

MARK: OUR PREACHING MANUAL

FOURTH DIVISION

IV. 7:2-9:50 *WHY DID THE MESSIAH COME?*

FIRST SECTION: *FOR NEEDY PEOPLE*

Mark 7:24-8:13

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IV. 7:24 - 9:50 WHY DID THE MESSIAH COME TO ESTABLISH HIS KINGDOM?

FOR THE NEEDY	FOR THE CONFUSED	FOR THE LIMITED	FOR THE JUDGED
<p>7:24-30 Spiritual Need</p> <p>Sidonian woman & the daughter possessed by a <u>demon</u></p> <p>Children's bread Dog's crumbs Jew & Gentile</p>	<p>8:14-21 Comprehension</p> <p>One loaf and no leaven The leaven of the Pharisees and of the Herodians did not produce the results Jesus wanted 12 baskets? 7 baskets?</p> <p><u>Understand?</u> (Comprehend)</p>	<p>9:2-8 Glory</p> <p>In the Transfiguration Jesus is with Moses & Elijah in glory – The 3 disciples are <u>overwhelmed</u> with Jesus' glory Jesus only. Hear my Son!</p>	<p>9:30-32 Condemned</p> <p>Jesus taught disciples</p> <p>Betrayal, death & resurrection</p> <p>Jesus was <u>judged</u> by the leaders of his day</p>
<p>7:31-37 Social Need</p> <p>People brought deaf and dumb who <u>could not communicate</u> with others Ears - unplugged Tongue – loosed</p>	<p>8:22-26 Clarity</p> <p>The blind is partially healed and he sees men as trees walking</p> <p>He was fully healed and saw <u>clearly</u>.</p>	<p>9:9,10 Resurrection</p> <p>Don't tell! Until Son of man rises from dead What is rising from the dead? Jesus' resurrection first, is a teaching <u>beyond</u> them</p>	<p>9:33-37 Motives</p> <p>Who was greatest? Last - first, servant – greatest Whoever receives in my name receives the Father Our <u>motives</u> are judged</p>
<p>8:1-10 Physical Need</p> <p><u>Hungry</u> crowd in the desert Fed 4000 + Fragments - 7 baskets left over</p>	<p>8:27-30 Christ</p> <p>The people and Jesus' identity – a prophet The disciples and Jesus' identity – the <u>Christ</u></p>	<p>9:11-13 Sufferings</p> <p>Elijah first? Son of Man suffers and is rejected – They did the same to Elijah (John) An experience for which they had <u>no desire</u></p>	<p>9:38-41 Rewards</p> <p>Who is for us? Who is against? Whoever gives a cup of cold water in my name is <u>rewarded</u></p>
<p>8:11-13 No Need</p> <p>The generation that seeks a sign – Pharisees would receive no sign for they had <u>no need</u></p> <p><i>This generation</i> would receive no sign. Jesus did signs for the needy</p>	<p>8:31-9:1 Cross</p> <p>The Jewish leaders and the death of Jesus – The things of men and the things of God. Deny themselves, take <u>cross</u> and follow. Gain or glory.</p> <p>The shame of a <i>sinful & adulterous generation</i></p>	<p>9:14-29 Death</p> <p>Dumb spirit, Disciples & teachers argue, Water, fire and threat of death Laid down as though dead Boy is saved</p> <p><i>Unbelieving Generation</i> Stay with you? Put up with you? Faith and prayer</p>	<p>9:42-50 Rejected</p> <p>Occasions to sin and their judgments</p> <p>Those who cause to stumble, <u>thrown into the sea</u> Eyes & limbs that cause stumbling, <u>thrown into hell</u></p> <p>Salt & peace (<u>Living sacrifices</u>)</p>

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IV. 7:24-9:50 *WHY DID THE MESSIAH COME?*

FIRST SECTION: *FOR NEEDY PEOPLE*

Mark 7:24 – 8:13

Corresponding PowerPoint® presentation:

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The outline:

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The four scenes
The big exception

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How are people so far from god blessed?
Looking for answers
Unable to see one's own neediness
In whose shoes are we standing?

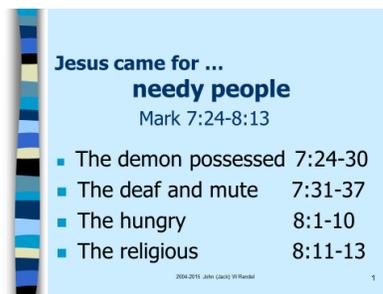
Let's review

Questions to aid in the study of this section, Mark 7:24-8:13

Needy, needy people everywhere...but not everyone!?

