

THE GOSPEL ACCORDING TO MARK

“The beginning of the gospel of Jesus Christ, the Son of God.”

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Mark 1:1
Introduction

I. Poem: A Wayfaring Song - Henry Van Dyke.

II. Although this poem seems to speak of a friendship, what we really see is much more.

1. We see the concept of an abiding relationship.
2. A relationship built upon trust which continues on, no matter what the situation.

III. I bring this up is because some Christians do not always make this connection between themselves and Jesus.

IV. A relationship with Jesus is vital to our spiritual survival. Some however, focus so much on keeping the commands of God that they never really make a connection between that and a relationship with Jesus.

V. But there is a connection between the two.

1. A relationship with Jesus motivates us to do what the Scriptures teach.
2. That relationship helps provide meaning and purpose to what we are doing.
3. That relationship gives us strength to continue on, **John 6:67-69**

VI. With this in mind I ask, what kind of relationship do you have with Jesus?

1. Are you close to Him?
2. Is he just an acquaintance?
3. Is your relationship nonexistent?

VII. If we are to have a deep relationship with Jesus we need know Him. We do this by spending time with Him.

VIII. Often times we focus so much on the epistles, learning how we are to live as Christians, we forget to revisit the gospels and remind ourselves of why we became Christian's.

1. In the Gospels we come to know Jesus on a more personal level.
2. In the Gospels we find the beginning of our relationship with Jesus.

IX. In teaching about building a relationship with Jesus, I have chosen to teach from the Gospel of Mark.

1. I have chosen Mark because of how it is written.
2. It is set up in pericopes, short concise stories about Jesus' life and ministry.
3. Thus Mark is an excellent tool to help us to build a personal relationship with Jesus.

X. As Mark begins his epistle he immediately lays the foundation for who Jesus is. Knowing who Jesus is of the utmost importance if we are to build a relationship with Him.

Trans: The first verse in Mark really sums up the whole of Mark. It can be considered the theme of Mark. In this passage Mark makes some bold claims concerning who Jesus is. This is where we want to start.

Understanding who Jesus is.

A. Mark 1:1

B. Mark begins by stating that what he is writing about is the “beginning of the Gospel of Jesus Christ.”

1. The word “Gospel” in this passage does not refer to this being a book as is used most often today.

2. Ευαγγελιον, Gospel, is used in its original sense, and refers to the glad news of salvation, the substances of saving truth.

3. As well the phrase, “of Jesus Christ” is in the genitive case and is subjective: thus Mark is declaring this to be the glad news which tells about Jesus Christ and His work in our salvation.

4. This was the message Jesus brought to the world, **Mark 1:14-17**

C. This is exactly what Mark’s gospel presents, telling about Jesus’ person, teachings, works, death, and resurrection.

D. Mark also refers to Jesus as the Christ.

1. Jesus is the Savior’s personal name, **Matt. 1:21**

2. Jesus means, “Yahweh is help or salvation,” meaning “the one through whom Jehovah brings salvation.”

3. Mark’s gospel makes it clear that Jesus has the ability to save, **Mark 2:6-11**

4. The addition of the word “Christ” in the Hebrew “Messiah,” denotes Jesus’ office. He is the Christ.

5. From the opening verse Mark establishes that He is speaking of one whose name is Jesus and this individual holds the office of Messiah. He is the Messiah, the one who brings salvation, **John 1:29**

E. He also claims that Jesus Christ is the “Son of God.”

1. This expression tells of the relationship Jesus has with God.

2. “Son of God” means the eternal, coequal, essential Son, the second person of the Godhead.
3. In Mark this expression is used three time.
 - a. The beginning, **Mark 1:1**
 - b. By the demons, who above all would know with certainty, **Mark 3:11**
 - c. And at His death, as He exited this life, **Mark 15:39**
4. Throughout his gospel Mark establishes this fact, **Mark 4:35-41**
5. Consider these other passages
Phil. 2:5-7
Col. 2:9, “For in Him all the fullness of Deity dwells in bodily form.”

Appl: From the start of his Gospel, Mark makes some very bold claims about Jesus.

1. His life, teachings, work, death and resurrection pertain to our salvation
2. He is the the one through whom Jehovah brings salvation
3. He is the Christ, the Messiah.
4. He is the Son of God.

The glad news Mark proposes to put into writing deals with a Savior who is no less great and adequate than this Son of God, Jesus Christ.

Con: From the beginning of the Gospel of Mark, it is clear that we have an opportunity to come to know Jesus on a personal level.

From the beginning Mark makes some bold claims about Jesus that should affect our relationship with Him.

1. First, it should stir a desire to have a relationship with him. After all He is the one who will save us from our sins.
2. Secondly, we should be led to have a deeper relationship with Him because He is the Son of God. He is coequal with God and we can get to know God through knowing the Son.

This is a wonderful place to start building a personal relationship with Jesus.

Supporting the claim of Mark 1:1
(#2 Mark 1:2-11)

I. In Mark 1:1, Mark begins his book with some very bold claims.

1. What he is writing about concerns the good news or substance of our salvation.

“the beginning of the gospel”

2. He states that this refers to Jesus the Christ, the one through whom salvation comes.

“of Jesus Christ”

3. He then says that this Jesus is the eternal, coequal, second person of the godhead.

“the Son of God”

II. Mark 1:1 is the theme this book. The claims that Mark has made are the foundation of everything he will say from here on out.

III. To assure his readers that his claims are valid Mark appeals to the evidence which supports them.

IV. In this lesson we will be considering that evidence.

V. Ultimately the origin of the evidence is God. But in Mark 1:2-11 Mark divides the sources in two.

Trans: Lets consider Marks first evidential support

1. The declaration of John the Baptist

A. Mark 1:2-8

B. Right after making the claims he made about Jesus he writes, “As it is written in Isaiah the prophet,” v.2

1. This expression is in the perfect tense and means what was once written still stands.

2. Thus, what the prophets have spoken ultimately apply to Jesus.

C. What we find in these quotes is that there was to be a fore runner to the Christ, v.2,3

D. This fore runner was to prepare the way for the Messiah. Mark states that his credentials for doing this are found in the Prophets,

1. **Malachi 3:1** - God is going to send His messenger to prepare the way.

2. **Isaiah 40:3** - He will be a voice crying in the wilderness.

E. Mark goes on to say that this messenger was in fact John the Baptist,
1. v.4

2. John makes this claim about himself, **John 1:22,23**

F. Since John the Baptist is the one whom the prophets spoke of, the things John proclaimed were backed by the authority of God, because the prophets spoke from God.

G. Back in the first part Mark 1:1, Mark made these two claims,

1. What he is writing about pertains to mans salvation
2. Jesus was the one to bring that salvation, being the Christ.

H. In **Mark 1:4-8**, Mark supports those claims through John the Baptist.

1. His first claim in Mark 1:1 is in regards to salvation, the gospel, **v.4,5**
 - a. According to the prophets John was preparing the way for the Messiah
 - b. Preparing the way was not simply telling the people of the coming Messiah.
 - c. John was preparing the way by preaching a baptism of repentance for the remission of sins.
 - d. He was preparing the peoples hearts for the Messiah.
 - e. He was preparing them for the salvation the Messiah was to bring.
2. Marks second claim was that the Messiah was Jesus, **v.7,8**
 - a. John speaks of one coming mightier than he.
 - b. According to **John 1:29,30**, John points out Jesus as the one whom he was preparing the way for.
 - c. He points out Jesus as the Christ when he says, “he takes away the sin of the world”

Appl: In support of the claim that the good news of salvation is found in Jesus and this Jesus is the Christ, Mark appeals to John the Baptist.

John, being the forerunner of the Christ spoken of in the prophets, had prophetic authority. Thus whomever John leads the people to would in fact be the Messiah. And as we see, John led them to Jesus.

Trans: Having firmly established that the good news of salvation has come though Jesus the Christ. Mark now supports the third claim he made in Mark 1:1. That Jesus is the Son of God. This takes us to our second evidential support.

2. The declaration of the Father.

A. Mark 1:9-11

B. Mark had stated in 1:1 that Jesus was in fact the Son of God.

C. To support this Mark turns to Jesus' baptism.

1. It is here that the Father confirms that this Jesus is His son.
2. When Jesus is baptized a special event takes place.
 - a. The skies open up
 - b. The Holy Spirit in the appearance of a dove descends upon Jesus.
3. According to John this took place for a reason.
 - a. **John 1:31-34**
 - b. This was to identify the Christ.
4. But this is not all that happens.
 - a. John points out the this event identified who the Son of God is.
 - b. But just in case there is any question, we have a message from the Father
 - b. **Mark 1:11**

App: In Mark 1:9-11, Mark supports the the third claim he made in 1:1.

He stated that Jesus is the Son of God. To support this he turns not only to the declaration of John, but more specifically the Father Himself.

Jesus is the Son of God.

Con: It's important for us to see what mark has done here in the opening of his gospel.

He did not just make a claim about Jesus and then not support it.

Mark wants us to know that this Jesus is the one who brings salvation to mankind. he is the Messiah, He is the Son of God.

To support this Mark turns to John the Baptist and the Father himself.

Thus there should be no question that the things mark is about to say concerning Jesus are in fact true and deserving of our attention.

The Temptation of Jesus

Mark 1:12,13

- I.** In Mark 1:1, Mark made clear the purpose of Jesus' work, Salvation.
1. This is the message of the Gospel
 2. This was the work of the Messiah
- II.** In Mark 1:2-11, Mark shows that these things apply to Jesus through the testimony of John the Baptist and The Father.
- III.** When we get to Mark 1:12,13 we read of the temptation of Jesus.
- IV.** Marks account is very brief compared to what Matthew and Luke write. But I believe the reason for the shortness of his narrative is found in the point he is trying to make.
- V.** Mark is really focusing on Jesus as the Messiah in these first few verses. What we find in Marks account of the temptation follows that line of thought.
- VI.** Both Matthew and Luke provide greater detail into what happened to Jesus during the temptation, Mark doesn't. He boils it down to three points.
1. Jesus is impelled to go into the wilderness
 2. He was there 40 days in which time he was tempted by Satan
 3. The angels ministered to him.
- VII.** If we tie Marks account to what he has been saying about Jesus being the Messiah his account makes perfect sense.
1. This Jesus in the Messiah the one who takes away the sin of the world.
 2. The temptation of Jesus sums up his ministry as the Messiah
 - A. Jesus came to overcome sin, **John 1:29**
 - B. Jesus came to render powerless the adversary, **Heb. 2:14**
 3. In His temptation we see a mini summation of this taking place.
- VIII.** It seems Mark simply wants to make this point about the ministry and work of Jesus.

Trans: This is what we will consider tonight.

1. Jesus came to overcome sin,

A. Mark 1:13

B. We note that in v.12 Jesus is impelled by the H.S. to do this. It's not as if Jesus is forced, but along with the Spirit and Jesus' consent this takes place.

C. It's also interesting to note that this takes place right after Jesus is baptized. This took place immediately to set the tone for what Jesus would do from this point on.

1. Overcome sin
2. Defeat Satan

D. The temptations Jesus face are three fold and encompass all sin, **1John 2:15-17**

1. Lust of the flesh - **Matt. 4:2-4**
2. Boastful pride of life. **Matt. 4:5-7**
3. Lust of the eyes - **Matt. 4:8-10**

E. Jesus overcame the temptation to sin and thus in essence established His work of overcoming sin.

Appl: Again Mark doesn't go into great detail about Jesus' temptation. The question is why?

That's not Marks focus. He is showing Jesus to be the Messiah the Son of God, the one who takes away the sin of the world.

In briefly speaking of His temptation He does that.

2. Jesus came to overcome Satan,

A. In Jesus' Temptation Satan was present

B. Satan is the great adversary, **1Pet 5:8**

C. Satan is the one who had power to take us captive, **2Tim. 2:24-26**

D. Jesus, in refusing to give into Satans wiles lays the foundation for Satans final defeat, which renders him powerless.

E. One other aspect of this is the mention of the ministering angels. This supports what Mark has been saying about Jesus.

1. Angels are ministers of God, **Heb. 1:13,14**
2. By the fact that these angels are from God and they are ministering to Jesus, shows God's approval of Jesus.

Appl: In the temptation of Jesus we see a foreshadowing of the downfall of Satan. We see a foreshadowing of the culmination of Jesus' ministry.

In Jesus temptation we see him accomplishing what He was sent here to do. Overcome sin and defeat Satan.

Preaching the Gospel and Making Disciples

Mark 1:14-20

- I.** Many believe the purpose of Marks gospel is to promote discipleship.
- II.** Mark accomplishes this by condensing Jesus' work into specific points. He focuses on what is needed to draw the reader into a relationship with Jesus.
- III.** This is why Mark is such a good book to help us build a deeper relationship with Jesus. It allows us to get to know Him as the Christ and then understand what it means to be one of his disciples.
- IV.** So far Mark has laid out his case for Jesus being the Christ
1. Mark 1:1 - This Jesus is the Christ the Son of God through whom salvation comes
 2. Mark 1:2-11 - This is attested to by John the Baptist and the Father
 3. Mark 1:12,13 - His temptation reflects the work of His ministry in overcoming sin.
- V.** Now that he has laid a good foundation for Jesus being the Christ, Mark moves into Jesus' ministry and the call to follow Him, Mark 1:14-20 (**Read**)
- VI.** What we have in the first 20 verses of Mark is the intent of his Gospel.
1. The theme is Mark 1:1, Salvation through Jesus the Christ
 2. The intent is to draw man to Christ because of this.
 3. He provides reasons to believe that Jesus is the Christ.
 4. In Mark 1:14-20 we see the effects of this, disciples are made.
- VII.** In our lesson today we what to consider this. The idea being, **when people really believe in the gospel Jesus Christ, they will choose to become one of His disciple's.**
- VIII.** To support this Mark is going to show us two aspects of Jesus' work.
The gospel is proclaimed, Mark 1:14,15
Disciples are Made, Mark 1:16-20

Trans: Lets consider our first point.

1. The proclamation of the Gospel

A. Mark 1:14,15

B. In v.14 Mark has Jesus proclaiming the Gospel after John has been taken into custody.

C. In v.15 Mark speaks of the gospel Jesus preaches. It was a simple and yet powerful message.

1. Jesus, begins by saying *“The time is fulfilled”*
 - a. The word time is **“kairos”** and refers to a decisive or crucial moment or season that demands a decision, **Gal. 6:10**,
 - b. The word fulfilled means, full measure or full extent. Here it’s in the perfect tense and implies that the season is now filled full and remains so,
 - c. So the opportunity has not emptied out and passed you by.

2. Jesus then says, *“The kingdom of God is at hand.”*
 - a. The kingdom is reflective of God’s sovereign authority and redemptive work in the lives of man.
 - b. The fact that it is at hand explains why this is decisive moment.
 - c. The redemptive sovereign rule of God in your life is within your reach.

3. Jesus then declares the decision we must make to enter into that kingdom, *“repent and believe in the gospel.”*
 - a. If you want to enter into the Kingdom of God you are going to have to do something.
 - b. **First, there is Repentance.** Repentance is a foundational doctrine of the gospel.
 - 1). John preached it preparing the way for the Messiah, **Mark 1:4**
 - 2). Jesus preached it as a means into the kingdom.
 - 3). Jesus’ disciples preached it as a means into the kingdom,
Act 2:38 (Read)
 - c. Second, **belief in the gospel is necessary**
 - 1). Belief in the gospel is not simply believing in salvation.
 - 2). To believe in the gospel is to believe in Jesus as the one who brings that salvation,
John 1:12 (Read)
John 3:16-18

Appl: In these passages Mark moves right to the preaching of the Gospel.

In Jesus’ proclamation He is saying, the time has now fully arrived for the spreading of the Gospel, the kingdom of God is within your reach. If you will repent and and believe in that gospel the way in is open to you. faith. Now you must make a decision on what you will do with it.

What we will find is, **when people really believe in the gospel Jesus Christ, they will choose to become one of His disciple’s.**

Trans: Having shown the proclaiming of the Gospel, Mark now shows result of it. This is our second point.

2. Making Disciples

A. Mark 1:16-20

B. Here we have two separate callings by Jesus

1. First we have the calling of Simon and Andrew, vs.16-18

a. Andrew and Simon were already disciples of Jesus prior to this calling.

1) After Jesus' baptism two of John's disciples follow Jesus,
John 1:35-37 (Read)

2). One of those disciples is Andrew and He goes and gets his brother Simon, **John 1:40-42**

b. When Matthew speaks of Simons calling he refers to him as Peter,

1) **Matt. 4:18**

2) Simon got the name Peter from Jesus the first time they met.

3) This was prior to John's imprisonment

c. This means Andrew and Simon were already Jesus' disciples before He calls them in Mark 1:16-18.

d. When He calls them this time, it's for a special purpose. He is going to make them become fisher's of men.

1) Luke says they will be "catching men" **Lk. 5:10**

2) Literally, "Thou will be taking alive"

3) 2Tim. 2:26 **(Read)**

2. Second we have the calling of James and John, son's of Zebedee, **vs.19,20**

a. James and John were disciples of Jesus before this particular calling

1) Jesus had disciples before John was taken into custody.

John 2:1,2

John 3:23,24

2) James and John were business partners with Simon,

Luke 5:9,10

3) In all likelihood Peter would have spoken of Jesus to his partners.

Appl: Jesus moves these men from merely following Him to carrying out the Gospel call.

They will now go and make disciples

From Marks account it seems like Jesus is out proclaiming the gospel when He comes across these men, calls them to be disciples and they immediately follow Him.

But they were already disciples after hearing the gospel the first time.

Mark is showing, **when people really believe in the gospel Jesus Christ, they will choose to become one of His disciple's.**

Con: The picture John gives us in these verse seems to show successive action. But that is not the case.

His approach in telling what happens and the leaving out of other details is for us to see the result of proclaiming the gospel, disciples are made.

Discipleship As Described by Mark (Follow-up to Mark 1:14-20)

I. In our lesson last week I mentioned that many believe Mark is a gospel written with discipleship in mind.

II. The way Mark presents his gospel allows us to get to know Jesus as the Christ and then guides us into understanding what it means to be one of his disciples.

III. Many may make the claim to be “Christians” - Christ followers - but the gospel of Mark presents an interesting look into what it really means to be a true disciple. What it means to follow Jesus.

IV. If you remember from last weeks lesson Jesus called Andrew, Simon, James and John to follow him. He is going to make them fishers of men. The question to consider is, “Did they know what they are about to get into?”

V. Rather than moving into our next section of Scriptures I thought I would digress a bit and look at how Mark presents this view of discipleship throughout his gospel.

Trans: Mark present the character of a disciple in both a positive and negative way. Let’s consider the later first.

1. Positive Characteristics of a Disciple

A. Disciples are willing to count the cost and leave everything to follow.

- 1). They are willing to forsake the old life, **Mark 1:18,20**
- 2). They are willing to leave profitable business, **Mark 2:14**
- 3). They are willing to leave “everything” and follow, **Mark 10:28-30**

B. Disciples understand the overall purpose of God’s plan

- 1). They understand the “mysteries of the kingdom” **Mark 4:11**
- 2). They are awarded this insight because of their desire to fully submit to His will.

C. Disciples are those who immerse themselves in Kingdom work.

- 1). They are “with Jesus” **Mark 3:14; 6:30**
- 2). They go out “to preach” **Mark 3:14; 6:12**
- 3). They have authority given to them by Christ, **Mark 3:15; 6:13**

Appl: One who desires to become a disciple must also desire to have these positive characteristics of a disciple.

As we are going to see being a disciple is not always easy so we must possess some strong positive characteristics.

Mark describes a true disciple as one who is will to leave everything for Christ. One who understand the purpose of God's plan, and one who will immerse themselves into kingdom work.

Trans: As I said earlier, discipleship also involves hardships. These hardships can bring out the Negative characteristics of a disciple. This is our second point.

2. Negative Characteristics of a Disciple

A. Disciples face personal obstacles

- 1). Fear, **Mark 4:40; 6:49-50**
- 2). Faithlessness, **Mark 4:40**

B. Disciples struggle with selfishness

- 1). Who is greater, **Mark 9:33, 34**
- 2). Wanting top position in the Messianic Kingdom, **Mark 10:37**

C. Disciples have spiritual weaknesses

- 1). Unable to do what Jesus told them to do, **Mark 9:17,18**
- 2). Did not have powerful enough prayer life, **Mark 9:28,29**

D. Disciples sometimes abandon their Lord

- 1). They scatter when the Shepherd is struck down, **Mark 14:27,50**
- 2). Peter denied Jesus, **Mark 14:66-72**

Appl: The picture Mark paints for us is one that not only shows the positive characteristics of a disciple but also the negative.

From these passage we can see that disciples are not without fault.

Disciples are human and often times when things are difficult or not going smoothly we return to old things and old ways, which bring up negative characteristics

Con: As Mark present his gospel he does so with the intent of making disciples. Throughout his gospel he reveals to us that disciples have both positive and negative characteristics.

What he presents to us is a picture of what it is like being a disciple of Jesus.

Sometimes we do what is right.

Sometimes we mess up.

But in the end if we remain faithful God is pleased with us.

Teaching, Authority and Discipleship

Mark 1:21-22

I. Many today do not understand why someone would choose to be follower of Jesus.

II. Along these same lines, they don't understand why we would actually do as He instructs.

1. In following Jesus we have made a determination to change our lives.
2. We actually try and live by another's instructions.
3. We allow someone else to dictate our actions.

III. But the reasons for choosing this life are not a mystery to us. We have set out on this journey because we know what we believe is true. We do not blindly follow Jesus.

IV. We became disciples because we looked into God's word and recognized it's veracity and authority.

V. It's this authority that leads to disciples being made.

VI. In Mark 1:21-2:14 we see this concept in action.

1. After calling Andrew, Simon, James and John, Mark tells of Jesus' journey into Capernaum.
2. Here, Marks states that Jesus is doing four things.
 - a. He is teaching,, Mark 1:21,22**
 - b. He is healing, Mark 1:23-45**
 - c. He is forgiving sins, Mark 2:1-13**
 - d. He is making disciples, Mark 2:14**
3. In these acts Jesus is demonstrating His authority.
4. This authority helps to establish who Jesus is and eventually leads to disciples being made, **Mark 2:14**

VII. As we preach Jesus to the lost, His authority must be established or they will never become one of His disciples.

Trans: To begin we must demonstrate that there is authority in the things being taught.

1. Jesus Taught With Authority

A. Mark 1:21,22

B. Mark tells us that on the Sabbath Jesus immediately entered the synagogue and began to teach, **v.21**

1. Mark uses the word for "immediately" 39x's in his Gospel.
2. It seems that Mark wants us to understand Jesus had a sense of urgency about

His work, **Mark 1:15**

C. Mark goes on to say that when Jesus taught people listened, **v.22a**

1. The word “*amazed*” is a very strong verb and literally means “dumbfounded”
2. The impact of the word suggest that Jesus’ teaching was so powerful it was as if “the people were struck as by a blow.”
3. This was not due so much to how He was teaching but what he was teaching.
4. We see this in the latter part of v.22

D. Jesus was teaching with authority, **v.22b**

1. The people heard a distinct difference between Jesus’ message and the message of the scribes.
2. The scribes were the scholars of the Torah, but their teaching was absent of mercy and faith. They dealt primarily with traditions, the length of fringes, and the breadth of phylacteries and the washing of cups and platters, and the particular quarter of a second when the new moons and Sabbaths began.”

Matt 23:23

3. This type of teaching did not provide the people with spiritual substance,
Matt. 9:36
4. Jesus on the other hand always taught with authority.
 - a. Jesus spoke as one who knew the truth without doubt and spoke it by the authority of God, **John 12:49**
 - b. Because Jesus was given this authority He spoke with authority.
 - c. He spoke what needed to be spoken and did so with full conviction.
(Read Matt. 23:1-36 and the seven woes)
 - d. His message embodied man’s duty to God and to his fellow man. He demanded right, justice, mercy and love to man. He demanded reverence and love for God shown by obedience to His laws.

Appl: In this passage Mark is establishing the authority of Jesus’ teaching. When Jesus preached people listened because He spoke with authority. He spoke with authority because He spoke the true words of God.

God’s word is the only one that has authority enough to strike someone as if by a blow and change their life.

As we preach Jesus to the lost, His authority must be established or they will never become one of His disciples. They must acknowledge the authority in His teaching.

Con: Compared to the Scribes of Jesus' time, most modern teachers have gone completely the opposite direction.

As the Scribes were legalistic, most modern teachers have thrown all authority in Jesus teachings out the window.

Most have accepted a doctrine that requires very little from their followers.

But when we preach God's word lives are only changed when the authority of that word is upheld. If it is not what we have done is simply provide a momentary feel good session.

And, just like the legalistic teachings of the Scribes., that type of teaching will not sustain anyone spiritually. And it certainly will not make someone a disciple of Jesus.

As we preach Jesus to the lost, His authority must be established or they will never become one of His disciples.

They must acknowledge the authority in His teaching.

Healing, Authority, and Discipleship

Mark 1:23-45

I. In my lesson last week I said, many people cannot understand why someone would choose to become a disciple of Jesus.

1. Cannot understand why you would put yourself under His control
2. Cannot understand why you would allow Him to dictate the kind of life you will live.

II. I suggest to you that this lack of understanding stems from a failure to recognize Jesus' authority.

1. Once authority is recognized, proper action will be taken.
2. For example, when we see the flashing red lights in the rearview mirror we pull over.

III. This same truth applies to Jesus. When people recognize His authority they will act accordingly. They will choose to become a disciple of His and do as He instructs.

IV. In our previous lesson we saw how the people recognized this authority in Jesus' teaching, **Mark 1:21,22**

V. As Mark continues he now speaks of Jesus' authority over things physical. **Mark 1:23-45**

1. Mark does this by telling of several occasions when Jesus healed the sick and demon-possessed.
2. As we will see, when Jesus demonstrated his authority over things physical, people began to follow Him.

VI. And, just like last week, the point is the same, **As we preach Jesus, His authority must be established or people will not become one of His disciples.**

Trans: To begin let's consider the information Mark provides concerning what Jesus was doing

1. Jesus Is Healing and Establishing His authority.

A. In the passages under consideration, Mark provides several different encounters Jesus had with those who were sick and demon possessed.

1. **Mark 1:23-26** - Jesus casts out an unclean spirit
2. **Mark 1:30-31** - Jesus Heals Simon's mother-in-law, sick with a fever
3. **Mark 1:32-34** - Jesus heals those demon-possessed and diseased.
4. **Mark 1:40-42** - Jesus heals a man with leprosy.

B. As Jesus is healing these people He is demonstrating His authority.

C. As a matter of fact when he addresses the man with the unclean spirit, that spirit proclaims Jesus' authority.

1. **Mark 1:23,24**

2. The unclean spirit refers to Jesus as “**the Holy One of God.**”
 - a. We see a similar expression from the Gerasene Demoniac, **Mark 5:6,7**
 - b. The demon’s knew who Jesus was, **Mark 1:34**
 - c. They knew of His authority, “**Have you come to destroy us?**”
 - d. That authority is further realized in **vs. 25,26**
 - e. The unclean spirit could not fight Jesus’ will and he leaves.

- D. The people in the synagogue expressed their awareness of this authority,
1. **Mark 1:27,28**
 2. Again they are amazed, just like they were with His teaching, v.22
 3. But now it’s different this time their amazement involves fear.
 4. They are amazed at His authority to command the unclean spirit to leave and it obeyed.
 5. This is, “A new teaching with authority.”

E. In another display of His authority, Jesus instructs the leper whom He heals to go before the priest, **Mark 1:43,44**

1. In v.43, Jesus sternly warns this leper. This phrase literally means to “snort at one.” It’s an address in the sternest way.
2. Even though this leper had been physically cleansed, according to the Law he was still unclean and was still excluded from society.
3. Until this man obeyed the Law of Moses by going before the priest and offering what was required He was still unclean, Lev. 14:1-20
4. The purpose of Jesus’ stern warning was that the healing was to be a testimony to them.
 1. It would testify of Jesus’ authority.
 2. It would testify that Jesus kept the Law of Moses.

Appl: As we can see the miracles Jesus was performing had a purpose. That purpose wasn't simply to make people better. The miracles were intended to establish His authority.

Trans: As Jesus is performing these miracles people began to come to Him. This is our second point.

2. Recognition of Jesus’ Authority Leads to Disciples Being Made.

A. In reading other passages of Scripture we learn that the miracles Jesus performed were to help establish his authority, **Acts 2:22**

B. Once that authority was established people would accept Him as the Messiah, **John 20:30,31**

- C. In our text under consideration this is exactly what's taking place.
- a. **Mark 1:28**
 - b. **Mark 1:32,33**
 - c. **Mark 1:45**
- D. Although these passages do not say that the people were becoming disciples, they do show that they were coming to Him and He was able to teach them God's will.
- E. In the miracles they recognized His authority and they were willing to listen to Him.
- F. In the end though Jesus did not want the people following Him, simply based upon the miracles.
- a. This is why He commands the unclean spirit to be quiet,
Mark 1:25
Mark 1:34
 - c. As well, Jesus had to remind them why he His healing them, **Mark 1:35-38**
 - d. His real purpose for coming was to preach the will of the Father.
 - e. They would not obey unless He could demonstrate authority.
- G. Jesus wanted the people to become His disciples because they recognized his authority.
- F. But they would never really become one of His disciples without recognizing the authority in the word, **Rom. 10:17**.

Appl: In working these miracles Jesus was able to draw an audience. This gave Him an opportunity to tell them of God's will. Once they accepted Him as one having authority from God they would follow Him. That's what the miracles provided.

As he would speak to them He would move their attention away from the miracles to what was really important. The authority of His teaching. It was this teaching that would truly make them one of His disciples.

Con: Today this message is still true.

As we read of the miracles Jesus performed we recognize His authority. We then turn our attentions to what He is teaching. Here we also recognize that authority.

We recognize that the things Jesus taught are by the authority of God backed by the authority seen in the miracles. Because of this we choose to become a disciple of His.

Authority Over Sin and Discipleship

Mark 2:1-14

I. For the past several weeks we have been considering Mark 1:21-45.

II. In these passages Mark has been establishing Jesus' authority.

1. Mark 1:21,22 - Authority in Jesus' teaching
2. Mark 1:23-45 - Authority to heal those sick and demon possessed

III. The authority Jesus demonstrated had one purpose, to draw people to Him so He could teach them God's will. At one point Jesus had to explain this to His disciples, **Mark. 1:38**

IV. As a result of establishing His authority people were coming to Him.

1. **Mark 1:28**
2. **Mark 1:32,33**
3. **Mark 1:45**

V. As Mark continues in his quest to establish Jesus' authority, he now turns our attention to an event that would alter the lives of those who would choose to hear and follow Jesus.

VI. In Mark 2:1-14, Mark tells us of a paralytic man healed by Jesus. But this time it is not the physical healing that takes center stage, it's the spiritual healing. In the process of healing the paralytic, Jesus forgives the sins of this man.

VII. This final display of authority is the one that would forever led man to turn to Him.

VIII. And so as in our previous lessons the message remains the same, **As we preach Jesus, we must establish His authority or people will not choose to follow Him as their Lord.**

Trans: To begin we want to first consider what transpires with this paralytic.

1. A paralytic man is brought to Jesus and healed.

A. Mark 2:1-5,12a

B. As usual, because Jesus was healing people, crowds would gather wherever He went. When this would happen Jesus would use this opportunity to speak the word of God to them, **v.2**

C. On this particular occasion four men came to Jesus, carrying a paralytic man on a pallet.

1. The word for paralytic indicates a loosening from the side, to be set free.
2. This man's limbs, or at the least his legs, were useless as if loosed from his side
3. This being the case, what Jesus does should disallow doubt in His authority.

D. When they get to Jesus the crowd is so large that they cannot approach Him in a conventional way, and they seek to get to Him to only way possible. They lower the man through the roof, **v.4**

1. This was no easy task.
2. First, they had to get the man up on the roof.
3. Secondly, the roof was well constructed and as Mark indicates, they had to remove the roof and dig through, **v.4**
 - a. Vincent states, “Dig through” is literally “scooped it out.”
 - b. This is understandable when we consider how these roofs were constructed. The roofs were a composition of mortar, tar, ashes, and sands. It is rolled hard and grass grows in the crevices. In some cases, as in this one, stone slabs were laid across the joists.
 - c. These men were not only obliged to dig through the grass and earth, but also to pry up the tiles to lower this man down.
 - d. **Luke 5:19**

E. When Jesus sees this, he tells the man his sins are forgiven, and he is healed, **v.5,12**

F. To demonstrate the veracity of what has just taken place, Jesus tells the paralytic to get up and go home, and in the site of all the people he walks out of the house and they are all amazed, **v.12**

G. In this healing the people once again recognize Jesus authority.

Appl: Mark introduces to us an event in Jesus ministry that helps establish His authority.

The people came to hear Him speak and be healed. He did both, and the people were amazed at both.

1. Not only had they never heard someone teach as Jesus did, they had never seen anyone perform the healings Jesus performed.
2. Without this authority these people would have seen Jesus like every other teacher before him.

So, today **As we preach Jesus, we must establish His authority or people will not choose to follow Him as their Lord.**

Trans: Having heard of the miracle of the paralytic being healed we can now turn our attentions to what Jesus was really doing. This takes us to our second point.

2. Jesus establishes His authority over sin and disciples are made

A. Mark 2:5-14

B. When the paralytic is let down through the roof, Jesus doesn't tell him to get up and walk. Instead He says, **v.5**

1. This is odd considering there is no indication this man was seeking to have his sins forgiven, everything points to a desire to be healed physically.

2. There is also no proof that Jesus makes this statement because this mans sins had caused him to be paralyzed, **John 9:2,3**

3. But, we do know that the Jews viewed healing as conditional upon forgiveness of sins. It's not that the sins caused you to be sick, but they believed God would not heal your illness until you were forgiven of your sins, **2Chron. 7:14**

4. Jesus simply verbally states what they already believed and in doing so establishes the reason for Him being there. He came to bring forgiveness of sins, Isa. 53:3-6 (read)

C. The scribes that were sitting there realized what Jesus had just said and they were stunned. They saw Jesus as one making a claim of deity, **v.6,7**

1. Jesus being aware in His spirit of what they were saying offers them proof of this authority,

a. First he asks them a question, **v. 9**

b. But Jesus is not so much seeking an answer as He is establishing a fact.

c. Both can only be done by the authority of God

d. To say your sins are forgiven or to say 'Arise and take up your pallet and walk is to say the same thing, because neither would take place without Gods authority.

2. Jesus proves this when he does both and thus establishes His authority. **v.10,11**

a. I am telling you I have authority to forgive your sins

b. Now I will prove it to you, get up and walk!

3. The visual physical healing was a testimony to the invisible spiritual healing Both done through the authority He possessed.

D. In these passages Mark establishes several other facts about Jesus and forgiveness of sins.

1. Faith must precede forgiveness. Jesus did what He did because their faith warranted it. **v. 5**

2. **Mark 16:16**

3. Jesus has this authority because He is God, **v.7**

App: As I stated in my introduction, the healing of the paralytic was not so much about healing him physically, but about healing him spiritually.

Jesus looked at the troubled state of this paralytic and offered him far more than he had requested. Jesus gives him forgiveness. To prove that what He had just given this man was real, He heals him physically.

In other words, the authority to do this showed the authority to do that.

As a result Jesus establishes once and for all His authority.

The authority of His teaching

The authority to heal, attesting that He was approved of God

The authority to forgive sins.

And what is the result, **Mark 2:13,14**

So, today **As we preach Jesus, we must establish His authority or people will not choose to follow Him as their Lord.**

Con: So often in the world today all people want is to feel better.

1. They want to feel better about the relationships
2. They want to feel better about their jobs
3. They want whatever is ailing them to just go away.

But Jesus offers all of us something far better. What He offers is an eternal healing.

To heal the body is temporary

But, to heal the soul is eternal.

Jesus seeks to heal the soul through forgiveness.

So, how do we establish this authority in the minds of people today,

We show that Jesus' teachings are like no other.

We tell of His authority to heal, proving He was sent by God.

We show that there is forgiveness of sins through no other, **Acts 4:12**

As we preach Jesus, we must establish His authority or people will not choose to follow Him as their Lord.

Once we establish this authority, those who are truly seeking will choose to become a disciple of His.

The Call To Be Healed

Mark 2:14-17

I. Have you ever known of someone who stubbornly refused to see a doctor, even though there were signs that something was wrong with them?

II. Some people are like that. They won't acknowledge that there is a problem, or they believe it's something small and will eventually go away.

III. Many times they do let someone help them until it's too late.

1. The cancer has spread
2. They have a heart attack
3. They have a stroke

IV. This is the way most are when it comes to their spiritual health.

1. They do not believe that they are spiritually sick. They don't even know if there is such a thing.
2. They never see the seriousness of their condition until it's everlasting too late.

V. One who chooses to be a disciple must recognize their spiritual illness and then turn to Jesus, the one who calls them to be healed.

VI. In Mark 2:14-17 we see this taking place and this is what we want to consider this morning.

Trans: To begin we need to look at the call of Matthew. This is our first point

1. Levi is called to follow Jesus

A. Mark 2:14-15

B. The Levi mentioned here is Matthew, **Matt. 9:9**

C. Like many before him Matthew was willing to follow Jesus when he was called.

1. In all probability this was not the first time Levi had heard about Jesus.
2. It wasn't as if Jesus was just walking by and He called and Matthew followed.
3. With all that Jesus was doing in Capernaum and Matthew being a permanent fixture, he was a tax-collector for that area, he would have had heard and seen what Jesus was doing.
4. Some have even concluded that Matthew was already a disciple when Jesus called him to follow. Similar to what happened with Andrew and Simon.
5. This seems even more likely when we consider **Luke 5:28**.

- D. When Matthew follows Jesus, he like Simon and Andrew, becomes a fisher of men.
1. Matthew has a feast at his house in Jesus' honor
 - a. **Mark 2:15**
 - b. **Luke 5:29**
 2. When he does this he invites many people to the event.
 - a. He invites other tax-gathers
 1. This is a person who purchases from the state the rights to official taxes and dues and who collects them from the people who owe them
 2. They were viewed with contempt because they made their living by charging more than was owed. These were not even considered part of the community.
 3. **Matt. 18:17**
 - b. He invites sinners
 1. This word sinner comes from the word sin.
 - 2, Here it means “**those missing the mark**”
 3. Matthew had invited those who had deviated from the path of virtue.
 4. They were living contrary to the will of God, **Eph. 2:1-3**

Appl: Matthew, who had been living a life that was considered despicable is called to follow Jesus.

But, Matthew does exactly what a disciple should do; he brings those who are in need of spiritual healing to Jesus. Why?

One who chooses to be a disciple must recognize their spiritual illness and then turn to Jesus, the one who calls them to be healed.

Appl: You would think that what Matthew had done was a good thing, but there were some who didn't approve. They couldn't understand how Jesus could associate with this kind of people.

2. Jesus Reiterates His Work

A. **Mark 2:16-17**

B. Those that raise the complaint are called the scribes of the Pharisees. Luke indicates that it is both, which probably indicates Pharisaic scribes, **Luke 5:30**.

C. They don't address Jesus with their complaint but instead attack His disciples,

1. **Matt. 9:11**

2. The way this is written in the Greek indicates that they are in essence condemning Jesus for what He is doing.

3. They shunned such people as outcasts and would demand He do the same.
4. The tone of what they are saying also indicates that they cannot believe Jesus' disciples would follow Him when He is doing this.
5. To them his actions were in opposition to His teachings.

D. Jesus hearing their complaint responds by clarifying what He is doing.

1. He does this by using an analogy, **v.17a**
2. The word healthy refers to ones physical health, but the word sick refers to a spiritual condition.
3. Jesus is telling them He knows the spiritual condition of these tax-gatherers and sinners, they are spiritually sick.
 - a. This word sick generally means, morally corrupt, wretched, wicked.
 - b. It can mean evil, **James 1:13**
4. With this in mind Jesus, the spiritual physician, has come to heal them.

E. In making this comment, He also rebukes those asking the question.

1. He did not come to call the righteous, **v.17:b**
2. This refers more to a self righteousness, rather than a godly righteousness.
3. Jesus was doing what they wouldn't, **Matt. 9:12,13**

Appl: What Jesus was doing was exactly what needed to be done.

These people were lost in their sins, they were spiritually sick, and Jesus would make them aware of this through His teaching so they could be healed spiritually.

This is what a lost and dying world needs to hear.

One who chooses to be a disciple must recognize their spiritual illness and then turn to Jesus, the one who calls them to be healed.

Con: There are many people out there today who are self-righteous, not in a religious sense, but they see no need for Jesus, they are fine on their own.

There are those who are "spiritual" and still reject Jesus. They seek an alternative medicine to their problem.

Like those individuals who refuse to see a physician when all signs indicate something is wrong, most will not seek out Christ as the means to healing them spiritually, because they do not see themselves as being spiritually sick.

But One who chooses to be a disciple must recognize their spiritual illness and then turn to Jesus, the one who calls them to be healed.

How do we get them to see that there is a need?

We follow what Mark has revealed to us in the previous lessons. Those things which, without doubt led Matthew to follow Him.

We demonstrate the authority of His teaching.

We demonstrate His authority to heal

We demonstrate His authority to forgive sin.

In doing this some will begin to see that there is something about this Jesus.

The authority of his teaching convinces us that there is such thing as sin

The authority of His healing, convinces us of His power

The authority of Forgiveness of sin, convinces us of His deity.

His coming to heal sinners, convinces us of a real hope.

This is why we became disciples of Jesus. We were made aware that we were spiritually sick and without spiritual healing we would die. We saw that Jesus had the authority to heal us and so we heeded His call and came to Him.

One who chooses to be a disciple must recognize their spiritual illness and then turn to Jesus, the one who calls them to be healed.

