

MARK: OUR PREACHING MANUAL

FOURTH DIVISION

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

THIRD SECTION: FOR LIMITED PEOPLE

Mark 9:2-29

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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 Then they saw Jesus only</p> <p>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</p> <p>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>

MARK: OUR PREACHING MANUAL

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

THIRD SECTION: FOR LIMITED PEOPLE

Mark 9:2-29

Corresponding PowerPoint® presentation:
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The outline:

Drown the church!
Being human beings is okay!
Being rebellious is not okay!

I. Glory 9:2-8

First class
Mountain top experience
Quality, not quantity
Listen to the son
I saw the lord high and lifted up
Jesus' glory is unique

II. Resurrection 9:9, 10

Which resurrection?
The hope of the resurrection

III. Suffering 9:11-13

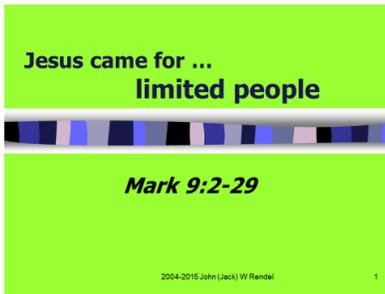
Elijah to come first
Suffering for the gospel

IV. Death 9:14-29

The disciples couldn't do it
Terrible risks
Too big for us

Questions to aid in the study of this section, Mark 9:2-29

MARK: OUR PREACHING MANUAL



Drown the church!

They lurched toward the bow and starboard side of the launch. With all the weight in the bow, the stern, where was I steering the launch, lifted out of the water. I had the sensation that the launch would capsize, and that all of us would pitch into the dark waters of the Persian Gulf. If this group of people drowned, half of the Arab church of Bahrain could die on that afternoon of 1974!

The gospel ship *Logos* was anchored in the bay and the crossing from the quayside in launch to the ship, had been a little rough because of the tide. Without my realizing it the brothers and sisters that had come for a meeting on board the LOGOS, had been sufficiently frightened that when we arrived at the platform tied to the ship at the foot of the gangway, they all lunged toward the bow, on the side next to the platform, to leave the launch as quickly as possible. We nearly all fell into the sea. Some of the crew of the LOGOS were very angry with me. I should have been talking to the Christian Arabs and doing crowd control. They were right and that afternoon I felt my limitations very deeply. There might have been a very serious accident.

Being human beings is okay!

Sometimes we feel that the world is ours and that there is nothing that can limit us or stop us. At other times we feel deeply our limitations. There are occasions in which we feel our limitations and those experiences humble us, or at least humiliate us. Sometimes it is because we don't anticipate dangerous situations and we don't prepare ourselves sufficiently to face what is coming. At other times it is because we don't have enough education, or money, or physical strength, or lack something else.

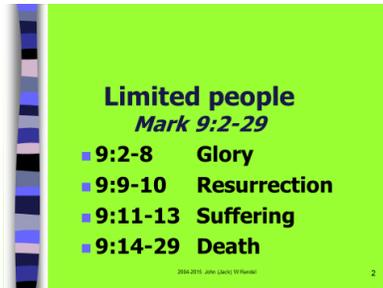
We are limited beings. As human beings it's okay to admit our limitations. We are creatures, or created beings. We are not God. We are not as big as the Creator, the One who made all things and who made us.

Being rebellious is not okay!

But another limitation exists that in the beginning did not exist. They are the limitations that were caused by sin. When man rebelled against his Creator, he was disconnected from his fountain of life, his power and wisdom. Death entered the world. Weakness, sickness and foolishness accompanied death. The first son of Adam and Eve killed his brother out of envy. Who has not suffered envy, or been the target of the envy of another?

MARK: OUR PREACHING MANUAL

So firstly, we are limited because we are creatures, which is not bad, and secondly we are limited because of our sin, which is a sad reality. The Garden of Eden was a marvelous place already, but how much more could the man and his wife have done in that paradise, in their innocence, and with the help of God!