A river of need

Jesus came into this world because we are needy people. He is portrayed as the one who can meet our needs. The evangelist takes us through four scenes in chapters 7:24 through 8:13 describing very different and very large areas of human need. Christ met those needs. The pressing needs of people run like a river through the 4 scenes in our text in Mark. Let's quickly map out in broad strokes the 4 scenes.



The four scenes

The first scene takes us north of Galilee to the Gentile City of Tyre. We meet the Syrophenician woman whose daughter is possessed of a demon in verses 24-30 of chapter 7.

Then Jesus crossed Galilee from Sidon to the Decapolis on the east side of the Sea of Galilee and the River Jordan. Jesus healed a deaf mute. Versus 31–37 of chapter 7 cover this second scene.

The third scene takes place where a large crowd has followed Jesus to a remote area. Jesus performed a great miracle feeding 4000 hungry men plus women and children with 7 loaves and a few small fish, verses 1–10 of chapter 8.

In the fourth and final scene, in Dalmanutha, the Pharisees asked Jesus for a sign from heaven. Jesus refused their request, verses 11–13 of chapter 8.

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Needy people 7:24-8:13			
Demon possessed			
Deaf & mute			
Hungry			
Religious			

The big exception

Here we have 4 scenes describing people, or groups of people, either asking Jesus for help or obviously in need of help. The big exception is the group who come to Him with a request in the last scene, the Pharisees in 8:11–13. In this chart we find these stories or scenes are all in the first column of the grid, in other words, the section of this division.

- 1) The Greek woman pleaded for her demon possessed daughter (7:24–30).
- 2) The people who brought the deaf mute and begged Jesus to put His hand on him (7:31–37).
- 3) The crowd in a remote place who became hungry and who would faint on the way if sent home (8:1–10).
- 4) But in the last scene the Pharisees do not come with a request born of need. They came to test Him (8:11-13)!

What a difference between the first 3 groups who came in desperate need and the last that came with no apparent need. Jesus responded to the first 3 groups by helping them at their point of need. By contrast he refused to answer the Pharisees' request.

But let's look at each group and the kind of need each of them had.

I. The demon possessed, an evil that goes back a long way! 7:24-30

Needy people
7:24-8:13

- The demon possessed (7:24-30)
- Spiritual need
- Satan's word above God's word, the essence of man's religion (Genesis 3)

Acute need

In this story we have a spiritual need at its most acute! The Syrophenician woman had a daughter who was possessed of a demon. Demons are spiritual beings, angels who along with Satan were flung out of heaven. Satan, their leader, had deceived our first parents, Adam and

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Eve, into rebelling against God. They were removed from the amazing garden God had given them as a home. While most people live in sin there are cases of those especially and individually controlled or possessed of a demon. Their cases are particularly sad. It is the spiritual problem we all have, gone to the extreme.

Jesus Christ came to help us spiritually, freeing us from the kingdom of darkness and transferring us into his own dominion, the kingdom of God's dear Son, Colossians. 1:13.

A family in Tyre with crying needs

Jesus had just finished describing the needs of the human heart in his teaching. Then the evangelist Mark followed Jesus north into Phoenicia and plunged us into Tyre into a family with crying needs. Jesus hoped to go incognito but could not hide from a desperate lady whose daughter was demon possessed. She heard of him and searched for him. She learned of his power to heal and help. Now she needed that help. Her daughter was overwhelmed by a malignant evil spirit, and it was beyond her powers to do anything.

It is amazing to see how Jesus apparently put her off. In verse 27 the NIV text says, "*First let the children eat all they want,*" he told her, "*for it is not right to take the children's bread and toss it to their dogs.*" Did Jesus say this in order to keep the principle, "salvation to the Jew first and then to the Gentile?" Maybe he wanted both the woman and his disciples to begin to see and understand this principle.

But let's notice something else. Her sense of need comes out here. In spite of Jesus' apparently discouraging words she does not give up. She persevered in her request. The woman desperately wanted her daughter released from the clutches of the devil.

Back to the devil

When we think of human need the evangelist reminds us by this story that it goes back to the devil himself. We are taken back to Eden. We are taken back to that fateful day when Satan turned Eve's eyes, desire, and pride towards the forbidden fruit. Our problems in the human race began with the devil undermining our loyalty to God. God delegated to man the rule of the earth. Satan tempted man to think he could be like God and man fell under the demonic trance.