Winds of Change
Mark 2:18-22

I. Years ago I heard a story of a preacher who had been studying with the husband of a Christian. During the study the husband became convinced that he needed to be baptized. The preacher wanting to be sure that he fully grasped what he was undertaking began asking some questions.

1. Do you believe? Yes!
2. Willing to confess? Yes!
3. Ready to change your life, Ready to repent? No, I like my life the way it is.
4. The husband rejected salvation, because he didn't see any need to change his life.

II. Many of the religious leaders of Jesus' time had this same view.

1. The self-righteous Pharisee's did not recognize that they are spiritually sick.
2. They saw no need to change their lives.

III. But, if one is going to become a disciple of Jesus they must realize that changes in their life must take place. This is taught throughout the scriptures.

Rom. 6:6

2Cor. 5:17

IV. The reason changes must take place is because our old life does not fit into the realm of a new life in Christ, **Eph. 4:20-24.**

V. In Mark 2:18-22 Jesus is making this point.

1. The disciples of John and the Pharisee's are upset that Jesus' disciples are not fasting.
2. Jesus tells them the message He brings is different from what they presently believe, and it is up to them to change and follow this new teaching, not for His disciples to follow their old belief system.

VI. This is the same message for us today. **If one wishes to become a disciple of Christ' they must be willing to change their lives and follow His teachings.**

Trans: With this in mind let's consider our first point,

1. Doing the right thing at the right time

A. Mark 2:18-20

B. In Luke this question is postulated during the feast at Matthew's house, **Luke 5:31-33**

1. The original language, indicates they were fasting at that time.
2. As far as they are concerned Jesus' disciples should be fasting with them.

C. But, they were condemning Jesus' disciples over something that wasn't required.

1. There was only one fast required under the Old Law, **Lev. 16:29,30**
2. The Jews fasted to bolster up their pretense of holiness, **Luke 18:11,12**
3. John's disciples were probably fasting out of grief, **Mark. 1:14**
4. Neither of which applied to Jesus' disciples and He explains why.

D. Jesus makes it clear it would not be appropriate for them to fast, **Mark 2:19**

1. You do not fast during a wedding.
2. The attendants, are literally the "sons of the bride chamber."
3. John even recognized this, **John 3:24-29**
4. It was a time of joy because of what was taking place,
 - a. Forgiveness of Sins had come, **Mark 2:5**
 - b. The spiritually sick were being healed, **Mark 2:17**
5. It would be wrong for them to fast as a show of mourning.

E. Jesus then explains when it will be right to fast, **Mark 2:20**

1. When the bridegroom is taken away.
2. This phrase "taken away" is subjective passive, which means someone takes him away.
3. Many believe this is in reference to His crucifixion.
4. But it will only be temporary, "in that Day"

Appl: It is true that Jesus disciples were acting contrary to what was commonly believed and practiced. But things were changing and **as disciples they were willing to change their lives and follow His teachings.**

Jesus' disciples **were doing the right thing at the right time.** They were rejoicing, because it was a time of rejoicing.

Trans: The Pharisee's didn't realize that their old way of thinking had no place in what Jesus offered and in the next few verses He explains this to them. This is our next point.

2. The old is not compatible with the new.

A. Mark 2:21-22

B. Luke refers to this as a parable, **Luke 5:36**

C. In this parable Jesus uses their question about fasting to explain that His teachings are so unlike their present Pharisaical traditions, the two are not compatible.

D. To show how this is the case He gives them two illustrations, and both of these illustrations, although similar, convey different messages.

1. Consider some things about the first illustration, Mark 2:21.

a. **The new cloth pulls away from the old. The new is stronger.**

b. **The old cloth has a worse tear, it is weak.**

c. The two are not compatible. You cannot mix the old and new.

2. Consider some things about the second illustration, Mark 2:22

a. **The new wine bursts the old skins, the new has power**

b. The old wineskin burst open, it is weak.

c. The two are not compatible. You cannot mix the old and new.

E. What are the different messages these two illustrations convey?

1. If you notice, **Mark 2:21** is dealing with a partial mending.

a. The patch, Christ's teachings, is stronger than the old garment they had, Pharisaical Judaism.

b. This patching doesn't destroy the garment completely but it does make it even more useless than it already is. It has a bigger tare,

c. The point is you cannot attempt to patch the old belief system with His new teachings.

d. **Gal. 5:2-4**

2. **Mark 2:22** is speaking of an entire filling up of something old.

a. The new wine, Christ's teachings, is so powerful it cannot be contained with the old hardened traditions of Pharisaical Judaism, the old wineskins.

b. This scenario is so dangerous to try and mix the two will cause both to be lost.

c. The point is, you cannot mix the whole of one with the whole of the other, in doing so they both lose their identity. The new must stand on its own, in its own new wineskin, unpolluted by the old Pharisaical Judaism.

d. **Gal. 3:10-12**

Illust: Heb. 8:7-9, 13

Appl: Pharisaical Judaism had become an old worn out tattered garment. Over the years it had become stiff, hardened and without elasticity. It was only able to hold the old corrupt teachings of the Pharisees.

What Jesus brought was new and sweet. It was strong and powerful. It was unlike anything they had heard. It was the true uncorrupted word of God.

This new teaching was not intended to mend the old religious teachings of the Pharisees and like new wine that ferments, it would expand beyond the hardened boundaries of Pharisaical Judaism

This new teaching would call out to those whom the Pharisees rejected.

Things were changing and **one wishing to become a disciple of Jesus must be willing to change their life and follow His teachings.**

The only option is to abandon the old and prepare a place for the new, because **the old is not compatible with the new**

Con: Friends today we know the bridegroom has come and He has invited all of us to share in His joy. This is a time of rejoicing, Christ has brought forgiveness of sins.

1. Like those disciples of old **we must do the right thing at the right time.** We must respond to His call to be spiritually healed.
2. Like those disciples of old we must realize, **the old is not compatible with the new.**
 - a. Christianity is not a patch, **Gal. 3:27**, It's a whole new garment
 - b. Christianity can not be mixed with our old lifestyle or religious belief system.
 - c. Christianity is a standard unto itself, and all who come to it, must be willing to transformed, **Rom. 12:2**

Sadly, there are some who will not get this. Some will refuse to change because they like things they way they are, **Luke 5:39**

Don't be that person, come and taste the sweet word of Christ. Let the power of that word strengthen you to start a new life clothed in Christ.

If you wish to become a disciple of Jesus you must be willing to change your life and follow His teachings.

God's Will Be Done

Mark 2:23-28

I. One of the difficulties Jesus faced during His ministry, was the constant attacks on him by the Pharisee's.

Mark 2:7

Mark 2:16

Mark 2:18

II. For the most part these attacks stemmed from the belief system the Pharisees had developed through their misinterpretation of the Law and their oral traditions.

III. They taught these beliefs as if they were God's law and believed that all who followed God must keep them,

Mark 7:7-9

Matt. 23:1-4

IV. Last week it was noted that the Pharisee's were condemning the disciples of Jesus for not fasting. But as we saw, fasting under the Old Law, was only required once a year, on the day of Atonement, **Lev. 16:29,30**

V. The Pharisee's were seeking to enforce one of their traditions upon Jesus, but He showed how their old way of Pharisaical Judaism was not part of His new teachings.

VI. In our lesson today the Pharisee's once again seek to condemn Jesus and His disciples for their actions. This time it has to do with breaking the Old Testament Sabbath Law. Once again Jesus must correct their way of thinking.

VII. They need to see that their way of dealing with man is wrong.

VIII. Jesus shows us, we must deal with people according to God's will and not our own.

Trans: To begin Jesus exposes the hypocrisy in the Pharisee's accusations. This is our first point.

1. The Pharisee's hypocrisy

A. **Mark 2:23-26**

B. This is a pretty straight forward event.

1. Jesus and His disciples are passing through the grain fields.

2. While doing this His disciples begin to pick the heads of grain.

3. Matthew adds that they were hungry, **Matt. 12:1**. (*I will note the importance of this later*).

C. The Pharisee's then accuse the disciples of doing that which was not lawful.

D. The tone of their argument is one of total disbelief. They just cannot believe that Jesus and His disciples can make the claims they make and then do this.

E. Jesus, turns this around on them and asks them about David.

1. King David was one that they held in the highest regard.
2. But Jesus reminds them of what David and His men did, **1Sam. 21:1-6**.
3. Like His disciples, they became hungry and ate the bread which was only lawful for the priests to eat, **v.26**

4. It is clear that what David did was wrong, even if he and his men were hungry.
5. The reason Jesus brings this up is to expose the Pharisee's hypocrisy. Were they willing to condemn David in the same way they were condemning His disciples?
6. The answer of course is no! But in not doing so they were hypocrites.

Appl: In dealing with the constant attacks on Him and His disciples, Jesus exposes the hypocrisy of the Pharisee's.

The pharisee's had a set of oral traditions and seemed only willing to apply them when it suited their purpose.

They were dealing with man according to their will and not God's

Trans: In the second part of this discussion Jesus explains what the truth of the matter is. This is our second point.

2. The truth of the matter.

A. **Mark 2:27-28**

B. We also need to consider **Matt. 12:5-8**. to get a clear understanding of the situation.

C. Jesus demonstrates through the example of the priests, that the disciples were not at all wrong in what they were doing.

1. We know the priest were not violating the Sabbath, because they were innocent, **v.5**
2. Jesus is using this situation as an example to show that if what the Pharisee's are saying about the Sabbath is true, then the priests would be violating the Sabbath, because they were doing some kind of work.
3. In their interpretation of the law they were condemning the priests, **v.7**

D. But there was no violation of law taking place in either situation.

1. The law provided for mans needs, **Lev. 23:22**.
2. Jesus also explains that the Sabbath was intended for the good of man
 - a. Just like the priests offering sacrifices for the people on the Sabbath was not wrong, Neither was picking and eating grain on the Sabbath wrong.

- b. The offering of sacrifices was an act of seeking God's mercy, **v.7.**
- c. This was according to God's will and thus not a violation of Sabbath Law. The Sabbath law was not absent of mercy, **Num. 28:2,9,10**
- d. That's why Jesus says that man was not made for the Sabbath, but the Sabbath for man, **Mk. 2:27**

- 1) The Sabbath provided man a time of rest and worship to God.
- 2) It was to his benefit
- 3) The Sabbath law did not condemn the priests, for offering sacrifices on the sabbath, and it did not condemn Jesus disciple's for picking and eating few grains of barley.

3. In driving this point home, Jesus let's the Pharisee's know that what He is saying is the the truth, because He is the Lord of the Sabbath, **Mark 3:8**

- a. Some have said that Jesus is saying, since He is Lord of the Sabbath He can change the Sabbath Law so as not to violate it.
- b. But this seems to be pointless in view of the fact that Jesus has defended the actions of His disciples as those not violating the Sabbath.
- c. In considering what Jesus stated earlier about the view the Pharisee's had of what David did and what His disciples did, Jesus is saying, unlike them, He as Lord of the Sabbath truly understands the Sabbath and can provide a proper interpretation of it's laws.
- d. Jesus can truly explain the will of God.

Appl: In the end Jesus shows that when we are dealing with man we must be sure we are doing it according to God's will and not our own.

Sometimes it's easy to allow our traditions or misguided beliefs to interfere with God's will.

We must be sure that what we are doing is according to His will.

We must guide men by the word of God and not by our own will.

The Hardened Heart

Mark 3:1-6

I. In the first two chapters of his gospel, Mark has been focusing on two aspects of Jesus' work.

1. The miracles

Mark 1:23-26 - Jesus casts out the unclean spirit

Mark 1:29-31 - Jesus heals Peter's mother-in-law

Mark 1:32-34 - Jesus heals the multitudes of various diseases

Mark 1:40-44 - Jesus heals the Leper

Mark 2:3-12 - Jesus heals the paralytic

2. The message

Mark 1:15 - The kingdom is at hand

Mark 2:5 - Forgiveness of sins

Mark 2:17 - Calling sinners to be healed

Mark 2:18-22 - The old and the new are incompatible.

Mark 2:23-28 - God's will is to be done over man's will.

II. In these passages we also learn that Pharisees were continually resisting what He was doing.

Mark 2:7 - They accused Jesus of blaspheme.

Mark 2:16 - They accused Jesus of immorality.

Mark 2:18 - They accused Jesus' disciples of not fasting.

Mark 2:23-28 - They accused Jesus' disciples of breaking the Sabbath law.

III. No matter what Jesus did and no matter what He taught, they refused to acknowledge Him as the Son of God, **Mark 1:11**

IV. In doing this the scribes and Pharisee's were exposing something about themselves.

V. As we begin chapter 3, Mark shows that the Pharisee's are becoming even more obstinate and in doing so they now expose their harden heart.

VI. Things haven't changed much. Today many will harden their hearts to Jesus. Some so much so they will even escalate in doing evil. In the end they will not accept Jesus as Lord.

VII. As disciples we must realize that many will hardened hearts to Jesus.

Trans: As we begin our lesson Mark establishes something about the Pharisee's hardened heart.

1. A hardened heart seeks to silence truth.

A. **Mark 3:1,2**

- B. In reading Luke we find that on this particular day Jesus was in the synagogue teaching, **Luke 6:6**
- C. While there the Pharisee's ask him a question concerning a man with a withered hand.
Matt. 12:10
- D. But the Pharisee's and scribes are not seeking to find truth in what they ask.
- E. Consider this.
1. Jesus has been accused of blaspheme, not fasting, acts of immorality, breaking the Sabbath, and considering Himself equal to God.
 2. As well, this event takes place after Jesus had cleaned out the temple.
 - a. **John 2:13-16**
 - b. This is before John is thrown into prison, **John 3:24**
 - c. When Jesus enters the synagogue in Mark 3 John is in prison,
 - d. **Mark. 1:14**
 3. On top of this the Jews have already decided to kill him, **John 5:18**.
- E. So the question is why allow Him into their synagogue to teach and then why ask a question as if you were seeking truth? One reason and one reason only!
1. **Mark 3:2**
 2. **Matt. 12:10**
 3. **Luke 6:7**

Appl: In these two verse we begin to see a clearer picture of the Pharisee's heart. In the face of overwhelming evidence they still refused to heed the message preached by Jesus.

They were unwilling to let go of their traditions even though they couldn't defend their beliefs against His answers. Instead of listening to what He was saying they were busy hatching a plan to catch Jesus in some kind of wrong doing.

That's the way a hardened heart works. It doesn't seek to hear the truth, it seeks to silence it.

In our society today this takes place in several ways.

Religion is a crutch.

Those who believe in religion have a neurological disorder.

You are just a right wing religious fanatic.

When the truth can't be silenced, then simply discredit the one speaking the truth. But when this happens those doing it expose their hardened heart.

Trans: Mark now gives a second characteristic of a hardened heart.

2. A hardened heart is self serving

A. **Mark 3:3-6**

B. After the Pharisee's and scribes ask Jesus a question and before He heals the man He asks them two questions,

Matt. 12:11,12a

Mark 3:4

C. Here was a man with a withered hand.

1. Something had happened to this man's hand so as to make it like a plant killed by a drought, **Matt. 13:6**
2. A kind of atrophy was taking place and the entire limb was dying.
3. Luke, the physician, refers to it as his right hand, **Luke 6:6**
4. This might indicate it was his most used hand and truly affected his ability to sustain his livelihood.

D. As Jesus looks at them, He becomes angry, and grieved over the hardness of their hearts.

1. The anger Jesus has is divine indignation against evil. It is a holy reaction against man's hardness of heart.
2. This hardness was self-inflicted and was a willful resistance of the heart to the divine truth. Their hearts had become callous to the needs of others.
3. And so Jesus grieved at their hardness. This word grieved means to grieve together. It seems to suggest the sympathetic nature of Jesus' grief because of the Jews' self-injury.

E. In seeking to accuse Jesus the Pharisee's expose something about themselves once more. They were self-serving in their hardness of heart

1. Jesus knew their thoughts, **Luke 6:8**
2. They were seeking to accuse Him of doing wrong if He healed this man.
Mark 3:2
4. Yet they had already planned to kill Jesus
5. That's why Jesus asks, **Mark 3:4**

F. Jesus tells them what is right, **Matt. 12:12b**

G. Then Jesus does what is right, **Mark 3:5**

1. As the man stands there Jesus tells him to stretch out his hand,
2. He doesn't even touch him and his hand is restored to its former condition.

H. And how do they react? **Mark 3:6**

Appl: Its easy to see why Jesus became angry and grieved at their hardness of heart.
They were willing to save a sheep but unwilling to save a man.
They were willing to kill him but not help a man in need.

As long as what they were doing served their needs they did not see it as sinful.

They were elf serving in the hardness of their hearts.

As disciples we must realize that many will hardened hearts to Jesus.

Doing That Which Is Appropriate

Mark 3:7-12

- I. Sometimes its difficult for us as Christians to do the appropriate thing at the appropriate time.
- II. Many times we handle things in the wrong way and this affects our ability to reach out to others with the Gospel.
 1. For example, your standing around talking to your coworkers when one of them tells an inappropriate joke and soon you are joining in.
 2. Or as a parent you go to one of your kids sporting events and when it seems that they are not being treated fairly you begin to act in an inappropriate way.
- III. Sometimes this happens when you are simply trying to share the gospel with someone.
- IV. But when we consider the example of Jesus in the Gospel of Mark, we find that he was able to influence people to follow Him because He responded to those around Him in an appropriate manner no matter what the situation.
- V. **As disciples we must respond in appropriate ways if we are to lead others to Christ.**
- VI. This is what we will be considering today.

Trans: To begin let's consider a time when Jesus responded in an appropriate way.

1. Jesus Responds Appropriately

- A. When we last saw Jesus He had just healed a man with a withered hand, Mark 3:1-6
 1. We noted that the Pharisee's were watching Jesus to see if He would heal the man so they could accuse Him of breaking the Sabbath, **v.2**
 2. Jesus explained that it was lawful to heal on the Sabbath and so He did, **v.5**
 3. During this event the condition of the Pharisee's heart is exposed.
 1. Their hearts were hardened
 2. They hardened their heart to the truth and sought to silence it
 3. Their hardened heart was also self serving. Seeking only those things which benefited their desires.
 4. When Jesus once again quiets their argument, their bitterness towards Him grows, **Luke 6:11**. They are filled with rage at what He has said and done
 - 1 This rage is folly in the sense of dementia.
 2. There is a serious impairment of the faculty of coherent thought.
 3. In Luke it even has the sense of pathological madness.

B. According to **Luke 6:8** Jesus knew the minds of the scribes and Pharisee's, and what He did next is an appropriate response, Mark 3:7-12.

1. Jesus left and went elsewhere, **v.7**

- a. There was no need to stay around those who wanted to harm him.
- b. There was no need to stay around and try and teach those who had hardened hearts.
- c. Jesus wasn't sent to fight or argue with those who refused to listen.

Matt. 12:18,19

2. He continued to teach, **v.8-9**

- a. Although there were some who wanted to see Him dead, there were many who wanted to hear what He had to say.
- b. As a matter of fact the people were coming from everywhere in droves
 - 1) Galilee, Judea and Jerusalem represent Israel proper.
 - 2) Idumen, trans Jordan, the region of the coastal cities, Tyre and Sidon constitute southern, eastern, and the northwestern borders.
- c. So many that they were actually falling on Him so as to touch Him,
 - 1) Luke says that power was coming from Him,
 - 2) **Luke 6:19**
- d. Jesus even had to have a boat constantly ready, so that he might escape the crowd.

3. Jesus continued to demonstrate His power over the physical and spiritual, **v.10-12**

- a. He healed the sick.
- b. He cast out the demons
 - 1) The demons once again cry out and declare who Jesus is.
 - 2) Jesus demonstrates His power over the spiritual realm by casting them out and silencing them.

4. Jesus stayed the course and responded appropriately to those around Him so that He might fulfill his ministry, **Matt. 12:20,21**

Appl: Even in the face of death, Jesus continued doing what he was sent to do.

He did not allow the threats of others to stop His work. He simply removed himself to a place where he could teach and continued to demonstrate who He was through healing and casting out demons. He responded in an appropriate way which allowed Him to continue His work.

Disciples must respond in appropriate ways if souls are to be lead to Christ.

Trans: There is a lesson we can learn from what Jesus did. This is our second point.

2. Disciples Must Respond Appropriately

A. In looking over what Jesus did we should see that His example is a pattern for us to follow in having an appropriate response.

B. Just like Jesus, we too will be confronted by various situations.

1. Some people will have hardened hearts.
2. Some will be looking for Jesus to heal them.
3. Some will want to hear the message of salvation.

C. As disciples we must be prepared to respond in an appropriate way.

D. Like Jesus there might come a time when we must remove ourselves from those who have a hardened heart.

1. We must shake the dust from our feet, **Mark 6:11**
2. Paul had to remove himself from those who were hostile towards him, **Acts 9:23-25**

E. But, like Jesus we must not allow those who have hardened hearts keep us from our work. We must seek out those who want to hear the message of the Christ, **Acts 8:3,4**

F. When we find those people we must be prepared to respond in a appropriate way.
Col. 4:5,6

G. We must be ready to preach Jesus to them, **1Pet. 3:15**

1. We must be ready to demonstrate His healing power,
Mark 2:5
Rom. 6:3,4
2. We must be ready to proclaim His Lordship, **Acts 2:33,36**
3. We must show that He has power over both the physical and spiritual,
1Pet. 1:3
Matt. 28:19,20

Appl: We never know how people are going to react to the message of Christ, but we must be prepared to respond in an appropriate way.

Sometimes that means shaking the dust from your feet and removing yourself from those who have a hardened heart.

But we must continue to respond in an appropriate way by seeking out those who want to know about Jesus and then respond appropriately by showing them who He is.

Disciples must respond in appropriate ways if souls are to be lead to Christ.

Con: When we look back at this particular event in Jesus' life, we find that there is a lesson for us.

That lesson is one of appropriate responses. At times, sharing the gospel with others can be a difficult task. People will harden their hearts to the truth and some will seek to harm us. They may not seek to kill us, but some will try and humiliate us or discredit us.

But, **Disciples must respond in appropriate ways if souls are to be lead to Christ.**

The Result of Incessant Rejection

Mark 3:22-30

- I. Over the past several weeks we have been considering the teachings and miracles of Jesus.
- II. Since the beginning of chapter 2 Mark has written about five specific events in Jesus' ministry. In each of these events Jesus is confronted by the scribes and Pharisee's
 1. **Mark 2:5-7** - Forgives sins, accused of blaspheme.
 2. **Mark 2:15-17** - Eats with sinners, accused of immorality.
 3. **Mark 2:18-22** - Does not fast, accused of being sacrilegious.
 4. **Mark 2:23-28** - Picking heads of grain, accused of Sabbath breaking.
 5. **Mark 3:1-6** - Heals man with withered hand, accused of Sabbath breaking.
- III. Mark seems to be focusing on these specific events for a reason.
- IV. In these confrontations he has been showing how the Scribes and Pharisee's have progressed in their contempt for Jesus. As a result two things have taken place.
 1. There has been a gradual hardening of the heart,
 - a. **Mark 3:5**
 - b. Over time their hearts had become like petrified wood.
 2. They have gradually allowed themselves to become blinded to the truth,
 - a. **Luke 6:11**
 - b. Their minds were in a state of dementia and there was a want of understanding.
- V. As Mark concludes this section He speaks of another event in Jesus' ministry where the scribe's and Pharisee's are once again involved. Mark uses this event to show the final outcome of a continual rejection of Jesus, Mark 3:20-30.
- VI. He is showing that if man continues to harden his heart against Christ in the face of overwhelming evidence he will eventually find himself in a condition that does not allow him to be saved.
- VII. Today man can find himself in the same situation. **A continual rejection of Christ leads to a hardened heart resulting in eternal condemnation.**

Trans: To begin Mark once again shows the scribes and Pharisee's rejecting Jesus.

1. The Continual Rejecting of Jesus

A. **Mark. 3:22-27**

B. In **Matt. 12:22**, we learn that Jesus has just healed a demon possessed man.

C. The scribes and Pharisee' are once again ready to accuse Jesus of wrong doing,

1. **Mark 3:22**

- a. Jesus is accused of casting out the demon from this man by the power of Beelzebul.
- b. Beelzebul, literally means "Lord of the dwelling" and was used to refer to Satan.
- c. This is not the first time they have done this, **Matt. 9:33,34**

2. **Mark 3:30**

- a. They are saying that He is possessed with an unclean spirit.
- b. His ability to cast out the demon comes from being possessed by a demon.

D. In response, Jesus calls the scribes and Pharisee's to Himself and provides four reason why their accusations against Him are false.

1. **Mark 3:23**

- a. Jesus aligns the demon with Satan and sees them as connected.
- b. For Jesus to cast out the demon by Satan would be Satan casting out Satan. This in itself is impossible.

2. **Mark 3:24**

- a. Secondly Jesus explains that if this were the case Satan would be working against himself.
- b. On a large scale, if what Jesus did was by the power of Satan, Satan is dividing his own kingdom and it will not stand.

3. **Mark 3:25**

- a. In Jesus third argument, He uses the idea of a house being divided.
- b. This would be something they are aware of on a practical level.
- c. If a house splits one side will crush the other and both will be ruined

4. **Mark 3:26**

- a. In His fourth argument Jesus explains the end result of what they are claiming.
- b. If Satan can cast out Satan then Satan has risen up against himself.
- c. If Satan rises up against himself then he is divided and cannot stand.
- d. The end result is his total demise, he has ended his own reign. He has destroyed himself.

E. After He shows why their accusations are false, Jesus explains what is really taking place.

1. **Matt. 12:28**

- a. Since their accusations have been proven false the only conclusion is this.
- b. It is not by the power of Satan, but by the Spirit of God.

2. **Mark 3:27**

- a. Jesus was able to do this because he had bound Satan.

- b. Satan was powerful. He had his army which wrecked havoc in the lives of mankind,
- c. Jesus is more powerful than Satan, and thus able to do cast Him out.

Appl: In considering what Mark has been focusing on, it seems that he has brought us to a point of total a spiritual collapse on the part of the scribes and the Pharisee's

We had seen an escalating of hatred towards Jesus, but now they have come to a point where they will do whatever is necessary to stop His work.

They cannot deny the miracles, so now they will claim that what has happened must be by the power of Satan.

Their hardened heart has led them down a path of total rejection and lack of recognition of God's power.

As we see, **A continual rejection of Christ leads to a hardened heart resulting in eternal condemnation.**

Trans: Having explained why their accusations are false Jesus now turns His attention to explaining the result of such accusations and continual rejection.

2. The Result of Continual Rejection

A. Mark 3:28-30

B. **Mark 3:28** implies that what they have just done is a sin.

- a. But sin can be forgiven.
- b. Even blasphemies, which are defiant hostilities towards God.

C. But there is one sin that will not be forgiven and that is blaspheme of the Holy Spirit.
Mark 3:29

- a. When You have come to this point you have crossed a line of no return.
- b. In keeping this in context, blaspheme of the Holy Spirit involves the conscious and deliberate rejection of the saving power and Grace of God as seen in Jesus' words and works.
 1. They were not speaking against Jesus , but against the Holy Spirit.
 2. It was through the Holy Spirit that Jesus was able to accomplish this.
 3. For them to say this was through the power of Satan, is to deny the the Holy Spirit and deny God, **Mark 3:30**
 4. In making this claim they expose a hardened heart, that does not seek the truth.

Appl: Is it possible for us to the same today? Can we blaspheme the Holy Spirit and find ourselves without forgiveness?

I do not believe that we can blaspheme the H.S. today in the way that we see it taking place in Mark 3:22-30

1. There was a continual denial of the teachings of Jesus.
2. They could not deny the miracles so in a desperate attempt to deal with them, they say they are done through Satan.
3. Jesus clarifies that blaspheme of the Holy Spirit is a claim that the miracles are by the power of Satan.
4. The use of the imperfect tense of the verb, “because they were saying he has an unclean spirit,” implies repetition and a fixed attitude of mind. The result of a callous heart which brought the scribes and Pharisees to the point of unforgivable blasphemy.

Today we do not witness the miracles first hand as they did, so to claim that they were done by the power of Satan or to claim that Jesus was possessed by an unclean spirit when He did this would not be the same.

Con: Although I do not believe that we can blaspheme the Holy Spirit as was done by the scribes and Pharisee’s, without question we can find ourselves in the same spiritual condition.

In other words **A continual rejection of Christ leads to a hardened heart resulting in eternal condemnation.**

1. Many people make excuses for rejecting Jesus. But in the end their excuses are simply that, excuses.
2. Since Jesus is who He claims to be there is no legitimate argument against Him. All arguments for rejecting him are without merit.
3. All arguments for rejecting the miracles and teaching of Jesus are without merit.
4. To continually deny these things can lead to a hardened heart and to a place where forgiveness is not found.
5. It’s not that God doesn't want to forgive, its just that a person has hardened their heart to the point that they will not ever seek forgiveness, thus they will never be forgiven.

In the end, **A continual rejection of Christ leads to a hardened heart resulting in eternal condemnation.**

A New Relationship

Mark 3:31-35

I. Poem - The Human Touch

II. This poem reminds us that good relationships are an important part of a life.

1. The majority like to spend time with their family and friends.
2. The strength and comfort which comes from these relationships are invaluable.

III. So, let me ask you something. When you consider a relationship with Jesus, what value do you place on it?

IV. As we have been studying through Mark, it has been noted that it is a book of discipleship. One aspect of discipleship is that of a personal relationship with Jesus.

V. And as Mark shows...**One who obeys God and becomes a disciple can have a deep abiding personal relationship with Jesus.**

VI. This is the greatest relationship we could ever have. It is a relationship that far surpasses that of any family member or friend. Jesus recognized and taught this.

VII. In our lesson today Mark reveals to us that unlike those who refuse to obey Jesus, His disciples have a deep personal relationship with Him.

Trans: To begin Jesus speaks of this new relationship. This is our first point.

1. A New Relationship

A. If you remember Jesus has just dealt with those who had blasphemed the Holy Spirit, by accusing Him of having an unclean spirit, **Mark 3:29,30**

1. These scribes and Pharisees had proven they had a hardened heart,

Mark 3:5.

Matt. 12:32-35

2. Their last comment showed that they were not going to ever believe in Jesus.

B. What Mark records next shows Jesus taking the situation of the scribes and Pharisee's and showing the other side of the coin.

C. In **Mark 3:20,21** some of Jesus' family had come down to physically take hold of Him, because of some concerns they had.

D. It's not until after the Scribes and Pharisee's blaspheme the Holy Spirit that we hear from them, **Mark 3:31-34**

E. When Jesus is told that His mother and His brothers were outside looking for Him He responds in two ways.

1. First He asks a question, **v.33**
2. Secondly Jesus answers that question, **v. 34**
3. Also consider **Matt. 12:48,49**

F. In making this statement Jesus shows that He has a deep personal relationship with His disciples.

1. This relationship is even deeper than the one with His family.
2. **Matt. 10:37**
3. **Luke 14:26**

G. Consider what this statement means.

1. **Mark 1:1 - He is the Christ, the Son of God**
2. **Mark 2:5 - He has the ability to forgive sins**
3. **Mark 3:34 - We can be in a deep personal relationship with Him.**

H. Because of this relationship Jesus is willing to confess His disciples before God,
Lk 12:8

I. Because of this relationship disciples are part of His family and fellow heirs of the inheritance, **Rom. 8:16,17.**

Appl: It is true that relationships are important, but the most important relationship is the one a disciple has with Jesus.

What a great encouragement to those who would choose to follow Him. Jesus invites us to have a deep personal relationship with Him, the Son of God, the Christ, the Savior of the world, the one who forgives sins.

And as Mark shows...**One who obeys God and becomes a disciple can have a deep abiding personal relationship with Jesus.**

Trans: After claiming that He does have a deep personal relationship with His disciples, Jesus now explains how this has come about. This is our second point.

2. The Means to A New relationship.

A. **Mark 3:35**

B. Here is where Jesus really cuts to the chase. He has this relationship with His disciples because of one thing, their obedience to the will of God.

C. The scribes and Pharisee's were unwilling to yield their stubborn spirit to the will of God.

1. They were unwilling to acknowledge God working in Jesus.
2. Instead they claimed He did the things He did by the power of the devil.
3. This is something Jesus has warned them of before, **Matt. 7:21-23**

D. But for those who would obey the will of God, the reward was great,

Matt. 5:12

2Tim. 4:7,8

2Pet. 1:3-5

E. Jesus makes it clear that only those who obey the Fathers will can have a deep abiding personal relationship with Him,

John 3:36

Heb. 5:9

Appl: Unlike the Pharisee's Jesus disciples were His disciples because they obeyed the will of the Father.

They did what was commanded of them, **Mark 1:15**

They continued to be in this deep personal relationship, because they continued to follow His will.

And as Mark shows...**One who obeys God and becomes a disciple can have a deep abiding personal relationship with Jesus.**

Con: There are many people in the world who claim to be in a relationship with Jesus. But the question is, have they done those things necessary to be in that relationship?

Many will harden their hearts to the truth and never come to have a deep personal relationship with Jesus.

But we must remember Paul's words in **2Thess. 1:8,9.**

We must be willing to obey the will of the Father if we are to have any hope of have a deep abiding personal relationship with Jesus.

The Heart and The Disciple

Mark 4:1-20

I. If you were to summarize what we have covered in the first three chapters of Gospel of Mark it would look something like this.

1. Proclaiming who Jesus is.
 - A. He is the Christ, Mark 1:1
 - B. Testimony of the Prophets, Mark 1:2,3
 - C. Testimony of John, Mark 1:7-9
 - D. Testimony of the Father, Mark 1:11
2. Demonstrating who Jesus is.
 - A. Overcame temptations, Mark 1:12,13
 - B. Taught with Authority, Mark 1:22
 - C. Healed the sick and demon possessed, Mark 1:32-34; 40-42; 2:1-13
 - D. Forgave sins, Mark 2:5
 - E. The Bridegroom, Mark 2:19
 - F. Lord of the Sabbath, Mark 2:28
3. The Response.
 - A. Some rejected Him, Mark 3:28-30
 - B. Some followed Him, Mark 3:35

II. As we begin chapter 4 Jesus explains why some will choose to follow Him while others won't. He does this in the parable of the Sower.

III. In this parable Jesus explains that not every soil is the same and since soils are different some will reject what is planted in it.

IV. For example, when we look around the world we find that not every plant will grow in the same environment. That's why we typically don't find Palm Trees in the Rocky Mountains. The environment is not right.

V. Likewise, in Jesus' parable, He demonstrates that not everyone will accept God's word, because the environment of their heart is not right for the seed that is being planted.

VI. Jesus explains, **How one responds to the word of God is determined by the condition of their heart.**

VII. As we have seen Jesus has been teaching the will of God, and from what we have seen not everyone obeyed. It is in this parable that Jesus offers an explanation as to why.

Trans: Lets consider the first heart

1. The hardened heart

A. **Mark 4:3,4, 15**

B. This heart is referred to as, "The Road Side Soil"

1. The road side soil has a heart without understanding, **Matt. 13:19**

2. This is a hard packed soil. One on which nothing really grows because it cannot be penetrated, **Luke 8:5**

3. In **Matt. 13:14,15** Jesus explains why the soil is this way.

D. A heart like this gives Satan opportunity, **Mark 4:15**

E. In the end this soul is lost, **Luke 8:12**

Appl: Some in the world today have this kind of heart. For whatever reason they have become callous to the truth. It's not that they can't understand, they just don't want to.

Bottom line **How one responds to the word of God is determined by the condition of their heart.**

This type of heart is one that will not believe nor be saved.

Trans: Let's consider the second heart

2. The weak heart

A. **Mark 4:5,6; 16,17**

B. This heart is referred to as, "The Rocky Soil"

C. The rocky soil has a heart of acceptance, but no endurance.

1. This soil has no real depth and it is easily blown away. Something can start to take root in this soil, but it won't last.

2. This heart starts out right, receiving the word with joy, but caves into the pressures of the world, (the heat of the sun)

3. It's a heart that cannot handle affliction or persecution and gives into temptation easily, **Luke 8:13**

4. They have no staying power, **Gal. 1:6,7**

D. As a result they will spring up immediately, but just as quickly they will wither, **Matt. 13:5,21**

Appl: Some in the world today have this kind of heart. They are looking for something new in their lives, but really don't want to do what's necessary for it to take hold.

The word never really gets rooted in their hearts. It is a superficial belief and only last as long as things are going smoothly. The first sign of trouble and they wither away

So we see **How one responds to the word of God is determined by the condition of their heart.**

This weak heart that is one that will end up right back where they started, lost again to the world.

Trans: Let's consider the third heart

3. The troubled heart

A. **Mark 4:7, 18-19**

B. This heart is referred to as, "The thorn infested soil."

C. The thorn infested soil has a heart of acceptance, but no commitment.

1. This soil has good depth, but it is crowded with other things. These other things cause a choking affect and that which is cared for most wins out. In this case, it is the things of the world.

2. This kind of heart starts out right, receiving the word and that word takes root, but there are other things in this heart, **Luke 8:7**

3. This heart worries about this world and the riches of it,
1 Tim. 6:9-10

4. This heart has a desire for the pleasures of this life all the while trying to keep heaven in sight, **James 1:21-24**

D. This heart is trying to serve two masters and that won't work,

1. **Matt. 6:24**

2. One will win out and in this case it is the thorns or the world.

3. Focus is put on the world so the thorns grow faster and choke out the seed, **Matt. 13:22**

4. This heart becomes unfruitful.

Appl: Some in the world today have this kind of heart. They really like the idea of heaven but right now the world is too alluring to them.

They find themselves in a constant battle and eventually whichever one they focus on more wins out. In this case it is the pleasures and deceitful riches of this world.

So we see **How one responds to the word of God is determined by the condition of their heart**

This heart like the ones before, will end up back in the world and lost, separated from God.

Trans: Let's now consider the fourth and final soil

4. The Receptive Heart

A. Mark 4:8,20

B. This heart is referred to as, "The Good soil"

C. The good soil has a heart which understands and fully accepts, being both committed and willing to endure hardships.

1. This soil has exceptional depth and proper care is taken to ensure it maintains a proper balance of nutrients. It is a soil that readily accepts the seed and then produces.

2. Unlike the first heart this one is willing to hear and accept what God's word has to say, **Acts 2:37-38**

3. This heart wants to produce fruit and so it goes forth into the world even in the face of persecution, **Acts 8:4-8,12**

C. A heart like this is one that will be ready to hear God's word and accept His teachings and then produce fruit

1. **Matt. 13:8**

2. Notice that not all good soil produces the same fruit either, some 100 fold, some 60, some 30, but all are producing.

Appl: Some in the world today have this kind of heart. They really want to do what is right before the Lord, so they seek out ways to please Him.

In doing this they produce fruit.

God's word takes root in their heart and then it produces a crop that is worth harvesting.

These are pleasing to God and will reap the reward of their labors, **2 Tim. 4:7,8**

So we see **How one responds to the word of God is determined by the condition of their heart**

Con: Of all four soils listed there was only one that is the right soil. This really supports what Jesus said in **Matt. 7:13,14** .

Of all the people we will confront in our lives with the gospel of Christ, it is unlikely that all will accept the message of Jesus.

How one responds to the word of God is determined by the condition of their heart

- D. Keeping this in context Jesus is speaking about the value one places on the word.
1. Remember in v. 23, we are told to listen up.
 2. When the disciple shines forth the word of truth the value placed on it by the one who hears it will determine whether they receive it or not.
 3. That's why He tells them to take care to what they listen to.

E. If you bring a full measure of attention and eagerness to learn, you will receive more.

F. If you do not care to heed the word or bring no need or desire to Jesus you will get the same in return.

Appl: Here we have the second phase of kingdom work.

The disciples shines forth the word of truth. It is then up to the hearer to see the value in it if they are to become a disciple.

If the hearer sees no value then he will loose even the little he has.

Trans: In the third parable Jesus tells of the kingdoms growth. This is a natural progression. The disciples teaches, the lost respond, the kingdom grows. This is our third point.

3. God will grow His kingdom through His word

A. Mark 4:26-29

B. In this parable Jesus states that the kingdom is like a man who casts seed upon the soil.

C. This parable is explaining the results of spreading the word into the hearts of man.

1. From the parable of the sower we know the soil represents the hearts of man,
2. The seed represents the word, **Mark, 4:14**

D. Jesus explains what happens when the word is sown into the heart, **v.27**

1. The word sprouts up and grows. and the one who planted it does not know how.
2. This limits the sowers part in what happens to the one receiving the word. The sower goes to bed and then wakes up. He is just going about his business while the seed is growing within the heart of man.
3. The sower doesn't cause the growth, the seed itself grows, because the power is in the word.

Heb. 4:12

Rom. 1:16,17

The Testing of The Disciples Faith

Mark 4:35-41

I. In the scriptures we find that at times God will allow the faith of His children to be tested.
1Pet. 1:6,7

II. This testing can come in various forms.

1. Job was tested and lost
 - a. His fortune
 - b. His livelihood
 - c. His children
 - d. His health
 - e. His reputation (according to Eliphaz, Bildad, and Zophar)

III. What we must understand is that this testing is meant for the greater good of God's children.

1. James 1:2-4
2. **Isa. 48:9,10**

IV. This is what we find in our text under consideration today, Mark 4:35-41

1. Beginning with Mark 4:35, Mark presents a series of three miracles which once again demonstrate who Jesus is.
2. In this first miracle Jesus demonstrates his power over the physical realm, in the process the faith of His disciples is tested, which seems to be the reason for this miracle.

V. As we will see in our lesson... **How well a disciple knows Jesus, affects how they will handle the testing of their faith.**

Trans: Lets begin by considering what takes place.