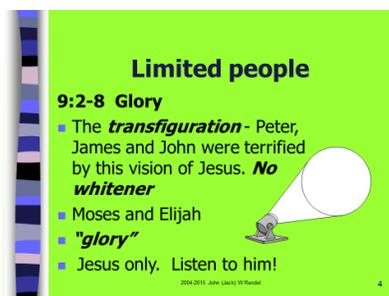
In Mark chapter 9, verse 2 to the end of the chapter, the disciples face four huge realities, and they feel deeply limited before these things. The four are 1) the splendor and the glory of Christ in the mount of transfiguration, 2) the theme of the resurrection of the Son of the Man, 3) the sufferings of John the Baptist and of the Lord, and 4) the escape from death in water or fire, that the demon possessed son experienced, when Jesus freed him.

Let's make a list of these themes:

- 1) Glory
- 2) Resurrection
- 3) Suffering
- 4) Death



I. Glory 9:2-8



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First class

When one usually travels in economy class one feels something of the “splendor” when for some reason he finds himself in the first class or in “business”. In my trips in the ministry I try to buy the most economic tickets to save money, and to invest more in literature and other things for the ministry. We do not want to judge others who feel they should do otherwise. In first class they seat you in a larger seat; they serve you almost anything to drink; you have an individual screen for the movies; the food is better; in greater quantity; and the service is better.

I had an encounter with someone that worked as a waiter in one of the more exclusive London clubs, and he invited me to visit him so that he could give me a tour of the club. Upon arriving I found myself in a splendid place! Wealth emanated from everything, the thick carpets, the finish on all the furniture, the wall decor. Everything was luxurious! I felt out of place just because of the splendor.

Mountain top experience

On this occasion the Lord Jesus takes three of his disciples to a high mountain and was transfigured in front of them. John Mark described the event in simple but telling words:

2 And after six days Jesus took with him Peter and James and John, and led them up a high mountain by themselves. And he was transfigured before them, 3 and his clothes became radiant, intensely white, as no one on earth could bleach them (Mar 9:2-3 ESV).

Quality, not quantity

It is interesting that in the transfiguration nothing was added to the person of Jesus; what is emphasized is the intensity of the brightness of his clothing. It was an intense but simple change. It changed the quality, not the quantity, of the appearance of his clothing. Later the apostle Peter described it in this way:

16 For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. 17 For when he received honor and glory from God the Father, 18 and the voice was borne to him by the Majestic Glory, "This is my beloved Son, with whom I am well pleased ... (2Pe 1:16-17 ESV)."

Peter makes reference to the two occasions, when a voice came from heaven to the Lord Jesus, and when they were “in the holy mount”.

The two prophets Moses and Elijah, also appeared with the Lord. It does remind me of the words of God through the writer of the Letter to the Hebrews at the beginning of the first chapter where he says:

1 Long ago, at many times and in many ways, God spoke to our fathers by the prophets, 2 but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. 3 He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, 4 having become as much superior to angels as the name he has inherited is more excellent than theirs (Hebrews 1:1-4 ESV).

MARK: OUR PREACHING MANUAL

This passage puts in its context all that God spoke through the prophets. He spoke through them as a preparation to speak to us through the Son. This passage also speaks of the glory of the Son of God, a glory greater than that of the prophets.

Listen to the Son

Since we are speaking of speaking, the passage that we are studying in Mark 9 ends with the voice from heaven saying, "*This is my beloved Son; listen to him (9:7 ESV).*"

And now, we see that the apostles, as well as the prophets, speak and write about the Son, the Lord Jesus, as for example in the case of the author of the Letter to the Hebrews, as well as, Paul, Peter, and others.

Nowadays it is popular to talk about angels and how the angels can help you, and can communicate with you. We are not going to argue that angels can help us, or that God uses them as ministers for those who believe. Listen to a portion at the end of the first chapter and at the beginning of the second of the Letter to the Hebrews:

14 Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation? 1 Therefore we must pay much closer attention to what we have heard, lest we drift away from it. 2 For since the message declared by angels proved to be reliable, and every transgression or disobedience received a just retribution, 3 how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard, 4 while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his will (Hebrews 1:14-2:1-4 ESV).