An extreme case to cover all cases

This case is different. Not everyone is actually demon possessed, but what better way to say that the devil controls so much of our lives than by using this example. The extreme case to cover all cases. If it were not for the ministry of the Holy Spirit in the world might we all be possessed in such a way? We might be amazed at what God in his mercy keeps us from. Do we really understand how this universe functions?

The woman mediated for her daughter, responding with wise and patient words.

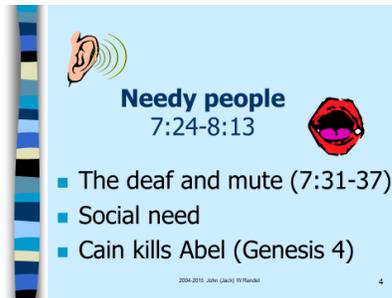
"Yes, Lord," she replied, "but even the dogs under the table eat the children's crumbs (7:28 NIV)."

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The “children” of her desperate need

All she asked for were crumbs. She knew Jesus could cast this demon out and she pressed for that response. Jesus commended her and when she returned home the demon was gone. She was blessed by her faith, perseverance and wisdom. But these things were the “children” of her desperate need.

II. The deaf mute, a non-communicator! 7:31-37



The social implications

The deaf mute represents the second need in these stories. It was physical, interestingly enough, but had huge social implications. The man was deaf and could hardly speak. The man could not communicate with others in an easy, fluid manner! He was sorely limited by his problem. Jesus healed this man physically, but he thereby healed him socially. He restored his ability to interact with others.

Some trouble with language learning

There was a brother on our team in the Middle East in 1966. In his country he was exposed to war and the noises of bomb explosions. Through this he lost some of his hearing, especially certain sounds. When studying the language together we noticed that he could not pronounce certain sounds in the language. It was because he could not hear them. When Jesus healed this deaf and dumb man, he healed him of 2 problems, his hearing and his speaking. They are linked together.

A social problem!

Jesus left the region of Tyre and Sidon and crossed the region of the Decapolis (7:31). Again Jesus went through an area with a gentile presence. This area on the east of the Jordan was influenced by the Greeks and it can be seen in the name of the region, Decapolis, which in Greek means “ten cities”.

The people brought a man who was deaf and dumb, and they asked Christ to put his hands on him (7:32).

“They brought” is a phrase which gives the impression that he was taken to Jesus but probably not in a bed but walking. This man’s problem made it almost impossible to develop a normal

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social life. He could not communicate fully with his fellow human beings. He could not hear and could hardly talk.

Broken relationships

It is not surprising that when sin entered the world and ruined our relationship with God, that it also made a mess of human relationships. So here we have a physical symbol of the spiritual problem. First we have the woman who came with an overwhelming spiritual problem, and now they bring Jesus someone with a problem that affected his human relationships, or in other words a difficulty that frustrated his social life.

We read in Genesis chapter 3 that the man and woman disobeyed God. Immediately in chapter 4 we read that their older son killed his younger brother. Cain envied Abel and murdered him. Human relationships break as a result of the broken relationship between God and man.

A bit of history of the Decapolis

Now that we are thinking about the difficult relationships between human beings let's think about the history of that region called the Decapolis. It was the region beyond Jordan on the east. When Joshua entered Canaan, the two tribes Ruben and Gad, and the half tribe of Manasseh, asked to remain on that side of the Jordan because there was excellent pasture for their cattle.

Joshua gave them permission to remain as long as they sent their fighting men with the tribes who yet had to take Canaan, on the west side of Jordan. They followed Joshua's guidelines but there were times when the tensions between those who lived on the east side of Jordan with those on the west grew.

On one occasion there was war between Ephraim a tribe that lived in Canaan, on the west side, and Jephthah and those of Manasseh in Gilead, on the east side. Jephthah and his army took the fords of the Jordan and killed 42,000 of the tribe of Ephraim. Ephraim had threatened Jephthah and Jephthah attacked him after he had won a great victory against the Ammonites. The men of Ephraim were envious and asked Jephthah why he had not called them to the battle. How sad to see these devastating events take place between brothers. After all Ephraim and Manasseh were brothers, and Jephthah was of Manasseh. But all this destructive way of acting goes back to the breakdown between God and man.