1. The Storm

A. Mark 4:35-38

B. Jesus and His disciples board a boat to cross over the sea of Galilee, **v.35,36**

1. We know it's his disciples because of **Matt. 8:23.**
2. They are headed to the country of the Geresenes, **Mk. 5:1.**
3. And there's more than one boat involved, possibly witnesses, **Mark 4:36**

C. Sometime after heading out a fierce gale descends upon them, **v.37**

1. Mark states that the waves were breaking over the boat and it was filling up.
2. Luke states the boat was being swamped and in danger, **Lk 8:23**
2. Matthew describes the storm as one that covered the boats by the waves.
3. In describing its severity he even uses a word which describes an earthquake, **Matt. 8:24.**

D. The severity of the storm is also heard in the panic stricken voices of the disciples, **v. 38**

1. Remember, Peter, James and John we all experienced fishermen.
2. They were well aware of the storms that would come over the mountains and descend upon the sea of Galilee.
3. But this storm had so frightened them that they speak to their Teacher, Master (Matt.) and Lord (Luke), in a reproachful way.
4. This is the one they call their owner, their possessor, the sovereign one, the one who stands by them and then they view their situation as dire, **"we are perishing."**

- E. Another factor to consider is that it is night, **Mark 4:35**
1. A storm at night is always more frightening than one during the day.
 2. At night, on the sea, during a storm, you can lose all sense of direction.
 3. It is like violent aimless wandering.

Appl: What starts out as a short trip across the sea of Galilee turns into a night of terror.

As far as the disciples are concerned they are in a state of complete helplessness. They have no control where the boat is headed and they are at the mercy of the storm.

As they see it they are certain to perish at any second and their teacher is asleep.

As we can see... **How well a disciple knows Jesus, affects how they will handle the testing of their faith.** They are not doing very well.

Trans: The scene has been set and the accusation made. Now we are going to see how Jesus responds to what is happening. This is our second point.

2. Jesus' Response

A. Mark 4:38-40

B. Jesus responds to His disciples in two ways, **v.38,39**

1. First he responds to their cries of help.
 1. Jesus is at the rear of the boat sleeping on a cushion. The raging storm has no effect on him.
 2. When he is awakened from His peaceful sleep he rebukes the wind and sea.
 - a. This word rebuked means to admonish strongly.
 - b. It is also a prerogative of Lordship.
 3. Mark records that Jesus speaks two words in the original language, which stops the storm.
 - a. Hush - Jesus tells the storm to be quiet.
 - b. Be still - is literally "to muzzle." Or as we might say, "muzzle it."
 5. Upon this command the wind died down and it became perfectly calm.
 - a. This word perfectly means extraordinary or wonderful.
 - b. Just as quickly as the storm had come, it was gone in an extraordinary fashion.
 - c. In this act Jesus' power over the creation is demonstrated.
 - d. But this is what his disciples should have expected from the Son of God, Psalm 33:6-9
2. His second response is directed towards His disciples, **v.40**
 1. Jesus first speaks of their fear.
 - a. He refers to them as being timid
 - b. This is even seen as cowardly.
 - c. Its cowardly because Jesus is there with them.
 2. He then addresses the issue of their faith.
 - a. Jesus wants to know what happened to it.
 - b. Matt. Mark and Luke refer to their faith in three different ways.
 1. Matt. writes that they had little faith, **Matt. 8:26**
 2. Luke claims their faith has left, **Lk 8:25**
 3. Mark writes that they have no faith, **Mark 4:40**

- c. All three of these give us a clear picture of a faith in trouble.
1. **It begins to waiver, it is a little faith**
 2. **Soon it collapses and leaves altogether**
 3. **In the end it is no faith at all.**

3. This is what happened with the disciples. They went from a little faith when the storm began, to a faith that left when the storm worsened, to no faith when they woke up their master and spoke to Him in a reproachful way.

Appl: All things considered, a storm of this magnitude is something to be fearful of.

But according to Jesus' response it was improper for them to act this way. They should not have feared. Their faith in Him should have been strong enough to hold them steady during this storm.

On top of all that, He was right there with them. What then was the cause of their fear?

As Jesus proclaims, it was the absence of a strong abiding faith in Him as their Messiah.

As we see... **How well a disciple knows Jesus, affects how they will handle the testing of their faith.**

Trans: The conclusion of this event is the key to all that has happened. This is our third point.

3. The Outcome

A. Mark 4:41

B. After Jesus calms the storm and addresses the disciples they once again fear but this time it's a fear of awe and marvel over what has just transpired.

C. It is now a time for the disciples to do some soul searching.

1. They had claimed Jesus as their Lord and Master.
2. But in their cowardly fear they panicked.
3. Remember Peters reaction after Jesus was taken into custody, **Matt. 26:75**

D. The question they ask themselves is one that Mark spends an entire Gospel answering.

1. "Who then is this?" **Mark 4:41**
2. "What kind of a man is this?" **Matt. 8:27**
3. The answer to this should have already been firmly rooted in their minds.
4. But according to their reaction to the storm it wasn't
5. They still lacked a complete understanding of who this Jesus was.
6. As a result they were men of little faith, and acted like men of no faith when that faith was tested.

Appl: What an eye opener this must have been.

They had chosen to follow Jesus based upon all they had already seen and heard, and in a time of difficulty they find themselves still not completely knowing who He is.

As a result their faith was brought into question.

As we see... **How well a disciple knows Jesus, affects how they will handle the testing of their faith.**

Con: When we consider the context of this event its timing and placement in the book of Mark is appropriate and necessary.

Mark has just finished laying out a synopsis of the kingdom through four parables of Jesus. A fitting part of this is the necessity of a strong faith.

As the disciple works in the kingdom and the kingdom grows difficult times are sure to come.

As a disciple we need to ask ourselves are we ready to face the storms of discipleship that will test our faith?

To answer that question in the affirmative we must know the answer to the question posed by the disciples in the boat. **Who then is this, or what kind of man is this.**

A disciple must know that Jesus is the one able to stop the winds from blowing and the seas from raging. We must know that Jesus is the Son of God, the one who forgives sins, the healer of the sick, the Lord of the Sabbath, the Messiah, the Lord, the Master, the Teacher.

If we are to remove fear and doubt from our lives we must always know that Jesus is right there with us. He is in this boat and He can calm the storms that threaten.

If we will truly believe this our faith will grow to even greater heights, and this will enable us to serve God in a fuller measure.

As we see... **How well a disciple knows Jesus, affects how they will handle the testing of their faith.**

The Garesene Demoniac

Mark 5:1-20

I. In our last lesson from the gospel of Mark the disciple's found themselves in the midst of a fierce storm.

II. Upon Jesus calming the storm his disciples asked “Who then is this, that even the wind and the sea obey Him?”

III. Of all the questions that man could ask about Jesus this is one of the most important.

IV. But what is just as important is how people respond once they get an answer. As we are going to see in our lesson today...

V. *What one knows of Jesus determines how they will respond to Him.*

VI. Beginning in chapter 5, Mark provides a series of miracles that completely and thoroughly answer our question, “Who then is this?”

VII. The first miracle in this series deals with the Gerasene demoniac.

VIII. Through this miracle Mark is able to demonstrate Jesus’ power over Satan and the forces of darkness.

VIII. This miracle also reveals how individuals responded once they know. In our lesson today we see three groups.

1. The demons
2. The towns people
3. The man possessed by the demons

Trans: Let’s begin by looking at the initial meeting with the Gerasene Demoniac

1. The demons and their response

A. Mark 5:1-13

B. This event takes place the same night Jesus calmed the storm, **v.1**

C. When they exit the boat they are immediately confronted by a man, **v2-5**

1. Matthew states that there were two men, while Mark and Luke mention only one.
 - a. **Matt. 8:28**
 - b. **Luke 8:26,27**
2. This should not be seen as a contradiction. In the two Matthew mentions you would find the one and in the one mentioned by Mark and Luke does not exclude the possibility of a second.
3. Rather it seems Mark and Luke are focusing on the more forceful of the two.
4. We find that this man is possessed an unclean spirit.
 - a. **Mark 5:9** states that he was possessed by many demons.
 - b. His name is legion. A Roman Legion consisted of 6000 men.
 - c. These demons were also unclean or morally impure, **Eph. 4:1**

5. This demon possession is the most violent seen in the Bible.
 - a. He had a supernatural strength, he could not be bound, **v. 3,4**
 - b. Matthew says that he was violent, **Matt. 8:28**
 - c. He would do harm to himself by gashing himself with stones.
 - d. He would also run around naked, **Luke 8:27**

6. These demons also affected this mans life day and night, **v.5**

D. When this demon possessed man sees Jesus He runs to Him and bows down before Him, **v.6-13.**

1. Immediately Jesus commands the unclean spirit to come out, **v.8**
2. As Jesus makes this command he asks for the demons name, **v.9**
 - a. It seems Jesus wants everybody to understand what He is doing.
 - b. When he says he is Legion, Jesus' power over an army of evil is established.
3. The demon begins to violently plead with Jesus, **v.7**
 - a. First he yells at Him, "What do I have to do with you?"
 - b. Literally he is telling Jesus to leave him alone.
4. He then acknowledges who Jesus is, "Son of the Most High," **Mark 1:23,24**
5. The demon is also aware that Jesus has power over him
 - a. This bowing down before Jesus is a act of worship.
 - b. But he is not doing this out of true reverence but fear.
 1. "Do not torment me" v.7
 2. **James 2:19**
 - c. The demon also entreats Jesus twice, **vs. 10-12**
 1. Not to send them out of the country, v.10
 - a. They weren't asking to go into another country
 - b. They didn't want to go into the abyss, **Luke 8:31**
 2. To be allowed to go into the herd swine, v.12
6. The demons know it is better to go into a herd of swine, than to be cast into the abyss, **Matt. 12:43.**
7. Jesus grants them the right to go into the swine and the result is disastrous. The swine run into the sea and drown.

2. The towns people and their response

A. **Mark 5:14-17**

B. Those that are tending to the swine run to the city and report what has taken place.

C. When they get back they see the demon possessed man restored.

1. He is in his right mind
2. He is once again clothed.

D. When they see this they become frightened.

- E. They entreat Jesus to leave out of their region.
 - 1. They didn't just want Him out of their lives but nowhere near them.
 - 2. The fact that the man was healed was of no concern
 - 3. The loss of property was their greater worry.
 - 4. Rich young ruler, Mark 10:17-22

3. The healed man and his response

A. Mark 5:18-20

- B. As Jesus prepares to depart the man that was demon possessed also entreats Him.
 - 1. But he wants to go with Jesus, he is not asking Him to leave.
 - 2. Jesus tells him there is something more important for him to do.
 - a. He needs to go and tell his people what has happened.
 - b. He needs to speak of Jesus' power and mercy.
- C. This man then proclaims Jesus to his people and more and they marvel.
 - 1. Decapolis is the region of the ten cities after this territory was named.
 - 2. This man would have told his family and then he went even further to whomever would listen.

Appl: As we consider this event we are seeking to answer the question, "Who then is this?" in regards to Jesus.

This miracle provides an answer and it also reveals how individuals respond when they get an answer.

- 1. We have the demons. They proclaimed Jesus' deity and followed his commands.
- 2. The people of the area fear when they come to know of Jesus' power.
 - a. They respond by telling Him to leave.
 - b. Their property was more valuable than what He had to offer.
- 3. The demon possessed man responded by wanting to become a part of what Jesus offered. He was willing to do what Jesus commanded.

What one knows of Jesus determines how they will respond to Him.

In this miracle we do see Jesus for who He is.

- 1. As the demon proclaimed, He is the "Son of the Most High"
- 2. As the demon possessed man went on to proclaim, "He is the doer of great things and the one who shows mercy."

The Presence of Jesus and Satan

Mark 5:1-20

- I. We are all aware of the obvious differences between light and darkness.
- II. But have you ever considered how the presence of each has a profoundly different affect.
 - 1. The presence of darkness hides, The presence of light reveals.
Try and find the car keys you lost at the park during the day, at night.
 - 2. The presence of darkness creates fear, The presence of light creates calm.
Walking down an alley at night and during the day are two different experiences.
 - 3. The presence of darkness enslaves, The presence of light sets you free.
Louis and Clark caverns, man turned off the lights, no one would move.
- III. In the spiritual realm the presence of light and darkness also exists.
 - 1. **Eph. 6:12, 16** - Darkness exists in the presence of Satan.
 - 2. **John 12:46** - Light exists in the presence of Jesus.
- IV. Like the presence of light and darkness in the physical realm we find that...
- VI. *“The presence of Satan, and the presence of Jesus affect us in profoundly different ways.*
- VII. To help us better understand this I want to once again consider the Gerasene Demoniac of Mark 5:1-20. It is here that we can see how the presence of Jesus and Satan affects the life of man differently.

Trans: Let's begin by considering...

1. The Presence of Satan

A. **Mark 5:1-7**

- B. The presence of Satan is seen in the presence of the demons possessing this man,
 - 1. **Mark 5:9**
 - 2. These demons are under Satan's leadership and reflect his presence
 - a. **Matt. 25:41**
- C. In examining this man we first find that the presence of Satan destroys relationships,
 - 1. This man was once a citizen of the cities, **Luke 8:27**
 - 2. He was now an enemy because he would attack the people, **Matt. 8:28**
 - 3. The people now had to treat him differently by trying to bind him, **Mark 5:3,4**
 - 4. The presence of Satan in our lives today can destroy relationships, **1Cor. 5:11**
- D. Second, the presence of Satan destroys proper behavior.
 - 1. **Mark 5:5**
 - 2. Judas sold out Jesus, **Luke 22:3-4**
 - 3. Ananias and Sapphira, **Acts 5:1-3**
 - 4. Today we will behave improperly when Satan is allowed to have a presence in our life,
 - 1John 3:10**
 - Gal. 5:19-21**

- E. Third, the presence of Satan destroys peace in ones life.
 - 1. **Mark 5:5**
 - 2. There is a complete absence of joy and happiness in this mans life.
 - 3. The presence of Satan removes peace because his ways are absent of peace,
Isa. 57:20,21

- F. Fourth, the presence of Satan destroys spirituality,
 - 1. **Mark 5:2,3**
 - 2. This man was possessed by an unclean spirit.
 - a. There was an absence of morality in his life.
 - b. **Luke 8:27**
 - 3. He was also among unclean things.
 - a. The tombs were seen as unclean by the Jews.
 - b. A dead body was unclean, **Num. 19:11**
 - c. Because of this the Jews viewed the tombs as unclean
 - 4. He had nothing to do with Jesus,
 - a. **Mark 5:7**
 - b. This literally means “leave me alone”
 - 5. In our lives today, if Satan is given a presence, he will destroy our spirituality
 - a. **1Cor. 15:33**
 - b. **2Cor. 6:14**

Appl: As we consider the man possessed by this legion of demons it is easy to see how disturbed his life really was.

This was a man in torments and because of the presence of Satan all aspects of good and right had been removed from his life.

Satan, through this legion of demons had come in and completely destroyed this mans life. The same can be said for us today if we allow Satan a presence in our lives.

“The presence of Satan, and the presence of Jesus affect us in profoundly different ways.

The presence of Satan...

- Destroys Relationships
- Destroys Wisdom
- Destroys Peace
- Destroys Spirituality

Trans: Having considered the affects of the presence of Satan in this mans life, let’s now consider what Happens when Jesus enters into his life. This is our second point.

2. The presence of Jesus

A. Mark 5:8-13

- B. First, the presence of Jesus allows one to overcome tremendous odds.
 - 1. **Mark. 5:8,9**
 - 2. This man was possessed by an army of Demons, but Jesus was able to remove all of this evil, **Mark 5:13**
 - 3. As sinners we are spiritually dead and without hope, **Eph. 2:1,2; 11,12**
 - 4. The presence of Jesus in our lives removes any demons we might have,
 - a. **Eph. 2:13**
 - b. His initial presence removes all the demons of sin, **Acts 2:38**
 - c. His continual presence continues to remove the demons of sin, **1John 1:7**

- C. Second, the presence of Jesus provides spiritual wisdom
1. **Luke 8:35**
 2. After the demons are cast out this man is now clothed and in his right mind.
 - a. The presence of Jesus restored his morality
 - b. Being in his right mind he no longer acted as before.
 3. The presence of Jesus in our lives today provides spiritual wisdom
 - a. We are transformed through a renewed mind, **Rom. 12:1,2**
 - b. We come to understand spiritual things, **1Cor. 2:12-16**
- D. Third, the presence of Jesus instills spiritual development
1. **Mark 5:18-20**
 2. Once the presence of demons had ended in this mans life and the presence of Jesus had entered in, this man began to develop spiritually.
 1. He wanted to follow Jesus, v.18
 2. He obeyed Jesus, v.20
 2. He went and told others of what Jesus had done for him, v.20
 3. Today when the presence of Jesus is our lives we experience spiritual development.
 1. First we allow Christ into our lives, **Gal. 2:20**
 2. We then live our lives for Him, **2Cor. 5:14,15**
 3. In living for Him we put off the things of the flesh, **1Pet. 4:1,2**
 4. As we put off the things of the flesh we grow, **1Pet. 2:1-3**

Appl: As we consider the affect the presence of Jesus had on the demon possessed man we see how profound it was.

This man is completely changed. He is no longer the man he was, and it was a visible change. The people of the town could see the change.

The presence of Jesus in our lives should be no less. When we allow the presence of Jesus into our lives there should be a visible change.

“The presence of Satan, and the presence of Jesus affect us in profoundly different ways.

The presence of Jesus...

1. Allows us to overcome tremendous odds.
2. Provides spiritual wisdom.
3. Instills spiritual development.

Con: Did you know that light and darkness cannot coexist in the same space at the same time?

And did you know that light is always the dominating force.

1. Darkness cannot be measured but light can.
2. Darkness is simply the absence of light.
3. Darkness cannot force light out light has to leave for darkness to enter.
5. Light chases away darkness.

In all things the presence of light trumps the presence of darkness because light is the greater power.

Likewise the presence of Jesus and the presence of Satan cannot exist in ones life. It is either or.

And the presence of Jesus always trumps the presence of Satan. Satan can only exist in your life when there is an absence of Jesus. The presence of Jesus always chases away the presence of

Satan.

We also find that the presence of each have a different affect. This is clearly seen in the man possessed by the legion of Demons.

We find then that...

“The presence of Satan, and the presence of Jesus affect us in profoundly different ways.

*Satan Destroys
Jesus Saves*

In Full Faith
Mark 5:25-34

I. Have you ever been to a rally?

II. Did you know that people attend rallies for different reasons.

1. Some attend because they are gathering information, News Reporters
2. Some attend because they are curious, bystanders
3. Some attend because they believe in the cause which is represented by the rally.

III. It is also true that the reason for attending a rally can impact each person differently.

1. The news reporter will gather the facts and tell the story without it impacting his life.
2. The curious bystander might listen to what is being said but then simply move on.
3. The ones that believe in the cause represented are inspired to become more dedicated.

IV. Like the rallies of today, many in the first century came to see and hear Jesus.

1. Some came to gather information, **Mark 3:22**
2. Some came because they were curious, **Mark 5:14,15**
3. Some came because they believed, **Mark 1:40**

V. And like modern rallies the reason for one coming to Jesus impacted each differently.

1. Some took what information they had and used it against Him
2. Some did nothing with what they heard and saw.
3. Those who believed gave their lives to Him and His will.

VI. Today when we learn of the things Jesus did we should be drawn to Him for one reason. To become a follower of His.

VII. But, **If we are to truly benefit from what Jesus has to offer, we must come to him in full faith.**

VIII. In our lesson today we see an example of an individual who came to Jesus in full faith. This individual truly believed that Jesus was the answer to her problems. As a result she was accepted by Jesus.

Trans: Let's begin by considering the encounter between Jesus and this woman. This will be our first point

1. An Encounter With Faith

A. Mark 5:25-29

B. The details of this encounter are very simple.

1. Jairus, a synagogue official came to Jesus looking for help. His daughter was dying.
2. As Jesus is headed to meet Jairus' daughter a woman in the crowd came up and touched His garment.
3. As a result of doing this she was healed.
4. Jesus explained that this happened because of her faith.

C. Let's now consider this woman in more detail.

1. Mark uses two present participles to describe her condition.
 - a. She had been hemorrhaging blood for twelve years, **v.25**
 - b. This would have also made her unclean, **Lev. 15:25**
 - c. She suffered much at the hands of the physicians, **v.26**

2. Mark then uses three aorist participles to describe the finished affect of this issue of blood and these incompetent doctors, **Mark 5:26**
 - a. **She spent all she had. She had wasted her money**
 - b. **She was not helped at all.**
 - c. **She had actually become worse.**

3. This woman had also heard about Jesus and believed, v.27
 - a. What she heard was enough to convince her that He was the answer to her problem.
 - b. She believed that if she just touched his garment she would get well. She kept saying this.
 - c. **Mark 3:10**
 - d. Although this seems like an act of desperation it's really a display of faith.
 - e. What she had heard about Jesus had impacted her life to the point that she was willing to act upon what she believed.
 - f. She came up in the crowd and worked her way to Jesus so she could touch His cloak.

4. This woman acted upon her faith, **Mark 5:28,29**
 - a. As soon as she touched Jesus the flow of blood dried up, immediately.
 - b. She felt (better to say **knew**) in her body that she was healed.

Appl: In an act of faith this woman pursued Jesus in the hopes that he would heal her. Her faith led her to act and in the end she was healed.

She was healed because she came to Jesus in full faith.

As I said earlier, **If we are to truly benefit from what Jesus has to offer, we must come to him in full faith.**

2. Jesus' Response to Faith

1. Mark 5:30-34

2. Jesus is aware of what has just taken place, **Mark 5:30**
 - a. **He immediately perceived that power had gone forth from Him.**
 - b. **He wants to know who touched Him**
 - c. His disciples were perplexed because so many were touching Him, **Mark 5:31**

3. It is possible that Jesus was aware of what this woman was going to do before she did it or knew it when she touched Him and so He healed her.

4. If this is the case, His request to know who touched Him was simply a desire to make known what He had done for this woman and this is why she publicly tells him the whole truth about herself.

5. Whether that is the case or not is not the real point.
 - a. The fact is many were touching Jesus and they were not being healed
 - b. Why this woman?
 - c. Jesus tells us why. It was her faith, **Mark 5:34**

6. Because of this woman's faith and Jesus' mercy she is healed and she now has peace. No more would this affliction bother her,

Appl: Here we have a woman who came to Jesus because she truly believed that He was the one who could help her.

All other attempts to be healed by man were costly and fruitless. Her only hope was to touch the one who had proven Himself time and again.

As a result she was healed. She was not healed simply because she touched Him; she was healed because she came to Him in full faith. She not only believed in His power, but she believed in the source of that power.

If we are to truly benefit from what Jesus has to offer, we must come to him in full faith.

Con: If you think about it like this woman with the issue of blood we too are unclean in our sin, **Isa. 59:1,2**

And Jesus wants to give to us the same thing He gave to this woman.

He wants to heal us.

He wants to give us peace from our afflictions.

But for this to happen we must come to him in full faith.

1. This is not merely believing in Jesus.
2. This woman did not merely believe, she acted upon her belief. She did something with that belief.

Today when we hear about Jesus and the things He has done, if we believe then we must act if we are to benefit from what He has to offer.

1. Jesus wants us to come to Him, **Matt. 11:28**
2. He wants to heal us, **Rom. 5:10**
3. Jesus calls us to come to Him in full faith, **John 8:24**
4. That faith in Jesus must lead us to act,
Repent, **Acts 17:30**
Confess, **Matt. 10:32**
Be baptized, **Acts 22:16**

When we do this Jesus gives us peace, **Rom. 5:1**

So we see, **If we are to truly benefit from what Jesus has to offer, we must come to him in full faith.**

Jesus, The Source of our Assurance

Mark 5:21-43

I. As we have been studying through Marks Gospel, time and again we have seen the authority Jesus demonstrated through the miracles He performed.

1. Mark has shown Jesus' authority over the Physical realm

Mark 1:30,31 - Peters mother-in-law is healed

Mark 2:1-12 - The Paralytic is healed

2. Mark has shown Jesus' authority over the Spiritual realm

Mark 1:23-26 - Heals the man with the unclean spirit in the synagogue

Mark 1:34,39 - Jesus was casting out many demons

II. Mark has also demonstrated Jesus' authority over sin.

1. **Mark 1:12,13** - Jesus overcomes the temptation of Satan.

2. **Mark 2:5,10** - Jesus reveals His authority to forgive sins.

III The recounting of these events have a threefold purpose.

1. **They show who Jesus really is.**

2. **They stir a desire to follow Him.**

3. **They help us to know the one we follow.**

IV. In the end, **All that Jesus said and did provides the surety we need to trust and follow Him our entire lives.**

V. Most recently Mark has demonstrated two areas over which Jesus has authority.

1. **Mark 4:35-41** - Over the physical realm when He calmed the wind and seas.

2. **Mark 5:1-20** - Over the spiritual realm when Jesus heals the man possessed by Legion

VI. Mark is now going to reveal another area over which Jesus has authority.

1. **Mark 5:21-34**

2. In this miracle Mark demonstrates the authority Jesus has over life and death.

3. Demonstrating that Jesus has authority over all things pertaining to our lives.

VII. With this in mind let's look into our text under consideration.

Trans: As we begin we are introduced to one who has come seeking Jesus' help. This is our first point.

1. The plea of Jairus

A. Mark 5:21-24

B. After leaving the country of the Gerasenes Jesus crosses back over to the area of Capernaum.

C. While there a man by the name of Jairus approaches Him.

1. Jairus is a synagogue official.

a. He is one of the elders who manages the affairs of the synagogue.

b. As such he was a prominent figure.

2. As Jairus approaches Jesus he demonstrates his belief in Jesus' abilities

a. He falls at His feet

b. He was entreating Him, that He might help his daughter

c. He asks Jesus to come and lay his hands on her that she might be healed.

- d. These actions seem to show that Jairus knows what Jesus can do.
- e. It's possible he was at one of Jesus' previous healings,

Mark 1:21

Mark 3:1

3. Without question Jairus believes that Jesus can heal his sick daughter.

D. Jesus responds to Jairus' plea by going with him.

- 1. Jesus' didn't hesitate in going with Jairus
 - a. Jesus saw this as an opportunity to demonstrate His authority once again.
 - b. He was also a compassionate man and saw Jairus' grief over his only daughter, **Luke 8:41,42**
- 2. It was not only Jesus and Jairus that went but a great multitude followed as well.
- 3. Along the way Jesus encounters the woman with the issue of blood and heals her.

Appl: As we consider this encounter Jesus has with Jairus we see an example of faith demonstrated by Jairus' actions.

Without question Jairus was aware of what Jesus could do and so He went to Him pleading for the life of His only daughter.

Trans: As Jesus heads to Jairus' house He is going to display an authority we have not seen before. This is our second point.

2. Jesus' Authority Over Life and Death

A. Mark 5:35-43

B. It seems that the encounter Jesus had with the woman with the issue of blood delayed Him in getting to the sick girl.

C. While He is still speaking certain individuals come from Jairus' house with some bad news. They tell him that his daughter has died.

D. They also ask "why trouble the teacher anymore"

- 1. The interrogative form of the remark not only shows that these people see no need to bother Jesus, but that Jairus thought the same.

E. Jesus overhears what has been said but ignores it.

- 1. In the original language this word "overhears" has two meanings
- 2. The first is to hear, the second is to not heed what is heard.
- 3. **Matt. 18:17**

F. Jesus tells Jairus not to be afraid but to believe. Jairus needs to keep doing what brought Him to Jesus in the first place. BELIEVE!

G. Jairus heeds Jesus' words and when they get to his house there is a great commotion going on.

- 1. Matthew states it was a disorderly scene, **Matt. 9:23**
- 2. These were professional mourners with the flute players

H. Jesus wants to know why they are making this commotion since Jairus' daughter is only sleeping. These professional mourners laugh at Him in a scornful way, **Luke 8:53**

1. In their laughing they show they misunderstand Jesus.
2. Jesus was not saying that she was sleeping as in she will wake up from her nights rest.
3. He was using sleep as a euphemism for death,

John 11:11-13

1Thess. 4:13-15

4. Yes this young lady was dead but it was merely like a sleep.
5. Her body no longer housed her spirit but she was still alive.

Eccl. 12:7

Luke 8:55

Mark 12:26,27

I. After entering the room where Jairus' daughter is Jesus takes her by the hand and says, "Talitha Kum" With this the little girl immediately rises and begins to walk and the people were astounded.

J. Jesus then tells them to give her something to eat. Once again showing His compassion.

Appl: It is interesting to think that when Jairus approached Jesus he did so believing that Jesus could heal his daughter. But once he found out his daughter had died his faith wained.

These people were still unclear as to who Jesus truly was. It seems that many just saw Him as one who could heal, by the power of God, but they did not recognize Him as the Son of God, their Savior.

In this miracle Jesus shows that His authority extends beyond even He grave. He has the power to bring someone back from the dead.

Con: As we consider what Jesus did in this situation it should give us the greatest of hope.

Jesus demonstrated time and again that we have reason to trust Him.

Now He has shown us His authority over life and death and this provides the assurance we need to know that He can give us that eternal life He has promised.

Rom 1:3,4

1Peter 1:3

In the gospel of Mark Jesus has continually demonstrated his authority.

His authority of the physical realm

His authority over the spiritual realm

His authority over sin.

His authority over life and death

The things Jesus said and did provide the certainty we need to trust and follow Him our entire lives.

Wondering At Unbelief

Mark 6:1-6

I. If you were trying to convince someone of who Jesus is, what would you tell them?

1. You might mention the miracles of Jesus.
2. You might mention His death, burial and resurrection.
3. You might even include some Christian evidences.
 - a. The historical accuracy of the Bible
 - b. The fulfilled prophecies
 - c. The scientific evidences revealed within Scripture

II. Mark, in his gospel is attempting to move man towards Jesus in a similar way.

1. The testimony of others.
 - a. Isaiah, Mark 1:2-3
 - b. John the Baptist, Mark 1:4-8
 - c. The Father, Mark 1:11

2. The miracles of Jesus.
 - a. Casting out demons, Mark 1:22-26
 - b. Healing the multitudes with various diseases, Mark 1:34
 - c. He could calm the winds and sea, Mark 4:35-41
 - d. He raised Jairus' daughter from the dead, Mark 5:21-43

3. Jesus' Teachings.
 - a. Mark 1:21,22,27

III. You would think that this would be enough to convince someone that Jesus was the Son of God, the Christ. Yet with all of this support, many still refused to accept Him.

IV. In this lesson we will consider the amazement of Jesus over those who refused to follow Him even though He was able to do the things He did and teach the things He taught.

V. We learn that... **Regardless of the proof, some will never accept Jesus as their Savior.**

Trans: In our first point we will consider the reaction of some people to what Jesus is doing.

1. A response of unbelief

A. Mark 6:1-3

B. Following the raising of Jairus' daughter from the dead Jesus returns to His home town of Nazareth, **Luke 4:16**

C. Nazareth is where Jesus spent His childhood and so He would have been well known, **Luke 2:39,40**

D. As usual, on the Sabbath, Jesus entered the synagogue and began to teach.

1. Luke tells us what he was teaching

2. Luke 4:16-30

E. Several things take place following His teaching

1. Initially the people spoke well of Him,

2. **Luke 4:22**

3. The people also spoke of the things He did or was able to do, **Mk. 6:2**
 - a. The word **astonished** means “to strike out.” They were literally out of their wits.
 - b. They saw the **wisdom** in the things He was teaching
 - c. They spoke of the miracles he was able to do.
 1. There is no mention of Him doing any miracles in Nazareth up to this point.
 2. In all probability they have heard about them or witnessed them elsewhere.
 - d. They wanted to know where Jesus got this ability.
 - e. But as the original language emphasizes these questions are derogatory
 1. They wonder who taught Him these things.
 2. Through whom did He get the power to work miracles, **Mk. 3:22**
4. The people did not see these things as something from God, **Mk. 6:3**

Appl: As we consider Jesus’ return to Nazareth we see that the people could not get past seeing Him as just another man.

They would view His teaching as wise, but would conclude He was taught by another man.

They would acknowledge the miracles He did, but still see Him as the son of Mary.

The same is true today. People will read of Jesus and the miracles He did.

They will read His teachings and see the wisdom of His words, yet they will see Him as nothing more than a man or even possibly a fable

Regardless of the proof, some will never accept Jesus as their Savior.

Trans: In the second part of this meeting Jesus responds to the people

2. A response of wonder

A. Mark 6:4-6

B. Jesus had stated an apparent fact, **Mark 6:4**

1. In this statement Jesus is referring to Himself as a prophet.
2. But He is also showing that the more people are familiar with a prophet the less likely they are to listen to him.
3. Not only is there no honor in his home town, but among his relatives and his own household.

C. They showed that they did not honor Him in several ways.

1. They did not believe in Him.
2. They became offended by Him, **Mark 6:3**,
3. They were filled with rage at His words, **Luke 4:28**

D. Because of their attitude, Jesus was only able to perform a few miracles.

1. Some say this was because the people didn’t have faith in Jesus.

2. What faith did Jairus' daughter or Lazarus have when raised from the dead?
3. The reason He could do very little in the way of miracles was because of their unbelief. But only in that the people did not come to Him.
 - a. They were angry at Him, **Luke 4:28,29**
 - b. They did not pursue Him because they did not believe in Him.

- E. As Jesus contemplated what was taking place **“He wondered at their unbelief”**
1. The people acknowledged that He taught with great wisdom and authority.
 2. They acknowledged the miracles He was able to perform.
 3. He had just read from Isaiah and proclaimed that the anointed one of God had come, yet they still refused to believe.
 4. They kept seeing Him as a mere man, **Luke 4:22**

Appl: You would think that after all that has taken place the world would run to Jesus.

The evidence is overwhelming. It is in His teaching and it is in the miracles He was able to perform. Yet many would simply not accept Him.

Even those of His home town, his relatives and his own household. They could not get beyond the man and see the Christ, even when the evidence begged them to do so.

It became even more difficult for them to believe when Jesus showed them things in their lives that were not right. Only because they became angry with Him.

As we see... **Regardless of the proof, some will never accept Jesus as their Savior.**

Con: Things haven't changed that much have they?

We can tell people of the things Jesus did. We can show the great wisdom in His teaching, yet many will still resist.

Jesus will be unable to heal them of their sin simply because they will not come to Him.

As disciples we must understand that not everyone will become a disciple.

1. There will be some in your home town who will not follow Jesus
2. There will be some of your relatives who will not follow Jesus
3. There will be some in your own household who will not follow Jesus.

Regardless of the proof, some will never accept Jesus as their Savior.

Time To Fish

Mark 6:7-13

- I. As Christians we have been called to take the message of salvation to the lost.
- II. This Gospel we have been called to carry is the power of God unto salvation, **Rom. 1:16**
- III. When Jesus called His apostles He told them that they were being called for this purpose, **Mark 1:16,17**
- IV. **As Christian we too must see ourselves as fishers of men, because we have been called for this purpose.**
- V. As we continue our studies in Mark, we now come to a point where Jesus is going to send the Apostles fishing for men.
 1. As He sends them He prepares them for the work ahead.
 2. This is what we want to consider today.
 3. Some things we should know as we going fishing for men.

VI. Read Mark 6:7-13

Trans: Let's consider our first point

1. Go With Authority

- A. As Jesus prepares His apostles for the work ahead He first pairs them up, **Mark 6:7**
 1. He probably pairs them up so their testimony might be established
 2. **Num 35:30**
- B. After pairing them up Jesus sends them out with His authority.
 1. Jesus Gave them authority to heal
 - a. **Mark 6:7,13**
 - b. Matt. 10:2-8
 - c. As Jesus did when He went out, so they were to do.
 2. Jesus gave them authority to teach
 - a. **Mark 6:12**
 - b. **Matt. 10:7**
 - c. This is the message Jesus taught as He began His ministry,
 - d. **Mark 1:14,15**
- C. Like the apostles we too have authority to go and teach.
 1. As is our Scripture reading, Matt. 28:19,20
 2. **2Tim. 2:2**
 3. **2Tim. 4:1-4**
- D. Although we no longer have the gifts necessary to heal as those in the first century did as we teach we can tell of the miracles done by Jesus and His apostles. The goal is the same.
 1. As the apostles healed the sick the people would give heed to the message.
 2. We today can tell of the works of Jesus and draw those who are sick to Him.
 3. **John 20:30,31**

Appl: As Christian we too must see ourselves as fishers of men, because we have been called for this purpose.

We go with the authority Jesus has given us

Trans: Second point

2. Trust In Jesus

A. As Jesus sent His apostles out He restricted what they were to take.

1. **Mark 6:8**
2. **Matt. 10:9-10**

B. As the early disciples began their work there was a need for them to learn to trust Jesus.

C. A time would come when He would no longer be there with them in physical form and what they were going to face could lead some to quit,

1. Acts 5:14-17;27-29,40
2. **2Cor. 11:23-28**

D. Not only did they need faith to deal with the tough times, but they also needed faith in God completing His work through them, **1Cor. 3:6**

E. The same is true for us today. Many times we set out to go fishing for men yet we lack the faith needed to succeed.

1. We doubt that there are any willing to hear
2. We doubt that if they hear they will believe.

F. Our job is to simply trust in God, that He will provide for our needs and provide opportunities to share the Gospel and that some will believe, **Col. 4:2-5**

Appl: As Christian we too must see ourselves as fishers of men, because we have been called for this purpose.

We go trusting in Jesus

Trans: Third

3. Receive the willing, reject the unwilling

A. **Mark 6:10-11**

B. The Scriptures state clearly that not everyone will follow Jesus when the message is preached, Mark 6:1-6

C. But there will be some that would believe and it is those that they were to remain with.

1. They should not seek another residence
2. **James 2:1-7**

D. The shaking of the dust from their feet was a show that those taught have nothing to do with them and the apostles have nothing to do with them., **Acts 13:48-52**

Appl: As Christian we too must see ourselves as fishers of men, because we have been called for this purpose.

We go receiving the willing and rejecting the unwilling

Prepare Yourself

Mark 6:14-29

I. In the last few lessons from Mark we find that he has been focusing on reaching out to the lost.

1. Mark 6:1-6 - Jesus preached in Nazareth.
2. Mark 6:7-12 - The apostles were sent out to preach.

II. In Mark 6:13-29, Mark turns his attention to the death of John the baptist.

III. At first glance the flow of the text seems disjointed like Mark has taken a detour

1. He has just finished speaking about the 12 being sent out.
2. He then jumps to the death of John the Baptist
3. And then in Mark 6:30-33 he jumps back to the apostles returning

IV. But upon closer examination we see that Mark is really continuing a theme he started back in 6:1. It is the theme of opposition.

V. Disciples will find that reaching out to the lost can be a struggle and this struggle can wear on us to the point that we eventually quit trying, **Heb. 12:3**

VII. In this part of Marks gospel he is showing that... **Disciples must prepare themselves for the opposition which comes from preaching the Gospel.**

VIII. Mark offers two forms of opposition disciples will face when preaching the gospel.

1. Rejection
2. Persecution

Trans: Let's consider our first form of opposition disciples will face.

1. Disciples will face rejection when preaching the gospel

A. Throughout Jesus' ministry He warned that rejection came with the territory of being one of His disciples.

1. **Matt. 10:34-36**
2. **John 15:18**

B. In looking back we see that Jesus was rejected when He taught the people of Nazareth.
Mark 6:2,6

C. As the apostles were sent out in two's they were warned about being rejected by entire cities, **Mark 6:11**

D. This is why the example of John the baptist actually fits well here.

1. Mark 6:17-19
2. **Luke 3:18-20**
3. John was thrown into prison because he preached the gospel.
4. He was teaching the truth but Herod and Herodias rejected what he had to say.

E. Time and again Jesus' disciples faced this kind of rejection,

1. **Acts 13:50,51**
2. **Acts 17:2-5**
3. Acts 5:27-33

Illust: One man told me I was preaching doctrines of demons when I stated that baptism was necessary for salvation.

Appl: As disciples we must realize that opposition comes with the territory and this opposition can wear on you, especially if it's someone in your family, or if it's someone you work with.

Disciples must prepare themselves for the opposition which comes from preaching the Gospel.

We prepare ourselves by understanding that we will be rejected but we keep on searching for those who want to hear the truth, **Mark 6:6, 30**

We must not allow rejection to disrupt our work in His kingdom.

Trans: The second form of opposition Mark speaks of is persecution. This is our second point.

2. Disciples will face persecution when preaching the gospel.

A. Rejection and persecution are connected in some ways, but there is also a big difference.

B. Not everyone who is rejected is persecuted. But everyone who is persecuted is rejected.

C. Persecution involves more than just a turning away from the truth. We see this with John the baptist.

1. It has already been noted that John was rejected because of his teachings.

2. His teachings and subsequent rejection led to his persecution.

a. He was arrested - **Mark 6:17-19**

b. He was beheaded - **Mark 6:27**

3. John was persecuted because he preached the word of God.

D. Jesus warned that persecution comes with the territory of being a disciple, **John 15:20**

E. The entire book of 1Peter is written to help disciples stay faithful when they are persecuted.

1Pet 1:6

1Pet. 4:12

1Pet. 5:8-10

Illust: A great illustration of this is Paul

1. Before Paul became a disciple he persecuted disciples, **Acts 8:1-3**

2. After becoming a disciple he faced persecution, **Acts 25:2,3**

Appl: As disciples opposition in the form of persecution is something that we will face. It might not be the same as in the first century, although many have been killed or injured simply because they are disciples.

We can face persecution in different ways. It is more than simply being rejected it also involves some form of harassment.

1. It can be physical or verbal.

2. It can be against you or your property.

Disciples must prepare themselves for the opposition which comes from preaching the Gospel.

We can prepare ourselves by being aware that we can and will be persecuted for preaching the gospel.

We can prepare ourselves for persecution by following the example of Jesus, **1Pet. 2:21-23**.

Con: As we look back on what Mark is trying to teach in Mark 6:14-19, it seems clear that he is preparing Jesus' disciples for what is ahead.

The life of a disciple is not an easy one. There are many bumps and bruises along the way. There are rejections and persecutions and these can make a body grow weary.