Angels do minister to us, but always at the command of God, and not because we seek them. The Lord does not command us to seek him through the angels. Even when there is a portion of the Bible that tells us of the word spoken through angels, it refers to that time past when God gave the law to Israel, and it was always his special initiative, and came by Moses his chosen prophet, chosen from amongst Israel, not another nation. These two chapters make it very clear that Jesus is far above the angels, but at the same time was made a little less than they in order to be like us, whom he came to save.

So, we seek the Son in the prophets and in the writings of the apostles, and not through the angels.

I saw the Lord high and lifted up

A thought pursues me that I cannot escape. I want to treat Peter with more sympathy but his reaction before the glory of the Master was very different to the reaction of Isaiah before the glory of the Lord in the temple, just as found in chapter 6 of his prophecy. Before that glory that Isaiah saw in the temple, Isaiah cries out that he was a man of unclean lips:

And I said: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!" (Isaiah 6:5 ESV).

MARK: OUR PREACHING MANUAL

On the other hand Peter says on the mountain before the blazing glory of Jesus that it was good they were in that place.

5 And Peter said to Jesus, "Rabbi, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah." 6 For he did not know what to say, for they were terrified (Mar 9:5-6 ESV).

It was a better moment to maintain silence and listen to the Son of God.

Jesus' glory is unique

We do not understand the glory of the Lord. We do not have to say anything. We should be silent and admire him in all his splendor and glory. If this is not the case, we should confess our sin and smallness before our Creator.

There is something else to note. While Moses and Elijah were speaking with Jesus, it was the clothing of Jesus that turned so brilliantly white, not the clothes of Moses and Elijah. This on the one hand. On the other hand we listen to the voice from the cloud that commands those present to listen to the Son. God, yes, spoke through Moses and by Elijah, but they were only precursors of the Son. As the author of the Letter to the Hebrews says, this is the Son of God, who is over the house of God. There are not three houses, or tabernacles, but only one, and Jesus reigns over that house, Moses and Elijah being servants within it.

The glory of the Son of God is unique. There is not another, be they prophet, priest or king, like him. We cannot compare ourselves with him, in any way! The only sensible reaction before his glory is adoration.

The whiteness of Jesus clothing is typical of the form of clothing worn in heaven, or by heavenly beings, according to the verses (ESV) quoted below:

John 20:12 And she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet.

Acts 1:10 And while they were gazing into heaven as he went, behold, two men stood by them in white robes

Revelation 1:14 The hairs of his head were white, like white wool, like snow. His eyes were like a flame of fire

Revelation 3:4 Yet you have still a few names in Sardis, people who have not soiled their garments, and they will walk with me in white, for they are worthy.

Revelation 3:5 The one who conquers will be clothed thus in white garments, and I will never blot his name out of the book of life. I will confess his name before my Father and before his angels.

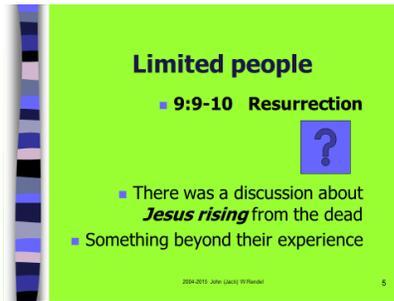
Revelation 4:4 Around the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, clothed in white garments, with golden crowns on their heads.

Revelation 6:11 Then they were each given a white robe and told to rest a little longer, until the number of their fellow servants and their brothers should be complete, who were to be killed as they themselves had been.

MARK: OUR PREACHING MANUAL

Revelation 7:9 After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands

II. The resurrection 9:9-10



Which resurrection?

Then the disciples were faced with another reality as enormous as the first one, the resurrection. As they descended the mount of transfiguration the disciples have two conversations. In the first one the theme of the resurrection comes up.

