

MARK: OUR PREACHING MANUAL

FOURTH DIVISION

IV. 7:24-9:50

SECOND SECTION: *FOR CONFUSED PEOPLE*

Mark 8:14-9:1

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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</p> <p>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. Betrayal, death & resurrection. 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</p> <p>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 Those who cause to stumble, <u>thrown into the sea</u> Eyes & limbs that cause stumbling, <u>thrown into hell</u> Salt & peace (<u>Living sacrifices</u>)</p>

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FOURTH DIVISION

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

SECOND SECTION: *FOR CONFUSED PEOPLE*

Mark 8:14-9:1

Corresponding PowerPoint® presentation:

121_Mark_PREACHERS_Confused_People_4th_division_2nd_section_presentation

The outline:

A world of confusion

The four “c’s”

I. Programs and promises of the religious and the political or Jesus’ power? 8:14-21

Religious and political leaders

Principles, plans, promises and programs

A lot of hot air

The perfect Provider

Manolo’s comprehension

II. To see half way or to see clearly? 8:22-26

Healed in two steps

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Spiritual eyeglasses

III. One more prophet or the Christ? 8:27-30

What the people say

Typical responses

Sin and confusion

Peter’s answer

IV. Sin and adultery or the cross? 8:31-9:1

No cross, no Christ

The cross is very unpopular

Let’s review

Questions to aid in the study of this section, Mark 8:14-9:1

A world of confusion

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The author of this gospel now brings together a series of 4 scenes that deal with the confusion that many people wrestle with, the confusion of so many voices both political and religious in our world. Who has the ultimate answer about what we should believe or in whom we should believe? Jesus came to dispel this confusion.

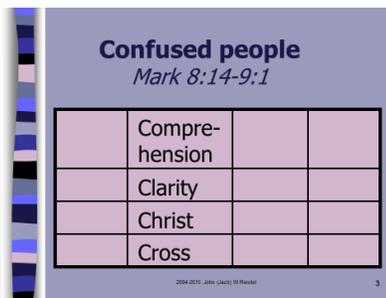


The four “c’s”

The story line through these 4 stories begins with a challenge by Jesus to the understanding or *comprehension* of the disciples. Secondly, to illustrate the various levels of comprehension or perception he heals a blind man partially then fully so that he sees with *clarity*. Thirdly, He brings up the issue of his true identity that he was the *Christ*, not just another prophet or guru, as some would have it, but the promised Messiah. Fourthly, he takes the disciples even further to see something they would find hard to accept about the Messiah, that he should have to die on the *cross*. (These are four “c’s” in Spanish as well. In other languages these words may not all begin with a “c”.)

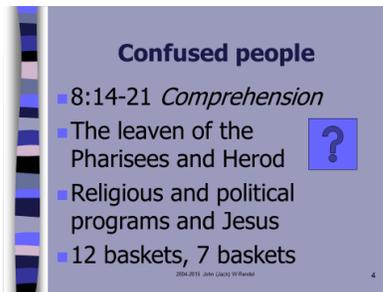


As in other sections these 4 “c’s” represent the 4 stories in the second column of this division.



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I. Programs and promises of the religious and the political or Jesus' power? 8:14-21



Religious and political leaders

The disciples were worried because they had not brought any bread with them in the boat, except for just one loaf. Jesus, on the other hand, was more concerned about what the disciples understood about him and his program. He told them to avoid the yeast of the Pharisees and of the Herodians.

Who were the Herodians? They were a group who supported the Herodian dynasty and were enemies of Jesus, Matthew 22:16; Mark 3:6; 12:13. Not much is known about them, but they were probably nationalistic, wanting to rid Judea of Roman rule. (The Illustrated Bible Dictionary, Part 2, Inter-Varsity Press, 645)

In Matthew's gospel the evangelist says that the yeast of these groups are their teachings, in other words, their principles, plans, promises and programs. The Pharisees represented the religious and the Herodians the political.

Now, we ought to pray for the people in positions of authority, because the Bible teaches us pray for them, according to 1 Timothy 2:1 and following verses. They carry heavy responsibilities. How many country leaders do you know? Who is the president of Spain? Of Colombia? Of Mexico? Of Saudi Arabia? Of Egypt? Of Morocco? Of Russia?