Disciples must prepare themselves for the opposition which comes from preaching the Gospel.

Mark is a book on discipleship.

1. Mark provides the proof needed to become a disciple of Jesus
2. Mark provides the training needed to remain a disciple of Jesus

In Mark 6:1-29 he has provided training by making disciples aware of the opposition they will face as they preach the gospel of Christ.

Give Me A Break

Mark 6:30-32

I. I'm sure that most of us are aware that we live in a high pressure world. With this pressure comes a great amount of stress. This is especially true in the work force. Many jobs create a great amount of stress in people's lives.

II. If I asked you to list some of the most stressful jobs what would you say?

- Political office
- Police
- Fire Department
- Military
- Medical Field
- Business Management

III. When you were thinking of some stressful jobs, did the work of a disciple ever come to mind?

IV. Have you ever considered the fact that the work we have been called to do as disciples is the most stressful job of all?

1. I say it's the most stressfully based upon what this work involves.
2. Many jobs are more dangerous on a daily bases and have greater amounts of pressure.
3. But the outcome of the work of a disciple not only affects you but those you work with and are trying to work with.
4. The outcome, unlike other stressful works has eternal consequences. What we do and do not do can and does affect people eternally.

Illust: As a doctor, if I fail to diagnose a disease correctly a person can die. As a disciple if I fail to warn others about the disease of sin in their life, they also die; but this death is an eternal separation from God in Hell.

V. I have question. How do we deal with the stress of our jobs?

1. Vacation.
2. Taking a break from the daily grind so we can refocus and refresh ourselves.

VI. I have another question. How do we handle the stress of the work of a disciple?

VII. In our last lesson from Mark we discussed the fact that a disciple must prepare for the work of a disciple.

1. Disciples must prepare for the rejection that comes from preaching the gospel
 - A. Jesus - **Mark 6:2,6**
 - B. The apostles - **Mark 6:11**
 - C. John the baptist - **Mark 6:17-19**
2. Disciples must prepare for the persecution that comes from preaching the gospel.
 - A. Jesus - **John 15:20**
 - B. The apostles - **Acts 5:40**
 - C. John the baptist - **Mark 6:27**

VIII. These two aspects of the work of a disciple are extremely stressful, and we need to understand how to handle this stress.

IX. As we are going to see, like any other job... **At times, disciples must take a break from the stress that comes with the work they are called to do.**

Trans: To help us understand this concept let's first consider a time in the apostles lives when they did this.

1. Taking a break

- A. During the time that Jesus was preparing the apostles for the work ahead, there came a time when He sent them out 2x2, **Mark 6:7**
- B. As they went out they preached the gospel, **Mark 6:12**
- C. Along the way they experienced rejection and persecution, **Mark 6:11**
- D. Eventually they returned to Jesus and reported what they had taught and done **Mark 6:30**
- E. It's at this point that we see the example of taking a break, **Mark 6:31**
 - 1. Notice what Jesus tells them to do upon their return
 - a. **Come away by yourselves.**
 - b. **They were to go to a lonely place**
 - 1.) Some translations have this as a desert place.
 - 2.) Literally it is an uninhabited place, a wasteland.
 - c. **They were to rest for a while.**
 - 1.) This is to soothe or refresh; to take rest, intermission
 - 2.) This word is in the imperative
 - 3.) Thus Jesus is showing the necessity of doing this.
 - 2. Mark also explains why they were to do this. *There were so many people coming and going that they didn't even have time to eat.*
- F. According to **Mark 6:32** the apostles did as Jesus instructed.

Appl: There is no reason to believe that what takes place here is an isolated incident and only applicable to the apostles.

- 1. First, Christians have always and will always face rejection and persecution.
- 2. Secondly, Jesus did the same thing, Mark 1:35

After facing rejection and persecution Jesus saw the need for his disciples to take a break and rest a while

The same would be true for all disciples. **At times, disciples must take a break from the stress that comes with the work they are called to do.**

Trans: Having seen the principle that taking a break is something productive for the disciple we want to now turn our attentions to how we can accomplish this today.

2. Finding Rest from the Stress

- A. One problem congregations face today is a thing called burnout.
 - 1. When disciples can no longer handle the stress that comes with the work they tend to become inactive.
 - 2. This is why there are congregations that just seem tired and are not doing much.
 - 3. To few have done too much for too long and the stress of the work is stifling the life of the congregation.
- B. This problem either stems from disciples being unwilling to take a break or disciples unable to take a break because others won't step up. Either way the result is STRESS!

C. To keep this from happening there are some things we can do that will allow us to remain faithful disciples and still take a break from the stress that comes with the work.

1. Work with someone,
 - a. **Mark 6:7**
 - b. Paul often traveled with a coworker in his missionary work, Acts 13:2,3
 - c. We also have the example with the seventy Jesus sent out, **Luke 10:1**

2. Share responsibility,
 - a. When a person is required to carry a load all the time it can become stressful
 - b. One of the remedies is to share the work load.
 1. In teaching
 2. In evangelism
 3. In follow-up
 4. In physical work, (such as a deacon), Acts 6:1-4
 5. **2 Tim. 4:12,13**

3. Mix it up
 - a. At times doing the same thing continually can be stressful
 - b. We can take a break from a certain work and still be faithful disciples.
 - c. At times Paul would be traveling on a regular basis, but at times he would stop and spend a considerable amount of time in one location.
 - d. **Acts 18:9-11**

4. Spend time away.
 - a. At times the Lord's work involves working on self,
Phil 2:12
2Cor. 13:5,6
 - b. There needs to be a place in our lives for private reflection and prayer so we can work on self.
 - c. In looking back at the example of the apostles, when they went to a desert place and rested, they were not accused of not doing the Lord's work.

5. Move on
 - a. Sometimes in the work place we might find ourselves changing jobs.
 - b. There were times when the disciples would simply move away from those causing stress.
 - c. **Acts 13:48-52**

Illust: I have known of preachers who were so involved in their work that they ended up losing their wife and kids. They were unwilling to take a break. and this caused stress in their relationships.

Appl: The life of a disciple can become stressful. It can wear you down because of the persecution and rejection you face in doing the Lord's work.

The solution to this is found in the example of Jesus and the apostles. **At times, disciples must take a break from the stress that comes with the work they are called to do.**

Con: I need to add a qualifier to this lesson. One cannot take a break from what one hasn't done. It seems that to many Christians are taking a break and they haven't even showed up for work yet.

By doing this you make it difficult for those who are working to take a break.

So let's be sure that we are helping each other in the Lord's work. Let's provide the means for some other Christian to take a break.

And if you are an individual who is unwilling to take a break consider this. The longer you continue to do something that involves stress the less productive you become. If you don't believe look at the work you are doing in the church right now and ask yourself if it is being done at the highest level or just being done when you can get around to it? This too can hurt the Lords work.

At times, disciples must take a break from the stress that comes with the work they are called to do.

A Lesson in Compassion

Mark 6:33-44

- I.** One of the most obvious aspects of the life of a disciple is that of a changed life.
- II.** Paul refers to this changed life in several ways.
1Cor. 6:9-11
Col. 3:1-10
- III.** One writer says: *As it is a great miracle for a dead man to be raised again; so is the change that Christ has made in those that belong to him.*
- IV.** As indicated here a changed life is not always easy to achieve, **Gal. 2:11-14**
- V.** In our lesson today we are going to consider a situation where Jesus demonstrates the kind of changed life disciples are to have if the lost are to be won, **Mark 6:33-44**
1. In these verses we find two opposing views of the situation at hand.
 2. We have Jesus and we have His disciples.
 - A. Jesus showed Himself to be compassionate towards the people's needs. The twelve apostles were ready to send the people away.
 - B. The apostles saw the overwhelming odds of taking care of the needs of the people. Jesus saw an opportunity to show that He can provide for man's needs.
- V.** Through this situation Jesus teaches the disciples a much needed lesson. *A heart of compassion is needed to draw the lost to Christ.*

Trans: Let's consider our first point

1. A Time of Compassion

A. **Mark 6:33-34**

- B. As Jesus and the apostles headed for a place of rest the people followed after them, **v.33**
1. Mark says that they ran after them
 2. As the people moved through each city the crowd grew.
- C. When Jesus is confronted by this great multitude he feels compassion for them.
1. The word compassion literally means to suffer with and involves the inward parts of man, his heart and lungs and stomach.
 2. To be moved with compassion is to be moved in the inward parts, the deepest sense of emotion.
 3. Jesus felt this compassion because the people were like sheep without a shepherd, **v.34**
 4. There was no one to take care of them.
 - a. The religious leaders of the people did not have compassion
 - b. Matt. 12:9-14
 - c. **Luke 10:30-32**

Illust: I'm reminded of Hurricane Katrina and how the people reacted after the devastation. They seemed to not know where to go, or who, to turn to. They were seeking guidance but they couldn't find anyone to help.

Appl: In this situation we have a very graphic scene.

The people were running along the shoreline looking for something. Jesus sees them as if they were like sheep and they were looking for their shepherd. They were looking for the one who would take care of them.

Trans: In this situation Jesus' also shows how disciples when compassion is needed

2. Compassion Demonstrated.

A. Jesus had compassion and provided for their Spiritual needs, v.34

a. As seen in the past Jesus taught in a way they had never heard before,

Mark 1:21,22

b. This was not the practice of the religious leaders of the time, Mark 7:6-9

c. The people had no true spiritual leaders to guide them.

d. Yet as disciples we are to see the spiritual needs of the lost and reach out to them. This is what the great commission instructs.

B. Jesus had compassion and provided for their physical needs, v.35-44

a. A good shepherd not only teaches the sheep where to go and what to do, but also leads them to the green pastures.

b. The apostles saw feeding these people as something that was impossible.

Mark 6:35-37

c. Jesus saw it as an opportunity to demonstrate His compassion and ability to help mankind.

d. The same is true for Jesus' disciples, **1John 3:17,18**

Illust: Psalm 23:1-6

Appl: This example of compassion is what we as disciples are to have today.

1. So many in the world today a like these sheep.
2. They are lost and wander the shore lines and city streets trying to find someone to guide them.
3. As disciples we must have compassion for the lost and lead them to the Good Shepherd, John 10:11-16

Con: The changed life of a disciples requires that we have a heart of compassion for the lost, **Col. 3:12**

It will do little good to have a head full of knowledge and fail miserably at trying to convey that message because we have an attitude that screams, "I don't care."

Remember the adage; *"No one cares how much you know until they know how much you care."*

We must show the lost that Jesus can take care of all their needs. We must teach them that the odds are never to great for Jesus. No matter their situation, Jesus can save them and give them the rest they seek,

We must remind them of the words of Jesus in Matt. 11:28 *"Come to Me, all who are weary and heavy-laden, and I will give you rest."*

A disciple must remember *a A heart of compassion is needed to draw the lost to Christ.*

A Lack of Understanding

Mark 6:45-52

I. One of the prominent theme's found in Mark is the faith of a disciple.

II. From the beginning of his gospel Mark he provided the evidence necessary for one to have faith in Jesus as the Son of God.

1. The testimony of John and the prophets, **Mark 1:2-8**
2. The words of the father, **Mark 1:10,11**

III. As this gospel has unfolded a continual flow of miraculous events in the life of Jesus have been provided to increase the disciples faith.

1. The casting out of the unclean spirit, **Mark 1:23-28**
2. The healing of the multitudes, **Mark 1:32-34**
3. The healing of the leper, **Mark 1:40-42**
4. The healing of the paralytic, **Mark 2:3-12**
5. The calming of the sea, **Mark 4:35-41**
6. The raising of the synagogue officials daughter, **Mark 5:35-43**

IV. In all these miracles Jesus had demonstrated his power over all areas.

1. Over the physical
2. Over sin
3. Over nature
4. Over mans needs
5. Over the demonic realm
6. Over the spiritual

V. Through these series of miracles Mark has demonstrated who Jesus is. He shows that Jesus has power over all things and there was nothing that man needed that Jesus could not provide.

VI. With all of these demonstrations it would seem that the disciples faith in Jesus would be extraordinarily strong. But in our lesson today Mark shows that this is not the case.

VII. In spite of all the events they witnessed and in spite of the authority of Jesus' teachings, the disciples still struggled with their faith in Jesus and spiritual growth. They did not truly see Jesus for who He was.

VIII. What we learn from this text is that .. **A misconception of Jesus will prevent insight necessary for spiritual growth.**

Trans: Let's begin by considering a time when the disciples faith is once again tested.

1. A Tested Faith

A. Mark 6:45-51

B. This testing was something set up by Jesus. It seems to be intentional.

1. Jesus had just finished feeding the 5000+
2. According to John the crowd wanted to force Jesus to be their earthly king,
John 6:15-17
3. Jesus instructs His disciples to get into the boat while He sent the multitude away, **Mark 6:45**

4. When the disciples depart Jesus departs to the mountain to pray.
 - a. Jesus is separated from his disciples for several hours.
 - b. When He returns it is about the fourth watch, 3:00 am, **v. 48**

5. Once again we find the disciples in a storm but it doesn't seem to be like the one in, **Mark 4:35-41**.

6. As the disciples struggle against the wind they see Jesus approaching and they all become frightened because they believed they are seeing a ghost.
 - a. The popular belief of the time taught that the spirits of the night brought disaster.
 - b. Jesus apostles saw doom approaching.

7. In response to their fear Jesus cries out to them and tells them it is Him.
 - a. This phrase "It is I" is one of comfort.
 - b. **Ex. 3:14**
 - c. These words are words of self revelation. They would immediately bring comfort to the hearer when the hearer recognized the speaker.

C. A second part of this event which is not included in Mark is found in Matthew

1. **Matt. 14:28-31**

2. After Jesus calls out to them Peter requests to come to Him.

3. As Peter is walking on the water he sees the wind and begins to sink and Jesus reaches out to rescue him.

D. In all accounts, once Jesus enters the boat the wind stops.

Appl: When Jesus was around His disciples they seemed to do fine, but as we see in this event in His absence their faith wavered.

Notice that there is no mention of the intensity of the storm. This doesn't seem to be an issue. Even when we see Peter walking on the water he simply sees the wind and becomes frightened.

The disciples were not frightened by the storm as they were in **Mark 4**

Here, they become frightened because they suppose Jesus to be a ghost.

A misconception of Jesus will prevent insight necessary for spiritual growth.

Trans: Upon Jesus entering the boat we are provided with the reason for the disciples fear.

2. The Problem

A. **Mark 6:51,52**

B. The problem was their faith in Him, **Matt. 14:30,31**

C. The disciples had a head full of knowledge. They knew what Jesus could do. The problem was found in them understanding what that really meant, **v.52**

D. The disciples knew what Jesus had done in feeding the 5000+ but they did not go beyond this.

E. As we study through Mark we find this to be a common problem,

Mark 4:13

Mark 7:18

Mark 8:17

Mark 8:21

Mark 8:31-33

Mark 10:38

F. When we hear of the story of Peter walking on the water, most often we are told that the reason Peter sinks is because he took his eyes off Jesus and saw the storms raging around him.

1. But when we consider both Mark and Matt. we find that Peter already had a weak faith before he got into the water.

2. His sinking only proved what we already knew.

3. Peter did not fully understand what the miracles meant about Jesus and so his faith wavered.

Appl: When Jesus feed the 5000+ the people wanted to make Him their earthly king. Jesus took control of the situation and dispersed both the crowd and the disciples. In all probability the apostles would have joined in so Jesus separated them.

Why? They were not gaining insight from what He was doing. These miracles should have pointed them to the Son of God, what they saw was and earthly king.

A misconception of Jesus will prevent insight necessary for spiritual growth.

Con: Today our lack of gaining insight from what Jesus is did can also affect our faith.

The work of Jesus must led us to see Him as the Son of God. The one who can provide all we need.

If this is the case then we will grow in our faith.

A misconception of Jesus will prevent insight necessary for spiritual growth

Spiritual Purification Through Obedience

Mark 7:1-13

I. When one chooses to become a disciple there is always excess baggage that must be discarded.

A. First and foremost is the practice of sin, Heb. 12:1

B. There are also beliefs that are not in accordance with God's commands, Rom. 12:1,2

II. Both of these can be difficult to accomplish.

A. For example if one is addicted to Alcohol prior to becoming a disciple it might take time for them to overcome their addiction. And it is possible they will slip back into this sin.

B. When speaking of incorrect beliefs, since we don't know everything before we become a Christian we might continue to retain certain beliefs which are contrary to God's commands.

III. Prov. 16:25

IV. The goal of a disciple then is to work diligently at dealing with these issues.

V. In our lesson today I will be focusing on the latter of these two issues, incorrect beliefs.

VI. The point being, disciples must obey God's commands first and foremost, because these will create an undefiled heart within them.

1. Their Practice

A. Mark 7:1-5

B. The Pharisee's and scribes are once again seeking to catch Jesus doing or teaching something they perceived as wrong, v.1

1. Mark 2:18,23-24

2. Mark 3:22

C. They believe they have something when they see Jesus' disciples eating bread with unwashed hands, v.2

D. The problem, as the Pharisee's and scribes see it, is found in vs.3-5

1. The Pharisee's and all the Jews *carefully* washed their hands before eating., v.3

a. The word carefully literally means, "with the fist."

b. It is unclear exactly what the original word means but there is good support for the idea of diligence.

c. Some even see it as a washing up to the elbows.

2. As well, coming from the market place, they would wash themselves, their cups, pitchers, and copper pots. v.4

a. They did this because there was a possibility that they might have touched something unclean and would be defiled.

b. Under the Mosaic Law there were commands of God instructing His people on ceremonial purification through washings.

1. Ex. 30:19

2. Ex. 40:13

c. The elders had expanded on these and created numerous purification requirements as a hedge around the Law.

d. They came to consider these traditions as law, law which superseded the law of Moses.

3. The Pharisees and scribes want to know why Jesus' disciples are not following these traditions, v.5

Illust: The Jews had 620 such traditions which they held in this regard. These can be found in the Mishnah, the oral laws of the elders, passed down orally through the ages and written down around 200 A.D., and the Talmud, which was a kind of commentary of the Mishnah, written around 400 A.D. and then 600 A.D.

Appl: The Jewish elders held their oral traditions in high regard. So much so, they were even held above the written law of God. Having been passed down through the ages from their elders or Rabbis, these oral traditions were viewed as Law.

The Jewish leaders required strict adherence to these traditions and as they saw it to violate the traditions of the elders was a violation of God's Law.

Trans: Following their question Jesus now explains the problem with what they are demanding. This is our second point.

2. Their problem

A. Mark 7:6-9

B. Jesus begins by quoting part of Isaiah 29:13

1. Although this was written for the people of Isaiah's time Jesus states that it also applies to them.
2. It applies to them because they are doing the same thing their fathers did.
 - a. They were honoring God with their lips. They held to their oral traditions as if they were the commands of God and followed those traditions as if to honor God by showing perceived purity.
 - b. Their heart was far away from Him. This was done when they set aside the commandments of God to keep their traditions.
 1. One's heart is not near to God when His commands are not obeyed.
 2. The word for "set aside" means to dismiss or send away,
 3. This comes from the same root word as forgive.
 4. Mark 2:10
 5. They set aside God's word to the point that they forgave it, or remembered it no more, Heb. 10:17.
3. What they're doing made them hypocrites
 - a. Here the word hypocrite carries the thought of an actor under a mask.
 - b. He is not what he appears to be, Matt. 7:15
 - c. But theirs was a greater form of Hypocrisy.
 - d. Lenski states in his commentary, "The hypocrite tries to appear before men as he ought to be before God and yet is not. The worst form of hypocrisy is that which carries its self-deception to the point where it thinks that it really is what it actually pretends to be."
 - e. They were so steeped in their own traditions they really believed by following them they were doing the will of God.
 - f. They also believed they had authority to demand others do the same.
4. What they're doing also made their worship vain.
 - a. Notice in vs. 3,5, the Pharisees say these traditions were from the "elders"
 - b. This word implies respect and leadership, Deut. 27:1

- c. In v.8, Jesus states their traditions were from "men."
- d. This is to emphasis that what they really follow is not of divine origin but a human religious product yet they teach it as if it is from God, v.7, "doctrines"
- e. The original Hebrew for v.7 reads, "and their fear toward me is taught by the precept of men."
- f. Yet true worship to God is based upon a reverent fear of God,
Ps. 96:9
Deut. 6:13
- g. To truly worship God in reverence one must worship according to His word.
- h. When the word of man is substituted for the word of God that reverence is removed and worship become vain.

Appl: Jesus' disciples have been accused of not following the traditions of the elders. But Jesus makes it clear that they were not obligated to follow those traditions.

The were not obligated to follow them because they were not the commandments of God.

In fact for them to follow those traditions as instructed by the religious leaders of the time would have required them to set aside the commandments of God. Thus their worship would be vain as well.

What they were following was the true commands of God without the interference of any human corruption.

Jesus understood, disciples must obey God's commands first and foremost, because these will create an undefiled heart within them.

Trans: Having laid the foundation Jesus now builds a house on it and this house displays the hypocrisy of the Pharisee's and scribes. This takes us to our third point and that is the proof of what Jesus says.

3. The proof

A. Mark 7:10-13

- B. Jesus first quotes to them two different passages which are connected, v.10
 - 1. He speaks of the fifth commandment, Ex 20:12
 - 2. He then speaks of another command of God regarding parents, Ex. 21:17
 - 3. They are connected in that to not honor your parents is to speak evil of them.
- C. He now explains how they violate these commands by setting them aside, v.10 v.11
 - 1. It was a mans responsibility to take care of his parents. But if for some reason he did not want to, the leaders of the day would allow him to claim Corban and make a particular possession a gift to God.
 - 2. This would place a ban on something, reserving it for sacred use and withdrawing it from profane use by another person.
 - 3. But this ban did not necessarily mean that the object declared Corban had to actually be offered to God; it signified rather that it was withdrawn from its intended use and was no longer available for a particular individual.

4. In a hypothetical situation, if the son declared his property Corban to his parents, he neither promised it to the temple nor prohibited its use to himself, but he legally excluded his parents from the right of the benefit.

5. If he later changed his mind he would be told by the scribes that his vow was valid and must be honored, Num. 30:1,2

6. The scribes were using one command of God against another as means of justifying their actions. But in doing this they are not permitting this man to give to his father and mother, v.12. and thus he was setting aside another commandment of God.

E. The result is, the word of God is invalidated, v.13

1. Jesus doesn't say they have violated a particular law.

2. In doing what they do the Law as a whole is invalidated.

3. To allow someone to act contrary to the commands of God but say they are still pleasing to God if they carry out a tradition of the elders invalidates God's word.

4. They in fact place their traditions above God's commands.

F. Jesus then puts the blame squarely on their shoulders, v.13

1. Although these had been passed on by their elders.

2. Jesus states "which you have handed down."

G. And if that's not bad enough, they have many things like this that they do.

Appl: The act of crying Corban in hopes of avoiding taking care of one's parents was not a command of God.

To attempt to use one command of God to invalidate another so that you could keep your tradition displayed a willingness to remove God's commands from their lives.

For the scribes and Pharisees to allow this demonstrates that they place their oral tradition above the commands of God, and in doing this they invalidate the entire word.

What they should have understood was that disciples must obey God's commands first and foremost, because these will create an undefiled heart within them.

Con: The duty of the religious leaders of Jesus' time was to uphold the commands of God. It was only here that true purity would be found.

For them to uphold their oral traditions over the commands of God made them hypocrites, their worship vain, the word of God invalid and the people of God spiritually impure.

Today the same is true. Jesus' disciples learn a valuable lesson. It is the commands of God which they must keep. The washing of the hands and body and cups and platters would not make nor keep them pure.

Following the commands of God would take of that.

For us today, disciples must obey God's commands first and foremost, because these will create an undefiled heart within them.

The True Source of Spiritual Defilement

Mark 7:14-23

I. As we begin our lesson this morning I would like for you to consider a list that pertains to various activities believed by some to be connected to spiritual purity.

1. Rosary beads
2. Burning of incense
3. Lighting of candles
4. Wearing of veils and other religious clothing

II. What do all of these have in common? Ultimately they are the traditions of men and in no way connected to spiritual purity.

III. What I mean by spiritual purity is the idea of being spiritually right in the sight of God.

IV. In our last lesson in Mark Jesus was confronted by some Pharisee's who believed His disciples were spiritually defiled because they had eaten their food without first washing their hands.

1. The Pharisees believed one could not be spiritually pure without following the traditions of the elders.
2. They believed to eat with unclean hands would cause you to become spiritually defiled,
3. **Mark 7:5**

V. What Jesus is dealing with in these passages is similar to the list I asked you to consider earlier.

VI. Many believe that by holding to their religious traditions they are spiritually pure. The problem with this way of thinking is that these man made acts are of no true benefit over spiritual defilement.

VII. An even greater problem is found when the heart of the one holding to these man made traditions is examined. Many will hold to their religious traditions thinking they will make them spiritually pure, yet all the while their heart is far from God. This was the case with the religious leaders of Jesus' time, **Mark 7:6-8.**

VIII. In our lesson today, we are going to find that the truth of the matter is **True spiritual defilement is a condition of the heart and is a result of neglecting Gods commands.**

Trans: Let's begin by considering

1. That Which Does Not Defile

A. **Mark 7:14-19**

B. As we have seen from Mark 7:7, the Pharisees had taught their traditions as if they were the laws of God.

C. Here, Jesus is guiding the people away from the false teachings of the Pharisee's and they need to pay attention and understand what He is about to say, **Mark 7:14 (x2)**

D. He begins by telling them that nothing outside the man which going into him can defile him, v.15

1. Specifically Jesus is speaking about eating food with unwashed hands, **Matt. 15:11, 20**
2. Jesus makes it clear that what his disciples had done did not defile them.
3. He also makes it clear that the teaching of the elders was wrong.

- E. As in the past we see that His disciples do not understand what He is telling them, v.18
1. **Matt. 15:15**
 2. It's possible their minds were on the physical.
 - a. That which comes out defiles?
 - b. Was Jesus speaking of something physical coming out of the mouth?
- F. Jesus explains what he is talking about, Mark 7:19
1. He does this by explaining why what goes into the mouth cannot defile.
 2. Jesus provides two reasons.
 - a. **It does not go into the heart**
 - b. **It goes into the stomach and is eliminated.**
- G. All food taken in serves its purpose of providing nutrition to the body and that which is unneeded is eliminated.
1. Jesus is saying that food cannot defile because it is only food.
 2. Under the Old Covenant there were unclean foods, Lev. 11:1ff
 3. But eating or coming in contact with unclean foods was not the cause of defilement.
 4. There is nothing intrinsically sinful about these foods,
 - a. Gen. 1:20-25
 - b. **1Tim. 4:4,5**
 5. Defilement from foods came from disobeying the command to not partake of or come in contact with these, even if it was accidental.
 6. Although there were health issues with these food items, the bottom line is God provided a way for the people to show themselves consecrated to Him by abstaining from these foods, Lev. 11:44-45.
 7. By following God's command to abstain from these foods and adhering to the purification's laws if they came in contact with them, the people demonstrated that God was their Sovereign God. Thus they showed themselves to be consecrated to God.

Appl: So what the scribes and Pharisees were accusing Jesus' disciples of was unfounded. They in fact were defiled because they were setting aside the commands of God for their own traditions.

Man is not defiled because he eats food without first washing his hands. Why? Because what goes into man cannot defile. Man is defiled because he follows his own path and lives contrary to the will of God.

Trans: With that said Jesus now turns to the deeper matters of what He is saying.

2. That Which Does Defile.

A. **Mark 7:20-23**

B. What defiles a man?

1. "that which proceeds out of the man, that is what defiles the man." v.20
2. That which proceeds out of man comes out of his heart, v.21
 - a. The word for heart is kardia.
 - b. Here it refers to the whole of man, that which he truly is.
 - c. The thoughts and actions of his mind.

C. As Jesus continues He speaks of that which proceeds from the heart and defiles a man,

1. This list can be divided into 12 or 13 conditions which defile.
2. This list also consists of two groups.
 - a. Evil acts.
 - b. Moral defects.

D. Lets consider these conditions of the heart.

1. Evil Thoughts -
 - a. The foundation for evil acts.
 - b. These are well considered acts. This man realizes what he is doing.
2. Fornication's - (NIV - Sexual immorality) - Every kind of sexual corruption.
3. Thefts - A mean, deceitful, dishonorable pilferer, **John 12:6** - Judas
4. Murders -
5. Adulteries -
- 6 Greediness - (NAS - Deeds of coveting) -
 - a. From two Greek words which mean - to have more.
 - b. The spirit which snatches at that which is not right to take.
 - c. The lust in the heart of man who sees happiness in things.
7. Iniquities - (NIV - Malice) (NAS - Wickedness)
 - a. This represents the man in whose heart there is the desire to harm.
 - b. The word for evil is used in reference to Satan - the Evil one.
 - c. So this evil not only affects the man who has it, but others too.
8. Deceit -
 - a. Comes from a word which means bait and is used for trickery
 - b. The idea of a mousetrap
 - c. Fraud - concealed dishonesty
9. Lewdness - (NAS - Sensuality)
 - a. A disposition of the soul that resents all discipline.
 - b. The one who is lost to decency and to shame.
 - c. This individual never hesitates to shock his fellow man.
10. An evil eye - (NIV, NAS - Envy)
 - a. The eye that looks at the success and happiness of another in such a way that it would cast an evil spell upon it if it could.
 - b. This individual actually grieves at the happiness of others.
11. Blasphemy - (NIV, NAS - Slander)
 - a. The idea of insulting man or God.
 - b. Abusive language against man or God.
12. Arrogance - (NAS - Pride)
 - a. Showing oneself above
 - b. The attitude of a man who has a certain contempt for everyone except himself.
 - c. The Greeks also used this to describe an attitude that may never become public. This individual may seem humble but in his heart be proud.
 - d. Yet, sometimes this pride is evident.

13. Foolishness - (NIV - Folly)
 - a. *This is not brainless folly or a weak intellect*
 - b. *It describes the man who chooses to play the fool.*

- E. Jesus also explains why these defile a man, these things are evil, **v.23**.
 1. They are things which are contrary to God's nature,
 - a. **1John 1:5**
 - b. Eph. 5:7-12
 2. They are those things which come from man, **Rom. 1:28-31**
 3. They are works of the flesh, **Gal. 5:29-21**

Appl: This must have been a startling revelation for Jesus' disciples who had been trained by these scribes and Pharisee's in the idea of spiritual purity through these rituals.

Jesus is telling them that fellowship with God is not destroyed because of foods or unclean hands. It is destroyed because of the sin that comes forth from mans heart.

The religious leaders of Jesus' time could have washed their hands a hundred times a day and this would not have made them spiritually pure. As long as their hearts were filled with sin and they turned from God's commands to follow their man made traditions they remained defiled. Why?

True spiritual defilement is a condition of the heart and is a result of neglecting Gods commands

Con: The same is true for us. Unless we examine ourselves and seek true spiritual purity by being obedient to Gods commands and work at removing sin from our lives, we will be found to be spiritually defiled.

No amount of attending Sunday, or Wednesday services will change this. No amount of works will make us spiritually pure if we continue to allow sin to be enthroned upon our hearts.

These acts only find favor with God when they are coupled with a mind that seeks to obey His commands of removing sin from ones life and living pure and Holy before Him by continuing to obey His commands.

Inv:

Thankfully God has provided a way for us to accomplish true spiritual purification.

1. We start down that road of spiritual purification when we believe in Jesus as our Lord and Savior. The one who died for our sins, **John 8:24**
2. At the realization of this fact, we must determine to set our mind on a path of spiritual purification. We are compelled to repent and turn from our sins, **Acts 17:30**
3. We continue towards spiritual purification as we confess Christ as our sovereign Lord, **Matt.10:32**
4. We take the final step into spiritual purification as we obey God's command to be baptized. It is here that we receive the forgiveness of our sins in obedience to His will. It is here that we enter into a covenant relationship with God and find ourselves consecrated to His service, **Acts 22:16**
5. From this point on we continue to live a life consecrated to God, seeing ourselves as instruments of righteousness, carrying out His will in our lives **Rom. 6:7,12,13**

Persistent Faith

Mark 7:24-30

- I. In Marks gospel one of his goals is to create faith in Jesus as the Son of God and our Savior
Mark 1:1
- II. His aim is to guide those who hear the message of the Christ to become one of His disciples
- II. And as we have seen throughout the Gospel of Mark, faith is essential to the walk of a disciple.
 1. Faith is what brings us to Christ in the first place,
Rom. 10:14-17
 2. Faith is what keeps us walking with Him throughout our lives,
Gal. 2:20
2Tim. 1:12
- III. Time and again we see that those who chose to follow Jesus at times struggled with their faith in Him.
Mark 4:40
Matt. 14:31
- IV. Yet, at other times we see individuals who displayed a proper faith in Jesus. In our lesson today we are going to consider an individual who showed this kind of faith, **Mark 7:24-30**
- V. We learn that... **A persistent faith is required of all believers.**

Trans: As we begin we first see.....

1. A Challenged Faith

A. **Mark 7:24-27**

B. Jesus goes to Tyre to get away,

1. He did not want anyone to know of his trip to Tyre, **v.24**
2. He was wanting to “**escape notice**”

C. While there He is confronted by a Gentile woman

1. This woman believed in Jesus, **Matt. 15:22**
2. She believed He could fulfill her request

Mark 7:26

Matt. 15:25

D. But this woman faced several obstacles to her faith.

1. She was a Gentile Woman, **Mark 7:26**
2. Jesus came to serve the “children” (Israelites), **Mark 7:27**
3. His intention was to save the lost sheep of Israel,
 - a. **Matt. 15:24**
 - b. **Rom. 1:16**
4. It would not be right for Him to take the children's food and give it to the dogs
5. What Jesus brought belonged to the Jews first

Appl: With these facts clearly established, we find a faith that is challenged. There were many obstacles in the way of this Gentile woman.

1. Jesus had been healing people all along, but here He seems to be reluctant to do so.
2. She was a Gentile woman
3. The children were to be satisfied first.

There is every reason to give up. Yet she doesn't. Why?

A persistent faith is required of all believers.

Trans: Let's now consider the outcome of this situation.

2. A Victorious Faith

A. **Mark 7:28-30**

B. Although there were reasons to give up this Gentile woman didn't. She displayed what is involved in a victorious faith.

C. A victorious faith is persistent.

1. The woman in our story was persistent in her request.

Mark 7:26

Matt. 15:23

2. The persistent widow in Luke 18:1-8

D. A victorious faith is wise

1. Jesus did not tell her that he would not do as she had asked.
2. He uses the word **first**, which implies that a time would come, **Mark 7:27**
3. He is simply explaining what His mission was. To the Jew first.
4. Yet the woman believed that Jesus could help her.
5. She responded to Jesus with wisdom, not by arguing, but by recognizing the benefit of being that dog, **Mark 7:27**
 - a. Jesus had said it was not good to take the children's food and give to the dogs.
 - b. The term for dog here is not just an ordinary dog. It refers more to a little house pet. This provides some hope.

D. She received what she asked for

1. Jesus makes it clear that her faith was victorious
2. **Mark 7:29**
3. **Matt. 15:28**

Appl: This woman understood what Jesus was saying. But she also saw a message of hope.

He never said he would not help her. He simply stated that the children must be feed first.

This woman responded to Jesus' wisdom and stated that she would even accept the crumbs from the table.

This was a display of faith on her part. Because of this her request was granted.

A persistent faith is required of all believers. The outcome is victory.

Con: The same can be said about our faith today.

Rom 5:1,2

Eph. 2:8

He Has Done All Things Well

Mark 7:31-37

I. I'm sure most people recognize that their life is something that's very precious and valuable.

1. We only have one life to live
2. How we choose to live that life can determine our happiness and joy.
3. When all is said and done you have one life to live and that life shouldn't be wasted.

II. With this in mind let me ask you a question. Why did you decide to take this one life that you have and give it to Jesus? Why did you decide to become one of His disciples?

1. "Well, to go to heaven."
2. "Well, to avoid going to hell."

III. To be sure, these are legitimate reasons for choosing to give your precious life over to Jesus. But this response came after you learned about Him.

IV. What was it you learned about Jesus that convinced you He was able to help you?

V. I believe the answer to that question can be found in **Mark 7:37**.

1. This might not be the way you expressed it.
2. But, it certainly was something we recognized in Jesus.

VI. As those in the first century chose to follow Jesus because of what they saw in Him, so too, did we.

VII. Friends the reason we are willing to give this one and only precious life of ours over to Jesus is because "He has done all things well." And we know He will continue to do so.

VIII. With this in mind lets look back over what Mark has taught us so far and see all that Jesus has done well.

Trans: Let's consider the first thing Jesus did well.

1. Jesus provided what was necessary to have faith in Him.

A. A lot of people can talk a good game. They can even convince some to follow them.

B. But Jesus did all things well in that He made sure we had that which was necessary to believe in him as the Christ, **John 20:30-31**

C. Jesus provided the means to have faith in Him through His Divine power.

1. Divine power over man's Needs
 1. Mark 7:32-35
 2. **Mark 2:10-12**
 3. **Mark 6:41-42**
2. Divine power over the forces of nature, **Mark 4:39,41**
3. Divine power over the spiritual world.
 1. **Mark 1:23-26**
 2. **Mark 1:34**
4. Divine power over death, **Mark 5:35,41-42**

Appl: The things Jesus did He did to convince us that He is the Christ.

Through the will of the Father Jesus set out to display His Divine power. In displaying this Divine power He showed that He was one on whom we could depend.

There was nothing on this earth that could keep Him from doing God's will. He was able to overcome all the problems man faced.

The people recognized this and saw that He had done all things well. Because of this many were willing to give their lives over to Him by becoming one of His disciples.

Jesus did all things well in that He provided what was necessary to have faith in Him.

Trans: Let's consider a second thing Jesus did well.

2. Jesus provided true spiritual guidance.

A. One of the reasons people chose to follow Jesus was because they recognized something different about the things He taught.

1. **Mark 1:22**
2. **Mark 11:18**
3. Matt. 13:53-56

B. The teachers of Jesus' time were teaching their own innovations, **Mark 7:7-9**

C. But Jesus taught the people words that gave them something no other words could give them and that is, Hope!

1. Jesus spoke the words of the father and these words are truth,
 - a. **John 12:49**
 - b. **John 17:17**
2. Jesus words taught what truly defiled man before God, Mark 7:20-23
3. Jesus words provided the means to life,
 - a. **John 5:24**
 - b. **John 6:66-68**

Illust: Knowing the laws of the country you live in helps to keep you out of trouble.

Appl: There are a lot of people out there teaching a lot of things they claim will help us spiritually. A lot of people are teaching their own innovations as a means to spiritual enlightenment.

But, as we came to learn about Jesus we recognized that His teachings were unlike any we had heard before.

There was no question we saw the value in His teachings. We recognized that nothing else could provide for us in the way Jesus did.

Jesus did all things well in that His teachings were the true spiritual instructions of the Father and provide all we need to share in the eternal glory that awaits us in heaven.

This is why we were willing to give our lives over to Jesus.

Jesus did all things well in that He provided true spiritual guidance

Trans: Lets consider one final thing that Jesus did well.

3. Jesus provided the instruction necessary to remain faithful.

1. Jesus showed that as disciples there was work to be done in His kingdom.
 - a. Disciples have the responsibility of spreading the Gospel,
 1. **Mark 4:21-23**
 2. **Mark 6:7,12**
 - b. He prepared His disciples for the rejection they would face
 1. **Mark 6:2,6**
 2. **Mark 6:11**
 - c. He prepared His disciples for the persecution they would face.
 1. John was out example of this, Mark 6:17-19
 2. He was beheaded - **Mark 6:27**
3. Jesus taught his disciples the need to grow in their faith in Him,
Mark 4:40
Matt. 14:26-31
4. Jesus taught the need to understand the words He taught.
 - a. **Mark 4:13**, They did not understand the parable of the sower.
 - b. **Mark 7:18**, They did not understand his explanation of what defiled man.
 - c. **Mark 7:14**, Jesus emphasized the need for them to understand.
5. Jesus taught the need to obey the commands of God above all else, Mark 7:9-13
6. Jesus taught His disciples that they also needed to take time for a rest, **Mark 6:31,32**

Appl: In doing all things well, Jesus did not leave His disciples without the tools necessary to remain faithful.

In His teachings Jesus was providing the disciples with what they needed to serve Him with the lives they had given over to Him.

Jesus did all things well in that provided the instruction necessary to remain faithful.

Con: As you consider the life that you have do you see the value of that life?

For arguments sake let's say that this is all there is. There is no Heaven or Hell. How valuable would the one life you have be? You only have this one shot to ne happy and to experience all that this world has to offer.

Knowing how valuable your life is the question I began with is, why did you choose to give that life to Jesus?

As we considered Jesus we saw that He did all things well. He was deserving of our trust because of what He did for His disciples.

Jesus provided what was necessary to have faith in Him.

Jesus provided true spiritual instruction.

Jesus provided the instruction necessary to remain faithful.

“Compassion Again”
Mark 8:1-10

I. Compassion Illustration

II. This illustration really shows a great example of compassion.

1. The little boy didn't want to have someone give him something.
2. He wanted to be the one doing the giving.

III. In our studies of the gospel of Mark we have seen numerous occasions of the compassion Jesus had for his fellow man.

IV. It should be noted that, in part, it's this compassion which led the lost to follow Him.

1. Jesus did not come seeking to get something for himself.
2. Jesus came to give something
3. **Mark 10:45**

V. In our lesson today we will be considering another example of the compassion of Jesus.

VI. Here we are going to learn that... **the compassion of Jesus satisfies completely**

VII. What does it mean to say the compassion of Jesus satisfies completely?

1. **Jesus' compassion satisfies physically.**
2. **Jesus' compassion satisfies spiritually.**

VII. As disciples we must learn to have this same kind of compassion so that we might help bring our fellow man to Christ. Remember, **“No one cares how much you know until they know how much you care.”**

Trans: Let's begin by considering our first point.