If you can't hear, it's hard to speak

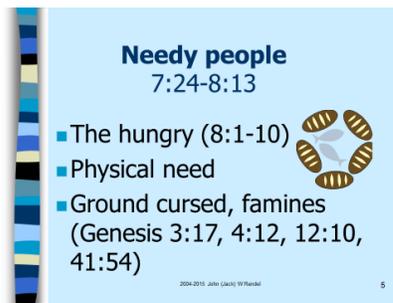
Jesus healed the deaf and dumb emphasizing the fact that if you can't hear you can't speak (7:33-35). He put his fingers in the man's ears then spit and touched his tongue. He looked up to heaven, sighed and said, "*Be opened*" (KJV1769). Jesus used the command to be open but not to be loosened. He opened the man's ears! While this may seem to be a small detail, I think the Lord emphasized the importance of hearing well before speaking well. This is a lesson for all we people who have problems listening well. It is easier to speak than to listen.

A few scenes later we will note how people said so many things about Jesus, all of them ideas that were not totally accurate; but those who had walked with Jesus and had listened to and observed him well, would say he was the Messiah.

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Jesus told them not to tell anyone what he had done but they did not listen (7:36-37). The people marveled at all he had done. The problem was they didn't listen, the same problem the deaf and dumb had had on a different level. We have a tendency to not listen and hear Jesus. We almost always want to blurt out on the spot whatever we think which is, often as not, inaccurate and inconvenient. When will we learn? The Lord has to do a work in us to get us to stop and listen, in order to be able to speak, as we should!

III. The hungry, wouldn't make it back home 8:1-10



Too many to feed conventionally

In the third scene we see Jesus helping the people survive physically. He ministered to their physical hunger and kept them from fainting on their way home. So as we look over the needs of these 3 sets of people we see spiritual, social and physical needs. All of these are true, significant, legitimate needs.

Again a crowd gathered and the Lord was concerned for the crowd because many had come from far away and had nothing to eat (8:1-3). If he sent them home they would faint on the way. The disciples did not know what to do because they were far too many to try to feed there in the desert (8:4-5). Then the Lord asked them how many loaves they had. They said, "Seven".

Jesus did a miracle giving food to 4000 men using only the 7 loaves and a few fish (8:6-7)! He was concerned about their physical need and performed a mighty sign to take care of their need.

Steps Jesus took

What were the steps Jesus took to feed the crowd?

1. Jesus told them all to sit down on the ground.
2. He took the 7 loaves.
3. He gave thanks for them.
4. He broke the loaves.
5. He gave the pieces to the disciples.
6. The disciples served the crowd.
7. Then he took the fish.
8. He blessed them.

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9. He told his disciples to serve those.

What can we learn?

What can we learn from Jesus?

1. He was concerned about the genuine physical need of the people.
2. He used what little he had to feed them.
3. He gave thanks for what was available.
4. He broke what he had.
5. He gave the disciples the opportunity to help.
6. He told the disciples to serve.

Principles for ministry

Here we have some principles for the ministry:

1. Be sensitive to the needs of the people whether physical, social or spiritual.
2. Use what God has given us in order to minister. How good it is to know that we can pray for others! We can invite people to meeting of our church! We can tell people about Jesus! We can care for people when they sick, taking them meals, for example. We can help them with practical jobs around the house or yard. In those places where there are hardly any hospitals or medical personnel we can send them teams of medical personnel. Others are taking Bibles, educational books, and have even established schools, universities, and hospitals. How good it is to know that Jesus gave what he had, his own body on the cross!
3. Give thanks for what God has provided even when it seems to be small, as in the case of the 7 loaves and a few fishes that Jesus used that day to feed all those people. The Scriptures exhort us to be thankful in all things (Cf. Philippians 4:6). Woe to the ministers and missionaries who forget to give thanks to the Lord in the midst of huge needs of hunger, sickness, and war of millions who do not know the gospel. They will simply wear themselves out and become frustrated, even cynical, towards the service they are giving to their fellow human beings because the need seems endless.
4. Share with others what there is available. When we share the Lord can cause each to receive what is necessary. When we share the gospel it is wonderful to know that this message will never run out! We can share the gospel many times and know it will never run out! There is enough for everyone. The gospel is not simply what you share the first time with another person. If that person receives the Lord they can go on *feeding* on the gospel because there is so much to feed on. What the Bible tells us about the gospel is never ending.
5. Give place to others so they can help in the ministry, whether it be the preaching of the gospel or the supply of physical needs. How good to know that all of us as disciples can participate in the ministry the Lord gives us on behalf of others. Brother, sister, don't try to do it all. Give others an opportunity.
6. Really work. The people did not rise to serve the disciples that day when they were fed by Jesus. No, the people sat down on the ground. The disciples rose to serve. They had to work! Speaking of work, imagine what the miracle of breaking the bread meant to Jesus' hands! Breaking bread for 4000 men would cost his hands and fingers a lot of force and pain. How

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could he have done it? This was a small miracle in itself! Do repetitious jobs wear you out? Breaking bread with his hands and fingers for over 4000 would have worn Him out.