Principles, plans, promises and programs

On the other hand, we ought to understand, all of us, the great difference between the principles, plans, promises and program of Jesus and those of the temporal authorities. We do not want to despise temporal authorities, but neither do we want to diminish the greatness and power of the Lord Jesus Christ. The Lord made the disciples consider that difference, asking them about the two huge miracles he did, of feeding five thousand and four thousand people, with a few loaves of bread and fish. Which of the political or religious authorities of Jesus' day could have done such things? It was unheard of! No one could even approach the power, glory, and care of the Lord Jesus!

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A lot of hot air

Yeast seems to increase the volume of bread but it does very little. With yeast bread swells but no weight is added. It is a lot of hot air! Jesus did make the bread really grow! Then he broke it in pieces, eventually, an adept reflection of his sufferings. He was broken for us, according to his words at the last supper with his disciples, when he broke the bread and said it was his body broken for them. Thus he could be distributed among all the ones that long for his salvation and his eternal help. There is another thing. Amongst the great plans that the Lord drew up for his people when he rescued them from Egypt, was the Passover supper. In that celebration of their salvation from Egypt the use, and even the presence of yeast was prohibited. We find in Exodus chapter 12 the institution of the Passover and the festival, of a week in length, called the feast of unleavened bread, bread without yeast. As the plans, programs and promises of the Pharisees and Herodians were alien to those of Jesus, he called them yeast.

Look at what Exodus 13:3 says. *Then Moses said to the people, "Remember this day in which you came out from Egypt, out of the house of slavery, for by a strong hand the LORD brought you out from this place. No leavened bread shall be eaten (ESV).*

Sometimes people say that we should avoid talking politics or religion. They are topics that raise discussions and people end up fighting. What many do not comprehend is that the promises and programs of Jesus are far superior to what the religious leaders and the politicians of this world can offer.

The perfect Provider

To emphasize what Jesus had said to his disciples he asked them about the two miracles of the loaves of bread. Later he was going to heal a blind man in two steps. Here he did something similar with his disciples. He not only asked them about the breaking of the bread amongst 5000, but also about the breaking of the bread amongst 4000. And not just that, but he asked them about the baskets of pieces leftover, with an emphasis on how many baskets. What was the significance of his questions? I think Jesus wanted to make his disciples think about who he was, and about what he could do for them, and for all humanity. Jesus also asked about two events that were similar. I think He was trying to emphasize as strongly as He could the point he was making by bringing up two feedings.

After the feeding of the 5000 they gathered up 12 baskets, in Greek *kophinos*, of leftovers (Mark6:43). After feeding the 4000 they gathered leftovers in 7 baskets, in Greek *spuris* (Mark8:8). The 12 baskets (*kophinos*) were (small) baskets (Strong's) and the 7 baskets (*spuris*) were hampers or lunch receptacles (Strong's), a larger basket, so the actual amount of leftovers gathered may have been similar after the two feedings.

After feeding 5000 they collected 12 baskets of pieces leftover, a basket for each one of the twelve. Moses also sent Israel out to collect baskets of manna in the desert. The number 12 might have made them think about the tribes of Israel. The Lord provided for their tribes in the time of Moses, and surely they would realize that now he could provide for them, the 12. But the Lord wanted them to go still further. He was not like Moses, just one of the prophets, but someone more than a prophet. Some Bible scholars have suggested that the number 7 represented perfection in the Scriptures. Jesus was their perfect Provider. To understand who Jesus was, they had to understand that he provided for them just as God provided, but not just as one more of the

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prophets. In Jesus' work of preaching the gospel to people some came to understand who he was, but others never came to that understanding, rejecting Jesus as Savior and Lord.

Manolo's comprehension

Paquita returned home and said that she and her team mate had met two students. They had shown interest in what the two girls had told them in their preaching from house to house. It was the year 1972 and we were evangelizing in the city of Granada, Spain, with the purpose of beginning a church in that city. Pablo, another member of the team, and I went to visit, Manolo and Juan, who were university students. They had many questions about the Bible, Jesus, the creation, and a mountain of other topics. We returned to visit them many times. Little by little we realized that Manolo had a growing interest, but that Juan did not. Juan stopped meeting with us, but Manolo began to attend the meetings, and eventually was baptized. Here we have the importance of comprehension.