1. Jesus' compassion satisfies physically.

A. The compassion that satisfies physically is seen in two ways.

1. In **Matt 15:29-31**, Jesus is healing all their illnesses
2. In **Mark 8:1-4**, Jesus sees a hungry crowd who needs to be fed.

- a. The needs of this group seem to be great
 1. **There is a great multitude - 4000+**
 2. **They have been with Jesus 3 days**
 3. **They have nothing to eat**
 4. **They were in a desolate place**
 5. **Jesus was concerned for their health**
 6. **Some had come from a distance.**
 7. **Seven Loaves**
 8. **Few small fish**

b. Mark 8:5-9

1. Jesus' compassion leads Him to address their physical need through a miracle.
2. **They ate and were satisfied**
3. There were satisfied because Jesus supplied an abundance.
 - a. The large baskets were large enough to hold a man
 - b. Acts 9:23-25

B. Time and again, in the gospel of Mark, the compassion Jesus had for the physical needs of the people is demonstrated.

1. **Mark 1:40,41**

2. Jesus' ministry was one that involved helping those with physical needs.
 - a. Mark 1:29-31, Simon's mother-in-law healed
 - b. Mark 1:32-34, Healed those who were ill with various diseases
 - c. Mark 2:1-12, Paralytic healed
 - d. Mark 3:1-5, Man with the withered hand healed
 - e. Mark 5:21-43, Jairus' daughter raised from the dead, woman with the issue of blood healed.
 - f. Mark 6:33-43, 5000 feed
 - g. Mark 6:53-56, Multitudes healed
3. Previous to the feeding of the 4000 Jesus' compassion is demonstrated.
 - a. Mark 8:31-37
 - b. "He has done all things well."

Appl: At the close of this miracle there is no mention as to how this affected the people.

But this would be logical if Mark wants us to see an example of how Jesus' compassion satisfies the physical needs of the people completely.

There is no need to go into how the people responded other than to note that they were physically satisfied through His compassion.

The people had a need and Jesus meet that need. So we see then that **the compassion of Jesus satisfies completely.**

Trans: There is a second part to this miracle beyond the obvious physical. This is our second point.

2. Jesus' compassion satisfies spiritually.

A. The spiritual message we find in the feeding of the 4000 is twofold.

1. It provides future spiritual hope for the gentiles,
 - a. In Mark 8:24-30, a syrophenician woman came to Jesus with a spiritual request
 1. Remove the demon from her daughter
 2. Yet she was a gentile and Jesus had come to the children of Israel.
 3. She asked for the children's crumbs which fell from their table.
 4. Jesus grants her request.
 - b. Mark states, "It was in those days" that Jesus feed the 4000.
 1. This might indicate that the audience was at least partially gentile.
 2. The Syrophenician woman asked for crumbs.
 3. This crowd was fully satisfied from what Jesus gave them.
 4. Although this is a physical act it has spiritual overtones.
2. Secondly it provided another opportunity for Jesus disciples to develop spiritually.
 - a. At the feeding of the 5000 we see that the disciples had not gained any insight from what he did, **Mark 6:51,52**
 - b. In this feeding we see a similar response, **Mark 8:4**
 - c. There is no question that these are separate events, **Mark 8:17-21**

B. Jesus' ministry was one that demonstrated the compassion Jesus had for the spiritual needs of the people.

1. In the feeding of the 5000 Jesus felt compassion for the spiritual needs of the people

2. **Mark 6:33,34**

C. Time and again, in the gospel of Mark, we see the compassion Jesus had for the spiritual needs of the people.

1. Mark 1:15, the kingdom is at hand repent and believe.

2. Mark 1:17, become fishers of men.

3. Mark 1:22, He taught with authority

4. Mark 2:5, your sins are forgiven

5. Mark 2:14ff, Jesus eats with sinners and tax-gatherers

6. Mark 2:17, Jesus came to call sinners

7. Mark 3:31-35, Jesus teaches on who his family is, those who do the will of God.

8. Mark 4:1-20, Jesus speaks of the sower and the seed, the true heart of a believer.

9. Mark 4:21-32, Jesus teaches on the spiritual work of a disciple.

10. Mark 4:35-41, Jesus questions the apostles lack of faith.

11. Mark 7:1-23, Jesus teaches on that which truly defiles.

D. That same need and compassion is available today.

1. Spiritually speaking, without Christ we find ourselves in a desolate land as well.

Eph. 2:11-13

2. But Jesus' is the bread of life that satisfies our spiritual longing, **John 6:47-48**

App!: The miracle of feeding the 4000 clearly has spiritual overtones.

There is a connection between the gentile woman and her request for crumbs and the fully satisfied audience Jesus feeds.

As well the disciples were still not fully grasping Jesus' work and this was another opportunity for spiritual growth.

Ultimately, the people had a spiritual need and Jesus meet that need.

So we see then that **the compassion of Jesus satisfies completely.**

Con:

1. Jesus' compassion satisfies physically.

2. Jesus' compassion satisfies spiritually.

The compassion of Jesus satisfies completely.

Compassion Illustration

There is a story of a well-to-do businessman who gave an expensive car to his brother. One day when the brother went to the place he'd parked the car, he saw a ragged boy looking the car over with great interest. Instead of saying, "Get away from that car, kid," he smiled at the youngster.

The boy was the first to speak. "Is that car yours, Mister?" "Yes, it is," was the reply. "What did it cost?" was the next question. "Nothing," said the man. The boy looked at him curiously and said, "You don't look like the kind of guy who would steal a car." The owner laughed and said, "No, it was a present from my brother." The boy seemed incredulous. "Do you mean to say he gave it to you as a present, and it didn't cost you anything?" "That's right."

Then the boy said the most surprising thing of all: "I sure do wish I could be such a brother as yours." One might have expected him to say, "How I wish I could have such a brother as yours." The man asked him what he meant, and he explained: "I'll tell you. My youngest brother had polio and he can't walk to see all the shops in town and enjoy the toys, at least by seeing them in the windows. How I wish I had a car like this to take him around. Our father died, and we won't get any presents this Christmas. But at least I can walk along the streets and enjoy the shop windows; my brother can't even do this. That's why I'd like to be a brother like your brother."

“Open Our Eyes Lord”
Mark 8:11-26

I. When it comes to the teachings of Jesus one of the challenges disciples face is coming to a true and complete understanding of what our Lord is teaching us.

II. The problem is, we sometimes possess a sort of blindness to the message. That is we have a difficult time understanding the message.

III. This lack of understanding or blindness happens for several reasons.

1. Hardened heart, **Mark 6:52**
2. Mind in the world, **1 Cor. 3:1-3**
3. Lack of spiritual growth, **Heb. 5:12-14**

IV. In our lesson today we are going to consider three events that are all tied to blindness.

V. These three events provide insight into spiritual blindness.

1. **The blindness of the Pharisee’s** (Hardened Heart) **Mark 8:11-13**
2. **The blindness of the disciples**, (Mind in the world) **Mark 8:14-21**
3. **The blindness of a blind man.** (The cure to spiritual blindness) **Mark 8:22-26**

VI. The first two events show us the sources of spiritual blindness and how it can affect one spiritually. The third event shows how we can resolve the issue of spiritual blindness.

V. What we glean from this is that ...

Spiritually growth, through faith in Jesus, helps us to see spiritual things clearly.

Trans: This is an old adage, “There are none so blind as those who will not see.” This is what we find in the first account of blindness Mark records

1. The blindness of the Pharisee’s , Seen in a Hardened Heart

A. Mark 8:11-13

B. As usual the Pharisee’s are not seeking truth but Jesus’ demise.

1. **Mark 3:2**
2. **Mark 3:22**
3. Here they are seeking a sign from heaven to “test” him.

C. Jesus had performed a multitude of miracles in the presence of the Pharisee’s and yet they come seeking a sign.

1. The idea of a sign denotes sight, something visible on which to put their faith in.
2. In asking for this they show they were blind to the miracles He has already worked, yet they were now seeking to see something they believed to be greater than the miracles, a “sign from heaven.”

D. Their request and reason for it show the real problem, Mark 3:5-6

E. Jesus’ reaction to what they ask is also an indicator of their spiritual blindness.

1. Mark 8:12,
 - a. He sighs deeply “in His spirit”
 - b. Thayer, “to draw breath from the bottom of the breast.”
 - c. This sigh would also seem to be audible

2. **Matt. 16:2-4**

- a. He is saying you are able to determine the weather from what you see in the sky. But you cannot discern the signs of the times.
- b. He is questioning why they can't see clearly what is taking place through his hands. It's as clear as the color and condition of the sky, which they profess to understand.

Illust: Voltaire once said, “Even if a miracle should be wrought in the open market place before a thousand witnesses, I would rather mistrust my senses than admit a miracle.”

Appl: This was the heart of the Pharisee's. The hardened heart of the Pharisee's had led to a complete spiritual blindness.

No matter what Jesus taught or did there were some who would never admit to see Him for what He was.

Their hardness and subsequent blindness rendered them unable to see the truth and no sign was going to fix that.

To this kind of heart enough is never enough.

Trans: Mark now shows a second event involving blindness. This is our second point.

2. **The blindness of the disciples, Seen in a Mind in the world**

A. **Mark 8:14-21**

B. As Jesus and His disciples set sail from the district of Dal-manutha, His disciples begin to discuss the fact that they had forgotten to take enough bread along.

C. Having just dealt with the Pharisee's and His disciples aware of this, Jesus uses their conversation as the means to teaching a spiritual lesson, v.15

D. Jesus says “Watch Out”

1. In this phrase He is indicating the need to “see” or understand
2. His disciples needed to see these people for what they were, **Matt. 16:12.**

E. The disciples response to Jesus' comments regarding the leaven of these rulers exposes their blindness.

1. They begin to discuss the fact that they had no bread,
Mark 8:17
Matt. 16:7
2. Jesus being aware of what is being said points out their blindness.
 - a. In **Matt 16:8** Jesus refers to them as “men of little faith”
 - b. In Mark 8:17 he refers to their blindness in a question.
 - 1). Do you not yet see or understand?
 - 2). Do you have a hardened heart?
 - c. In Mark 8:18, He quotes Ezek 12:2 referring to the lack of ability to see.
 - d. In Mark 8:21 he asks again, “Do you not yet understand?”

F. The point is there is no reason for them not to understand what He is referring to when He speaks of the leaven of these rulers, **Mark 8:19,20**

1. What happened with the feeding of the 5000 and the 4000 should have made the issue of not having bread the farthest thing from their mind.

2. They should have gained enough spiritual insight from these miracles to know Jesus wasn't referring to bread.
3. But, because of the hardness or dullness of their heart they were blinded to any spiritual insight and didn't understand what Jesus was saying about the leaven of the rulers.

Illust: A good illustration of this is seen in what happens immediately following these events, Mark 8:31-33.

Appl: The minds of the disciples, at times, were still in the world. On this occasion, when confronted with an opportunity to gain some spiritual insight, all they could think about was a lack of food.

When we allow the world to become our focus our senses will become dull to spiritual things. It then makes it difficult for us to glean the true spiritual insight from God's word. This happens because our mind is not focused on spiritual things.

Consider these verses

Rom. 12:1,2

Col. 3:1-2

Phil. 4:8

Trans: Having dealt with two events involving spiritual blindness we come to the only individual with a legitimate reason for being blind. This is our third point.

3. The blindness of a blind man. The cure to spiritual blindness

A. Mark 8:22-26

B. Some people from Bethsaida bring a blind man to Jesus. They believe in Jesus' power and are looking for a healing, **v. 22**

C. Notice how Jesus responds

1. Jesus takes the blind man by the hand and leads him out of the city, probably away from the crowds.
2. Jesus spits on his eyes and touches the man's eyes.
3. The taking by the hand, the touching of the eyes and the spit are all ways Jesus uses to let this blind man know that He is with him and about to do something.

D. The first time Jesus does this He asks if the blind man could see anything? The man responds in the positive, but indicates that his vision is not completely clear, **v. 24**

E. Jesus touches him a second time and his vision was restored and he began to see everything clearly, **v.25**

F. Some raise the question as to why Jesus had to touch Him twice. The answer is found in the blindness seen previously.

1. There is no question that Jesus could heal him completely, He does this anyway.
2. But, by healing the blind man in this way Jesus has another opportunity to teach a spiritual lesson to His disciples.

G. There is a connection between what Jesus is able to do in our lives and our faith in Him.

1. This man comes to Jesus with no indication of faith on his part.
2. But when he allows Jesus to touch him the first time he gains partial sight.
3. The blind man recognizes what Jesus has done, now Jesus completes the job.

Illust: Think about a child jumping into his fathers arms from a high perch. The child recognizes the possibility of getting hurt and might even hesitate, but after the first jump, and the father catching him, the child quickly returns to his perch ready and anxious to jump again.

Appl: Clearly Mark uses the healing of the blind man as the means to conveying a greater spiritual message.

Undoubtedly the healing of the blind man is a real event, but this real event is found at the conclusion of two events dealing with blindness and it possess a spiritual message.

Once we take the hand of Jesus and allow him to touch our lives; when we allow Him to lead us where He wants, we begin to gain spiritual insight. As we continue to allow Jesus to work on us we will ultimately see all things clearly.

Con: Spiritual blindness is a reality in our world today and even affects God's children.

We can have blindness because of hardness
We can have blindness because of worldliness

Yet as these events show, **Spiritually growth, through faith in Jesus, helps us to see spiritual things clearly.**

There is no need for any one to be blind to spiritual things.

We must simply come to God with open eyes seeking the Masters hand and then allow Him to guide us. If we do this with an honest heart we will begin to see spiritual things clearly.

“Jesus, The Christ”

Mark 8:27-38

I. Our concept of people affects the way we respond to them.

1. A Security Guard
2. A Police Officer

II. The same is true in regards to Jesus. Our concept of who Jesus is will affect how we respond to Him.

1. If we see Jesus as a mere man, we will reject Him
2. If we see Jesus as philosopher his teachings are put on the level of other philosophers.
3. If we see Him as **Mark 1:1**, we will become one of His disciples.

III. In our lesson today we are going to consider a time when Jesus presses His disciples for an answer to who He is. The importance of this question cannot be overlooked.

1. At this point Jesus begins preparing His disciples for His impending death.
2. If His disciples cannot grasp who He is, they will not respond in an appropriate way when he is killed.
3. Likewise, they may not respond in an appropriate way after He is resurrected.

IV. This is the lesson for us today. *Disciples must truly understand who Jesus is if they are to respond in appropriate ways.*

Trans:

1. The proclamation of who Jesus is.

A. **Mark 8:27-30**

B. Notice Jesus first asks, His disciples, **“Who do people say I am?”**

1. In all that Jesus has done, the question is, do the people get it?
2. The answer is yes and no.
 - a. They see Jesus as a messenger of God.
 - 1) John the baptist, **Mark 11:30-32**
 - 2) Elijah, **Malachi 4:5**
 - 3) One of the other prophets.
 - b. They recognized His teaching as having authority, **Mark 1:22**
 - c. But the people did not see Him as the Christ

C. Jesus then asks His disciples, **“But, who do you say that I am?”**

1. The people held one view of Jesus but His disciples should certainly have a different concept having been with Him for such a long time.
2. Peter quickly speaks on behalf of himself and the other and He proclaims that Jesus is the Christ

Appl: Previous to this moment the disciples had been showing an inability to truly see Jesus as the Christ, **Mark 4:40,41**

Now they seem to have opened their minds to the truth.

It would seem that since their concept of who Jesus is is correct, they respond to His question in an appropriate way. He is the Christ.

Trans: The apostle's through Peter have made it clear to Jesus that they know who He is. They responded appropriately to His question. Jesus now has a chance to move them towards a deeper spiritual message. But a problem soon arises. This is our second point.

2. An inappropriate response based upon a wrong concept.

A. **Mark 8:31-33**

B. As Jesus continues to speak to them He tells of his impending death.

1. In the passage He speaks of His death, but also his resurrection.
2. Mark makes it clear that Jesus is speaking **very plainly**.

C. What we then see is unbelievable. Peter takes Jesus aside and **“began to rebuke Him.”**

D. It seems odd that Peter would refer to Jesus as the Christ, and then respond in this way.

E. Apparently Peter and the others had a different view of the Christ than Jesus did.

1. The Jews of Jesus' time saw the Christ as one who was to set up an earthly kingdom.

Dan. 2:44

Luke 17:20,21

John 6:14,15

Acts 1:6

2. Consider what Jesus says to Peter, **“For you are not setting your mind on God's interest, but man's”**

3. Jesus knew as the Christ He was not here to establish a physical kingdom but a spiritual one, **John 18:35,36**.

4. Jesus also understood what being the Christ meant, **Isa. 53:1-12**

F. Because Peter had the wrong concept of Jesus as the Christ He responded in an inappropriate way.

Illust:

1. Some viewed Jesus as a threat, **Mark 3:6**
2. Some viewed Jesus as a healer, **Mark 5:34**

Appl: Although Peter had made the claim that He knew Jesus was the Christ, it is clear that he did not truly grasp the concept of what that meant.

Because of this we see Him responding in an inappropriate way, He calls Jesus the Christ and then rebukes Him.

The same can be true for us. If we don't truly grasp the concept of who Jesus is we will respond to Him in inappropriate ways.

Trans: What Jesus now does is correct Peter's inappropriate response by showing how His disciples should respond if their concept of Him as the Christ is correct.

3. An appropriate response based upon the right concept.

A. **Mark 8:34-38**

B. In asking the disciples who they thought He was, Jesus was preparing them for what was eventually going to happen to Him.

C. If their concept of Him as the Christ was right, His death would not cause them to respond in an inappropriate way.

D. Following Jesus' rebuke of Peter, He provides the appropriate response a disciple should have to Him as the Christ, **v.34**

1. They will deny self
2. They will take up their cross
3. They will follow Him.

E. In the context of these verses Jesus explains what this means.

1. Disciples will deny self.
 - a. This is found in **v. 35**
 - b. To deny self means to loose one's life, to leave the old world behind,
Luke 9:62
Col. 3:1-3
 - c. If I wish to save my life I have to loose it, by denying self.
 - d. If I don't deny self, if I save my life the way it is, then I will loose my life. (I will be lost)
2. Disciples will take up their cross
 - a. This is found in **vs. 36,37**
 - b. The cross was an instrument of death, so to take up my cross daily is to die daily.
 - c. What I die daily to is the world, **1John 2:15-17**
 - d. This is why it's important to understand the value of your salvation compared to the value of the world.
 - e. If I see a greater worth in the salvation of my soul I will pick up my cross, daily, and die to the allurements of the world and all it has to offer.
 - f. **John 12:23-26**
3. Disciples will follow Him.
 - a. This is found in **v.38**
 - b. To follow Jesus is to not be ashamed of Him or His words.
 - c. To follow Jesus is to walk His walk in His way,
1Peter 2:21
1John 1:7
 - d. In doing so we are assured of our salvation when He returns.

Illust: Rom. 6:3-13

Appl: Here Jesus provides the appropriate response of who who has the right concept of Him as the Christ.

One does not proclaim Jesus as the Christ and then seek to subvert God's will.

If we proclaim Jesus to be the Christ then we must respond appropriately. We must truly live as a disciple.

Denying self
Taking up our cross daily
And following Jesus

The Cost of Discipleship

Mark 8:34-38
(Supplemental)

- I. In Romans 6:23 Paul says that the FREE GIFT of God is eternal life.
- II. In Eph. 2:8 Paul states that we have been saved by grace through faith...it is the GIFT of God.
 1. Now, when I think of what a gift is, I see it as something that does not cost me anything.
 2. Yet I find that at times I in fact do pay a high price for some gifts.
- III. Such is the case when we are speaking of discipleship.
 1. Although God freely gives us something we don't deserve, salvation.
 2. And, although this gift is the greatest gift of all, nothing can compare to it!
 3. There is a price to be paid pay if we accept this gift.
Matt. 10:34-39 (Scripture Reader)
Luke 12:51-53
- IV. Last week I spoke on the necessity of understanding who Jesus is so we will respond to Him in appropriate ways, Mark 8:27-38
- V. In the last part of that lesson we saw what the appropriate response to who Jesus is should be, Mark 8:34-38
- VI. Today I am going to expand on those passage and discuss in more detail how what Jesus is saying, shows that *there is a price to be paid if we choose to become a disciple of Christ.*

Trans: Let's consider our first point

1. **An appropriate response is a costly response upfront.**
 - A. **Mark 8:34-38**
 - B. In these verses Jesus explained the price to be paid if one chooses to follow Him.
 1. A disciples must deny self.
 - a. Disown entirely the old self and the sin it pursued,
 - b. **Col. 3:1-3**
 - c. **1Pet. 4:3**
 2. A disciple will take up their cross daily
 - a. **Luke 9:23-26**
 - b. I must die to self and sin.
 - c. **Rom. 6:8-11**
 - d. Paul's life exemplified this, **1Cor. 9:24-27**
 3. Disciples will follow Him.
 - a. This imperative is present tense and life long.
 - b. We follow Jesus by listening to Him and not self.
 - c. **Matt. 7:24**

Appl: Ultimately, choosing to be a disciple cost you your life, **Gal. 2:20**

Trans: So we see that there is a price to be paid, Initially I have to die to self and give my life over to Jesus completely.

But we also find that there is a continual cost of being a disciple. This is our second point.

2. An appropriate response is a costly response throughout a disciples life.

A. Throughout our lives we will continually pay the price for choosing to be a disciple.

B. Taking up my cross and following Jesus is something I have to do every day. It is not a one time act. There is the initial decision, but then what follows is the continual living.

C. In Eph 4:20-32 Paul is showing that when a disciple chooses to follow Jesus changes take place.

D. What I didn't do in the past I now do, both in my own life and in regards to others

E. In other words, the changes I make in self through following Jesus will cost me because I now begin to serve others.

1. Eph. 4:20-27

a. Changes in self

1. Lay aside the old self
2. Renewed in the spirit of your mind
3. Put on the new self, in the likeness of God

b. Serving others

1. Lay aside all falsehood
2. Speak the truth
3. Be angry and do not sin

2. Eph. 4:28

a. Changes in self

1. Let him who steals, steal no longer
2. Labor with your hands performing what is good

b. Serving others

1. Share with him who has need

3. Eph. 4:29

a. Changes in self

1. Let no unwholesome word proceed from your mouth.

b. Serving others

1. But only such a word as is good for edification
2. That it may give grace to those who hear

4. Eph. 4:31,32

a. Changes in self

1. Put away bitterness, wrath, anger, clamor, slander, and malice

b. Serving others.

1. Be kind to one another, tenderhearted
2. Forgive one another

Con: When we choose to give our lives over to Christ we choose to pay the price that comes with that choice, **John 15:18**

For some the cost is too high.

1. They are unwilling to leave the old world behind.

2. They are unwilling to bridle self and strive to live a life of righteousness.
3. They are unwilling to love Jesus more than family.
4. They are unwilling to face the suffering that comes with discipleship.

But for those who are willing to pay the price the cost is never too high.

You see, although the cost of discipleship is great the reward is far greater. As a matter of fact consider Paul's life and words.

2Cor. 11:23-28

Rom. 8:18

The cost of discipleship is high but friends the alternative is even more costly.

1. Being a disciple of Jesus will cost you your life
2. Choosing not to be a disciple will cost you your soul, **Matt. 25:41-46**

Jesus and The Transfiguration

Mark 9:1-13

I. In previous lessons it has been noted that Jesus' disciples had difficulties understanding who He was, **Mark 4:41**

II. And, as we look back over the Gospel of Mark we find that Jesus has been moving His disciples towards a greater understanding of who He is and the work He had come to accomplish.

III. But, because the religious world into which Jesus was born was so corrupt He had many obstacles to overcome.

1. Their view of the Christ.
2. Their view of the Law.
3. Their view of the Kingdom.

IV. They saw the Christ and His Kingdom as an earthly ruler on a physical throne and the Law had become more tradition of men than will of God.

V. Throughout Marks gospel Jesus has been dealing with these obstacles.

1. Through the miracles he has been establishing certain facts about the Christ.
2. Through His teachings Jesus has been clarifying what the Law really taught.
3. From the beginning Jesus had been pointing them towards the true kingdom.

VI. What we find though is that even after all Jesus has done His disciples still struggle with understanding what it means for Jesus to be the Christ, **Mark 8:29-33**

VII. What takes place following Peters proclamation drives home what it means for Jesus to be the Christ.

VIII. Ultimately the transfiguration of Jesus declares His preeminence.

Trans: Lets consider our first point

1. The transfiguration shows Jesus to be the fathers Messenger.

A. Mark 9:1-8

B. In verse 1 Jesus is speaking of the Kingdom of God. This verse bridges the proclamation of Peter and the transfiguration of Jesus.

1. Peter proclaimed Jesus to be the Christ
2. The transfiguration which takes place following this shows Jesus to be the Christ
3. As such He is Lord and as He is declared to be the Christ with glory in His transfiguration so too will His kingdom.
4. The connection between Jesus' transfiguration and His Kingdom coming with power emphasis the spiritual nature of both as well.

C. Six days after Jesus makes the statement concerning the Kingdom He takes Peter, James and John up to a high mountain, **v.2**

1. The scriptures say He was transfigured before them.
2. The word for transfigured denotes a changing of the actual form.
3. So Jesus did not simply glow but He actually went through a metamorphosis.
4. Jesus was in a glorified state.

D. As the Apostles looked on the saw two other figures, Elijah and Moses.

E. Peter believed he understood the significance of what was happening and wanted to build three tabernacles. Yet we see he was not certain what he was to do, **v.6**

F. The Father clarifies why this is taking place, He is proclaiming that Jesus is his Messenger and that He is the one they should be following from now on, **v.7**

Heb. 1:1,2

G. In that declaration God tells the disciples there is something else they need to understand about the Christ.

1. Elijah was a prophet who spoke on behalf of God
2. Moses also spoke on behalf of God by bringing forth the Law
3. All of that was going to change, Jesus was now speaking for God and he brought a new message, **John 1:17**

Appl: To see Jesus in His transfigured state with Elijah and Moses should spark something in the Apostles.

This should bring a clearer understanding that Jesus is a Messenger of the God.

But lest they think Elijah and Moses are on an equal par with Jesus, the Father proclaims, that Jesus is His beloved Son and they are to listen to Him.

Ultimately, The transfiguration of Jesus declares His preeminence.

Trans: Following His transfiguration Jesus tells His apostles not to relate this to anyone until He rises from the dead. This sparks another line of questions and takes us to our second point.

2. The transfiguration shows Jesus to be the Christ.

A. Mark 9:9-12

B. It is clear the apostles didn't understand what Jesus meant about the Son of Man rising from the dead.

C. The cause of their inability to understand was twofold.

1. They had been taught that Elijah was to come before the Christ. **Mal. 4:5**
2. They had just seen Elijah, so what did that mean?

D. As well it seems the apostles were challenging Jesus' claim that the Son of God must rise from the dead, **v.12**

1. They appeal to what the scriptures say about Elijah
2. Do they appeal to the same Scriptures in regards to what is to happen to the Christ?

E. Jesus brings them to a fuller understanding of the coming of Elijah when tells them that Elijah does come first, but it is not the Elijah they just saw, v13

1. They stated that Elijah "must come first"
2. Jesus states that Elijah "has indeed come"
3. Jesus clarifies who this Elijah is when He says, "and they did to him whatever they wished"
4. When this is said they understand whom Jesus is speaking of, **Matt. 17:13**

Appl: As we look to Jesus' transfiguration we cannot help but see that it shows Him to be the Christ.

The Father's proclamation that this is His beloved Son.

The explanation that Elijah was the forerunner of the Christ and that Elijah has already been their in the form of John.

And as the things spoken of Elijah has happened so the things regarding the Son of Man must also happen, and as such it declares Him to be the Christ as foretold in Scriptures.

True Greatness Mark 9:33-37

I. In every congregation there are certain works which are to be carried out in our service to God,

Eph. 2:10

Acts 6:1-4 (as an example)

II. Each work has its place and is important in its own right.

III. A problem that sometimes arises when carrying out these works is the attitude of those placed in charge.

IV. Some develop an attitude that the work of a congregation would fold if it weren't for them and their efforts. They walk around as if they are the head Rooster of Hen of the coup.

V. This attitude is dangerous and can become a weapon against the leaders of a congregation and at times a person will use this to get their way.

VI. This kind of person can really destroy a good work of the Lord. Congregations have been split because of the attitude of a single individual.

1. Evangelist

2. Youth Ministers

3. Elders and Deacons

4. Members

VII. The problem is not the work itself and whether it is viewed as more important than another but rather the view each person has of them self in the work of God.

VIII. In our lesson today we are going to see that even Jesus' Apostles struggled with the concept of their place of importance in God's kingdom.

1. They apostles view the work of Jesus by earthly standards.

2. As such they seem to jockey for position in that Kingdom.

3. But we learn that greatness in Christ Kingdom is not the same as in the world.

IX. True greatness in Jesus' kingdom is found in humble service.

Trans: Let's begin by consider what it takes to be truly great in Jesus' kingdom

1. The Requirements for Greatness.

A. Mark 9:33-37

B. The issue of greatness arises because the Apostles are discussing this amongst themselves.

1. It's possible this discussion started because of some past events

a. **Mark 5:37**

- b. **Mark 9:2**
- c. **Matt. 17:24-27**

2. But, nowhere nor at anytime had Jesus ever stated that the reason he chose these was to implement some type of hierarchy within His kingdom.

C. Jesus knowing what their discussion was about explains to them what it takes to be truly great in His Kingdom.

1. **Mark 9:35**

2. First, greatness is found in humility.

a. *“The first shall be last”*

b. The apostles were discussing who was greatest amongst them.

c. This showed a lack of humility.

d. This would be a strange concept to them, because the world views the first to be more important than the last.

Is it better for them to be tax gatherers and fisherman or commanders and confidants of the King?

e. But in understanding greatness we can look to Jesus, **Phil. 2:8**

f. Humility is found in understanding your place in Christ's kingdom,

1 Tim. 1:15

1 Cor. 15:9,10

3. Second, greatness is found in serving

a. *“The first...shall be servant of all”*

b. Again this would be a strange concept to the apostles, because those who are most important are served by others.

c. At times the Apostles didn't have the greatest attitude towards those who were coming to Jesus, **Mark 6:34-36**

d. It's possible their minds were looking to a time when they would be served.

e. But Jesus makes it clear in His own life that greatness comes from serving others, **Mark 10:45**

f. As with humility, once we understand our place in Christ Kingdom we should respond appropriately, **Phil. 2:3-8**

Illust: Mark 9:36,37

- 1. Receiving the lowly results in receiving Christ
- 2. Receiving Christ results in receiving the Father
- 3. To treat the lowly as important then is like receiving Jesus and ultimately the Father
- 4. It is then that we are exalted to greatness,

James 4:10

1Pet. 5:6

Matt. 25:35-36

Appl: When people get to thinking that they are indispensable they develop an attitude of self greatness.

Many times they view themselves as the saviors of a congregation.

But it is clear that greatness comes from Humility and service.

When we recognize that all that we are is because of what God has done for us then we will submit to His authority as our Lord and go about doing His work as a humble servant.

Con: Friends within the Lord's body we must see ourselves as nothing more than humble servants of God, not worthy of even being allowed within His Kingdom.

But like Paul we should say, by the Grace of God, I am what I am, and simply assist in the work of the Kingdom, seeing myself as an asset, but greater than no other servant.

The Acceptable and Unacceptable

Mark 9:38-50

- I.** In our lesson last week it was determined that true greatness in Christ' Kingdom is found not in position but through humility and service.
- II.** The idea being, that as Christians we should see ourselves as humble servants of Christ as we work within His kingdom.
- III.** As was noted Jesus' apostles didn't quite have this concept down, because they were focused on the physical concept of the Kingdom rather than the spiritual.
- IV.** In our lesson today we find the Apostles are struggling with the concept of place within Christ's Kingdom.
 - 1. But in this situation they are not looking amongst their small group of 12 but to others outside this group.
 - 2. It seems like they are seeking exclusivity in the work of Christ.
- V.** But Jesus makes it clear that other disciples are working with Him in His Kingdom and they should not hinder their work.
- VI.** If we think about it, in any congregation you will find disciples carrying out different works of the church. Some may not accept a particular disciples work as valid or important because it doesn't fit their view of the work of a disciple.
- VII.** But, the works that other disciples are doing should never be hindered, as long as that work truly is done in Jesus' name. That is by His authority and to His glory.
- VIII.** In our lesson today we are going to consider who should be considered acceptable and who should be seen as unacceptable in the work of Christ.

1. Acceptable and Unacceptable

A. Acceptable (Mark 9:38-41)

B. The problem as the Apostles saw it, was that a man is casting out demons in Jesus' name, yet "He was not following us."

- 1. The apostles do not believe this man nor his work should be accepted.
 - 2. So they attempted to hinder him.
- C. The basis for not accepting this other disciple is two fold, **v.38**
- 1. They were overlooking what he was accomplishing.
 - a. Casting out demons in Jesus name.
 - b. This is something they had failed to do, **Mark 9:17,18**
 - 2. They were applying the wrong standard to his work.
 - a. They simply saw him as one not following them.
 - b. It seemed that association was more important than what he was doing.
- D. Jesus states that this man is not to be rejected based upon what they have said, **vs.39**.

E. Jesus then tells them why they should accept him and his work, **v.39-41**

1. There is clear evidence that he has not rejected Jesus, **v.39**
"*...the performing of miracles is in Jesus' name*"

2. There is clear evidence that he has sided with Jesus, **v.40,41**
"*...He is not against ... but for*"
"*...he possess his eternal reward*"

F. It is clear from what Jesus says that this man is one of his disciples.

1. He is one of his disciples because of what he is doing.

2. His power is from Jesus,
a. **Mark 3:23-28**
b. **Lk. 10:1,17**

3. He is to be accepted, not hindered

G. Unacceptable (Mark 9:42-50)

1. Those who cause others to stumble, **v.42**

a. *Affect immature Christians - "little ones who believe"*
b. "*...cast into the sea*"

2. Those who allow themselves to stumble, **vs. 43-48**

a. They live undisciplined lives in their earthly members given into sin
b. "*...go into unquenchable fire*"

3. Those who lose their saltiness, **v. 49-50**

a. All disciples are purified with Jesus' word and exhibit the salt of His word within them.
b. But if they fall away they will be lost, **Matt. 5:13**
c. "*...what will make them salty again?*"

Appl: Although the apostles had missed the connection between the miracles and this man being a follower Jesus, Jesus makes it clear they are to accept him.

He has not rejected Jesus, but is in fact one of His disciples, clearly seen through what he is doing. Not being part of the apostle inner circle should be no reason to hinder him.

What he does he does in Jesus name because he is a disciple and the apostles must not hinder his work.

There are those who are unacceptable. But they should be clearly seen.

1. They cause other to stumble
2. They stumble themselves
3. They lose their saltiness

They certainly will not be doing the work of Jesus.

Con: Let's be sure we are not hindering the work of others simply because we do not see it's importance.

The Real Test of Discipleship

Mark 10:1-12

- I. As Christians we are keenly aware that there are those who watch us only to see us fall.
- II. At times these same people will set traps in order to snare us.
- III. Their reason for doing is simple. They want an excuse for not living as God has instructed.
- IV. In Mark 10 we have a similar situation. The Pharisees come to Jesus asking a question about His teachings on divorce and remarriage.
- V. Jesus explains what God's will has always been for the marriage and those involved
- VI. But we cannot overlook that what takes place here is also a test of real discipleship and not merely a discussion on divorce.
- VII. This section of scripture can be broken into two parts.
 1. **The Pharisee's question and purpose**
 2. **Jesus' question and answer.**

Trans: Let's consider this first part.

1. The Pharisee's question and purpose

A. Mark 10:1, 2

- B. Once again we find Jesus teaching the people.
- C. On this particular occasion some Pharisees come to Jesus asking a question of Him.
 1. The question is in reference to **Duet 24:1-4**
 2. They are asking about divorce
- D. There are some things we need to consider about this question.
 1. First, at the time this question is asked there were two main schools of thought on this issue by the Jewish rabbis.
 - a. In the century before Christ a learned rabbi by the name of Hillel, came to Jerusalem, and soon became head of the chief school in the city. One of his students Shammai separated from his master and set up another school.
 - b. At the time of Jesus' appearance the scribes and doctors of the Law were broken into two parties, the followers of Hillel and the followers of Shammai
 2. The teachings on divorce for each party were in opposition.
 - a. **Rabbi Hillel - divorce for the smallest offense**

b. Rabbi Shammai - divorce because of sexual unfaithfulness

3. The way the question is worded it is clear they are speaking of the teachings of Rabbi, Hillel, **Matt. 19:3**

4. Consider the words of Josephus, *Antiquities*, 4,8,23

5. Second, it is clear from the text why they are asking this question,

a. **Mark 10:2**

b. They are not asking this to gain some spiritual insight or truth.

c. They ask this to catch Jesus in a trap.

d. Like politicians and the news media of today, the Pharisee's want Jesus to go on record so they can have something to use against Him.

E. The trap is found in whom Jesus sides with.

1. If Jesus says that a man can divorce for any cause he sides with Rabbi, Hillel, and they would then claim Jesus was morally lax.

2. If He says only for unfaithfulness, He sides with Shammai; they will claim that Jesus is unfriendly to sinners, (not forgiving). He also pits himself against the most popular view held by the wealthy.

3. If he rejected both the Pharisee's could say Jesus is against all divorce and thus violating Deut. 24:1-4

Appl: The Pharisee's believed they had a question by which they could bring harm to Jesus and His work.

From the time Jesus began teaching to this point in time here, there had always been a resistance towards Jesus and His teachings.

There goal was to hold to their current belief system and get Jesus out of the picture because, as they saw it, Jesus teachings were detrimental to their way of life.

Trans: Following the question of the Pharisee's Jesus now responds with a question of His own and an answer.

2. Jesus' question and answer.

A. **Mark 10:3-12**

B. Jesus begins by appealing to the Law which they claim to uphold. He is not appealing to one of their Rabbi's or current school teachings, verse 3.

C. In verse 4 the Pharisee's state correctly what Deut 24.

- D. But in **verse 5** Jesus explains why Duet 24 1-4 even existed.
1. It was because of their hardness of heart.
 2. What Moses permitted did not change God's will for marriage.
 3. Moses simply stated that if they were going to send their wife away a certificate of divorce should be given.
 5. In no way did this alter God's original design for marriage or mean God was pleased with the action itself and Moses never indicated that He was.
 6. The teachers of the Law believed Moses was giving them permission to divorce their wives, but he wasn't. Since they had already determined to divorce their wives, because of the hardness of their hearts, Moses said write a certificate of divorce.
- E. When we get to verses 6-9 Jesus does something unexpected. He doesn't address their question on divorce but instead explains God's will for the marriage.
1. In understanding God's will for marriage you understand God's view on divorce.
 2. And, if the Pharisees' really wanted to know God's will for marriage Duet 24 was not the place to look, because it speaks of the hardness of their hearts.
- F. Let's consider what Jesus says about God's plan for marriage.
1. First, God's plan for marriage begins at the creation,
 - a. **Mark 10:6**
 - b. His plan doesn't arrive on the scene when Moses gives the Law.
 2. Second, God's plan for marriage involves a male and female.
 - a. **Mark 10:6**
 - b. **Gen. 1:27**
 - c. In context, male and female are used in reference to marriage.
 - d. Because God had created male and female, His intentions were always for marriage to take place between the two.
 - e. This would exclude any other parties from marrying.
 - f. **Rom. 1:26-27**
 3. Third, God's plan of marriage involves the creation of a new family.
 - a. **Mark 10:7**
 - b. **Gen. 2:22-24**
 - c. Cleave is the idea of being glued together. It is a closer relationship than one has between father and mother.
 4. Fourth, God's plan for marriage joins two into one.
 - a. **Mark 10:8**
 - b. **Gen. 2:24**
 - c. Jesus adds "they are no longer two but one" for emphasis.

- d. Two becoming one involves both the mind and body.
- e. This is not merely the sexual relationship, **1Cor. 6:16**

- 5. Fifth, God's plan for marriage does not permit man to break it.
 - a. **Mark 10:9**
 - b. The figure here is yoked together and it is God who does the yoking.
 - c. As such "Let no man divide apart."
 - d. What God has joined together in His creation, n man has a right to separate, if he does so he stands in opposition to God.

G. Having said this in verse 11, 12 Jesus explains what happens if God's plan is not followed.

- 1. **Mark 10:11, 12**
- 2. Jesus says if a man or woman divorces their mate and marries another they are committing adultery.
- 3. Moses permitted them to give a certificate of divorce but this didn't change the result of them marrying another person.

H. We need to consider one other part of Jesus answer not found in Mark.

- 1. **Matt. 19:9**
- 2. **Matt. 5:31, 32**
- 3. Here Jesus makes it clear that God does allow a divorce and remarriage to take place if adultery has taken place on the part of one of the mates.
 - a. The word except indicates the one exception.
 - b. The exception is fornication, unchastity.
 - 1) The Greek Porneia
 - 2) Prostitution, unchastity, fornication, and every kind of unlawful sexual intercourse.

Appl: The answer to the Pharisees question is not what they are looking for.

The fact that they were trying to catch Jesus in a trap didn't matter to Him. In fact he wasn't going to side with one of their schools of thought to avoid confrontation.

He was clear. Under the Law of Moses, they had no reason to divorce their wives unless fornication had taken.

Con: As I close this lesson let me say this. In considering what has been said, although the issue is divorce and subsequently remarriage, there is a bigger issue at hand that pertains to all disciples.

The problem Jesus faced here is the same one Moses faced. "Hardness of heart."

If we look at one other passage I think this will be made clearer, **Matt. 19:10-12**

As disciples are we ready to face the tough questions in regards to others and ourselves? **This is the real test of discipleship.**

The Disciples Child Like Attitude

Mark 10:13-16

I. We are all aware that at times we behave in childish ways

You are acting like a child.