9 And as they were coming down the mountain, he charged them to tell no one what they had seen, until the Son of Man had risen from the dead. 10 So they kept the matter to themselves, questioning what this rising from the dead might mean (Mark 9:9-10 ESV).

In that last phrase of verse 10 the text says, “...questioning what this rising from the dead might mean.” Robert L. Greenhow, of Windsor, Ontario, Canada, made a comment on this case which made me think. He said that to the disciples the theme of the resurrection was not something new because they believed according to the doctrine of the Pharisees in a general resurrection of the just, but what to them was hard to understand was the fact that Jesus, as an individual, apart from others, would rise from the dead in a matter of months. *(Note from Bob Greenhow in English: “As to the resurrection FROM the dead, and the disciples' puzzlement. They knew the Pharisaic doctrine of the resurrection OF the dead, according to which all the dead were to be raised. What seems to have puzzled them was a resurrection FROM the dead, leaving other dead still in their graves. Darby's is the only translation I know of to make the Greek 'ek nekron' read 'from among' the dead, which is the sense in Mark, as in 1 Corinthians 15: 12 & 20, only of Christ. Elsewhere the general resurrection is simply 'anastasis nekron' resurrection OF the dead'.” E-mail 13-06-98.)*

Examining the same portion in the Gospel of Matthew, we see that Matthew does not include the discussion about the resurrection.

9 And as they were coming down the mountain, Jesus commanded them, "Tell no one the vision, until the Son of Man is raised from the dead." 10 And the disciples asked him, "Then why do the scribes say that first Elijah must come?" 11 He answered, "Elijah does come, and he will restore all things. 12 But I tell you that Elijah has already come, and they did not recognize him, but did to him whatever they pleased. So also the Son of Man

MARK: OUR PREACHING MANUAL

will certainly suffer at their hands." 13 Then the disciples understood that he was speaking to them of John the Baptist (Matthew 17:9-13 ESV).

The fact that Matthew does not include the conversation about the resurrection, does not mean that it never took place. It did not fit into his purposes as author and therefore did not insert it in his gospel, and as in the case of many activities of Jesus and of his disciples, he did not include it. The other two evangelists don't mention that discussion. It is possible that the two resurrections be the case, the resurrection of Jesus **from** the dead, and that of all other people, a resurrection **of** the dead.

First, on the one hand everyone has problems with the resurrection from among the dead. How many of us have seen a person resurrected from the dead? It is hard for human beings that have seen so many deaths in their life time and no resurrections. Second, being Jews and believing in the all powerful Creator God, the notion of a general resurrection of the just would not be a strange thing. But the idea that Jesus would die in a matter of some days or weeks and would resurrect three days later, would appear incredible.

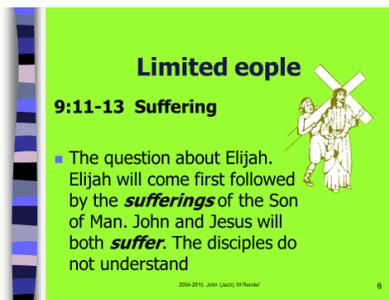
Be it the one or the other case, the theme of the resurrection before the disciples' limitations as creatures, and creatures dead in their sins, made it an overwhelming topic to them.

The hope of the resurrection

In fact what the evangelist is outlining for us as limited human beings, are two great hopes for all that believe in the Lord Jesus Christ. We rejoice in the hope of the resurrection from the dead, on a future day; and of the glory that awaits us with the Lord in heaven. The one is based on the resurrection and the promises of the Lord, and the other on the glory that Peter saw on the mount of transfiguration.

Up to this point all is well even when the subjects are such huge and impossible realities for us human beings. We accept that we are going to be resurrected and that the Lord is going to glorify us. But what will the disciples face in the two following scenes? In those two scenes, the second conversation they had while descending the mountain, and the scene at the foot of the mountain, with the father of the demon possessed son, two themes arise that cause us pain, sadness, and even anger.