II. To see half way or to see clearly? 8:22-26



Healed in two steps

In the following scene the Lord healed a blind man and did it in two steps. After anointing his eyes with saliva and placing his hands on him Jesus asked if he saw anything. The blind man responded and said that, yes, he saw something. He saw men as trees walking about. He could see only partially. Jesus put his hands on his eyes again and then he saw clearly.

For many years I asked myself why Jesus healed the blind man in two steps. It had to do with the spiritual experiences, which the disciples were living through in those moments. That is why Jesus healed him in this way. It is also the reason why the evangelist places the case of the blind man healed in two steps, here in this context.

Saliva

Would you want to have someone put their saliva on your eyes? I would not. But would you change your mind if you were blind and that act were to lead to your healing? I would definitely overlook the use of the person's saliva! Does healing come at some cost? We know that Jesus' greatest act of healing, of salvation, was his allowing men to cause him suffering and a horrific death on the cross. During his trials he was spit upon for our salvation and healing. Jesus overlooked these things for the joy that was set before him. Jesus Christ ... *endured the cross despising the shame, and is set down at the right hand of God* (Hebrews 12:2 KJV).

Spiritual eyeglasses

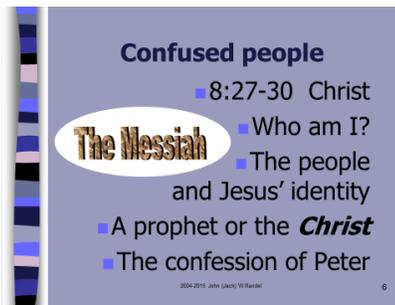
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The blind man's new ability to see partially was the case of a great many people who could make out only partially, who Jesus was. The blind man's ability to see clearly represented the people who saw clearly who Jesus was. In fact the following scene gives more details.

A question does come to mind. Why did Jesus take him out of the village before healing him? This miracle done in this manner, in two steps, was not for the multitudes, but for the disciples. It is supposed that the disciples were with him and received the blessing of witnessing the healing in two steps.

I have certain problems with my physical vision. I do not see well up close, so I need reading glasses to clear up my vision. Otherwise I cannot read. We will see in the following scene that most people had my problem in its vision of who Jesus was, but that the disciples now had some spiritual eyeglasses to put on and therefore, they saw clearly who Jesus was.

III. One more prophet or the Christ? 8:27-30



What the people say

In the third scene the Lord directed a question to his disciples about who he was. First he asked them what the people are saying about him. They responded that some said that Jesus was John the Baptist; others, that he was Elijah; and others, one of the prophets.

Typical responses

This is how some religious people would respond in our day. They believe that Jesus was a prophet, but only a prophet, and that another prophet is the last and greatest of the prophets. In the West, people are used to showing Jesus respect as one of the greatest teachers and figures of humanity, but no more than that. However, all these answers fall far short of the reality.

Sin and confusion

The sinful state of mankind brings confusion, turmoil and vexation, just as some texts from the Old Testament say:

*Isaiah 59:4 No one enters suit justly; no one goes to law honestly; they rely on empty pleas, they speak lies, they conceive **mischief** and give birth to iniquity (ESV).*

Or as in another version,

*Isaiah 59:4 No one sues righteously and no one pleads honestly. They trust in **confusion** and speak lies; They conceive mischief and bring forth iniquity (NASB-u).*

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Ezekiel 22: 5 Those that be near, and those that be far from thee, shall mock thee, which art infamous and much vexed (KJV).

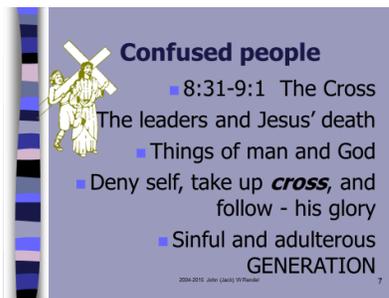
Or, as in,

*Ezekiel 22:5 "Those who are near and those who are far from you will mock you, you of ill repute, full of **turmoil** (NASB-u).*

Peter's answer

So the Lord asked their opinion and Peter declared, "You are the Christ." Here we have the truly adequate, in fact perfect, answer to the question. Jesus is the Messiah, the anointed of God. He is more than a prophet. He is the One that for centuries the people of God were waiting for expectantly, and to whom all the prophets gave testimony. The people saw partially, but the disciples saw clearly, just like the blind man, first partially, then later, clearly.