When are you going to grow up

Stop acting like a kid

II. Now when someone says this about you it's not a good thing. The one saying this is actually rebuking the other for not acting their age. A certain level of maturity is expected and it seems this is not the case.

III. The interesting thing about this is that as Christians the older we get the more child like we are to be.

IV. Now that doesn't mean we are supposed to misbehave and throw temper tantrums, but it does mean that as Christians we should approach our faith and life with a childlike attitude.

V. In our lesson today Jesus instructs his disciples on this very subject.

VI. The point He makes is that **all who choose to follow Him must do so with the simplicity and unworldly ways of a child.**

Trans: To begin I want to first consider what this passage is not saying. This is important in understanding what Jesus desires of His disciples.

1. What Jesus is not saying

A. Mark 10:13-16

B. There are some who teach that what Jesus is doing here is promoting the need for children to come to Jesus to be accepted by Him.

C. Ultimately they conclude that this is where we find the need for children to be baptized.

1. Pulpit Commentary: "We know for certain that little children who have been brought to Christ in Holy Baptism, if they die before they are old enough for moral accountability, are undoubtedly saved."

2. Lenski: "And this coming has the same purpose as the coming of any adult to Jesus, namely, to receive from Him the Messianic salvation."

D. Is this why Jesus wanted these children to be permitted to come to Him? Was He attempting to save them from their sin?

E. To help us understand this let's consider what the Scriptures have to say about sin.

1. We know that sinning is a choice,

Isa. 53:6

James 1:13-15

2. We know it's something practiced, **1John 3:4**

3. To be freed from our sins there are several things that we must do first.

Hear - **Rom. 10:17**

Believe - **John 8:24**

Repent - **2 Peter 3:9**

Confess - **Matthew 10:32**

Be Baptized - **Mark 16:16, Acts 2:38, Acts 22:16, Romans 6:3-5**

And live a Faithful life - **1 John 1:7**

- F. Let's consider what the Scriptures have to say about children and sin.
1. Paul speaks of a time prior to knowing sinning, Romans. 7:7-9
 2. **Ezk. 18:20**
 3. **Deut. 1:39**
 4. **Isa. 7:15-16**
 5. Paul also states that when Adam sinned that sin didn't pass to man, Rom. 5:12

Appl: In consideration of these facts it is clear that Jesus is not telling his disciples to allow these children to come to Him so they might be saved.

What He is doing is certainly not an example for us to teach that children need to come to Jesus in their young years to be saved.

Jesus was receiving these children, but they are innocent of any sin. Here what we find is Jesus using this situation to demonstrate how His disciples are to approach the kingdom.

Trans: Let's now consider what Jesus is saying. This is our second point

2. The Child Like Attitude of a Disciple

- A. As we read Mark 10:13-16 it is clear Jesus is upset that His disciples were hindering the children from coming to Him.
1. **Mark 10:14**
 2. Two imperative phrases clarify this.
 - a. Permit the children -
 - b. do not hinder - which is a negative imperative
 - c. The fact that Jesus uses these phrases in this way shows without question what His disciples are attempting to do needs to stop.
- B. It's here that Jesus uses this incident as a lesson for His disciples.
1. What did Jesus say about these children.
 1. **Mark 10:14** "The Kingdom of God belongs to such as these."
 - a. The word "belongs" is present indicative"
 - b. This is their current status
 2. **Mark 10:15** We are told to receive the kingdom like a child.
- C. As one who chooses to follow Jesus it is clear that the attitude we had towards the world in the past is no longer acceptable, **Mark 8:34**
- D. That denying of self involves a changed life, **Rom. 12:2**
- E. This transformation moves us away from the world and the sin which corrupts, Col. 3:5-10

F. This transformation has a profound affect in that we begin to view things differently,
1John 2:15-17
Rom. 12:9

G. As we are transformed our attitude changes, we are to have a child like attitude in how we approach this world.
Matt. 10:16

H. A passage that really sums this up is found in 1 Corinthians, **1 Cor. 14:20**

I. As Gods children we are to be imitators of God. To do that we must develop a child like attitude in regards to the evil in this world, Eph. 5:1-12

Illust: Pranks comments from Lenski (Mark pg. 426)

Appl: Imagine a world where all mankind had the intellect and wisdom of adult hood, yet viewed things with a child like attitude.

Receptive, Trusting, willing to learn, obedient, optimistic, unconditionally loving

This is the child like attitude all disciples are to have.

We are not to be gullible, as children sometimes are, but we are to look at what the worlds has to offer and be more excited about the box than the gift in it.

It's this attitude that makes up the kingdom of God. Those that have this attitude are the ones who receive, Jesus' blessings, **Mark 10:16**

And, **All who choose to follow Him must do so with the simplicity and unworldly ways of a child.**

The Cost of Discipleship (Mk. 10:17-31)

I. One of the many struggles faced when sharing the gospel with someone is getting them to see the cost of making the decision to become a disciple of Christ.

II. So often the focus is on the reward that awaits them and they never stop to think about what this decision will cost them.

III. Yet Jesus made it clear, there is a price to be paid if one chooses to walk down this path of discipleship.

Matt. 10:34-38

John 15:18

1 Pet. 2:21

IV. When someone does not understand the price to be paid when choosing to become a disciple, difficulties will arise when they find themselves in situations that are demanding; situations that can eventually cost them a great deal.

V. In times such as these one's faith is put to the test. The question is, will it survive? In these circumstances some disciples turn from the path of righteousness and head back into the world from which they had escaped.

VI. In our lesson today we find Jesus in a situation where he is approached by a young man who seems to be interested in doing what is right in regards to salvation.

a. Jesus tells this man that there is a price to be paid if he chooses to take the path he is seeking.

b. In the end we find he wasn't willing to make the sacrifices necessary to inherit eternal life.

VII. We learn that being a disciple of Jesus will cost us everything that keeps God from being first in our lives.

VIII. It is in the story of the rich young ruler of Mark 10:17-31, that we learn this lesson.

Trans: With that in mind let's first consider the situation which presents itself to Jesus.

1. The rich young ruler

A. Mark 10:17-22

B. From these passages we learn a lot about this man who came to Jesus:

1. We learn something about his religion... legalism.

a. Legalism is a meritorious system of salvation by works.

b. It looks for a list of things that need to be done so that when one has accomplished the list, he is declared just.

c. **Mark 10:17**

d. **Matt. 19:16-18** (note: "what good thing" and "which ones")

e. Notice the rich young ruler does not ask **how** he can have eternal life, as if he is at a loss. He asks **what** he needs to do, as if there is a certain act left unfulfilled.

2. We learn something about why he came to Jesus... to have the Lord confirm what he was already doing.

a. As he saw it he was already keeping the law and he didn't expect Jesus to tell him to do anything beyond the law,

Mark 10:20,

Matt. 19:20

b. If he was seeking eternal life, the answer was found in what Jesus required of him.

c. Yet, he refuses what Jesus told him to do, because that's not what he wanted to hear.

3. We learn something about his priorities... there is something he loved more than truth.

a. We must chose to serve either God or Mammon. We cannot serve two different masters, **Matt. 6:24**

b. Here, the man had two masters speaking to him: God in the flesh told him to sell everything; Mammon told him to hold what he had... he could not do both, so he chose to submit to the one he valued the most.

c. This man went away grieved. As far as he was concerned the choice was too costly.

Appl: There are times when people come to the word of God simply to hear of the promise of eternal life.

Most people see themselves as good people, and they come to Christ asking what thing they are lacking, as if their life morally is good, but they are missing some work to inherit eternal life.

Yet when they find that Jesus desires all that they have, all that would stand in the way of serving God, they flee.

In other words, they are not necessarily seeking to change what they are doing. That's the way this rich young ruler was.

Yet, we learn that being a disciple of Jesus involves more than simply doing a list of things. Being a disciple will cost us everything that keeps God from being first in our lives.

Trans: Following the rich young ruler rejection of His instructions, Jesus explains to His disciples where the problem lies.

2. Discipleship carries a price tag

A. Mark 10:23-31

B. The problem with the rich young ruler wasn't his wealth, but the value he placed on it.

1. Jesus never said it was sinful for this young man to be wealthy. The scriptures never teach this, **1Tim 6:17-19.**

2. But the scriptures do warn of what riches or the pursuit of riches can do,

1Tim. 6:9,10

James 5:1-6

3. What Jesus did was simply state that there was One thing this young man lacked,

Mark 10:21

4. Consider this, to lack something means something is missing, but Jesus tells him to get rid of something.

5. Yet it is in this getting rid of something, that Jesus says he will find the means to get something.

C. Jesus also makes it clear that what this man was lacking can be found in all people,

Mark 10:23 (rich)

Mark 10:24 (children)

D. His disciples understood this, **Mark 10:26**

E. What this rich young ruler needed was to love God above all other things. It was here that he would find eternal life.

F. It's in Peter's words and Jesus' response that we find the solution to the rich young ruler's dilemma, **Mark 10:28-31**

Appl: It's in Peter's last statement and Jesus' response that we find that there is a price to be paid in following Jesus.

It's not about being baptized and then bringing your warm body to the assembly.

It's about giving up everything that has a place in your heart over God... it's about loving the Lord your God with all your heart, soul, and mind.

In the rich young ruler we find that some people are just not willing to pay the price.

Implications of Jesus' Actions **Mark 10:32-34**

I. On December 7 1941, the Japanese Imperial Navy, led by it's commander in chief, fleet admiral Isoroku Yamamoto, bombed Pearl Harbor.

II. Though the majority of the Japanese people were not aware of what was taking place, after the attack they sided with and widely supported it and all war the efforts against America.

III. What followed was 44 months of war between America and Japan.

IV. In the end, the decision to follow those who began this attack on America proved to be devastating.

1. On August 6th 1945 an atom bomb was dropped on Hiroshima killing an estimated 140,000 people.

2. On August 9th 1945 an atom bomb was dropped on Nagasaki killing an estimated 80,000 people.

V. The point? Those who choose to follow others into battle must have the foresight to see the consequences of their actions.

1. Admiral Isoroku Yamamoto, stated prior to the attack on Pearl Harbor, in referring to attacking America, "I can run wild for six months...after that, I have no expectation of success."

2. Although he was willing to go forward with the attacks he also made it clear that there would be a price to be paid.

VI. In our lesson last week we covered Mark 10:17-31. In these passages we learned of the rich young ruler and the cost of discipleship. The point being one who chooses to follow Jesus must be willing to give up everything that stands in the way of their relationship with God.

VII. In our lesson today Jesus continues that thought by looking towards His own impending death.

VIII. In Jesus' description of what will take place, He is making it clear that *what happens to Him has implications for those who choose to align themselves with Him.*

IX. In Mark 10:32-34, Jesus provides insights into the consequences of following Him by explaining what is going to happen to Him.

1. A Scene of Devastation

2. A Message of Hope

Trans: Let's consider our first point.

1. A Scene of Devastation

A. Mark 10:32-34a

B. As Mark begins we see that Jesus is heading towards Jerusalem and two things are taking place around Him.

1. Amazement, (Apostles), headed into the den of the enemy.

2. Fear, (Other followers)

3. Both probably for the same reason,

Mark 3:6

Matt. 26:3,4

- C. Jesus then takes his apostles aside and tells them what is going to happen in Jerusalem.
1. First, He explains what the Jews are going to do to Him.
 - A. The Jews will take the initiative in capturing Jesus
 1. *"the Son of man will be delivered up to the chief priests and scribes"*
 2. Using the term "Son Of Man" Keeps to the forefront of their minds who Jesus is.
 - a. **Mark 2:10,11**
 - b. **Matt. 18:11**
 - c. **Mark 2:27,28**
 - d. **Luke 12:8**
 3. The word "delivered" is the means by which Jesus will be brought before them, **Mark 14:10,11**
 - B. In the second statement we see their goal.
 1. *"they will condemn Him to death and deliver Him to the Gentiles"*
 2. Jesus is headed down a road of no return. He will be delivered up to the Sanhedrian with the end result being death.
 2. Aside from what the Jews are going to do Jesus explains that there is another group involved and says what they will do to Him.
 - A. This other group are the Gentiles, Romans, **Mark 15:1**
 - B. They will *"mock"* Him...**Luke 18:32**
 - C. They will *"spit upon"* Him...
 - D. They will *"scourge"* Him...
 - E. They will *"kill"* Him..
- D. Also note that Jesus states His apostles are going with Him to Jerusalem, **Mark 10:33**

Illust: Acts 2:22,23, Mark 15:16-21

Appl: The picture Jesus paints for his followers is very bleak. As a matter of fact if they are listening it would seem to be a picture of devastation.

Jesus is telling them, the one they have chosen to follow is going to be brutally murdered.

This has huge implications for His disciples. Peter was one who realized this all too quickly, Mark 14:66-72

In Jesus' description of what will take place, He is making it clear that *what happens to Him has implications for those who choose to align themselves with Him.*

Trans: As Jesus' disciples listen to His words without question they are devastating, yet He also provides some hope.

2. A Message of Hope

A. **Mark 10:34b**

B. Although He is going to be killed Jesus makes it clear that the grave has no power to keep Him. He will rise again.

C. As there are negative consequences for following Jesus, His death can mean yours; there are also positive consequences, as Jesus rises from the dead so can we.

D. For Jesus to go into the ground and stay there would leave his disciples without hope. They would have a dead savior.

E. But, the resurrection of Jesus establishes Him to be who He claimed, **Rom. 1:1-4**.

F. Consider Peters words in **1Peter 3:15**

1. How would Jesus' disciples support the hope they are to have?
2. It's found in the resurrection of Jesus.
3. Without the resurrection life is a futile existence, **1Cor. 15:32**
4. But the resurrection is the proof of our hope, 1Cor. 15:12-22

Illust: Before and after Jesus' resurrection

1. Jesus' disciples scattered as he headed to His death, **Mark 14:48-52**
2. When told He had been resurrected they doubted, **Mark 16:11-13**
3. Still, a time came when they did believe and they were ready to face whatever battles came there way, Acts 5:40-42

Appl: It's clear from the verses which follow the passages in Mark we have been discussing that the Apostles didn't get what Jesus was saying, Mark 10:35-38.

Yet there would come a time when they would understand and it is then that His words would have the proper impact upon them.

They had chosen to follow Jesus because they believed Him to be the Son of God. They believed Him to be their King, But in choosing to follow Him, what happened to Him had implications for them, **John 15:18**.

In Jesus' description of what will take place, He is making it clear that *what happens to Him has implications for those who choose to align themselves with Him*.

And His resurrection provided hope in the face of defeat.

Con: Looking back at the illustration I used of Pearl Harbor, if the Japanese people could have seen the outcome of their actions, they never would have attacked.

But they couldn't and so by following their leaders they must face the consequences which come with that decision. Their decision proved disastrous.

The disciples of Jesus seemed to face a disastrous outcome for choosing to follow Jesus, yet in the end that decision provided life eternal.

What happens to Him has implications for those who choose to align themselves with Him.

Thankfully our decision to follow Jesus will take us into eternity with our Lord.

True Greatness

Mark 10:35-45

- I. A writer by the name of Simran Khurana once said,
I do not know whether people are born great, or whether they have greatness thrust upon them. I do know that great people demonstrate certain characteristics that distinguish them from others.
- II. For most of us here, I don't believe greatness is an issue. That is to say, I don't believe most of us are seeking after greatness or that which might be considered greatness.
- III. Yet, if we consider the life of a disciple we find characteristics which demonstrate true greatness.
- IV. As Simran Khurana said "*great people demonstrate certain characteristics that distinguish them from others.*" This is certainly the case for the Christian. Christians possess certain characteristics which distinguish them from others.
- V. In our lesson today we are going to consider the greatness of the Christian.
- VI. What we will find is that "***true greatness is realized through great sacrifice***" It's this characteristic demonstrated in the Christian life which shows our true greatness.
- VII. In Mark 10:35-45 Jesus provides two facts concerning greatness.
1. **The means to achieving greatness**
 2. **The cost of achieving greatness.**

VIII. Let's read **Mark 10:35-45**

Trans: Now let's consider our first point.

1. **The means to achieving greatness**

- A. In this discussion Jesus has with His disciples it's clear that they do not understand the nature of His kingdom.
- B. In Mark 10:32-34, Jesus just told them he was going to Jerusalem to be killed, yet He would rise again in three days.
- C. James and John decide to jockey for positions of greatness in His Kingdom.
1. Matt. 20:20-28 states that their mother was involved in this.
 2. Their mother makes reference to a specific position in His kingdom
 3. James and John ask that they may "sit in His glory," **Mark 10:37**
 4. This phrase "Sit in your glory" is an acknowledgment of Jesus royalty and implies a request for a royal decree.
- D. The rest of His disciples show their lack of understanding by their reaction to the request made by James and John, **Mark 10:41**
- E. In His address Jesus provides for them the means to the greatness they are seeking.
1. Jesus doesn't tell them it's wrong to seek greatness.
 2. But it's not in the manner they suppose, **Mark 10:42,43**
 3. Jesus says true greatness is achieved when one chooses a life of servitude.
 - a. In vs 43 Jesus uses the word "diakonos", servant,
 - b. In verse 44 He uses the word "doulos," which is slave

4. **Mark 9:30-35**

5. **Matt. 23:1-12**

Illust: Three days ago I stood with the three elders of this congregation, around the bed of a sister who's body is devastated by cancer and listened to each one pray for her and her family.

Yesterday Jason Janeway spent twelve hours digging a ditch.

Last night and for the past several months Allan Davis gathers the youth together for Bible Bowl practice.

Today many here taught Bible classes

Appl: When we consider these acts and a hundred others like them, we in no way see them as that which would be the characteristics of greatness, Yet Jesus says that's exactly what they are.

Greatness is not found in being one who exercises authority over others, but it is found in a life of service to others.

This is why the Christian lives a life of greatness. Because *“true greatness is realized through great sacrifice”*

Trans: Having showed how true greatness can be achieved Jesus now turns His attention to the cost of such achievement. This is our second point.

2. The cost of achieving greatness.

A. When James and John asked for their respective positions of greatness they didn't understand what achieving that greatness would cost them.

B. Jesus says that one who seeks greatness must accept suffering, **Mark 10:38,39**

1. The expression “drinking the cup” is a symbol of suffering

2. This suffering is not something to be taken lightly,

3. Jesus uses the word “baptism” to show how overwhelming it is.

4. **Mark 10:28-31**

C. Jesus also states that one who seeks greatness in His Kingdom must not seek to be served.

1. He is not saying that we don't ask for help when we need it.

2. But there are some Christians who are need of baby-sitting. Those who seem to think that the rest of the congregation needs to serve them rather than looking for ways to serve.

3. Only babes need life long service, those who are mature no longer need constant care but seek to serve others who are truly in need.

D. The ultimate price to be paid for greatness is found in laying down ones life for others.

1. This is the example Jesus left for us.

2. **Mark 10:45**

Appl: In any profession, if you seek greatness you will pay a price. Long hours, less time with family, fewer days off, even our service to God can be affected

In seeking greatness in Christ Kingdom there is also a price to be paid. Ultimately you give up your life to serve others, **1Cor. 6:19,20**

The life we have is ours to do what we will, yet for the Christian we choose to enter into a life of slavery and service.

We sacrifice our life for the glory of God and the needs of others. In doing so we achieve true greatness,

As Jesus demonstrated in His own life, ***“true greatness is realized through great sacrifice”***

Con: I know that those I mentioned earlier do not do what they do for recognition sake. They are all very humble in their service. But is that not a characteristic of greatness?

Lets us remember.

1. The means to achieving greatness is found in servitude
2. The cost to achieving greatness is servitude,

Ultimately ***“true greatness is realized through great sacrifice”***

The Steps of Discipleship

Mark 10:46-52

I. In our modern age of TV evangelist and Mega churches we are finding that the message being preached is one that seems to focus on the “Good Life” found in Christ. A life where all your problems are resolved, physically, financially and emotionally.

II. Yet, if we consider what Mark has recorded for us in chapter ten of his gospel we see a different picture.

III. It's not that Mark isn't telling us of the hope we have in Christ, but the focus has primarily been on the cost of making that decision to follow Christ.

Mark 10:1-12 - The real test of discipleship (facing the tough questions)

Mark 10:13-16 - The need to have a childlike attitude, (change)

Mark 10:32-34 - The cost of discipleship (giving up what hinders)

Mark 10:35-45 - True greatness through a life of servitude (service)

IV. As Jesus is headed towards His death he wants His disciples to understand something. One who chooses to follow Him must be willing to lay down their life if real hope is to be achieved.

V. You would think that with all that has been done and said in chapter ten, the people would have scattered. But in this next incident recorded in Mark we find that *those who truly believe in Jesus as the messiah are willing to take the steps necessary to be one of His disciples.*

VI. In Mark 10:46-52 we are introduced to Bartimaeus. A blind man who comes to Jesus seeking His help. In Bartimaeus' actions we find the necessary steps one must take if they are going to be a disciple of Jesus.

1. Believe in Jesus

2. Go to Jesus

3. Walk with Jesus

VII. Let's first read what transpires with Bartimaeus **Mark 10:46-50**

Trans: Now let's consider our first point. Those who wish to be a disciple of Jesus must first believe in Jesus.

1. Believe in Jesus

A. There is no question that discipleship is based upon belief in Jesus, **John 8:24**

B. Belief in Jesus stems from having heard about Him, **Rom 10:17**

C. As we examine Bartimaeus we find that he is one who believes in Jesus.

1. He's heard of Jesus,

a. **Mark 10:46,47**

b. Jesus the Nazarene

c. it was recognition of this name that caused Bartimaeus to call out

2. He calls Jesus the Son of David

a. **Mark 10:47**

b. This term would denote the idea of Messiah to the Jewish mind.

c. It also has royal overtones since the messiah would sit on David's throne.

3. He asks Jesus to have mercy on Him.

a. **Mark 10:47,48** (says it 2x's)

- b. This is in connection with his blindness, **Mark 10:51**
- c. He believed Jesus could do something about it. The phrase Bartimaeus uses employs an aorist subjunctive referring to an instantaneous and complete recovery of his sight.

- 4. He cast aside his cloak
 - a. **Mark 10:50**
 - b. This casting, is a “throwing away from” oneself.
 - c. He did not lay the cloak in a place where he could find it.
 - d. He cast it off with no care as to where it landed.
 - e. Why? He would get it when He could once again see.

Appl: In our first encounter with Bartimaeus we see that he truly believes in Jesus.

All of His actions make this abundantly clear. None of his actions would make any sense if He didn't believe. But because he believed, he did what he did.

Bartimaeus took the first step necessary to be a disciple of Jesus, he believed.

Trans: Merely believing in Jesus is not sufficient though. **John 12:12.** Bartimaeus shows us that one who wishes to be a disciple of Jesus will take the next step. This is our second point.

2. Go to Jesus

- A. After calling out to Jesus to have mercy upon him, Jesus calls Bartimaeus to himself.
- B. Bartimaeus continues to show his faith by his response to Jesus' call
 - 1. He Jumped Up
 - a. **Mark 10:50**
 - b. Bartimaeus understood the urgency in getting to Jesus
 - c. Reminds us of Saul **Acts 22:16**
 - 2. He came to Jesus
 - a. He didn't allow what others were saying to distract him, **Mark 10:48**
 - b. When Jesus called he heeded that calling.
- C. Those who believe in Jesus, those who seek what He has to offer, will come to him,
 - Matt. 11:28-30**
 - John 7:37-39**
- D. Because he came to Jesus he received the mercy he had asked for,
 - 1. **Mark 10:52**
 - 2. The faith that healed him points back to the faith that led him to Jesus in the first place.
 - 3. Because he believed in Jesus he came to Jesus. Because he came to Jesus, Jesus healed him.

Appl: In considering the steps necessary to become a disciple of Jesus we find that belief is simply not enough.

Action must accompany that belief. It wasn't enough for Bartimaeus to believe in Jesus, he needed to go to Jesus to receive what he was asking.

Bartimaeus took the next step necessary to be a disciple of Jesus, he went to Jesus.

Trans: Following coming to Jesus and receiving the healing he was seeking Bartimaeus now takes the final step in being a disciple of Jesus.

3. Walk with Jesus

A. Mark 10:52

B. Bartimaeus followed Him on the road. The Greek tense is “continues to follow”

C. So often people will come to Jesus because they hear of what He has to offer, but soon turn from the path he has called them to walk on.

D. Yet one who wishes to be a disciple of Jesus must walk on the road set before them.

Mark 8:34-38

E. Jesus calls us to follow Him. All hope of eternity fades when we choose to turn from that path, **Gal. 1:6-9**

Appl: Again we see the final step in choosing to be a disciple of Jesus. We must continually follow Him.

Bartimaeus was one who believed, he was one who acted upon that belief and went to Jesus when called. He was one who continued to act upon that belief by following Jesus where He went.

Because he chose to be a disciple he received what he had asked for, mercy.

Bartimaeus took the final step necessary to be a disciple of Jesus, he followed Jesus.

Con: The example of Bartimaeus is one for us to follow.

Bartimaeus showed us.....

Those who truly believe in Jesus as the messiah are willing to take the steps necessary to be one of His disciples.

The Kingship of Christ Mark 11:1-11

- I.** Through the centuries many people have been willing to lay down their lives in following others.
 - 1. Some have followed out of fear
 - 2. Others believed in the leadership of the one they followed

- II.** Jesus disciples followed Him because they believed in Him, even when they didn't completely understand Him.
 - 1. They saw Him as their King and even boasted in their commitment to Him.
 - 2. **Mark 10:35-39**

- III.** The question we should ask ourselves is why do we follow Jesus? Considering all that Mark has said about the cost of discipleship in chapter 10; why would one choose to follow Jesus?

- IV.** The answer to that question is found in, **Mark 1:1**

- V.** We follow Jesus because we believe in Him.
 - 1. We believe in the good news
 - 2. We believe Jesus is the Christ
 - 3. We believe Jesus is the Son of God

- VI.** As we continue our study through Mark we now come to a point where Jesus is going to provide another reason for His disciples to remain faithful to Him.

- VII.** The actions of Jesus clearly show that He is establishing Himself as their King and as such they should be willing to follow Him.

- VIII.** Mark 11:1-11 is divided into two parts.
 - 1. Jesus' authority as King, Mark 11:1-7
 - 2. Jesus' treatment as King, Mark 11:7-11

Trans: Knowing that in a few days He will be crucified Jesus now establishes in the minds of His disciples the Kingship they have been seeking. He does this by acts that demonstrate a kings authority, this is our first point.

- 1. Jesus' authority as King,**
 - A. Mark 11:1-7**

 - B.** Jesus begins by keeping to the forefront of their minds His divine power, **v.2-3**

 - C.** What He ask them to do has implications of Royalty
 - 1. He tells them to take the colt.
(He is exercising his Royal right)

 - 2. The fact that no one has ever sat on this colt also has Kingly implications.
(This implies that only one has the right to ride on this animal)
*(But it also has sacrificial implications, **Num 19:2,3**)*

 - 3. He tells them if there is opposition to say, "The Lord has need of it"
(The term Lord is synonymous with kingship)

 - 4. When the colt is brought back his disciples lay their garments on it, **v.7**
(This is a displays the loyalty and respect of the kings servants)

D. Not only do Jesus actions show Him displaying a Kingly authority, but this event is tied to prophecy as well, **Zech 9:9**

E. Matthew makes this even clearer, **Matt. 21:4,5**

Appl: In all that Jesus is doing here it should solidify in the minds of the disciples His Kingship.

But Jesus doesn't just simply rely on actions that resemble those of a king, He also displays a divine connection to what He is doing.

He has a supernatural insight, (*Divinely inspired*)

He refers to what He is doing as that which is prophecy, (*Divinely inspired*)

As Jesus prepares His disciples for His death He makes it clear that they have chosen to follow a king.

The fact of His supernatural insight and prophetic fulfillment establishes this with unquestionable certainty.

Trans: The problem with Kingly authority is that it is no good if it isn't recognized as such. This authority must be accompanied by a like treatment. This is our second point.

2. Jesus' treatment as King,

A. Mark 11:7-11

B. The first aspect of this royal treatment is also part of our first point.

C. When the colt is brought back his disciples lay their garments on it, **v.7**
(*This is a displays royal treatment by the kings servants*)

D. The royal treatment Jesus received is seen both in deed and word.

1. The people spread their garments on the road before Him **v.8**

2. The proclamation the people make expresses a triumphant kingly entry, **v.9**

a. Psalm 113-118 constituted the Hallel which was sung at major festivals like the Passover, v.9 comes from **Psalm 118:26**

c. The word Hosanna means "save us now" or grant salvation.

1) The people did not use this as we do

2) To them it has reference to A king who delivers them.

3) Consider their words in **v.10**

3. The people also use the expression "He who comes" in **v.9** Lenski states in his commentary that this was strictly a Messianic title used among the Jews, who constantly called the Messiah 'the coming One'

4. So in verses 9, and 10 we have the welcoming of Jesus as King and the welcoming of the Kingdom.

5. These two cannot be separated, the King ushered in the Kingdom.

Appl: As Jesus entered Jerusalem He was treated as Royalty.

All that the people did showed that in some way they saw Him as their king.

Yet, this kingly treatment was shackled to a military view of Jesus' entry. Notice **Zech 9:9,10**

Nevertheless, this Kingly treatment coincided with Jesus' Kingly authority.

Con: So what are the implications for us.

Well, we have the advantage of looking back at this event and seeing clearly that Jesus did not come to establish a physical Kingdom, He was on His way to His death.

In this event He established the fact of His kingship. And as we look back we see this kingship as spiritual.

So as we choose to follow Jesus we choose to follow someone we can trust we choose to follow a King,, **John 18:33-37**

Cleansing Your Temple **(Mark 11:11-17)**

I. Imagine that you are a king who has just returned to your native country after a long battle against your enemy.

II. As you enter your capital city you find that in your absence those whom you left in charge have misused what you entrusted them with. Why would your response be?

III. In some ways Jesus' entry into Jerusalem and what takes place when He arrives is like this.

1. Shortly after entering Jerusalem, Jesus enters the temple, Mark 11:11-17
2. What he finds there angers Him. The people are using God's temple for their own gain
3. Those who are in charge were allowing this to happen.
4. This is the second time Jesus has had to do this, John 2:13-17

IV. In considering the entirety of what takes place here we learn that what Jesus does is more than simply a temple cleansing. We actually find a deeper spiritual message.

V. All who choose to follow Jesus must be sure to use Holy things in Holy ways.

VI. In other words, the temple of God was no place for sinful activity and neither is the life of a disciple.

VII. To help us understand this concept we are going to consider one point.

A comparison of the Jerusalem Temple and the disciples temple

Trans: Let's begin by considering the actual event, this is our first point.

A comparison of the Jerusalem Temple and the disciples temple

A. Mark 11:11-17

B. Like the temple in Jerusalem, A disciples body is a temple of God, **1Cor. 6:19**

1. We become a temple of God and receive the Holy Spirit upon our baptism,
Acts 2:38
2. The Jerusalem temple was a connection between God and His followers.
Likewise, as temples of God that connection is made, **Eph 1:13,14**
3. As such we have a special relationship between us and the Spirit
 - a) By which God strengthens you, **Eph. 3:14-16**
 - b) By whom we can deal with the power of sin, **Rom 8:11-13**

C. Like the Temple in Jerusalem, our body is to be used in Holy service of God.

1. The temple of Jerusalem was to be a place of prayer, **Mark 11:17**

2. Our temple, both mind and body, is to be devoted in service to God

a. Our body is to be a living sacrifice

Rom. 12:1

Col. 3:5-9

b. Our mind is to be focused on Holy things

Rom. 12:2

Col. 3:1-2

Phil 4:8

D. Yet, like the Jerusalem Temple, we find temples can be misused

1. The Jerusalem Temple was turned into a marketplace, **Mark 11:15**

2. The Jerusalem Temple was a robbers den, **Mark 11:17**

3. The Jerusalem Temple was a house of merchandise, **John 2:16**

4. The same can be true of our temples...

a. If we loose track of who and what we are, we will begin to use our temple in unholy ways

1) We can set our minds on earthly things, **Col. 3:2**

2) We then serve our fleshly appetites, rather than Jesus,

Phil 3:18-19

b. We then begin offering our bodies to unholy deeds

1) **1Cor.. 6:13-18**

2) **Mark 4:13-19**

c. In the end we find ourselves unable to abide by will of God,

Rom 8:5-8

2Pet. 2:20-22

E. Like the Jerusalem temple if this happens we must allow ourselves to be cleansed

1. Initially, we begin the cleansing process with the presence of Christ.

a. Jesus died, that He might purify us, **Titus 2:11-14**

b. His blood is the cleansing power to purify us from all sin, 1 John 1:7

c. So Jesus cleanses from the inside out,

Mark 11:15

Mark 7:20-23

2. We ensure the presence of Christ in two ways

a. Through faith - **Ep 3:17**

b. Through obedience - **John 14:21,23**

3. We continue the cleansing through the power of Christ.
 - a. Jesus overturned the tables and drove out the merchants
 - b. Even more so, He offers His strength to His disciples, Phil 4:13
 - c. We stand strong "in the power of His might" - **Eph. 6:10**

4. We must also help ourselves to remain clean.
 - a. The priest of the temple could have kept the temple Holy
 - b. Likewise we must cleanse ourselves, **2Cor. 7:1**
 - c. We must pursue holiness, **Heb. 12:14**

Appl: As Jesus enters Jerusalem as a triumphant king He finds that the temple is in disarray.

The people have turned God's house into an unholy place, Jesus immediately cleanses the temple, for a second time.

In comparing the life of a disciple to the Jerusalem Temple we find a great spiritual message

All who choose to follow Jesus must be sure to use Holy things in Holy ways.

In other words, the temple of God was no place for sinful activity and neither is the life of a disciple.

Con: So it is clear that a disciple must keep their temples clean.

But There is also a warning if we don't **Mark 11:12-14**

So then how is your temple doing this day? **2Cor 6:16-7:1**

Faith and Prayer
Mark 11:20-26

I. We live in a world that continually challenges our faith.

1. The discovery channel
2. They were showing documentaries on the Noah flood and the tomb of Jesus

II. These types of programs, which stand in direct contradiction to the scriptures, can affect the faith of a disciple whose faith is not established.

III. When a disciples faith is effected in a negative way it can lead to a breakdown in communication between God and that disciple. The disciples prayer life suffers.

IV. In turning our attention to the Gospel of Mark we find a time when Jesus addresses the need for His disciples to have an established faith in God so their prayer life will not suffer. The point being

V. An established faith produces an established prayer life.

VI. Consider this, Jesus has already told His disciples twice that he is going to be killed

Mark 8:31

Mark 9:31

VII. It's imperative that His disciples have an established faith if they are to remain faithful in the face of His death.

Trans: Let's consider this thought

1. The Precepts of Faith and Prayer

A. Mark 11:22-24

B. Understandably, what Jesus is saying here is used in a symbolic way, but that symbolism provides a strong message.

1. **God answers prayers**
2. **There is no room for doubt**

C. Jesus' disciples must understand that God will be there for them and they must not doubt this, **Heb. 11:6**

D. Through Jesus' ministry He has provided all they need to have this faith.

Rom.10:17

E. Time and again this has been demonstrated

In Word, **Mark 1:22**

In Deed

Mark 11:20,21

Miracles of Jesus

F. The people recognized both of these, **Mark 6:2**

G. Because of this faith is developed

John 20:30,31

1 John 1:1-4

H. It is that faith which enables disciples to endure, **Heb. 11:1**

I. It's that faith which leads us to pray

So we pray without ceasing, 1Thess. 5:17

And we pray for those in need, James 5:13-16

We pray for our leaders, 1Tim. 2:1-3

We pray for ourselves, Matt. 6:9-13

J. One other aspect of faith and Prayer is forgiveness, **Mark 11:25**

K. This is similar to what Jesus said in **Matt. 6:14,15**

L. In other words, when we pray for forgiveness, Jesus says we must have an attitude of forgiveness of our prayer for forgiveness is going to be answered.

Con: An established faith produces an established prayer life.

“By What Authority?”
Mark 11:27-33

I. Today, and it seems more than ever, we are seeing a complete disregard for the authority of God’s word by those who claim to be followers of Jesus.

II. More and more religious groups are simply ignoring what the word of God has to say.

III. Because there is such a lack of respect for the authority of God’s word all kinds of strange teachings have been accepted by every denomination.

IV. It is also this lack of respect for the authority of God’s word which has led many to live lives absent of some of the most important Christian truth’s.

V. This really is much different from what Jesus was dealing with in the first century and the result was the same, **Mark 7:1-9**

VI. The end result of this type of attitude is that people are still enslaved to sin, **John 8:32**

VII. The solution is simple, **All who come to Christ must recognize His authority and willingly submit to it.**

VIII. In Mark 11:27-33 Jesus is confronted by those who question His authority to do the things He has done. Jesus’ handling of this situation teaches us a great lesson on the subject of His authority.

IX. This lesson is divided into two parts.

- 1. The Challenge of Jesus’ Authority.**
- 2. A Lesson in Determining Jesus’ Authority.**

Trans: Let’s begin by considering our first point.

1. The Challenge of Jesus’ Authority.

A. Mark 11:27,28

B. The delegation that approaches Jesus was a group of Sanhedrists

1. This was the Jewish “Supreme Court of Justice”
2. This consisted of 70 men, **Num. 11:16**
 - a. 24 priests - “chief” Mark 11:27
 - b. 24 Elders
 - c. 22 Scribes - “officers” Num. 11:16
3. Those who should know the Laws of God.

C. Their position was too not only understand the laws of God, but also recognize it’s authority in their lives.

D. They appear to understand this when they ask Jesus their question, **Mark 11:28**

1. “These things” points not only to the temple cleansing but Jesus’ acceptance of the praise He received as He entered the Jerusalem.
2. They want to also know who gave Him this authority.
3. They must have understood the significance of what Jesus is doing. In other words they recognized that authority would be needed to do these things.

E. But at the same time, Jesus had already done plenty which attested to His authority,
Mark 1:27
Mark 2:5-11

Appl: It seems that when the Sanhedrists come to Jesus and ask their question they do so honestly. Yet the question of Jesus' authority is one that was answered a long time ago.

What they really seem to be doing is trying to catch Jesus in another trap.

They should have already admitted to His authority.

Trans: In the second part of this lesson we find the answer Jesus' authority.

2. A Lesson in Determining Jesus' Authority.

A. **Mark 11:29-33**

B. Before Jesus will answer their question, He has one of His own. His question is an "excluded middle" argument.

C. They have but two options in answering Jesus.

1. Either John's baptism was from heaven, and if so then they would know by what authority Jesus did the things He did,
 - a. The phrase "from heaven" implies divine authority.
 - b. **John 1:19-34**
2. If John's baptism was from man then what Jesus did had no authority but man's, or himself. It's of human origin.

D. The answer to His authority would be found if they reasoned through His question and answered it for themselves.

E. We find that that is what they do.

1. **Mark 11:31**
2. The word reasoning is imperfect. middle. indicative.
3. That is "they debated the question"

F. Yet it is apparent they were not interested in the truth on matters of authority. As they saw it, both of their conclusions left THEM in a bad light.

1. If they conclude from Heaven then they should have believed what John said about Jesus. Yet they were not willing to do this
2. If they conclude from man, they believed the people would turn on them.

Luke 20:6

3. They concluded then to say they didn't know. So, those who were supposed to know claim they didn't?

G. But they did know, they just didn't want to face up to Jesus' authority. That's why Jesus doesn't answer them. They already had the answer they were just too cowardice to admit it.

H. In the parable that follows this incident Jesus shows that they knew by what authority he did these things, they just chose to ignore the truth for their own personal reasons. They were unwilling to give up what they had.

Appl: It wouldn't have mattered if Jesus had said His authority was from God they would not have believed Him.

In determining Jesus' authority all they had to do was to be honest with themselves and reason through all He had done in those past three years.

Those things clearly demonstrate by what authority He did what He did. **Mark 1:9-11**

Con: As we look back at this encounter Jesus had with this group of Sanhedrist there is an important message for us as well.

How one addresses the authority of Jesus determines what is believed, taught and lived.

In our modern religious world most are like these Sanhedrist. They choose their own self made religious pursuits over the authority of Jesus.

By the fact that all denominations are teaching and practicing things Jesus never authorized, they demonstrate a complete lack of regard His authority.

This attitude keeps them and all those who follow enslaved to sin.

The solution to this problem is found in approaching Jesus' authority with the right attitude.

All who come to Christ must recognize His authority and willingly submit to it.

Responding To Authority **Mark 12:1-12**

I. How would you respond if you found out that what you believed about a particular subject was wrong?

1. Your response would depend upon the source of the information and the importance of what was being discussed.
2. If what you believed had serious implications for your family and friends; or affected your life, you would respond differently than if it was a trivial matter.
3. The difference between your job and which pro football team is the best.

II. But, what if the discussion pertained to your religious beliefs and you found out that you were in error; how would you respond?

III. In this case, how you respond will also depend upon the seriousness of the error.

1. Baptism
2. Where Cain got his wife.

IV. In the end though how you respond to religious error is really determined by your view of the authority of Gods word.

V. The example we had last week of the Sanhedrist who challenged Jesus' authority clearly demonstrates this. The Sanhedrist did not believe in Jesus' authority and as we have seen throughout the Gospel of Mark, when confronted with error they did not responded in the same way as those who did believe in His authority.

VI. As Jesus continues His discussion with the Sanhedrist, He now shares with them a parable which explains why they respond the way they do when confronted with error. The problem is their attitude towards Gods authority; and in this parable Jesus also reveals the outcome of such an attitude.

VII. He concludes, **Those who reject the authority of God will be rejected by God.**

Trans: Lets consider this parable.

