jesus' mouth when He begins His earthly ministry. And this gospel message applies directly to those caught up in the sin of transgender *today*. "Repent and believe in the gospel."

Second, Jesus did not equate receiving sinners with affirmation of their sin. Transgender is sin and being transgender and supporting transgender is *not* affirmed by the Lord Jesus. Yes, Christ receives sinners. But Christ does not approve or affirm sin and sinner. Instead, Jesus receives sinners so He can deliver us from our sin and transform our lives. Transgender people who genuinely come to Jesus will no longer be transgender. They will be delivered from that lie and return to being male *or* female. (Luke chapter 7.) Third, we have learned that Jesus is our Judge. He tells us so Himself. (John chapter 5.) Unless we embrace Jesus as Savior, we will face Him as Judge. Jesus *will* judge the sin of being and supporting/promoting transgender.

And fourth, Jesus defends and protects children from anything or anyone who chooses to harm them. Teaching children about how to be trans, pushing young people to embrace being trans, this is abusive to children and Jesus shows us His feelings for anyone – from parents to teachers to social media influencers to the government and so on – to anyone who will do this to a child.

Which brings us back to our text, Mark chapter 10, verses 13-16. This is Mark 10 beginning in verse 13, **"And they were bringing children to [Jesus] so that He might touch them; but the disciples rebuked them. ¹⁴ But when Jesus saw this, He was indignant and said to them, 'Permit the children to come to Me; do not hinder them; for the kingdom of God belongs to such as these. ¹⁵ Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it *at all*.' ¹⁶ And [Jesus] took [the children] in His arms and *began* blessing them, laying His hands on them."**

We have talked about verse 13 in full. The parents brought their children to Jesus, and Jesus embraced them, warmly welcoming them and (appropriately) touching them. This upset the disciples who "rebuked," the parents, that is censured and reprimanded them. The next verse, verse 14 is key. I will read part of it again and focus on one word therein. "But when Jesus saw this, He was indignant and said to them, 'Permit the children to come to Me; do not hinder them...'" How did our Lord feel about the disciples rebuke, the disciples attempt to keep the children away from Him? He was *indignant*. Write down that word: indignant.

In the Greek language, the original language of the New Testament, this is a *strong* word. It means irate, angry, and outraged. Jesus is furious over this! How dare the disciples restrict the children's access to Jesus! Well, for those of you think Jesus never got angry, this proves you wrong. The Lord is indignant, irate, angry, outraged, He's furious.

And the Lord then commands the disciples, "permit the children to come to Me; do not hinder them." And the present tense of the verb hinder means the disciples were to continue to allow the children to come to Him. This was to be the policy. Parents and children had full access to Jesus Christ.

Drop down to verse 16, which says, “[Jesus] took [the children] in His arms and *began* blessing them, laying His hands on them.” What a beautiful picture this is. I just love it. Our Lord enveloped these young children in His arms of love. A very warm embrace. In fact the phrase “took them in His arms” means to enfold in one’s arms. He enfolds them and blesses them. Dr. MacArthur says the “the sense of the verb translated blessing is that Jesus blessed them fervently, praying for each one of them with His hands on them, a very familiar blessing posture (*The MacArthur New Testament Commentary: Mark 9-16*, 71).” Close quote. This demonstrates for us our attitude towards children: love them, bless them, pray for them, defend and protect them, teach them, appropriately touch them, hug them, and embrace them and most importantly bring them to Jesus Christ who will welcome them!

The sense of this passage and other passages in the life of Christ is clear: Jesus is the enemy of anyone who will *unrepentantly* harm a child. However Jesus feels about children is how God feels about children, because Jesus is God. And we can be sure that whether it be someone within the family (like parents) or someone outside the family (like a teacher or social media influencer), whoever convinces young people that transgender is true and right for them, these people will be severely judged under the mighty hand of God. Since Jesus was *indignant* (irate, angry, and outraged) with the disciples just for not allowing the kids to come to Him, can you imagine how Jesus feels about adults who abuse children? The judgment is severe.

In recent days I have been reading the stories, the testimonies as it were, of young people who transitioned from one gender to another as kids and now are “de-transitioning,” that is returning to their God given gender. Not only did they transition with the support of their parents, but as one tells it she received puberty blockers and a mastectomy. Her name is Chloe. She says, quote, “Because all the therapists and specialists followed the affirmative care model, there wasn’t a lot of gate-keeping throughout the whole transition process. The professionals all seemed to push medical transition, so I thought it was the only path for me to be happy.” Unquote.

These therapists and specialists and professionals – the adults – only affirming the (quote/unquote) “decisions” of a young girl whose brain was not developed to the point where she could be “deciding for herself” to become a boy, these men and women ought to be prohibited from interacting with any child. It is bad enough the length parents, and those of us who support parents, must go to protect children from what they find on the internet. But to provide supposed medical and psychological solutions for Chloe to become a boy, this is sick. And speaking of the internet, listen to how Chloe started down this tragic path when she joined Instagram at age 11. “I started being exposed to a lot of LGBT content and activism,” she said. ‘I saw how trans people online got an overwhelming amount of support, and the amount of praise they were getting really spoke to me because, at the time, I didn’t really have a lot of friends of my own.’” End quote.

Reading Chloe there makes me want to cry. Yes, so much of the attack on our children comes through the mobile phone! While I am glad Chloe is now “de-transitioning,” as are many others. And while I am glad they are warning other kids and parents and the rest of our culture about how damaging being transgender is, while they are even petitioning the government to act against this perversion, by for example making sex change surgeries illegal, my heart still breaks for Chloe herself and the lifelong negative impact this has upon her. And I, for one, and I believe many of you also join with Jesus in being *indignant* at the way these children are being treated.

When we began this part of our series, I pointed us to Jesus and the parables He told in Luke 15. Remember the stories of people searching frantically for and then finding something/someone of value that was lost? I said each individual person who embraces being transgender; this is a person with value and a person who is totally lost. But God seeks and finds lost individuals who embrace transgenderism, and God can still save that person. As we end this part of our series, I remind you of this again. Let us look to Jesus for *one* who embraces this sin in particular. Join us next time, to discuss marriage, here on God Is!

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