IV. Sin and adultery or the cross? 8:31-9:1



No cross, no Christ

But in the fourth scene another very important theme appears. One of the things that the Lord made very clear was that we cannot have Jesus as the Christ without also carrying his cross. Christ and his cross go together.

The cross was very unpopular

Paul wrote that for many, the cross is foolishness, and a stumbling block.

22 For Jews demand signs and Greeks seek wisdom, 23 but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, 24 but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. 25 For the foolishness of God is wiser than men, and the weakness of God is stronger than men (1 Corinthians 1:22-25 ESV).

People do not understand the "why" of the cross.

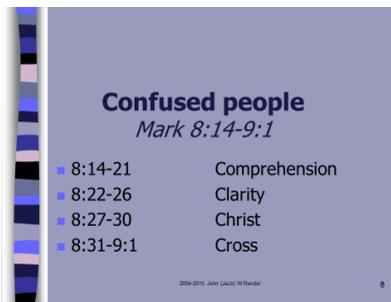
There is a religion that teaches that Jesus never died on the cross. They say another was substituted in his place but the gospel insists that he died on the cross. That adulterous and sinful generation could not see this reality with clarity. Its sin left it confused about the need for the

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cross. But anyone who has suffered for Jesus will see its truth and the reason for Jesus' crucifixion very clearly.

Jesus died for us, and to remove our sins. Sin appears in many forms. Here is an example. In October of 1997 I met a group of farmers in Pachuca, Mexico, in the home of one of the evangelical Christians of Pachuca. Some 70 persons had been expelled from their homes and land, in a town about three hours from Pachuca. local religious leader had raised opposition to them as evangelical Christians. Some of them went to Mexico City to see if they would be able to solve the problem by appealing to the authorities.

But at the same time that our depravity leaves us confused, and with an appalling capacity for evil, Jesus died on the cross to forgive us of our rebellion against God and cleanse us of every evil. Furthermore, he frees us of these sins and the resultant confusion.



Let's review

Let's review what we are saying. First that Jesus is deeply concerned that we understand two very important things. Jesus makes a contrast between what are the promises and programs of the religious leaders and politicians, and what he does and offers. Next he does a miracle in two steps helping us understand that there are two groups of people, the ones that see partially and the ones that see clearly, who he is. And the two themes that he wants to emphasize are the fact that he is the Christ, and that the Christ has to die on the cross. If we are to be his followers we would have to understand that he was the Christ; and, secondly that we would have to take up his cross, just as the he took up the cross.

In fact one follows the other. If we insist that Jesus is the Christ, the anointed of God, and that he is the only Savior and Lord, there will be many who disagree and persecute us. That persecution, be it emotional or physical, is the cross that the disciple of Jesus should take up and carry.

But the Lord continued explaining, and declared that there would be a future day when he would return in great power and glory with his angels, and on that day all the ones that had born their cross would also carry their glory. Besides that he promised something else, that the kingdom of God would come with power before some of those that were present, died. Here, it seems, Jesus referred to the coming of the Holy Spirit. The word power appears in Jesus' instructions to the disciples in Acts 1:6-8 referring to the coming of the person of the Holy Spirit upon them.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to

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know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth (Acts 1:6-8 KJV).

Another possibility is that Jesus referred to his resurrection. However, when Jesus spoke of his resurrection he used other terms, and spoke clearly of his death and resurrection. We can take for example what he said when he descended from the mount of the transfiguration, in Mark 9:9-10.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. 10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean (9:9-10 KJV).

The coming of the Holy Spirit upon the disciples is so linked with the work of being witnesses of Christ and of his cross and resurrection, that the prophecy about the coming of the kingdom of God with power in Mark 9:1, seems to be referring to the same reality as Acts 1:6-8.

We have here the challenge of all challenges! We understand clearly that Jesus is the Christ of God, and that his cross is the sign of his unique salvation, given by God to men.

JESUS CAME FOR THE CONFUSED. Our world is confused with its many religions. Jesus is the answer to that confusion.

Questions to aid in the study of this section, Mark 8:14-9:1

1. How does Jesus contrast what he can do for people and what two typical religious and political groups can do?
2. Why and how does the healing of the blind man in two stages fit into this context?
3. What method did Jesus use to get his disciples to reveal His identity?
4. What are the various reactions to the cross in the world?