They ate and were satisfied, and they collected 7 basketfuls of the pieces left over. (8:8)

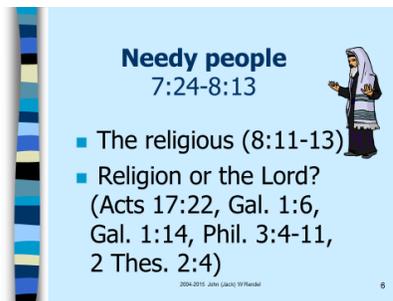
The resources of God

They ate and were satisfied. This ministry had results. It was not just words but action. Let's be careful not to spend our lives talking about nice things without actually doing anything concrete. But let's keep in mind those who work in really difficult places. My parents healed many people physically by the medicines they distributed in Africa, but, as far as we know, very few received Jesus as Savior in their area, which was very resistant.

There was food left over. I think of the resources of God. They do not bottom out. It is a shame that in this world of sin and confusion many resources do not reach the needy. As I said before, the gospel never "runs out" but sometimes there does not seem to be enough workers to share it with those who have not heard. Let's make a greater effort to take the gospel to the whole world.

After feeding the 4000 Jesus sent the people away, got into a boat and went to the area of Dalmanutha (8:9-10).

IV. The religious, the non-needy 8:11-13



Needy people
7:24-8:13

- The religious (8:11-13)
- Religion or the Lord?
(Acts 17:22, Gal. 1:6,
Gal. 1:14, Phil. 3:4-11,
2 Thes. 2:4)

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A terrible contrast

By contrast the Pharisees come asking for a sign from heaven. They did not come sensing a need and asking Jesus for help. That would have implied some dependence on him! That would be a blow to their pride. No, they saw themselves as Jesus' judges – not vice versa. They came to test him.

Jesus had done many wonderful things for people in need. Could these Pharisees not simply observe as he ministered on behalf of others? No, they weren't really interested in his ministry to needy people. They were more inclined to test him and disprove him, destroying his credibility.

Jesus helped the needy, the spiritually oppressed, the socially limited and the physically endangered. As his ministers we should do the same.

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What the bible says about the needy

Galatians 2: 9–10, “*They agreed that we should go to the **Gentiles**, and they to the Jews. All they asked was that we should continue to remember the **poor**. The very thing I was eager to do... (NIV).*”

I have underlined 2 words in this reference in Galatians. They both represent the needy, the **Gentiles** and the **poor**.

The Gentiles were needy spiritually. They were far from the blessings and promises God had given to the Jews through Abraham and the forefathers.

A perfect case in point

The Syrophenician woman was a perfect case in point. She had several things against her. They were:

- 1) She was a Gentile.
- 2) She was a woman.
- 3) She seems to have been a single parent, no husband is mentioned, maybe widowed, divorced, or never married.
- 4) She pleaded for a daughter, not a son.
- 5) Her daughter had a demon.

As far as the Jews were concerned, and especially some Rabbis, she could not have been worse off! She was in a pickle! Of what good would it be for her to go to a Jewish prophet!?

A perfect case in point but different

Maybe the woman had been convinced about Jesus when reports had come to her from Galilee. According to chapter 3:7-12 people had crowded to Jesus from many areas including Tyre and Sidon. He had taught, healed and cast out demons who cried out, “You are the Son of God!” Surely she had heard the news and believed. He had helped and she believed. He had helped Jew and Gentile. He was the Son of God! Demons were not Jews or Gentiles. When demons said Jesus was the Son of God, they were talking about the Son of the Supreme Spirit, the Supreme God, and the One who ruled over all.

She wasn’t coming to just another prophet, even another Jewish prophet. She was coming to the Son of God.

How are people so far from God, blessed?

While Jesus came in secret to Tyre, and even put her off by saying the children should be fed first, she persevered! She understood more than others did. Her need drove her to Jesus. In her need she was humbled, she persevered, she understood. Why do some people who are apparently far from God come to him and are blessed while others apparently close to him, who are religious, seem to “bounce off God?” The religious were not so “blessed” with need so were not driven to Jesus for help. The religious felt self sufficient.