III. Suffering 9:11-13



Limited eople

9:11-13 Suffering

- The question about Elijah. Elijah will come first followed by the **sufferings** of the Son of Man. John and Jesus will both **suffer**. The disciples do not understand

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MARK: OUR PREACHING MANUAL

Elijah to come first

The first of these two themes is suffering.

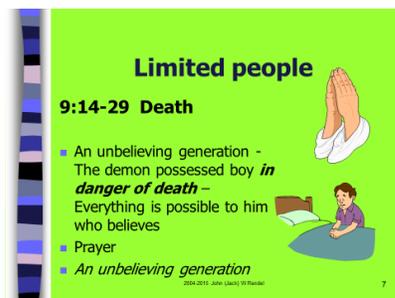
11 And they asked him, "Why do the scribes say that first Elijah must come?" 12 And he said to them, "Elijah does come first to restore all things. And how is it written of the Son of Man that he should suffer many things and be treated with contempt? 13 But I tell you that Elijah has come, and they did to him whatever they pleased, as it is written of him (Mark 9:11-13 ESV)."

Among the Jews the tradition exists that Elijah will come before the Messiah, and whenever they celebrate the Passover as a family they leave a seat free for Elijah. We were invited by a messianic Jewish family to celebrate the "Sader", or Passover, with them. They practice some of the Old Testament and Jewish traditions, to be a witness to Jewish family and friends, and they explained to us how the Lord Jesus has completed the symbols of the Passover. They didn't go so far as to actually kill a lamb on their property in New Jersey, of course!

Suffering for the Gospel

The suffering that Jesus talked about is the suffering caused by the Gospel. The disciples brought up the subject of John, trying to understand all the things that were happening to them. Jesus took advantage of this to bring up of the subject of his imminent sufferings. And it is clear that Jesus did emphasize the theme of suffering, because in that context he not alone made reference to himself, but also to John and what he suffered.

IV. Death 9:14-29



The disciples couldn't do it

There was a heated discussion between the disciples of Jesus and the Pharisees. When Jesus and the three descended from the mount of transfiguration they found them arguing. There in the middle of the crowd was a young boy with a deaf and dumb spirit. The father came to ask for help and the disciples couldn't cast out the evil spirit.

Terrible risks

The family had run great risks with their son because the spirit would throw him into the fire and into the water. Because he was a mute he could not cry for help. The father never knew if the son was in danger if he was not always at his side. He always had to be with the boy. There was no way of leaving him alone. Can you imagine the tension that family lived with?

MARK: OUR PREACHING MANUAL

When Jesus cast out the demon he rescued the young boy from certain death. He rescued the father from incessant, exhausting worry. What a relief!

Too big for us

The father had struggles with his faith and the Lord challenged him to maintain his faith, because God could help him. Death, amongst others things, is much too big for us that live under the condemnation of death because of our sins. The only way of securing a sure victory over death is through faith in the Lord Jesus, who defeated death by rising from the dead.

There was a lack of faith on the part of the father and the disciples; the father to believe that his son could be saved; and the disciples to believe that they could exercise sufficient faith in the Lord to minister to the father, and to his demon possessed son. Connected with faith is prayer. Whoever does not practice communion with God, will not know God, and will not have the faith in him, sufficient to minister to others.

JESUS CAME TO HELP THE LIMITED, TO RESCUE THEM FROM THEIR LIMITATIONS, BOTH AS HUMAN BEINGS AND AS SINNERS.



Let's review:

These four things on our list are beyond human desires and capabilities. Only God can help us face these things! Glory, Resurrection, suffering and death!

Questions to aid in the study of this section, Mark 9:2-29

1. How does Romans 5:6 describe our limitations as human beings? Are these limitations a result of being finite creatures or sinful people?
2. This section emphasizes our limitations chiefly as finite creatures, but what things mentioned here do we face as a result of sin coming into the world?
3. Please list the 4 things the disciples faced in these 4 scenes that were beyond their understanding and abilities to cope?
4. How did they respond to what they saw and heard in each scene which tells us these things were beyond them?
5. How did Jesus respond to these events and to the disciples' limitations?