The Parable of the Wicked Vine-Growers

A. To begin, the word Parable literally means, "A throwing alongside." It's purpose was to provide a spiritual message based upon true to life events.

B. The parable of the Wicked Vine-Growers in **Mark 12:1-12**, can be divided into four parts and each part has it's own spiritual message.

C. What I am going to do is consider each part individually and show the spiritual application of each part as we go along. At the conclusion I will tie all these parts together.

1. Part One - **Mark 12:1**

A. The Parable begins with a man planting a vineyard.

B. In planting this vineyard, the owner makes sure it has everything needed to be productive for him.

1. He puts a wall around it
2. He provides a wine press and digs a vat under it
3. He built a tower

4. He supplies workers by renting it out.

C. In considering this part into the entire parable the spiritual application is clear.

1. The owner of the vineyard is God
2. The wall would be Gods law which protects those within the vineyard.
3. The tower is God's watchful eye over His vineyard.
4. The wine press and vat show the product of this vineyard.
5. The renters are the Jews. They were called to carry out the work of God.

2. Part Two - **Mark 12:2**

A. Having done all that was necessary to make sure his vineyard was productive the owner leaves, v.1

B. But there comes a time when he is ready to receive the harvest from his vineyard.

C. The owner sends one of his slaves to receive some of the produce.

D. Again we have a spiritual message

1. God does not plant a vineyard and provide all that is necessary for its success and not expect it to produce.
2. God also expects to receive some of the produce from the harvest.
3. In other words the hedge and protection should have produced lives that had been cleansed and made sweet like grapes through a press. The vats should now hold purified grape juice.

3. Part three - **Mark 12:3-8**

A. In the third part of the parable we find that what the owner expected to receive was not what he got.

B. What he found were renters who possessed a rebellious spirit as displayed in their actions.

C. The slaves he sent to receive the harvest were not received with gratitude Some were beaten and others killed.

D. Eventually he sends his son expecting them to accept him, but he too is killed. They believe by doing so they will take complete possession of the vineyard.

E. The spiritual message here is a key part to this entire parable.

1. God provides abundantly for His people.
 - a. They didn't have to plant the vineyard it was ready for them.
 - b. God only expected from His people what was his. He only came for part of the harvest.
 - c. He even sent his prophets (slaves) to his people to help them.
 - d. God is also patient with His people.

2. But we see that when a people rebel against God's authority their evil deeds will escalate.
 - a. They began by beating the first servant
 - b. The second servant they wounded his head
 - c. The third they killed
3. This rebellious spirit also leads to irrational reasoning
 - a. They suppose that by killing the son they will get to keep the vineyard.
 - b. Here Jesus is making reference to His impending death at the hands of these rebellious people because of what they were unwilling to give up.

4. Part 4 - **Mark 12:9-12**

A. The fourth and final part of this parable deals with the outcome of a rebellious spirit

B. Although the renters think they will get to keep the vineyard if they kill the owner's son, they are mistaken.

C. Jesus tells them the owner will come and destroy the vine-growers and give the vineyard to someone else.

D. He will do this because they have rejected his authority as the owner of the vineyard.

E. In this last part we discover the main spiritual point of this parable.

1. God will not allow rebellion against His authority to go unpunished.

2. **Those who reject the authority of God will be rejected by God.**

3. But God will still receive a harvest from His vineyard and so He gives it to someone else.

- a. This could have reference to the Gentiles

- b. But more likely it refers to all who will submit to God's authority,

Rom. 11: 11-18

Eph. 2:13-16

Illust: Isa. 5:1-7

Appl: So what is the application for us today? It's the same as it was when Jesus spoke this parable.

I began by asking what your response would be if you discovered that what you believed in regards to God's word was in error.

As we see from this parable those who do not respect the authority of God will disregard His word. They will act in irrational ways and eventually be rejected by God Himself.

We need to be the kind of people who understand that the church (vineyard) belongs to God and we must submit to His authority if we are to be pleasing to Him.

“A Challenge of Loyalty”
Mark 12:13-17

- I. Loyalty as defined in the dictionary is: **Devoted allegiance, fidelity.**
- II. The concept of loyalty involves a dedication to someone or something.
- III. For those who follow God, it is understood that loyalty is something He expects,
Ex. 20:2,3
Rev. 2:10
- IV. But what happens when that loyalty is challenged by the things of this world? How should we as disciples respond?
- V. In our lesson today, we find that Jesus’ loyalty is being challenged.
 - 1. The Pharisees and Herodians are seeking to catch Jesus in a trap by getting him to misplace His loyalty.
 - 2. They attempt to pit Jesus’ loyalty for God against His obligation to Caesar.
 - 3. As far as their concerned, no matter which one Jesus chooses He’s trapped.
- VI. But Jesus shows that loyalty is placed where loyalty is due and you can do this without there being a conflict.
- VII. It’s important to understand what Jesus is saying. On the practical side....
It’s so easy for us to allow our loyalties to the things of this world to conflict with our loyalty to God.
- VIII. But as **Christians our loyalty to matters of this world should never conflict with our loyalty to God**

Trans: To begin we want to first consider how this whole discussion comes about. This is our first point

1. The Loyalty Trap

A. Mark 12:13-15a

B. Historically, the Pharisees and Herodians were not friends and had a disagreement on whether they should pay this poll tax.

- 1. The Pharisees believed it violated the will of God,
 - a. **“is it lawful” (vs.14)**
 - b. To pay the tax was to take from God
- 2. The Herodians favored the tax

C. They approach Jesus as if they are allies seeking an answer to a real problem.

D. But it is clear they are seeking to trap Jesus

- 1. First there’s the obvious
 - a. **Mark 12:13,15**
 - b. Matt. 22:18
 - c. Luke 20:20,23
 - d. The word trap in Mark is a hunters term used for “one taking game”
 - e. In Matthew the word means “to ensnare, like catching a bird”
 - f. Both definitions indicate the craftiness of these men.

2. They attempt false flattery, **Mark 12:14**
 - a. They refer to Jesus as a teacher - Doctor, Master, Teacher
 - b. They claim that He speaks the truth
 - c. They also state that He defers to no one. He has no concern for ones words
 - d. They then say, He is partial to no one, implies that He allows no one to sway Him. Here, they are pitting Him against Caesar.
 - e. He teaches the way of God in truth.

Appl: As far as the Pharisees and Herodians are concerned the trap has been set.

Their concern isn't to find out whether it is lawful to pay this poll tax, but rather to get Jesus to compromise His loyalty.

If He says it is lawful to pay the tax, then the Pharisee's can claim He speaks against the law and God.

If He says it's not lawful to pay the tax, then the Herodians will claim He speaks against Caesar, and thus a traitor.

Trans: As we are going to see Jesus is not so easily led into a trap. As a matter of fact their misconception of this tax as it relates to God, doesn't afford them a trap as they supposed. This takes us to our second point, when Jesus answers their question.

2. The Loyalty Trap Collapse

A. **Mark 12:15b-17**

B. The denarius Jesus asks for is the price of the poll tax.

1. **Matt. 22:19**

2. It is a days wage for a Roman soldier.

C. Jesus asks whose likeness and inscription is on it and they tell Him Caesar

1. The word for image always implies a prototype.

2. It not only resembles something but was actually drawn from it.

3. There is a direct connection between the image and the original.

4. Thus, like the sun shining on the water, or the child being the image of the parent, so is the coin. And thus it belongs to the one whom it depicts.

D. The Denarius was a silver coin and only the emperor had the right to print these coins.

1. The Pharisees and Herodians received the benefits that came with this coin.

2. They used this coin for everyday life, in buying and selling.

3. This coin was part of the Roman Empire and belonged to Caesar.

4. Any tax then which he imposed on that coin was lawful.

E. Therefore it was not unlawful to pay the poll tax. The same person who imposed the poll tax was the one who had the coin engraved. Ultimately it belonged to him and the engraved image clarified this.

Appl: Although the Pharisees had their view as the whether it was lawful to pay the poll tax to Caesar, Jesus makes it clear, it is not unlawful because the coin belongs to Him.

They admitted it was the emperor's image on the coin yet it was their money from their pocket. Because they derive the benefits from this coin they also accept the obligations that come with it.

Trans: With that settled I want us to consider one final thought on this subject as it relates to each of us here. This is our third and final point.

3. Appropriate Loyalty

A. Jesus made it clear that our loyalty to matters of this world did not have to conflict with our loyalty to God, as long as we had the right perspective. **Mark 12:17.**

B. But what about our loyalties in regards to matters of this world, do they conflict with our loyalty to God?

C. Each one of us has our Caesars which we must render unto.

1. **Work**

2Thess. 3:10-12

Eph. 4:28

1Tim 5:8

2. **Family**

Proverbs 22:6

Col. 3:18-21

3. **Self**

Mark 6:30,31

D. Is it possible that our misplaced loyalty to these things has entrapped us?

E. Often times when we should be rendering unto God what is Gods we are doing just the opposite. We are giving what belongs to God to our Caesars.

F. But there shouldn't be a conflict in these matters

1. Work, **Col. 3:23,24**

2. Family, **Matt 10:37**

3. Self, **Phil 2:12**

G. We must not allow matters of this life to get in the way of us rendering unto to God what is His.

1Cor. 6:19,20

1Cor. 7:23

Gal. 6:20

Appl: We all have responsibilities in this life; responsibility to our jobs, self, family. But fulfilling our obligations to these should never keep us from rendering unto to God what is His.

As a matter of fact, since God instructs us on how we are to handle each of these matters, to not do so in a manner which is in accordance with His will is to not render unto God what is His.

We must remember, **As Christians our loyalty to matters of this world should never conflict with our loyalty to God.**

Our loyalty to God should help us fulfill our loyalty to matters of this world.

Ignorance and Error

Mark 12:18-27

I. If someone were to refer to you as ignorant, how would you feel about that? Generally we would be offended.

II. But what if you understood that the word ignorant did not necessarily suggest something bad?

1. ig-no-rance (n); **1.** The state of being ignorant; the condition of not being informed; lack of knowledge. **2.** An act, offense, or sin due to ignorance.

2. ig-no-rant (adj.); **1.** Destitute of education or knowledge. **2.** Unacquainted; unaware **3.** Manifesting or characterized by ignorance.

3. The word ignorant also has many Synonyms (adj.);
ill-informed, illiterate, uneducated, unenlightened, uninformed, uninstructed,
unlearned, unlettered, unskilled, untaught, untutored.

4. Ignorant signifies destitute of education or knowledge, or lacking knowledge or information; it is thus a relative term. The most learned man is still ignorant of many things; persons are spoken of as ignorant who have not the knowledge that has become generally diffused in the world.

III. Ignorance becomes a problem when one has the opportunity to know the truth but chooses to IGNORE it. Ignorance then becomes a deliberate action. It is a desire not to know.

IV. The real danger of ignorance is found when one chooses to act and live as if they aren't. Some will pretend to know what they are doing or speaking of but really don't have a clue.

V. When this transpires with reference to God's word the danger is manifested in error. So often we find that people will speak of things which they believe are correct assertions about God and His word, but they are actually ignorant of the truth and thus teach error.

A minister in New York city once asked an apparently intelligent young lady who Pontius Pilate was; and she answered, "One of the apostles."

VI. A more serious problem ensues when one builds their faith upon the foundation of this ignorance. Such is the case in our lesson today.

1. Jesus is confronted by some Sadducees who have a question concerning the Law of Moses, Marriage and the Resurrection.

2. They believe they have Jesus in a trap with this question.

3. But Jesus shows them that it is their ignorance of the Scriptures and God's power that's the problem

4. If they had rightly understood these they never would have asked the question, nor developed the belief system they base their lives upon.

VII. The point is **A lack of understanding of God's word leads to religious error.**

VIII. To demonstrate that this is the case, we want to consider two points found in our text.

1. Developing error through ignorance

2. Refuting error through understanding

Trans: Let's begin with how error develops.

1. Developing error through ignorance

- A. Mark 12:18-24
- B. Mark prefaces this discussion with a statement about the Sadducees, **Mark 12:18**
- C. Their question stems from what Moses wrote, **Deut 25:5**
- D. From this the Sadducees had developed a doctrine which denied the resurrection.
- E. The Sadducees conclude that since a woman could not be married to seven men at one time, and this woman had been married seven times while on earth, there could not be a resurrection, if there was she would have to be the wife of seven husbands in the resurrection.
- E. From what we have it would seem they have a solid point and interpretation.
 - 1. They used scripture.
 - 2. They made sure there was clarity in their question. (They repeat the number of brothers)
- F. Yet they were wrong in their conclusion, **Mark 12:24**
 - 1. The word mistaken in the Greek is where we get our word Planet.
 - 2. It is to “err” or literally “wander out of the way”
- G. Jesus says their ignorance in two areas has led to this error,
 - 1. They don’t understand the Scriptures
 - 2. They don’t understand the power of God.

Illust: Mark 7:1-5

Appl: Although it would seem that the Sadducees are on the right track, as they appeal to the Scriptures as the bases of their question, their conclusion is wrong.

It is a huge leap to go from, earthly marriages to denying the resurrection. They have concluded this because although they appeal to the Scriptures, they don’t understand them.

As we see **A lack of understanding of God’s word leads to religious error.**

Trans: With their error exposed Jesus now turns to the solution

2. Refuting error through understanding

- A. Mark 12:24-27
- B. Jesus addresses both of their problems in a very simple way.
- C. He begins by telling them why they are in error
 - 1. They do not understand the scriptures.
 - 2. They do not understand the power of God.
- D. Jesus first answers their question concerning Marriage, **Mark 12:25**
 - 1. He tells them Marriage isn’t a part of heaven.
 - 2. For them to conclude from Deut 25:5 that marriage takes place in heaven is a huge stretch.

3. Their reasoning is faulty to conclude that what happens here on earth will take place in heaven.
4. The real problem was the preconceived ideas they brought to the word of God.
 - a. The Sadducees did not hold to things such as angels or spirits
 - b. Their minds were focused on earthly things.
 - c. So they approach the Scriptures from this point of view and end up with the wrong conclusion.
5. **1Cor. 15:40-44**

E. Jesus then address's the real point of their question, **Mark 12:26,27**

1. The reason the Sadducees came up with the question was because they didn't believe in the resurrection.
2. So they took a passage that had nothing to do with the resurrection and attempted to use it as a means to argue their belief.
3. Jesus shows them that to do this with the Scriptures only leads to error.
 - a. He points out that there is in fact a resurrection.
 - b. Jesus also uses the Scriptures to prove this, but he allows the Scriptures to prove His point through what they plainly teach.
 - c. **Exodus 3:6**
 - 1.) The verb tense used here is present
 - 2.) God is presently the God of those who have died.

Illust: Acts 17:10,11

Appl: The Sadducees had a preconceived idea and went to the Scriptures to prove it.

They misapplied a passage to prove what they already believed.

Jesus shows the way to correct their error. They must seek to understand what Gods word says and let it tell them what is and isn't the will of God.

They cannot overlook Scripture which clearly proves there is a resurrection and hang on to one that must be twisted in an attempt to prove their point.

As we see **A lack of understanding of God's word leads to religious error.**

Con: When it comes to being ignorant of God's word the solution is easy, gain understanding.

But to gain understanding we cannot come to God's word seeking to prove what we already believe. If we do so we could end up teaching error. The result is devastating, **Hosea 4:6**

We must allow God to teach us His ways. We must go to him as an empty slate and seek to write upon our minds the will of God.

When it comes to the ways of God we find out some interesting things about our differences.

Prov. 14:12

Isa 55:8,9

The solution is to let God fill us up with His word

Rom. 12:2

Eph. 5:7-10

Col. 3:16,17

As we see **A lack of understanding of God's word leads to religious error.**

Understanding & Salvation

Mark 12:28-34

I. Being a part of something is important to most people.

Clubs, Societies, Social Events, Sports

II. Each individual has their reasons for being part of these groups

1. The idea of sharing in something with others.
2. Some see common ground on which relationships can be built.
2. Others look for what these groups can offer them personally.

III. Christians also like the idea of being part of something, but it's something that is far more exceptional than any man made club or organization. We like being part of God's Kingdom and the reasons are not so dissimilar from those already mentioned.

1. We like sharing something with others, (our faith and hope).
2. We like building relationships (with each other and especially God)
3. We like what is offered to us in God's Kingdom, (Joy, Peace, Happiness, Salvation)

IV. Even those who followed God in the past desired to be part of His Kingdom, Heb. 11:13-16.

V. But the problem is, just desiring to be part of something doesn't make it so. We know each club or society has their set of rules for membership. It's not until we comply with those rules are we granted access, and until we are granted access we don't enjoy the benefits.

VI. So, if I want to enjoy the benefits of God's Kingdom is there something I have to do?

1. Some might say Jesus is all we need, and this would be correct, **Col. 1:13,14.**
2. But is this all there is? Does it take more than Jesus to be part of God's kingdom?
3. Turn to **Col. 1:9-12**

VII. In our lesson two weeks ago on Mark 12:18-27, I pointed out that ignorance of the Scriptures leads to error being taught **Mark 12:24.** The result then is error being lived and the final outcome is eternal separation from God. Why? **You cannot be taught wrong and obey right.**

VIII. In Mark 12:28-34 we find a different story. Here we see, **Through understanding the Scriptures we have access to the kingdom of God.**

IX. And so my earlier question is answered. Yes it is through Jesus that we have access to God's Kingdom, but unless we understand and comply with God's will Jesus will avail us nothing.

X. Just because Jesus died, doesn't mean I'm going to be granted access to God's Kingdom and be saved, **Matt. 7:21.**

XI. In our lesson we are going to consider how understanding the Scriptures provides access to the Kingdom of God.

1. **The Example of Understanding.**
2. **The Result of Understanding.**

Trans: In our text we have the perfect example of one who understood the Scriptures. This is our first point.

1. The Example of Understanding.

A. **Mark 12:28-33**

B. This is a great example of the character one must possess to understand God's will.

1. First, we must approach God's word without malice.

A. This scribe came and heard what was taking place.

B. The context reveals that he is not like those who came before him.

1) **Mark 12:13**

2) **Mark 12:18**

C. Matthew states that this scribe was, "testing Him." **Matt. 22:35**

1) But testing is not always bad,

2) The word for test is *peiraz*? (Thayer)

a) In a good sense, to try, make trial of, test: for the purpose of ascertaining his quantity, or what he thinks, or how he will behave himself.

b) In a bad sense, to test one maliciously, craftily to put to the proof his feelings or judgments

c) This is the same word found in, **2 Cor. 13:5**

d) His reaction indicates this testing is used in the good sense, **Mark 12:28**

D. So, to gain an understanding of the Scriptures there must be no ill will towards them. We must possess a simple honest desire to ascertain what they have to say.

2. Second, we cannot allow peer pressure or position sway us from seeking an understanding of the Scriptures.

A. To often people are told to allow their emotions to be their guide to gaining understanding. ***I wouldn't trade what I feel for a stack of those Bibles***

B. Some will hold to a belief because others do. ***It was good enough for grandma it's good enough for me.***

C. Some will allow their position in the religious world to keep them from understanding the Scriptures. ***I'm a leader in my church if I believe that I would be committing spiritual suicide.***

D. This Scribe did not allow the presence of either the Sadducees or the Pharisees sway him in his quest to understand.

1) **Matt. 22:34,35**

2) Mark also seems to indicate that the Sadducees were still there when he asks the question.

E. This Scribe did not allow his position in the religious world to get in the way of his quest to understand the Scriptures. Lenski states in his commentary on Mark.

1) **The scribes were the professional students of the Law. They were the experts in the exposition of the law and the most prominent of their number were members of the Sanhedrin,**

2) **Matt. 2:3,4**

3. Third, there must be a willingness to acknowledge truth when it is understood.
 - A. At times people will come to an understanding but won't acknowledge it and this will hinder them from gaining further understanding

John 12:42

- B. When the Scribe hears the conversation he recognized that Jesus had "answered well," **Mark 12:28**

- C. He also responded to what Jesus had to say in the affirmative, **Mark 12:32**

Illust: Another good example of this kind of character is found in Acts 18:24-26

Appl: This scribe that approaches Jesus has every reason to ignore His teachings. But his character would not allow this.

He seems to be one who truly desired to understand what the Scriptures taught. He displayed this in three ways,

1. His search involved a simple honest desire to ascertain what the Scriptures had to say.
2. Peer pressure or position did not sway him from seeking an understanding of the Scriptures.
3. There was a willingness to acknowledge truth when it was understood.

Trans: So this scribe possessed all that was necessary to gain an understanding of the Scriptures. But what was the result of this character which led to understanding. This is our second point?

2. The Result of Understanding.

A. Mark 12:34

- B. Jesus acknowledged that this scribe understood this aspect of the Scriptures.

1. The word intelligently is *νουνεχωσ*

- a. It's a compound adverb From *νουσ*, *mind*, and , *εχω*, *to have*.
 - b. It's the idea of having his mind in possession: "*having his wits about him.*"

2. Because he possessed the characteristics necessary to understand the Scriptures he answered Jesus "having his wits about him" or in the right way.

- C. As a result Jesus lets him know that he was not far from the kingdom.

- D. This statement reveals two facts about this man's spiritual condition.

1. He was not yet in the Kingdom
 2. There was more he needed to understand.

- E. There are several passages that reveal a similar idea when it comes to salvation

1. **John 1:12**
 2. **Romans 10:9,10**

Illust: **John 3:1-7**

Appl: For those who possess the right character an understanding of the Scriptures is available. As a result we are brought near to the Kingdom of God.

Ultimately, as long as we continue to possess the right character we will soon understand what is necessary to enter into that Kingdom.

From this standpoint then we see, **Through understanding the Scriptures we have access to the kingdom of God.**

Con: As we compare the Sadducees of our previous lesson to the scribe of our current lesson we see a stark contrast in character and the result of that character.

The Sadducees did not understand the Scriptures and as a result were not near to the kingdom

The Scribe understood the Scriptures and as a result he was not far from the Kingdom of God.

There would seem to be little doubt that in time and with the right character this scribe would eventually come to completely understand what God required to enter His kingdom.

He had already shown, **Through understanding the Scriptures we have access to the kingdom of God.**

And he was on the right path because he possessed the right character to gain that understanding.

Exposing Erroneous Teachers Mark 12:35-44

- I. One of the difficulties faced by disciples when sharing the gospel of Jesus is the influence of the religious leaders of those being taught.
- II. Jesus dealt with a similar situation during His ministry.
 - A. The religious leaders of the time were the Scribes, Pharisees and Sadducees.
 - B. These rulers constantly opposed Him and His teachings.
 - 1. **Mark 2:18**
 - 2. **Mark 2:24**
 - 3. **Mark 10:2**
 - 4. **Mark 11:27, 28**
- III. But their opposition to Jesus wasn't the real problem.
 - A. He could handle himself, **Mark 12:34**.
 - B. The real problem was their control over the people of the time, **John, 9:21, 22; 12:42**.
- IV. If Jesus was going to break this control, the people needed to recognize what kind of leaders they had in charge of their spiritual training.
- V. Jesus accomplished this by exposing the hypocrisy and error of those leaders.
- VI. It is no different today. People are held in spiritual captivity to vain worship and religious practices by those who claim to be spiritual leaders.
- VII. *If people are to break free from spiritual captivity, error must be exposed.*
- IX. To help us better understand this principle consider what Jesus did, **Mark 12:35-44**
 - 1. Jesus exposed a lack of spiritual insight.
 - 2. Jesus exposed self-serving motives.
 - 3. Jesus exposed a lack of trust in God.

Trans: Let's begin by considering a fundamental problem with these religious leaders.

- 1. **Jesus exposed a lack of spiritual insight.**
 - A. **Mark 12:35-37**
 - B. As Jesus continues to prepare for His death He takes this opportunity to clarify once again to the people who He is.
 - 1. They leaders obviously saw Jesus as a mere man.
 - 2. But Jesus says that David in their own teachings showed the Christ to be more than man, He is Lord, Psalm 110:1
 - 3. **Matt. 22:41-45**
 - C. As Jesus is doing this He was also exposing the error of the Pharisees.
 - 1. The Pharisaical scribes were the students of the Law. They should have been the ones with the greatest amount of spiritual insight.
 - 2. Yet they approached the Scriptures with prejudice and thus could go no further than what their prejudices allowed, **Mark 7:1-5**

D. When they considered who the Christ was they saw him as the son of David, a man, and they refused to acknowledge Him as the Scriptures instructed. He was in fact deity.

Illust: Matt. 18:20 (1Cor. 5:5)

Appl: Many spiritual leaders today are like this. They approach the Scriptures, not with the desire to find out what Gods will is, but to find ways to hold to what they already believe.

Because of this they do not gain true spiritual insight they cannot bestow the same upon their followers. They simply teach and follow their on man made traditions which have no true spiritual benefit.

As such they never see Jesus for who He truly is. If they did would they disregard His teachings in the manner that they do?

Trans: As Jesus continues he turns his attention to why they do what they do. This is our second point.

2. Jesus exposed self serving motives.

A. Mark 12:38-40

B. Those who were held up as the spiritual leaders were in fact self serving.

C. The need to expose these individuals is expressed in the phrase "Beware"

D. Note the description Jesus uses in exposing their true motives.

1. They like to walk around in long robes.
(This is a mark of distinction)
2. They like respectful greetings in the marketplace.
(To be singled out as a person of prominence)
3. They like the chief seats in the synagogues.
(A mark of social standing)
4. They like the places of honor at the banquets.
(Exalted because of their status)

E. Jesus goes on to say this self serving religion is evidenced by two clear facts.

1. They devour the houses of the widows.
(They use their position and work for personal illicit gain)
2. But to cover it up, they offer long prayers for the sake of appearance.
(They keep up the pretense of being religious)

F. In this statement Jesus' exposes the hypocrisy of these religious leaders.

Illust: 2Tim. 4:3,4 (This kind of teacher is only concerned about self)

Appl: As Jesus continues to expose these religious leaders for what they are, He makes it clear that they were in fact an ostentatious, self serving lot.

Their motives are in no way connected to a reverence for God or helping the people understand and live by His will.

They used their religion as a means of personal gain at the destruction of others. But they will not escape; in v.40 Jesus says they will receive greater condemnation.

Trans: As Jesus concludes His exposing of these religious leaders he makes one final observation. And this might be the root of the problem. This is our third point.

3. Jesus exposed a lack of trust in God.

A. Mark 12:41-44

B. The story of this woman isn't so much dealing with the quantity she gave but the quality of her giving.

1. The rich were putting in large sums of money
2. Jesus states that they gave of their surplus.
3. This woman on the other hand had no surplus. Jesus said she put in all she owned, all she had to live on
4. But it isn't the quantity that mattered, it's obvious that what she possessed wasn't going to take care of her needs. The money would soon be gone.
5. She emptied her pockets of all she had and trusted in the Lord to take care of her needs. That's the quality of her giving.

Appl: In saying this Jesus exposes the lack of trust the religious leaders had.

They acted the way they did because they trusted in themselves to take care of themselves.

They did not trust in God to take care of them as seen in their self serving attitude and unwillingness to see Jesus for who He was. To do so would be to give up control of their world,
Matt. 27: 17,18

Con: *If people are to break free from spiritual captivity, error must be exposed.*

“Be On The Alert!”

Mark 13:1-37

- I. We live in a world that provides many great opportunities that are beneficial to the Christian.
 1. Opportunities for financial success.
 2. Opportunities for recreation and enjoyment, (hobbies, vacation)
 3. Opportunities for higher education.

- II. Sometimes though those opportunities can become a distraction to the work of the Lord.
 1. If the pursuit of financial success consumes your time.
 2. If your recreation takes the place of serving.
 3. If your desire for higher education keeps you from the study of God’s word.

- III. So some opportunities can good, but as noted, they can also be bad. It just depends on what we do with those opportunities.

- IV. There are also events in the Christian life which can have a similar outcome.
 1. On occasion Christians will face hardship, persecution, difficulties or struggles.
 2. These events can either turn out good or bad for the Christian, it depends on what we do with them.
 3. We can either grow from them or allow them to distract us from our spiritual goals.
 4. **James 1:2-4; 1Pet. 1:3-9**

- IV. As we continue our study of the Gospel of Mark we find Jesus speaking on this topic.
 1. Jesus is speaking to four of the apostles privately.
 2. He tells them of two cataclysmic events which directly effect the Christians life.
 - a. The destruction of Jerusalem which involves persecution, **Mark 13:5-23**
 - b. Jesus’ second coming, **Mark 13:24-36**
 3. Although these two events are different they possess great similarities. It’s in these similarities that we find our lesson.

- V. In these two events Jesus discusses three similarities.
 1. **What will happen**
 2. **What the Christian should do**
 3. **What He will do**

- VI. Ultimately they need to see that nothing that comes their way should be allowed to disrupt their faithfulness.

- VII. That’s our message today, *Christians cannot allow the distractions or events of the world to interfere with the goal of remaining faithful to God.*

Trans: Rather than considering each event separately I am going to combine the similarities of the two events to emphasis the main point of this lesson.

1. What will happen

A. The Destruction of Jerusalem

Mark 13:11 And when they arrest you and deliver you up

Mark 13:12 And brother will deliver brother to death, and a father his child; and children will rise up against parents and have them put to death.

Mark 13:13 And you will be hated by all on account of My name.

Mark 13:22 False Christs and false prophets will arise to lead the elect away.

Mark 13:14, (The destruction of the temple)

B. The Second Coming, **Mark 13:24-25**

Appl: Prior to Jesus making these comments one of His disciples was talking about how wonderful the temple was.

Jesus turns around and speaks of its destruction and the persecution of those who follow Him. He also speaks of the destruction of the world.

Think about it. Jesus is a few short days away from His death and the message He is giving His disciples seems to be a troubling one.

But that's not the end of the story.

Trans: Knowing these things are to happen, Jesus tells His disciples how they are to respond to these events. This is our second point.

2. What the Christian should do

A. The Destruction of Jerusalem

1. Regarding self

Mark 13:5 "See to it that no one misleads you."

Mark 13:9 "But be on your guard"

Mark 13:13 "...but the one who endures to the end, he shall be saved."

Mark 13:15,16 *don't concern yourself with the things of this world*

Mark 13:21 "...do not believe him"

Mark 13:23 "...But take heed"

2. Regarding the work

Mark 13:10 "And the gospel must first be preached to all the nations"

B. The Second Coming

Mark 13: 28 "...Learn the parable" (His coming is inevitable)

Mark 13:29 "...recognize that He is near, right at the door"

Mark 13:33 "Take heed, keep on the alert..."

Mark 13:34 "...to stay on the alert"

Mark 13:35 "Therefore, be on the alert"

Mark 13:37 "Be on the alert!"

Appl: Although the situation the Christian will face is difficult Jesus reminds them that they must not give in to those difficulties.

They must continue to press on. Ultimately they are to remain faithful by trusting in Him and keeping alert in what is happening and why.

Trans: So we have seen what is going to happen, and we know how the Christian is to act, but why would a Christian persevere under such difficult circumstances? The answer is found in our final point.

3. What Jesus will do

A. The Destruction of Jerusalem

Mark 13:20 but for the sake of the elect... He shortened the days.

B. The Second Coming

Mark 13:35 You do not know when the master of the house is coming.

Mark 13:26 The Son of man will come with power and glory

Mark 13:27 He will gather His elect.

Appl: The disciples need to know that Jesus is Lord and He will not forsake them. This is especially true in regards to his death.

Just because He has died doesn't mean He is not there with them.

1. He will be there to shorten the days during the destruction of Jerusalem.
2. In the end He will come for his elect, those who are His disciples.

Con: As we consider the two events it's clear **What will happen, What the Christian is to do** and **What Jesus will do**.

But this concept goes beyond these two events.

In our lives we are going to face certain difficulties, during those time the Christian must be spiritually alert and remain faithful.

We must do this because, although Jesus is not walking on this earth with us, He is still here delivering us and in the end He will come and deliver us to our final reward.

This being the case; *Christians cannot allow the distractions or events of the world to interfere with the goal of remaining faithful to God.*

The Providence of God Mark 14:1-11

I. The only survivor of a shipwreck washed up on a small uninhabited island. He cried out to God to save him, and every day he scanned the horizon for help, but none seemed forthcoming.

Exhausted, he eventually managed to build a rough hut and put his few possessions in it. But then one day, after hunting for food, he arrived home to find his little hut in flames, the smoke rolling up to the sky. The worst had happened; he was stung with grief.

Early the next day, though, a ship drew near the island and rescued him. "How did you know I was here?" he asked the crew. "We saw your smoke signal," they replied.

II. The purpose of this story is to show us the providence of God at work.

1. He cried out to God for help.
2. As the story suggests, God helped, but not in the way he expected.

III. Without question the Scriptures do teach of the providence of God.

- Joseph in Egypt **Gen. 45:4-8**
Moses and Pharaoh **Ex. 3:19,20**

IV. The comfort we find in knowing of God's providence is that it assures us that He is the moving force in this universe, and as such His plans are sure to come out the way He desires,

- Eph. 3:8-11**
Acts 2:22,23

V. Another example of God's providence is found in **Mark 14:1-11**. As we examine this passage we will see the hand of God at work in the death of Jesus. It was God's providence and He worked in such a way as to assure it happened as He desired.

VI. And this is the hope we find in God's providence. *The providence of God assures us that His plans are sure to come out according to His will.*

VII. In Mark 14 we are going to see God's providence carried out. He does this through knowing and using the moral character of those involved

1. **God's Providence carried out through what was good**
2. **God's Providence carried out through what was evil**

VIII. Before we get into the text we need to set the stage that introduces us to God's providence.

1. **Mark 14:1,2**
2. The chief priests and Scribes are planning to kill Jesus
3. But they don't plan on doing it at their present time.
4. Yet we know that it was God's predetermined plan that Jesus be a symbol of the Passover Sacrifice, **John 1:29, 1Peter 1:18,19, Rev. 5:6-10**
5. So Jesus was going to die when God determined, not man.
6. This is where God's providence enters in.

Trans: Let's begin then by consider God's providence working through what was good. This is our first point.

1. God's Providence carried out through what was good

A. **Mark 14:3**

B. Mary was the one who did this, according to **John 12:1-3**.

C. This Mary is the sister of Martha and Lazarus, **John 11:1-3**

D. So Mary comes to Jesus and anoints Him with a very costly oil, valued at almost a years salary, **John 12:5**

E. The question is why did she do this?

1. Jesus said she did it to prepare him for His burial, **Mark 14:8**
2. But this may not have been her intention, **John 19:40**

Appl: We know that Jesus loved Mary, Martha and Lazarus, John 11:5. It would be natural for Mary to love Jesus as well.

Her coming to Jesus to pour this costly perfume upon Him may have simply been a sacrificial act of love, especially since Jesus had raised her brother from the dead.

But why then did Jesus say it was used for His burial? This is where Jesus takes something good done by Mary to set the stage for God's providence to be carried out through what was evil.

Trans: This takes us to our second point

2. God' Providence carried out through what was evil

A. When Mary anointed Jesus, Judas and others, (possibly apostles) become indignant.

Mark 14:4,5
John 12:4,5

B. Judas rebukes Mary and even Jesus in what has taken place.

1. Mary wasted the perfume.
2. Jesus didn't stop her.

C. Judas acted as if he had concern for the poor, but the Scriptures are clear as to why he did this, **John 12:5,6**

D. Following Judas' comments Jesus does two things.

1. He rebukes Judas, **Mark 14:6**
2. He proclaims His burial anointing, **Mark 11:8**

E. What is the result of this? **Mark 14:10-11**

Appl: As Mary sets out to do what is good, we note that Satan was active in Judas seeking to do evil.

Judas takes the good act of Mary and attempts to show it as wrong. But Judas only did this because he was upset at loosing the funds he could have pilfered from the money box.

This is the final straw and Judas carries out his plan to betray Jesus.

Con: Now let me wrap this up by showing how God's providence is carried out through those who are good and evil.

As we consider what has transpired we see two sides of the coin.

1. We have Mary , who is good, doing good.
2. We have Judas who is evil doing evil.

But we also have a third group, the chief priests and scribes who were seeking to kill Jesus.

Now remember, they didn't want to kill Jesus during the Passover feast, for fear of the people.

But it was Gods will that Jesus be the Sacrificial Passover Lamb, for the sins of the world.

So follow the workings of Gods providence with me.

1. There is the initial plot to kill Jesus, **John 11:47-53**
2. The Priest and Scribes were going to wait until after the Passover, **Mark 14:1,2**
3. But through the good work of Mary, Judas who had been already planning to betray Jesus, **John 12:4**, took that moment to offer to the Priests the opportunity they had been looking for.
4. As a result Jesus was eventually arrested and killed according to the plans of God, **Mark 14:49**

Illust: James 1:5 How do we get this wisdom we ask for? **James 1:2-4** (opportunity)

And this is the hope we find in God's providence. *The providence of God assures us that His plans are sure to come out according to His will.*

Overcoming The Power of Sin

Mark 14:17-21

I. I want to begin by sharing some passages with you.

Isa. 59:1,2; Rom. 6:23; Eph. 2:1; Rom. 3:23

II. What do all of these have in common? They all speak the effect of sin.

III. Here is a second list of passages.

1Cor. 10:12,13; 2Peter 2:20,21; Gal. 5:4

IV. What do all of these have in common? They all speak of the possibility of falling from God's favor because of sin.

V. The point is; Sin is a powerful enemy. It is powerful enough to destroy the best of men and led even those most devoted to God down a path of eternal destruction.

VI. Today I want to share another example of how powerful sin can be. But at the same time I want us to consider how we can overcome this power. We find this in **Mark 14:17-21**.

VII. What we learn is this, *Although sin is a powerful enemy, we have the means to overcome it.*

VIII. In our lesson this morning I will be focusing on two points.

1. Recognizing the power of Sin.

2. Recognizing the power you have to overcome sin.

Trans: One of the greatest dangers to any person is not recognizing the danger of something. When we speak of spiritual matters the same is true. Too often people don't recognize how dangerous sin is because the don't recognize it's power.

1. Recognizing the power of Sin.

A. As we consider what Jesus had to say in Mark 14 concerning the one who was going to betray him, we really get a good idea of the power of sin.

1. We know it was one of his Apostles, **v.17,18**
2. We know this apostle was Judas, **Mark 14:10**

B. Sin had the power to blind Judas to the truth.

1. Judas was a fellow worker with the rest of the Apostles, **Acts 1:16,17**
2. He saw and was involved in the miraculous works of Jesus,
 - a. **Mark 4:35-41**, he was in the boat when the sea is calmed.
 - b. He was given the ability to cast out demons and heal people, **Mark 6:7, 12-13**
3. Yet he betrayed Jesus for thirty pieces of silver, **Matt. 26:14-16**

C. Sin had the power to perpetuate and escalate the sin of Judas

1. Judas went from being a thief, **John 12:4-6**
2. To betraying Jesus, **Mark 14:43-45**
3. To killing himself, **Matt. 27:3-5**

Illust: Consider David, **Acts 13:22**, (from 1Sam. 13:14). Then consider, **2 Sam. 11:1-27**

- a. David has an affair
- b. Try's to cover his sin through lies and deception
- c. Has Uriah murdered.
- d. Involves others in his sin.

Appl: What would it take to get you to lie, steal, commit adultery, fornicate, gossip?

Consider Judas and the power sin had over him.. Judas was one of Jesus' Apostle. He witnessed the miracles Jesus did first hand. He was given the power to work miracles himself, yet he was willing to betray the Christ for 30 pieces of silver.

Trans: So in Mark 14:17-21 we witness the power of sin. But did Judas have to choose this path of sin? The answer is no. He had what was needed to overcome the power of sin. This is our next point.

2. Recognizing the power you have to overcome sin.

A. In **1Cor 10:13** we are told that God provides the means to escape the snare of sin.

1. But this is not some miraculous happening.
2. We are provided the means through our knowledge of God and our own actions,

2Peter 1:2,3

James 1:21-25

B. Let's consider the power Judas had to overcome the power of sin.

C. He should have recognized, you can't hide sin from God, **Mark 14:18,20**

1. One of you will betray me
2. It is one of the twelve
3. **1Sam. 16:7**
4. **2Cor. 5:10**

D. He should have recognized, the penalty completely overshadowed any temporary reward, **Mark 14:21**

1. Jesus was going to face His death as the Scriptures prophesied
2. But this didn't remove the responsibility for the one who betrayed Him.
3. **Mark 8:36**

E. He should have recognized where he was and was supposed to be, **Mark 14:18,20**

1. Jesus speak of the betrayer as one eating with Him and one who dips with Him.
2. Judas should have seen Jesus for who He was.
3. With that, his mind should have been on the greater things of God.
4. **Rom 12:2**
5. **Col. 3:1-10**

Illust: King David **2 Samuel 11:1**

Appl: In every action Judas took he had what was needed to overcome the power of sin.

There was nothing or no one forcing him down that path. It was his own heart and his own desires. that opened the door for Satan.

Yet all the while he had what was needed to overcome the power of sin.

Recognize you can't hide sin from God

Recognize the penalty completely overshadowed any temporary reward,

Recognize where he was and was supposed to be

Con: There is no question that sin is powerful. Think about it, sin led Judas to betray the Christ for 30 pieces of silver.

The Jewish leaders Although they had heard of and were aware of what Jesus was doing, had him put to death out of envy, **Matt. 27:17,18.**

Sin is so powerful it will cause us to trade our souls for momentary pleasures in the most trivial of things.

But it doesn't have to be this way, *Although sin is a powerful enemy, we have the means to overcome it.*

A Willing Spirit, A Weak Flesh Mark 14:26-42

- I.** I believe that most Christians truly desire to live a life according to God's will.
- II.** I know that every Christian fails at always doing this. At some point we all seek our own desires over God's will.
- III.** I am also certain that the cause of this is rooted in the desires of the flesh. The reason we fail is because we give in to our fleshly desires. The Scriptures are clear about this.
Romans 8:3-13
Eph. 2:1-3
- IV.** The question is, how do we overcome this? If the root of the problem is our giving in to the weakness of the flesh and we are flesh how do we avoid falling short of God's will? **Mark 14:38**
- V.** The solution is a steadfast spirit. An unwavering desire to do God's will.
- VI. When we possess a spirit that always puts God's will first, we can control giving in to the desires of the flesh.**
- VII.** In Mark 14:27-42 we see an example of this.
- VIII.** In these passages we see both Jesus and Peter dealing with the temptation of the flesh. But only Jesus is able to overcome that temptation. It is here that we find the solution to our problem of giving in to the weakness of the flesh.