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Looking for answers

In the reference in Galatians I also underlined the word poor. Often they recognize their need because of their physical and material need. They have much less to care for and worry about in the sense of protecting possessions. They are looking for answers and sometimes end up finding deeper spiritual answers.

Don't despise the poor in your ministry. Seek to help them and be good to them. Share the good news with them.

Proverbs 14:21 ... *blessed is he who is kind to the needy* (NIV).

Proverbs 14:31 ... *he who oppresses the poor shows contempt for their Maker, but whoever is kind to the needy honors God* (NIV).

Proverbs 31:20 tells something else about the wife of noble character, "*She opens her arms to the poor and extends her hands to the needy* (NIV)."

In Matthew 6:2 Jesus assumes that we will give to the needy, by saying, "*When you give to the poor ...* (NIV)."

Besides when we begin to face our own needs isn't it wonderful to know Philippians 4:19, "*God will meet all your needs according to His glorious riches in Christ Jesus* (NIV)."

Jesus was commissioned to preach good news to the poor (Isaiah 61:1). He told John's disciples to let John know of his miracles and that good news was preached to the poor (Matthew 11:5).

Why did Jesus come from heaven? Why did he come to us? He saw us in our desperate need, in our needs – spiritual, social and physical. He didn't just give us handouts at a distance. For a time He lived in our world, in the pressures spiritual, social and physical.

He became poor so that we through his poverty might become rich (2 Corinthians 8:9).

Unable to see one's own neediness

Were the Pharisees without need? No, but they could not see it. They didn't feel need. They couldn't see pride as need. They were the neediest of all but couldn't see their need, couldn't feel it.

The needy who knew they were needy, went away blessed. The Pharisees received nothing.

In whose shoes are we standing?

But aren't many of us standing in the shoes of the Pharisees? We have a few bumps and warts in our lives but nothing extreme. We are doing okay, more or less. Nothing like demon possession; nothing like being deaf and dumb; nothing like fainting of hunger, is our lot in life. We haven't felt the crunch of the extreme.

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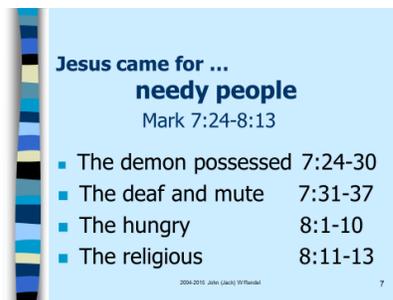
So we bounce along ignoring Jesus' help.

Let's recognize our need. As sinners we need the Savior. As believers, as disciples, we can do nothing without Him (John 15:5).

As ministers of the good news of Jesus let's remember that some will recognize their need and others will not. They think they are okay. Don't give up! There are people out there who know they are needy and will turn to Him and be saved.

But let's look at the advocates of these needy people. The first advocate was a mother; the second acquaintances, maybe family amongst them, for the deaf mute; and in the third case, Jesus himself when he spoke to his disciples on behalf of the hungry crowds.

You may someday find yourself in the roll of an advocate for needy people. Remember, Jesus himself was an advocate for the hungry crowds and even now he is our advocate in heaven.



Let's review

So let's go over these lessons:

- 1) Jesus hears the needy who come to Him.
- 2) Jesus helped people with different needs spiritual, social and material or physical.
- 3) He also helped people from widely varying backgrounds.
- 4) Jesus was an advocate for the needy.
- 5) Jesus refused those who asked for signs, not out of personal need, but in order to test Him.
- 6) We are to be concerned for the needy.
- 7) We should recognize our own need.
- 8) We should be willing to be advocates for the needy.
- 9) We should help the needy.

Questions to aid in the study of this section, Mark 7:24-8:13

1. Just how desperate was the Syrophenician woman? Make a list of needs and prejudices she would face with the typical religious Jewish rabbi. How was Jesus unique in his treatment of her?
2. What did the deaf and mute man need in order to speak well, or even at all?

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3. What was Jesus main and original concern for the crowd that gathered around him in the desert?
4. In the attitudes and actions displayed by Jesus in the feeding of the crowd what principles do we find here for our own ministries? Give 2 or 3.
5. Have you fallen into the trap of not seeing your own needs? Have you sensed great need spiritually and morally on a regular basis or do you feel self sufficient most of the time? How can we avoid the pitfall of rejecting Jesus help because we feel so little need?
6. Jesus reached out to needy people. How are you, your church, missionary team or even your business reaching out to needy people?