Trans: Let's begin by considering Peter's situation.

1. The spirit and flesh of Peter.

- A. Without question Peter was one who loved his Lord and demonstrated this by his spirit.
- B. His spirit was his strength. It thrust Him to the forefront of the crowd.
1. **Matt. 14:28,29** - Peter walked on the water.
 2. **Mark 10:28** - we have left everything.
 3. **Mark 9:5** - Peter was the one who wanted to build the altar.
- C. In Mark 14 we see that spirit once again.
1. **Mark 14:27,28** - I will not fall away
 2. **Mark 14:31** - Even if I have to die with you.
 3. **Mark 14:47** - Peter cuts off the servants ear - **John 18:10**
- D. But Peter was also flesh and he gave into the weakness of the flesh.
1. **Mark 14:37** - Peter falls asleep, note Jesus' emphasis of "one hour"
 2. **Mark 14:39-41** - This happened three times.
 3. **Mark 14:51** - Peter flees when Jesus is arrested.
 4. **Mark 14:66-72** - Three times Peter denies the Lord he loves.

Illust: In some ways this reminds me of the show "Fear Factor." Often times you will see both men and women boasting of their courage only to crumble when it's time to step up and deliver.

Appl: As we consider Peter's situation we see that he possessed a strong spirit. Yet in the end it was his flesh that was his downfall.

All his powerful affirmations did little good when confronted with the reality of the weakness of the flesh.

In a time of temptation his strong spirit gave way to the weakness of the flesh and he fell short.

Trans: Having considered Peter's situation let's now consider Jesus. It is in Him that we find the answer to the weakness of the flesh.

2. The flesh and spirit of Jesus

A. Although Jesus is deity He was also flesh when he walked on this earth,

Phil. 2:5-7

Col. 2:9

B. Being in the flesh he faced what we all face, the desires and weakness of the flesh.

Heb. 2:14-18

C. In Mark 14 we see the struggle Jesus had with the flesh

1. **Mark 14:33** - Jesus began to be distressed and troubled.

2. **Mark. 14:34** - Jesus' soul was deeply grieved.

3. **Mark 14:36** - He prayed, "Remove this cup from me."

4. **Luke 22:43,44** - His struggle was so intense he was in agony, his sweat was like blood. Why was he sweating? Clearly shows the direst he was under.

D. This is a terrifying moment in the life of Jesus. He had been telling His disciples he was going to be killed, but now the time was at hand. Here is the moment for the flesh to take over and for Jesus to flee. But He doesn't. Why?

E. We can say it was the will of the Father or it was prophesied that it had to be this way, and all of that is true. Still, it was the man Jesus who was going to have to face death on a cross. Did Jesus have some special power that allowed him to face the cross? Something that we don't have?

F. Let's consider Jesus' spirit and we will find the answer.

1. **Mark 14:36** - Jesus' response to his plight was simple. "But what thou wilt"

2. **Mark 14:42** - It was this spirit that led him to calmly say, "Let us be going"

3. **John 18:11** - Shall I not drink it?

G This was the spirit of Jesus, to always do the will of the Father.

1. In the Lord's prayer - **Matt. 6:10**

2. In His life - **John 12:48-50**

3. In life itself - **Matt 7:21**

H. This spirit is what He warned Peter about.

1. **Mark 14:38**

2. **Luke 22:46**

Illust: Psalm 40:6-8 (Heb. 10:5-10)

Appl: What was the difference between Peter and Jesus when it came to the weakness of the flesh? Both were men, both were tempted. But Peter gave in to the weakness of the flesh and Jesus didn't. Why?

It was the spirit. The desire to truly carry out the Father's will.

Jesus was so focused, steadfast and unwavering in doing the will of the Father, He would not allow the weakness of the flesh to get in the way!

Con: Friends this is how it needs to be, and can be with us.

We DO NOT have to give into the weakness of the flesh. It's not something that we have no control over. Every time we give in to sin it's a choice we make. We can also make a choice not to.

But we won't make that choice to not give into the weakness of the flesh without there being some motivating factor. That factor is simply " An Unwavering Desire to do The Will of The Father.

I am not saying that we are going to be sinless. We won't, because we choose to sin.

But..... When we possess a spirit that always puts God's will first, we can control giving in to the desires of the flesh.

Carrying Out the Will of God **Mark 14:43-52**

I. It's a fact that our perception of something affects how we respond to it in a given situation. It is also true that that perception may not always represent the situation accurately.

II. For example, if I see a very large dog coming towards me, I might be fearful of that dog simply based upon the fact that I perceive it to be dangerous for no other reason than it is a large dog. But in fact that dog could be a gentle giant.

III. The same is true with people. Throughout the Gospel of Mark we have seen the different perceptions people had of Jesus.

1. The Jewish rulers perceived Him to be a threat, **Mark 3:6**
2. The woman with the issue of blood perceived Him to be a healer, **Mark 5:25-34**
3. Some saw Him as no different than themselves, **Mark 6:1-3**
4. They apostles struggled with their perception of Jesus, **Mark 6:45-52**

IV. Their perception was not always correct and so at times people responded in the wrong way.

V. The same can be true for us. **Our perception of Jesus affects how we respond to Him.**

VI. Today I want to consider this idea of how our perception of things affects our response.

VII. We can see this in Mark 14:43-52 at the arrest of Jesus. In this event we have several groups of people involved. Each has a different perception of things and they respond accordingly. In each case their perception leads them to respond in a wrong way.

VIII. But we also have Jesus and in Him we see something different.

Trans: Let's begin by considering those who have a wrong perception of things.

1. Having the wrong perception

A. In Mark 14:43-52 we have two groups of people and one individual.

1. We have Judas
2. We have those who have come to arrest Jesus
3. We have the apostles.

B. Each has their own perception of Jesus.

C. First we have Judas.

1. Judas was an apostle of Jesus, **Mark 3:13-19**
2. He was with Jesus for three years
3. He saw the workings of Jesus.
4. He worked miracles by the authority of Jesus, **Mark 6:7,13**
5. Yet on this night his perception of Jesus is wrong. How do we know this?
 - a. He has come to betray Him.
 - b. He refers to Jesus as Rabbi, **Mark 14:45**

D. Secondly we have those who have come to arrest Jesus.

1. This is a mixed group, consisting of Roman soldiers and Jews, possibly numbering 400.
2. I want to focus on the Jews.
3. These people were not unaware of what Jesus had been doing, **Mark 14:49**
4. Yet their perception of him was wrong, **Mark 14:48**

- E. Third we have the apostles
1. These are the men who have been with Jesus for these past three years.
 2. They have had hands on experience with Him, just like Judas.
 3. Yet their perception of Jesus is wrong.
 - a. **Mark 14:47**
 - b. **Mark 14:50**

Illust: We do things like this every day. Have you ever had someone you don't know laugh and you perceived they were laughing at you?

How about a look? Someone looks at you a certain way and you perceive they are made at you.

Appl: Because of a wrong perception of who Jesus was, people responded in wrong ways.

Rather than looking at what Jesus had taught and done these past three years and seeing these things for what they were, for whatever reason these people chose to see Jesus the way they wanted.

Because of this they respond to Him in ways that were incorrect.

So it is clear.... **Our perception of Jesus affects how we respond to Him.**

Trans: Now I want to consider the other person in the garden and note His perception of things.

2. Having the right perception

- A. On the night of His betrayal, the only one who had the right perception of things was Jesus.
- B. As I said in last weeks sermon Jesus possessed an unwavering spirit of obedience towards the Fathers will.
- C. His desire was to do the will of the Father, **Mark 14:36**
- D. But Jesus desired to do the Fathers will because He understood the need,
Matt. 26:26,28
Heb. 12:1-3
- E. Because of this He faced the will of God in an appropriate way.
Mark 14:49
1Pet. 2:21-23

Appl: In the Garden there is a great sense of uneasiness.
Judas, kissing Jesus repeatedly
The Jews with their army
The Apostles fighting and fleeing

Yet in all of this is Jesus, seemingly calm and ready to face what He must. Why? Because of all people His perception of what was happening was correct.

He knew what was happening and why and so He responded in the correct way. He allowed God's will to be carried out in His life.

Con: The whole point of this lesson is this.

We need to really get our minds around who Jesus is if we are going to respond to Him in an

appropriate way.

Until we see Jesus as Immanuel, “God with us.” we will simply see Him as a man who died on a cross.

But when we see Him as that spotless and unblemished sacrifice; the one who died to save us from our sins then we will respond by giving our lives over to Him completely.

So it is clear.... **Our perception of Jesus affects how we respond to Him.**

Characteristics of Spiritual Blindness

Mark 14:53-65

I. When you go back over the life of Jesus as seen in the gospel of Mark and consider all that He did- have you ever considered why so many refused to believe in Him.

II. In **1Cor. 1:18** Paul provides some insights into this.

III. This foolishness can be described in another way in **Matt. 15:12-14**

IV. You see, many of Jesus' did not follow Him because they were spiritually blind. They could not and would not see Jesus for who He really was.

V. Things are no different today. So many refuse to accept Jesus as the Christ because they are spiritually blind.

VI. The truly sad thing about spiritual blindness is that it is self induced. No one is born spiritually blind. Like all sin, it is a spiritual disease created within the hearts and minds of the individual affected by it.

VII. In our lesson today we will consider some characteristics which point to spiritual blindness.

- 1. Spiritual blindness fabricates evidence**
- 2. Spiritual blindness ignores truth**
- 3. Spiritual blindness mocks truth**

VIII. The reason we need to understand this is the same for any disease. Once a doctor knows what someone has they can begin proper treatment.

IX. There is a cure for spiritual blindness - it's an open honest heart. **If people will open their minds to Christ then He will be able to heal them spiritually.**

X. As we come to the close of Jesus' life - on the night He was betrayed - we find a group of people who are spiritually blind. It's in this initial trial of Jesus that get to see the characteristics of spiritual blindness.

Trans: Lets consider the first characteristic displayed at this trial

1. Spiritual blindness fabricates evidence

A. Mark 14:55-61

B. What's interesting about what's taking place here, is that Jesus has already been arrested as if He were a criminal and now they are looking for evidence for His guilt.

Mark 14:48

C. Notice **Mark 14:55**, they kept trying to obtain testimony but were not finding any.

1. Should they not have already had testimony before they arrested Jesus?
2. That's the reason you arrest someone, because of the testimony of wrong doing.
3. Especially when we are talking about the kind of testimony that would give cause to put someone to death.

D. In these passages we find a problem with the evidence being presented, it's being fabricated.

1. **Mark 14:56-58**
2. The testimony offered is false and inconsistent.

3. Notice what Jesus had said in regards to this, **John 2:18-21**

Appl: So here Jesus is, arrested for being a criminal and yet there is no evidence of wrong doing.

All evidence is fabricated, we know this to be the case for two reasons. One, it's called false and two the chief priest could not use it to convict Jesus of any wrong doing.

Look what Spiritual blindness does to people. They are seeking evidence to put Jesus to DEATH, and people are willing to fabricate that evidence. What had Jesus done to these people that would lead them to lie in order to cause His death?

They were spiritually blind. and spiritual blindness fabricates evidence to serve it's on purpose.

Trans: So there is no evidence of wrong doing, but spiritual blindness doesn't stop here. this takes us to our second point.

2. Spiritual blindness ignores truth

A. Mark 14:61-64

B. The fact is, there was no evidence to convict Jesus, but that is not good enough for those who are spiritually blind. When people want what they want they will ignore the plain truth.

C. Further evidence of this is seen in how the high priest reacts when Jesus responds to His question.

1. He asks Jesus if He is the Christ, the Son of the Blessed One?
2. Jesus says He is.
3. The high priest tears his clothes in anger and disapproval of what Jesus has just said.
4. He believes this is the evidence he has ben looking for and this evidence came from Jesus' own mouth.

D. But here's the problem, what Jesus said was true and all he had taught and done in their presence had already proved it, **Acts 2:22**

E. Even the Father Himself publicly testified to this fact, **Mark 1:9-11**

F. So just because the high priest didn't like what he heard didn't make it wrong or a reason to put Jesus to death.

Illust: This would be like the prosecutor in a court trial saying that Joe Smith was guilty of a crime and when he asks the defendant his name and he says Joe Smith, the prosecutor claims victory.

Appl: In this trial of Jesus - when all the false evidence did not add up - all that was left was the truth. And the truth was Jesus was who He claimed to be.

Just because the high priest didn't like this fact doesn't change it from being a fact and screaming foul doesn't make it one.

All the high priest and the people had to do was look back over the life of Jesus and let that evidence speak for itself.

But Spiritual blindness doesn't seek truth it ignores it.

Trans: Spiritual blindness does not end here. It's not enough to ignore truth. Spiritual blindness must remove it completely. This takes us to our third and final point.

3. Spiritual blindness mocks truth

A. Mark 14:65

B. The problem with ignoring truth is that ignoring it doesn't make it go away. Truth is still truth and it is still there.

C. And so spiritual blindness must take the next step to find comfort. Truth must be discredited. How do you do that, it's truth?

D. Mock it. If you can make truth - although true - look silly, unpleasant, unsophisticated, or backwards or even a lie, then although it might be truth it's not worth having, **Gen. 3:1-6**

E. They all agreed Jesus was deserving of death and to hide the shame of accepting this mockery of Justice, they turn on the truth and seek to make it look shameful. **Acts 5:40,41**

Illust: Acts 7:54-58

Appl: Spiritual blindness can be demonstrated in ugly ways. There are those who simply close their minds to the truth and go about life.

But there are those who cannot even tolerate the existence of something that conflicts with their desires.

Yet when this "something" is truth - simply ignoring it doesn't change what it is - so it must be mocked to make it look worthless even though truth.

The high priest had no evidence of wrong doing on Jesus' part. On the contrary all evidence pointed to the truth of what He said. Jesus was the Christ.

But Spiritual blindness doesn't want truth, it wouldn't be blind if it did. And so it mocks the truth as a means of self preservation and justification for ignoring it.

Con: When we look back at this first trial of Jesus it's clear that the whole thing is a sham.

A man is arrested yet there is no evidence of any crime.
The evidence provided is fabricated and doesn't hold up to scrutiny.
The final verdict of guilt is based upon evidence which acquits Jesus.
The people revel in their victory by mocking the truth.

How sad it is to see what spiritual blindness can do to people.

But friends it doesn't have to be like this.

Rom. 1:16,17

If people will open their minds to Christ then He will be able to heal them spiritually.

The Pitfalls of Peter's Denial **Mark 14:66-72**

I. Did you know that in all likelihood, W.W.II could have been avoided. There were so many things that went wrong early on which perpetuated this war. But looking back we have a clear picture of the events that lead to this war. And in this picture we can see some pitfalls that we can avoid in the future to keep something like this from happening again.

II. I believe this is the point of these passages dealing with Peter's denial of Jesus. It is true we see the temporary fall of Peter but we also see the means to avoid this in our own life.

III. In the gospel of Mark we are fast approaching the death of Jesus and a battle is taking place

IV. As we are going to see, for one disciple it's a battle that for the moment is lost. But at the same time, in this battle we are also going to see an avenue of escape.

VII. Now we might think that we would never do this; yet Peter denied Jesus, despite his relationship with Him.

- 1) Peter was there from the beginning - **Mark 1:14-18**
- 2) He witnessed the healing of his own mother-in-law - **Matt. 8:14-15**
- 3) Peter walked on the water - **Matt. 14:22-33**
- 4) Peter saw Jesus with Moses and Elijah on the mount- **Mark 9:1-8**

Trans: So what are the pitfalls we should avoid which lead to Peter's denial of Jesus?

1. Peter's Pride

- A. He boasted that he would never deny Jesus...
1. Proudly proclaiming that even if all left Jesus, not him! **Mark. 14:27-29**
 2. This was Peter's first step towards falling away, **Prov. 16:18**
 3. We can also be overconfident in our service to God, **1 Cor. 10:12**
- B. Later in Peter's ministry later commanded humility...
1. To be clothed with humility - **1 Pet. 5:5**
 2. To humble ourselves before God - **1 Pet. 5:6**

Appl: Peter learned the hard way about the danger of pride. Will we learn from the mistake of Peter, and value the importance of humility?

Trans: Pride was not the only struggle Peter faced.

2. Peter's lack of alertness

- A. Peter could not stay awake.
1. At a time when he needed to be watchful - **Mark 14:37-41**
 2. His lack of alertness left him unprepared
 3. The same can be true for us!
 - a. Without diligent preparation, we too can be unprepared, **Lk 21:34-36**
 - b. More often than not, we gradually "drift away" because we are too lazy to "give the more earnest heed" **Heb. 2:1-3**
- B. Later Peter instructs Christians in diligence...
1. Commanding vigilant resistance against the devil - **1 Pet. 5:8-9**
 2. Calling for diligence that we might:
 - a. Grow in the grace and knowledge of Jesus - **2 Pet. 1:5,10**
 - b. Be found in peace, without spot and blameless - **2 Pet. 3:14**

Appl: Do we allow simple laziness to keep us from careful preparation? Do we fail to attend services, study God's Word, or even pray, because of a lack of alertness? If so, how can we hope to stand up for Jesus when put to the test?

3. Peter gave into his fears

A. He followed Jesus at a distance...

1. Peter still followed Jesus - **Mark 14:54**
2. But now that Jesus was unpopular...
 - a. He stays far enough away so not to be identified with Him
 - b. He was unprepared to face the challenge of ridicule and persecution
3. Might we be guilty of trying to follow Jesus, but with cowardice?
 - a. Ashamed to be seen carrying a Bible?
 - b. Ashamed to be seen giving thanks?
 - c. Ashamed to be seen with other Christians?

B. Peter later exhorted glorifying God **1 Pet. 4:16**

Appl: With Fear keeping him at a distance from his Lord, Peter was a prime candidate for sin to enter into his life.

4. Peter gave in to the world

A. He was influenced by the world...

1. By sitting with the servants of the High Priest, and warming himself by their fire, **Mark 14:54**
2. Ashamed to be seen with Christ, it was easy to mingle with those of the world and enjoy their comforts
3. But one cannot be "comforted by the fire" of the world, and not be "burned"!
 - a. Close association with things that can harm has an effect, **Pro 6:27-29**
 - b. So we cannot flirt with the world and walk away untouched, **1Cor 15:33**

B. Peter later called for us to be separate from the world...

1. To live as sojourners and pilgrims, abstaining from fleshly lusts and with honorable conduct among the nations - **1 Pet 2:11-12**
2. To look for that new heavens and new earth, being diligent to be found by Christ in peace, without spot and blameless - **2 Pet. 3:13-14**

Appl: Peter put himself in a situation where he could be influenced to deny His Lord.

We all have the capability to sin, but we don't need to be in a place where that is easily accomplished. This is the pitfall Peter came across.

Con: As we consider Peter's denial of Christ there is a great lesson to be learned.

First there is a recognition of the pitfalls that can lead to our own downfall.

1. Pride
2. Lack of alertness
3. Fear
4. Worldliness

But from this we also learn how to avoid these pitfalls.

1. Humility
2. Diligence
3. Glorifying God
4. Living as strangers and sojourners

We know that Peter, denied Jesus three times and wept bitterly, on the night of His betrayal. But we also know that in Peter's shortcomings we find a lesson which can help us avoid the pitfalls that led to his downfall.

Let's put that into practice.

The Rejection of Jesus as the Christ **Mark 15:1-20**

I. Years ago there was a preacher who was studying the gospel with a man. Eventually the man determined that he needed to be baptized.

II. The preacher, wanting to make sure he had explained everything clearly and wanting to be sure the man had understood, began to go over the steps necessary to be saved.

A. He asked the man if he believed in Jesus as the Christ. The man said yes.

B. He then asked if he was ready and willing to repent of his sins. The preacher clarified that this meant turning from his old life and turning to Christ in righteousness.

C. At the point the man looked at the preacher and told him he liked his life the way it was and didn't want to change how he lived.

D. After attempting to convince the man of the necessity of repentance the preacher gave up when the man refused to make the decision to change his life.

III. The point is, this man said he believed in Jesus but wasn't willing to do what was necessary to demonstrate that belief.

IV. In the end he refused to follow the will of God, but in the process he was rejecting Jesus as the Christ. His reason, he liked the life he was living and wasn't willing to change.

V. Today millions of people reject Jesus and they do so for various reasons. Some reject Jesus out of hate, some out of pride, some out of selfishness, and some out of ignorance.

VI. But the reason one rejects Jesus as the Christ matters not on the Day of Judgment.

VII. Today as we consider Jesus' trial before Pilate, we are going to consider three different responses to Jesus as the Christ. In these responses we see three different reasons for rejecting Jesus.

VIII. The conclusion is **Any rejection of Jesus as the Christ is due to ones own willful blindness to the truth.**

Trans: Lets begin with the group that appears first.

1. The Jewish High Council

A. Mark 15:1-15

B. When we look back at their trial of Jesus we see that they could find nothing to accuse Him of, **Mark 14:35.**

C. Even Pilate declared his innocence and they still rejected Him, **Mark 15:13,14**

D. Why were they looking to accuse Him? Why were they rejecting Jesus as the Christ?

D. The scriptures are clear on this.

1. There was hatred, **Mark 14:1**

2. There was envy, **Mark 15:10**

3. There was no place for Jesus' word in them, **John 8:37**

4. Their hearts were hardened, **John 12:37-40**

Appl: The Jewish leaders' reason for rejecting Jesus had no merit. Time and again He had proven himself to be the Christ. He did this in what He taught and what He did. These things were public and they were well aware of them.

They rejected Jesus out of pure hatred. It wasn't that they didn't have reason to believe they simply weren't going to believe. Their hearts were overcome with evil. They willfully gave themselves over to their own sinfulness.

The same is true today; some reject Jesus simply out of hate. Bill Moher of Politically incorrect once said, "Why do you Christians always want the rest of us to believe they way you do?"

Trans: The second party we want to consider is Pilate.

2. Pilate

A. **Mark 15:2-15**

B. As we have seen Pilate could find nothing to convict Jesus of, **Mark 15:14**

C. Pilate even had a warning from his wife concerning Jesus, **Matt. 27:19**

D. Pilate even attempted to release Jesus,

Mark 15:9

Luke 23:4-7

E. So why did Pilate reject Jesus as the Christ by allowing Him to be crucified?

F. Pilate gave into the desires of others over what was right. He was indecisive, weak and fearful.

Matt. 27:24

Mark 15:15

Appl: Here we have a man who rejects Jesus not on the basis of evidence, but because he was weak. He had already admitted, as far as he was concerned the evidence showed Jesus to be innocent. Yet he allowed him to be crucified, thus rejecting Jesus as the Christ.

Today people do the same they reject Jesus because they are fearful of what others will think or do. They say they believe and find no reason not to believe, yet they turn their back on Him because they desire to please others over doing what is right.

Trans: Let's move to our third and final group

3. The Roman Soldiers

A. **Mark 15:16-20**

B. To me this is the saddest group of all.

C. In some ways they are like the multitude that the Council stirred up, **Mark 15:11**

D. What is so sad is that they brutalize Jesus and don't even know why or care.

They mocked him

They beat him

And they crucified him

E. They even ignorantly proclaimed Him as the Christ, **Mark 15:17,18**

Appl: They rejected Jesus out of pure ignorance. They weren't even concerned as to whether he was guilty, that didn't matter. They evidence on either side was never weighed out in their minds.

So many today use this same reason for rejecting Jesus. It's not that they have ever examined the Scriptures but they are just following those around them.

They will even ignorantly mock Jesus and those who follow Him.

Con: In all that we have studied throughout the Gospel of Mark the evidence that Jesus is the Christ is clearly given.

Anyone who rejects Jesus as the Christ has no excuse. All the reasons we have seen here are pitiful excuses for rejecting Jesus.

1. Those that hated Jesus had all the evidence they needed to believe
2. The one that was indecisiveness had the evidence needed to believe
3. The ones that ignorantly brutalized Jesus had the evidence needed to believe

And so do we.

Friends, **Any rejection of Jesus as the Christ is due to ones own willful blindness to the truth.**

But there is a warning if we reject Jesus, **John 12:48-50**

The Crucifixion of Jesus
Mark 15:21-41

I. Imagine, for a second, that you are about to face your own death, but also imagine that your death will be the most horrifying experience of your life.

II. Your heart is in anguish because you know what you are about to face.

1. You know that a friend has turned against you.
2. You know you will be given over to those who despise you.
3. A multitude will come with weapons and seize you like a criminal.
 - a. They will physically abuse you.
 - b. They will mock you.
 - c. They will have a hate for you that is so deep, they will desire to kill you.
4. You know that those who said they loved you and would even die for you will desert and leave you to face this enemy by yourself.

III. Now imagine it is the morning after this horrifying night.

1. Today you know things are not going to get any better.
2. You have been awake all night and you have not had anything to eat or drink.
3. You are taken by your enemy and delivered over to government officials at about 9 a.m.
 - a. As you stand before this official he realizes you have done nothing wrong.
 - b. He is a weak man and tries to appease the crowds anger by having you beat.
 1. He turns you over to the soldiers and orders you to be Scourged.
 - a. They strip you naked
 - b. They tie your hands to the top of a post and your feet hang to the ground.
 - c. They take a whip made of leather straps with pieces of bone and shards of pottery tied to the end and begin to beat you across the back, buttocks and legs with no less than 39 lashes.
 - 1.) The pieces of bone and pottery cut into your skin
 - 2.) Ribbons of flesh hang from your body
 - 3.) Blood runs profusely down your back
 - 3.) Gaping wounds appear on your flesh.
 2. After the soldiers have beaten you they take you down from the post and violently force a crown of thorns upon your head and into your scalp.
 3. The soldiers then put a scarlet robe over you back and place a staff in your right hand.

4. Upon doing this they fall down to the ground and mock you as you stand beaten before them.

5. The soldiers then spit on you and take the rod from your hand and begin to beat you on the head.

4. Following this beating a 6 ft long beam weighing between 75 and 125 lb. is placed upon your back and tied to your wrists.

5. You then begin the long walk to the place where you will be killed, some 1/3 of a mile from your present location.

6. As you walk to your place of death people continue to mock you.

7. Along the way you collapse and someone is forced to help you carry the crossbeam.

III. Now you arrive at your place of death.

1. You are exhausted and in excruciating agony

2. The soldiers take the cross beam and nail it to the riser.

3. They grab you and throw you to the beams.

4. Taking a hammer they drive an 7 inch iron spikes through both of your wrists

5. They then cross you legs and drive a spike through the center of your feet right above the arch.

6. Finally they lift the cross up and settle it into a hole where you hang from you appendages.

7. As you hang there you can still hear the crowd mocking you.

8. Slowly the weight of your body begins to weigh heavy on your legs and you relax, but when you do you find it difficult to breath.

9. You push yourself up but you are weak from all the beatings and the pain to your legs back and wrists are unbearable so you collapse again.

10. Eventually all your strength is gone and you can no longer lift yourself up to breath by 3 p.m. you are dead due of asphyxiation and possibly heart failure.

IV. Now consider that everything I have said actually happened to one individual, Jesus.

1. But you might ask why? Was this man a criminal. NO!
2. The why did this happen to him?
3. One reason. It happened because we needed it to happen.

V. You see, without the death of Jesus we would have no hope of salvation. It's only through the shedding of His blood that we find hope.

VI. Today as we continue our study of the Gospel of Mark we now come to the crucifixion of Jesus. What I want us to focus on is what that death or shedding of blood does for us. Why was it that Jesus had to die this way?

VII. What we find is that **The blood of Jesus is necessary because of what it does.**

Trans: Let's consider the first thing Jesus' blood does.

1. Jesus' Blood Provides Remission of sins

A. The Bible affirms forgiveness of sins through His blood.

1. **Matt. 26:28**

- a. The preposition "eis" appearing here also appears in Acts 2:38
- b. (For, unto, with a view) In order to obtain remission of sins.

2. It is the blood that washes our robes. **Rev 1:5; 7:13,14**

3. **Romans 5:9**

- a. The word justified means acquitted. This is a court term
- b. In a court room situation it would be the term used if someone was found not guilty. When one is acquitted he is found guiltless.
- c. It is through the blood of Jesus that we are found guiltless.

B. Some might ask, Why did Jesus have to die for this to be so? Why did such a high price have to be paid?

1. The holiness of God; the nature of sin; the sinfulness of man.

- a.) God is Holy as we read in **Isaiah 6:3**, Holy, Holy, Holy
- b.) The nature of sin is anarchy against God
- c.) Someone who was qualified had to do for man what man could not do on his own, **Heb. 9:22,23**

2. **Isaiah 53:4-6**

Appl: Jesus bore the guilt of our sins. If we try to bear the guilt of our sins we are separated from God and lost. If our sins have not been forgiven then we are wasting the blood that was shed for me.

The blood of Jesus is necessary because of what it does. It provides remission of sins

Trans: Let us now look at our second thing Jesus' blood does

2. Jesus' Blood Provides Reconciliation

A. Reconciliation is to make right what was not. To remove the barrier that separates.

Re - Again

Concile - Unite

B. The Bible affirms reconciliation through the blood of Jesus

1. It is through the death of Jesus that we are reconciled to God **Romans 5:10**

2. **Eph. 2:12-13**

a.) All can be reconciled to God through His blood

b.) His blood brings us near to God

Illust: A little boy is lying right at death's door. On one side of the bed is his mother on the other was his dad. Mom and dad had been separated, alienated, estranged, and it was breaking this boys heart. With the last surge of strength he reached up and grabbed both their hands and brought them together in his death in the effort to bring about reconciliation.

Appl: Jesus Christ, the God-man, hangs suspended at Golgotha. he reaches up to the Father who in His holiness has been offended by the anarchy of man, and He reaches down to man, deeply marred and scarred by sin, and He brings the two together in His death, bringing about reconciliation.

Jesus breaks down that which separates us from God through His own blood.

The blood of Jesus is necessary because of what it does. It provides reconciliation.

Trans: Understanding that in the blood of Jesus we have both forgiveness and reconciliation we can now turn to our third and final blessing

3. Jesus' blood Provides Redemption

A. To be redeemed is to be bought back. That is, a price had to be paid.

B. The Bible affirms redemption

1. Jesus died to redeem us, **Eph. 1:7**

2. **1 Peter 1:18-20**

It is through the blood that we are reconciled, brought back to God.

It is through the blood that we are redeemed, bought back.

3. **1 Cor. 6:19,20**

Illust: A slave girl who worked faithfully for her master was allowed to work for others and she was paid for her efforts. Being a hard worker and frugal with what she was paid she amassed a large sum of money.

When the master fell on hard times he put some of his slaves up for sale including her. She used her own money to buy her freedom.

Shortly after this the old master died and her brother was put on the block for sale. He was a strong young man and the bidding continued to rise. When the auctioneers gavel was raised and he was saying going going, a shrill voice came from behind the crowd with a bid so high no one went against it. It was his sister and she had now saved him.

Could that young man to his dying day forget the redemptive love of that sister?

Appl: For those who are in Christ can we ever forget we have been bought with a price? we are his -- mind, muscle, money, time, tongue, talent -- because we are redeemed,

The blood of Jesus is necessary because of what it does. It provides redemption

Con: When we look back to the time of Jesus' death we see that it was a time of great pain and suffering. It was a death unlike what any had faced before. Not only in its brutality, but especially in what that death provided for the world.

You see, people die every day, but only One death was faced with the hope of mankind at stake.

In the death of Jesus, in the shedding of His blood we find what nothing else can provide. In His blood we find

1. **Remission of sins**
2. **Reconciliation**
3. **Redemption**

But, how does that blood affect me? How do I receive what His blood offered? **Romans 6:1-7**

How and when do we appropriate the saving power of Jesus blood? The Bible teaches that we are baptized into His death.

We are washed in the blood of Christ when we are Biblically baptized.

The blood of Jesus is necessary because of what it does. It provides the remission, reconciliation and redemption we need to share in His eternal glory.

The Resurrection of Jesus

Mark 16:1-20

I. In 1937 Amelia Earhart attempted to fly around the world by plane. She completed all but 7,000 miles of her journey. But, on July 2nd before making her next stop on Howland Island her plane disappeared.

II. If you saw a news story today about a woman who had been found stranded on an island and that woman claimed to be Amelia Earhart would you believe her claim?

III. If you didn't believe her, what would it take to convince you that she was Amelia Earhart What evidence would you want.

Blood Test

DNA

The wrecked airplane

IV. Let me ask you another question. What if you were living in the first century and someone made the claim that they were the Son of God and that they came to save you from our sins; would you believe that person? What evidence would you want before you believed this claim?

V. In Mark 1:1, this claim was made about Jesus when Mark wrote, **“The beginning of the gospel of Jesus Christ, the Son of God.”**

VI. Living in the first century would you believe this claim?

VII. Consider this as well, the importance of believing this claim cannot be overstated, **Acts 4:12, John 11:25,26**

VIII. Our response to the claim that Jesus is the Son of God is a life and death matter.

IX. This morning I want us to consider some facts about the life of Jesus that should persuade us that Jesus was who He claimed to be. These facts culminate with His resurrection.

Trans: Let's begin by pointing out some facts about Jesus as presented in Mark

1. Marks Evidence that Jesus is the Son of God

1. The testimony of others.

a. Isaiah, **Mark 1:2-3**

b. John the Baptist, **Mark 1:4-8**

c. The Father, **Mark 1:11**

2. The miracles of Jesus.

a. Casting out demons, **Mark 1:22-26**

- b. Healing the multitudes with various diseases, **Mark 1:34**
- c. He could calm the winds and sea, **Mark 4:35-41**
- d. He raised Jairus' daughter from the dead, **Mark 5:21-43**

- 3. Jesus' Teachings.
 - a. **Mark 1:21,22,27**

Appl: All of these evidences are provided to show us that Jesus is the Son of God.

Trans: But there is another event that Proves Jesus is the Son of God.

2. The resurrection proves Jesus to be who He claimed.

- A. Jesus had made the claim that he was the Son of God, **John 10:36**
- B. If this claim is found to be false then Jesus himself is found to be liar, **Deut. 18:22.**
- C. Whether or not Jesus is the Son of God hinges on is the claim of the resurrection. This final step to the life of Jesus is the resurrection proves Him to be who He claimed.

D. What Support do we have for this claim?

- (1) The friends of Jesus said that he rose from the dead, **Mark 16:9-14.**
- (2) The enemies of Jesus said the body was stolen, **Matt. 28:11-15**
 - (a) The witnesses of the theft of the body were the Roman soldiers on guard at the tomb where the body was placed after the crucifixion.
 - (b) The soldiers claim to have been asleep when the body was stolen.
 - (c) If true, how could they have known what happened to the body?
 - (3) The resurrection of Jesus was then corroborated to by a multitude of witnesses, **1Cor. 15:3-9**

D. It's this resurrection that put the final stamp of truth on all of His claims, **Rom. 1:1-4**

3. It's because of the resurrection that we have hope.

- A. Consider Peters words in **1Peter 3:15**
- B. Without the resurrection life is a futile existence, **1Cor. 15:32.**
- E. But because we know the resurrection to be true, we can prove we have hope in the life we live, **1Cor. 15:13-19**

F. I stated at the beginning of this lesson that the resurrection of Jesus changed the history of mankind for all time. I then listed the ways it changed mans history

1. It provided man with something that he never had before, **John 6:40**
2. It gave man something he never had before, **1Pet. 1:3**
3. It changed the way man would view his life and his future, **Phil. 3:7-14**

App! There are some things that happen in our lives which cause us to change something we are doing; but what is there that is so overpowering that it would lead millions to change their entire life?

It is the resurrection of our Lord and Savior Jesus Christ.

Without question these claims are true, and so we have the greatest hope of all time. A hope so powerful it will led us to change our lives completely.

Con: So, what is your response to the claims of Jesus?

We can either respond to Jesus by believing who He is through the evidences and be obedient to His will, or we can reject it in the face of clear evidence.

The Call To Serve **Mark 16:14-20**

- I. Often times when we attend a funeral we will hear the preacher say that our memories of the one who has passed away will allow that person to live on.
- II. The preacher might even speak of how a person can live on through our actions.
- III. These are comforting words to a family member because it means that the life of the deceased will not be forgotten as memories of them are carried with us.
- IV. Following His crucifixion and resurrection Jesus says something similar to what I have just spoken of. Jesus tells His disciples that they need to carry the memory of His life into the world. This command of Jesus is known as the “The Great Commission”
- V. As they carry out this work His life, death and resurrection will not be forgotten.
- VII. So as we come to the close of the Gospel of Mark I want to take this time to share with you some memories of Jesus as seen in the Gospel of Mark.
- VIII. But unlike the memories we might share of someone else who has passed from this life, the memories of Jesus are life altering and eternally consequential.
- IX. This can be seen in understanding the threefold purpose of why God preserved these memories in Marks Gospel.
 - 1. To establish that Jesus is the Christ, the Son of God.
 - 2. To lead us to become one of His disciples.
 - 3. To lead us to make disciples of others.
- X. In other words all these memories of Jesus should lead us to this conclusion: **Jesus is the Christ, so become one of His disciples and go and make disciples of others.**

Trans: Let’s begin by considering the first thing Mark, through divine inspiration, has left for us to remember about Jesus

1. Remember that Jesus is the Christ

A. Mark 1:1

B. As I have stated time and again Mark spent the next 16 chapters proving this to be the case.

C. He did this in five ways.

- 1. Through testimony,
 - a. The declaration of John the Baptist, **Mark 1:2-8**
 - b. The declaration of the Father, **Mark 1:9-11**
 - c. The declaration made by Jesus Himself, **Mark 14:60-62**
- 2. Through Jesus’ Teachings
 - a. Jesus taught with authority, **Mark 1:21,22**
 - b. Jesus’ teachings astonished the people, **Mark 6:2**
 - c. Jesus taught the will of God, **John 12:49**
 - d. Jesus’ teachings silenced the opposition, **Mark 12:34**

3. Through the miracles Jesus worked.
 - a. The miracles show Jesus' power over the spiritual and physical
Mark 1:33,34
 - b. The miracles show the power He had over sin, **Mark 2:3-11**
 - c. The miracles attest to God's approval of Jesus, **Acts 2:22,23**
4. Through Jesus' transfiguration, **Mark 9:2-7**
5. Through Jesus' resurrection, **Rom. 1:1-4**

Illust: **John 20:30,31**

Appl: As we have studied through the Gospel of Mark we have clearly seen the evidences needed to recognize that Jesus was no ordinary man.

Mark began his gospel with a proclamation that established this fact. This Jesus is the Christ the Son of God and here is the evidence needed to prove it.

Through all that Jesus said and did, it was made clear that He could be none other than whom Mark claimed Him to be and who He is, Jesus is the Christ, the Son of God.

Trans: Having clearly established the fact of who Jesus is Mark also records for us how this should affect us. This is our second point.

2. Become a disciple of Jesus

A. The whole purpose of the Son of God coming to this world and dying was to save mankind from their sins, **Rom. 5:8-10**

B. In Mark's Gospel we find that as Jesus carried out the work of the Father, people recognized Him as the Christ and saw the necessity of becoming one of His disciples,

1. Mark begins His gospel this way.
 - a. Jesus is the Christ, **Mark 1:1**
 - b. So become one of his disciples, **Mark 1:14-20**
2. Jesus called the people to become one of His disciples, **Mark 10:29-31**
3. Throughout his gospel Mark continues to show that those who recognized that Jesus was the Christ became His disciples,
 - a. **Mark 2:13,14**
 - b. **Mark 1:45**
 - c. **Mark 2:13**
 - d. **Mark 4:1**
 - e. **Mark 5:21**
 - f. **Mark 6:30-34**

Appl: The life Jesus lived was intended to draw people to Him. It would do no good for the Son of God to come to this earth if in the end it affected no one's life.

But Jesus came to seek the lost and as He performed miracles and taught the unadulterated word of God disciples were being made.

This is what Mark, through divine inspiration, is attempting to do in his gospel. He is leading each one of us to recognize that Jesus is the Christ and because of this we should become one of His disciples.

Trans: Becoming one of Jesus' disciples is what all who read the Gospel of Mark should desire to do. But this is not the end of the story. There is more yet to do. This take us to our third and final point.

3. Disciples, Go Make Disciples

A. As Mark concludes his Gospel he leaves us with the words of Jesus, **Mark 16:15,16**

B. This is very similar to how Matthew ends his gospel, **Matt. 28:19,20**

C. The point is Jesus didn't die just to save me from my sins, He died for the sins of the whole world,

John 1:29

1John 2:1,2

D. If sins are going to be forgiven then people need to be taught about Jesus. Through the teaching of Jesus people will chose to become one of His disciples, **Rom. 10:13-15**

E. Jesus had prepared His disciples for this early on,

Mark 4:21-29

Mark 6:7-13

Appl: So as we see the work of Jesus wasn't just to save those in His life time but to save all who would come to Him.

For this to be accomplished Jesus was first going to have to shed His blood for our sins. Once that was done His disciples then had the responsibility to go into all the world and teach others about Him so that more disciples would be made, more souls would be saved.

Con: There could no more a fitting end to Marks Gospel than this.

Mark began his gospel the way he ended. In the first chapter we have the full spectrum of what the entire Gospel is about.

1. Jesus is the Christ, Mark 1:1-11
2. Jesus came to overcome sin, Mark 1:12,13
3. Become one of His disciples, Mark 1:14-20

And this is how it ends

Jesus is the Christ, so become one of His disciples and go and make disciples of others.